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**HISTORICAL PLACES OF LORD JAGANNATH PHILOSOPHY AND BUDDHISM
ODISHA?**

Prabhulal Kumar Dash^{*1}, Krishna Mohan Panda²

^{*1,2}Anchol College, Padmapur, Bargarh, Odisha, India

ABSTRACT

The main aim of this dissertation is to know the development and the impact of the Buddhism in the Western part of Odisha. In this dissertation, we focused on various parts like history, writings of different personalities, development of Buddhism Culture, and many more. Jagannath is a transcendental non-anthrop theistic Hindu god worshiped primarily by the people of Indian state of Orissa, and, to a great extent, West Bengal. In common belief, Jagannath is considered an aspect of the god Vishnu or avatar Krishna and worshipped as part of a triad along with brother Balabhadra deva and sister devi Subhadra. The icon of Jagannath is a carved and decorated wooden stump with large round eyes and with stumps as hands, with conspicuous absence of any legs. The worship procedures, practices, sacraments and rituals of Jagannath do not conform to those of classical Hinduism. The principal image of the deity at the temple city of Puri in the Indian state of Orissa is made of wood, which is an exception to common Hindu iconographic deities of stone. The origin and evolution of Jagannath worship as well as iconography is unclear and has been subject to intense academic debate. Arguably, Jagannath lacks any direct Vedic reference and is also not a member of the traditional Dashavatara conception or the classical Hindu pantheon, though in certain Oriya literary creations, Jagannath has been treated as the Ninth avatar, upon substituting Buddha. Jagannath 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 Buddhism and Jainism. The oldest and most famous Jagannath deity is established in Puri, in Orissa. The temple of Jagannath in Puri is regarded as one of the Char Dham (sacred Hindu pilgrimage places) in India.

INTRODUCTION

Orissa is a holy land of different gods and goddesses. Lord Jagannath is the supreme Lord of the land. Jagannath is the centre of human conscience and consciousness. The cult of Lord Jagannath is the cult of Orissa.

The religion of Jagannath is the religion of Orissa. The history of Lord Jagannath is the history of Orissa. Kindness, benevolence, tolerance, peace and tranquillity are the ornaments of the philosophy which enrich and deepen the sense of humanitarian values and Absolute freedom. The cult develop the mental insight to build up super human consciousness for obtaining liberation from materialistic needs and desires and to attain salvation and to merge with the absolute. Lord Jagannath is symbolic in Character.

Corresponding Author*

Email- seemoneducation@gmail.com

Some says he is the incarnation of Lord Krishna, Others say he is the embodiment of Lord Buddha, Siva and Bhairaba. The philosophy of Adveitabada of Hindu Guru Sankaracharya tells Aham Brahmasmi which means Brahma and the Soul are the one and inseparable. He is dual as well as one. He is Purusottama as well as Sunyapurusa. This is the uniqueness of the Jagannath philosophy. From Aryan to Dravidian, from Saivites to Vaishnavites, from Vedic to Tantric all the religious ideologies have been assimilated and integrated in this universal philosophy of Lord Jagannath. The cult of Lord Jagannath is a beautiful combination of worldly and cosmic realities. The speciality of the cult is that all the religions of the world has been merged within it to make it flexible, open and generous. Like all other religions it has not been narrowed down itself within certain idealistic values and principles. The cult is based upon peak ideals of democracy, humanitarian principle of equality, justice, honesty and integrity, which purely illustrates against the conservative outlook of castism, sectarianism and any such other barriers for attainment of complete universalism. Therefore, Jagannath has been called the Lord of the whole universe. From Adveitabada of Hindu Guru Sankaracharya to message of rebirth in Gita it has always enlightened the human consciousness for attainment of Moksha or salvation. The cult depicts that the ultimate end of self realization is the merger of soul with Parramatta, the Satchitananda-Sat (Truth) + Chit consciousness) +Ananda (Eternal joy).Jagannath Philosophy deeply influences the social life, literature and culture of Orissa, which makes the Oriyas, energetic and sensitive. Every Oriya feels proud to express that Lord Jagannath as part and parcel of his life is a family member to share all his pleasure and pain. There is no other

religion in the world where a common man see his Lord as his own family member who is an

