



## Jagannath on Human Chariot

*Sudarshan Sahoo*

Param Brahma Shree Jagannath is infinite ocean. The embodiment of this ocean is beyond knowledge, beyond symptom, beyond concept and beyond logic. He existed as truth, when there was no interstellar extravaganza, nor sun, nor moon, nor earth, nor air, nor sky, nor any physical entity. Chhandogya Upanishad (6 : 2 :1) denotes that in the very beginning only Truth existed. Similarly, Aitareya Upanishad (1 : 1 : 1) narrates that in the foremost this soul existed. He is almighty. The Nasadiya Sukta in Rig Veda sings the glory of the foremost one :

*Tamah Aasit Tamasa  
Gudhamagre,  
Apraketam Salilam  
Sarvama Idam,  
Tyachhenabhupihitam  
Yadasit,  
Tapasah Tanmahina  
Ajayat Ekam.*

(In the foremost it was plunged in impenetrable darkness as an ocean of untraceable entity. It was

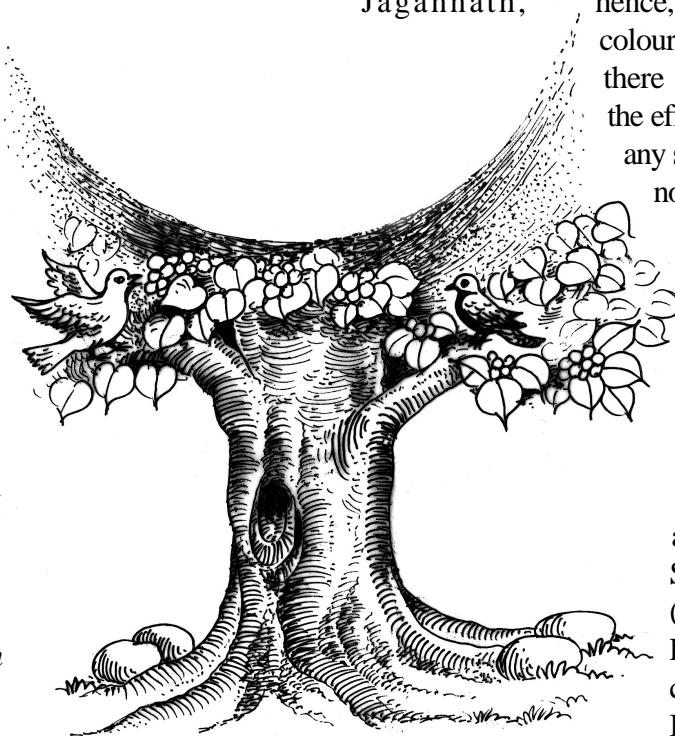
only and only dense nocturnal feat when He meditated to create the universe.)

The foregoing narrations show that the ocean of Darkness is the basic figure of the Creator. He is the truth. The idol of Lord Jagannath,

hence, taken as black in colour. He existed when there was no absolutely the effulgent heavens nor any symptom of ignition

nor light. Such are the verses mentioned in Gita (15 : 6), M u n d a k a Upanishad (2 : 2 : 10), Katha Upanishad (2 : 2 : 15), Swetaswatar Upanishad (4 : 18 and 6 : 14), Sri Vishnu Purana (4th chapter), Devi Puranam (2nd chapter), Srimad Bhagabatam and other volumes.

Bhakti Vedant Swami Prabhupad has visioned the creation of souls from the ocean of super soul that when waves turn their heads, lot of bubbles





take birth. Some of them crash immediate and get mingled into the ocean water. Some exist for some time and ultimately get lost into the ocean. Alike, the wish of Almighty waves out souls, some of which get back to Him immediate. Some are allured with the lucrative magnificence of the worldly pleasures and intend to rejoice. They take birth in any of the animal forms as they like. However, the Almighty makes the destiny.

Aitareya Upanishad describes how God framed the human body and the Gods of sensory organs placed perfectly. Prior to making the beautiful structure of human body, God prepared the body of other animals. Ultimately God exercised His best intellect and engineering techniques to build the human body. Everything to suit the earth has been inserted into and the energy to reach the ultimate. The Prashna Upanishad describes that all the mysteries of the Universe are set in the human body. In the 6th Prashna, the Guru Maharshi Pipalled, on a question by disciple Sukesha, explains that the creator of this infinite Universe resides in the hearts of human beings. It is not necessary to go any where to find Him. When someone get anxious deeply to find Him, He appears.

