

Shree Jagannath Yatra

Japan
2026

issue 04

07/16 (Thursday)

Embassy of India,
Tokyo

07/19 (Sunday)

Kasugai City,
Aichi

07/26 (Sunday)

Shri Ram Mandir,
Bando City, Ibaraki

07/20 (Monday)

Shree Ram Mandir Sodo,
Shimotsuma City, Ibaraki

Brought to you by:
Shree Jagannath Society Japan
www.shreejagannathsociety.jp



Shree
Jagannath
Society Japan



*We support the Sustainable
Development Goals*



Gajapati Maharaja Dibyasingha Deb

*Om Namo Bhagavate Jagannathaya
Om Shree Gurave Namah*

1st July 2026

MESSAGE

According to sacred scriptures, such as Skanda Purana and Brahma Purana, composed by Maharshi Vedavyasa, Lord Jagannatha (Shree Chaturdha Daru Vigrahas) is the Supreme Lord referred to in our scriptures as Shree Purushottama, Paramatma, Parameshwara and Parama Brahman. He is the Avatari from whom manifest the Divine Incarnations (Avatars) in the various Yugas. He is the One Lord who is worshipped in innumerable names and forms by humanity in different parts of the world - "Ekam Sat Vipra Bahudha Vadanti" (Truth - the Supreme Lord -- is One, the wise refer to it - the Supreme Lord -- by various names).

In the Satya-yuga of the second Manvantara, when Lord Jagannatha was installed by Lord Brahma in the Adi-Jagannatha Temple built by Maharaja Indradyumna, the Lord Himself commanded Maharaja Indradyumna to perform the nine-day (navadinatmaka) Ratha-yatra commencing on most auspicious Ashadha Shukla-paksha Dvitiya Tithi because He along with Lord Balabhadra, Devi Subhadra and Chakraraj Sudarshana desired to spend seven days at Their most sacred "Birth-place" - Shree Gundicha-mundupum.

It is a well-established tradition of Sanatana Vaidika Dharma that the Presiding Deities in the Temple are never taken out of the Sanctum-sanctorum on festive occasions and that it is their Utsava Vigrahas-Chalanti Pratimas (Representative Deities) who are taken out of the Temple in festive processions during the year. However, creating an exception to this ancient tradition, Lord Jagannatha Himself desired to come out of His Temple in this magnificent procession of Ratha-yatra so that all Beings not only on our planet Earth but in the entire Universe may be blessed by His Divine Darshan. Since Lord Jagannatha, as his very name indicates, is the "Lord of the Universe", He offers an opportunity to all Beings to directly have his Darshan on this sacred occasion. This Great Festival therefore witnesses a confluence of countless devotees belonging to diverse sects, religions and nationalities joyously participating in this Divine Journey of the Supreme Lord and seeking His Divine Grace.

It is a matter of immense pleasure that Shree Jagannatha Society, Japan, with the active participation of local communities will be celebrating Shree Jagannatha Ratha-yatra this year in Tokyo on 16th July, in Kasugai City on 19th July, in Shimotsuma City on 20th July and in Bando City on 24th July. I convey my warm felicitations to all devotees of Shree Jagannatha Society, Japan, for organizing these Great Festivals of the Lord. May the Lord shower his Grace upon one and all.

*Loka Samasta Sukhino Bhavantu.
Om Shanti Shanti Shantihi*

(Gajapati Dibyasingha)

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MOHAN CHARAN MAJHI
CHIEF MINISTER, ODISHA



LOKASEVA BHAVAN
BHUBANESWAR



MESSAGE

I am glad to know that Shree Jagannath Society Japan is celebrating the Shree Jagannath Rath Yatra across Tokyo, Kasugai City, Shimotsuma, and Bando in Japan and bringing out a souvenir in commemoration.

Lord Jagannath is the ultimate symbol of universal brotherhood, compassion, and equality. The Rath Yatra is a beautiful celebration of spiritual unity that brings people together, regardless of nationality, language, or background. It is heartening to see the Odia community, the wider Indian diaspora, and our Japanese friends come together in Japan to keep Odisha's rich cultural and spiritual heritage alive. Initiatives like this play a significant role in strengthening the historic bonds of friendship and cultural harmony between India and Japan.

I extend my warm greetings to the members of the Shree Jagannath Society Japan, the devotees, and all Odia friends in Japan on this holy occasion and wish the event all success.

(Mohan Charan Majhi)

भारतीय राजदूत, टोक्यो
Ambassador of India
Tokyo



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Tokyo 102 0074



MESSAGE

I am happy to note that the festival of Shree Jagannath Rath Yatra will be celebrated in multiple cities in Japan this year, including Kasugai (Aichi), Ibaraki and Shimotsuma. The celebration of this revered festival in different parts of Japan reflects the deepening cultural bonds and vibrant friendship between India and Japan.

Originating from the state of Odisha in India, the Shree Jagannath Rath Yatra is one of the world's oldest and most revered festivals and is celebrated globally as the "Festival of Chariots." Its universal message of peace, compassion, inclusiveness, and service resonates deeply with Japan's rich cultural heritage, particularly the tradition of Omikoshi Matsuri, where communities come together in devotion, harmony, and collective celebration.

It is heartening to see the Shree Jagannath Society, which unites members of the Indian diaspora and friends from the Japanese community, preserving and promoting this cherished tradition in Japan. Long may such celebrations serve as bridges between our two countries, fostering greater mutual understanding, cultural appreciation, and enduring people-to-people connections.

May Lord Jagannath bless us all with good health, peace and prosperity.

(Nagma Mohamed Mallick)

Tokyo
June 18, 2026



第4回ジャガンナート・ラタ・ヤットラ祭 in 中日本・春日井（愛知県、日本）
の開催にあたって

今年も春日井市において、「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、心からお慶び申し上げます。

ヒンズー教の聖地インド・オディシャ州プリーで古くから続くラタ・ヤットラ祭は、山車を引いて練り歩く壮大なお祭りです。見たものに福德をもたらすという、このお祭りの実現に向け、多大なる御尽力をいただきました春日井ラタ・ヤットラ祭実行委員会をはじめ、スリー・ジャガンナート・ソサエティ・ジャパン及びインド舞踊トリダーラの皆様に、深く敬意を表します。

さて、本年、愛知県では「アジア競技大会」及び「アジアパラ競技大会」が開催されます。この大会の礎となる第1回アジア競技大会は、1951年にインドのニューデリーで開催されました。国境や文化を越えて互いの個性を認め合い、持てる力を存分に発揮するアスリートたちの姿は、私たちが目指す「多様性を尊重し合う社会」の輝かしい象徴です。

本市も、ハンドボール及びゴルフ競技の会場として、世界各国からの皆様をお迎えいたします。この国際的なスポーツの熱気も契機として、「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様々な施策に取り組んでまいります。

結びに、第4回ジャガンナート・ラタ・ヤットラ祭が、多くの皆様にとって実り多き交流の場となりますことを心から願っております。

春日井市長 石黒直樹



SURAMA PADHY

SPEAKER

ODISHA LEGISLATIVE ASSEMBLY



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No. /Spk.

Date 23.06.2026

MESSAGE

On the auspicious occasion of the Annual Rath Yatra in Japan, I extend my warmest greetings and heartfelt felicitations to all devotees, the vibrant Indian Diaspora, and our Japanese friends.

The celebration of Lord Jagannath's chariot festival on Japanese soil is a beautiful testament to the power of cultural exchange, universal brotherhood, and spiritual harmony. Through the dedicated efforts of Shree Jagannath Society Japan having Odia, Indian and Japanese communities together, this festival has grown into a cherished tradition that brings communities together.

The teachings of Lord Jagannath, centered on inclusivity, compassion, and unity, resonate deeply in today's world. As the colorful chariots roll through the streets of Japan, this event not only preserves our rich heritage on foreign soil but also strengthens the enduring bonds of friendship and mutual respect between India and Japan.

May the divine blessings of Lord Jagannath, Lord Balabhadra, and Devi Subhadra bring peace, joy, prosperity, and good health to one and all.

Jai Jagannath!.

Surama Padhy
(Surama Padhy)

SHRI PRITHIVIRAJ HARICHANDAN

MINISTER

Law, Works, Excise
Odisha



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D.O. No. /MLWE

BHUBANESWAR

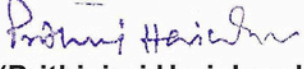
Date ..20/02/2026....

Message

It gives me immense pleasure to extend my warm greetings and best wishes to the Shree Jagannatha Ratha Yatra Committee, Central of Japan, on the auspicious occasion of the Shree Jagannatha Ratha Yatra 2026 at Kasugai City. This sacred festival embodies devotion, unity, and the timeless spiritual heritage of Lord Jagannatha.

The successful organization of the Ratha Yatra in Japan reflects the deep cultural bond between India and Japan, fostering harmony and mutual respect among communities. Such efforts play a significant role in spreading the universal values of peace, compassion, and brotherhood across borders.

I sincerely congratulate the organizers and volunteers for their dedication and commitment. May Lord Jagannatha bless this holy endeavour with grand success and continue to guide humanity on the path of righteousness and goodwill.


(Prithiviraj Harichandan)



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



I am delighted to see the Indian community in Japan coming together under the banner of the Shree Jagannath Society Japan to preserve and promote the rich spiritual and cultural heritage of Lord Jagannath across Japan.

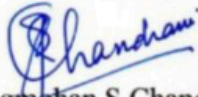
It is truly heartening to witness the remarkable growth of Shree Jagannath Rathayatra, which this year will be celebrated across four locations in Japan. The celebrations at the Embassy of India, Tokyo, Kasugai (Aichi), Shree Ram Mandir Sodo (Shimotsuma, Ibaraki), and Shri Ram Mandir Bando (Ibaraki) reflect the growing enthusiasm and devotion of our community while strengthening the enduring cultural bonds between India and Japan.

The continued celebration of Rathayatra at the Embassy of India, Tokyo, together with its expansion to multiple cities across Japan, is a matter of immense pride for the Indian community. It is a wonderful testament to the universal appeal of Lord Jagannath's message of equality, compassion, and unity.

The celebration of Rathayatra in Japan has become a meaningful platform that brings together people of diverse cultures and backgrounds in a spirit of devotion, harmony, and mutual respect. Such initiatives not only preserve our rich traditions but also foster deeper friendship and understanding between the people of India and Japan.

I congratulate the Shree Jagannath Society Japan and all the volunteers whose dedication and selfless service have made this inspiring journey possible. May Lord Jagannath continue to bless the organizers, devotees, and all participants with peace, happiness, and prosperity.

Jai Jagannath!


(Jagmohan S Chandrani)
President
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Tokyo July 4, 2026

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この度は、第4回ジャガンナート・ラタ・ヤットラ祭 in 中日本・春日井市の開催、誠におめでとうございます。

今日の世界では、国同士の意見の違いを武力など直接的な力、ハードパワーで解決しようとする動きが激しくなっています。このような時代においてこそ、文化や歴史など国の魅力によって他国をひきつけ、そしてお互いの理解を深めることで平和な関係を築いていく、ソフトパワーが非常に重要になると感じています。

今回の祭典のテーマは、「世界平和と人類の友愛を推進すること」、「人と人の絆と友情」、「インドと日本の文化交流」と伺いました。これはまさに両国のソフトパワーの結集に他なりません。

紛争の時代、一番の犠牲者はいつも子どもたちです。2022年に発足した愛知県ユニセフ協会は、すべての子どもの命と権利を守るというユニセフの基本理念に基づいて、県内の子どもの権利擁護やユニセフの啓蒙活動、募金などを行ってきました。

平和を希求し、友情と絆を紡ぐ今回の祭典が、子どもたちの健康や笑顔へとつながることを確信し、愛知県ユニセフ協会もお手伝いさせていただくことにいたしました。

今回の会場となる春日井市は、「こどもの成長を支え、可能性を広げる『こどもまんなか』のまち春日井」を基本理念とされています。今回の祭典を契機に、愛知県ユニセフ協会といたしましても、春日井市と連携を深め、子どもたちが安心して成長できる環境づくりを共に進めていきたいと願っています。

結びとなりますが、第4回ジャガンナート・ラタ・ヤットラ祭 in 中日本・春日井市に関わったすべての皆様のご尽力に感謝するとともに、祭典の成功を心から祈念いたします。

愛知県ユニセフ協会 会長/名古屋大学 総長

杉山 直



SRI SATHYA SAI CENTRAL TRUST

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28th June 2026

MESSAGE

I extend warm greetings and best wishes on the joyous occasion of the 4th Shree Jagannath Ratha Yatra Festival of Central Japan in Kasugai City / Greater Nagoya in Aichi Prefecture of Japan to be held on 19th July 2026.

Today, humanity is confronted with the triple planetary crises of climate change, biodiversity loss, and growing pollution and waste. While these challenges are rightly addressed through science, technology, sound policies, and international cooperation, they also call for a deeper ethical foundation. Bhagawan Sri Sathya Sai Baba reminded us that lasting change begins with the transformation of the individual. When our thoughts are pure, our actions become righteous, and our relationship with Nature becomes one of reverence rather than exploitation. Inner transformation, founded on human values, naturally leads to responsible stewardship of the Earth.

Bhagawan Baba's universal message of **Love and Service** offers timeless guidance for humanity. Festivals such as the Shree Jagannatha Ratha Yatra inspire us to cultivate the five human values; **Sathya** (Truth), **Dharma** (Righteousness), **Shanthi** (Peace), **Prema** (Love), and **Ahimsa** (Non-violence), while strengthening bonds of friendship, mutual respect, and cultural harmony. They remind us that the Divine resides in all beings and that caring for creation is an expression of our love for God.

The divine journey of Lord Jagannatha symbolises the spiritual journey of every individual towards self-realisation. As the Lord comes out to bless all without distinction, may we also transcend barriers of caste, creed, nationality, and religion, working together for the welfare of society and the protection of our shared planet.

May Lord Jagannatha shower His divine grace upon all and bless the world with peace, harmony, righteousness, and prosperity.

With prayers and best wishes.

R J Rathnakar
Managing Trustee



Message from Ram Mandir Bando

Jai Shri Ram

With the divine blessings of Bhagwan Shri Ram and the grace of all the revered deities enshrined in our temple, Ram Mandir Bando continues to flourish as a vibrant center of faith, culture, and spiritual harmony for devotees across Japan.

Since its inception, Ram Mandir Bando has remained dedicated to preserving and promoting the rich traditions of Sanatan Dharma while providing a sacred space for worship, prayer, spiritual learning, and community service. Through the unwavering devotion of our volunteers, generous donors, and devoted devotees, the temple has achieved several significant milestones that have strengthened our spiritual foundation and expanded our service to the community.

Our temple is blessed with the divine presence of Bhagwan Shri Ram, Mata Sita, Lakshman Ji, Hanuman Ji, Maa Durga, Bhagwan Shiva, Radha-Krishna, Bhagwan Ganesha, and Lord Jagannath. Their divine blessings continue to guide, inspire, and uplift devotees in their spiritual journey.

One of the most remarkable achievements in our recent journey has been the successful establishment of the **Nav Grah Mandap**. This sacred space has become an important center of worship where devotees seek the blessings of the nine celestial deities for peace, prosperity, good health, success, and spiritual well-being. The overwhelming participation and devotion of the community have made the Nav Grah Mandap a cherished part of our temple.

Building upon this foundation, we are delighted to announce the upcoming installation of the **Gayatri Mandap** in September. Dedicated to **Maa Gayatri**, the embodiment of divine wisdom, knowledge, and spiritual enlightenment, this sacred addition will further enrich the spiritual atmosphere of Ram Mandir Bando. The Gayatri Mandap will serve as a center for Gayatri Mantra chanting, meditation, spiritual education, and prayer, inspiring devotees of all ages to deepen their connection with the divine.

These accomplishments are a testament to the collective faith, dedication, and generosity of our community. Every contribution—whether through donations, seva, participation, or prayers—has played a vital role in transforming these sacred visions into reality.

On behalf of Ram Mandir Bando, we extend our heartfelt gratitude to all devotees, sponsors, volunteers, and supporters whose unwavering commitment has made this journey possible. Your continued encouragement and devotion motivate us to serve with greater enthusiasm and dedication.

As we prepare for the auspicious installation of the Gayatri Mandap this September, we warmly invite all devotees, families, and well-wishers to join us in this historic and spiritually uplifting occasion and receive the divine blessings of Maa Gayatri.

May Bhagwan Shri Ram, Maa Gayatri, Bhagwan Ganesha, Lord Jagannath, Hanuman Ji, and the Nav Grah bless all with health, happiness, prosperity, wisdom, peace, and spiritual progress.

"One Mandir, Many Hearts – United in Devotion"

Ram Mandir Bando, Japan

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Shree Jagannatha Ratha Yatra Committee

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Choudhury Rudra Charan Mohanty,
*Member of Shree Jagannath Rath Yatra Festival Organizing
Committee in Kasugai, Aichi, Japan.*



Chisato Miura,
*Chairman of Shree Jagannath Rath Yatra Festival
Organizing Committee in Kasugai, Aichi, Japan.
& Head of TRIDHARA (Japan Chapter)*

Message

It gives us immense pleasure and profound gratitude to welcome you to the fourth edition of the **Shree Jagannatha Yatra Souvenir Magazine**, published on the auspicious occasion of the **4th Shree Jagannath Ratha Yatra of Central Japan in Kasugai City of Aichi Prefecture**.

What began as a humble devotional aspiration in 2023 has today blossomed into a vibrant annual spiritual and cultural celebration that brings together people from diverse backgrounds under the loving shelter of Lord Jagannath, the Lord of the Universe. As we celebrate the fourth consecutive Ratha Yatra in Central Japan, we fondly reflect on an extraordinary journey of faith, dedication, friendship, and collective service.

The success and growth of the Ratha Yatra in Central Japan have been made possible by the unwavering support, goodwill, and active participation of both the Indian and Japanese communities. Beyond cultural and linguistic differences, a strong bond of mutual respect, trust, and friendship has united us to celebrate the Ratha Yatra.

Over the past four years, we have witnessed how the sacred Ratha Yatra festival of Central Japan has become a beautiful bridge between India and Japan, connecting hearts and fostering deeper people-to-people ties. The enthusiasm of volunteers, devotees, local residents, community leaders, senior citizens, and well-wishers has transformed this festival into a symbol of friendship and cooperation between our two great cultures.

The spiritual journey from the First Ratha Yatra to the Second, Third, and now the Fourth Ratha Yatra has been a journey of continuous inspiration and growth. With each passing year, the festival has attracted greater participation, deeper devotion, and broader community engagement. More importantly, it has strengthened our conviction that the teachings of Lord Jagannath transcend all boundaries and resonate with the universal aspirations of humanity, inclusiveness, equality, universal brotherhood, peace, and cultural harmony. These



Shree Jagannatha Ratha Yatra Committee

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timeless ideals are especially relevant in today's world, where understanding, compassion, and solidarity are needed more than ever.

On behalf of the Organizing Committee, we extend our heartfelt gratitude to all devotees, volunteers, sponsors, supporters, government authorities, community organizations, and friends from India, Japan, Nepal and beyond whose generosity and commitment have made this sacred endeavor possible.

May Lord Jagannath, Lord Balabhadra, and Devi Subhadra shower Their divine blessings upon all and guide us towards a future filled with peace, prosperity, harmony, and spiritual enlightenment.

Jay Jagannath!

Organizing Committee of Shree Jagannath Ratha Yatra of Central Japan, Kasugai City, Aichi Prefecture, Japan





It is immensely satisfying to witness the 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 fostering 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.

We are delighted that this year the celebrations have expanded to four locations across Japan. The two sister Rathayatras in Kasugai City (Aichi) on 19 July 2026 and Bando City (Ibaraki) on 26 July 2026 will mark their fourth consecutive year. We are also honored to celebrate the second consecutive Rathayatra at the Embassy of India, Tokyo (Vivekananda Culture Centre) on 16 July 2026 and to commence the first Rathayatra at Shree Ram Mandir, Sodo, Shimotsuma City (Ibaraki) on 20 July 2026. This reflects the increasing devotion and enthusiasm of the community while strengthening the cultural bonds between India and Japan.

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 express our heartfelt gratitude to the Embassy of India, Tokyo, the Kasugai Rathayatra Organizing Committee, Shri Ram Mandir, Bando, and Shree Ram Mandir, Sodo for their continued encouragement and support in spreading the unique culture of Lord Jagannath across Japan.

Jai Jagannath!
Gyanindra Mishra

www.shreejagannathsocietyjapan.com
facebook.com/groups/shreejagannathsociety.japan

2025-2026 Past Events



Shree Jagannath Rath Yatra
at
Embassy of India, Tokyo





Shree Jagannath Rath Yatra
at Kasugai City, Aichi





Shree Jagannath Rath Yatra
at Kasugai City, Aichi





Shree Jagannath Rath Yatra
at Shri Ram Mandir , Bando City, Ibaraki





Shree Jagannath Rath Yatra
at Shri Ram Mandir , Bando City, Ibaraki





Kartika Purnima Celebration
at
Ram Mandirs at Bando and Sodo





Pran pratistha and Makar Sankranti
Celebration
at Shree Ram Hindu Temple, Sodo



Chandan Yatra Celebration
at ISKCON, Tokyo


SHREE JAGANNATH SOCIETY JAPAN
AGM 2026 (22nd Mar)
SPECIAL SESSION :
"One Earth, One Humanity"



**Consular Minister,
Embassy of India in Japan
(Tokyo)**

Mr Dhiraj Mukhia
(Guest of Honor)



Mr Eshwar Chugani
President,
Sant Nirankari Mandal
Japan



Dr Shailja Sharma,
Director, UN SIAP (United
Nations Statistical Institute
for Asia and the Pacific (SIAP))



Mr Jagmohan S Chandrani
President,
Indian Commerce &
Industry Association
Japan



Dr Nachiket Dash
Visiting Professor at
Hiroshima Kokusai Gakuin
University



Professor Dambarudhar Pati
Hindi & Sanskrit Fiji University
Saweni Campus Fiji &
2nd Secretary
High Commission of India
Suva



Mr Rohan Agarwal
Hindu
Swayam Sevak Sangh
Japan



Mr Sandeep Gundap
Bharat Cultural Society
Japan



Kalipad Tripathy
Founder,
Satsang Japan

Kids in Tokyo bring nature alive on canvas

Arunika Mohapatra
@timesofindia.com

Bhubaneswar: Around 58 schoolchildren took part in a nature-themed painting competition organised by Shree Jagannath Society Japan (SJSJ) at Little India, Nishikasai, in Tokyo on Saturday, a day after World Environment Day on June 5.

The paintings will be published in SJSJ's annual souvenir, 'Shree Jagannath Yatra', to be unveiled at the Rath Yatras in the Indian embassy, Tokyo, Central Japan Kasugai City and Shree Ram Mandir, later this year. The organisers based the to-



Children display their paintings at the event

member of SJSJ. "The competition is meant to inspire children and families towards creativity, environmental awareness, cultural harmony and togetherness," he added.

The 58 participants were from Global Indian International School, Global Wisdom International School and Tokyo International Public School, besides many Indian and Japanese children.

Muskan Dhandia (13), a Class IX student, painted Mother Earth holding a globe to portray how nature takes care of us. Similarly, Akshita Mishra portrayed all elements of nature. From Brahmakumaris, Hitomi Asaoka and Evelyn Sasamoto, spoke about the relationship between nature and human beings.



pic on this year's World Environment Day theme of 'Inspired by Nature, For Climate, For Our Future'.

"Through this effort, we brought together Lord Jagannath, who is worshipped in the sacred wooden form and is closely connected with nature, Japanese tradition of revering nature and the world community for World Environment Day," said Gyanindra Mishra, a



2025 - Nature painting exhibition at Embassy of India, Tokyo

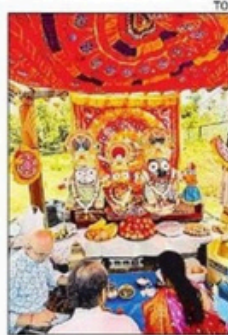
Indians, Japanese come together for fest

Arunika Mohapatra
@timesofindia.com

Bhubaneswar: Rath Yatra turned into a platform of bilateral bonhomie in Japan, with Japanese playing a key role in the preparations and execution of the festival.

At Kasugai in Aichi prefecture, nearly 50% of the organising committee members were Japanese, who worked along with Odias in the run-up to the festival. "They were to fill up forms in Japanese for the venue, Fukushima No Sato (Rainbow Plaza), assembling the chariot during the June 22 workshop at Daisenjicho community hall, finding the place to cook 'prasad' as well as getting insurance," said Choudhury Rudra Charan Mohanty, vice-chairman of Kasugai Rath Yatra organising committee.

Japanese people helped in bringing the chariot to the venue, decorating it, ma-



Nearly 50% of the organising committee members were Japanese at Kasugai

naging the guests and contributing to the festival funds. Chairman of the committee, Chisato Miura, is a native, and the chariot is stored at the house of a Kasugai councillor throughout the year.

This is a novel collaboration between people of two



different cultures," added Mohanty.

Japanese artists performed Odissi, Bharatanatyam, Bon Odori and Kagura music.

'Chhera Pahanra' was

conducted by first secretary (political & thematic cooperation), Indian Embassy, Himanshu Sagar.

Deputy mayor of Kasugai, Yamaguchi, Kasugai councillor Kajita Masanao, and member of Shri Ram Mandir Trust, Bando, Shreekanth Vadlamani, attended along with 500 people.

In Kawasaki, celebrations organised by NPO Odisha Community Japan at the city office saw the Indian community condemn the Pahalgam terror attack.

Indian children displayed placards based on 'unity in diversity' theme and sang Japanese patriotic songs. Japanese children sang Indian patriotic songs.

"We united this concept with Rath Yatra celebrations to express our solidarity with India. We also brought different communities together," said Pratima Behera, NPO-OCJ president.

Odia diaspora in Tokyo come together for Chandan Yatra rituals

Arunika Mohapatra
@timesofindia.com

Bhubaneswar: For the third year in a row, Shree Jagannath Society, Japan, held Chandan Yatra in Tokyo on Sunday. The rituals were conducted on the Radhakrishna temple premises in the city by Pandit Munindra Panda.

The celebration was attended by 280 devotees and guests, including NPO Odisha Community Japan president Pratima Behera and Nerranjan Gadgil of Tokyo Marathi Mandal among others.

The ceremony included 'Vishnu Sahastranam' (chanting of the 1,008 names of the Lord), with offerings of as many flowers and 'Chandan' (sandalwood paste) Seva to Lord Jagannath, Lord Balabhadra, Devi Subhadra and



People prepare prasad for the deities in Tokyo on Sunday

Sudarshan.

Eight children from the Odia diaspora, belonging to different age groups, chanted mantras practised under the guidance of the society member, Lopamudra Thatoi, over the past week. The chanting was based on the theme, "mantramaya jeevana", which means tagging our daily life with the mantras.

"It means which mantra we should chant waking up in the morning, how we should start our day, mantras before our feet touches the Mother Earth, before taking bath, while having food, before starting studies and even before going to bed," said Thatoi.

Gyanindra Mishra of the society said their aim is to promote and share the unique culture and spiritual values of Shree Jagannath among both Indian and Japanese communities for social harmony and cross-cultural collaboration.

A cultural programme put together by member Sanjib Swain was also staged on the occasion. It included group and solo bhajans, and dance, including Bharatanatyam by Mai Kikuchi. 'Prasad' (edible offering) was readied by the temple cooks, who were assisted by Shree Jagannath Society Seva Mandali members.



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Superimposing multiplicity upon Brahman

Earlier, we learned that Brahman is one and non-dual. Yet, due to avidyā (ignorance), we superimpose multiplicity or plurality upon this non-dual reality.

This raises an important question: What is the consequence of superimposing diversity upon the one, non-dual Brahman?

This point is explained by Lord Yama, the Lord of the death in the tenth and eleventh mantras of second chapter first canto of kathopanishad.

To appreciate their significance, it is essential to understand two principal branches of philosophy: epistemology and ontology. As we know, Ontology is the philosophical study of existence, reality, and the nature of being. It seeks to answer fundamental questions such as: ***'What truly exists?, What is the nature of the Individual self, ātman and total self, brahman?'***

Epistemology, on the other hand, deals with the means of acquiring, validating, and realizing such knowledge. In other words, it addresses questions such as: 'How is the Self known? By what means is this knowledge attained?'

Once the topic of Ontology i.e., the existence of God or the self in the form of ātman or Brahman is realized then there is no further need of epistemology any longer. With this background let us understand the teaching of Lord Yama taught in this mantra. In the same canto, Lord Yama beautifully explains that the Self is hidden and must be realized.

Then, a natural question therefore arises: Where is the Self hidden?

The Self is hidden in all the beings of this universe. However, it cannot be perceived through the extroverted senses, for which the Lord describes as parāñcikhāni, the senses that are projected outward.

Only a dhīra, a wise and discriminating seeker, turns inward and realizes the Self.



Munindra Panda, Tokyo

The first step in this realization is to reconcile that the Self is distinct from the body, mind, and senses. With this understanding, the Upanishad marks a significant transition from epistemology to ontology.

Thus far, the discussion has focused on how the Self is to be known; it now shifts to the inquiry into what the Self truly is.

We need to realize the Self, ātmā from three standpoints:

1. The Self is the source of all experiences in life.
2. The Self is the unchanging substratum underlying the three states of consciousness named waking, dream, and deep sleep.
3. The Self is the unchanging reality behind all the change in the universe.

This same Consciousness exists equally in all beings starting from Lord Brahmā down to the tiny creature like an ant. Although the same consciousness is there within all living beings, still it does not appear to be the same.

If so, why does the same Consciousness appear to be different in different beings?

The apparent difference arises solely because of the limiting adjuncts (upādhis). Lord Yama now explains the consequence of perceiving this apparent diversity in detail.

The jīva, individual soul, owing to ignorance, avidyā, considers itself to be different from the Supreme brahman. As a consequence, it becomes subject to saṃsāra, the endless cycle of birth and death. Such a misconception should never arise in the mind of a seeker.

