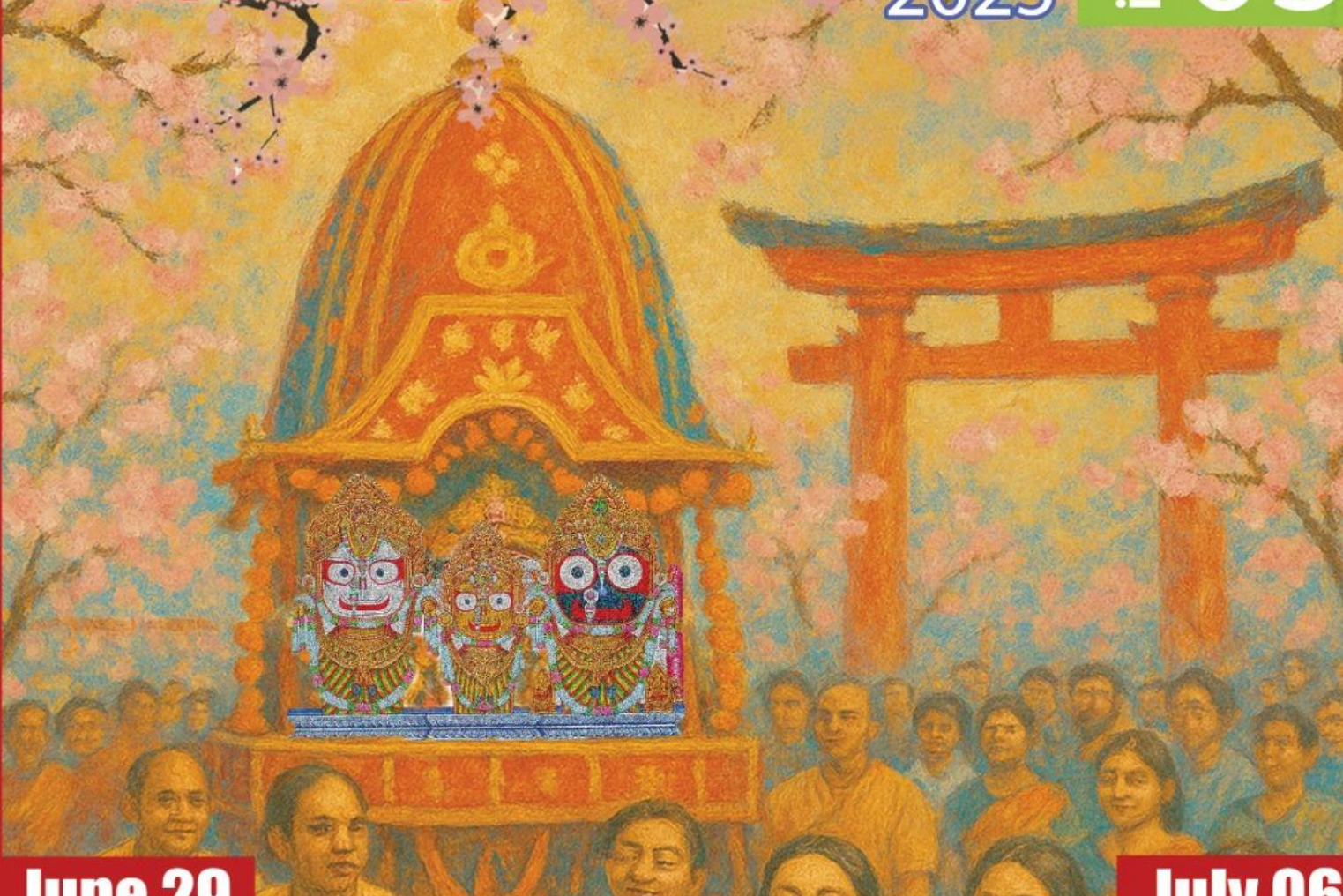


Shree Jagannath Yatra



Japan
2025

issue 03



June 29

**Shree Jagannath Rathayatra
at Kasugai city,
Aichi Prefecture**

July 06

**Shree Jagannath Rathayatra
at Bando city,
Ibaraki Prefecture**

Brought to you by:
Shree Jagannath Society Japan

**Kasugai Rathayatra Organizing Committee
& Tridhara Japan**

**Shri Ram Mandir Trust
Japan**



Shree
Jagannath
Society Japan



*We support the Sustainable
Development Goals*



Gajapati Maharaja Dibyasingha Deb

7th June 2025

*Om Namo Bhagavate Jagannathaya
Om Shri Gurave Namah*

MESSAGE

I convey my warm felicitations to all members of Shree Jagannatha Society Japan, Kasugai Ratha Yatra Committee and Shree Rama Mandira, Bando for celebrating the holy Ratha Yatra of Shree Shree Jagannatha Mahaprabhu at Kasugai City (Aichi Ken) on the 29th of June 2025 and at Bando (Ibaraki Ken) on the 5th of July 2025.

Ratha Yatra is celebrated in devotional obedience to the Divine Commandment of Lord Jagannatha, as mentioned in the scriptures, to visit His Most Holy 'birth-place' (*Gundicha-mundupam*) and to stay there for seven days before returning to His Holy Abode (*Shreemandira*). This sacred sojourn of the Lord is to be performed only within the auspicious nine days commencing on Asadha Shukla-paksha Dwitiya Tithi, as has been proclaimed in Skanda Purana, Brahma Purana and other scriptures.

Our scriptures reveal that Lord Jagannatha is the Supreme Lord, referred to as Paramatma, Purushottama and Parama-Brahman. He is the Avatari from whom emanate all the Divine Avatars in the various Yugas. As He is the Lord of the whole Universe, He comes out of His Temple on this sacred occasion so that all beings in the Universe desirous of seeking His Grace can have his Darshan. Moreover, as He is the Lord of one and all, this holy Yatra unites all humanity in participating in this great festival transcending all distinctions of colour, creed, religion and nationality. It is a sacred opportunity for us mortals to seek His Grace for our own welfare as also for the welfare of the entire humanity and all beings on our blessed planet.

May Shree Shree Jagannatha Mahaprabhu shower His Grace upon one and all.

*Loka Samasta Sukhino Bhavantu
Om Shanti Shanti Shantih*

(Gajapati Dibyasingha)

Shree Nahar, Shree Jagannatha Puri 752001, Tel : +91-6752-222829
Divya Dham, 26 Sahid Nagar, Bhubaneswar-751007

MOHAN CHARAN MAJHI
CHIEF MINISTER, ODISHA



LOKASEVA BHAVAN
BHUBANESWAR



MESSAGE

I am glad to know that Shree Jagannatha Society Japan is celebrating Rath Yatra in Kasugai city, Aichi Prefecture on 29 June 2025 and in Bando city, Ibaraki Prefecture on 06 July 2025 and also bringing out a common souvenir in commemoration.

The cult of Jagannath reflects universal brotherhood, love, equality and fraternity. It has also embraced all-encompassing spiritual thoughts and has become a source of peace and devotion. The Rath Yatra is a celebration of spirituality and brotherhood. This enchanting festival is the most awaited event for devotees of Lord Jagannath across the globe and celebrated every year with grandeur.

The Odia community in Japan has deep rooted connection to the culture and heritage of their homeland. The community, alongside the Japanese friends, celebrates this sacred festival with devotion and spirituality. This event will continue to strengthen our historic socio-cultural ties with Japan.

I extend my warm greetings to the Odia community in Japan on this holy occasion and wish the event a grand success.

Jai Jagannath.

(MOHAN CHARAN MAJHI)

Phone : Office : 0674-2531100, 2531500, 2535100 (Fax)

भारत के राजदूत
AMBASSADOR OF INDIA



भारत का राजदूतावास

Embassy of India

2-2-11 Kudan Minami, Chiyoda-ku
Tokyo 1020074



MESSAGE

It gives me great pleasure to note that Shree Jagannath Society Japan together with Kasugai Rath Yatra Organizing Committee, TRIDHARA Japan and Shri Ram Mandir Trust Japan is organizing 3rd Rathayatra in Kasugai/Aichi (Greater Nagoya) on June 29, 2025 and 2nd Anniversary of Shri Ram Mandir and 3rd Rathayatra in Bando/ Ibaraki on July 6, 2025 respectively.

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

It is also heartening to note about the celebrations being made for the Second Anniversary of the temple of Lord Ram, which was built by the Indian community in Bando, Ibaraki two years back. I recall my visit to the temple during its inauguration. I wish organizers, all participants and the Indian community in Japan, all success in their endeavors. May Lord Jagannath bless us all with good health, happiness, and prosperity.

(Sibi George)

Tokyo
12 June 2025

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नेपाली राजदूतावास
टोकियो, जापान
Embassy of Nepal
Tokyo, Japan

Message from His Excellency the Ambassador of Nepal to Japan

I am immensely pleased to learn that Shree Jagannath Society and Shree Ram Mandir are organizing the Shree Jagannath Rathayatra for the third consecutive year in Kasugai City of Aichi Prefecture on 29th June 2025 and at Shree Ram Mandir in Bando City of Ibaraki Prefecture on 6 July 2025.

Nepal and India have maintained two of the oldest and richest religions and cultures-Hinduism and Buddhism. Their civilization finds exquisite expression in the fields of art, music, dance, social and socio-religious rituals and festivals.

I would like to mention with pride that the Nepalese and Indian people are religious and the practice of religious worship is a part of their everyday lives. There are literally thousands of temples, shrines, pagodas, intricate wood carvings and bronze and stone images of gods and goddesses in Nepal and India. Festivals and rituals are a prominent aspect of Nepalese and Indian societies.

The Nepalese and Indian communities are now fast-growing communities in Japan. It is my sincere belief that the Nepalese and Indian communities are enjoying as an integral part of the mainstream Japanese society. They have been contributing to the creation of a beautiful cultural mosaic of Japan on the one hand and have been contributing to the growth of economy of Japan, on the other.

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

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

Long live peace, compassion, tolerance, coexistence, non-violence, harmony, and humanity in the world!



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

Fukukawa House B, 6-20-28, Shimomeguro, Meguro-ku, Tokyo 153-0064,
TEL +81-3-3713-6241/6242, FAX +81-3-3719-0737 E-mail: contokyo@mofa.gov.np



第3回ジャガンナート・ラタ・ヤットラ祭in中日本・春日井市（愛知，日本）

の開催にあたって

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

また、お祭りの開催にあたり、御尽力をいただいた春日井ラタ・ヤットラ祭実行委員会、スリー・ジャガンナータ・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。

ヒンズー教の4大聖地であるインド・オディシャ州・プリーで開催されるラタ・ヤットラ祭は、京都の祇園祭の由来ともいわれる歴史の古いお祭りで、見たものには福德があると信じられています。このようなお祭りが、春日井市で開催されますことを大変喜ばしく思っております。

折しも今大阪では、「大阪・関西万博」が日本で20年ぶりに開催されています。この万博では、一人ひとりが互いの多様性を認め、「いのち輝く未来社会のデザイン」を実現するため、様々な事業やイベントが行われています。

春日井市でも、令和6年3月に策定いたしました「第3次多文化共生プラン」に基づき、「国籍や民族などの違いにかかわらず、お互いを認め合い、誰もが幸せに暮らすまち春日井」を目指し、多文化共生社会の実現に向け様々な施策に取り組んでおります。

結びにあたりまして、このインドの素晴らしいお祭りに触れることにより、市民の皆様に多文化共生意識の醸成が図られ、地域全体におけるウェルビーイングの向上につなが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



SRI SATHYA SAI CENTRAL TRUST

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

14th June 2025

MESSAGE

I extend warm greetings and best wishes on the joyous occasion of Shree Jagannatha Ratha Yatra being celebrated in Kasugai City, Aichi Prefecture, Japan on 29th June 2025 and subsequently in Bando city, Ibaraki Prefecture Japan on 6th July 2025.

Festivals reflect our rich culture and bring out the human values as propounded by Bhagawan Baba, i.e., Sathya (Truth), Dharma (Righteousness), Santhi (Peace), Prema (Love) and Ahimsa (Non-violence). I pray for Bhagawan Baba's blessings on all the devotees of Lord Jagannatha.

I am confident that the bonds of friendship and mutual understanding nurtured through events like the Shree Jagannatha Ratha Yatra festival serves as an opportunity for communities to come together, celebrate, and serve each other.

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

I am also delighted to know Shree Jagannath Culture is spreading in Japan. In this regard, the organizers' efforts in bringing out a souvenir magazine "Shree Jagannath Yatra" is commendable.

May it serve as a beacon of inspiration, guiding readers towards a deeper understanding of the timeless values and spiritual wisdom embodied by Lord Jagannatha!

With Prayers and Best wishes.

R J Rathnakar
Managing Trustee



ICIJ
ESTD 1921 大正十年設立

THE INDIAN COMMERCE AND INDUSTRY ASSOCIATION JAPAN
公益社団法人在日インド商工協会

Message

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

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

- 29th of June, 2025 at Kasugai City, Aichi Prefecture
- 6th of July, 2025 at Bando City, Ibaraki Prefecture

The happiness is augmented many fold by the fact that Shri Ram Mandir 2nd anniversary is to be celebrated together as well at Bando, Ibaraki, on this occasion bringing communities together.

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

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

Jai Jagannath

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

Tokyo June 19, 2025

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

☎045-662-1905 ☎FAX 045-263-8109 🌐www.icij.jp ✉info@icij.jp



Ram Ram Ji,

RAM MANDIR BANDO – 2ND ANNIVERSARY CELEBRATION

One Mandir in Many Hearts | Unity in Devotion, Peace in Faith

With folded hands and hearts full of gratitude, we joyfully celebrate the 2nd Anniversary of Ram Mandir Bando, a divine sanctuary dedicated to Bhagwan Shri Ram, in the sacred city of Bando, Japan. In just two years, this holy temple has become a place where devotion unites, cultures blend, and Sanatan Dharma flourishes in a land far from Bharat.

A TEMPLE BORN OF BHAKTI

Established through the dedication of the Indian diaspora and supported by well-wishers in Japan, Ram Mandir Bando stands as a symbol of faith, tradition, and cultural harmony. From its very foundation, the temple has been more than bricks and stone—it is a spiritual home where the teachings of Lord Ram, Mata Sita, Lakshman Ji, and Hanuman Ji are brought to life through worship, service, and learning.

MILESTONES IN THE SECOND YEAR

This anniversary marks the successful construction of two new Mandaps, further enriching the spiritual experience of devotees:

▲ Hanuman Mandap – A space dedicated to Shri Hanuman, the supreme devotee and embodiment of strength, humility, and unwavering service to Lord Ram.

▲ Navgrah Mandap – Built to honor the Nine Cosmic Planets, this sacred space allows devotees to perform prayers for planetary harmony, well-being, and inner peace.

These additions reflect the temple's steady growth and our commitment to creating a complete and sacred environment for all devotees.

GOOD TEACHINGS AND COMMUNITY IMPACT

Ram Mandir Bando is not only a place of prayer but a center for learning, unity, and upliftment. In the past year, the temple has conducted:

Through these efforts, we strive to nurture values of discipline, compassion, humility, and service in every heart that enters this sacred space.

Shri Ram Mandir Trust Japan

54-2 Sugaya, Bando, Ibaraki
306-0505, Japan



+81 026-0235-038



info@shrirammandirjapan.com



www.shrirammandirjapan.com



OUR VISION AND GOALS FOR THE FUTURE

As we step into our third year, we set our sights on several meaningful goals:

- ✓ Establish a Vedic Library with scriptures and spiritual books for all age groups
- ✓ Launch a Youth Wing to connect the next generation with our Dharma
- ✓ Start Online Discourses to reach devotees across Japan and beyond
- ✓ Create a Community Kitchen (Anna Daan Seva) to serve prasad and meals regularly
- ✓ Celebrate more major festivals, promoting unity and cultural pride

These initiatives will deepen our collective spiritual journey, strengthen our community bonds, and ensure that Sanatan Dharma thrives for generations to come.

SLOGANS THAT REFLECT OUR SPIRIT

ॐ One Mandir in Many Hearts – The divine presence of Shri Ram lives within each devotee who connects with the temple.

ॐ Unity in Devotion, Peace in Faith – Our shared devotion creates harmony, and our faith brings peace to our minds and hearts.

A MESSAGE OF GRATITUDE

We offer our heartfelt thanks to all priests, volunteers, donors, and devotees who have supported the temple's growth with love and dedication. May the blessings of Lord Ram guide us in every step.

Let this anniversary be a reminder of our purpose—to walk the path of dharma, to serve with love, and to grow in unity and peace.

Jai Shri Ram!

With Heartfelt Thanks,



All Sevak

Shri Ram Mandir Trust Japan

Shri Ram Mandir Trust Japan

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308-0505, Japan



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Tridhara

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

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

Ref.No.....

Date:.....

By the grace of Lord Jagannath

In the year 2008, I became familiar with the cultural heritage of Japan through a Japanese Odissi danseuse and my disciple Kaori Naka. In 2010, Mr. Hasegawa-san, a reputed and senior Musician, Founder Mithila Museum and Cultural organizer of the "Namaste India" festival, invited me to perform during the valedictory session of the festival. My Odissi dance recital was highly appreciated by the audience, especially by the Indian diaspora. Overwhelmed with emotion, the audience cheered, clapped, and many were moved to tears. The open-air theatre echoed with rapturous applause.

Moved by the mesmerizing recital, Mr. Hasegawa-san said to me on stage, "You should come again and again to present such captivating performances that will strengthen the cultural ties between our two countries."

Just as I was preparing to return to India with my disciplea G. Nageswari and Paulami Mandal, I was informed that the scheduled Manipuri dance troupe from ICCR India had cancelled their Program Tour to Japan due to some unavoidable circumstances. Mr. Hasegawa-san immediately requested me to extend my stay and continue performing for a few more days. I took this as a divine blessing from Lord Jagannath and accepted the proposal without hesitation. It was indeed a gracious act of divine will, and a turning point in my artistic journey.

Encouraged by this gracious act of Shree Jagannath, my troupe continued performing at various venues including prestigious festival, schools, colleges, universities, and old age homes across Japan. In total, we gave 36 recitals over a span of 30 days. These recitals were not confined to conventional stage performances alone; rather, they were distinct in nature. I devised a structured **modus operandi** combining lecture demonstrations, which added depth and meaning to our presentations.

With a focus on the cult of Shree Jagannath, the tribal and folk traditions of Odisha, and the unique style of my revered Guruji, Dr. Debaprasad Das, I delivered talks accompanied by live demonstrations. These sessions were conducted in English and interpreted into Japanese for the local audience. The performances included *Dasavatar* by Kabiraj Shree Jayadeva, and Odissi songs such as *Mana Udharana*, *Uthilu Ede Begi Kanhakire*, and others.

This opportunity allowed me to share the essence of the Jagannath cult and the rich cultural heritage of Odisha with both Japanese nationals and the Indian diaspora. The 30-day program concluded with great success. The audiences were deeply moved by the diverse cultural traditions of Odisha that they witnessed. Their heartfelt affection and enthusiastic appreciation further inspired me to continue my journey of promoting the Jagannath cult and Odisha's vibrant culture.

Since then, I have been visiting Japan annually to present Odissi recitals, conduct workshops, and hold lecture-demonstrations, organised by my senior disciple & Head of Japan Chapter of Tridhara, Chisato Miura.

Years later, one day, Shri Chaudhury Rudraprakash Mohanty called to inform me that the grand *Ratha Yatra* (Chariot Festival) of Shree Jagannath would be held in Nagoya City that year, and my presence was highly requested. Upon hearing this, I felt as though divine grace had descended upon me. I accepted it as the sacred will of Lord Jagannath.



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Founder : Nrutya guru Dr. Debaprasad Das

Ref.No.....

Date:.....

The idols of Shree Jagannath, Shree Balabhadra, Devi Subhadra, and Chakraraj Sudarshan were sent from Puri to Japan. On this first auspicious occasion of the *Ratha Yatra*, dignitaries such as the Mayor of Nagoya, and the High Commissioner and the Consulate General of India graced the event. The festival was celebrated with great pomp and grandeur.

Under the able chairmanship of my senior disciple, Ms. Chisato Miura, the *Ratha Yatra* was organized successfully. Eminent Vocalist Bidushu Sangeeta Panda presented devotional songs, while Tabla maestro Pandit Prosenjit Poddar presented Tabla recital with rhythms matching the spirit of *Pahandi Vijay*. I offered my humble service to the deities throughout the day. Vedic hymns were chanted melodiously by Pandit Mahendra Panda, elevating the spiritual atmosphere of the festival.

For the second year of the *Ratha Yatra* Festival, on behalf of the Festival Committee, I invited Dr. Gaurav Ralhan, a young entrepreneur, to participate in the 2nd Shree Jagannath *Ratha Yatra* Festival of Japan. He graciously agreed and generously supported the festival.

My troupe of six artists presented Odissi dance production *Shree Jagannatha Ashtaka "Kadachit Kalindi Tata Vipina"*. Thus, the second-year Festival concluded successfully, leaving a strong impression on both the Indian diaspora in Japan and the local Japanese attendees who participated in the celebration.

From my belief and experience, the finest aspect of Shree Jagannath culture lies in its deep-rooted religious tolerance, which paves the way for global integration. All branches of Sanatan (Hindu) Dharma embrace the Jagannath culture. It has also lovingly accepted elements of Buddhism, upholding the proclamation that "the entire world is one family." This humanistic approach is a distinct and defining feature of the Jagannath tradition.

The sacred Shree Jagannath *Ratha Yatra* Festival symbolizes equality among all beings. The diverse facets of the Jagannath cult continue to attract devotees from all over the world. I sincerely express my gratitude to the Shree Jagannath *Ratha Yatra* Festival Committee for inviting me to contribute an article.

I am a humble servant of Shree Jagannath. I have devoted my life and work to His service. Whenever I get an opportunity to perform, I include devotional songs in Sanskrit and Odia as offerings to my beloved Lord. I consider this my small but sincere act of devotion. I always seek the blessings of Shree Jagannath in every step of my life. He is everything to me—my friend, philosopher, guide, mother, father, and brother.

I pray at the Lotus Feet of Mahaprabhu Shree Jagannath for the grand success of this year's Chariot Festival.

Guru Dr. Gajendra Kumar Panda
Director, Tridhara



Choudhury Rudra Charan Mohanty,
Environment Programme Coordinator, UNCRD-DSDG/UN DESA, Nagoya,
Japan
[at personal capacity: Shree Jagannath Society Japan;
Shree Jagannatha Ratha Yatra Organizing Committee in Kasugai, Aichi,
Japan].



Chisato Miura
Chairman,
Kasugai Ratha Yatra Festival
Organizing Committee, Aichi,
Japan & Director of TRIDHARA
(Japan)- Odissi dance Institution

MESSAGE

Welcome to Shree Jagannatha Ratha Yatra of Central Japan in Kasugai City of Aichi Prefecture of Japan!

Dear Friends, Devotees, and Visitors,

On behalf of Shree Jagannatha Ratha Yatra Organizing Committee in Kasugai, Aichi, Japan, it is with great joy and heartfelt devotion that we welcome you to the 3rd Kasugai Ratha Yatra Festival! It has been a dedicated and collective effort of Japanese and Indian brothers and sisters, including senior citizens in the locality. This annual festival brings together people of all walks of life to celebrate the divine journey of Lord Jagannatha, an occasion that transcends the boundaries of culture and brings our community closer.

As we gather here today, we are reminded of the sacred tradition of the Ratha Yatra, a festival that symbolizes the journey of the divine from the Temple to the world, spreading love, compassion, and harmony. The procession of the chariots is not just a beautiful spectacle; it is a manifestation of spiritual unity and devotion. We are all part of this divine journey, and your presence here today makes it even more meaningful.

The Ratha Yatra festival is not only a significant religious and cultural event, but it also has a deeper connection to the environment, sustainability, and nature. While it is often celebrated with grandeur and devotion, the core values of the festival is also aligned with environmental consciousness. The procession of the chariots is symbolic of the divine journey through the natural world. The deities, Lord Jagannatha, Lord Balabhadra, and Devi Subhadra, are believed to embark on their annual journey to visit their devotees. As the chariots move through the streets, it serves as a reminder of the divine presence in all aspects of life – flora and fauna, including nature.

The festival invites people to honor the elements of nature (land, water, air, ocean) as sacred, and often, devotees pray for harmony between humanity and the natural world. This relationship between the divine and nature reinforces the need for environmental preservation.

Every living being plays an important role in the balance of the ecosystems, and Ratha Yatra, with its themes of divine journey, change, and renewal, emphasizes the interconnectedness of life on earth. This understanding can inspire a greater appreciation for biodiversity and ecosystem balance, reinforcing that the well-being of the planet is intricately tied to spiritual and community well-being.

The Ratha Yatra also symbolizes inclusivity, allowing all human-beings and marginalized communities irrespective of their color, race, faith and origin to pull the Chariot — a rare feature in traditional temple rituals. It promotes unity, secular participation, and cultural peace, contributing to the objectives of SDG 16: Peace, Justice, and Strong Institutions, among others.

The host city Kasugai is known as Green City Kasugai. To this regard, the Kasugai Ratha Yatra is seen as an opportunity to honor the environment and nature. Through symbolic representations, eco-friendly practices, community initiatives, and spiritual teachings, Ratha Yatra underscores the deep connection between humanity, spirituality, and the natural world. The Ratha Yatra festival can serve as a reminder of our shared responsibility to protect the planet while also celebrating the divine forces that animate and sustain life.

We extend our deepest gratitude to all volunteers, artists, sponsors, and supporters who have worked tirelessly to make this event a reality. Without your dedication and love, none of this would be possible.

We extend our deepest love and appreciation to all the children who took part in Shree Jagannatha Society Japan's Nature Painting event at the Mahatma Gandhi Statue in Edogawa, Tokyo, in Commemoration of the World Environment Day 2025.

We would also like to extend our deepest respect and gratitude to all the senior members – Kawasaki San, Ohashi San, Kawachi san, Ishida san, Kajita san, Ando san, among others, for guiding and helping us at every stage.

Our heartfelt appreciation to the Daisenji-cho community in Kasugai for mobilizing the Okagura music group as well as providing their facility and space for Ratha assembling and decoration.

Finally, we would also like to express our deepest appreciation and gratitude to the Embassy of India Tokyo and the Kasugai City for the moral support.

Last but not the least it is heartening for all of us to know that Sri Ram Mandir Trust in Bando, Ibaraki, celebrates the 3rd Shree Jagannatha Ratha Yatra festival on 6 July 2025 along with 2nd Anniversary of Sri Ram Mandir Bando.

May the blessings of Lord Jagannath, Lord Balabhadra, and Devi Subhadra fill your hearts with peace, joy, and prosperity.

Let us come together to celebrate, reflect, and renew our spirits as we embark on this sacred journey.

