

# Shree Jagannath Yatra



Japan  
2024



Issue

02



**JULY 07**

Shree Jagannath Rathayatra  
at Kasugai city,  
Aichi prefecture

**JULY 14**

Anniversary of Shree Ram  
Mandir & Shree Jagannath  
Rathayatra at Bando city,  
Ibaraki prefecture

Brought to you by:

Kasugai Rathayatra Organizing Committee  
& Tridhara Japan

Shree Jagannath Society Japan

and

Shri Ram Mandir Trust  
Japan



Gajapati Maharaja Dibyasingha Deb

21st June 2024

Om Namo Bhagavate Jagannathaya  
Om Shree Gurave Namah

### MESSAGE

All religions of the world accept and acknowledge the Supreme Divine Presence of a Creator and Sustainer of the Universe. From the microcosm to the macrocosm, from the tiniest creatures to the vast celestial bodies, this Supreme Divinity permeates, enlivens and sustains all existence. This One and Eternal Omnipresent, Omniscient and Omnipotent Divinity is worshipped in an infinite variety of names and forms in the various religious traditions around the world.

In ancient times, this Supreme Divinity manifested as Lord Jagannatha (Lord of the Universe) with His Eternal Abode in Shree Purushottama-kshetra (modern Puri in Eastern India). Every year during the Festival of the Chariot (Ratha-yatra) in the month of June-July, the Lord comes out of His Temple so that all seekers, irrespective of creed, colour, religion or nationality may invoke His Grace and Blessings.

Devotees in Japan will be celebrating Ratha-yatra of Lord Jagannatha, for the second year in succession, in Kasugai City (Greater Nagoya) on the 7th of July 2024 and in Bando City (Ibaraki) on the 14th July 2024. I offer my sincere felicitations to Shree Jagannatha Society of Japan and Shree Ram Mandir Trust for organizing these auspicious festivals of the Lord to promote spiritual values, peace, harmony and universal brotherhood in the ancient and sacred Land of the Rising Sun.

  
(Gajapati Dibyasingha)

Shree Nahar, Shree Jagannatha Puri 752001, Tel: +91-6752-222829  
DIVYA DHAM, 26 SAHID NAGAR, BHUBANESWAR-751007





**MOHAN CHARAN MAJHI**  
CHIEF MINISTER, ODISHA



**LOKASEVA BHAVAN**  
BHUBANESWAR

### MESSAGE

I am glad to know that Shree Jagannatha Society Japan, TRIDHARA(Odissi) and Shree Ram Mandir Trust are celebrating two sisters Rath Yatras in Kasugai City, Aichi Prefecture, Japan on 07 July 2024 and in Bando city, Ibaraki Prefecture, Japan on 14 July 2024

Ratha Yatra is a unique festival of Lord Jagannatha reflecting peace, brotherhood and prosperity. It brings people together irrespective of their origin, colour, race and religion. Every year more than a million people attend the holy Ratha Yatra in Puri, where Lord Jagannatha, Lord Balarama and Goddess Subhadra step out of Shree Mandir to provide a darshan to the global community. I believe the two sisters Rath Yatras will provide a unique opportunity for both the Indian and Japanese community to further deepen their friendship. I am delighted to know Shree Jagannath Culture is spreading in Japan. I appreciate the Society's efforts in celebrating this inimitable festival.

While I recognize that the Odia diaspora in Japan is keenly supporting multilateral relationships with Japan and bringing two cultures closer, I extend my warm greetings to all the organizers and supporters on the occasion of Ratha Yatra and wish all success of the celebrations.

May Lord Jagannath bless all with peace, prosperity and happiness.

Jai Jagannath

  
(Mohan Charan Majhi)

भारत के राजदूत  
AMBASSADOR OF INDIA



### MESSAGE

भारत का राजदूतावास  
Embassy of India

2-2-11 Kudan Minami, Chiyoda-ku  
Tokyo 102 0074

It gives me great pleasure to note that Shree Jagannath Society Japan together with Kasugai Rath Yatra Organizing Committee, TRIDHARA Japan and Shri Ram Mandir Trust Japan is organizing 2nd Rathyatra in Kasugai/Aichi (Greater Nagoya) on July 7, 2024 and 1st Anniversary of Shri Ram Mandir and 2nd Rathyatra in Bando/ Ibaraki on July 14, 2024 respectively.

Rathyatra, originated from the Odisha State of India, is now celebrated worldwide as the "Chariot Festival". The Festival resonates with Japan's "Omikoshi Matsuri" in Japan, with an underlying aim of fostering peace and harmony among all sections of Society. I am glad that Shree Jagannath Society and members of Indian community are promoting this tradition in Japan, thereby forging deeper bonds of friendship between Indian and Japanese societies.

It is also heartening to note about the celebrations being made for the "First Anniversary" of the temple of Lord Ram, which was built by the Indian community in Bando, Ibaraki last year. I recall my visit to the temple last year.

I wish organizers, all participants and the Indian community in Japan, all success in their endeavors.



(Sibi George)

Tokyo  
May 24, 2024





नेपाली राजदूतावास  
टोकियो, जापान  
**Embassy of Nepal**  
Tokyo, Japan

### Message from His Excellency the Ambassador of Nepal to Japan

I feel very delighted to learn that Shree Jagannath Society and Shree Ram Mandir Trust in Japan are organizing special religious ceremonies and chariot processions (Rathayatra) in Kasugai City of Aichi Prefecture and Bando City of Ibaraki Prefecture on 7 July and 14 July 2024, respectively.

The Hindu culture is, in fact, a people's culture, a culture nurtured by the people through the ages. No any cultural event takes place in Nepal and India without the people's presence and participation. Everyone can realise the Nepalese and Indian cultures as the vibrant and beautiful cultural rainbows in the multitude of festivals and rituals that are celebrated around the year.

The cultural and religious holy books and festivals of Nepal and India tell us all the stories of victory of good over evil, victory of the truth over falsehood, victory of light over darkness and victory of life over death. Our religion, our culture and our faith always inspire us all to work for the good of the motherland and community with enormous zeal and enthusiasm.

The Nepalese and Indian communities are now fast-growing communities in Japan. It is my sincere belief that the Nepalese and Indian communities occupy a very special place in Japanese society. Because of Japan's liberal and welcoming policies of multiculturalism, the Nepalese and Indian people are enjoying as an integral part of the mainstream Japanese society.

The Nepalese and Indian people are offering their presence in various social, cultural, and commercial affairs of Japan. The Nepalese and Indian nationals have thus contributed to creating a beautiful cultural mosaic of Japan. It is my sincere belief that the Rathayatra ceremony is an example of the unique, vibrant and rich culture of the Hindu devotees and a great symbol of the gradual integration of the Nepalese and Indian people into the mainstream Japanese society.

Having said these few words of greetings, gratitude, goodwill and good wishes, I wish a great success of the Rathayatra and religious ceremonies in Kasugai and Bando cities.

Long live peace, compassion, tolerance, coexistence, and humanity in the world!



Dr. Durga Bahadur Subedi  
Ambassador Extraordinary and Plenipotentiary of Nepal to Japan.

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第2回ジャガンナート・ラタ・ヤットラ祭in中日本・春日井市（愛知県）の開催にあたって

昨年に引き続き、今年も春日井市で「スリ・ジャガンナート・ラタ・ヤットラ祭」が開催されますことを心からお喜び申し上げます。

また、お祭りの開催にあたり、御尽力された実行委員会の皆様に対しまして深く敬意を表します。

ラタ・ヤットラ祭は伝統舞踊や民族音楽とともにインドの人々の心の原点ともいえる山車を引いて練り歩き、100万人が沿道を埋め尽くすお祭りとして聞いております。

昨年は春日井市においても大勢の人が参加され、インド文化を体験する機会を持つことが出来ました。

こうしたインドのお祭りが、未来を担う子ども達の学びの場であるひなご幼稚園にて開催されますことを、大変光栄に思っております。

春日井市では、第3次多文化共生プランに基づき「国籍や民族などの違いにかかわらず、お互いを認め合い、誰もが幸せに暮らすまち春日井」を目指し、多文化共生社会の実現に向けて取り組んでおります。

このお祭りを契機にインドの素晴らしい文化に触れ、春日井市民の多文化共生意識の涵養が図られることを期待しております。

結びになりますが、「スリ・ジャガンナート・ラタ・ヤットラ祭」が盛大に開催されますことを心から願っております。

春日井市長 石黒直樹





## SRI SATHYA SAI CENTRAL TRUST

PRASANTHI NILAYAM  
PUTTAPARTHI, SRI SATHYA SAI DISTRICT  
ANDHRA PRADESH - 515 134, INDIA  
Phone: +91-8555-289799, 289703, 287390

### MESSAGE

1<sup>st</sup> June 2024

I wholeheartedly endorse the noble objectives of the Shree Jagannatha Rath Yatra, particularly its mission to foster universal peace, cultural exchange, and environmental stewardship amidst today's global challenges. The dedication of the Rath Yatra Organizing Committee and the enthusiasm of its volunteers are truly commendable, and I have no doubt that the festival will be a remarkable success once again.

Bhagawan Sri Sathya Sai Baba universal message to humanity is Love and Service, both of which are evident in the Rath Yatra celebrations. Festivals bring out the innate qualities in us, the human values as propounded by Bhagawan Baba, ie, Sathya (Truth), Dhrama (Righteousness), Shanti (Peace), Prema (Love) and Ahimsa (Non-violence). I pray for Bhagawan Baba's blessings on all the devotees of Lord Jagannatha.

I am confident that the bonds of friendship and mutual understanding nurtured through events like the Shree Jagannatha Rath Yatra festival serves as an opportunity for communities to come together, celebrate, and serve each other. In addition to its significance within Hinduism, the Rath Yatra also promotes interfaith harmony and cultural exchange. It is not uncommon for people of different faiths to participate in the festival, showcasing the spirit of unity and mutual respect. I am happy that this spirit has been taken overseas to Kasugai City/Greater Nagoya in Japan!

The divine journey of Lord Jagannatha during the Rath Yatra teaches us profound spiritual lessons. Just as the chariot moves forward, symbolizing progress and transformation, may we too embark on our own journey towards self-discovery and inner growth. Let us emulate the spirit of unity and inclusivity exemplified by Lord Jagannatha Festival which will continue to thrive, enriching the lives of all involved.

I extend my heartfelt congratulations and best wishes for the success of "Shree Jagannatha Yatra" souvenir. May it serve as a beacon of inspiration, guiding readers towards a deeper understanding of the timeless values and spiritual wisdom embodied by Lord Jagannatha!

With warm regards and best wishes for a memorable festival.

R J Rathnakar  
Managing Trustee



**ICIJ**  
ESTD 1921 大正十年設立

THE INDIAN COMMERCE AND INDUSTRY ASSOCIATION JAPAN

公益社団法人 在日インド商工協会

## Message

I am glad to hear the Indian Community in Japan is coming together under the banner of Shree Jagannath Society Japan to spread the unique Shree Jagannath culture across Japan.

Towards this noble cause two sister Ratha Yatras being held for second consecutive year is indeed very heartwarming.

- 7<sup>th</sup> of July 2024 at Kasugai City, Aichi Prefecture
- 14<sup>th</sup> of July at Bando City, Ibaraki Prefecture

The happiness is augmented many fold by the fact that Shri Ram Mandir 1<sup>st</sup> anniversary is celebrated together as well at Bando, Ibaraki on this occasion bringing communities together.

The holding of Ratha Yatra in Japan is a boon for the people of the two countries India and Japan, bringing them together in harmony, peace and promote carmarderie, forging deeper understanding and friendship.

May the blessing of Shree Jagannath be on the organisers and the participants.

Jai Jagannath

(Jagmohan S Chandrani)  
President  
Indian Commerce and Industry  
Association, Japan (ICIJ)

Tokyo June 25, 2024

24-2-306, Yamashita-cho, Naka-ku, Yokohama 231-0023

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## Greetings!! Shri Ram Mandir Japan

The construction of the Ram Mandir in Japan marks an immense cultural and spiritual milestone, serving multiple purposes for the well-being of both the Indian and Japanese communities. This initiative is crucial for several reasons:

The Ram Mandir serves as a gathering space for the Indian diaspora in Japan, providing a haven to bond and celebrate their shared heritage and traditions. Such interactions foster a sense of community and belonging among Indians living in Japan, enabling mutual support and the preservation of values for future generations.

The temple acts as a cultural ambassador, spreading awareness of the rich and diverse Indian traditions to the Japanese community. Through colorful festivals, traditional music and dance performances, spiritual discourses, and educational events, the Ram Mandir offers Japanese residents opportunities to appreciate and understand Indian culture. This intercultural exchange enhances mutual respect and understanding between the two nations.

We request the cooperation of all individuals, families, and communities in making the Ram Mandir project successful. Cooperation is essential in creating an atmosphere of harmony and inclusiveness. With your help, we can improve the temple's facilities and undertake programs that significantly impact both Indian and Japanese communities.

Enhancing the Ram Mandir's structure will keep it vibrant with spiritual and cultural activities. We look forward to adding more facilities to welcome and accommodate more people. Financial contributions are essential for these improvements, allowing the temple to serve its purpose effectively. Your support can help us create a space that reflects the grandeur and sanctity of our cultural and spiritual heritage.

We also seek volunteers for Shri Ram Mandir Japan. Volunteering is a meaningful way to participate in the temple's mission, its daily operations, and its outreach to the community. Volunteers can assist with events, daily functions, and teaching cultural and spiritual classes. Your time and skills will greatly impact the temple's functioning and outreach.

The Ram Mandir in Japan is more than a place of worship; it is a centre for cultural adjustment, exchange, and social service. Your contributions—be they donations, cooperation, or volunteering—will help establish a vibrant community that celebrates Sanatan Dharma and fosters cross-cultural understanding and cooperation.

## JAI SHRI RAM

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306-0505, Japan

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# Tridhara

(An Academy of Odissi, Folk, Tribal Dance & Music)  
Regd- No.KRD-6038-256 (Odisha) of 1994-95, Under the Societies Registration Act, 1860

Plot No.-9, Bapuji Nagar, Bhubaneswar-751009, Odisha, India  
Ph. : 0674-2597813, Mob. : 9861008127, E-mail : pandagajendra989@gmail.com  
Founder : Nrutyaguru Dr. Debaprasad Das

Ref.No.....

Date:.....

!! JAI JAGANNATH !!

Lord Jagannath at Puri is the "Lord of the Universe." The tradition of Lord Jagannath is a compendium of all diverse religious faiths and spiritualities of the world. The distinguished feature of Jagannath culture is its humanistic approach. Lord Jagannath is called "*Patitapabana*" – the redeemer of the fallen. To make himself easily approachable to the masses, Lord Jagannath comes out of his great shrine once a year during the Ratha Yatra (Car Festival). This festival may be considered the quintessence of the whole tradition of Shri Jagannath. The Ratha Yatra also known as the "*Patitapabana Jatra*", is the ceremonial sojourn of Lord Jagannath and is the biggest and most colorful festival in the world.

Odissi dance is closely associated with the tradition of Lord Jagannath as a form of ritualistic worship in the Jagannath Temple (Sri Mandir) in Puri. The primary posture of Odissi dance, known as the "Chauka" directly reflects the stance of Lord Jagannath. It is mentioned in the Odia Bhagavat,

*"Jagannath je sola kala, tahun kalae nanda bala.  
Se kala sola kala kari gope bihare narahari"*

It means Jagannath is perfect with 16 *kalas*(aspects), out of which one *kala* is Shri Krishna, whose main posture is *Natabara*, from which the Odissi's "Tribhanga" is inspired. Dance is recognized as one of the sixteen *Upacharas* (offerings) to Lord Jagannath.

I remember the day, two years ago, when S. Mohanty Sir called me from Japan and informed me that they were planning to celebrate Ratha Yatra in Kasugai for which we arranged and sent four *daru-murti* (idols made of pious neem wood)/ *Chaturdha Murti* from Puri to Kasugai. The unwavering support and assistance provided for this sacred occasion strengthened the bond of brotherhood between the people of India and Japan, culminating in the great success of the festival.

This year, I am leaving for Japan with five disciples of Tridhara, Bhubaneswar, to present dance performances at the Shree Jagannath Ratha Yatra Festival in Kasugai, Japan. I extend my best wishes for the success of the Ratha Yatra Festival this year.

May Lord Jagannath lead all devotees towards light, mitigating all sorrows and sufferings of life.

Jai Jagannath!!

DIRECTOR  
TRIDHARA  
BHUBANESWAR

Guru Gajendra Kumar Panda  
Director, Tridhara

Choudhury Rudra Charan Mohanty,  
Environment Programme Coordinator, UNCRD-DSDG/UN DESA



[at personal capacity: Member of Shree Jagannath Society Japan (SJS Japan), Japan-India-Odisha Fellowship Club (JIOC), Kasugai, Aichi, Japan, and Shree Jagannatha Ratha Yatra Organizing Committee in Kasugai, Aichi, Japan).



### MESSAGE

It is a matter of great inspiration that 2nd Shree Jagannatha Ratha Yatra of Central Japan is going to be held on 7 July 2024 in Kasugai City of Aichi Prefecture of Japan. It is equally heartening that Shree Ram Mandir Trust is also celebrating the 2nd Ratha Yatra in Bando city, Ibaraki Prefecture, Japan on 14 July 2024. The two Holy Ratha Yatras Festivals held in two different parts of Japan are celebrated as Sister Ratha Yatras under the aegis of Shree Jagannath Society Japan (SJS Japan) delivering many valuable messages to the society.

There is a greater need of cultivating a culture of peace, empathy, universal brotherhood, people to people bond and love and connectedness, and cultural exchange, while the planet faces with growing inequalities, wars and conflicts, climate change, increasing frequency and magnitude of natural disasters, growing pollution and loss of nature & biodiversity. Shree Jagannatha Ratha Yatra is an important spiritual platform to ingrain a deep sense of collective spirit to deal with these challenges and to protect both the human and natural ecosystems of the planet that Lord Jagannatha has gifted to mankind.

Last month the World Environment Day 2024 was celebrated focusing on " Land restoration, desertification and drought resilience" under the slogan "*Our land. Our future. We are #GenerationRestoration.*", which emphasized the importance of restoring land, combating desertification, and enhancing resilience to drought. The planet experiences continuous desertification and land degradation which lead to hunger and poverty, drive unemployment, forced migration and conflict, while increasing the risk of extreme weather related to climate change. As per UN FAO sources, land degradation affects almost 2 billion hectares of land worldwide, which is home to 1.5 billion people; 24 billion tons of fertile soils are lost due to erosion each year; and 12 million ha of land (i.e., 23 ha per minute) are lost to drought and desertification every year, which is estimated equivalent to the land which could produce 20 million tons of grain. This leads to food insecurity for millions of people around the planet threatening livelihood and well-being.