Duality is perceived by only the ignorant beings, who consider the jīva and brahman to be different. The saṃsārī jīva is conditioned by its upādhi, adjuncts such as the body, mind, and senses. Since these upādhi are constantly changing, hence being identified with these, the jīva, individual soul has to undergo the continuous cycle of birth and death.

In reality, there is no division in the Self. Thetenth and eleventh mantras dispel the misconception that the Self is manifold or divided. This may be understood through a simple analogy. Once a person identifies the self with a particular upādhi such as a name, designation, profession, or social status; that conditioned identity comes to define how the person sees oneself and is seen by others throughout life.

Likewise, the Self appears to be many only because of its association with different upādhis.

Let us understand this through the example of a crystal. The crystal is naturally transparent and colorless. However, when a colored object is placed beside it, the crystal appears to imbibe that color, even though it remains unchanged in its own nature. As long as the colored object remains in close proximity, the crystal continues to appear as though it possesses that color.

Similarly, Consciousness is ever pure and transparent like a crystal. Depending upon the upādhi with which it is associated, it appears to assume the corresponding attributes, though in reality it remains unchanged. The same Consciousness exists and shines equally in deities, demons, human beings, animals, plants, and all living beings. However, because each is associated with a different upādhi, the one Consciousness appears to manifest differently in each case. The apparent diversity belongs to the upādhis alone; whereas the Consciousness itself is one, indivisible, and ever the same.

Within all the jīva, individual soul; Consciousness is the same and pure in nature; however, the upādhi associated with them are entirely different. In other words, being associated with several types of upādhi such as body, mind and sense complex, the jīva appears to behave differently.

Let us understand who is the one that perceives such differences?

It is explained here as avivekī, the ignorant ones. Here, avivekī does not merely refer to an ordinarily ignorant person; rather, it denotes one who is unable to discriminate between the eternal and the ephemeral, the Self and the non-Self. Only through Self-realization, this apparent duality is completely eliminated.

The One who attains this realization is called a dhīra, a wise and steadfast seeker. Dhīra is the one who realizes that 'the one pure Consciousness alone is the ultimate reality. Apart from this non-dual Consciousness, there exists no independent entity that creates, sustains, or dissolves the universe'.

There is no doubt that the universe appears as a multiplicity of countless names and forms, nāma-rūpa. However, this apparent diversity arises through māyā, the cosmic principle associated with collective ignorance, samaṣṭi avidyā, which veils the non-dual nature of Brahman and projects the world of plurality.

It is natural for us to perceive differences in the world. However, this perception arises because of avidyā, ignorance. Deluded by this ignorance, we superimpose plurality upon the one, non-dual Brahman and perceive diversity where, in reality, does not exist.

Then only one feels that 'I am different from brahman, so also brahman is different from me'. Ignorance is the main factor due to which one sees duality or plurality.

The final question that still remains unanswered is: What is wrong with perceiving plurality?

The one who sees the plurality or multiplicity, falls from one death to another, mṛtyoḥ sa mṛtyum āpnoti. In other words, such a person remains bound to saṃsāra, the endless cycle of birth and death. This is why one should not perceive duality or multiplicity in brahman.

Rather, one should realize: 'I am none other than brahman, the one pure, infinite consciousness that pervades all existence, just as space pervades'.

This is the state of complete Self-realization, in which the illusion of separateness is dissolved and the non-dual Reality alone remains.

From Devasnāna Pūrṇimā to Rathayātrā -The Journey of the Lord

From **2008 to 2026**, I have had the immense privilege of participating in the **Rathayātrā** celebrations in Japan without missing a single year, regardless of the circumstances of my life. Looking back, I realize that these nineteen years have themselves become a spiritual pilgrimage.



**Lopamudra Thatoi,
Tokyo, Japan**

Year after year, I witnessed and learned about the sacred sequence of festivals—**Devasnāna Pūrṇimā, Anavasara, Nava Yauvana Darśana, Netrotsava, Rathayātrā** including **Bahudā Yātrā**. In the beginning, I understood them primarily as beautiful religious rituals and traditional observances. Gradually, however, my inquiry deepened. I began to ask not merely **what** these rituals signify, but **what they reveal about my own spiritual journey**. What inner transformation do they symbolize? How are the Lord's rituals also a reflection of the seeker's journey toward Self-realization?

Over the years, through the study of the scriptures, the teachings of my revered teacher, and my own contemplation and meditation, these festivals have unfolded as profound symbols of the inner journey of every seeker. I slowly realized that the Lord's outward journey is also a reflection of the inward journey that each of us must undertake.

Titled '**From Devasnāna Pūrṇimā to Rathayātrā: The Journey of the Lord**', this article is my humble offering at the lotus feet of Lord Jagannātha. It seeks to explore the deeper philosophical symbolism underlying these sacred observances. Rather than viewing them merely as ritual events, I have attempted to understand them as successive stages in our own spiritual evolution—from the purification of the mind to the ultimate realization of the Self.

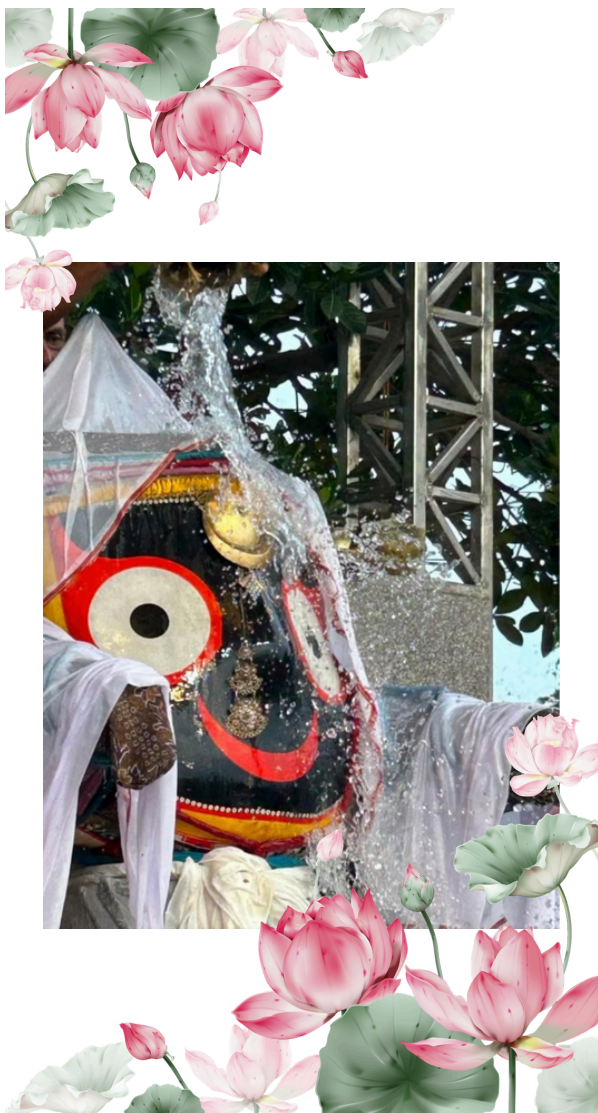
Every year, as the month of **Jyēṣṭha** yields to **Āṣāḍha**, the sacred city of **Purī** becomes the stage for one of the world's most profound spiritual festivals. Beginning with **Devasnāna Pūrṇimā** and culminating in the grand **Rathayātrā**, Lord **Jagannātha** embarks upon a journey that is at once ritualistic, philosophical, and deeply symbolic.

To the ordinary eye, these appear as successive temple rituals. To the devotee, they are sacred moments of divine grace.

To the spiritual seeker, however, they unveil a profound truth: the Lord's outward journey is a symbolic reflection of the inward journey of every human soul—from ignorance to wisdom, from bondage to liberation.

Devasnāna Pūrṇimā: Purification

The sacred journey begins with **Devasnāna Pūrṇimā**, observed on the full moon day of the month of **Jyēṣṭha**. On this auspicious occasion, **Lord Jagannātha, Lord Balabhadra, Devī Subhadrā, and Sudarśana** are ceremoniously brought out from the sanctum sanctorum (**garbhagṛha**) to the **Snāna Maṇḍapa** in the magnificent procession known as **Pahāṇḍī**. It is one of the rare occasions when the deities emerge from the sanctum to bestow their divine **darśana** upon all devotees.



There, amidst the sacred vibrations of Vedic chants, hymns, and devotional songs, the deities are ceremonially bathed with **108 pots of sanctified water** drawn from the temple's sacred well. This ritual, known as the **Mahāsnāna**, marks the formal beginning of the annual **Rathayātrā** festivities. **Lord Balabhadra** is bathed with 33 pots, **Lord Jagannātha** is bathed with 35 pots, **Devī Subhadra** is bathed with 22 pots followed by **Sudarśana** with 18 pots.

The Lord, being eternally pure and complete, has no need for purification. Yet, out of His compassion, He willingly accepts this ceremonial bath to teach us that the **Snāna** symbolizes not merely external cleanliness but also **inner purification (śauca)**, reminding us that spiritual life begins with the cleansing of our inner instruments. This purification, known as **citta-śuddhi**.

Anavasara: Aloneness and Self-contemplation

Following the grand bath, tradition holds that the deities fall sick with fever due to the ceremonial bathing and rest in a secluded place called **Anavasara Ghara**, where they remain away from public view for about two weeks. This is the most unique tradition of the **Jagannātha** culture. The Supreme Lord willingly accepts the condition of apparent illness. He rests, gets treated with herbal medicine, and remains hidden from the eyes of the world.

Philosophically, **Anavasara** represents the sacred state of aloneness. It is a deliberate withdrawal of the self from the glitter of the external world, developing detachment from alluring objects, attractive personalities, and material possessions. This inward turning is known in **Yoga** as **pratyahara** - the withdrawal of the senses from their respective sense objects. Only when our senses are turned inward, then our mind become tranquil and prepared for contemplation and Self-realization.

For the devotees, **Anavasara** becomes a time of longing. The closed doors of the temple teach that faith must endure even when God seems absent. Silence is not abandonment; it is preparation for the spiritual journey.

Nava Yauvana Darshana: Renewal

At the end of **Anavasara**, the Lord once again reveals Himself in **Nava Yauvana Darśana**—the "**Darśana** of Renewed Youth." After days of seclusion, devotees behold Jagannath in rejuvenated splendor. The joy of this first darshan is inexplicable, **anirvacaniya**, for it celebrates the victory of renewal.

Philosophically, **Nava Yauvana Darśana** symbolizes the seeker's own inner rebirth. After the purification of the heart (**citta-śuddhi**) and the period of introspection and solitude represented by **Anavasara**, a new vision of life begins to unfold. Just as the Lord reappears in the freshness of eternal youth, the seeker's mind, now purified and inwardly transformed.

AS PER JAGANNATH CULT WHEN THE TRINITY GOES TO THE ANASAR GHAR DURING THE ILLNESS PERIOD AFTER SNANA PURNIMA, THE PATI DIAN IS WORSHIPPED TILL THE TIME OF NETRA UTSAV.



As per the Utkala Kala tradition, the deities' sketches are drawn. Lord Jagannath while is being worshipped in form of Yajna Narayan, lord Balabhadra is worshipped in the form of Ananta Basudev and Devi Subadra as Bhubaneswari

Netrotsava: Awakening the Eye of Wisdom

Before the commencement of the grand chariot festival, the ritual of Netrotsava is performed. During Anavasara, the deities are ritually repainted, and on this auspicious occasion the final painting of the eyes is completed.

The eyes of Lord Jagannath are among His most distinctive features—large, round, and all-embracing. They symbolize a vision that excludes no one.

Netrotsava is therefore not merely the completion of an artistic process. It is the awakening of Jñāna Netra, the eyes of wisdom.

The devotee who has undergone purification, contemplation, and renewal is now invited to witness the world differently. This is no longer seeing through the gross eyes but witnessing through the eyes of wisdom

Rathayātrā: The Lord's journey with compassion

The climax of this sacred journey is **Rathayātrā**. The three majestic chariots stand ready upon the **Baḍadaṇḍa**, the Grand Road of Purī. Amidst the resounding chants of "**Jaya Jagannātha!**", the deities are ceremoniously brought out of the temple in the joyous **Pahāṇḍi** procession and enthroned upon their respective chariots.

In most pilgrimages, devotees undertake the journey to the abode of God. **Rathayātrā, however, reverses this relationship.** Here, it is the Lord who journeys to the abode of His devotees. Leaving the sanctum of the temple, Lord **Jagannātha** comes into the streets, making Himself accessible to everyone. In His divine compassion, He transcends every social distinction. In front of His chariot, there is no difference between king and commoner, scholar and laborer, rich and poor. Every person is equally invited to behold the Lord and receive His grace.

Seen as a whole, these sacred observances unfold a complete philosophy of spiritual life:

- **Devasnāna Pūrṇimā** teaches that the journey begins with the purification of the heart.
- **Anavasara** reveals the power of silence, solitude, and inward contemplation.
- **Nava Yauvana Darśana** proclaims the seeker's inner renewal.
- **Netrotsava** awakens the **Jñāna Netra**—the eye of wisdom.
- **Rathayātrā** inspires us to carry this awakened vision into the world, living a life of compassion.

The true miracle of **Rathayātrā** is not that we pull the Lord's chariot, but that the Lord, through His infinite compassion, pulls each of us towards Higher goal. The festivals remind us that the real chariot is our own life, the real journey is inward, and the ultimate destination is the realization of the Self within. Thus, the journey from **Devasnāna Pūrṇimā** to **Rathayātrā** is not merely the Lord's annual procession through the streets of Purī—it is His eternal procession through the human heart, leading every soul from purification to Self-realization.

Recognize the self by qualities

Which quality is Binding us?

Have we ever wondered whether we can recognize for ourselves which **guṇa** (quality) is binding us?

- Do I enjoy learning? Am I engaged in creativity? Do I find joy in knowledge? If so, **sattva** quality is working in me.
- Am I constantly busy? Am I looking for success, recognition, name, or fame? If so, **rajas** quality is influencing me.
- Do I prefer comfort and inactivity? Do I lack motivation to act? If so, **tamas** quality is binding me.

All **three qualities bind us**. The difference is only in the nature of the bondage.

- **Sattva** binds through happiness like a **golden chain**.
- **Rajas** binds through action like a **silver chain**.
- **Tamas** binds through inertia like an **iron chain**.

In Ramayana there are three Demon brothers Bibhishana is busy in sattva quality, Ravana is always in rajas quality and Kumbhakarna is in Tamas quality.

Sattva is white in color, Rajas is red and Tamas is black.

-----0000-----



Jnanaganga Jena, Grade VI
Gyosei International Nagareyama
Elementary School, Japan

私たちを縛っているのは、どの「質（グナ）」でしょうか？

自分を縛っているのがどの質なのか、自ら見極めようと考えたことはあるでしょうか？

•学ぶことを楽しんでいますか？ 創造的な活動に取り組んでいますか？ 知識に喜びを感じますか？ もしそうなら、自分の中で「サットヴァ（純質）」の質が働いています。

•常に忙しくしていますか？ 成功、承認、名声、あるいは評判を求めていますか？ もしそうなら、「ラジャス（激質）」の質が自分に影響を及ぼしています。

快適さや何もしない状態を好みますか？ 行動する意欲に欠けていますか？ もしそうなら、「タマス（惰質）」の質が自分を縛っています。

これら3つの質はすべて、私たちを縛り付けるものです。その違いは、縛り方の性質にあります。

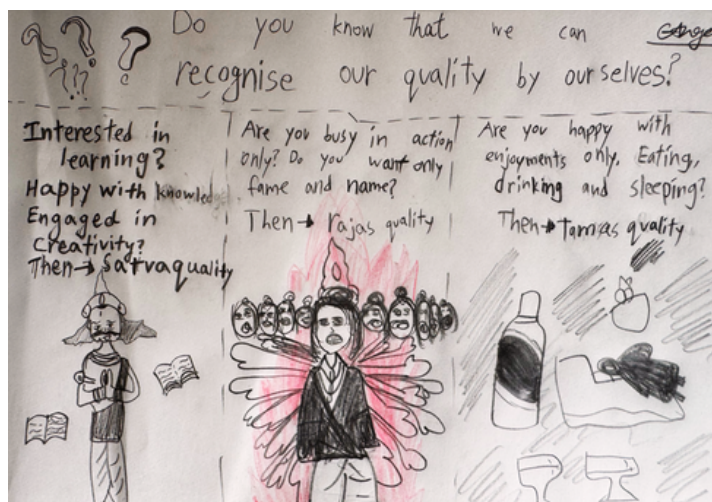
•サットヴァは、幸福感によって「金の鎖」のように私たちを縛ります。

•ラジャスは、行動によって「銀の鎖」のように私たちを縛ります。

•タマスは、惰性によって「鉄の鎖」のように私たちを縛ります。

叙事詩『ラーマヤナ』には3人の魔族の兄弟が登場しますが、ヴィビーシャナはサットヴァの質にあり、ラーヴァナは常にラジャスの質にあり、クンバカルナはタマスの質にあり。

サットヴァの色は白、ラジャスは赤、タマスは黒です。



(Panda Sensei taught in Bhagavad Gītā

Chapter 4. パンダ先生は『バガヴァッド・ギーター』第4章に教えました。)



Nalanda

An Ancient Seat of Learning



Dr S B Singh, Patna
Bihar, India

Nalanda located approx 85 Kms south of Patna (capital of Bihar state) in India is famous for its ancient seat of learning. Nalanda is made of two words : 'nalan' means lotus, symbolising wisdom and 'da' means giver or provider. So literally it means giver of wisdom. It is said to be established by King Kumargupta of Gupta dynasty during 5th century AD. Spread over 80 acres of land and made of red bricks, it was the abode of 10,000 students and 1510 teachers, as per the Chinese traveller Huante-sang. He visited during 629-645 AD (Samarat Harshvardhan period) and spent 12 years there. All disciplines of learning, viz. Logic, astronomy, yoga, literature, sculpture, vedas, sanskrit, town architecture, fine arts, ayurveda, political science, handicrafts, sankhayog etc were taught here.

In fact, there was no discipline of learning at that time, which was not taught here. Students from all over the world used to visit here. It included countries like China, Japan, Korea, Thailand, Cambodia, Vietnam, Indonesia, Iran, Persia, Syria, Greece, Turkey, Tibet, Mongolia, Sumatra, Java, Singhaldeep and Central Asia.



Uniqueness of Nalanda University was being it fully residential and free of cost education. Samart Harshvardhan made revenue of nearby 100 villages available for its day-to-day expenditure incl supply of milk, fruits, vegetables and grains. Second distinct feature of it was its massive rich library. Its name was 'Dharmakun'. Housing nearly 90,000 books and rare manuscripts it was stored in three massive blocks, called Ratnasagar, Ratanoddhi and Ratnaranjak.

Another distinct feature of its administration was the 'method of consensus'. No use of danda (punishment). Everything was decided by putting one's point and listening to others. Anybody found guilty of breaching discipline has to leave the premises quietly.

Its glory prevailed and benefitted thousands of knowledge seekers across the globe for nearly 700 years. It was in 1193 AD, when a Muslim invader, called Bakhtiyar Khilji ruined it by putting on fire. The library, full of books, kept burning for six months and more. Such was the devastation !. Its ruins, excavated and restored later, has been declared a UNESCO World Heritage Site in 2016 AD.

PS- Its past glory is being revived by starting New Nalanda University in the same vicinity by Govt of India and East Asia Summit countries since 2014.

ॐ

मकर संक्रांति



Dr Arun Kumar Singh

ज्योतिषशास्त्र में कुल 12 राशियाँ (मेष, वृष, मिथुन, कर्क, सिंह, कन्या, तुला, वृश्चिक, धनु, मकर, कुंभ एवं मीन राशि) होती हैं। सूर्य का भ्रमण प्रत्येक राशि में एक महीने तक होता है। सूर्य 12 महीनों में संपूर्ण राशि चक्र की परिक्रमा पूर्ण करता है। सूर्य के एक राशि से दूसरी राशि में प्रवेश को संक्रांति कहा जाता है। जब सूर्य धनु राशि का भ्रमण पूर्ण कर मकर राशि में प्रवेश करता है, उसी काल को मकर संक्रांति कहा जाता है।

मकर संक्रांति का त्योहार तिथिवाचक न होकर अयनवाचक है। सूर्य या चन्द्रमा का एक विशेष दिशा में गमन अयन कहलाता है। अयन दो प्रकार का होता है -

1. उत्तरायण - सूर्य का उत्तर दिशा की ओर जाना।

2. दक्षिणायन - सूर्य का दक्षिण की ओर जाना।

एक अयन 6 माह का होता है। दो अयन मिलकर एक वर्ष बनाते हैं। सूर्य भ्रमण के कारण होने वाले अन्तर की पूर्ति करने हेतु प्रत्येक 80 वर्ष में संक्रांति एक दिन आगे बढ़ जाता है।



मकर संक्रांति मुख्य रूप से सूर्य के मकर राशि में प्रवेश करने, नई फ़सल के आगमन और ऋतु परिवर्तन के उपलक्ष्य में मनाया जाने वाला त्योहार है। पौराणिक मान्यता है की इसी दिन गंगा नदी राजा भगीरथ के पीछे पीछे चलकर कपिल मुनि के आश्रम से होते हुए गंगा सागर में मिली थी। राजा भगीरथ ने अपने पूर्वज राजा सगर के साठ हजार पुत्रों की आत्मा की मुक्ति (मोक्ष) के लिए तपस्या कर गंगा को पृथ्वी पर उतारा था। इसी दिन देवी संक्रांति ने संक्रासुर नामक राक्षस का वध करके मानवता की रक्षा की थी।

मकर राशि का स्वामी शनि है, जो सूर्य का पुत्र है। मकर में सूर्य का प्रवेश पिता-पुत्र के मिलन का संकेत है। सूर्य

का प्रतीक है, जबकि शनि दुःखकारक एवम् दुःखहारक दोनों हैं। शनि कर्म का प्रतीक है। सूर्य एवम् शनि दोनों ग्रह जीवों के कर्मसाक्षी भी हैं। न्यायधीश शनि भी सूर्य के कर्मकर्म के विभाजन से ही जीवों के प्रति सुख-दुःख का फलदाता बनता है।

शिशिर ऋतु का आरंभ इसी दिन से होता है। मकर संक्रांति से उत्तरायण का आरम्भ होता है। वैदिक साहित्य में उत्तरायण काल को अत्याधिक पवित्र माना जाता है। उत्तरायण का अर्थ है - उत्तर की ओर चलना। जब सूर्य क्षितिजवृत्त में अपनी दक्षिणी सीमा समाप्त करके उत्तर की ओर चलना आरंभ करता है। इसी तिथि से दिन बढ़ने लगता है और रात्रि घटने लगती है। दिन बड़ा होना अर्थात् प्रकाश की वृद्धि मंगलकारी कही गई है। इसी काल को धर्मशास्त्रों में देवताओं का दिन तथा दानवों को रात्रि कहा गया है। इसी उत्तरायण काल में वाणशैय्या पर लेटे हुए मृत्यु का इंतज़ार करते हुए इक्षामृत्यु का वरदान पाये पितामह भीष्म ने अपने प्राणों का उत्सर्ग किया था। उत्तरायण में ही आस्तिक धर्मनिष्ठजन अपने समस्त वैवाहिक कार्य, प्राण प्रतिष्ठा, गृह प्रवेश आदि समस्त शुभ कार्य करते हैं। मकर संक्रांति के दिन स्नान, दान, पूजन, हवन का विशेष महत्व है। स्नान के लिए गंगा सागर, तीर्थराज प्रयाग की त्रिवेणी, हरिद्वार, कुरुक्षेत्र तथा काशी आदि क्षेत्र अत्यंत पवित्र कहे गये हैं, तथापि इस दिन सूर्य-चंद्र ग्रहण की भाँति सभी सामान्य जल भी गंगा जल के समान माने गये हैं।

वेद, धर्मशास्त्र, देश, काल एवं व्यक्ति की दृष्टि से उत्तरायण और दक्षिणायन की व्याख्या तीन प्रकार से की गयी है -

- देश अर्थात् स्थान भेद से - उत्तर और दक्षिण
- काल की दृष्टि से - सूर्य का मकर राशि से मिथुन राशि (मकर, कुम्भ, मीन, मेष, वृष और मिथुन) तक की यात्रा ही उत्तरायण है और सूर्य का कर्क राशि से धनु राशि (कर्क, सिंह, कन्या, तुला, वृश्चिक और धनु) तक की यात्रा दक्षिणायन है।
- व्यक्ति के भेद से - हृदय से ऊपर के शरीर के भाग को उत्तर तथा शरीर में हृदय से नीचे के भाग को दक्षिण कहते हैं।

जब मनुष्य विद्या, विवेक, सद्विचार, वैराग्य, ज्ञान आदि के चिंतन में प्रवृत्त होता है, तो वह उत्तरायण की स्थिति में है। जब हम अपनी उन्नति के साथ दूसरों के उन्नति में प्रयत्नशील हों, उत्तम विचारों से युक्त हों, निर्भीकता, सात्विकता, यज्ञानुष्ठान, कर्तव्य पालन में कठोरता, कष्ट सहने की प्रवृत्ति हो, कामनाओं से त्यागवृत्ति हो, सत्य में रुचि हो, दयाभाव, क्षमा, धैर्य के साथ अन्तःकरण की निर्मलता हो, भोगों से विरक्ति हो तथा बैर न करने की वृत्ति आ जाये, तब मानना चाहिए की हम उत्तरायण की यात्रा पर चल पड़े हैं।

जब मनुष्य भोग, सुख, काम, क्रोध में वृत्ति लगाता है तो वही दक्षिणायन की यात्रा है। जिसमें अपना पतन हो, मन-बुद्धि निम्नगामी हो जाये, भोगों में ही मन रमे, दर्प, दंभ, घमंड, क्रोध, लोभ, अविवेक, हिंसा, राग-द्वेष आदि नकारात्मक प्रवृत्तियों में रुचि बढ़े। जब हम प्राणियों को कष्ट देकर आनंद की प्राप्ति करे, तब हम दक्षिणायन में जी रहें हैं।



My Super Hero

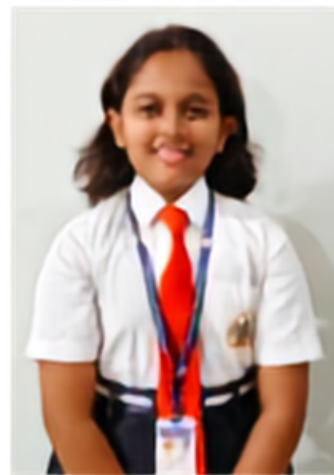
My father's love is strong and deep
A promise made, a vow to keep
Through every storm joy and pain
He stands beside me in sun or rain

With gentle wisdom, firm and kind
He shapes my heart and guides my mind
His presence is a constant presence
A love far greater than I know

He lifts me up when I am down
And turns my fear into a crown
A hero not in TV or in fame
But prayers lead the names name

Through words made fail to fully say
The gratitude I feel each day
A father's care will always be lovely
A light that shines and warms Eternally

मकर संक्रांति का पर्व पूरे भारत-वर्ष में अलग अलग नामों से मनाया जाता है। तमिलनाडु में इसे “पोंगल” कहते हैं। गुजरात और उत्तराखंड में “उत्तरायन” नाम से जाना जाता है। हिमाचल प्रदेश में “माघी”, आसाम में “भोगाली विहू”, काश्मीर में “शिशुर संक्रांत”, उत्तर प्रदेश और बिहार में “खिचड़ी/दही चूड़ा”, बंगाल में “पौष संक्रांति, कर्नाटक में “मकर संक्रमण”, पंजाब में लोहड़ी के नाम से मनाया जाता है।



NAVISTHA BEHERA
GRADE - 7
APEEJAY SCHOOL
BHUBANESWAR, ODISHA

Lord Jagannatha

Lord Jagannatha is kind and bright
Guides us gently with his light
In Puri temple grand and fair
He listens to every devotee's prayers

We are Balabhaa and we live near
He first met with joy and cheer
During Rath Yatra, people sing and pray
As his chariot rolls along the way

O Lord, you are so true
We seek your blessings all life through
Teach us kindness, love and care
And keep us always in your prayer.

Karma

According to Lord Krishna

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

karmaṇy-evādhikāraستمā
phaleṣhu kadāchana
mā karma-phala-heturbhūr mā
te saṅgo 'stvakarmaṇi

Lord Krishna gave a profound message about karma in the Bhagavad Gita - one of the most important spiritual texts in Hinduism. Every person should perform his duties with honesty, dedication and sincerity.

According to Lord Krishna's teachings, a person has the right to perform his duties, not to the fruits of those duties. Hence, one should perform his duties without worrying about the results - Bhagavad Gita (2.47). The true essence of karma is not just to perform duties but with right-attitude and intention.

During the Mahabharat War Arjuna became confused and distressed, when he saw his nearest relatives, elders and teacher on the battlefield standing against him. Then Lord Krishna taught him the philosophy of Karma Yoga - the yoga of selfless action. Karma yoga encourages people to dedicate their work to God and serve others without expecting rewards. Such actions purify the mind and help a person attain inner peace. Lord Krishna explains that - attachment, greed and ego bind people to the cycle of birth and death while selfless action free them from these bonds.



B. K. Singh,
AIG (Retd),
Recipient of Prime Minister
Award
for Excellence in Public
Administration

Lord Krishna also emphasizes that avoiding action is not the solution. Every person must act according to his role and responsibilities in the society. These teachings remain relevant in modern life too. Students should study sincerely without worrying excessively about marks in the exams. Similarly, workers should perform their jobs honestly without being obsessed with promotions or rewards. By following Lord Krishna's teachings people can live a balanced, meaningful and peaceful life.

Lord Krishna's teaching about karma continues to inspire millions of people to live a life of responsibility, service and righteousness.



