

Beshas of Shree Jagannath Mahaprabhu

Bhaskar Mishra

Besha is a Sanskrit word, which means dress, costume or attire. Everyday from the 'Mangala Alati' till 'Ratri Pahuda', the deities on the 'Ratnavedi' of Shree Jagannath Temple, Puri are adorned with cotton and silken fabrics, gold ornaments studded with precious stones, flowers of several kinds and other leaves and herbs like *Tulasi*, *Dayana*, *Marua* etc. Sandal paste, camphor and at times precious musk are being used in the daily and periodical rituals.

Cotton & Silken clothes include *Tadapa*, *Uttariya*, *Paharana*, *Phuta*, *Srikapada*, *Baralagi Pata*, *Srimukhabala*, *Chadara*, *Gita Govinda Pata* etc. Garlands and other floral ornaments namely *Adharmala*, *Chandrika*, *Gava*, *Alaka*, *Karapallava*, *Hruda Padaka*, *Kaustubha Padaka*, *Guna*, *Makara Kundala*, *Jhumpa*, *Tilaka*, *Kundala*, *Tadagi*, *Nakuasi*, *Sripayara Mala* etc. are made out of prescribed types of flowers, leaves of *Tulasi* (holy basil), *Panasa* (jackfruit) etc.

The rituals of the Lord is based on anthropomorphic equation, where worshipped Gods are treated like human. Whether it is waking up in the morning, taking an afternoon nap; or resting at night after dinner; the rites are modeled in a humanitarian way. It is stated that, the images change their clothes and wear different kinds of ornaments as many as eight times during a normal day.

There are specific categories of servitors in the temple, who are experts in cladding the deities in particular types of Besha. Three types of servitors, namely *Puspalaka* (Singhari), *Khuntia* and *Changeda Mekap* are entrusted with the responsibility of daily decoration or Beshas of the deities. But *Palia Puspalaks* are to decorate the deities on every occasion.

The deities are mainly embellished in three ways; "*Bastra Singhar*", "*Puspa Singhar*" & "*Alankar Singhar*". Except on the festive occasions they are attired in the '*Bastra Singhar*' and '*Puspa Singhar*' patterns.

DAILY BESHAS

Abakasha or Tadapa Uttari Besha :

Abakasha means the brushing of teeth and bathing rituals of the deities. This Besha is done everyday immediately after Mangala Alati. The clothes, which are worn by the Deities for this purpose are known as '*Tadapa*' and '*Uttariya*'.





Sadha Besha :

Everyday the three deities are dressed with following types of coloured *Baralagi Pata* (silken cloths) from Sunday to Saturday. The colour represents the colour of the planets.

- Sunday - Red cloth
- Monday - Whitish cloth decorated with black spots.
- Tuesday - Cloths mixed with five colours (Pancharangi)
- Wednesday - Sky blue colour cloth.
- Thursday - Yellow cloths.
- Friday - White cloths.
- Saturday - Violet colour.

Bada Singhar Besha :

The most important decoration of the day is the Bada Singhara Besha. It is done every night before the *Ratri Pahuda* (last ritual). Bada



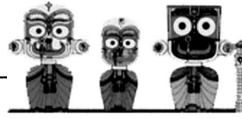
Singhara Besha is usually made up of different types of floral ornaments & Gita Govinda Khandua Pata (silken clothes set). Deities are decorated with floral ornaments like *Adhara*, *Jhumpa*, *Chandrika*, *Tilaka*, *Hruda Padaka*, *Kara Pallav*, *Guna*, *Gava* and a number of garlands; some of these are inter-mixed with Tulsi

leaves. The deities wear silken clothes called 'Khandua'. An extract from the famous Sanskrit verses of 'Gita Govinda' composed by the renowned poet Jayadeva is woven in the 'Khandua' clothes.

The head is covered with a cloth called *Srikapada* (cloth for the head). They are adorned with Karapallava (hands), Padaka (circular lotus like decoration with flowers). This is a very attractive Besha and that till the following morning Mangala Alati is offered to the deities they remain attired in this besha. Seeing the deities in this beautiful decoration is believed to be very auspicious.