Inseparable entity. It is based upon the beliefs of Sarbajana Hitaya Sarbajana Sukhaya that the cult is meant for the shake of well being of entire humanity of the universe. According to Indian classics only the Brahmins have the rights to do the Vedic rituals of Lords. But with an exception. to that Jagannath Philosophy entails that every year during the time of athayatra the Daitapati Sevakas of Lord Jagannath, the heirs of Savara King Biswabasu get the opportunity to provide all services and worship to Lord during his stay outside the temple. This practice depicts the humbleness and modesty of the religion. Kaibalya or Mahaprasad is called Arnabrahma, which destroy all evilness and enmity by extending the message of love, mutuality and support. During different ceremonial occasions, marriage and thread ceremony, Mahaprasad is distributed among the friends and relatives. It is said that by offering the same it perpetuates the ties of friendship and brotherhood. Not only in the holy deed but also after the death of the person after all Sanskaras are over, the friends and relatives enter the home of the person only after taking the Mahaprasad of Lord Jagannath. Buddhism is a religion indigenous to the Indian subcontinent that encompasses a variety of traditions, beliefs and practices largely based on teachings attributed to Siddhartha Gautama, who is commonly known as the Buddha (meaning "the awakened one" in Sanskrit and Pāli). The Buddha lived and taught in the eastern part of the Indian subcontinent between the 6th and 4th centuries BCE.[1] He is recognized by Buddhists as an awakened or enlightened teacher who shared his insights to help sentient beings end suffering (dukkha) through eliminating ignorance (avidyā) by

way of understanding and seeing dependent origination (pratītyasamutpāda) and eliminating craving (taṇhā), and thus attain the highest happiness, nirvāṇa. Two major branches of Buddhism are generally recognized: Theravada ("The School of the Elders") and Mahayana ("The Great Vehicle"). Theravada has a widespread following in Sri Lanka and Southeast Asia (Cambodia, Laos, Thailand, Myanmar etc.). Mahayana is found throughout East Asia (China, Korea, Japan, Vietnam, Singapore, Taiwan etc.) and includes the traditions of Pure Land, Zen, Nichiren Buddhism, Tibetan Buddhism, Shingon, and Tiantai (Tendai). In some classifications, Vajrayana—practiced mainly in Tibet and Mongolia, and adjacent parts of China and Russia—is recognized as a third branch, while others classify it as a part of Mahayana. While Buddhism remains most popular within Asia, both branches are now found throughout the world. Estimates of Buddhists worldwide vary significantly depending on the way Buddhist adherence is defined. Conservative estimates are between 350–750 million.[3][4][5] Higher estimates are between 1.2 - 1.7 billion.[6][7][8] It is also recognized as one of the fastest growing religions in the world.[9][10][11][12]

Buddhist schools vary on the exact nature of the path to liberation, the importance and canonicity of various teachings and scriptures, and especially their respective practices.[13] The foundations of Buddhist tradition and practice are the Three Jewels: the Buddha, the Dharma (the teachings), and the Sangha (the community). Taking "refuge in the triple gem" has traditionally been a declaration and commitment to being on the Buddhist path, and in general distinguishes a Buddhist from a non-Buddhist.[14] Other practices may include following ethical precepts; support of the monastic community; renouncing conventional living

