

A Critical Study of *Śrī Jagannāth* Journal

Pratikshya Priyadarshini Nath^{1st}, Bikash Kumār Pāl^{2nd}

P.G. Research Scholar^{1st}, Ph.D. Research Scholar^{2nd}

Utkal University, Vani Vihar, Bhubaneswar

Email: pratikshyanath9@gmail.com^{1st}, bikashbalia2016@gmail.com^{2nd}

Abstract:

Although discussions on various *Oḍiā* magazines published since the 19th century are available (*Mahāpātra*, 1958; Kar, 2018; Patnaik, 1982; Padhi, 2015), specific discussions about the *Śrī Jagannāth* magazine are notably absent. In the context of *Oḍiā*'s religious, cultural, and literary landscape, the *Śrī Jagannāth* magazine holds a significant position as a vital medium. This magazine has played a visionary role in promoting *Jagannāth* consciousness, enriching *Oḍiā* literature, and advancing cultural development. Through its spiritual perspective on *Jagannāth* philosophy, the magazine furthers the values of *Oḍiā* culture. It extensively covers aspects of *Jagannāth* religion, including festivals like the *Rath Yātrā*, *Nabakaḷebara*, and other worship practices. Among all media platforms, this magazine has an unparalleled role, addressing religious thought, historical events, and social transformations. From religious, literary, and cultural perspectives, the *Śrī Jagannāth* magazine has significantly contributed to the development of *Oḍiā* literature. It features contributions from multiple writers, with articles focusing on religion, devotion, heritage, and the glory of Lord *Jagannāth*. The magazine serves as a platform where *Oḍiā*'s unique worldview, culture, and religious ideals find expression.

Keywords: Religious journals of *Oḍiā*, *Śrī Jagannāth* Research Institute, *Śrī Jagannāth* journals, religious values, literary values, and cultural values,

Introduction:

The human inclination to acquire knowledge is innate and perpetually insatiable, spanning from one's home and village to countries and beyond, permeating every field (*Mahāpātra*, 1958, p. 1). In fulfilling this curiosity, magazines play a crucial role (*Mahāpātra*, 1958, p. 1). They are intricately linked to various domains, including social and literary contexts, religion, politics, economics, and culture (*Mahāpātra*, 1958, p. 2). Magazines vividly reflect the multifaceted issues of modern life and their solutions. Thus, they serve as a medium to introduce language, civilization, and culture. In this context, it would not be an exaggeration to call magazines the vigilant sentinels of society (Kar, 2018, p. 198).

As humans seek to understand global events, magazines have emerged as an indispensable necessity. They are created with the aim of addressing human curiosity, education, and civilization. The origin of magazines is notably ancient. During the reign of kings, trusted spies and messengers collected various news and delivered it to the rulers, but such information remained confined to the royal court (Kar, 2018, p. 198). However, the essence of magazines is inherently public-oriented. Consequently, the first newspaper aimed at the general public was published in written form in the 17th century.

From the mid-19th century onward, numerous newspapers and magazines focusing on education, literature, and philosophy have been published in *Oḍiā*. Among these, an examination of magazines rooted in religion reveals that the earliest ones were based on Christianity. Notable examples include *Jñānaṇṇa* (1849), *Prabodha Chandrikā* (1856), *Arunadoya* (1861), *Svadeśī*, and *Tārakā* (1883). Similarly, magazines inspired by the Brahmo religion include *Āśā* (1881), *Nabasabmāda* (1887), *Oḍiā O Nabasabmāda* (1888), *Brahma* (1894), and *Utkal Sahitya* (1897) (Kar, 2018, pp. 206–268).

Without focusing on a specific religion but rather as a symbol of interfaith harmony and to promote *Oḍiā* identity, the *Śrī Jagannāth* magazine was launched in 1980. Edited by Baṁśīdhara Mahānti, it was published by the *Śrī Jagannāth* Research Institute (*Śrī Jagannāth*, First Year, First Issue, 1980). Although magazines like *Purushottama Dipika* (1880) and *Baīśīpāhāca* (1976), centered on Lord *Jagannāth*, were published earlier, they did not achieve significant reach (Kar, 2018, pp. 278, 336). However, the *Śrī Jagannāth* magazine, as a highly influential publication, not only played a pivotal role in advancing *Oḍiā* literature by comprehensively exploring the dimensions of *Jagannāth* culture but also succeeded in establishing its prominence on a global stage.

1. Śrī Jagannāth Research Institute:

The presence of a printing press is an essential requirement for publishing a magazine or book (*Mahāpātra*, 1958, pp. 4-5). In *Oḍiśā*, numerous magazines have been published with a focus on religion. In the late 20th century, the *Śrī Jagannāth* magazine was launched as a symbol of interfaith harmony and a representative of *Śrī Jagannāth* culture (First Year, First Issue, 1980). This magazine was published under the aegis of the *Śrī Jagannāth* Research Institute. The founder and first editor of the magazine was Professor Baṁśīdhara Mahānti, with Professor Surendranath Dāś serving as the managing editor (First Year, First Issue, 1980).

In 1980, Professor Baṁśīdhara Mahānti and Professor Surendranath Dāś, both from the Postgraduate Department of *Oḍiā* Language and Literature at Utkal University, visited Puri to have the darshan of Lord *Jagannāth*. Inspired by this visit, Professor *Mahānti* conceived the idea of publishing a magazine to promote the culture, religion, and literature of *Śrī Jagannāth* on a global scale. He proposed this idea to Professor Dāś, leading to the establishment of the *Śrī Jagannāth* Research Institute in 1980, which subsequently published the *Śrī Jagannāth* magazine (Interview, 05/03/2025; *Śrī Jagannāth* Magazine, 1980).

The *Śrī Jagannāth* Research Institute was founded in 1978 at D.L.A-43, Bīra Surendra Sāi Nagar, Bhubaneswar (Promotional Leaflet). In 1982, it was registered with R.N.I. and obtained the ISSN number (2349-1175) (Promotional Leaflet). The institute's scope extends beyond *Oḍiśā*, with a global vision, and it operates branch offices in approximately 12 locations across India, including Puri, Cuttack, Delhi, Jharkhand, Kolkata, Ranchi, Bangalore, Guwahati, and Howrah (*Pūjā* Issue, 2010; Promotional Leaflet).

Since its inception, numerous members have contributed to the institute's management over time. Currently, the key members include Founder—the late Professor *Baṁśīdhara* Mahānti; Patron—*Śrī* Alekh Kumār Dās; President—Professor Surendranāth Dāś; Executive President—Professor Prafulla Kumār Miśra; Vice President—*Śrī* Surendra Kumār Patri; Editor—Professor Nārāyaṇa Sāhu; Associate Editor—Professor Pramod Kumār Paridā; Joint Editor—*Śrī* Mānas Kumār Dās; Treasurer—*Śrī* Prafulla Kumār Mahāpātra; and Technical Advisor—Dr. Rudranārāyaṇa Mahāpātra. Other notable members include Professor Purnṇacandra Miśra, Professor Pitāmbar Pādhi, Dr. Gāyatrī Debī, Dr. Smaritā Pradhān, and *Śrī* Śibānanda Dās (Promotional Leaflet).

