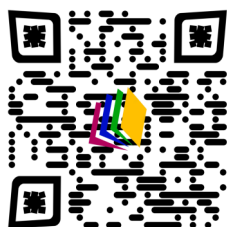




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## **Shree Jagannāth & Ratha Yātrā**

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### **ABSTRACT:**

‘Shree Jagannāth’ is deeply associated with the universal religion that portrays the pure love and devotion of millions of people irrespective of any caste, creed and religion. The multi dimensional culture of our country is uniquely reflected in many ways in and through the Jagannath cult and spreads the message of noble ideal of human relationship of brotherhood and harmony. Neela Madhava of Oriya culture redefines the unification of the Hindu Trinity i.e. Brahma, Vishnu and Maheshwara and also reflects a synthesis of Pancha devatās: Vishnu, Shiva, Durgā, Ganesh and Surya at different point of time. Ratha yatra is the significant journey of the Lord to be one amongst many. The whole process makes the humanity feel that in front of Supreme Being all are equal. In the eyes of God, all are equal and the opulent should not be egoistic. The cult of Jagannāth is an unique integration of both Dvaita and Advaita traditions of Hindu Philosophy. Shree Jagannath spreads the message of Vasudhaiva Kutumbakam, i.e. the world is one family. The cult also reaffirms that human life is transitory and the individual soul (Brahman) enters into a new body after a particular period of time to ensure the birth and death cycle of life through His ritual of Navakalevara that occurs once in 12 years.

**KEY WORDS:** Shree Jagannath, Neelachala, Universal religion, Trimurti, Daru brahma, Neelmadhav, Mahaprasad, Rath yatra

‘Shree Jagannāth’ is deeply associated with the universal religion, which portrays the pure love and affection of millions of people for their reverend Lord irrespective of caste, creed and religion. The multi dimensional culture of our country can only be explained from the point of view of syncretism, religions socio-cultural aspects and Lord Jagannāth is the best example of this noble ideal of human relationship all over the world. ‘Jagannāth’ is the epitome of parity, good will and blissful understanding for the entire humanity. He is a tribal God, a Jain Tirthankar, the Buddhist Trinity and also represents Vaisnavism, Shaivism, and Tantrism. His stump like outstretched arms makes us

feel as if the Lord wants to protect the entire world by embracing each one within Himself. 'Shree Jagannāth', an incarnation of Vishnu of Hindu mythology, is being worshiped in the form of 'Dāru Brahma', the Supreme Lord made up of wood, at the Purushottam Kshetra, an east coastal region of Orissa. 'Shree' represents wealth i.e. Goddess Lakshmi, 'Jagannāth' is 'Jagat'+ 'Nāth', i.e. the Swami or Lord of the Universe. As a whole 'Shree Jagannāth' represents the Sat- Chit-Ananda, the Supreme Authority of the entire Universe in form of the Creator, Sustainer and Destroyer. Many narratives are there affirming the Lord's presence and glorious contributions. This holy city of Jagannāth, is also widely known as Sankhakshetra, Shrikshetra, Nilachala, Uddiyanpitha, Purushottama kshetra, Shree Jagannāth Dhām, Purushottam Dhām, Kaivalya Dhām, Param Dhām, Dhashāvata Ksetra, Moksa Ksetra, Hanumāna Ksetra and Kar Pitha etc, every name having its own mythological justification and narratives of its

own. The profound religious aura of this place makes it appear as Nitya Vaikuntha, the abode of Brahman. Sri Chaitanya Mahaprabu of Nadiya spent long 18 years here, Shri Sankaracharya, Tulsidas, Nanak and Shri Ramanujacharya had left their imprints here due to the presence of divine power. He is "Daru Brahma" for laymen and "Sunya Nirguna" for intellectual devouts. The abstruse philosophy ingrained in Jagannath cult defines the oneness of the Trinity; i.e. Krishna, Balarama and sister Subhadra and simultaneously encourage a unique social-culture of togetherness in contrast to the nucleus family tradition of the current society that delimits the love/affection encouraging self-centered culture at large. Sri Jagannath culture is a beautiful combination of four Purusharthas, Dharm, Arth, Kama and Moksa.

