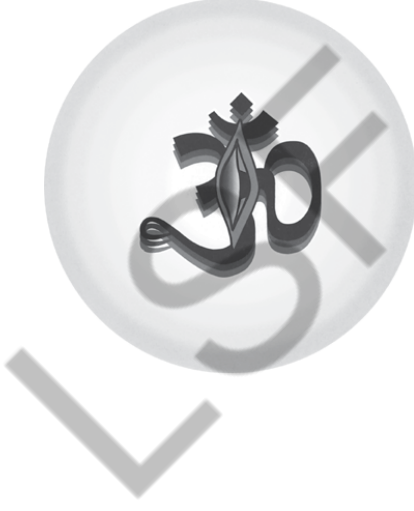
THE DIVINE VISION

A Periodical on Spirituality and Health



LIFE SCIENCES FOUNDATION

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THE DIVINE VISION

Founded by
Dr. O.P. Kohli

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Devoted to enlightening the mankind on spiritual evolution through techniques of meditation: raising one's limited consciousness to expanded consciousness; enabling on to liberate from threefold sufferingsof physical, mental and spiritual ignorance; and offering spiritual healing when medical facilities and medicines fail to respond.

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(The publication of this periodical is based on sea knowledge in Gita, Ramayana, Vedas and other Hindu Holy Scriptures and teachings of our Revered Guruji 'Premavatar Sri Sri Paramahansa Yogananda')

EDITORIAL

On 12th February 2025, Lord Jagannath ji blessed us, Dr. O P Kohli, Ms Canny, Mohan ji, Shri Lalit ji of Odisha and other devotees, with the divine moments in His great temple on the shore of the vast ocean of Bay of Bengal. Just after the Gumut, 22 steps come to one's notice. In course of time, some of the steps have been suppressed due to consequent repairs and remodelling. These 22 steps are considered to be the most pious place within Srimandir. Before Jagannath ji's darshan one's body and mind gets purified while climbing these steps. Here devotees pay homage to their forefathers, it is also known as Pitrutirath. Parents roll their children on 22 steps in anticipation of their long life.

Researchers have expressed different back-grounds about these 22 steps. Those are -

(1) The first five steps represent - eyes, ears, nose, tongues and skin.

The second five steps represent five pranas - prana, apana, vyana, udana and samana.

The third five steps represent the inner senses - rupa (sight), rasa (taste), gandha (smell), shabd (sound) and sparsh (touch).

Next five steps are the Panch Mahabhoots (elements) - earth, water, fire, air and ether of body consciousness.

The last two represent to - buddhi or intelligence, ahankar or ego.

(2) Control of all above items lead to the darshan of Jagannath ji and provide Moksha to a perfect devotee.

(3) Pancha Matra + Pancha Mahabhoot + Pancha Bija + Pancha Dev + Jibatama + Paramatma, the symbols of all these items are 22 steps.

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(4) Jagannath, Balabhadra and Subhadra, these three deities x their seven generations = 21 + Jagannath ji = 22 steps.

(5) Four Vedas + 18 Puranas = 22 steps. One has to cross 22 steps, to find Parambrahma.

Always practice japa, keep the mind busy by chanting His name and you won't have time to think of anything else.

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ॐ THE DIVINE VISION

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SHREE JAGANNATHA TEMPLE AT PURI

By: Dr. O.P.Kohli

Lord Jagannatha as His very name signifies, is the Lord of the Universe (Jagat = Universe; Natha = Lord). He is also popularly known as Mahaprabhu (Maha = Great; Prabhu = Lord). The sacred scriptures also refer to Him as Purushottama, The Supreme Divine Being (Purusha = Divine Being; Uttama = Supreme). The glory of Lord Jagannatha has been narrated in innumerable scriptures – from the Vedas to the Puranas and later literary compositions in Sanskrit and Odia languages. These scriptures leave no doubt that Lord Jagannatha is the One Omnipotent, Omnipresent and Omniscient Supreme God referred to as Paramatma (Supreme Self), Parameshwara (Supreme Lord) and Param-Brahman (Supreme Omnipresent God) in the scriptures and invoked in infinite names and forms in and through diverse religious traditions and beliefs around the world. It extensively narrates the tradition and heritage of Lord manifesting in Shree Purushottama-kshetra (modern Puri) in four wooden (Daru) forms as Lord Balabhadra, Lord Jagannatha, Devi Subhadra and Chakra Sudarshana.

According to Shreemad Bhagavata Mahapurana, He is the Avatari – the Supreme Omnipresent God from whom all Divine Incarnations manifest in different ages according to His Divine Will.

In a nutshell, the scriptures make it amply clear that Lord Jagannatha is none other than the One Supreme God on this earthly plane. In His eternal Abode in Shree Jagannatha Temple in Puri, the Supreme Lord in His Four Daru Forms are invoked and worshipped in

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a myriad of different ways. His rituals and festivals contain a syncretic blend of diverse modes of worship – from the Vedic and Tantric to the rituals of ancient tribal communities...

Lord Jagannatha is invoked and worshipped by devotees belonging to diverse religious faiths and traditions, each in their own way. The great Acharyas and founders of the various Vedic Sampradayas (religious and philosophical traditions), namely, Bhagvatapada Adi Shankaracharya, Shree Ramanujacharya, Shree Madhvacharya, Shree Nimbarkacharya, Shree Vishnu Swami and Shree Chaitanya – all of them visited Puri and invoked the Lords in the tradition of their own Sampradayas. In the worship of the Lords, there is thus a harmonious confluence of the various schools of Vedanta. The Lords are invoked as Saguna-Sakara, Nirguna Sakara and also as Nirguna Nirakara depending upon the religious belief and faith of the devotee. The founder of Sikh religion, Guru Nanak, and Sufi Saint Kabir also visited Puri and invoked Lord Jagannatha in their own tradition.

It is a well-established principle of Sanatana Dharma followed in every Temple that the Presiding Deity never leaves His throne or the Temple and that it is the smaller Deity representing the Presiding Deity who is taken out of the Temple in traditional procession during annual festivals. Lord Jagannatha, however, Himself created an exception to this general rule. Being the Lord of the Universe, He desired to leave His Ratna-Singhasana and come out of the Temple once in every year during the sacred festival of Ratha-yatra and Snan-yatra, so that all beings (human and non-human) may have His darshan and receive His Grace without any distinction whatsoever.

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Similarly, there is no distinction made of caste, creed, colour, religion or nationality when partaking Mahaprasada, the sacred bhoga offerings made to Lord Jagannatha which is considered as sacred as the Lord Himself.

While narrating the first manifestation of the Lords in Daru forms in Skanda-Purana reveals that it was a sacred Particle of the Divine Form of Supreme Lord Vishnu which manifested as the Celestial Tree mysteriously floating upon the sea in Shree-kshetra and that the old carpenter who carved the images of the Lords out of that Celestial Tree was none other than the Supreme Lord Himself. The images of the Lords carved out by the Divine Carpenter are indeedquite inexplicable, open to an infinite variety of interpretations depending upon the belief and devotion of the seeker. The truth is however revealed in the profound declarations of the Upanishads which throw light upon this incomprehensible appearance of the Lords in Daru Forms, it proclaims the Vedic conception of The Supreme Divine Being in these words:

"He (The Supreme Divine Being) is without hands, feet (and yet) moves and grasps; He sees(though) without eyes; He hears (though) without ears. He knows whatever is to be known; and of Him there is no knower. They speak of Him as the First, the Purusha and the Great."

