

Nabakalebara of Lord Jagannath in the Temple at Puri in Odisha India: The Re-Embodiment of the Divine

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Abstract

Lord Jagannath is an ancient deity of the Hindu religion in the Indian sub-continent. He symbolizes the Lord Krishna and Lord Vishnu. This article illustrates about the Nabakalebara Ceremony of Lord Jagannath in the grand temple of Jagannath at Puri in Odisha. This is a very grand and unique ritual which is not found in any other Hindu shrine and temple in India and elsewhere in the world. This is a non-recurring ritual which takes place once in every 8th or 19th year when intercalary Odia month of Asadha falls. As per the tradition of the Jagannath Temple in Puri during this period it is convenient to perform the Nabakalebara Ceremony of the Chaturdha Murty i.e Lord Jagannath, Lord Balabhadra, Devi Subhadra and Sri Sudarshan which are worshiped as the main deities of the temple. The deities are made up of Neem wood which necessitate renewal of the deities within a definite time span through performing the Nabakalebara Ceremony. This write up broadly narrates about how a series of rituals are observed during the Vanayaga Journey which continues for nearly three to four months in searching and identifying four sacred Neem trees from which the four idols of Lord Jagannath, Balabhadra, Subhadra and Sudarshan are constructed. Thereafter, the core ritual of Ghata Paribartan i.e transforming of Brahma Padartha or the soul substance takes place secretly inside the main temple in the midnight in closed door by the intimate servitors of Lord Jagannath such as Pati Mahapatra and Daita Servitors.

Index terms—

1 Introduction

India is well known across the world for its rich spiritual heritage, diverse cultures, and sacred inheritance since time immemorial. Odisha is a premier state located in the East India. Since ancient times, the geographic territory of the state had been extended from the belt of river of Mahanadi in the East to the Godabari in the South during the reign of royal dynasties like the King Kharavela, Emperor Ashoka and others. The state had a long maritime history since and trading relationship with the South East Asian Countries like Sri Lanka, China, Burma, Cambodia, Vietnam and islands of Indonesia like Bali, Java, Borneo, Malay and Sumatra etc. In terms of history, it is a heartland of powerful kingdoms of Kalinga, Utkal, Odra, Kosala, Tosali and Kangoda. From early fifteenth century onwards, it is called Orissa and now Odisha. The state was formerly known as Kalinga which is associated with its rich sculptural and artistic excellence in the subsequent periods, the two names are still evoked with honour to designate the whole of Odisha. (Pradhan 2003). However, despite many upheavals and cataclysm faced by the state in the past, it has still retained its ancient glory and cultural identity alive for generations blooming within the pan-Indian culture and heritage. The mushrooming of innumerable ancient shrines, intricately designed temples and monuments in beautiful Kalinga style of architectures, art and artifacts, dance and music, folk and classical literatures which have made the state splendid and magnificent. Besides, the presence of diverse communities like the Hindus, Buddhist, Jain and sixty-two tribal communities have made the land so diverse and distinct. Besides, the state has abundant natural resources, wide varieties of flora and fauna, long coastline and hill ranges. It has been rightly said by the great men that, in the land of Utkala situated

1 INTRODUCTION

44 inn Bharat (India) is Purusottam Dham which is like a paradise on earth Here Lord Jagannath in the wooden
45 form is residing to grant fearlessness to the devotees. Just like within a full bloomed lotus, after the petals have
46 formed, there is the stigma, stamen, and kesara, the filament of the flower, with honey or ambrosia which emits
47 a wonderful aroma that delights the mind of the people similarly the Antarbedi is like the core of the lotus and
48 everything surrounding, like the devas and devis are the lotus petal In the centre in the form of Kesara there is
49 the presence of Lord Jagannath with Balabhadara, Subhadra and Sudarshan. Because of the auspicious presence
50 of Purusottam Dham the land of Utkala has attained incomparable glory throughout the entire world (Das 2012).

51 'Sri Jagannath is worshiped as the Presiding Deity (Ishtadevata or Kuladevata) of Odisha, in India. Besides, the
52 Hindus, Buddhists and Jains in the East Indian states like the West Bengal, Chattisgarh, Jharkhand, Bihar and
53 North-Eastern states like Assam, Manipur and Tripura worship Lord Jagannath with great devotion. The culture,
54 religion, and philosophy of the land are surrounded by the enliven deity of 'the Purusottam Lord Jagannath' who
55 remains the pivot of Odia life and culture. The story of Jagannath has been inextricably interlinked with the
56 history of Orissa, its people, cultures, sociology, religion, politics and philosophy. It is a magnificent synthesis
57 of beliefs and ethics down the centuries and in the process wielding varied influences into an integral scheme of
58 living. The Jagannath Culture in the final analysis has acquired a distinctive identity of its own blending aspects
59 of belief of low culture with lefties religious and metaphysical expectations of high culture (Dash 2003). Further,
60 it is pertinent to say that, Lord Jagannath is not simply an icon of wood, but is a perennial source of inspiration
61 for all Indians and Odias of all caste, class, race and gender. The multi-stream flow of Jagannath Consciousness
62 is a powerful inter-connecting link deeply rooted in the Odia psyche and emotion which is intensely felt and
63 realized in all spheres of life. Whether it is an artistic invention or literary creation, or cultural expression in the
64 form of dance, music or theatre, every facets of Odia life is enriched with the essence of Lord Jagannath.

65 After all who is Lord Jagannath? Jagannath is a combination of two words i.e Jagat (world) Nath
66 (Lord/master) of the universe. In totality, Lord Jagannath is the Lord of the universe. It is said "Sarbam
67 Rahasyam Purusottamasya" which denotes the origin of Purusottama Jagannath is mysterious and enigmatic.
68 In the Hindu Sanatana Dharma, Jagannath is considered as a divine form of Lord Vishnu and Lord Krishna.
69 If anyone seek to visualize Purna-Brahma, the absolute, one can perceive Lord Jagannath as a simple crude
70 wooden idol with two wooden stumps as hands, conspicuous absence of legs with two big round eyes indicating
71 sun and moon emerging from a big black face which symbolizes the Universe. Lord Jagannath is worshiped as
72 the Daru-Brahma. The auspicious presence of mysterious divine substance called Brahma Padartha considered
73 as the soul i.e installed within the wooden idol of Jagannath has made him unique and different from the other
74 deities of the world. It is also interesting to note that, the construction of four wooden deities of Jagannath,
75 Balabhadra, Subhadra and Sudarshan is mysterious which does not follow any prescribed form of idol making
76 in the Shilpa Sastras and traditional Hindu scripture. Lord Jagannath has accepted the wooden form in order
77 to relieve the humanity from the pains and sufferings of the material world. The word Daru is derived from
78 Da-Dukha or sorrow and Ru-to give. "Khandanat Sarba Dukhanan Akhandat Dana Anandam" -i.e which offers
79 infinite bliss removing pains and sufferings of the world and devotee, seeker or common men who can perceive
80 him easily and instantly. Being of wood the images require periodical renewal, and this is a matter about which
81 there is considerable mystery. A neem tree is sought in the forests, on which no crow or other bird has even
82 perched, it is known to the initiated by certain marks (Malley 1908). The wood is taken from a chosen neem
83 tree from which the idol is constructed by the Viswakarma or the carpenters and then entrusted to certain
84 servitors called Pati-Mahapatra who do the most secret and ritual of transferring the Brahma-Padartha from
85 old idols to the new-idols and concurrently on the same night the old idols are buried in the Koili-Baikuntha in
86 the temple premises by a group of Daita servitors of Lord Jagannath. The new idols are then installed on the
87 Ratna-Simhasana and are worshiped.

88 The Brahma is the core concept of Hindu Philosophy which is the highest Universal Principle and the ultimate
89 reality. It is all pervasive, infinite, eternal bliss and ultimate truth which remain unaltered and intact from the
90 beginning till the end but is the cause of all changes in the universe. The concept of Brahma is connected to
91 Lord Jagannath. He is worshiped as Daru-Brahma, the Patta Painting worshiped during Anasara Ritual every
92 year are venerated as Patti-Brahma, Mahaprasad, the offering of Lord Jagannath is known as Anna-Brahma, the
93 chanting of his auspicious name is Sabda-Brahma, the script of Saura tribe is worshiped as Akshayra Brahma
94 which is connected to lord Jagannath. The worship of Purusottam Jagannath as the Daru-Brahma i.e Brahma
95 within wooden idol is rare and auspicious. Purusottam or the Brahman is described as "Na Stri Na Puman na
96 Sandah", neither feminine, nor masculine nor even neuter. It has transcended the Jivadharm by transcending
97 the genders. Lord Jagannath therefore does not contain any indication of gender and is very different from
98 men. That is why he is Purusottama for the Vedantis and conveniently interpreted hi as Krishna Vasudeva or
99 Dakshina -Kalika. But, basically the form symbolizes the first attribute of Brahman as genderless (Rath 2019).
100 Lord Jagannath symbolizes the Pranava, the essence of all Vedic thoughts. The Pranava appears as the supreme
101 consciousness or Purusottama Consciousness representing Lord Jagannath (Panigrahi and Bibudharanjan 2015).
102 Further, Puri was known as Purusottam Puri and Jagannath Puri once upon a time. The word Puri or Pura has
103 several meanings such as house, country, city or body. So, the soul dwells in everyone's Pura i.e body is called
104 Purusha. As Puri is a dwelling place of Lord Jagannath it is known as Purusottam Puri and Jagannath Puri.
105 Later the name is shortened to Puri (Mahapatra 2018). So, Puri is considered the holiest of the holy pilgrimage
106 destinations of India. The national reverence for holy places has been for ages concentrated in the city, sacred

107 to Vishnu under his title of Jagannath the Lord of the world. Here, in Puri situated the national temple whither
108 the people flock to worship from every province of India (Sahu 2005).

109 The crude wooden idol of Lord Jagannath with two hands and absence of legs with the mysterious divine
110 substance signifies the Daru-Brahma Jagannath who is known as Purusottama or Lord Krishna in the Bhagavat
111 Geeta told Arjuna in the battlefield of Kurukshetra: "Since I am beyond the perishable world of matter or kshetra,
112 I am superior even to the imperishable soul; hence I am known as Purusottama in the world and in the Vedas".
113 Lord as Cosmic Being is imperishable and wields control over the three worlds, upholds and maintains all. The
114 four-fold celestial idols of the Chaturdha-Murty represents oneness in four-idols. Sri Jaganatha is the 'Nirakara
115 Param-Brahma', Sri Balabhadra is the 'Shravana' (hearing power), Devi Subhadra is the 'Ichhashakti' (Will
116 power) and Sri Sudarshan is the 'Chalat' Shakti (Working power). Further, the scholars perceive the fourfold
117 divine idols as four Vedas, i.e. Sri Balabahadra (Shama Veda), Devi Subhadra (Rig Veda), Sri Jagannath (Yajur
118 Veda) and Sri Sudarshan (Atharva Veda). Lord Jagannath is worshiped as the Lokayata Brahma (God of People),
119 and Jagannath Dharma is Gana Dharma (religion of mass). The 'Brihat Samhita' and 'Vishnu Samhita' say
120 when God is worshipped as daru, the four aspirations of the worshipper such as Aygu (longevity), Sri (wealth),
121 Bala (strength) and Vijaya (victory) are fulfilled.

122 2 II.

123 3 Lord Jagannath in the Vedas and Upanishads

124 Lord Jagannatha is worshiped as Saguna Brahma (with definite form and quality/attribute) and Nirguna Brahma
125 (without any form and quality/attribute) as well. Though, there is no reference of any deity or Jagannath in
126 the Vedas, a Vedic prayer of Purusha-Sukta of the Rig Veda says 'Brahmadaru Smarami' which indicates an
127 'Apuruseya Daru' (log of wood) or 'Adi-Brahma' floating in the ocean since time immemorial. Lord Jagannath is
128 known as Purusottama, the symbolic representation of Great Purusha as conceived in the Vedas which signifies
129 the great man who is the creator of the world. The Vedic Purusha is one and the nondual. A hymn of Purusha
130 Sukta of Rig Veda also illustrates that: "Om Sahasrashirsha Purushah Sahasrakshah, Sahasrapad Sa Bhumim
131 Vishvato Vritva atyatishtad Dashangulam" -which says manifestation of a Giant Purusha i.e a cosmic entity
132 having thousand heads, thousand eyes and thousand feet enveloping the whole universe yet hyphenated with a
133 space of ten angulas" The Purusha Sukta of the Rigveda is recited in all religious worships of Lord Jagannatha
134 which denotes that he symbolises Lord Vishnu and Lord Krishna. The Yajurveda also describes Parama-Purusha
135 which is similar to the shape of Jagannatha. The 'Tapering Flame' a U-shaped (vessel of Agni in the Vedas) on
136 the forehead of Lord Jagannath is the 'Atmajyoti' is the 'Kundalini', awakened consciousness i.e a fiery power of
137 Lord Vishnu. The Atharva Veda also mentions about the 'Apuruseya Daru'.