Life as a Sacred Play

From Jagannath Rathayatra to Sports Day

An Article Reflection

Every year, the Jagannath Rathayatra offers us a profound spiritual reminder. During this sacred journey, Lord Jagannath, Lord Balabhadra, Maa Subhadra, and Sudarshana come out of the temple and travel through the streets, meeting countless people. Devotees pull the chariots with ropes, not merely as a ritual, but as an expression of love, joy, service, and participation in the Lord's divine play.

In this annual journey, the Lord seems to introduce us to new fellow beings, new emotions, new situations, and new experiences. People from different walks of life come together, pull the same rope, walk the same path, and become part of the same celebration. For a brief moment, individual identity dissolves into collective joy. No one is greater, no one is smaller. Everyone becomes a participant in the divine movement of life.

This is exactly what I felt during my memorable Sports Festival experience in 2026.

On Sports Day, we played a game where we pulled our fellow beings on a carpet, taking turns and competing with other groups doing the same. At the surface level, the aim was to win. We pulled with energy, coordination, excitement, and determination. Each group wanted to move faster, perform better, and reach the goal first.



ALOK MISRA
Grade 9 (中三)
Hiroo Gakuen
Junior and Senior High School

But when I reflected more deeply, I realized that this small school event carried a much larger meaning. The act of pulling each other on the carpet reminded me of devotees pulling the chariot of Lord Jagannath. In both events, there is movement. There is teamwork. There is joy. There is effort. There is togetherness. There is the experience of carrying someone forward while being carried forward by others.

However, there is one important difference.

In Sports Day, we often play to win. In Rathayatra, Lord Jagannath teaches us to play to experience. Through the Rathayatra, the Lord seems to say that life itself is a play. We are not born only to defeat others, collect achievements, or prove superiority. We are born to experience, to learn, to love, to serve, and to grow. When we play only to win, ego enters. But when we play to experience, life becomes pure, joyful, and sinless.

This understanding made me look at my Sports Festival in a new way.

For reasons I still cannot fully decipher, I seem to learn something new every year around the time of the Sports Festival. In the first year, I learned the depth of friendship. In the second year, I understood the beauty of teamwork. In the third year, I saw both the strength and fragility hidden within sportsmanship and friendship.

This year, our team colour was black, and I was astonished that we were still able to win despite so many people getting injured, including me and even some of the students who were supposed to participate in the relay. Yet somehow, we continued. We adjusted. We supported each other. We trusted each other. And in the end, everything we had practiced and struggled for paid off.

I am especially grateful that Hiroo Gakuen continues to deepen the meaning of teamwork in us. These experiences may look like school events from the outside, but they prepare us for much larger responsibilities in the future: working with others, building companies, becoming entrepreneurs, facing challenges, and learning how to move forward together. The Sports Festival was not just about physical strength. It trained our cognitive ability, our emotional awareness, our patience, and our ability to contemplate.

Many people say, 'Teamwork is dreamwork,' and this Sports Festival showed the truth of that phrase. Our strong performance in events such as 'magic carpet' and 'snake chain' was not only the result of practice, but also of trust. We had to move together, think together, and respond together. One person's mistake could affect everyone, and one person's effort could uplift everyone.

This also made me understand why Hiroo Gakuen changes classmates every year. In the first and second years, we start fresh. We meet new people, learn new personalities, and slowly build connections. Events like gashyuku help us talk to classmates we may not have known otherwise. By the end of the year, even if we are not close to everyone, we have at least shared moments, words, and memories.

By the third year, however, everything begins to feel more serious. We slowly transition toward the reality of adulthood. We meet familiar faces again, but those faces now carry a touch of growth. Academic pressure increases. There is less time for sports clubs, casual conversations, and making new friends. We begin to care more deeply about our appearance, how others judge us, and how we are seen by the world. This too is part of life.

Eventually, this Sports Festival will become a memory. But it will be a memorable one, and I believe it will remain with me forever. Some friends we make will stay. Some will go. Some experiences will remain vivid, while others will slowly fade. Yet each of them plays an important role in shaping who we become.

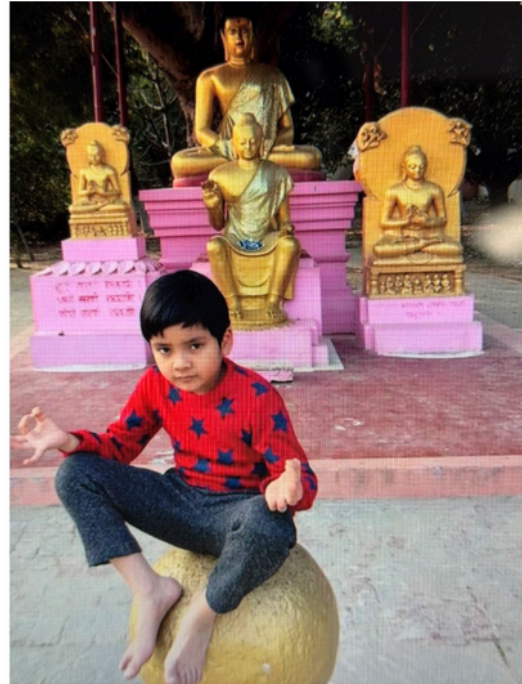
This is why we must respect every moment we have with the people around us. We must preserve every rainbow in a jar, carefully, so that no colour spills away unnoticed. Life is a long and never-ending journey, filled with beauty, difficulty, change, and truth. We cannot escape this reality, but we can learn how to live through it with awareness and gratitude.

When I place my Sports Festival experience beside the Jagannath Rathayatra, I see a beautiful connection between the microcosm and the macrocosm. At the microcosmic level, I experienced teamwork, competition, injury, friendship, and joy in a school event. At the macrocosmic level, Rathayatra reveals the same truths through a divine celebration: we pull, we move, we serve, we meet others, and we participate in the Lord's play.

Both experiences taught me that the most significant purpose of taking birth as a human being is to experience life consciously. Achievements may fade. Victories may be forgotten. But experiences remain. They shape the heart, refine the mind, and bring us closer to the truth of existence.

To play only to win can create pride, comparison, and conflict. But to play for the sake of play, to experience, to serve, and to grow, transforms life into blissful living.

That, perhaps, is the deeper message of both Sports Day and Jagannath Rathayatra: life is not merely a race to be won. Life is a sacred play to be experienced with joy, humility, and love.



Aditi Misra

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AI (ARTIFICIAL INTELLIGENCE)

The Māyā of Kali Yuga



Anil Misra, Japan

Throughout history, humanity has created tools that extend its physical abilities. The wheel multiplied movement, the telescope expanded vision, and the computer accelerated calculation. Today, Artificial Intelligence extends something even more intimate—the human mind. This has led many spiritual seekers to ask: *Is AI the new māyā of Kali Yuga?*

The word *māyā* does not simply mean illusion. In the spiritual traditions of India, *māyā* is that which veils ultimate reality and entangles the mind in appearances. It is the force that causes the temporary to appear permanent, the external to seem more important than the eternal, and the ego to overshadow the Self.

Kali Yuga, according to Hindu scriptures, is the age of confusion, distraction, materialism, and spiritual forgetfulness. It is not merely an age of technological advancement but an age in which human consciousness is easily pulled away from inner awareness. In this context, AI can be understood as a powerful symbol of Kali Yuga's *māyā*.

AI possesses an extraordinary ability to imitate intelligence. It can write poetry, compose music, generate images, answer philosophical questions, and even simulate empathy. Yet behind these remarkable capabilities lies no direct self-awareness, no inner witness, no realization of the Divine. It reflects patterns found in human knowledge but does not experience the truth it describes.

This resemblance offers an important spiritual lesson.

Just as AI can produce words about love without feeling love, the human mind can speak endlessly about spirituality without realizing it. One may memorize scriptures, debate philosophy, or quote enlightened masters while remaining distant from genuine inner transformation.

The danger, therefore, is not AI itself. The danger is forgetting the difference between information and wisdom. Information fills the intellect. Wisdom transforms consciousness.

AI can provide information in abundance, but wisdom arises through silence, humility, self-inquiry, meditation, devotion, and grace.

Perhaps the greatest illusion AI presents is the illusion of omniscience. When answers become instantly available, the mind may believe that knowledge has been attained. Yet the greatest questions—"Who am I?", "What is consciousness?", "What is God?"—cannot be answered merely by collecting words. They require direct experience.

The sages repeatedly pointed inward. They did not say, "Search endlessly outside." They said, "Know thyself."

In Kali Yuga, distractions have become increasingly sophisticated. Ancient seekers were distracted by wealth, power, and pleasure. Modern seekers must also navigate infinite streams of digital content, algorithmic recommendations, virtual identities, and AI-generated realities. The external world has become more convincing than ever before. Yet every age has its tests.

If AI becomes another object of attachment, another source of endless stimulation, another substitute for contemplation, then it functions as *māyā*. If, however, AI becomes a servant rather than a master—helping people learn, solve problems, and free time for spiritual practice—it can also become an instrument of dharma.

The difference lies not in the technology but in the consciousness of the user.

Fire can cook food or burn a house.

Money can support charity or fuel greed.

Likewise, AI can deepen distraction or support wisdom.

The Bhagavad Gita teaches that the disciplined mind is one's greatest friend, while the uncontrolled mind becomes one's greatest enemy. AI amplifies whatever the mind already seeks. A restless mind finds endless distraction. A sincere seeker finds tools for learning. A compassionate heart discovers new ways to serve others.

Ultimately, māyā has never been outside us alone.

The true māyā is identification with the ego—the belief that we are merely our thoughts, possessions, achievements, or digital identities. AI may magnify this tendency, but it did not create it.

The eternal Self remains untouched.

No algorithm can generate enlightenment.

No machine can meditate on our behalf.

No artificial intelligence can replace inner realization.

As technology becomes more powerful, humanity's need for spiritual discernment becomes even greater.

The louder the world grows, the more valuable silence becomes. The faster information travels, the more essential wisdom becomes.

Perhaps the real question is not whether AI is the māyā of Kali Yuga.

Perhaps the real question is whether we will use this new power to deepen illusion—or to awaken beyond it.

For when consciousness awakens to its true nature, māyā loses its grip. Technology continues to evolve, civilizations rise and fall, and inventions transform society, but the light of awareness remains unchanged.

That timeless awareness—not artificial intelligence—is humanity's greatest intelligence.

The Story of Śirīṣa Kusuma Through the Eyes of Kālidāsa

In India and Japan, our names have meaning, but do you know what the story behind your name is? I am originally from South India, but I grew up in Madhya Pradesh, now Chhattisgarh. My teachers had a hard time pronouncing my name. So, I was frustrated and asked my Mom that why did you give me such a difficult name that no one can pronounce well! Then, she told me a very beautiful story that my name, **Sirisha** (in Sanskrit Śirīṣa), is another name of Parijata, a heavenly flower. She told me how Lord Kṛṣṇa brought the Parijata flower from heaven for his beloved wife Satyabhama and planted it in her garden. Since then, the Parijata flower is found on the earth. As it is a celestial tree, this tree is always seen inside the temple premises of India, and the Parijata flower is so delicate that it completely sheds its highly fragrant flowers at the very first touch of the Sun's rays. Though it falls on the ground, this is the only flower that can be offered to the lord because it is a celestial flower, so it doesn't get dirty.



Sirisha Komanduri
Lecturer, Japan

I was so impressed by this story, and I thanked my Mom for giving me such a beautiful name! In Japan, my name is pronounced very well by Japanese people, so I like my name even more! As I am away from my country, I became more interested in the roots of my name and this is what I discovered.

This name was first used in a lyrical poem *Rtusamhāra* (ऋतुसंहार) that appears to be the first work of the young poet Kalidasa. In *Rtusamhāra*, Kalidasa mentions the word Śirīṣa as a delicate flower and a symbol of softness worn by women in their ears.

चङ्गापाशेनिकुरबकं चारु कर्णे शिरीषं...

Next, in Kumarasambhaba, he describes the extraordinary beauty of goddess Parvati. He compares the limbs of Parvati as tender as the Śirīṣa flower. He says,

**शिरीषपुष्पाधिकसौकुमार्यौ
बाहू तदीयाविति मे वितर्कः ।**

(Kumārasambhava 1.41)

“ I conjecture(वितर्कः) that her arms are more delicate (अधिकसौकुमार्यौ) than the blossoms of the Śirīṣa flower (शिरीषपुष्प).” Kalidasa repeatedly uses it as the standard against which exquisite tenderness is measured.

Kalidasa suggests that Parvati’s beauty surpasses even this natural standard. Her arms are not merely soft; they are softer than the softest thing the poet can imagine.

In Kalidasa’s poetry, nature is never merely decorative. Flowers, trees, clouds, and rivers become mirrors of human feelings. The Śirīṣa flower, with its fragile beauty, served as a reminder that tenderness is not weakness. Rather, it is one of the highest forms of refinement.

A lesson behind its name: Water is soft, yet it shapes mountains. A gentle word can heal a wounded heart. The poets who celebrated Śirīṣa flower understood this truth. They saw that beauty is not always dramatic. Sometimes, it is quiet. Sometimes, it is fragile. Sometimes, it is found in qualities that are easily overlooked.

In many ways, Śirīṣa flower offers a message that is especially relevant today. It invites us to appreciate gentleness in a culture that often values force. It encourages us to cultivate empathy, patience, and compassion in our daily lives.



A teacher influences students not through force but through encouragement. Parents nurture their children through patience and understanding. Friendships are sustained by empathy. Communities flourish when people treat each other with kindness and respect.

The qualities that truly enrich human life are often gentle rather than forceful.

The Śirīṣa flower reminds us of this truth. A compassionate gesture can change the course of someone’s day – or even their life. Softness and strength are not opposites. Very often they coexist.

॥ कृष्णमयी ॥



मोहन! तेरी मधुर मुरलिया,
चितवन लेत परान,
कमल-नयन की एक छटा पर,
भूलूँ जग का भान।

अधरों पर जब मुरली बाजे,
बरसे रस अविराम,
गोपिन के मन हरने वाले,
मेरे तुम घनश्याम!

वाणी तेरी अमृत-धारा,
मधु से मीठी तान,
रूप-छवि पर अर्पण कर दूँ,
मैं अपना हर प्राण।

मोर-मुकुट, पीताम्बर सोहे,
घुँघराले कच घोर,
मनमोहन! बिन तेरे सूना,
लागे जग का छोर।



PAPIYA KUNDU, BENGALURU, INDIA

बस इतनी अभिलाषा मेरी,
जन्मो-जन्म अनंत,
श्री चरणों की सेवा कर हो
जीवन में परम-आनंद।

दासी बन प्रिय प्रेम-दिवानी,
तेरा नाम पुकारूँ,
नित्य रहूँ वृन्दावन-रस में,
तुझ पर जीवन वारूँ!

कभी बनूँ मैं विरह की मीरा,
कभी राधिका प्यारी,
कभी यशोदा बन गोदी में,
लूँ बलैयाँ तेरी।

कभी गोपिका बन कुंज-गलियाँ,
संग रास रचाऊँ,
रोम-रोम में कृष्ण बसाकर,
कृष्णमयी हो जाऊँ! ॥॥

मैं तो मोहन रंग रंग जाऊँ ॥



LORD KRISHNA'S TEACHINGS

The teachings of Krishna on love and devotion (Bhakti) are among the most profound aspects of Hindu spirituality. His message goes beyond ritual worship and focuses on a deep, personal relationship with the Divine.



T. Kumkum Gouri
10th Grade, NPS,
Whitefield, Bengaluru, India

1. Love as Complete Surrender

Krishna teaches that true love for God is not transactional. One should not love God merely for blessings, success, or protection, but for the joy of being connected with the Divine.

In the Bhagavad Gita, Krishna says:

"Fix your mind on Me, be devoted to Me, worship Me, and bow down to Me. Thus united with Me, you shall surely come to Me."

This devotion involves:

- Trusting the Divine even during difficulties.
- Seeing God as one's closest friend and guide.
- Offering all actions and their results to God.

2. Bhakti (Devotion) Is Open to Everyone

Krishna emphasizes that devotion is not restricted by caste, education, wealth, or social status. Anyone with a sincere heart can attain spiritual realization.

He teaches that what matters is:

- Purity of intention
- Faith
- Love

A famous verse states:

"Whoever offers Me with devotion a leaf, a flower, a fruit, or water, I accept that loving offering."

The emphasis is on devotion, not the material value of the offering.

3. The Gopis: The Highest Example of Divine Love

In the Bhagavata Purana, the Gopis of Vrindavan represent pure, selfless love for Krishna.

Their devotion teaches:

Loving God without expecting anything in return.

Remembering God constantly.

Making the Divine the center of one's life.

The Gopis symbolize the soul's longing for union with God.

4. Radha and Krishna: The Symbol of Divine Love

Radha and Krishna represent the eternal relationship between the individual soul and the Divine.

Their love symbolizes: Complete devotion.

Separation that intensifies remembrance of God.

Spiritual union beyond physical attachment.

In devotional traditions, Radha's love is

considered the highest expression of Bhakti

because it is unconditional and self-forgetting.

5. Love Through Service

Krishna teaches that devotion is expressed through action.

A devotee can show love by:

Serving others selflessly.

Performing duties honestly.

Helping those in need.

Acting without selfish attachment to results.

This connects Bhakti with Karma Yoga (the path of selfless action).

6. Seeing God in All Beings

Krishna's vision of love is universal.

He teaches that the wise person sees

the Divine present in every living being.

Therefore:

Compassion becomes a form of worship.

Kindness becomes devotion.

Respect for all life becomes spiritual practice.

Love for God naturally expands into love for all creation.

7. The Essence of Krishna's Teaching

The essence of Krishna's message on love and devotion can be summarized as:

Remember God constantly.

Love God without conditions.

Offer every action to the Divine.

Serve others with compassion.

Trust God's wisdom in all circumstances.

See the Divine presence in everyone.

Krishna's path of devotion is not about withdrawing from life. It is about transforming everyday life—work, relationships, challenges, and service—into an expression of love for the Divine.

As taught in the Bhagavad Gita, the highest devotee is one who lives in the world with a heart full of love, humility, and unwavering remembrance of God.

THE BHAGAVAD GITA AND ITS IMPORTANCE IN DAILY LIFE

The Bhagavad Gita is one of the most influential spiritual texts in the world. It is a dialogue between Krishna and Arjuna on the battlefield of Kurukshetra.

Although the setting is a battlefield, the Gita is fundamentally about the inner struggles that every person faces—confusion, fear, duty, attachment, loss, success, failure, and the search for meaning.

What Makes the Bhagavad Gita Unique?

When Arjuna sees his relatives, teachers, and friends on both sides of the war, he is overcome with doubt and refuses to fight. Krishna then teaches him profound truths about:

- The nature of the soul
- Duty and responsibility
- Selfless action
- Devotion to God
- Knowledge and wisdom
- Inner peace and self-mastery

The Gita's teachings are timeless because they address universal human challenges.

1. Perform Your Duty Without Attachment to Results

One of the most famous teachings of the Gita is: You have the right to action, but not to the fruits of action.

Krishna teaches that we should:

- Give our best effort.
- Act with integrity.
- Focus on what we can control.
- Avoid becoming obsessed with outcomes.

Daily-Life Application

- At work: focus on excellence rather than anxiety about promotions.
- In studies: focus on learning rather than only grades.
- In relationships: act with sincerity rather than expecting specific responses.

This principle reduces stress and improves performance.



Manila Patro, Bengaluru, India

2. Develop Emotional Balance

Life inevitably brings:

- Success and failure
- Praise and criticism
- Gain and loss

Krishna advises maintaining equanimity in all circumstances.

Daily-Life Application

Instead of allowing emotions to control decisions:

- Celebrate success without arrogance.
- Face setbacks without despair.
- Remain steady during uncertainty.

This balance leads to resilience and mental clarity.

3. Understand the Difference Between the Body and the Soul

Krishna teaches that the true Self (Atman) is eternal.

The body changes, ages, and dies, but the soul continues its journey.

Daily-Life Application

This perspective helps people:

- Face loss with greater understanding.
- Reduce fear of death.
- Focus on inner growth rather than only external achievements.

4. Turn Work into a Spiritual Practice

The Gita does not encourage escaping worldly responsibilities. Instead, Krishna teaches that ordinary work can become sacred when performed:

- Honestly
- Selflessly
- As an offering to God

Daily-Life Application

Whether one is:

- A teacher
- Engineer
- Doctor
- Parent
- Business leader

Work becomes meaningful when done with dedication and service.

5. Master the Mind

Krishna repeatedly emphasizes that the mind can be either:

- A friend
- An enemy

An uncontrolled mind creates:

- Anxiety
- Anger
- Jealousy
- Restlessness

A disciplined mind creates:

- Peace
- Focus
- Wisdom

Daily-Life Application

Practices such as:

- Meditation
- Prayer
- Self-reflection
- Mindful living

help cultivate inner stability.

6. Practice Devotion and Trust

The Gita teaches that devotion (Bhakti) is not merely ritual worship. It is:

Trusting the Divine.

Remembering God in daily life.

Offering one's actions and intentions to a higher purpose.

Daily-Life Application

Devotion provides:

Strength during difficulties.

Gratitude during success.

Hope during uncertainty.

7. Live According to Dharma

Dharma means righteous duty, moral responsibility, and living according to truth. Krishna encourages Arjuna to act according to Dharma even when it is difficult.

Daily-Life Application

This means:

- Being honest when dishonesty seems easier.
- Doing what is right rather than what is convenient.
- Standing up for justice and fairness.

8. See the Divine in Everyone

Krishna teaches that the same divine essence exists in all beings.

Daily-Life Application

This perspective encourages:

- Compassion
- Respect
- Kindness
- Service to others

When we recognize the divine presence in others, relationships become more meaningful.

The Three Main Paths of the Gita

The Gita harmonizes three spiritual paths:

Karma Yoga – The Path of Action

Perform duties selflessly.

Bhakti Yoga – The Path of Devotion

Develop love and surrender to God.

Jnana Yoga – The Path of Knowledge

Seek wisdom and self-realization.

The Gita teaches that these paths can complement one another in daily life.

The Essence of the Bhagavad Gita

A concise summary of the Gita's practical wisdom is:

- *Do your duty sincerely.*
- *Remain balanced in success and failure.*
- *Control the mind rather than being controlled by it.*
- *Act ethically and responsibly.*
- *Trust in the Divine.*
- *Serve others with compassion.*
- *Seek self-knowledge and inner growth.*

For millions of people, the Bhagavad Gita is not merely a religious text; it is a guide for living with purpose, courage, wisdom, and inner peace amid the challenges of everyday life. Krishna's message to Arjuna remains relevant because every person faces their own "battlefield" in life, and the Gita teaches how to navigate it with clarity and grace.

ज्ञान प्राप्ति का मार्ग

ज्ञान प्राप्ति करने की उम्र नहीं होती” — इसका भाव यह है कि सीखने, भक्ति करने या अध्यात्म को समझने के लिए कोई उम्र नहीं होती, किसी विशेष आयु का बंधन नहीं होता। जीवन के किसी भी पड़ाव पर, चाहे बचपन हो या वृद्धावस्था, यदि मन में सच्ची लगन हो तो कोई भी व्यक्ति ज्ञान, सदबुद्धि और प्रभु की भक्ति प्राप्त कर सकता है। यदि मनुष्य अपने मन में यह धारणा बना ले कि हमें सही रास्ते पर चलकर निःस्वार्थ भावना से सबके उत्थान के लिए कार्य करना है, तो ईश्वर अवश्य उसकी मदद करते हैं।



उर्मिला देवी मिश्रा

ज्ञान प्राप्ति का मुख्य उद्देश्य यह है कि जिस रास्ते से प्रभु हमें आगे बढ़ने की प्रेरणा देते हैं, उस रास्ते से हम सही शिक्षा देकर दूसरों को भी सत्य के मार्ग पर और ज्ञान के मार्ग पर ले चलें। ज्ञान प्राप्ति करने के लिए सबसे पहले मनुष्य को अपने मन और इन्द्रियों पर नियन्त्रण करना होता है। आज तक हमने यही देखा है कि मनुष्य ईश्वर से जिस चीज़ की इच्छा रखता है, वह उन्हें देते हैं; लेकिन जब हम ईश्वर को प्राप्त करने की इच्छा रखते हैं, तब वे मन को हर तरफ़ से भटका देते हैं और तरह-तरह के विचार मन में आने लगते हैं कि अभी यह कार्य अधूरा है, वह कार्य अधूरा है।

इस तरह से ज्ञान प्राप्त करने के लिए कठिन परिश्रम करना पड़ता है। जिस तरह किसी भी कार्य को करने के लिए मनुष्य को अपने चित्त को उस कार्य की ओर खींचकर ले जाना पड़ता है — जिस कार्य को व्यक्ति करना चाहता है — उसी प्रकार शिक्षा के क्षेत्र में भी व्यक्ति आखिरी पड़ाव तक चलना चाहता है और उसके लिए अथक परिश्रम करता है, तब उसे अवश्य ही विजय प्राप्त होती है और वह M.A., B.Ed. और Ph.D. तक कर डालता है। केवल मनुष्य का उद्देश्य सही होना चाहिए।

मनुष्य को दूसरों की बुराइयाँ देखने से पहले अपने अन्दर की बुराइयाँ देखनी चाहिए। ऐसा मनुष्य अवश्य ही अज्ञान के रास्ते से बाहर आ सकता है और मनुष्य के जीवन में ज्ञान का प्रकाश फैला सकता है। और इस तरह से एक दिन मनुष्य ईश्वर को भी प्राप्त कर सकता है — इसमें कोई सन्देह नहीं है।

25 Stories

(邦題:『オディア物語』) について

25 Stories』(邦題:『オディア物語』)は、インド・オディシャ州を代表する作家たちによる25編の短編小説を収録したアンソロジーです。物語に登場するのは、出家者、職人、母親、子ども、村人など、オディシャで暮らすさまざまな人々です。それぞれの人生を通して、家族、愛、信仰、喪失、希望、社会の変化など、人間の普遍的なテーマが描かれています。本書は、オディア文学を世界へ紹介することを目的に活動する **Anubad Sahitya Parisad Trust** による翻訳プロジェクトの一環として制作されました。英語版をもとに、フランス語版、日本語版(『オディア物語』)への翻訳プロジェクトも進められています。

編者・選者紹介

ビジャイ・プラサッド・マハパトラ Bijay Prasad Mahapatra (1938–2013)

ウトカル大学で学び、ロンドン大学で博士号を取得。著名な言語学者・文学研究者として、オディア語と言語学に関する6冊の主要著作を発表しました。

代表的な短編集には *Kandheinka Galpa*、*Purira Galpa*、*Prema Galpa*、*Adinia Galpa* などがあり、1993年にスダンヤ賞、1994年にヴィシュヴ賞を受賞。2020年には50編を収録した作品選集が刊行されています。

収録作品

収録作品: サンヤーシ(出家者) — *The Sanyasi*・ザ・プリミティブ(原始の) — *The Primitive*・娼婦: 愛の物語 — *The Whore: A Love Story*・明暗 — *In Light and Shade*・フォーカス・マン — *The Focus Man*・郵便局 — *The Post Office*・犯人 — *The Culprit*・ザ・ケージ(檻) — *The Cage*・ザ・ハンティング — *The Hunting*・老腕輪職人 — *The Old Artisan*・尊敬の贈り物 — *The Tribute*・季節外れのパイナップル — *Unseasonal Pineapple*・ドワーフ(小人) — *The Dwarf*・髭 —



Reiko Watabe

The Beard・生まれなかった娘の物語 — *The Tale of an Unborn Daughter*・休暇中のヤムラージ — *Yamraj on Leave*・虹の色 — *The Colours of a Rainbow*・私の死体 — *My Corpse*・ルーツ(先祖代々の土地) — *Roots*・どこにも通じていない道 — *The Road to Nowhere*・ゴーストダンス — *The Dance of the Ghost*・ザ・ソリューション(解決策) — *The Solution*・回想録 — *Reminiscence*・カストゥリ・ダス — *Kasturi Das*・ホークス(猛禽類) — *Hawks*.

おすすめの一冊です

『25 Stories』は、オディア文学に初めて触れる方にもおすすめできる一冊です。物語の背景には、ジャガンナータ寺院への参拝やプラサーダなど、オディアならではの文化がさりげなく描かれており、とても興味深く感じられます。オディアの豊かな風土と人々の息づかいが伝わってきます。

それぞれの作品は、生き生きとした人々の暮らしを描きながらも、その奥には人生の無常への静かなまなざしが感じられます。それが作品集全体に、深い味わいと文学的な美しさを与えています。

ラタヤトラを機に、オディアの文学や文化に興味を持っていただければ幸いです。

About 25 Stories

(Japanese title: *Odia Monogatari* / オディア物語)

Reiko Watabe

25 Stories is an anthology of twenty-five short stories by some of the most distinguished writers of Odisha, India.

The stories introduce a wide variety of characters—ascetics, artisans, mothers, children, and villagers—whose lives reflect universal human themes such as family, love, faith, loss, hope, and social change.

This anthology was produced as part of a translation project by Anubad Sahitya Parisad Trust, an organization dedicated to introducing Odia literature to readers around the world. Based on the English edition, translation projects are also underway in French and Japanese, the latter translated under the title *Odia Monogatari* (オディア物語).

Editor

Bijay Prasad Mahapatra (1938–2013)

Bijay Prasad Mahapatra studied at Utkal University and later earned his Ph.D. from the University of London. He was a distinguished linguist and literary scholar who published six major works on the Odia language and linguistics. His notable collections of short stories include *Kandheinka Galpa*, *Purira Galpa*, *Prema Galpa*, and *Adinia Galpa*. He received the Sudhanya Award in 1993 and the Vishwa Award in 1994. In 2020, a selected volume containing fifty of his stories was published.

Contents: The Sanyasi • The Primitive • The Whore: A Love Story • In Light and Shade • The Focus Man • The Post Office • The Culprit • The Cage • The Hunting • The Old Artisan • The Tribute • Unseasonal Pineapple • The Dwarf • The Beard • The Tale of an Unborn Daughter • Yamraj on Leave • The Colours of a Rainbow • My Corpse • Roots • The Road to Nowhere • The Dance of the Ghost • The Solution • Reminiscence • Kasturi Das • Hawks

A Highly Recommended Collection

25 Stories is an excellent introduction to Odia literature for first-time readers.

Scattered naturally throughout the stories are glimpses of Odisha's unique culture, including visits to the Jagannath Temple and the offering and sharing of prasāda, making the collection especially fascinating. The rich landscape of Odisha and the vitality of its people come vividly to life.