The institute was established with a broad vision and purpose, reflected in its comprehensive objectives (Promotional Leaflet). These objectives include:

- Promoting and propagating *Śrī Jagannāth*'s consciousness among the global public.
- Reviving literature, art, philosophy, and history related to *Śrī Jagannāth*.
- Conducting discussions on the nature of *Śrī Jagannāth*'s religion.
- Discovering and researching *Oḍiā* literature centered on *Śrī Jagannāth*.
- Creating various references related to *Śrī Jagannāth*.
- Publishing popular booklets on *Śrī Jagannāth*.
- Establishing a museum dedicated to *Śrī Jagannāth*'s spirituality.
- Publishing a quarterly magazine focused on *Śrī Jagannāth*.
- Fostering national unity and brotherhood through *Śrī Jagannāth* culture.
- Organizing discussion forums on *Śrī Jagannāth* culture at various times (Promotional Leaflet).

In addition to the *Śrī Jagannāth* magazine, the institute has published several books centered on Lord *Jagannāth* (Promotional Leaflet). These include: *Śrī Jagannāth* – Dr. Baṁśīdhara Mahānti; *Jagannāthanka Seva O Sevaka* – Dr. Baṁśīdhara Mahānti; *Bhakta Kabi Sālabega* – Dr. Baṁśīdhara Mahānti, *Śrī Jagannāth Bhajana* – Dr. Baṁśīdhara Mahānti; *Śrī Jagannāth Bani* – Dr. Baṁśīdhara Mahānti; *Śrī Jagannāth Dharma* – Dr. Baṁśīdhara Mahānti; *Śrī Jagannāth Sanskruti* – Dr. Baṁśīdhara Mahānti and Dr. Surendranāth Dāś; *Śrī Jagannāth O Shakta Dharma* – Dr. Surendranāth Dāś; *Lakṣmi Purāṇa* – Dr. Surendranāth Dāś; *Purushottama Dāsanka Kanchikaberi O Anyanya Rachanabali* – Dr. Surendranāth Dāś; *Religious Traditions of Eastern India and Lord Jagannath* – Dr. Kh. Mohapatra, Dr. S.N. Dās, and Dr. K.L. Sahoo; *Integration of Tribal and Aryan Culture with the Cult of Jagannath* – Dr. Kh. Mohapatra, Dr. S.N. Dās, and Dr. J.N. Dās; *Śrī Mandirare Sebāyata Paramparā* – Dr. Jyotsnamayee Pātra; *Dārubrahma Gītā* – Dr. Surendranāth Dāś; *Bhabasamudra* – Dr. Surendranāth Dāś; *Keṇe Gheni Jāucha Jagannāthnku* – Alekh Kumār Dās;

Oḍiṣāre Mahālakṣmi Upāsanā – Dr. Smarita Pradhān; *Bhāgabatare Yogasiddhānta* – Dr. Suchi Pattnaik; *Śrī Mandiraa Śabdakoṣa* – Dr. Surendranāth Dāsh; Reports and Notes on *Śrī Jagannāth Temple, Puri* – Dr. S.N. Dāsh; *Śrī Mandiraa Ratnabhaṇḍāra* – Dr. Surendranāth Dāsh; and *Mahāprabhu Śrī Jagannāth: The Lord of Universe (Vol. I)* – Dr. S.N. Dāsh (Promotional Leaflet).

The library of the *Śrī Jagannāth* Research Institute houses over 4,000 books and 700 palm-leaf manuscripts, which are meticulously preserved. Some of these manuscripts have been provided to the *Oḍiā* Language and Literature Department at Utkal University for editing and publication (Promotional Leaflet). To date, these manuscripts are carefully stored in a dedicated room named *Śrī Jagannāth Pothisaḷā* within the *Oḍiā* Department. The institute organizes state-level, national, and international seminars at various times to promote and propagate *Śrī Jagannāth* culture and consciousness globally (promotional leaflet).

In the past, the institute has honoured individuals who have conducted successful research on *Śrī Jagannāth's* philosophy, culture, literature, and history (Promotional Leaflet). The awardees include: *Śrī* Ganeśa Prasād Parijā, *Śrī* Nabakiśore Pattnaik, Dr. Kahnucaraṇ Mishra, Professor Beṇimadhab Padhi, Padmaśrī Satyanārāyaṇa Rājguru, Professor Gouri Kumār Brahmā, Professor Hrudānanda Rāy, Professor Kuṇjabihari Tripāthi, Pandit Nilamaṇi Miśra, *Śrī* Harihar Bāhinipati, Padmaśrī Candraśekhara Rath, *Śrī* Balarām Pattnaik, Padmaśrī Rajat Kumar Kar, *Śrī* Sureśa Candra Mahāpātra, *Śrī* Bhikāri Charan Bal, *Śrī* Raghunath Panigrahi, Professor Gopinath Mahāpātra, Professor Gaganendra Dās, Professor Purnacandra Mishra, Professor Krishnachandra Bhuyan, *Śrī* Padmacharan Dās, Dr. Arṇapurṇṇa Miśra, *Śrī* Mahimohan Tripāthi, *Śrī* Sāraṅgadhara Rāyguru, *Śrī* Rabinārāyaṇa Mishra, and Paṇḍit Antaryami Mishra (Promotional Leaflet).

Given the growing interest in *Oḍiṣā's* culture, traditions, and literature across India and abroad, the institute has undertaken various projects to strengthen its vibrant devotion to Lord *Jagannāth*. These projects include *Śrī Jagannāth* Encyclopaedia, *Śrī Jagannāth Temple in Oḍiṣā—A Field Study*, *Mādhava Worship in Oḍiṣā*, and others. Over 50 researchers studying Lord *Jagannāth* have benefited from the institute's resources and support (Promotional Leaflet). The institute's flagship publication, the *Śrī Jagannāth* magazine, has played a significant role in promoting and disseminating *Jagannāth* consciousness and culture.

2. *Śrī Jagannāth Journal*:

Śrī Jagannāth Magazine Published by the *Śrī Jagannāth* Research Institute, the *Śrī Jagannāth* magazine is a quarterly publication focused on religion, culture, and literature, established in the 20th century, specifically in 1980 (*Śrī Jagannāth*, First Year, First Issue, 1980). The magazine's objective was to promote and propagate *Jagannāth's* consciousness and culture not only within *Oḍiṣā* but across the entire world (Promotional Leaflet). Additionally, it aimed to uncover hidden facts related to Lord *Śrī Jagannāth*, the symbol of interfaith harmony, analyse existing information and principles, and disseminate their essence to the masses. This approach was intended to accelerate further research centered on Lord *Jagannāth*. In June 1980, the magazine was initially published as a biannual journal (*Śrī Jagannāth*, 1980, p. 2).

It was released bi-annually not only in 1980 but also in 1981, with two issues published each year. In 1980, the two issues were considered part of the first year. Similarly, the two issues published in 1981 were also categorized under the first year. Thus, a total of four issues were released in the first year (*Śrī Jagannāth*, June 1980, June 1981). Starting in 1982, the magazine transitioned to a quarterly publication, and that year was designated as the second year (*Śrī Jagannāth*, April-June, 1982). As a quarterly magazine, it published four issues annually: the New Year or January Issue, the April Issue, the Rath Issue, and the Śārādiya or *Pūjā* Issue (New Year Issue, 2011; April Issue, 2011; Rath Issue, 2011; *Pūjā* Issue, 2011).