138 Further, the Upanisads designate Him as the Sat-Chit-Ananda (Truth-Sense-Bliss) Swarupa of the Brahma, the
139 Eternal Entity pervading the whole Universe. The description of the 'Apada Sirsha' in the Mundaka Upanishad
140 signifies that God has neither foot nor head which symbolizes Lord Jagannath. The Svetasvatara Upanisad
141 describes the Brahman: Apanipada Javanograhita, Pasyatyacakshuh Srunotyakarnah" which means that the
142 Brahma sans feet moves faster, sans hands accept everything, sans eyes see all around and sans ears hears
143 all sounds. The lore that the world has been created from the body of a Primordial Purusha is ancient and
144 is illustrated in many Hindu scriptures. Lord Jagannath is conceived as Maha-Vishnu who is always in the
145 company of his celestial wife Maha-Laxmi who is said to be there in three forms Sri Bhu and Nila while revealing
146 the nature of Virat Swarupa or the Cosmic God. The Purusha Sukta of the Rig Veda says that Lord Vishnu
147 possesses Bhu-Devi and Sri Devi as two wives who are two forms of Goddess Laxmi. So, Sri or Laxmi is used a
148 prefix (Pattanaik 2015). Lord Jagannath symbolising Lord Vishnu is worshiped with Bhu-Devi and Sri-Devi in
149 on the Ratna-Vedi in the Jagannath temple in Puri which is known as Sri Mandira.

150 4 III.

151 Lord Jagannath and Ten Incarnations of Lord Vishnu Some scholars hold that Lord Jagannath is the Maha Vishnu
152 who is 'Avatari', from whom the Dasabatara the ten Avataras (divine incarnations or fundamental entities) like
153 Rama Krishna and others have been originated. In the Satya Yuga. Matsya (Fish) and Kurma (Tortoise), Baraha
154 (half animal and half human form), Nrusimha (half animal and half human form). In the Tretaya Yuga Bamana
155 (Dwarf God), Parsurama (God with Bow and Arrow) and Rama, the King. In the Dwapara Yuga, Balaram and
156 Krushna, the King and in the Kali Yuga (Present Age) the Baudha (Enlightened) and Kalki (War God). Further
157 it is said that Lord Jagannath as Lord Vishnu represents the four deities in the four Yugas i.e Nrusimha in Satya
158 Yuga, Rama in Tretaya Yuga, Krishna in the Dwapara Yuga, Lord Jagannath in the Kali Yuga. He is Vishnu
159 under whatever for and by whatever title men call upon his name (Hunter 2018). It is said that, though the
160 leelas of the deities of three Yugas Satya, Tretaya, Dwapara in three Dhamas like Badrinath Dham, Rameswaram,
161 Dawraka Dham have been completed, the leelas of Lord Jagannath in Puri Dham is continuing till date. It is
162 said that Lord Vishnu takes bath in the Rameshwam eat food in Puri, administers in Dwaraka, and sleeps in
163 the Badrika Dham. Therefore, the fifty-six varieties of food offerings of Mahaprasad offered Lord Jagannath is
164 called Abhada as it is not distributed but taken by all together without any bar of caste or class. The holy
165 land of Puri is located in the South East corner of Odisha and the Jagannath Temple is located in South East
166 Corner of Puri. The temple represents the fire (Agni moola) in Vasthu Sastra which is fit for placing kitchen

167 facing towards East which represents prosperity where the sun rises to give energy and breeze of happiness and
 168 bliss from southern direction. Jagannatha is perhaps the most inclusive manifestation of the Hindu faith. In the
 169 syncretic character of Jagannath faith are included the five main strands of worship in the Hindu system and much
 170 more (Pani 2017). He is considered as a paramount deity seated on the Ratna Simhasana in the innermost part
 171 of the temple in Puri (Patnaik 2006). The Chaturdhamurti (four-fold divine idols) comprising Sri Jagannatha
 172 (symbolizing Vishnu), his elder brother Sri Balabhadra (symbolizing Siva) and his younger sister Devi Subhadra
 173 (symbolizing Shakti) are the centre of religious worship in Sri Mandira situated at the navel of Sankha-Kshetra
 174 Puri which comprises most of the religious centres. The shape of Puri as Kshetra is like that of a conch shell
 175 (Sankha) which is one of the Aiyudhas (weapon) of Vishnu who resides in the naval or central part of the Conch
 176 shell in the form of Lord Jagannath as Lord Vishnu. The Jagannath Trio worship three fundamental deities of
 177 Jagannath, Balabhadra Subhdra and Sri Sudarsan (symbolizing Surya and weapon of Lord Vishnu) is fourth
 178 divine manifestation. Besides, the deity of 'Madhav' (moving image of Jagannath which is taken out of main
 179 temple during some rituals), 'Shri-Devi' (Goddess of Wealth) and 'Bhu-Devi' (Goddess of Land) are worshipped
 180 with them. So, the Saptadha Bigraha (seven idols) worshiped on the 'Ratnavedi' (Jewelled Platform) in the main
 181 temple in Puri are unique, enigmatic and unparallel to any other Hindu shrine in India in terms of iconography
 182 and religious worship as well. The trio worship of Jagannath is more than religious (Padhi 2015). It is said,
 183 that the tri-coloured deities represent three colours -white, yellow and black represent three major races of the
 184 world. Lord Jagannath represents black i.e people of India and Africa, Balabhadra represents white i.e people of
 185 England and America and Subhadra represents Yellow i.e the people of Mongolia and China. The distinctiveness
 186 of the temple religious worship are also found in other aspects such as the Nitis (rituals), the Veshas (dresses and
 187 ornaments), the Dwadasa Yatra (twelve festivals), the Chhapan Bhoga (fifty six varieties of foods offering to the
 188 deities) the temple architecture and the Nabakalebara Ceremony (renewal of deities) are the distinct features of
 189 Sri Jagannatha culture and philosophy. While it has all the trapping of highly ritualised worship conforming to
 190 the traditional Vedic rites and later forms, it is primarily based on a very simple principle of a loving relationship
 191 of the devotee and the divine based on the foundation of complete, intimate and unconditional surrender by the
 192 worshiper before the worshiped (Pani 2017).

193 IV. Lord Jagannath in the Epics and Folk Literature

194 Sir Jagannatha was worshipped by the Aryans and the non-Aryans together in the Utkala (Odisha) during
 195 ancient times. So, He is equally claimed as the original deity of the Hindus and the tribes as well. He is not
 196 treated simply as a religious icon but as a magnificent divine force influencing the state, society and culture
 197 of India. Sri Jagannath remains a great cultural unifier who symbolizes the Odia identity. From Ramayana it
 198 is known that the family deity of Ikshvaku was Jagannath, Similarly, the Mahabharat, Vishnu Purana (7 th
 199 Century AD) and Trikanadadesa (9 th Century AD) mention the other name of Vishnu as Jagannath. In Saura
 200 literature reference to the Sun as Jagannath is well known (Mishra 1995). Besides many epics, folk literature,
 201 mythologies and history mention about Lord Jagannath. However, the Utkala Khanda of Skanda Purana and
 202 Brahma Purana give elaborate account of the 'Jagannathapuri' during the reign of King Indradyumna. The
 203 'Purushottama-Mahatmya' in Utkala Khanda of the Skanda Puran illustrates 'Sisho Manuso Leela' i.e Lord
 204 Jagannatha is manifested in the Purusottama Kshetra Puri to exhibit humanly leelas. It says that in early
 205 times Jagannath was worshipped by the Sabara tribal community especially Viswvasu Savara as Nilamadhav a
 206 'Indranilamani Vighraha' crafted in a precious jewel, which was the earlier form of Lord Jagannath. Indradyumna,
 207 the king of Malwa or Malab (known as Avanti or Ujjain located in Madhya Pradesh) sent his minister Vidyapati
 208 to bring Neelamadhava from Viswvasu to find the Lord and Vidyapati after locating the Lord, informed the
 209 king Indradyumna about Lord's presence. But, when the king visited the place the Lord disappeared. With
 210 disappointment, the king performed Aswamedha Yajna and while offering final oblation the Lord evolved from
 211 the sacrificial fire as Nrusimha. The king was advised by the Lord in dream to salvage a log of wood from the
 212 Chakrateertha, Puri. Accordingly, the wooden log was brought and the divine idols were constructed in the king's
 213 palace in a sequestered room by a strange carpenter named Anant Maharana. When the king opened the door
 214 before the contract period of 21 days, the king saw the half-made four-fold image of Chatrudha-Murty. From
 215 that day the structure of the four divine idols remain un-altered and are being worshiped in the main temple of
 216 Jagannath in the Neelachala-Dham (Puri) today. Some scholars hold that at first Lord Jagannath was a unitary
 217 primordial deity and later transformed into four deities and are worshiped in Puri temple.

218 The great Odia scholar, Sarala Dasa in his Odia Mahabharat in 15th century has written that Jara Savara
 219 wounded Lord Krishna and after Krishna's death, His last rites were performed by the Pandavas. But, the soul
 220 of Lord Krishna remained unburnt and floated by Arjun into the sea which later transformed into a wooden
 221 log and found floating in the sea near Puri. From this wooden log the Jagannatha trio was constructed in
 222 the King Indradyumna which are worshiped in the temple till date. The Madala Panji (Temple Chronicle
 223 (Mohanty 1940) narrates about the transformation of Neelamadhava as Lord Jagannath. The Savara connection
 224 of Lord Jagannath is also revealed in the Daru-Brahma Geeta of Jagannatha Dasa and Deula Tola of Sisu
 225 Krishna Das. Even today, the Neelamadhava Temple is found on the bank of Mahanadi River surrounded by
 226 hills and forests in the Kantilo area of the Nayagarh District of Odisha. The 'Neeladri Mahodaya', 'Bamdev
 227 Samhita' and 'Sri Kapila Samhita' have also give the same references. The 'Vishnu Puran', 'Matsya Puran',
 228 'Agni Puran', 'Padma Puran' and 'Kalika Puran' have referred about the Odra, Puri, Nilagiri, Nilachala Dhama,
 229 Jagannatha Kshetra. Two main Hindu scriptures like the Ramayan and the Mahabharat have also described

230 about the holy shrine of Purushottama Kshetra and the word Jagannath is cited many times. In the Ramayan,
231 Lord Rama advised Bibhishana to worship Jagannatha "Aradhaya Jagannatham, Iksvaku kula daivatam." In
232 the Mahabharat it is said that the Pandavas came to Puri to worship Lord Jagannath. The Buddhist scholar
233 Indrabhuti (9 th Cen.A.D) in his 'Gyan siddhi' (Vajrayana Treaty) has mentioned that "Pranipaty Jagannatham
234 Sarvajina Bararchitam" -I bow down before Lord Jagannath who is the Lord of the Universe. In Odisha, the
235 Pancha Sakha, the five eminent scholars like Jagannatha Das, Ananta Das, Balaram Das, Achyunanda Das
236 and Jasobanta Das popularised Jagannath culture through their writings. These are early references of Lord
237 Jagannath in the epics and folk literatures of Odisha. But they do not present unanimous views about the origin
238 and ancientness of Lord Jagannath. So, it is presumed that before Indradyumna legend gained credence, Lord
239 Jagannath might have prevailed in the folklores of Odisha.

240 The eminent Odia Scholar Jagannath Dasa in his Odia Bhagabata has written that Lord Jagannath possesses
241 all six divine attributes like knowledge, power, majesty, strength, energy and self-sufficiency. When Jagannath is
242 worshipped alone with only his face devoid of his arms and torso, He is known as 'Patitapavana' (the redeemer
243 of the destitute), the merciful aspect of the God. In the 19th century, the British used the term 'Juggernaut' for
244 Lord Jagannath which refers to a massive inexorable force or enormous entity with powerful crushing capabilities
245 which cannot be stopped. Some scholars hold that Sri Jagannatha is an incarnation of Lord Vishnu or Lord
246 Krishna, while others claim that He is the embodiment of 'Buddha' or 'Jina'. Others maintains that He is a Lord
247 of tribal origin as many facets of Jagannatha culture are identical to tribal culture. So, the metaphysical and
248 philosophical confluence of many religious streams like Buddhism, Jainism, Saktism, Saivism etc. are assimilated
249 within the grand spectrum of Jagannatha consciousness enhancing its spiritual eminence over the centuries.