While each story portrays the lives of ordinary people with remarkable realism and warmth, they also offer a quiet awareness of life's impermanence, adding depth and beauty to the collection. It is not portrayed dramatically, but rather as a silent gaze that gently accompanies life itself, giving the collection a distinctive depth and atmosphere.

I hope that, through the occasion of Ratha Yatra, many readers will be inspired to discover the literature and culture of Odisha.



The Mahābhārata:

A Prophecy of the COVID-19 Pandemic (Expanded Edition)

マハーバーラタが預言したコロナ神降臨（増補版）



Chaen Madoka (Chamaru) 茶円まどか（茶丸）

『マハーバーラタ』は歴史書（イティハース）であると同時に、深淵なる預言書でもある。偉大な聖仙ヴィヤーサが著したこの超古代叙事詩には、新型コロナウイルスによる世界的大災厄や、その後の国際紛争による大量死の諸相が、天体配置や兆候として克明に描かれている。本稿では『マハーバーラタ』第6巻「ビーシュマ・パルヴァ」第2～3章に叙述された大戦直前の凶兆の一部を取り上げ、現代のパンデミックという人類の危機に現れた実際の星位との驚くべき共時性を検証したい。

The Mahābhārata is not only a historical narrative (Itihāsa), but also a profound prophetic text. This ancient epic, composed by the great sage Vyāsa, vividly portrays, through celestial configurations and ominous portents, a global catastrophe strikingly reminiscent of the COVID-19 pandemic and the subsequent mass casualties caused by international conflicts. In this article, I examine several ominous signs described in Chapters 2-3 of the Bhīṣma-parva (Book 6) and explore their remarkable synchronicity with the actual planetary configurations observed during the modern pandemic.

मघास्वङ्गारको वक्रः श्रवणे च बृहस्पतिः। भगं नक्षत्रमाक्रम्य सूर्यपुत्रेणपीड्यते ॥ १४ ॥

शुक्रः प्रोष्ठपदे पूर्वे समारुह्य विरोचते। उत्तरे तु परिक्रम्य सहितः समुदीक्षते ॥ १५ ॥

श्वेतो ग्रहः प्रज्वलितः सधूम इव पावकः। ऐन्द्रं तेजस्वि नक्षत्रं ज्येष्ठामाक्रम्य तिष्ठति ॥ १६ ॥

火星はマガー宿において逆行し、木星（ブリハस्पティ）はシュラヴァナ宿に位置している。太陽の子（シャニ・土星）がバガ神の星宿（ナクシャトラ）を進み、それを抑圧している。金星はプールヴァ・プローシュタパダー宿に昇って異様な輝きを放ち、ウッタラ・プローシュタパダー宿へと進みながら、他の天体とともにあり注視している。白く輝く天体（ケートゥ）が、煙を伴う炎のように激しく燃え上がりながら、インドラ神の光輝く星宿ジェーシュターに入り、そこに留まっている。

Mars, moving in retrograde motion, is stationed in Maghā, while Brhaspati (Jupiter) is in Śravaṇa. The constellation of Bhaga, having been assailed by the Son of the Sun (Saturn), is afflicted. Venus has ascended Pūrva-Proṣṭhapadā and shines forth with intense brilliance; moving onward toward Uttara-Proṣṭhapadā, it stands in conjunction and gazes intently [upon it]. The white planet (interpreted here as Ketu), blazing fiercely like a fire accompanied by smoke, has entered and remains in Jyēṣṭhā, the resplendent Nakṣatra of Indra.

一般に「バガ神の星宿」はプールヴァ・パールグニーとされるが、本稿では神格対応に基づき、マカラ（山羊座）領域を指す可能性を検討する。12のアーディティヤにおいてバガ神はマカラに対応するため、bhagam nakṣatramākramyaは「シャニがマカラ内のナクシャトラを抑圧する」と解釈できる。また、本稿で底本としたギタープレス版では、一般流布本の形容詞bāgyam（幸運な）ではなく、明示的に神格名bhagam（バガ神の）を採用しており、これがバガ神＝マカラという本稿の解釈を支持する重要な根拠となる。

The expression “Bhaga's Nakṣatra” is generally understood to denote Pūrva Phālgunī. In this article, however, I examine the possibility that it instead refers to the Makara (Capricorn) sector on the basis of deity correspondences.

Among the twelve Ādityas, Bhaga corresponds to Makara; accordingly, bhagaṃ nakṣatramākramya may be interpreted as “Śani afflicts the Nakṣatra(s) within Makara.” Furthermore, the authoritative Gītā Press edition adopted in this study reads bhagaṃ (of Bhaga) rather than the adjective bhāgyaṃ (fortunate) found in many commonly circulated recensions. This variant provides important textual support for identifying Bhaga with Makara, the interpretation proposed in this article.

2020年初頭、シャニ（土星）はダヌ（射手座）後半からマカラ（山羊座）へ移行する過渡期にあり、1月24日にマカラへ入宮した。その直前の1月23日、中国・武漢市が世界に先駆けて全域のロックダウンを開始している。同年3月22日にはマンガラ（火星）もマカラへ突入し、強力な「ヤマ・ヨーガ（死の結合）」が形成された。これと呼応するように、3月中旬から下旬にかけて欧米諸国で都市封鎖が次々と拡大した。さらに3月30日、グル（木星）までもがニーチャ（減衰）であるマカラへ降下する。直後の4月には世界150カ国以上でロックダウンや強制閉鎖が実施され、「ステイホーム」が世界的なスローガンとなった。

原典の sūryaputreṇa pīḍyate（太陽の子／土星によって圧迫される）は、社会制度や統治機構、国家権力による抑圧を象徴する。これは当時のロックダウンや行政規制を見事に反映している。また、動詞根 pīḍ には「都市を包囲する」「押し付ける」「苦痛を与える」という意味があり、当時の都市封鎖の状況を驚くほどの的確に描写している。

なお、マカラに対応するバガ神は「共産主義的なもの」をも象徴する。これは特定の国家や政党のみを指すのではなく、パンデミックを契機に全世界へ急速に広がった「国家権力による個人の監視や統制（共産主義的統治）」に対する、聖典からの時空を超えた警告と解釈できよう。

At the beginning of 2020, Śani (Saturn) was passing through the transitional phase from the latter degrees of Dhanu (Sagittarius) into Makara (Capricorn), finally entering Makara on 24 January. On the previous day, 23 January, Wuhan—the first city in the world to do so—entered a complete lockdown. On 22 March, Maṅgala (Mars) also entered Makara, forming the powerful Yama-yoga ("the conjunction of death"). Correspondingly, from mid to late March, lockdowns rapidly spread across cities throughout Europe and North America. Then, on 30 March, even Guru (Jupiter) entered Makara, the sign of its nīca (debilitation). In April, more than 150 countries imposed lockdowns and mandatory closures, while "Stay Home" became a global slogan.

The expression sūryaputreṇa pīḍyate ("afflicted by the Son of the Sun," i.e. Śani) symbolizes oppression through social institutions, systems of governance, and state authority. It strikingly reflects the lockdowns and administrative restrictions imposed during the pandemic. Moreover, the verbal root pīḍ also carries the senses "to besiege a city," "to press down," and "to inflict suffering," remarkably capturing the reality of urban lockdowns at that time. Furthermore, Bhaga, the deity corresponding to Makara, also symbolizes what may be termed "the communist principle." This should not be understood as referring to any particular nation or political party, but rather as a warning, transcending time and space, against the rapid global expansion of state surveillance and control over individuals under the pretext of the pandemic.

その後、マンガラはメーシャ（牡羊座）において2020年9月10日からヴァクラ（逆行）を開始し、10月4日にミーナ（魚座）まで後退した後も11月中旬まで逆行を続けた。メーシャの前半度数はマガー・ナクシャトラの領域に対して緊密なラーシ・ドリシュティを形成する。さらに同年9月23日には、ウイルスを表示するケートゥがジェーシュターへと侵入した。これらは、2020年秋に世界が「夏場の油断」から「冬の爆発的流行」へと向かった第2波の起点および急拡大期と完璧に一致する。高熱・炎症・突発的災厄を司る火星が逆行しながらマガー（王権・政府を象徴）を直撃し、同時期に見えない脅威（ウイルス）やワクチンを象徴するケートゥがジェーシュターへ進行したためである。

Thereafter, Maṅgala (Mars) began its vakra (retrograde) motion in Meṣa (Aries) on 10 September 2020. After retreating as far as Mīna (Pisces) on 4 October, it continued its retrograde motion until the middle of November. The early degrees of Meṣa form a close Rāśi-dṛṣṭi with the region of Maghā Nakṣatra. Furthermore, on 23 September 2020, Ketu, here interpreted as signifying viruses, entered Jyēṣṭhā. These configurations correspond precisely to both the onset and the rapid escalation of the second wave, when the world shifted from the complacency of summer to the explosive spread of infections during the winter of 2020. This was because Mars, the planet governing high fever, inflammation, and sudden calamities, struck Maghā—the Nakṣatrasymbolizing kingship and governmental authority—while moving in retrograde motion. At the same time, Ketu, signifying invisible threats such as viruses, as well as vaccines, entered Jyēṣṭhā.

第2章23節には以下のように記されている。

Verse 23 of Chapter 2 states as follows:

अलक्ष्यः प्रभयाहीनः पौर्णमासी च कार्तिकीम्।चन्द्रोऽभूदग्निवर्णश्चपद्मवर्णनभस्तले ॥ २३ ॥

カールティカ月の満月であるにもかかわらず、月は光輝を失い、はっきりと姿を現さなかった。月は火焰のような色を帯び、天空は蓮華を思わせる色彩に染まっていた。

On the full moon night of Kārttika, the Moon appeared dim and indistinct, deprived of its radiance. It assumed the color of fire, while the sky was suffused with the hue of a lotus.

そして実際に、2020年11月のカールティカ月にはチャンドラ・グラハナ（月蝕）が生じるのである。また、第2章33節には次のような興味深い詩節もある。

Indeed, during the month of Kārttika in November 2020, a Candra-grahaṇa (lunar eclipse) actually occurred. Moreover, Verse 33 of Chapter 2 contains another particularly intriguing passage:

अनभ्रे च महाघोरः स्तनितः श्रूयते स्वनः।वाहनानां च रुदतां निपतन्त्यश्रुबिन्दवः॥ ३३ ॥

雲一つない空であるにもかかわらず、恐るべき雷鳴のような轟音が響き渡った。泣き叫ぶ乗り物からは、涙の雫が地上へとこぼれ落ちていた。

Though the sky was cloudless, a most dreadful peal of thunder resounded. Tears fell from the weeping mounts and vehicles, dropping upon the earth.

vāhana（乗り物、ここでは馬・象）は戦争を担う勢力の象徴である。興味深いことに、現代米国ではロバと象が二大政党の象徴として用いられている。本シュローカを象徴的に読むなら、2020年大統領選を巡る両陣営の混乱と苦悩を想起させる。

The term vāhana ("mount" or "vehicle," here referring to horses and elephants) symbolizes the forces that carry and sustain warfare. Interestingly, in the modern United States, the donkey and the elephant serve as the symbols of the two major political parties. Read symbolically, this verse evokes the turmoil and anguish experienced by both sides during the 2020 U.S. presidential election.

第2章29節にも注目したい。

Particular attention should also be paid to Verse 29 of Chapter 2.

गृहीतशस्त्राः क्रोशन्ति चर्मिणो वाजिपृष्ठगाः।अरुणोदये प्रदृश्यन्तेशतशः शलभव्रजाः ॥२९॥

武器を手にし、盾を備えた騎兵たちは鬨の声を上げた。暁になると、幾百ものイナゴの群れが出現した。

Horsemen, armed with weapons and bearing shields, cried aloud. At the break of dawn, swarms of locusts appeared in their hundreds.

実際に2020年には、アフリカ・中東・南アジアで歴史的規模のサバクトビバッタの大発生が起こり、国際機関も深刻な食料危機を警告した。この詩節はコロナ禍と同時期に発生したもう一つの世界的災厄との符合を驚くほど正確に示している。

Indeed, in 2020, an unprecedented outbreak of desert locusts occurred across Africa, the Middle East, and South Asia, prompting international organizations to warn of a severe food crisis. This śloka exhibits a striking correspondence with another global calamity that occurred contemporaneously with the COVID-19 pandemic.

グル（木星）がシュラヴァナを運行した2021年1月7日～3月5日は、パンデミック最大の危機である「第3波」のピークと完全に一致する。事実、日本では1月8日に2度目の緊急事態宣言が発出され、従来の感染者数を遥かに凌駕する医療崩壊の危機の中、世界中が文字通り凍りついた。ワクチン接種が本格化する一方、各国で厳しいロックダウンが再導入され、変異株の脅威と死者数の急増が世界を震撼させた極寒の時期である。シュラヴァナはマカラに属する星宿であり、そのマカラはキメラを象徴する。この場合のキメラは変異株を表すと思われる。そもそもコロナ禍直前の2019年12月26日、ダヌ（射手座）では実に6惑星集中を伴う異例の日蝕が生じた。その際、最も蝕されていたのが他ならぬグルであった。これは人類が犯してきた「自然法の破壊」に対する天からの教示であり、後の大災厄への明確な予兆だったと言える。原典にも「ラーフが太陽を呑み込む（日蝕）」という詩が刻まれている。

The period during which Guru (Jupiter) traversed Śravaṇa—from 7 January to 5 March 2021—corresponds precisely to the peak of the "third wave," the most critical phase of the COVID-19 pandemic. Indeed, on 8 January 2021, Japan declared its second state of emergency. As healthcare systems faced an unprecedented risk of collapse, with infection numbers far exceeding those of previous waves, the world was, quite literally, frozen in fear. While mass vaccination campaigns began in earnest, strict lockdown measures were reintroduced in many countries. This was a bitterly cold period during which the threat posed by emerging variants and the rapid increase in fatalities sent shockwaves throughout the world.

Śravaṇa is a Nakṣatra belonging to Makara (Capricorn), and Makara symbolizes the Chimera. In the present context, the Chimera may be understood as representing the emerging viral variants. Moreover, immediately before the outbreak of the COVID-19 pandemic, on 26 December 2019, an extraordinary solar eclipse occurred in Dhanu (Sagittarius), accompanied by a rare concentration of six planets. At that time, it was none other than Guru (Jupiter) that was most heavily eclipsed. This may be interpreted as a heavenly admonition concerning humanity's destruction of the natural order, as well as a clear portent of the great catastrophe that would subsequently unfold. The original text likewise contains a verse describing "Rāhuswallowing the Sun" (a solar eclipse).

第3章第3～4節

Verses 3–4 of Chapter 3:

त्रिविषाणाश्चतुर्मेत्राः पञ्चपादा द्विमेहनाः।द्विशीर्षाश्च द्विपुच्छाश्चदंष्ट्रिणः पशवोऽशिवाः ॥ ३ ॥

जायन्ते विवृतास्याश्च व्याहरन्तोऽशिवा गिरः।त्रिपदाःशिखिनस्ताक्ष्याश्चतुर्दंष्ट्रा विषाणिनः ॥४॥

三本の角、四つの眼、五本の脚、二つの生殖器を持ち、二つの頭、二本の尾、鋭い牙を備えた、不吉な獣たちが生まれた。

口を大きく開き、不吉な声を発するものが生まれた。また、三本足の孔雀や、異形の鳥、四本の牙や角を持つ生き物も現れた。

Ominous beasts were born bearing three horns, four eyes, five legs, and two organs of generation. They possessed two heads, two tails, and fearsome fangs.

Creatures were born with gaping mouths, uttering inauspicious cries. Three-legged peacocks, monstrous birds, and beings endowed with four fangs or horns also appeared.

本シュローカに描かれた異形の生物は、現代の読者にコロナウイルスの電子顕微鏡写真や突然変異した病原体を想起させる。天体配置からキメラの発生が示唆されるこの時期においては、病原体や突然変異を象徴する描写として読むことも可能であろう。ヴィヤーサ仙は社会や自然界の秩序が乱れた状態を象徴的に描いている。パンデミックが人間社会のみならず、生態系や生活様式まで一変させた現代との対比は、十分に考察に値する。

The monstrous creatures described in these verses readily evoke, for the modern reader, electron microscope images of the coronavirus or mutated pathogens. Given that the planetary configurations discussed above suggest the emergence of a Chimera during this period, these descriptions may also be interpreted as symbolic representations of pathogens and genetic mutations. Sage Vyāsa appears to depict, in symbolic form, a state in which the order of both society and the natural world has fallen into disorder. The comparison with the modern pandemic—which transformed not only human society but also ecosystems and ways of life—deserves careful consideration.

まとめると、パンデミックにおける天体運行は以下のように推移する。

予兆と激化（2020年秋）：火星がメーシャで逆行し、マガーへ強烈なドリシュティを形成。さらにケートウがジェーシュターに進行し、カールティカ月の月蝕も発生。これらの配置が流行を爆発的に急拡大させた（14節前半・16節）。

防衛線の崩壊（2021年初頭）：冬の到来とともに木星がシュラヴァナ（減衰星座マカラの中間領域）に入る。変異株（キメラ）の台頭により人類の免疫と社会の防衛線が突破され、未曾有の危機（第3波）を招いた（14節前半）。

宿命の固定化（2020年～2023年）：この期間中、土星はバガ神の領域（マカラ）を圧迫し続け、世界的な国家統制や大災害の構造を長期的に決定づけた。（14節後半）

このように、ヴィヤーサ仙は数日間特定の星位を記録したのではない。数ヶ月から数年に及ぶ「人類への試練」を、それを象徴する劇的な天体の動きと予兆の重なりとして、一編の深遠な預言詩に刻んだのである。

In summary, the planetary movements associated with the pandemic may be outlined as follows.

Portents and Escalation (Autumn 2020): Mars entered retrograde motion in Meṣa (Aries), forming a powerful Rāśi-dṛṣṭi upon Maghā. At the same time, Ketu entered Jyēṣṭhā, while a lunar eclipse occurred during the month of Kārttika. Together, these configurations appear to have corresponded to the explosive expansion of the pandemic (first half of Verse 14 and Verse 16).

Collapse of the Defensive Line (Early 2021): With the arrival of winter, Jupiter entered Śravaṇa, the central Nakṣatra of Makara, its sign of debilitation. The emergence of viral variants (the Chimera) overwhelmed both human immunity and the defensive structures of society, culminating in the unprecedented crisis of the third wave (first half of Verse 14).

Consolidation of Destiny (2020–2023): Throughout this period, Saturn continued to afflict the domain of Bhaga (Makara), thereby establishing the long-term structure of global state control and the great catastrophe (second half of Verse 14).

Thus, Sage Vyāsa was not recording the planetary positions of a few particular days. Rather, he enshrined in a single profound prophetic poem a trial of humanity extending over months and years, expressed through the convergence of dramatic celestial movements and ominous portents. ॐ तत्सत्

Life after Death

Maa Maa There is no one like your Maa, whenever my mother's thought comes to my mind the below line of code comes in front of me.

Swargādapi Garīyasī Jananī Mā Dharitrī

Dayāmayī Karuṇā Tū Mā, Tora Tulanā Nāhī.

O Mother, you are greater even than heaven. You are the embodiment of compassion and kindness. There is none who can ever be compared with you.

Whenever I think of my mother, these beautiful lines naturally arise in my heart. No words can truly describe a mother's unconditional love, sacrifice, and affection. She is the first teacher, the first protector, and the first glimpse of God's love in our lives.

One question has always fascinated humanity: What happens after death? Every person, at some point in life, wonders about this mystery. Philosophers, saints, and scriptures have contemplated it for centuries. Yet, until we personally encounter the loss of a loved one, it often remains only a philosophical question.

I never gave much thought to life after death until I lost my mother.

About a year ago, my mother suddenly fell seriously ill and passed away on the very same day. At that time, I was far away from home. The only opportunity I had to see her was through a video call as she lay on her deathbed.

I felt utterly helpless. I prayed to every form of God I knew, begging for her life to be spared. Yet, despite all my prayers, I could not stop the inevitable. I lost my mother forever.

The following morning I reached my native place. My relatives had gathered around her body. According to our Hindu tradition, I offered sacred basil leaves (tulasī) and water into her mouth before we carried her to Purī to perform her final rites.



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As I sat beside her, one thought kept returning to my mind: **How powerless we human beings truly are.** No wealth, no knowledge, no influence can prevent death. Before death, everyone stands equal.

According to Hindu tradition, the family observes ten days of mourning and performs various rituals. One of these customs is to first offer every meal to the departed soul before anyone else eats. It is traditionally believed that the departed soul remains connected with the family until the completion of these rites.

Yet another question arose within me:

What happens after these rituals are completed? Where does the soul go? Does it take another birth?

The Bhagavad Gītā provides a profound answer. It teaches that just as a person discards worn-out garments and puts on new ones, the soul leaves one body and assumes another according to its karma. However, when the soul realizes its true nature and attains the Supreme Lord, the cycle of birth and death comes to an end. Such a liberated soul no longer returns to worldly existence.

This realization transformed my understanding of life.

At the final moment, no possessions accompany us. Wealth, status, relatives, and friends all remain behind. Only our actions, our inner character, and above all, our relationship with the Supreme accompany the soul. This does not mean we should pray only when difficulties arise. Rather, we should cultivate a loving relationship with God throughout our lives—not merely to ask for our desires to be fulfilled, but to surrender ourselves completely to His wisdom.

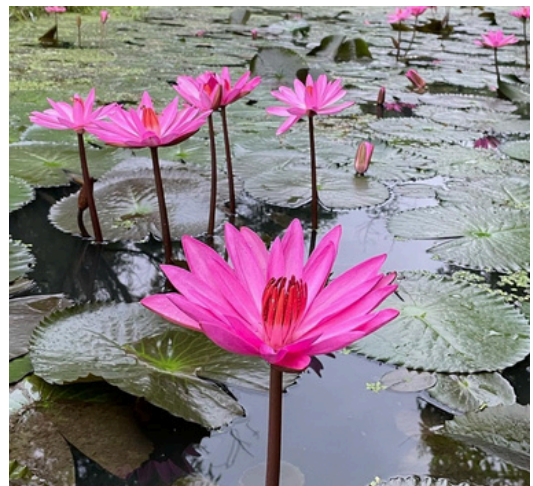
We may certainly place our worries before Him, but we should also trust His judgment. God knows what is truly beneficial for us far better than we do ourselves. Such devotion gradually becomes pure, selfless, and unwavering.

Another lesson became equally clear to me. While we are alive, we should never deliberately hurt another person or wound anyone's feelings. Our words, actions, and conduct leave impressions not only upon ourselves but also upon others. A life lived with kindness, compassion, and integrity earns the heartfelt prayers of people. Such blessings become a source of peace.

The greatest tribute we can offer to our departed loved ones is not merely through rituals, but by living a life guided by dharma, compassion, and devotion.

As we celebrate the sacred festival of **Rathayātrā**, I pray that Lord Jagannātha blesses everyone with good health, peace, wisdom, and unwavering devotion.

Jaya Jagannātha!



June 5,2026: World Environment Day

This significant occasion serves as a powerful reminder of the urgent need to redress pressing environmental challenges,including climate change,air quality deterioration,plastic pollution,deforestation.

Every year on June 5 millions of people across the globe come together to celebrate World Environment Day,an initiative aimed at encouraging environmental measures and collective action for a greener,sustainable future. From community clean- up devices and tree planting campaigns to sustainable pledges and various types of educational workshops ,this auspicious occasion serves as a reminder that protecting Mother Earth is a shared responsibility.

This day is the United Nation's flagship campaign for promoting environmental awareness and action spearheaded by the United Nations Environment Programme (UNEP) .Since 1973 it has grown into the world's largest outreach platform,engaging governments,businesses,and individuals across more than 150 nations.

The annual observance seeks to inspire positive environmental actions,while drawing attention to some of the world's most pressing ecological challenges including climate change ,pollution of land ,air and the sea,deforestation,biodiversity loss,water scarcity and waste management. These issues are no longer distant concerns.Rising temperatures,extreme weather events, declining wild life population,and growing plastic pollution are severely affecting communities worldwide. This occasion encourages people to move beyond awareness ,and take meaningful action ,whether by reducing waste,conserving water ,planting trees,switching to more sustainable products for generating environmentally responsible strategies.This day also highlights the importance of collective action ,reminding each one of us that small changes at the local level can contribute to global impact.



Dr. Debakanta Mishra, Cuttack

***The official theme for the year 2026 is
"Inspired by Nature.For Climate.For OurFuture.",
with the campaign slogan
"Now for Climate",
which focuses heavily on urgent climate action
and nature- based options.***

This year Azerbaijan will hold the global observance ,while a cascade of events campaigns,and creative actions will unfold across continents - on screens,streets,and in communities everywhere. Without further elaboration about the utmost importance and significance of this important occasion,I sincerely feel that though this crisis is at present alarming and indicates an upcoming of a catastrophe ,which may result in the ultimate extinct of our species from the surface of the Earth because of our materialistic aspirations overpowering our conscience,nowhere due satisfactory action is taken to tackle this most important challenge for our sustainable survival on this unique life- generating planet.

Neither due action is take at internal level arriving at a consensus befitting this calamity to be mitigated or its intensity of harmful impacts are minimised steadily with time at a satisfactory rate. Even then ,as responsible world citizens we need to urgently change our life style to minimise our ecological footprints ,expecting optimistically some incredibly successful remedial measures are taken in near future to save mankind and the entire living kingdom from this disaster before it turns out to be irreversible.

Such optimism is not all illogical or a hype because all the means to mitigate this crisis by utilising technological means- by properly dovetailing modern frontier technologies with traditional one's- is well known to us, the only factor posing a hindrance is the prevailing geopolitics worldwide and ideal leadership to tackle this grave situation. Therefore, let us not lose hope. Before concluding this narrative it is not out of context to mention here very briefly about the developments carried out in our own country .

India is now one among the foremost nations ,who have taken adequate remedial measures to mitigate this disaster by developing green technologies such as generating solar energy, enhancing less pollutive nuclear energy production ,producing green hydrogen as fuel and manufacturing more electric automobiles so that India will become a zero carbon emission nation by 2070. But the actions taken simultaneously to increase urbanisation, for industrialisation, mining ,modernising tourism at delicate ,fragile topologies in many sensitive parts of our country are now a matter of concern for the environmentalists of the country. It is urgently felt that our actions must be synchronised so that ecology and economy will not have any scope to contradict each other.

Last but not the least, I wish a happy World Environment Day to all my friends, expecting that each of us will not fail in our duties to minimise our ecological footprint to lessen the harmful impact of this crisis.

Jai Jagannath



The Blue Wheel



Dr Chittaranjan Misra,
Puri, Odisha
chittaranjanmisra@gmail.com

Atop the temple spire
Above the blue wheel
The sacred flag Patita Pavana
dances in the wind.
Along the Grand Road,
at every few steps
I pause to behold it, then walk on
as I draw closer to the Lion Gate.

You are the God I worship.
You are the holy shrine itself.
You are the radiant Blue Wheel,
You are the fluttering flag.
You are the atom and
You are the infinite sky.
You are the boundless sea, and
every glistening drop within it.

You are life's beginning
and its ultimate end.
You are the journey and
You are the destination.
The moment my thoughts
rest upon You,
fear melts into peace.

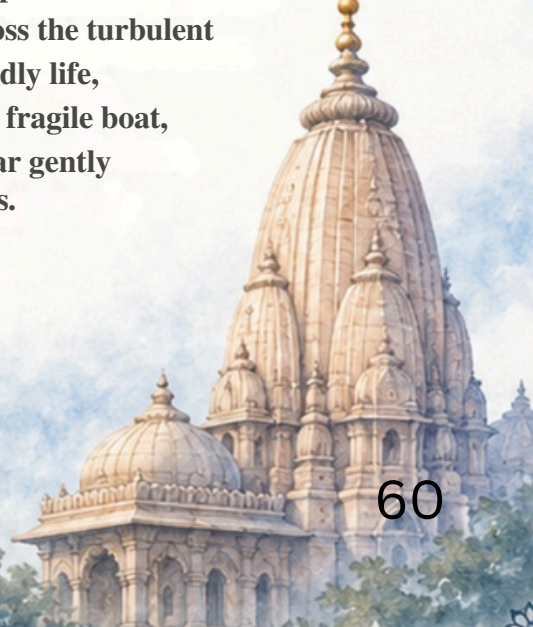
You dwell in every creature,
in every pulse of existence,
in the living and the lifeless alike.
Blessed is the one
who awakens to this truth
and knows You by experience.

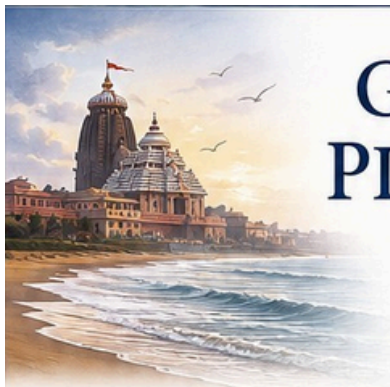
When every joy and every
sorrow is laid at Your feet,
they turn into Mahaprasad.
In loving service to You,
life finds its wholeness
and every shadow of despair
fades away.

However, we all call Your name
from whatever path we come.
You hear every prayer.

The Patita Pavana flies high above,
proclaiming hope for the fallen.
You, the Guardian of devotees,
in Your boundless compassion,
receive my humble supplicatione

Through peril and misfortune,
Your unseen presence leads me
onward. Across the turbulent
ocean of worldly life,
You steer my fragile boat,
placing the oar gently
into my hands.





GLORY TO THE PLAYFUL LORD'S DIVINE PLAY



Dr. Susama Mishra

Recently, we had gone to Puri on my birthday. That day, while bidding farewell to the sea, I made a wish in my heart: "O Sea! Won't you give me something?" As if the sea would truly give me something, I simply could not bring myself to leave the shore.