and becoming a monastic; the development of mindfulness and practice of meditation; cultivation of higher wisdom and discernment; study of scriptures; devotional practices; ceremonies; and in the Mahayana tradition, invocation of buddhas and bodhisattvas. Jagannath is a transcendental non-anthrop theistic Hindu god worshiped primarily by the people of Indian state of Orissa, and, to a great extent, West Bengal. In common belief, Jagannath is considered an aspect of the god Vishnu or avatar Krishna and worshipped as part of a triad along with brother Balabhadra deva and sister devi Subhadra. The icon of Jagannath is a carved and decorated wooden stump with large round eyes and with stumps as hands, with conspicuous absence of any legs. The worship procedures, practices, sacraments and rituals of Jagannath do not conform with those of classical Hinduism. The principal image of the deity at the temple city of Puri in the Indian state of Orissa is made of wood, which is an exception to common Hindu iconographic deities of stone. The origin and evolution of Jagannath worship as well as iconography is unclear and has been subject to intense academic debate. Arguably, Jagannath lacks any direct Vedic reference and is also not a member of the traditional Dashavatara conception or the classical Hindu pantheon, though in certain Oriya literary creations, Jagannath has been treated as the Ninth avatar, upon substituting Buddha. Jagannath 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 Buddhism and Jainism. The oldest and most famous Jagannath deity is established in Puri, in Orissa. The temple of Jagannath in Puri is regarded as one of the Char Dham (sacred Hindu pilgrimage places) in India.

Buddhism is a religion and philosophy encompassing a variety of traditions, beliefs and practices, largely based on teachings attributed to Siddhartha Gautama, commonly known as the Buddha ("the awakened one"). The Buddha lived and taught in the northeastern Indian subcontinent sometime between the 6th and 4th centuries BCE. He is recognized by Buddhists as an awakened or enlightened teacher who shared his insights to help sentient beings end ignorance (*avidyā*) of dependent origination, thus escaping what is seen as a cycle of suffering and rebirth. Two major branches of Buddhism are recognized: Theravada ("The School of the Elders") and Mahayana ("The Great Vehicle"). Theravada has a widespread following in Sri Lanka and Southeast Asia. Mahayana is found throughout East Asia and includes the traditions of Pure Land, Zen, Nichiren Buddhism, Tibetan Buddhism, Shingon, Tiantai (Tendai) and Shinnyo-en. In some classifications Vajrayana—a form of Buddhism practiced in Tibet and Mongolia—is recognized as a third branch, while others classify it as a subcategory of Mahayana.

While Buddhism remains most popular within Asia, both branches are now found throughout the world. Estimates of Buddhists worldwide vary significantly depending on the way Buddhist adherence is defined. Lower estimates are between 350–500 million and Buddhism is the fourth largest religion in the world. Buddhist schools vary on the exact nature of the path to liberation, the importance and canonicity of various teachings and scriptures, and especially their respective practices. The cardinal doctrine of dependent origination is the only doctrine that is common to all Buddhist teachings from Theravada to Dzogchen to the extinct schools. The foundations of Buddhist tradition and

practice are the Three Jewels: the Buddha, the Dharma (the teachings), and the Sangha (the community). Taking "refuge in the triple gem" has traditionally been a declaration and commitment to being on the Buddhist path and in general distinguishes a Buddhist from a non-Buddhist. Other practices may include following ethical precepts, support of the monastic community, renouncing conventional living and becoming a monastic, the development of mindfulness and practice of meditation, cultivation of higher wisdom and discernment, study of scriptures, devotional practices, ceremonies, and in the Mahayana tradition, invocation of buddhas and bodhisattvas.

Orissa, the sacred land of Jagannath has the distinction of being the cradle land of all the major religions of India from a very early time of its history and culture. Among the geo-political units of ancient Orissa, Dakshina Koshla occupied a prominent place. During the early historic period, the territory of Dakshina Kosala, roughly comprising the upper Mahanadi valley i.e, western parts of Orissa, namely the erstwhile undivided districts of Sundargarh, Sambalpur, Bolangir and Kalahandi and the neighbouring areas of Chhatisgarh namely Raipur, Bilaspur and its adjoining region played a vital role in shaping the history and culture of Orissa and Central India, which is evident from its vast archaeological remains. The land has always provided a hospitable climate for the peaceful co-existence of various religions and sects. One can see with satisfaction the growth and popularity of Saivism, Vaisnavism, Saktism, Tantricism, Buddhism and Jainism in this area in one time or another which could be possible only because of the high eclectic attitude of the various ruling dynasties of Dakshina Kosala in ancient and medieval period.

