

## **History Of Temple.**

Understanding of Bodhgaya's history will be skin deep, if we do not wear a civilisational lens while looking at it. Bodhgaya broadly falls in one of the civilizational concentric circles – Mandala – of Gaya, which were several generations older {1}. There are three grand narratives associated with Gaya, of which the one associated with Brahmyoni hill is striking. Brahmyoni hill has a rare Brahma temple on its top, a Saraswati Kund and Kapil Muni cave at its bottom, and the Fire Walk Sermon point on its mid-way uphill. Kapil Muni is considered the proponent of one of the six schools of Indian Philosophy called the Sankhya Philosophy, while Sermon point was the place where Lord Buddha delivered Fire Walk Sermon to thousand of Gaya Kashyap followers, and also announced the four pilgrimage destinations for his followers, which included Bodhgaya. Gaya's second narrative relates to the lord Rama's Pind daan for his father Dashrath, and the associated story of Sita's curse. The third narrative of Gaya relates to Gayasur (a local powerful demon) and how he was entombed underground by lord Vishnu in Shree Vishnu pad Temple. These narratives of Gaya have an organic connection with the land and people of Bodhgaya, and all its sacred sites. Bodhgaya's Shree Jagannath Temple is no exception.

Before the arrival of lord Buddha, Bodhgaya was called Uruvela, Emperor Ashok called it Sam Bodhi, the Chinese traveler, Huiyen Tsang named it as Mahabodhi, Tibetan sources cited it as Dorjeden, Abu Fazal called it as Buddh Gaya and Gaya as Brahma Gaya. The name Bodhgaya, however, increasingly got popular since the eighteenth century.

As per official records, this temple dates back to the second half of the 18th century (approximately 1780). Prior to the construction of the present temple this place was known as the palace (Ranivas) of the 'Shabar King Amar Singh's(Shah) spouse, located towards the north-east corner of the Mahabodhi Temple{2}.

According to a journal edited by Francis Hamilton Buchanan (1811-12) and Alexander Cunningham, the premises contained two temples, one of Shree Jagannath, the other of Shree Ram Darbar. During pre-historic period, this place was called 'Uruvella,' named after 'Uruvilva Kashyap' - a "Fire worshipper" and a spiritually enlightened figure of the time. His two brothers 'Nadi Kashyap' and 'Gaya Kashyap' had also been equally elevated in the spiritual domain of "Fire Worship."

No wonder, on account of the rich spiritual heritage and pull of the region, Prince Siddhartha had opted for meditation around the site to attain spiritual enlightenment {4}. Shree Chaitanya Mahaprabhu (1486 – 1534) visited Gaya in connection with the 'Pind Daan' for the salvation of his ancestors in 1508 AD. The rise of Shree Krishna worship during the 16th century was a natural corollary. Chaitanya Mahaprabhu was initiated by the Jangam Saint "Ishwar Puri" who resided near the Vishnu pad temple at Gaya. The worship of Shree Krishna by means of Bhajan or Sankirtan Movement launched by Chaitanya Mahaprabhu paved the way for Jagannath- Bal ram-Subhadra and Sudarshan Chakra temples at nine different places in India.

Alexander Cunningham and Mr. Beglar visited the premises of this temple in November 1811-12 and 1885 and concluded that it used to be ruin, converted into a "mound comprising an area of 1500 to 2000 feet in length from the West to the East and nearly 1000 feet in breadth' from North

to the South.” Cunningham had opined that the date of Amar Singh's (Shah) Fort is quite uncertain, but he must have held power before the rise of the Pala Rajas in 1800 AD. Buchanan mentions that the mound was called Raja Asthan (The Palace) and Ranivas (Rani's Palace) during the period of Amar Singh's rule. Francis Buchanan has pointed out an inscription that the Jagannath Temple and the Ram Janaki Temple had been built by Ganga Bai who died at the beginning of the nineteenth century. This has been authenticated by the eminent archaeologist, Rajendra Lal Mitra, Gaya Gazetteer by LSSO Mailley/ RC Mujumdar, Beni Madhav Barua and discussion with darwari shree Deendayal Giri of Bodhgaya Math and other sources{5} {6} {7} {8} {9}.