A lot of time passed in the meantime. I kept watching every single wave. Finally, controlling my emotions, I lost myself in God's wondrous creation and the vastness of the Mahodadhi (the great ocean). Since the deities were in the Anasara Ghar (the period of seclusion), I was deprived of the customary darshan of Lord Jagannath, which left a lingering sense of unfulfilled longing somewhere in my heart.

Within the deep darkness where the sky and the sea seemed to meet on the distant horizon, I was searching for the Lord of my life, Shri Jagannath. I kept thinking, *if only the sea would give me an idol of Lord Jagannath...* Again and again, I found myself gazing at the incoming tides.

✦ THE GIFT FROM THE SEA ✦

Just then, a massive wave came rushing in. Seeing its force, my husband shouted loudly to warn me. Although I instantly stepped back, the wave came up to my knees and touched me, and in my heart, I too felt touched by the depths of the ocean.

At that very moment, I saw something floating towards me and coming to rest right in front of me. I called out, "Look! The sea has given me something."

Moving closer, my husband replied loudly, "Don't be silly. It must be an empty coconut shell. Come away quickly."

There was no moon in the sky. In the darkness, it was difficult to make out what the object was. Thinking, "Whatever it may be, let me look at it first," I bent down towards the shape lying on the wet sand.

As I leaned closer, Lord Jagannath's round, wheel-like eye (Chaka Akhi) caught my sight.

Overwhelmed with emotion, I picked it up. It was a wooden idol (Daru Bighraha) of Lord Jagannath, about a cubit long. A shiver ran through my entire body.

With tears of joy, I exclaimed, "Listen! What a wonder! I never imagined that the ocean would truly give me an idol of Lord Jagannath."

My husband came closer and looked at the wooden idol. The colour of the Lord's right eye had faded. Holding Him tightly in my arms, I said in a choked voice that I wanted to take my Lord home with me.

He replied, "Who brings home a deity whose paint has faded? Someone must have immersed it here under some circumstance. Why would you take it? Why are you holding it like this?"

I answered, "Knowing the deepest desire of my heart, Jagannath Himself has revealed Himself to me. Tell me, how can I leave Him? Had I not asked the sea, I might never have thought this way. If it had been any other object, I would have thrown it away. But I have found Jagannath! And that too, He has come to me on my birthday. Is this not a touch of divine grace?"

However, he gently but firmly took the idol from my hands and threw it back into the sea. Sprinkling a little seawater on his head, he folded his hands towards the sea and the sky.

Then he said, "Sprinkle some seawater on your head and come with me."

I followed him silently.

At that moment, my eyes were filled with tears—but how could he possibly know that?

*"I have nothing left to ask of You,
For You have already given me
everything that is mine."*

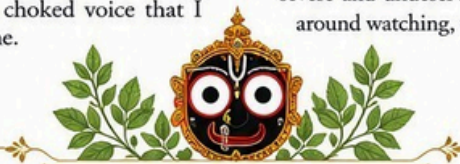
That was not the only occasion on which I felt the Lord's unseen presence in my life. I would like to share another experience that strengthened my faith in His boundless grace.

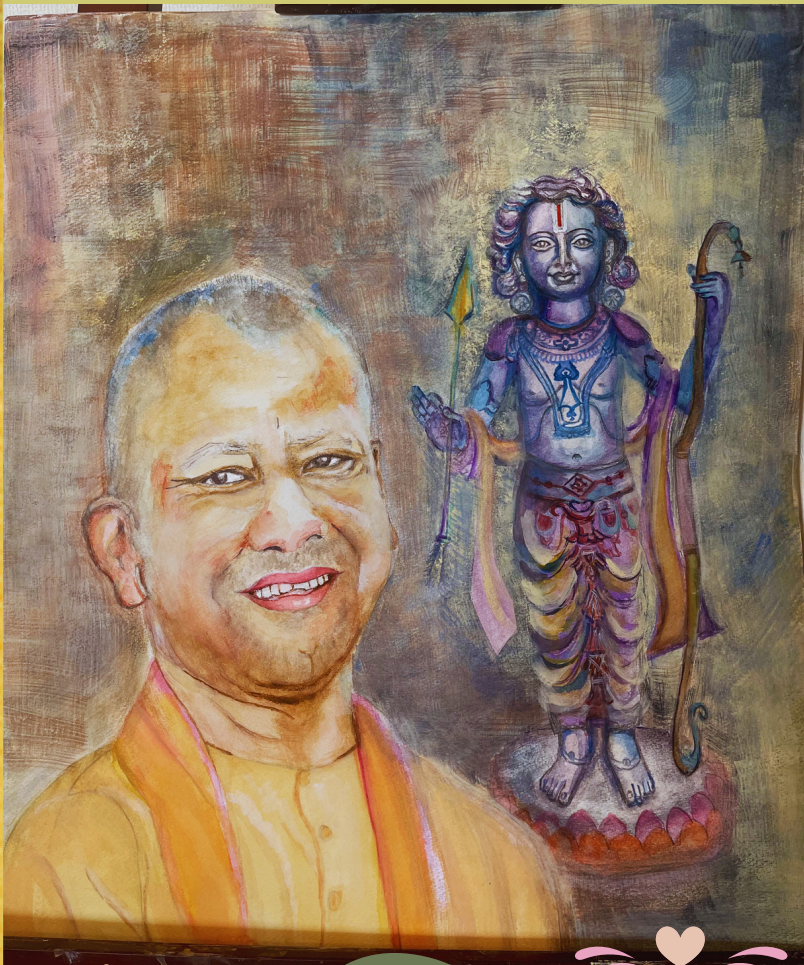
✦ THE MIRACLE OF THE SACRED TULSI ✦

The path of life is not always smooth. One has to endure many hardships and setbacks. At one point, a major crisis loomed over our family. Time passed in deep anxiety and mental anguish. Pouring out my grief before Lord Jagannath, I had surrendered myself completely at His feet.

One night, I had a dream.

I found myself crushed under the weight of an unimaginable humiliation. Though innocent, I was being subjected to severe and undeserved punishment. Many strangers stood around watching, yet not a single familiar face was among





Pallavi Mishra
Tokyo



Why is Education so Important for the Economy?

Education is vital for a strong economy because it helps people develop the skills needed for a variety of jobs. When more people have access to good education, they can get better jobs and work more efficiently, which lead to increased productivity and economic growth. A well-educated workforce attracts businesses and encourages innovation, helping the economy to grow and create more opportunities for everyone.

Additionally, education helps reduce poverty and inequality by giving people the tools they need to succeed. When individuals have a good education, they are more likely to find stable, well-paying jobs. This not only improves their own lives but also benefits society as a whole by boosting economic activity and reducing reliance on government support. In short, investing in education is investing in a healthier, more prosperous economy. Education is also important for modern jobs to be able to develop in various ways so that the human economy can expand in further technologies, resources, jobs and most importantly health care. Without education the world would not know how

to develop as the people living would be clueless on how to invent, idealise since they are uneducated on all the basic pieces of knowledge to do so. Education is the base priority to land any sort of work or job environment as it is the common basic criteria needed in order to be deemed worthy for the job.

Supporting the Sustainable Development Goal (SDG) 4, which aims to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all, is essential for long-term economic and social development.



Soham Mishra
Grade: 11 Place: Tokyo

According to the United Nations, education is a key driver of sustainable development because it reduces poverty, improves health, promotes gender equality, and creates better employment opportunities. UNESCO reports that global adult literacy has increased to 88%, while youth literacy has reached 93%, showing that continued investment in education is making a positive difference. However, around 754 million adults worldwide remain unable to read or write, with women making up nearly two-thirds of this number, highlighting the need for greater educational access. Furthermore, the United Nations reports

that global primary school completion has reached 88%, but upper secondary completion remains at only 61%, demonstrating that many students still face barriers to finishing school. Achieving SDG 4 will help create a more skilled workforce, encourage innovation, strengthen healthcare systems, and support technological advancements. By investing in quality education for everyone, governments can reduce inequality, improve economic productivity, and build stronger, more resilient communities. Education remains one of the most effective investments any country can make for a sustainable and prosperous future.

Brushstrokes of



Dr. Shreya Mishra
House Surgeon (BDS)





Ananya Padhy
Bachelor's of Science in
Environmental Sciences
(Honours & Research)



Where Patience Blossoms

Patience is something we should learn from a flower. When a seed is sown in the soil, it doesn't blossom instantly. It has to endure the darkness, remain silent within the earth, wait for the rain, embrace the sunshine, and grow a little bit each day. If it hurries, it may never bloom. Life is like that. Not every hard work bears fruit, not every prayer is answered, and not every dream comes true overnight. Sometimes, the greatest strength lies in pausing, waiting, and maintaining faith. The flower knows its time will come, so it endures every season with patience. We too must have faith in ourselves, because those things that take time to bloom are the most beautiful, fragrant, and memorable.

Food Security Beyond Today's Needs

Food security means ensuring that every person has access to safe, nutritious, and sufficient food at all times for a healthy and active life. It is closely connected with reducing hunger, improving nutrition, and achieving sustainable development. Although food production has increased over the years, millions of people still suffer from hunger because of poverty, unequal food distribution, climate change, food wastage, and population growth. In India, the National Food Security Act (2013), Public Distribution System, Mid-Day Meal Scheme, and Poshan Abhiyaan play an important role in improving food access for vulnerable communities. At the same time, reducing food waste is equally important because large quantities of edible food are lost during production, transportation, storage, and consumption. Promoting sustainable agriculture, efficient resource management, better storage facilities, awareness about responsible consumption, and community participation can strengthen food security. Achieving Zero Hunger (SDG 2) requires the combined efforts of governments, industries, farmers, and citizens. Ensuring food security is not only about feeding people today but also about protecting natural resources and securing a healthy, hunger-free future for the coming generations.



THE INNER SIGNIFICANCE OF RAMAYANA



Lipsa Mishra
MSc(Environmental Science)

Introduction

The Ramayana is not merely a compilation of incidents such as the abduction of Sita, the exile of Rama, or the death of Ravana. These events constitute only the outer narrative. To truly understand the Ramayana, one must grasp its deeper spiritual significance and symbolic meaning.

Ayodhya – The Heart

Ayodhya is not merely the capital city of Kosala. Spiritually, it signifies the human heart, the inner seat of consciousness, surrounded by the ten senses.

The Three Queens

The three queens—Kausalya, Sumitra, and Kaikeyi—represent the three gunas (qualities of nature):

- Sattva – Purity and harmony
- Rajas – Activity and passion
- Tamas – Inertia and ignorance

The Four Brothers

The four brothers symbolize the four Purusharthas (goals of human life):

- Rama – Dharma (Righteousness)
- Lakshmana – Artha (Wealth)
- Bharata – Kama (Desire)
- Shatrughna – Moksha (Liberation)

Rama and Sita – Dharma and Wisdom

Dharma seeks Jnana (Wisdom). Therefore, Rama, the embodiment of Dharma, marries Sita, the embodiment of Wisdom.

When Rama and Sita enter the forest, it symbolizes the soul's journey through the forest of ignorance. Ravana, representing evil and ignorance, abducts Sita, signifying the loss of wisdom through attachment to worldly desires.

Sugriva and Vali – Discrimination and Indiscrimination

In his search for Sita, Rama encounters:

- Sugriva, who symbolizes Viveka (Discrimination)
- Vali, who symbolizes Aviveka (Indiscrimination)

Rama befriends discrimination and destroys indiscrimination, teaching that spiritual progress is possible only through discernment.

Hanuman – Courage and Devotion

To cross the ocean of worldly attachment, Rama receives the help of Hanuman, the embodiment of courage, devotion, and unwavering faith.

With Hanuman's assistance, Rama crosses the ocean and confronts:

- Vibhishana – Sattva (Serenity and Purity)
- Ravana – Rajas (Passion and Restlessness)
- Kumbhakarna – Tamas (Inertia and Ignorance)

Victory of Sattva

Dharma destroys:

- Tamas (Kumbhakarna)
- Rajas (Ravana)

and establishes Sattva by crowning Vibhishana king.

Thereafter, Rama regains Sita, symbolizing the restoration of realized wisdom. The transformation of knowledge into lived experience is true wisdom. Such wisdom is attained only through trials, tribulations, and perseverance.

continued

Reflection on the Name of Rama

"Sweeter than sugar, tastier than curd, sweeter indeed than honey is the name 'Rama'. Constant repetition of this sweet name bestows the taste of divine nectar itself. Therefore, one should contemplate and repeat Ramanama incessantly."

The Spiritual Journey of Vibhishana

Although Vibhishana was inherently sattvic, he lived among rajasic and tamasic influences. Similarly, even a noble person living in a materialistic world can be affected by surrounding influences.

Yet Vibhishana remained steadfast. He endured many hardships and patiently waited for the right moment. Ultimately, he was crowned by Rama Himself, symbolizing the triumph of purity and faith.

Ravana – The Fall Through Faithlessness

Ravana possessed immense knowledge and performed severe penance. However, lacking true faith and humility, he descended into spiritual darkness.

Penance and knowledge should strengthen one's faith in God. In Ravana's case, they instead fostered ego and pride, leading to his downfall.

The Eternal Conflict

The Ramayana portrays the eternal conflict between:

- Truth and falsehood
- Justice and injustice
- Righteousness and unrighteousness
- Good and evil

This battle is not confined to ancient history; it takes place continuously within the human heart.

Blessed is the person who transcends this inner conflict and emerges victorious. When such victory is achieved, true Rama Rajya dawns within and ultimately upon the earth.



Sai Pratik Sahoo,
Class - IX,
Maharishi Vidya Mandir,
Nayagarh, Odisha.



Sri Baladevjew of Kendrapara

The Living Glory of Tulasi Kshetra



Odisha is a sacred land of temples, traditions, and timeless devotion. Among its most beloved shrines stands the famous Sri Baladevjew Temple at Ichhapur, near Kendrapara. Dedicated to Lord Baladevjew—also known as Balarama or Balabhadra, the elder brother of Lord Jagannath—this temple is one of the most important pilgrimage centres of Odisha. It is popularly known as Tulasi Kshetra, a holy place deeply connected with faith, culture, and history.

According to local belief and temple tradition, Lord Baladevjew blessed this sacred region and made it a place of divine protection. Over the centuries, the temple grew into a major Vaishnava centre where Lord Baladevjew is worshipped with Lord Jagannath and Devi Subhadra. For the people of Kendrapara, Baladevjew is not only a deity but also a guardian of the district and a symbol of strength, compassion, and righteousness.



**Sri Baladevjew Temple,
Kendrapara, Odisha**



**Amiya Samal
Tokyo**

The temple is admired for its spiritual atmosphere, traditional rituals, and grand celebrations. One of its most famous offerings is Rasabali, a sweet delicacy loved by devotees. The greatest festival of the temple is the Rath Yatra, when thousands of devotees gather to pull the chariot of the Lord with deep devotion and joy. During this festival, Kendrapara comes alive with bhajans, prayers, and a sea of faith.

Sri Baladevjew Temple is more than a place of worship—it is the cultural soul of Kendrapara. It connects mythology with history, devotion with community life, and the past with the present. Even today, the temple continues to inspire countless devotees and visitors with its divine presence and living traditions. The glory of Sri Baladevjew reminds us that faith, heritage, and devotion are treasures that guide generations and keep the spirit of Odisha shining forever.

Sacred Connections

Similarities Between Indian Gods and Japanese Gods

India and Japan stand as two luminous civilizations, steeped in profound spiritual legacies, ancient wisdom, and an enduring reverence for the sacred. Though geographically distant, their metaphysical traditions reveal striking convergences, largely shaped by the sacred transmission of Buddhist philosophy from the Indian subcontinent to the Japanese archipelago across the corridors of time.

A particularly evocative parallel emerges in the divine resonance between the Hindu goddess Saraswati and the Japanese deity Benzaiten. Saraswati, the celestial embodiment of knowledge, eloquence, music, and the fine arts, is venerated as the fountainhead of intellectual and creative illumination. In Japan, Benzaiten manifests these same ethereal qualities, presiding over harmony, artistic expression, and the flow of wisdom, thus reflecting a shared archetype of divine inspiration.

Equally compelling is the spiritual correspondence between the revered Hindu deity Ganesha and the esoteric Japanese figure Kangiten. Ganesha, the remover of obstacles and the harbinger of auspicious beginnings, traversed cultural boundaries through the vehicle of Buddhist esotericism. In his Japanese form as Kangiten, he retains his symbolic potency, embodying prosperity, joy, and the transcendence of worldly impediments.

The Vedic deity Indra, sovereign of the celestial realms and master of thunder and rain, finds his counterpart in Japan as Taishakuten. Both figures are exalted as formidable guardians of cosmic order, wielding divine authority to uphold righteousness and protect the sanctity of the heavens.



Upasana Acharya
Financial Analyst

Similarly, the austere figure of Yama, the Hindu lord of death and moral adjudication, is mirrored in the Japanese deity Enma. Both preside over the afterlife, serving as impartial arbiters who weigh the deeds of souls and determine their karmic destiny with unwavering justice.

These profound correspondences illuminate the sacred journey of spiritual doctrines across Asia, where they were not merely adopted but transformed, harmonizing with indigenous beliefs while preserving their essential truths. They reveal a shared metaphysical heritage that binds India and Japan in a tapestry of divine continuity and cultural symbiosis.

In the present age, these transcendent connections continue to inspire seekers and devotees alike, reminding humanity that the virtues of wisdom, compassion, justice, and abundance are not confined by geography, but are universal principles that resonate across all realms of existence.

Painting a Better Future

Nature is one of the most beautiful gifts around us. It gives us fresh air, water, sunlight, trees, flowers, and many other things that make life possible and beautiful. Without nature, life on Earth would not exist.

On 6th June, I got a wonderful opportunity to take part in a nature painting activity. It was a very exciting and enjoyable experience for me. This activity helped me feel closer to nature and understand its importance in our lives. I also listened to a speech that taught us how much we depend on nature every day.

World Environment Day is celebrated on 5th June. Nature gives us many things that help us live. The sun gives us warmth and light, air helps us breathe, and water is one of the most important resources on Earth. Trees also play a very important role because they provide oxygen and keep our environment healthy and green.

Today, pollution and climate change are affecting our planet. People cut down trees, waste water, and pollute the environment. We should all do small things to help nature, like planting trees, saving water, keeping our surroundings clean, and reducing plastic use. Small actions by each person can make a big difference for the future.



Akshita Mishra

Class 6, IISJ Tokyo Japan.

My mother and I decided to create a painting that included these important elements of nature along with Mount Fuji. The theme of this year's Environment Day is **"Our Climate, Our Future."** Inspired by this, the tagline for my painting is:

**"One Climate, One Future,
One Chance to Secure It."**

Let us all promise to love, protect, and care for nature because a healthy planet means a happy future for everyone.



**A
GREEN
planet
IS A
CLEAN
PLANET**

From Puri to Tokyo

The Global Journey of Lord Jagannath's Rath Yatra



!! JAI SHREE JAGANNATH!!
Mrs. Smriti Alok Mishra

The story of Rath Yatra is not merely the journey of three sacred chariots from the Jagannath Temple to the Gundicha Temple in Puri. It is the story of a spiritual movement that has crossed oceans, cultures, and continents, carrying with it the timeless message of Lord Jagannath—The Lord of The Universe. Among the many international destinations where this sacred tradition has taken root, Tokyo stands as a remarkable example of how Jagannath culture has found a home far beyond the shores of India.

The Eternal Journey Begins in Puri

For centuries, the Rath Yatra of Puri has been one of the most magnificent expressions of devotion in the world. Every year, millions gather to witness Lord Jagannath, Lord Balabhadra, and Devi Subhadra leave their temple and travel among the people. This journey symbolizes divine accessibility—the Lord does not wait for devotees to come to Him; He comes to them.

The festival's universal appeal lies in this profound message of inclusiveness. There are no barriers of caste, nationality, language, or social status before Lord Jagannath. Everyone is welcome to participate in pulling the chariot, singing the Lord's names, and receiving His blessings.

Crossing Oceans: Rath Yatra Reaches Japan

As Indian culture and spirituality spread across the world during the twentieth century, the message of Lord Jagannath also began reaching new lands. Japan, a nation deeply rooted in its own spiritual traditions and respect for cultural heritage, proved to be fertile ground for the universal teachings embodied by Rath Yatra.

What began as a small gathering of devotees gradually evolved into an annual celebration that attracted participants from the diverse backgrounds. Japanese citizens, members of the Indian community, students, tourists, and spiritual seekers found themselves drawn to the joyous atmosphere of the festival.

Tokyo: A New Chapter in the Story of Rath Yatra

In Tokyo, one of the world's most modern and technologically advanced cities, the Rath Yatra presents a unique and inspiring sight. Amid towering skyscrapers, busy streets, and the fast pace of urban life, the colourful chariot of Lord Jagannath moves forward accompanied by devotional singing, traditional music, and dancing.

The contrast is striking. Ancient spiritual traditions meet contemporary global culture. Yet the essence remains unchanged. Just as in Puri, the Lord comes out among the people, inviting everyone to participate in His journey.

The streets of Tokyo become a meeting place of civilizations. Indian devotional music blends with Japanese curiosity and hospitality. The Rath Yatra holds in Ram Mandir in Bando & Sodo, Ibaraki. Rath Yatra Pahandi at Kasugai, Aichi and SriSri Radhakrishna Mandir Iskcon Tokyo, Japan. People who may have never heard of Jagannath before are welcomed into the celebration. Many stop to observe, ask questions, join the procession, and experience a sense of community rarely found in modern urban environments.

Building Bridges Between Cultures

The significance of Rath Yatra in Tokyo extends beyond religion. It serves as a bridge between India and Japan, two ancient civilizations with rich spiritual traditions. Through the festival, Japanese participants gain insight into the philosophy of devotion, service, and universal brotherhood that lies at the heart of Jagannath culture.

At the same time, the Indian community finds an opportunity to share its heritage in a positive and inclusive manner. Cultural performances, traditional music, spiritual literature, and the distribution of sanctified food-Prasad create an atmosphere of friendship and mutual respect.

In a world often divided by cultural differences, the Rath Yatra demonstrates how spiritual celebrations can foster understanding and human connection.

Why Rath Yatra Resonates in Japan

Japan's appreciation for discipline, community harmony, and respect for tradition has enabled many people to connect naturally with the values represented by Lord Jagannath. The festival's emphasis on gratitude, humility, collective participation, and joyful devotion resonates with universal human values.

Moreover, the image of people from different nations pulling the same chariot together carries a powerful message. It symbolizes cooperation, unity, and the shared spiritual journey of humanity. These ideals are particularly meaningful in an increasingly interconnected world.

The Future of Jagannath Culture in Tokyo

Each year, the Rath Yatra in Tokyo attracts greater attention and participation. What was once a small spiritual gathering has become a vibrant cultural event that introduces thousands of people to the teachings of Lord Jagannath.

As new generations become involved, the festival continues to evolve while preserving its sacred essence. Through cultural exchange, community participation, and spiritual inspiration, the Tokyo Rath Yatra has become an important chapter in the global story of Jagannath Sanskriti.

Conclusion

The journey of Rath Yatra from Puri to Tokyo is a testament to the universal appeal of Lord Jagannath's message. Across languages, cultures, and national boundaries, the festival continues to inspire people with its vision of equality, compassion, and divine love.

When the chariot of Lord Jagannath rolls through the streets of Tokyo, it carries more than a centuries-old tradition. It carries a message for the modern world—that humanity is one family and that the Lord of the Universe belongs to all. In that sacred journey, the spirit of Puri lives on in the heart of Japan, reminding us that true spirituality knows no borders.

!! JAI SHREE JAGANNATH!!





Entry 1:

Theme: "Temples, shrines, and spirituality"- Jagannath Bal Gopal
Name: Avijit Mondal

Affiliation: Watercolor on paper

Entry 2:

Theme: "Nature & environment"- My Planet
Name: Oishi Mondal (Age 4+)

Affiliation: Watercolor on paper



Lord Shrinathji



Ruppal Dhandia

This is a beautiful Pichwai painting done on a wooden round board of Lord Shrinathji, whose divine look is so graceful, as if they are saying, "Just surrender to me and I will remove all your worries."

Two beautiful Gopis on the sides with a heart full of garland made with their pure divine love for Shrinathji.

Not only humans got affection from the Divine, but the cows also came to get the blessings.

What a beautiful moment to capture..!!

It seems as if I am also there to seek the Divine blessings of Shrinathji.

I feel so blessed and grateful to make this beautiful Divine artwork.

Jai Shrinathji

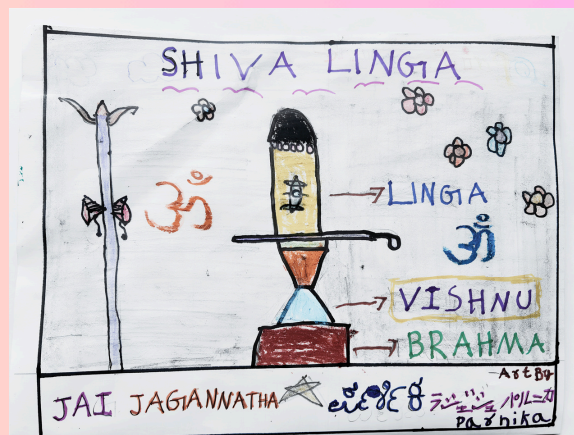
Nature Painting



Muskan Dhandia



This painting reminds me that true peace is found when we slow down and connect with nature and our inner self. The calm water, the quiet surroundings, and the glowing Buddha create a feeling of peace and balance. It shows that even in a busy world, happiness and calmness can be found through mindfulness, patience, and harmony with nature. The Japanese shrine in the background reminds me about the peaceful and beautifully spiritual culture of Japan.



Name: PARNIKA RAJESH
8 years old, Studying at Japan - shogakko 3rd grade.

My Future CAR-MIRUMA

みるま は みらい の くるま。
It is my GREEN car-A Sustainable car
It uses water to run and gives out
water. No POLLUTION. みずの くるま。

みず を つかいます。 ながします。 みず が びます
♡♡だいすきです。♡♡



ラジュ パルニカ
PARNIKA

From the Silent Shiva of Nagoya to the Universal LORD JAGANNATHA

Nagoya, one of Japan's vibrant cultural centers, is home to a remarkable spiritual landmark that often surprises visitors from Bharath—a majestic image of Lord Shiva at Toganji Temple. Standing serenely amidst the tranquil surroundings, this sacred presence serves as a silent reminder that divine consciousness transcends geographical boundaries. Thousands of kilometers away from the sacred lands of India, Lord Shiva continues to bless devotees, seekers, and travelers alike.

For many Indians residing in Japan, a visit to Toganji Temple evokes a profound feeling of connection. The peaceful atmosphere, disciplined surroundings, and deep reverence shown by Japanese visitors resonate beautifully with the **spiritual values of Sanatana Dharma**. In that sacred silence, one begins to perceive a timeless truth: the **Divine is One**, though worshipped through many names and forms.

Among the most profound symbols of this Divine reality is the Shiva Linga. Far beyond a physical representation, the Linga signifies the eternal, formless cosmic principle from which all existence emerges and into which it ultimately dissolves. Ancient traditions describe the Linga as embodying the united energies of creation, preservation, and transformation. **The creative power of Brahma, the SUSTAINING POWER OF VISHNU, and the transformative power of Shiva coexist** within this sacred symbol, reminding us that the entire universe operates as a harmonious whole.



By Rajesh V



Thus, when I stands before the Shiva Linga, I am not merely worshipping a deity but contemplating the very source of existence. The Linga teaches us that all apparent **differences merge into a single cosmic reality**. It is a symbol of unity, completeness, and infinite consciousness.

The scriptures further reveal another profound dimension of Lord Shiva through the concept of the **PANCHABRAHMA**—the Five Divine Faces of Shiva. These five aspects represent the various functions through which the Supreme Consciousness governs the universe.

The wisdom of the Panchabrahma—the Five Faces of Lord Shiva—extends beyond theology and reaches into the very fabric of nature itself. In the spiritual traditions of Bharath, the universe is composed of five fundamental elements known as the *Pancha Bhutas*: Earth (*Prithvi*), Water (*Jala*), Fire (*Agni*), Air (*Vayu*), and Space (*Akasha*).

These five elements are not merely physical substances; they are sacred expressions of Divine consciousness. They form our bodies, sustain all living beings, and govern the rhythms of the natural world.

Sadyojata : Earth (*Prithvi*): Stability, nourishment, and creation.

Represents creation and the manifestation of existence. It is the power through which the universe continuously unfolds.

Vamadeva: Water (*Jala*): Compassion, preservation, and flow

Symbolizes preservation, beauty, compassion, and divine grace. It reminds us that all life is sustained through love and harmony.

Aghora : Fire (*Agni*): Transformation, purification, and renewal.

Represents transformation and purification. Contrary to common misconceptions, Aghora is not fearsome but compassionate, removing ignorance and leading souls toward spiritual awakening.

Tatpurusha : Air (*Vayu*): Life force, breath, and spiritual discipline.

Signifies meditation, discipline, and inner realization. It is the aspect that inspires seekers to turn inward and discover the Divine within themselves.

Ishana: Space (*Akasha*): Infinite consciousness and transcendence.

The highest and most subtle aspect, represents pure consciousness, transcendence, and liberation. It points beyond all forms and attributes to the infinite reality that pervades everything.

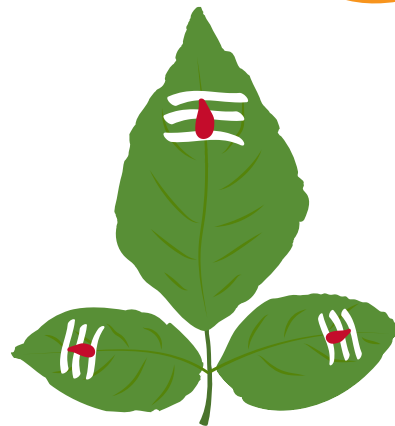
Together, these five faces reveal the complete nature of the Divine—from creation to liberation, from the visible universe to the eternal truth beyond it.