Specifically, the New Year Issue covered January, February, and March; the April Issue covered April, May, and June; the Rath Issue, published in July, covered July, August, and September; and the *Pūjā* Issue, published in October, covered October, November, and December (January Issue, 2010; April Issue, 2010; Rath Issue, July 2010; *Pūjā* Issue, October 2010). From its inception until 2022, a total of 46 issues were published (Promotional Leaflet). However, publication ceased in 2022. In an interview with the current president of the institute, Professor Surendranath Dās, he cited workload and lack of support as reasons for the discontinuation. He also mentioned that with adequate support, there is potential for the magazine to resume publication (Interview, 05/03/2025).

Each issue of the magazine provides details about the institute's address, branch offices, editorial board, and objectives. Additionally, the editorial page of each issue features a comprehensive and engaging description relevant to that specific issue. For example, the editorial of the 2015 *Nabakaḷebara* Special Issue includes a detailed account of the *Nabakaḷebara* event, highlighting irregularities that occurred that year (*Nabakaḷebara* Special Issue, 2015, Editorial Page). It states, "After the selection of the *Dāru* (sacred wood), the yajna could not be performed on time. The *caru* (offering) was stolen from the *Yajña* site. Despite restrictions on access to the secret rituals and prohibited areas, MLAs, ministers, police officers, and some politicians were covertly allowed entry. Images of the police DG, in uniform, breaking protocol by touching the feet of servitors were broadcast through various media outlets" (*Nabakaḷebara* Special Issue, 2015, Editorial Page).

As the magazine is rooted in *Jagannāth* consciousness, it primarily features articles on Lord *Jagannāth's* religion, philosophy, culture, art, literature, and history. Topics range from the origin of Lord *Jagannāth* to his worship rituals, daily practices, festivals like the *Rath Yātrā*, the significance of various locations within the *Śrī Mandira* complex, and his presence abroad (*Pūjā* Issue, 2011; *Rath* Issue, 2012; *Śārādiya* Issue, 2014; *Rath* Issue, 2014). These discussions not only provide information about Lord *Jagannāth* but also offer a sense of divine fulfilment. They inspire researchers to delve deeper into studies centered on the Lord. Due to the widespread devotion, faith, and curiosity surrounding Lord *Jagannāth*, the magazine was commercially successful. Its price remained fixed at twenty rupees, except for the 2015 *Nabakaḷebara* Special Issue, which was priced differently (*Rath Yātrā* Special Issue, 1999).

The affordable price made it accessible to readers and the general public, leading to high demand. Readers gained access to insightful and knowledge-rich content. In an interview, Professor Surendranāth Dās *highlighted* its commercial success, stating, "The magazine was so popular that over 3,000 copies were sold in a single year. People purchased it in large numbers" (Interview, 05/03/2025).

Across its various issues, the *Śrī Jagannāth* magazine covers discussions on *Jagannāth's* philosophy, consciousness, religion, culture, and literature from multiple perspectives (*Śrī Jagannāth*, Various Issues). In addition to *Oḍiā*, research-based articles in English have also been published in several issues (*Śrī Jagannāth*, *Śārādiya* Issue, 2014). The magazine is rooted in religion, literature, and culture (*Rath* Issue, 2012). Unlike other magazines that specifically represent *Oḍiā* literature or culture, this publication does not limit itself to such boundaries. Just as Lord *Jagannāth* embraces all as his own, the magazine integrates literature, religion, and culture cohesively.

3. Religious Values:

Religion is recognized as an integral part of human society and culture. It is not merely a spiritual belief but a complex system intertwined with human values, social ethics, and personal peace. Additionally, religion serves as a code that connects humanity with the divine, nature, and social responsibilities. Understanding the significance of religion requires multifaceted contemplation. Thus, religion fosters social stability, cultural institutions, and ethical principles, uniting society (Panda, 1979, pp. 11–12). Moreover, as a practice, religion provides mental stability and helps individuals comprehend the purpose, goals, and experiences of life (Dās, 2022, p. 7).

Given these aspects, religion has been revered since ancient times, and numerous magazines have been published in the past and present to promote and propagate religious values. As previously discussed, magazines such as *Jñāṇa* (1849), *Prabodh Candrikā* (1856), *Aruṇadōya* (1861), *Svadeśi*, and *Taraka* were published based on Christianity. Similarly, magazines like *Nabasambāda* (1887), *Oḍiā O Nabasabmāda* (1888), *Asha* (1881), *Brahma* (1894), and *Utkala Sahitya* (1897) were published centered on Brahmoism (Kar, 2018, pp. 206–268). Therefore, there is no doubt that magazines written with a focus on a specific religion are primarily read and appreciated by followers of that religion. This is because such magazines predominantly reflect the principles of that particular faith. Even if readers from other religions read them out of curiosity, their scope remains limited (Interview, 05/03/2025).

On the other hand, the *Śrī Jagannāth* magazine, from the 20th century, is a unique publication that embodies the harmony of all religions. While Lord *Śrī Jagannāth* is the jewel and life force of the *Oḍiā* community, he is also the lord of the entire world. His glory resonates in every corner of the globe. He is not a symbol of any specific religion but a unified embodiment of all faiths, representing human values (*Ratha Saṅkhyā*, 2013, p. 56). Thus, the *Śrī Jagannāth* magazine, written with him as its foundation, is intended for readers of all religions.

(a) Brahminism and Śrī Jagannāth:

In Brahminism, it is noted that in the region stretching from *Mahendragiri* to the *Bindhya* Mountains in central India, where the Sabara tribes first established settlements and worshipped various deities, Brahminical civilization emerged (Ratha *Yātrā* Special Issue, 1999, p. 63). Subsequently, Brahmins adopted the deities worshipped by the *Śabaras* into Brahminism. As a result, the trunk of a tree, or *Dāru* (also referred to as *Jaganta*), began to be worshipped by Brahmins (Ratha *Yātrā* Special Issue, 1999, p. 63). Scholars named this *Jaganta Jagannāth*. Brahmins also worshipped Lord *Śrī Jagannāth* as the cosmic *Puruṣa* described in the *Rig Beda's Puruṣa Sukta*, characterized by a thousand heads, eyes, and feet, and as the golden embryo (*Hiranyagarbha*). Consequently, readers of Brahminism take an interest in reading the *Śrī Jagannāth* magazine to learn more about Lord *Jagannāth* (Ratha *Yātrā* Special Issue, 1999, p. 63).

(b) Buddhism and Śrī Jagannāth:

There are many similarities between Lord *Śrī Jagannāth* and Buddhism. The Buddhist practitioner and Vajrayana follower Indrabhuti, in his book *Jñanasiddhi*, portrayed Lord *Jagannāth* and Buddha as the same in the first verse of the invocation:

"*Praṇipatyā Jagannāth Sarbajana Bararcitam,
Sarbabuddhamayaṁ Siddhi Byapināṁ Gaganopamam*" (Special Issue, 2018, p. 1).