Vasudhaiva Kutumbakam – One Earth One Family.

Jai Jagannatha!



Shree
Jagannath
Society Japan

www.shreejagannathsocietyjapan.com

facebook.com/groups/shreejagannathsocietyjapan

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

Our aim is to achieve universal peace, prosperity and brotherhood through deep insights to Shree Jagannath Sanskriti. We would like to strengthen people-to-people bond, friendship and promote cultural exchange between Indian & Japanese community by organizing annual Shree Jagannath Rath Yatra Festivals in different Prefectures of Japan with participation and ownership of Japanese & Indian community together. This year we are extremely happy to celebrate two sister Rathayatras for 3rd consecutive year in Kasugai City/Aichi (29th of June 2025) and in Bando City/Ibaraki (6th of July 2025) respectively.

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

We are very happy to have Shri Ram Mandir Trust Japan with us in this spiritual journey and organizing Rathayatra in Bando city together along with 2nd Anniversary of Shri Ram Mandir in the premise. We extend our heartfelt support to Kasugai Rathayatra Organizing Committee and Tridhara Japan in hosting the Rathayatra in Kasugai City/Aichi (greater Nagoya) for 3rd consecutive year.

Jai Jagannath !!

Gyanindra Mishra/0081-80-3633-4470



2nd year Rathayatra Puja at Kasugai/Aichi - 2024



2nd year Rathayatra Pahandi at Kasugai/Aichi - 2024



2nd year Rathayatra Pahandi at Kasugai/Aichi



2nd year Rathayatra Ratha Pulling at Kasugai/Aichi - 2024



2nd year Rathyatra Cultural ceremony at Kasugai/Aichi - 2024



2nd year Rathyatra Souvenir Inauguration at Kasugai/Aichi - 2024



2nd year Rathyatra group certificates - 2024



2nd year Rathyatra group cultural closing ceremony - 2024

जापान Kasugai city Nagoya में रथ यात्रा का द्वितीय वर्ष

7 जुलाई को निकली भव्य रथ यात्रा

July 11, 2024 288 1 minute read



मध्यप्रदेश (बैतुल न्यूरो संदीप सिसोदिया)। भारत एवं जापान की मित्रता को दर्शाती भव्य जगन्नाथ यात्रा संपन्न हुई, विधि विधान से पूजा पाठ किया गया, इस कार्यक्रम को जपानीज भाई बहनों में बहुत बढ़-चढ़कर सहयोग दिया साथ में सभी भारतीय जो जापान में रहते हैं उनका भी सहयोग मिला। इस उपलक्ष में भारतीय दूतावास अधिकारी एवं सिटी मेयर एवं गौरव रत्नहान (सीईओ ऑफ हेल्थ ऑन टोप) मुख्य अतिथि शामिल हुए। जापान के कलाकारों द्वारा सांस्कृतिक कार्यक्रम भी प्रस्तुत किए गए, बहुत से जापानी कलाकार भारतीय नृत्य में पारंगत हैं भगवान जी को छप्पन भोग लगाया गया एवं भारतीय स्वादिष्ट प्रसाद वितरित किया गया।



3rd year Rathyatra meeting with Dy City Mayor - 2025



3rd year Rathyatra chariot making workshop - 2025



3rd year Rathyatra Pre-Event Yoga-workshop - 2025



2nd year Rathyatra Puja at Shri Ram Mandir Bando/Ibaraki - 2024



2nd year Rathyatra Pahandi at Shri Ram Mandir Bando/Ibaraki - 2024



2nd year Rathyatra Chhera Pahnra Shri Ram Mandir Bando/Ibaraki - 2024





Welcoming Ambassador of Nepal and Ambassador of Srilanka - 2024



2nd year Rathayatra Souvenir Inauguration in Shri Ram Mandir Bando/Ibaraki - 2024



2nd year Rathayatra Ratha Pulling and Odishi performers in Shri Ram Mandir Bando/Ibaraki - 2024



॥ जय श्री राम ॥ ॥ जय जगन्नाथ ॥

With great joy and devotion,
We cordially invite you and your family to grace the occasion of the

2nd Anniversary of Shri Ram Mandir Bando and Shree Jagannath Rath Yatra

6 JULY, 2025 SUNDAY

MAY THIS AUSPICIOUS DAY INSPIRE YOU TO FOLLOW
THE BATH OF DHARMA, JUST AS SHRI RAM DID.

Timings

JAI SHRI RAM	Pooja	8:30 - 10:00 am
	Hawan/Pushpanjali	10:00 - 10:30 am
	Aarti	10:30 - 10:45 am
	Pahandi	10:45 - 11:15 am
	Cultural Ceremony	11:15 am - 14:00 pm
	Bhandara	12:30 - 14:00 pm
	Chhera Pahnra & Chariot Pulling	14:30 - 16:00 pm

Email ID: shrirammandirjapan@gmail.com, shreejagannathsocietyjapan@gmail.com

Telephone: +81(0)280-23-6036, +81 80 7710 0111

Location: Ibrakiken Bandoshi Sugaya 54-2

3rd year Rathayatra meeting with Ambassador of India H.E. Sibi George - 2025

3rd Shree Jagannatha Rath Yatra Festival
of Central Japan in Raumpul City (Fukui, Japan)

第3回ジャガンナート・ラタ・ヤットラ祭
in 中日本・春日井市(愛知県)

जय जगन्नाथ स्वामी भवतु सयं मामी भवतु मे

29th JUNE 2025 SUNDAY
2025年6月29日(日) 10:00-15:30

会場アクセス
Ratha Yatra venue

Venue: Fukui No Sato Rainbow Plaza
福井の里レインボープラザ
57-1, Hishizawa, Kainancho, Kasuragi, Aichi 480-0304
〒480-0304 愛知県春日井市神屋町字沢 57-1

participation is Free...
参加無料

Organized By 主催
Kasugairatha Yatra Organizing Committee
春日井ラタヤットラ実行委員会
Shree Jagannatha Society Japan
スリー・ジャガンナート・ソサエティ・ジャパン
TRIDHARA (ODISSI dance) インド舞踊トリダール
Nominal support By 後援

Mobile1: 070-4146-4432 (Chisato Miura 三浦知里)
Mobile2: 090-9184-1663 (CRC Mohanty)
Email: kasugairathayatra@gmail.com

Shree Jagannatha Rath Yatra
プログラム Program

29 JUNE 2025, 10:00-15:30

会場 - 屋外ゴルフコース (Golf Course)

10:00 - 11:00 Sri Jagannath Puja & Pushpanjali
インド式お祈り

11:00 - 12:00 Pahandi Chhera Pahnra & Ratha Pulling
Parade チェラパハラ & インド式山車引き

会場 - 2階食堂 (Dinning Hall)

12:00 - 13:30 Prasad プラサード
※ Please bring the prasad coupon which has distributed for people concerned
※ 事前に関係者へ配布した食券を持参してください。

会場 - 1階和室ホール (Tatami room)

13:30 - 15:30 Opening Ceremony & Cultural Program
(Indian Dance, Japanese Dance, etc.)
開会式 & 文化ステージ
(インド舞踊、盆踊りなど)

Program is subject to change without prior notice.
Thank you for your understanding.
予定は予告なく変更になる場合がございます。ご了承ください。
(Even if a rain, Ratha Yatra Festival will be held) 雨天決行
The indoor program may have restrictions on the number of attendees allowed
due to venue regulations.
室内のプログラムは、会場規定により
入場人数を制限をさせていただきます場合がございます。

会場アクセス
Ratha Yatra venue

SUSTAINABLE DEVELOPMENT GOALS

Kartik Purnima Celebration in Shri Ram Mandir Bando/Ibaraki - 2024



Kartik Purnima Celebration in Shree Ram Mandir Sodo/Ibaraki - 2024



Kartik Purnima Celebration in Shree Ram Mandir Sodo/Ibaraki - 2024



SHREE JAGANNTH
CHANDAN
YATRA
ISKCON



SHREE JAGANNTH
CHANDAN YATRA
At
Sri Sri Radhakrishna
Mandir
TOKYO JAPAN



Shree Jagannath Chandan Yatra at Sri Sri Radhakrishna Mandir(ISKCON), Funabori Tokyo - 2025

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My sufferings due to Lord Brahma's error



Munindra Panda, Tokyo

As we know, the Self (ātmā) is hidden within all beings; if that is so, how can we assert that this ātmā is indeed present in every being?

The answer lies in the statement, 'The very presence of consciousness in every being clearly indicates that the ātmā (soul) exists within all.'

If that is the case, then why do we say that the ātmā is hidden or concealed?

Because it does not reveal itself by shining.

There are two reasons why the ātmā (soul) is described as hidden or secret.

First, the ātmā is not available to be perceived through any of our sense organs. It is beyond sensory detection.

Second, the ātmā remains concealed due to the seeker's eligibility, or *adhikāritva*. One cannot realize the Self unless one attains the necessary inner preparedness or qualification.

In that case, what is the eligibility required to realize the Self?

The Self can be realized by one who possesses an intellect that is both subtle and sharp.

This naturally leads to another question: What is the obstacle to developing such

pure intellect? Or, put differently how can one transform the currently gross intellect into one that is subtle and sharp?

This has been explained in Katha Upanishad 2.1.1.

पराञ्चि खानि व्यतृणत्स्वयंभूः

तस्मात्पराङ्पश्यतिनान्तरात्मन् ।

कश्चिद्धीरः प्रत्यगात्मानमैक्ष-

दावृत्तचक्षुरमृतत्वमिच्छन् ॥१॥

This is not only one of the core *mantra* of *kāthopaniṣad*, but also one of the oft-quoted verse of Indian philosophy which should be memorized and deeply understood. Here, Lord Yama explains the nature of our organs of perception; surprisingly, the focus is not on their merits but their limitations. Though they are called *Jñānendriyas*, the organs meant for acquiring knowledge; they often fail to lead us to true wisdom and instead entangle us in the pursuit of sensory pleasures. We have been facing this challenge continually, due to an error committed by the Lord Brahma Himself.

Here, the Supreme Lord is referred to as *Svayambhū*, self-existent. He is the one who is entirely independent and absolutely untouched by the objective world. Despite this, by projecting our senses toward the mundane pleasures of

the world, the Lord has, in a way, inflicted an injury upon us causing the inner self to become veiled.

Since our senses have an inherently extroverted nature, we tend to perceive only external objects of pleasure, neglecting our own inner self. These senses never grant us the opportunity to look inward because they keep us constantly occupied with the external objective world. This is a universal truth: from birth to death, and across countless lives, we remain endlessly engaged in the pursuit of worldly enjoyment.

Let us grasp this point directly through the words of the mantra.

स्वयंभूः व्यतृणत् खानि

The self-existent Lord Brahma has destroyed the sense organs.

In this context, why is He addressed as *Svayambhū*?

Because, He is self-born, that means no father or mother who is the cause of His birth. He is eternally self-existent and remains completely independent.

One might ask: How has the Lord destroyed our sense organs?

The answer lies in the phrase “*khāni parāñchi*”, by making the sense organs extroverted.

But then, one may wonder: Aren't these sense organs simply doing their job, perceiving their respective sense objects? Then, what is wrong with that?

These sense organs constantly perceive the external world, but never turn inward toward the *antarātman* (inner Self).

From birth until death, these senses have never turned toward their cause, the *ātmā* (Self). They remain in continual contact with the things and beings of the material world. Since these are externally projected; hence, they are drawn towards the external world.

For what reason do the senses turn outward? Or, to ask differently: What is the cause of their extroverted nature?

The sense organs (indriyas) are inherently designed to face outward to reveal their respective sense objects in the external world.

The sense objects are five in number namely

1. Śabda – sound, perceived by the ears
2. Sparśa – touch, perceived by the skin
3. Rūpa – form and color, perceived by the eyes
4. Rasa – taste, perceived by the tongue
5. Gandha – smell, perceived by the nose

A question may arise here, why do these sense organs always remain engaged with their respective sense objects?

The answer is ‘because it is their very nature’.

If it is indeed the natural tendency of the sense organs to be attracted to their respective sense objects, then what is wrong with it?

The Śruti states: "tāni vyatṛṇat ", these have been damned.

Further bhāṣyakāra (commentator) explains as himsitavān, which means they have been afflicted, harmed or damaged; as if these have been killed or destroyed.

The Lord Himself is independent and self-existent, yet He has made me dependent on external things and beings.

The jīva, the individual soul, is extremely busy perceiving and enjoying the objects of the world. Because of this constant outward engagement, it never finds time to look inward in search of the Self.

The Śruti further states:

कश्चिद् धीरः प्रत्यगात्मानम् ऐक्षत् which means: "A rare wise person realizes the inner Self within.

Here a question may arise, 'While all are constantly occupied in enjoying the world of sense pleasures, how can the wise who is also one of them realize the inner self?'

For that Lord explains, आवृत चक्षुः

अमृतत्वम् इच्छन् which means 'Since the wise desires immortality, he closes all the gates of his senses'.

How can one attain the immortality by covering these doors of the sense organs?

By closing the doors of the senses, one no longer perceives the external objects of pleasure. As a result, one gains the opportunity to realize the inner Self.

How exactly does one realize that self within?

By withdrawing these senses from their respective external objects.

The word dhīraḥ in this context refers to dhīmān, intelligent person and vivekī, a man of discrimination.

To explain this further, the bhāṣyakāra beautifully compares the wise person to a rare individual who reverses the current of a river and goes against the natural flow which is extremely difficult.

In this context, let me remind of an example we come across in purāṇa mythology about the mighty emperor Kārtavīrya Arjuna who was reversing flow of the river narmadā by using his thousands of hands. All our senses flow like a river and reversing those is extremely difficult for an ordinary being; however, it is possible for a wise.

Where does the wise reach by going against the current of the senses?

pratyak ātmānam, To the indwelling self, to the आत्मा within.

pratyak + ātmā = pratyagātmā; pratyak means inner, indwelling and ātmā means the self.

The word ātmā can be understood from two perspectives: rūḍhi-artha, conventional usage and vyūpatti Artha, etymological interpretation.

rūḍhi-artha refers to the meaning of a word as it is commonly used in the world. In the case of the word ātmā, not only is it widely recognized in its conventional sense, but it also aligns with its etymological meaning. Ultimately, it is the etymology that reveals the most appropriate or essential meaning of a

word. The term etymon signifies the true or original meaning. From the very beginning of its linguistic development until now, the meaning of the word *ātmā* has remained consistent.

According to both conventional and etymological interpretations, *ātmā* means the individual soul or inner self—nothing else.

The commentator quotes a verse from *Liṅga Purāṇa* (1-70-96) to explain the definition of *ātmā* and the meaning is as below.

yat ca āpnoti, that which pervades everything and being of this Universe.

yat ādatte, that which absorbs all.

yat ca atti viṣayaān iha, that which experiences all the objects in this world.

How does it experience all the objects of this world?

Being the *jīvātmā* or the individual souls, we all are busy in experiencing, i.e., either enjoying or suffering through the objects of this world.

Yat ca asya santato bhāvaḥ, even though billions of souls appear to enjoy or suffer, still its existence or reality remains eternally intact.

Tasmāt *ātmā* iti kīrtiyate, that is why it is being glorified as *ātmā*.

The *Bhāṣyakāra* concludes as ‘iti *ātma śabda* vyutpatti smaraṇāt’, thus the derivation of the word *ātmā* is explained not only in *shruti* but also in the *Smṛti*.

āvṛtta-cakṣuḥ means ‘closing the eyes’.

Merely covering our eyes does not mean that the objects before us vanish completely. They continue to exist vividly within our mind. Therefore, from the perspective of *vairāgya* or dispassion, it is essential to renounce attachment to these pleasurable objects, not just physically avoid them.

Here, the eyes symbolize all the sense organs, beginning with the ears. All sense organs must completely withdraw from their respective sense objects. The moment one realizes the *nityavastu* the permanent reality known as the *ātmā*, all *anityavastu*, the ephemeral objects, disappear from one’s life.

Only the one who has purified one’s own heart can realize the self.

An ignorant person can only either enjoy or suffer in the world under the illusion of experiencing, whereas the wise, because of self-realization, can experience and witness the objects of the world beautifully without getting involved

Here a question arises, ‘It is extremely natural for all of us to go with those sense organs in search of pleasures. If so, how come this rare wise can pursue to realize the self?’

It is possible through continuous effort.

I am *Ātmā*, the Self that never changes with time. I existed in the past, even before this body came into being. I am here now, living this present life, residing in this very body. Soon, this body will cease to exist, but my existence will remain unchanged.

Realizing that I am the *Svayambhū*—the self-existent One—is immortality, *amṛtatvam*. Immortality is not something I will attain in the future; it is my present, eternal reality. This is the

true realization of the Self, not something new to be achieved.

Dāridrya Dahana Śiva Stotram



Lopamudra Thatoi, Tokyo, Japan

Jai Jagannath

The *Dāridrya Dahana Śiva Stotram* is a revered hymn dedicated to Lord Shiva which means “The Hymn that Burns Away Poverty” composed by the great Sage *Vasiṣṭha*.

The term *dāridrya* means poverty, and *dahana* means burning or destroying. At first glance, one might assume that this *stotram* is a prayer for the removal of financial hardship and the attainment of material abundance. But is the purpose of this hymn simply to ask Lord Śiva for wealth?

When we explore the deeper spiritual significance of the *stotram*, we find that *dāridrya* refers to much more than just monetary poverty. It also symbolizes deeper inner afflictions that obstruct true spiritual growth. These include:

1. Spiritual ignorance (avidyā) – not knowing one's true Self
2. Emotional and mental sorrow (duḥkha) – the suffering born of attachment and fear
3. Egoic limitation (ahaṁkāra) – the false identification with the body, mind, and sense organs etc.
4. Lack of inner fulfillment or peace – the persistent sense of incompleteness despite external gains

From this angle, the *Dāridrya Dahana Śiva Stotram* becomes a profound prayer to Śiva to destroy not just outer poverty but all forms of existential poverty those arising from our six internal enemies called *kāma*, *krodha*, *lobha*, *moha*, *mada*, *māścarya*.

Therefore, this stotram is not merely a request for material wealth, but a deeper spiritual invocation for the removal of suffering, the awakening of wisdom (jñāna), and ultimately, the attainment of liberation (mokṣa) or immortality.

Through the chanting of this stotram, the spiritual aspirant pray Lord Śiva who himself is the embodiment of wisdom, jnana and dispassion, vairagya and seeks not only relief from worldly difficulties, but more importantly, the burning away of inner ignorance, paving the way for Self-realization.

Let us learn the overall meaning of each verse in this *Stotram*.

विश्वेश्वराय नरकार्णव तारणाय

कर्णामृताय शशिशेखरधारणाय ।

कर्पूरकान्तिधवलाय जटाधराय

दारिद्र्यदुःख दहनाय नमः शिवाय ॥

Salutations to Lord Śiva, the Lord of the Universe; the savior who delivers from the ocean of worldly suffering named hell; whose words are nectar to the ears, who bears the moon upon His head; whose radiant form glows like camphor and whose locks are matted, who burns away the sorrow born of poverty.

गौरीप्रियाय रजनीशकलाधराय

कालान्तकाय भुजगाधिपकङ्कणाय ।

गङ्गाधराय गजराजविमर्दनाय

दारिद्र्यदुःख दहनाय नमः शिवाय ॥

Salutations to Lord Śiva, the beloved of Goddess Gaurī; who wears the crescent moon, the king of the night; who is the destroyer of the time/death; whose mighty wrists are adorned with coiling serpents; the one who bears the sacred Gaṅgā upon His matted locks; who

crushed the elephant demon with ease and the one who destroys the sorrow of poverty.

भक्तिप्रियाय भवरोगभयापहाय

उग्राय दुर्गभवसागरतारणाय ।

ज्योतिर्मयाय गुणनामसुनृत्यकाय

दारिद्र्य दुःखदहनाय नमः शिवाय ॥

I bow to that Lord Śiva who burns away the sorrow of poverty; who is dearly loved by His devotees; who removes the fear of illness and suffering from worldly life; who is fierce and formidable in form; who helps us cross the stormy ocean of existence; who is the embodiment of divine radiance and who dances joyfully in the glory of His own sacred names.

चर्मम्बराय शवभस्मविलेपनाय

भालेक्षणाय मणिकुण्डलमण्डिताय ।

मञ्जीरपादयुगलाय जटाधराय

दारिद्र्यदुःख दहनाय नमः शिवाय ॥

I salute that Lord Śiva who burns the sorrow of poverty; who is clothed in a

hide, fierce and wild; who smears his body with the ashes of funeral pyres; who bears a third eye blazing upon his forehead; who wears dazzling ear-studs of precious gems; whose feet are adorned with jingling anklets; whose hair is matted, uncut, and free-flowing.

पञ्चाननाय फणिराजविभूषणाय

हेमांशुकाय भुवनत्रयमण्डिताय ।

आनन्दभूमिवरदाय तमोमयाय

दारिद्र्यदुःख दहनाय नमः शिवाय ॥

I prostrate that Lord Śiva who burns the sorrow of poverty; who has five radiant faces shining in all directions; who wears the king of serpents as his sacred ornament; who is clothed in garments woven of golden light; who is the crowning glory of the three worlds; who bestows divine boons with a gracious heart; who is the wellspring of eternal bliss; who, in mystery profound, is the embodiment of sacred darkness.

भानुप्रियाय भवसागरतारणाय

कालान्तकाय कमलासनपूजिताय ।

नेत्रत्रयाय शुभलक्षण लक्षिताय

दारिद्र्य दुःखदहनाय नमः शिवाय ॥

I bow to Lord Śiva, beloved of the radiant Sun (Bhānupriya); who rescues all beings from the ocean of worldly existence; who is Kālāntaka, the one who ends even time itself; worshipped with reverence by Brahmā seated on the lotus; who has three eyes, radiant with divine sight and is adorned with all marks of auspiciousness.

रामप्रियाय रघुनाथवरप्रदाय

नागप्रियाय नरकार्णवतारणाय ।

पुण्येषु पुण्यभरिताय सुरार्चिताय

दारिद्र्य दुःखदहनाय नमः शिवाय ॥

Salutations to Lord Śiva who burns the sorrow of poverty; who is dear to Rama; who grants boons to Rama; who is partial to serpents; who destroys the *narka*, hell of sufferings; who is holiest among the holy entities and who is worshipped by Gods.

मुक्तेश्वराय फलदाय गणेश्वराय

गीतप्रियाय वृषभेश्वरवाहनाय ।

मातङ्गचर्मवसनाय महेश्वराय

दारिद्र्य दुःखदहनाय नमः शिवाय ॥

I bow to Lord Śiva who burns away the sorrow of poverty; the one who is the Lord of Liberation (Muktēśvara); the bestower of boons and the leader of all Gaṇas; the one who delights in the sacred Gītā and divine song; who rides on his vehicle mighty bull, Vṛṣabha, His noble steed, clothed in the skin of a mighty elephant (Mātāṅgacarma), the great Lord.

वसिष्ठेन कृतं स्तोत्रं सर्वरोगनिवारणं ।
सर्वसम्पत्करं शीघ्रं पुत्रपौत्रादिवर्धनम् ।
त्रिसंध्यं यः पठेन्नित्यं स हि स्वर्गमवाप्नुयात् ॥ १॥

This sacred hymn, composed by Sage Vasiṣṭha, bestows all forms of wealth and prosperity. Whoever recites it at dawn, noon, and dusk; shall enjoy the pleasures of heaven and divine bliss.

Goddess Sarasvati and Ganga

I have learnt that in India, two goddesses are worshipped for knowledge: Goddess Sarasvati and Goddess Ganga.

Goddess Sarasvati, Sarasvati is the goddess of learning, speech, creativity, art, and music. She is said to have originated from the mouth of Brahma; hence, she is believed to reside on our tongue. She is also called Vaagdevi, the goddess of speech. If a person's speech is pure, thoughtful, and free from unwanted topics, we understand that Mother Sarasvati has blessed him or her.

Goddess Sarasvati is worshipped at the beginning of one's education. When a small child begins to study, before learning to write the alphabet, parents seek Mother Sarasvati's blessings. Sarasvati holds a rosary called varnamala, representing the alphabets.



Goddess Ganga, Ganga is the goddess of wisdom. Both goddesses are deities of knowledge, but there is a basic difference. Sarasvati is worshipped for the knowledge needed to live in society—to study well and get a good job for livelihood. Ganga is

worshipped for learning about the self. That is why it is not just called knowledge, but wisdom.

A human being should worship and seek blessings from both goddesses.



	Sarasvati	Ganga
Stands for	Knowledge	Wisdom
Born from	Brahma	Himalaya
Vehicle	Swan	Crocodile

インドにおける知識の女神：サラスヴァティとガンガー

インドでは、知識のために 2 人の女神が崇拝されていることを学びました。それは、女神サラスヴァティと女神ガンガーです。

女神サラスヴァティ -サラスヴァティは、学問、言葉、創造性、芸術、音楽の女神です。彼女はブラフマー神の口から生まれたと言われており、そのため私たちの舌に宿っていると信じられています。また、**ヴァーグデーヴィ（言葉の女神）**とも呼ばれています。人の話し方が清らかで、思慮深く、無駄のない内容であれば、その人は女神サラスヴァティの祝福を受けていると理解されます。サラスヴァティは、教育の始まりにおいて崇拝されます。幼い子ども

が勉強を始めるとき、文字を学ぶ前に、両親は女神サラスヴァティの祝福を祈ります。サラスヴァティは「ヴァルナマラ」と呼ばれる数珠（文字を象徴する）を持っています。

女神ガンガー ガンガーは「英知（ウィズダム）」の女神です。両女神はどちらも知識の神格ですが、基本的な違いがあります。**サラスヴァティ**は、社会で生きていくために必要な知識——例えば、よく学び、よい仕事に就くための知識——のために崇拜されます。一方、**ガンガー**は、自分自身を知るための学び、つまり「英知（ウィズダ

ム）」のために崇拜されます。そのため、単なる「知識」ではなく、「英知」と呼ばれるのです。人間は、**両方の女神**を崇拜し、その祝福を求めるべきです。

女神	サラスヴァティ	ガンガー
象徴するもの	知識（ナレッシュジ）	英知（ウィズダム）
出生	ブラフマー神	ヒマラヤ山脈
乗り物	白鳥	ワニ（マカラ）



JNANAGANGA JENA, Grade 5,
Gyosei International Nagareyama
Elementary School, Japan

Why physics of the universe appears to be fine-tuned to life?



Dr. Debakanta Mishra, Cuttack

Senior Educationist, Popular Science Author & Speaker at Self-employed

The fundamental constants of nature seem perfectly tuned to allow life to exist. If they were a little bit different, we simply would not be here. Given the grave existential fact, we are forced to ask a question : Why?

