Kaibalya Chetana in Jagannath Cult

Durgamadhab Dash

The cult of Purushottam Jagannath, ever since the appearance of Puri temple in the 12th century, has influenced the spiritual life of the world. In Hindu mythology, Puri is adored as one of the four pilgrim centres of the Hindus. This place is also known as Mokhya Khetra, where, it is believed, one can attain salvation in life, by singing the glory of God's name through Sankirtana Yoga. Many saints of different sects and religions have visited this place in the past. All of them, while trying to unravel the mystery of the Divine Trinity, have at last accepted one divine candor in their spiritual conceptualization that the cult of Jagannath is beyond human comprehension and in its elasticity as the theme of all religions, it is the medley of all sects, creeds and doctrines of the world. In this sense it conveys the philosophy of universal brotherhood and spiritual integration. Purushottam Jagannath, it is further believed, has descended on the earth as the incarnation of the Vedic God, Lord Vishnu to dispel ignorance and sin from the human plane in Kaliyug. The Jains worship Jagannath as Risik and the Buddhists as the Buddha. He is also believed as the manifestation of the supreme divine prowess in the forms of Mahalaxmi and Mahasaraswati. In all this analogy, the Lord of Puri is venerated as the precursor of Kaibalya in this life.

`Kaibalya, is defined as freedom from the bondage of life and death. It is the synonym of salvation and can also be portrayed as Mokhya in life. Kaibalya is the conscious concern of those who strive for freedom from the drag of "Punarapi Janamam, Punarapi Maranam", as narrated by Sankaracharya in his famous spiritual book, 'Mohamudgara', the best piece of his literary creation.

'Mokhya' or, for that matter, 'Kaibalya' is the complete and final end of all desires of life whereafter there is no birth and consequently no death on this earth. In Sanatana Dharma, there are four Purusarthas of a human being. They are, Dharma, Artha, Kama, and Mokhya. The first three are meant to be utilized to achieve the fourth one i.e. Mokhya in life.

According to Veda Samhita, Kaibalya is defined as salvation attained by merging with
the Supreme Purusha, that is all and every bit of the cosmic creation and all grandeur and glory of the ever resplendent Absolute. To know Him in this form is to be free from the bondage of all errors and all evils in life. This is 'Kaibalya Chetana' i.e. consciousness of the Eternal Bliss. According to Prasana Upanisadas, as all rivers with their tributaries reach the ocean; even so, all human beings should strive to meet in the universal ocean of Bliss. This is Kaibalya as defined in this Upanisad. Mandukya Upanisada says that Kaibalya is transcendence of the Jiva to the values of the Eternity.

Is Kaibalya possible in Kaliyug? This is a pertinent question. An ardent spiritual aspirant who was keen on getting the solution of this typical meta-physical riddle once asked this question to H.H Swami Chidananda Saraswati Maharaj in a spiritual assembly. The question was like this. Is Liberation possible in this very birth? Swamiji answered her, "Yes, it is possible if there is intense desire to attain God. This desire should occupy our heart as the first and foremost of all desires, all wishes, all that we long for, all that we yearn after in life." He further said that this should not be confused with the fact that a spiritual seeker, while striving to reach this goal, should not do anything else in day-to-day life. If he has a family, he should render necessary service to the members of his family. As long as one is on this earth plane, in this body form, one is supposed to do work for food, clothing and shelter for the body. One is also required to have minimum comfort so that the body does not have a breakdown. Unless the body is good, one cannot strive for God realization. But what is most upsetting on this score is our avowed attachment to material things, which is the main obstacle in spiritual Sadhana. This Avidya should be shunned in practice. If this is achieved, one hundred percent of our life, twenty-four hours of the day will become absolutely spiritual and liberation will be possible in this life. This truth is the central theme of the cult of Jagannath as contemplated in the scriptures of our religion.

According to Puranic traditions, the seat of the Divine Trinity is known as Purushottam Khetra. Many also call this place in the names of Shreekhetra Nilachala Dham, Patitapabana Khetra, Dibyadham Puri, Darudham, Bata khetra and so on. It is written in the Skanda Purana (Utkal Khanda) that the Lord has descended on this place in his own name as Purushottam Jagannath. Elsewhere in the same Puran, it is also said that Jagannath is the composite spiritual expression of all His ten Supreme Avatars on this earth and by worshipping Him, one is gracefully exposed to all the virtues of worshipping the ten Divine Incarnations of the Supreme Divine. This is why Puri is also known as Dasavatar Khetra i.e. the place of the ten Divine Incarnations. There are many other sayings and beliefs about the glories of this holy place. The most famous belief is that any one at Puri with an avowed spiritual endurance can attain salvation in this birth.