Shreekshetra is one of the many names of Puri. Located on the shore of Bay of Bengal in the State of Odisha, this centre of pilgrimage is considered to be the Holiest of the Holy places in India as it is the most sacred eternal abode of Lord Jagannatha. It is named after the Lord Himself. This holy kshetra, in fact, is proclaimed to be the sacred "body" ("Bapuh") of the Lord Himself. The glory of Puri-ksherta is mentioned in the Skanda

Purana in the following words:

"Although Lord Jagannatha is all pervading and is the source of all and there are also other holy places which destroy all sins, yet this holy place is superior as it has become the body of this Supreme Being. He Himself is present there assuming a Form and has indeed made that place known by His own name".

The temple of Lord Shree Jagannatha at Puri is one of the oldest temples of the Hindus; well known all over the world. It is situated on the sacred Mahodadhi (presently known as Bay of Bengal). It is the most sacred temple in India. Being a vibrant and living temple, it occupies a special place in the religious and cultural history of the State of Odisha. Over the centuries, it has attracted many kings, conquerors, religious teachers, devotees and pilgrims. Of the four sacred "Dhams" declared by Adi Shankaracharya, Jagannatha Puri in the east, Dwarika in the west, Badrinath in the north and Rameswaram in the south, the primal position was accorded to Puri.

According to Puranas, Puri is known as the home of Lord Vishnu and the sacred Vigrahas were installed by Swayambhu Brahma. With the Holy Temple of Lord Jagannatha in the centre, the sacred Kshetra is divinely guarded by -

Ashta- Shivas (eight forms of Lord Shiva), Ashta-Shakti (eight forms of Goddess) and Ashta-Mahaveer (eight forms of Shree Hanuman) and contains innumerable sacred temples and holy sites. Five "Firths" (holy sites), as well as ashramas (hermitages) of four ancient Rishis, namely, Angira, Bhrigu, Kandu and Markandeya are situated within the kshetra. The great Acharyas of the various Vedic sampradayas, such as, Bhagavatpada Adi Shankaracharya, Shree Ramanujacharya and Shree Nimbarkacharya also established monastries of their

respective sampradayas in this holy place.

As per Puranic scripture, King Indradyumna of Malwa, a staunch devotee of Vishnu, constructed this huge temple and installed the four deities with the help of Brahma and other famous saints. The foremost temple of Lord Shree Jagannatha was 1000 cubits high, but the temple collapsed in course of time. Several subsequent reforms and constructions were taken up by various kings in the temple that was originally built by King Indradyumna of Satya yuga.

The present main temple has four sections, such as Vimana (Sanctum) where in the principal deities are seated on a stone pedestal (known as Ratna Singhashana), Jagamohana (porch), Natamandapa and Bhogamandapa, in one axial alignment and faces the east.

The temple premises of Lord Shree Jagannatha is enclosed by two big concentric walls. The outer wall is known as 'Meghanada Prachira' and the inner wall is known as 'Kurma Prachira'. There are four gates in the outer enclosure. The eastern entrance is known as 'Singha Dwara' or the Lion's gate. The entrances on the southern, western and northern sides of the outer enclosure are known as 'Aswadwara' (South gate), 'Vyaghra Dwara' (West gate) and 'Hastidwara' (North gate) respectively.

Hundreds of subsidiary shrines and Mandapas (elevated platforms) are there inside the temple premises, , Two Gardens namely 'Koili Baikuntha' and 'Nilachala Upabana', seven wells, Ananda Bazara, the Kitchen and the Holy banyan tree (Kalpabata) are also there inside temple premises. Besides the main temple, there are other temples in the inner compound.

The present gigantic temple of Shree Jagannatha was built during the rule of Anantavarman Chodaganga

Deva, the founder of the Ganga dynasty in the first part of 12th century A.D. The architectural style of the temple is of Kalingan Architecture, a distinct style prevalent in the Odisha region.

The temple has been declared as a National Monument for preservation in 1975. By an agreement dated 22.8.1979, the conservation works have been entrusted to Archaeological Survey of India (ASI).

LIVING TRADITIONS

THE daily and periodical rituals (also known as nitis) are observed in His service and worship since time immemorial, bear the dignity and grandeur which a supreme person is entitled to.

The ritual system of the temple is very elaborate and complex involving a multitude of functionaries. The rituals of Lord Shree Jagannatha can broadly be divided into three categories i.e. the daily, the occasional (periodical) and the festive.

1. LIVING TRADITION >> DAILY RITUALS

The fixed nitis that are observed daily are a matter of routine. Each Sevaka of the temple has his specific role to play in these nitis with terms and times already specified. The various nitis, that are observed daily in the temple commence at about 4:30 AM and continue till late night. The following is a brief account of the daily rituals of Lord Shree Jagannatha.

1.) DWARAPHITA (OPENING OF THE DOORS)

The first niti or ritual begins in the early morning with the opening of the doors of the Temple. The doors of the sanctum are to be opened by 4.30 A.M in the morning, in-presence of five sevakas Bhitarchha Mahapatra, Pratihari, Muduli, Akhanda Mekap and Palia Mekap. The doors are opened after Bhitarchha Mahapatra examines the seal, placed on the

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padlocks on the previous night by another sevaka known as Talichha Mahapatra. If the seal is intact, he breaks it, unlocks the padlock and opens the door. In the same way the door of the inner sanctuary (Kalahat Dara) is also opened.

2.) MANGALA ALATI (AUSPICIOUS LAMP OFFERING)

The subsequent ritual after Dwaraphita is Mangala Alati at 5.30 A.M Bhitarchha Mahapatra and two other palia Puspalaka sevakas perform Mangala Alati, standing below the pedestal (Ratnasinghashan). There are three type of Alati known as "Karpura alati", "Bati alati" and "Pithau allot".

3.) MAILAM (REMOVAL OF DRESS, FLORAL DECORATION ETC.)

The scheduled time for Mailam is 6 A.M. Mailam or removal of dress and floral decoration etc. performed after Mangal Alati. The clothing's & floral decoration of the deities from the previous right is removed and Tadap & Uttariya (a kind of cotton cloth) is supplied to make the deities ready for the succeeding niti of Abakas i.e. cleaning of teeth & bathing etc.

4.) ABAKASHA

The time specified is 6.30 A.M. The sevakas clean the teeth of deities by sitting in front of the brass mirrors in which the images are reflected and then bathe them by sprinkling water mixed with camphor, curd, amla, sandal paste & scented flowers on the three mirrors. During Abakash ritual, the temple astrologer (Jyotisha) reads out the tithi and other astrological details of the day in front of Abakash Puja. This puja is performed with Pancha Upachara.

5.) MAILAM, BESHALAGI

After the bathing rituals have been completed, the Deities change their clothes and wear another set of clothes with floral

ornaments and garlands etc. The sevakas associated with this ritual are Puspalaka, Changada Mekap, Akhanda Mekap, Suarbadu, Khuntia etc.

6.) ROSHA HOMA (FIRE SACRIFICE IN THE KITCHEN)

Rosha homa or fire sacrifice is done in the kitchen before cooking of the Lords food is started. Rosha homa performed by puja panda sevakas.