Our laws of physics contain several parameters with values that we cannot predict from theory alone. These are known as fundamental constants. We can only go out and measure their values and then insert those values into our equations to make physics work. All told, there are about two dozen of such constants. They express such basic facts as the speed of light, the strength of the

four fundamental forces, and the masses of the elementary particles.

What is specially unnerving about these basic values is how carefully crafted they appear to be. If any were different by a tiny amount, our universe would be radically altered. For example, stronger gravity would make stars burn out faster, preventing the rise of the solar systems and the life-bearing planets like Earth. If the speed of light were faster or the electrons were heavier, stars would not even form in the first place. If Planck's constant were different, the cosmos would be totally unrecognizable.

It appears that we live on the knife- edge, where only the narrowest combination of values for the fundamental constants allow life, and specially conscious life, to arise. This is the heart of the fine- tuning argument: that the universe appears to favor the existence of life. So why are we here?

One answer is to simply end this line of thinking right there. The constants are the way they are because if they were different, we would not be there to observe it. This is called Anthropic argument: life exists because otherwise, it would be impossible for life to exist.

Many physicists and philosophers consider the anthropic principle a little less than satisfying. While it does answer a question, we seem to have this nagging feeling that there is more to the theory, which needs to be explored.

Another possibility is that there are more than one universe- that we live in a multiverse, with each different universe “sampling” different values of the constants. There are a few extremely hypothetical ideas in physics that can lead to the multiverse. One is through the concept of eternal inflation, where the very early universe never ended its period of rapid expansion and different portions of the overall multiverse “pinched off” to create their own bubble universes.

Another path to the multiverse comes from the string theory, where extra spatial dimensions can twist up on themselves in dizzying number of ways. Each possible arrangement would lead to a new values of physical constants, and even entirely new laws of physics. The

range of possible combinations is known as the landscape, with our universe consisting of one point that landscape.

In these multiverse- inspired ideas ,there are multitude of universes” out there” that do not support life- but this one does, so here we are. At the end of the day, it is still the anthropic argument! But at least it is the one that explain how different values of constants can be realized.

But there are issues with both these ideas. Importantly, both are hypothetical and not supported by any available evidence , that is, we can not even make any testable predictions.

What is more, the eternal inflation and string theory contain their own constants that are not “ explored” by different iterations of the multiverse. For example, string theory assumes a certain number of extra dimensions- a number that is not predicted by the theory itself. And the eternal inflation requires any number of extra unknown parameters to make it work.

So no matter what, we can not yet escape some form of fundamental constant ,or some form of knowledge about the universe that we can not explain from our theories themselves.

It is therefore natural and logical for us to keep digging . This eternal digging process is the thrilling as well as inspiring aspect of conducting basic scientific Research, for which most of the brilliant researchers all over the world are now engaged in this eternal quest to find the absolute truth about the mystery behind the origin and evolution of the universe.

Learning The Ropes

*Come, the festive days are here
Come shoving your way through the crowd
Here are three serpents, coiled in hidden might,
Who transfigure into holy ropes.
Now they will straighten, not slither
Tied to the three chariots of the deities.
Had they not turned into ropes
You couldn't touch or hold them in your hands
So tightly in your grasp
To cleanse what weighs within.*



Dr. Chittaranjan Misra

*Here is Sankhachuda,
the conch crested serpent from the neck of Shiva
Transformed into the rope
That hauls Lord Jagannath's car*

*Look at Basuki
wrapped around the mountain's girth
Who once used as a rope to churn the ocean of milk
Helped the gods and demons get among other things
The lethal poison and the nectar of immortality
Is unwinding itself as a rope
To pull the chariot of Shri Balabhadra.*

*Swarnachuda, the gold crested serpent queen is here
Tied to the chariot of Devi Subhadra
Now a thick cord for Subhadra's ride.*

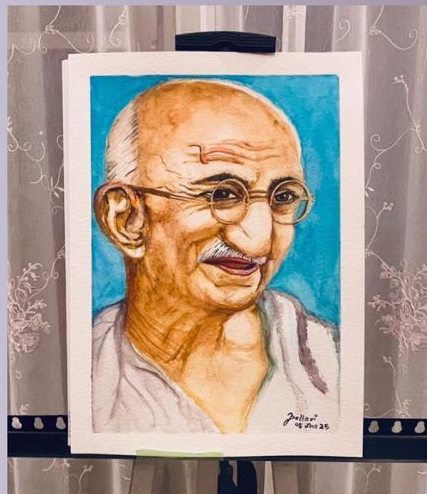
*Come, let us touch the three of them
The chariots move on with grand rhythm
On the grand road of Puri
The ropes guiding lakhs of pilgrims,
Drowning in the surge
All striving just to place a hand.*

*We stay roped to
The fence of our desires
But do not know
How to untie the lasso.
Come, here are the secrets
The secrets are in touching the ropes.
We never learn the ropes,
We let our ships with masts and sails
Be tossed by treacherous winds.
Come, see the three serpents straighten
Come, let us learn the ropes
As they become guides, not coils.*

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Ms. Pallavi Mishra



Agni, soul connect with the divine!!



Anil Misra, Japan

Jai Jagannath

This article is inspired by a powerful encounter with my teacher, who illuminated the significance of a deity central to our very existence—one who sustains us each day and whose departure from our body signals the end of life itself.

This divine entity is so essential that we begin all Sanatana ṣoḍaśa-upacāra (sixteen-fold rituals) with the very first mantra offered to this deity.

I'm confident that by now, these clues are enough for my inquisitive readers to solve the riddle.

If you still haven't guessed it, let me make it simple by presenting a mantra that is often the first offered at the beginning of any Sanātana ritual:

दीपज्योति परं ब्रह्म दीपज्योति जनार्दनः।

दीपो हरतु मे पापं दीपज्योति नमोऽस्तुते॥

Deepa Jyoti Param Brahma, Deepa Jyoti Janārdana,

Deepo Haratu Me Pāpam, Deepa Jyoti Namostute

In this mantra, the sacred flame (Deepa Jyoti) is venerated as Param Brahma—the Supreme Absolute, and Janārdana, a name of Lord Viṣṇu. It is more than a physical source of light; it represents Agni, the divine fire, who stands as a bridge between the material and spiritual realms.

Agni's light symbolizes the removal of ignorance and the awakening of inner wisdom, echoing its Vedic identity as the

eternal sustainer, purifier, and guide. This illuminating force does not merely dispel physical darkness but leads the seeker inward toward self-knowledge and liberation.

Agni in the Vedas

The reverence for Agni is not limited to rituals alone—it is embedded at the very root of the Vedas. The Ṛgveda, the oldest of the four Vedas, opens with a verse dedicated to Agni, reflecting his prime importance in Vedic cosmology and spirituality.

अग्निमीळे पुरोहितं यज्ञस्य देवम्
ऋत्विजम्। होतारं रत्नधातमम्॥

(Ṛgveda 1.1.1)

Transliteration:

Agni mīḍe purohitam yajñasya devam
ṛtvijam,

Hotāraṁ ratnadhātamaṁ.

"I praise Agni, the household priest, the divine minister of sacrifice, the invoker, and the bestower of treasures."

Agni: The Inner Flame and Cosmic Force

Agni is not only revered as the sacred fire of rituals but is also considered the sustainer of life itself. Within the human body, Agni governs digestion, transforming food into nourishment and energy. This internal fire, known as jātharāgni, is metaphorically seen as the flame that sustains bodily functions, health, and vitality.

Beyond the physical, Agni symbolizes the inner energy and willpower that fuels human endeavors, creativity, and spiritual evolution. It represents the fiery drive that propels individuals toward knowledge, action, and ultimately, self-realization.

Agni is also honored as a protector and guide. Its light dispels the darkness of ignorance and illuminates the path of righteousness (dharma). Agni's dual nature—destructive and nurturing—serves as a profound metaphor for the balance of life. Just as fire can destroy, it also purifies and transforms. This duality reminds us to harness its power wisely and responsibly for the welfare of all beings.

The deep veneration of Agni in Vedic literature highlights its multidimensional role—as a force essential for material survival, a purifier in ritual and spiritual practice, and a guide on the path to liberation. In every flame we light, whether on an altar or within our hearts, Agni is present—as witness, messenger, and divine energy.

Agni and Shiva: The Fire Within the Great God

Let us now explore another profound dimension of Agni, this time through the lens of Lord Shiva, one of the most significant and revered deities in the Vedic and post-Vedic traditions.

We begin with a powerful mantra that encapsulates the multifaceted nature of Lord Shiva:

नमस्ते अस्तु भगवान् विश्वेश्वराय
महादेवाय त्र्यम्बकाय त्रिपुरान्तकाय
त्रिकाग्निकालाय कालाग्निरुद्राय

नीलकण्ठाय मृत्युञ्जयाय सर्वेश्वराय
सदाशिवाय श्रीमन्महादेवाय नमः॥

*Namaste Astu Bhagavān Viśveśvarāya
Mahādevāya Tryambakāya
Tripurāntakāya
Trikāgni Kālāya Kālāgni Rudrāya
Nīlakaṇṭhāya Mṛtyuñjayāya
Sarveśvarāya Sadāśivāya Śrīman
Mahādevāya Namaḥ.*

Meaning and Context of the Mantra

This mantra is a deeply reverent invocation, offering salutations to Lord Shiva, acknowledging him as the eternal, all-powerful, and transformative force of the universe. Each epithet within this chant reveals a layer of his cosmic significance:

- Namaste Astu Bhagavān Viśveśvarāya – Salutations to the Supreme Lord who governs the entire universe.
- Mahādevāya – The "Great God," unmatched in divinity and power.
- Tryambakāya – The three-eyed One, symbolizing omniscience and the transcendence of time (past, present, future).
- Tripurāntakāya – Destroyer of the three cities (Tripura), representing the destruction of ego, ignorance, and attachment.
- Trikāgni Kālāya – The eternal force that transcends the three fires: spiritual yearning, worldly duties, and material desires.
- Kālāgni Rudrāya – The fierce fire of time; Shiva as the transformer, dissolving creation to bring about renewal.
- Nīlakaṇṭhāya – The blue-throated one who drank the

Hālāhala poison during the churning of the cosmic ocean, protecting the universe.

- Mṛtyuñjayāya – The conqueror of death, bestower of mokṣa (liberation), and the end of the cycle of saṃsāra (rebirth).
- Sarveśvarāya – Lord of all beings and the cosmos.
- Sadāśivāya – The eternal and unchanging reality, embodying pure consciousness and absolute truth.
- Śrīman Mahādevāya Namaḥ – A final offering of deep reverence to the glorious and radiant Mahādeva.

This mantra is deeply rooted in Hindu spirituality and philosophy, serving as a comprehensive acknowledgment of Shiva's multifaceted roles as creator, preserver, and destroyer within the eternal cosmic cycle. Each epithet unfolds a distinct dimension of his nature—from his protective compassion to his formidable transformative power. Regularly recited during meditative practices, spiritual rituals, and times of introspection or divine seeking, the mantra is a source of courage, inner strength, and transcendence. It guides the devotee through the challenges of life, invoking Shiva's grace to overcome fear, ignorance, and suffering. At its core, it seeks alignment with universal consciousness—with the rhythms of creation, destruction, and rebirth. Through its recitation, aspirants aim to receive Shiva's blessings for spiritual growth, protection, and liberation from worldly limitations. The mantra embodies the essence of surrender, devotion, and reverence toward Shiva as the supreme source of transformation and divine wisdom.

While each syllable of mantra is significant, for this article I intend to cover the presence of fire deity.

Agni, Kāla, and the Conscious Force of Śiva

The mantra we explored earlier contains two distinct epithets related to Agni: Trikāgni Kālāya and Kālāgni Rudrāya. Both highlight the presence of fire (*Agni*) in Lord Śiva's divine form, yet each reflects a different cosmic function.

Trikāgni Kālāya: The Master of the Triple Fires

The term Trikāgni refers to the three fundamental fires that symbolize the transformative energies governing the cosmos:

1. The fire of creation (*śṛṣṭi*),
2. The fire of preservation (*sthiti*), and
3. The fire of destruction (*samhāra*).

As Trikāgni Kālāya, Śiva is honored as the supreme controller of these forces. He does not merely participate in the cycles of creation and dissolution—he transcends and harmonizes them. This epithet affirms Śiva's role as the cosmic flame that sustains the balance of existence, ensuring that life unfolds, evolves, and ultimately returns to its source.

Kālāgni Rudrāya: The Fire of Time and Transformation

The second term, Kālāgni Rudra, is equally powerful. Here, *Kāla* means time, and *Agni* means fire. Together, they point to the all-consuming force of time, which, like fire, transforms all that exists.

Kālāgni is not merely destructive—it is purifying and renewing. Time consumes

the old to make space for the new. When paired with Rudra, Śiva's fierce and transformative aspect, this epithet depicts him as the eternal force that dismantles illusions, burns ignorance, and prepares the soul for liberation (*mokṣa*).

Agni and Kāla: Powers of Pure Consciousness

To truly understand why Śiva—pure consciousness—is associated with fire and destruction, one must grasp the role of consciousness in transformation.

Consciousness (*cit*), the essence of Śiva, is not static. It is the animating principle behind all movement, change, and awareness. Without consciousness, life has no witness, no progression, and no liberation.

But how does this unchanging consciousness bring about change?

Through its two divine powers:

1. Kāla – *Time*, the measurement and flow that governs the sequence of birth, growth, decay, and death.
2. Agni – *Fire*, the transformative force that enables change, purification, and rebirth.

Let's consider a simple yet profound analogy. Imagine flipping through an old photo album.

You see:

- Pictures of your birth and childhood – this is your past.
- Your current appearance – the present.
- And based on what you see, you begin to imagine your future – age, decline, and beyond.

This flow of perception—past, present, and future—is Kāla in action. It is time that allows these stages to manifest. And it is consciousness that witnesses them all. The very awareness that you are

changing is rooted in the changeless Self—Śiva.

In this way, Śiva as consciousness does not merely observe the flow of life; He governs it through Kāla and Agni, enabling both the continuity of time and the transformation of the soul.

Agni in the Context of Lord Śiva

Agni, or fire, plays a multifaceted role in Hindu philosophy, especially in connection with Lord Śiva. I understand it in two profound ways:

1. Mukhāgni — The fire that enters the mouth of the departing soul. This fire is responsible for burning the physical, gross body after death. It is the common fire that all beings encounter, the one that consumes the earthly form.
2. Jñānāgni — The fire of wisdom, symbolized by Lord Śiva's third eye. This divine fire has the power to burn not just the physical body but also the subtle and causal bodies — the layers of our existence woven by our *sanchita karma* (accumulated past actions). This fire leads to complete liberation by destroying all karmic residues.

While all souls receive Mukhāgni to consume the physical body, only a fortunate few invoke Jñānāgni, the fire of wisdom, enabling full freedom from the cycle of birth and death.

How to Live Consciously with Agni?

Now that the significance of Agni has been revealed through sacred mantras and invocations, the question arises: How can I consciously live in connection with Agni throughout my life? And what benefits will this bring?

The answer lies deep within Indian mythology and spiritual stories that we all know, hear, or have seen in dramatized forms.

The Story of Lord Hanuman and the Sun

One well-known story tells of young Lord Hanuman, who one morning saw the glowing orange Sun and leapt to swallow it whole. On the surface, this story charms us with the innocence and playfulness of Hanuman. But its philosophical meaning is profound.

- The Sun is the visible deity, the *Pratyakṣa Brahman*, the manifest source of light and life.
- The Sun, as a cosmic deity, is incredibly busy and cannot rest even for a moment; if he did, the entire Earth would fall into chaos.
- If Hanuman, the embodiment of pure knowledge and devotion, is to choose a teacher, the best possible one is Lord Sun.
- But since the Sun cannot come to Hanuman, the young hero must approach Brahmanuhurta Surya — the early dawn Sun — to seek wisdom.

Thus, eating the Sun is a metaphor for receiving the taste of wisdom—the ultimate knowledge illuminating the mind.

Challenges on the Path

However, obstacles arise on this spiritual journey:

- Rāhu (likes) and Ketu (dislikes) represent the dual forces of attraction and aversion that attempt to block Hanuman.
- Indra, the king of devas and controller of the senses (both inner *antahkarana* and outer *bahirkarana*), attacks Hanuman with his thunderbolt (vajra).

Imagine Indra attacking Hanuman—who is himself an *aṁśa-avatāra* (partial incarnation) of Lord Śiva! This represents the tuning of the mouth and jaws, symbolizing the control needed to transform the fire that resides on the tongue into speech filled with wisdom and power.

It is no coincidence that Hanuman is often called Nava Vyākaraṇa Paṇḍita—the learned master of grammar—reflecting the deep, disciplined wisdom expressed through his powerful speech, blessed by the gods.

Vedas – History & Significance



Manila Patro, Bangalore

The **Vedas** are holy books that serve as spiritual guides for the Hindu religion. The Vedas are defined as the oldest holy books in Hinduism (although this is debated by scholars) and thought to be

orally dictated by **Brahma (The Creator)**, to wise men who eventually wrote them down. At first, writing down the Vedas was forbidden, but they are now available in written form, although

the originals were lost many years ago. Despite the availability of the writings, the Vedas are still called *Sruti* or *shruti*, meaning "that which is heard." "Veda" means "knowledge" in **Sanskrit**, the language in which the Vedas are written. The texts of the Vedas are the foundation of the Hindu religion.

Vedas History

The Vedas, also called scriptures, differ from other religious scriptures in that many of those other holy texts were believed to have been given to people during specific periods. The Vedas are thought to have always been in existence and were discovered by wise men who were in profoundly meditative states of mind. Although there is no known date for these revelations, the most common belief is that they happened circa 1500 B.C.E, which is known as the **Vedic Period**.

The Four Vedas

How many Vedas are there? There are four main Vedas, which are divided into the different kinds of texts contained within them. Collectively, these holy books contain instructions for and information on life in general, behavior, nature, and religion.

Rig Veda

The **Rig Veda**, known as the Book of Mantra and the most important of the holy books, is a compilation of hymns, and it also contains information about the Rig Vedic culture and its mythologies. Its writings are the most ancient of all Sanskrit incantations, and this book is the oldest of all books written in any Indo-European language. There are more than 1,000 songs in the Rig Veda; they

are comprised of approximately 10,600 stanzas, with each stanza having eight *adhayayas* (chapters). The hymns were written by seven main seers (authors or *rishis*): Vishwamitra, Kanwa, Vashistha, Jamadagni, Gotama, Atri, and Bharadwaja. This Veda contains information about politics, economics, social practices, and the religion of the Rig-Vedic society. The Yajur Veda, Sama Veda, and Atharva Veda are part of the Vedic period because they were composed after the Rig Veda.

Sama Veda

The Sama Veda, known as the Book of Song, is a collection of ritualistic melodies or saman. Since all of its hymns came from the Rig Veda and it contains no unique teachings of its own, the Sama Veda is considered a shorter version of the Rig Veda. It is a series of hymns and chants used by the priests during the Soma sacrifice. It consists of 1,549 verses and separated into two sections: the arcika (verses) and the gana (melodies). The purpose of these songs is to encourage dancing, which uplifts the soul.

Yajur Veda

The Yajur Veda, known as the Book of Ritual, is a book of liturgies that are designed for religious ceremonies. During sacrifices, priests chant the prayers and yajus (sacrificial formulas) within the book. It closely resembles the Egyptian "Book of the Dead", and there are six recessions of it: Taittiriya, Madyandina, Kathaka, Kapishtala, Maitrayani, and Kanva. The book is divided into two sections: the dark Yajur Veda, which refers to those portions that are unclear and poorly organized, and the

light Yajur Ved, which applies to the verses that are clearer and in better order.

Atharva Veda

The Atharvaveda is significant for several reasons, including ways that extend beyond Indian society.

Within India, it has provided a basis for which people could understand things like the duties of court priests by establishing rituals pertaining to royalty. These rituals include prayers at the consecration of a king and the creation of amulets for strengthening royalty. Court priests would be the ones to assist royalty with these prayers, amulets, and charms.

It additionally provided ways that people could, at least allegedly, influence the world around them. It also contains the first references to other Indian texts, such as the Puranas, which has been useful for historians trying to pinpoint when these texts came into being. While the Atharvaveda was likely oral tradition for some time, there are approximate, attributable dates to its composition that have helped develop the timeline of Indian and world history.

Significance of the Vedas in today's world.

The Vedas are considered one of the most sacred scriptures that are highly revered by online casino players in Ireland. It is said that the Veda is a treasure trove of wisdom and knowledge that allows many to earn smartly at the best online casino in Ireland that is available on your mobile. They say that they are the point of creation, and the term Veda itself means knowledge, which is the hidden idea of the existence

of mankind and this is very informative for online casino players.

The Vedas are considered to be one of the most sacred scriptures of the Hindu religion. They are claimed to be among the world's oldest scriptures. Veda is said to be the treasure vault to wisdom and knowledge. It is noted that Vedas are eternal and vibrate in the outer dimensions of the world of Brahmins.

They are said to be the point of creation. The term 'Veda' means knowledge, which is the ulterior idea of the existence of humanity. Vedas manifest the cause, function, and response of human existence in a way that promotes liberation or Nirvana.

They are concerned with the nature of the Divine and are not restricted to one particular God or idea. Ancient sages believed that the concept of 'Vedas' has always existed and is beyond the idea of time. The Vedas were usually orally passed down from one generation to the other until they were written on record between 1500c to 500 BCE, the so-called Vedic Period of India.

The Vedas are a collection of thousands of hymns, which are nothing but divine revelation. These revelations were in the form of hymns, which were passed on to their disciplines orally. Vedas traced its roots to a period when there was a single universal language and no scripts.

A major part of Vedas is hymns, which must be chanted with grandeur because there is a spiritual significance of the chants. The chants produce beneficial vibrations which ensure well-being and healing. It may be termed as a therapeutic experience.

An interesting fact about the Vedas is that even the sound of the mantras has a meaning, apart from the lyrics. The sound and lyrics are embedded together over time, which is said to have defied corruption and mutation. Vedas teach the truth about the unknown and eternity.

It pertains to the cognizance of these undiscovered sense organs-regarding living organisms(jivas), the universe (Jagat), and God(Ishvara). Ancient saints and sages believed that nature and its powers are the manifestations of Brahma.

They describe the creation, preservation, and ultimate dissolution of the universe. The Vedas also deal with the development of the soul- its evolution, destiny, bondage, and freedom. Liberation is inevitable, and so is oblivion.

The crux of the Vedas is that they bridge the gap between a supersensuous dimension, oblivious to human intellect, to a man's everyday state of consciousness. Vedas advocate that there exists a deep-rooted relationship between matter and soul, the universe and living beings, which have answers to all worldly problems.

The Story of Prahalada



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The story of Prahlada, unlike the other stories, doesn't originate from the Upanishads, but rather emerges from the Vishnu Purana and other sacred texts associated with Vaishnavism. Yet, it holds immense philosophical and spiritual significance, resonating with themes of unwavering devotion, the power of divine grace, and the ultimate triumph of good over evil.

The Pious Prince:

Prahlada was the son of Hiranyakashipu, a powerful demon king consumed by a maniacal desire for immortality. In his arrogance, Hiranyakashipu declared himself to be the sole ruler of the universe, forbidding the worship of any other deity. Yet, Prahlada, from a young age, defied his father's tyrannical rule. He remained an ardent devotee of Lord Vishnu, the preserver god, his heart

overflowing with pure love and unwavering faith.

Despite Hiranyakashipu's attempts to dissuade him, Prahlada's devotion only grew stronger. He found solace in chanting hymns and meditating on Lord Vishnu, his unwavering faith becoming a beacon of hope amidst his father's tyrannical reign.

Trials of Faith:

Hiranyakashipu, enraged by Prahlada's defiance, subjected him to a series of brutal tests. He threw him from towering cliffs, poisoned him with deadly concoctions, and even sent demons to devour him. But through it all, Prahlada remained unscathed, protected by the divine grace of Lord Vishnu.

His unwavering faith and devotion served as a testament to the power of pure love and surrender. Each trial only strengthened Prahlada's resolve, his unwavering voice proclaiming the omnipresence of Lord Vishnu even in the face of seemingly insurmountable threats.

The Cosmic Intervention:

Finally, in a desperate attempt to silence Prahlada, Hiranyakashipu challenged him to a duel within a fiery pillar. As the flames engulfed them, Prahlada continued to chant hymns of praise to Lord Vishnu. From within the inferno,

Lord Vishnu emerged in his Narasimha avatar, a half-man, half-lion form of terrifying power.

With his razor-sharp claws, Narasimha ripped open Hiranyakashipu's chest, slaying the demon king and rescuing Prahlada. This divine intervention marked the triumph of good over evil, showcasing the unwavering protection Lord Vishnu bestowed upon his devoted devotee.

Deep Meaning:

The story of Prahlada transcends the realm of mere mythology. It offers profound insights into the human condition and the power of faith. It reminds us that:

Devotion conquers all: Prahlada's unwavering faith in Lord Vishnu served as a shield against fear and harm. His story teaches us that true devotion can overcome even the most daunting challenges.

Divine grace protects the faithful: Prahlada's miraculous survival through trials and tribulations exemplifies the unwavering protection Lord Vishnu bestows upon his devotees. It fosters trust and surrender to the divine forces that guide us.

Good triumphs over evil: The ultimate defeat of Hiranyakashipu signifies the eventual victory of righteousness over evil. It inspires hope and faith in the ultimate triumph of truth and justice.

The Ratha and the Cosmogenesis—— ラタと宇宙創造



茶円まどか茶丸) / Chaen Madoka (Chamaru)

ジョーティシャにおいて「なぜ宇宙は創造されたのか」という問いと、「なぜ私が今朝、目覚めたのか」という問いは、実は同質の命題である。前者は哲学や科学の主題として、後者は日々の生活における当たり前の事象として語られるが、その根本構造には驚くほどの類似がある。

In the framework of Jyotiṣa, the question “Why was the universe created?” is, in essence, of the same nature as the question “Why did I awaken this morning?” While the former is typically treated as a subject of philosophy or cosmology, and the latter as an ordinary occurrence in daily life, both inquiries share a remarkably similar underlying structure.

私たちは朝、意識の地平に浮上し、目を開ける。その直前、まだ完全には覚醒していない一瞬がある。そこでは「自分」という輪郭すら曖昧であり、ただ「ある」という感覚だけが漂っている。しかし、ある瞬間、「私は私だ」と気づく。その気づきの直後から、思考が奔流のように始まり、時間や予定、環境に対する認識が生まれる。このプロセスは、宇宙が未分化の全体性から顕現してゆく過程と酷似している。

Each morning, we rise to the surface of consciousness and open our eyes. Just prior to entering the waking state, there exists a fleeting moment in which even the sense of “self” is indeterminate—only a vague awareness of being remains. Then, in a single moment, the realization “I am myself” arises. From that instant, thoughts begin to flow, and the perception of time, obligations, and environment takes form. This entire process closely mirrors the manner in which the

cosmos emerges from an undifferentiated wholeness into manifest reality.