'Shree Purushottam Dhām', as per the mythological depiction, is one of the four famous centers of Pilgrimage in India, established by Sri Sankaracharya of Advaita school. Those 'Chaturdhām' are considered as Holy Abodes of Lord Vishnu in four different Yugs. Hence, they are recognized as ancient place of pilgrimage established during. Amongst them Badrināth in the Himālayan North at the coast of river Alaknandā, is believed to be the meditating place of Lord Vishnu in Satya Yug, Rāmeshwaram in the South, near river Tungbhadra is considered to be the bathing place of lord Visnu in Treatā Yug, Dwārka in West India near river Gomti is known as the sleeping or resting place of the Lord during Dwāpar Yug and Puri, in the east coast of Bay of Bengal is believed to be the eating place of lord Jagannāth during Kali Yug. Thus, Lord Vishnu is worshipped in the form of 'Nārāyan', 'Ādi Varāh', 'Siddheswara' and 'Shree Jagannāth' respectively in these famous four cities of light which are considered to be four



*Lord Jagannatha on Nandighosha*

dhāms of Hindu Religion.

The History of Lord Jagannāth is shrouded in mystery. It is almost impossible to speak with an air of authority on Jagannāth. As per 'Mādalā Pānji', the chronicle of Jagannāth Temple, the then king Anangbhimdev, the second, had constructed the Jaganāth Temple during 12<sup>th</sup> century AD. But mythology narrates, that the Vaishnav king of Avantee, king Indradyumna had constructed the gigantic temple at the eastern coast and enshrined the 'Dāru Brahma' on the 'Antarvedi' with the help of Lord Brahmā. It is believed that Lord Brahmā in the form of Lord Vishnu is being worshipped at Shree Kshetra. The mythological figure 'Dāru Brahmā' is the present Lord Jagannāth in the form of four massive wooden Deities, Lord Jagannāth, the complete black/deep blue coloured deity with Sankha, Chakra, Gadā and padma, Lord Balabhadra, the white coloured deity with Gadā, Musala, Chakra and Dhawaja, Goddess Subhadrā, the middle saffron/ yellow coloured deity with Abhay Mudrā and Padma and the red coloured deity Sudarshan which is a symbolic representation of Srikrishna with a mythological background of its own. They are collectively known as 'Chaturdhā-Moorti'. These four deities are believed to fulfil the desires of Dharma, Artha, Kāma and Moksa, the four Purushārthas of life.

'Dāru Brahmā' is the revealed form of Lord Jagannāth, which depicts that the transcendental sound and form as one. It reveals the feeling of Advaita, the one and only one Brahman. In the Mediaval Indian History, it is clearly mentioned that these four deities represent the four Vedas. Rg Veda is Shree Baladeva, Sam Veda is Shree Jagannāth, Yajur Veda is Goddess Subhadrā and Atharv Veda is Lord Sudarshan Lord Jagannāth is

worshipped with Purusha Sukta, Lord Balarāma with Dwādasākshara Gopāla Mantra, Goddess Subhadra with Devi or Shree Sukta and Lord Sudarshan with Saudarshani or Dwādaivna Sukta Mantra. The three icons on the Ratnavedi have been conceived as the puranic trio, namely Lord Vishnu (Jagannāth), Lord Shiva (Balabhadra) and Lord Brahmā (Subhadrā). There are literary evidence of Brahmā to be conceived as Subhadrā. Goddess Subhadrā is depicted as Supreme mother from one point of view and as the sister of Lord Jagannāth and Balabhadra from another. It shows an integrated form of Shākta and Vaishnavite tradition. "The peculiar imagery of the Daru Devata is much more wonderful and mysterious. God is not a human being. Flesh and blood are unessential for the construction of the Divine corpus. There is no necessity of ears or legs and hands as in the human form, because He only observes things and keeps quiet. He neither rescues nor does He take revenge on any one directly. He