Additionally, there is a legend that accepts *Jagannāth* as Buddha. In 543 BCE, after Gautama Buddha attained *nirbāṇa*, the Buddhist monk *Therakha* gifted Buddha's left tooth to Kalinga King *Brahmādatta*. The place where this tooth was worshipped was called *Dantapuri*, which some believe later became known as *Puri* (April, 2010, p. 67).

Furthermore, *Jagannāth*, *Baḷabhadra*, and *Subhadrā* are regarded as the Buddhist *Triratna* (Three Jewels):

- Buddha – *Nirbāṇa* – Consciousness of Liberation (*Jagannāth*)
- *Dharma*—Compassion—Savior of the Fallen (*Baḷabhadra*)
- *Saṅgha*—Spirit of Harmony (*Subhadrā*) (April, 2010, p. 67).

The *Nīlamatta Purāṇa* from Kāśmir (6th century) depicts Buddha as an incarnation. The *Barāha Purāṇa* (7th–8th century) includes Buddha as the ninth incarnation among *Viṣṇu's* ten avatars. Texts such as *Anaṅgabajra's 'Prājñoprāya Biniścayasiddhi'* (8th century), Nepal's '*Kriyā Saṅgraha Pāñjikā*', and the '*Svayambhu Purāṇa*' (9th century) describe Lord *Jagannāth* as Buddha. In the 9th century, a monk named *Ramāi Dās* explicitly identified Lord *Jagannāth* as Buddha (April 2010, p. 68). Additionally, *Jagannāth Dās*, in his *Bhāgabata*, mentions,

"*Prabuddha buddha abatāre,
Jñāna bistara e saṁsāre*" (Ratha *Yātrā* Special Issue, 1999, p. 63).

Thus, Lord *Jagannāth's* deep connection with Buddhism makes the *Śrī Jagannāth* magazine highly relevant for Buddhist readers.

(c) Jainism and Śrī Jagannāth:

Since ancient times, Lord *Śrī Jagannāth* has had a strong connection with Jainism. Scholar *Nīlakaṇṭha Dās* states, "The term *Jagannāth* is a Jain word, synonymous with *Riṣabhanātha*, meaning the Lord of the Sun. *Riṣabhanātha* is the life force of the universe, a discovery of ancient Babylonian civilization" (Sahu, p. 7). The word *Jagannāth* is fundamentally Jain, referring to *Jineśvara* or *Ādinātha Riṣabha*, as noted in Jain's lexicographical texts (Suri, 1913, p. 1385).

Additionally, *Bāsudeba Sāhu* highlights the similarity between *Jagannāth's Rath Yātrā* and the Jain community's *Rath Yātrā*. According to Jain belief, the second day of the *Śukla Pakṣa* (bright fortnight) of *Āṣāḍha* marks the day of *Garbha Kalyāṇa* for the first Tirthankara, *Riṣabhanātha*, when he was conceived (Sahu, 1982, p. 9). Hence, a *Rath Yātrā* for *Riṣabhanātha* is prescribed on this day, where a Jain idol is placed on a chariot and paraded through the city. Many believe *Jagannāth* symbolizes *Riṣabhanātha*, and following Jain tradition, *Jagannāth's Rath Yātrā* is celebrated on the same day. The Jain rituals of idol consecration and *Snāva Yātrā* (bathing festival) are mirrored in *Jagannāth's Snāna Yātrā*, where the deities are bathed with water from pots accompanied by umbrellas, fans, trumpets, and music (Sāhu, 1981, p. 9).

The *Mahāprasād* of *Jagannāth*, also known as ‘*Kaibalya*’, is believed to have roots in Jainism. Nīlakaṇṭha Dās *explains* that in Jain philosophy, an individual or creation is a combination of *Jība* (soul) and *Ajība* (non-soul). Separating *Jība* from *Ajība* results in a pure soul, or Kevali, which is ‘*Kaibalya*’. Attaining ‘*Kaibalya*’ leads to *nirbāṇa* (Dās, 1951, p. 32).

Oḍiās also believe that crossing the 22 steps to reach Lord *Jagannāth* symbolizes the sacred memory of the 22 Jain *Tirthāṅkaras*. Thus, due to these similarities with Jainism, the *Śrī Jagannāth* magazine is valued and respected by Jain readers (Ratha *Yātrā* Special Issue, 1999, p. 64).

(d) Christianity and *Śrī Jagannāth*:

Many researchers acknowledge the connection between Lord *Śrī Jagannāth* and Christianity. Christianity, an Abrahamic monotheistic religion, is based on the life and teachings of Jesus of Nazareth. Some scholars note similarities between Lord *Jagannāth* and Jesus, as both are regarded as divine incarnations. Christians view Jesus Christ as God’s messenger, much like *Jagannāth* is seen as an incarnation of God (Ratha *Yātrā*, Special Issue, 1999, p. 65). Just as Jesus is known for his forgiveness, Lord *Jagannāth* is a compassionate ocean of mercy. His generosity has enabled the harmony of all religions at *Śrī Kṣetra*. Notably, a close look at *Jagannāth*’s idol from behind reveals the holy Christian symbol of the cross (Ratha *Yātrā* Special Issue, 1999, p. 65). A history book by a renowned French historian mentions that Jesus Christ spent four years at *Nīlācaḥa Dhām*, preaching to *Śūdras* and farmers through numerous stories (Ratha *Yātrā* Special Issue, 1999, p. 65).

In this context, the *Śrī Jagannāth* magazine is also useful for Christian readers. By reading it, they can gain insights into Lord *Jagannāth* and explore further connections with Jesus Christ.

(e) Islam and *Śrī Jagannāth*:

Evidence from the past shows that Islam holds reverence for Lord *Śrī Jagannāth*. Notable Muslim devotees like Sālabega, Kabīr, and Yabana Haridās exemplify this devotion (Ratha *Yātrā* Special Issue, 1999, p. 65). During the Mughal era, many Muslim rulers attacked *Śrī Mandira* and attempted to destroy Lord *Jagannāth*, forcing the deity to be hidden underground. However, Muslim devotees called upon the Lord with devotion and surrendered themselves at his feet, and he embraced them all with love. The most prominent example is the devotee poet Sālabega, whose revered deity was Lord *Jagannāth*. His soulful composition, “*Āhe Nīla Śaiḥa Prabaḥa Matta Bāraṇa*,” has gained fame in every household in *Oḍiśā* and beyond (Ratha *Yātrā* Special Issue, 1999, p. 65). During Mirzā Ahmad Beg’s attack on Puri, the priests transported *Jagannāth*’s idol on a cart to protect it. When Sālabega could not see the Lord at *Śrī Mandira*, he sang with tearful eyes, “*Keṇe Gheni Jāucha Jagannāthnku, Āmbhe Darśana Karibu Kāhaku*” (Swain, 2003, p. 43).

Similarly, Yabana Haridās, through constant chanting of the Lord’s name, transformed into a *Namācārya*. Even today, reverence for *Jagannāth* is evident among Muslims, making this magazine highly relevant to them (Ratha *Yātrā*, Special Issue, 1999, p. 65).