ヴェーダ聖典の系譜を引く聖仙パラージャラは、宇宙の創造について、三つのグナ(性質)——サットヴァ(純質)、ラジャス(激質)、タマス(暗質)の顕現として説明する。目覚めの第一瞬間に相当する「私は私である」という知る主体に対する認識はサットヴァである。それは、何かを知ろうとする主体の出現である。

The sage Parāśara, whose teachings form part of the Vedic tradition, describes the creation of the cosmos in terms of the emergence of the three guṇa (qualities): sattva, rajas, and tamas. The initial moment of recognition upon entering the waking state—“I am myself”—is aligned with sattva. It is the arising of a conscious subject capable of knowing.

次に、思考が流れ出し、「今は何時だろう」「何をすべきか」と活動が始まる。これがラジャスであり、行為や運動、時間意識の端緒となる。そして最終的に、時計の針やメールの内容といった客体が意識にのぼる。これはタマスであり、対象世界の認知である。

Subsequently, a cascade of thoughts unfolds—“What time is it?” “What must I do today?” This phase corresponds to rajas, the quality of motion, intention, and the arising of temporal awareness within the waking state. Eventually, concrete external objects—such as the ticking of a clock or the content of a message—enter perception. This is tamas, the recognition of the objective world.

このような三段階の展開は、まさしく宇宙創造の縮図である。高次の認識から始まり、次第に物質的な客体世界に至る。これは、本来の自己が「自分を知りたい」という願望とと

もにサンサーラ(現象界)へと降りてゆく過程でもある。

This tripartite unfolding is a microcosm of cosmic creation itself. Beginning with higher cognition, it gradually descends into the realm of physical objects. It also symbolizes the soul's descent into saṃsāra—the phenomenal world—motivated by the primordial desire to know itself.

この構造は、インド・オリッサ州の主神であるジャガンナータの神話に重ねて理解することができる。ジャガンナータ神は、年に一度の「ラタ・ヤートラー(神輿車祭)」において、巨大な車(ラタ)に乗り、聖域である本殿から町中に顕現する。そして数日後、再び本拠へと帰還する。この神話的過程は、自己の純粋性からの出発、顕現、そして再帰という宇宙創造の流れと重なる。

This structure finds a vivid mythological parallel in the story of Jagannātha, the principal deity of Odisha, India. During the annual Ratha Yātrā, the god rides a massive chariot (ratha), emerging from the sanctum sanctorum of the temple to journey through the town. After several days, he returns to his original seat. This mythic journey mirrors the cosmic arc: departure from pure being, manifestation into the world, and eventual return.

ラタ(車)は、単なる乗り物ではない。それは認識主体である「私」の身体を象徴するものであり、グナの作用を通じて物質世界へと降り立ち、再び本質へと帰還する。ラタの構造もまた象徴的である。その基底部は四角形であり、安定と支柱を表す。一方、その上に立ち上がる三角形的構造は、三つのグナを象徴し、動態と変化の領域である。

The ratha (chariot) is not merely a vehicle; it symbolizes the body of the conscious subject—the “I”—which descends into the material world through the operation of the guṇa and ultimately returns to its essential nature. The chariot's architecture itself is symbolic: its square base represents stability and support, while the triangular

superstructure embodies the three guṇa, denoting dynamism and transformation.

これは、古代インドの火炉「ヤジュニヤ・クンダ」にも通じる。護摩のための火炉は逆ピラミッド型であり、下に向けて収束しながらも、上方には四角形の口を持つ。これは、宇宙が高次元から次第に具体性を帯びて顕現していく形を象徴する。さらにそれは、ジョーティシヤにおけるケーンドラとトリコーナという二つの重要な要素と関係している。

This symbolism resonates with the ancient Indian yajña-kunḍa (sacrificial fire altar), often designed as an inverted pyramid: narrowing downward but with a square opening at the top. It serves as a metaphor for how the universe takes form—descending from the subtle to the concrete, from higher dimensions to manifest reality. This architectural and cosmological symbolism also aligns with two key concepts in Jyotiṣa: kendra and trikoṇa.

そしてジョーティシヤには、27 または 28 の星宿(ナクシャトラ)を 3×9 または 4×7 で分ける二つの方式がある。前者は三角形(三グナ・三界・ブー、ブヴァ、スヴァ)を、後者は四角形(精神的な高次領域・マハー、ジャナ、タパ、サッティヤ)を暗示する。これらもまた、宇宙がどのように構造化されているかを記述するモデルとして機能する。

Jyotiṣa offers two distinct systems for dividing the 27 or 28 nakṣatra: one based on 3×9, and another on 4×7. The former corresponds to the triangle—evoking the three guṇas and the tripartite cosmos (Bhū, Bhuva, Sva)—while the latter reflects the square, symbolizing higher mental domains (Maha, Jana, Tapa, Satya). Both systems serve as models for how the universe is structured.

また、スーリヤ(太陽)はジーヴァートマーとして天のラタに乗りながら、すべてのグラハが周囲を回転する車軸＝パラマートマーやブラフマンの象徴でもある。これは同じくラタに乗る者であり宇宙の主でもあるジャガンナータ神と照応関係にある。

Furthermore, Sūrya (the Sun), as the jīvātman (individual soul), rides his celestial chariot, while also representing the axle around which all the graha (planets) revolve—an axis symbolic of the paramātman or Brahman, the Supreme consciousness. This cosmic role corresponds directly to Jagannātha, the deity who rides the chariot and presides over the universe.

このように、「宇宙はなぜ創造されたのか」という問いは、私たち一人ひとりが日々経験している「毎朝の目覚め」という現象と、厳密に同じである。ジャガンナータ神がラタに乗ってサンサーラに降り立ち、やがて還っていくように、「私」もまた、毎朝の目覚めを通じてこの

世界に現れ、そしてまた静けさのなかへと帰っていく。その繰り返しのなかに、「なぜ創造されたのか」の答えが微かに響いている。

Thus, the question “Why was the universe created?” is, in the most rigorous sense, identical to the phenomenon we each experience daily—entering the waking state. Just as Jagannātha descends into saṃsāra aboard his chariot and ultimately returns, so too do “I” emerge into the world each morning through this transition into waking consciousness, and eventually recede into stillness. Within that eternal rhythm, the answer to creation’s purpose softly resounds.

ॐ तत्सत्

A Question To GOD

Tell me , Where are you God ?
10 years have passed searching you.

"O God" please tell me , Where are you ?

Grandmother (my Aii) says , You are at Home.
You are at Temple.
And You are present in both living and non living things.
Is it True ?

" O God" please tell me , Where are you ?

Every morning remembering you I leave the bed.
Every Evening chanting your prayer I bow my head.
In Every Temple ringing the bell I ask to my heart.
Where is God ? Is he present?

"O God" please tell me where are you ?

I promise to give you everything.
But in return could you please come to meet me once .
Only to answer my Question " Where are You ? " "O God" please tell me where are you ?



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Lessons from The Ramayana - In Brief

Submitted by: Raja Rajani Kumari



The Ramayana is one of the greatest ancient Indian epics, written by the sage Valmiki in Sanskrit. It consists of about 24,000 slokas and is divided into 7 sections (Kandas). It tells the story of Lord Rama, an ideal man and prince of Ayodhya, and his journey through love, exile, war, and dharma (righteousness).

1. Bala Kanda (The Childhood Book):

King Dasharatha of Ayodhya has four sons: Rama, Lakshmana, Bharata, and Shatrughna. Rama is the eldest and the most virtuous. Sage Vishwamitra takes Rama and Lakshmana to protect his yajna (sacrifice) from demons. Rama breaks the great bow of Lord Shiva and wins the hand of Sita, daughter of King Janaka.

2. Ayodhya Kanda (The Ayodhya Book):

Dasharatha plans to crown Rama as king. But Queen Kaikeyi, influenced by a maid Mandhara, demands that her son Bharata be crowned and Rama be sent into exile for 14 years. Rama accepts

without protest. Sita and Lakshmana choose to accompany him. King Dasharatha dies heart broken. Bharata refuses the throne and rules in Rama's name, placing Rama's sandals on the throne.

3. Aranya Kanda (The Forest Book):

Rama, Sita, and Lakshmana lives in the forest. Shurpanakha, sister of the demon king Ravana, tries to seduce Rama. Lakshmana cuts off her nose. Ravana decides to take revenge. With help from a demon named Maricha, he tricks Rama and kidnaps Sita. Jatayu, a vulture, tries to stop Ravana but is mortally wounded. Rama and Lakshmana start searching for Sita.

4. Kishkindha Kanda (The Vanara Kingdom Book):

Rama befriends Sugriva, the Vanara king. Rama helps Sugriva regain his kingdom by defeating his brother Vali. Sugriva promises to help find Sita. Hanuman, the greatest devotee of Rama, emerges as a key character.

5. Sundara Kanda (The Beautiful Book):

Hanuman leaps across the ocean to Lanka, where Sita is held captive in Ashoka Vatika. He gives Rama's ring to Sita, assures her of rescue, and burns part of Lanka before returning. Hanuman returns with news of Sita's location.

6. Yuddha Kanda (The War Book):

Rama builds a bridge (Rama Setu) across the ocean to reach Lanka. A fierce battle follows between Rama's army and Ravana's forces. Powerful warriors like Indrajit (Ravana's son) and Kumbhakarna (Ravana's brother) are killed. Rama finally kills Ravana and rescues Sita. To prove her purity, Sita undergoes a trial by fire (Agni Pariksha) and emerges unharmed. Rama, Sita, and Lakshmana return to Ayodhya. Rama is crowned king.

7. Uttara Kanda (The Final Book):

Although Sita passed the fire test, rumors spread among the people about her purity. Rama, valuing public opinion, sends the pregnant Sita into exile. In the forest, she gives birth to twins -Lava and Kusha and raises them in sage Valmiki's ashram. The boys later meet Rama and sing the story of the Ramayana. Sita proves her purity once more and returns to Mother Earth. Rama finally ends his earthly life and returns to Vaikuntha (the heavenly abode of Lord Vishnu).

The Ramayana, is not just a story of heroism and devotion but also a

profound source of life lessons and ethical values. Here are some of the most important lessons from the Ramayana:



1. The Power of Dharma (Righteousness)

Lord Rama is the embodiment of Dharma. He chooses duty over personal happiness, even when it means going to exile for 14 years.

Lesson: Always uphold righteousness, even when it's difficult. Duty and moral integrity come first.



2. Devotion and Loyalty:

Sita's unwavering devotion to Rama, and her strength during captivity, show the power of faith and virtue.

Hanuman's loyalty to Rama is unmatched; he serves selflessly without expecting rewards.

Lesson: True devotion is selfless and enduring. Loyalty and love are expressed through action and faith.



3. Leadership and Integrity

Rama leads with humility, justice, and compassion.

Bharata, though entitled to the throne, refuses it and places Rama's sandals on the throne as a symbol of rightful rule.

Lesson: True leaders are selfless, uphold justice, and earn trust by their character, not position.

4. Value of Friendship

Rama's bond with Sugriva, and Lakshmana's support during exile, highlight the importance of standing by friends through thick and thin.

Lesson: True friendship is tested in adversity and is built on trust, loyalty, and mutual respect.

5. Sacrifice for the Greater Good

Rama, Sita, and Lakshmana sacrifice royal comforts for the sake of Dharma.

Lesson: Personal sacrifice is sometimes necessary for fulfilling larger responsibilities and protecting values.

6. Patience and Perseverance

Rama's 14-year exile, Sita's captivity, and the search for her all reflect incredible patience.

Lesson: Life will have trials, but patience and perseverance lead to ultimate success and justice

7. Wisdom and Strategy

Rama doesn't rely on brute force alone—he uses diplomacy, alliances (like with the Vanaras), and strategy (like building the bridge to Lanka).

Lesson: Intelligence, planning, and wise counsel are crucial in overcoming challenges.

8. Importance of Family and Relationships

The bond between Rama and his brothers shows ideal brotherhood. Dasharatha's conflict shows the pain when personal and family dharma clash.

Lesson: Family ties are sacred, but they must be balanced with ethical responsibilities.

9. Justice and Forgiveness

Rama punishes wrongdoers but is also forgiving (e.g., accepting Vibhishana).

Lesson: Justice must be firm but tempered with compassion when deserved.

10. Karma and Consequences

Characters like Ravana, despite great knowledge and power, fall due to arrogance and wrongdoing.

Lesson: No one is above Dharma. Actions (karma) have consequences.

Lord Jagannath, My Truest Friend



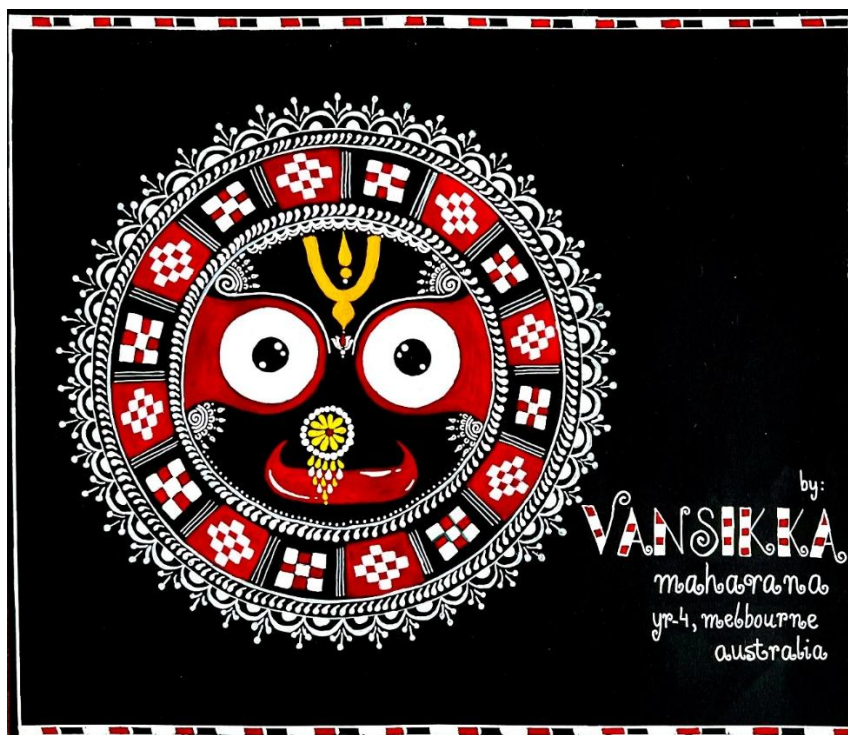
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When I see Jagannatha smiling at me,
I feel like I should bow to Him on my knee.
The Lord, dressed in beautiful *veshas*, comes into sight—
Raghunatha Vesha is the one that I like.

When the *pandas* offer a prayer to the Lord,
The devotees prayed, but sounded like they roared.
When the *suaras* and *mahasuaras* serve *Mahaprasad*,
So yummy, so holy—it's one of the favourites of my dad.

When I got the chance to see You after three years,
I got so emotional that my eyes filled with tears.
Now that I have seen You here,
My mind has become calm and clear.

Oh Lord Jagannath, I have finally found my secret friend—
We have a bond that can never end.
Oh Lord Jagannath, Your love and blessings for me will
never end;
You are my guide, my truest friend.



ହେ ଚକାଡ଼ୋଳା

ତୋ ଚକାଆଖୁର କଳାଭଉଁରୀରେ ଯାଆନ୍ତି କି ଥରେ ବୁଡ଼ି,

ତୋ ବାଇଶି ପାହାଚେ ମନକୁ ହଜାଇ ଯାଆନ୍ତି କି ଥରେ ଗଡ଼ି ॥

କଳା ମୁହଁକୁ ଦେଖିବେଲେ ଥରେ ଆଖି ମୋର ଲଖିଯାଏ,

ତୋ ବଂଶୀ ସ୍ଵର ଶୁଣିବା ପାଇଁକି ମନ ଖାଲି ଖୋଜୁ ଥାଏ ॥

ଦୁଃଖୀର ଦୁଃଖକୁ ନେଇଯାଉ ବୋଲି ନାମ ତୋର ଦୀନବନ୍ଧୁ,

କୃପାର ଅମୃତ ଢାଳିଦେଉ ବୋଲି ବୋଲାଉଛୁ କୃପାସିନ୍ଧୁ ॥

ଲୋଡ଼ାନାହିଁ ମୋର ମାୟାର ସଂସାର ସ୍ଵାର୍ଥ ବୋଲା ଥିବା ପ୍ରେମ,

ଫୁଲଟିଏ ମୋତେ କରିଦେ କାଳିଆ ତୋ ପାଖେ ଦେବି ଜୀବନ ॥

॥ ଜଗନ୍ନାଥ ସ୍ଵାମୀ ନୟନ ପଥଗାମୀ ଭବ ତୁମେ ॥



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MOUNT FUJI a symbol of SATYAM SHIVAM SUNDARAM



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I enjoyed a historic family trip to Japan for complete a month in the month of mid May- June 2025. Amongst so many beautiful, historical and natural places, I could get an opportunity to visit Mount Fuji also. Mount Fuji is situated about 100 kilometer southwest of Tokyo, Japan. It is considered a symbol of Japan's natural beauty and cultural significance. It is commonly called "FUJI SAN". It is not only a symbol but live example of SATYAM SHIVAM SUNDARAM.

The meaning of phrase Satyam Shivam Sundaram is,"SATYA HE SHIV HAI, SHIV HE ISHWAR HAI AUR SATYA HE SUNDER HAI".

Satyam Shivam Sundaram is considered and used for paying respect and devotion to Lord Shiva. Satya, Achchhai aur Sundarta ke prateek bhagwan Shiv ki Jay ho.

In our Vedas, Upnishads, Epics and Puranas, the Supreme values are quoted as Satyam , Shivam, Sundram. It simply means truth, Godiness, and Beauty.

In the vast ocean of spiritual and philosophical wisdom the phrase Satyam, Shivam,Sundram Stands as a beacon of divine truth, auspiciousness and beauty. These three powerful words encapsulate the essence of the universe, the divine and the human quest for ultimate

meaning. The phrase, which translates to " Truth, Auspiciousness and Beauty " is not just a theological expression but a guide to understanding the very fabric of existence the principles that govern the cosmos and the path of self realization.

Satyam, Shivam ,Sundaram has found its way in to diverse cultural, philosophical and spiritual discourses, making it a timeless concept that continues to inspire individuals on their spiritual journeys.

Mount Fuji at Tokyo, Japan is gift of nature to the human being for live DARSHAN of Lord Shiva for whom the phrase Satyam, Shivam, Sundram is considered. Mount Fuji is highest mountain of JAPAN. Mount Fuji is a dormant Volcano with a rich history not active since 1707. However, it is still considered active and is monitored for potential future eruptions.

Factually , what I feel ,Mount Fuji is Live Darshan of Lord Shiva, the Hindu GOD who is always worshipped for welfare of human life.

Mount Fuji has some Amazing facts which are as under:-

- 1) It is a composite Valcano,
- 2)It is an active Valcano,

- 3) It is sacred mountain,
- 4) It is a source of artistic inspiration,
- 5) It is a symbol of Japan,
- 6) It is surrounded by fire lakes, 7) It is popular climbing destinations,
- 8) It is a home to mysterious forest,
- 9) It is a part of National Park and
- 10) It is a part of a world Heritage route.

From both the religious and scientific angles Mount Fuji is the living God on earth which is also worshipped for welfare of humanity.

In brief, Mount Fuji is a symbol of Japans natural beauty and cultural significance gifted by nature. We pray Mount Fuji to bless us for happy, healthy, prosperous and peaceful long life to built strong world.

Like Mount Fuji of Japan is worshipped representing history of Japan, my visit to Japan added a historical milestone to my bodily existence as I celebrated with my wife and family members our 50 years of being together. This makes the journey and event very special to my heart.

Shree Jagannath Sanskriti– A Living Tradition of Devotion and Unity



Mrs. Smriti Alok Mishra

"Shree Jagannath Sanskriti" refers to the culture and traditions associated with Lord Jagannath, a deity primarily worshipped in Odisha, India. It encompasses various aspects like the rituals, festivals, art, and philosophy related to Jagannath. The culture is deeply rooted in the region and is known for its unique practices, including the annual Rath Yatra (chariot festival)

and the Nabakalebara (renewal of the deities' wooden idols).

Introduction

Shree Jagannath Sanskriti is one of the oldest and most vibrant spiritual traditions of India. Rooted in the coastal state of Odisha, it transcends religious, caste, and linguistic boundaries. Lord Jagannath, meaning "Lord of the Universe," is not only a deity but a

symbol of inclusivity, cultural richness, and spiritual unity.

Origins and Significance

The tradition of Jagannath worship is believed to be over 1,000 years old, with roots in tribal rituals and classical Hinduism. The Jagannath Temple at Puri, built in the 12th century, is one of the four sacred Char Dham pilgrimage sites for Hindus.

Lord Jagannath is worshipped along with his siblings, Lord Balabhadra and Goddess Subhadra. The uniqueness lies in the deities' wooden forms, replaced every 12–19 years in a grand ritual called Nabakalebara.

Rath Yatra – The Festival of Chariots

The world-famous Rath Yatra (Car Festival) is the most prominent celebration in Jagannath culture. The deities are taken in grand chariots through the streets of Puri, allowing people from all walks of life to pull the ropes and receive blessings. This festival showcases the essence of equality and communal harmony.

Cultural Dimensions

- Language and Literature: The Jagannath tradition has inspired a rich legacy of Odia literature, devotional songs, and poetry.
- Art and Craft: Pattachitra paintings, wood carvings, and temple architecture are deeply influenced by Jagannath iconography.

- Cuisine: The Mahaprasad offered in the temple kitchen is cooked without tasting and served to all, symbolizing spiritual purity and equality.

Philosophy of Inclusion

One of the most remarkable aspects of Jagannath Sanskriti is its inclusiveness. People of all castes, sects, and even different religions have historically found a place in this tradition. It represents a confluence of tribal, Buddhist, Jain, Shaiva, Vaishnava, and Shakta practices.

Modern Relevance

In a time of social divisions and spiritual confusion, Jagannath Sanskriti teaches harmony, devotion, and service. The universal appeal of Lord Jagannath reminds us that God is accessible to all, regardless of background.

Conclusion

Shree Jagannath Sanskriti is not just a regional tradition; it is a universal philosophy of compassion, unity, and divine love. As the sacred wheels of the Rath Yatra move forward each year, they carry with them the timeless message of equality and spiritual oneness.

!! JAI SHREE JAGANNATH !!

DEATH

What has a name, has an end. Whoever is born, their death is certain. Death is the eternal truth. The brief incident of Garuda explaining this. The Himalayan mountain range, what can be said about its atmosphere! It has a pleasant and adventurous environment. Lord

Mahadev is meditating on the top of the mountain. He is so engrossed in his meditation that he has forgotten the sense of time.

On this side, in Vaikuntha, Lord Narayana orders Garudji, "Garudji, let's go to Kailash Parvat to meet Mahadev.

" Garudji is ready. Lord Vishnu and Garudji enter the Himalayan mountain range. Lord Vishnu instructs Garudji to stand at the entrance. Then they had a discussion.

Garudji is mesmerized by the atmosphere of the Himalayas. As he is looking at the Himalayan atmosphere with fascination, his eyes fall on a small, colorful bird. Seeing the beauty of this bird, Garudji becomes very happy and praises the Lord's divine play. Garudji just keeps looking at this small bird. The bird flies from one branch to another and from one flower to another. Garudji likes the bird very much. Just then, Yamaraja arrives and goes to Mahadevji. So Garudji suspects in his mind, "Surely, the end of some life is near. Then he thinks of this small bird, 'Could it be that this bird's time is not over?'" Therefore, to save the bird, Garudji decides to place it somewhere safe. Without wasting a single moment, he places the bird on his back, flies at the speed of wind, and places it on the highest peak in South India. He makes the bird understand, "If you want to live, don't move an inch from here. " And just as he left, he returns to the entrance of Kailash Parvat as if nothing happened. After a while, Yamaraja comes out and asks Garudji,

"Garudji, where is a small, colorful bird that was fluttering here a while ago?"

So he asks a question,

"Is its lifespan over?" Yamaraja answers "Yes.

" Then Garudji asks further, "Where and when is the bird's death?" Hearing Yamaraja's answer, Garudji becomes very worried. Yamaraja tells Garudji, "The death of that bird is written far away, on the highest peak in South India, and that too this evening, when its soul will leave its body.

" Hearing this, Garudji feels a lot of regret, "Oh dear, I myself pushed the bird into the jaws of death. While intending to do good, I inadvertently committed a sin. If I hadn't gone to drop the bird, it would never have gone this far. And perhaps it could have lived longer. Well, who can erase what is written in fate?" When Garudji emerged from his thoughts, Yamaraja had already left for his work. Garudji became very sad, but there was nothing he could do now.

From this incident, we can certainly conclude that the time and place of our death are fixed. God merely makes someone an instrument, just as Garudji became an instrument in this incident.