Since 'Bada Singhara-costume' is associated with the bed time and relates to sleep & slumber the deities are served with all cool ingredients. Sleep does not come easily without coolness of the body. That is why sandal wood paste is smeared on the holy bodies of the three deities.

Puspalak (Singhari) ascends the pyramid ladder (Katha Ghoda, length 6 feet breadth 1.5 feet and height 2.5 feet) and adorns the heads of the Lord. Palia Puspalak Sevaks tie on to the heads the clothes called 'Srikapada', put flower ornaments like 'Alaka' on the face with 'Kundal' and 'Chandrika' etc. In their particular costume a laterally multifolded saree is stuck on to each. The floral ornaments like 'Nakuasi' & 'Nakachana' are put on the noses and 'Adharmala' are made to be hung around the arms. Below this, another garland hangs which is called 'Chausaramala'. Three huge attractive lockets called as 'Hruda Padaka' are stuck to the middle of the chest of three deities. The Puspalaka having completed the embellishment, through flowers, sprays camphor powder on them. In the navels 'Nakha Tulasi' (a mixture of crusted Tulasi leaves and camphor) is pasted.



The devotees wait eagerly late in the night to watch this costume-based institution. This eagerness of the devotees and their pious desire and love have effected a bond, a bridge between man and God; between worshippers and the worshipped over the centuries.

Costumes on various festival occasion :

During the celebration of different festivals, the deities change their dresses and put on different categories of ceremonial costumes or dresses according to the nature of the festival. The Beshas are indeed, an important aspect of the festival, which draws large crowd.

Lord Shree Jagannatha has generally been identified with Lord Bishnu. But on certain particular festive occasions, the deities are decorated with different masquerades such as Gajanana Besha, Nagarjun Besha, Padma Besha, Trivikram Besha, Kaliyadalan Besha, Gajauddharana Besha, Radha Damodar Besha etc. It is so because Jagannatha culture encompasses within itself various cults such as Vaishnavism, Shakta-cult, Saivism, Ganapatya cult and the tribal forms of worship. As such, the Beshas of Lord Shree Jagannatha symbolise a sort of religious and cultural synthesis, hence the three deities are decorated in such a way as to satisfy the spiritual aspiration of different sects, groups and sub-groups. These Beshas are mainly related to Lilas of Krushna, Rama, Baman, Ganesh etc.

Some important festive Beshas of the Deities are mentioned below.

Chandana Besha :

The word 'Chandana' means sandal wood, the sweet-scented paste of which is smeared on the divine body of the deities in the month of Baishakha and Jyeshtha, spreading over 42 days during Chandana Yatra beginning from

Akshaya Trutiya Tithi (third day of bright fortnight of Baishakha).

Gajanana or Hati Besha :

The annual cycle of festivals of Shree Jagannath Temple begins with the Snana Yatra (the bathing ceremony) which takes place on the full-moon day of Jyeshtha (May-June). Gajanana or Hati Besha is done on the occasion of Snana Yatra.



On the Snana Purnima day, the deities are taken out to the *Snana Vedi* (the bathing platform). After the ceremonial bath, the deities are dressed like Gajanana which is locally known as Hati Besha. Since it is a general practice among the Hindus that Lord Ganesh is worshipped at the beginning of every religious rite, Lord Shri Jagannatha is decorated as Ganesh during His first annual Yatra. It is also stated that He is dressed as Ganesh to satisfy the followers of the Ganapatya sect.

According to *Dardhyata Bhakti*, one Ganapati Bhatta, a devotee of Ganesh, who had come from Karnataka, was disappointed not to see the Ganapati image on the bathing platform. To satisfy the religious sentiment of this devotee, to the surprise of all the assembled, the Lord appeared with the mask of pachyderm. Since that day, the Gajanana or Hati Besha of the deities is being donned on the day of Jyeshtha Purnima.



This Besha is chiefly conducted by the Palia Puspalak, Khuntia, Mekap & Daitapatis on this day. Lord Shree Jagannath and Balabhadra assume Gajanana Besha. The Raghav Das Matha and Gopaltirtha Matha respectively supply the above Besha materials as per prolonged tradition.