In short, Puri is the Mokhya Khetra on this plane. Sri Jagannath is complete in Himself as Parama Purusha. He is the presiding deity of this place. He is worshipped in different forms; yet He is formless in attribute and character. He is both Saguna and Nirguna in this respect. Repetition of His name annihilates all evils in life. He does not belong to any particular cult. He is far above all religions and all sects of the world.

The holy scriptures describe, that Adi Sankaracharya, after visiting different religious centres and disseminating the philosophy of
Sanatana Dharma at different places in India, at last arrived at Puri. He had vast knowledge about the merits of Jagannath cult. He was aware of the implication of Purushottam Dham. But the saint at first had unusual dogmas about the food offerings to Lord Jagannath, which in the process of ritualistic oblations were known as Mahaprasad in spiritual practice. Sankaracharya in the beginning, did not accept the virtues of orts being accepted as Mahaprasad. The virtues of a reformer in him disowned the prevailing spiritual customs. He viewed this practice as the ritualistic dogmas of the servitors of the temple and even described the same as the deceitful customs. This was not a small remark.

Sankaracharya was staying in Gobardhan Matha. One day at night he had an unusual dream. He had a hallucination that someone, for disparaging the virtues of Mahaprasad, whipped him. Soon he got up and opened his eyes. He saw the divine forms of the three lords, seated on the stone platform in the sanctum of the temple with a varieties of food items (Bhoga) offered on three rectangles drawn on the floor with coloured rice powders. Sankar could not believe his eyes. It was stupendously incredible to Sankaracharya. With this, his delusion was shattered to pieces. He chanted in emotion the Jagannathastak of the Lord and profusely apologized for having disrespected the virtues of Mahaprasad.

Chaitanya Mahaprabhu was also an ardent worshipper of Lord Jagannath. He spent the last days of his life at Puri for emancipation of the human beings from the bondage of sins. According to Vaishnabite scriptures, when Chaitanya reached Puri, he was overwhelmed with joy and emotion at the first sight of the Divine Trinity; he sang aloud the name of the Lord and danced in soaring ecstasy. When he beheld the Lords, seated on the stone dais, he lost control of his senses and fell down unconscious on the floor. When others saw him they considered him mentally retarded. But Basudev Sarvabhum, a great vedantic scholar, who was present there at that time, found in him the upsurge of a great devotion and perceived his inseparable bond with Sri Jagannath. It is further said that on the last day of his life, Chaitanya merged in the Lord at Puri. He disappeared from his mortal body while musing on the resplendent aura of the Lord. That was his pious departure from this mundane world. That was Kaibalya in the actual meaning of the term. Chaitanya attained Mokhya at Puri. In the words of Achutananda Das, Chaitanya passed away before the image of Jagannath and got absorbed in the God of the Blue Mountain. This incident was not incredible to those who knew Chaitanya as the incarnation of the Lord Krishna. Basically by repeating the name of the Lord and by singing His glory, he became one with Sri Jagannath in actual form and spirit and those who had witnessed this occurrence said that at the bidding of the Lord, his body disappeared and as per divine dispensation, Khetrapala carried the dead body through air and immersed it in the water of the Gangas.

This brings us to the logical conclusion that Purushottam Khetra is the place where one can have Mokhya by repeating the name of the Lord. Because of these miracles, the thought of Kaibalya chetana has found place in the cult of Lord Jagannath.

What then are the modes of Kaibalya Chetana as reflected in the cult of Jagannath?

The modes of Kaibalya Chetana may be studied in five different forms as described below:-
The first is Nama Kaibalya. The Lord has innumerable names as He expands Himself into different functions according to the cosmic laws of His creation. Since He is unlimited, His names are also unlimited. Each of His names is the repository of certain divine prowess. This is one way of looking at the theology of the Holy Name. In the theology of Hindu Patheon, there is no distinction between the Name of the Lord and Supreme Lord Himself. Even with the Divine Name, one can have close association with the Lord. Many Hindu prophets have said in their divine exuberance that Lord’s Name is greater than His form. In the ocean of the world, Nama is the spiritual canoe to lead the Jiva to the abode of the Supreme Divine. In the practice of Sadhana, this process is portrayed as Sankirtan Yoga and Mantra Yoga.