250 5 V. Sacred Wooden Idols of Chaturdha-Murty

251 The 'Skanda Purana' and 'Sarala Mahabharata' have given description about appearance of the Lord Jagannath
252 as a 'daru' or sacred wooden log from which four new idols of Lord Jagannath, Lord Balabhadra, Devi Subhadra
253 and Sri Sudarshan were constructed which are worshiped in the main temple at Puri today. The historians like
254 Satyanarayan Rajguru opine that earlier the idol of Sri Jagannath was made up of stone and later transformed
255 into wood. The 'Skanda Purana Purushottama Mahatmya' has also mentioned about the 'daru' or wooden
256 structure of Lord Jagannath (Das 2012). In the 'Vrihat Samhita' of Varahamihira. In the 'Shilpashatra' of
257 Kashyap, wood is described as the best material to construct the deities. In 'Bhavishya Purana' the use of wood
258 is stressed for constructing the idols of Suryanarayana or the sun god. In this epic' it is also said that 'Nimbadyah
259 sarvavarnanam vrikshyah sadharanah smrutah'. which means the idol made from neem wood' can be worshiped
260 by all sections of society. It is mentioned that though the logs of peepul, mahua, deodar, sandal, bel, khadir,
261 anchan, neem, sriparna, jackfruit tree, arjun and raktachandan (red sandal) are suitable wood to construct the
262 idols, but choosing Neem wood for constructing the deities of Sri Jagannath temple is quite meaningful. Further,
263 it is said that 'Pratima Lakshana Soudhagama' says 'Nimba pradhanmetasham pratima cha binirmitou' which
264 says among all wood, the Neem is the best. In Sri Jagannath temple the servitors of all class like the successors of
265 Brahmin Vidyapati, Kshatriya King Gajapati and the tribal inheritors of Biswabashu play key role in performing
266 different rituals of the deities. So, the idols made of the Neem wood can be worshiped by all caste and class of the
267 society. The tree worship and idol making in wood is a distinctive feature of world's ancient civilizations like the
268 Greek, Mesopotamian, Indus Valley and Mayan civilization. Further, the trinity is considered as the state deity.
269 The Raja or king of Puri is the Sevayat of the present day. The trinity is the Kula-Devata or Family Deity of the
270 Raja or the king. So also, it is State Deity, because the family whose Kuladevata it has the position of a ruler
271 of a kingdom (Servorum 2015). The concept of state deity is as old as the Egyptian civilization. The scholars
272 say that the Rath Yatra of Lord Jagannath and the Opet Festival of Egypt are very similar. The explanation
273 signifies the ancient origin of Lord Jagannath. Presently, Lord Jagannath has taken the center stage of global
274 pantheon of all gods and presently He is worshiped in and around 3000 Hindu Temples across the world and
275 his Ratha Yatra is celebrated in all major cities of the world which signifies the transnational significance of the
276 Jagannath consciousness.

277 6 VI. Nabakalebara of Lord Jagannath:

278 The Re-Embodiment Ritual

279 The Nabakalebara signifies the renewal or reembodiment ritual of the wooden idols of the Chaturdha-Murty
280 of Lord Jagannath, Lord Balabhadra, Devi Subhadra and Sri Sudarshan. Like human, the wooden deities are
281 subjected to decay for which they take up new 'kalebara' or body in definite interval of Nabakalebara. The
282 Jagannath temple in Puri, Odisha is the only temple in India and the world where the Nabakalebara Ritual
283 takes place once in every 8 th or 19 th Year when the intercalary month of Asadha (Odia month) falls when it is
284 convenient to perform the Nabakalebara of the deities as per the Jagannath temple tradition in Puri. The timing
285 for performing the Nabakalebara of the deities in the temple is done as per the astronomical and astrological
286 calculation.

7 a) Ritual Experts and Functionaries Performing the Nabakalebara Ceremony

The traditional servitors of the Jagannath Temple constituting four major castes such as the Brahmin, Kshatriya, Vaishya and Sudra take part in the Nabakalebara Ceremony and perform their roles as traditionally prescribed in the Nabakalebara Ceremony. For centuries, the Gajapati Maharaja or the King of Puri who has been the traditional ruler is the main sponsor of the Jagannath Temple remain the first servant called Adya Sevak of Lord Jagannath. During Nabakalebara Ritual, the king who is a Kshatriya serves as the head or Jajamana makes official commencement of the Nabakalebara Ritual by performing the Gua Teka Ritual by handing over the Arcenut and Coconut to his Rajguru or Royal Counsel in his palace. The king invites two ritual experts to perform the Nabakalebara Ceremony. One is the Srotriya Vedic Brahmin who promises before the King by accepting Akhyata or raw rice and coconut to act as Acharya to perform all the Vedic rituals and fire sacrifices with a group of Brahmin Priests near the four holy neem trees. The Second Ritual functionary or expert who is officially invited by the king is Viswvasu who promises before the King by accepting Akhyata or raw rice and coconut to move into the forest in order to identify the Neem tree having sacred symbols of the Sankha (Conch-Shell), Chakra (Wheel), Gada (Mace) and Padma (Lotus) from which the deities are to be constructed. The Viswvasu symbolises the tribal descendent of the savara devotee who were early worshiper of Nilamadhaba the former form of Lord Jagannath. Besides, a group of carpenters known as Viswakarma also used to go to the forest to cut the selected neem tree and subsequently construct the deities in the temple. It shows that all the four categories of servitors belonging to four different castes perform their traditional roles and the ancient tradition of Nabakalebara Ceremony is maintained.

The Nabakalebara Ceremony observed in Shri Mandira, Puri, is generally of three types.

8 A. Sampurna Nabakalebara (Complete)

9 b) Timing of Nabakalebara

The Nabakalebara is an established ritual of the Puri temple as it is necessary to change the wooden deities for definite reasons. Though, it is very difficult to trace the origin of Nabakalebara, the Madala Panji (Temple Chronicle) holds that the Nabakalebara Ceremonies are being held in definite intervals from the time of King Ram Chandra Dev (popularly known as Duti Indradyumna or Avinav Indradyumna) of the Bhoi dynasty previous Nabakalebar Ceremonies are conducted during the year 1912, 1931, 1950, 1969, 1977, 1996; and the latest is being held in the year 2015 which is the first Nabakalebara Ceremony of the twenty first century.

The Nabakalebara Ceremony is a complex ritual of Shri Mandira, Puri which includes a series of rituals that continue for three to four months starting from the month of March or April to July. The Nabakalebara Ritual usually begin aftermath of the Ram Navami on 'Chaitra Sukla Dasami' i.e 10 th Bright Full-moon Day of Odiya month of 'Baishakha' (April). The Nabakalebara Ceremony in the Puri Temple normally takes place in every 8 th , 12 th or 19 years when 'Joda Asadha' or when the intercalary month of 'Asadha' falls. The extra 'Ashadha' is also known as 'Mala Masa' or 'Purusottama Masa' or 'Adhimasa' which is considered auspicious to perform the Nabakalebara Ceremony of the deities. As per the Puri temple tradition, when a leap month of 'Asadha' falls, it is convenient to perform the Nabakalebara Ceremony as one extra month is available for constructing the new idols. The astrologers of Shri Mandira announce the extra Ashadh after calculation. According to the lunar Hindu calendar in every three years a lunar month is excluded from calculation to strike a balance between lunar and solar years. However, the Nabakalebara of the deities is not necessarily performed whenever a intercalary month of Asadha falls in a year. So Nabakalebara of the deities is performed only when necessity arises.

10 c) Necessity of Nabakalebara Ritual

The worship of the wooden idols of Jagannatha Trinity in Sri Jagannatha Temple is an exception. Unlike the Hindu deities, generally made of either metal or stone, the four deities are made of neem wood which is subject to decay over a period of time which necessitate the Nabakalebara of the deities. The Srimad Bhagabata has prescribed eight types of idols eligible for religious worship namely, stone, wood, metal, painting, drawing, sand pictures, psychic and gem considering the longevity of these materials which varies from one another. The longevity of photo or painting or drawing is one year, for wooden image it is twelve to nineteen years, for metal it is one hundred years, for stone it is one thousand years and for gem it is ten thousand years. The grand religious ceremony of the Nabakalebara signifies the re-embodiment of old idols of Chaturdha-Murty i.e. Sri Jagannatha, Sri Balabhadra, Devi Subhadra and Sri Sudarshan. Though the Brahma-Padartha or the soul of the deities remain intact within, but the wooden idols gradually start perishing due to frequent drawing, pulling, hanging, pushing, dragging and shouldering of the deities during pahandis in Snana Yatra and Rath Yatra every year. Further, due to external attacks, the Sri-Bigrahas of the 'Chaturdha-Murty' are damaged which necessitate to perform Nabakalebara of the deities at different time intervals.

11 VII.

12 Nabakalebara Ceremony, 2015 a) Gua Teka or Authorisation Ritual-March 29, 2015

The long ritual of the Nabakalebara of Lord Jagannath started on the auspicious day of the Chaitra Sukla Dashami (bright fortnight of Odia month of Chaitrya) which happened on 29 th March in the year 2015. On the very day early morning the Gajapati Dibyasinha Dev the king of Puri, known as Adya Sevak or the first servitor of Lord Jagannath, after completion of some customary worship in his palace, perform Mahabakya Sankapa by handing over the gua, coconut and betel nut to the Rajguru (royal counsel). This ritual is known as gua teka or the authorisation ritual which marked the beginning of Nabakalebara Ceremony. The king through his Rajguru gave authorization to the temple servitors such as Daitas, Brahmin and Biswakarma Servitors to go to the forest in search of Neem tree for construction of the wooden idols of Chaturdhamurty of Lord Jagannath, Lord Balabhadra, Devi Subhadra and Sri Sudarshan within definite timeframe.

13 b) Obtaining Ajnamala from Chaturdha-Murty and Sadhi

Bandha Ceremony On the same day afternoon, the Ajnamala Bije ritual took place, when after Madhyanha Dhoopa (afternoon oblation) of the deities in Sri Mandira, Puri the servitor Pati Mohapatra made special offerings to the Chaturdhamurti on Ratnabedi and took four Ajnyamalas i.e the garland of divine directive from the deities of Sri Jagannath, Sri Balabhadra, Devi Subhadra and Sri Sudarshan. He kept the Ajnamaala of Sri Sudarshan with him as he served as Badagrahi of Sri Sudarshan, he offered three Agnyamalas to three Badagrahi Daitas of Sri Balabhadra, Devi Subhadra and Sri Jagannath respectively. After the Ajnamala Bije while the Banajaga Party come from Garbhagriha and reach the Kalahata Dwara of the temple, the Sadhi Bandha ritual is done by a servitor called Bhitarchu Mahapatra. The Sadhi Bandha is tying 12 hands long Geeta Govinda Khandua Silk on the head of the Banajaga party like Pati Mahapatra, Badagrahi Daitas, Daitas servitors, Deula Karana, Tadhau Karana which at the Anasara Pindi of the main temple. The cotton sarees are tied over the heads of the Lenka and Biswakarma Servitors at the Jaya Bijaya Dwara of the temple. Besides, the Makap servitor apply sandal paste on the foreheads of members of the Banajaga Party. Meanwhile the Acharya Purohita and Brahmin Pandits performed Yajna or fire sacrifice at new Darugriha in Koili-Baikuntha of the Puri temple.

The most expected moment came when after long waiting a group of servitors like Daitas and Patimahapatra with red Khandua tied on their heads holding Angyanmalas (garland of divine orders) in hands came out in the Baisipahacha in four bands one after the other in the Lions Gate of Sri Mandira, Puri and moved towards the Sri Nahara (Kings Palace) of Puri Gajapati Maharaj, in a grand procession on the Grand road of Puri where the Rajguru handed over Sankalp Gua to the Daiatapati's as a symbol of entrustment of responsibility to go in search of Darus and return to the temple in time to construct the new idols. The Gua-Teka ritual signifies the official commencement of sacred journey or expedition of Banajaga Yatra (searching of sacred wood or Daru Brikshya) with the direction of Lord Jagannath. The Banajaga Yatra is the vital aspect of the Nabakalebara Ceremony. The devotees and visitors from different parts of the state, country and even from different corners of the world joined and became a part of this grand event.