Pilgrims and general public are allowed to go upto the limits of Snana Mandap to have a Darshan of attractive Gajanana Besha of the deities without paying any fee during 'Sahana Mela' period.

Padma Besha :

Any Saturday or Wednesday between the new moon day of the month of Magha and Basanta Panchami is chosen for the Padma Besha. It is made during the 'Bada Singhara' ritual at night and the deities remain with the Besha throughout the night. This Besha takes place to perpetuate the legendary memory of a devotee, who had brought the lotus flowers from a very long distance to decorate the God.

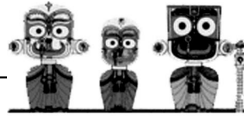


The big petals of lotus adorn the faces of the deities in the shape of a disc. Shree Balabhadra and Shree Jagannatha hold lotus buds in their hands. Three triangular crowns made up of lace (crepe) and cloth are decorated with innumerable lotus flowers. Now-a-days flowers made of lace are used instead of natural flowers. It is interesting to note that four swans are projected in this Besha

and are seen with the lotus stalks. Perhaps the addition of the swans with the lotus stalks has been made, so that the Besha would appear more lively.

There is an interesting episode related to this Besha. As the story follows-long long ago there was a devotee named Manohar Das, living in the village Shahpur on the banks of the sacred river Rishikulya. With a strong desire to have a darshan of the Lords, Manohar started his journey by walking from the distant village to Shreekshestra Puri. He brought with him a basket full of lotus flowers covered with a towel (gamuchha). In course of his long journey he came across a number of tanks. At every tank he kept some new flowers on the basket and poured water on the old ones to make them fresh. At last he reached Shreekshestra and halted at Bada Chhata Matha, just adjacent to the Lions' Gate of Sreemandir. The trouble of the long & painful journey could not deter him for his lofty hope that he would offer the flowers to the Lord which enlivened his spirit.

With that simple faith and devotion he entered inside the temple. The priests of the temple saw the pitiable condition of the old man. They asked him about the thing he kept in the basket covering a towel. He showed them the flowers which were stale and stinking by that time. The priests threw the rotten flowers in the kitchen drain of the Temple and beat him cruelly for his madness. Due to severe injury and mental shock Manohar Das fell down on the ground and became unconscious. In the night the dwellers of Bada Chhata Matha brought him back and put him to rest. Lord Shree Jagannath appeared in the dream of the ruling king at night and asked him to go immediately to Manohar and consider the matter with all kindness. The king called the Rajguru and explained the theme of the dream.



The Rajguru took Manohar inside the Temple; with much care collected the thrown away flowers and adorned the deities with those flowers as to fulfill the wish of Manohar.

Surprisingly those flowers looked bright pink and emanated divine and sweet fragrance. The blessing of the Lord to *Bhakta* Manohar could be heard from the void.

To perpetuate this incident Padma Besha is being done every year during the said period. As per tradition the Besha materials are being provided by the Bada Chhata Matha. The Matha also offers Khiri (porridge) which is called Padma Besha Khiri and is being distributed among the Sevakas, employees of the Temple and disciples of the Matha the following day.

Suna (Gold) Besha :

The famous Suna (gold) Besha takes place on *Asadha* Sukla Ekadasi Tithi (the 11th day of the bright fortnight in *Asadha*) when the deities are in Their respective chariots in front of the Lions Gate of Shree Jagannatha Temple on



their return journey from Car Festival. This Besha is also known as 'Bada Tadhau Besha'. The deities are decorated with various types of gold ornaments like gold diadems, hands and feet made of gold. Lord Shree Jagannath holds a gold Chakra (disc) in His right hand and a silver conch

in the left hand. Lord Shree Balabhadra wields a golden plough in His left hand, a gold mace in His right hand.

This Besha is also done on the Tithis like Vijaya Dasami (Dasahara), Kartika Purnima, Dola Purnima and Pousa Purnima (Pushyabhiseka). The Palia Puspalak, Bhitarchha Mohapatra, Talichha Mohapatra, Daitapatis, Khuntia and Mekap Sevaks are involved to decorate this gorgeously Besha on the chariots. Lakhs of devotees irrespective of caste, creed and religion have a chance for darshan of the above Besha on the chariots during evening hours.