Sankirtan yoga implies singing of the Name of the Lord. Sankirtan generates divine ecstasy. Once entangled in conscious singing one is lost in divine bliss. There is no restriction for Sankirtan. It can be done at any time and at any place according to the convenience of a devotee. All can do Sankirtan. Even the Vedantins may practice Sankirtan yoga by singing the glory of Nirgun Brahma. In Nama kirtan of the Vaishnavites, there is repetition of the names of the Lord. The various names of the Lord are composed in a particular way and sung melodiously in divine ecstasy. This is a special Sadhana. Akhanda Kirtan is a highly purifying spiritual practice. By this, the mind is easily elevated to a higher spiritual plane. Sankirtan is one of the nine modes of Bhakti. The singing of the Holy Name excels all other forms of spiritual discipline. Whatever result was obtained in Satya Yug by meditating on Lord Vishnu, in Tretaya Yug by performing sacrifice and Dwapara Yug by serving the lotus feet of Lord, can also be obtained in Kali Yug by chanting the Holy name of the Lord. Chaitanya Mahaprabhu, had brought millions of devotees in to the fold of Nama Dharma. He had also brought to this spiritual fold, the then Thakura Raja of Puri. Chaitanya popularized the Mahamantra chant in Sankirtan Yoga. In Padmapuran, the Lord says to Narad "My dear Narad, I do not actually reside in my abode, Vaikuntha; or within the heart of the Yogis. I reside where my devotees chant my holy name and discuss my form". Thus in Kali Yug, chanting of the Holy Name is the most feasible means of Salvation in life. In Purushottam Dham, Nama Kaibalya is a common religious practice. The premises of Jagannath temple are always vibrated with the resonant sounds of Hari Sankirtana from morning to evening. Nama Premi Baya Baba extolled this form of worship as the greatest spiritual practice of human beings for salvation in life. This in brief is Sankirtan Kaibalya in the cult of Lord Jagannath.

Mantra Yog is another form of Nama-Kaibalya. This is repetition of God's name in mind in the form of one's Ista Mantra, which is initiated by a spiritual guru to his disciple. This is followed by renunciation of attachment to material things like self-resignation, contemplation and such other spiritual actions. This is one's steadfast devotion to God, which generates divine love in heart. There are three modes of worship namely physical, verbal and mental worship. Mantra Kaibalya consists in mental worship of the Lord. This is most efficacious and most effective to achieve salvation in life.

'Mantra' is coinage of certain words signifying God. When we say, 'God', we mean 'God' both in dualism and non-dualism.
Dualism implies God with different forms. Non-dualism implies God, shorn of any form. God in form is full of attributes. God without form has no attribute at all. A 'Mantra' may signify both God in form or God without form. Om Namah Narayanaya is a 'mantra' which signifies God in the form of Narayana. Om is a 'Mantra', which is applicable to formless Brahman.

Like Hinduism, Buddhism also lays down Mantras in different syllables. In some traditions of Christianity and Islam, repetition of the divine name is also recommended for spiritual uplift in life. Jagannath Dharma, which is endless in its approach, embraces the basic principles of all Dharmas of the world. It adulates God with both form and without form. This is why the image of Lord Jagannath is adored as the incarnation of Narayan or Krishna according to the belief of a devotee; he is also worshipped as formless Brahman by the Vedantins of Sanatan Dharma.

The Hindus have a belief that at the time of death, repetition of the holy Name of God brings salvation after death. In Jagannath cult, a spiritual aspirant goes on repeating the name of God with great faith in its efficacy. He has a faith that repetition of God's name purifies the senses of perception and senses of action. This is the essence of Mantrayoga as propounded in the Jagannath cult.