We need to protect and conserve the nature and fully restore all ecosystems for our survival with due recognition to the facts that –

- *spending time in nature is the highest form of peace of mind;*
- *taking care of nature is the highest form of worship (puja); and*
- *restoring nature & ecosystems is the highest form of virtue (punya) and justice in life.*

May the Divine Trinity bestow upon us, a peaceful, prosperous, poverty and conflict free, resilient planet with universal brotherhood, love and togetherness.

*Vasudhaiva Kutumbakam – One Earth One Family.*

Jay Jagannatha!



Shree  
**Jagannath**  
Society Japan

[www.shreejagannathsociety.jp/](http://www.shreejagannathsociety.jp/)  
[facebook.com/groups/shreejagannathsociety.japan](https://facebook.com/groups/shreejagannathsociety.japan)

It is extremely satisfying to see Indian community coming together in Japan for a spiritual journey; where Shree Jagannath Society(SJS) Japan is thriving to celebrate our ancient Vedic cultures in developing spiritual consciousness and building a cooperative society together with Japanese people by participating in cross culture and welfare activities.

Our aim is to achieve universal peace, prosperity and brotherhood through deep insights to Shree Jagannath Sanskriti. We would like to strengthen people-to-people bond, friendship and promote cultural exchange between Indian & Japanese community by organizing annual Shree Jagannath Rath Yatra Festivals in different Prefectures of Japan with participation and ownership of Japanese & Indian community together. This year we are extremely happy to celebrate two sister Rathayatras for 2<sup>nd</sup> consecutive year in Kasugai City/Aichi (7<sup>th</sup> of July 2024) and in Bando City/Ibaraki (14<sup>th</sup> of July 2024) respectively.

We further look to (a) Promote scholarly exchange of knowledge and research on Indian philosophy and Shree Jagannath Sanskriti; (b) Provide guidance to Japanese scholars who are interested to learn Indian culture, including classical and devotional dances like Odishi, Bharatnatyam, Kathak etc

We are very happy to have Shri Ram Mandir Trust Japan with us in this spiritual journey and organizing Rathayatra in Bando city along with 1<sup>st</sup> anniversary of Shri Ram Mandir in the premise. We extend our heartfelt support to Kasugai Rathayatra Organizing Committee and Tridhara Japan in hosting the Rathayatra in Kasugai City/Aichi (greater Nagoya) for 2<sup>nd</sup> consecutive year.

Jai Jagannath !!

Gyanindra Mishra/0081-80-3633-4470





First & Inaugural Rathayatra in Kasugai/Aichi – Last year



Deities Praan Pratistha in Shri Ram Mandir – Last year First & Inaugural Rathayatra in Bando/Ibaraki – Last year



Souvenir Inauguration Kasugai City – Last year



With Kasugai City Mayor – Rathayatra planning Last Year



With Kasugai City Mayor – Rathayatra planning 2024





Souvenir Inauguration Shri Ram Mandir, Bando City – Last year



Invitation to Ambassador of India to Japan – 2024



Invitation to Ambassador of Nepal to Japan – 2024







Nature Painting, World Environment Day – 2024



Kartik Purnima – 2023

Our gratitude to all donors who have contributed to the Society morally, physically and financially. We recognize here a few monetary donations received in the year apart from sponsorships. (Includes ChandanYatra at Radhakrishna Temple and RathYatra at Shri Ram Mandir Bando Ibaraki)

1. Niraj Bhandhari ji, 2. Rajneesh Kumar ji,
3. Ashok Kuanar ji, 4. Pratyush Samantray ji,
5. Gyan Mishra ji, 6. Bhanja Biswal ji,
7. S.K. Rangwani ji, 8. Sundar Sahu ji
9. Mangal Tigers, 10. Raj Khatri ji
11. Pritish Das ji, 12. Gupta Mukesh ji
13. Sandip Tripathy ji, 14. Rajesh Mishra ji

May Lord Jagannath bless all the donors and the family !



Kartik Purnima – 2023 at Shri Ram Mandir, Bando City, Ibaraki, Japan






**2nd**  
**Shree Jagannatha Rath Yatra Festival**  
 of Central Japan in Kasugai City (Aichi, Japan)  
 第2回 ジャガンナート・ラタ・ヤットラ祭  
 in 中日本・春日井市 (愛知県)



जय जगन्नाथ स्वामी नयन पथ गोमी भवतु मे॥  
**7th JULY 2024 SUNDAY**  
 2024年7月7日(日) 9:30-19:00

会場アクセス  
 Scan to access  
 Rath Yatra venue  


Venue:  
 Hinase Kindergarten School  
 学校法人神戸学園ひなこ幼稚園  
 1-266 Jinno cho, Kasugai shi, Aichi, Japan 486-0821  
 愛知県春日井市神領町 1-26-6

participation is  
**Free...**  
 参加無料

Organized By 主催  
 Nagaoka Rath Yatra Organizing Committee  
 春日井ラタヤットラ振興委員会  
 Shree Jagannath Society Japan  
 スリー・ジャガンナート・ソサエティ・ジャパン  
 TRIDHARA (ODISSI dance) | インド舞踊トリダール  
 Nominal support By 後援  
 Embassy of India to Japan 駐日インド大使館  
 Kasugai City 春日井市  
 Chumichi Shimbun Co., Ltd. 中日新聞社

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**CULTURAL FRIENDSHIP INDIA-JAPAN**

**14TH JULY (SUNDAY)**

**WORLD FAMOUS CHARIOT FESTIVAL**  
 世界的に有名な山車フェスティバル  
**CONNECTING HIMALAYAS WITH MOUNT FUJI**  
 ヒマラヤと富士山を結ぶ

**ORGANIZED BY**  
 SHRI RAM MANDIR TRUST  
 SHREE JAGANNATH SOCIETY JAPAN

SHRI RAM MANDIR  
 1ST ANNIVERSARY AND 2ND  
 SHREE JAGANNATH RATHYATRA  
 IN IBARAKI  
 At Bando City, Ibaraki.

New idols  
 Arriving!!

**TIMING**  
 08:30 - 10:00 - SHRI RAM MANDIR AND  
 SHREE JAGANNATH PUJA  
 10:00 - 11:30 - HAVAN AND PUSHPANJALI  
 11:30 - 12:00 - AARTI  
 12:00 - 12:30 - PAHANCHI  
 12:30 - 14:00 - PRASAAD SEVAN  
 14:00 - 15:30 - CULTURAL CEREMONY  
 15:30 - 17:00 - CHHERA PAHNRA AND  
 CHARIOT PULLING

**ACTIVITIES**

SHRI RAM MANDIR BANDO IBARAKIKEN  
 54-2 SUGAYA, BANDO, IBARAKI 308-0505  
[HTTPS://SHRIRAMMANDIR.JAPAN.COM](https://shrirammandir.japan.com)  
[HTTPS://SHREEJAGANNATHSOCIETY.JP](https://shreejagannathsociety.jp)

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## Two principles behind the Universe; Puruṣa and Prakṛti



Munindra Panda, Tokyo

Entire universe has two principles called as puruṣa, spirit and prakṛti, matter.

1. *Puruṣa* means Consciousness. In individual level it is called as ātmā or soul or what we identify ourselves as I, myself. In the Universal level it is known as *Brahman*, *paramātmā*, God principle or eternal cosmic principle.

2. Prakṛti, also known as *māyā* is the material existence of this visible universe.

Both these universal soul and individual soul are called as puruṣa by the *Vedas*. It is eternal, indestructible, and all-pervading principle. It never changes in three periods of time, i.e. past, present, and future. *Prakṛti* is opposite to *puruṣa*. It is unconscious; so, it is material reality of this universe. It constantly changes with the time, and it is limited by the space. It is perceivable through the senses whereas puruṣa is non-perceivable. *Prakṛti* is subject to cause and effect. *Prakṛti* is beheld in ecstasy when it is together with *puruṣa*.

Why this word '*puruṣa*' is specially used in *yoga* philosophy?

Because only *puruṣa* is eligible to pursue the path of *yoga* for attaining the enlightenment. First of all, the word '*puruṣa*' means human being. In the next

step the same word *puruṣa* identifies to the masculine gender.

Then going one step further, *puruṣa* is the one who is putting effort for enlightenment.

At the next higher level, *puruṣa* refers to the enlightened soul and the supreme lord of universe is ultimately known as *puruṣa*.

Again, *pauruṣa* means self-effort. The one who puts self-effort (*puruṣārtha*) for enlightenment is a *puruṣa*. This *puruṣa* which is in the form of consciousness seems to be bound by the *prakṛti*.

That is why it is required to put the self-effort to get rid of this bondage, the cycle of birth and death.

What is realization or freedom from the cycle of birth and death?

When the eternal soul realizes itself as the *puruṣa* which is not really bound by the *prakṛti* that is self-realization. 'How the limited *prakṛti* can have the capacity to bind me, the limitless *puruṣa*. this is the realization.

The definitions of the word '*puruṣa*' are *Pūrṇam anena sarvam iti puruṣaḥ* (*Katha Up. bhāṣya* 2.1.12)

*Puri śayanāt puruṣaḥ* (*Gītā* 8-4/*Shankara bhāṣya*)

*Pura* means city or capital or palace but here in this context *pura* refers to our body. The one who resides as the master in the city of the body also in the form of consciousness is *puruṣa*. As in the capital, the king is the master, so in our body, this *puruṣa* is the master.

Meaning of the word `prakṛti` is `Very well created`.

*prakṛti prakarṣeṇa kṛti*  
*prakarṣeṇa* means “very well”. *kṛti* means ‘made’ or ‘created’.

*Prakṛti* refers to nature which is the beautiful creation by the universal Lord. In vedic tradition, we worship the nature as the same level of God.

Now a question may arise; We understood *prakṛti* means very well made and again we studied that *prakṛti* is not I, myself and keeps on changing at every moment. It seems contradictory.

How do we say `it is very well made whereas it keeps on changing`? How will you explain these two statements ‘very well made’ and ‘imperfect’ simultaneously?

Usually we think that ‘The one which keeps on changing is not perfect’. But the real perfection lies in the change itself.

For example: The stream of the water which flows from the mountain straight to the ground cannot be called as a river. That can be a canal, but the beauty of river goes in serpentine path. Similarly, the nature keeps on changing at every moment. The change of the climate is the sport of the nature.

The same forest what we see in the summer is not exactly same during rainy season which is full of greenery.

In the winter we see the same forest in white color and full of snow. The total greenery of the forest during rainy season turns into white in the winter.

During spring we see the trees full of flowers.

In the autumn the leaves of the trees are yellow and red colored.

That is the reason we like to see the same forest in different seasons. Because every time we visit the forest is not the same forest what we visited last time.

The same forest turns into four colors such as green, white, pink, and red in four seasons of a year. That is the perfect creation of the nature.

If we appreciate and enjoy the beauty of the nature, then it will be the realization as *puruṣa*.

Entire universe is *prakṛti* (matter) and Universal Lord is *puruṣa*.

*Puruṣa* has three natures called *sat*, *cit* and *ānanda*.

*Prakṛti* has three qualities called *sattva*, *rajas* and *tamas*.

What is the difference between the nature and quality?

Nature is that which never changes at any period whereas quality is that which changes at every moment.

That means, consciousness or *puruṣa* never changes in three periods of time

but *prakṛti* (matter) is ever changing. The world which we perceive now will not be the same at next moment. Now let us understand the relationship between *puruṣa* and *prakṛti* in detail.

Who am I? I, being the soul got married to the matter called body.

Being the consciousness why do you marry with the matter?

Since consciousness cannot experience by itself, it needs support of matter. This association is compared to marriage in this context. Because I want to travel and experience different planes of experiences, I need different bodies to undergo those various experiences.

That is how there is a marriage between I, the consciousness, and my physical and psychological personality.

The positive aspect of this marriage is that 'I can experience this present world'.

The negative aspect of this marriage is 'I, the eternal *puruṣa* lost my freedom; hence unknowingly became bound and dependent upon this *prakṛti*'.

As consequence what am I doing whole of my life? From morning till night every day for the entire life, I have become slave of this body, the *prakṛti*. As I lost many lives so far, similarly now also I am losing this valuable and precious human life.

I have forgotten the real purpose of my life. Being the slave of this body, mind and senses I am getting distracted completely from the real goal of my life.

If I can have freedom even while living in this body, then it is called as the self-realization or enlightenment.

We should realize that this body is just a piece of cloth for the *puruṣa*, who is playing the role of individual soul. Like we go on changing the cloth regularly, so also the soul goes on changing the body one after another.

That which can be perceived through our sense organs is called as *prakṛti*. But *Puruṣa* (consciousness) can neither be perceived through sense organs nor can be known by our intellect. *Puruṣa* can only be realized through the eyes of wisdom.

*Sāṃkhya* philosophy teaches the concept of *puruṣa* and *prakṛti* in detail. Its teaching is *prakṛti* has 24 components and *puruṣa* is only one.

This is how entire world is made of these 25 elements.

When those 24 elements join with one *puruṣa*, then only it will be full or complete. Because even though *prakṛti* has these 24 components, still it is incomplete because these cannot function by themselves in absence of this *puruṣa* (consciousness).

In this way *prakṛti* is fully dependent upon *puruṣa*.

According to mythology, this concept is explained as '*ardhanārīśvara*' (the form of Lord Śiva and Goddess Pārvatī in one body).



## Understanding the concept of Bhagavān from my perspective



Anil Misra, Japan

**Jai Jagannath**

The word Bhagavān is extremely popular among all of us and I believe everyone from an innocent kid to an elderly human being is familiar with this word. Today my intellect and heart both are propelling me to touch upon this word from my understanding about it by learning in scriptures or from my teachers as well as little bit of my self-introspection.

Not only in India or in Hinduism but also in every corner of this world we hear this word, may be language is different. Some call Oh Lord and some remembers as O God and some call Hey Bhagavān.

Who is Bhagavān? what does this word represent? Why Bhagavān is such a familiar word?

Such questions definitely must be hunting to intellect of many. Is not it?

Let me focus on two aspects today through this article. First one is what scriptures talk about Bhagavān and the second one is what I understand this word for my easy reference.

As per the knowledge which I learned from my teacher the word 'Bhagavān' comprises of two words Bhaga and vān.

As per the Sanskrit grammar vān is derived from the suffix or pratyaya called vatup pratyaya which means 'the one who is having that.'

Hence the word Bhagavān means the one who is having bhaga.

If so, what are the bhagas?

In Gita Dhyana shloka my teacher Munindra Panda sensei taught that there are six types of bhaga explained in viṣṇu purāṇa 6-5-47.

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः

ज्ञान वैराग्ययोश्चैव षण्णां भग इतीरणा

*aiśvaryaśya samagrasya vīryasya yaśasaḥ śriyaḥ*

*jñāna vairāgyayoścaiva ṣaṇṇāṃ bhaga itīraṇāḥ*

Those are 1. absolute overlordship over the whole worlds. i.e., past, present, and future or we can say Heaven, earth, and Hell, 2. the absolute power or the absolute strength, 3. the absolute wealth, 4. the absolute dispassion, 5. the absolute fame and 6. the absolute knowledge.

The word 'absolute' is used for Lord because it refers to entire or total whereas being individual soul we all possess a little.

Now we understand the meaning of the word Bhagavān from the Sanskrit grammar, etymology, and scriptural perspective.

Let me share my thought on this word. When I started meditating upon this word it gave me some interesting angle to remember, understand and realize more.

If we take the word Bhagavān / भगवान् in Hindi language as it is, then it has five syllables bha / भ, ga / ग, va / व, ā (आकार) and n / न.

Bha stands for bhuumi, the earth element.

Ga stands for Gagana, the space element.

Va stands for Vaayu, the air element.

ā (आकार) stands for agni, the fire element and

Finally, na stands for neera, the water element.

It means all the five elements are embedded in this one-word Bhagavān.

What does it mean? And what are we trying to understand by saying this?

When we talk about five great elements; space, air, fire, water, and earth it immediately reminds us to look at our gross body which is nothing but made from these five elements only.

Now let me share the seed of this meditation with all the readers. On 22<sup>nd</sup> 2024 Saturday I got an opportunity to attend first Devasnana Purnima of Lord Jagannath conducted by my teacher at Yokohoma. For me it was the first time to learn numerous stories, philosophies and vedic science associated with Jagannath culture.

This festival is mainly for Lord to take bath and during the ceremony what I learned clarified my concept of Bhagavān.

This event is called Avirbhava divasa for Lord Jagannath. Avirbhava divasa means which we usually call as birthday and following western tradition we cut the

cakes. However here Lord respects 5 elements because he is taking a human body. How?

For Bhuumi – He walks upon Mother Earth and eats the food taking the Gajabesha, the form of elephant

For Aapa – He takes bath with 108 pots of water

For Agni – We respect Lord Sun and this day is the hottest day of the year and we also perform Arati

For Vaayu – we smell different kinds of fragrance of Chandan, Tulasi, Jaba, Harida and other different flowers and medicinal herb.

For Aakash – Lord wears a special dress called vyoma vastra or we ring the bell and ghanta.

This is how even Lord is respecting five elements because to have a gross body these five elements prime requisites.

As long one is alive or as long as one is attached to this gross body, so long one aspires the aforesaid bhaga. Can we think or imagine any of those bhagas without this gross body? No. Because the soul is neither an enjoyer, bhokta nor a doer, karta.

Even one is having all those Bhagas to some extent, those are also considered till the gross body made of five elements is alive. Once the body is dead, all these remain here only of course the knowledge aspects that too ATMAJNANA only travels with the soul.

So here the word Bhagavan teaches us that never aspire for little happiness but try to be part of that supreme LORD Bhagavān then you will attain everything that for which you have wished.