7.) SURYA PUJA (SUN WORSHIP)

Surya Puja is performed in the inner enclosure near the Muktimandap, the prescribed time is 7.45 A.M.

8.) DWARAPALA PUJA

Next follows Dwarapala Puja at the Jaya Vijaya gate in the main temple by a Pujapanda sevaka.

9.) GOPAL BALLAV BHOGA

The prescribed time is 8.30 A.M. This is the time for breakfast of the deities. Gopal Ballav Bhoga consisting of coconut sweets (kora), khua, fauits, sweet popcorn (khai), ripe banana, curd and chipped-coconut, green coconut etc are offered to the deities by way of early breakfast. The offerings are made at a place called Anasara Pindi (known as Ballava Pindi) the place between the Kalahat door and the first wooden door. Three palia Pujapanda sevakas perform the puja in 'Pancha Upachara bidhi'.

11.) SAKALA DHUPA (MORNING FOOD OFFERING)

The most important niti is Sakala Dhupa or Raj Bhoga served at 9 A.M to 10 A.M in which various preparations of black gram like Kanti, Enduri, Jhilli, Mathapuli, Hansakeli, Ada pachedi, saga, Bhaja, Khechedi, Kanika etc are offered to the deities. The Pujapandas perform the puja of the Bhoga with 16 (sixteen) 'Upacharas'. Rice, wheat, ghee, sugar cane, fuel, earthern pots, vegetables etc are supplied for

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the cooking purpose by the temple administration. The Pujapanda who worships Shree Jagannatha also worships SreeDevi, Bhubevi, Sudarsana and Madhaba. After bhoga puja offering of lamps to the Deities is made.

12.) MAILAMA

After morning dhupa puja, the deities change their clothes. The palia Pushpalaka put up new dress materials with silken clothes & floral ornaments etc.

13.) BHOGA MANDAP

The prescribed time is 11.30 A.M. Bhoga Mandap Puja takes place in Bhoga Mandap hall a place behind the Garuda pillar of Natamandap. Pujapandas offer this bhoga with Pancha Upacharas. It is traditionally done in order to facilitate the pilgrims, the various mathas and institutions, private individuals as well as the Suaras (temple cooks) who sell Mahaprasad to offer Anna bhoga in larger quantities. This bhoga is mainly prepared to meet the requirement of general public and other institutions.

14.) MADHYAHNA (MIDDAY) DHUPA

Like Sakala Dhupa, this puja is also performed with sixteen Upacharas in the afternoon. Madhyahna dhupa bhog is offered in the sanctum sanctorum. The bhoga times are more in number such as cooked rice, curries, sweets, cakes of different kinds are offered in this dhupa. The Pujapandas and other servitors, as in the morning dhupa are engaged in this ritual. Lamp offering is also made after the bhog.

15.) SANDHYA ALATI

The prescribed time is 6 P.M. In the evening again sacred lamps are offered to the deities. If there is no afternoon Pahuda, this lamp offering takes place after Madhyahna Dhupa and after change of cloth, garland etc.

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16.) SANDHYA DHUPA

After "Sandhya Alati" again Raj bhoga (Sandhya Dhupa) is offered to the Deities in the same manner as Sakala and Madhyahna Dhupa. The time for Sandhya Dhupa is between 6.30 P.M. to 8 P.M. During Dhupa ritual camphor alati is offered to the Deities. Besides these two more alaties are offered which known as "Jaya Mangal Alati'. The bhoga items are mostly watered rice, cakes like puli and amalu etc.

17.) MAILAM AND CHANDANALAGI

After completion of Sandhya Dhupa, the deities change their clothes and are anointed with sandal paste mixed with camphor and keshar. The Puspalaka sevakas do this function.

18.) BADASINGHARA BESHA

The prescribed time is between 9 P.M. to 10 P.M. After Chandan lagi, the deities are dressed in Baralagi Patta (some portions of Geeta Govinda of Jayadev are worn into the texture of these silken robes), flower crests, garlands, Tulsi (holy basil), Dayana etc in the late night, which is known as Badasinghara Besha. Palia Puspalakas decorate the Lord with various types of floral ornaments. This besha is very attractive to look at.

19.) BADASINGHARA DHUPA

The time for this dhupa is between 10.30 P.M to 11 P.M. This is the last bhoga in which Pakhala (watered rice), Kadalibada, Khiri, Kanjc etc are offered to the deities. The Pujapandas worship the deities with 'Pancha Upacharas' sitting on the floor down the Ratnasinghashan.

20.) KHATASEJA LAGI & PAHUDA

The last rituals are Khata seja lagi, Pusparjali, Pahuda, Muda and Sodha. The time is

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11.30 in the night. The "Sayan Thakura" is carried from Bhandar ghar to Ratnavedi and placed near Lord Shree Jagannatha. The bedsteads of the deities are arranged. Then follows offering of green coconut, betels and camphor alati and then the deities retire to their beds. The doors like Kalahat, Jaya Vijaya and Beherana (south side) are then sealed by Talichha Mahapatra. All persons excepting those sevaks and temple staff required to watch the temple are cleared out of the temple precincts.

There are 85 to 90 sevakas are engaged in daily rituals of the Deities. It is generally not possible to follow the time prescribed for each ritual on account of certain practical difficulties. On specific festive days, additional rituals are performed. As a result, changes in timing and attractions in the routine rituals are made.

2. LIVING TRADITION >> SAMAYIKA NITI (PERIODICAL RITUALS)

Bedsides the daily rituals, a few rites are performed on some specific days and occasions.

1.) MAJANA & EKANTA

The Majana and Ekanta rites are scheduled to be performed usually on every Thursday. Majana is performed after the morning dhupa and Ekanta is performed at night after the evening dhupa, According to Record of Rights, the 'Majana' & 'Ekanta' are not observed if the Thursday falls on the Ekadasi.

2.) NAKSHATRA BANDAPANA

The Nakshatra Bandapana rite is performed after the midday dhupa on the day in which the star of birth stellar day of any deity falls. The following are the zodiac signs and asterism of the three deities:

Shree Balabhadra: Sravana,

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Makara (Capricorn) Shree Jagannatha: Rohini, Brusha (Taurus) Devi Subhadra: Jyestha, Bichha (Scorpio)

3.) EKADASI RITES

On every Ekadasi the entire bodies of the deities are smeared with 'Chandan' (Sandal paste), called 'Sarbanga Chandan lagi'. MadanaMohan receives the 'ajnamala' at the Ratna Singhasana and goes round the compound of the temple in the palanquin.

The the great lamp offering is performed on the night of every ekadasi near the Ratnasinghashan.

4.) AMABASYA RITE (SAGAR BIJE RITUAL)

If Amavasya (new-moon day) extends to Pratipada (first day of the fortnight), this rite is performed after the morning dhupa. Mahajana sevakas bring the metal image of Shree Narayan from the 'Dakshinaghara' and place it on the Ratnasinghashan. The Pujapanda gives the deity the 'ajnamala' from Shree Jagannatha. Thereafter the palanquin bearers carry him to the Swargadwar on the seashore. The Garabadu sevaka fetches water from the sea in a silver pot and gives it to the Pujapanda, then the Pujapanda sanctifies it and offers it to the deity. Pana bhoga, alati, bandapana are also performed by the Pujapanda. Then after the deity is taken to the Yameswar Mahadev temple, sheetala bhoga and bandapana are done there. Then the deity returns and goes back to his 'Dakshinaghara'.