A mantra is imbued with an ever-vibrant spiritual force. This is known as Mantra Chaitanya. This is enlivened when a 'Mantra' is repeated with profound love and devotion. With the awakening of 'Mantra Chaitanya', one is united with God. With 'Mantra Sidhi', one may do miracles in life. Hatta Yogis resort to this practice. In relation to Jagannath Dham, many miracles have happened in the past. Every saint who appeared on the holy land of Puri in the past had experienced lots of unique and uncommon happenings. There is a 'Math' called 'Jatia Math' on the side of Narendra Tank at Puri. It is named after Jatia Baba whose original name was Goswami Bijaya Krishna Das. He had a thick bunch of matted hair on his head. Over the period of time he was known as Jatia Baba in Puri. Jatia Baba was a great Sadhak. He practised austerities in profound devotion to Lord Krishna as an ardent follower of Sri Chaitanya Mahaprabhu. After Chaitanya Mahaprabhu, it was Jatia Baba who by dint of his far-reaching austere spiritual accomplishments succeeded in rejuvenating the Vaishnab cult in Orissa. Once in 'Jhulana' festival, he did Nama-Sankirtan so vigorously that his followers had had the experience of a great "Divya Bhaba" resulting in many miracles in his spiritual performance. Towards the later part of his life, Jatia Baba fell ill. He could not go to the sea to take his morning ablution, which he was regularly doing during his stay at Puri. But to the surprise of his disciples, one day, drops of water were flowing from his matted hair as if he had just returned from the sea after taking his morning bath. When his disciples asked him about this, he said in his usual way that he had just returned after taking bath in the sea.

Jatia Baba emphasized Sankirtan and Manasik Japa of Mahamantra as the panacea of all evils in life. He used to say that Manasik Japa of Mahamantra extinguishes the blazing fire of material miseries of the mundane world. This is also a solution to all sinful activities in day-to-day life. He once said that what best one needs in Sankirtan is one's tongue and nothing else in one's possession. Similarly what one needs in Japa is one's poised mind.
and devotion to God. So one is not required to spend anything for this spiritual practice. This is in a nutshell Nama-Kaibalya of Purushottam Jagannath with the help of which one can attain salvation in Kali Yug.

The second is Sanidhya Kaibalya. This postulates a state of Yoga Sadhana staying in close proximity of the Divine Trinity. Sankaracharya has depicted this thought in his famous Jagannathastaka. Here Sankaracharya prays to the Lord that He is the end-all and be-all of his life. He invokes in deep devotion that he does not want any precious material like gold and pearls nor does he want any sort of affluence or wealth. All that he wants is that he should be in close proximity of the Lord, singing His glory and the grandeur of His ever-resplendent aura. This feeling reflects one’s devout devotion and exclusive surrender at the lotus feet of the Lord. This also reflects the illustriousness of the metaphysical abstraction that the Jiva is not the doer; Hari is the doer of everything on this earth. The thought of close proximity enkindles in the devotee a feeling of intimate companionship with the Lord. The premises of Sri Jagannath temple is engulfed in a divine surrounding, surcharged with noble thoughts and sentiments on account of various spiritual activities like Hari Kirtan and divine discourses of spiritual monks. Therefore once a devotee is inside the temple with his mind drawn inward, he has his being entirely fixed in the Divine and the Divine is also constantly with him pervading all his form inside and outside alike.

This 'Bhav' is so deep and so profound that when a devotee comes in close contact with such a surrounding, his mind is spontaneously focused on his inner self, which is nothing, other than the manifestation of the Supreme Divine. In deep divine ecstasy, he cries aloud raising both his hands, "Oh my Great Lord. I do not need anything from you like wealth and prosperity; all that I need is only a few inches of land in Saradhabali, where I can spend the remaining days of my life, eulogizing thy glory and effulgence." This is Sanidhya Kaibalya.

The third is Bhakti Kaibalya. Bhakti is transparent devotion. It is impeccable and unselfish love to the Supreme Divine. In Bhakti Yoga, love flows from the core of one's heart. The devotee in such a state has total surrender at the lotus feet of Lord. Bhakti is based on strong faith and unflinching aspiration. Such a faith cannot be shaken by any external event. Faith is the gateway to God. It is a powerful mental tonic. The aspirant in Bhakti yoga is obsessed by divine madness. He completely loses his personality. His only aspiration is to attain God, His behavior in this endeavor is marked by utmost humility. At heart, he is as soft as cheese. But when it is for determination of purpose, the devotee is as strong as steel in his spiritual pursuit. Bhakti is the highest form of wisdom. The devotee in this pursuit is free from metaphysical reasoning; he is also free from intellectual dogmas. He perceives existence of God everywhere around his physical presence. Sometimes people call him mad because, he is in direct communion with God.

Devotion to God is developed in nine different ways. This is known as Navada Bhakti. Intense love is the common factor in all these modes. They are untouched by the formalities of the world. What was the age of Dhruba? He was after all a tender boy. Because of strong faith, he had divine communication with God. What was Kubja to look at? She was most ugly. Yet she had the 'Darshan of the Lord. What was the caste of
Dasia? He was an untouchable; yet the Lord received his coconut with great love. What was Sudama? He was poorest of the poor. Yet he was the best friend of Lord Krishna. Good conduct and simplicity are auxiliaries to pure Bhakti.