## 「バガヴァッド・ギーター・パルヴァン」について *About Bhagavad Gita Parvan*



記述：渡部玲子

バガワッドギーターは、マハーバーラタの一部です。実際に見てみると、ギーターは、マハーバーラタ第6巻ビシュマ・パルヴァン内のバガヴァッド・ギーター・パルヴァン内にあります。マハーバーラタの中で、バガヴァッドギーターと冠されるのは、バガヴァッドギーターの部分だけではなく、バガワッドギーター・パルヴァンもあるのだ、と改めて認識しました。そして、このギーター・パルヴァンの始まりは、ドリタラーシトラ王の御者サンジャヤが、無敵で不死とされ、カウラヴァ族にとって、戦いに勝利するための強力な拠り所であったビシュマピタマハ（ビシュマ祖父、大老）が敵に打ち倒されたことに驚き嘆いて戦場から宮殿に急ぎ帰る場面から始まります。

恥ずかしいことですが、サンジャヤが戦場から駆け戻って話した、という部分に全く注意を払っていませんでした。最近マハーバーラタを学ぶ機会を得、原典訳を見返して、バガワッドギーター・パルヴァンからギーターへ続く流れは非常によく構成されていると改めて驚き、今回主題として取り上げさせていただく事にいたしました。

ギーターはドリタラーシトラの『クルクシェートラで我がカウラヴァとパーンダヴァはどうだったか』という質問で始まっていますが、それがギーターとして伝えられたのは、マハーバーラタの戦争が始まって、10日目にビシュマが倒された後のタイミングでした。その大きな出来事によってサンジャヤが宮殿に戻り、無敵とされたビシュマがなぜ倒されたのか、という理由説明から始まり、それがバガワッドギーター・パルヴァンで、始まりは、マハーバーラタの語り手であるヴァーサの弟子ヴァイシャンパーヤナの科白です。（語られたのは、蛇の供犠祭を行うアルジュナのひ孫ジャナメージャヤ王の前でした。）

マハーバーラタでは、まるで、映像で見ているかのように、場面や登場人物が切り替って語られるので、私の頭では、もともと誰が誰に言っていたことなのか、誰と誰が話していた途中で出てきた話題だったのか、直ぐに分からなくなってしまいます。読む側にも非常に集中力と意識の高さが求められているのだろう、とインドの聖典には驚くばかりです。



では実際に、以下はビーシュマ・パルヴァン第 13 章（ギター・パルヴァンの始まり）

原典英語訳からの抜粋です。（上村勝彦先生訳では 14 章から）

=====

ヴァイシャンパーヤナは言った。「過去、現在、未来の知識を持ち、すべての物事を目の前にあるかのように見通す学識あるガヴァルガナ\*の息子は、戦場から急いでやって来て、悲しみに駆られながら（宮廷に）駆け込み、沈思するドリタラーシトラに、バラタ族の祖父ビーシュマが殺されたことを伝えました。」\*サンジャヤの父

サンジャヤは言った。

「サンジャヤです、大王よ。バラタ族の雄牛よ、あなたに敬礼します。シャントヌの息子、バラタ族の祖父であるビーシュマが殺されました。すべての戦士の中で最も優れた、バラタ族の祖父が殺されました。あらゆる戦士の中で最も優れ、あらゆる弓使いの力の具現である、クル族の祖先が、今、矢の床に横たわっています。あのビーシュマが...。王よ、その力に頼って、あなたの息子はサイコロの勝負に臨みましたが、今や彼は戦場でシカンディンに殺されました。カーシの都で、地上のあらゆる王を一堂に会し凄まじい戦いで打ち負かしたあの屈強な戦車兵、ジャマダグニの息子（パラシュ）ラーマに大胆不敵に戦いを挑み、倒されること

がなかった彼も、ああ、今日、シカンディンに殺されてしまった。

（中略）十夜にわたって軍隊を守り、非常に困難な業績を成し遂げたその人物が、太陽のように沈みました。シャクラ（インドラ神）自身のように、最も落ち着いて矢を何千本も散らせ、十日間毎日一万人の戦士を殺したその人物が、敵に殺され、不当に地面に横たわっています、王よ。あなたの悪しき助言の結果として。バラタ（ドリタラーシトラのこと）よ。」

=====

この後、驚きと悲しみの気持ちを暫くサンジャヤに話したドリタラーシトラは全てを完全に詳細に話すよう言います。そしてサンジャヤは、自分の不品行の結果として悪を招いた人は、その不品行を他人に帰すべきではない、とドリタラーシトラ王を諭し、こう述べました。

「馬や象、そして計り知れない力を持つ王たちについて、ヨーガの力の助けによって見たことを、地上の王よ、聞いてください。悲しんではなりません。王よ、これらはすべて運命づけられていたのです。あなたの父、（賢明で高潔な）パラージャラの息子（ヴィヤーサ）に頭を下げ、その恩恵により、私は優れた天上の理解力、視覚の範囲を超えた視力、そして王よ、はるか遠くから聞くこと、他人の心や過去と未来を知ること、戒律を破ったすべての人の起源を知ること、空を駆け巡る楽

しい力、そして戦いにおける武器による不可侵性を獲得しました。バラタ族の間に起こった現実離れした非常に奇跡的な戦い、身の毛もよだつような戦いについて私が詳しく語るのを聞いてください。」

上記のように続き、ビーシュマ・パルヴァン 13～24 章がギターが始まる前の章で、ビーシュマ・パルヴァン 25 章から、42 章までがギターです。その後再び 43～124 章までがギター・パルヴァンです。今後またこの主題に関して詳細に学びたいです。

参考文献：<https://www.wisdomlib.org/hinduism/book/the-mahabharata-mohan/d/doc375161.html>

バガヴァッド・ギター（上村勝彦訳）岩波文庫

\*\*\*\*\*

## My Sweet Home

The place where I took birth  
The place where I crawled  
The place where I first uttered PAPA and MAMA  
That's my "Sweet Home".

The place where I learnt reading and writing  
The place where I heard Bhagavat Geeta Chanting  
The place where I am on growing and growing  
That's my "Sweet Home".

The place where I play with my grandfather  
The place where I listen stories from my grandmother  
The place where I sleep at night with my father and mother  
That's my "Sweet Home".

The place where I am safe  
The place where I stay healthy  
The place where I can roam fearlessly  
That's my "Sweet, Sweet and Sweet Home".



NAVISTHA BEHERA, Grade -5  
APEEJAY SCHOOL BHUBANESWAR, ODISHA

## The biggest luxury for humans is to study Vedas



Sirisha Komanduri, Japan

Vedanta = Veda + anta = last portion of Vedas; Veda = Book of Knowledge

Another meaning of “Vedanta” is culmination of Vedas. Another meaning of “Vedanta” is pinnacle of Vedic philosophy.

Veda is divided into 4, content wise:

1. Mantra or Samhita ( samhita=sam + hita. sam means very well & hita means collected; very well collected)
2. Brāhmaṇa ( ब्राह्मण)
3. āraṇyaka (आरण्यक)
4. Upaniṣad ( उपनिषद्)

Today we will introduce Brhadāraṇyaka Upaniṣad (बृहदारण्यक उपनिषद्). Brhadāraṇyaka Upaniṣad is from Brāhmaṇa portion of Vedas. It is commented by Ādi Śaṅkarācārya & again it is commented by his disciple, Sureshwaryācārya. This Upaniṣad comes from Shukla Yajurveda & is the biggest of all other Upaniṣads.

Why it is called as Brhadāraṇyaka Upaniṣad? Śaṅkarācārya comments: brihad means the most voluminous & āraṇyaka means jungle. The interesting point is that the most biggest Upaniṣad ( Brhadāraṇyaka) & most smallest

Upaniṣad ( īśavasya ) both comes from Shukla Yajurveda.

The most beautiful topic here in this Brhadāraṇyaka Upaniṣad is a dialogue between a Sage Yājñavalkya & his wife Maitreyī. Their conversation appears two times in Upanishad. So, we can understand how important is this topic because Upanishads never repeats any topic. The first time this dialogue appears in 2nd chapter, 4th brāhmaṇa & second time it is repeated in 4th chapter, 5th brāhmaṇa. The topic of their conversation is quoted by all vedantic scholars.

Introduction of Brhadāraṇyaka Upaniṣad:

Rishi Yājñavalkya is the main sage in this upanishad. Rishi Yājñavalkya wants to take sannyasa. He wishes to give up his household life & go to the forest & never return home. So before going, he wants to take permission from his wife. He had two wives; Kātyāyanī & Maitreyī. Yājñavalkya tells both of his wives that I want to become a Sannyasi so I want to distribute all my wealth among you two. Kātyāyanī was a normal woman but Maitreyī was not an ordinary woman. Upaniṣad describes her as a “brahmavadini”. She is such a great lady



sage that her talks are recorded by the Upaniṣads.

Dialogue between Yājñavalkya & Maitreyī:

Yājñavalkya: I would like to distribute my wealth to you before I go.

Maitreyī: I know you are as equal as a king because you have so much of wealth! But can this wealth make me immortal??

Yājñavalkya: By receiving such wealth, you will have a rich life.

Maitreyī: By receiving all the wealth of the world, can I become immortal?

Yājñavalkya: No my dear, you can't!

Maitreyī: Then give me that, by which I become immortal.

Yājñavalkya: Oh, you are really great! All these years, you were my favorite & now even at the last moment before I leave, you bring me happiness & you are giving a good chance to teach the topic which is very dear to me! So, let me impart this knowledge to you.

“atmanas tu kamaya sarvam priyam bhavati”

“आत्मनस्तु कामाय सर्वं प्रियं भवति”

(Bri.U. 2.4.5)

It is for one's own sake everything else is loved.

We usually say, 'I love you'. You love for what? Because, you love yourself the most! You love your husband/wife, children, wealth, brahmanas, kshatriyas, gods because you love yourSELF first and the most! No body told such naked truth like Yājñavalkya!

Yājñavalkya: The dearest one is

“I mySELF” (atman) not others. Do you know “that SELF”, whom you love the

most? If you know “that self”, you will become immortal, O Maitreyī!

Maitreyī: That atma, how will I know?

Yājñavalkya : "Atma vare drashtavyaha srothavyaha mantavyaha nidhi dhyasitavyaha"

“The SELF” my dear Maitreyī, should be seen/ realized, should be heard of, should be reflected upon and meditated upon.

---

Another topic from Brhadāranyaka Upaniṣad:

Yājñavalkya goes to King Janaka.

Janaka: O sage, you came to me for what? For some dakṣiṇā? Or you came to get some sharp questions from me??

[Janaka is famous for asking beautiful questions to sages. That's why all the sages were attracted to him].

Yājñavalkya: O king Janaka, I came for both!

King Janaka offeres Yājñavalkya 1000 cows & a bull like an elephant! But Yājñavalkya refuses all the wealth from the king.

Janaka: Why did you refuse?

Yājñavalkya: My father taught me, don't accept wealth without teaching anyone, fully.

Then Janaka asks few questions & Yājñavalkya answers. Then Janaka says okay, now take your wealth & go. But again, Yagyavalkya refuses.

Janaka: Now, why won't you accept?

Yājñavalkya: My father also taught me that don't accept wealth until all doubts of your student have been clarified & I see you face with doubt, so how can I accept your wealth?

Another topic from Bṛhadāraṇyaka Upaniṣad :

Gods and demons both are the children of Prajāpati. Demons are called asuras & gods are called devas. Asuras are elder brothers & devas are younger brothers. Asuras are more in number & devas number is less. So, when fight happens between gods & demons, gods are always defeated by the demons.

Śaṅkarācārya comments: Our pure sattvic thoughts are the gods & our rajasic & tamasic thoughts are propelled by demons. As our rajasic & tamasic thoughts are propelled by demons so our rajasic & tamasic thoughts go for enjoyment. The self-effort which we put towards enlightenment is deva/god. The

sattvic thoughts lifts us up where as thoughts which pulls us down are demons.

Sirisha: What is the meaning of “Yājñavalkya”? Panda Sensei: “valka” means “bark of a tree”. So, whose bark or “skin is completely covered with the ashes of Yājña” is called “Yājñavalkya.”

🙏 Shri gurubhyo namaḥ 🙏

Harīh Ōm

Teaching of Bṛhadāraṇyaka Upaniṣad  
( taught by Shri Munindra panda in the beginner’s class: February 16th, 2019,  
Iriya and Compiled by Sirisha Komanduri)



**Nature speaks by  
itself**

**Painting By....**

**Anishka Acharya**

**Amity International  
School, Gurugram**

**New Delhi India**

## Meeting of Alok, the light of Lord Sun

### with Lord Rama, the hero of Lord Sun's dynasty at Ayodhya

My name is Alok and the meaning of my name is 'light'. Lord Sun is the God who is the main cause of our living by his light. Rama, the hero of epic Ramayana belongs to the dynasty of Lord Sun.

In my recent trip in March 2024 to India before I start my new phase of life entering Junior high school, we visited Ayodhya, which is a very holy place where nature and mankind meet. Luckily, I visited twice to this place during my trip. On March 9, we reached Ayodhya after one and half hour ride from my village Dullapur of district Gonda, Uttar Pradesh. We parked our car. Then me, my sister and my cousins were all jumping with excitement.

We entered the gate of the Ayodhya city, and we all saw great views of the Sarayu river. Then, all of us with grandpa and grandma went to visit the Ram temple, which was extremely big. There were many people from different countries, such as Japan, Korea, China, and more were also visiting. We all climbed the high stairs leading to the gate of the temple, and touched our hand to the floor, to our head, and then to our chest, which is a gesture representing the knowledge of receiving blessings from the God and Goddess in the temple, in this case, Lord Rama.

As soon as we climbed up, we were all astonished with the amazingly

detailed carving of Ram and the other deities in the walls. Then we also saw a caving in the roofs. As we continued, we entered the main gate watching the carving of Lord Ram. After walking a long while, we saw two structures of Lord Ram, both smiling. One was the original carving, which was the small version, and the second was the more recent one, larger, but carved with painstakingly elaborate detail. Then, as we turned towards our left and went down the long stairs again, we got the PRASAD, or the sweet that acts as a blessing from the god.

On our second visit with my father in same trip before coming back to Japan, I got a chance Sarayu river. I was thinking the reason for visiting the same place twice. It was because in the first trip taking bath in Sarayu river was missing hence maybe Lord Rama gave me a chance to visit again and fulfill that desire through my father. The water of Sarayu river was freezing cold and we had a lot of fun swimming in it. After taking bath, we again visited the Ram temple, and had a lot of fun looking into the eyes of the carving of Lord Ram, who was always smiling. We sat to our knees and spoke out our wishes in whispers. We had a lot of fun in this long trip to Ayodhya and wish to visit the same place again when I visit to India.



ALOK MISRA Grade 7 (中一) Hiroo Gakuen Junior and Senior High School



## *Sanat Kumaras, the firstborn four Children of Lord Brahma*

(ブラフマー神の長子 4 人、サナト・クマラ)



JNANAGANGA JENA, Grade 4

Gyosei International Nagareyama Elementary School, Japan

Sanat Kumara is not one person, but four brothers together are called Sanat Kumaras. They are the first-born children of Lord Brahma, Bonten in Japan.

You might be thinking if they are first born then they must be very old by the age, maybe they are not alive.

But do you know that they are still young and still not reached the age of thirteen.

How come they are still young? Because they are always busy in studying and learning more and more knowledge.

They are called Kumaras because they have not reached 'Teen-age' yet. It means anybody can remain as Kumara by keeping the intention to learn for lifetime.

The knowledge makes us YOUNG.

San means Tapas or austerity. They are doing austerity from birth till now, so they are called Sanat kumars. Their names are

1. Sanak
2. Sanandan
3. Sanaatan
4. Sanat Kumar



サナト クマラは 1 人の人間ではなく、4 人の兄弟をまとめてサナト クマラと呼びます。彼らは、ブラフマー神(日本では梵天と呼ばれます)の長子です。

長子なら、年齢的にはかなり高齢で、もしかしたら生きていないかもしれないと思うかもしれません。

しかし、彼らはまだ若く、13 歳にもなっていないでしょう。

どうして彼らはまだ若いのでしょうか。

それは、彼らは常に勉強に忙しく、知識をどんどん学んでいるからです。

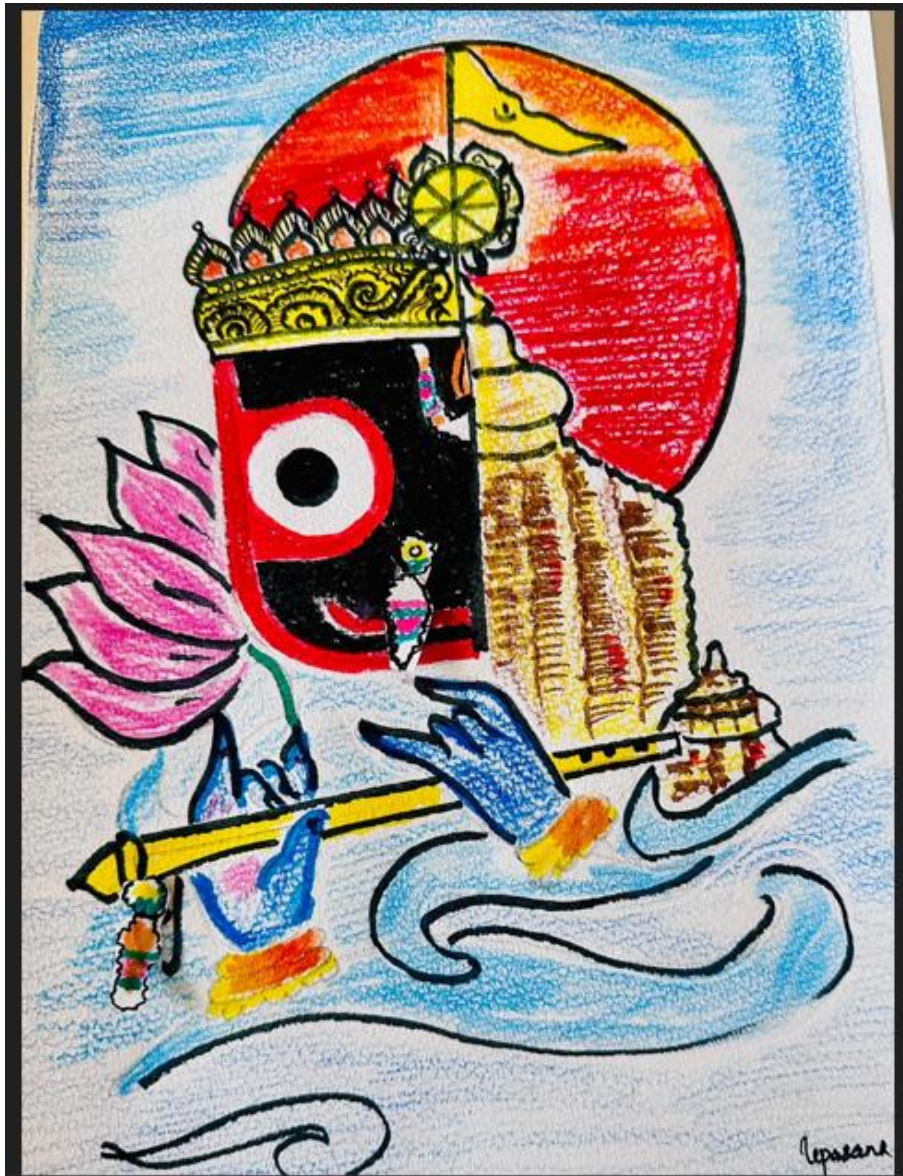
彼らはまだ「十代」に達していないので、クマラと呼ばれています。つまり、生涯学ぶ意志を持ち続けることで、誰でもクマラのままで生きることができます。

知識は私たちを若くします。

サンはタパスまたは苦行を意味します。彼らは生まれてから今まで苦行をしているので、サナト クマールと呼ばれます。

彼らの名前は

1. サナク
2. サナندان
3. サナータン
4. サナト クマール



My beloved  
Lord Jagannath  
Painting By...  
Upasana Acharya  
Tokyo

## 2024 年春から 2025 年春までの日本とヤマ・ヨーガ～チャイトラ・シュクラ・プラティパダによる分析～Japan and Yama-Yoga from Spring 2024 to Spring 2025 – Analysis by Chaitra Shukla Pratipada



茶円まどか(茶丸) / Chaen Madoka (Chamaru)

### ॐ जय जगन्नाथ

2024 年春から 2025 年春までに機能するチャイトラ・シュクラ・プラティパダのクンダリーは大変特徴的な形をしている。これはバガヴァッド・ギーター・シッディ・ヨーガを先陣に、ヤマ・ヨーガが後方を守護する。ヤマ神の説くカタ・ウパニシャッドとクリシュナ神の説くバガヴァッド・ギーターが多く詩節を共有することはよく知られるところだ。ヤマ・ヨーガから見てバガヴァッド・ギーター・シッディ・ヨーガは創造のパールシュヴァに位置し、バガヴァッド・ギーター・シッディ・ヨーガから見てヤマ・ヨーガは破壊のパールシュヴァに鎮座する。ダルマには守護を、アダルマには死の鉄槌を、それぞれが強く表示し互いに連携していることが見て取れるのである。

The Kundali of Chaitra Shukla Pratipada, functioning from spring 2024 to spring 2025, has a very distinctive configuration. It will be preceded by the Bhagavad Gita Siddhi Yoga and guarded in the rear by the Yama Yoga. It is well known that the Katha Upanishad taught by Lord Yama and the Bhagavad Gita taught by Lord Krishna share many verses. From the

perspective of Yama Yoga, the Bhagavad Gita Siddhi Yoga is located in the Parshva of creation, and from the perspective of the Bhagavad Gita Siddhi Yoga, Yama Yoga is seated in the Parshva of destruction. It can be seen that Dharma has protection and Adharma has the hammer of death, each strongly displaying and collaborating with the other.