5.) RITES ON THE LUNAR AND SOLAR ECLIPSES

No rituals are conducted for the deities during the lunar and solar eclipses, after 'Paka tyaga' (suspension of cooking activities) other special rites such as 'Mahasnana', sheetala bhoga (Khai, Kora etc) and offered to the deities.

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6.) RITES PERFORMED IN CASE OF DEFILEMENT OR ANYACCIDENT

If a dog enters the temple or if a dead body or a bone is found on its premises, the rites of the deities are suspended and 'Mahasnana' of the deities is to be conducted.

If anyone defecates, urinates or spits in the area lying between the wooden bar and the Ratnasinghashan, the inside and outside are thoroughly washed and cleaned and then sprinkled with lime water. 'Mahasnana' Puja is then conducted by Pujapanda sevaka.

7.) BANAKALAGI OR SHREEMUKHASINHARA

This rite is scheduled to be performed on every Wednesday or Thursday. Three sevakas after grinding the 'Banaka' climb up the throne taking the paste and start the "Banakalagi" (painting the images).

3. LIVING TRADITION >> MAJOR FESTIVALS

Old Sanskrit texts, right from Brahma and Skanda Purana onwards, contain prescription about the observance of twelve festivals in the temple of Jagannatha throughout the year. These twelve festivals, popularly called 'dvadasa yatras'. There is a popular saying "Thirteen festivals are there in twelve months".

These twelve festivals are (1) Snana (bathing), (2) Ratha (moving by chariot), (3) Sayana (sleeping), (4) Uttarayana, (5) Daksinayana, (6) Parsva Parivartana (changing of sides), (7) Utthapana (awakening), (8) Pravarana (covering the body), (9) Pusyabhiseka (coronation), (10) Dola (swinging), (11) Damanaka Bhanjana (breaking of Damanaka plant) and (12) Aksaya Trtiya (Chandan yatra). Besides that anther festival namely

1.) Snana Yatra (Bathing Festival)

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This festival is observed on the full moon day of Jyestha (towards the first part of June), when the principal wooden images are brought to Snana Vedi Mandap and are poured with 108 pitchers of water mixed with sandal wood past, camphor and other incenses. The images of Shree Balabhadra and Shree Jagannatha are then decorated with the masks of an elephant, which is known as 'Gajanana Besha'. On the night, the deities return to the Temple and are placed at 'Anasarapindi'.

The deities are scheduled to stay in the 'anasara' from the night of 'Debasnana Purnima' to the Amabasya (new-moon day) of Ashadha. Nobody can go inside the 'anasara' except Daitas and Patis during the Ankara period.

2.) Ratha Yatra

As per description in the Skanda Purana , among the twelve Yatras of Shree Jagannatha, Ratha Yatra or Shree Gundicha Yatra is considered the most famous one. According to 'Bamadev Samhita' those who can witness the four deities on the Simhasana (the sacred seat) of Gundicha Temple for a week, they along with their ancestors would get a place in the heavenly abode i.e. Baikuntha for all time to come. As per this text those who can hear about this great festival they also get the desired result. Besides this, those who study the rituals of the divine festival and make others aware of the same they can also get a place in his holy abode.

The Ratha Yatra of the 'four deities' takes place on the second day of the bright fortnight of Ashadha for the overall well-being of the mankind. In the Skanda purana it has been described that no festival of Mahaprabhu is more important than that of the Shree Gundicha Yatra. Because, Shree Hari the supreme Lord of the cosmos rides & his chariot in a very delightful mood to the

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Gundicha Temple to fulfill His pledged command. As the chariot is a symbol of "Sandhini Sakti" mere touch of the chariot would confer compassion of Lord Shree Jagannatha on the devotees. In the last phase of Shree Yatra the four deities return to the bejeweled platform in a ceremonial procession on the thirteenth day of the bright fortnight of Ashadha.

Shree Rath Yatra in Puri is considered one of world's largest religious festival and which is being celebrated since time immemorial.

3.) Sayana Yatra

On the evening of the 11th day of the bright fortnight of Asadha another important ritual called 'Hari Sayan Ekadasi' is performed. After the 'Badasinghara Bhoga' when the 'Mahasnana' and puja are over, the three metal images of Sayana Thakuras namely Basudev, Bhubaneswari and Narayana carried by three Pujapanda to the respective chariots. Some special rites such as bhoga, Karpura alati are performed by Pujapanda. Then the small images of Sayana Thakuras proceeded to 'Sayana ghara' (bed room). The Mudirasta performs the 'Prasad lagi', 'alati' and 'Bandapana' for the deities.

4.) Daksinayana

On the day of karkata (Scorpio) sankranti, special rites are performed, as the sun begins to move to the autumnal equinox.

5.) Parshwa Parivartana

On the Bhadraba Sukla ekadasi day, after the 'Bhoga Mandapa' is over, Mahasnana and Chandana lagi of three deities are performed and they are dressed in new clothes 'Sarbanga' and Bada singhara Bhoga are performed. Then the seal given on the Khataseja ghara is broken for the purpose of 'Parshwa Parivartana' ritual, the Sayana box of the deities is opened. After offering

white flowers to the 'Sayana Thakura' (the image meant for sleeping) he is made to turn on his side (Parshwa Parivartana). Before this, the face of the Sayana Thakura is to the South, then the face is changed to the North.

6.) Deva Utthapana

On the Shukla Ekadasi of Kartika, the ritual of Hari Utthapana is observed. This is done like the 'Sayana Ekadasi'.

7.) Pushyavisheka

This festival is observed on Pousha Purnima (full moon day of the month pousha) 'Abhisek' of Lord Shree Jagannatha as Lord Rama is performed.

8.) Dola Yatra

Dola Yatra is one of the important festivals of Shreemandira and is celebrated from the 10th day of the bright fortnight to Phalguna up to the full moon day. On the full moon day, the images of Dolagovinda, Shreedevi and Bhudevi are carried to Dolavedi a high Pavilion, a little way off the temple. Special offerings of different dry food are made to the deities. On completing this ritual, the deities are placed on the swing and arrangements are done for public darshan.

9.) Akshaya Trutiya & Chandana Yatra

Akshaya Trutiya is an important festival of Shreemandira. The Chandan Yatra starts from Akshya Tritiya i.e. the 3rd day of the bright fortnight of Baisakha. From this day onwards construction of the chariots for the Ratha Yatra starts. The Chandan Yatra is celebrated 42 days, divided into two period of 21 days each, which is known as 'Bahar Chandan' and 'Bhitara Chandan'. During this period, the representative image of Madanmohan, Rama, Krishna, Bhudevi, Shreedevi and five Shivas (known as Panch Pandavas) are taken in a procession to Narendra Tank.

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The images play in well decorated boats and are worshipped.

10.) Pravarana Sasthi

On the 6th day of the bright fortnight of Margasira, Prabharana Sasthi rituals are observed in the temple of Shree Jagannatha. From this day ghodalagi of the deities begins. The deities wear winter garments. After the deities are offered 'ghodas' and silken clothes on the Ratnasinghashan, six pieces of gold ornaments are also given. When the prasada lagi at the 'shianga' of the deities, the Pujapanda, Pati Mahapatra and Mudirasta perform the 'Bandapana' ritual of three deities.