(f) Sikhism and *Śrī Jagannāth*:

Historical instances show that Sikhs have worshipped Lord *Śrī Jagannāth* with devotion. The great Sikh preacher Guru Nanak visited Puri, and Sikhs honor *Jagannāth* as their deity. The eminent Sikh ruler Ranjit Singh offered the priceless Kohinoor diamond to Lord *Jagannāth*, a fact recorded in *Oḍiśā*’s history (Ratha *Yātrā* Special Issue, 1999, p. 65).

(g) Shaktism and *Śrī Jagannāth*:

The tradition of Shaktism in India is ancient. In *Oḍiśā*, the worship of the five deities—Bīṣṇu, Śiba, Surya, Durgā, and Ganeśa—takes place at Puri, Bhubaneswar, Konark, Jajpur, and Mahābināyaka (Chandikhol), respectively (Ratha *Yātrā* Special Issue, 1999, p. 64). Shaktism is also connected to Lord *Śrī Jagannāth*. In *Śākta* scriptures or Tāntric texts, Lord *Jagannāth* is depicted as *Bhairaba* and Goddess Bimalā as *Bhairabī*. Globally, prasād offered to one deity is not offered to another. However, only at *Śrī Kṣetra* is the *prasād* offered to *Jagannāth* subsequently offered to Goddess Bimalā, after which it becomes *Mahāprasād*. A special *Bimalei* tray is arranged for this purpose (*Pūjā Saṅkhyā*, 2011, p. 6). Thus, the magazine includes descriptions of Shaktism and Lord *Jagannāth*’s role in it, making it appealing to *Śākta* devotees.

(h) Shaivism and Śrī Jagannāth:

In the perception of Śaibas, Lord Śrī Jagannāth is ever-present. Śaiba scriptures depict him as Mahabhairaba or Maharudra. According to scholars, Jagannāth's original form, Niḷamādhaba, was a stone linga. In the Oḍiā tradition, elder brother Balabhadra is referred to as Shiva. Śaiba addresses Lord Jagannāth as Tripurari (Ratha Yātrā Special Issue, 1999, p. 64). Therefore, this magazine is also valuable for Śaiba followers.

4. Cultural values:

Culture is a consciousness-awakening process. It expresses the virtues inherent in humans, strengthens the stream of human values, and aids individuals in becoming devoted to the divine. Additionally, culture refines human flaws, transforming them into virtues (Saḍaṅgi, 2024). Furthermore, it inspires human society to reach higher levels of progress. This culture organizes and establishes individuals in social, political, spiritual, and other domains (Saḍaṅgi, 2024).

The Śrī Jagannāth magazine is not only centered on religion and literature but also deeply rooted in culture. The culture reflected in it is the Jagannāth culture, one of the oldest in the world, embodying universal harmony (Pūjā Saṅkhyā, 2010, p. 18). Among the four sacred 'dhāms' in Āryabarta, Niḷācaḷa Dhām (Śrī Kṣetra) is considered the most supreme. During the Rath Yātrā, held on the second day of the Śukḷapakṣ (bright fortnight) of Āṣāḍha, people from various countries and diverse religious backgrounds gather to witness the four deities on the chariot. Presently, the Rath Yātrā of Lord Jagannāth is celebrated not only in Oḍiṣā but also beyond its borders (Ratha Saṅkhyā, 2012, p. 18).

At the core of Jagannāth culture lies religious tolerance, inspiration for peaceful coexistence, brotherhood, and a profound sense of divine humanity (Ratha Saṅkhyā, 2013, p. 56). Thus, this culture transcends from the earthly to the divine, from materialism to devotion, and from illusion to liberation. It embraces various religions worldwide, including Buddhism, Jainism, Shakta, Shaiva, Saura, Gāṇapatya, Islam, Sikhism, and Christianity (Ratha Saṅkhyā, 2013, p. 56). Therefore, it is evident that Jagannāth culture, which embraces the concept of "Basudhaiba Kutumbakam (the world is one family)" and humanism, is as vast as the blue sky. To truly experience Jagannāth culture, one must expand from the individual to the collective, from regional to universal, and from narrowness to expansiveness (Ratha Saṅkhyā, 2012, pp. 68–69). The Śrī Jagannāth magazine vividly reflects this Jagannāth culture. Its various issues feature insightful and detailed discussions by scholars on Jagannāth culture, enabling readers to deepen their understanding and expand their spiritual consciousness.

For instance, the 2012 Ratha Saṅkhyā of Śrī Jagannāth states, "The narrative of Jagannāth culture is so rich with stories, legends, and history that no mighty king, ruler, oppressor, plunderer, historian, or atheist could alter it despite their efforts. This is the universality of Jagannāth culture" (Ratha Saṅkhyā, 2012, p. 19). It further notes, "Lord Jagannāth is not only the revered deity of Oḍiṣā but also influences the religious consciousness of all Indians, emerging as the supreme symbol of Indian culture. Transcending conservatism, he is the cherished deity of all classes, serving as a source of harmony and peace for everyone" (Ratha Saṅkhyā, 2012, p. 19).

Lord Jagannāth is a source of human culture, and his daily rituals reflect humanity. From waking up in the morning, brushing teeth, bathing, eating, resting, and donning daily adornments to falling ill like humans and recovering through a prescribed diet (Ratha Saṅkhyā, 2013, p. 57). After returning to the temple during the Bahudā Yātrā, Lord Jagannāth pacifies an upset Goddess Lakṣmi by offering her rasgulla, a gesture filled with human qualities. Even in winter, like ordinary people, the Lord wears warm clothing to protect himself from the cold. From the sixth day of the bright fortnight of Mārgaśira (Oḍhaṇa Ṣaṣṭhi or Prābarāṇa Ṣaṣṭhi) to the fifth day of the Śukḷapakṣa (bright fortnight) of Māgha (Basant Pañcamī), for two months, Lord Jagannāth, Lord Baḷabhadra, and Debī Subhadrā are adorned in the Ghodalāgi attire. During this period, after the Abakāśa and morning worship rituals, they don winter clothing like ordinary humans (Ratha Saṅkhyā, 2012, p. 10).

These aspects are detailed in the magazine. It states, "Observing Lord Jagannāth's human-like rituals feels as though symbolic human virtues are naturally manifesting. For instance, the 'Māilam' ritual involves items like cloth, water, a bed, a toothbrush, and betel nut, used in the tooth-brushing and bathing rituals. Like ordinary humans, Lord Jagannāth bathes with 108 pots of water on the Snana Bedi, falls ill with a fever, consumes remedies like roots and digestives, gradually recovers, and blesses devotees on the Nabajaubana Darśana day" (Ratha Saṅkhyā, 2013, p. 57).

Another traditional and social reflection is evident in *Jagannāth* culture. Just as a human body is cremated after death, every 12 years, Lord *Jagannāth* undergoes the *Nabakaḷebara*, where the old idols are buried in *Koili Baikunṭha*, and the *Daitāpati* servitors perform a ten-day purification ritual (*Ratha Saṅkhyā*, 2013, p. 57).