ここにおいて事象を読み解くためのカギとなっているヤマ・ヨーガは、過去を振り返ってみると、米国→ウクライナ→中国→日本の順番でバトンリレーのように受け継がれてきたことがわかる。まずは 2020 年 3 月 24 日のチャイトラ・シュクラ・プラティパダにおいて生じた米国を皮切りとするヤマ・ヨーガをみると、マカラのラグナにて表示されている。これが示すことは、旧態依然としたグローバリズム(究極の共産化に変貌)と民意の激しい衝突である。マカラであるため、表面的には旧体制に軍配が上がるかに見える。しかし、マンガラもシャニもともに星位が高いことから、多くの米国民を目覚めさせるき



っかけを与えることになり、ひいては 2020 年に米国で生じた事象が全世界の革命を促すことになる。

Looking back over the past, we can see that the Yama Yoga, which is the key to deciphering events here, has been passed down like a baton relay from the United States to Ukraine, then to China, and finally to Japan. First, the Yama Yoga that originated in the U.S. at Chaitra Shukla Pratipada on March 24, 2020, is shown at the Lagna in Makara. What this shows is the violent clash between the old globalism (transformed into ultimate communization) and the will of the people. On the surface, the old regime appears to be winning because it is makara. However, since both Mangala and Shani are highly dignity, they will provide a wake-up call to many US citizens, and in turn, the events that occur in the US in 2020 will prompt a revolution in the entire world.

そのヤマ・ヨーガは、2022 年 4 月 1 日のチャイトラ・シュクラ・プラティパダにおいて中国の第 7 室で生じることになる。二つの超大国に翻弄され、引き裂かれていく中国共産党の様子が垣間見える。そして、その数日後である 2022 年 4 月 5 日には、マンガラ・シャニの緊密なユティとしてウクライナのラグナに生じることとなる。この日程付近で、ブチャの虐殺と見なされる写真が話題になる。逆に、インターネットで公開されたウクライナ軍による負傷したロシア兵の虐殺事件についても調査する必要性のあることが明らかとなっている。非常に緊迫した情勢であったが、マンガラの速度のほうが早いため、その度数はシャニを越えていく。したがっ

て、日を追うごとにマンガラは精神世界で勝利し、シャニは実世界的な世界で勝利する。軍事面では精神的な価値を追求するほうが勝利し、物質的には民が勝利する。それゆえ、西側諸国の報道には嘘が多いことが日に日に明らかとなっているのである。最初の段階では両国の交渉を妨害し、停戦を遅らせるための謀略だったのだが、全世界の民たちの強いダルマの力によって、それらは乗り越えられることになる。

That Yama Yoga will arise in China's 7th house in Chaitra Shukla Pratipada on April 1, 2022. We will see a glimpse of the Chinese Communist Party being tossed and torn by the two superpowers. And a few days later, on April 5, 2022, it will arise in Lagna, Ukraine, as a close Yuti of Mangala Shani. Around this date, photographs of what is considered the Bucha massacre discussed. Conversely, it has become clear that there is a need to investigate the massacre of wounded Russian soldiers by the Ukrainian army, which was published on the Internet. Although the situation was very tense, Mangala's speed was faster, and Mangala's degrees crossed Shani's. Thus, with each passing day, Mangala victories in the spiritual world and Shani in the practical world. In the military, the pursuit of spiritual values will triumph, and in the material world, the people will triumph. Hence, it is becoming clearer by the day that the Western press is full of lies. At first they were a plot to sabotage the negotiations between the two countries and delay the ceasefire, but they will be overcome by the strong Dharma power of the peoples of the whole world.

そして、このマンガラ・シャニはクンバに姿を変えて、2024 年日本のチャイトラ・シュクラ・プラティパダのラグナに訪れる。このことから日本は 2024 年～2025 年の間に革命的な技術やライフスタイルを世界にもたらすことになる。ここにおいて、真に民のための世界を目指す新しい勢力による毒抜きが行われるだろう。それは共産主義の次の段階を示すクンバで生じるヤマ・ヨーガから言えることなのである。ラグナの支配星であるラーフは強いショックを与えるため、古い時代に執着のある日本人たちは放心状態となってしまうかもしれない。けれども、この時期の日本における革命は、戦争ビジネスやグローバリズムに加担した日本政府に対する粛清となるだろう。本来の日本らしさ(その国らしさ)、真の意味での日本という国家(各国それ自身)を取り戻すこと、また個々が真の意味で自分軸に立ち返り、個としての世界を確立することが求められている。これは全人類共通のテーマだ。

このような世界観について、聖仙パラシャラ仙は以下のように述べているのである。

सर्वेषु चैव जीवेषु परमात्मा विराजते | सर्व  
हि तदिदं ब्रह्मन् स्थितं हि परमात्मनि ॥

あらゆる生類の内に至高の아트マーは輝き、実にすべては至高の아트マーの内にある。(BPHS 1-21)

This Mangala Shani will then transform into Kumbha and visit the lagna of Chaitra Shukla Pratipada of Japan in 2024. From this, Japan will bring revolutionary technologies and lifestyles to the world between 2024 and 2025. Here, there will be a poisoning by new forces that truly aim to create a world for the people. This can be said from the Yama Yoga that will arise in Kumbha, which represents the next stage of communism. Rahu, the Lord of Lagna, will shock so strongly that the Japanese who are attached to the old ways may be left in a state of despondency. But the revolution in Japan at this time will be a purge of the Japanese government's complicity in the business of war and globalism. The Japanese people need to regain their true Japaneseness, their nation (and each country itself) in the true sense of the word, and each individual must return to his or her own axis in the true sense of the word, and establish the world as an individual. This is a theme common to all mankind. Rsi Parashara describes this worldview as follows.

सर्वेषु चैव जीवेषु परमात्मा विराजते | सर्व  
हि तदिदं ब्रह्मन् स्थितं हि परमात्मनि ॥

sarveṣu caiva jīveṣu paramātmā virājate |  
sarvaṃ hi tadi-daṃ brahman sthitaṃ hi  
paramātmāni ॥(BPHS 1-21)

Paramatma shines within every living being, and indeed, everything is within the Paramatma.

ॐ तत्सत्

## KALIYUGA – THE AGE OF DARKNESS AND IT’S SIGNIFICANCE



Manila Patro, Bangalore

Yuga is a Hindu concept that describes the various ages that the universe travels through in a cycle. There are four Yugas: Satya, Tretha, Dvapara, and Kali. The Kali Yuga is the fourth and last Yuga, and it is known as the age of darkness, ignorance, and devastation.

The Kali Yuga is thought to be the last and darkest of the four Yugas. It is claimed to have begun at the end of the Dvapara Yuga and is expected to last 432,000 years. Human values and morality steadily decreased during the Kali Yuga, and people grew increasingly materialistic and greedy. Society becomes corrupt and immoral, and vices become more common.

### **Characteristics of Kali Yuga**

Kali Yuga is thought to have multiple characteristics. Some examples are:

#### Decrease in Spiritual Knowledge

Spiritual knowledge and wisdom deteriorate over time in the Kali Yuga. People become more uneducated and disinterested in spiritual pursuits, and their focus is drawn to materialism and worldly pleasures.

#### Prevalence of Evil

Greed, dishonesty, and corruption characterize Kali Yuga society. People engage in sinful behaviors with little regret, and evil and immoral practices are common.

#### Increase in Diseases and Disorders

Kali Yuga has also been linked to an increase in illnesses and disabilities. Mental illnesses, physical illnesses, and chronic diseases are becoming more common, and the human lifespan is decreasing.

#### Shortage of Food and Resources

As the world gets increasingly materialistic and people focus on their own interests, resources become scarce, and famine and poverty spread.

#### A decline in Social Harmony

Social peace and togetherness are lost during the Kali Yuga, and people grow more divided and fragmented. Conflicts and wars are on the rise, and society is becoming more violent and aggressive.

### **Significance of Kali Yuga**

Although the Kali Yuga is associated with darkness and destruction, it also has a deeper spiritual significance. The path to spiritual liberation is thought to be easier in the Kali Yuga than in the other Yugas. This is because the other Yugas require a higher level of discipline, austerity, and spiritual awareness, which is impossible to achieve in the contemporary day.

The path to liberation in the Kali Yuga is stated to be through Bhakti Yoga, which involves devotion and surrender to God. It is thought that by practicing Bhakti



Yoga, one can achieve spiritual liberation and break free from the cycle of birth and death.

### **Impact of Kali Yuga on Human Life**

Kali Yuga has had a major impact on human life. It is a period of huge challenge and difficulty, but also of opportunity for spiritual growth. Individuals may find it challenging to sustain their spiritual practice and stay on the path of righteousness as virtue and righteousness fade in society. However, it is also thought that in the

Kali Yuga, even small acts of goodness and compassion can lead to spiritual growth. One can achieve spiritual growth and move towards liberation by keeping a pure heart, practicing devotion, and being compassionate to others.

### **Conclusion**

The Kali Yuga is a period of darkness and ignorance, yet it is also a period of opportunity for spiritual development. We can overcome the obstacles of this age and make spiritual development by grasping its qualities and importance.

### **EVENING BEAUTY OF NATURE**



### **Painting By...**

T. Kumkum Gouri,

8<sup>th</sup> Grade

NPS Whitefield, Bangalore

## ଶ୍ରୀମଦ୍ ଭଗବଦ୍ ଗୀତା ୪-୭/୮

ଯଦା ଯଦା ହି ଧର୍ମସ୍ୟ ଗ୍ଳାନିର୍ଭବତି ଭାରତ ।  
ଅଭ୍ୟୁତ୍ଥାନମଧର୍ମସ୍ୟ ତଦାମ୍ଭାନଂ ସୂଚାମ୍ୟହମ୍ ।।

ପରିବ୍ରାଜାୟ ସାଧୁନାଂ ବିନାଶାୟ ଚ ଦୁଷ୍ଟତାମ୍ ।  
ଧର୍ମସଂସ୍ଥାପନାର୍ଥାୟ ସମ୍ଭବାମି ଯୁଗେ ଯୁଗେ ।।



ବିଳାସିନୀ ସାମଲ / ଅବସରପ୍ରାପ୍ତ ଶିକ୍ଷୟିତ୍ରୀ

### ଶ୍ଳୋକ - ୭

ପ୍ରବଦନ୍ତି ପ୍ରଭୁ ଜନାର୍ଦ୍ଦନ ଉକ୍ତ ଶ୍ଳୋକେ	ସ୍ବୟଂ ଅବତାର ର ସମୟ ପରିପ୍ରେକ୍ଷେ	୧
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## Navagraha Stotram and influence of nine planets in human life



**Lopamudra Thatoi, Tokyo, Japan**

The physical life of a human being is usually controlled by the nine planets called *Navagraha*. Those nine planets are *Sūrya* (Sun), *Candra / Soma* (Moon), *Maṅgala* (Mars), *Budha* (Mercury), *Br̥haspati/Guru* (Jupiter), *Śukra* (Venus), *Śani* (Saturn), *Rāhu* and *Ketu*.

From birth till the death these nine planets play a significant role to run the life. To remember these nine planets one can easily remember by connecting first seven planets to seven days of a week and last two support them from background.

Not only do these nine planets run a human life but these also reside in human personality as long as one is alive.

1. The planets Sun and Moon dwell in two eyes of human beings. They teach us to have the right vision.
2. The Mars resides in our body as the strength and power.
3. Mercury or Buddha is our intellectual faculty.
4. Guru or Jupiter represents the knowledge aspect of a human being.
5. Shukra or Venus is the vitality. In other words, it is the power to create another existence.
6. Saturn or Shani though is not appreciated by ordinary beings but it is only the grace of Shani which helps a human being in transforming towards spiritual path.

The last two Rāhu and Ketu are the power of our mind called likes and dislikes which operate our entire life.

The most important aspect is ‘these two planets Rāhu and Ketu are not two individual personalities but they dwell in one body’. The head or upper part of the body is Rāhu and the lower part of the same body is Ketu.

The influence of Rāhu thrusts a human being to develop likings for things, being and situations, whereas Ketu drives a person by generating the aversion.

In philosophical term Rāhu represents *rāga*, attachment and Ketu represents *dveṣa*, hatred or dislike.

One needs to understand that ‘if one has developed either complete attachment for all or full aversion towards all then that state can lead to enlightenment’.

### पूर्ण राग प्रेम

Love for all the things, beings in the world is nothing but devotion and one will witness the same *ātmā*, the consciousness in every entity. This is the state of enlightenment.

## पूर्ण द्वेष वैराग्य

Repulsion towards all the things, beings in the world generates the dispassion which is also an prime requisite for enlightenment.

However usually human beings are in middle having likings for certain things and beings and at the same time having hatred for some others. As a consequence, gets entangled in the cycle of birth and death.

Hence one should daily pray these nine planets to receive their blessings so that one can lead in that path to attain which one has availed this precious human birth.

This famous *Navagraha Stotram* is composed by the great sage Vyāsa in the glorification of the nine planets. Thought this *Stotram* might be familiar to many, still let me share the simple meaning for the readers easy understanding.

जपाकुसुम संकाशं काश्यपेयं महद्युतिम् ।

तमोरिसर्वपापघ्नं प्रणतोऽस्मि दिवाकरम् ॥१॥

I salute to that Lord Divākara, the primordial cause behind the day and night, the one who very well shines like the Japaa (Hibiscus) flower, the one who is the son of great sage Kashyap, the one who is effulgent, the one who disperses the darkness and the destroyer of all the sins.

Philosophically the darkness refers to the ignorance and Lord Sun who is respected as Pratyaksha Brahma dispels that ignorance by the light of wisdom.

दधिशंखतुषाराभं क्षीरोदार्यं संभवम् ।

नमामि शशिनं सोमं शंभोर्मुकुट भूषणम् ॥२॥

My prostration to *Soma* or *Candra* who is of pure white color compared to Yogurt, Conch and the snow; the one who is manifested from the churning of the milky ocean, the *kṣīra sāgara*, the one who is the crown jewel adorned on the head of Lord Śiva.

The presence of moon portrays the coolness or calmness.

धरणीगर्भं संभूतं विद्युत्कांति समप्रभम् ।

कुमारं शक्तिहस्तं तं मंगलं प्रणाम्यहम् ॥३॥

I bow down to the planet Mars, *Maṅgala* who is the son of Mother Earth, the one who is glowing like the lightning, the one who is holding the power in his hand.

प्रियंगुकलिकाश्यामं रूपेणाप्रतिमं बुधम् ।

सौम्यं सौम्यगुणोपेतं तं बुधं प्रणाम्यहम् ॥४॥

My reverence to Budha, mercury who is of dark blue (Shyama) color compared to the bud of Priyangu flower, the one who is incomparable in elegance as well as intelligent, the one who is the Son of Candra, moon and the one is calm and serene in nature.

देवानांच ऋषीनांच गुरुं कांचन सन्निभम् ।

बुद्धिभूतं त्रिलोकेशं तं नमामि बृहस्पतिम् ॥५॥

My veneration to Guru Brihaspati who is not only the preceptor of the deities but also for the sages; the one who is radiant like gold; the one who is the embodiment of knowledge and the one who is the Lord of all the three worlds.

In this world knowledge is the only aspect which can make one the master of three worlds.

हिमकुंद मृणालाभं दैत्यानां परमं गुरुम् ।

सर्वशास्त्र प्रवक्तारं भार्गवं प्रणमाम्यहम् ॥६॥

I prostrate to Shukra also well-known Bhaargava, the descendent of sage Bhrigu who shines like the ice, Kunda flower and lotus stem; the one who is the ultimate preceptors of demons, the one who is extremely well versed in all the scriptures.

नीलांजन समाभासं रविपुत्रं यमाग्रजम् ।

छायामार्तड संभूतं तं नमामि शनैश्चरम् ॥७॥

My salutation to Shanaishchara who is blue eyed, compared to coal, the one who is the son of Lord Sun and the brother of Lord Yama, the one who is born to Chaayaa and Maartanda, the epithet of Lord Sun.

अर्धकायं महावीर्यं चंद्रादित्य विमर्दनम् ।

सिंहिकागर्भसंभूतं तं राहुं प्रणमाम्यहम् ॥८॥

I bow to Raahu, who has half a body and is full of gallantry, the one who is the enemy of Chandra and Aditya, the one who is born from the womb of Simhika.

पलाशपुष्पसंकाशं तारकाग्रह मस्तकम् ।

रौद्ररौद्रात्मकं घोरं तं केतुं प्रणमाम्यहम् ॥९॥

I salute Ketu, who shines like the Palasha flower, the one who is the head of the stars and planets, and the one who has a ferocious form as well as the one who is extremely terrifying and possessing a fuming form.

Finally, My prostrations to all the nine planets to bless us so that we can continue the Rathayatra without any obstacles.



## June 5,2024: World Environment Day



Dr. Debakanta Mishra, India

World Environment Day is the biggest international day for the environment. Led by the United Nations Environment Programme (UNEP) and held annually since 1973, it has grown to be the largest platform for environmental outreach.

