

Concept note of the exhibition:



Navakalevara Ceremony is one of the most unique and distinct features of the Jagannath culture which basically reflects the Doctrine of Rebirth. Nabakalebara is a ritual process, literally meaning naba (new) kalebara (body). The Nabakalebara takes place in two different places. The first part occurs outside the temple, known as “**BAHIR-BANAYAGA**”. The main purpose of this jatra is to find out the suitable neem tree for all the Bigrahas and bring them back to the Jagannatha temple, Puri. And then back to Puri during the procession called “*Daru jatra*” or the ‘procession of the wood’. The second part of Nabakalebara that occurs inside the temple is known as “**ANTAR-BANAYAGA**”.

For the completion of the process, the new Darus (wooden logs) are required, are to be collected from the old and symbolic neem trees. Images are to be made, *pratistha* is to be (Nyasa) completed, *brahma* is to be changed and *saptavarana* (making the image to its complete shape with seven different layers) is to be done and finally the eye touch is done. The *darshan* is celebrated for the sake of devotees known as *Netrotsava*. This process is being done every leap (Mala) year of *Ashadh* or *duo-ashadh*, the date in which *Vaishakh purnima* is associated with *Mithuna Sankranti* which is known as *Mahaanavasara*

Jagannath is the only and unique wooden image. Wood generally decays and requires changes. The process of change of Icons of Jagannath is known as *Navakalevara*, the system of changing of old image to new image. No doubt our spiritual believe acknowledges the theory of Bramha which transfer from old to new. It requires a special cover for the specific

place prepared for putting this Bramha. This whole process can be termed as complete Navakalevara of Daraviya God (wooden Daru).

According to puranas, to keep balance between the months of Chandramana and Suryamana once in a 32 month one extra month is there. This extra month is known as the Adhi masa, Malla masa or Purushottama masa. Navakalevara of the Srijius are done in that year when Malla masa or Purushottama masa is found in the month of Asadha, known as Joda Asadha/dual Asadha. Generally the Malla masa is known as evil but according to the Sri Jagannath chetana the Malla masa is characterized as the auspicious month. Excluding the twelve months this month is accepted as the greatest month or Purushottama masa. Perhaps, While king Indradyumna was building the idols, it was the time of “Joda Asadha” (Hindu month) that year. “Joda Asadha” means a pair of months, also known as “Mala masa”, the month which symbolizes the time for Navakalevara of Idols. Lord Krishna of the “Dwapara yug” is known as *Parambramha Lord Jagannath* of “Kali yug”. Lord Jagannath is also known as the *Daru bramha*. He is a replica of **Bramha inside Daru**. In the image of the Daru, he is mortal. In the image of the Bramha, he is imortal. These two images are justified in the process of Navakalevara. **Banajaga Yaatra:**

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