11.) Makars Sankranti

This is celebrated in the month of Paush. After arti and abhishek on Makar Sankranti, the deities are offered a special kind of cloth. The 'Makara Chula' is offered at Trimundi. Then follow 'Mala lagi besha' and Karpura lagi. On this day, the Yatrangi bhoga known as 'Makara Chaurasi bhoga' is brought from kitchen in a procession with the accompaniment of 'ghanta- chhata – Kahali' rice mixed with ghee, spices, cream, sweets and some fruit juice is offered to the deities.

12.) Damanaka Chaturdashi

Celebrated on the 13th and 14th day of the bright fortnight of chaitrn. The representative deities- Rama and Krishna are taken in a procession to Jagannatha Ballava Matha, cohere the deities pick-up their dear 'Dayana' leaves form the Matha garden and on the 14th day, the leaves are offered to lords.

13.) Neeladri Mahodaya

Celebrated on the 8th day of the bright fortnight of Baisakha 108 pots of consecrated water are offered to the deities and some special rites known as 'Abhisheka ritual' is performed on this day.

4. LIVING TRADITION >> Nabakalebara

Nabakalebara is a unique feature of Shree Jagannatha Temple tradition which occurs once at intervals of 8, 11, 12 and 19 years, 'Nabakalebara' means new embodiment; the periodical. It involves in the total replacement of the five worshipped wooden idols. The reason for replacement of images in every 12 or 19 years is traced to some astronomical and astrological considerations. Usually when two Asadha months fall and as per the temple tradition, when a leap month falls in the month of Asadha, it becomes convenient to perform the Nabakalebara ceremony. The extra Asadha month is known as 'Purusottam Masa' or 'Adhimasa' where as the common people terms it 'Malamasa'. This tradition is based on some practical considerations. Because of the leap month or extra Asadha month, more time (3 fortnights) is available for the construction of the new images, their consecration and covering of patta cloth as well as painting, before the temple re-opens on the occasion of the Ratha Yatra.

The process of Nabakalebara comprises 12 steps. These are as such (1) Vanajaga Yatra (2) identification of the divine trees (3) construction of sabarapalli (4) Traditional Vedic rituals and sacred fire sacrifice (5) cutting and shaping of divine tree (6) journey of the divine log to Shreekshetra (Puri) (7) construction of karusala, Nyasa Mandapa, Adhibasa Mandapa, log room etc. (8) construction of new idols (9) Brahmostav leela (10) Golakh leela (11) Burial of old deities (patali) (12) completion of wooden images (saptavarana) and Navajaubana (appearance of new deities before devotees)

As per tradition, Nabakalebara rituals are of two types. One is keeping the idols intact. No

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physical change in the wooden image is given effect to Minor repair, if necessary, of the idol is taken up and 'Saptabarana' of the old deities is performed. Which is known as "Sriangaphita" The other type is collection of divine log, construction of idols, fire sacrifice, and change of life substance, performing secret rituals and bringing the wooden images into final shape.

As per tradition the holy log of Lord Shree Sudarshana, Lord Shree Balabhadra, Devi Subhadra and Lord Shree Jagannatha are transported serially to Koili Baikuntha through the northern gate of Shree Jagannatha Temple.

Construction of wooden images of the deities at Koili Baikuntha commences after Snana Yatra (Jestha Purnima). Biswakarma Maharana servitors are engaged for the construction of five wooden images under the close guidance of Daitapatis. The work is done secretly. Construction of 'Nyasadaru', worship of Nrusingha, fire sacrifice and vedic rituals etc. are done simultaneously along with the carving of idols.

The first step of Nabakalebara is Banjara Yatra held on the 10th day of Chaitra Sukla Pakshya dasami (10th day of lunar fortnight of chaitra). Banajaga Yatra consists of several groups of servitors such as Daita, Pati Mohapatra, Biswakarma, Deulakarana, Tadhaukarana, Srotriya Brahmins etc.

The identification of four holy Neem trees is done on the basis of certain specifications (Daru characteristics). Although the Badagrahi Daitapati, Bidyapati, Biswabasu, Deulakaran, Tadhaukaran, Lenka, Biswakarma play significant role in the different processes of Bahirbanajaga, the srotriya Brahamins, Acharya, Rajguru and Deulapurohit also play equally important roles near the holy

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tree. They conduct secret rituals, pujas and perform sacred fire etc.

After completion of sacred fire and consecration of Nyasadaru, the newly carved out deities are placed on the Nirman Mandapa under the guidance of Badagrahi Daita and Pati Mahapatra.

On the 14th day of dark fortnight of the month of Asadha in late night hours the life substance (Brahma Padartha) from the old idols are removed and transferred to the new idols. The old deities are buried at a particular place in the Koili Baikuntha. This is known as 'Patali'. Thereafter Saptabarana rituals of the new idols are performed confidentially by the Daita and Pati Mahapatra.

Nabakalebara of Shree Jagannatha Mahaprabhu involves vast and complex process. Nowhere in the world is this type of sporting spree of deities seen. Nabakalebara Rath Yatra is one of the country's most incredible spectacles as well as one of the most popular festivities.



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PRAYAGRAJ MAHAKUMBH 2025

Dr. O.P.Kohli

Kumbha Mela is one of the most ancient, yet still living, traditions of India's glorious past. The festival dates back to the pre-Vedic period, as even in the Vedas, the Kumbha Mela is described as a tradition that has already existed and was well established. The popularity of the Kumbha has only increased over the millennia, gathering millions together every 12 years at each of the four holy places in which the auspicious event occurs, making it the world's largest gathering of people on Earth for one common purpose.

It has also been declared a UNESCO World Heritage event. It is said that even those saints and sages who live in divine isolation, high in the Himalayas, engaged only in meditation and austerities, emerge from the mountains to attend. The Kumbha is a world-renowned symbol of India's proud antiquity and is a matchless divine occasion.

Spanning a period from January through February, the 2025 Purna (Full) Kumbha Mela will take place in Prayagraj (the city of God), a divine location situated at the confluence of the three sacred rivers: Ganga, Yamuna, and Saraswati.

In essence, the Kumbh Mela is not just a religious event but a celebration of humanity, promoting values that transcend religious and cultural boundaries.

To watch the Kumbha Mela procession is to witness the march of the ages. As the holy saints pass by on their various and sundry conveyances—elephants, horses, chariots, cars, and camels—they continually transmit waves of powerful shakti (energy) to all the people

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who witness this awe-inspiring and most auspicious event. Devotees are overwhelmed by the palpable spiritual vibrations that pervade the entire atmosphere.

As the parade of saints marches towards the River Ganges, the sounds baffle all description. The shouts and cries of ash-smeared sadhus mingle with the neighing of horses, trumpeting of elephants, grunting of camels, bellowing of bulls, gongs, drum beats, trumpets blare, conch shells, and bells ring.

Amidst all this pomp and magnificence, one can drink in the nectar of India's ancient spiritual tradition. No matter where you go within the Mela, there will be people of various ages and sizes sitting in satsang, bathing in the sacred rivers, meditating on the banks, engaging in yogic practices, attending yoga classes, chanting mantras, performing yajnas, and singing bhajans. Even the Gods and Goddesses of Indian tradition are said to attend the Mela on the inner planes. Every corner of the Mela is permeated with ancient tradition and spirituality.