The THEME for 2024 is: Land restoration, desertification and drought resilience

The Kingdom of South Arabia will host World Environment Day 2024 with a focus on the theme chosen for this year. South Arabia will host the 16th session of the Conference of Parties (COP 16) from 2 to 13 December, 2024. Land restoration is the key pillar of the UN Decade on Ecosystem Restoration (2021-2030), a rallying call for protection and revival of ecosystems around the world which is critical to achieve the Sustainable Development Goals (SDGs).

We know that India and the Pacific is exceptionally rich in biodiversity land use changes. But land degradation caused by factors such as extensive agriculture, deforestation and unmanaged urbanisation and sprawl, are reducing the biodiversity of many land ecosystems. Healthy soils store massive amount of carbon, if released would cause a huge spike in planetary warming. Changes in water courses, pollution and unsustainable consumption of water resources are causing water related stress and reduces aquatic

biodiversity. Globally the equivalent of one football pitch of soil is eroded every 5 seconds. Yet, it takes 1000 years to generate 3 centimetres of topsoil.

The Asia and the Pacific region, home to two-thirds of the world's population, is facing increasing impacts of water stress and land degradation. These are being caused by a large number of factors, including population growth, rapid industrialisation and urbanisation, and a changing climate that is accelerating droughts. The majority of people in the Asia and the Pacific live in cities, and with increasing urbanisation expected to increase the impacts of water stress and urban droughts. Cities produce more than half of global waste and at least 60% of green house gas emissions, which result in polluting waterways and further reducing available fresh water.

Through the UN Decade of Ecosystem Restoration (2021-2030), actors are scaling solutions for the protection and revival of ecosystems all around the world including in Asia and the Pacific, to increase drought and climate resilience and reduce land degradation. By restoring land and productive systems, humanity can secure a nature-positive, net-zero future, safeguarding a healthy planet for all.

On 5 June, 2024, UNEP and

ESCAP are bringing together partners and stakeholders in Asia and the Pacific to discuss priority areas on land restoration, desertification and drought resilience in the region. The event will explore solutions applicable for the region, such as circular water resource use, sustainable food production and drought resilient urban development.

It is expected that people everywhere, including our own country, will join this global movement to restore our lands, to build drought resistance and to combat desertification.

In India, as happens every year on World Environment Day, government authorities both at the centre and the states, all educational institutions, NGOs, various cultural organisations will organise various types of discussion groups, seminars, workshops and the like to awaken the public about the seriousness of the theme chosen for this year and the urgent necessity to take remedial measures to safeguard our sustainable future on this unique life-bearing planet: Our dear Mother Earth.

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## Jagannath

Oh Lord my very existence is driven by your kind gestures  
You surround my entity as my guardian constantly navigating my pathways  
How many great dangers have been overcome in your nectar bliss!!

In my time of tribulation, you answer my prayers.  
Positivity and light keeps flowing in comforting me strengthening my beliefs  
to face life's challenges Hail lord Jagannath!!

You are the ultimate, the transcendental formless, the absolute truth  
I can never find you with my mortal eyes  
But it's your reflection which shines inside me

My intricate bonding with your holy being  
in every dimension of my perception my consciousness !!



Written in Odiya by Dr. Susama Mishra  
Transcribed by Pallavi Mishra

## THE CONCEPT OF LIBERATION IN THE BHAGAVAD GĪTĀ



**Dr. Pradipta Mishra, Odisha, India**

The concept of liberation (moksha) is a very significant concept in Indian philosophy. As a necessary concept in Indian philosophy, the concept of liberation has occupied a significant place in the Bhagavad Gita also. The Bhagavad Gita recognizes liberation (moksha) as the supreme goal. The Bhagavad Gita describes liberation or moksha as the attainment of individual's natural state by relinquishing its imposed state. Liberation is the state where there is no pain. It is the state of supreme perfection. The state of liberation is explained as the transcendental perfection of the individual self, the attainment of God and inseparable union with him.

The concept of liberation or release is to be understood in connection with the self (atman). It is said that liberation is the fundamentally pure state of the atman.

The Gita talks about Brahmanirvanam. Brahmanirvanam means brahmatwa-prapti, i.e.; attainment of Brahmanhood. So, the attainment of Brahmanhood is the true state of liberation. From this point of view, according to the Gita salvation means union of the soul with the Supreme. It is becoming one with Brahman. Moksha in the Gita means seeing, experiencing and living the divine life.

But a man in order to become

one with the Brahman is in need of acquiring certain qualifications. The individual can become one with the Supreme only when his mind is purified and he can destroy egoism. He must have a pure intellect. He should control himself, turn away his mind from other objects of sense, should give up anger and malice. He should prefer to dwell in seclusion, should eat a very meagre quantity of food. He should control speech, body and mind and he should ever engage himself in meditation and concentration and should take refuge in non-attachment. He is also to abandon self-sense, force, arrogance, desire, anger and possession and thus by becoming egoless and tranquil in mind, he becomes worthy of becoming one with Brahman. A man becoming one with Brahman is not all. He should also attain supreme devotion to the supreme Lord. "Having become one with Brahman and being tranquil in spirit, he neither grieves nor desires.

Liberation in the Gita is also explained as either 'coming to Brahman' or 'coming to Krishna'. Sometimes it is also described as 'being fit for Brahman's being' or 'being fit for Krishna's being'. The liberated feels oneness with all things. The pervasive nature of the Atman becomes conspicuous in the state of release. The Atman is in all beings and all beings are in the Atman. The state



of release may be called a state of perfection which is far better than the state realized by observing Vedic rites, sacrifices etc.

In the Gita, the liberated is called by different names, each of which points out different angles from which the liberated is seen. The liberated is called *jivan -mukta* because he acquires the state of emancipation even when he is alive. He is called *gunatta* because he is above the *gunas*. He now realizes that he being *purusa* is distinct from *prakrti* and no activity belongs to him. He realises that all activities belong to *prakrti*. The liberated is also called *sthitaprajna* because he is not going to be affected in any way by worldly pleasures and pains. Neither joy nor sorrow can move him. He now remains in a balanced mood because he realizes that in all his actions it is only the *gunas* in the form of sense organs that act upon the *gunas* in the form of worldly objects. He is also aware of the fact that the *Atman* remains unaffected. He is called a *bhakta* like *Dhruva* and *Prahalada* because he has before him a supreme being when he cannot but show respect and reverence and to whom he is very much loyal and faithful doing everything at his command. He considers himself to be an instrument of the Lord. The liberated is called a *Karma-yogi* too.

The Gita maintains that liberation is supreme and highest bliss, which spring from union with god. Liberation or *Moksha* in the Gita is delight in the self, contentment with the self, self-realization and self-fulfillment. It is free from moral obligations. As stated in the Gita, liberated person neither acts nor causes others to act. The liberated

person may work for the good of humanity without moral obligation.

To attain this liberation or *moksha* the Gita shows us a threefold path namely *karma*, *jnana* and *bhakti*. The Gita understands *moksha* as freedom from *kama*. These are known as three kinds of discipline: discipline of action, discipline of knowledge and discipline of devotion. When we render service to others without expecting any fruit, we have the discipline of action; when we have no affinity with the world, we have the discipline of knowledge and when we think nobody to be mine except God; we have the discipline of devotion. When we are free from *kama* and are united with the self, we begin to look at ourselves and the world from a divine point of view.

Of the many theories of the means to salvation, the *jnana-yoga* or the way of knowledge may be said to be a very effective and important theory. This is a very widely prevalent theory in ancient India. This is the theory which holds that "by perfect knowledge man can control his destiny". The Gita too has such belief in the power of knowledge. Further we can get rid of the evil consequences of actions with the help of knowledge. The fire of knowledge burns all deeds to ashes. Knowledge frees man from rebirth. We will no longer be subject to rebirth which is the consequence of deeds performed with selfish motive. Further the Gita says that knowledge as a sacrifice is better than any material sacrifice. It further says that all actions without any exception culminate in knowledge.

Thus knowledge, according to the Gita consists in knowing God's true nature. One who knows truly

the Divine birth and His works is not subject to rebirth.

Faith and control of the senses are necessary for obtaining knowledge and he who thus gains knowledge, he attains quickly the supreme peace. Thus it is through the path of knowledge that we can attain salvation. Bhagbat Gita suggests other easier methods of salvation like the path of Karma and the path of devotion. It is a method or discipline of action which leads to salvation. One is to perform one's duties with indifference. The Gita says that action is indispensable for us. None can remain even for a moment without doing work. Further it says that action is better than inaction. Action is necessary even for maintaining our physical life. The Gita suggests another alternative means of salvation for the mankind. This is the method of 'bhakti', 'devotion' or 'love of God'. The Gita makes no

distinction of race, sex or caste. The path of devotion is open to men, women and persons of all castes. Even men of low caste, if they take refuge in God, may attain to the highest goal. This path is known as Bhakti Marga which implies that a man should give up not only the fruit of action but also the agency of action. The Gita teaches us that by devoted love of God a man can know God and thereby he attains liberation. It says, "By devotion one comes to know Me, what my measure is and what I am in very truth; then knowing Me in very truth, he straightway enters into Me." *Dasia Bauri* being of lower caste could attain liberation only because of his Bhakti Marga for Lord Jagannath. Devotion, according to the Gita means believing in God and loving Him. It means bowing down before the Almighty God. It is to revere Him and to worship Him with true devotion.

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## The Konark Sun Temple



Pallavi Mishra, Tokyo

The 13th century Konark Sun Temple represents the culmination of the Orissa school of temple architecture. An architectural marvel, exact replica of Sun God's chariot! was designated to allow the first ray of the sun to fall naturally on the feet of gigantic sun idol kept inside the main temple complex. This structure was built at the mouth of the Chandrabhaga River ! It has intriguing history. The temple is renowned for its artistic splendor and engineering prowess. One of the most fascinating things of this temple was that the Sun idol was suspended in the air as there were magnets used in the construction. The magnetic field was too strong, It affected the compass navigation for sailors.

Formerly called the Black Pagoda because of the many shipwrecks that occurred off the coast, was used as a navigation landmark by European mariners and when they were invading

India, they ordered the magnets to be removed.

This led to its functional partial destruction. The Temple door has been closed for over 118 years now. Today, tourists aren't allowed to go into the main chamber as it has been sealed. Though the temple is now a UNESCO World Heritage Site and much of the structure has deteriorated, it remains one of India's most popular temples. Even today you can tell the time by the rays of the sun falling on the wheels which acts as sundials. The National Konark Dance Festival is held at its enchanting Natya Mandap with a spell binding gala.

According to an influential European art historian "Ernest Binfield Havell", the Konark temple is "one of the grandest examples of Indian sculpture extant", adding that they express "as much fire and passion as the greatest European art" such as that found in Venice.





## Maratha's Contribution to Jagannath Puri



We all know about the Rathayatra of Jagannath Puri. It is always connected with the 'Pandhapur Vari' in Maharashtra. These are two major processions in which millions of pilgrims take part. While we connect this relation, there is another historical connection between Jagannath Puri and Maratha rulers.

Before Aurangzeb came in power, Jagannath Puri temple was not so disturbed by Mughals because they used to get huge revenue from pilgrims and temple management however when religiously ill Aurangzeb came in power, he ordered to demolish the temple in 1692. But the local Mughal officials who came to demolish the temple were somehow bribed and temple saved. They looted the temple, priests hide the deities to unknown place and temple was closed. Sixteen times the invaders tried to attack the temple, they plundered its treasure and every time the deities were hidden to unknown place to protect from invaders.

It was the period when Orissa was the part of Alivardy Khan ruling Bengal and on other side was Nagpur which was ruled by Maratha – Raghuji Bhosale. Marathas were known about the situation of Jagannath Puri temple and were looking for a chance to free it from invaders. They got that chance when ruling Nawab Alivardy Khan being opposed by many powerful local warlords. One of them was Mir Habib, the Persian Governor of Orissa, at that

point, under the rule of Mughal Bengal. In 1740, he requested Raghuji Bhosale to help against Alivardy Khan. Under the command of Bhaskarram Kolhatkar and others, Maratha armies continuously attacked Alivardy Khan's armies for almost 11 years. Finally, in 1751, the Nawab of Bengal agreed to give away the territory of Orissa to Nagpur, as well as the annual chauth of 12 lakh rupees from Bengal. And here onwards the temple of Jagannath in Puri came within the administrative purview of the Marathas.

The Nagpurkar Bhosales started rejuvenating Orissa and Jagannath Puri. They started giving a land and money for charity, donations to priests in charge, sustenance money given to widows and food for poor pilgrims. Land and money for the Jagannath pilgrimage was also given by the Marathas of Nagpur. And most importantly harassment of pilgrims was stopped. Marathas built the roads to connect Jagannath Puri with many other cities.

The Bhosales of Nagpur also assigned Satais Mahal (27 mahals – here 'mahal' meant an area, usually a village). The revenue from these villages would go towards financing bhog of Jagannath temple. The Marathas paid special attention to the celebration of two annual festivals, the Rath Yatra, and the second, the Jhulana festival. The Jhulana festival began during the Maratha rule. Raghuji Bhosale granted the estate of Kodhar to

the Uttar Parusa Math. His mother, Chimabai, introduced Mohan Bhog offering at Jagannath Puri. The revenue from Kodhar estate was attached to this bhog. Another Maratha governor Brahmachari Gosavi offered gold and silver to the temple.

The Marathas brought the Arun stambh from Konark to Puri and it is standing there for years telling invaders not to have evil eyes on Jagannath Puri. It is important to note that without political willingness of the Nagpur Bhosales, none of this would have been possible. In this way Chhatrapati Shivaji Maharaj's legacy of protecting DEV-DESH-DHARMA was continued by his following generations also.



Sandeep Gundap

Bharat Cultural Society (BCS) Japan

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**Mesmerizing smile  
of Lord Krishna**  
**Painting By...**



**Neer Pathak**

**Grade 6**  
Aichi International School  
(AIS) Nagoya, Japan

ମୋ ଜଗନ୍ନାଥ.. ମୋ ଭାବର ଠାକୁର ଜଗନ୍ନାଥ

***Mo Jagannatha... Mo bhaba ra Thakura Jagannatha...***



**Evaan Maharana, Grade-8, Australia**

Artificial intelligence is shaping today's world and defining today's generation. Artificial Intelligence (AI) is a branch of computer science that aims to create intelligence that is capable of performing tasks such as learning, reasoning, and problem-solving. Many scientists and software developers have diligently expressed their efforts in unprecedented levels, which has led to AI that is capable of completing human-based activities. AI excel in specialized domains, and while they can complete human activities in high accuracy and efficiency. Recently, computer scientists are researching artificial intelligence that contains human emotions and expression. With this rapid progress, the realization of AI resembling typical human beings may not be as distant as once thought.

In an era dominated by artificial intelligence, nothing seems impossible. However, is artificial intelligence powerful enough to realize the emotions we share with lord Jagannatha? Especially emotions like emotional resonance with the supreme lord Jagannatha. Even if it is, can artificial intelligence really replicate our genuine empathy towards Jagannatha? People may think artificial intelligence can

express our emotions in a stronger and more spiritually abundant way. However, our feelings for our Lord will always remain distinct and unique! Our emotion for Lord Jagannatha is boundlessly profound, truly incomparable! His expressive smile guides us every day, an emotion that transcends the realm of artificial intelligence. Would you rather worship an AI generated idol to whom you don't feel connected, or Lord Jagannath who is always there with you?

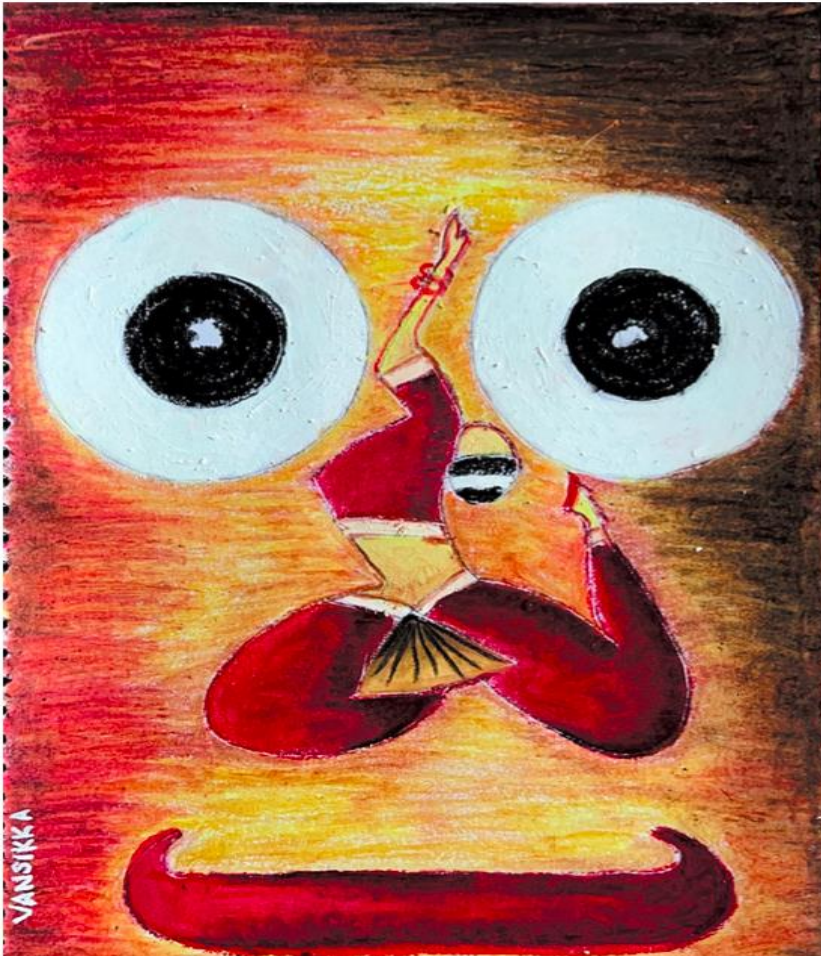
When I'm happy, I see his eyes shining with joy, like he feels happy for me too. But when I'm sad, I notice empathy in his eyes, like he understands my feelings and shares them with me. I feel like he is patting my back and telling me, "May it be happy or sad I am always with you. This time shall pass too." Can AI really surpass the depth of these emotions?

Jagannatha is Jagannatha. AI may generate "AI- generated" Jagannatha, but AI can never generate "Mahaprabahu Jagannatha". Let's not let this flimsy piece of technology play with our emotions!

॥ ମୋ ଜଗନ୍ନାଥ.. ମୋ ଭାବର ଠାକୁର ଜଗନ୍ନାଥ ॥



## Dancing with Lord Jagannath in Odissi



**Vansikka Maharana,  
Grade-3, Australia**



As I dance with grace, Lord Jagannath in my mind,  
In Batu's pose, my body starts to unwind.  
Holy thoughts flow, gentle and kind,  
My eyes tell stories of times left behind.