This understanding *finds a beautiful resonance in Japan*. Throughout Japanese culture, *nature is regarded with deep respect and gratitude*. Sacred mountains, ancient trees, flowing rivers, and seasonal changes are cherished not merely as natural phenomena but as manifestations of a greater harmony that sustains life.

When I observe the serene landscapes of Japan—the majestic silhouette of Mount Fuji, the blooming cherry blossoms of spring, the vibrant colors of autumn, or the quiet snowfall of winter—I can sense the same reverence for nature that the sages of India expressed through the concept of the Pancha Bhutas.

As we contemplate these sacred teachings during the annual JAGANNATHA RATHA YATRA celebrations in Nagoya – Kasugai city, a beautiful spiritual connection emerges. *LORD JAGANNATHA, worshipped as the Lord of the Universe*, embodies the same universal consciousness that the Shiva Linga symbolizes. Though devotees may approach the Divine through Shiva, Vishnu, Jagannatha, Devi, or countless other forms, the *ultimate destination remains one*.

॥ ॐ नमः शिवाय ॥



The sacred chariot of LORD JAGANNATHA moving through the streets of Kasugai city is more than a religious procession. It is a reminder that the **Divine continuously journeys into the hearts of humanity,** transcending language, nationality, and cultural boundaries. The enthusiastic participation of both Indian and Japanese devotees demonstrates the universal appeal of spirituality and devotion.

Just as Lord Shiva silently watches over Nagoya from Toganji Temple, LORD JAGANNATHA blesses devotees through His annual Ratha Yatra, bringing people together in celebration, service, and devotion. These sacred manifestations remind us that while forms may differ, the Divine essence remains unchanged.

In a world often divided by boundaries, faith, and identities, the wisdom of Shiva and the compassion of Jagannatha teach us a timeless lesson: all paths ultimately lead to the same Supreme Reality.

May Lord Shiva illuminate our minds with wisdom. May LORD JAGANNATHA guide our chariot of life toward righteousness. May the sacred bond between Bharath and Japan continue to flourish under the blessings of the Divine.

Vasudhaiva Kutumbakam ! – World is ONE FAMILY

Jay Jagannatha.....!

विश्व और भारत

By Rajesh V



Brief: :Born in Bengaluru - Bharath. A Mechanical Engineer by Education and Automobile Enthusiastic by profession, working with the Lead automotive manufacturers at Japan. Loves to Spend my spare time through volunteer activities with HSS at Japan and RSS at Bharath. Serving to Janmabhoomi and Karmabhoomi is my pleasure forever.

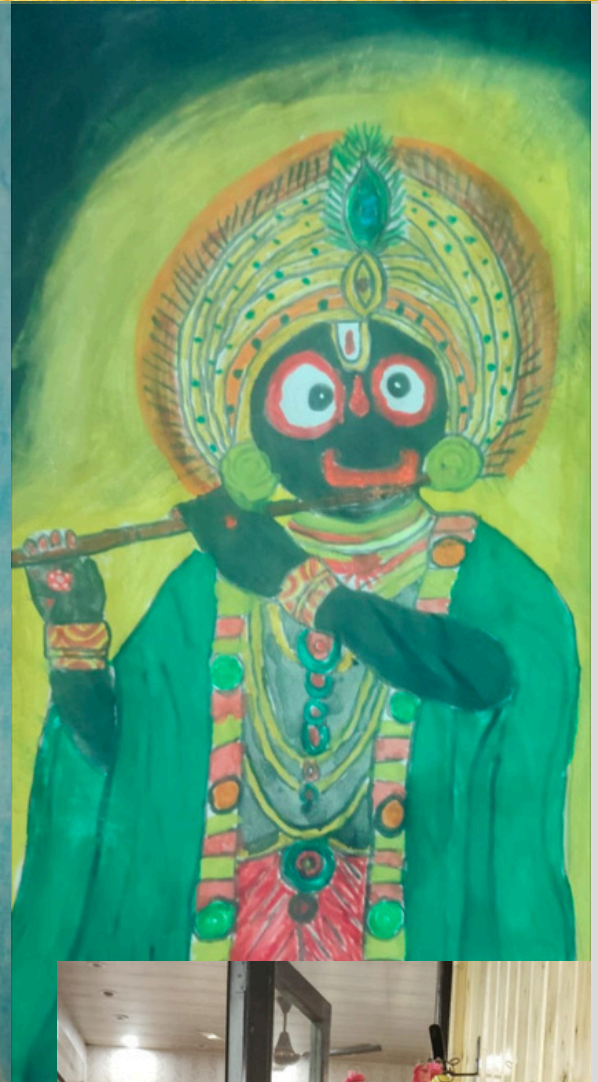
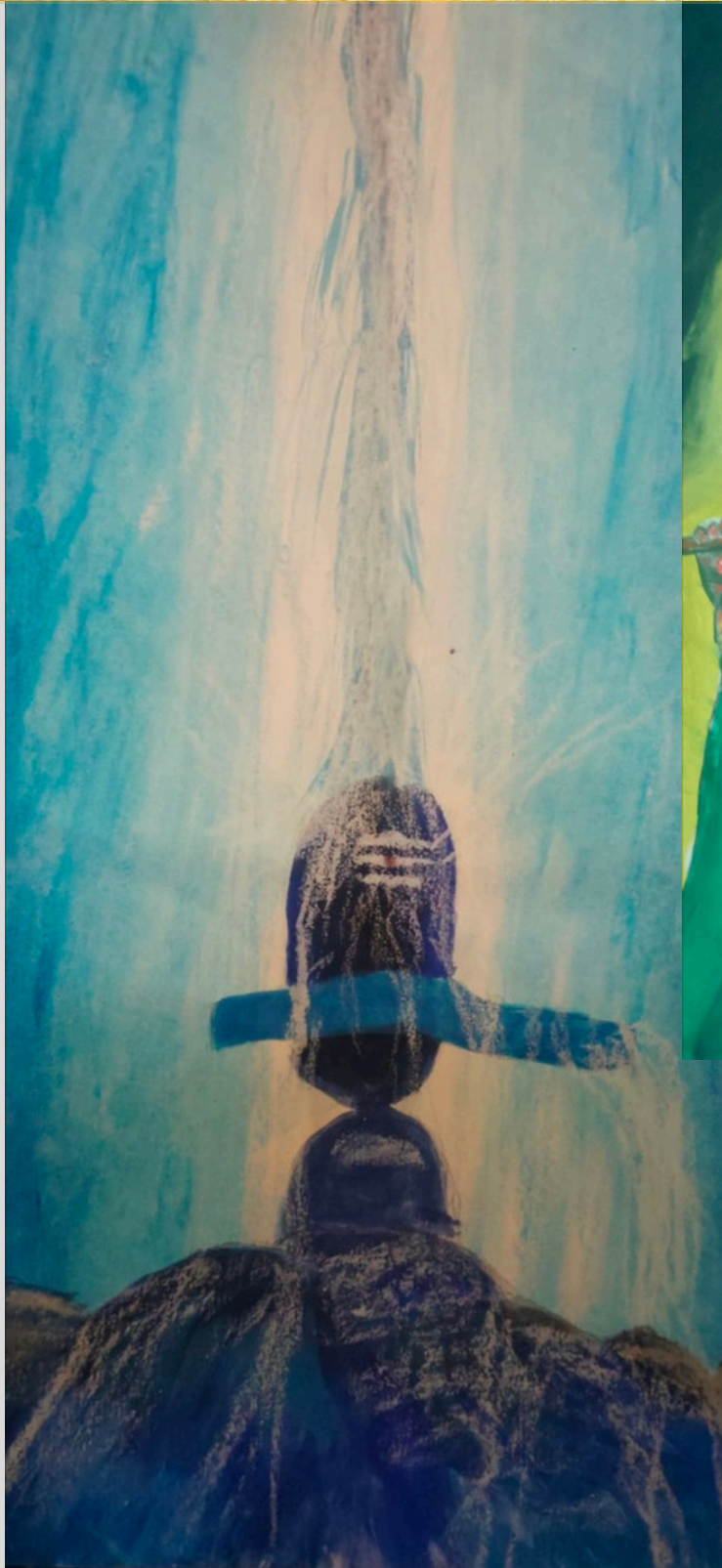
Living at Toyota City, Aichi Ken with my companion and 2 sweet daughters.

विश्व सुबह अलार्म से जागता है, भारत प्रार्थना से।
विश्व नक्शों में दिखाई देता है, भारत हृदय में धड़कता है।
भारत केवल एक भूभाग नहीं है।
यह ऋषियों की तपस्थली है।
यह वेदों की वाणी है।
यह उपनिषदों की अनुभूति है।
यह संतों की करुणा है।

विश्व जन्मदिन कैलेंडर से मनाता है।
भारत जन्मतिथि का स्मरण पंचांग से करता है।
विश्व समय को घड़ी में देखता है।
भारत समय को सूर्य, चन्द्र और नक्षत्रों में पढ़ सकते हैं।
विश्व नदी में जल देखता है।
भारत नदी में माँ का स्वरूप देखता है।
विश्व पर्वत को प्रकृति मानता है।
भारत पर्वत में देवत्व का अनुभव करता है।
विश्व वृक्ष की छाया खोजता है।
भारत वृक्ष में जीवन का दर्शन करता है।
विश्व मंदिर जाता है।

भारत ईश्वर को अपने भीतर खोजता है।
विश्व सफलता की ओर चलता है।
भारत सत्य, कर्म और धर्म से ज्ञान की ओर।
विश्व पूछता है— "तुम्हारे पास क्या है?"
भारत पूछता है— "तुम्हारे भीतर क्या है?"
विश्व जीवन जीता है।
भारत जीवन को साधता है।
और शायद यही कारण है— कि भारत केवल एक देश नहीं,
एक दृष्टि है। एक संस्कृति है।
एक चेतना है। एक सनातन यात्रा है—
जो मनुष्य को स्वयं से, और स्वयं को परमात्मा से जोड़ती है।
मेरा भारत महान है।

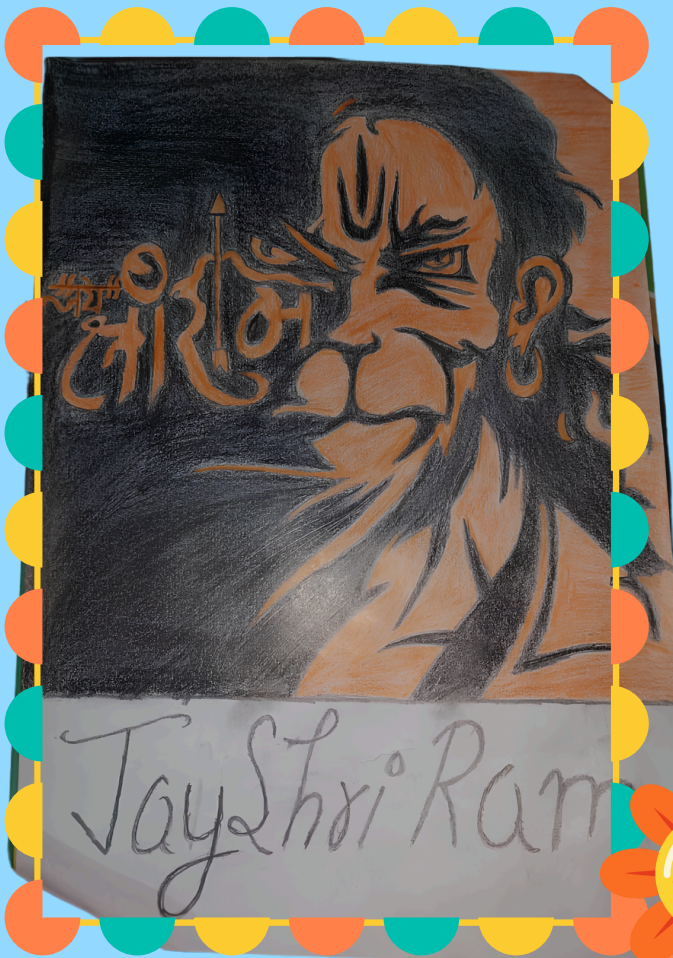
जय जगन्नाथ। जय भारत।



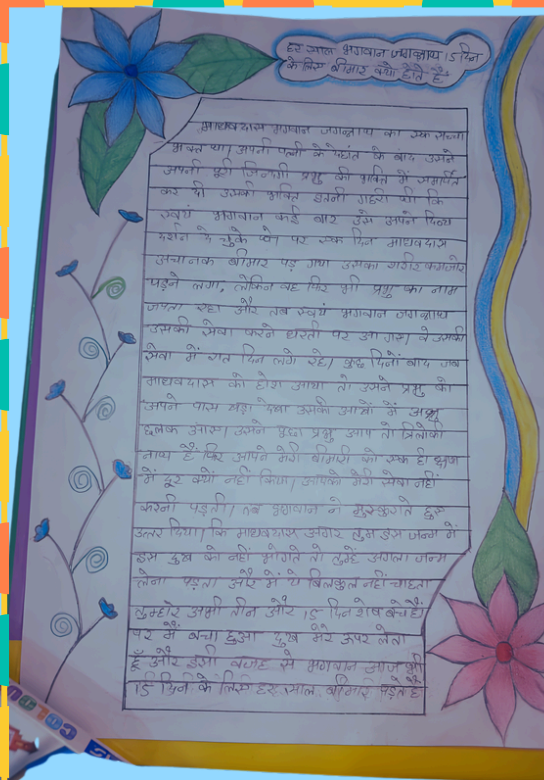
Paintings by
Manvi Chaudhary
Uttar Pradesh



**Prince Chaudhary
(Uttar Pradesh)**



by Dev Pawar
(Haryana)





Sarayyu Kato, Grade 2

जय
श्रीराम



Hanuman



Deepanshi Pateriya (Age - 5 Years) , Nagoya

THE CHARIOT SPEAKS

Evaan Maharana
Grade-10, Australia

For months I have stood still, made of wood and was just any warehouse scrape stored for months, until.....

Thousands of hands reached for me, and I came alive....

On the night of July 15th the cold breeze rubbed past my wood structures. They told me that I was finally fully built, but I felt a deep hollow ache in my chest. People came and went past me, not even a soul looked at me. Time sighed and each passing minute was choking, but somehow those wooden structures held all that emptiness together to somehow make it alive. Or maybe I could never be alive because I had nothing other than these wooden sticks.

The shutter slowly rolled up like a red curtain, revealing nothing but warehouse garbage. The cold breeze softly touched my unalive and grim soul. The birds chirped mellifluous tunes and the flowers blossomed. Soft petals of the holy lotus fell on top of me. It was like that useless wooden scrape was welcomed by someone..... I wanted to complete this sentence but in that bright colour landscape a dark soul was lost. For once I felt like all the positivity landed on my wooden structure. It felt like some superpower blessed me with something so magic yet hidden.... Something positive bursted in my body like a flute singing harmonious tunes just like the Mighty Lord Jagannath.

It felt like I was the centre of the world like an illuminating chariot that was destined for the greatest duty, but what was that duty? And why was I the lucky one to be a chariot rather than staying trapped in a dusty warehouse. So that illumination with such bold and bright light called out for millions of devotees. But devotees of who? Devotees of Lord Jagannath!

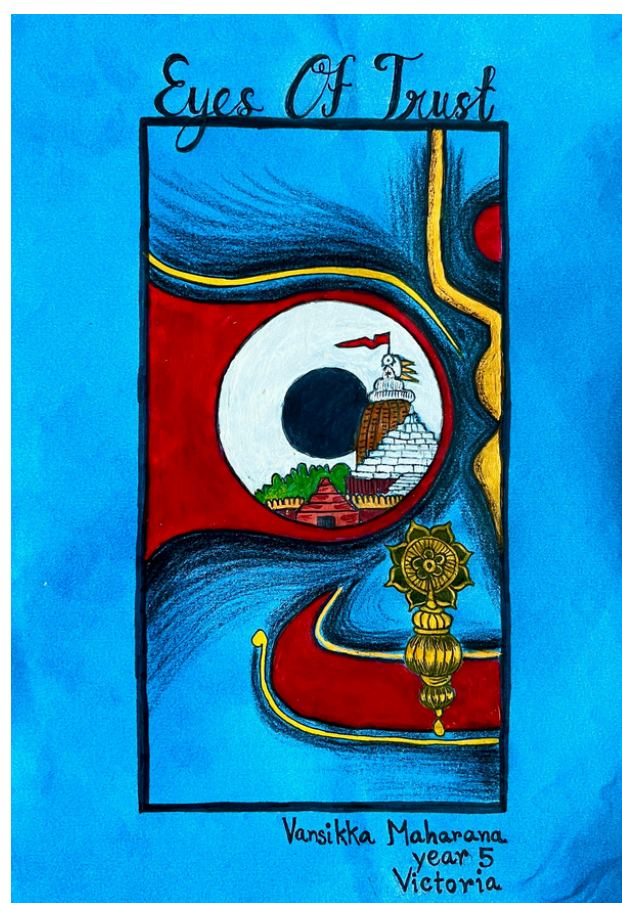
And I was yet to prove myself to my lord.

Thousands of hands reached for me, and I came alive! That same warehouse junk finally turned into something when all those innocent hands pulled the rope attached to my soul. Were all those people who I thought for this whole time only ignored me were gonna really direct me to Lord Jagannath. I kept looking for answers. Where didn't I go to search what I was destined to do with this holy chariot I had!

But often the answers you look for near you. All you have to do is just close your eyes and trust in your lord and your path will appear itself!

So I closed my eyes and I saw Jagannath right inside of me. He was stitched with all my wooden structures and I was destined to carry him.

=====



- Painting

Vansikka Maharana



PATANJALI JAPAN FOUNDATION (PJF)
Yoga for Harmony & Wellbeing

INTERNATIONAL DAY OF YOGA 2026 *is Over.*

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of life."*
— Patanjali

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0
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0
CANCELLATIONS

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Successfully Concluded 7th International Geeta Mahotsav in Japan

Rohan Agrawal
HSS Japan



The **7th International Geeta Mahotsav (IGM)** was successfully celebrated in **Japan from 19 June to 23 June 2026**, marking a significant milestone in the global journey of the **Bhagavad Gita's timeless message**. After travelling to six countries, including **Canada, the United Kingdom, and Australia**, the Mahotsav reached Japan in 2026 at the invitation of **HSS Japan**. The event represented not only the international expansion of the Mahotsav, but also the growing resonance of the Bhagavad Gita's teachings across cultures, academic communities, public institutions, and spiritual organizations worldwide. As soon as the hosting of IGM in Japan was approved by the **Government of Haryana** in late February, extensive preparations began in earnest. The organization of such a major international spiritual and cultural event in a short period was made possible

through the committed efforts of several organizations and individuals in Japan.

Key support came from **HSS Japan, ISKCON Japan, Geeta Parivar**, and the **Shri Jagannath Society**, along with the valuable participation of professors and scholars from various Japanese universities. Their collective contributions ensured that the Mahotsav would not only be a ceremonial gathering, but also a meaningful platform for dialogue, scholarship, culture, and community engagement.

A major highlight of the Mahotsav was the participation of a delegation of around **160 people from India**, who travelled to Japan under the guidance of **Geeta Manishi Pujya Swamy Gyananand Ji Maharaj** and **Swamy Gurusharnanand Ji**. Delegates from other countries, including **Spain**, also joined the celebrations, giving the event a truly international character.



The presence of spiritual leaders, scholars, community representatives, and devotees from multiple countries added both depth and diversity to the Mahotsav, reinforcing its message of universal values, harmony, and shared human wisdom.

One of the most meaningful aspects of the IGM in Japan was its strong focus on **community outreach and public engagement**. As part of these efforts, copies of the **Bhagavad Gita** were presented to **Shri Yukio Hatoyama**, former Prime Minister of Japan, and to distinguished Members of Parliament including **Mr. Yoshio Mochizuki** of Wakayama, **Mr. Yohei Onishi** of Edogawa, and **Mr. Yasutoshi Nishimura** of Akashi and Kobe. This gesture symbolized a sincere effort to place the teachings of the Bhagavad Gita before both houses of the Japanese Parliament and to introduce its universal philosophy to Japan's public leadership. It was an important step in promoting cultural understanding and strengthening the spiritual bridge between **India and Japan**.

This outreach initiative was followed by a significant **seminar on the Bhagavad Gita at the University of Tokyo**,

held under the leadership of **Pujya Swamy Gyananandji Maharaj, Swamy Gurusharnanand Ji**, and esteemed Japanese professors from various universities.

The seminar reflected the Mahotsav's unique ability to connect spirituality with academic inquiry and contemporary relevance. **Professor Kato** from the University of Tokyo delivered the welcome address and highlighted the deep academic dimensions of the Bhagavad Gita, especially its relevance in **ethical thinking and decision-making**. His remarks set the tone for a rich intellectual exchange.

The seminar featured keynote addresses by distinguished speakers including **Professor Hiroyuki Sato**, formerly associated with **Musashino University**, who translated the Bhagavad Gita into Japanese, **Dr. Amit Agrawal**, Commissioner and Secretary to the Government of Haryana, and **Professor Iwasaki** from the **University of Nagoya**. Their contributions highlighted the text's philosophical depth, literary value, and practical significance in modern life. The academic discussions demonstrated that the Bhagavad Gita is not merely a sacred text, but also a profound source of insight into duty, self-mastery, leadership, and human purpose.



Rohan Agrawal

HSS Japan

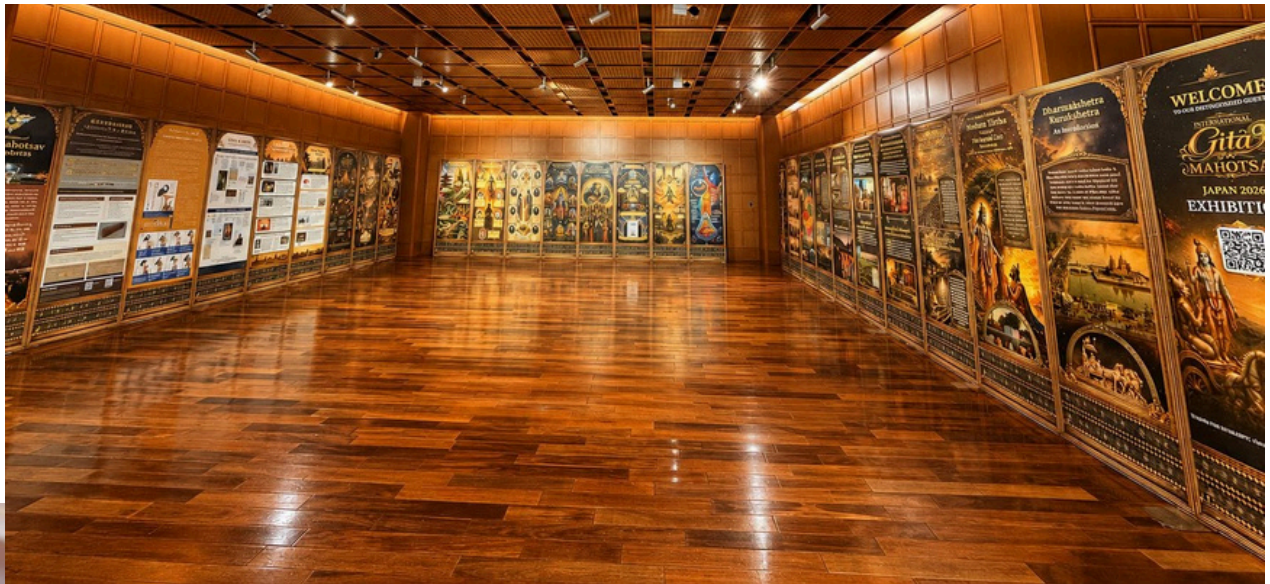
An equally attractive feature of the University of Tokyo event was the **inauguration of an exhibition on the Bhagavad Gita**. This exhibition showcased the striking similarities between the central teachings of the Gita and well-known Japanese concepts and practices such as **Kaizen** and **Ikigai**. Through carefully designed research posters, the exhibition also explored the footprints of **Indic traditions in Japan**, tracing cultural and philosophical linkages from the **Jomon era, around 5,000 years ago**, to the present day. This thoughtful presentation attracted considerable interest and created a powerful visual narrative of historical and civilizational connections between the two countries. The seminar concluded with **prize distribution for IGM quiz winners** and **cultural performances**, adding a celebratory and participative dimension to the academic program.

On **21 June**, the Mahotsav aligned beautifully with the global observance of **International Yoga Day**. The day began with Yoga Day celebrations hosted by **Yogamata Keiko Aikawa**, who has been conferred the title of **Mahamandleshwar** and has been actively spreading the message of Indian spirituality in Japan. **Swamy Gyananand Ji Maharaj** attended as the **Chief Guest** and delivered an inspiring address on the importance of **Yoga** and the teachings of the **Bhagavad Gita** in achieving inner balance, discipline, and peace.

This celebration brought together spiritual reflection and practical wellbeing, emphasizing the relevance of Indian knowledge traditions in today's world.

The Yoga Day event was followed by a **Hawan** and a grand **Shobha Yatra**, which began from **Shri Shri Radha Govind Mandir** and proceeded to **Nishi Suimon Park**, located at the confluence of the **Shinkawa** and **Arakawa rivers**. The yatra was flagged off by **Mr. Yohei Onishi**, Member of Parliament from Edogawa, and was led by **Swamy Gyananand Ji Maharaj** and **Yogamata Ji**. Conducted with energetic devotional chants, the procession moved along the picturesque banks of the Shinkawa River while fully observing local rules and public discipline. The event demonstrated how spiritual celebrations can be conducted in a way that is both vibrant and respectful of the host country's civic culture.

At the destination, participants were treated to mesmerizing performances by Japanese cultural groups, including **Taiko drumming** and **Awa Odori**, a traditional Japanese dance form. These performances, presented by groups including both **children and elders**, were appreciated by all and beautifully reflected the spirit of cultural integration that defined the Mahotsav. The Tokyo chapter of IGM concluded with the **Sandhya Aarti of the Arakawa River**, reverentially worshipped as the **"Ganga Ji of Japan."** This spiritually moving ceremony was led by **Swamy Gyananand Ji Maharaj**, **Swamy Gurusharnanand Ji**, and **Yogamata Ji**, leaving participants with a deep sense of devotion, unity, and gratitude.





Following the successful conclusion of the Tokyo events, the International Geeta Mahotsav continued in **Kobe, Kyoto, and Osaka**, extending its spiritual and cultural reach across Japan. In **Kyoto**, audiences witnessed a **Gita-inspired Kabuki performance**, an especially memorable event that brought together the wisdom of the Bhagavad Gita and the rich storytelling tradition of Japanese classical theatre. This creative presentation illustrated the adaptability of the Gita's message and its ability to find expression through local artistic traditions.

In **Osaka**, the Mahotsav featured several important engagements. These included a meeting with the **Mayor of Higashiosaka, Mr. Yoshikazu Noda**, as well as interactions with members of the **Japan India Friendship Association of the Osaka Prefectural Assembly**. These meetings reinforced the spirit of goodwill and friendship that characterized the entire Mahotsav. In addition, **Sankirtan programs** were organized by the local Indian diaspora, reflecting the active participation of the community and its enthusiasm in sharing the devotional and cultural dimensions of the event with a wider audience.

The successful celebration of the **7th International Geeta Mahotsav in Japan** stands as a remarkable example of spiritual diplomacy, community collaboration, and cultural exchange. It brought together saints, scholars, public leaders, artists, volunteers, and devotees in a shared celebration of the Bhagavad Gita's universal teachings. From Parliament outreach and university dialogue to Yoga Day observances, river aarti, processions, exhibitions, and artistic performances, the Mahotsav created a multidimensional experience that resonated deeply with participants across backgrounds. Above all, the event demonstrated that the message of the **Bhagavad Gita** continues to inspire people far beyond geographical and cultural boundaries. The Japan edition of IGM strengthened the bonds between **India and Japan**, opened new avenues for academic and cultural engagement, and reaffirmed the timeless relevance of the Gita in promoting duty, harmony, wisdom, and inner transformation. The successful conclusion of the Mahotsav in Japan will be remembered as a proud and meaningful chapter in the growing global journey of the **International Geeta Mahotsav**.



Navagraha Pratishtapana Anniversary celebration at Shri Ram Mandir Bando

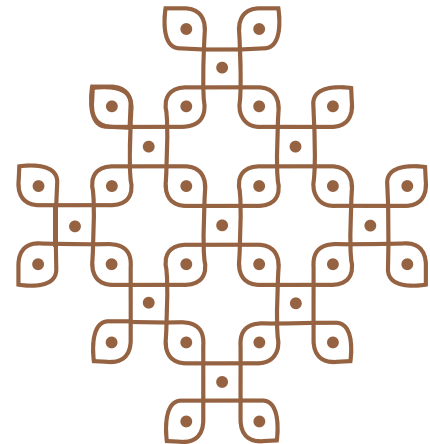
Author - Chaithanya Kulkarni



The first anniversary of the Navagraha Pratishtapana at Shri Ram Mandir Bando was celebrated in May this year with devotion, enthusiasm and strong community participation.

The Navagrahas are the nine celestial deities that deeply impact our life on Earth. Recognizing their spiritual importance and growing reverence in Japan, the Navagrahas were consecrated at the temple last year. This was done in accordance with Agama and Vedic traditions under the guidance of priests invited from India. The initiative was made possible through the collective efforts of devotees and volunteers in Japan and India.

To commemorate the completion of one year, a special Navagraha Pooja and Havan were conducted at the temple. Devotees from various parts of Japan gathered to participate in the rituals and seek blessings for the well-being of their families and society. The chanting of Vedic mantras and the sacred Havan symbolized a spiritual atmosphere.



More than 350 devotees attended the celebrations. The event brought together people from different Indian states, languages and cultural backgrounds. Members of the local Japanese community also joined the divine pooja celebrations to witness the rituals. The Havan was completed with a grand Poorna Ahuti.