Banabhoji Besha :

Since Lord Shree Jagannatha has been identified with Krushna, incidents connected with the life of the latter have been inseparably associated with Shree Jagannatha. The birthday of Lord Krushna is celebrated on the 8th day of the dark fortnight of Bhadraba. Nandotsav is observed from the day following onwards and certain rituals relating to Krushna Lila, like Banabhoji, Kolibika, Bakasura and Aghasura Badha, Kaliyadalan, Dhenuka and Pralambasura Badha are also celebrated for some days.

Banabhoji Besha is done on the 10th day of the dark fortnight of Bhadrab. The deities are dressed like cowherd boys, as if they are going to attend a picnic.

Kaliyadalana Besha :

As per the Puranic lores, Kaliya, the venomous serpent (Vipor) living on the banks of Yamuna was a source of great danger to the populace and Krushna had killed it. To remind this incident this Besha takes place on Bhadraba Krushna Ekadasi Tithi (the 11th day of the dark fortnight in Bhadraba). Lord Shree Jagannath is dressed like Krushna killing the Kaliya serpent. The actual scene of killing the demon-like snake



is also dramatised in the sacred tank of Markanda alongwith characters enacting the scene.

Pralambasura Badha Besha :

It is done on Bhadraba Krushna Dwadasi Tithi (the 12th day of the dark fortnight in Bhadraba).

A demon, Pralamba by name, was killed by Balaram, the elder brother of Krushna. So Balabhadra wears this Besha in the month of Bhadraba.

Krusna Balaram Besha :

This Besha is done on Bhadraba Krushna Trayodasi Tithi (the 13th day of the dark fortnight in Bhadraba). In this Besha Shree Jagannatha & Shree Balabhadra are dressed like Lord Krushna & Lord Balaram. This Besha attests the deep impact of Krushna cult in the Shri Jagannath Temple. Previously a Besha known as 'Giri Gobardhana' was done in the Temple by the famous Bada Odia Matha. For some reason this Besha has been discontinued and Krushna Balaram Besha is introduced in its place. One Zamindar of Choudhury Bazaar, Cuttack has provided the entire cost of the above Besha materials.

Baman Besha :

On Bhadraba Sukla Dwadasi Tithi (the 12th day of the bright fortnight in Bhadraba), Shri Jagannatha is dressed as like Bamana the incarnation of Bishnu. Notably, Baman is the fifth incarnation of Lord Bishnu. According to the Puranic story, Bishnu had appeared in the form of a Bamana (dwarf) and through his ingenuity, outwitted the famous demon king Bali and pushed him down to the subterranean with his foot.

Raja Besha :

This Besha takes place on Vijaya Dashami Tithi (Dasahara) in the month of Aswina.

The word Raja means the 'king'. Hence, this Besha denotes the dress of a sovereign. Jagannatha was regarded as the King of Odisha since the rule of Ganga dynasty and this Besha of Shree Jagannatha continues from those days.

Radha-Damodar Besha :

The auspicious Radha Damodar Besha of the deities in Shree Jagannath Temple is being held every year from the 11th day of bright fortnight of Aswina to the 10th day of bright fortnight of Kartika. It is ascertained from the mythology that



Akrura, on his way to Mathura, has witnessed this Radha Damodar Besha while taking bath in the river Yamuna. It is noteworthy that this attractive besha is being performed during the entire period in the month of Karttika. Late Sadasiba Rathasharma, an eminent research-scholar of Sreemandir has mentioned in his book "Sri Jagannath Besha Rahashya" that this Besha has been introduced since 12th century. During the 12th century and after that "Radha" became famous throughout India after being made a female protagonist in Gitagovinda written by Jayadev. The depiction of Radha was widely published and circulated through the literary works of poet Jayadeva of Odisha, Chandi Das of Bengal and Vidyapati of Mithila. Radha was worshipped as "Devi" by Bishnuswami, Nimbarka and Sri Chaitanya.