## **MAHAPRASAD -BHOG & BHANDARA**

Since Gaya has been acknowledged as the place of salvation, the pilgrims and devotees opt to pay visits to Bodh Gaya, Dharmaranya, Matang Vapi, Saraswati, Mahabodhi Temple and Jagannath Temple in order to offer Pind daan. They in the process donate money and grains for the use of Bhog/ Prasad to the deities as well as for the devotees in tune with of 'Bhandara' or langar (community feasts). According to the prevailing tradition, deities in Lord Jagannath Temple are offered Mahaprasad-Bhog every day between 12 noon and 2 pm, which is distributed among the devotees. From Sunday to Friday the Bhog Prasad consists of cooked rice, pulse, vegetable, papad, sauce, Dahi Bada among others. On Saturday, khichadi is offered. The temple remains open from 6 am morning to 9 pm night. However, two hours in the afternoon, during the post lunch period, is fixed for Divine Rest. The Nyas Samiti maintains and runs a Goshala, where a number of milk giving cows are reared. There is a big Hall on the ground floor of the main temple in which Satsang, Bhajan, religious discourses, and Bhog and Bhandara are organized.

## **MANAGEMENT OF SHREE JAGANNATH TEMPLE**

Previously the Jagannath temple was managed and maintained by the Tekari Raj. After the merger of Tekari Raj with Amawa State year, Rani Bhuvneshwari Kunwar being the owner donated some pieces of land and also the revenue of some villages for the upkeep and maintenance of this temple. In due course Rani Bhuvneshwari kunwar authorized the Bodh Gaya Mutth to take care of management of Jagannath temple. With the passage of time however, the old Jagannath temple came to a dilapidated state and also mismanaged for want of proper fund and care (Old Pic Of Jagannath Temple)



(After rennovation)

The renovation of Jagannath temple of Bodh Gaya was started at the behest of Acharya Kishore Kunal, Chairperson of the Bihar state religious trust board. It was revival of a tradition as well as the renovation of the Temple. The renovation work was laid by Shree Kup. S. Sudarshan, the fifth Sarsanghchalak and the RSS Pramukh, and assisted by late Mahanth Sudarshan Giri of Bodhgaya Mutt, Philanthropist of Gaya, Lt. Shivram Dalmia, besides a number of devotees and social activists of Bodhgaya and Gaya. It took place on Magh Shukla Saptami, 13 February 2008. During this period 'Jagannath Mandir Jeernodhar Samiti' was constituted by the Bihar State Religious Trust Board. Late Shivram Dalmia, his wife Smt. Usha Dalmia along with no of devotees played a vital role in the renovation of the temple. The following persons were co-opted as members:

1. The District Magistrate, Gaya - Chairman
2. Mahanth Sudarshan Giri, Bodh Gaya Math - Secretary
3. Shree Shivram Dalmia. (Dalmia Sadan, KP Road, Gaya) - Treasurer
4. H.H. Swami Ramacharyajee, (Madhva Sampradaay, Vishnupad Road, Gaya) - Member

4. Shree Raghunandan Paswan – Member, Bodh Gaya Math, Gaya

It was at the initiation of the "Bihar State Religious Trust Board" under the stewardship of its Chairperson Acharya Shree Kishore Kunal that the management of "Prachin Shree Jagannath Mandir" came into the hands of the newly constituted Trust Committee KNOWN AS PRACHIN SHREE JAGANNATH MANDIR NYAS SAMITI in 2015 for a tenure of five years, comprising following persons as "Office Bearers" vide Letter No. 593 dated the 23th May, 2015:

1. Mahanth Ramesh Giri, Bodh Gaya Math, Gaya - Patron
2. Smt. Usha Dalmia (W/o Late Shivram Dalmia, 'Dalmia Sadan', K.P. Road, Gaya) - President
3. Sri Roy Madan Kishore (Anta Kothi, Katari Hill, Gaya) - Secretary
4. Sri Lalloo Prasad Gupta, Bodh Gaya Bazar - Treasurer
5. Sri Shiv Kailash Dalmia, ('Dalmia Sadan', KP Road, Gaya) - Member
6. Sri Vinay Gopal (Baiju Bigha, Bodh Gaya) - Member
7. Sri Surendra Nath Singh (Domuhan, Bodh Gaya) - Member
8. Sri Brajendra Kumar Choubey, (Domuhan, Bodh Gaya) - Member
9. Sri Deepak Das (Duly appointed formal Pujari, Jagannath Mandir, Bodh Gaya) - Member
10. Sri Abhay Simbha (440, A.P. Colony, Gaya) - Member
11. Sri Pankaj Paswan (Buddha Vilas, Lane No-2. Katorwa Road, Bodh Gaya – Member





(Renovation of Temple)

Since "the Prachin Shree Jagannath Mandir" existed in the old temple from 1780 to 2008 and it was renovated and inaugurated in January 2013 after the "Pran Pratishtha and Yajna" performed by H.H. Sri Raghvacharya, Ramanuj Math, Deo Ghat, Vishnupad Gaya, the ritualistic tradition was restored forthwith.

On completion of the tenure of the temple management committee after five years, in 2021 the "Prachin Shree Jagannath Mandir Nyas Samiti " was reconstituted, consisting of the following office bearers for a tenure of another five years vide Letter No. 2764 dated the 24th August, 2021.

1. The District Magistrate, Gaya - Chairperson
2. Smt. Usha Dalmia ('Dalmia Sadan', K.P. Road, Gaya) - Vice-Chair person
3. Sri Roy Madan Kishore ('Anta Kothi, Katari Hill Road, Gaya) --- Secretary
4. S.D.O., Sadar Gaya - Member
5. S.D.P.O., Bodh Gaya - Member
6. Executive Magistrate, Gaya - Member
7. Executive Officer, Nagar Panchayat, Member, Bodh Gaya - Member
8. Sri Shiv Kailash Dalmia,( "Dalmia Sadan' Member K.P. Road, Gaya) - Member
9. Sri Arvind Kumar Singh (Sachchidanand Vihar, Colony, Domuhan, Bodh Gaya Member-cum-Treasurer
10. Sri Brajendra Kr. Choubey (Domuhan, Bodh Gaya) – Member.
11. Sri Lal Mani Singh, Mocharim, Bodhgaya.

## **RATH YATRA VIS-A-VIS KALASH YATRA.**

The tradition of the main Rath yatra is solemnised on the Ashadha Shukla Dwitiya every year. However, the rituals start seventeen days earlier on the full moon day of the previous month i.e. on Jyestha Purnima. This day all the three statues of Jagannath, Balram and Subhadra and the Divine weapon "Sudarshan Chakra" are taken out of the main temple and placed in the open sanctorum or varandah of the main temple. After Jalabhishek, Panchamrit Snan and Shodashopachar Puja and Aarti, including decorating with apparels, the temple remains close for fifteen days for devotees. This period is known as "Rugnavakash" (quarantine) period. On full moon day (Purnima) ) of the month of Jyestha "Kalash Yatra" starts in the morning, seventeen days prior to the Rath Yatra. 108 ladies fill the new earthen small pitcher with the holy water of the Niranjana river and after parading through the roads and streets of Bodhgaya they come to the main temple. This ritual is called "Kalash Yatra" meant for "Jalabhishek" (Dey???????? Snan) which is performed after the placing of the statues of Jagannath, Balram, Subhadra and Sudarshan Chakra in the Varandah. The Jalabhishek ritual is performed by the Pujaris in strict adherence to the pattern of Jagannath temple, Puri. On the statue of Shree Jagannath jee, water of 35 kalash(pitcher) is poured and on Balbadhrajee 33 kalash, on Subhadra Devi 22 kalash and Sudarshan Chakra is offered the holy water of 18 kalash. As such the water of 108 kalash is tetra furcated. That is followed by the "Shodshopachar Puja" i.e. worship of the statues with sixteen varieties of offerings under the supervision of a senior Acharya according to the Jagannath Temple, Puri tradition. Except the main worshippers/Pujari nobody is allowed inside the temple. It is supposed that Shree Jagannath swallows the sufferings of the entire humanity and falls ill. During this period He is treated by herbal therapy in the form of tepid liquid or juice of certain herbs as treatment. After a fortnight the temple opens for common mass and fifty six varieties of sweets and different dishes (Chhappan Bhog) are offered to Him and the regular worship starts henceforth. Smt. Usha Dalmiya takes keen interest in all these rituals.