Furthermore, the magazine discusses how the four deities—Lord *Jagannāth*, Lord *Baḷabhadra*, *Debi Subhadra*, and *Sudarśana*—encompass the entire world. This underscores that universal brotherhood is the fundamental essence of *Jagannāth* culture. The magazine notes, “Lord *Jagannāth*’s greatest festival is the *Rath Yātrā*, or *Ghosh Yātrā*, spanning nine days. During this time, the Lord rides the chariot to uplift the fallen. Devotees of all castes, religions, and colors witness Lord *Balabhadra*, *Subhadra*, and *Jagannāth* on the chariot. He is both the void and the complete Brahman. The nine-day journey symbolizes the nine planets. Universal brotherhood is the core consciousness of *Jagannāth* culture. The red, white, green, and black colors of *Sudarshana*, Lord *Balabhadra*, *Subhadra*, and Lord *Jagannāth* represent the philosophies of Asia, Europe, Mongolia, and Africa” (*Pūjā Saṅkhyā*, 2010, pp. 17–18).

This highlights that despite the diversity of colors and religions worldwide, the four deities encompass all faiths and races, promoting equality and unity. Thus, *Jagannāth* culture, as reflected in the *Śrī Jagannāth* magazine, is a global culture (*April Saṅkhyā*, 2010, p. 57).

5. Literary Value:

Numerous literary magazines have been published in *Oḍiā*. The first among them was *Utkāḷa Darpaṇa* (1873) (Kar, 2018, p. 217). Following this, several other literary magazines, such as *Utkāḷa Madhupa* (1878), *Utkāḷa Prabha* (1891), and *Utkāḷa Sahitya* (1897), emerged, reflecting various aspects of literature (Kar, 2018, pp. 223–266). The *Śrī Jagannāth* magazine is one such literary publication of the 20th century. As it is centered on Lord *Jagannāth*, the magazine explores how his presence is manifested in literature and discusses literary works inspired by him, as elaborated by various scholars (*Pūjā* Issue, 2010; *Rath* Issue, 2013; *Special* Issue, 2018).

The presence of Lord *Jagannāth* in literature is not a recent phenomenon. Since ancient times, he has held a significant place in literary works. Even during British rule, missionaries who came to *Oḍiā* to propagate Christianity published books on Lord *Jagannāth*, not to challenge the faith of *Oḍiās* abruptly but to gradually integrate it into their framework (Sahu, 1993, p. 2). From the ancient *Pañcasakhā* literature to medieval *Reeti* poetry, lyric poetry, various *Cautiśas*, *Bhajans*, *Janāñās*, and modern *Oḍiā* poetry, prose, and drama, numerous robust works incorporating Lord *Jagannāth* have been written (Nanda, 1999, pp. 61–107). Thus, in the realm of *Oḍiā* literature, Lord *Jagannāth* is a milestone. The *Śrī Jagannāth* magazine has given prominence to all these aspects, aiding in its literary evaluation. Articles exploring how Lord *Jagannāth* is intricately woven into literature have been published in various issues of the magazine (*Pūjā* Issue, 2010; *Rath* Issue, 2012; *Rath* Issue, 2013; *Śārādiya Pūjā* Special Issue, 2014).

Before literature took written form, it was primarily oral, propagated through folk expressions. These sentiments were echoed in songs, known as folk songs (Gaan, 2004, p. 48). As Lord *Jagannāth* is the essence of *Oḍiā* identity and culture, it is inevitable that he finds a place in *Oḍiā* folk songs. The presence of Lord *Jagannāth* in these folk songs is highlighted in the *Rath* Issue, 2013, which states: “To the people of *Oḍiā*, Lord *Jagannāth* is not merely a deity; he is a brother, friend, mentor, and the embodiment of philosophy. ... Like a trusted family member, he shares in their joys, sorrows, laughter, and tears. This is why Lord *Jagannāth* is so familiar and beloved to *Oḍiās*. Consequently, *Oḍiā* folk poets have given prominence to their cherished deity in their compositions and songs.” (*Rath* Issue, 2013, p. 50) This issue also includes a collection of folk songs composed in honor of Lord *Jagannāth*, such as farmers’ songs, *Halia* songs, cart drivers’ songs, *Doḷi* songs, *Pātuā* songs, *Daṇḍanāca* songs, *Yogī* songs, *Dhūḍuki* songs, and proverbs (*Rath* Issue, 2013, pp. 50–53). An example of a cart driver’s song is provided:

“Ē āṣāḍha māsarē guṇḍicā bōli yāta
Ratharē bijaya kalē prabhu jagannātha
āgarē baḷabhadra yē madhyarē subhadra dēi
pacha mō cālanti baḷiāra bhuja
kamaḷā dēbīnka sāim hō.” (*Ratha Saṅkhyā*, 2013, p. 51)

The 15th-century poet and pioneer of *Oḍiā* literature, Sāraḷā Dās, incorporated Lord *Jagannāth* into his rendition of the *Mahābhārata*. This is noted in the *Rath* Issue, 2012:

“In later times, Sāraḷā Dās *described* Lord *Jagannāth* in various instances as the deity of duality in his *Mahābhārata*.

*‘bandai Śrījagannatha ba:ikuṇṭha bāsī
bauddha rūpē nīlagiri śikhē achi basi.’ (Madhya Parva)” (Rath Issue, 2012, p. 53)*

Similarly, the *Pañcasakhā* literature features numerous creative works centered on Lord *Jagannāth*. The *Pañcasakhā* poets—Balaram Dās, Jagannath Dās, Achyutānanda Dās, Yasobanta Dās, and Śīśu Ananta Dās—were *Utkāḷi Baiṣṇabas* (Rath Issue, 2012, p. 54). They gave prominence to Lord *Jagannāth* in their works, with Balaram Dās *writing* *Laxmi Purana* and *Bedāntasāra Gupta Gita*, Achyutānanda Dās *composing* *Shunya Samhita*, and Jagannath Dās *penning* *Dārubrahma Gita* (Rath Issue, 2012, pp. 53–54). Various issues of the magazine include articles on Lord *Jagannāth*’s role in *Pañcasakhā* literature, with some verses from their works compiled to highlight his significance, such as:

*“sarbadā niḷādrirē sthiti.
Ēthu sakaḷa jāta hōnti
Samasta abatāra māna.
Jāta hōiṇa paśē puṇa
Dēbānta sāibrahma ēhi
Bēda him barṇṇi na pārai. (Bedāntasāra Gupta Gīta—Balaram Dās, Rath Issue, 2012, p. 54)*

Lord *Jagannāth*, the revered deity of *Oḍiśā*, is worshipped by every *Oḍiā* and remembered at least once daily from morning to night (Rath Issue, 2013, p. 50). His glory resonates in *Oḍiā bhajanas* and *jaṇāṇs*. Medieval poets like Sārīābhika, Banamāḷi Dās, Bhakta Charan Dās, and Kabisurya Baladeba Rath composed devotion-filled bhajans and *jaṇāṇs* dedicated to him, as discussed in the magazine (*Pūjā* Issue, 2010, pp. 19–21). For instance, Banamāḷi Dās, a Krishna devotee, infused his bhajans and *jaṇāṇs* with boundless devotion to Lord *Jagannāth*:

*“jagannātha hō kichi māgunāhim tōtē
Dhana māgu nāhim, jana māgu nāhim
Māguchi śaradhā bāliru hātē
Āna daraśana na lōḍē naṇana
Ēkā tumbha dēkhā binā
Śuṇibāku kāna na ichai āna
Tumbha caritē kāmanā.” (Pūjā Issue, 2010, p. 19)*