Others point out that this Besha has been introduced in Shreemandir since 16th century, i.e. during the arrival of Srīchaitanya in Puri. According to Srīchaitanya, Shree Jagannath is a composite figure of Shree Radha and Sri Krishna. This spirit has been revealed in Radha Damodar Besha. In the opinion of many research scholars, the *nitis* and Beshas based on the performance of Shreekrishna were introduced in Shreemandir by Gajapati Purusottam Dev. But it is presumed that the Laxminarayan Besha of Lord Jagannath has started from the ancient time i.e. by the end of 12th century or at the beginning of 13th century. Particularly it is ascertained that *Thiakia Besha*, *Bankachuda Besha*, *Dalikia Besha*, *Adikia Besha* and *Raja Beshas* of the deities were introduced during the sojourn of Shri Nimbarkacharya at Sreekshetra, Puri, i.e. during the period from the 11th day of the bright fortnight of Karttika till the fullmoon day.

It is described in the Record of Rights and at Sl.No. 22(a) of the list of other festivals of Srimandir that all *Nitis*, *Beshas*, *Bhogas* as well as *Vrata* for the month of Karttik start from the 11th day of bright fortnight of Aswina. The offering of lamp (dipa) and Avakasha rituals are held at the dawn and then Gopalballav Bhoga is offered to the deities just after the Radha Damodar Besha. Then the Sakal *Dhupa* (morning bhoga) is offered to the deities and after that sprinkling of water is done. The items for *Baladhupa* are brought up by the Sevakas concerned and are offered to the Deities. Lamp offering is also made after the Bala Dhupa.

The Radha-Damodar Besha of the deities which starts from 11th day of bright fortnight of Aswina continues upto the 10th day of bright fortnight of Karttika.

In Radhadamodar Besha, Lord Shree Jagannath and Lord Shree Balabhadra put on

“Trikachha”. They also hold a pair of golden “Nalibhuja” in their hands. The “Chula” made out of bamboo and cloths is placed on the “Trimundi” and the Chandrika placed in the Chula looks very descent. The Deities also put on different types of golden ornaments such as *Ear-Rings* on the ears, *Odiani* on their waist and *Tadaki*, *Chandra*, *Surya*, *Chita* etc. on their heads. They also put on ornaments made up of flowers and different types of clothes such as ‘*Pata*’, ‘*Phuta*’, ‘*Srikapada*’, ‘*Paharana*’, ‘*Bali*’, ‘*Adharabala*’, & ‘*Uttaria*’ etc.

List of Golden Ornaments used in Radha-Damodar Besha :

1. Golden necklace - 3 (Balabhadra, Subhadra & Jagannath)
2. Odiani - 3 -do-
3. Chandra Surya - 2 (Balabhadra, Jagannath)
4. Chandrika - 2 -do-
5. Tilaka - 2 -do-
6. Nalibhuja - 4 -do-
7. Kundala (Earring) - 4 -do-
8. Tadagi - 2 (Subhadra)

This auspicious Radha-Damodar Besha of the Jews on the Ratnasimhasana looks really splendid, for the deities put on different types of ‘*Pata*’ (silken clothes) and Golden ornaments. Previously only ‘*Ballav*’ ‘*Sakala Dhupa*’ was held in this Besha. In subsequent period another Bhoga namely ‘*Baladhupa*’ was added to this Besha.

Pilgrims as well as devotees in thousand who observe the Karttika Vrata remain present in Shreemandir to witness this blissful Radha-Damodar Besha of the Jews.



Harihara Besha :

During the time span of the Radha-Damodar Besha of Shree Jagannatha on each Monday, Harihara Besha of Lord Shree Balabhadra is done for a fortnight, i.e. from the darkmoon day till the fullmoon day. In this Besha, half of the body of Balabhadra looks blackish while the other half looks whitish, which connotes that one half of His body is *Bishnu* and the other half is *Siba* (Hara).

Lakshmi-Narayana Besha :

This besha is also known as 'Thiakia Besha'. It is done on the 11th day of the bright fortnight of Karttika. It is stated that the worship of Lakshmi and Narayana has gained popularity in Jagannatha consciousness, since the visit of Ramanuja, the great religious preacher to this holy land of Shreeketra Puri.

Bankachuda Besha :

It is done on Karttika Sukla Dwadasi Tithi (the 12th day of the bright fortnight in Karttika). This is similar to that of Lakshmi-Narayan Besha with addition of golden headgear.