*Lord Jagannath during the Pahandi in the hand of His devotees, showing the love for their Lord*



has no hands. But He is Great, Omnipotent, Almighty, yet touchable by all. Untouchability is a hideous sin in the society of mankind. He is a man (Purusha), the greatest man (Purushottama). So, he has a right to lead the most luxurious life like an emperor. From morning until midnight He enjoys fifty-six varieties of food (chhapan bhog) and thirty-six kind of services (chhatis khetani Niyoga). Here the conception of God is fully human and majestic." Benumadhav Padhi- pg-18 Orissa Review.2015

'Neel Mādhav' is depicted as the previous form of Lord Jagannāth who was worshipped by a tribal chieftain (Shabara tribe) Vishwāvasu inside a cave in a dense forest in Neelgiri area. In the Satya yug the fifth generation of Brahma, Indradyumna of the Surya dynasty, reigned at Avanti. He was a great Vaisnavite, learned in scriptures. One day he convened a meeting of learned men and enquired, 'where can I really see Vishnu with my own eyes?' A mendicant-pilgrim replied, 'at Purushottam the Lord Purushottam himself resides. Obtain his Darshan and worship him'. So Indradyumna sent his priest Vidyāpati to Utkal or Orissa who managed to locate the Lord with the help of Lalita, the daughter of Vishwāvasu and later became the beloved son-in-law of the shabara chieftain. In the form of story Jagannāth cult not only depicts the cultural assimilation of two different states (Utkal and Avantee) but also shows a great admiration towards the social reforms i.e. marital relations between a priest with a tribal girl during a very ancient period. Even today some of the functionaries of the Jagannath temple at Puri appear to have tribal affiliations. The Daitas claim to be the descendents of the shabara followers of Viswavasus. Later 'Neel Mādhav' took the form of 'Dāru Brahmā' and located it at the shore of 'Mahodadhi', the Bay of Bengal. Tradition says that there was an

image, perhaps sculptured out of a piece of Neelā, a precious blue colored gem, after which it was named 'Neel Mādhav'. In the ultimate analysis, the concept 'Neel Madhav' represents three icons namely (Neel+ Ma+ Dhava) (i) Neelā or the Dark/deep blue coloured Jagannāth (ii) Maa or the saffron/yellow coloured Mother Goddess and (iii) Dhava or dhavala (White), representing the white coloured Balabhadra, who was later identified with Lord Shiva. Evidently, the subsequent poet and pundits glorified the middle figure as 'Maa' or the Supreme Mother who is commonly interpreted by the sectarian Scholars as Subhadrā or Goddess Chandikā ensuring the Creature form (Lord Brahmā) where Jagannath, Lord Vishnu is Sustainer and Balabhadra represents Lord Shiva, the Destroyer of the Puranic tradition of Trinity.

'Neel Mādhav' is the Blue or dark coloured Lord Krishna, who represents all three i.e. Neel (Jagannath), Maa(Subhadra) and Dhava (Balabhadra), 'Neel Kandara' is the Blue Mountain, the abode of Lord, the famous temple, 'Neelāchal' is Puri, the sacred place where the Lord appears, 'Neelāmba' is the blue colored sky above the temple, 'Neel Pārābara' is the blue sea, which touches the sacred place signifying the closeness of the Lord with Samudra Tanaya Laxmi and 'Neelchakra' is the sacred wheel at the vertex of the temple, together signifies the vastness of Lord Purushottam. Even today there exists a Neel Mādhav temple at 'Kantillo' a small village of Puri district ensuring the historical evidence of the story in Orissa. It is believed that the blue mountain concept is derived from the Varadarāja temple of Kānchi. Puri and Kānchi were apparently visited by the great advaitin Shankarachārya who established the monasteries there. Cult of Mahālaksmi has been promoted here and both the Pithas were identified