Similarly, many ancient *Oḍiā* lyric poems were composed around Lord *Jagannāth*. For example, poet Murarī Dās’s *Caupadī*, “*Sakhigo Nandighōṣa Rathe Dēkhili Jāi*,” vividly describes Lord *Jagannāth*’s glory on the Nandighōṣa chariot, aspiring for liberation through his divine vision:

*‘Sakhigō nandighōṣa rathē dēkhili yāim
Bijē karichanti kamaḷāsāim.
Śirē sēbatī phula śōbhāpāi
Kapōḷē kasturī tiḷakē śōhi.’ (Special Issue, 2018, p. 14)*

Not only in ancient lyric poetry, bhajans, and *jaṇāṇs*, but modern *Oḍiā* poetry also draws inspiration from Lord *Jagannāth*. His consciousness flows in the bloodstream of every *Oḍiā*, ensuring his presence in literature across ages. The magazine discusses modern *Oḍiā* poems inspired by him (*Nabakaḷebara* Issue, 2015, p. 71): “Dedicated to Lord *Jagannāth*, Senapati’s poem ‘*Upahār*’, Fakir Mohan’s *Bauddhābatara* portrays him as Buddha, and Gangadhar Meher’s *Utkāḷa Lakṣmi* reveres *Nīlācala* as the confluence of all sacred sites and Lord *Jagannāth* as the supreme deity.” (*Nabakaḷebara* Issue, 2018, p. 71)

Contemporary *Oḍiā* poets like Saroj Rañjan Mahānti, Kumar Mahānti, Śatrughna Pandaba, Dhūna Khuṇṭiā, Sanatadās *Pattnaik*, Kamaḷākānth Dās, Sucetā Miśra, Brahmotri Mahānti, Manorama *Mahāpātra* (Biswal), and Kṣīrod Paridā have expressed Lord *Jagannāth*'s consciousness in diverse forms (Sharadiya *Pūjā* Special Issue, 2014, p. 60).

Beyond poetry, prose literature, including novels, short stories, and dramas, has prominently featured Lord *Jagannāth* (Sahu, 1993, p. 92). Notable novels include Surendra Mahānti's '*Nīḷaśaiḷa*' and '*Nīḷādri Bijay*', Gopināth Mahānti's '*Laya Bilaya*', Candraśekhara Rath's '*Yantrārudha*', Śāntanu Acharya's '*Śakuntalā*', and Brajamohan Mahānti's '*Lalita Labangalatā*' (Sahu, 1993, p. 92).

Several *Oḍiā* literary magazines, such as *Utkalā Sāhitya*, *Satyabādi*, *Sahakār*, *Nababhārat*, and *Jhankār*, have enriched *Oḍiā* literature by featuring stories, poems, essays, critiques, and humorous pieces, expanding the *Oḍiā* lexicon (Kar, 2018, pp. 266–322). Similarly, many *Oḍiā* magazines have contributed to enriching and shaping *Oḍiā*'s culture. The *Śrī Jagannāth* magazine features diverse discussions by essayists, critics, and researchers on Lord *Jagannāth*'s presence in *Oḍiā* literature, including Śisīr Behera's "*Śrī Jagannāth in Oḍiā Folk Songs*," Dharaṇidhar Nāyaka's "*Śrī Jagannāth Consciousness in Sārālā Literature*," Bīśiṣṭa Kumār Behera's "*Śrī Jagannāth in Pañcasakhā Literature*," Hariścandra Behera's "*Śrī Jagannāth in Ancient Lyric Poetry*," Taraṇṣen Behera's "*Snana and Guṇḍicā Yātrā in Bhanja Literature*," Nīḷādrībhūṣaṇa Haricandan's "*Śrī Jagannāth in Oḍiā Drama*," Sarojini Pani's "*Śrī Jagannāth in Vaiṣṇava Pani's Works*," Ramachandra Sethi's "*Poetic Consciousness and Śrī Jagannāth*," Pradeep Kumār Dās's "*Śrī Jagannāth Consciousness in Oḍiā Bhajan Literature*," Sādās's "*Kābyakānta's Śrī Mahāprasād in Bedic and Puranic Literature*," Māṇikmanjari Mallik's "*Śrī Jagannāth Consciousness in Post-Independence Oḍiā Short Stories*," Anand Mishra Sharma's "*Śrī Jagannāth Cautiṣā Janana*," Lambodar Sahu's "*Śrī Jagannāth's Glory in Kotibrahmāṇḍa Sundari Kavya*," and Udayanāth Sāhu's "*Śrī Jagannāth in Bengali Mahābhārata*," among others.

Evaluating the magazine's contribution to *Oḍiā* literature, its discussion of literary value in the third section is noteworthy. While other *Oḍiā* literary magazines enchant readers with literary aesthetics, this magazine infuses readers' minds with spiritual devotion (New Year Issue, 2013, Editorial Page). Centered on Lord *Jagannāth*, the heart of *Oḍiā* identity, each article illuminates readers' minds with devotional fervor. It provides insights into how Lord *Jagannāth* is intricately woven into *Oḍiā* folk literature, Saralā literature, Pañcasakhā literature, medieval *bhajans* and *jaṇāṇs*, and contemporary poetry and prose (Rath Issue, 2013; Rath Issue, 2012; *Pūjā* Issue, 2010). This demonstrates how *Oḍiā*'s revered deity enriches *Oḍiā* literature.

Numerous inscriptions have been discovered from the *Śrī Jagannāth* Temple, containing information about the temple, Lord *Jagannāth*, and his servitors (Special Issue, 2018, p. 35). The magazine plays a vital role in informing readers about these subjects. The 2018 Special Issue notes, "Inscriptions reveal several terms used in the *Śrī Jagannāth* Temple, including those related to servitors, the Lord's ornaments, and rituals. Notable servitors include *Agnśarmā*, *Khṇṭiā*, *Gāñṇā*, *Cunarā*, *Teleṅga Saṃparadā*, *Nācaṇi*, *Parikṣā*, *Puruṇā*, *Purohit*, *Buḍhā Leṅkā*, *Baiṣṇnaba*, *Māḷākāra*, *Māluṇi*, *Mudrāhasta*, *Rāuta*, *Śrīkaraṇa*, and *Supakār*." (Special Issue, 2018, p. 35)

Certain terms used in the temple are understood only by servitors, temple staff, Puri residents, and linguists. To make these terms accessible to the public and readers, the magazine provides a temple glossary in various issues. For instance, the *Pūjā* Issue, 2013, lists terms starting with the letter 'A' along with their meanings, such as:

- Adhā – De.Bi. – Amalu flour dough, used in preparing *Amālu*.
- Adhā Jhadei Nedā – De.Bi. – A type of special offering served during *Sandhyā Dhupa*.
- Adha Taḍiā – De.Bi. – A special offering for Lord *Jagannāth*.
- Adhāma – De.Bi. – Sweetened condensed milk, a dessert offering like *Rābiḍi*. (*Pūjā* Issue, 2013, p. 61)

Similarly, terms starting with 'Ā' are listed in the *Śārādīya* Issue, 2014, including

- Āḍati – De.Bi. – Household chores, daily tasks, or routine work; previous day's tasks – *Bāsi Āḍati*.
- Āḍakiā – De.Bi. – Skilled in household work; messenger, guard, or attendant.