'Sravan' is one mode of Navada Bhakti. This includes hearing of Lord's Lilas. This is built on the foundation of Satsang. The next mode is "Kirtan", which means singing of the glories of God. By this, the devotee is thrilled with divine emotion. "Smaran" is another mode implying remembrance of the Lord. This includes Japa and meditation "Padaseva" and "Archana" are the other modes of worship to practise remembrance of God. One can do this before the image of God with external materials like flowers, sandal-paste, and incense. In these modes, mind is concentrated on the lotus feet of the Lord. "Vandana" is another Bhav meaning prayer and prostration. One can do this with "Dasya Bhakti" where the devotee has a total surrender with the sentiment of a servant. Hanuman belonged to "Dasya" category.

The last two modes of Navada Bhakti are "Sakhyaa" and "Atmanivedan". In "Sakhyaa Bhav", the devotee adores the Lord as his friend. Arjuna belonged to this category. He cultivated the sentiment of friendship with the Lord. In "Atmanivedan", there is total surrender to the Supreme Divine. There is no question of thine and mine in this divine behavior. Here everything belongs to God and everything around is deemed as the creation of the Divine "Naham Karta, Hari Karta" ;(I am not the doer; Hari is the doer) this is the feeling of a devotee in Atmasamarpan Bhav.

Thus the nine modes described above are the basic characteristics of Bhakti Kaibalya. Any one mode out of the nine can take an individual to the Supreme Divine without frustrating his human instincts.

The fourth is Lila Kaibalya. In spiritual adoration, Lila Kaibalya means cosmic play of the Lord. In the thought of Lila Kaibalya, the devotee worships the Lord as 'Lilamaya Purusha', engaged in several divine plays of Purushottam Khetra. The cosmic plays of the Lord are blended with divine emotions of the devotees. The Vaishnavites worship Jagannath as Lord Krishna; they worship Balabhadra as his elder brother and Subhadra as their youngest sister. The non-dualist Vedantins worship the Divine Trinity as the manifestation of 'OM'. In their spiritual belief, they view the three constituent letters of 'OM' namely 'A', 'U' and 'MA' as the sign of Bishnu, Brahma and Maheswar who stand for creation, preservation and dissolution respectively. The Buddhists adore the Divine Trinity as the symbol of Tri ratna. Their car festival is similar to the car festival of the three Lords. According to Bhuddhists, the AdiBuddha is described as Lord Jagannath and he is said to be the ninth incarnation of Lord Vishnu. In Hindu religion also, the Buddha is worshipped as the 'Avatar' of Narayan. The Jains too have many things in common in their spiritual practice with the cult of Lord Jagannath. They have an unflinching belief that the 22 steps of Puri temple represent 22 Tirthankars out of 24 of their religion. The other two Tirthankers are represented through the stone citadel (Ratnavedi) of the temple and the Grand Road (Badadanda) of Purushottam Khetra. When a Jain devotee enters Jagannath Temple and starts climbing the 22 steps, he touches each step in deep reverence and then touches his head as a mark of adoration to the Tirthankars of his religion. The Jains are also of the opinion that Rishab Nath, their first
Trithankar, is none other than the incarnation of Lord Vishnu. In Hindu mythology, Rishab Nath is described as Jagannath, the Lord of the world. According to Pandit Nilakantha Das, the term 'Jagannath' is a widely accepted word in Jain religion. Risab Nath, according to him, means Suryanath. In both the religions, Rishab Nath is worshipped as precursor of life. In spiritual analysis, the main theme of Islam is also very much akin to the non-dualism and Nirakar Tatwa of Jagannath philosophy. Kabir and Salabeg, the two Muslim devotees were the devout worshippers of the Divine Trinity. Salabeg, for his "Bhajans", is widely known as a devotional poet in every household of Orissa. It is said that once, while at Brindaban, Salabeg cherished a wish to see the car festival of three Lords at Puri. Since there was no conveyance facility to Puri then, he set out from Brundaban on bare foot but due to illness, he was detained on the way. Knowing well that he was not going to reach Puri before the car festival, he prayed to Jagannath Mahaprabhu that He should wait for him in the chariot, till he reached Puri. The Lords listened to his prayer and the three cars of the Lords were held up on the way till the arrival of Salabeg at Puri.