Every move is like a story and each gesture like a song,  
My body speaks ancient tales that have lived for long.  
Chauka shows how Jagannath sits so strong,  
In mudras, I devote my prayers all along.

No words can capture what my dance makes clear,  
Legs move in rhythm, bringing Lord Jagannath near.

## ଦେବତା ଏମିତି



Sunanda Mahapatro

ଦେବତା ଏମିତି ଅଛି ଦେବତା ଏମିତି କେହିକି ।

ବିନା ହାତେ ଖାଏ ଷାଠିଏ ପଉଟି ବିନା ପାଦେ ମହାକି ॥

ଭୋଗେ ଜରା ବ୍ୟାଧି, ଖାଏ ଅଭିଷିକ୍ତ ମାନ ଅଭିମାନେ ପରିବାର ବାନ୍ଧି ।

ଶମଶାନେ ଯାଏ, ସୁନା ବେଶ ହୁଏ ଦାଣ୍ଡେ ବୁଲେ ଖରା ସହିକି ॥

ପିତୃଶ୍ରାଦ୍ଧିଏ, ପ୍ରିୟାକୁ ମନାଏ ଭଉଣୀ ସହିତ ଭ୍ରମଣରେ ଯାଏ ।

ଖରାରେ ଚନ୍ଦନ, ଚାପ ଖେଳିଥାଏ ଶୀତେ ଘୋଡ଼ଲୀରି ହୋଇକି ॥

ଛାତି ଶ୍ରୀମନ୍ଦିର ହୁଅଇ ବାହାର ଦରଶନେ କରି ପଡ଼ିତ ଉଦ୍ଧାର ।

କାହା ପାଇଁ ପିତା ,କେ ଡାକଇ ସଖା ପ୍ରିୟତମ କାହା ପାଇଁକି ॥

କେ ପୂଜେ ଗଣେଶ, କେବା ବୈଦେହୀଶ ମୋହନ ମାଧବ ମନୋହର ବେଶ ।

ସ୍ତବ, ସ୍ତୁତି ସହ ଭଜନ ଶୁଣଇ ହସୁଥାଏ ଗାଳି ଖାଇକି ॥

ସିଏ କେନ୍ଦ୍ରବିନ୍ଦୁ ହେଁତ ଅହେଁତ ଓଁକାର, ସାକାର ପୁଣି ନିରାକାର ।

ପ୍ରସାଦକୁ ମହାପ୍ରସାଦ କରାଏ ମାଆ ପାଦେ ଲାଗି ହୋଇକି ॥

ଛପନ ଭୋଗରେ ଥାଳି ସଜା ହୁଏ ଫୁଲ ପତ୍ର ପାଣି ଯାହା ଦେଲେ ପାଏ ।

ଭକତିରେ ଡାକି ହାତ ଟେକିଦେଲେ ଆସେ ଶାନ୍ତିଦାତା ହୋଇକି ॥

ସଂସାର ସାଗରେ ସେ ଏକା ନାଉରୀ ସର୍ବବ୍ୟାପୀ ଅନ୍ତର୍ଯ୍ୟାମୀ ନରହରି ।

କଲା କର୍ମ କରି ପାଦେ ସମର୍ପିଲେ ଯୋଗକ୍ଷେମ ନେବ ବହିକି ॥

ଶରୀର ରଥରେ ଆତ୍ମା ବିରାଜିତ ମନ ଅଶ୍ରୁ ବିବେକରେ ନିୟନ୍ତ୍ରିତ ।

ଧରା ବଡ଼ଦାଣ୍ଡେ ଯାତ୍ରା ସାରି ଯିବା ବାହୁଡ଼ା ବିଜୟ ପାଇଁକି ॥

## कृष्ण तू है जगतगुरु



Urmila Misra, Uttar pradesh, India

कृष्ण तू है जगतगुरु । संसार की उत्पत्ति होती है तुझसे शुरू ।  
सबने सिखाया कुछ पाकर सुख पाया । तूने सिखाया सब कुछ खो कर भी कितना आनंद आया ।  
दुनिया की माया एक तरफ तेरी माया को कौन पार पाया ।

पैदा होकर माँ बाप को कष्ट दिया । फिर उन्हें छोड़ नंदबाबा और यशोदा मा को भरमाया ।  
लीलाधर बनकर रास रचाया । बंसी की धुन पर सबको नचाया ।  
गुरुकुल जाकर शिष्य का कर्तव्य समझाया । गुरु पुत्र को जीवन दान देकर गुरु दक्षिणा का ऋण चुकाया ।

सुदामा के सङ्ग चने वाँट कर दोस्ती का सार समझा । कंस वध कर मात पिता को मुक्त कराया ।  
मीरा का विष पीकर भक्ति का पाठ पढ़ाया । महाभारत रचकर तुमने धर्म का मार्ग दिखाया ।  
राधा सङ्ग प्रेम कर त्याग का अर्थ समझाया ।

धन्य हो हमारा जीवन कि हमने ऐसा गुरु पाया ।  
नारायण शब्द मात्र में हमारा पूरा जीवन समाया ।

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## ପ୍ରଭୁ ତୁମେ ଦୁଃଖହାରି



Meena Moharana, Bhubaneswar, Odisha

ଏ ମହା ମଣ୍ଡଳେ, କାହିଁ କେହି ଜଣେ ତୋ ପରି ଠାକୁର ଅଛି  
ବ୍ରହ୍ମଲୋକ ଯାଏ ବ୍ରହ୍ମାଣ୍ଡ କୁ ଧରି ଜଗନ୍ନାଥ ବୋଲାଉଛି  
ତୁ ହିଁ ଜଗନ୍ନାଥ ଜଗତର ନାଥ, ଜଗତ ମଉଡ଼ ମଣି  
ତୋ ବିନା ଜଗତେ ଅନ୍ୟ କେହି ଜଣେ ଅଛି ବୋଲି ନାହିଁ ଜାଣି  
ମହାବଳି ତୁମେ ମହା ବଳଶାଳୀ ମହିମା ମଣ୍ଡଳ ହରି  
ମୁଁ ହିଁ ହୀନ ଭକ୍ତେ ଆଗତେ ଡାକଇ ହରି ତୁମ ଶ୍ରୀ ଚରଣେ ଏତିକି ମିନତୀ ମୋହରି  
॥ ଜଗନ୍ନାଥ ସ୍ବାମୀ ନୟନ ପଥଗାମୀ ଭବ ତୁମେ ॥



# The Magnificent Saga of Jagannath Temple, Puri: A Timeless Beacon of Faith and Culture

Compiled by: Raja Naga Satyanarayana Rao, Nagoya



The Jagannath Temple in Puri, Odisha, India, is a place where the divine and the enigmatic converge. Dedicated to Lord Jagannath, which translates to "lord of the universe," the temple draws millions of devotees annually. The Jagannath Temple stands not just as a physical edifice but as a timeless symbol of devotion that has captured the hearts and minds of millions for centuries.

Here, Lord Jagannath, along with his elder brother Lord Balabhadra and younger sister Goddess Subhadra, are worshipped in a unique form – as carved wooden idols with large round eyes and a symmetrical face, conspicuously lacking hands and legs. This distinct portrayal adds to the temple's mystique, but it's just the beginning of the wonders that unfold within its walls.

## History and Significance

The origins of the Jagannath Temple remain shrouded in some mystery.

Legends attribute its construction to the 12th century, though archaeological evidence suggests an even earlier existence. Regardless of its exact age, the temple has become a focal point of Hinduism, particularly for followers of Vaishnavism who revere Lord Jagannath as an incarnation of Lord Krishna. Over the centuries, the temple has grown in significance, not just as a religious center but also as a cultural and artistic hub. The annual Rath Yatra (Car Festival) is a testament to this, attracting throngs of devotees who witness the majestic procession of the deities' colossal chariots.

## Architectural Splendor

The architectural evolution of the Jagannath Temple is a testament to the cultural and artistic heritage of Odisha. While the exact date of its founding is debated, historical records suggest that the temple has been rebuilt and renovated several times over the

centuries, reflecting the changing tastes and religious fervor of successive dynasties. The current structure, with its towering spires (shikharas) and intricately carved facade, predominantly reflects the Kalinga style of architecture—a blend of Utkala (Orissa) and Dravidian influences characterized by pyramidal roofs and elaborately adorned sanctums.

One of the most striking features of the temple is its impressive height, standing tall like a spiritual beacon amidst the bustling town of Puri. The main temple complex, known as the "Bada Deula" or the "Srimandir," houses the sanctum sanctorum where the deities reside. Surrounding it are numerous smaller shrines, pavilions, and administrative buildings, each contributing to the temple's vast and sacred precincts.

### **Ten Unexplained Phenomena**

The Jagannath Temple is renowned not only for its devotion but also for a series of unexplained occurrences that have baffled scholars and devotees for generations. Here's a closer look at ten of these mysteries:

1. **Nabakalebara – Renewal of the Divine:** Unlike most temples with permanent idols, the Jagannath Temple undergoes a unique ritual called Nabakalebara every 8, 12, or 19 years. During this time, the central deities are replaced with new ones carved from specifically chosen neem trees. The selection, carving, and installation processes are shrouded in secrecy, adding to the ritual's mystical aura.
2. **Defying the Wind – The Flag Mystery:** Atop the temple's towering Shikhara (spire) flutters a flag that seems to defy the laws of nature. Regardless of the wind's direction, the flag mysteriously waves in the opposite direction. This phenomenon is not just observed but also meticulously maintained. Every day, a priest ascends the precarious heights of the temple, without any safety gear, to change the flag, a testament to the unwavering faith associated with the temple.
3. **The Divine Feast – Mahaprasad:** The Mahaprasad, the sacred offering of food made to the deities, is another intriguing aspect of the temple. Prepared in a unique manner using 56 delicacies, the Mahaprasad is cooked in a series of seven earthen pots stacked one above the other. The seemingly illogical placement, with the topmost pot cooking first, adds to the temple's enigmatic qualities.
4. **A Shadowless Wonder:** The temple's architectural marvel extends beyond its intricate carvings. The Jagannath Temple casts no shadow, no matter the time of day or the sun's position in the sky. This has sparked debate, with some attributing it to ingenious ancient engineering techniques and others attributing it to a divine intervention.
5. **Silence by the Sea:** Upon entering the temple precincts, the roar of the nearby waves seems to mysteriously fade away. Legends attribute this to a wish by Goddess Subhadra for serenity within the temple walls.

Whether a scientific explanation exists or it's a divine intervention remains a matter of debate.

6. **An Unsolved Culinary Conundrum:** Despite the vast number of pilgrims visiting the temple daily, the quantity of Mahaprasad prepared remains constant. Remarkably, there's never a shortage of food, nor is any ever wasted. This phenomenon continues to puzzle even the most meticulous observers.
7. **A No-Fly Zone of Faith:** Unlike other structures, the Jagannath Temple seems to possess an invisible no-fly zone. Birds and even airplanes are rarely seen flying directly above the temple dome. While some attribute this to restricted airspace, the lack of any official declaration adds to the mystique.
8. **The Ever-Facing Chakra:** Atop the temple rests a massive metal wheel, known as the Nila Chakra. This 20-ton behemoth appears to face every observer directly, regardless of their vantage point in Puri. The engineering marvel behind its installation and its unwavering orientation continue to intrigue visitors.
9. **The Unexplained Abundance:** The final mystery pertains to the seemingly endless supply of blessings at the Jagannath Temple. Devotees believe that the temple fulfills the wishes of all who come with a pure heart,
10. **The Reversal of the Breeze:** Puri experiences a peculiar phenomenon where the sea breeze blows inland during the daytime, contrary to the usual coastal pattern. This reversal

adds another layer of mystery to the already enigmatic temple.

### **Preservation Efforts and Contemporary Relevance**

In recent years, efforts to preserve and safeguard the Jagannath Temple's heritage have gained momentum, spurred by the recognition of its cultural and historical significance. Conservation initiatives, supported by governmental and non-governmental organizations, focus on maintaining the temple's structural integrity, preserving its priceless artifacts, and promoting sustainable tourism practices that respect the temple's sanctity and traditions.

Despite the passage of centuries and the winds of change, the Jagannath Temple continues to stand as a beacon of faith, resilience, and spiritual enlightenment. Its timeless rituals, mystical phenomena, and architectural splendor serve as a testament to humanity's enduring quest for transcendence and divine grace—a journey that resonates deeply with pilgrims and visitors who journey to Puri in search of solace, spiritual renewal, and communion with the divine.

Thus, Jagannath Temple remains not merely a religious site but a living embodiment of India's cultural ethos, blending spirituality with artistic magnificence and communal harmony. As it continues to inspire awe and reverence among millions, the temple stands as a poignant reminder of the enduring power of faith and the timeless allure of divine grace in an ever-changing world.

Whether viewed through the lens of history, mythology, architecture, or spirituality, the Jagannath Temple



remains a testament to the human spirit's quest for transcendence and its unwavering devotion to the divine. As pilgrims and scholars alike continue to unravel its mysteries and celebrate its

traditions, the temple's legacy endures as a timeless symbol of India's rich cultural tapestry and spiritual heritage—a sanctuary where the earthly and the divine converge in eternal harmony.

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The portrait of Lord in my Heart

Painting By...



Samita Routray, Tokyo, Japan

## ଶ୍ରୀ ଜଗନ୍ନାଥଙ୍କ ରଥଯାତ୍ରା



ଡ.ଶ୍ରୀନିବାସ ଆଚାର୍ଯ୍ୟ, ଅଧ୍ୟାପକ

ଶ୍ରୀ ଜଗନ୍ନାଥଙ୍କ ପ୍ରଧାନଯାତ୍ରା ରଥଯାତ୍ରା ଲୋକ ସମାଗମ ଓ ଆଡମ୍ବର ଦୃଷ୍ଟି ରୁ ଭାରତ କାହିଁକି ସମଗ୍ର ପୃଥିବୀରେ ଏହା ଅଦ୍ବିତୀୟ । ପୁରୀର ରଥଯାତ୍ରା ନଅଦିନ ହୁଏ । ବଡ଼ ଦେଉଳରୁ ଶ୍ରୀ ଜଗନ୍ନାଥ , ଶ୍ରୀ ବଳଭଦ୍ର , ଦେବୀ ସୁଭଦ୍ରା , ଶ୍ରୀ ସୁଦର୍ଶନ , ତାଙ୍କ ସହ ବିଜେ ପ୍ରତିମା ମଦନମୋହନ , ରାମ , କୃଷ୍ଣଙ୍କୁ ତିନି ରଥରେ ବସାଇ ଗୁଣ୍ଡିଚାଘରକୁ ନେଇ ସେଠାରୁ ପୁଣି ଏକ ସପ୍ତାହ ପରେ ସେହି ରଥ ଗୁଡ଼ିକରେ ଫେରାଇ ଆଣ ଯାଏ । ଶ୍ରୀ ଜଗନ୍ନାଥଙ୍କ ନନ୍ଦିଘୋଷ ରଥରେ ଶ୍ରୀ ମଦନମୋହନ , ବଡ଼ ଠାକୁର ଶ୍ରୀ ବଳଭଦ୍ର ଙ୍କ ତାଳଧ୍ବଜ ରଥରେ ରାମ , କୃଷ୍ଣ ଏବଂ ଦେବୀ ସୁଭଦ୍ରାଙ୍କ ଦର୍ପଦଳନ ରଥରେ ଶ୍ରୀ ସୁଦର୍ଶନ ଆସନ ହୁଅନ୍ତି , ଗୁଣ୍ଡିଚାଘର ବା ଗୁଣ୍ଡିଚା ମଣ୍ଡପ ବଡ଼ ଦେଉଳ ଠାରୁ ଉପରକୁ ପ୍ରାୟ ଦେହମାଲଲ ଦୂରରେ ଅବସ୍ଥିତ । ଗୁଣ୍ଡିଚା ମନ୍ଦିରକୁ ମହାବେଦୀ , ଯଜ୍ଞ ମଣ୍ଡପ , ଜନକପୁରୀ କୁହାଯାଏ । ସତ୍ୟଯୁଗରେ ରାଜାଜନ୍ମଦ୍ୟୁୟମ୍ ଏଠାରେ ଅଶ୍ବବମେଧ ଯଜ୍ଞନ କରିଥିଲେ । ଶ୍ରୀବିଗ୍ରହ ମାନଙ୍କ ଏଠାରେ ଜନ୍ମ ହୋଇଥିବାରୁ ଏହା ଜନକପୁର । ଗୁଣ୍ଡିଚା ମନ୍ଦିର ନିକଟରେ ଶ୍ରୀ ନୃସିଂହ ମନ୍ଦିର ଓ ଇନ୍ଦ୍ରଦ୍ୟୁୟମ୍ ସରୋବର ରହିଛି । ଆଷାଢ଼ ଶୁକ୍ଳ ଦ୍ବିତୀୟା ରେ ରଥଯାତ୍ରା ହୁଏ ପୁଣି ଦଶମୀ ତିଥିରେ ପ୍ରତ୍ୟାବର୍ତ୍ତନ ଯାତ୍ରା ବା ବାହୁଡ଼ା ଯାତ୍ରା ଅନୁଷ୍ଠିତ ହୁଏ । ଶ୍ରୀ ଜଗନ୍ନାଥ ରଥର ଚକ୍ର ସଂଖ୍ୟା ୧୬ , ଶ୍ରୀ ବଳଭଦ୍ରଙ୍କରଥ ୧୪ ଚକ ଓ ସୁଭଦ୍ରା ଙ୍କ ରଥଚକର ସଂଖ୍ୟା ୧୨ ଅଟେ ।

ରଥଯାତ୍ରାରେ ତିନୋଟି ଅଂଶ ରହିଛି , ପ୍ରଥମଅଂଶ ପୂର୍ବଯାତ୍ରା ଦ୍ବିତୀୟ ଅଂଶ ଗୁଣ୍ଡିଚା ମନ୍ଦିର ରେ ଅବସ୍ଥାନ ତୃତୀୟ ଟି ବାହୁଡ଼ାଯାତ୍ରା ।

ପୁରୀର ରଥଯାତ୍ରା ଅନୁକରଣ ରେ ଓଡ଼ିଶା ଏବଂ ଭାରତ ବିଭିନ୍ନ ସ୍ଥାନରେ ତଥା ପୃଥିବୀର ବିଭିନ୍ନଦେଶ ରେ ଅନୁଷ୍ଠିତ ହୁଏ ।

ଶ୍ରୀ ମନ୍ଦିର ରେ ଶ୍ରୀ ଜଗନ୍ନାଥଙ୍କ ଦର୍ଶନ ଠାରୁ ମହାବେଦୀ ରେ ଏବଂ ରଥ ଉପରେ ଦର୍ଶନରେ ଅଧିକ ପୁଣ୍ୟ ଲାଭ ହୁଏ ।