Adjacent to the south of the Shree Jagannath Temple, There is Ram Darbar consisting of Shree Ram, Mata Janaki, Bharata Laxman, Sri Hanuman along with Tulsi Das. The ritual of Pran Pratistha were solemnised in 2018. Under Stewardship of HH Sri Jeer Swami along with a large number of saints from different part of the country.

In the North of Shree Jagannath Temple, Lok Nath Temple has been renovated at the behest of Smt Usha Dalmia, who took keen interest in the completion and Pran Pratistha rituals of shiv pariwar under the guidance of H H Mantra Ramacharaya, Vedic Pathshala, Vishnupad Road, Gaya.

### **PATAL PRAVESH - A Special Ritual**

"Prachin Shree Jagannath Temple Bodh Gaya" follows the entire tradition of the Jagannath temple, Puri. As per ritualistic tradition the statues of Shree Jagannath Balram and Subhadra are

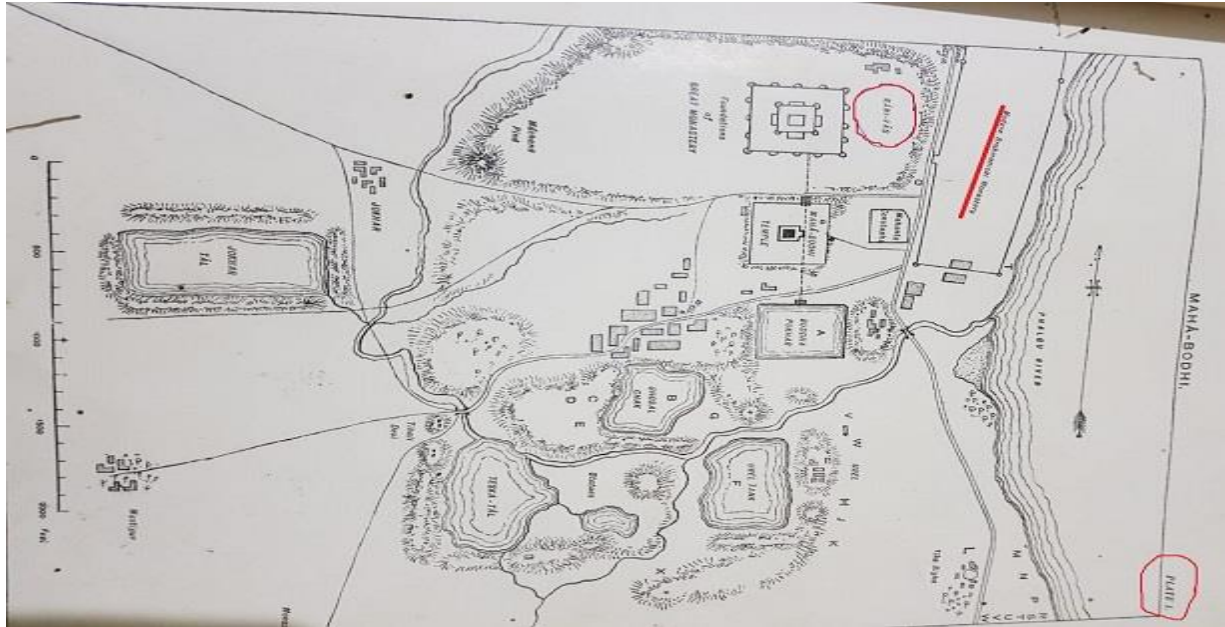
entered in the earth after twelve years which is known as "Patal Pravesha". That land is located near the South-East of the Jagannath Temple and 200 feet east from the Mahabodhi temple near the Vagdevi (Saraswati) Temple according to the tradition of Puri, Bhubaneswar, Odisha.