14 c) Banajaga Party Halted at the Jagannath Ballav

Matha, Puri After receiving the arcnut and coconut from the Rajguru in the king's palace the search party then proceed to the Jagannath Ballav Matha in a grand procession accompanied with music, trumpets, drums and groups of devotees demonstrating colourful flags. This brilliant evening has brought many exciting and memorable moments which were indeed a heartwarming experience which can hardly expressed in words. The grand road of Puri flooded with huge crowd of devotees and visitors came from different parts of the world. The groups of devotees holding momento of Lard Jagannath singing the glory of God and dance on the road with beats of Murdanga (drum), while other groups holding multi-coloured flags moved in grand processions. The whole scenario looks very colourful and majestic. Everybody became excited as a part of this grand ceremony. The Banajaga team constituting a large team of servitors of the Jagannath Temple such as the Pati Mahapatra, Deula Karana, Tadau Karana, Lenka, Behera Khuntia, Biswabasu, Bidyapati, Biswakarma, Badagrahi Daitas, Acharya Brahmin and a group of Brahmin Priests.

The Banajaga Party halted for a day in the Jagannath Ballav Matha where they started initial preparation of their journey. While leaving home, the wives of the Daitas made Bandapana to them praying God for making their long journey successful. Once the Banajaga team left home for this sacred journey, they don't return home under no circumstances. If it so happens, they are not allowed to take part in the journey again.

15 d) Journey of Vanayaga in search of Sacred Neem Tree

After spending one day in the Jagannath Ballav Math at Puri, the next day mid night, the Banajaga Party proceeded towards the Deuli Matha, Kakatpur which is known as the original pitha of the Goddess Mangala. The distance is around 50 kms away from Puri. The main purpose of the Vanayaga Journey is to find sacred Neem tree in the forest. During this journey the Vanajaga Party carry the four 'ajnamala' with them in bullock cart. As

399 per tradition, a servitor called Lenka holding the Sudarshan Chakra move ahead of the Banajaga Party. Besides,
400 the Banajaga Party was escorted by police, temple officials and public in big procession. In every village the
401 Banajaga Party was highly welcomed by the local villagers as they are considered as the representative of Lord
402 Jagannath. The womenfolk greeted them with Bandapanas, offering flowers, blowing conch-shells, decorating
403 roads with jhotis and implanting Banana tree on roadside, burning lamps and keeping Purna Kumbhas in front
404 of their houses which is considered sacred. Besides, the male-folk beated Mridanga and made kirtan welcomed the
405 Banajaga Party. During this occasion, the villagers observed fast or took vegetarian foods to maintain sanctity.
406 Accompanying, the Banajaga Party is a wonderful experience by the author the heart filled with eternal joy,
407 contentment and bliss. The journey took three to four days with a halt at three to four places and finally the
408 Banajaga Party reached the Deuli Matha, Kakatpur. The servitors took shelter in the Sabarpalli, made up of
409 thatched roofs and floors with leaves and bamboo strips etc. During these days the Banajaga team especially
410 the Daitas who play crucial role in the sacred Daru expedition observe strict discipline and conduct like making
411 Habisya-Anna (partaking vegetarian food once a day), made bare foot journey and slept on floor during Banayaga
412 Yatra in order to purify their bodies and minds and devoted to the cause. It shows to attain divinity one must
413 observe strict discipline in life.

414 All the necessary arrangements were made by the state Government of Odisha by constructing Savarapallis
415 for accommodating the Banajaga Party. The Sabarapalli were temporary shelter made up of leaves and bamboos
416 with all amenities and facilities for living like cooking, bathing, sleeping etc. Besides, the fast aid medical check-
417 up by the doctors and paramedical staffs and security arrangements were made by appointing a group of police
418 personnel. Besides, regular monitoring was made by the officials of the Jagannath Temple Administration and
419 the various departments of the Govt of Odisha.

420 16 e) Ritual Bath of the Goddess Managala: Date 4 th April 421 2015

422 Next day early morning, after receiving a letter of invitation from the Goddess Mangala Temple, Kakatpur,
423 the Vanayaga Party moved to the temple in a big procession. There the chief priest of the temple arranged a
424 special Majana (ritual bath) of the Goddess Mangala, after ritual bath Goddess was decorated with new sarees,
425 flowers and was offered food offerings like Gajamanda and Chadheineda brought by the Banayaga Party from the
426 Jagannath temple, Puri. After the ritual, Banayaga Party returned to Deuli Matha where they recite Swapanbati
427 Mantra 108 times before they sleep seeking dream indication of the Goddess Mangala about the location of sacred
428 Neem trees for construction of the four idols of the Chaturdhamurti. Since the Nabakalebara Ritual relates to
429 the birth of Lord Jagannath, the Goddess Mangala, Kakatpur is conceived as the mother of Lord Jagannath
430 plays important role in the Nabakalebara. Besides, a group of Stotriya Brahmins also recited Saptasati Chandi
431 in the Goddess Mangala Temple, Kakatpur to appease the Goddess Mangala.

432 17 f) Identification of Sacred Neem Tree

433 The Daitas after getting 'Swapnadesha' or dream indication from the Goddess Mangala, Kakatpur about the
434 location of the sacred Neem Tree/ Daru-Brikshya. moved in that direction in search of the Daru-Brikshya having
435 sacred symptoms of Sankha (Conch), Chakra (Wheel), Gada (Mace) and Padma (Lotus) and other symptoms.
436 After the Neem Trees are identified by the Biswakarmas, the Badagrahi Daitas selected the Neem Tree or the Daru
437 Brikshyas. The four sacred Neem trees or the Deba-Daru Brikshya from which the idols of the Chaturdhamurti
438 are to be constructed were identified one after the other. At first the sacred Daru of Sudarshan Daru was identified
439 followed by the Darus of Balabhadra, Shubhadra and Sri Jagannath in similar ways. After identification of the
440 sacred Neem tree or 'daru vriksha', the 'agnyamala' of the respective deities are touched to the identified Neem
441 tree by the 'Badagrahi Daita' and Pati Mohapatra. The trunk of the tree was extracted as 'daru' from which the
442 deity was constructed. The significance of taking Ajnyamaala of Lord Jagannath is that everything is done with
443 the divine directives of Lord Jagannath in sending the 'agnyamala' through his servitors like Badagrahi Daita and
444 Pati Mohapatra who only serve as the carriers or messengers of his divine orders.

445 18 g) Construction of Sabarapalli

446 The Sabarapallis are constructed at four different places where the sacred Neem Trees or Daru Brikshya are
447 identified for accommodation of the Banayaga Party. The Banayaga Party took shelter in Sabarapalli during
448 their Banajaga journey for a period of three to four months. By staying in the Sabarapalli, the Banayaga Party
449 performed a series of rituals surrounding the Daru Brikshya or the sacred Neem tree.

450 19 h) Series of Rituals surrounding the Sacred Neem Tree

451 After identification of the Sacred Neem Tree or Daru Brikshya, a series of rituals performed in and around the area
452 where the Sacred Neem Tree or Daru Brikshya is located. The series of rituals in a sequence are as follows The
453 whole area was cleared and purified by sprinkling sanctified water. The Chakra Narayan i.e Sudarshan chakra
454 brought by Lenka sevayat put under a tree. The Yajna was performed by the Brahmins reciting Vedic hymns to
455 purify the place from evil spirits. After sun set in the evening as moon appears the ritual bath of the identified

456 sacred Neem tree was made by the Daita servitors by sprinkling sacrificial water by chanting the Purushsukta
457 hymns of the Veda. Then the tree wrapped in white clothes, sandal paste and vermilion applied, and flowers
458 offered. Then the Badagrahi Daitas touched the Ajnyamala and Darubrikhya, parikrama surrounding of sacred
459 tree was made thrice by the Patimohaptra, Daitapatis and Lenka. After that, the Ankurarpoana ritual was done
460 by the Brahmin priests in a closed space adjacent to the Yajna Mandap or Platform surrounded by read-black
461 cloth. The servitors made Habisyanna and observe street discipline while performing the Vedic rituals.

462 **20 nd Day Maha Yajna or Fire Sacrifices**

463 On the second day the Maha Yajna or Fire Sacrifices was performed on the Yajna Mandapa by the Acharya with
464 a group of Brahmin Priests by reciting Patala Nrusingha Mantra 1100 times which continued for a period of one
465 and half day,

466 **21 rd Day Purnahuti of Maha Yajna and Daru Chedana**

467 On the third day, the Purnahuti or final oblation of fire sacrifice was done after complete recitation of Patala
468 Nrusigha Mantra for 1100 times by the Acharya and Brahmin priests. After that, the rituals of Maha Daru
469 Chedana i.e cutting of Sacred Daru took place. The Acharya worshiped the Golden, Silver and Iron axes on the
470 Yajna Mandap offering flowers, sandal-paste, ghee and honey to axes and handed over Gold Axe to Bidyapati,
471 Silver Axe to Biswabasu and Iron Axe to Biswakarma. At first holding golden axe, the Acharya uttered a Mantra
472 and handed over it to Bidyapati or Pati Mahapatra who encircled Daru Brikshya three times from left to right
473 direction reciting Mantra-raj mantra and then stroke the tree thrice with golden axe. Then the Acharya took over
474 silver axe reciting Sudarshan Mantra gave to Biswabasu (Daita) who surrounded the Darubrukhyia and stroke
475 the tree thrice. At last Acharya uttered Sudarshan Mantra holding iron axe and handed over to Biswakarma
476 who finally cut the tree reciting Hari-Hari-naam. Apart from this, several other rituals were conducted before
477 felling of Daru-Brukhyia (sacred tree).

478 **22 th and 5 th Day Daru Chaupata (sizing) and Sagadi (Cart) 479 making**

480 After cutting the sacred Daru-Brukhyia, the unrequired branches and leaves are buried in a pit and was not
481 used for any other purpose. The trunk of the tree was cut into required size called Chaupata (quadrangular).
482 Simultaneously 'four Shagadis' or four wheeled carts were made specially for carrying the four Darus of Sri
483 Sudarshana, Sri Balabhadra, Devi Subhadra to Sri Jagannath Temple in Puri.

484 **23 th -8 th Day: Consecration of Shagadi Carts**

485 The Daru sagadis or carts were sanctified by Shrotriya Brahmins and the Darus covered with Khandua silk cloth
486 loaded on the Daru Sagadi or four wheeled carts. As per tradition the 'shagadis' or carts of Sri Sudarshan moved
487 at first followed by the Daru Sagadi of Sri Balabhadra, Devi Subhadra and Sri Jagannath were drawn by the
488 people and the police towards Srimandira Puri

489 **24 th Day**

490 When the Daru Sagadi rolled towards the Jagannath Temple Puri escorted by the Daitas, Devotees and public
491 in huge gatherings. On its way to Sri Mandira, while crossing the roadside villages, the Daru Sagadis halted at
492 several places, where grand welcomes were made by the devotees and they worshiped the Sacred Darus beating
493 ghanta, conch and kahali etc. The Darus of Sri Sudarshan, Sri Balabhadra and Devi Subhadra halted at the Alam
494 Chandi Temple while entering Puri whereas the Daru of Sri Jagannath halted at Nrusigha Temple after reaching
495 Puri. When the Daru sagadi reached Puri it was intimated to the Gajapati Maharaja and Sri Jagannath Temple
496 administration. The Daru Sagadi in grand procession on the grand road of Puri reached Srimandira through
497 Koili Baikuntha where the sacred Darus are kept in the temporary sheds and daily worship and food are offered
498 to the sacred Darus until Deba Snana Purnima.

499 **25 VIII.**

500 **26 Maha Anasara**

501 During the Nabakalebara Year the Maha-Anasara continue for a period of 45 days unlike every year when the
502 Anasara continues for 15 days. Due to the fall of Joda Ashadh intercalary month of Asadha which constitutes
503 three Pakshas or fortnight, when it is convenient for constructing the four idols. The word Anabasara means to
504 have no free time. Which in this context means that, the God are thought to have no free time when they are
505 separated, ill, and hidden from public sight (darshan) (Hardenberg 2001). During the period of Anasara, the
506 idols are concealed in a sequester chamber as they are said suffer from cold and fever due to ritual bath during
507 Snana Purnima. For this reason, the idols are given herbal medicines and fruits and drinks called Pana as they
508 suffer from illness. The repairing of idols made by the Daitapatis as they are said to be the family members or

28 PHASE-II SUDHI KRIYA (PURIFICATORY RITES) BY THE DAITAS AND THEIR FAMILIES

509 descendants of Lord Jagannath. During this Maha-Anasara period, the construction of deities takes place along
510 with Yajna or fire sacrifices and consecration of Nyasa Daru in the Koili Baikuntha (burial place of the deities).
511 After all the rituals of Ghata Paribartan i.e transference of Brahma is done by the Daitas and Pati Mahapatra as
512 intimate servitors of Lord Jagannath.