Adakia Besha :

This Besha is also known as 'Tribikram Besha'. It is done on Karttika Sukla Trayodasi (the 13th day of the bright fortnight in Karttika).

Dalikia Besha :

This Besha is done on Karttika Sukla Chaturdasi tithi (the 14th day of the bright fortnight of Karttika). This is also known as Lakshmi-Nrushingha Besha. The very name of the decoration indicates that the powerful cult of Nrusimha was given due recognition and importance in Shree Jagannatha Temple, Puri.

Nagarjuna Besha :

This Besha takes place in such years in which there are six days of 'Panchaka' in lieu of 5 in the month of Karttika. On that occasion Shree Jagannath and Shree Balabhadra are dressed like Nagarjuna (a military general) on this extra day.



In the recent past this Besha solemnized on 16.11.1994. The previous four such dates were 26.11.1966, 16.11.1967, 3.11.1968 and 26.11.1993.

Raja Rajeswar Besha :

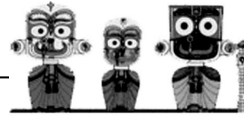
This Besha takes place on Karttika Purnima Tithi (fullmoon day of Karttika). Large numbers of devotees are allowed to go up to Ratnasinghasan and have a darshan of the above gorgeous Besha of the Lords and be blessed themselves.

Ghodalagi Besha :

Ghodalagi means specially designed winter dresses for the deities installed at "Ratnasinghasan". During the period from the 6th day of the bright fortnight of Margasira to the 5th day of the bright fortnight of Magha (Basanta Panchami Tithi), the deities wear winter clothes.

Jamalagi Besha :

From Basanta Panchami to Dola Purnima (fullmoon day of Chaitra), the Deities wear modified winter dress known as 'Jamalagi Besha'.



Sraddha Besha :

Shree Jagannatha puts on this Besha in the month of Margasira for three days during 'Deva Dipabali' occasion. Sraddha means the offerings made out of love to expired forefathers. Such rites observed for the departed souls (parents and fore fathers) are called Sraddha. In the month of Margasira, Shree Jagannath performs the Sraddha in favour of Nanda, Basudeva and Dasaratha. We know that Bishnu was born as the eldest son of Dasaratha, the king of Ayodhya and was named Ramachandra. Again in the Dwapara Yuga, His birth took place as the son of Basudeva in a prison in Mathura, whence he was mysteriously taken out and delivered to Nanda, the king of Braja, who nourished Him like his own son and came to be known as the second father of Krushna. In this Sraddha Besha, special rites are observed in the temple for three days. Bada Odia Matha is supplying the Sraddha materials to the Temple as per tradition. The deities wear white clothes on this occasion.

Chacheri Besha :

From the 10th day of the bright fortnight of Phalguna to the fullmoon day except the 14th day, this Besha takes place. According to the age-old tradition prevailing all over India, people play with coloured powder (Phagu) and color-smear friends and relatives. Shree Jagannath is the best representative of the people and He is also shown as sharing the experiences of the people by playing with rosy red powder (known as Phagu/Abira).

Gaja Uddharana Besha :

The famous Gaja Uddharana Besha is done on Magha Purnima tithi (the fullmoon day of Magha). This Besha depicts an epic story as to how Lord Bishnu saved a helpless elephant from the clutches of a crocodile. In the time of yore an elephant was attacked by a ferocious

crocodile. Finding no other way to save his life, this animal implored the mercy of Bishnu. Its sincere prayers immediately moved Bishnu to compassion and He hurled His disc to cut the attacking alligator into pieces.

Shree Jagannatha, who is identified with Bishnu, wears this Besha to inspire a sense of devotion to the grace of God.

The total expenditure in connection with preparation of this Besha was being given by late Ila Panda, a renowned Industrialist of Odisha for the last 28 years. In this Besha, the fooding is offered to the deities and distributed to the Sevaks of the temple and donor concerned.