Katha Upanishad describes that the creator has designed the body of humans in the style of a chariot. The hymns rhythm as follows :

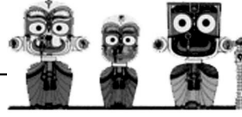
*Atmanam rathinam biddhi  
Shariram rathamevatu,  
Buddhim tu sarathi biddhi  
Manah pragrah meva cha,  
Indriyani hayarnahu  
Vishayasteshu gocharan,  
Atmendriya manayukto  
Voktetyahurmanishina.*

(The body is the chariot and soul is the rider. The wisdom is the charioteer and mind is the rope.

The sensory organs are the horses whose graze land is the worldly pleasures. The scholars say that the soul along with the sensory organs enjoy the world.)

Prior to human form, the creator understood the distress of the soul in the lower forms. He became much kind to frame a figure as exact as Himself and placed the soul in this new form. He Himself does not succumb to birth; but gives birth to lot of forms of creatures. He has been adorned with three colours like red, white and black. These colours are for the qualities of raja, sattwa and tama respectively. This is depicted in Swetaswatar Upanishad (4 : 5). If someone feels to know the supreme God, he has to look into himself; because the soul inside is the part of the Supreme (Gita - 15 : 7). He can conceive the Lord by undersanding the mysteries of himself.

From birth human being treads a long journey till demise, sitting on the chariot of body. Gita (2 : 22) sings that when a cloth is old and torn, the man throws it away and wears a new one. Alike when the human body becomes old and unable to sustain the soul, it rejects the body in favour of a new one. The Almighty has endowed with the best vehicle for the soul with which he could lead his way in the best manner to reach Him. The Mundaka Upanishad (3 : 2 : 8) hymns that as like the rivers flow into the sea losing their individual identity, the ascetics mingle into the Almighty losing their names and identities. The sensory organs are under the command of mind, the mind is under the wisdom, the wisdom is under illusion (Maya) and the Param Purusha is the controller of illusion. This truth is hymned in the Katha Upanishad (2 : 3 : 7-8). The man should endeavour to reach the supreme by encouraging his wisdom to follow the path of righteousness and perfection.



At the top of the chariot of Lord Jagannath, there are two parrots on the both sides of Kalasa. One is Jiva and the other is Param. The body of human being is a chariot. There also two birds inside named Jiva and Param. This fact is hymned in the Mundak Upanishad (3 : 1 : 1) and Swetaswatar Upanishad (4 : 6). Also the same hymn is inscribed in the Rig Veda (1 : 164 : 20). the meaning of the hymn is like this. The body is a pipal tree. There two birds having mutual relation live in the same branch of the tree. One of them is eating fruits, singing, dancing, making merriments where as the other is sitting silently without a move. It does not take any fruit, nor sings nor dances. But silently watching everything as a witness. The first bird is the soul and the silent bird is the Supreme (Jiva and Param). The equal theme also hymned in the Katha Upanishad (1 : 3 : 1). In the Srimad Bhagabatam, the exact fact is narrated in the 5th canto 5th chapter and first sloka. Chhandogya Upanishad sings the exact theme (6 : 3 : 2). Gita also echoes the precious ton in 5 : 29.

There are several side gods in the chariots of Jagannath, Balabhadra and Subhadra. They are the inseparable parts of the chariot. Similarly, the body has also five sensory organs. Five lives and four 'antahkarans' without which the body would be defunct. They are the gods of body. This human body has been described as a city of nine gates in Swetaswatar Upanishad and Gita.

The Chariots of Lord Jagannath has been designed as a human body. As soul is the rider of the body, Jagannath is the rider of the chariot. When someone will conceive that the body is Nandighosh (chariot of Sree Jagannath) and he is the rider, from that moment his soul will be released from the bondage of birth and death. He will mingle in the ocean of the Almighty.

---

Sudarshan Sahoo, Sector 2/324, Niladri Vihar, Bhubaneswar- 751021.