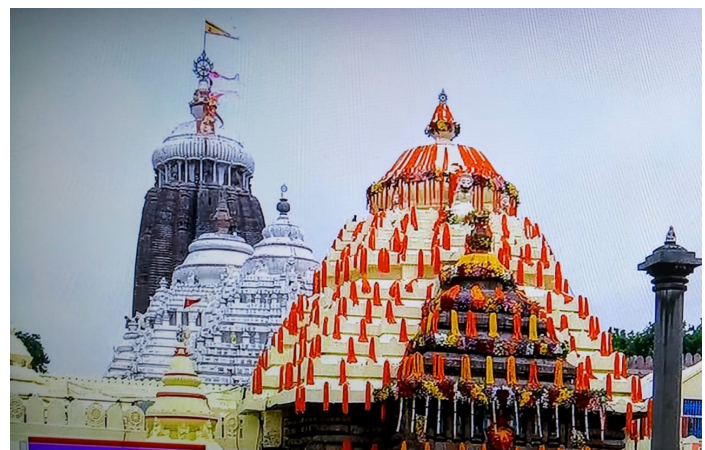
with Shree Vidyā. As a whole the assimilation of different culture at Puri reaffirmed the the unification of Dvaita, Advaita and Visistadvaita tradition at one platform.

The Vidhi's or neeties followed for worshipping the Lord shows that He is a synthesis of Pancha devatās: Vishnu, Shiva, Durgā, Ganesh and Surya. The devotee can offer his prayer to Lord Vishnu at Puri temple anytime; worship the Lord as Shiva during Navakalevara, as Durgā during the Sayanee festival, as Ganesh on the Snān Poornimā and as Sun during the car festival. Jagannāth cult is an integration of four dominant religious cultures of India i.e. Vedic Culture, Buddhism, Jainism and the culture of Tribes. Each sect has tried to identify Lord Jagannath as its personal God, but He transcends all barriers through His unique traditions and rituals over the generations. He is adored by both Aryan and Non Aryan and hence the family members of Viswavasu (non-aryan) and Vidyapati (aryan) have the hereditary right to perform the various services to the Deities at the temple during different defined times. Dr Benimadhav Padhi in his *Daru Devata: the Symbol of Indian Culture* mentioned that “only Sri Jagannath of Puri clearly and adequately symbolizes the entire culture of India and through Him only one can easily unfold the secrets of the Indian mind.” The faith here is such that the devotee attains Moksa i.e. Kaivalya or salvation without doing any mantra, tantra, yajna or yoga, but by offering Pure-love with a mere darshan that eliminates all barriers between the srastā and the sristi, between the paramatma and the atman. It's a kind of dissolution in the Supreme power ensuring the Advaitin's view *Aham Brahṁāsmi* i.e. I am Brahman. That's the ultimate realization of Oneness with the divinity or can be defined as the state of Moksa for an individual

human being.

Mahāprasād of Mahāprabhu is the most aspired pious thing for every devotee. It is known as Kaivalya and Lord Himself is known as Kaivalya Pati. This Prasād is known as Anna Brahma. Dry anna is known as Nirmālya, which is treated as most precious by every devotee. Amazingly 56 (fifty six) varieties of Prasād is offered to lord every day and at least 72 (Seventy two) of quintals of rice and proportionate amount of dal and vegetables are cooked in sacred ovens for about five thousand people daily. It is believed that one attains salvation after having a pinch of Nirmālya. Mahāprasād of Puri depicts the socio-anthropological integration of India. Irrespective of any caste and creed everybody desires to have the anna there at ‘Ananda Bazar’ (the marketing place of Mahaprasād inside the temple vicinity) to have the blessing of lord.

Shree Gundichā Yātrā or the historic Car Festival (Rath Yatra) of Shree Jagannath at Puri in Odisha is an important facet of Hindu civilization in Indian Peninsula since ages. It is one of the most significant events of Jagannāth cult because it represents universal brotherhood and offers an unprecedented access to the humanity at large to come closer to the divinity. Shree Jagānnath who is universally known as ‘Patita Pāvan’ (One who