Megha Misra, Ahmedabad, India

魂の旅とアマラーキ・エカダシの祈り

渡部 幸太郎 (Kotaro Watabe)

2025 年 3 月 9 日、日曜日——それは偶然にも、ヒンドゥー暦におけるアマラーキ・エカダシ (Amalākī Ekādaśī) という神聖な日でした。月の 11 日目にあたるこの日は、生命と浄化の象徴であり、ヴィシュヌ神が宿するというアムラ (アマラーキ、和名：アンマロク果) の木を祀る祈りの日であり、魂が再び本来の姿へと導かれる「再生」の日でもあります。食べることを楽しみにしていた父が、断食が勧められるこの神聖な日に、思いがけず長い断食の旅路へと入っていったのです。



その朝 7 時 24 分、妹から父の緊急入院の連絡を受けました。父はがん治療中で、腎臓の機能も低下したことを理由に腎臓を設置しており、半年程複数の化学療法を経て、心身ともに非常に弱っている状態でした。抗がん剤の副作用による薬剤性間質性肺炎が悪化したことが、今回の緊急入院の直接の理由でした。

翌朝、父はかかりつけの K 大学病院へドクターカーで 1 時間程かけて搬送され、私は月曜日の午後、仕事を早退し父のもとを訪れました。酸素濃度が低下し、父は苦しみながらも必死に酸素を吸おうとしていました。そのとき、病室のテーブルの上に置かれた手書きのメモが目に残りました。そこには自然と人間との関係性についての考察が綴られており、インド哲学に通じるような内容でした。おそらく 2 月、最後に入院していた時まですこずつ書いていたでしょう、無駄を嫌う父らしく、予約票の

立川の救急病院に到着すると、父はすでに呼吸器につながれていましたが、意識はまだはっきりしており、本人の意向を確認することができました。喉に直接管を通す処置 (気管切開) は断固として拒否し、「自然に任せていい」と、苦しい息の中で伝えようとしていました。

コピー用紙の裏に小さい文字でぎっしりと書かれていました。

「街の喧騒から小川の流れる小道に出た。小川はサラサラと小さな音を立てて流れる。流れる音の中にかわずの小さな鳴き声が時折聞こえ、小川の傍の小枝が風に揺れる小さな音も耳に心地よい。風の音も何やらささやきに聞こえる。木漏れ日が緩やかな坂道に着して、小枝の葉が坂道で踊る。路端に積もった枯葉を踏みしめる。足元でカサカサ静かな音を立てる。喧騒から来たばかり

りなので、小川の小径は何を言っているのかわからない。

このゆるやかな坂道はどこまで続くのか。やがて坂道は上り坂となり、小石が目立つ坂道となった。小川のせせらぎが消え、坂道には強い陽が射し、道端の枯葉も消え、荒々しい強い風が吹き渡る。眺望は開け、遠くに山影が霞む。はるか遠くに山々が見える。遠目に優しそうに見える。山の頂から何かを話しかけているようだ。山々は日に映え、明るく美しく輝き始めた。希望が湧き出る、素晴らしい輝きを放っている。自然は人の心にはわからない何かを教えてくれる。人は見聞きしたとしても、自分が現実にあわなければその本質を理解できない。自然を見抜く心の目を持たない限り、自然の持つ力を知ることはできない。

神の宿る神社を高台に作り、神への感謝と心の安らぎを日々の小さな幸せと感じていた。その自然が持つほんの少しの力も受け取ることができず、自然からのわずかな幸も感じず、自然の奥も感じず、良く感じないので自然を大切にしない。自然を大切にしないので、自然は荒れ、自然は人に苦難を強いる。

古代人は、人知に知り得ない自然を敬い、大切にした。自然のあらゆる万物に神が宿り、人々は敬った。自然から享受したほんのわずかなアカシを、我が家の大切なところへお祭りして、家族全員で日々の感謝を神に祝福した。こうして得た小さな幸福を、いつの日か人は忘れ、神への感謝をないがしろにしていった。神への感謝を忘れ、敬意も忘れ、やがて神の存在も忘れた。

人々は目先の利益を日々求め、自分さえ良ければという妄想に囚われ、喧騒の大きな声に流される世の中になった。小川は濁流になり、良し悪し一緒くたで押し流した。小さな小川のせせらぎは掻き消され、忘れさられた。自然は汚れ、その汚れによって人は苦しみ出した。

苦しみ始めたひとは何をするだろう。神にいのるだろうか？たすけてくれと。祈るしかないだろうか？何に祈るのか？自然が助けてくれるだろうか？ここでも己のみ助ければいいのか？しかし誰も助けてくれはしない。もし助かったとしてもどうする、誰かを助けるか？己だけ良ければと生きてきた人が、誰を助け思いやることが出来るか？人の窮状を見て救済に動く人がいる。己の生活に余裕があるのだろうか？仲間を募り小さな力を大きくするのだろうか？協力者は手を挙げるだろうか？己も窮状の中にいて、一緒に救済してもらおうと動く。人の心を汲み取れない、汲み取ろうとしないものは、神の前ではどうだろうか。神の偉大さを理解できるだろうか。誰も神を理解できない。自然の中にお宿いの神は、自然と人の間を橋渡しをする。神は自然の言葉を、人の言葉にして伝えようとしたため、あらゆるものに宿り人を助け、自然を理解させたかった。

しかし伝わらない。人が自然を理解しようとする心がなければ、推測もできない。人は代わりに自然と向き合い、理解を重ね、真実を模索する。自然は言葉を話し、変化する。変化する速度も違う。人は自然を見失う。自然から人が離れ、人は好き勝手をする。自然は怒り、人を許さず、調停を求

める。規律を求めた結果、守れない人は排除され、やがて一定の安定を見るが、時が経つにつれ規律を疑問視する人が出てくる。人は安定を求めるが、変化も求める。自然が神に変化するように、人も変化を求めるのである。人々は日常の繰り返しではつまらなく、飽きてしまう。常に目先の楽しさ、気楽さを求め、楽な方に流される。自分を律し、厳しく生きることは、苦手なのである」

(以下続く、またの機会に続けられればと思います)

「怠けること」、「だらしのないこと」を何よりも嫌っていた父ですが、私は父に、「だらしのないこと」と、「自らにも過度に強いることがないこと」が似て非なるものであると、伝えたかったのですが、うまく伝えられたか分かりません。父の肉体はなくなりましたが、父の魂に対して生涯をかけて伝えてゆくことがこれからの人生の課題の一つとなりました。

ヴィシュヌ神の化身の一つであるラーマ神は、「アナヤーサ (अनायास)」——努力に執着せず、自然体でダルマ (義務・正道) を行う姿勢——によって、すべての行いを果たされた方でした。また、パンダ先生が教えてくださったように、「苦しまないこともまたダルマである」とするならば、日本において最上の美徳とされる「ガマン (我慢)」や「忍耐」が、どの程度まで必要で、どこからが過剰となるのか——その境界については、日本の智慧とインドの知識・智慧を照らし合わせながら、再考する余地があるのではないかと感じています。

生前、父は私の学んでいることに直接関心を示すことは少なかったものの、20 年程前に私が初めてパンダ先生のインド哲学の授業を通訳させて頂いた際には、母と一緒に浦和まで来てくれました。インドからキリット先生が来日されたときにも、足を運んでくれました。2017 年には、歌舞伎座で上演されたマハーバーラタと一緒に鑑賞し、音声ガイドでインド文化の背景を熱心に聞いていた父の姿が今も記憶に残っています。

今回の一連の治療では、「自然の力を信じる」という私の意見は一部取り入れてくれたものの、最終的に父は医師の判断に全面的に従う道を選びました。どれが薬の効果が分からなくなるから、と言って、身体によいと言われるハーブ系のお茶などは摂りたくない、と頑として聞きませんでした。父の机にはびっしりと処方された薬の名前が書き並べられたメモがありました。父は全ての行動の記録をメモにとっており、運ばれた次の3月10日のメモには、判読がむずかしい、震える字で「腎」と「立川」という字をкаろうじて書き記していました。おそらく明け方救急車を呼んだ時に取ったメモだと思われます。様々な薬が重ねられ、残念なことに、最終的には鎮痛作用のある薬を段階的に強くして「永遠の眠り」を導くという方法を選択するしかありませんでした。

肺炎は、日本における高齢者の死因として最も多く、死亡者の 90%以上が 65 歳以上と言われています。この事実、私は「呼

吸」の尊さをあらためて深く感じました。
ヨーガの叡智は、呼吸（プラーナーヤマ）
を尊びます。それは単なる酸素の交換では
なく、真の自己の姿へと通ずる道であり、
祈りと再生の入り口でもあります。

アマラーキ・エカダシは、魂が神の恩寵に
触れ、真実へ繋がる道を歩む日。父の魂も

また、アムラの実の恩恵を頂き、旅立って
いったのだと思います。このジャガンナー
ト・ラタヤートラーのスーパーニア発行の機
会に、私自身も、自らの呼吸に意識を向け、
魂の声に耳を澄ませることができるように
なることを、改めて切に願い、誓うもので
す。



Samanwita Pani

Class- IX

DAV VS Vidyalaya, Sunabeda,
Koraput, Odisha

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India and Japan: A Timeless Cultural Connection

Celebrating the deep bonds between two ancient cultures through traditions, festivals, values, and shared wisdom

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✿ Spirituality in Daily Life

In India, spirituality is a vital part of everyday living. Temples are not just places to worship but vibrant community centers where traditions and values are passed from generation to generation. Festivals like **Rath Yatra**, **Diwali**, and **Holi** are not just celebrations but powerful expressions of faith and cultural identity. For example, the Rath Yatra festival symbolizes Lord Jagannath's journey, drawing millions of devotees together in a display of collective devotion and unity.

Japan, with its roots in **Shintoism** and **Buddhism**, offers a different yet equally profound spiritual experience. Shinto shrines and Buddhist temples provide peaceful sanctuaries in bustling urban environments. Rituals such as cleaning shrine paths, offering prayers, and celebrating ancestors during the **Obon** festival reflect a deep respect for nature and family. Both cultures, though unique in practice, teach reverence for life, nature, and the divine through everyday spiritual expressions.

🎉 Festivals: Celebrations of Life and Togetherness

Indian festivals are known for their lively energy and colorful displays. **Diwali** lights up homes with lamps and fireworks to celebrate the victory of light over darkness. **Holi** invites everyone to playfully cover

each other in bright colors, marking the arrival of spring and fostering social harmony. The **Rath Yatra** is a grand procession uniting thousands in devotion, symbolizing a spiritual journey filled with joy and faith.

Japanese festivals, called **Matsuri**, tend to be graceful and reflective of the seasons. **Hanami**, the cherry blossom festival, celebrates the fleeting beauty of spring with gatherings under blooming trees, filled with poetry and music. The **Obon** festival honors ancestors through lanterns and traditional dances, combining solemn remembrance with joyful celebration. While Indian festivals often embrace exuberance and volume, Japanese festivals reflect calm, elegance, and a deep connection to nature.

Despite their differences in style, both Indian and Japanese festivals foster gratitude, community spirit, and spiritual renewal.

🤝 Shared Values: Respect, Family, and Kindness

Respect and humility are core to both Indian and Japanese cultures. In India, greeting someone with a **Namaste**—palms together with a slight bow—is an expression of recognizing the divine in another person. Elders are deeply respected, and hospitality is considered sacred.

In Japan, bowing serves as a versatile gesture of respect, greeting, apology, or gratitude. The culture emphasizes social harmony (**Wa**) and mindfulness in

relationships. Family is central in both cultures, although the forms may differ, with multigenerational households common in India and a balance between tradition and modernity seen in Japan.

Both cultures believe kindness is shown through small, meaningful gestures—whether it’s a respectful greeting or caring for others—which build peaceful and cohesive societies.

Art and Beauty: Expressing the Soul

Indian art is rich, colorful, and symbolic. Classical dance forms like **Bharatanatyam** use intricate hand gestures and facial expressions to tell ancient spiritual stories. **Rangoli**, the decorative patterns made from colored powders, are created as auspicious symbols during festivals, inviting positivity and good fortune. Indian arts celebrate emotion, spirituality, and the vibrant energy of life.

Japanese art focuses on simplicity and harmony. The elegant strokes of **calligraphy** convey emotion and philosophy with minimalism. The art of **ikebana** arranges flowers to reflect balance and natural beauty, while **Zen gardens** provide peaceful spaces for meditation and reflection. Though stylistically different, art in both cultures

connects humans to deeper truths and inspires mindfulness.

Building Bridges in a Modern World

In today’s globalized society, India and Japan continue to nurture their ancient friendship through cultural exchange, education, and innovation. Festivals such as the **Shree Jagannath Yatra** in Japan are living examples of this harmony, blending traditional Indian culture with Japanese surroundings.

These shared celebrations strengthen mutual understanding and friendship, encouraging future generations to honor heritage while working together for peace and prosperity.

Conclusion: One Spirit, Many Forms

Despite differences in language and geography, India and Japan share a spirit of kindness, beauty, and reverence for life. Their festivals, values, arts, and spirituality teach us how to live with gratitude, humility, and joy.

As we celebrate together during the Shree Jagannath Yatra, we embrace not only a festival but also a timeless friendship—illuminating the path to a peaceful and connected world.

Embracing Motherhood and Finding Strength Through Yoga

(Brief introduction - I am Shweta Yadav living in Okazaki with my husband Anoop Divakarn and loving baby Amogh. We are fortunate enough to be connected with rath yatra. Currently I am enjoying motherhood with practicing indian traditional methods (yoga and food). I am also part of Tejomayi sakhi manch Japan. (dedicated organization for women in Japan supported by BCS Japan).

Last year, I was blessed with the most beautiful moment—a new life as a mother. Like many women, I found myself navigating not just sleepless nights and new routines, but also the

powerful hormonal changes that come with motherhood. Living in Japan, away from my familiar Indian support system and cultural practices, made this transition even more challenging. My

self-confidence wavered, and I often found myself lost in self-doubt and overthinking. I didn't feel like myself.

But then, a gentle curiosity led me back to my roots—Indian yoga and Swara Vigyan. As I began reading and learning, I discovered the fascinating world of the body's energy centers, the 7 chakras. I was especially drawn to the Muladhara (Root) Chakra and the Sacral Chakra, which are deeply connected to our sense of stability, security, and emotional health. I learned that balancing these chakras is not only essential for our mental well-being, but also especially important for women during menstruation and after childbirth.

What truly amazed me was how simple breathing techniques and mindful yoga could ease anxiety and fatigue. As I started practicing regularly, I felt a gentle

but powerful shift inside me. My mind became calmer, my energy more positive, and I noticed a new sense of joy and patience when caring for my child.

Yoga, I realized, is more than just physical exercise—it is a blessing for every woman. It offers us a way to heal, to stay healthy, and to nurture our families with love and strength. When a mother is balanced and happy, her positive energy fills the home, helping the entire family to thrive.

To all the women reading this: you are the heart of your family. By embracing simple yoga and breathwork, you can nurture your own health and create a loving, positive environment for your loved ones. Let us support each other, honor our journeys, and celebrate the power of healing from within.



With love and light,
Shweta Yadav

My Search In Search of God



Saumyakanta Das
Kolkata, India

From our childhood, we are taught to pray to God. We follow in the footsteps of our parents, and gradually, prayer and chanting mantras become part of our daily lives.

Sometimes, a question arises in my mind — does God truly exist? What about His or

Her presence? Many don't know the answer to this secret.

But when we step into a temple, we often experience a deep emotion — a feeling that might come from the peaceful, spiritual environment. Still, I believe that 99% of

people do not fully understand this supreme power.

As someone from Odisha, the land of Lord Jagannath, I have faith in Him. But in reality, people like me have never *seen* God. Yet, I feel something different.

Even if we don't pray to God every day, I believe it's okay — as long as we help the poor and the needy. Instead of spending large amounts of money on rituals or temple offerings, why not use that money to feed the hungry?

You can help elderly people or simply spend time with your aging parents. And if you can't do even that — at the very least, don't hurt anyone.

You may not be able to help someone, but don't harm them. You may not give money to the needy, but don't cheat or exploit others. You may not smile at someone, but don't lash out in anger. You may not donate food, but don't snatch food away from the hungry.

While reflecting on these thoughts, an idea came to me — There are four categories of people in this world:

1. The Devotees

These are saints and true followers of God. They worship sincerely, fast on auspicious days, follow spiritual practices, and live by the words of the scriptures. Their lives revolve around faith and discipline.

2. The Kind Believers

These people believe in God, though not as rigorously. They may not visit temples regularly, but they are compassionate and try to help the poor and needy. Their kindness is their true offering to God.

3. The Neutral Souls

They may not believe in rituals or avoid eating non-veg on holy days. They don't necessarily help others, but they also don't harm anyone. They live simply, without cheating or deceiving others.

4. The Harmful Ones

These are the most dangerous people. Instead of helping the poor, they cheat and exploit them. Instead of feeding the hungry, they snatch food away. They take pleasure in the pain of others. These are the ones whom God will never forgive.

So now the choice is yours — which category do you want to belong to?

You can be any of the first three — but never become the fourth.

Many thoughts cross our minds. Sometimes we feel something happens because of God's grace. Sometimes we call it coincidence.

My search for God is still ongoing. But one thing I truly believe: there is a supreme power.

We may not see Him or Her, but with true devotion, we can feel the presence.

On the occasion of Rath Yatra, I pray to Lord Jagannath for everyone's health, happiness, and well-being.

THE GOLDEN COFFIN

Once there was a girl named Elora and she was very interested in mummies. Elora would often visit her school's library every day to rummage through any book she could find about mummies. One day after School Elora was heading back home, as she was walking Elora noticed a strange, rusted cabin in the woods. Elora stood there for a moment and gazed at the cabin.

All of a sudden out of nowhere dark clouds gathered overhead and it began to rain heavily. Elora rushed to the cabin. Once inside she was stunned to see pictures of mummies everywhere! The pictures cover the walls like wallpaper. Elora had started to wish that she could see the mummies that she saw in those pictures. At exact moment Elora heard whoosh as the cabin felt like it spun around. She could believe what had just happened. Elora rushed to the window to look outside. She saw nothing strange, but it had stopped raining. Elora stepped outside the cabin and noticed a large golden coffin just outside the front door. Suddenly the coffin opened and out came a gruesome mummy.

The mummy was horrifying to look at. The bandages were old and tattered. Its skin was a dull darkish gray, and its eyes seemed hallowed and lifeless. The mummy slowly started to walk towards her letting out a hunting moan.

Elora slowly backed away from the mummy and started to run back to her school. Out came the mummies and Elora quickly snapped a photo of the hieroglyphs and ran out of the classroom. As Elora ran down the hallway, she read the last part of the writing. It said that to make the golden coffin away, you will need to find the main source. Elora went to the school's library. There she saw one picture.....

She followed the picture and reached her school backyard. She saw the same plant which was on the library wall. When Elora touched the plant, suddenly there was a secret door opened and a secret passage. She followed the passage. Finally, she reached a room which was very lighted. There she found a magical key and a book. With the help of the key, she opened the chest kept on rack. There she got the moon stone. When she held the moon stone in her hand and placed it on the golden coffin everything from mummies world went to the past.

Suddenly Elora opened her eyes and realized her mom is calling for school, then she saw herself on her bed in her house and Egyptian mummies book is lying next to her. She jumped out of her bed and said `yes mom i`m coming....`

Written by Isha Pattanayak



Art by Isha Pattanayak



Painting by Ojaswi Misra, Bangalore

ZERO TO ONE, ONE TO ZERO – JOURNEY OF LIFE - A TRUE CIRCULAR ECONOMY



Sunil Mishra, INDIA

Zero, the state of peace, calm, steadiness, a point immediately before the start of ere origination or beginning of something that is going to be converted in to something meaningful, beneficial, valuable, expandable, dangerous, destructive, demeaning, and deadly. Not many of us ever think or have a consideration for this state, state of insignificance and fail to realise that it's the condition that forms the core around which the Universe gets created.

Be it the womb of a mother where out of nowhere, lives are created through the natural process established by almighty as a Blessing or Curse based on good or bad action of mankind or animals or a Factory or Production House established by Human beings where all items of comfort or discomfort to the creation of God are created, it all begins with a zero. A standard process, a respectful creation always brings Prosperity and Happiness whereas a shortcut, hurry or impatience leads to development with deformities and a final product that will reach the state of ONE with deficiencies and depleted value.

Human Life is World's most perfect and only True Circular Economy created by Nature which the brains of today are trying to replicate backed by their decades of study, experience and research forgetting the fact that Science could never overtake the NATURE which has gifted all life forms with a limited time during which the cycle of zero to one and one to zero is completed. Under optimal conditions, ZERO to ONE means the journey of an individual from being formed in to a foetus to the mid aged

life when the phase is reversed and the process of body degradation starts reaching finally to the level zero again in form of Death. There are some abnormal phases as where by the death happens in to womb itself or death happens too early after births but that also includes two perfect cycles , one from Zero to One whereby a life got created and then from One to Zero i.e life got over. This clearly signifies that this full circle of life created by nature through infusion of energy that resides in a body formed with the raw material from mother and father is a True Circular Economy which starts with a positive energy and ends when the energy gets released from the body.

ONE who could understand this True Circular Economy Phenomenon in real sense due to the blessings of Divine force is relieved of all pains and sufferings, praise or abuses and remain contented in all situations whereas every other life form keep running after achieving something or the other not realising the fact that every single breadth of his is a noble gift of Nature and it is not he who is breathing but Nature which is allowing him to breath that much which is sufficient enough to perform the task or assignment for which he was given this birth.

Let all of us should enjoy the NATURES CIRCULAR ECONOMY and try to create similar one's around us with our knowledge and experience but following the same principles and standards as established by the Divine for his Circular Economy called LIFE.

Jai Maa Bhagwati. Jai Jagannath

Radha Krishna
“A symbol of Eternal Love”



Painting by - Saanvi P, 4th Grade

❀ आधुनिकता ❀

इस कलियुग में आधुनिकता का ज़माना है,
हमारा ज़माना अब "हो गया पुराना" है।

जो आधुनिकता है 'बाय' कहने में,
वो 'नमस्ते' की परंपरा में कहाँ

जो आधुनिकता है जीन्स-मिनी स्कर्ट में,
वो साड़ी, बिंदी, सिंदूर में कहाँ

जो आधुनिकता है अंग्रेज़ी गीतों में,
वो भजन-संकीर्तन में कहाँ

जो आधुनिकता है दोस्तों के प्यार में,
वो माँ-बाप के दुलार में कहाँ

जो आधुनिकता है ऑफिस में मुस्कुरा कर बोलने में,
वो घर में सहजता से पेश आने में कहाँ

जो आधुनिकता है न्यूक्लियर परिवार में,
वो संयुक्त परिवार की मिठास में कहाँ

ज़माने के साथ आधुनिकता ज़रूरी है,
पर वही आधुनिकता नई सोच में कहाँ

लानी है तो आधुनिकता विचारों में लाओ,
माँ-बाप अगर तुम्हारी आधुनिकता अपनाएं,

तो तुम भी उन्हें उनके तरीक़े से अपनाओ।

जब वो बुजुर्गी में अपनी तरह जीना चाहें,
तो उन्हें रुढ़िवादी कहकर मत समझाओ।

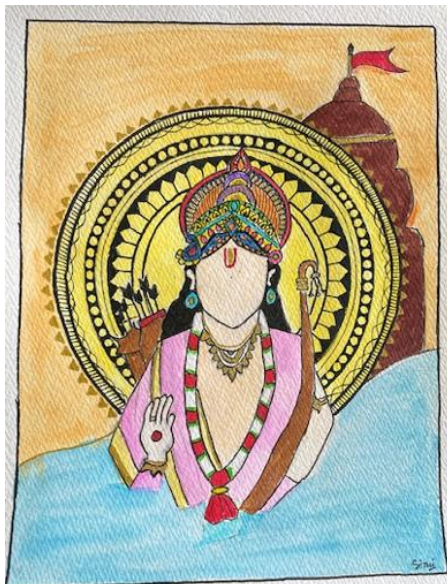
जब वो तुम्हारे गानों पर झूम जाएं,
तो उन्हें "सठिया गए हैं" कहकर मत बुलाओ।

बस इतनी सी एक दुआ है इस पीढ़ी से मौन—
हम तुम्हें जैसे हो वैसे अपनाते हैं,

तुम भी हमें जैसे हैं वैसे ही अपनाओ।



Urmila Misra, Uttarpradesh, India



Samita Routray

ମୁକ୍ତିପ୍ରଦ ରଥଯାତ୍ରା ମହାଉତ୍ସବ



ଡକ୍ଟର ଶ୍ରୀନିବାସ ଆଚାର୍ଯ୍ୟ, ପୁରୀ, ଓଡ଼ିଶା

ପ୍ରାଚୀନ କାଳରୁ ଶ୍ରୀପୁରୁଷୋତ୍ତମ କ୍ଷେତ୍ରରେ ପାଳିତ ହୋଇ ଆସୁଥିବା ଶ୍ରୀମନ୍ଦିରର ଦ୍ଵାଦଶ ଯାତ୍ରା ଓ ଅନେକ ଉପଯାତ୍ରା ମଧ୍ୟରେ ରଥଯାତ୍ରା ସର୍ବଶ୍ରେଷ୍ଠ । ପୁରୀ ରଥଯାତ୍ରାର ପ୍ରଭାବରେ ସମ୍ପ୍ରତି ବିଶ୍ଵର ପ୍ରାୟ ୬୫ ରୁ ଉର୍ଦ୍ଧ୍ବ ଦେଶ ମାନଙ୍କରେ ମହାପ୍ରଭୁ ଶ୍ରୀଜଗନ୍ନାଥଙ୍କ ରଥ ଅନୁଷ୍ଠିତ ହେଉଛି । ରଥଯାତ୍ରା ହିଁ ଶ୍ରୀଜଗନ୍ନାଥଙ୍କୁ ଜଗତ ର ନାଥ ବୋଲି ପ୍ରମାଣିତ କରେ । ଏଥିରୁ ' ବାସୁଦେବ କୁରୁମ୍ବକ ' ର ପ୍ରମାଣ ମିଳେ । ଶ୍ରୀକ୍ଷେତ୍ରରେ ଅନୁଷ୍ଠିତ ମହାପ୍ରଭୁ ଶ୍ରୀଜଗନ୍ନାଥଙ୍କ ରଥଯାତ୍ରା ପ୍ରାଚୀନତମ ରଥଯାତ୍ରା ଯାହା ଧାର୍ମିକ ଓ ସାଂସ୍କୃତିକ ଏକତା ଦୃଷ୍ଟିରୁ ପ୍ରସିଦ୍ଧି ଲାଭ କରି ଅଛି ।

ପୁରାଣାଦି ଶାସ୍ତ୍ରମାନଙ୍କରେ ବର୍ଣ୍ଣିତ ଅଛି ଯେ ଯେତେବେଳେ ଶ୍ରୀ ଜଗନ୍ନାଥ ରଥାରୋହଣ ପୂର୍ବକ ପତିତ ଜଣ ମାନଙ୍କୁ କୃପାକଟାକ୍ଷରେ ଅବଲୋକନ କରି ଯାତ୍ରା କରନ୍ତି , ସେ ସମୟରେ ଯେଉଁ ମାନଙ୍କୁ ଶ୍ରଦ୍ଧା ଓ ଭକ୍ତିର ସହ ପ୍ରଣାମ , ସ୍ତବ , ସ୍ତୁତି କରିଥାନ୍ତି ସେମାନଙ୍କୁ ଆଉ ଦୁଃଖମୟ ସଂସାରକୁ ପ୍ରତ୍ୟାବର୍ତ୍ତନ କରିବାକୁ ହୋଇ ନଥାଏ ।