A key highlight of the event was a special Maha Prasad prepared and served by volunteers. Many contributions were received towards the Maha Prasad (Anna Daana) and Pooja Items. This was warmly appreciated by all the devotees.

Behind the scenes, there were innumerable contributions in terms of time, resources, and financial support that made the Havan possible. We gratefully acknowledge these contributions, which helped create this unique experience for the well-being of devotees and the wider community.

The celebration is a good point to see how Indian cultural and spiritual traditions can continue to co-exist in Japan, bringing communities together while preserving values for future.

Om Namah Suryaya Chandraya Mangalaya
Budhaya Cha

Guru Shukra Shanibhyashcha Rahave Ketave
Namah

Sarve Janah Sukhino Bhavantu





Universal Brotherhood: Blending Puri's Inclusivity with Chhatrapati Shivaji Maharaj's Vision

The Confluence of Bhakti and Shakti

The global landscape of the 21st century is marked by profound contradictions. While technology has physically connected the far corners of the earth, ideological, social, and cultural fragmentations continue to divide humanity. In an era searching for sustainable models of peaceful coexistence, the ancient ethos of India offers timeless answers. This ethos is beautifully encapsulated in two distinct yet deeply intertwined chapters of Indian history and spirituality: the Jagannath Chetana (consciousness) of Puri and the Hindavi Swarajya (righteous self-rule) of Chhatrapati Shivaji Maharaj. At first glance, the sacred coastal town of Puri in the east and the rugged hill forts of Maharashtra in the west might seem worlds apart. One represents the pinnacle of spiritual devotion (Bhakti), while the other embodies the zenith of righteous, protective power (Shakti).

To understand universal brotherhood, one must look at the unique spiritual democracy of Jagannath Puri. For centuries, Puri has stood as a sanctuary where the rigid hierarchies of society completely dissolve.

Jagannath Chetana – The Divine Blueprint of Equality

To understand universal brotherhood, one must look at the unique spiritual democracy of Jagannath Puri. For centuries, Puri has stood as a sanctuary where the rigid hierarchies of society completely dissolve.

Lord Jagannath, the Lord of the Universe, does not belong to a single sect, caste, or elite class. He is Patita Pavana—the purifier of the fallen and the champion of the marginalized.

Hindavi Swarajya – The Practical Manifestation of Inclusivity

Shivaji Maharaj translated these values into governance through meritocracy, justice, religious harmony, protection of all communities, and ethical leadership. His Swarajya demonstrated that universal brotherhood can be implemented in society through compassionate administration.

The Modern Synthesis – A Message for the Global Diaspora

The combined message of Puri's Bhakti and Shivaji's Shakti inspires servant leadership, cultural pride without arrogance, and social equity as the foundation of a strong society.

A Global Call to Action As we reflect on these twin legacies, let us spread an authentic, vibrant and inclusive Indian culture across the globe. Universal brotherhood is not merely an ideal but a living tradition. By blending these visions, we can offer the world spiritual oneness together with the foundation of a just society. Jai Jagannath! Jai Bhavani, Jai Shivaji!

The Inward Pilgrimage

Discovering the Supreme Being Within

Reflections from the Upanishads, Bhagavad Gita, Ramcharitmanas, Swarved and the Jagannath Tradition

Subhash Chandra, Vihangam
Yog Singapore



Every human being is searching.

Some search for success. Some search for happiness. Some search for peace. Some search for love, recognition or security. Some travel from one country to another in search of better opportunities. Some spend their whole life trying to become known, respected and remembered. And some, with folded hands and a humble heart, search for God (Supreme Being).

At the surface, these searches look different. But if we go a little deeper, we will see that behind all of them there is one common longing. The human heart is looking for something complete, something permanent, something that does not fade away after a few days. We may call it peace, fulfilment, bliss, truth or God. In the language of Indian philosophy, it is the search for the Supreme Being.

This search is as old as humanity itself. It has inspired rishis to meditate in forests, saints to sing the name of the Lord, philosophers to ask deep questions, and devotees to walk long distances to sacred places. Temples, pilgrimages, scriptures, prayers, rituals and festivals are all expressions of this deep inner search.

When we stand before Lord Jagannath, we stand before the One who is lovingly called Jagat-Natha, the Lord of the Universe. He is not merely the Lord of one temple, one region or one community. He is the Lord of all beings, all worlds and all hearts. He belongs to the whole creation because He is the source, support and inner ruler of the universe itself.

But here a simple question arises.

If Lord Jagannath is the Lord of the entire universe, is He not also the Lord of my own existence? If He pervades everything, can He be absent from my own heart? If He is the life of all life, can He be away from the soul that is longing for Him?

The sages of India answered this thousands of years ago. The Isha Upanishad opens with a powerful declaration:

ईशावास्य मदं सर्वं यत्कञ्च
जगत्यांजगत्।

(Īśāvāsyamidam sarvaṁ yatkiñcha jagatyāṁ jagat)

Everything that exists in this moving universe is pervaded by Supreme Being.

This mantra does not say that Supreme Being is present only in heaven. It does not say that He can be found only in temples. It does not even say that He belongs only to those who follow a particular path. It says that everything is pervaded by the Divine Presence. If this is true, then the most important place to search for Him is not somewhere far away, but within us.

Yet that is the one place we rarely look.

Imagine a man searching for his spectacles. He checks every room, opens every drawer and asks everyone in the house to help him. After some time, someone smiles and says, "Your spectacles are already on your head." The spectacles were never lost. Only the direction of the search was wrong.

Our search for the Supreme is often like that.

We search outside because our senses are naturally outward moving. Our eyes look outside. Our ears listen outside. Our tongue seeks taste outside. Our skin feels touch outside. Our mind runs behind people, events, memories, ambitions and worries. From childhood we are trained to understand the outer world. We learn science, mathematics, history, technology and many other subjects. We know so much about the world, but how much do we know about the one who is experiencing the world?

The Kathopanishad explains this condition beautifully:

परा ज्य खा न व्यतृणत् स्वयूः तस्मात् पराङ् पश्य त नान्तरात्मन्।

(Parāñchi khāni vyatṛṇat svayambhūḥ tasmāt parāṅ paśyati nāntarātman)

The Creator made the senses outward going; therefore, human beings look outside and not towards the inner Self.

This single verse explains a great part of human life. We are not bad people because we look outside. This is the ordinary movement of the senses. But if we only look outside, we miss the deepest reality of our own being.

There is a famous example of the musk deer. It smells a wonderful fragrance and begins running through the forest to find its source. It climbs hills, crosses streams and searches everywhere. It never realizes that the fragrance is coming from its own navel. The object of its search is within itself.

Human life is very similar. We search for peace in possessions. We search for happiness in achievements. We search for security in relationships. We search for fulfilment in recognition. These things are not wrong. Family, work, society, wealth and success all have their proper place. Indian philosophy does not ask us to reject the world. It only reminds us that temporary things cannot give permanent satisfaction. The soul longs for the Infinite, and only the Infinite can satisfy that longing.

The Indian scriptures reveal that the deepest essence of the soul is connected with the Supreme Being. The wave belongs to the ocean. The ray belongs to the sun. The soul belongs to the Supreme Soul.

If the Supreme Being is within, then why do we not experience Him? Why do we still feel restless, incomplete and separate? The answer is simple but very deep. We are trying to know Him through instruments that cannot reach Him.

A beautiful line from the evening āraṭi says:

A beautiful line from the evening āratī says:

तुम हो एक अगोचर, सबके प्राणपति । किस विधि मिलूँ दयामय, तुमको मैं कुमति ॥

(Tuma ho eka agochar, sabake prāṇapati. Kisa vidhi milūṁ dayāmaya, tumako maim kumati.)
O Supreme Being, You are Agochar – beyond the reach of the senses. You are the Lord of all life. In my ignorance, how shall I realize You?

The word Agochar (अगोचर) is very important. Gochar (गोचर) means that which comes within the range of the senses. Agochar means that which does not come within the range of the senses. The Supreme Being cannot be seen as an ordinary object, touched as a physical thing, or captured in words. He is not one object among other objects. He is the source of all objects, all life and all consciousness.

Can our eyes see love? Can our hands touch peace? Can our tongue taste compassion? Can our ears hear wisdom as a physical sound? Yet we know that love, peace, compassion and wisdom are real. If the senses cannot fully grasp even these subtle realities, how can they grasp the Supreme Consciousness from which everything arises?

The Taittiriya Upanishad says:

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह॥

(Yato vācho nivartante aprāpya manasā saha)

Words return from Him, along with the mind, unable to reach Him.

This is not a defeat of spirituality. It is a clear understanding of the limitation of the mind. The mind is useful in daily life. It helps us think, plan, compare and understand. But the Infinite cannot be fully held within a finite thought. The ocean cannot be poured into a cup.

The Kenopanishad goes even deeper:

यन्मनसा न मनुते येनाहुर्मनो मतम्।

(Yan manasā na manute yenāhur mano matam)

That which the mind cannot think, but because of which the mind itself is able to think.

The Supreme Being is not simply an idea in the mind. He is the source by which the mind receives the power to think. A torch cannot illuminate the battery from which its own light is coming. In the same way, the mind cannot fully objectify the One from whom it receives its own consciousness.

Goswami Tulsidas expresses the same truth in the Ramcharitmanas:

राम सरूप तुम्हार बचन अगोचर बुद्धि पर। अबिगत अकथ अपार नेति नेति नित निगम कह॥

(Rām sarūpa tumhāra bachana agochar buddhi par. Abigata akatha apāra neti neti nita nigam kah.)

O Lord Rama, Your true form is beyond speech and beyond intellect. You are unmanifest, indescribable and infinite. The Vedas continuously describe You by saying, Neti, Neti — not this, not this.

How beautiful it is that the Upanishads and the Ramcharitmanas speak in one voice. The Upanishads say that words and mind return without reaching Him. Tulsidas says that the Lord is beyond speech and intellect. The Vedas finally say Neti, Neti, not because they know nothing, but because every description is too small for the Infinite.

At this point someone may ask, if the senses cannot know Him, if speech cannot describe Him and if the mind cannot grasp Him, then is the Supreme impossible to know?

Indian philosophy answers: NO. He cannot be known as an external object, but He can be realized. This is the difference between information and experience.

One may read many books about honey, but sweetness is known only by tasting. One may study music theory, but the joy of music is known only by listening. One may read about swimming, but swimming is learned only by entering the water. Similarly, one may read scriptures, listen to discourses and discuss philosophy, but Supreme is realized only through direct spiritual experience.

Who realizes Him? Not the eyes. Not the tongue. Not the ears. Not the restless mind. **The soul realizes Him.**

The soul is the conscious principle within us. The body changes, the mind changes, thoughts change and emotions change. But there is a silent witness within us that experiences all change. That witness is closer to our real identity than the body and the mind.

The Bhagavad Gita says:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति॥

(Ishvaraḥ sarva-bhūtānāṃ hṛddeshe Arjuna tiṣṭhati)

O Arjuna, the Lord dwells in the heart of every being.

Again, Lord Krishna says:

सर्वस्य चाहं हृदि सन्निविष्टः॥

(Sarvasya chāham hṛdi sannivishṭah)

I am seated in the heart of all.

If the Lord is already seated in the heart, then the real question is not where Supreme Being is. The real question is why we are unable to experience Him. The Sun may be shining, but if clouds cover the sky, we cannot see it clearly. The Sun has not become weak. Our vision has become obstructed.

In the same way, ignorance, ego, pride, anger, greed, attachment and restlessness cover our inner vision. The Supreme being is not diminished. Our awareness is clouded.

That is why Tulsidas gives very practical teaching:

निर्मल मन जन सो मोहि पावा। मोहि कपट छल छिद्र न भावा॥

(Nirmal mann jana so mohi pāvā. Mohi kapaṭa chhala chhidra na bhāvā.)

Only the one with a pure heart attains Me. Deceit, hypocrisy and inner crookedness do not please Me.

How simple and powerful this is. He does not say that we must travel farther. He says that we must become purer. The distance between the soul and the Supreme Soul is not geographical. It is spiritual. The path is not measured in kilometres. It is measured in purity, awareness and surrender.

The Swarved – encyclopedia of spirituality – also directs the seeker inward. Its message is not merely to discuss spirituality, but to turn the direction of consciousness. When the awareness, or surati (consciousness of the soul), turns within under true spiritual discipline and the guidance of a realized Master, the soul begins to awaken to the divine presence.

In the spirit of its teaching, Swarved expresses the idea in this way:

बाहर खोजत जग फिरा, भीतर रहा प्रकाश । सुरति भीतर जो मुड़ी, मिट गया सब त्रास॥

(Bāhar khojat jag phirā, bhītar rahā prakāś. Surati bhītar jo muḍai, miṭa gayā sab trāsa)

The world kept searching outside while the Divine Light remained within. When surati – consciousness of the soul turned inward, fear and confusion began to disappear.

This is not a rejection of temple worship. Temples are sacred. They preserve devotion, culture and community. They remind us that life is not only about earning, eating, competing and worrying. When we stand before Lord Jagannath, we become humble. Rich and poor, young and old, scholar and simple devotee all stand before the same Lord with folded hands.

But Indian philosophy gently takes us one step further. Every temple outside reminds us of the temple within. The outer temple inspires us; the inner temple transforms us.

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When we ring the temple bell, it is also a call to awaken our sleeping consciousness. When we light a lamp before the deity, we pray that the lamp of wisdom may be lit within. When we offer flowers, perhaps the finest flower we can offer is our ego. When we bow our head, we surrender our false identity before the Supreme Being.

Lord Jagannath is the Lord of the Universe, but the universe is not only outside. There is also an inner universe: thoughts, emotions, hopes, fears, memories and desires. Behind this changing inner universe stands the silent soul. The Lord who governs the outer universe also resides within this inner universe.

The role of the Guru is therefore very important in Indian spirituality. The Mundaka Upanishad says:

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्।

(Tadvijñānārthaṃ sa gurumevābhigacchet)

To realize that Supreme Truth, one should approach a realized Guru.

A true Guru does not create God within us. God is already present. The Guru helps remove ignorance and points the seeker towards direct experience. He is like a lamp in a dark room. The lamp does not create objects in the room; it simply helps us see what was already there.

Today we live in an age of information. Scriptures are available on mobile phones. Discourses are available on the internet. We can collect knowledge very quickly. But spiritual life is not completed by collecting information. It matures through practice, purity and inner experience.

The Gita says the Supreme Being dwells in every heart. The Ramcharitmanas says Supreme Being is beyond speech and intellect. The āraṭi sings that He is Agochar, the Lord of all life. The Swarved guides the seeker to turn consciousness inward. These are not different messages. They are different lamps illuminating one truth.

The Supreme Being is within. But He is not realized by the senses, speech or mind. He is realized by the awakened soul.

This is the real pilgrimage.

A person may travel to many holy places and still remain outward if the mind never turns within. Another person may sit quietly with a pure heart and begin to experience the presence of the Supreme Being. The greatest pilgrimage does not begin with feet. It begins with the direction of consciousness.

Perhaps the greatest irony of human life is not that we fail to find Supreme Being. The deeper irony is that we spend our entire life searching for Him where He never promised to be found. The Lord of the Universe is worshipped in magnificent temples, and rightly so. Temples keep our faith alive. They bring communities together. They connect generations with Sanātana Dharma.

But the same Supreme Being also waits silently in the temple of every human heart.

The day our search changes direction – from outside to within – that day the real pilgrimage begins. That day, the scriptures cease to be only beautiful quotations. They become living experience. That day, the seeker discovers that the Supreme Being was never far away.

He was patiently waiting in the silent sanctuary of our own soul.

The Inward Pilgrimage | Jagannath Temple Japan Souvenir

A Celebration Beyond Borders



By Kalyan S Rathore

There are moments that remind us that humanity is far greater than the boundaries we create. Witnessing the Shree Jagannath Rath Yatra being celebrated in Japan is one such moment. It is deeply heartwarming to see a culture, geographically distant yet spiritually connected, embrace an Indian tradition with such sincerity, respect, and joy.

Lord Jagannath has always symbolized inclusiveness. His chariot moves not for a select few, but for everyone. In that spirit, it is inspiring to see people from different cultural backgrounds come together in devotion. It reaffirms a simple yet profound truth: devotion knows no regional, geographical, or religious boundaries. It is a universal language that speaks directly to the human heart.

My heartfelt congratulations go to the Indian community in Japan, whose dedication and vision have made this celebration possible. Equally, I extend my deepest respect and gratitude to the Japanese people who have so wholeheartedly supported, participated in, and embraced this sacred tradition. This is more than a festival. It is a beautiful demonstration of human bonding, cultural exchange, and mutual respect, proving that our shared values are always stronger than our differences.

As a sculptor, I have spent over two decades exploring the intersection of art, nature, geometry, and spirituality. My work seeks to reveal the hidden order that connects all forms of life, drawing inspiration from the patterns found in nature and the timeless wisdom embodied in our cultural heritage. Among the many subjects I have been privileged to create, Lord Jagannath holds a special place. His form is deceptively simple yet profoundly symbolic, reminding us that divinity is not defined by perfection of appearance, but by the boundless love and acceptance it represents.

Art, much like devotion, transcends language and nationality. A sculpture may be created in India, admired in Japan, and understood by anyone willing to feel rather than merely observe. In that sense, both art and faith become bridges between people, carrying ideas, emotions, and values across continents.

May the wheels of Lord Jagannath's chariot continue to roll across the world, bringing people closer to one another, inspiring compassion, harmony, and the celebration of our shared humanity. My sincere compliments to everyone who has contributed to making this remarkable journey possible. May this tradition continue to flourish for generations to come.

Jai Jagannath

ସୁରମା ପାଢ଼ୀ

ବାଚସ୍ପତି

ଓଡ଼ିଶା ବିଧାନସଭା



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ବାର୍ତ୍ତା

ଜାପାନରେ ବାର୍ଷିକ ରଥଯାତ୍ରାର ପବିତ୍ର ଅବସରରେ, ସମସ୍ତ ଜଗନ୍ନାଥ ସଂସ୍କୃତିପ୍ରେମୀ ଭାରତୀୟ ପ୍ରବାସୀ ଏବଂ ଆମର ଜାପାନୀ ବନ୍ଧୁମାନଙ୍କୁ ମୋର ହାର୍ଦ୍ଦିକ ଶୁଭେଚ୍ଛା ଏବଂ ଅଭିନନ୍ଦନ ।

ଜାପାନ ମାଟିରେ ପ୍ରଭୁ ଜଗନ୍ନାଥଙ୍କ ରଥଯାତ୍ରା ମହୋତ୍ସବ ପାଳନ ସାଂସ୍କୃତିକ ଆଦାନପ୍ରଦାନ, ଭାଇଚାରା ଏବଂ ଆଧ୍ୟାତ୍ମିକ ଶକ୍ତିର ଏକ ସୁନ୍ଦର ସମନ୍ବୟ । ଜାପାନରେ ଓଡ଼ିଆ ସମ୍ପ୍ରଦାୟ ଭଳି ସଂଗଠନ ଦ୍ଵାରା ଦଶନ୍ଧି ଧରି ସମର୍ପିତ ପ୍ରାୟାସ ଯୋଗୁଁ ଏହି ଉତ୍ସବ ଏକ ଚିରସ୍ଥାୟୀ ପରମ୍ପରାରେ ପରିଣତ ହୋଇଛି ।

ସମାବେଶ, କରୁଣା ଏବଂ ଏକତା ଉପରେ କେନ୍ଦ୍ରିତ ପ୍ରଭୁ ଶ୍ରୀଜଗନ୍ନାଥ ଚେତନା ଆଜିର ବିଶ୍ଵରେ ଗଭୀର ଭାବରେ ପ୍ରତିଧ୍ଵନିତ ହେଉଛି । ଜାପାନର ରାସ୍ତା ଉପରେ ରଥଗୁଡ଼ିକ ଗଡ଼ିବା ସହିତ, ଏହି କାର୍ଯ୍ୟକ୍ରମ କେବଳ ବିଦେଶୀ ମାଟିରେ ଆମର ସମୃଦ୍ଧ ଐତିହ୍ୟକୁ ସଂରକ୍ଷଣ କରୁ ନାହିଁ ବରଂ ଭାରତ ଏବଂ ଜାପାନ ମଧ୍ୟରେ ବନ୍ଧୁତା ଏବଂ ପାରସ୍ପରିକ ସମ୍ମାନର ସ୍ଥାୟୀ ବନ୍ଧନକୁ ମଧ୍ୟ ମଜବୁତ କରୁଛି ।

ପ୍ରଭୁ ଜଗନ୍ନାଥ, ପ୍ରଭୁ ବଳଭଦ୍ର ଏବଂ ଦେବୀ ସୁଭଦ୍ରାଙ୍କ ଦିବ୍ୟ ଆଶୀର୍ବାଦ ସମସ୍ତଙ୍କୁ ଶାନ୍ତି, ଆନନ୍ଦ, ସମୃଦ୍ଧି ଏବଂ ଉତ୍ତମ ସ୍ଵାସ୍ଥ୍ୟ ପ୍ରଦାନ କରୁ ।

ଜୟ ଜଗନ୍ନାଥ!

ସୁରମା ପାଢ଼ୀ
(ସୁରମା ପାଢ଼ୀ)



ଶ୍ରୀକ୍ଷେତ୍ର ର ଚାରି ଆଶ୍ରମ

ଶ୍ରୀକ୍ଷେତ୍ର ରେ ରହିଛି ଚାରି ରକ୍ଷିତ ଆଶ୍ରମ। ଶ୍ରୀମନ୍ଦିର ନୀତିକାନ୍ତି ସହ ଏହି ଆଶ୍ରମ ଗୁଡ଼ିକ ଅଙ୍ଗାଙ୍ଗୀ ଭାବେ ଜଡ଼ିତ। ଶ୍ରୀମନ୍ଦିର ସିଂହଦ୍ୱାର ସମ୍ମୁଖରେ ଥିବା ଦୋଳମଣ୍ଡପ ସାହି ଜନ୍ମ ମୁଣ୍ଡିଆ ଛକରେ ରହିଛି ଅଙ୍ଗିରା ଆଶ୍ରମ। ମହର୍ଷି ଅଙ୍ଗିରା ଙ୍କ ନାମାନୁସାରେ ଏହି ଆଶ୍ରମ ର ନାମକରଣ ହେଇଛି। ପ୍ରାଚୀନ ବଟବୃକ୍ଷ ମୂଳେ ପ୍ରଭୁ ଶ୍ରୀଜଗନ୍ନାଥ ଏଠାରେ ପୂଜା ପାଉଛନ୍ତି। ବଡ଼ଛତା ମଠ ତତ୍ତ୍ୱାବଧାନରେ ରହିଛି ଏହି ଆଶ୍ରମ। କିଛି ଗବେଷକଙ୍କ ମତରେ ଅଙ୍ଗିରା ଗୋଷ୍ଠୀର ଉପାସକ ମାନେ ସେଠାରେ ଥିବା ବୃକ୍ଷ କୋରଡ଼ ରୁ ଅଗ୍ନି ଙ୍କୁ ଆବିଷ୍କାର କରିଥିଲେ।

ଶ୍ରୀଜଗନ୍ନାଥ ମନ୍ଦିର ଠାରୁ ସ୍ୱର୍ଗ ଦ୍ୱାର ଯିବା ରାସ୍ତାର ଶ୍ୱେତଗଙ୍ଗା ତୀର୍ଥ ପୁଷ୍କରିଣୀ ନିକଟରେ ଭୃଗୁ ଆଶ୍ରମ ଅବସ୍ଥିତ। ସେଠାରେ ଭୃଗୁ ରକ୍ଷି ଅବସ୍ଥାନ କରୁଥିଲେ। ସେ ବରୁଣ ଙ୍କ ପୁତ୍ର। ଏହି ଆଶ୍ରମରେ ଉଗ୍ରସେନ ପୂଜା ପାଉଛନ୍ତି। ଉଗ୍ରସେନ ଙ୍କ ଦକ୍ଷିଣ ହସ୍ତରେ ଚକ୍ର, ତଳ ହସ୍ତରେ ଖଡ୍ଗ, ଉପର ବାମ ହସ୍ତରେ ଶଙ୍ଖ ଓ ତଳ ହସ୍ତରେ ଗଦା ଧାରଣ କରିଛନ୍ତି।



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ଶ୍ରୀମନ୍ଦିର ଦକ୍ଷିଣ ପଶ୍ଚିମ କୋଣ ହରଚଣ୍ଡୀ ସାହି ରେ ରହିଛି ପଣ୍ଡୁ ଆଶ୍ରମ। ଏହାକୁ କଣ୍ଡୁ ଆଶ୍ରମ ମଧ୍ୟ କୁହାଯାଏ। ନିକୁମ୍ଭିଳା ବଟ ମୂଳରେ କଣ୍ଡୁ ରକ୍ଷି ତପସ୍ୟା କରୁଥିଲେ । ଏହି ଆଶ୍ରମରେ ପାଣ୍ଡୁ ନୃସିଂହ ଙ୍କୁ ପୂଜା କରାଯାଉଛି। ନୃସିଂହ ମୂର୍ତ୍ତି ଅଷ୍ଟଭୁଜା। ପାଣ୍ଡୁ ପୁଣ୍ଡିମା ପୂର୍ବ ଦିନ ଶ୍ରୀମନ୍ଦିର ଦକ୍ଷିଣ ଘରୁ ପାଣ୍ଡୁ ନୃସିଂହ ବାହାରି ଚାରି ଆଶ୍ରମ ବିଜେ କରନ୍ତି। ଏହି ଆଶ୍ରମ ନିକଟରେ ଶ୍ରୀକ୍ଷେତ୍ରର ପ୍ରସିଦ୍ଧ ଶୈବପୀଠ ଯମେଶ୍ୱର ମନ୍ଦିର ରହିଛି।

ଶ୍ରୀମନ୍ଦିର ଉତ୍ତର ଦ୍ୱାର ସମ୍ମୁଖରେ ମାର୍କଣ୍ଡେଶ୍ୱର ସାହିର ମାର୍କଣ୍ଡେୟ ତୀର୍ଥ ପୁଷ୍କରିଣୀ ପରିସରରେ ରହିଛି ମାର୍କଣ୍ଡେୟ ଆଶ୍ରମ। ମାର୍କଣ୍ଡେୟ ରକ୍ଷି ଙ୍କ ନାମାନୁସାରେ ମାର୍କଣ୍ଡେୟ ତୀର୍ଥ ପୁଷ୍କରିଣୀ, ମାର୍କଣ୍ଡେଶ୍ୱର ସାହି ଓ ମାର୍କଣ୍ଡେଶ୍ୱର ମହାଦେବ ଙ୍କ ନାମକରଣ କରାଯାଇଛି।

ନିତ୍ୟଯୁକ୍ତ ଭକ୍ତ

(ଶ୍ରୀମଦ୍ ଭଗବଦ୍ ଗୀତା ୯ -୨୨ ସାଧକ ସଂଜୀବନୀ ଟୀକାର
ସରଳୀକରଣ ପଦ୍ୟରୂପେ)

ଅନନ୍ୟାଶ୍ଚିନ୍ତୟନ୍ତୋ ମାଂ ଯେ ଜନାଃ ପର୍ଯ୍ୟୁପାସତେ ।ତେଷାଂ
ନିତ୍ୟାଭିଯୁକ୍ତାନାଂ ଯୋଗକ୍ଷେମଂ ବହାମ୍ୟହମ୍ ॥

ଅର୍ଥ—ଯେଉଁ ଭକ୍ତମାନେ ଅନ୍ୟ କୌଣସି ଆଶା କିମ୍ବା ଆଶ୍ରୟ ନ ରଖି,
ସଦା ମୋତେ ସ୍ମରଣ କରନ୍ତି ଏବଂ ଏକାଗ୍ର ଭାବରେ ମୋର ଉପାସନା
କରନ୍ତି, ସେମାନଙ୍କର ଯୋଗ (ଯାହାର ଅଭାବ ଅଛି ତାହା
ଯୋଗାଇବା) ଏବଂ କ୍ଷେମ (ଯାହା ଅଛି ତାହାର ରକ୍ଷା କରିବା)ର ଭାର
ମୁଁ ନିଜେ ବହନ କରେ।



ବିଳାସିନୀ ସାମଲ
ଅବସରପ୍ରାପ୍ତ ଶିକ୍ଷୟିତ୍ରୀ

ତ୍ରିଧର୍ମର ଆଶ୍ରୟ ନିଅନ୍ତି ଯେଉଁମାନେ,
ଦେବତାମାନଙ୍କ ନିକଟରେ ସେହିମାନେ ।୧।
ପ୍ରାଥନା ଅଥବା ଯାତନା ଯେ କରିଥାନ୍ତି,
ଯେଉଁମାନେ ଭଗବାନଙ୍କ ଆଶ୍ରା ନିଅନ୍ତି ।୨।
ନିଜ ଯୋଗକ୍ଷେମ ବିଷୟରେ ସେମାନଙ୍କୁ,
ପଡ଼େନାହିଁ କେବେହେଲେ ଚିନ୍ତା କରିବାକୁ ।୩।
ଭକ୍ତ ଶ୍ଳୋକେ ସେହି ପ୍ରସଙ୍ଗରେ ଭଗବାନ,
ପୁଙ୍ଖାନୁପୁଙ୍ଖ ଭାବରେ କରନ୍ତି ବର୍ଣ୍ଣନା ।୪।
ଦେଖୁ ଶୁଣି ବୁଝି ଯାହା ସମସ୍ତ ହୁଅଇ,
ଭଗବାନଙ୍କ ସ୍ବରୂପ ସେ ସର୍ବ ଅଟଇ ।୫।
ଯାହା କିଛି କ୍ରିୟା ହୁଅଇ ପରିବର୍ତ୍ତନ,
ସେ ସମସ୍ତ ଅଟେ ପ୍ରଭୁଙ୍କର ଲୀଳାମାନ ।୬।
ଦୃଢ଼ଭାବେ ମାନି ନେଇଥାନ୍ତି ଯେ ଏହାକୁ,
ମହତ୍ତ୍ବ ଦିଅନ୍ତି ନାହିଁ ସେ ଅନ୍ୟ କାହାକୁ ।୭।