513 Phase-I During first fifteen days of Krushna Paksha or dark fortnight, the carving of four wooden idols and
514 Brahma Padartha or soul substance was transferred from old idols to the new bodies in highly conspicuous
515 manner by Pati Mahapatra and the Daitas who are the up-keepers of the Shriangas or bodies of the holy trinity
516 as inherited for generations in the Jagannath Temple. The choice of the darkest hour of the dark night in a
517 year of double Asadha is neither accidental nor arbitrary. This day happens to be day Lord Krishna abandoned
518 mundane earth in favour of the world celestial (Bibudharanjan 2008).

519 During Nabakalebara Year a Gupta Rath Yatra or secret car festival was held inside the temple. The engraving
520 of the new deities and the life infusing ceremony of the Nyasadaru is completed the 14 th day of the dark fortnight
521 of Ashadha. A small chariot a miniature replica of Nandighosha Chariot of Sri Jagannath was made in which the
522 'nyasadaru' is kept and dragged by the Daita servitors and Pati Mahapatra round the main temple seven times
523 beating cymbals, holding chhatra, chamara. After Gupta Rath Yatra, the Nyasadaru was taken to the 'Nirman
524 andap' where the Biswakarma divided 'nyasadaru' into four pieces.

525 27 Ghata Paribartan -June 15, 2015

526 On the auspicious day of Krushna Chaturdashi which fell on the day of 15 th June 2015 the core ritual of 'Ghata
527 Parivartan' took place in the midnight inside the main Jagannath temple Puri. A selected servitor from Pati
528 Mahapatra's family take out original image in a box which is then transferred to the new image (Malley 1908).
529 After installation of the Brahma Padartha or soul substance within new idols, the Nyasa-Daru was used as shut
530 door of internal cavity or 'Brahmakothari' of four idols of Sri Jagannath, Sri Balabhadra, Devi Subhadra and
531 Sri Sudarshan. To utter surprise, the basil leaves, sandal paste and flowers offered to the deities during the last
532 Nabakalebara ritual 8 th or 19 th years before remains fresh as long as they are in touch with the Brahma-
533 Padartha. But once these are removed from the Brahma Padartha they get paled as experienced by the Pati
534 Mahapatra and Daita servitors involved in this ritual.

535 After completion of the core ritual of transferring Brahma-Padartha to the new idol which is installed on the
536 Ratna-Simhasan for worship. Concurrently, on the same night, the old idols are done Patali or buried underground
537 in the Koili-Baikuntha in the premises of the Jagannath Temple by a group of Daitas, known as the intimate
538 servitors of Lord Jagannath. The Ghata Paribartan during the Nabakalebara ritual, the Lord Jagannath gives
539 the message that everything is temporary in this mortal world which signifies that in the Kali Yuga nobody is
540 conscious of death. Through this ritual, the Lord says "O man do good deeds so that you can get rid of your
541 past karmas and can move upward after life.

542 28 Phase-II Sudhi Kriya (Purificatory Rites) by the Daitas and 543 their families

544 During second fortnight, the Patali or the burial of the old idols in the Koili Baikuntha and the Asaucha Bidhi
545 is observed by the Daitas. The Nabakalebara is an inimitable humanly leela of Lord Jagannath, so also after
546 burial or Golaka Vishrama of the deities in the Koili Baikuntha, the servitors and their families observe Sudhi
547 Kriya (Purificatory Rites) or obsequy rites for a period of ten days as per the Hindu rituals. The Daita servitors
548 are believed to be of same lineage of Lord Jagannath. They treat Lord Jagannath as their family members. So,
549 during this period the Daitas and their families don't go outside homes or nor visit their friend and relative's
550 house and don't accept food from outsiders. If any of their family members die during this time, they don't
551 observe mourn for the dead person of their family. On the 10th day of burial of the deities, the daita servitors
552 tonsured their heads, wear new clothes after taking birth in the Markanda tank. Then they come to Sri Mandira
553 for holy darshan of the deities. During this Nabakalebara of 2015, the Daitapati Nijog of the temple at the end
554 of the rituals on 13 th day i.e on 27 th June, arranged a customary feast on the Grand Road where Mahaprasad
555 was distributed to the people.

556 Phase-III During third fortnight Maha Anasara, the wooden body needs seven layers of coating which is called
557 Saptabarana. It is strange how the Deities pose themselves to be dressed up in human form. The skeletal frame
558 gets anointed with perfumed oil and various types of paste at suitable intervals (Padhee 2015). The new idols
559 are given final shape by wrapping them in new silk clothes and applying preservatives and scented materials
560 like medicinal oils, sandal-paste, Kasturi (musk), karpur (camphor) which act like veins, blood, muscles, bone
561 marrow etc. During the last two days of the Dark fortnight, the idols are painted in indigenous colours known
562 as Banaka-lagi ritual leaving the pupils of the eyes which was done by the Dutta Mahapatra a Brahmin servitor
563 on the day of Pratipada, i.e 1st day of Shukla Paksha or the bright fortnight of Odia month of Ashadha. This
564 ritual is known as Chakhyu-Daan rite. On this auspicious day of Netrouchaba the devotees made Nabajauban
565 Darshan of the deities.

566 **29 IX.**

567 **30 Nabakalebara Rath Yatra 2015**

568 The Rath Yatra of Lord Jagannath, Puri is a national festival of India which commences on the auspicious day
569 of Asadha Sukla Dutiya, i.e. the second day of the bright fortnight of Odia month of Asadh, (during June or
570 July). This is a nine-day journey of the deities to Sri Gundicha temple. This grand spiritual event attracts
571 millions of devotees and scholars from all over the world down the centuries. In the 'Kotha Upanishad', the
572 chariot is well explained as "Atmaanam Rathinam Vidhi Shreeram Rathamevatu, Buddhim tu Saarathi Vidhi
573 Manah Pragrabameva Cha" -This means as the soul is installed in the body so also the deity is placed on the
574 chariot. The wisdom serves as the rider of the chariot which controls the mind and the intellect.

575 Sri Jagannatha is the Lord of the Universe, on this auspicious day, He with Sri Balabhadra and Devi Subhadra
576 come out of the sanctum sanctorum of the temple to give darshan to the millions of devotees to bestow His divine
577 grace. This grand festival is known as Patita-Pavana Yatra or Ghosha Yatra as the devotees across the world
578 of all caste, colour, sex or religion participate in this festival. The construction of chariots for the Car Festival
579 begins on the auspicious day of Akshi-Trutiya, i.e., third day of the bright fortnight of Odia month of Vaisakha
580 which continues for 58 days. Nearly, 200 temple servitors like Viswakarma Maharana, Blacksmith, Chitrakaras or
581 Rupakaras (Painters) and tailors are engaged in construction of three grand chariots. During the Nabakalebara
582 Rath Yatra, three Chariots along with 'parshwa devatas' (peripheral deities) like sarathi (wooden charioteer),
583 ashwa (horse), dwarapala (gate keeper), olota shua (inverted parrot) etc. are newly constructed. But in other
584 years only three chariots are newly constructed, but the peripheral deities of the chariots are reused in the Rath
585 Yatras of the successive years.

586 **31 a) Taladwhaja (Chariot of Lord Balabhadra)**

587 The chariot of Lord Balabhadra is known as Taladwhaja. It is draped in green and red cloths. The height of this
588 Chariot is 46 feet. 4 inches. It has 14 wheels and has four wooden black horses known as Sthira, Dhruvi, Sthiti
589 and Siddhaki. The sarathi is known as Sudyamna and the rathapala is Ananta. The name of the flag on the
590 chariot is Unnani. Nearly 763 pieces of wood are used to make this chariot.

591 **32 b) Debadalana (Chariot of Devi Subhadra)**

592 The chariot of Devi Subhadra is known as Debadalana. It is draped in black and red cloths. The height of the
593 Chariot is 42 feet. It has 12 wheels and four horses known as Prajna, Anuja, Ghora and Aghora. The name of
594 the sarathi is Arjuna and that of the rathapalika is Vana Durga. The name of the flag is Nadambika. Around
595 539 pieces of wood are used to make this chariot.

596 **33 c) Nandighosa (Chariot of Lord Jagannatha)**

597 The chariot of Lord Jagannatha is called Nandighosa which is wrapped in yellow cum red cloth. The height of the
598 chariot is 45 feet 11 inches with 16 wheels each 6 feet diameter and four white horses. The Sarathi or charioteer
599 is known as Daruka and the Rathapala is Shri Nrusimha. The Garuda is found in the crest of the chariot. The
600 flag of the chariot is called Trailakyamohini. Around 832 pieces of wood are used to make this chariot.

601 **34 d) Pahandi of the Deities**

602 The four deities of Sri Jagannath Sri Balabhadra, Devi Subhadra and Sri Sudarshan are brought from the
603 main temple in a grand ceremonial procession called Pahandi which is also called Pada Hundana or forward
604 and backward rhythmic movement of the deities. The pahandi of the deities is performed during Rath Yatra,
605 Bahuda, Neeladri Bije and Deba Snana Purnima when the deities are brought by their servitors from the main
606 temple. This is an elaborate and unique ritual exclusively found in Sri Jagannath Temple. There are two types
607 of Pahandi: 'Dhadi Pahandi' and 'Goti Pahandi'. On the day of Rath Yatra the deities come to the Chariots in
608 'Dhadi Pahandi' (movement of the deities one by one at a time) while during 'Bahuda Yatra' (return journey)
609 the deities come out of Gundicha Temple in 'Goti Pahandi' (movement of single deity). On the day of the Rath
610 Yatra, the Pahandi of Sri Sudarshan is made at first followed by Balabhadra, Devi Subhadra; and Sri Jagannatha
611 at the last accompanied by thousands of devotees beating the ghanta, kahali and telingi baja.

612 **35 e) Chera Panhara by the King of Puri**

613 The 'Chhera Panhara' is the valedictory ritual accomplished by the Gajapati Maharaja or the King of Puri on the
614 day of the Rath Yatra and Bahuda as well. The ritual of sweeping the chariots by the king is known as Chhera
615 Panhara (sprinkling sandalwood water and then sweeping). The Gajapati sweeps the floors of the three chariots
616 of Sri Balabhadra, Devi Subhadra and Sri Jagannatha with a gold-handled broom and sprinkling sandal-paste
617 water. This ritual signifies that though the king is considered as the monarch of the kingdom, he expresses his
618 utmost loyalty through rendering the humble services as the first and foremost servitor of the Lord Jagannatha.
619 This shows that under the Lordship of Sri Jagannatha there is no distinction between a powerful king and a
620 common man.

36 f) Pulling of the Chariots

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On the day of Car Festival, thousands of devotees in Odisha, India and abroad are assembled on the Grand Road of Puri to celebrate the grand spiritual event. After completion of Pahandi and Chera Panhara, the devotees pull the chariots of Sri Balabhadra at first followed by Devi Subhadra's and finally of Jagannatha. During this moment, the devotees filled with devotion, joy and cheerfulness pull the chariots continue from morning till sunset till the three chariots reach Sri Gundicha temple. At times the chariots halt on their way and pulling of the chariots takes place next day.

37 g) Hera Panchami

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The fifth day of the Rath Yatra is known as 'Hera Panchami'. On this day while the Sri Jagannatha Trinity is worshipped at Sri Gundicha Temple, the Goddess Laxmi goes near Sri Jagannatha Chariot placed before Sri Gundicha Temple and breaks off a piece of wood of the chariot which express her anger as not being taken during the car festival. Goddess Laxmi returns to Sri Jagannatha Temple through Hera Gouri Sahi instead of the Grand Road of Puri. This ritual is performed in the late night.

38 h) Bahuda Yatra

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The return journey of the deities of Sri Balabhadra, Sri Jagannatha, Devi Subhadra and Sri Sudarshan from Sri Gundicha Temple to the main temple is known as Bahuda Yatra. The Trinity is worshipped on the 'Adapa Mandap', which is also known as the birth place of the deities where they are worshipped for seven days every year. On the ninth day of the festival i.e on the bright fortnight of 'Asadha', the Bahuda or the return journey of the deities takes place following the same schedule like the Rath Yatra. On the way back to the main temple, the 'Nandighosa' Chariot of Sri Jagannatha halts for a while near the Mausima temple known as Ardhagini temple where 'poda pitha' (a kind of sweet cake made of rice, lentils, jaggery and coconut) is offered to Lord Jagannatha as prasad.