ସ୍କନ୍ଦପୁରାଣ , ଉତ୍କଳଖଣ୍ଡ ଶ୍ରୀପୁରୁଷୋତ୍ତମ କ୍ଷେତ୍ର ମାହାତ୍ମ୍ୟରେ ଶ୍ରୀ ଗୁଣ୍ଡିଚା ଯାତ୍ରା ବା ମହାବେଦୀ ମହାଉତ୍ସବ ସର୍ବଶ୍ରେଷ୍ଠ ବୋଲି ବର୍ଣ୍ଣିତ ଅଛି । ସ୍ଵର୍ଗ ଉଗ୍ରବାନ ଶ୍ରୀଜଗନ୍ନାଥ ଇନ୍ଦ୍ରଦ୍ୟୁମ୍ନଙ୍କୁ ଉପଦେଶ ଦେଇ ପ୍ରକାଶ କରିଥିଲେ ଯେ ଶ୍ରୀଗୁଣ୍ଡିଚାଯାତ୍ରାର ଦିନକ ପୂର୍ବରୁ ସମ୍ପୂର୍ଣ୍ଣ ହୋଇଥିବା ରଥପ୍ରୟାଗକୁ ଶ୍ରୀମନ୍ଦିର ସମ୍ମୁଖରେ ଉପସ୍ଥାପିତ କରି ଆଷାଢ଼ ଶୁକ୍ଳ ପ୍ରତିପଦା ତିଥିରେ ନୃସିଂହ ମନ୍ତ୍ର ରାଜରେ ପ୍ରତିଷ୍ଠା କରାଇବ । ଆଷାଢ଼ ଶୁକ୍ଳ ଦ୍ଵିତୀୟାରେ ସୁଭଦ୍ରାଙ୍କ ସହିତ ମୋତେ ଓ ଶ୍ରୀ ବଳଭଦ୍ରଙ୍କୁ ରଥାରୁହ ପୂର୍ବକ

ରଥଯାତ୍ରା ରୂପକ ମହାଉତ୍ସବ କରି ଯେଉଁ ସ୍ଥାନରେ ମୁଁ ପୂର୍ବେ ଆବିର୍ଭୂତ ହୋଇଥିଲି ଏବଂ ଯେଉଁ ସ୍ଥାନରେ ତୁମର ସହସ୍ର ଅଶ୍ଵବମେଦ ଯଜ୍ଞର ମହାବେଦୀ ସେହି ଗୁଣ୍ଡିଚାମଣ୍ଡପକୁ ଆମ୍ଭ ମାନଙ୍କୁ ନେଇଯିବ । ପୃଥିବୀରେ ସେ ସ୍ଥାନ ଅପେକ୍ଷା ପବିତ୍ରତମ ସ୍ଥାନ ଆଉ ନାହିଁ , ରଥ ଉତ୍ସବ ସମୟରେ ମହାପ୍ରଭୁଙ୍କ ସମ୍ମୁଖରେ କୀର୍ତ୍ତନ କରି ତାହାଙ୍କ ସହ ଯେଉଁମାନେ ଯାନ୍ତି , ସେମାନେ ଅନନ୍ତ ପୁଣ୍ୟ ର ଅଧିକାରୀ ହୁଅନ୍ତି । ରଥାରୁହ ହେଲେ ମହାପ୍ରଭୁ ଶ୍ରୀ ଜଗନ୍ନାଥ ପରମ ଦୟାଳୁ ହୋଇଯାନ୍ତି ।

ଜାତିରେ ମୁସଲମାନ ହୋଇଥିଲେ ହେଁ ଶ୍ରୀଜଗନ୍ନାଥଙ୍କ ପରମଭକ୍ତ ସାଲବେଗଙ୍କ କଣ୍ଠରୁ ଝରି ପଡ଼ିଥିଲା -

'ଭକ୍ତ ତ ପିତା ମାତା ଭକ୍ତ ତ ବନ୍ଧୁ ।

ଭକ୍ତ ହିଁତରେ ତୋର ନାମ କୃପାସିନ୍ଧୁ ।।'

ସାତଶହ ପଞ୍ଚାଶ କୋଷ ଚାଲି ନ ପାରଇ ।

ମୋହ ଯିବା ଯାଏଁ ନନ୍ଦୀଘୋଷେ ଥିବା ରହି ।।

ଯେଉଁମାନେ ଶ୍ରୀମନ୍ଦିରରେ ପ୍ରବେଶ କରିବାର ସୁଯୋଗ ପାଆନ୍ତି ନାହିଁ , ସେମାନଙ୍କୁ ଦର୍ଶନ ଦେବାକୁ ତଥା ବାହୁ ପ୍ରସାରଣ ପୂର୍ବକ ଅଭୟ ପ୍ରଦାନ କରିବାକୁ ପ୍ରତିବର୍ଷ ରଥଯାତ୍ରା ଅବସରରେ ରତ୍ନ ସିଂହାସନରୁ ବଡ଼ ଦାଣ୍ଡକୁ ଓଲଟି ଆସନ୍ତି ।

କବି ସମ୍ରାଟ ଉପେନ୍ଦ୍ରଭଞ୍ଜ ତାଙ୍କ ରଚିତ 'କୋଟି ବ୍ରହ୍ମାଣ୍ଡ ସୁନ୍ଦରୀ ' କାବ୍ୟରେ ଲେଖିଛନ୍ତି -

"ସ୍ନାନ ଗୁଣ୍ଡିଚାଏ ବେନି ସ୍ୱର୍ଣ୍ଣ ଲୀଳା ଯାର

ପତିତ ପବନ ଅର୍ଥେ ପ୍ରାସାହୁଁ ବାହାର ।"

ଏହା ମହାପ୍ରଭୁ ଙ୍କର ସ୍ୱର୍ଣ୍ଣ ଲୀଳା ଯେଉଁଥିରେ ସେ
ପତିତଜନ ମାନଙ୍କ ତାରଣପାଇଁ ତାଙ୍କ ପ୍ରାସାଦ ଅର୍ଥାତ
ମନ୍ଦିରରୁ ଭକ୍ତଜନଙ୍କ ମେଳକୁ ଆସିଥାନ୍ତି ।

'ନୀଳାଦ୍ରୀମହୋଦୟ ' ଗ୍ରନ୍ଥରେ ଉଲ୍ଲେଖ ଅଛି ଯେ - '
ସ୍ୱର୍ଣ୍ଣ ମହାପ୍ରଭୁ ଶ୍ରୀଜଗନ୍ନାଥ କହିଛନ୍ତି ଯେ , 'ସର୍ବକାମନା

ପୁରଣ କରୁଥିବା ମୋର ପବିତ୍ର ଶ୍ରେଷ୍ଠ ଯାତ୍ରା ରେ
ଯେଉଁମାନେ ଭକ୍ତି ସହକାରେ ସମ୍ପୃକ୍ତ ହୁଅନ୍ତି ଏବଂ ଦର୍ଶନ
କରନ୍ତି ସେମାନଙ୍କର ସକାଳ ମନୋକାମନା ପୁରଣ ହୋଇ
ଥାଏ । ସେମାନଙ୍କ ମାନବ ଜୀବନ ସଫଳ ହୁଏ । 'ଭଗବାନ
ବିଷ୍ଣୁ କାର୍ତ୍ତିକ ମାସରେ ବାମନ ରୂପରେ ଉପାସିତ ହୁଅନ୍ତି ।
ତେଣୁ ମହାବିଷ୍ଣୁ ଶ୍ରୀ ଜଗନ୍ନାଥଙ୍କ ରଥ ଯାତ୍ରା ଅବସର ରେ
କୁହାଯାଏ - ' ରଥ ରେ ଦେଖୁ ଜୀବନକୁ କର ଧନ୍ୟ ' ।

ପ୍ରଣତି

ପ୍ରଭୁ ଦୀନବନ୍ଧୁ ଦଇତାରୀ ହେ

ଶୁଣ ଗୁହାରି କରୁଣା ସିନ୍ଧୁ ହେ [୧]

ତୁମେ କୃପାମୟ ଦୟାସାଗର

ମତେ ଏ ଭବସଂସାରୁ ନିଷ୍କାର [୨]

ମାୟା ମମତା ଭିତରେ ବୁଡ଼ିଛି

ମିଛ ମରୀଚିକା ପଛେ ଧାଉଁଛି [୩]

ଭାରି କପଟୀ ଏ ସାରା ସଂସାର

କେହି ବୁଝେ ନାହିଁ କାହା ଅନ୍ତର [୪]

କହୁ କଠୋର ବଚନ ତୁଣ୍ଡରେ

ଦୟା କ୍ଷମା ନାହିଁ ଆଉ ହୃଦରେ [୫]

ଭୋଗ ବିଳାଶ ବିଷୟ ବାସନା

ପ୍ରତିଶୋଧ ଅହଂକାର ଭାବନା [୬]

ଶ୍ରେଷ୍ଠ ମାନବ ଯୋନିରେ ଜନମ

ବୃଥା ନ ହେଉ ନରକେ ଗମନ [୭]

କ୍ଷଣେ କ୍ଷଣେ ଆନ ଏଇ ଜୀବନ

ସତ୍ୟ ଭୁଲି ଦେଖେ ମିଛ ସପନ [୮]

ଦିବା ନିଶି ଗତି ହେଲା ବରଷ

ମୋହ ମାୟା ରେ ସରିଲା ଆୟୁଷ [୯]

ଆଉ କେତେ କ୍ଷଣ ଅଛି ହାତରେ

ଦିଅ ମୁକ୍ତି ମାର୍ଗ ଖୋଲି ମନରେ [୧୦]

ଜ୍ଞାନ ଭକ୍ତି ପଥେ ରହୁ ମୋ ଆଶ

ନିଶ୍ବାସ କୁ ନାହିଁ ଆଉ ବିଶ୍ବାସ [୧୧]

ସତ୍ୟ ପଥେ ରହୁ ମୋର ଏ ମନ

ଦୟା କର ଦେଖେ ଗୁରୁ ଚରଣ [୧୨]

ଗୁରୁ ପାଦେ ନିତ୍ୟ ସେବା କରିବି

ଭକ୍ତି ଭାବେ ତୁମ ନାମ ଜପିବି [୧୩]

ପ୍ରଭୁ ତୁମେ ଏକା ମୋର ଭରସା

ତୁମେ ଚାହିଁଲେ ପୁରିବ ମୋ ଆଶା [୧୪]

କର ଏତିକି କରୁଣା ମୋ ପ୍ରତି

ସଦା ରହୁ ତୁମ ପ୍ରେମେ ମୋ ମତି [୧୫]



ଶ୍ରଦ୍ଧାଞ୍ଜଳି ମହାନ୍ତି , NAGOYA, AICHI, JAPAN

ଅଧିଭୂତ, ଅଧିଦୈବ, ଅଧିଯଜ୍ଞ

ସାଧିଭୂତାଧିଦୈବଂ ମାଂ ସାଧିଯଜ୍ଞଂ ଚ ଯେ ବିଦୁଃ ।

ପ୍ରୟାଣକାଳେଽପି ଚ ମାଂ ଡେ ବିଦୁର୍ଯ୍ୟୁକ୍ତଚେତସଃ ॥ ୩୦ ॥

ଅଧିଭୂତ, ଅଧିଦୈବ, ଅଧିଯଜ୍ଞ ସହ	ଯେଉଁମାନେ ଜାଣିଥାନ୍ତି ମୋର ପରିଚୟ ॥ ୧ ॥
ଆନ୍ତକଳରେ ସେହି ଯୁକ୍ତଚିତ୍ତ ମନୁଷ୍ୟ	ମୋତେ ହିଁ ଜାଣନ୍ତି ଅର୍ଥାତ ହୁଅନ୍ତି ପ୍ରାପ୍ତ ॥ ୨ ॥
ନିର୍ଗୁଣ -ନିରାକାର କୁ ଜାଣିବା ବିଷୟ	ପୂର୍ବ ଶ୍ଳୋକେ କହିସାରି ପ୍ରଭୁ ଦେବରାୟ ॥ ୩ ॥
ସଗୁଣ -ସାକାର କୁ ଜାଣିବା ବିଷୟରେ	ବର୍ଣ୍ଣନା କରୁଛନ୍ତି ନିମ୍ନ ଶ୍ଳୋକ ମଧ୍ୟରେ ॥ ୪ ॥
ତମଗୁଣ ପ୍ରଧାନ ଭୌତିକ ସ୍ଥୁଳ ସୃଷ୍ଟି	'ଅଧିଭୂତ' ନାମ ଏଠାରେ କୁହାଯାଇଛି ॥ ୫ ॥
ସ୍ୱତନ୍ତ୍ରସତ୍ତା ନାହିଁ ସେହି ସ୍ଥୁଳସୃଷ୍ଟିର	କ୍ଷଣେମାତ୍ର ରହେ ନାହିଁ ମଧ୍ୟ ହୋଇ ସ୍ଥିର ॥ ୬ ॥
ତଥାପି ସେ ସୃଷ୍ଟି ସତ୍ୟ ଭଳି ଦେଖାଯାଏ	ସତ୍ୟତା, ସ୍ଥିରତା ଥିବା ପରି ଜଣାଯାଏ ॥ ୭ ॥
ଦୃଶ୍ୟମାନ ଗୁଣାଦି ବସ୍ତୁତଃ ପ୍ରଭୁଙ୍କର	ନୁହେଁ ସେ କ୍ଷଣଭଙ୍ଗୁର ସଂସାରର ॥ ୮ ॥
ଜଳ ବିହ୍ନେ ବରଫର ସତ୍ତା ଯେପରି	ସମ୍ଭବପର ନୁହେଁ ଠିକ ସେହିପରି ॥ ୯ ॥
ଭଗବାନଙ୍କ ବିନା ଭୌତିକ ସ୍ଥୁଳସୃଷ୍ଟି	ସତ୍ତାବାନ ସମ୍ଭବ ନୁହେଁ କଦାଚିତ ॥ ୧୦ ॥
'ଅଧିଦୈବ' 'ହିରଣ୍ୟଗର୍ଭ ବ୍ରହ୍ମାଙ୍କ ନାମ	ଯାହାଙ୍କ ଠାରେ ଅଛି ରଜୋଗୁଣ ପ୍ରଭାବ ॥ ୧୧ ॥
ସ୍ୱୟଂ ଭଗବାନ ନିଜେ ବ୍ରହ୍ମାଙ୍କ ରୂପରେ	ପ୍ରକଟ ହୁଅନ୍ତି ସୃଷ୍ଟି ରଚନା କାଳରେ ॥ ୧୨ ॥
ତତ୍ତ୍ୱତଃ ବ୍ରହ୍ମାଙ୍କୁ ଭଗବତମୟ ଜାଣିବା	'ଅଧିଦୈବ' ସହ ଭଗବାନଙ୍କୁ ଜାଣିବା ॥ ୧୩ ॥
'ଅଧିଯଜ୍ଞ' ନାମ ଭଗବାନ ବିଷ୍ଣୁଙ୍କର	ଅନ୍ତର୍ଯ୍ୟାମୀ ରୂପେ ବ୍ୟାପ୍ତ ଅଟନ୍ତି ସର୍ବତ୍ର ॥ ୧୪ ॥
ତତ୍ତ୍ୱତଃ ଅନ୍ତର୍ଯ୍ୟାମୀ ରୂପେ ଭଗବାନ	ସର୍ବତ୍ର ରହିଥାଆନ୍ତି ହୋଇ ପରିପୂର୍ଣ୍ଣ ॥ ୧୫ ॥
ଏହା ଜାଣିବା ହିଁ 'ଅଧିଯଜ୍ଞ' ସହିତ	ଭଗବାନଙ୍କୁ ଜାଣିବା ଅଟଇ ନିଶ୍ଚିତ ॥ ୧୬ ॥
ଏହି ଅଧିଯଜ୍ଞ, ଅଧିଦୈବ, ଅଧିଭୂତ	ଭଗବାନ ଶ୍ରୀକୃଷ୍ଣ ହିଁ ଅଟନ୍ତି ସମସ୍ତ ॥ ୧୭ ॥
କୌଣସି ଏକ ଅଂଶରେ ପ୍ରଭୁଙ୍କ ଶରୀରେ	ସମସ୍ତ ଅଛଇ ସେହି ବିରାଟ ରୂପରେ ॥ ୧୮ ॥
ସାଂସାରିକ ଭୋଗ ଏବଂ ବସ୍ତୁ ସଂଗ୍ରହର	ପ୍ରାପ୍ତି -ଅପ୍ରାପ୍ତିରେ ସମତା ଥାଏ ଯାହାର ॥ ୧୯ ॥

ସଂସାରରୁ ସର୍ବଦା ହୋଇ ଉପରତ

ଭଗବାନଙ୍କ ସହିତ ହୋଇଛନ୍ତି ଯୁକ୍ତ || ୨୦ ||

'ଯୁକ୍ତଚେତା' 'ସେହିମାନେ ସମସ୍ତେ ଅଟନ୍ତି

ଅନ୍ତକାଳରେ ସେମାନେ ମୋତେ ହିଁ ଜାଣନ୍ତି || ୨୧ ||

ଆନ୍ତକାଳ ଯନ୍ତ୍ରଣାରେ ନ ହୋଇ ବିବ୍ରତ

ଅଟଳ ରୂପେ ମୋ'ଠାରେ ରହିଥାନ୍ତି ସ୍ଥିତ || ୨୨ ||

(ଶ୍ରୀମତ୍ ଭଗବତ୍ ଗୀତା ୭-୩୦ ସାଧକ ସଂଜୀବନୀ ଟୀକାର ସରଳୀକରଣ ପଦ୍ୟରୂପେ)



ବିଳାସିନୀ ସାମଲ / ଅବସରପ୍ରାପ୍ତ ଶିକ୍ଷୟିତ୍ରୀ

ଆଖି ମୋର ଦୁଇ ବୁଜିବା ଆଗରୁ

ଆଖି ମୋର ଦୁଇ ବୁଜିବା ଆଗରୁ ମାଗୁଛି ମୁଁ ତୋତେ ଭିକ,

ହେବୁ କିରେ ମୋର ମିତରେ କାଳିଆ ଶୁଣିବୁ କି ମୋର ଡାକ [୧]

ତୋ ମିତ ପଶିଆ କୁହୁକ କରିଛି ବାଇଆ କଲାଣି ମତେ,

ସାରା ସଂସାରକୁ ଛାଡି ଦେଇଛି ମୁଁ ନିଜର କରିଛି ତୋତେ [୨]

ଯୁଆତେ ଚାହିଁଲେ ତୋର ଶୀରିମୁଖ ନ ଲାଗେ ଶୋଷ କି ଭୋକ,

ଆଖି ମୋର ଦୁଇ ବୁଜିବା ଆଗରୁ ମାଗୁଛି ମୁଁ ତୋତେ ଭିକ [୩]

ରାତିରେ ଦେଖାଇ ତୋହରି ସପନ ଦିନରେ ତୋର ଭଜନ,

ଦିନେ ନ ଦେଖିଲେ ତୋତେ ମୁଁ ସ୍ବପନେ କାମେ ଲାଗେ ନାହିଁ ମନ [୪]

ମିତ ହୋଇ ଗୀତ ଗାଇବି ତୋହର ଭୁଲି ଯିବି ସବୁ ଦୁଃଖ,

ଆଖି ମୋର ଦୁଇ ବୁଜିବା ଆଗରୁ ମାଗୁଛି ମୁଁ ତୋତେ ଭିକ [୫]



ଗୋପାଳ କୃଷ୍ଣ ଦାସ

ଶ୍ରୀଜଗନ୍ନାଥ ଓ ରଥଯାତ୍ରା ବୈଶିଷ୍ଟ୍ୟ

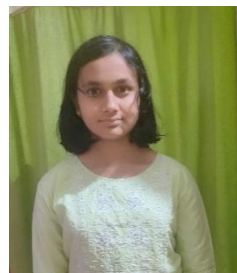
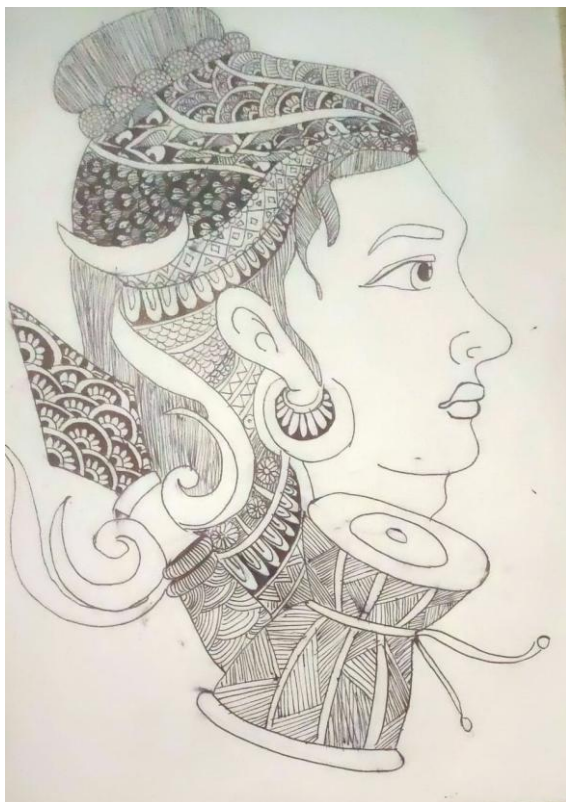


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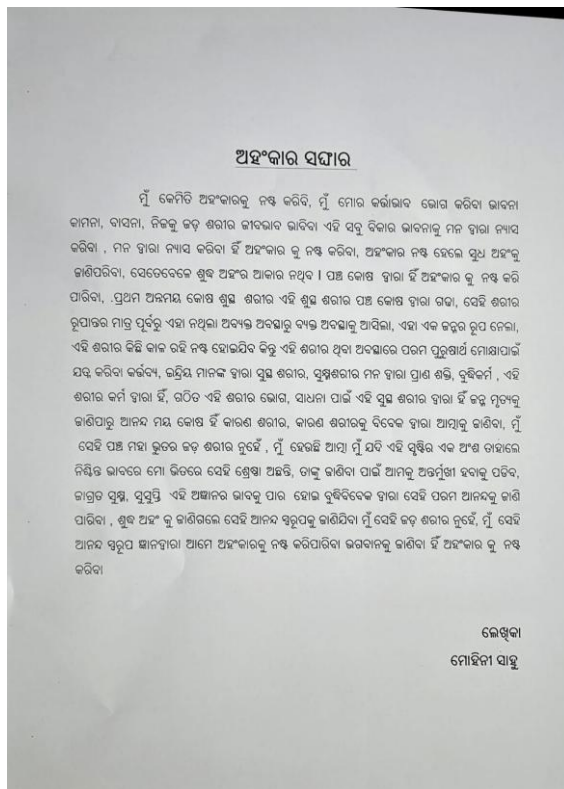
ନନ୍ଦିଘୋଷ ର ତାତ୍ପର୍ଯ୍ୟ*

ନନ୍ଦି ହେଉଛି ଭଗବାନ ଶିବଙ୍କ ବାହନ ଏବଂ ଘୋଷ ର ଅର୍ଥ ଗର୍ଜନ। ତେବେ ନନ୍ଦି କି ଗର୍ଜନ ରୁ ରଥର ନାମ

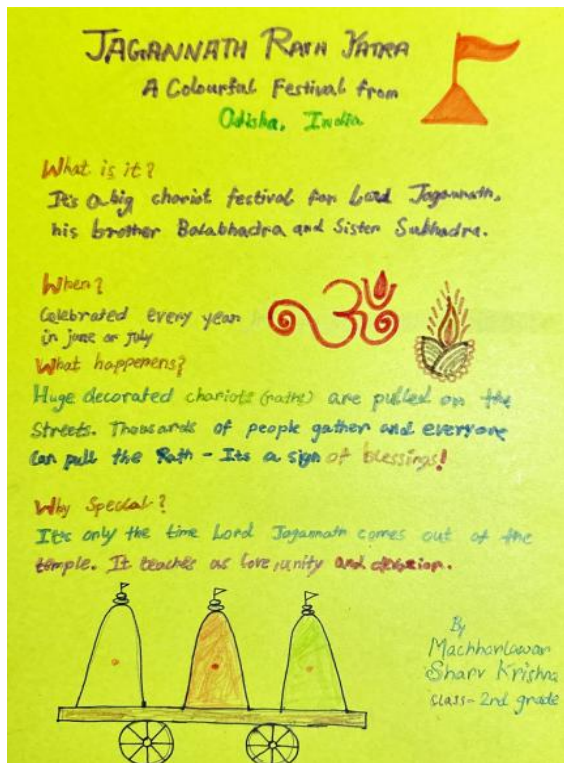
ହେଉଛି ନନ୍ଦିଘୋଷ। ତ୍ରେତୟା ଯୁଗରେ ପ୍ରଭୁ ଶ୍ରୀରାମ ବାନର ସେନା ସହ ରାବଣ ବିରୁଦ୍ଧରେ ଯୁଦ୍ଧ ପ୍ରସ୍ତୁତ ସମୟରେ ସହାୟତା କରିବା ପାଇଁ ଭଗବାନ ଶିବ ନିଜ ବାହନ ନନ୍ଦି କୁ ପ୍ରେରଣ କରନ୍ତି। ନନ୍ଦି କୁ ଧାରଣ କରିବାର ଶକ୍ତି କାହାର ନ ଥିବାରୁ ବିଷ୍ଣୁଙ୍କ ସୁଦର୍ଶନ ଚକ୍ର ରେ ନନ୍ଦି ସ୍ଥାପିତ ହୁଅନ୍ତି। ଦୁଇ ମହାଶକ୍ତି ଏକାଠି ହୁଏ। ସୁଦର୍ଶନଙ୍କ ଘୂର୍ଣ୍ଣନ ବେଳେ ନନ୍ଦି କି ଅବସ୍ଥାନ ଯୋଗୁଁ ନନ୍ଦି ଭୀଷଣ ଗର୍ଜନ କରନ୍ତି। ସେହି ଗର୍ଜନ ଫଳରେ ରାବଣର ଅର୍ଦ୍ଧାଧିକ ସୈନ୍ୟ ପ୍ରାଣ ହରାନ୍ତି । ରାମଙ୍କ ପାଖରେ ରଥ ନ ଥିବାରୁ ଇନ୍ଦ୍ର ଥରଟିଏ ଦେଇଥାନ୍ତି। ଏଣୁ ଇନ୍ଦ୍ର କି ପ୍ରଦତ୍ତ ଏହି ରଥର ନାମ ନନ୍ଦିଘୋଷ। ଏହି ରଥର ଉଚ୍ଚତା ୪୫ ଫୁଟ ୬ ଇଞ୍ଚ। ଦୈର୍ଘ୍ୟ ଓ ପ୍ରସ୍ଥ ୩୪ ଫୁଟ ୬ ଇଞ୍ଚ। ମୋଟ ଚକ ଓ ଅଖ ସଂଖ୍ୟା ଯଥାକ୍ରମେ ୧୭ ଓ ୮ । ଏହି ରଥର ନାଲି ଓ ହଳଦିଆ ରଙ୍ଗର କପଡ଼ାରେ ଡିଆରି ହୋଇଥାଏ।



Utkarshita Pani, Class- XI, DAV VS Vidyalaya, Sunabeda, Koraput, Odisha



ଅହଂକାର – Mohni Sahu



Painting by Machharlawar Sharv Krishna



Significance of Jagannath Rath Yatra



The Jagannath Rath Yatra is believed to have started in ancient times, with its origins deeply rooted in Hindu mythology and historical traditions.