DESCRIPTION AND SOURCE

As the sample size of NSS is not adequate for substrate (regional) level analysis, this paper is based on state and centre pooled data of Household Consumer Expenditure Survey conducted by NSSO (National Sample survey Organization) during its two recent quinquennial rounds i.e 61st (2004-05) and 66th (2009-10) rounds. The central sample raw data set is obtainable from NSSO, Government of India & the state sample raw data set is obtainable from Directorate of Economics & Statistics, Government of Odisha. These two data sets contain the MPCE (monthly percapita consumer expenditure) of each member of sample households to be used for the study. For further analysis these two data sets are pooled using certain statistical methodology. The sampling frame for NSS 61st round was the list of 2001 census villages and 400 number of sample villages had been surveyed out of 51349 census villages. The sample proportion for 61st round was 0.8% i.e. also less than 1%. Also the sampling frame for NSS 66th round was the list of 2001 census villages and 372 number of sample villages had been surveyed out of 51349 census villages. Again the sample proportion for 66th round was 0.7% i.e. also less than 1%. The above said two rounds i.e. 61st and 66th were last two recent quinquennial rounds of NSS. For Odisha two different equal and independent samples i.e. Central and state samples had been surveyed by two different organisations i.e. NSSO, Govt of India and Directorate of Economics & Statistics, Govt of Odisha respectively. By pooling these two raw data of two independent samples of equal size, the sample size of pooled data becomes doubled. For this paper, it has been decided to obtain estimate for two specific region KBK which consists of eleven backward districts and Non_KBK consisting of rest 19

districts of Odisha. For data pooling and analysis for this study STATA 9.0 (software for statistical analysis has been used.

METHODOLOGY

The Jagannath culture from time immemorial preaches the word of love and peaceful coexistence among the human community. The character of culture is generosity and endurance and coordination. No culture or religion in whatsoever manner in whatsoever places is equal to this composite concept of Lord Jagannath. Lord Jagannath is worshipped throughout the world because he is generous and kind to all. He is looking at great and small, rich and poor, ruled and ruler, Brahman and Chandal with an equal eye. In this look, there is no question of caste, creed or religion, no place for egoism, aristocracy nor any place for communalism. Here worshipped and worshipper are equal and as such their separateness vanishes which is symbolized in embracing of Lord Jagannath by a visitor during Ratha Yatra. Lord Jagannath symbolizes universal love and humanism. Myths, history and legends mingled over centuries and have formed a composite culture of Lord Jagannath. He is not only the Lord of Hindu or Indian, but also the God of entire humanity. Let his blessing be endowed to each inhabitants of entire Universe.

The Indian yogic system has reached its culmination in the unique culture of Lord Jagannath and this in its turn is rooted in what may be called 'Purusottama consciousness, otherwise known as Sri Jagannath consciousness. The Sri Jagannath cult comprehends everything divine and transcends all barriers of caste, creed, colour, religion and race just as the oceanic tradition of Indian yogic culture does. Although the devotees belong to different religious disciplines and follow their typical ecclesiastical practices, Sri Jagannath cult