After visiting the Kumbha Mela of 1895, the famous author Mark Twain wrote:

"It is wonderful, the power of faith like that can make multitudes of the old and the weak and the young and the frail without hesitation or complaint upon such an incredible journey and endure the resultant miseries without repining. It is not done in love, or it is done in fear; I do not know which it is. No matter what the impulse is, the act of it is beyond imagination, marvelous to our kind of people…"

Significance of the Kumbh Mela 2025

This event is particularly significant as it is considered the Maha Kumbh Mela, which

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happens once every 144 years (12 Kumbh cycles). The confluence of the Ganga, Yamuna, and the mythical Saraswati rivers in Prayagraj is especially auspicious, making this Kumbh Mela a highly revered occasion.

The significance of the Kumbh Mela lies not just in its mythological roots but also in its cultural, spiritual, and social aspects. It serves as a meeting ground for millions of pilgrims, sadhus (holy men), and spiritual leaders from various traditions. The gathering is a great testament to the power of faith, a celebration of cultural and spiritual heritage of India, and brings about a great sense of unity among participants.

The Mythological Background of Kumbha

Kumbh Mela is rooted in the mythological story of the churning of the ocean, known as Samudra Manthan, conducted by Gods and demons to obtain the nectar of immortality. In this process, the Mandarachal Mountain was used as a churning rod, and the serpent Vasuki served as the rope. Lord Vishnu took the form of a tortoise (Kurma avatar) to provide a stable base for the Mandarachal Mountain.

During the churning, the first substance to emerge was the deadly poison Halahal, which Lord Shiva absorbed in his throat, earning him the name Neelkanth (the blue-throated one). Following the poison, various unique treasures emerged, including Kamadhenu, the wish-fulfilling cow. Eventually, Lord Dhanvantari appeared, carrying the pot of nectar (Amrit). Jayant, the son of Lord Indra, seized the nectar pot from Lord Dhanvantari.

Seeing this, Shukracharya, the Guru of the demons, urged the demons to chase Jayant. According to divine

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calculations, one day of the Gods is equal to one year of a human being. Jayant kept running for 12 days to protect the Amrit Kalash from the demons. During these divine 12 days, equivalent to 12 human years, Jayant rested at four places where drops of nectar spilled: Haridwar, Prayag, Nashik-Trimbakeshwar, and Ujjain. It is believed that these drops imparted miraculous powers to these holy places. Since then, the Maha Kumbh Mela is organized at these divine sites once every 12 years.

Importance Shahi Snan & Other Significant Dates

The Kumbh Mela in 2025 is being held in Prayagraj, with the festival starting on January 13 and concluding on February 26. Here are the significant bathing dates, including the Shahi Snan (royal baths):

Shahi Snan Dates:

January 14, 2025 – Makar Sankranti

January 29, 2025 – Mauni Amavasya

February 3, 2025 – Basant Panchami

Additional Important Snan Dates:

January 13, 2025 – Paush Purnima

February 4, 2025 – Achla Saptami

February 12, 2025 – Maghi Purnima

February 26, 2025 – Maha Shivratri

Four Holy Places of Kumbh Mela

1. Haridwar: Along the National River Ganga

2. Prayagraj (considered the most auspicious of them all): Along the confluence of the Ganga, Yamuna, and Saraswati

3. Nashik-Trimbakeshwar: Along the Godavari River

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4. Ujjain: Along the Kshipra River (the celebration is better known as the Simhastha)

Astrological Calculation

Jupiter holds a significant place in the astrological calculation of Kumbh Mela. Jupiter stays in one zodiac sign for about a year, taking 12 years to travel through all twelve zodiac signs. This cycle is why Kumbh Mela returns to the same place every twelve years. According to astrological calculations, the importance of Kumbh Mela is also associated with specific planetary positions: Jupiter's entry into Aquarius (Kumbh) and the Sun's entry into Aries (Mesha).

Mahakumbh of 2025 is rewriting history. Over 62 crores devotees have already taken the holy dip, with numbers set to exceed till 26th of February 2025, a testament to India's unmatched cultural and spiritual heritage.

'MahaKumbh-2025' set cleanliness standards on a large scale with waste management and plastic-free initiatives. Over 1.5 lakh toilets have been installed in the fair area. Suction machines have also been installed. As a result, no waste flowed into the Ganga.

A tragedy of stampede broke out in the wee hours of Mauni Amavasya on 29th January 2025 where 8 to 10 crores devotees were present for the holy snan leading to casualties of about 50 people.

Bhai Sahib Dr. O P Kohli along with other devotees of LSF had also a holy dip at the Triveni Sangam in Prayagraj on 29th January, the auspicious shahi snan on Mauni Amavasya, despite huge crowds of people. The holy Snan produced an undaunted and unbreakable happiness to meet all the trying situations of huge gatherings. Real happiness can stand the challenge of all outer experiences. After having the

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Snan we became just like a little child, without resentment of the trials, without attachment, and returned home full of life and joy.

Dated: - 25th February, 2025.

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DEVOTION TO THE LORD

Dr. O.P.Kohli

Do you really want God? Do you really thirst for his Darshan? Have you got real spiritual hunger? these are essential questions which you should every day of your life put yourself to. He who thirsts for the Darshan of the Lord only will develop love unto him. To him, He will reveal Himself. God is a question of supply and demand. If there is sincere demand for God, the supply will come at once. Pray faithfully like Prahlada. Repeat his name like sage Valmiki, Saint Tukaram and Bhakta Tulasidas. Do kirtan like Gouranaga Mahaprabhu. Weep in solitude like Mira for the separation from God. You will have Darshan of the Lord this very second. ever examine yourself. Introspect and develop your love for the Lord. Pray to him. Weep and cry for Him. Repeat His name and sing His Name. He will surely bless you with His grace.

The grace of God is ever on the true devotee. He has only to feel his presence in himself. He, who detecting His hand behind everything that happens remains calm in the face of the worst failures and is peaceful, is really successful in the end. He retains the presence of mind and does not get upset. The man who gets perturbed does not gain his object as he has lost his presence of mind and also ruins his health.

The Lord has always a love for the true devotee. Life is worth living because of His infinite love for us. Our sincere endeavours should all be directed to a simple unfoldment of our inner being and to open out the inner chambers of our hearts, for the reception of the Lord. The Lord is ever sweet. He knocks at the door. Lo! with

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Thou not open thy door for Thy beloved to enter? Ah! You search for the key It is with you, held between your lips - the sweet name of the Lord. Repeat 'Om Namo Bhagavate Vaasudevaya". Now the door has opened.

Nurture in your bosom the plant of universal love and a deep desire to make the lives of your brethren worth living and enjoyable, nay fruitful in every sense of the term. Love is very powerful. True universal love is God, indeed. Through all the Hindu scriptures runs the note of love born out of a conviction that the same Atman appears in the form of the Universe and all the beings in it.

Pure love is God. Pure Love is boundless like Akasa. Pure love is limitless like the sea. Suddha Prem is infinite like the ether. it embraces all. It has neither boundaries nor frontiers. It spreads out like the branches of the Banyan tree. It crosses all boundaries and frontiers and envelops the entire universe. Therefore cultivate pure love by destroying egoism and cravings through reflection. Selfless service, japa ,kirtan, satsanga, constant remembrance of the Lord and meditation are necessary to find God.