Mythological Background:

The Rath Yatra is connected to Lord Krishna, an incarnation of Lord Vishnu.

The three deities - Jagannath (Krishna), Balabhadra (Balarama), and Subhadra - are taken out in a chariot procession to Gundicha temple, signifying Krishna's journey to Vrindavan or his maternal aunt's home.

The present Jagannath temple in Puri was built around 1135 CE.

Spiritual Significance:

All are allowed to pull the chariots - symbolizing equality and inclusiveness in spirituality.

Pilgrimage Tradition:

It is one of four major pilgrimage sites for Hindus.

Cultural Highlights:

- Giant, hand-crafted wooden chariots.
- Traditional music, dance & devotion
- Millions of pilgrims participate.
- Every year on the 2nd day of Ashadha Shukla paksha.

By Machharlawar Mahi Krishna, 5th grade

Machharlawar Mahi Krishna – Painting and Writing

Durga Puja: A Celebration of Home, Heritage, and Harmony

Rita Kar

Durga Puja is one of the most cherished Hindu festivals, celebrated with deep devotion and grandeur across India. At its heart, the festival commemorates the triumph of Goddess Durga over the demon king Mahishasura—a powerful symbol of good prevailing over evil. Held in the crisp days of autumn, the festival lasts anywhere from three to ten days, with dates that shift each year based on the lunar calendar.



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In Bengal, Durga Puja carries layered meanings. While it marks the victory of the Goddess over evil, it is also seen as Durga's homecoming—from her celestial abode in the Himalayas, back to her maternal home. This dual symbolism makes the festival both spiritually significant and emotionally resonant. For many, it is also a time of rich cultural expression—when communities come alive with artistic pandals, music, dance, theatre, and a culinary vibrancy that equals the religious devotion.

Durga Puja transcends religious boundaries and brings together families, friends, and neighbours. It is a celebration of togetherness, of shared memories, and of traditions that renew our bonds every year. For Bengalis across the globe, the festival is not just an annual event—it is an emotion. Especially for those living away from their homeland, Durga Puja brings back warm memories of growing up, of familiar rituals, and of belonging.

The Bengali diaspora has carried this emotion far and wide. Wherever Bengalis have settled, they have lovingly recreated the spirit of the Puja—first across India, and eventually around the world. Passed down from generation to generation, these traditions continue to inspire and unite communities across continents.

Here in Japan, Durga Puja has grown from a humble beginning into a vibrant annual event. The first Puja in Tokyo was organized by a small group of about ten families in 1990. At

the time, Saraswati Puja was already being celebrated, but the idea of organizing Durga Puja felt monumental. Still, we took the leap—and never looked back.

Today, the Durga Puja organized by the Bengali Association of Tokyo, Japan (BATJ) is a highlight of the year, held during a weekend close to the festival dates in India. While the scale and setting may differ from the street pandals of Kolkata, the spirit is just as strong. Here, the celebrations take place indoors—respecting hall regulations and adapting to local constraints. Some ritual items are not easily available, but through creativity and community effort, the festival remains authentic and deeply meaningful.

The weeks leading up to the Puja are filled with anticipation. Rehearsals for cultural programs, planning sessions, and community gatherings create a sense of shared joy and purpose. Members from Tokyo and Greater Tokyo come together in a spirit of camaraderie, with food, laughter, and memories being just as central as the rituals themselves.

True to its name, this is a Sarbojonin Puja—an open celebration that welcomes everyone. It brings together people from Indian and Japanese communities alike, fostering mutual respect, curiosity, and friendship. Most importantly, it offers our younger generation a living connection to their roots, and an experience of the culture that shaped us.

Durga Puja in Japan is not just a continuation of tradition—it is a heartfelt tribute to where we come from, and a joyful celebration of where we are now.

Proposal to install the Bust of Shri RashBehari Bose



Recently we have celebrated 139th birth anniversary of Shri RashBehari Bose, whose contributions make him look like a Superhuman and an idol for Indian community in Japan. An extremely talented freedom fighter who took an unprecedented step and a courageous voyage to arrive in Japan. He must face severe challenges in Japan, given that Japan was a British ally during first World War, despite linguistic and cultural challenges. He not only overcame these but was able to cultivate very strong relations with host community and played a pivotal role in the formation of Indian National Army. Given the achievements of Shri RashBehari Bose towards the Indian independence and as a historical milestone in the journey of Indo-Japan friendship, it would be a great tribute to install the bust of Shri RashBehari Bose in the Kitanomaru koen in front of the Indian Embassy, Tokyo. His memorial will inspire and encourage future generations to learn more about how Japan has played a key role in supporting Indian freedom fighters. This will be the perfect tribute as we prepare to celebrate his 140th Birth anniversary next year.

Why Shri RashBehari Bose?

Among Indian revolutionaries connected to Japan, RashBehari Bose established the deepest ties. His initial visit in 1915, amidst British attempts to locate him due to his

revolutionary actions, resulted in Japan offering him refuge. His integration into Japanese society was swift, as he became a communicator of Indian affairs:

- Delivered lectures on Indian independence and Asian solidarity.
- Cultivated relationships with Japanese dignitaries, from ministers to journalists.
- Organized support for Indian expatriates, especially students and activists.
- Authored writings in Japanese, English, and Bengali.
- Introduced Indian curry via Nakamura, now a household name.

Participated in nationwide conferences to highlight Indo-Japanese cultural bonds and British exploitation.

Bose also founded the Indian Independence League in 1924, establishing himself as a pivotal figure in non-violent movements leading to the Indian National Army.

Japan Connection

Arriving in Kobe on June 5, 1915, Bose quickly became a target of British authorities, prompting Japanese figures to arrange his protection. Key events include:

- A notable meeting in 1915 with Japanese elites discussing British tyranny.
- His controversial evasion from police with aid from Japanese supporters.
- His marriage to Toshiko Soma and eventual Japanese citizenship in 1923.

The Japanese government recognized Bose's contributions by awarding him the Second Order of Merit of the Rising Sun, and the emperor honored him posthumously by providing an Imperial coach for his remains.

Significance at the Indian Embassy

Despite his monumental contributions, RashBehari Bose remains under-researched and less recognized due to his extended stay in Japan. Positioning his bust at the Indian Embassy will honor his dream of an independent India and educate citizens about his efforts. It will also highlight the critical support Japanese citizens offered, impacting the Indian National Army's role in ending colonial rule in Asia.

Inclusion of Toshiko Bose

Incorporating the Bust of Toshiko Bose alongside RashBehari will further symbolize the enduring Indo-Japanese friendship, honoring the Soma family's bravery in sheltering Bose during his most vulnerable times.

This proposal aims to immortalize the legacy of RashBehari and Toshiko Bose, fostering cultural understanding and inspiring future generations.

By: Rohan Agrawal, Hindu Swayamsevak Sangh

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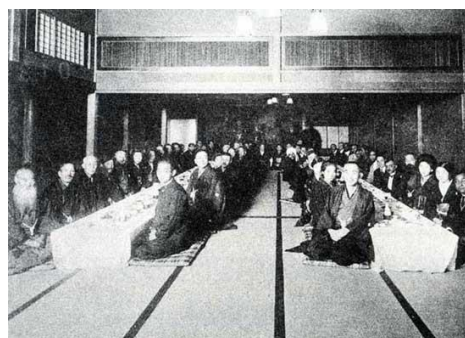
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Bose with Japanese supporters



RashBehari Bose & Toshiko Bose



Bose's marriage reception

Bringing Devotion Across Borders: Kanwar Yatra in Japan – A Trailblazing Initiative by Bihar Jharkhand Association of Japan

By: Mukesh Gupta

In the sacred month of *Saawan*, the streets and ghats of India come alive with chants of “*Bol Bam*” as millions of Shiva devotees undertake the revered Kanwar Yatra – a barefoot pilgrimage carrying sacred *Ganga Jal* in decorated *Kanwars* to offer it at temples like Baba Baidyanath Dham in Jharkhand. For many, this journey is more than a ritual; it is an intense expression of faith, discipline, and spiritual unity.

But what if you live thousands of miles away from these holy lands?

This question became the seed of a truly extraordinary initiative in 2022. Despite never having visited Baba Dham personally, I felt an inner calling to recreate the spiritual energy of Kanwar Yatra right here in Japan. What started as a heartfelt idea quickly gained momentum, thanks to the support and shared sentiment of my friends and fellow members of the Bihar Jharkhand Association of Japan.

A Journey Born from Devotion

Convincing everyone took time. There were numerous discussions addressing doubts, logistics, and cultural sensitivities. But the idea of walking barefoot, carrying lightweight and beautifully decorated *Kanwars* filled with *Ganga Jal*, found its resonance.

With unwavering commitment, the route was decided—from Shri Radha Krishna Mandir, Funabori, to Shiv Mandir, Saitama. The vision was clear: to emulate the essence of the Indian

Kanwar Yatra while adapting it for Japan, ensuring even children could participate with ease.

On the day of the Yatra, the air was electric with chants of *Har Har Mahadev*. Devotees, young and old, walked barefoot, their hearts pulsating with faith and joy. The journey wasn’t just physical—it was a deeply spiritual passage.

Unity, Bhakti, and Cultural Harmony

Midway, at Ojima Danchi, we received a heartwarming reception by volunteers of Hindu Swayamsevak Sangh (HSS) Japan and the Bharat Cultural Society. Their hospitality and encouragement gave us fresh energy to complete the journey to Saitama.

At Shiv Mandir, the devotees poured the sacred *Ganga Jal* over the *Shivling*, performed Rudra-Abhishek, and concluded the spiritual ritual with a moving Shiv Aarti. The spiritual ambiance was indescribable—a divine union of cultures, devotion, and community.

In 2024, we had the divine opportunity to extend this Yatra to Ram Mandir in Bando, Ibaraki. The temple welcomed all Kanwariyas with immense *sneh* (affection), making the occasion even more spiritually profound. It felt like a symbolic milan (union) of Lord Ram and Lord Shiva, resonating with the essence of Indian philosophy where Ram is the ideal devotee of Shiva, and Shiva is deeply devoted to Ram. That moment

truly felt like a confluence of divine energies, enriching our hearts with sacred joy and unity.

A Global Symbol of Bhakti

What began in 2022 as a passionate spiritual experiment has now grown into a globally recognized initiative, proudly led by the Bihar Jharkhand Association of Japan. Every year since, the Kanwar Yatra in Japan has been conducted with growing participation and deeper significance.

This Yatra, though physically rooted in Japan, spiritually connects us to the sacred trails of Baidyanath Dham,

Kedarnath, and Kashi Vishwanath. It has become a beacon of Bhakti, unity, and the limitless reach of Indian culture beyond its geographic boundaries.

In the end, this journey has proven one timeless truth—if your intentions are pure and your heart is devoted, even the universe aligns to help you spread light. The Kanwar Yatra in Japan is not just a spiritual walk anymore—it is a symbol of cultural preservation, faith without borders, and the relentless spirit of our diaspora.

Har Har Mahadev! Jai Shri Ram!



Navagraha Pratisthapana in Japan



By Madhu Hebbar and Navagraha Team

*The **Navagrahas** are nine celestial deities that influence our life on Earth, shaping both our challenges and opportunities. Recognizing their spiritual importance and growing reverence in Japan, Project Navagraha was launched by dedicated volunteers in collaboration with Shri Ram Mandir, Bando. The project aimed to bring sacred moorthis from India and conduct a traditional **Prana Prathisthapana** (consecration ceremony).*

Moorthi and Panipeeta -

The suitable stone for Navagraha Moorthis was carefully evaluated, resulting in the selection of **Krishna Shila**—the sacred stone used for **Ram Lalla** in Ayodhya. Renowned for its deep hue and excellent workability, Krishna Shila enables intricate carving and naturally hardens over time, ensuring lasting durability.

The moorthis were crafted in India with a blend of classical Hoysala and modern styles. The **Panipeeta** (pedestal) was also crafted, and for installation, a traditional adhesive called **Astabandhana** (Clay like adhesive made from eight herbs), was also sourced.

With the support of Shri Ram Mandir, Bando, arrangements were made for shipment of moorthis, pooja items and fresh flowers from India. A dedicated **Mantap** (canopy) was also constructed for the Navagrahas.

In consultation with Purohits who traveled from India, the Prana Prathisthapana was carried out on April 29–30, strictly adhering to **Agama Shastra** traditions.

Prana Prathisthapana Ritual

The ritual commenced in the early hours of April 29, beginning with Guru Prarthana, Dashavidha Snanam (tenfold purification), and Ganesha Pooja. This was followed by

key rites such as Deva Nandi, Ankura Arpanam (symbolic sowing of seeds), Navagraha Kalasha Avahana.

In the evening, Rakshoghna Homa was performed to dispel negative energies. This was followed by Aadivaasa, where the moorthis were immersed in milk, grains, water etc. Later, the moorthis were installed on the Panipeeta using Astabandhana.

On the morning of April 30, the ceremony culminated with Prana Prathisthapana, Bimba Prathista (establishing the deity's physical form), and final Havan rituals.

Crowdfunding and volunteer support

The project was made possible entirely through crowdfunding, supported by generous contributors from both India and Japan. Additionally, the project's success was driven by the tireless dedication of volunteers. Their efforts spanned every stage—from selecting the right stone and skilled sculptors, to overseeing transportation, pooja logistics, Mantap construction, and ritual coordination – the list goes on..

Interesting Facts about Navagraha

1. **Not Physical Planets:** The Navagrahas do not exactly align with the Western planetary system. **Rahu** and **Ketu**, for example, are not planets but lunar nodes—yet they are revered as powerful grahas due to their influence on human destiny.
2. **Unique Iconography:** Each Navagraha deity is distinct, with unique vahanas (vehicles), ornaments, and weapons. Please do take a moment to observe these intricate details during your visit.
3. **Symbolic Forms of Rahu and Ketu:** Unlike the other grahas, Rahu and Ketu are often depicted with serpentine or partial human forms, reflecting their unique astrological symbolism.
4. **Cultural Connection with Japan:** Did you know the concept of the Navagrahas exists in Japanese tradition too? Known as Kuyoumon (九曜), these planetary symbols were used historically by samurai and noble clans, highlighting a fascinating cross-cultural link.

The first-ever Shivjayanti celebration in Japan



Latest pic from 2025 Shivjayanti Celebration

Chhatrapati Shivaji Maharaj: The Visionary Warrior King

Chhatrapati Shivaji Maharaj, born in 1630 at Shivneri Fort in Maharashtra, India, was a legendary Maratha ruler known for his valor, strategic acumen, and progressive governance. He founded the Maratha Empire and stood as a symbol of resistance against Mughal domination. Shivaji Maharaj emphasized Swarajya (self-rule), promoted inclusive administration, and respected all religions, making him a revered figure across India and beyond. His legacy continues to inspire generations, and his birth anniversary – Shivjayanti is celebrated with great fervor, especially in Maharashtra. The celebration honors his contributions to Indian history and culture through processions, cultural performances, and educational events.

The first-ever Shivjayanti celebration in Japan

It was held in 2022 in Tokyo, marking a historic moment in Indo-Japanese cultural relations. This was the first time in 70 years of Indo-Japanese relations

that Chhatrapati Shivaji Maharaj Jayanti was celebrated in Japan. This event was organized by the Bharat Cultural Society (BCS) Japan, a community-driven organization dedicated to promoting Indian heritage abroad. The event was a cultural milestone, symbolizing the global admiration for Shivaji Maharaj's legacy.

The Shivjayanti celebration in Japan marked a historic milestone by organizing one of the most elaborate Shivjayanti celebrations outside India. It is well acknowledged and appreciated by media in India, Government of Maharashtra and Government of India. This event was a vibrant display of Indian heritage and pride, attended by over 900 participants every year, including Indian expatriates, Japanese guests, and dignitaries. Since 2022, every year Shivjayanti is being celebrated in Tokyo with same enthusiasm.

Every year the event is chaired and graced by officers from Embassy of India in Japan, along with leaders of local Japanese cities and representatives from various Indian and Japanese

cultural organizations. Their presence highlighted the growing cultural ties between India and Japan. The celebration includes a dramatic performance titled "Shivcharitra Mahanatya" was staged by local artists, depicting the life, battles, and vision of Chhatrapati Shivaji Maharaj. The play captivated audiences with its powerful storytelling and traditional music. The Shivjayanti celebration in Japan by BCS Japan is more than a cultural event—it's a testament to the global admiration for Chhatrapati Shivaji Maharaj and the enduring relevance of his ideals. Through such initiatives, the spirit of Swarajya, courage, and cultural pride continues to inspire people across borders.

BCS Japan also participates in Indo-Japan cultural exchange programs. A grand Shobhayatra (procession) featuring a statue of Chhatrapati Shivaji Maharaj was held in Tokyo's Koto ward's annual carnival bringing the streets of Tokyo alive with rhythmic beats and vibrant energy. These performances were led by volunteers and artists from the Indian community in Japan. It was accompanied by cultural dances, showcasing Maharashtra's culture including Lezim, Sarees, Varkari tradition etc. The event showcased the rich Maratha tradition and its universal appeal.

Shivjyot from different Forts to Japan

The Shivjyot (sacred flame) is a sacred flame that symbolizes the valor, vision, and spirit of Swarajya (self-rule) that Chhatrapati Shivaji Maharaj stood for. In Maharashtra, it is customary for devotees and cultural groups to light this

flame at one of the forts associated with Shivaji Maharaj and carry it in processions during Shivjayanti. Since the first Shivjayanti in Japan in 2022, BCS Japan has made it a tradition to personally visit a different fort each year—such as Shivneri, Raigad, Pratapgad etc. and light the Shivjyot there. This flame is then ceremonially brought to Japan, where it becomes the centerpiece of the Shivjayanti celebrations. Once the Shivjyot is lit at the chosen fort, it is carefully transported to Japan by BCS Japan volunteers. The journey is documented and shared with the community, creating a sense of connection and pride among Indians living abroad. In Japan, the flame is received with reverence and becomes the focal point of the Shivjayanti. This tradition has become a powerful symbol of cultural continuity, reminding the diaspora of their roots and the timeless values of leadership, justice, and courage embodied by Chhatrapati Shivaji Maharaj.

Quiz competitions on Chhatrapati Shivaji Maharaj history

The Quiz Competitions on History of Chhatrapati Shivaji Maharaj organized by Bharat Cultural Society (BCS) Japan is a vibrant and educational part of their annual Shivjayanti celebrations, aimed at engaging the community—especially youth—in learning about the legacy of Chhatrapati Shivaji Maharaj. The quiz competitions are designed to Promote awareness of Maratha history and Shivaji Maharaj's life and achievements, Encourage intergenerational learning among Indian families in Japan, Foster a sense of cultural pride and historical curiosity. Participants range from school

children to adults, and winners are awarded certificates, medals, and cultural souvenirs. These quiz contests serve as a bridge between generations, helping children of Indian origin in Japan connect with their heritage. They also attract interest from Japanese attendees, contributing to cross-cultural understanding.

BCS Japan: Bridging Cultures Through Heritage

Bharat Cultural Society (BCS) Japan is a social organization in Japan conducting many cultural and social activities. The main annual events are celebration of Chhatrapati Shivaji Maharaj Jayanti and Coronation Day to showcase the history, bravery of our great king Chhatrapati Shivaji Maharaj and cultivating the human values, management lessons to our next generation taught by him. BCS Japan also celebrates Independence Day in a cultural way to remember our national heroes and fight for freedom. It is an occasion to commemorate and remember the sacrifice of freedom fighters who fought for our country's independence. The program is completely on the theme of 'for kids, by kids' to develop the leadership qualities in kids. Apart from these cultural events BCS Japan also conducts the social activities such as India-Japan cultural exchange, Blood donation, cleaning drives, supporting Indian as well as Japanese community etc. Over the years, BCS Japan grown into a major cultural event, fostering unity, pride, and cross-cultural understanding. The organization also engages in social services, educational programs, and community-building initiatives, making it a cornerstone of the Indian diaspora in

Japan. Their mission is to instill Indian cultural values in the younger generation and foster cross-cultural understanding.

Other Initiatives by BCS Japan

Tejomayi Sakhi Manch – Japan is a vibrant women's collective established to empower and uplift women and families within the Indian diaspora in Japan. It is a sister organization of the Bharat Cultural Society (BCS) Japan, and its name "Tejomayi" (तेजोमयी) translates from Sanskrit as "she who is radiant energy" or "full of light".

The organization is dedicated to Empowering women through personal growth and emotional wellness, Nurturing children's development and promoting effective parenting, Preserving Indian culture and heritage while fostering a harmonious blend of tradition and progress. Our vision is to create a society where empowered women lead the way in nurturing future generations and contributing to a more equitable and enlightened world. Tejomayi Sakhi Manch Japan focuses on Women Empowerment, Employment Guidance, Mindfulness, Emotional Wellness, Menstrual Hygiene Awareness etc.

Apart from these, the other initiatives and activities conducted by BCS Japan include Jai Shivrai Lezim Pathak, Tokyo Dhol, Tasha Pathak, Bhaktarighne Bhajani Mandal Japan

With Best Wishes, Amol Shelar

Founder Member, Bharat Cultural Society (BCS) Japan

Durga Puja – A Festival of Unity, Culture & Devotion!



The Japan India Cultural Association (JICA), formed in 2020 with just 15 members, has steadily grown into a vibrant community with over 25 active members and a dedicated team of volunteers. Their energy and commitment have made every JICA event a success.

In 2023, JICA hosted its first open-ground Durga Puja in Nishi-Kasai, Tokyo, drawing nearly 1,500 people. In 2024, JICA made history again by organizing Tokyo's first-ever open-ground Ganesh Chaturthi Puja on 7th September.

Last year marked JICA's 5th consecutive Durga Puja, held on 12th October 2024 at Seishincho, Tokyo — and it was a landmark celebration.

What made it special?

- The tallest Durga idol ever in Japan, a 2.2-meter fiberglass creation from Kolkata (dimensions: 135 cm x 56 cm x 220 cm), featuring individual idols of Durga, Kartik, Ganesh, Lakshmi, and Saraswati
- Traditional Dhunuchi dance
- Dhaak performances
- Japanese Wadaiko (Taiko drums)
- Cultural shows by Japanese and Indian performers
- Garba

Though the event runs for just one day — Dashami — months of planning, coordination, and teamwork have gone into making it possible. From sourcing the idol to organizing cultural acts, every detail reflects the collective effort of the JICA community.

At its heart, JICA thrives on the passion, unity, and cultural pride of its members and volunteers — keeping the spirit of togetherness alive in Tokyo.

With Best Wishes,

Amitava Ghosh

Founding member Japan India Cultural Association (JICA)

On behalf of all the members of Tokyo Marathi Mandal, I extend our heartfelt greetings and best wishes to the Shree Jagannath Society Japan on the auspicious occasion of Jagannath Rath Yatra and the release of your souvenir magazine.



It is truly inspiring to see how your society has upheld this sacred tradition with unwavering dedication, bringing together devotees from all walks of life to celebrate the divine presence of Lord Jagannath, Balabhadra, and Subhadra with devotion, energy, and unity.

May Lord Jagannath bless your efforts and continue to guide your noble work in fostering cultural and spiritual harmony.



