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## The Role of Jagannātha-Consciousness in Odia Culture and Literature

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### Introduction :

Odisha is world famous for its innovative religious concepts. All the religious ideas formed in the uninterrupted flow of time have accepted this land without any doubt and have also taken the burden of patronage upon themselves. Jagannath is the main deity of this race. The biography of this nation is built around him. He appears in the form of whoever wants to see him. This nation has fought for the glory of Lord Jagannath, when he felt helpless, he took him and hid him in an unknown island of Chilika. Looking at the radiant rays coming out of his rounded eyes, devotes are not only get religious salvation, but they forget all Social prejudices such as caste, colour with other inequalities and united in Jagannath-consciousness. Anyone who has tried to impute his religious consciousness in this land, he has been lost like a river in the ocean of lord Jagannath. He is the Wooden deity of Shabar Tribal groups, Kaibalya dātāā (Salvation giver) of Jains (in Jainism, the 'living' is separated from the 'inanimate' to become only 'living'. 'This is only living', 'Kebili'. The state of 'Kevali' is 'Kaibalya'. When this value is attained, the living being becomes perfect. This Siddhi is nirvana or liberation: Das, Nilakanth, Odia Sahiyara krama parinam, page number:426), He is Buddhist's omnipresent Trivikram Jagatnath, Vaishnava's Lakshmiapati Maha-Vishnu or Rāsārāsheshwar (God of love)Madhur Lila Gopinath, who turned Madhurya-lilā in Vrindawan and Dwarka's eishwarya lilādhikāri Yogeshwar Krishna. In Shakta's (Worshiper of mother) opinion, he is dakhshina Kalika. For the honor of the Gānapatya (worshiper of lord Ganesha), he takes a great bath every year and appears to the devotees in Gajānana Besha (In the form of Ganesha). He is Shaiva's (worshiper of lord Shiva) one-footed Bhairav. Vedanti's (scholars of Vedas) Parambrahma Sanatana Nirguna Tattva.

Although many efforts have been made to trace the origins and stages of development of Jagannath religion and consciousness from the depths of history. But so far no one has been able to reach a reliable conclusion. From the eternity of human civilization; Jagannath religion and consciousness It has been able to give a new dimension to the individual. Scholars have determined that Jagannath was related to the worship of Purusha Brahma in the Vedic period(Addau jaddāru plabate sindhohpāre apurusham // tadārabhasya durhano tena gaccha parastaram//, Rig Veda, 10th Mandala, 155th sukta, 3rd mantra), or the self-confession of Srikrishna in Srimadbhag Gita.

*(Shrimad Bhagavad Gita, Chapter 15, Verse 18) :*

This self-recognition of Srikrishna in the Gita places him on the highest level of masculinity in masculine form. If Purushottama of the Gita is associated with Jagannath, then it must be held that the attempt to make Krishna Jagannathized has started from a long time ago, i.e., from the time of the composition of the Gita. Jagannathized attempt at Krishna is not only in the Gita, but it is also important to note the prevalence of these epics like Skanda Purana, Kapila Samhita, Daru Brahma Gita, Kshetra Mahatmya, Sarolā Mahabharata etc. In spite of all this, the enlightened Utkaliya-Vaishnavas worshiped Jagannath as their idol instead of Krishna. With the arrival of Chaitanya, the great influx of Bhakti Dharma that began to spread in the consciousness of Utkaliya-Vaishnavas, the conflict between Utkaliya and Gaudiya Vaishnavism regarding Jagannath-Krishna was partially resolved. Krishna, who was portrayed as an avatar of Jagannath in Utkal Vaishnava worship, is Krishna Chaitanya's "Achintya-Vedaveda" (Indian philosophy is mainly of two categories: Astika-Darshan; which recognizes the Vedas as - Mimamsa, Ajrasa, Vaishetika, Sankhya, Yoga, Vedanta and Uparti). Atheistic philosophies; those that do not accept the Vedas, such as - Buddhism, Jainism, Charbak, Ajibak, etc. There are many branches and sects in these theistic philosophies. In particular, there are six different schools of thought in Vedanta philosophy - Advaitism, Dualism, Existentialism, Visuddha-Dualism. , Dualism, Achintya-Vedaveda. Achintya-Vedaveda means that Brahma's relationship with the living world is inseparable - Veda) was established by Jagannath himself. Even though Jagannath has already become Krishna, he is being worshiped in the temple along with Balabhadra and Subhadra since eternity.