Give the people around you the solace of Godliness and teach them to rely on God. This is best done by one's own silent action rather than the best preachings. And this is the greatest Yajna or sacrifice which a householder can do. In Your silent un assuming actions let others come to read the Upanishads and the Gita. Serve Him thus and His Divine Love. Your progress in the spiritual field is best assured. O Blessed Atman, this is the greatest Sadhana in the Spiritual line.

Do take up even now some selfless service, charity and generosity that develop the heart and cleanse the mind of its lower

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habits. Therefore, they are very helpful to an aspirant in cultivating love to Him and in His sadhana. Go on persevering in developing the 'Narayana Bhava' and you will soon attain peace of mind and eternal happiness by the grace of God. Develop humility and a spirit of studentship. Always enquire into the nature of Truth and Inner Reality which resides in the innermost caves of your heart.Ever be contented with what the Lord gives you; never complain. Never worry yourself with what you do not get. Stick ever to the path of Dharma. Stick to the Truth. Be always pure in thought, word and deed. Expand your heart by the realisation that He dwells in all. Take sattvic food and do regular asanas, pranayama and japa daily and regularly. Your devotion to the Lord will become intense. O Pilgrim on the path of God here, take this staff - the Lord's sweet name. You will never slip the road. Now walk erect because you have the Omnipotent as your help. Wear the shoes of Vairagya with the nails of Viveka. Even the most slippery ascents you will climb with absolute self-confidence. You will easily reach the summit in the twinkling of eye. Obstacles will melt before you like the ice in sunshine.

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WISDOM IN GAYATRI MANTRA

Dr. O.P.Kohli

Gayatri Mantra - The most powerful and miraculous mantra in the universe:

Om Bhur Bhuvah Suvaha Tat-Savitur Varenyam Bhargo Devasya Dheemahi Dhiyo Yonah Prachodayat

The Mantra of Vedanta Gayatri, consisting of twenty-four letters, is very small but contains an ocean of infinite knowledge. The knowledge underlying it is so profound and all compassing that if a person understands it properly and brings it into practice , he can make his present as well as future life truly happy and peaceful. The message in the mantra is most meaningful both from spiritual as well as material point of view. If It is well understood and contemplated upon, it manifests itself as a source of perennial fountain of true wisdom.

General Meaning: We meditate on that most adored Supreme Lord, the creator, whose effulgence (divine light) illumines all realms (physical, mental and spiritual). May this divine light illumine our intellect.

Word Meaning:

Om: The primeval sound;

Bhur: the physical body/physical realm;

Bhuvah: the life force/the mental realm;

Suvah: the soul/spiritual realm;

Tat: That (God);

Savitur: the Sun, Creator (source of all life);

Varenyam: adore;

Bhargo: effulgence (divine light);

Dheemahi: meditate;

Dhiyo: the intellect;

Yo: May this light;

Nah: our;

Prachodayat: illumine/inspire.

Gayatri Manta (the mother of vedas), the foremost mantra in hinduism and hindu beliefs. inspire wisdom. Its meaning is

'May the Almighty God illuminate our intellect to lead us along the righteous path'. The mantra is also a prayer to the 'giver of light and life - the Sun (savitur).

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Gayatri, the five-faced Goddess, is said to have domain over the five senses or pranas, and protects these five life-forces of those who chant the Gayatri Mantra.

Hence the Gayatri is unique in that it embodies the three concepts of stotra (singing the praise and glory of God), dhyana (meditation) and prarthana (prayer).

What is Gayatri Mantra?

The Gayatri is a universal prayer enshrined in the Vedas. It is addressed to the Immanent and Transcendent Divine.

The Gayatri may be considered as having three parts -

(i) Adoration (ii) Meditation (iii) Prayer.

First, the Divine is praised, then It is meditated upon in reverence and finally, an appeal is made to the Divine to awaken and strengthen the intellect, the discriminating faculty of man.

The Gayatri is considered as the essence of the Vedas. Veda means knowledge, and this prayer fosters and sharpens the knowledge-yielding faculty. As a matter of fact, the four core-declarations enshrined in the four Vedas are implied in this Gayatri Mantra.

The Gayatri Mantra is a sacred chant that demonstrates the unity in creation. It is through the recognition of this unity that we can understand the multiplicity. Clay is one and the same thing, though pots of different shapes and sizes can be made from it. Gold is one, though gold ornaments can be multifarious. The Atma is one, though the embodied forms in which it resides may be many. Whatever the colour of the cow, the milk is always white.

Who is Mother Gayatri?

Gayatri is the Mother of all scriptures (Vedas). She is present, wherever Her name is chanted. She is very powerful. The One who nourishes the individual being is Gayatri. She bestows pure thoughts on anyone who worships Her. She is the embodiment of all Goddesses. Our very breath is Gayatri; our faith in existence is Gayatri. Gayatri has five faces; they are the five life principles. She has nine descriptions; they are 'Om, Bhur, Bhuvah, Suvaha, Tat, Savitur, Varenyam, Bhargo and Devasya'. Mother Gayatri nourishes and protects every being and she channelizes our senses in the proper direction. 'Dhimahi' means meditation. We pray to her to inspire us with good intelligence. 'Dhiyo

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Yonah Prachodayat' - We beseech her to bestow on us everything we need. Thus Gayatri is a complete prayer for protection, nourishment and finally, liberation.

Benefits of Chanting Gayatri Mantra

Through meditation on the Gayatri, one can become aware of the inner motivating principle of the five elements, the five vital airs in the human body, and the five sheaths which encase the Atma. Just as there are three basic energies that govern man - the physical, the metaphysical and the psychical (the adhi-bhoutik, the adhi-daivik and the adhi-atmic).

Gayatri has three facets, Gayatri, Savitri and Saraswati. Gayatri fosters the metaphysical, Savitri the physical and Saraswati the psychical. These three instruments have to be cleansed and sublimated so that man can realise the goal of life. Through the recital of Gayatri mantra and meditation thereon, this great tase can be achieved.

Gayatri mantra - Long Form and Pranayama:

The complete form (or long form) of the Gayatri Mantra contains an invocation to the seven spheres, followed by the traditional 24-syllable mantra that is most commonly chanted (details of each syllable can be found in the Gayatri by words article). The final part of the mantra is an invocation to the Goddess of light to illuminate our path as we move towards higher consciousness.

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नःप्रचोदयात् ॥

Aum, The primordial sound, resides in all elements of the universe. It permits the earth (-bhuh), water (-bhuvah), fire (-Svah), air (-Mahah, ether (-janah), intelligence (-tapah) and consciousness (-satyam). We pay homage to Gayatri, the one who shines like the Sun (tat saviour), the one who destroys all our sins through her everlasting and effulgent light. Dear Goddess Gayatri, please illuminate our path toward our higher consciousness and lead us to our true purpose in life. Please shine your light (-jyotih) in our path so we ay partake of everlasting nectar (rasomritam) of brahman while chanting primordial sound AUM.



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QUESTIONS OF DEVOTEES

Answered by: Bhai Sahib

Q1.) Why is my meditation not successful despite practicing for several years?