ବାହୁଡ଼ା ପରେ ଏକାଦଶୀ ତିଥିରେ ରଥ ଗୁଡ଼ିକ ଉପରେ ବଡ଼ବଡ଼ ମାଟି ହାଣ୍ଡି ରେ ପଣାଭୋଗ ହୁଏ । ଏହାକୁ ଅଧରପଣା କହନ୍ତି । ବାହୁଡ଼ା ଦିନ ମାଉସୀମା ମନ୍ଦିର ଠାରେ ଶ୍ରୀବିଗ୍ରହ ମାନଙ୍କୁ ପୋତପିଠା ଭୋଗ ଲାଗେ । ସିଂହଦ୍ବାରା ଠାରେ ତିନି ରଥ ଉପରେ ଶ୍ରୀବିଗ୍ରହ ମାନଙ୍କ ର ସୁନାବେଶ ଅନୁଷ୍ଠିତ ହୁଏ ।

ପୁରୀ ଗଜପତି ମହାରାଜା ରଥ ଉପରେ ଗୁଣ୍ଡିଚା ଯାତ୍ରା ଏବଂ ବାହୁଡ଼ାଯାତ୍ରାଦିନ ଛେରାପହଁରା ସେବା କରିଥାନ୍ତି । ଶ୍ବେତବର୍ଣ ରେ ଶ୍ରୀବଳଭଦ୍ର ,ପିତ୍ତବର୍ଣ ରେ ଦେବୀ ସୁଭଦ୍ରା , କୃଷ୍ଣବର୍ଣ ର ଶ୍ରୀ ଜଗନ୍ନାଥ ଓ ଲୋହିତ ବର୍ଣ ର ସୁଦର୍ଶନ ହେଉଛନ୍ତି ସମଗ୍ର ମାନଙ୍କ ଜାତି ର ପ୍ରତୀକ । ସମଗ୍ର ପୃଥିବୀରେ ଶ୍ବେତ , କୃଷ୍ଣ ,ପିତ ଓ ଲୋହିତ ବର୍ଣ ର ମଣିଷ ଥାନ୍ତି ।

ଜାତି ଧର୍ମ ବର୍ଣ ନିର୍ବିଶେଷରେ ସମସ୍ତଙ୍କ ଦର୍ଶନ ଦେବା ପାଇଁ ରତ୍ନସିଂହାସନରୁ ବଡ଼ଦାଣ୍ଡକୁ ଓଲ୍ଲାଇ ଆସୁଥିବାରୁ ଏହା ହେଉଛି ପତିତପାବନ ଯାତ୍ରା ।

ସାମ୍ୟ, ମୈତ୍ରୀ , ପ୍ରୀତି , ସଂହତି , ଶାନ୍ତି , ପ୍ରେମ , ସହଯୋଗ ,ଉଦାରତା ,ଜ୍ଞାନ ,କର୍ମ ,ଶକ୍ତି ଓ ସର୍ବ ଧର୍ମର ପ୍ରତୀକ ହେଉଛନ୍ତି ଚତୁର୍ଥାମୂର୍ତ୍ତି ।

ଆଷାଢ଼ମାସରେ ବିଷ୍ଣୁ ବାମନ ରୂପେ ଉପାସିତ ହେଉଥିବାରୁ ଶ୍ରୀ ଜଗନ୍ନାଥଙ୍କୁ ମଧ୍ୟ ବାମନ ରୂପେ ଅଭିହିତ କରାଯାଏ । ତେଣୁ କୁହାଯାଏ - 'ରଥରେ ଦେଖି ବାମନ ଜୀବନକୁ କର ଧନ୍ୟ ' ।

## *Blessed are They*

Blessed are they who have a glimpse of  
The fluttering flag on the blue wheel  
Atop your abode Shrimandir  
And are not worried about how the  
World renews itself, revolves  
Even as waves return from the shore  
To rise and come again from the depths.

Blessed are they  
Who close their eyes to See you  
And do not try to discover how  
Your eyes ever open and round  
Hold the sun and the moon together.

Blessed are they who  
Pull your chariot pulled by your love  
And bother not  
Whether a darshan of the Lord on the chariot  
Liberates one  
From the cycle of births, rebirths.

Blessed are they  
Who leave their woes and throes of pain  
At your unseen feet  
Gather might to fight the foe  
And waver not  
If you grant a boon.

Blessed are they  
Who dance and play  
Singing songs in gratitude  
To the giver of life  
Maker of mountains, rivers, trees  
Flowers, animals, bees and seas  
Sweetness of love and summer breeze.

They know you come to vanquish those  
Who silence their songs in wicked ways!!



Dr. Chittaranjan Misra, India



## Requirements of God



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Many eyebrows were raised, as I said, "I heard the voice of Lord Jagannath in person". People stared at me differently. They passed their malicious comments. Some said, "it is just not possible". Some said, "it is 'Kali Yug' not 'Satya Yug' ". Some said, "He is lying". Some even said, "he is simply trying to show that he is a great disciples of lord".

I know it is a rare feat. I know it is not being achieved by a mass number. It might have not been possible for many great saints or brahmacharis who are doing tapasya in Himalayas for years long. It might have not been possible for many Vedic Brahmins who know Vedas and Upanishads and think that they are the bridge between common man and God. It might have not been possible for many mohantas or pujaris of different temples who enjoy a special status in our society. It might have not been possible for those 119 categories of sevaks who perform their seva / duties daily in lord Jagannath's temple in Puri. It also might have not been possible for millions of devotees visiting temples, shrines or places of worship on a regular basis.

That does not mean, it is not possible at all.

No doubt it is unbelievable, no doubt it is effortful, no doubt it is uphill, but it is possible. If we go through the mythological epics, In this Kaliyug itself many devotees have been blessed with by lord Jagannath to listen his voice literally. I am not counting the numbers here. But my question is if it is being achieved by one person then why it is not possible for anybody else.? Even if it has not been achieved by any body else ever in this world, then also it is possible. Because whatever things we see, we beleive or we follow, once

has been achieved, discovered or invented by a single person only. History reminds us that those people who achieved those incredible feat are being criticised, penalized, castigated or even being lynched.

Every thing is possible. The only thing is, one should know it's appropriate price and should be prepared to pay for it. If one does not have the required price with him, then he should earn it, aquire it, achieve it, procure it or develop it. One has to to know the requirements of things one wants to have, and should be able to fulfill it in order to get it. That's all one has to do. Furthermore, the simplest way is to do the same thing or to follow the same steps of those people who already achieved it.

On an average nearly 30000 (thirty thousand) devotees visit Lord Jagannath temple everyday which surges to nearly 10 lakh on Ratha Yatra. This number may be much more for some other famous temples in India, or places of worship in different parts of the world. Some even visit these shrines many times on a regular basis. Why? Why at all? What is there in these shrines? Some idols of different shapes and sizes. Is not it? Even at some places there are no idols. It is totally empty. Even though millions of people, termed 'devotees' visit these shrines again and again! Because they believe that their God resides there. Their God would listen to them, their God would bless them to fulfill their requirements of various nature like wealth, health, name and fame, children, peace or even life after death etc. The list is never ending. Though not possible, if one finds all his wishes are fulfilled, then he has a wish for his near and dear one.

Generally there is a great rush in every places of worship. Let us think there is a jam packed situation in a temple and a couple standing so close to each other that even air can not pass in between, but they whisper their wishes so silently that, one can not hear others voice. One is oblivious of others wishes. If millions of devotees standing in front of one idol then there are millions of wishes or even more. They all believe that the idol which they term it as their God would listen to it, and would react to it. My question here is, if your near and dear one standing so close to you can not hear your voice then how can the idol, which is far away from you? And in case of lord Jagannath, he does not even have ears (referring to the idol of lord Jagannath).

Not only that, upon asking we would find that many people might have come to show their gratitude towards lord as their prayers were listened and wishes were fulfilled. Those people prayed God sitting thousand miles away, but still believed that lord listened them and did the needful. Recently I saw an influential lady of high profile had shaved off her head. Upon asking I came to know that she had a wish before lord and promised to shave off her head if her husband is spared from a massive cardiac arrest. As her prayer was heard by lord and her husband is okay now she kept her promise to remove her entire hair, which is not easy for a lady in India

My question is, if lord Jagannath having no ear can listen to the whisper of millions, no matter whether in front of him or miles away, then why can't he speak when he is having his lips intact and the person wants to hear him is standing eagerly and enthusiastically just in front of him???

It is very common to see people standing in a queue to offer a coconut, some flowers, or a piece of cloth to keep their promises. Yes, they promised in their last visit by chanting, ("Oh my lord, I have only this single wish in front of you this time, if it is fulfilled then I shall visit you again, offer you a coconut, light a diya/ candle in your temple, offer you a piece of cloth, shall put ₹ 121 in your Hundi etc. "). Amazing fact is that ninety percent of these devotees would bring the items of sub standard only. It is a regular practice that if a

person going to a cloth store and asking "give me one metre of yellow cloth for Satyanarayan Puja", then the owner of the store would show the yellow cloth of least price available in his store. Because it is the demand of mass. Of course some rich and influential people make some difference. Bigger the requirement bigger is the offer. Some do bargain by saying, if my wishes are fulfilled in a fortnight, I shall offer this, else I shall offer that, and if it is not fulfilled I shall not offer anything. It seems people come to temples to make a contract. Is god in need of these tangible materials? Are there a shortage of these items in heaven. Does maa Laxmi need enough coconut to prepare food for Lord Jagannath????

By turning the pages of Shrimad Bhagawat, we learn lord Jagannath saying:-

"naham tisthami vaikunthe yoginam hrdaye na cha

mad-bhaktah yatra gayanti tatra tisthami narad "

Literally meaning, Oh Narad, I do not remain in Vaikuntha (the heavenly abode of lord Vishnu), nor I do remain in the hearts of yogis (engage in tapasya for years long), I do remain there where my true disciples sing my name, glorify my activities and remember me whole heartedly. It indicates that lord Jagannath the supreme power does not leave his true disciples at any moment. The question here is are we eligible to become one among his true disciples? Of course there is a requirement. Are we ready to fulfill?

Again shrimad Bhagwat reminds us, lord saying, "I remain along with my Bhakta (true disciples) in the same manner as a calf runs after the cow (its mother) for milk". Wherever my bhakta goes I do not have any other option rather than going behind him". How tremendous!

If we ask, almost ninety percent of people would tell, "we know this". But how many of us deeply understand and realise its real meaning? Going to temple at regular intervals, performing pujas and rituals is just

a process of mere formality now a days. Some People go to temple to pass their time, some go thinking their sin would be washed away, some go to fulfill their signing or music playing desire, some go to promote their business, some go for free and tasty food (Prasad), some go for name, fame and popularity, some go to show others that they are good people, some go as because others go there, some people even do not know why do they go there. But, hardly few people go there for God. And those few people are true disciples of God.

People often do politics in temple. People fight each other, people do monkey business there, people do heraphery just in front of God. Still they pretend to be great disciples of lord. People worship God very often, but never try to understand him, his principles or never think of about his requirements. They say God has everything, he does not require anything. Definitely true, he does not require anything materialistic which we need. But it is not true that he doesn't have any requirements. We have to understand what God needs from us. Only a true disciple can understand the requirements of God.

One of such requirements is 'Love'.

'Love' the word is not only so pleasing and entertaining but also it is so powerful that it can make any creature a bond servant how big or small it may be, how rich or downtrodden he may be. Love does not mean desire between two opposite sex. It is a feeling, it is a sensation, it is an intrinsic force in core of one's heart to sacrifice everything selflessly for him, whom one loves. There is a true love between lord and his disciples. In fact God wants to give everything to his disciples. But his disciples do not want to take any thing from God and vice versa.

We offer God materialistic things of our choice, and pretend that God accepts it happily. But we never try to know the choice of our beloved God. We never offer the things which he would like to accept.

As per my experience, God does not need any thing other than a clean and innocent heart. Try to clean your heart as much as you can, and offer it to God selflessly, then you will see, he will talk with you, walk with you, share the feelings with you and even joke with you.

Believe me, he will never leave you alone.

\*\*\*\*\* Jay Jagannath \*\*\*\*\*

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**Shikhashree Jena, Age - 5**

Tokyo Izumi Kindergarten





## रामायण, राम का आगमन

कलियुग में जब राम आएंगे तब हमें संस्कार सिखाएंगे ।

राम आएंगे तब हमें माँ बाप की इज्जत करना सिखाएंगे ।

राम आएंगे तब हमें भाइयों का प्रेम और त्याग सिखाएंगे ।

राम आएंगे तब हमें पत्नीव्रता और सतीत्व का धर्म सिखाएंगे ।

राम आएंगे तब हमें दोस्ती का सार सिखाएंगे ।

राम आएंगे तब हमें राम और रावण का भेद बताएंगे ।

हम वो नादान नसल हैं जो सत्ययुग से कुछ सीख ही न पाए ।

राम आएंगे तब हमें सनातनी और एकजुट होना सिखाएंगे ।

राम आएंगे तब रामायण का भावार्थ बताएंगे ।

सुन के आँखों से छलक जाता है नीर ।

कैसे करूँ दूर में चित्त की ये पीर ।

राम आएंगे तो दीप हम जलाएंगे ।

राम तो है सबके हृदय में विराजमान ।

अनुभूति होगी चित्त में जब तुम बन सकोगे हनुमान ।

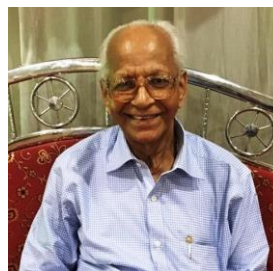
अब वक्त आ गया है कि राम वचन को जीवन शैली में करे स्थापित ।

ताकि फिर से हो कलियुग में स्थापित सनातनी धर्म और ज्ञान ।



Seema Misra, Bangalore, India

## The Hidden Shri Kshetra of the Himalayas: A Spiritual Journey



Dibakar Mishra, India

Lord Jagannath resides at the center of the spiritual activities of the people of Odisha. But devotees of Lord Jagannath are not limited to the geographical boundary of Odisha. All over the globe people from different cultural and national backgrounds worship Him. His Chariot Festival has acquired global dimension. In major cities in India and outside India people observe car festival with devotion and enthusiasm. We come across temples of Lord Jagannath worldwide. Those who are not able to visit Puri, otherwise famed as Shri Kshetra worship Him in their own places and temples and receive His blessings. There are many modern temples erected for Lord Jagannath during the last century but the tradition of worship of the Lord is quite ancient. Whenever a devotee comes across a site or shrine housing the idol of the Lord he feels blessed, offers his prayers and moves further in his spiritual journey. Any work related to Lord Jagannath - be it meditation, religious rituals or social services – becomes a spiritual act and an opportunity for fulfilment and transformation.

Such an opportunity came in the life of the Odia film actor and social worker Shri Sabyasachi Mishra during a journey to Uttarakhand. If one observes the reasons, objectives, and outcomes of this journey, she/he may feel the significance

of how Sabyasachi has searched for and discovered Lord Jagannath in the Himalayas. He succeeded in bringing forth the hidden shrine to limelight. And, calling him the modern-day Bidyapati would not be an exaggeration.

The origin of this journey lies in Shrikhetra. Shri Janardan Pattajoshi Mahapatra, a resident of Puri and a prominent servitor of Lord Jagannath, had a daughter who expressed a desire to study at an institution in Dehradun, Uttarakhand. Reluctantly, Pattajoshi Mahapatra had to leave her there for the first time. Uttarakhand, situated at the foothills of the Himalayas, is home to many pilgrimage sites. Despite being so close, how could he not visit one of these sacred places? Thus, on his way back, he visited Gangotri and stayed at an ashram in Uttarkashi. The natural beauty and spiritual ambience of the place captivated him, making him wonder how Jagannath could not be present in such a holy location. Being a dedicated servitor of Jagannath, he saw Jagannath's eyes everywhere around him.

Inquiring with the monks at the ashram, he asked if there was a Jagannath temple in the area. They mentioned about the existence of an ancient Jagannath temple in the region but little did they know of it. This brief information delighted Pattajoshi Mahapatra, prompting him to decide to visit the temple. Through local

inquiries, he discovered that there was indeed an ancient Jagannath temple situated at an elevation of approximately 4000 feet above sea level, about 3-4 kilometers from Uttarkashi. Pattajoshi Mahapatra journeyed there by car. Despite traveling a long distance on rugged mountain roads, he couldn't find the temple and saw no one to ask. Eventually, he encountered three pedestrians who directed him to the temple nearby. He parked his car and descended to the temple, where the blue wheel (Neela chakra) first caught his eye. However, the temple door was closed, and the long-awaited darshan of Jagannath was not possible. News spread in the village that a priest from Puri Jagannath Temple had arrived. The temple's head and several other individuals came to see him. They informed him that the temple had been closed for a long time, and no rituals were performed due to the local people's lack of resources. The sight of the temple's dilapidation deeply saddened Pattajoshi Mahapatra. Though he returned with a broken heart, the thought of restoring the temple lingered, making him restless.

After returning to Puri, the concern for the temple's revival remained. He thought of proposing this task to Sabyasachi, feeling it was Jagannath's directive.

This proposal reached Sabyasachi around the end of 2022. He wasn't confident about accomplishing the task. Time passed, and in June 2023, when renowned actress Archita (Sabyasachi's wife) planned a film shoot in Rishikesh, she suggested he accompany her. Knowing this, Sabyasachi felt that Jagannath might have provided this opportunity for the temple's restoration.

Upon reaching Rishikesh, Sabyasachi informed the temple head via mobile phone about his visit and purpose, which was also shared with the media, leading to widespread coverage. Many monks came forward to discuss and support his noble cause. Several monks, including notable Odia monks Swami Swarajananda, Swami Asimananda, and the female monk known as Mataji, discussed and supported Sabyasachi's mission. Swami Swarajananda, known for his 27 years of spiritual practice in the area, along with other local monks, offered their assistance.

On June 28, 2023, the return car festival day, Sabyasachi, Archita, and several monks reached Sald village, where the ancient Jagannath temple is located. They traveled about 160 km from Rishikesh to Uttarkashi and then an additional 3-4 km to Sald village. They were greeted by the temple head and several others. After the welcome, they had darshan of the deity. They found three stone idols worshiped on the Ratnasimhasan. The central idol, slightly carved with eyes, nose, and mouth, was believed to represent Jagannath, installed by Adi Shankaracharya (788-820 AD). Jagannath was worshipped as the local deity. The stone idol on the left was worshipped as Ganesh, while the one on the right had a unique legend associated with it.