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(From the Book Mahabodhi or The Great Buddhist Temple Under The Bodhi Tree At Bodhgaya, Written by Major-General Sir A.CUNNINGHAM, R.E., K.C.I.E., CSI)

**आज** **मग**

## बोधगया के ऐतिहासिक जगन्नाथ मंदिर का जीर्णोद्धार कार्य आरंभ

(गया कार्यालय)

बोधगया, १७ जून (आससे)। हिन्दू सत्तावन धर्मोपलब्धि के आसने का प्रतीक बोधगया स्थित जगन्नाथ मंदिर का जीर्णोद्धार कार्य चलते चलते अत्यंत चाहरदीवारी का निर्माण होना शुरू हुआ जो हर रात तक संपन्न हो गया। इसमें स्थानीय लोगोंने स्वेच्छा से अपनी श्रम सेवा अर्पित की। इस कार्यको देखकर बिहार राज्य धार्मिक न्यास समितिके प्रशासक डा. आचार्य कुणाल किशोर कह रहे हैं।

आचार्य किशोर के अनुसार मंदिरके मुख्य भवन के जीर्णोद्धार के काम में बाच के मूल स्वरूप के साथ छेदछाद नहीं किया जायेगा। इस वर्ष से ही भगवान जगन्नाथ की रथयात्रा भी शुरू करने की योजना है। मंदिर निर्माण में कर सेवा हेतु भाजपा इकाई के सदस्य और कार्यकर्ताओं भी अपना योगदान दिया। मंदिर परिसर स्थित कुछ होटल और दुकानों ने स्वेच्छा से अपनी इकाई हटा दी जबकि एक होटल को जगह खाली करनेके लिए कुछे समय दिया गया। महाबोधि मंदिरके ठीक सामने उत्तर की ओर स्थित यह पुरातन जगन्नाथ मंदिर मिछले कई वर्षों से अपने उद्धारक की प्रतीक्षा में था। पिछले फरवरी माह में ही आचार्य कुणाल ने इसके जीर्णोद्धार और भव्य स्वरूप की पुनः स्थापना की बात कही थी।

इस विषयमें आजसे कार्य शुरू किया गया है। इस अवसर पर सहृदय सुदर्शन गिरि, इत्थारी बीन खसल गिरी, प्रखंड विकास पदाधिकारी अनिल कुमार सिंह, अंबलाधिकारी राकेश कुमार, अंबल निरीक्षक संजय कुमार अम्बष्ट, राजस्व कर्मचारी लालतुन प्रसाद, समाजसेवी सुरेन्द्र सिंह, भाजपा अध्यक्ष धर्मेन्द्र कुमार, डा. राधाकृष्ण मिश्र, सुधांशु कुमार मिश्र, सुभाष कुमार सिन्हा, सुरेश चौधरी सहित बड़ी संख्या में स्थानीय जनता उपस्थित थे और मंदिर निर्माण में अपनी सेवा अर्पित कर रहे थे।

ऐतिहासिक जगन्नाथ मंदिर का जीर्णोद्धार करनेके लिए धार्मिक न्यास परिषद के प्रशासक डा. आचार्य कुणाल किशोर ने पटना से विशेषज्ञों की टीम बुलाई थी। इस टीम में रंजय प्रसाद, मनोज कुमार आदि लोग बोधगया पहुँचकर जगन्नाथ मंदिर का चारों तरफ जो खंडहरतुना बनते जा रहे का मुआयना किया। विशेषज्ञों ने कहा कि इसका विभिन्न चरणों में जीर्णोद्धार किया जायेगा।

**छाया : नीरज कुमार**

## साजिश के तहत मुकदमा में व्यवसाइयों की समस्याओं का शीघ्र निराकरण

ग्रेट पर अतिरिक्त

(Some media coverage)





(Ram Darbar Pic)