**With warm regards,
Niranjn Gadgil
President,
Tokyo Marathi Mandal**

जापान में सावन की छटा और कांवड़ यात्रा का अनुपम अनुभव

सावन का महीना हिन्दू धर्म में विशेष महत्व रखता है। यह न केवल धार्मिक आस्था से जुड़ा हुआ है, बल्कि हमारे सांस्कृतिक मूल्यों, परंपराओं और सामाजिक एकता का भी प्रतीक है। जब मैं पटना, बिहार में थी, तब हर वर्ष सावन आते ही मन झूम उठता था — शिवालयों में गूंजती घंटियों की ध्वनि, हर-हर महादेव के जयघोष, और कांवड़ियों की टोलियों की ऊर्जा। लेकिन मैंने कभी नहीं सोचा था कि जापान जैसे देश में, जहाँ की संस्कृति, भाषा और समाज हमसे बिल्कुल अलग है, वहाँ भी सावन की वह दिव्यता और भक्ति को महसूस कर सकूँगी।



अपराजिता प्रभा, टोक्यो

मैं पिछले छह वर्षों से जापान में रह रही हूँ। प्रवास का अनुभव अपने आप में एक यात्रा है — आत्म-खोज की, जड़ों से जुड़ाव की और नए परिवेश को अपनाने की। एक समय था जब जापान में त्योहारों के मौसम में एक खालीपन महसूस होता था, लेकिन धीरे-धीरे भारतीय समुदाय का एकजुट होना और हमारी संस्कृति को जीवंत बनाए रखने का प्रयास मुझे प्रेरित करता रहा।

वर्ष 2022 से बिहार फाउंडेशन जापान द्वारा कांवड़ यात्रा का आयोजन शुरू किया गया। यह एक ऐतिहासिक पहल थी। दूर देश में बसे बिहारवासियों के लिए यह आयोजन एक आध्यात्मिक ऊर्जा का स्रोत बन गया। मैं गर्व से कह सकती हूँ कि जब मैंने पहली बार जापान की भूमि पर भगवा वस्त्रों में सजे भक्तों को "बोल बम" के उद्घोष के साथ कांवड़ उठाते देखा, तो मेरी आंखें नम हो गईं — यह भाव था अपनी संस्कृति के पुनर्जीवन का, अपनों के बीच अपनापन पाने का।

जापान में कांवड़ यात्रा की तैयारी महीनों पहले शुरू होती है। आयोजन स्थल, अनुमति, सुरक्षा, यातायात, चिकित्सा सहायता, जल व्यवस्था, पूजा सामग्री, फल, दूध, केले का पत्ता और धार्मिक रीति-रिवाजों की तैयारी — सब कुछ अत्यंत संयोजन और समर्पण से किया जाता है। बिहार फाउंडेशन जापान के सदस्यों की मेहनत और लगन अद्भुत है। वे न केवल भारत की परंपराओं को जीवित रखते हैं, बल्कि जापानी समाज को भी इन उत्सवों से जोड़ने का प्रयास करते हैं।

कांवड़ यात्रा का मूल केंद्र है — गंगाजल से भगवान शिव का अभिषेक। भारत में जब भक्त सुल्तानगंज से कांवड़ में जल लेकर बाबाधाम (देवघर) की यात्रा

करते हैं, तो वह केवल यात्रा नहीं, बल्कि एक दिव्य तप होता है। हम भी उसी भावना और श्रद्धा के साथ जापान में यह यत्न करते हैं।

हमने विशेष रूप से सुल्तानगंज से गंगाजल को टोक्यो मंगवाने की व्यवस्था की है, ताकि उस जल से रुद्राभिषेक कर सकें। यह एक बहुत ही भावनात्मक और पवित्र प्रयास है, क्योंकि हम चाहते हैं कि भगवान शिव को वही गंगाजल चढ़ाया जाए जो बिहार की पावन धरती से लाया गया हो — वही गंगाजल, जिसे भारतीय कांवड़िए बाबाधाम की यात्रा में लेकर चलते हैं।

इसके अलावा, जापान में बेलपत्र (जो शिव पूजन में अनिवार्य है) आसानी से नहीं मिलता, लेकिन हमारी आस्था और प्रयास यहाँ भी पीछे नहीं हटते। हम बिहार से विशेष रूप से बेलपत्र, धतूरा, भस्म, और अन्य पूजन सामग्री मंगवाते हैं, ताकि जापान की भूमि पर भी पूजन उसी विधिपूर्वक हो सके जैसा भारत में होता है।

यह प्रयास न केवल हमारी श्रद्धा का प्रतीक है, बल्कि यह भी दर्शाता है कि हम अपनी संस्कृति से दूर नहीं हुए हैं, बल्कि और गहराई से उससे जुड़े हैं। कांवड़ यात्रा केवल एक धार्मिक कार्यक्रम नहीं, बल्कि अनुशासन, संकल्प और समर्पण का प्रतीक है। हम सब मिलकर यह प्रयास करते हैं कि जापान की भूमि पर भी कांवड़ यात्रा की गरिमा और मौलिकता को पूरी तरह बनाए रखें। हर वर्ष हम फुनाबोरी मंदिर में एकत्रित होते हैं, भगवा वस्त्रों में सजे, कंधों पर कांवड़ उठाए, और "बोल बम", "हर हर महादेव" के नारों से वातावरण को गुंजायमान करते हुए, पैदल यात्रा आरंभ करते हैं।

गर्मियों की तीव्र धूप में, तपती ज़मीन पर नंगे पाँव चलना — यह एक तपस्या है, एक भक्ति का रूप। हम सभी श्रद्धालु लगभग 5 किलोमीटर तक नंगे पाँव चलते हैं, यह प्रण करते हुए कि इस यात्रा में कांवड़ की पारंपरिक गरिमा बनी रहे। जापान की सड़कों पर यह दृश्य अचंभित करता है — भारतीय भक्ति की अद्वितीय छवि जो अपनी संस्कृति को संजोए हुए है।

सबसे भावुक क्षण तब आता है जब मेरे 6 वर्षीय पुत्र ने भी इस वर्ष नंगे पाँव यात्रा में भाग लिया, केवल इसलिए क्योंकि उसने हमें ऐसा करते देखा। बच्चों में यह भावना देखना कि वे हमारी परंपराओं को आत्मसात कर रहे हैं — यह हमारे लिए सबसे बड़ा पुरस्कार है।

5 किलोमीटर की पैदल यात्रा के पश्चात हम सभी श्रद्धालु एक बस द्वारा टोक्यो से लगभग 80 किलोमीटर दूर ए मंदिर की ओर प्रस्थान करते हैं। वहाँ पहुँच कर हम पवित्र गंगाजल, जिसे हम विशेष रूप से संग्रहित करते हैं, शिवलिंग पर चढ़ाते हैं और सामूहिक **रुद्राभिषेक** करते हैं। मंत्रोच्चार, आरती, भजन और शिवभक्ति का वातावरण — यह सब मिलकर ऐसा दिव्य अनुभव रचते हैं जिसे शब्दों में बाँध पाना कठिन है।

प्रत्येक वर्ष सावन महीने में जापान के विभिन्न शहरों से कांवड़ यात्री जुटते हैं। भगवा रंग की सजावट, बम-बम भोले के जयकारे, शिव भक्ति में डूबे चेहरे — ऐसा लगता है जैसे भारत की पावन गंगा जापान की सड़कों पर बह रही हो। हम सब मिलकर शिव की जय-जयकार करते हुए जल लेकर 'स्थानीय शिव मंदिरों' तक पहुंचते हैं। यह यात्रा केवल एक रस्म नहीं, बल्कि आत्मा को स्पर्श करने वाला अनुभव है। सबसे अद्भुत बात यह है कि कांवड़ यात्रा में परिवारों की सक्रिय भागीदारी होती है। छोटे बच्चे, महिलाएं, बुजुर्ग — सभी इस धार्मिक उत्सव में भाग लेते हैं। बच्चों को यह बताते हुए गर्व होता है कि वे अपनी जड़ों से जुड़े हैं। जापानी परिवेश में पलने वाले बच्चों को इस तरह अपनी संस्कृति से जोड़ना हमारे भविष्य को संस्कारित करना है।

यह देखकर मन भावविभोर हो जाता है कि भारतीय एवम जापानी नागरिक भी हमारी इस यात्रा में रुचि लेते हैं। वे हमारी संस्कृति, हमारे मंत्र, और हमारी आस्था को सम्मान देते हैं। कुछ जापानी मित्र तो स्वयं कांवड़ यात्रा में सहभागी भी बनते हैं। इससे दो संस्कृतियों के बीच एक अद्भुत संवाद स्थापित होता है।

बिहार फाउंडेशन जापान के अलावा ओडिशा समुदाय द्वारा आयोजित रथ यात्रा भी एक अविस्मरणीय अनुभव है। जब मैं उस रथ को खींचती हूँ, तो लगता है जैसे पूरी जगन्नाथ पुरी की आभा जापान में उतर आई हो। यह वह पल होते हैं जब हम अपने देश से दूर होते हुए भी स्वयं को भारत के कण-कण में समाया महसूस करते हैं।

इस प्रकार के आयोजनों ने न केवल हमें एक मंच दिया है, बल्कि हमारे समाज को भी सशक्त किया है। यह हमें यह एहसास दिलाता है कि हम चाहे जहाँ भी हों, अपनी संस्कृति, अपनी आस्था और अपने मूल्यों को हम जीवित रख सकते हैं। यह हमारी पहचान का पुनर्निर्माण है।

कांवड़ यात्रा मेरे लिए सिर्फ एक धार्मिक अनुष्ठान नहीं, बल्कि भावनाओं की तीर्थयात्रा है। हर वर्ष जब मैं जल चढ़ाती हूँ, तो जैसे अपने अंदर के संशयों, संघर्षों और थकानों को भी भगवान शिव के चरणों में अर्पित कर देती हूँ। यह अनुभव मेरे अंदर एक नई ऊर्जा भर देता है — एक संकल्प कि मैं अपनी संस्कृति को अगली पीढ़ी तक पहुँचाऊँगी।

मैं अपराजिता प्रभा, एक प्रवासी भारतीय, पटना की बेटी, यह गर्व से कह सकती हूँ कि जापान में कांवड़ यात्रा के आयोजन ने मुझे मेरे मूल से और गहराई से जोड़ा है। यह यात्रा मेरे लिए एक ब्रिज है — भारत और जापान के बीच, भूत और वर्तमान के बीच, और मेरी आत्मा और ईश्वर के बीच। बिहार फाउंडेशन जापान के प्रति मैं हृदय से आभार प्रकट करती हूँ, जिनकी वजह से यह अनुभव संभव हो पाया। साथ ही, मैं आशा करती हूँ कि यह कांवड़ यात्रा यूँ ही हर वर्ष बढ़ती जाए और हम सब मिलकर इसे एक वैश्विक सांस्कृतिक धरोहर का स्वरूप दे सकें।

हर हर महादेव!

Tokyo International Public School (TIPS): A Vision Rooted in Community, Growing with Purpose

TIPS – Imagine, Explore, Discover and Learn

A place where children can Imagine and Explore their world, Discover new knowledge, and Learn to realize their potential.

Nestled in the heart of Edogawa, Tokyo International Public School (TIPS) began its inspiring journey in **August 2023** with a simple yet powerful mission — *to give back to the community that has given us so much*. What started as a dream to create a nurturing educational space soon became a thriving school where every child is seen, heard, and celebrated.

Montessori Roots for a Meaningful Start

TIPS Kindergarten was the first seed planted — a **Montessori-based preschool** built on the belief that real education begins with the heart. In today's fast-paced world, where emotional intelligence and independence are often overlooked, the Montessori method stands tall. It nurtures qualities that no traditional system can match — **empathy, independence, patience, focus, and a love for learning**.

Children at TIPS enjoy a **full Montessori work cycle**, empowering them to explore at their own pace through practical life exercises, sensorial development, early math and language foundations, culture, social awareness, and expressive arts. Montessori truly lays the foundation for lifelong learning — joyful, respectful, and deeply personal.

Elementary Expansion: A New Chapter

In **April 2025**, we proudly launched our **Elementary School at NakaKasai**, offering **Grades 1–5** under the **Cambridge Primary Curriculum**. After careful research, we selected Cambridge for its balanced, inquiry-based, and globally recognized framework — one that values **knowledge, creativity, collaboration, and skill-building** equally.

Our students engage in a rich, holistic curriculum:



English, Math, Science, Social Studies



Art, Craft, Music



ICT & Coding



Yoga, PE



Library, ESL



Japanese & Hindi (Second Language Options)

Education at TIPS goes beyond books — **presentations, excursions, real-world problem solving, and educational exploration** are woven into every child's learning experience.

TIPS Feels Like Home

At the heart of TIPS is something truly special — **a deep commitment to care**. We don't just educate students, we raise confident, happy individuals with strong values and curious minds. Our teachers and leadership team treat every child as their own, always ready to listen and support — be it day or night.

Communication is quick, transparent, and heartfelt. We believe in walking hand-in-hand with our families because education is a shared journey.

Looking Ahead with Purpose

TIPS was built with a dream — not just to teach, but to transform. As we grow, our purpose remains strong:

To provide a joyful and meaningful education — where children Imagine, Explore, Discover, and Learn to realize their true potential.

We are proud to be a school that reflects the very best of Montessori and Cambridge values — compassion, curiosity, critical thinking, and community.

We invite you to be part of the TIPS family — where every child is nurtured, challenged, and celebrated.



Tokyo International
Public School

Thank you and Best Regards,

Co-founder and Principal

Ruchika Gupta

Tokyo International Public School(TIPS)

KS Building 2F, 5-5-18, Nishi-Kasai, Edogawa-ku, Tokyo

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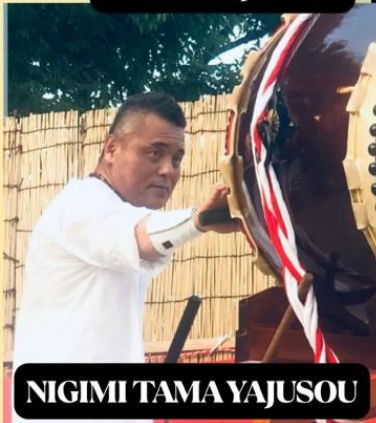
Rath Yatra artists of this year



Mr Manoj Gaur



Shri Ram Mandir Bhajan Team



NIGIMI TAMA YAJUSOU



Group Name- 和魂 弥十奏



Ponchoban Vojon Band



Tokyo Japan

Contact us
070-3965-4062

Designed by Sadia
080-4073-4671



Mr. Balu Masti
Carnatic Veena Artist
Email: Balu.Masti@gmail.com
UYouTUBE: <https://www.youtube.com/@balu-masti/>

Rath Yatra artists of this year



Bon-Odori team



**Raja Naga Satyanarayana Rao
& Raja Rajani Kumari**



Daisenji Kagura group(Kasugai)

Rath Yatra

artists of this year



Kaede



Chisato Miura & Tridhara Japan



Bharatanatyam

*Laya
Tharanginee*

Laya Tharanginee



Indian Classical Dance Troupe

Rath Yatra

artists of this year

Nritya Nartana
Performers
Subhra Goswami
Sahana Rao
Sneha Hambarde



Sachiko Ito

Nritya Nartana





Balu Masti

Carnatic Veena Artist



Balu is a performing Carnatic Veena artist who has been learning, playing and teaching Veena for many years. Balu was a youth artist in All India Radio during his childhood. Music helped Balu earn recognition as one of the “top students of the year” during his childhood.

Over the years, Balu has been performing Veena concerts regularly at several places in India and outside India, including the USA and Singapore. Balu has been playing regularly in prestigious sabhas and organizations like Sri Krishna Gana Sabha, Chennai, Mudhra Fine Arts, Chennai, Kartik Fine Arts, Chennai, Maarga, Chennai, Madhuradhwani (Arkay Convention Center), Chennai, Sree Ramaseva Mandali, Fort High School, Bangalore, Sri Vani Kalakendra, Bangalore, Chennai Veena festival at Narada Gana Sabha, Chennai, Vishesh Fine Arts, Bangalore, Sri Raghavendra Swamy Mutt, Mantralayam, Nadabrahma Sangeetha Sabha, Mysore, Ganabharathi, Mysore. Balu has been blessed to regularly perform Sangeetha seva in Sri Kanchipuram and Sri Sharada Peetham, Sringeri. Balu has performed Thiruvaiyaru during Thyagaraja Swamy's Aradhana. Balu has also performed Sangeetha Seva at Sri Ram Lalla Mandir, Ayodhya. Balu has also played Veena concerts and given lecture demos in several US cities, including renowned and prestigious organizations like IFAASD San Diego, SRRT San Francisco Bay Area, Sri Adi Sankara Fine Arts, Bay Area, and Temple of Music, Seattle. Balu has also performed in SIFAS / Kannada Sangha, Singapore. Balu plays concerts regularly in Chennai's Margazhi season and the Ramanavami programs in Bangalore and Mysore. Balu has participated in music festivals in Banaras and performed concerts and conducted interactive sessions with students at the prestigious Banaras Hindu University. Balu was awarded 'Sri Mysore Doraiswamy Iyenger Endowment Prize' by Sri Krishna Gana Sabha, Chennai.

Balu is blessed to learn Veena from Vid. Dr. Jayanthi Kumaresh (www.jayanthikumares.com), India's torch bearer worldwide for Saraswathi Veena, the National Instrument of India. Dr. Jayanthi Kumaresh's music has inspired, shaped, and molded Balu's Veena playing for many years.

Balu learned Veena from the Late Vid. A V Prakash (a well-known Mysore-based guru who was a student of Vid. N Ramani) for many years. Vid. A V Prakash groomed Balu from childhood and helped Balu understand and appreciate the nuances of Carnatic Music.

Balu is an entrepreneur and startup ecosystem builder. Balu works with top Universities, Accelerators, VCs like UC Berkeley Skydeck, AI at Wharton, CMU's Venture Bridge, IIT-B eCell, NASSCOM, etc. Balu spent many years in the USA pursuing advanced engineering education and a career in high technology in the wireless semiconductor industry in California and India. Balu has a master's degree in computer science & engineering from the USA. Balu is also a certified Yoga teacher, a pro-level photographer and digital media professional.

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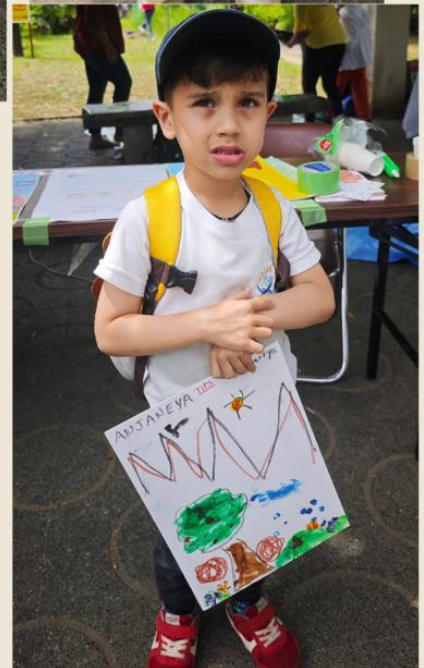
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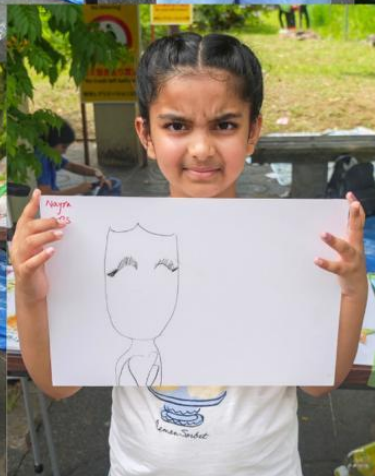
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Reuse is Not Just an Option – It's a Responsibility

In a world increasingly focused on sustainability, digital transformation, and ethical business, Amar Enterprises stands tall as a symbol of purpose-driven, multi-sector innovation. Founded and passionately led by Indian entrepreneur Raj Kumar Sharma, the company has flourished over the past 17 years into a diversified powerhouse — spanning automotive exports, aluminium recycling, garment manufacturing, global travel services, and IT solutions.

Across every vertical, one guiding principle remains constant:

Reuse, reduce, and regenerate — for the planet and its people.

Automotive Division: Extending Lifecycles, Expanding Access

The journey began with used cars and auto parts. Today, Amar Enterprises is a global name in Japanese used car exports, spare parts, tires, wheels, and automotive scrap. The company's approach not only offers customers cost-effective solutions, but also supports environmental conservation.

Used Cars: Refurbished and exported to extend usability and reduce demand for new manufacturing.

Spare Parts: Salvaged, tested, and resold — cutting industrial waste and consumer costs.

Auto Scrap Recycling: Metal recovery and reuse through eco-responsible practices.

This is sustainability on wheels — efficient, responsible, and impactful.

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Aluminium is one of the most recyclable materials on Earth, and Amar Enterprises makes full use of this potential. By reclaiming and processing aluminium scrap from vehicles and industries, the company helps:

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Supply raw material for new products in automotive, construction, and manufacturing.

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SAITAMA-SHI, SAITAMA-KEN, 339-0003, JAPAN

Textiles with a Conscience: Vida Loca by Amar

With the launch of Vida Loca, Amar Enterprises has made a bold entry into the fashion and textile sector. The brand champions sustainable style and ethical production, appealing to modern consumers who care about what they wear — and how it's made.

- ✓ Eco-conscious fabric sourcing
- ✓ Waste-reducing production methods
- ✓ Fair labor and community support

Vida Loca is fashion that feels good — inside and out.

ACCHA JEE Travels: Journey with Purpose

Through ACCHA JEE Travels, Amar Enterprises offers curated global travel experiences with a strong emphasis on sustainability and cultural respect.

- ✓ Efficient, eco-friendly travel planning
- ✓ Partnerships with local businesses
- ✓ Accommodation and activity choices that support the planet

Travel is a bridge between people and places — Amar ensures it's built responsibly.

IT Solutions: Powering the Digital Future

In today's digital world, Amar Enterprises is also at the forefront of IT services and software development. With a specialized team of developers and tech professionals, the company delivers end-to-end digital solutions tailored to businesses across sectors.

- ✓ Website and App Development
- ✓ Custom Software Solutions
- ✓ E-commerce Platforms
- ✓ Cloud, Hosting, and Maintenance Services
- ✓ Digital Consulting & IT Infrastructure Support

From code to cloud, Amar Enterprises builds intelligent systems that power growth and scalability — all while maintaining the same core values of transparency, efficiency, and sustainability.

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 A Legacy of Leadership and Responsibility

At the helm of this multi-industry enterprise is Mr. Raj Kumar Sharma, a leader with a rare combination of business foresight, environmental awareness, and ethical grounding. His belief is simple yet powerful:

“Every reused product, every ethical code line, every sustainable stitch — it all adds up to lasting value.”

 The Road Ahead

With ventures rooted in reuse, responsibility, and innovation, Amar Enterprises is not just keeping pace with the modern world — it's helping shape it. Whether it's driving eco-friendly exports, empowering conscious fashion, enabling sustainable travel, or transforming businesses through technology, the company operates with a green heart and a global mindset.

Choose reuse. Choose innovation. Choose Amar Enterprises.

Because when we reuse and rethink, we don't just build business —
we build a better world.

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Products & Services

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Please feel free to consult with us about Japanese auto mobiles & container vanning.



Himalaya auto was formed in the year 1998. We are experts in re-engineering of auto mobiles like car, trucks, crane dumps, etc.

Also we are experts in doing container vanning of car, trucks & heavy machinery, etc.

The above business is done at our fabrication yard in Ibaraki

& Saitama.

We have our Himalaya's outlets in Africa, Philippines, India, Fiji Islands, Malaysia and other countries.

Feature of Our Business

Heavy Vehicles

Himalaya Auto is expert in Re-engineering of Heavy Vehicles such as Trucks, Cranes, Dumps etc. Till now we have sold more than 50,000 trucks. We have done business with most of the Pacific Countries such as Fiji, Phillipines, Solomon, Tonga etc. We also have done business with Gulf Countries

Car Wrecking

Himalaya Auto is one of the leading Car Wrecking companies in Kanto region of Japan. We offer services of picking up your old cars from your chosen location.

Dive Boats

Himalaya Auto has commenced boat manufacturing and maintenance operation. We cater to tourism and pleasure boat segments. Our boats can be used for Resorts and Boat Clubs for diving, fishing, Game Fishing and Sea Camping. We have a wide range of boats for each of the above uses.

GOUR TRADING株式会社は私ゴール・マノージュが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。

GOUR TRADING株式会社 代表取締役社長 ゴール マノージュ



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GOUR TRADING Co.,Ltd.
was established in 2009

Manoj Gour the founder is an environmentally conscious responsible business owner. His idea was to reduce waste and create a recycling-oriented society.

Recycling is the effective use of non renewable resources. GOUR TRADING Co., Ltd. operates car dismantling business based on these two pillars: reducing garbage and protecting the environment.





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HAPPY *Ratha* **YATRA**



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

*— Best wishes from
Our Sponsors*

Ms & Mr Rangwani

Ms & Mr Madhu Hebbar

Ms & Mr Pavan Kareedhi

Ms & Mr Varsha Deshpande

Ms & Mr Shyamal Kar

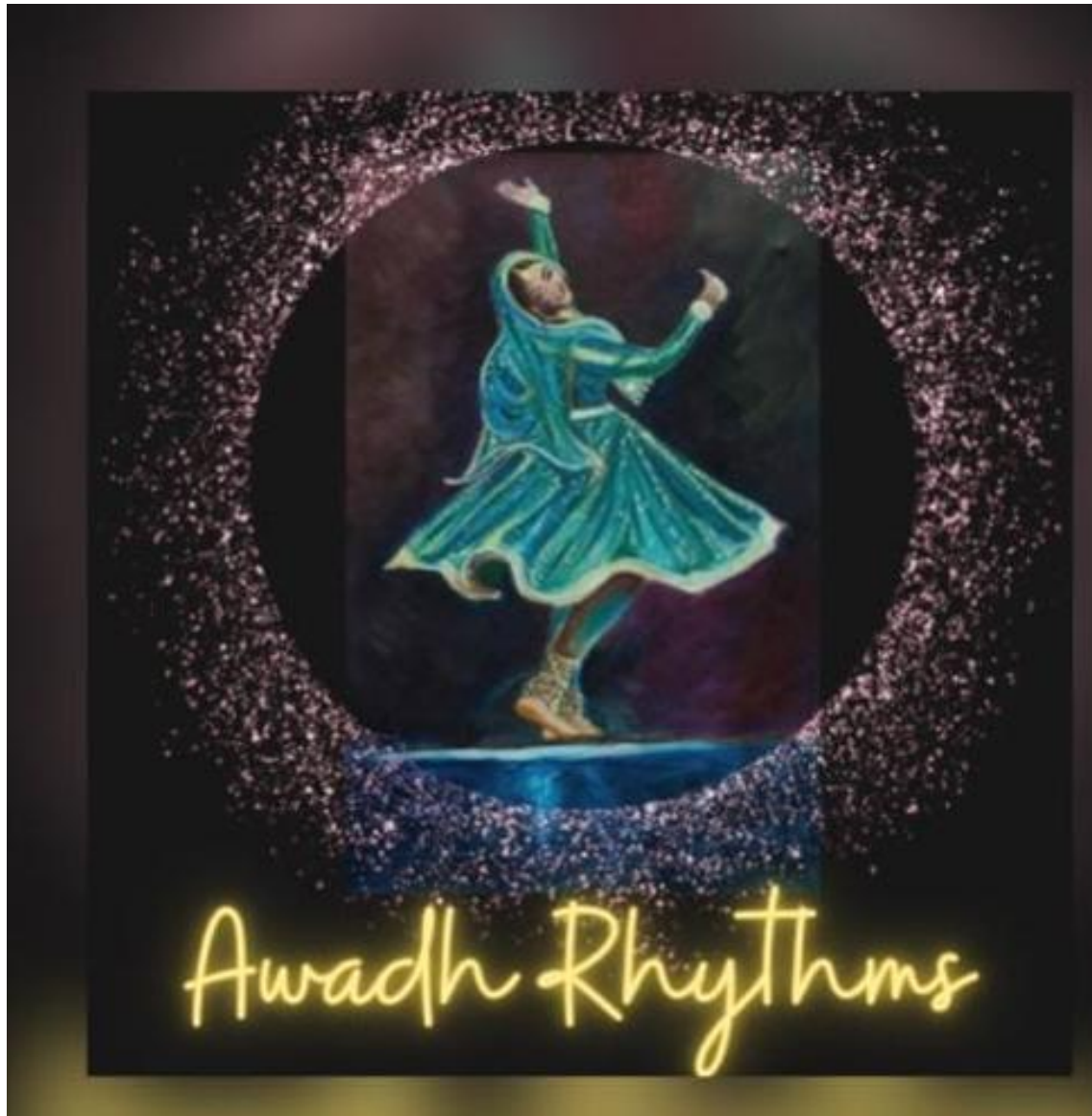
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We pray Lord Jagannath to bless all the organizers and devotees of Sri Ram mandir Trust Ibaraki and Kasugai (Greater Nagoya) for their marvelous efforts to arrange this second Rath Yatra in their respective areas.

May this Rath yatra celebration continue throughout Japan forever.

Munindra Panda



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Celebrating Unity and Culture through Rathyatra in Japan

|| JAI JAGANNATH ||

It is with immense pride and heartfelt joy that we, the Smiles Mobile Remittance family, extend our warmest congratulations to the Shree Jagannath Society Japan for organizing the grand Rathyatra celebrations in Nagoya and Ibaraki.

The Rathyatra is not merely a festival—it is a spiritual movement that brings people together, ignites cultural pride, and spreads divine grace across borders. Witnessing the Indian community in Japan come together with such devotion and unity is truly heartwarming and admirable.

It is a pleasure to see how your tireless efforts continue to bridge distances, connect hearts, and uphold the glorious tradition of Lord Jagannath with dignity and enthusiasm. Your work does more than celebrate heritage—it builds harmony and inspires future generations to stay rooted in our culture.

Smiles Mobile Remittance is proud to be associated with communities like yours, who illuminate the values of togetherness, peace, and service, even thousands of miles away from our homeland.

We wish you continued success in your celebrations and community endeavors. May Lord Jagannath bless all with prosperity, wisdom, and happiness.

With warm regards and deep appreciation,



Bimala Khadka
Business Manager – India
Smiles Mobile Remittance

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