39 i) Laxmi Narayan Bheta

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During Bahuda Yatra, Goddess Laxmi sees the movements of Chariot of Lord Jagannatha from 'Chahani Mandap' of Sri Mandira. When the chariot of Lord Jagannatha reaches near Sri Nahara (King's palace), the Goddess Laxmi comes near the chariot in a grand procession and after obtaining the Ajnamala of Lord Jagannatha returns to Sri Mandira. This ritual is known as 'Laxmi Narayan Bheta', i.e., meeting of the celestial deities of Laxmi and Narayan in the presence of Gajapati Maharaja, the king of Puri.

40 j) Suna Vesha of Sri Jagannatha Trinity

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The 'Suna Vesha' or 'Golden attire of the deities' is also known as 'Raja Vesha' or 'Badatadau Vesha' which is a part of Nabakalebara Rath Yatra. The word 'Suna Vesha' constitutes two words, 'Suna' ('gold') and 'Vesha' ('costume'). It falls on the day of Sukla Ekadashi (11 th day of bright full moon) of Odia month of Ashadha (June or July) when Sri Jagannatha, Sri Balabhadra and thereafter, the servitors move to the place where the sacred Neem Tree is identified. After some Vedic rituals near the sacred Neem Tree such as the Bhumisudhi, Daru Snana Ankura Ropana, Performing Yajna, Purnahuti, then Daru Chedana cutting of sacred Neem tree, Daru and then carrying the Sacred Daru to the Koili Baikuntha of Shi Mandira, Puri.

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After that, the Antar-Vanayaga takes place in a closed door inside the Koili Vaikuntha of Sri Mandira where some Mandapas or open platforms were made for conducting various rituals such as fire sacrifice in the Pratistha Mandap or Yajna Mandap, storage of the articles in Sambhara Mandapa, Ankuraropana or germination of grains, sacred bath of Daru in Snana Mandapa or Adhibasa Mandapa during Snana Purnima, construction of four idols by the Biswakarma or carpenters on the Nirmana Mandapa or Karushala. The consecration of the Nyasa Darus is done and finally the Patali or the Golaka Vishrama or burial the Chaturdhamurti is done in the Koili Baikuntha after transference of Brahma to the new idols. This signifies what takes place outside also continue within body. Evolution and involution are parallel process of creation of the universe.

41 d) Importance of Chakraraj Sudarshan in the Vanayaga

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Journey Sri Sudarshan is worshiped on the left-side of Lord Jagannath on the 'ratna simhasana' not as a weapon but in subtle form of a pillar. However, both pillar and circular forms of Sri Sudarshan are spiritually one and same. Besides, Sri Sudarshan represents Nilachakra a blue wheel found on the top of Sri Mandira. The scriptures say that, at first divine 'daru' of Jagannath floated at the 'Banki Muhana' of seabeach of Puri. A stone carved Nilachakra known as Chakra tirtha is worshipped.

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After getting 'ajnyamala' of the Chaturdhamurty, the Banayaga Party moved to Sri Nahara or royal palace of Gajapati Maharaja, the king of Puri to receive the symbolic directive of Gua and coconut from Raj-Guru given by the Gajapati Maharaja. From there, the Banayaga Party travel to Sri Jagannath Ballav Math where they halted for a day and then proceeded to the Deuli Math at Kakatpur. During the 'banajaga' rituals Sri Sudarshan plays a key role in leading the 'Banajaga Party all the way by escorting them. The Chakraraj Sudarshan is kept in the 'bahara bhandara ghara' (outer store house) of Sri Mandira. The circular shaped Sudarshan Chakra made in

677 silver and attached to a wooden handle is placed on the left side of Goddess Mangala during 'majana', ritual bath
678 or consecration of the Goddess. After identification of the sacred Neem 'daru. at first the Chakraraj Sudarshan is
679 placed at the base of a tree and then the yajna for 'daru chhedan' or cutting of 'daru' starts. After completion of
680 yajna, three axes of gold, silver and iron billhook are worshiped in 'astra mantra' i.e chanting Sudarshan mantra
681 since Sudarshan is the deity of the 'astra mantra'. Further Sri Sudarshan is tightly bound in front of 'daru'
682 wrapped in the Khandua silk loaded on a four wheeled carts called 'daru sagadi.. 'Bahirbanajaga' or outside
683 rituals of Nabakalebara concludes when the 'daru' of Jagannath reaches Koili Baikuntha of Sri Mandira and Sri
684 Sudarshan returns to the Bhandara Ghara or store house of the temple. As per yoga tantra, backbone and brain
685 are the centre of consciousness which lead to enlightenment. Sri Sudarshan is a chakra in the backbone, so it is
686 worshipped as a pillar rather than as a chakra in Sri Mandira.

687 **42 e) Mystery of Swapnavati Mantra**

688 During Nabakalebara, the Daita servitors chant 'Swapnavati Mantra' for 108 times before their sleep at night
689 to appease the Goddess Mangala' and Saptasati Chandi is recited by the Srotriya Brahmins before the Goddess
690 Mangala in the temple to appease the Goddess Mangala' to give indication of the directions of the Neem tree
691 or 'daru'. Goddess Mangala is known as 'Swapnavati' as found in 'Sri Durga Sahasra Nama'. The 'Swapnavati
692 Mantra' is also known as the 'Swapnamanabaka Mantra. The word 'manabaka' means a child or a person devoid
693 of Vedic knowledge who surrender before the mother goddess like an innocent, ignorant child and pray Her to
694 provide the clues to locate the 'daru' Neem tree. This Swapnavati mantra is also dedicated to Lord Vishnu named
695 'Swapnavati' which says "O, the Lord Vishnu the ruler of the universe, the omnipresent of this universe, Lord
696 of all dreams, I bow down before you, take refuge before You; please fulfill my wish". Besides, the seventeenth
697 verse of ninth chapter of the Gita Lord Krishna says, "Pitahamasya jagato mata dhata pitamahah". It means 'I
698 am the father and mother of this universe; I am the father's father, the ultimate doer'. So, there is no difference
699 between Him and the mother goddess. So, Maa Mangala can be appeased through prayers to Lord Vishnu.
700 The 'Swapnavati Mantra' is a Vaishnavite Mantra. If it is chanted with proper dedication and concentration,
701 'Darubrahma' through His power, awaken the soul of daita servitors and give insight as they undergo penance
702 to locate the direction of 'Mahadaru' through dream indication of Goddess Mangala (Mishra 2015). This is a
703 realisation of equanimity between 'Jibatma' (microcosm) and 'Paramatma' (macrocosm) which is the essence
704 of Shakti Tantra, and Advaita philosophy. The dream became reality with the blessing of 'Darubrahma' and
705 Goddess Mangala.

706 **43 f) Importance of Triguna-Ankura**

707 The rituals like, 'ankuraropana' (sowing of seedlings) is an integral part of yajnas which marks the beginning.
708 Three types of earthen pots are used for the purpose. As prescribed, four pots called 'Sarab' are considered as
709 the abode of Lord Shiva, four 'Palika' pots as the dwelling place of Lord Vishnu and four was done with 108
710 pots of water by a 'sahasradhara kumbha' (vessel with thousand holes) when Purushasukta for Sri Jagannath,
711 Nilasukta or Rudradhyaya of Yajurveda for Sri Balabhadra and Srisukta for Devi Subhadra are chanted. The
712 'nyasadaru' is worshipped in the Nrusimha Gayatri Mantra through 'shodasha upachara' using sixteen types
713 of holy materials. The 'nyasakarma' or consecration work started from the next day. The various body parts
714 imagined on the 'nyasadaru' are consecrated with every syllable, word and stanza of the Nrusimha Mantra.
715 Through this Nyasadaru begets the image and qualities of Sri-Nrusimha. The 'nyasa' is done thrice for each
716 three deities. After this 'Keshavadi nyasa' is done for Sri Jagannath, 'Srikanthadinyasa' for Sri Bhalabhadra and
717 'Kalanyasa' for Devi Subhadra is. Thirty kinds of 'nyasa' is done on different parts of nyasadaru'. After 'nyasa',
718 'prana pratistha' of 'nyasadaru' or invocation of life is done through prana pratistha mantra' imagining prana
719 (breath), mansa (flesh), rakta (blood) and sense organs in nyasadaru.

720 **44 l) Yajna Nrusimha and Darubigraha (daru idols)**

721 Lord Nrusimha is the main deity of the Nabakalebara Ritual. The sixteenth chapter of 'Skanda Purana' says that
722 on the auspicious day of Vaisakh sukla ashtami with Pushya constellation in the sky, the daru bigraha or wooden
723 idols of Sri Jagannath, Sri Balabhadra, Devi Subhadra and Sri Sudarshan are established in the main temple.
724 The eighteenth chapter describes how Lord Brahma invoked the mantras, and the 'daru bigraha or wooden'
725 idols appeared as Sri Nrusimha miraculously before the Lord Brahma and King Indradyumna in the form of
726 'kalagni' or glowing fire with innumerable eyes, ears, faces, noses, waists and appendages pervaded the heaven
727 and earth as if engulfing the whole universe. Seeing this terrifying image, the sage Narada asked Lord Brahma
728 that, why the Lord has taken this frightening form in 'pralaya' or destruction of the whole world? What kind of
729 leela of Lord Vishnu is this? The 'Lord Brahma with a smile replied, "Hey Narada, imagining it as 'daru bigraha'
730 or wooden form, the ignorant persons may neglect or disrespect this 'Brahmarupi' (form of Brahma). After being
731 worshipped in 'Paramesthi mantra' the Lord has taken this terrifying form. In the past, the Lord had appeared
732 as Nrusimha and killed the demon Hiranyakashipu. The deity when worshipped as 'kalagni' or colossal glowing
733 fire gives nirvana to the worshiper. The 'Skanda Purana' describes that Sri Nrusimha and Sri Jagannath are one
734 and inseparable. Sri Nrusimha is a scary form of Lord Vishnu whereas Lord Jagannath is a calm and peaceful
735 form. It gives the message that everything in this universe is a manifestation of energy either in fiery or calm

736 form. The Nrusimha is described as 'Yajna Nrusimha' as he evolved during Yajna or fire sacrifice. Therefore, the
 737 Patala Nrusimha Hymn is 2015) Although the 'Chaturddha-Murty' are worshiped as four Daru Bigrahas they
 738 are originally one and the same Brahma or the cosmic entity of Lord Jagannath. Sri Jagannath is worshiped
 739 on the Ratna Simhasana as the 'Supta Nrusimha' or inert state of Nrusimha. The 'Niladri Mahodaya' scripture
 740 says that the ritualistic worship of Lord Jagannath as 'Sri Krishna Gopi janballava' and not in the fiery form of
 741 Nrusimha on the 'ratna simhasana. Lord Jagannath as the Lord of the universe sitting like 'achala mahameru'
 742 (inert great mountain) on the 'ratnabedi regulates and control the whole universe at His directives. The twenty
 743 first mantra of the second chapter of the 'Kathopanishad' says "Aasino duram brajati shayano yati sarvatah,
 744 kastam madamadandebam madanyo gnyatumarhati". The 'Upanishad Prakash' says "Although in the inert form
 745 the Brahma reaches far, which makes everyone active, although in state of inactivity He reaches everywhere". The
 746 Lord of death Yamaraj had told Nachiketa that except him how one can realise this blissful egoless glowing entity?
 747 Yamaraj stated in the 'Kathopanishad' that unless one understands and realise the death one cannot perceive the
 748 timeless eternal energy. The Nabakalebara reminds us not to fear death but to accept it with knowledge and to
 749 perceive Almighty. Therefore, the 'Nrusimha Mantra' says 'mrityormrutyu namamyaham' meaning "I bow down
 750 before annihilator of death." Lord Brahma cautioned Indradyumna not to think the 'darumurti' or wooden idols
 751 as non-living idols. In the 'Mahapurusha Vidya' the Parambrahma' says "I am not of Indranilamani jewel or
 752 'daru'; to destroy delusions of living entities I have taken the shape of 'Daru murti' to provide endless bliss and
 753 to remove sorrows." All living and non-living beings are part of the eternal Brahma. The Nabakalebara rituals
 754 depicts the cycle of life and death of Sri Jagannatha. The living beings feel equanimity with the eternal divine
 755 reflects whosoever manifested in this mortal world has to go through the life cycle. If we consider ourselves living,
 756 how can be the deity of Lord Jagannatha different from us? XII.

757 45 Glossary

758 Aksaya Trutiya: The third day of bright fortnight of Odia month Baishakha is considered auspicious for starting
 759 the Chariot making and Chandan Yatra of Lord Jagannatha.

760 Ankuraropana: This is key ritual performed by the Vedic Brahmins during Vanayaga Yatra of Nabakalebara
 761 Ceremony. Ankuraropana signifies germination of seeds which marks the beginning of Vanayaga 'Yajna' or fire
 762 sacrifice.