promises them all a shadow of religious cover under all-embracing nomenclatures of Purusottama, Parambrahmaand Parramatta. This is the second article in the series about the Vinaya, the body of monastic rules and traditions binding on every Buddhist monk and nun. In this article I will be concerned with the controversial issue of a monk's or nun's dealings with money. The issue has been controversial for over 2,000 years. Around 200 years after the Buddha's final passing away, there arose a great quarrel in which "both endless disputations arose and of not one speech was the meaning clear" [1]. This dispute arose because a large community of monks were accepting money in defiance of the Vinaya. The proceedings of the dispute became known as the Second Council and it sowed the seed of the first great schism in the Buddhist world, which happened soon after. Then, as now, there is no excuse for uncertainty on this point, for the Buddha's own words make it plain... On Monks and Money Buddhist monks (bhikkhus) and nuns (bhikkhunis) are not allowed to accept money for themselves. Nor are they allowed to tell a trustworthy layperson to receive it on their behalf and keep it for them (e.g. keeping a personal bank account). Such practices are explicitly prohibited in the 18th rule of the section of Vinaya called Nissaggiya Pacittiya.

Nor may monks or nuns buy and sell things for themselves using money. This is prohibited by the 19th rule in the Nissaggiya Pacittiya. Some people argue that these two rules refer only to gold and silver but such a view is indefensible. The Vinaya specifically states that these rules cover "whatever is used in business" [2], i.e. any medium of exchange. Other people try to get around this rule by saying that it is only a minor rule, inapplicable to monastic life today. Indeed, the Buddha once did say that

the Sangha may abolish the "lesser and minor" rules.

But is this rule a minor one?... 'Monks, there are these four stains because of which the sun and moon glow not, shine not, blaze not. What are these four? Rain clouds... snow clouds... smoke and dust... and an eclipse. Even so, monks, there are these four stains because of which monks and priests glow not, shine not, blaze not. What are these four? Drinking alcohol... indulging in sexual intercourse... accepting gold or money... obtaining one's requisites through a wrong mode of livelihood. These are the four stains, monks, because of which monks and priests glow not, shine not, blaze not.' [3]

Obviously, the Buddha thought that the rule prohibiting the acceptance of gold or money was, indeed, a very important rule. The non-acceptance of money has always been one of the fundamental observances of those who have left the world. Money is the measure of wealth and to most people material wealth is the goal of life. In the renunciation of money by monks and nuns, they emphatically demonstrate their complete rejection of worldly pursuits. At one stroke they set themselves significantly apart from the vast majority of people and thus become a constant reminder to all that a life based on the struggle to accumulate money is not the only way to live. Through giving up money they give up much of their power to manipulate the world and to satisfy their desires. Thus, as the Buddha once said when asked whether money was permissible to the monks and nuns: 'Whoever agrees to gold or money, headman, also agrees to the five strands of sensual pleasure, and whoever agrees to the five strands of sensual pleasure, headman, you may take it for certain that this is not the way of a recluse, that this is not the way of a Buddhist monk.'

RELIGION AND SECULARISM

Power points - Religion and secularism By Mark Juergensmeyer. (1075 words)

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The slogans of political Islam remain highly resonant, whether as a programme for peaceful governance or an inspiration to wage war. Two new books explain why WHEN the British and French empires were at their height, imperial service often provided an outlet for the talents of precociously clever ethnographers, social anthropologists and scholars of religion. On the face of things, Noah Feldman is a similar figure, rendering important services to the American imperium, both as a rising star in the intellectual establishment and in more practical ways—he helped to draft Iraq's new constitution. A young professor at Harvard Law School with a doctorate in Islamic political thought, Mr Feldman is brimming with the sort of expertise that America's new proconsuls in the Middle East and Afghanistan badly need. Above all, he is qualified to opine on how America should react to the dilemma posed by the huge popular support, in Muslim lands, for explicitly Islamic forms of administration. In a short, incisive and elegant book, he lays out for the non-specialist reader some of the forms that Islamic rule has taken over the centuries, while also stressing the differences between today's political Islam and previous forms of Islamic administration. In particular, he shows why “justice” is such a resonant slogan for Islamist movements. At least subliminally, it evokes memories of a dimly remembered era when Islamic law, as interpreted by scholars, acted as a real constraint on the power of rulers. To many Muslims, the legal

tradition of their faith is not viewed as an alternative to Western democracy, based on secular law, but rather as the only real alternative to totalitarianism.

