



Sudarshan, The King of Wheels

Sudarshan Sahoo

Atop the magnificent twelfth century temple of 214 ft. height on shore, stands the king of wheels, Sudarshan, 14 ft. in diameter, thickness of 2 inches and amalgamation of eight metals. The base holding rod is 16 ft deep into the 'Kalasa'. Long red and white banners furlor with sea breeze to herald the victory of the Lord of the Universe on this great wheel 'Nilachakra'. There are two circles in the wheel, one is at the centre and the other is the outer. Eight bars connect the inner and outer circles. Swetaswatar Upanishad (1:4) reveals the mystery of the eight bars that the whole Universe is a wheel and the bars of the wheel are mind, wisdom, selfness, sky, earth, sun, wind and water. These eight factors compose the human body. Gita (7:4) narrates the same thing that eight factors are the nature apart from the Supreme entity.

Sudarshan, one weapon in the hand of Lord Vishnu is regarded as a deity in Brahma Purana and Skanda Purana. On the 'Ratna Simhasan' of Lord Jagannath in Srimandir, Sudarshan is one of the seven deities. Here the shape is like a pole. Both the wheel and pole shapes of Sudarshan have different mythological backdrops. How Sudarshan was created it is described in Brahma Purana that to get rid of the wicked demons all Lords prayed Vishnu. He asked all Lords to combine all their energies. Lord Shankar shaped this combined energy into a wheel. He handed over this wheel to Lord Vishnu to kill the demons.

In another volume 'Pasupata Darshan' it is described that the Universe is a wheel and Lord Shankar is moving around sitting on this wheel.

During the Car Festival, Lord Sudarshan comes first to the Chariot during 'Pahandi' and placed in Devadalan, the car of deity Subhadra. Subhadra is the symbol of energy or power. Also Sudarshan is energy or Power. Hence both perform their journey sitting on the same chariot. Sudarshan is shaped like a pole. The obvious story how the wheel transformed into the pole shape is narrated in Mahabharat that once in Dwaraka Rukmini and Satyabhama wished to hear the 'Gopalila' of Srikrishna from Rohini, mother of Balarama. While Rohini described the romantic episode, she engaged Subhadra to guard the entrance door. During this time Srikrishna and Balarama arrived and alongwith Subhadra they listened the enchanting description of mother Rohini. All they plunged into great depth of passion so that their limbs started melting. The wheel in the hand of Srikrishna also melted into a pole shape. At this moment Narada arrived here and finding the three deities in the form of pole, prayed Srikrishna to retain this shape in Kali Yuga to save the devotees, that we see in Srimandir today.

Sudarshan is placed in the left of Lord Jagannath on the 'Ratna Simhasan'. In most of



the statues or pictures of Narayan the wheel is placed in the right hand as described in Sri Vishnu Purana, Brahma Purana, Nrusingha Purana, Agni Purana and Padma Purana. But in Matsya Purana the wheel is placed in the left hand of Narayana. In 'Naradiya Pancharatra Paddhati' the wheel is placed in the upper left hand of Keshaba and lower left hand of Narayana. Thus, the left side placement of Sudarshan in Srimandir is supported by ancient volumes.

The wheel is a circle and its ratio to the diameter is $22/7$. In modern mathematical science it has a permanent value with law of nature. When logs are cut to size during the time of 'Naba Kalevara', first three equal sizes are cut for the three deities and another is cut one seventh size of the three. So these are $22/7$. So it can be observed remarkably that this law of nature is carried out from ancient times in framing the size of the three deities on Vedic calculations to express a circle of super natural powers. But it is the discovery of great ancient saints of Indian soil to prove the circle which is being carried out while carving out the images of Lord Jagannath, Balabhadra, Subhadra and Sudarshan long before the western scientists. So the mystery of the wheel is elevated to the supreme in Indian philosophy, and the ultimatum 'Zero' is the gift of Vedic Mathematics to the modern world.

Omkar is the representative symbol of Param Brahma. Balabhadra is 'A kar', Subhadra is 'U kar', Jagannath is 'M kar' and Sudarshan is half of the alphabetical pronounciation. Sudarshan is worshipped as source of knowledge during Bath ceremony (Snanotsav). It is described in Skanda Purana (19 : 9) that the weapons in the hands of Sri Vishnu represent knowledge (Chakra), selfness (Padma), majesty (Gada) and sound (Sankha). So Sudarshan is the symbol of knowledge in the hand of Sri Vishnu. On the 'Ratna

Simhasan' of Srimandir Balabhadra is Rig Veda, Subhadra is Yajurveda, Jagannath is Sam Veda and Sudarshan Atharva Veda. However, in the opinion of other authors, the Vedas vary with deities. Though the four deities appear to differ from each other, they are one Brahma.

Sudarshan is worshipped as Sun. It is described in Markandeya Purana that on the Nilagiri the Lord of Universe is existing in four forms named Brahma (Subhadra), Vishnu (Jagannath), Ishwar (Balabhadra) and Sun (Sudarshan). Lord Sudarshan is the symbol of immense effulgence.

Sudarshan is also worshipped as Chakra Narayan. There is a temple of Chakra Narayan near the western gate of Srimandir just opposite to Niladrivihar, inside the flower garden. The statue of eight handed Narayan sits at the centre of a wheel made of black granite stone. The eight hands are full of weapons such as conch, wheel, lotus, mace, bow, arrow, sword and lightning. In the southern entrance of Jagamohan of Srimandir, Narayan appears in the centre of a wheel on the top of a pole. Mahalaxmi is sitting on the left thigh of Narayan.