763 Ajnamala: This is a conjunction of two words 'Ajna means order (directive) and 'Mala' means a garland.
 764 Obtaining Ajnamala from the deities signifies a directive from them for initiation of Vanayaga Yatra. This is a
 765 flower garland especially made for the occasion.

766 Badagrahi: The chief servitor of the deity, generally a senior person of respective Bada (Kula or Lineage) is
 767 selected as Badagrahi. There are four Badagrahis of four respective Badas of Sri Jagannath Sri Balabhadra, Devi
 768 Subhadra and Sri Sudarshan. Baishi Pahacha: A flight of twenty two steps leading to Sri Jagannatha temple
 769 of Puri from the Eastern Gate known as Singha Dwara (Lion's Gate).

770 Bhudevi: The Goddess installed on the right side of Sri Jagannatha on the Ratnavedi in the inner sanctum
 771 sanctorum of the Puri temple. She is also known as Viswadhatri.

772 Viswavasu: The Savara Chief who was the early worshipper of Sri Jagannatha in the form of Neelamadhaba
 773 Brahma Padartha: The divine substance that is considered as the soul of Jagannath.

774 Ghata Paribartana: This is a process of transference of Brahma from old wooden idols of Sri Jagannatha,
 775 Sri Balabhadra, Devi Subhadra and Sri Sudarshan to the new ones.

776 46 Viswakarma (Carpenter):

777 The temple servitors who carve the idols of Sri Jagannath, Sri Balabhadra, Devi Subhadra and Sri Sudarshan.
 778 They also construct the three chariots.

779 Chaturdhamurti: The four wooden idols of Sri Jagannath, Sri Balabhadra, Devi Subhadra and Sri Sudarshan.

780 Chapana Bhoga: Fifty six varieties of food offered to the deities in the Puri Temple.

781 Chhera Panhara: A ritual of sweeping the floors of three Chariots by Gajapati, the King of Puri during Rath
 782 Yatra.

783 47 Daita:

784 The temple servitors and functionaries who identify the sacred neem tree and also perform secret rituals during
 785 Nabakalebara Festival. Daru: The log of Neem wood for making the idols of Sri Jagannath, Sri Balabhadra,
 786 Devi Subhadra and Sudarshan.

787 Daru-Brahma: Sri Jagannath is known as Daru-Brahma which denotes the Prime Soul enshrine in wood.

788 Daru Sagadi: A cart specially made for carrying the sacred log of wood.

789 Deula Karana: A servitor of Sri Jagannath Temple who supervised and supplies materials for Vanayaga Yatra.
 790 He also monitors Nitis (daily rituals) of the temple and also keeps the accounts.

791 Deuli Matha: A monastery located near Kakatpur which is the original place of worship of the Goddess
 792 Mangala. During Nabakalebara, the Vanayaga party halts at this place. Gajapati: The king of Puri as the
 793 first servitor of Lord Jagannath opens the Vanayaga Yatra through Gua-Teka Ritual (Authorization Ceremony).

794 Besides, the king also makes Poornahuti (final oblation to Yajna) in Koili brought to the Snana-edi of the Puri
795 Temple where the deities are bathed in 108 pitchers of water on the auspicious day of Snana Purnima.

796 48 Sudhi Kriya:

797 The purification or obsequies rites observed by the Daitas and their families after burial of the old deities in the
798 Koili Vaikuntha.

799 Srotriya Brahmin: The Vedic Brahmins who perform the sacred rites and rituals reciting Vedic mantras.
800 Yajna Nrusimha: He is another aspect of Lord Nrusimha. He is the guardian deity of all rituals of Navakalevara'
801 Ceremony. In Indian mythology, Sri Nrusimha is the fourth avatar of Lord Vishnu who is in half human and half
lion form. ¹

Renewal): This
is complete renewal of the four wooden deities of
Chaturdhamurti and transferring the 'Brahma-
Padartha' divine substance into the new bodies from
the old ones. The new idols are given 'Purna-Rupa'
or complete shape like the human forms in
'Saptavarana Vidhi' i.e covering the idols with seven
layers like the 'Netapata' (red silk cloth), Phulurilagi
or Tailalagi (medicated oil), 'Chandanlagi'
(sandalwood paste), 'Jhunalagi' (resin), Khadilagi
(quicklime), Khalilagi (white flour paste) which are
pasted on the idols and Gada (loin cloth), Ghanalagi

[Note: (silk ropes) are covered and the Chaka-Apasaralagi (circular cushion) takes place which symbolizes the feet of the idols. This is done by the 'daitas', the upkeepers of the bodies of the deities. B. Sri-Angaphita (Partial Renewal): This is minor repairing of the four wooden idols without touching the Brahma-Padartha within the deities. Since Nabakalebara is a very expensive affair, Sri-Angaphita of the deities is performed at times instead of complete renewal of the deities. During the Anasara Ritual every year, Sri-Angaphita of the deities is done in Saptavarana Vidhi as per the necessity. Finally, the idols are painted by Datta-Mahapatra, a temple servitor followed by the Chakshyu Dana (painting eyes of deities) and Nabayauban Darshan of the Chaturdhamurti is made by the devotees in Sri Mandira. C. Special Nabakalebara:]

Figure 1:

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803 recited 1100 time while performing Maha-Yajna during Nabakalebara for eradicating evil forces. Even before
804 'pratistha yajna', Laxmi-Nrusimha is established on the 'Chakrabja Mandal' at the Agni corner of the 'yagnashala'.
805 This denotes that everything in the universe is the manifestation of Almighty who is eternal and omnipresent.

806 .1 m) Mandalas: The Sacred Symbols

807 Lord Jagannath is is worshipped as on the 'Ratna-Simhasana' in Sri Mandira in the 'Sri Krishna Govinda
808 Gopijanaballava' and not as Nrusimha. During Nabakalebara on the first day of 'pratistha karma' the 'Chakrabja
809 mandala' and 'Swastik mandala' are drawn in Agni corner of pratistha mandap', 'Sarvatobhadra mandala' and
810 'Nabagraha mandal' in Aishanya corner and 'Vastu mandal' in Nairruta corner. Sri Nrusimha and other deities
811 are set on 'Chakrabja mandala'. 'Nidraghata' is worshipped on 'Swastik mandala'. 'Snanaghata' (water pots)
812 for 'abhishek' and kept on the 'Vastu mandal'. Besides, other mandalas are drawn for 'ashtadasha matrugana'
813 or eighteen mother entities, Dasa 'Digapala' or ten cardinal directions as protectors, 'nabagraha' nine planets
814 and other deities. In the Vayu corner of 'pratistha mandap' the tools of Biswakarma or carpenter servitors are
815 worshipped on 'Ashtadalapadma mandala'. A day before yajna, the metal idols of Laxmi-Nrusimha brought
816 from 'dakshini ghara' of Sri Mandira is set on the 'Chakrabja mandala'. These two mandalas i.e the 'Chakrabja
817 mandala' and 'Ananta Chakrabja mandala' is found in Vaishnav Yajna and 'pratistha' of 'yupa' or sacrificial post,
818 where chakra and idols are placed. During 'pratistha', after holy bath of the idols, the chakra, trishul, and 'yupa'
819 are placed on 'Swastika mandala'. The 'pratistha' of 'nyasadaru' is done during 'pratistha' of 'daru' bigraha
820 or wooden idols. After 'abhishek' 'nyasadaru' and Nrusimha are placed on 'Chakrabja mandala' in 'pithasana'
821 (erect) or 'sayanasana' (lying position). The 'Sasutra-Mandala Baridhi' gives detail of 'Swastik mandala' and
822 'Mahaswastik mandala used for slumber of the deities after their 'snana' (bath). From the first ritual after
823 selection of 'daru', yajna till the last rituals of Nabakalebara the importance of Nrusimha is seen.

824 .2 XI.

825 .3 Conclusion

826 Lord Jagannath is worshiped on the Ratna Simhasana in the main temple as the 'Darubrahma' who is the real
827 manifestation of the 'Parambrahma'. Looking at the image of Vishnu Lord Brahma pays homage "O Lord You
828 represent the "Sama Veda". You are placid and tranquil. You are holding conch, disc, mace and lotus. Your are
829 holding conch, disc, mace and lotus. You are omniscient, omnipotent and omnipresent. You are formless but
830 can take any form at the same time. You are all giving and all forgiving. You are the Lord of the universe. So
831 you will be called Jagannatha." (Tripathy Comparative Study". Presently Dr. Satpathy is engaged as Tagore
832 National Fellow of Ministry of Culture, Govt of India. Besides, she has also successfully accomplished research
833 studies on Sri Jagannath Philosophy as Tagore National Scholar, Ministry of Culture, Govt of India. In addition
834 to this, she has organized many conferences, delivered lectures in and outside India and has published many
835 articles on various aspects of Jagannath Culture and Philosophy in reputed journals, books and edited volumes.
836 Dr

837 .4 Year 2020

838 Devi Subhadra are adorned with huge numbers of gold ornaments and give darshan to the devotees on chariots
839 before the Lion's Gate of the Puri Temple. The huge number of gold ornaments of three deities include the
840 crowns, necklaces such as Harida Mali, Bahada Mali, Sebati Mali, Kadamba Mali, Bagha Nakhi Mali, Tabija
841 Mali, Mekhala, Swarna Kirita, Adakani, Karna Kundala, Kamarpati, Adakani, Tilaka, Chadrika, Sri Payara
842 (legs) and Sri Bhujia (hands). Besides, the gold limbs of Sri Balabhadra and Sri Jagannatha is seen but not of
843 Devi Subhadra. Sri Jagannatha holds a chakra (disc) made up of gold in his right hand and 'Panchajanya' (a
844 silver conch) in left hand. Sri Balabhadra holds a gold plough in left hand and a golden mace in right hand.
845 Sri Jagannatha Sri Balabhadra and Devi Subhadra are decorated by the servitors named Bhitarcha Mahapatra,
846 Talucha Mohapatra and Pania Puspalak respectively. The scholars say from the reign of Anangabhima Dev III,
847 the tradition of Suna Vesha of the deities is continuing. Others hold that King Kapilendra Dev had started Suna
848 Besha of the deities.

849 .5 k) Neeladri Bije

850 This is the last part of Nabakalebara Rath Yatra when the deities of Sri Balabhadra, Devi Subhadra and Sri
851 Jagannath enter Sri Mandira in a grand ceremonial procession. At first a drama of domestic tiffs is reenacted
852 by closing the Lion's gate of the temple which symbolically shut upon Lord Jagannatha by his wife Goddess
853 Laxmi out of anger, jealousy and frustration articulated by a group of servitors and another group representing
854 Lord Jagannatha responds with entreaties and endearments. Finally, the doors of the temple are opened, and
855 the celestial couple enters the main temple.

.6 X.

.7 Some Important Concepts of the Nabakalebara Ceremony a) Ajnyamaala and Sadhibandha Ritual

The Nabakalebara Ritual begin with receiving 'Ajnyamala' from the deities of Sri Jagannath, Sri Balabhadra, Devi Subhadra and Sri Sudarshan in the temple thereby giving permission to go in search of 'daru' or sacred Neem Tree for renewal of the deities. The word Ajnyamala constitutes two Sanskrit words 'Ajnya (permission) and mala'(garland). The 'Ajnyamala' is a mark of divine directive of the deity to the servitors to accomplish a particular task. The 'Ajnyamala' tradition of Sri Jagannath temple is based on the scriptures. It is believed that Almighty God is the 'kartta' or the ultimate doer and He is also 'akartta' as he never does anything but everything in this universe happens at His directive. He is only a 'Sakshi Purusha' who silently witnesses everything in his large round eyes. Therefore, He is called 'Jagat Chakshu' or eye of the universe. Many rituals in the Jagannath temple start after getting the 'Ajnyamala'. There are 27 such 'chalanti pratima' or proxy idols and eight animate and inanimate entities who take part in various festivals of Jagannath Temple. The person in the garb of Ravana in 'Ravana Vadha' on Baisakha Krushna Dwitiya gets the 'ajnyamala'. On the day of Ram Navami for 'abhishek utsav' or coronation ceremony of Sri Ram his 'ratnapaduka' is given 'ajnyamala'. The 'ajnyamala' is given to three chariots on the day of Rath Yatra. During the Nabakalebara, 'Badagrahi' or leader of the Bada (ritualistic group) touches the ajnyamala to the sacred Neem tree in which the respective deity is made. The Ajnyamaalas were 12ft long made specially for the purpose of Nabakalebara Ritual.