CONCLUSION

I would like to spend a few moments by way of conclusion to reflect upon what we have done over the past weeks and relate it to what we can do now and in the future.

The teachings of the Buddha are exceedingly vast and very profound. In fact, over the past weeks, we have only managed to survey a few of the fundamental teachings of the Buddha, and these too only superficially. Yet, you may feel that what we have covered is a lot, and you may feel that it is impossible to practice all that we have discussed. In fact, it is said that it is difficult even for a monk living in isolation to practise all of the fundamental teachings of the Buddha. No small wonder that it is difficult for laymen and women like ourselves who have many secular responsibilities. Nonetheless, if one succeeds in sincerely cultivating and practising even a few of the many teachings of the Buddha, and then one will have succeeded in making this life more meaningful. One will be certain that one will again in the future encounter circumstances favorable to the practice of the Dharma and to the eventual realization of liberation.

Everyone can achieve the highest goal in Buddhism, be he a layman or a monk. All we need to do is to make an honest effort to follow the Noble Eightfold Path. It is said that those who have realized the truth, like the Buddha Shakyamuni and His prominent disciples did not do so accidentally. They did not fall from the sky like rain, nor did they spring up from the earth like grain. The Buddha and His disciples were once ordinary sentient beings like you and me. They were once afflicted by the impurities of the mind, desire, ill-will and ignorance. It

is through contacting the Dharma, through purifying their words and deeds, through developing their minds and through acquiring wisdom that they became free, exalted beings able to teach and help others to realize the truth. There is therefore no doubt that if we apply ourselves to the teachings of the Buddha, we too can attain the ultimate goal of Buddhism. We too can become like the Buddha or like His prominent disciples.

It is of no use merely to listen to the Dharma or to read the Dharma. Similarly, it is of no use merely to write articles about the Dharma, or to give lectures about the Dharma if we do not put it into practice. It has been said that those of us who call themselves Buddhists can profit by occasionally taking stock. If we see that over the past years our practice of the Buddha's teachings has brought about a slight change in the quality of our experience (and it will be a slight change), then we will know that the teachings are having some effect. If all of us put the teachings into practice, there is no doubt that we will realize their benefits. If we seek to avoid harming others, if we try our best to help others whenever possible, if we learn to be mindful, if we learn to develop our ability to concentrate our mind, if we cultivate wisdom through study, careful consideration and meditation, there is no doubt that the Dharma will benefit us. It will first lead us to happiness and prosperity in this life and in the next. Eventually, it will lead us to the ultimate goal of liberation, the everlasting bliss of Nirvana.

NIRVANA

Nirvana (Sanskrit; Pali: "Nibbana") means "cessation", "extinction" (of craving and ignorance and therefore suffering and the cycle of involuntary rebirths (*saṃsāra*), "extinguished", "quieted", "calmed"; it is also known as "Awakening" or

"Enlightenment" in the West. The term for anybody who has achieved *nirvana*, including the Buddha, is *arahant*.

Bodhi is a term applied to the experience of Awakening of arahants. *Bodhi* literally means "awakening", but it is more commonly translated into English as "enlightenment". In Early Buddhism, *bodhi* carried a meaning synonymous to *nirvana*, using only some different metaphors to describe the experience, which implies the extinction of *raga* (greed, craving), *dosa* (hate, aversion) and *moha* (delusion). In the later school of Mahayana Buddhism, the status of *nirvana* was downgraded in some scriptures, coming to refer only to the extinction of greed and hate, implying that delusion was still present in one who attained *nirvana*, and that one needed to attain *bodhi* to eradicate delusion:

An important development in the Mahayana [was] that it came to separate nirvana from bodhi ('awakening' to the truth, Enlightenment), and to put a lower value on the former (Gombrich, 1992d). Originally nirvana and bodhi refer to the same thing; they merely use different metaphors for the experience. But the Mahayana tradition separated them and considered that nirvana referred only to the extinction of craving (passion and hatred), with the resultant escape from the cycle of rebirth. This interpretation ignores the third fire, delusion: the extinction of delusion is of course in the early texts identical with what can be positively expressed as gnosis, Enlightenment.