Ans.) By command of will direct the life energy to flood your body. Then feel the energy vibrating there. Relax and feel. Relax the tension and feel the tingle of new life in the recharged area. Then feel your life energy that sustains that life. feel that peace, the freedom, the increased awareness that comes with the calmness produced by the practice of this Technique.

Q2.) Should we have a particular method or technique through which we can talk to God?

Ans.) The technique of Kriya Yoga makes us learn to be guided by our conscience, the divine discriminative power within us. God is the whisper in the Temple of our conscience.
When we are doing wrong our whole being tells and that whole feeling is God's Voice. If you don't listen to Him, He becomes quiet.
HE is the LIGHT of INTUITION.

Q3.) How can we cultivate Magnetic Force within ourselves?

Ans.) Magnetic Force is soul guidance, appearing naturally in man/woman during those instants when his/her mind is calm. then it may hear the infallible counsel of the inner voice and also attract the like minded personalities.

Q4.) Why do obstructions come in the pursuit of God?

Ans.) Our mistakes are too heavily in the deluded world to neglect constant exercise of right judgement. Our good habits help us in ordinary and familiar situations but may not suffice to guide us when a new problem arises. So by deep meditation we can learn to choose

the right course in everything when confronted by extraordinary problems.

Q5.) How can we feel safe in this era of violence in our society. What is the proper solution?

Ans.) We should deal with such problems by common sense method and faith in God. Never let life beat you down. if you have a strong will, you can overcome all the difficulties even amid trials. Don't behave like a clingy mortal being. You are a Child of God.

Q6.) Is Joy an emotion/feeling or what?

Ans.) Man is not an automation and, therefore, cannot live by simply following set rules and rigid moral precepts. In the great variety of daily problems where we find the scope for good judgement, it is joy.
Joy is a kind of Wisdom-guided emotion but not a psychological automation like the animal.

Q7.) How to live a life of Freedom and Peace in modern society?

Ans.) When you have peace in every movement of your body, peace in your thinking and in your will power, peace in your love, peace in your ambitions: you have connected God in your life, in times of adversity in this uncertain world.

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NEWS AND EVENTS

Bhai Sahib's Birthday Celebration

On 17th December 2024, Bhai Sahib's Birthday was celebrated by the devotees of LSF Ashram gathered in big numbers at the Ashram. The site was filled to capacity with flowers, bouquets and a variety of cakes brought by the devotees. Bhai Sahib was in a cheerful mood. The candles were lit, cakes were cut and everyone present there wished Bhai Sahib birthday greetings and a long healthy life.

Bhai Sahib said that giving happiness to others is tremendously important to our own happiness. To live for self is the source of all misery. Whatever your environment is, don't allow your inner peace to be touched by it. In the Pooja Room devotees paid obeisance and experienced peace, harmony filled with a wonderful variety of sweet fragrances and vibrations.

Visit to Karar Ashram

Bhai Sahib along with the members of LSF visited Karar Ashram, in Puri. Lying on the south-eastern sea-coast of India, in the state of Orissa, founded by our Revered Guru Swami Sri Yukteswar Giri Ji on 12th Feb 2025.

Puri has attracted numerous saints, seers and savants from time immemorial. Inestimable is the number of souls that have trod upon its holy sands and have been blessed and felt uplifted in its spiritual ambience. The waves of the majestic Bay of Bengal washing its shores, the numerous monasteries and other holy places located amidst its thousands of by-lanes, the multitude of the divinely intoxicated devotees dancing in spiritual ecstasy in the world famous 'Rath Yatra', and above all, the glorious and lofty abode of the Lord himself standing tall over all humanity — all these add unimaginable spirituality to Puri.

The sacred land of Puri attracted Priyanath Karar – famously known as Swami Sri Yukteswar Giri (Karar Swami) of Serampore of Bengal and the foremost monastic disciple of Shyamacharan Lahiri Mahasaya, the father of Kriya Yoga. Sri Yukteswar Giri first came to Puri via the sea route in the last part of the 19th Century with the intent of meeting the famous Oriya astronomer, Samanta

Chandrasekhar and to discuss certain astronomical points with him but could not meet him. Destiny ruled otherwise as by the time Swami Ji returned to Puri again in 1903, the famous astronomer had already shed his mortal coil.

There was however a higher purpose behind Swami ji's visit to Orissa. As he sat in a contemplative mood on a sandy mound facing the sea one day, he was soon lost in deep meditation almost naturally. The highly realized soul that he was, Karar Swami could immediately experience the extremely potent spiritual vibrations emanating from the place. It was indeed a place charged with spirituality. He decided then and there to build an ashram at the very spot. With the help of a few locals, he built a hut over the sandy plot of land and thus was born the now famous KARAR ASHRAM.
The day of the Vernal Equinox — March the 22nd 1903 was the foundation day of the Ashram. In 1906, he obtained a permanent lease of the land from the Puri Municipality. Subsequently, Karar Swami having entered the monastic order, was christened, Swami Sri Yukteswar Giri. Ever since, Karar Ashram has been one of the most important centers for dissemination of the original Kriya Yoga techniques of Mahavatar Babajiand Shyamacharan Lahiri.
The Ashram is a sanctuary for the soul, located amidst the breathtaking gardens. The serene environment, coupled with the gentle sounds of nature, creates an ideal backdrop for introspection and deep meditation. It was an enriching experience nurturing our mind, body, and spirit.

Visit To Lingaraj Temple

Built during the 11th century AD. The temple is one of the finest examples of purely Hindu Temple in India. The temple stands at 180 ft striking awe and respect amongst its visitors. The temple marks the culmination of the temple architecture in Bhubaneswar which was the cradle of the Kalinga School of Temple Architecture. The sprawling temple complex has one hundred and fifty subsidiary shrines.
The temples are considered a masterpiece of Indian Architecture for

its detailed plan, proportions, seamless joints, elegant craftsmanship and impressive dimensions. The temple is broadly divided into four main halls. The Garba Griha (Sanctum Sanctorum), the Yajana Mandapa (the hall for prayers) the Natya Mandapa (dance and music hall) and the Bhoga Mandapa (where devotees can have the Prasad (offering) of the Lord). The exquisite carvings depict chores of daily life, the activity centres, apart from being a place of worship, makes the temple a place for social and cultural gathering, somewhat like what a modern community center.

Lingaraj is referred to as 'Swayambhu'. Another important aspect of the temple is that it signifies the syncretisation of Shaivism and Vaishnavism sects in Odisha. The Shivling is known as Hari Hara. Perhaps the rising cult of Lord Jagannath which coincided with the completion of the Lingaraja Temple had a role to play.

The temple is out of bounds for non-Hindus. However, one can get a view of the entire temple complex and take photographs from a raised platform erected specially for the tourists just outside the temple complex.

The other attraction of the temple is the Bindusagar Lake, located in the north side of the temple. The 1300 ft long and 700 ft wide lake is the centre of activities for the people of Old Town and is the hub of temple festivities.

On the western banks of Bindu Sagar, lies the beautiful garden of Ekamra Van named after the Hindu mythological texts where Bhubaneswar the capital city of Odisha was referred as Ekamra van or a forest of a single mango tree. The garden is home to a variety of plants traditionally associated with Hindu gods and goddesses and having spiritual and medicinal significance.

Shivaratri is the main festival – held in the month of Feb/March drawing huge crowds to the temple.



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