According to folklore, a local village headman, distressed by his childlessness, was advised to visit Puri and seek Jagannath's blessings. After several failed attempts to have children, he saw this pilgrimage as his last hope. At Puri, after praying fervently, he dreamt that he should build a temple in his locality and worship Jagannath there. The headman followed the divine instruction, resulting in the birth of his son, and the stone idol



became a symbol of his gratitude and devotion.

The stone idols, especially the central one symbolizing Jagannath, became a symbol of hope and faith for the villagers. Despite the temple being closed for many years and the cessation of regular worship, the villagers held onto the legend and the spiritual significance of the place. The local inhabitants revered the temple as a sacred place, and its restoration became a mission of collective spiritual revival.

Sabyasachi, deeply moved by the villagers' faith and the temple's neglected state, resolved to restore the temple to its former glory. The endeavor to revive the temple became a spiritual calling for him, inspired by the divine intervention of Jagannath and the unwavering faith of the villagers.

Even though the daily rituals of the temple had ceased, the villagers held the temple in great reverence. They were hopeful for its restoration. On June 28th, 2023, the priest of the temple, along with the president, vice-president, Sabyasachi, and Archita, ceremonially reinstated the worship of Jagannath. This marked the first formal worship after a long time.

The villagers gathered in large numbers; their hearts suffused with an overwhelming feeling for Lord Jagannath. There was an atmosphere of joy and devotion. The temple, which had been neglected for years, once again resonated with the sounds of conch shells and the chanting of mantras. It became evident that the Lord had once again taken his rightful place.

Sabyasachi was overwhelmed with emotion. He could feel the divine grace of Lord Jagannath. He pledged to work

tirelessly for the temple's restoration and to ensure the continuity of daily worship. The villagers also expressed their gratitude and promised to support Sabyasachi in every possible way.

Sabyasachi's journey to the Himalayan temple, with the blessing of Jagannath, became a tale of devotion and divine intervention. The temple, which once stood forgotten in the remote Himalayas, regained its lost glory. Sabyasachi's spiritual journey not only fulfilled his purpose but also rekindled the faith of countless devotees.

The story of this ancient Jagannath temple serves as a testament to the enduring power of faith and the divine presence that guides and protects us. The temple stands as a symbol of hope, devotion, and the eternal bond between the devotees and their beloved Lord Jagannath.

Today, this ancient temple stands as a beacon of hope and devotion. The villagers, along with Sabyasachi, Archita, and the temple committee, have taken an oath to maintain the sanctity of the temple and to ensure that the daily rituals continue without interruption. The temple, which was once in ruins, has now been restored to its former glory, and the divine presence of Lord Jagannath continues to bless all those who seek his grace.

The temple committee has decided to organize an annual festival to commemorate the reopening of the temple and to celebrate the divine presence of Lord Jagannath. This festival will not only be a religious event but also a cultural celebration, bringing together people from different parts of the region to participate in the festivities.

The journey of the ancient Jagannath temple from neglect to restoration is a powerful reminder of the transformative power of faith, dedication, and collective effort. It stands as a testament to the unwavering devotion of the villagers and the divine grace of Lord Jagannath, who continues to watch over and guide his devotees. The story of the temple is not just a tale of a physical structure being restored; it is a narrative of spiritual renewal, community solidarity, and the enduring power of faith. It inspires all who hear it to believe in the possibility of miracles and the strength of collective action in the pursuit of a common goal.

As the villagers gather at the temple each day to offer their prayers and seek blessings, they are filled with a profound sense of peace and fulfillment. The temple, once forgotten and in ruins, now stands as a vibrant center of worship and a symbol of the enduring bond between the devotees and their beloved Lord Jagannath.

May the divine grace of Lord Jagannath continue to bless the ancient temple and all those who come to seek his blessings. Let this story serve as an inspiration for future generations to preserve and cherish their cultural and spiritual heritage, and to always believe in the power of faith and devotion

*(Translation from Odia, assisted by AI)*



**Painting By...**

SASWAT DEB, Grade 5,  
ASHOKA PUBLIC SCHOOL,  
Jharsuguda, Odisha, India

## Making Of Chariots, How Do They Do It



Dr. Piyush Rout, Urban Planner, Odisha, India

Every year, three new chariots (Ratha) are constructed for the Chariot festival in Puri. The collection of wood for three chariots begins on Basant Panchami (Feb-March), considered the most auspicious day for starting construction activity in the Hindu calendar. Earlier it used to be the King who takes responsibility of collecting woods and supervise the construction of chariots but with abolition of Kings rule its now State Govts forest department donates the wood. Interestingly historically the chariots are made of only using Phasi, Dhaura, Mai Simili wood.

Nearly 125 carpenters get involved in constructing the chariots, in which some 1,072 pieces of logs are used, as is some 1.090 m of cloth. The chariots are pulled by rope made of coconut fiber, each 240–250 feet long and 8 inches in diameter.

These carpenters take normally forty four day to construct Chariots but during Nabakalebara year they get additional forty five day to construct the Chariot as well as other new items for the Chariot's as well as per the rituals practiced.

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250 feet long and 8 inches in diameter. These carpenters take normally forty four day to construct Chariots but during Nabakalebara year they get additional forty five day to construct the Chariot as well as other new items for the Chariot's as well as per the rituals practiced.

Uniquely each of the chariots has its own style, height, diameter etc. The chariot of Lord Balabhadra, called the Taladhwaja, has fourteen wheels, each of seven feet diameters, and is covered with red and blue cloth.

Its height is forty-four feet, length and breadth of the Chariot is 33'0" x 33'0". The total number of wooden pieces used in this Chariot is 763.

The name of the flag is Unnani.

The Chariot of Subhadra, known as Darpadalan is forty-three feet high with twelve wheels, each of seven feet diameters. This Chariot is decked with the coverings of red and black cloth. The length and breadth of the Chariot is 31'6" x 31'6".

The total number of wooden pieces used in this Chariot is 593. The name of the flag is Trailoky amohini.



Lord Jagannatha's Chariot is called Nandighosa; it is forty-five feet square at the wheel level.

It has sixteen wheels, each of seven feet diameters, and is decked with red and yellow coverings of cloth. The length and breadth of the Chariot is 34'6" x 34'6". The total number of wooden pieces used in this Chariot is 832.

The name of the flag is Nadambika. Around each of the Chariots are nine Parsvadevatas, the guardian deities, and four horses placed. Each chariot has a Charioteer called Sarathi named as Matali, Darruka and Arjuna are the three charioteers attached respectively to Jagannath, Balabhadra and Subhadra. However, during Nabakalebara Ratha Jatra these Parsvadevatas, Sarathi, Horse were also newly constructed in Neem (Mango Wood) and they remain with the deities till next Nabakalebara.

In ancient times, the Ratha Jatra of Puri use to comprise of six chariots as compared to the three at present. As there use to a river once flowed between the Gundicha House and the Jagannatha temple. So three chariots stayed in readiness on the other side of the river to

receive the deities from the three chariots that transported them from the main temple.

The whole process of building Chariot is passed on from one generation another within the community where no scale or calculators are used for measurement rather the head carpenter uses a stick and rope to measure and calculate while they build the Chariot's for God's divine ride.

The Chariots are example of our journey in society and the role we performed. Just like 119 categories of Sevayats serve at the Jagannath Temple including construction of Chariots for the Ratha Jatra; everyone appreciates Chariots when they were on the move with Jagannatha and his Siblings in it but hardly anyone see the Carpenter who build it.

Which exemplifies in real life society is build by many invisible unsung individuals without recognition. In same way everyone have to contribute in building the Chariots of Society no matter what role one have to perform in life's Journey.



## **Hindu Refugee Camp Adarshnagar, New Delhi**

Over 300 Hindu Refugee families from Pakistan have taken shelter at the Hindu Refugee Camp, Adarshnagar, New Delhi and are living in adverse conditions. Resettlement and adapting in a completely new place from scratch have put forth many challenges like language and communication along with struggle for basic amenities like drinking water, adequate shelter, livelihood, clean water, sanitation and hygiene, primary health care, formal education, electricity, etc.

With very limited support from the local government life of Hindu refugees, especially the children have been subjected to several hardships. There are many individuals and private associations which are providing ad hoc support to these families. Hindu Swayamsevak Sangh (HSS) Japan has identified a need to establish a systematic support structure along with sustainable model. This includes setting up regular facilities for education, medication, skill development center and generating employment to make these families self-reliant. Here are some details of these initiatives which is being closely monitored in association with local team members of HSS Japan:

### **Set up for Remote Learning Center**

Currently, Urdu is the only language that the refugee community is using for daily conversation and so for smooth communication with local community, they are being taught English and Hindi languages (is it done online or offline?). This shall also enable them to pursue good education in future. Besides these, online Japanese language classes, abacus and other cultural classes with physical warm-up are being conducted on daily basis. So far, these classes are conducted utilizing the Solar power with basic provision of laptop and projector screen and by accommodating the children in small batches. While the long-term objective is to establish a full-fledged learning center, lack of electricity is a major blockage.







### **Medical Camps**

To monitor and maintain the health of the residents at Hindu refugee Camp, regular medical camps are being arranged since last two years. This includes weekly visit by authorized Doctor along with free medicines for basic health care.





### **Monthly Scholarship**

Due to lack of documentation, many children could not get Aadhar card and because of which they could not get an admission in nearby schools. Another volunteer group has established a make-shift school in Adarshnagar camp. To encourage regular attendance in this, make-shift school, HSS Japan is providing a monthly scholarship of 500 INR to more than 25 kids.



### **Enabling Self-employment**

The refugees have lost everything when they were forced to flee to Bharat and are also having limited earning opportunities, though few are skilled labors. Struggle to earn livelihood is full of challenges for them. To make them self-reliant, 10 shops were sponsored and allocated to 10 families in the refugee camp which are now running well. This initiative is being reviewed on quarterly basis and efforts will be made to expand such options for other families too.



### **Construction of Toilets**

Due to open defecation, it was utmost important to have proper sanitation facility at the Camp to maintain hygiene and safety, especially with respect to women. Considering this, project for the purchase and setup for 10 toilets was started on Janmashtami last year, out of which 5 toilets are being constructed (along with one hand-pump) at the camp and already in use by residents. Cleaning supervisors have been assigned to ensure regular maintenance and proper usage of these toilets.



### **Women Empowerment**

Adarsh Nagar Women Empowerment (ANWE) Project has been initiated recently to utilize and enhance the skills of the young girls & women. It is very pleasing to note that some ladies in the camp are already well skilled and some of them knew stitching and knitting. Around 4 Sewing machines and other tools have been provided so that they can utilize their skills and some ladies have already prepared beautiful bed sheets, pillow covers and other household items. Currently a plan to arrange the purchase of such items by well-wishers is under consideration. Besides this, weekly art and craft training for other women is also being conducted with an objective to enable them for producing artifacts which can be sold in the market (to generate some income for women at the camp).





### **Beautician training program**



Along with local NGO Delhi Slum Development Federation (DSDF), HSS Japan has initiated beautician training Program on 18th Jan 2021. The Beautician training center was inaugurated in the camp by Mr. Ajay Raj

Sharma, ex-commissioner of Delhi and ex-DG of BSF. This event was turned out to be a huge success with enthusiastic participation by all the families in the camp. The training classes are conducted for three hours/day for two batches of 10 girls/ladies by two certified and experienced trainers in the camp premises.



With an aim to make camp families not only self-reliant but be capable enough to support other such families who may come to Bharat in future, HSS Japan will continue to implement such projects while conducting regular review on field. By these projects, HSS Japan has created an open platform for any individual or group to join or support in whichever form they would like to. In past, various individuals from HSS Japan has distributed clothes, toys, wheat, sweets, stationary items, footballs, etc as per the needs in the camp. Those interested can contact HSS Japan Sewa team ([JapanHSS@gmail.com](mailto:JapanHSS@gmail.com)) for further details.



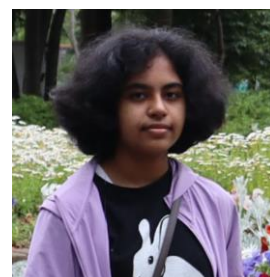
Depicting the Creativity on Paper under open sky  
(On the family day painting event arranged on 8<sup>th</sup> June)



Rosalin Rout

**Depicting the Creativity on Paper under open sky**  
**(On the family day painting event arranged on 8<sup>th</sup> June)**

*Painting of my favorite Lord Krishna using Henna by Shivangi Biswal*





Depicting the Creativity on Paper under open sky  
(On the family day painting event arranged on 8<sup>th</sup> June)



Soham Gujarathi (Grade 4)



Saanvi kumari (Grade 8)



Priya Gujarathi





**Depicting the Creativity on Paper under open sky**  
**(On the family day painting event arranged on 8<sup>th</sup> June)**



**Chauhan Kushagradita (Grade 5)**



**Shanaya Pattnaik (Grade 1)**



**Kumar Aaryan (Grade 4)**



**Kumar Dhairya (Grade 8)**



Depicting the Creativity on Paper under open sky  
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Guna varshethaa.K.M (Grade 6)



Sri Jagannath paintings by Machharlawar Mahi  
Krishna (4th Grade) & Machharlawar Sharv  
Krishna (1st Grade)



Abhiska Das (UKG B Tokyo)





Depicting the Creativity on Paper under open sky (On the family day painting event arranged on 8<sup>th</sup> June)



Shreya Mishra (Grade 4)



Soham Mishra, Tanush Das, Ivana Das







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Awadh Rythms



Nritya Nartana Performance

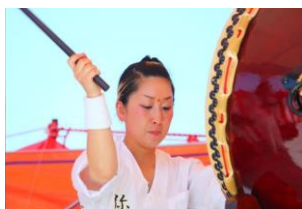
Varaha Roopam



Mangala Tigers



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NIGIMI TAMA YAJUSOU PERFORMERS



Nritya Odori - Kathakaars



Mandir Kirtan Mandali



The Dance Huts Shivshaktiyan



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Chakrika group  
(10 members)  
(Patriotic &  
Devotional  
performances)

Neer Pathak



Odissi  
Dancers



Sachiko &  
Jnanaganga



Nalini Toshniwal & Ruchika Indian Dance Academy



Creative Minds

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Chisato Miura  
& TRIDHARA  
Japan



Rachita Murthy(from UK)



Kaya Midorikawa



Riko Kojima  
(Tokyo Natya Rupa)



Maya Shoko & Morimachi Gopi



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Odissi Daners Tridhara, from Odisha, India



Guru Gajendra Kumar Panda



Prabhutosh Panda



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# INDIAN RESTAURANT SAMRAAT

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and HE will take care of the rest!

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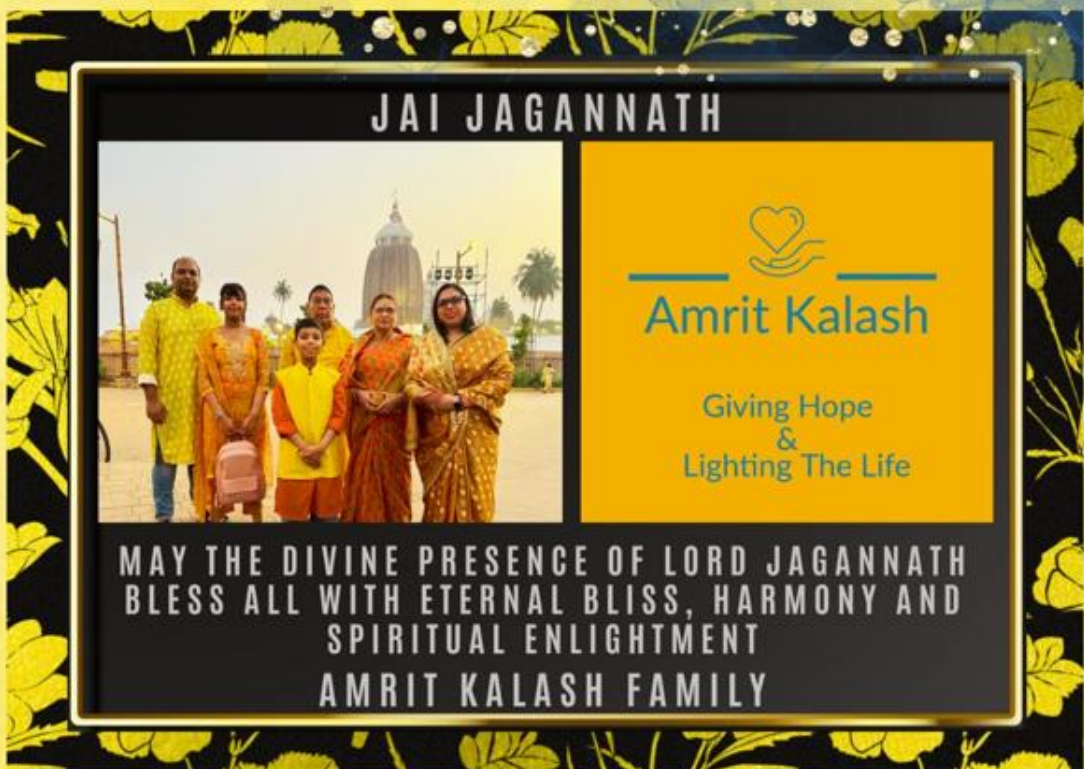
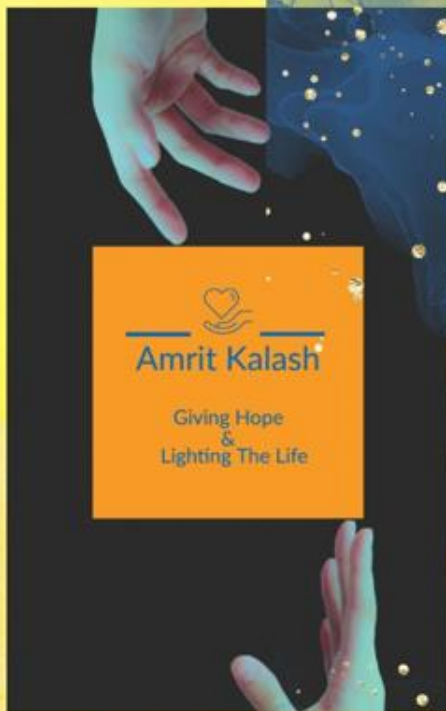
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We pray Lord Jagannath to bless all the organizers and devotees of Sri Ram mandir Trust Ibaraki and Kasugai ( Greater Nagoya ) for their marvelous efforts to arrange this second Rath Yatra in their respective areas.

May this Rath yatra celebration continue throughout Japan forever.

Munindra Panda



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**SONAJAPAN WISHES TO ALL "HAPPY RATH YATRA!"**

*\*May Lord Jagannath's blessings bring  
joy, peace, and prosperity to all  
Japan Indian Community,*

*SJLA Students, Faculty, Organizers and Believers.-*

*Wishing you a divine and blissful Jagannath Puri Rath Yatra.  
May the Lord's chariot of happiness roll into your life!\**

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