—Richard F. Gombrich, *How Buddhism Began*

Therefore, according to Mahayana Buddhism, the *arahant* has attained only *nirvana*, thus still being subject to delusion, while the *bodhisattva* not only achieves *nirvana* but full liberation from delusion as well. He thus attains *bodhi* and becomes a

Buddha. In Theravada Buddhism, *bodhi* and *nirvana* carry the same meaning as in the early texts, that of being freed from greed, hate and delusion.

The term *parinirvana* is also encountered in Buddhism, and this generally refers to the complete *nirvana* attained by the *arhat* at the moment of death, when the physical body expires.

BUDDHAS

Theravada

In Theravada doctrine, a person may awaken from the "sleep of ignorance" by directly realizing the true nature of reality; such people are called *arahants* and occasionally *Buddhas*. After numerous lifetimes of spiritual striving, they have reached the end of the cycle of rebirth, no longer reincarnating as human, animal, ghost, or other being. The commentaries to the Pali Canon classify these awakened beings into three types:

- *Sammāsambuddha*, usually just called Buddha, who discovers the truth by himself and teaches the path to awakening to others
- *Paccekabuddha*, who discovers the truth by himself but lacks the skill to teach others
- *Savakabuddha*, who receive the truth directly or indirectly from a Sammasambuddha

Bodhi and *nirvana* carry the same meaning, that of being freed from craving, hate, and delusion. In attaining *bodhi*, the *arahant* has overcome these obstacles. As a further distinction, the extinction of only hatred and greed (in the sensory context) with some residue of delusion is called *anagami*.

Jagannath Culture -The principle of SarvaDharma samanwaya

Orissa is the land of Jagannath culture. It represents the religious worships of Orissa. It has unique and valuable religious tourism resources. The state has something for

everyone. The monuments- the sun temple at Konark, the Jagannath temple at Puri, the Lingraj temple at Bhubaneswar are the sacred places of Orissa attract thousands of pilgrimages from the different parts of world in recent time. The beautiful yatra, Car festivals of Lord Jagannath motivate many devotees from different parts of the world. There are many spots of Orissa, which deserve to be publicized worldwide by international tourism. The temple architect and sculpture of Orissa are world famous. Apart from Indian culture, Orissa like any other region of the country have no separate culture of own. Lord Jagannath is the presiding deity of Orissa culture. It became the symbol of unified religion and culture among the Jainism, Buddhism, shaivism, vaishnavism and Shaktism from time to time. But Jagannath is the lord of universe, almighty and omnipresent. The sacred place, Puri of Orissa is prominent as purusottam kshetra. In the Hindu belief it is one of the four centres of salvation from ancient times, the people of India regarded four places, namely, Badrinathin the north, Rameswaram in the south, Dwaraka in the west, and Puri on the eastern sea cost as their destinations for pilgrimage. Puri was thus recognized as one of the most sacred places of India from an immemorial past. It is also known as 'Shreekshetra1, Niladri, Sankha kshetra and Martya-baikuntha.

According to Vedas and the Puranas the Purusottam appears in the Puri. Therefore it is called Purusottamkshetra, the place of Jagannath or Purusottam, i.e., the Supreme Being or the Lord of the universe is a place of great antequity. According to old tradition, Sanskrit Brahma Purana and Scandha Purana as well as in Oriya Mahabharata of Adikavi Sarala Das and Darubrahma Gita of Jagannath Das, a Savara leader named Biswabasu worshipped

the image of Nilamadhava at a secret place named Nilakandara on the eastern seashore. The king of Malawa, Indradyumna "advanced towards Utkal to take possession of that divine Image. But Nilamadhava disappeared from his original place and floated in the sea in form of a huge log of wood.