The idea that Jagannath and Krishna are one is not only expressed in mythology and various ideologies. This idea is also prominent in the Odia culture. The simple rural masses do not understand the deep meaning of scriptures, they understand the soul-stirring sentimentality. Jagannath is his family member. The companion and partner of happiness and sorrow. There is no idea how many songs they have sung about Jagannath.

“Madanmohan, after giving up his sleep, he went to the Narendra-pond

The Lord came in a beautiful plane on the third day of the month of shukla-Baisakh

He came out of the temple with his brother Balabhadra

His glorious form was adorned like a cloud

The whole atmosphere took on a divine appearance.”

Mahakabi Saroladas has associated the story of Jagannath with the issue of Krishna's death in the Mushali Parva of Mahabharata. His efforts in universalizing the legends of Nilamadhava, Indradyumna, Vasushavara, Galmadhava etc. and giving classical glory to the worldly manners are commendable.

Krishna's body was burnt in the fire,  
Arjuna was instructed to take Krishna's body and throw it into the sea.  
That body will be worshiped in Kaliyug  
Hearing that, Indradyumna Maharaja was satisfied .

× × ×

Yudhisthira said in front of Vasu  
Arjun burnt the body of Shri Krishna  
Hearing the command from heaven,  
he threw him into the sea,  
Yudhisthira asked Vyasa what will happen after that,  
He said that Krishna's body is indestructible.  
Even though Zārā named Shabar's ( A hunter-gatherer tribe) arrow of the bow struck Krishna's body,  
but Krishna had mercy on Zārā .  
He ordered Zara, 'to worship my unburnt body'.  
The next day this unburnt body has turned into conch-wheel bearing Madhava (a form of lord Vishnu)”

× × × ×

“At this time Krishna entered the heaven  
and told the other Gods,  
that 'I will be worshiped in the form of Srijagannath in Kaliyuga”

So looking at the origin and development of Jagannath-dharma, it will be clear that Jagannath; It is the formless Brahman comes from Madhva-upasana. No matter how many religious concepts are attributed to him, Vishnutva is the basis of it. Srijagannath instead of Krishna is the hero of the Krishna centric poems of the Odia poets. Since at that time Krishna was established as Swayam Vishnu (Etchashancha karapansa krishnasthu Bhagwa Swayam. Indrari baakulam lokan mridyanti yugeyuga. Sanskrit.Bhagavat:1/3/28); It is said that Mahavishnu-Srijagannath possessed the sixteen qualities, yet Krishna could transform that one quality into sixteen qualities through his divine grace (Jagannath is the possessor of sixteen qualities/ but Krishna possesses one quality // turning one quality into sixteen/ And Narahari(Krishna) did 'Lila' in Gopapur //, Rahasya Manjari, Devdurlav Das). Therefore, it is natural to conceive of non-differentiation between Krishna and Jagannath. In the twelfth-thirteenth century, Goswami Nimbark, a prominent theoretician of dualism and bhaktiyoga, came to Odisha and propagated bhakti Dharma and emphasized the worship of Radhakrishna.Murali Manohar Gopiballabh Krishna, who was worshiped in Odisha, started to be worshiped as Radhaballabh Krishna. More priority was given to making Jagannath as Krishna at that time .

Poet Jayadeva, a follower of Nimbark's path, had created the romantic Love poetry 'Gitgovinda' and spread the ideals of prembhakti throughout India. Nayak Shiromani Srijagannath is the protagonist of Gitagobinda. Jagannath could not sleep without listening to the sweet melodious of its chant. Jagannatha makes himself as black bee to drink honey from the lips of the gopis (Mudāvīrināri badana-kamalā swāda madhupa;Jagannāthāshtakam by Shankarāchārya) and he is Anxious to hold Radha's padapallaba (lotus feet of Radha) on his head to get relief from the flame of love of Kāmadeva (Smaragarala-khadnam mama shirasi mandanam dehi padapallabamudaram, Gitagobinda by Jayadeva)

