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INTERNATIONAL JOURNAL OF ENGINEERING SCIENCES

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MANAGEMENT

“LORD JAGANNATH” CULTURE OF PURI, ODISHA

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ABSTRACT

Jagannath (or Jagannatha) meaning "Lord of the Universe", is a deity worshipped primarily by Hindu people, mainly in the Indian states of Odisha, West Bengal, Jharkhand, Bihar, Assam, Manipur and Tripura and by Hindus in Bangladesh. Jagannath is considered a form of Vishnu or his avatar Krishna by the Hindus. Jagannath is worshipped as part of a triad on the "Ratnavedi" (jewelled platform) along with his brother Balabhadra and sister Subhadra by his devotees. The icon of Jagannath is a carved and decorated wooden stump with large round eyes and with stumps as hands, with the conspicuous absence of any legs. The worship procedures, practices, sacraments and rituals of Jagannath do not conform with those of classical Hinduism.[3] The principal image of the deity is at the temple city of Puri in Odisha. It is made of wood, which is an exception to common Hindu iconographic deities of metal or stone.[4] The origin and evolution of Jagannath worship, as well as iconography, is unclear and has been subject to intense academic debate. Jagannath lacks a clear vedic reference and is also not a member of the traditional Dashavatara concept or the classical Hindu pantheon, though in certain Oriya literary creations, Jagannath has been treated as the Ninth avatar, by substituting Buddha. Jagannath considered as a form of the Hindu God Vishnu, is non-sectarian and has not been associated with any particular denomination of Hinduism in entirety, though there are several common aspects with Vaishnavism, Saivism, Shaktism, Smartism, as well as with Buddhism and Jainism. The oldest and most famous Jagannath deity is established in Puri. The temple of Jagannath in Puri is regarded as one of the Char Dham (sacred Hindu pilgrimage places) in India. The most famous festival related to Jagannath is the Ratha yatra, where Jagannath, along with the other two associated deities, comes out of the Garbhagriha of the chief temple (Bada Deula). They are transported to the Gundicha Temple (located at a distance of nearly 3 kilometres (1.9 mi)), in three massive wooden chariots drawn by devotees. Coinciding with the Rath Yatra festival at Puri, similar processions are organized at several places in the world where Jagannath temples have been built.

INTRODUCTION

Odisha (Oriya: ଓଡ଼ିଶା [Orissa]), formerly known as Orissa, is an Indian state on the subcontinent's south-east coast, by the Bengal.

It is surrounded by the Indian state's of West Bengal to the north-east and in the east, Jharkhand to the north, Chhattisgarh to the west and north-west and Andhra Pradesh to the south. It is the modern name of the ancient kingdom of Kalinga, which was invaded by the Mauryan Emperor Ashoka in

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261 BCE. The modern state of Orissa was established on 1 April 1936, as a province in British India and consisted predominantly of Oriya speakers. 1 April is therefore celebrated as Uttkal Dibasa (foundation day of Orissa). Cuttack remained the capital of the state for over eight centuries until 13 April 1948 when Bhubaneswar was officially declared as the new state capital, a position it still holds. Odisha is the 9th largest state by area in India, and the 11th largest by population. Oriya (officially spelled Odia) is the official and most widely spoken language, spoken by three quarters of the population. Odisha has a relatively unindicted coastline (about 480 km long and lacked good ports, except for the deepwater facility at Paradip, until the recent launch of the Dhamara Port. The narrow, level coastal strip, including the Mahanadi river delta supports the bulk of the population. Puri, the abode of Lord Jagannath, is one of India's four Dhamas, the holiest of the holy places. Situated on the shore of the Bay of Bengal, about 59 kilometers from Bhubaneswar, the capital city of Orissa, for centuries Puri has been an important centre of Hindu worship and is counted among the best holiday resorts of the country. The Puranas and other ancient Sanskrit texts refer to the holy city as Nilachala, Nilagiri, Niladri Purusottam Kshetra, Srikshetra and Sankha Kshetra. In Puri, not only is the temple holy, but the whole of its surroundings is treated as grand and.

**DESCRIPTION AND SOURCE:
CULTURE, OF LORD JAGANNATH,
PURI, ODISHA**

Oriya is the language spoken by the majority of the people of the state. English is widely used for official purpose and Oriya is used as regional language. Oriya belongs to the Indo-Aryan branch of the Indo-European language family, and is closely related to