Indradyumn engaged a carpenter to carve out images from that sacred wood inside a temple. The old carpenter agreed to make images on condition that the doors of the temple would remain closed for twenty-one days. On fifteenth day when no sound of woodcarving was heard. From inside, the queen suspected that the image-maker might be dead. She requested the king to open the door, when it was done. Inside the temple were seen the incomplete idols of Jagannath, Balab-bhadra, Subhadra and Sudarshan. The legend suggests that Jagannath was originally the God of the savaras. . The primitive races like the Savaras, Nishads and the Kiratas used to worship trees as their deities from pre- historic ages. In later times the Dravidians, and the Aryans also included tree worship in their religion, subsequently, the tree worship was transformed in to the worship of wooden images.

Be it noted that while the images of the Hindu deities are made of stone or metal, the image of the Supreme Being Purusotam Jagannath is made of wood. Since the original name of the Savara deity was Nilamadhava, the name of his new place came to be known as Nilachala. It is said that wooden idols of Jagannath, Balabhadra, subhadra and Sudarshan represent the primitive art of the savaras. Jagannath was the God of the Savaras was so deep rooted in the Oriya mind that Sarala Das described Jagannath as "Savari Narayana" in his Mahabharata written in 15th century. According lo the Jainism -Jagannath in the manner of the names of JainaTirthakaras. It

is also said that Tri-Ratna of Jainism namely Right Faith, Right knowledge and Right Action are symbolically represented in the trinity of Jagannath, Balabhadra, Subhadra. The Janis believed in idol worship.

They believed used to place the images of the Tirthankars on chariot and take out in procession like the car festival of Jagannath. According to some scholars, the images of Jagannath, Subhadra and Balabhadra symbolized the Buddhist Faith in Buddha, Dharma and Sangha. It is also said that forest-dwellers of Orissa like the Savaras adopted Buddhism in Asoka's time. By first century of the Christian era when idol worship became common among the Buddhists, the savara came to regard the image of Jagannath as the image of Buddha. In course of time the Hindus also regarded Buddha as an incarnation or Avatar of Vishnu and identified Buddha as Jagannath, The Supreme Being in this Age of Kali (Kaliyuga). Buddhism stood for a casteless society. It belived in brotherhood of all men. Purusottam kshtra is the only sacred place in whole of India where the Prasad or bhoga of Jagannath is shared under same plate by Brahmans and Sudra together. This unique phenomenon is described to the influence Buddhism under universal religion, which Jagannath stands for.

When the Surya a Dynasty came to power after the Gang as the medieval Bhakti Movement was at its height. Devotion to Krishna was the central theme of Bhakti. On account of this, Jagannath was seen as Krishna. To drive this point to the Hindu mind, was narration that when Srikrishna gave up his body after being struck by an arrow of Jarasavara, through Pandavas cremated his total remedial. But one portion burn, and floated in form of wood in the real it coming to know of in dream, king Indra dyunma order for carving out of images of

jannath, Balabhadra, subhadra and sudarsan from that divine wood. To the Vaishnavites, thus it is srikrishna who has appeared as Jagannath in this kali Age.

In order to justify the presence of Balabhadra and subhadra with Jagannath it was said that Jagannath *is* Vasudev-Krikrishna, and, therefore Krishna's brother balarama and, sister Subhadra have been given place with-Jagannath. Since those, three idols were considered as Buddha. Dharma and Sangha by the Buddhists, and Sudarshan was described as a symbol of Buddha's Dhrma-Chakra the Vaishnavas identify Sudarshan with Krishna's 'Sudarshan Chakra'.

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