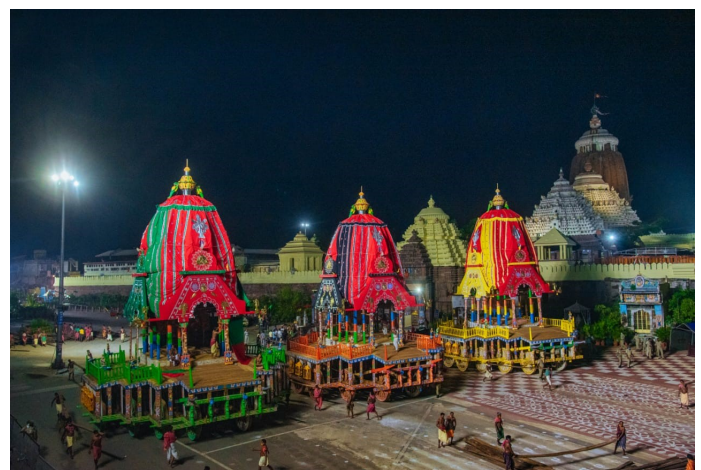


Main Shree Mandira today

uplifts the down troddens) justifies His name during this festival. He is depicted as a Human being through all of His deeds. Lord comes out of his abode and goes for an outing for nine days every year to their maternal home and until then he remains one among many. It ensures the Vedic concept of *Vasudhaiva Kutumbakam*, i.e. the entire world is one family. Human being and Supreme Being, individual soul and universal soul become one without keeping any adverse feeling of the other during this time. One becomes the many and many become one during this unique celebration. Microcosm in macrocosm and macrocosm in microcosm becomes significant and meaningful through such unique divine journey. Parambrahma Purushottama Shree Jagannatha surrenders Himself to the lap of His devotees. He transcends all barriers - religious, communal, national and international and brings the entire universe together. This historic journey (yatra) is also known as Ghosha Yatra and celebrated worldwide. This journey ensures Lords responsibility towards His fellowmen. Rath Yātrā or car festival is the symbolic march of human progress with the active cooperation of all citizen of the state. The entire rituals during this time confirm how Lord Jagannath is not confined to any individual culture and how majestic He is in front of the entire Universe. The Lord goes on a long nine days visit when they leave the Ratnavedi of Srimandira for their Janmavedi of Sri Gundicha mandir depicting Lord's possessiveness for His devotees/followers, attachment towards the family culture (maternal home). After getting out of Shrimandira, which is His normal work place and where only Hindu devotees can enter to have His darshan, Lord shows His passion for all his devotees beyond any caste, creed and religion. That shows the vastness of the Lord satisfying the name Jagannath i.e. Lord of the Universe. Along with many other rituals during Rath Yatra a most

important, extraordinary and significant one is the *Chherā Panharā* by Gajapati of Puri. It is the cleaning the courtyard of the chariots during Lords visits to His maternal home. This symbolic ritual confirms no one is higher or lower in front of the ultimate reality. The highest head (Gajapati) of the state joyfully appear before his countrymen to serve the Lord by sweeping the floor of the chariots symbolizes that politics and administrative machinery should be nearest to the lowest strata of social life. In the eyes of God, all are equal and the opulent should not be egoistic. What an amazing message to the society! Under the headship of Lord we all are equal. Caste, creed, religion and society is promoted here to make the social life little easier, not to create conflict and controversy. But probably the materialistic attitude of the contemporary world is promoting all kind of controversies by ignoring the real message of Jagannath cult.

Ratha Yatra taking place in India and the World is considered as one of the oldest ritual as per the descriptions available in Brahma Purana, Padma Purana, and Skanda Purana and Kapila Samhita.<sup>[1]</sup> This festival starts on Ashadha Sukla Dwitiya with Pushya Nakshatra, the second day in bright fortnight of Ashadha month. The festival commemorates Lord's annual visit to Gundicha Temple near Saradha Bali, Puri. All four deities