Bengali and Assamese. A few tribal languages belonging to the Dravidian and Munda language families are spoken by the Adivasis (original inhabitants) of the state. The state has a very opulent cultural heritage, one of the richest in India. The capital city of Bhubaneswar is known for the exquisite temples that dot its landscape. The classical dance form Odissi originated in Odisha. Contemporary Odisha has a proud cultural heritage that arose due to the intermingling of three great religious traditions – Hinduism, Buddhism and Jainism. The culture of the Adivasis is an integral part of modern Oriya heritage. Centuries of myths, legends and history have all blended into a grand composite culture centred round Jagannath, the Lord of the Universe, one of the most revered and ancient of the deities of the Hindu's pantheon. The earliest references of Lord Jagannath are found in the Puranas and ancient literature, though details of his origin and evolution are still shrouded in mystery. Legendary sources suggest that Jagannath was originally worshipped by the tribals, the Sabaras. The most important evidence of this belief is the existence of a class of Sevakas called the Daitas who are considered to be of tribal lineage and who still play a major role in the various services to Lord Jagannath in the temple. In course of time, the cult of Jagannath took an Aryanised form. Various major faiths like Shaivism, Shaktism, Vaishnavism, Jainism and Buddhism were assimilated into the concept of Jagannath as an all-pervasive and all-inclusive philosophy, symbolizing unity in diversity. Some scholars think that the three main images of Jagannath, Balabhadra and Subhadra represent the Jaina Trinity of Samyak Jnana, Samyak Charitra and Samyak Drusti. Many others say that the three images represent the Buddhist triad of the Buddha, Dharma and Sangha. It is

widely believed that the soul of Jagannath most secretly ensconced within the image of Lord Jagannath is no other than the Tooth Relic of Lord Goutam Buddha. The philosophy of Tantra, which in course of time became an integral part of Buddhism, too has significantly influenced the rites and rituals of the Jagannatha temple

METHODOLOGY

Literary magazine: Jhankar, Nabarabi, Apurba, Galpa, Kahani, Kadambini, Istahara, Udbhasa, Amrutayana, Nabalipi, Pratibeshi, Paschima, Bijaya, Bartika, Chitra, Bishwamukti, Ama Samaya, Sananda, Godhuli Lagna, Bigyan Diganta (Science), and pourusha. The history of Oriya literature has been delineated by historians and linguists along the following stages, Old Oriya (900–1300 AD), Early Middle Oriya (1300–1500 AD), Middle Oriya (1500–1700 AD), Late Middle Oriya (1700 AD – 1850 AD) and Modern Oriya (from 1850 AD to the present). This categorisation does not outline in detail the development and growth of Oriya Literature. The periods can be split into more stages such as: Age of Charya Literature, Age of Sarala Das, Age of Panchasakha, Age of Upendra Bhanja, Age of Radhanath, Age of Satyabadi, Age of Marxism or Pragati yuga, Age of Romanticism or Sabuja Yuga, Post Independent Age. The beginnings of Oriya poetry coincide with the development of Charya Sahitya, the literature thus started by Mahayana Buddhist poets. This literature was written in a specific metaphor named "Sandhya Bhasha" and the poets like Luipa, Kanhupa are from the territory of Odisha. The language of Charya was considered as Prakrita. The first great poet of Odisha is Sarala Dasa who wrote the Mahabharata, not an exact translation from the Sanskrit original, rather an imitation of the same. Among many of his poems and epics, he is

best remembered for his Mahabharata. Chandi Purana and the Vilanka Ramayana are also two of his famous creations. Arjuna Das, a contemporary to Sarala Dasa, wrote Rama-Bibha, a significant long poem in Oriya.

Dance

Odissi (Orissi) dance and music are classical art forms. Odissi is the oldest surviving dance form in India on the basis of archaeological evidence.[55] Odissi has a long, unbroken tradition of 2,000 years, and finds mention in the Natyashastra of Bharatamuni, possibly written circa 200 BC. However, the dance form nearly went extinct during the British period, only to be revived after India's independence by a few gurus, such as Guru Deba Prasad Das, Guru Mayadhar Raut, Guru Pankaj Charan Das, Guru Mahadev Rout, Guru Raghu Dutta, and Guru Kelu Charan Mahapatra. Odissi classical dance is about the love of Krishna and his supposed consort Radha, mostly drawn from compositions by the notable Oriya poet Jayadeva, who lived in the twelfth.

Music

Sixteenth century witnessed the compilation of literature on music. The four important treatises written during that time are Sangitamava Chandrika, Natya Manorama, Sangita Kalalata and Gita Prakasha. Orissi music is a combination of four distinctive kinds of music, namely, Chitrapada, Dhruvapada, Panchal and Chitrakala. When music uses artwork, it is known as Chitikala. A unique feature of Oriya music is the Padi, which consists of singing of words in fast beat. Being a part of the rich culture of Odisha, its music is also as much charming and colourful. Orissi music is more than two thousand five hundred years old and comprises a number of categories. Of these, the five broad ones are Tribal Music, Folk Music, Light Music, Light-Classical Music

and Classical Music. Anyone who is trying to understand the culture of Odisha must take into account its music, which essentially forms a part of its legacy.