- Āḍadosaḍi—De.Bi. — A shawl-like cloth draped over Lord *Jagannāth*'s shoulders.
- Āḍuā – De.Bi. – Slanting, diagonal, or curved. (*Śārāḍiya* Issue, 2014, p. 52)

The glossary provided in the magazine accelerates research on Lord *Jagannāth* in *Oḍiā* literature. This expands the scope of *Oḍiā* literature while promoting *Jagannāth* consciousness. Thus, the contribution of the *Śrī Jagannāth* magazine to *Oḍiā* literature can be inferred.

Conclusion:

Newspapers and magazines play a significant role in satisfying human curiosity about various subjects. Since the publication of *Utkaḷa Dīpikā* in 1866, numerous periodicals in *Oḍiā* have not only enriched *Oḍiā* literature but also contributed significantly to the state's progress. One such magazine is *Śrī Jagannāth* (1980), which has brought together *Oḍiā* literature, *Oḍiā*'s culture, religion, and traditions. Lord *Śrī Jagannāth* is the cornerstone of *Oḍiā*'s identity and the primary bridge of *Oḍiā*'s culture. While other magazines mainly represent *Oḍiā* literature, *Śrī Jagannāth* stands out for its efforts in promoting *Jagannāth* culture by immersing readers in devotional sentiment.

Śrī Jagannāth magazine is not a religious publication tied to any specific faith; rather, it symbolizes the harmony of all religions through Lord *Jagannāth*. The philosophy and traditions of Lord *Jagannāth* encompass elements of various religions, such as Christianity, Buddhism, Jainism, *Śaktism*, *Śaiba*, Sikhism, and Islam. Beyond religion, culture, and consciousness, Lord *Jagannāth* has been a prominent presence in *Oḍiā* literature since ancient times. From *Sāraḷā* literature to contemporary works, this magazine extensively discusses writings related to *Śrī Jagannāth*.

Above all, the magazine has played a crucial role in introducing *Jagannāth* culture and literature to a global audience. Its discussions provide researchers with valuable insights into *Jagannāth*-related topics, aiding their research efforts. In the future, reprinting this magazine could further accelerate such research and promote *Jagannāth* culture. Between 1980 and 2022, the various issues of *Śrī Jagannāth* have made commendable contributions to the advancement of *Oḍiā* literature and the enrichment of *Śrī Jagannāth* culture.

Reference Books:

1. Mahāpātra, S. C. (1958). '*Oḍiāre Patrapatrikā*' (1st ed.). *Oḍiā Sahitya Academy*.
2. Mishra, G. C. (1972). '*Sambādapatre Unabiṇṣa Satābdira Oḍiā*' (1st ed.). J. Mahāpātra & Co., Chātrasāthī Office.
3. Kar, B. (2018). '*Oḍiā Sāhityara Itihāsa*' (7th ed.). Friends Publishers.
4. Pattnayak, P. (1982). '*Oḍiāra Patrapatrikā O Ādya Prakāśita Pustaka*' (1st ed.). *Oḍiā Sahitya Academy*.
5. Panda, B. (1979). '*Oḍiāra Dharma*' (1st ed.). *Grantha Mandira Prakāśana*.
6. Dās, B. (2022, July 15). Dharma: *Mānasika Śāntira* Utsa. '*Sambād*.'
7. Nanda, B. (1999). '*Śrī Jagannāth Sanskriti O Sāhitya*' (1st ed.). *Jñāna-Bijñānikā*.
8. Sahu, B. (1993). '*Oḍiā Sāhityare Śrī Jagannāth-Cetanā*' (1st ed.). Konark Publishers.
9. Sahu, B. (1981). '*Jagannāth Cetanāra Udbhaba O Bikaśa*' (1st ed.). Elite Press.
10. Dās, N. (1951). '*Sanskṛta O Sanskriti*' (1st ed.). New Students Stores Limited.
11. Suri, R. (1913). '*Abhidhan Rajendra*' (Vol. IV). Digital Library of India.
12. Saḍaṅgi, C. (2024, February 18). *Sanskṛti, Apasanskṛti O Mahata Sanskriti*. 'Samāja.' <https://samajalive.in/special-695/534370.html>
13. Gaan, A. C. (2004). '*Lokasāhityara Ruparekha*' (1st ed.). Mita Books.
14. Padhi, B. (2015). '*Oḍiā Sāhityara Itihāsa*' (1st ed.). Prachi Sahitya Pratiṣṭhan.
15. Swain, P. K. (2003, July). *Sālabeganka Sāhityare Śrī Jagannāth*. '*Utkaḷa Prasāṅga*.'
16. *Śrī Jagannāth*, 1(1), June 1980.
17. *Śrī Jagannāth*, 1(3), June 1981.
18. *Śrī Jagannāth*, 2(2), April–June 1982.
19. *Śrī Jagannāth*, 3(1), January–March 1983.
20. *Śrī Jagannāth*, 3(2), 1983.

21. *Śrī Jagannāth*, 4, *Śrī Guṇḍicā Saṅkhyā*, 1984.
22. *Śrī Jagannāth*, 4, *Pūjā Saṅkhyā*, 1984.
23. *Śrī Jagannāth*, 7(1–2), January–June 1987.
24. *Śrī Jagannāth*, 8(1), March 1987.
25. *Śrī Jagannāth*, 16(4), *Pūjā Biśeṣāṅka*, October–December 1998.
26. *Śrī Jagannāth*, 17, *Ratha Saṅkhyā*, July–September 1999.
27. *Śrī Jagannāth*, *Ratha Saṅkhyā*, July 2005.
28. *Śrī Jagannāth*, January *Saṅkhyā*, 2010.
29. *Śrī Jagannāth*, April *Saṅkhyā*, 2010.
30. *Śrī Jagannāth*, *Ratha Saṅkhyā*, July 2010.
31. *Śrī Jagannāth*, *Pūjā Saṅkhyā*, 2010.
32. *Śrī Jagannāth*, January *Saṅkhyā*, 2011.
33. *Śrī Jagannāth*, *Ratha Saṅkhyā*, July 2011.
34. *Śrī Jagannāth*, *Pūjā Saṅkhyā*, October 2011.
35. *Śrī Jagannāth*, *Ratha Saṅkhyā*, June 2012.
36. *Śrī Jagannāth*, 33(1), *Nababarṣa Saṅkhyā*, January 2013.
37. *Śrī Jagannāth*, 33(2), *Ratha Saṅkhyā*, July 2013.
38. *Śrī Jagannāth*, 33(3), *Pūjā Saṅkhyā*, October 2013.
39. *Śrī Jagannāth*, 34(2–3), *Pūjā Saṅkhyā*, October 2014.
40. *Śrī Jagannāth*, 35, *Nabakaḷebara Saṅkhyā*, July 2015.
41. *Śrī Jagannāth*, 37(2–3), *Ratha Saṅkhyā*, July 2017.
42. *Śrī Jagannāth*, 38, *Svatantra Saṅkhyā*, 2018.