Raghunatha Besha :

This Besha is observed in the month of Chaitra (March-April). In this Besha, Lord Shree Jagannatha is dressed like Shree Rama and holds a bow and an arrow. Laxman, Bharat, Satrugan,



Hanuman and other figures made out of solapith and wooden twigs are displayed on the Ratnasinghashan. It is observed in remembrance of Shree Rama, who is an incarnation of Lord Bishnu. This Besha has been discontinued since last hundred years. The eventual Raghunath Besha of the deities was held in 19th century in the year 1805.



Besides these Beshas, there are also a number of other Beshas observed in the Srimandir. While all Beshas are solemnized inside the Temple, only three Beshas i.e. Suna (Gold) Besha, Abakash Besha, Badasinghara Besha takes place outside the Temple during Ratha Yatra period.

Lord Shree Jagannatha as the symbol of integration of various sects of Sanatana Dharma is indicated from the above facts and considering the variety of costumes and the symbolic occasion for putting on such mosaic of attire.

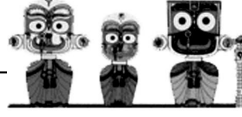
The Indian Names of the months and their corresponding English Names

1. Vaisakha - April-May
2. Jyestha - May-June

3. Ashadha - June-July
4. Shravana - July-August
5. Bhadraba - August-September
6. Aswina - September-October
7. Karttika - October-November
8. Margasira - November-December
9. Pousha - December-January
10. Magha - January-February
11. Phalgun - February-March
12. Chaitra - March-April

Beshas (Festive Dresses)

1. *Ganesh Besha* : On the Snana Purnima day the deities are dressed as Ganesh on the Snana Vedi. This is also called Hati Besha
2. *Suna Besha* : The Deities are dressed in gold in the car on the 11th day of the bright fortnight of Asadha after the Return Car Festival is over. Suna Besha is also done on some other occasions.
3. *Bana Bhoji Besha, Kaliyadalana Besha, Pralambasura Badha Besha, Krushna, Balaram Besha* : On the 10th, 11th, 12th and 13th day of the dark fortnight of Bhadrab respectively.
4. *Raja Besha* : On the 10th day of the bright fortnight of Aswina.
5. *Radha-Damodar Besha* : From the 11th day of the bright fortnight of Aswina to the 10th day of the bright fortnight of Karttika.
6. *Lakshmi Narayan (Thiakia) Besha, Bankachuda (Baman) Besha, Tribikram (Adakia) Besha, Nrusingha (Dalikia) Besha, Lakshmi Narayan (Raja Rajeswar) Besha, Nagarjun (Parasuram) Besha* : On the 11th, 12th, 13th, 14th and full moon day of the Karttika respectively.



- Nagarjun (Parasuram) Besha* : On the 13th or 14th day of the bright fortnight of Kartika. This festive dressing of the Lord is occasionally done.
- 7. Sadha Besha or Ghodalagi Besha** : From Odhan Sasthi to Basanta Panchami in the months of Margasira and Pousha.
- 8. Jamalagi Besha** : From Basanta Panchami to Dola.
- 9. Padma Besha** : On any Saturday or Wednesday between the new moon day of Magha and Basanta Panchami.
- 10. Gaja Uddharan Besha** : On the full moon day of Magha.
- 11. Chacheri Besha** : From the 10th day of the bright fortnight of Phalguna to the full moon day except the 14th day.
- 12. Chandanlagi Besha** : For 42 days starting from the Akshaya Trutiya day i.e. the 3rd day of the bright fortnight of Baisakha.

(Source : District Gazetteer, Puri, Page-833/834)

References :

1. "NEELADRI" English Special Issue-1999, Page-36, 37, 38.
2. Jagannatha Puri - Temple Publication, page-46.
3. A Brief look at Shri Jagannatha Temple, by Mahimohan Tripathy, Fourth Review Edition-July-2003, Page-44, Puri.
4. Orissa Review, June-2006 Issue.
5. Orissa Review, June-July-2007 Issue
6. Orissa Review, July - 2002, Page-56-57.
7. Shri Jagannath Temple Record of Rights.
8. Shri Jagannathanka Besha Baisistya (Odia)-by Bhaskar Mishra 2nd Revised Edition-2004., Puri.
9. Orissa Review-July-199 Issue, Page-73, 74.

Bhaskar Mishra, Deputy Administrator,
Shree Jagannath Temple, Puri.