*3 chariots from left Taladhwaja, Darpadalana and Nandighosa in front of main Shree Mandira*



i.e. the *chaturdhamurti* Lord Jagannath, his elder brother Lord Balabhadra and younger sister Devi Subhadra, along with Sudarshana, are taken out of Ratnavedi of the (main temple) Shrimandira in a procession by the temple service men and placed in their own Ratha (Chariot) available in front of the main Temple. This process is called as 'Pahandi'. This is a ritual when Lord surrenders himself in the hands of His devotees as if a small child feels safe in the lap of his parents. And the functionaries forget their difference between the Lord and self and just becomes one with Him. The procession starts with 'Madan Mohan' then 'Sudarshana', then Balabhadra, Subhadra, and finally with Lord Jagannath. After that, Gajapati Maharaja, the king of Puri, who is also known as the first servitor of the Lords, does '[Chhera Pahanra](#)' (the holy cleaning of the chariots). Finally, the devotees pull the chariots up to the Gundicha Temple, which is also known as the birthplace of the Lords. During this annual event, devotees from all over the world and from any caste, creed, and religion visit Puri with an earnest desire to pull Lords' chariots as well as to be close to Him. They believe this as an auspicious act that ensures salvation.

There are many rituals conducted during this journey which are important in connection to Rath Yatra. At first 'Snana Yatra' is the one when the Deities take complete bath by the holy water of the well inside the Temple campus and then fell sick for almost two weeks. It's like a quarantine period for the deities being totally locked inside allowing no public entry. That time they are treated with ayurvedic medicines and a set of traditional practices just like a human being after falling sick maintain distance from everyone and follow medication. After fourteen days of rest Lords get available for the public darshan which is known as

*Navajauban darshan* which is just one day before Rath Yatra. 'Sri Gundicha' or Rath Yatra is the significant annual event of Lord when the Deities are taken from the main shrine to the birth place Gundicha Temple through their individual chariots when each deity is accompanied by their favorite Gods and fellowmen along with devotees. The three chariots Nandighosha, Taladvaja and Darpadalana of Lord Balabhadra, Maa Subhadra and Lord Jagannatha are constructed every year with wood of specified trees like phassi, dhausa, which are customarily brought from the ex-princely state of Dasapalla by a specialist team of carpenters and workers who have hereditary rights and privileges for this. The three chariots are decorated as per the unique scheme prescribed and followed for centuries stand on the Bada Danda, the grand trunk road from sree mandira to Gundicha temple. Covered with bright canopies made of stripes of red cloth and combined with those of black, yellow and green colours, the huge chariots are lined across the wide avenue in front of the majestic temple close to its eastern entrance, which is also known as the Singhadwara or the Lion's Gate. Lord Jagannatha's chariot is called *Nandighosa* or *Garuda dvaja* or *Kapiladvaja*. The Lord is accompanied by *Madanmohan* in His chariot. It is forty-five feet high and forty-five feet square at the wheel level having sixteen wheels, each of seven-foot diameter, and is decked with a cover made of red and yellow



*The Trimurti- left- Sri Balabhadra, middle- Devi Subhadra and right- Sri Jagannath*

cloth. Lord Jagannatha is identified with Krishna, who is also known as Pitambara, the one attired in golden yellow robes and hence the distinguishing yellow stripes on the canopy of this chariot. He is guarded by *Garuda* and the flag on the top of chariot is *Trailokyamohini*. The horses of His chariot are named as *Shankha*, *Balahaka*, *Suweta* and *Haridashwa* and the presiding deities on the chariot are *panchmukhi Mahavir*, *Harihara*, *Madhusudana*, *Giri Govardhan dhari*, *Pandu Narasingha*, *Chintamani Krishna*, *Narayana*, *Chatra Bhanga Ravana* and *Rama*. The rope which is used to pull the chariot is known as *Sankhachuda Naguni* and the chariator of Nandighosha is *Daruka*.

The chariot of Lord Balabhadra is *Taladhwaja*, which is the one with the Palm Tree on its flag. It is also known as *Langaladhwaja*. It has fourteen wheels, each of seven-foot diameter and is covered with red and green cloth. Its height is forty-four feet. The Lord is accompanied by *Ramakrishna*. It's flag is *Unnani* and the horses are known as *Tibra*, *Ghora*, *Dirghasharma* and *Swornanava*. The presiding deities of the chariot are *Ganesh*, *Kartikeya*, *Sarvamangala*, *Pralambari*, *Halayudha*, *Mrityunjaya*, *Natamvara Mukteswar* and *Sheshadeva*. The chariot is guarded by *Basudeva* and the rope used to pull the chariot is known as *Basuki Naga*. The chariator of Taladhwaja is *Matali*.