Sand art

A unique type of art form was developed at Puri, but it has spread all over the world. To carve a sand sculpture, the raw material is clean and fine-grained sand mixed with water. With the help of this type of sand and by the magic of fingers, an artist can carve a beautiful and attractive sculpture on the beach. Sudarshan Pattnaik is one of the major world-class artists in this sculpture. Although not historically proved, there is a story in the Oriya myths regarding the origin of sand sculpture: "Poet Balaram Das, the author of Dandi Ramayan was a great devotee of Jagannath. Once during Ratha Yatra (Car Festival), he tried to climb the chariot of Jagannath to offer his prayer. He wasn't allowed by the priests of the chariot to climb it and was also insulted by them. With great frustration and humiliation he came to the beach (Mahodadhi) and carved statues of Jagannath, Balabhadra and Devi Subhadra on the golden sand

Religion

The majority of people in the state of Odisha are Hindu and there is also a rich cultural heritage in the state. For example, Odisha is home to several Hindu figures. Sant Bhima Bhoi was a leader of the Mahima sect movement. Sarala Dasa, an adivasi, was the translator of the epic Mahabharata in Oriya. Chaitanya Dasa was a Buddhistic-Vaishnava and writer of the Nirguna Mahatmya. Jayadeva was the author of the Gita Govinda. The Odisha Temple Authorization Act of 1948 empowered the Government of Odisha to have Hindu temples open for all Hindus including the Harijans.

Puranic

The Puranic text Purusottama Mahatmya of the Skanda Purana contains the

Indradyumna legend and the origin of Jagannath wooden idol at Puri. According to the legends, in the Satya yuga, Indradyumna was a Lunar Dynasty king of Somavamsa lineage. A traveling pilgrim came before Indradyumna and described the great God Nila Madhava (Blue Vishnu) being worshipped at Nilachal (Blue Mountain) in Odra (Odisha). The pilgrim disappeared after telling the story. At the king's request, his priest and his younger brother Vidyapati went in search of the legendary divinity. Vidyapati reached the forest in Savardvipa on the banks of the river Mahanadi. The Savara king, Visvvasu, received Vidyapati and promised to show him Nila Madhava the next morning. Vidyapati did not touch food or water before seeing the Lord. Seeing the eagerness of Vidyapati, the Savara king had him bathed in Rohini-kunda and seated him under the kalpa tree. There Vidyapati saw Nila Madhava being worshipped by the Devas. Then Vidyapati returned to Avanti, the capital of King Indradyumna. After listening to Vidyapati's account, Indradyumna set out for Nila Madhava, along with the priest, Vidyapati, and his followers. But as it turned out, Nila Madhava had disappeared on the very day that Vidyapati had returned to Malava. Upon reaching the spot, they found the god missing and the entire area covered with the golden sand of the coast. The shocked king Indradyumna was apprised of the message of Brahma by Narada: that the King must worship the deity with one thousand Asvamedha yajnas. The divination of Nila Madhava went on: In this world I will not give you darshana in the form of Nila Madhava, but I will manifest in four forms: Jagannath, Balabhadra, Subhadra, and Sudarshana chakra. Wait near Chakra tirtha, and a daru would come afloat. I will manifest in the form of a very large, fragrant, reddish log, and the signs of

shankha, cakra, gada, and padma will be seen everywhere on that form. Go there. Take Me out and make four deities from that log. Then you will be able to worship me.

Cuisine

Odisha has culinary tradition spanning centuries if not millennia. The kitchen of the famous Jagannath temple in Puri is reputed to be the largest in the world, with a thousand chefs, working around 752 wood-burning clay hearths called chulas, to feed over 10,000 people each day. Rasgulla originated from Odisha and became famous throughout the world]. The well-known rice pudding, kheeri (kheer) that is relished all over India, also originated in Puri two thousand years ago. Chhenapoda is also a major Odisha sweet cuisine originated in Nayagarh it is made by caramelizing cottage cheese with sugar, cardamom and other ingredients and then burning it over a chula (wood-burning clay hearths). Chhena Jheeli and malpua are other famous sweet deserts. One of the most famous delicacies of Odisha is Kakara Peetha (made of sooji or finely grained wheat) especially with coconut filling sautéed with pepper, cardamom, sugar and ghee and sometimes cottage cheese (chhena). It's one of the major delicacies during the festival occasions. Arisha is another delicacy. The sweet aroma of powdered rice and Gud being deep fried in Ghee is mesmerizing. Poda Pitha, Haladi Patra Pitha (enduri pitha), Manda Pitha, Chitou Pitha are more examples of Oriya specialities. Mudhi (puffed rice) is an integral part of every Oriya household. Baripoda is famous for its Mudhi. Mudhi serves the purpose of instant snacks. It perfectly blends with anything. Be it Chenachur (mix salty fried snacks), milk, tea, curries, peanuts or mango pulp

Education

The ruins of a major ancient university and center of Buddhist learning, Ratnagiri, were

recently discovered in the Jajpur district of Odisha. Scholars from faraway lands, such as Greece, Persia and China used to study philosophy, astronomy, mathematics and science at this famed university. Taxila, Nalanda and Ratnagiri are among the oldest universities in the world. The ruins of Ratnagiri University have not been fully excavated yet.

CONCLUSION

Lord Jagannath is a total symbol of Orissa's identity- social, cultural, religious and spiritual. He is the source of our beliefs, social norms and relationships, cultural excellence and value systems. But the cult of Jagannath is an integrated whole. It has absorbed the Narayan cult of Bhagabata religion, Madhava cult of Orissa, the atheist cult of Buddhism and Gopinath

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