It is further said that the Yaban devotee of the Lord, Kabir visited Puri at the request of Anangabhima Dev, the then Thakur Raja of Puri. The popular belief on this score is that, when on one occasion the waves of the sea battered the premises of the temple, the king feared that the temple for that reason might crumble down in future. Finding no way out to protect the temple, the Thakur Raja was greatly disturbed in mind. He prayed to the Divine Trinity to show him the way. He resorted to austerities for spiritual benediction of the Lords. On the third day, the king had a wonderful dream. Lord Jagannath advised the king in dream that he should bring His ardent devotee, Kabir from Varanasi to Puri. On Kabir's arrival, the sea would recede to a safe distance and the temple would be saved from damage in future. After about a week, Kabir reached Puri on the invitation of the King. After hearing the details from the king, he sat in meditation. It is said in this connection that one day after, the sea receded to a safe distance of about one Kosh (Two Miles). It is further said that even Christ had visited Puri to learn Tantra Vidya from the Tantra Sadhaks, then residing at Puri. All these go to show that no theological system of the world is so widely rich as the cult of Jagannath. The Lilas of the Lords are many. Hence it is no wrong to say that the Divine Trinity of the Hindu Pantheon is the sacred confluence of all religions and spiritual thoughts of the world.

The thought of Jagannath as the Lilamaya Purusha is also conceived from the various functions and festivals of Sri Jagannath Temple. These systems and practices are not seen so widely in any other religion or any other spiritual institution of the world. This is the reason why Lord Jagannath is worshipped and adored as "Lilamaya Purusha."

The last is Prasada Kaibalya. Prasad Kaibalya is intertwined with the sacredness of Mahaprasad, the rice and the dry sweetmeat offerings to the Divine Trinity. Offering of Mahaprasad is a Tantrik practice. This is why 'Mahaprasad' is also known as 'Ma-prasad'. "Ma-prasad" religiously implies that the Prasad of Lord Jagannath is also offered to Bimala Thakurani, the Supreme Divine Prowess who is the incarnation of Pravati. With the oblation to Bimala, the Prasad of the Lords becomes Mahaprasad, having the constituent factor of Bramhan in the same.
The rice offerings to the Lords are prepared in conformity with a Tantrik religious procedure, known as "Sadhanga Sanskar". In the first place, as religiously believed, it is prepared by Maha Laxmi, the Divine Consort of Sri Jagannath in the fire known as "Vaishnabagni". Next, the Prasad is offered in golden plates through different incantations befitting the various stages of the divine oblation. With the oblation to the Divine Trinity thus completed, the offerings become 'Prasad'. When the Prasad is next offered to Bimala; and other deities like Hanuman, Narad, Prahalad and so on, it acquires the sacredness of Mahaprasad, as already described. Mahaprasad is also known as Kaibalya when it is taken in a small quantity with the help of two fingers.

Mahaprasad never goes waste. The unutilized Mahaprasad is dried on a special stage in "Nalanchal Upabana" of the Temple. This is known as "Nirmalya Mandap". Thereafter the dried rice is released to the devotees as Nirmalya which is generally taken when Mahaprasad is not readily available.

What is the Kaibalya Tatwa behind Mahaprasad?

There is a popular religious belief that if Mahaprasad or Nirmalya is taken at the time of death, the Jiva, after death attains Kaibalya-Mokhya and is freed from the bondage of life and death. This feeling is intermixed with a spiritual truth. In the Gita, it is said that if, the Jiva on the deathbed remembers his Ista and chants His name, he is merged in the Supreme Divine after leaving his body. The Mahaprasad Tatwa virtually postulates this idea. It is therefore believed that if Nirmalya is given to a dying person, he may, by taking the same at least remember Lord's Name and attain Mokhya. This is Kaibalya Mokhya.

The cult of Jagannath is thus the quintessence of all religions of the world. Lord Jagannath is the ever vibrant Divine force in Kali Yug. He is not only all pervading but also immanent. He is not only immanent but also a specific indwelling divine principle within each and every body on this earth. He is the most proximate Divine strength by our side. He knows all our worries, all our problems and all our wants, being omniscient in spirit and form. Even so, let us pray to the 'Kaibalyapati' for 'kaibalya-Mokhya' in this life. Prayer will keep us in a state of direct contact and communion with the Supreme Being of the "Purosattam Khetra".

Durgamadhab Dash lives at C-80, Pallasapally, Bhubaneswar, Orissa.