Even though Radhakrishna's 'parakiyā-love' (The attachment between a woman and her paramour) theory of Gaudiya thought was unbearable for the Utkaliya-Vaishnavs, but under the influence of Chaitanya, they all immersed themselves in the great ocean of love. Traditional Utkaliya-Vaishnava Sādhakas were performing the pinda-brahmānda yoga path (yantra-tantra-mantra chaiba chhāyā jyotiabādakam haja samādhi rasagunam cha yah janāti sah baishnabah)to get brahmopalabdhi (realisation of the brahma) and complete salvation. But after the influence of Chaitanya they also devote themselves to Gaudiya Navadhā Bhakti (Shravana-kirtanam Vishnum Smaranam padasevanam, Archanam bandanam Dāsyā Sakhātmanam Nibedanam).While the idea of Utkaliya-Vaishnavism is found in the Jagannatha das's Odia bhagavat But Gaudiya's way of love also finds a place in the odia bhagavata. At the end of the 11th chapter of the Bhagavata, Jagannatha Das gives special priority to devotion (Have devotion at the feet of

Krishna /This is the benefit of human birth..). The attempt to transform Jagannath into Krishna in the history of odia devotional literature started with Sārolādas ( On the northern side of the sea, where Jameswar is located// there have nila-mountain and Kalpa-bata brikshya// Balaram,Krishna and Subhadra are worshiped there // Adiparva: Sārolādas Mahabharata) and the small seeds of Bhakti Dharma were planted during the Panchasaka period (Lord Jagannath gave me Haribamsha-Purana // I was ordered to write Haribansha// Harivamsha Purana by Achyutananda Das) it became a great tree later on. In the 16th century, the description of the perceived non-distinction between Jagannath and Krishna is also found in the works of the poet Kanhai Khuntia of the Srichaitanya-Panchaskha period.

"what kind of god is Jagannath,  
How did Jagannath transform into Krishna's form,  
how did he get Krishna's body,  
He does not have a flute on his lips like Krishna,  
There is no Vandavan here and he is not called Radhanath,  
O Jagannath, how did you appear,  
I have a lot of doubts about it "

(Srimahābhāba Prakāsha by Kanhai Khuntia )

Poets of post-Panchaskha Reeti age idealized Sanskrit literature (poet Upendra says that my poetry will be like Naishadha-Kabya and it will bring joy to readers and scholars // Kotibrahmānda Sundari: Upendra Bhanj) and expressed their intention to write their own poetry. The tradition of composing Puranas gradually declined. The winsome simple poetries were no longer found in the poetic mythology. Reeti poets became involved in the composition of ornamental and Very hard worded poetry , especially by borrowing a specific content from the Puranas (Subhadra parinaya by Upendra Bhanj, Sulakhyana by Abhimanyu SamantaSimhar, prabandha Puranchandra by Yadumani Mahapatra, Padmavati parinaya by Nishankarāya Rāni, etc.). Reeti poets started composing poetry. Allegorical poetry started to be composed on the life of Ram-Krishna. But Jagannath has appeared everywhere. The prominent protagonist of Vaishnava poetry is Sri Jagannath (Readers concentrate their minds/Remember Sri Jagannath×××He dwells on the black mountain/He is the destroyer of demon Kansa//×××Jagannath, lord of the universe/fulfils the desires of the devotees//So I thought to write Rasakallola Song// What he ordered to me / I only wrote by my hand // Rasakallola by Dinakrushana Das.) Not only lord Jagannath has entered into mythological poetry but also he is in fictional poetries. Upendra's poem 'Rasika Hārābali' is a perfect example of this.

The structure of the story is as follows: "While lord Indra, Indra enjoyed Apsara's dance and listening intently to the sound of Narada's harp with the music sung by Urbashi in the Kedar raga, a Vidyādhara, who was engaged in the service of lord Indra, saw Urbashi's beauty and became enamored with Kama Basana. Knowing this, Indra angrily cursed Vidyadhara to be born on earth. Praying to be freed from the curse, Indra chanted the curse in part and commanded that he should be born in Utakala, worship the masculine Vishnu that is lord Jagannatha and return to heaven after establishing his progeny on earth. Later, Vidyadhara and his wife lived in Purushottama and had a daughter by the bliss of Vimalā. The girl who became famous for her beauty. The handsome prince was attracted to it and meeting each other and getting engaged in Jagannatha's Chandan Yatra. The entire story is revolves around lord Jagannatha.

Jagannath is closely associated with the life of every Odia. Whether he is rich or poor, Jagannath belongs to everyone. He is in the scriptures, in the mind, in the culture, in the creativity, in the thought, in the consciousness, in the creation, in the meditation, in the devotion also in the literature, Every Odia feels Jagannath's presence in everywhere . He sings, chants and dances for Jagannatha.It is impossible to avoid Jagannath's divine consciousness no matter how much one consciously tries.

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