Apart from Srimandir, there are temples in different places where Sudarshan is being worshipped as 'Chakra Narayan'. Eastwards of Sri Jagannath temple in Puri stands Chakra Tirtha on the sea shore where a large Chakra in water is worshipped in the sanctum sanctorum made of black granite with a statue of Narayan at the centre. At Niali Madhab in Cuttack district the Chakra is worshipped and there is four handed deity sitting in meditation at the centre. The upper two hands are with conch and wheel and the lower two hands are in meditation posture. In the village Vishnupur near Nimapara in Puri District there is a broken temple of Lord Sun in which Chakra is worshipped.



The statue of Lord Shiva is like a pillar that resembles with Sudarshan. Worship of Lord Shiva is worship of Lord Sudarshan. Lord Shiva is the symbol of five. At the end of a Kalpa (four Yugas) the created universe finishes into fire. All the scattered celestial illuminations in the endless space come closer together in a whirling manner spirally and unite to form a Chakra in motion. This is described in the Deluge chapter of Sri Vishnu Purana. The modern astrophysical scientists have discovered at least one hundred crores of spiral galaxies in the space. But no theory have been established till date where from the power of whirling around come about. Bigbang theory has no link with spiraling. But the great Indian ancient saints have mentioned that creation and destruction of the universe takes place by whirling. Astronomical scientists have forecasted the vast universe will come to an end one day by all the celestial bodies coming close together and whirling in a single mass of flame. Same is the description in Sri Vishnu Purana. This truth also has been discovered in Swetaswatara Upanishad (1:4). Lord Shiva is the deity of destruction and the whirling effulgence at the end of the universe is Sudarshan Chakra. Hence the shape of sudarshan has been taken as Lord Shiva.

In 'Ahirbudhnyu Samhita' it is mentioned that Lord Nrusimha is consecrated and established with the 'mantra' of Sudarshan. In some other volumes also Sudarshan is compared with the furious glowing Nrusimha appearance of Lord Vishnu. In the volume 'Niladrish Archana Chandrika' Sri Jagannath is compared with Ramachandra, Balabhadra with Laxman, Subhadra with Sita and Sudarshan with Hanuman. At birth mother Anjana sent Hanuman to eat the rising sun. So the mouth of Hanuman is compared with the rising sun. As sun is described as Sudarshan, there is synonymity among Sun, Hanuman and Sudarshan.

Architecturally the Orissan temples are designed in shape of a human body. The body has six energy centres named 'Chakras' starting from 'Muladhara' in the lower part up to the 'Sahasrara' at the top. 'Sahasrara' is described as a lotus where the soul resides and from this the soul uplifts to the Param Brahma through the nerve 'Sushumna'. In the 'Sahasrara' three vital nerves known as Ida, Pingala and Sushumna control the whole system of the body. In Srimandir, Jagannath is Ida, Balabhadra is Pingala and Subhadra is Sushumna. Subhadra is in between Jagannath and Balabhadra. In Sanskrit, *'Ida Pingalayorma dhye Sushumna Brahma Rupini'* which means, in between Ida and Pingala, Sushumna is Brahma. When the sense of a Yogi culminates up to Sahasrara Chakra, it is Sudarshan Chakra on the temple where the Yogi attains Brahma, losing his personal identity. When a soul attains Brahma, his single identity is vanished. This factor is described in Mundaka Upanishad (3 : 2 : 8) that different rivers enter into sea losing their individual entity or names, thus learned souls enter into Brahma losing their individuality. In Srimandir when a devotee's soul reaches 'Nilachakra' he elevates to the infinity and gets salvation. So a 'darshan' of Nilachakra on the top of the magnificent temple is equal to reaching the 'Sahasrara Chakra' in the body through meditation and enjoying the ecstasy of achieving eternity. Sudarshan is worshipped in the 'Sahasrar Mantra.' A Yogi visualizes the supreme effulgence when his soul is united with Param Brahma. It is the state when called united existence or 'Ekadashi'. The Yogi views the blaze in his Sahasrar Chakra atop the body; but to a common devotee in Srimandir, a lamp (Mahadeepa) lightened at the Nilachakra is the symbol of viewing blaze of Param Brahma (Deepam Jyotih Param Brahma) in the evening of Ekadashi every month. The Lord



of the Universe residing in the human body as described in various Upanishads.

Lord Vishnu throws Chakra to kill some demon or evil doer. When the Chakra revolves round, it either creates some mysterious clue or finishes some existence. In Mahabharat, Srikrishna is known as 'Chakri' (The Wheeler). At the end of the Mahabharat war, Belalsen replied that only one wheel has killed every body. It is the great wheel of time that finishes the creation and that too, it is a rotation. The creation begins again and again. When the Universe is created, it is called 'Day' and when finishes, called 'Night' (Gita-8 :

18 and 19). When night comes, there is no sun, no moon, no earth, no stars, no sky or nothing else. Only great ocean of deepest darkness exists (Rig Veda - 10th Mandal, 129 Sukta, 3rd Mantra). Hence it is cycle of creation and destruction. It is the supreme wheel (Sudarshan Chakra) in the hand of the Creator / Preserver / Destructor of the Universe. He is Param Brahma Sri Jagannath.

Sudarshan Sahoo is presently working in the Government of India Text Books Press at Bhubaneswar.

The Chariot of Sri Jagannath

Udaya Chandra Mishra



The chariot of Sri Jagannath goes on amidst the sea of human beings waiting for none.

The wheel of time goes on
day after day
month after month
year after year
waiting for none;
the chariot of the Lord
moves on.

The wheel of civilization moves on
from ancient to mediaeval
from mediaeval to modern
waiting for none
the car of Sri Jagannath
moves on.

The chariot of the Patitapavan
is a symbol of
progress, dynamism, and pragmatism
without any narrow
sense of caste, creed or religion
the chariot of Sri Jagannath moves on.

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