ପ୍ରଭୁଙ୍କ ଠାରେ କେବଳ ରୁହନ୍ତି ନିମଗ୍ନ,
ତେଣୁ ସେହି ଭକ୍ତ ଗଣ ଅଟନ୍ତି ଅନନ୍ୟ ।୮।
ପ୍ରଭୁଙ୍କ ଠାରେ ମହତ୍ତ୍ବ ଓ ପ୍ରିୟତ୍ବ ଥାଏ,
ଭଗବତ ଚିନ୍ତନ ବି ସ୍ବତଃ ହେଉଥାଏ ।୯।
ଭଗବାନଙ୍କ ବ୍ୟତୀତ ସେହି ମାନଙ୍କର,
ଅନ୍ୟ କୌଣସି ଭାବନା ନଥାଏ ମନର ।୧୦।
ସାଧନା ଓ ସାଧ ସବୁକିଛି ଭଗବାନ,
କେବଳ ଯାଆନ୍ତି ଭଗବାନଙ୍କ ଶରଣ ।୧୧।
ଉପାସନା କରିବା ଓ ପ୍ରାର୍ଥା କରିବା ହିଁ,
ଏକାନ୍ତ ସେମାନଙ୍କ ଦୃଢ଼ ଭାବ ଅଟଇ ।୧୨।
ପ୍ରଭୁଙ୍କ ବ୍ୟତୀତ ସବୁକିଛି ନାଶବାନ,
ତେଣୁ ସେହି ଭକ୍ତମାନେ ଅଟନ୍ତି ଅନନ୍ୟ ।୧୩।
ଅନନ୍ୟ ହୋଇ କରନ୍ତି ପ୍ରଭୁଙ୍କ ଚିନ୍ତନ,
ପ୍ରଭୁଙ୍କ ପ୍ରସନ୍ନ ଅର୍ଥେ କରିଥାନ୍ତି କର୍ମ ।୧୪।
ନିରନ୍ତର ପ୍ରଭୁଙ୍କ ଠାରେ ନିମଗ୍ନ ଥା'ନ୍ତି,
ସେହିମାନେ 'ନିତ୍ୟାଭିଯୁକ୍ତା ନାମ' ଅଟନ୍ତି ।୧୫।
ନିତ୍ୟଯୁକ୍ତ ଭକ୍ତମାନଙ୍କର ଯୋଗକ୍ଷେମ,
ବହନ କରନ୍ତି ନିଜେ ସ୍ବୟଂ ଭଗବାନ ୧୬।

ହରି ଓଁ ତତ୍ ସତ୍

ପ୍ରଣିପାତ ଘେନ ହେ ଚକାଡୋଳା

ଆଦ୍ୟ ଆଷାଢ଼ ପହିଲି ଭିଜାରେ
ଧରା ଶ୍ୟାମଳିନୀ ସାଜିଲାଣି
ଆଜିଏ ଶ୍ରୀକ୍ଷେତ୍ରେ ଶ୍ରୀଗୁଣ୍ଡିଚା ଯାତେ
ଦିଅଁମାନେ ବିଜେ ହେବେ ବୋଲି ରଥେ
ଘଣ୍ଟ ମର୍ଦ୍ଦଳ ବିଜୟ କାହାଳୀ
ପହଣ୍ଡି ବିଜୟ ବାଜିଲାଣି
ଭାବ ଭକତିରେ ହଜିଯାଇ ଭକ୍ତ, ଭକତି ଲୁହରେ ଭିଜିଲାଣି ।

ଆହାକି ସୁନ୍ଦର ସେ ପହଣ୍ଡି ଶୋଭା
ଆସୁଥାନ୍ତି ପ୍ରଭୁ ଝୁଲି ଝୁଲି
ପଡୁଥାଏ ହରିବୋଲ ହୁଳହୁଳି
ନାମ ସଂକୀର୍ତ୍ତନ ପଡୁଛି ଉଛୁଳି
ଚାତକ ପରିକି ଚାହିଁଛି ଭକତ
ପ୍ରଭୁଙ୍କୁ ରଥେ ଦେଖୁବ ବୋଲି
କାହିଁ କେତେ ଦୂରୁ ଧାଇଁ ଆସୁଛି ସେ
ସଂସାର ଜଞ୍ଜାଳ ସବୁଭୁଲି ।

ରଥରେ ପ୍ରଭୁଙ୍କୁ ଦେଖିଲି ମୁଁ ନେତ୍ରେ
ପବିତ୍ର ହୋଇଲା ତନୁ ମନ ମୋର
ଆହେ ରଥାରୁଢ଼ ଚତୁର୍ଦ୍ଧା ମୂର୍ତ୍ତି
ଘେନ ଏ ଭକତି ପ୍ରଣିପାତ
ଜଗନ୍ନାଥ ସ୍ବାମୀ ନୟନ ପଥଗାମୀ ଭବତୁମେ ।

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ପୁରୀ ଶ୍ରୀ ମନ୍ଦିରରେ ବିବିଧ ଗୁଣ୍ଡିଚା



Dr. Srinivas Acharya
Retd. Professor, Puri

ଶ୍ରୀ ଜଗନ୍ନାଥ ମହାପ୍ରଭୁଙ୍କର ଆଷାଢ଼ ଶୁକ୍ଳ ଦ୍ଵିତୀୟାରେ ପ୍ରସିଦ୍ଧ ଶ୍ରୀ ଗୁଣ୍ଡିଚା ଅନୁଷ୍ଠିତ ହୁଏ । ସମଗ୍ର ବିଶ୍ଵରେ ଏହାର ଲୋକପ୍ରିୟତା ରହିଛି । ମହାପ୍ରଭୁଙ୍କ ଦ୍ଵାଦଶ ମୁଖ୍ୟ ଯାତ୍ରା ମଧ୍ୟରେ ଏହା ସର୍ବଶ୍ରେଷ୍ଠ କିନ୍ତୁ ଶ୍ରୀଗୁଣ୍ଡିଚା ବ୍ୟତୀତ ଆହୁରି ଚାରିଟି ଗୁଣ୍ଡିଚା ରହିଛି ଯେଉଁଥିରେ ମହାପ୍ରଭୁଙ୍କ ପ୍ରତିବିମ୍ବମାନେ ବିଜେ କରି ଥାନ୍ତି ।

ଶୁକ୍ଳ ଗୁଣ୍ଡିଚା ଶାରଦୀୟ ଦୁର୍ଗାପୂଜା ସମୟରେ ମା ବିମଳାଙ୍କ ପ୍ରତିନିଧି ଦୁର୍ଗା ଏବଂ ଶ୍ରୀ ଜଗନ୍ନାଥଙ୍କର ପ୍ରତିନିଧି ଭାବରେ ମାଧବ ବା ବାଳପୁରୁଷୋତ୍ତମଙ୍କ ଏକତ୍ର ପୂଜା କରାଯାଇଥାଏ । ଶାରଦୀୟ ଦୁର୍ଗାପୂଜାକୁ ଶାରଦୀୟ ଗୁଣ୍ଡିଚା ବା ଶାକ୍ତଗୁଣ୍ଡିଚା କୁହାଯାଇଥାଏ । ଆଶ୍ଵିନ କୃଷ୍ଣ ଅଷ୍ଟମୀ ରେ ଦୁର୍ଗାମାଧବ ଆଜ୍ଞାମାଳ ପାଇଁ ଏକତ୍ର ରୁଦ୍ଧ ହୋଇ ରଥାକୃତି ବିମାନରେ ଭଣ୍ଡାର ଘର ଦ୍ଵାର ଠାକୁ ବିଜେ କରନ୍ତି । ଏହି ନୀତି ଅମାବାସ୍ୟା ପର୍ଯ୍ୟନ୍ତ ଚାଲେ । ପୁନଃ ଶୁକ୍ଳ ପ୍ରତିପଦା ଠାରୁ ନବମୀ ପର୍ଯ୍ୟନ୍ତ ଦୁର୍ଗାମାଧବ ରଥାକୃତି ବିମାନରେ ଦୋଳମଣ୍ଡପ ସହି ସ୍ଥିତ ନାରାୟଣୀଙ୍କ ମନ୍ଦିରକୁ ବିଜେ କରନ୍ତି , ଦଶହରା ଦିନ ବିମାନ ରେ ଜଗନ୍ନାଥ ବଲ୍ଲଭଙ୍କୁ ଯାଆନ୍ତି , ସେଠାରେ ମଦନ ମୋହନ ରାମକୃଷ୍ଣ ବିଜେ ହୋଇଥାନ୍ତି ।

ଚୈତ୍ର ଗୁଣ୍ଡିଚା ବା ସୌର ଗୁଣ୍ଡିଚାରେ ଶ୍ରୀମନ୍ଦିର ରେ ଚୈତ୍ର ଶୁକ୍ଳ ଷଷ୍ଠିର ସୂର୍ଯ୍ୟମନ୍ଦିରସ୍ଥ ସୂର୍ଯ୍ୟନାରାୟଣ ଓ ଚନ୍ଦ୍ରନାରାୟଣ ଏକ ରଥ କୁ ବିଜେ କରନ୍ତି । ଘଣ୍ଟା ଛତ୍ର କାହାଳି ସହ ସମ୍ପୂର୍ଣ୍ଣ ସେବକମାନେ ରଥ କୁ ସାତପାହାଚ ନିକଟ ପର୍ଯ୍ୟନ୍ତ ଟାଣି ସେଠାରୁ ବାହୁଡ଼ିବିଜେ କରନ୍ତି ।

ମାଘଶୁକ୍ଳ ପଞ୍ଚମୀ ବା ବସନ୍ତ ପଞ୍ଚମୀରେ ମହାପ୍ରଭୁଙ୍କ ପ୍ରତିନିଧି ରେ ଦୋଳଗୋବିନ୍ଦ ଏବଂ ଶ୍ରୀଦେବି ଓ ଭୂଦେବୀ ସୁସଂଜିତ ରଥରେ ପଞ୍ଚମହାଦେବଙ୍କ ସହ ବସନ୍ତ ଗୁଣ୍ଡିଚାତୋଟା ଅର୍ଥାତ ନରେନ୍ଦ୍ର ପୁଷ୍କରିଣୀ

ବିଜେ ହୁଅନ୍ତି ସେଠାରେ ନୌ ଡାବ ରେ ଫଗୁ ଖେଳ ହୁଏ । ତାପରେ ବେଣୁ ନୀତି ହୁଏ ପରେ ବାହୁଡା ବିଜେ ହୁଏ । ଏହା ବସନ୍ତ ଗୁଣ୍ଡିଚା ।

ଶୈବ ଗୁଣ୍ଡିଚା - ଚୈତ୍ର ଶୁକ୍ଳ ଅଷ୍ଟମୀ -ଅଶୋକ ଅଷ୍ଟମୀ ରେ ଭଣ୍ଡାର ଲୋକନାଥ ଶ୍ରୀମନ୍ଦିରସ୍ଥ ଇଶାଣେଶ୍ଵର ମନ୍ଦିରକୁ ବିଜେ କରି ସେଠାରୁ ମହା ପଦ୍ମଆର ରେ ଜଗନ୍ନାଥ ବଲ୍ଲଭ ମଠ କୁ ଯାନ୍ତି । ସେଠାରେ ଭୋଗ ବନ୍ଦାପନା ବନ୍ଦାପନା ଅଶୋକା ମଣୋହି ହୋଇ ବାହୁଡା ବିଜେ ହୁଏ । ଯେଉଁ ଥିରେ ମହାପ୍ରଭୁଙ୍କ ନିମିତ୍ତ ଉଦ୍ଧିଷ୍ଟ ନାସ ଦାରୁକୁ ରଥରେ ନିଶାନ୍ତ ରେ ଶ୍ରୀମନ୍ଦିର ବେଢା ମଧ୍ୟରେ ବୁଲାଇ ଯାଏଁ । ଏହା ଏକ ଗୁପ୍ତ ସେବା ଅଟେ । ଏହା ପ୍ରକାଶ୍ୟ ନୁହେଁ ।

ଜୀବନରେ ଯଦି ପୁଣ୍ୟ ଅରଜିବେ

ପ୍ରଶାନ୍ତ ଦାସ
ଭୁବନେଶ୍ୱର



ଜୀବନରେ ଯଦି ପୁଣ୍ୟ ଅରଜିବେ ଯିବେ ନୀଳାଚଳ ଧାମ
ଚାରିଧାମ ମଧ୍ୟେ ଶ୍ରେଷ୍ଠ ଧାମ ସିଏ ନେଇ ଜଗନ୍ନାଥ ନାମ ...
ରତ୍ନ ସିଂହାସନେ ଶ୍ରୀମୁଖ ଦର୍ଶନ ଜୀବନର ମହାପୁଣ୍ୟ
ସେ ପବିତ୍ର ସ୍ଥାନ ସ୍ପର୍ଶ କଲା ମାତ୍ରେ ଜୀବନ ହୁଅଇ ଧନ୍ୟ...
ଆତ୍ମା ହୁଏ ଶାନ୍ତି ମନେ ଆସେ ଭକ୍ତି ଶ୍ରୀମୁଖ ଦର୍ଶନ କଲେ
ସେ ସୁଯୋଗ ଆସେ ମଣିଷ ଜୀବନେ ପ୍ରଭୁଙ୍କର ଦୟା ହେଲେ...
ତାଙ୍କରି ଦୟାରେ ଧରାକୁ ଆସିତେ ମଣିଷ ଜନମ ପାଇ
କର୍ମ ଦେଇ ସିଏ ପରୀକ୍ଷା ନିଅନ୍ତି ନୀରବରେ ବସି ରହି...
ଦୁଃଖ ଯଦି ମୋର କପାଳେ ଲେଖିଛ ସୁଖ ମୋର ଲୋଡ଼ା ନାହିଁ
ସହିବାକୁ ଧର୍ମ୍ୟ ଦେଇଥାଅ ପ୍ରଭୁ ଆଉ କିଛି ମାଗୁନାହିଁ ...
ଜୀବନ ନାଟକ ସରି ଆସୁଅଛି ଶେଷ ଦୃଶ୍ୟ ଅଛି ବାକି
ଭଲ ମନ୍ଦ କେତେ ଅଭିନୟେ ଅଛି ତୁମେ ଅଛ ତାର ସାକ୍ଷୀ ...
ବିଚାର କରିବ ବିଦାୟ ବେଳରେ ଫଳଦେବ ନେଇ ଯିବି
ଯାହା ଦେଇଥିବ କର୍ମଫଳ ମୋତେ ଆଉ ଜନମେ ଭୋଗିବି...
ଦୟା ରଖୁଥାଅ ଦୟାର ସାଗର ମେଣ୍ଟିଯାଉ ମୋର ତୃଷା
ତୁମେ ଥାଉ ଥାଉ ଆଉ ବା କାହାକୁ କରିବି ମୁହିଁ ଭରସା....
କି ଦେଇ ପୂଜିବି କୁହ ହେ ଠାକୁରେ ସବୁ ତ ଅଟେ ତୁମର
ଭକ୍ତି ଭାବ ନେଇ ସଦା ତାକୁଥୁବି ଏତିକି ସୁଦୟା କର...
ସତ୍ୟ ଚିରନ୍ତନ ହେ ଚକାନୟନ ତୁମ ବିନା ନାହିଁ ମୁକ୍ତି
ଏ ସୃଷ୍ଟିର ପ୍ରଣ୍ଟା ଭାଗ୍ୟର ବିଧାତା ତୁମେ ହିଁ ସର୍ବୋଚ୍ଚ ଶକ୍ତି...
ଅପସରିଯାଏ ଜୀବନର ଦୁଃଖ ତୁମେ ପ୍ରଭୁ ଦୟା କଲେ
ସାର୍ଥକ ହୁଅଇ ମଣିଷ ଜନମ ତୁମ ଆଶୀର୍ବାଦ ଥିଲେ...
ସଦା ଆସୁଥିବ ମନ ମନ୍ଦିରକୁ ଶୁଭ ହେଉଥିବ ଦିନ
ତୁମ କୃପାପାଇ ମଣିଷ ଜନମ ହୋଇଯିବ ମୋର ଧନ୍ୟ....
କେମିତିକା ଭାବ ଲଗାଇଛ ପ୍ରଭୁ ଭାବରେ ବାନ୍ଧିଛ ମୋତେ
ଶ୍ରୀମୁଖ ଦର୍ଶନ ହୋଇଛି ସପନ ଏ ମନ ଝୁରୁଛି କେତେ...
ବହୁ ପ୍ରତୀକ୍ଷାର ଅନ୍ତ ହେବ ପ୍ରଭୁ ତୁମେ ତୋରି ଲଗାଇଲେ
ମଣିଷ ଜନମ ସାର୍ଥକ ମୋ ହେବ ତୁମକୁ ଦର୍ଶନ କଲେ
ଦର୍ଶନ କରିବି ବେଢା ରେ ବୁଲିବି ତୁଣ୍ଡେ ନେଇ ତୁମ ନାମ
ନୀଳଚକ୍ର ବାନା ଦେଖୁଥିଲେ ନେତ୍ର ଜୀବନ ମୋ ହେବ ଧନ୍ୟ
ବେନି ହସ୍ତ ଯୋଡ଼ି ଜଣାଏ ପ୍ରଣାମ ଘେନିବାରେ ମହାବାହୁ
କିଛି ମାଗୁନାହିଁ ଆଉ ମୁଁ ପ୍ରଭୁହେ ଏଇ ଦୟା ରହିଥାଉ

ଚାଲୁ ଚାଲୁ ଯେବେ



Mr. Gopal Krushna Das

ଚାଲୁ ଚାଲୁ ଯେବେ ବାଟବଣା ହୁଏ, ବାଟ ଦେଖାଇଛ
ତୁମେ
ଅବାଟ ରେ ଯେବେ ଝୁଣ୍ଟି ପଡ଼ିଯାଏ, ତୋଳିଧର ସିନା
ତୁମେ ..

ଦୁଃଖମୟ ଏ ଯେ ମୋର ଚଲାପଥ, ସାହା ହେବ
ଆଉ କିଏ
କରୁଣାମୟ ହେ ତୁମେ ସିନା ପ୍ରଭୁ, ତୁମ ବିନା ଆଉ
କିଏ..

ସାରା ଦୁନିଆଁଟା ପରା ହେଇ ଯିବ, ପାଶେ ଥିବ ସିନା
ତୁମେ
ଚାଲୁ ଚାଲୁ ଯଦି ପଥ ଝୁଟିଯାଏ, ପଥ ଦେଖାଇଛ
ତୁମେ ..

ଧନ ଦୌଲତ ଜନ ବାହୁବଳ, କାମେ ନଆସିବେ
କେହି
ତାରିଲେ ତାରିବ ତୁମ ନାମ ଜପ, ଆଉ ନପାରିବେ
କେହି..

ଦିଗହରା ସେହି ମଶାଣି ସାଗରେ, ବତୀଘର ତୁମେ
ସିନା
ଅନ୍ଧାର ଭିତରେ ଆଲୋକର ଉତ୍ସ, ନାହିଁ କେହି ତୁମ
ବିନା ..

ଗୋପାଳ କୃଷ୍ଣ ଦାସ, ଭୁବନେଶ୍ୱର



2026 Nature Painting
on
World Environment Day



Rath Yatra artists of this year



Shri Ram Mandir Bando Team



NIGIMI TAMA YAJUSOU



Mandira Dance Academy



Bharatanatyam, Morimachi's gopies



Rath Yatra

artists of this year



Bhajan,
Deepanshi & Akash Pateriya



Bon Dance Group, Kasugai



Classical Odissi Dance,
Tomomi Fukui & Haru Yamazaki



Daisenji Kagura Hozon kai, Kasugai



Indian Classical Dance Troupe

Rath Yatra

artists of this year



Japanese Drum, Sakura Daiko



Odissi Dance, Chisato Miura & Tridhara Japan

Rath Yatra

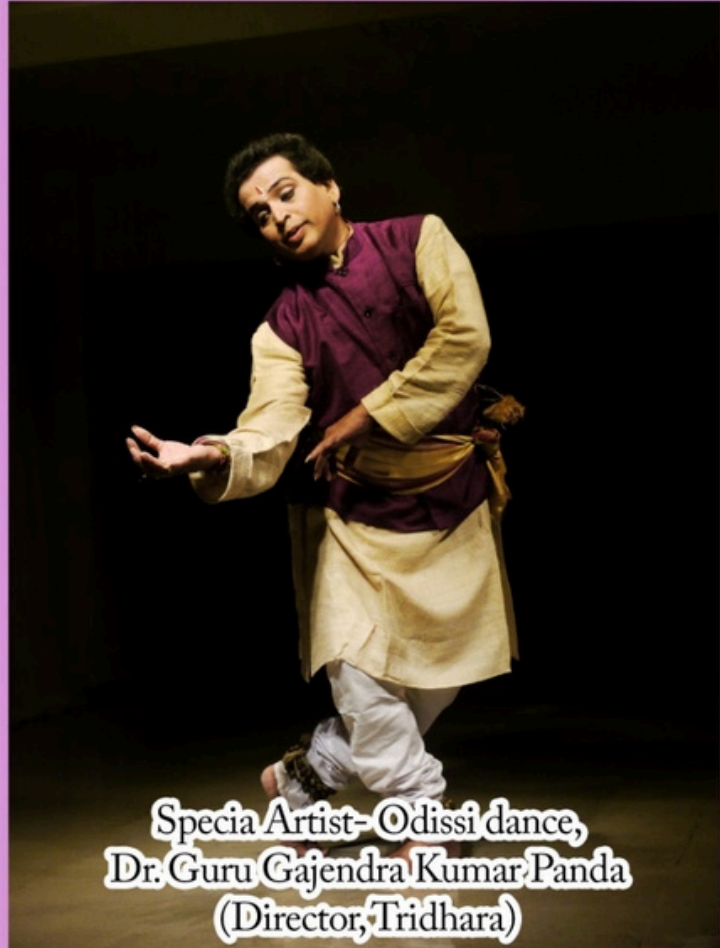
artists of this year



Special Artist- Odissi dance,
Rutuja Mohapatra
(Tridhara)



Isha Classical Hatha Yoga,
Sana



Specia Artist- Odissi dance,
Dr. Guru Gajendra Kumar Panda
(Director, Tridhara)



Sachiko Ito (Odishi Dancer)

Photo by Akira Ito



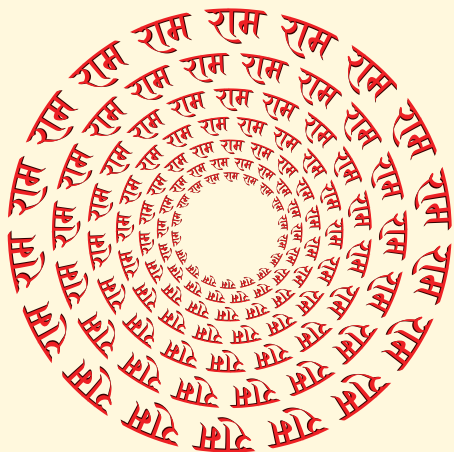
Special Artist- Odissi dance,
Tanisha Beborta
(Tridhara)



Official event flyer released by the Embassy of India, Tokyo, for the Shree Jagannath Rathayatra 2026. The 2026 celebration marked the second consecutive year of the Rathayatra at the Embassy of India, Tokyo.



4th consecutive year of Shree Jagannath Rathayatra at Kasugai City(Aichi)



॥ श्री जगन्नाथः स्वामी
नयनपथगामी भवतु मे ॥

**WORLD FAMOUS
CHARIOT FESTIVAL**

世界的に有名な山車フェスティバル

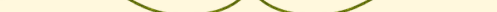
**20th
July
(Monday)**

(Public Holiday in Japan)
10am to 4pm

PROGRAM DETAILS

10:00		Shree Jagannatha Puja and Aarti
11:30		Pahandi
12:00		Prasadam (Lunch)
13:00		Cultural Ceremony
14:30		Chhera Pahanra and Ratha Pulling

**SHREE RAM MANDIR
SODO IBARAKI**



**HEARTIEST GREETINGS ON THE
AUSPICIOUS OCCASION OF
RATHYATRA**



From
Sri Jagmohan & Smt Bela Chandrani

HAPPY *Ratha** YATRA



**May Lord Jagannath's divine presence
be with you always!**

— Best wishes from

Our Sponsors

Ms & Mr Shyamal Kaur

Ms & Mr Rohan Agarwal

Ms & Mr Neeraj Bhandari

Ms and Mr Sailendra Bias



Our Sponsors

Our sponsors play a crucial role in supporting the mission and activities of Sri Ram Mandir. Their generous contributions and unwavering support have been instrumental in fostering cultural and spiritual harmony. We are deeply grateful for their commitment to promoting Sanatan Dharma and aiding in the growth of our community.



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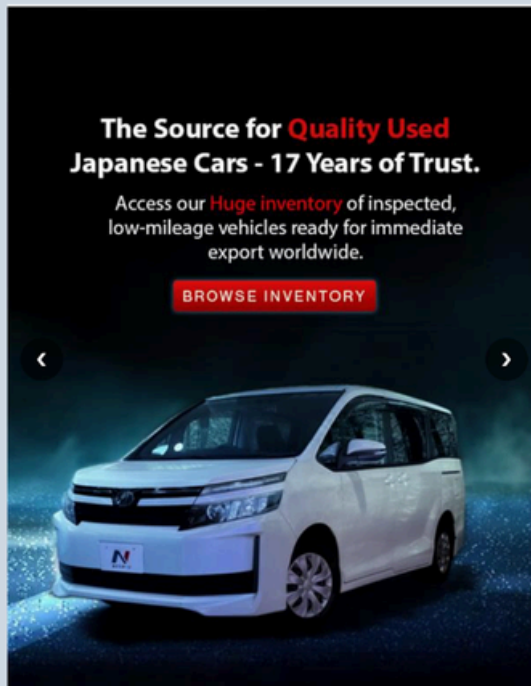
Commitment to Sanatan Dharma:

The owner of Amar Enterprises, Sri Raj Sharma, is an Indian entrepreneur running the company ACCCHA JEE ON-LINE SHOPPING Pvt LTD, known for its brand Vida Loca Fashion in the apparel sector. Additionally, he operates ACCCHA JEE Travels, providing affordable airfare, hotels, visas, and holiday packages. Sri Raj Sharma is also the founder of Sri Ram Mandir Trust Japan. He has taken a heartfelt pledge to spread the values of Sanatan Dharma worldwide. In March 2022, Sri Raj Sharma extended his support to the Shree Ram Mandir Trust in Bando, Japan, demonstrating his dedication to the cause.

Contact Details:

Company Name: アマールエンタープライズ株式会社 AMAR ENTERPRISE CO.,LTD.
Address: 1076-1 Oaza Komizou, Iwatsuki, Saitama-shi, Saitama-ken, 339-0003, Japan
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Website: www.amar.co.jp
ACCCHA JEE Portal: www.acchajee.com
Fashion Brand: www.vidalocafashion.com
Travels: www.booking.acchajee.com

FOR INQUIRY: Call +81-48-793-3911, Email: sales@amar.co.jp



GOUR TRADING株式会社は私ゴール・マノーシュが2009年に創業し、自動車の解体とリサイクル部品の販売、中古車買取販売を行っております。

昨今における世界中でのオゾン層破壊問題や地球温暖化問題など様々な環境問題に伴い、自動車解体業もリサイクル業として大きく変化しました。

そして、解体業者は車両の入手も「受け入れ」から「仕入れ」に変わり、解体工程で発生する部品が収益の柱へと変貌を遂げました。

日本は2005年に施工されたリサイクル法を始め、世界の中でも先進的な自動車リサイクル制度が整備されており、全国の解体業者は年間約350万台の使用済み自動車の処理を行っています。55%が鉄・非鉄の再利用、28%が海外・国内の中古部品の再利用、16%がゴミを熱源として再利用、残り1%が国内で埋め立て処分されています。

日本の車の性能は大変高く、世界の多くの国でも使用されています。またパーツ一つ一つも頑丈で精巧な作りに加え、日本の道路状態の良さや定期的な車検という制度によって使用済み自動車の解体後に再利用できるという点でも非常に価値があり、需要も高くなっております。

GOUR TRADING株式会社は今後も業務を通して、限りある資源を有効活用し地球環境に貢献する企業を目指して、社員一同励んで参ります。

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Warm wishes on the occasion of Rathayatra



Shree Jagannatha Ratha Yatra Committee

Central Japan, Kasugai City, Aichi Prefecture

1-2-1, Iwanaridai, Kasugai Shi, Aichi Ken, Japan - 487-0033

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弥生町交差点角



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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॥ सा विद्या या विमुक्तये ॥

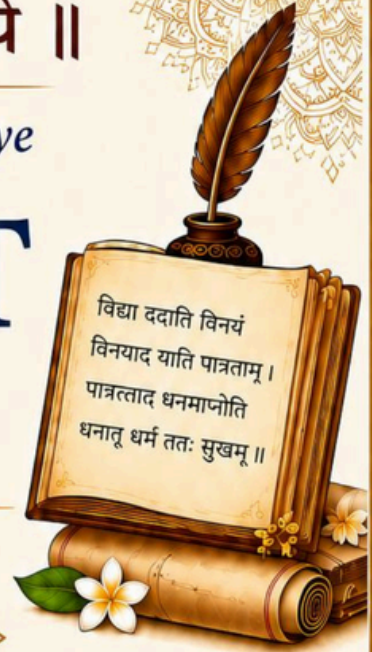
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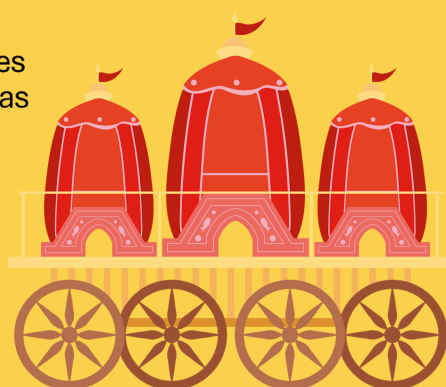


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