.8 b) Lord Jagannath and Gitagovinda Khandua

The Nabakalebara is an inimitable humanly leela of Lord Jagannath. There is a 'shadhi bandha' tradition for 'banajaga Party' before they start their Vanayaga journey in search of 'daru'. After getting the 'Ajnyamala' of Chaturdamurti in the temple, three 'badagrahi' daita servitors and Pati Mohapatra reached 'Kalahata' dwara, where 'Bhitarchha Mohapatra' a servitor ties up Khandua silk sarees over the heads of the Daita servitors. It is believed that the Geeta Govinda Khandua silk serve as their armour against evils during 'Banajaga yatra'. During 'majana' rituals of the Goddess Mangala at Kakatpur a Khandua silk is also placed on head of the Goddess. The 'Gitagovind Khanduas' contain a couplet of Gitagovinda written by Poet Jayadev during medieval bhakti era which narrates "Kansarirapi sansara basanabaddha Srinkhala. Radhamadhaya hrudaye tayaja brjasundari". It means, bearing the bonds of mortal desires and emotions of Sri Radha in his heart, Sri Krishna left behind beautiful lasses of Gopa. The Gitagovinda speaks about the importance of Sri Radha as the embodiment of emotions, power of bliss, joy and leelas of Sri Krishna. It is believed that Lord Jagannath symbolises Lord Krishna. So, the deities wear Geeta Govinda Khandua especially during sleep at night.

.9 c) Significance of the Vanayaga Yatra

The Vanayaga is the core ritual of the Nabakalebara. The word 'Vanayaga' constitutes two words i.e Vana means forest and Yaga means Yajna or fire sacrifice. As a whole Yajna which is performed in the forest. The Vanayaga Journey is performed by the servitors to collect the sacred Neem wood 'daru' for construction of the four idols of Chaturdha-Murty. The Vanayaga Yatra is of two types Vahir Vanayaga Yatra and Antar-Vanayaga which takes place one after the other during the Nabakalebara Ceremony. At first, the Vahir Vanayaga takes place in an open environment when the Vanayaga Party moves into the forest in search of Deva-Daru Brikshya or the sacred Neem trees. The servitors seek permission from the Goddess Mangala to give dream indication about the location and direction of the sacred Neem tree. Accordingly, 'Panchamukhi' pot for Lord Brahma. Three pots dedicated to each of the deities are placed at the four doors of the yagnashala. at each door the 'ankurpatra' (pot with seedlings) of the divine trinity who is the manifestation of the mortal world. The trinity also denotes three gunas, Satwa, Rajas and Tamas. The equanimity of the divine trinity at the doors leads to the yagnashala, where the rituals of 'Nabakalebara' take place. It denotes that the real essence of life is beyond three deities and three gunas. The real journey of birth of consciousness starts from the doorstep when one realises that the trinity is the manifestation of single deity who is omnipresent.

.10 g) Union of Prakriti and Purusha /Vishnu-Laxmi

Before the fire is ignited in the yajna the Acharya uses muruja (organic coloured powder) to draw holy designs at the base of 'yagnakunda' (altar vessel) putting a bed of kusha grass over it that symbolises the Goddess Laxmi sleeps on this kusha bed. Over this the 'Vaishnabagni' fire is placed. This fire is the 'virya' or life force of Lord Vishnu. So, yajna denotes unity of Prakriti and Purusha, Mother Nature with ultimate energy of the universe with doer. It indicates manifestation of eternal energy in a mortal form of the creation.

.11 h) Kushmanda (Ash-gourd) sacrifice

The 'Purnahuti' or final oblation of the yajna is made by reciting the 'Patala Nrusimha Mantra'. Besides, a 'Kushmanda Bali' or sacrifice of an ash gourd as a 'gupta niti' or secret ritual takes place near the 'Neem tree which is a symbolic representation of animal sacrifice. Four sticks are crossed to a watermelon which look like a

912 standing animal and a small stick forms a tail. This watermelon in a animal form is cut from the middle with a
913 billhook consecrated with 'astra mantra' earlier. After this sacrificial offering, the ash gourd is cut into small pieces
914 and then inside material mixed with black gram and turmeric is given as sacrificial offering to 'Dashadigapala'
915 (protectors of ten directions) and 'bhutas' (spirits) moving around. Roland Hardenberg opined that 'obliteration
916 of one existence with the birth of another'. Many scholars opined that sacrifice is like sacrificing our animosities
917 before the deities. The watermelon represents a human skull like hard covering with watery jelly within like the
918 brain with emotion and action as the basis of mortal existence. This ritual sacrifice denotes that surrendering
919 oneself to the Almighty, when a new life begins. According to Hardenberg, this ash gourd sacrifice ritual can be
920 linked to another secret ritual of fish sacrifice done after construction of idols and before the 'purnahuti' of the
921 'pratistha yajna'. This 'matsya bali' fish sacrifice preceded 'jibanyas bidhi' or invocation of life within the idols.
922 It is a symbolic of higher yogic and tantric philosophy. The Ida and Pingala nadis of backbone intertwined like
923 two slimy fishes of Ida and Pingala leads to Sushumna through which life force is raised to the ultimate level of
924 consciousness.

925 .12 i) Drawing a figure of an Inverse man

926 After completion of 'Pratistha Yajna', the holy ash, water and remnant ghee of yajna are smeared on the trunk of
927 Neem tree followed by 'suddha snana' or consecration. Then a white cloth is covered on the trunk of the tree and
928 is worshipped reciting the hymn of the deity whose idol is to be constructed. Before cutting of the tree, an image of
929 an 'olatamanushya' or an inverted human figure is drawn on the trunk with bunch of kusha grass dipped in sandal
930 paste. The first hymn of fifteenth chapter of Bhagwat Gita narrates that this inverted human figure is 'Urddhwa
931 mula madhah shakham ashwottham prahurabyayam, chhandamsi yasya parnani yastam veda sa vedabit.' which
932 means 'this existence is like a Peepul tree whose roots represent its top, and its branches are its base. Those
933 who know this are the masters of the Vedas. Similarly, the 'Kathopanishad' says 'Urddhwamuloabakshkha
934 esoaswothah sanatanah' ie the base of this world is in the form of a Peepul tree which is the abode of Brahma.
935 He is at the apex and is indescribable. Our body is also a simile of an inverted tree or 'olata vriksha'. Brain is
936 accepted as the base and our appendages as branches. The 'Sahasrara' chakra at the top of the brain is accepted
937 as the abode of Brahma. The immortal lyrics of ancient Odia literature is based on this metaphor like 'olata
938 vrikshhe kheluchhi lotani para'. This inverted human image in the four idols are made from trunk of the Neem
939 trees. The hands of the idols are crafted from branches of respective trees. This ritual is done to keep the common
940 mass aware.

941 .13 j) Touching of Gold, silver and iron axes to the Sacred Neem Tree

942 The axes made up of gold, silver and iron are smeared in ghee and honey and empowered with 'Sudarshan
943 Mantra' before being used to cut the tree. Vidyapati uses gold axe, Biswabasu silver axe and Biswakarma uses
944 iron axe to cut the 'daru' tree. During 'Ashwamedha yagna' three queens of the king namely Mahishi, Babata
945 and Paribrukti poke needles made up gold, silver and iron on the body of the 'yajn ashwa' or the sacrificial horse
946 one after the other. This pattern is repeated in case of axes made up of gold, silver and iron to cut the 'daru'
947 tree. During 'Ashwamedha yagna' the sacrificial horse is killed while its head faces east and legs face north. In
948 the similar manner the neem tree is cut down and made fall towards east or north direction.

949 .14 k) Significance of the Nyasa-Daru

950 The 'Nyasadaru' (a piece sacred daru) is taken from the Daru of Lord Jagannath during Nabakalebara. During
951 Antar-Vanayaga, the 'nyasakarma' starts from the fifth day of yajna and ends on the ninth day of yajna. All
952 rituals such as 'abhisheka' or consecration of nyasadaru Vaikuntha and performs Cherapanhara rites during the
953 Car Festival.

954 .15 Guateka:

955 The first rite of Navakalevara Ceremony which marks the beginning of Vanayaga Yatra by the Gajapati or King
956 of Puri entrusting a group of servitors to go in search of neem tree from which the four divine idols of Lord
957 Jagannath Lord Balabhadra and Devi Subhadra are constructed.

958 Geeta Govinda: A Sanskrit Verse written by eminent poet Sri Jayadev in the 12 th Century which narrates
959 the inimitable Leelas of Sri Radha and Sri Krishna. It is said that Lord Jagannath is fond of Geeta Govinda
960 which was recited in the Puri Temple every night.

961 Geeta Govinda Khandua Silk: A kind of silk clothe of Sri Jagannatha. Some lines from Geeta Govinda
962 Khandua are woven in the texture of clothe which is tied round the heads of the servitors as a symbol of
963 authorization for doing a particular ritualistic service.

964 Gundicha Temple: On the day of Car Festival the deities of Sri Jagannatha, Sri Balabhadra, Devi Subhadra and
965 Sri Sudarshan come out of Sri Jagannath Temple and move to Gundicha Temple in chariots and are worshipped
966 there for seven days.

967 Jagannath Ballav Matha: A monastery situated on the grand road of Puri where the Vanayaga Party halts
968 for a day and starts the initial preparation for Vanayaga Yatra.

969 Joda Ashadha: When the intercalary (two months) of Odia month of Asadha falls the Nabakalebara Ceremony
970 takes place. The extra month of Asadha is known as Malamasa, Adhimasa or Purusottam Masa.

971 Koili Vaikuntha: 'Koili means "burial ground" and Vaikuntha means "Heaven". It is a place near northern
972 gate inside Puri Temple where the sacred Darus are kept during the Nabakalebara Ceremony. The new idols are
973 carved and the old deities are buried here.

974 Lenka: A servitor of Sri Jagannath Temple who holds the Chakra-Narayan (which symbolizes the Sudarshan
975 Chakra) and moves ahead of the Vanayaga Party Maha-Anasara: When Nabakalebara Ceremony takes place,
976 the interim period or grand recess extends up to 45 days (three fortnights). This Anasara is called Maha Anasara.

977 Mandap: An elevated platform with or without a roof over it. This is used for various purposes like performing
978 religious rites and conducting meeting etc.

979 .16 Matha:

980 The monastery perform four-fold functions like propagating the Hindu culture and especially Jagannatha Culture,
981 preaching disciples, giving shelter to pilgrims, accommodating poor meritorious students and giving them financial
982 help. Apart from these, they perform certain important rituals in the Puri Temple.

983 'Nyasa-daru': A piece of wood taken from 'daru' or a log of wood in which the divinity is invoked and it
984 becomes 'Nyasa-daru'. The process of invocation of the divinity in 'Nyasa-daru' is called 'Nyasa karma'.

985 Nilachakra: A big wheel on the top of the Sri Jagannath Temple which is made up of Astadhatu (eight types
986 of metals). Nabakalebara Ratha Yatra: The first Car Festival of the new deities celebrated in every 8 th or 12
987 th or 19 th year in huge congregation of devotees and visitors at Puri.

988 .17 Pahandi:

989 The forward and backward movement of the deities of Sri Jagannath, Sri Balabhadra, Devi Subhadra during
990 Rath Yatra and Snan Yatra. There are two kinds of Pahandi i.e Goti Pahandi or movement of single deity' when
991 it reaches then only the other deity starts. Dhadi Pahandi is simultaneous movement of the deities one after the
992 other.

993 Patitapavan: When Lord Jagannatha is worshipped alone with his torso He is known as Patitapavan, the
994 redeemer of the fallen.

995 Purusottama: The supreme man or person which is another name of Lord Jagannatha.

996 Patali: This is the burial ritual of old wooden deities of Sri Jagannatha, Sri Balabhadra, Devi Subhadra and
997 Sri Sudarshan in the premises of Koili Vaikuntha of the Puri Temple.

998 Pati Mahapatra: A Brahmin servitor of Sri Jagannath who is known as the successor of Vidyapati. During
999 Vanayaga Yatra, he serves as the Badagrahi of Sri Sudarshan. Besides he also plays a leading role in the core
1000 ritual like transference of Brahma in the temple.

1001 Ratnavedi: An elevated platform of stone in the sanctum sanctorum of the Puri Temple where the
1002 Chaturdhamurti along with Sri Devi, Bhu Devi and Madhab are worshipped. Sadhi-Bandha: This is a ritual of
1003 tying of Geeta Govinda Khandua (handloom silk saree) on the heads of the Vanayagis like Daitas and Pati
1004 Mahapatra by a servitor of Sri Jagannatha called Bhitarchha Mahapatra inside the Puri temple after the
1005 Badagrahis get Ajnamaala from Chaturdhamurti on the day of initiation of the Navakalevar Ceremony.

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