The chariot of Subhadra, known as *Darpadalana*, literally "trampler of pride,". This chariot is also known as *Devadalana* or *Padmadhwaja*. It is forty-three feet high with twelve wheels, each of seven-foot diameters. This chariot is decked with a covering of red and black cloth – black being traditionally associated with Shakti and the Mother Goddess. The Goddess is accompanied by *Sudarshana* on the chariot and it is guarded by

*Jayadurga*. The flag of Darpadalan is known as *Nadambika* and horses are *Rochika*, *Mochika*, *Jita* and *Aparajita*. Presiding deities of the chariot are *Chandi*, *Chamunda*, *Ugratara*, *Banadurga*, *Shulidurga*, *Varahi*, *Shyamakali*, *Mangala* and *Vimala*. Rope of this chariot is known as *Swarnachuda Naguni* and the chariator of Darpadalan is *Arjuna*.

With these three huge and beautifully decorated chariots the Lords move on towards their destination along with their favorite companion God and devotees to enjoy the memories of childhood. They enjoy the offerings like *podapitha*, the backed cake at Gundicha mandir and performs many different rituals during it. Finally the ritual of Home return, the Bahuda Yatra occurs on the ninth day of their journey, when the Deities are brought back to the main Temple. During this return journey the Supreme Lord also fulfills the desire of His devotees to see Him in His best Golden Attire which is fondly known as *Suna Besha* from the chariots. These are special moments on the chariots and specially meant for the devotees who can't visit Him inside the temple. Since Lord is in His historic journey, it is also believed by the Hindu tradition that the invisible spirits and souls also visit to have the darshan of the Lords and they are offered 'Adhara Pana' during this Ratha Yatra. It means through Rath yatra the desires of all including flora, fauna, spirit, soul, visible and invisible satisfies their passion to meet the parambrahma paramatma who resides in each heart and soul. This journey is a symbolic expression of an uncommon God, Lord Jagannath. And finally the Deities are taken back inside the main shrine and installed on the Ratna Simhasan, on the last day of the Ratha Yatra activity which is called as 'Niladri Bije'. The whole process is a



portrayal eternal Bliss in many different ways, both explained and unexplained. The supreme power sometimes makes His devotee engrossed in Him.

The cult of Jagannāth is an integration of the major schools of Hindu Philosophy. He is both Dwaita and Adwaita. He is adwaita when concept of Jagannāth is taken into account, Dwaita when His four-fold manifestation is taken into account. This cult advances the theory of *Achintya-bhedabheda vāda*, which implies it is impossible to have a true vision of the Lord, who is all pervading. Therefore, He is incomprehensible. He may be one, more, divided, undivided, i.e. He can be visualized in any form as per the desire of his fellowmen. Shree Jagannāth is an integration of the Vedic and Puranic god-hoods. He is a God without hands and feet, which is a physical representation of a mantra of Sweta Swatar Upanishad. The four fold expression of the Lord is an artistic expression of the symbolic sounds of Omkāra, having four segments. Further more the three deities on the Antarvedi represents God (J), Man (Bal) and Woman (Sub). It symbolizes that men and women are nearer to God. The cult in totality is symbolic. It is a symbolic expression of Human life in its ideal form. Starting with the daily activities (diatry needs of a human being) He performs the social activities (car festival & others ceremonies) separately throughout the year which ensures one's socio-cultural life. Further once in about 12 years (approximately) when two months of Āshadha fall within one calendrical year, the **Navakalevara** ceremony took place which symbolized the 'go of the world. Soul leaves the old physical form and enters into a new form (Navakalevra). Human life is transitory and the individual soul (Brahman) enters into a new body after a particular period of time to ensure the birth and death cycle of life. Body is mortal but Soul is immortal. This is the entire philosophy of this uncommon Lord.