

The following is a description of the temple and its accessory structures.

#### The Sun Pillar

In front of the entrance to the eastern gateway there is the beautiful Sun Pillar (*Aruna Stambha*), which originally stood before the temple of the Sun at Konarak and was shifted here by the Marathas. The Sun Pillar is a monolithic shaft of chlorite with sixteen sides. It is 25 feet, and 2 inches\* in height, 2 feet in diameter, and 6 feet and  $3\frac{1}{2}$  inches in circumference. It stands on an exquisitely carved pedestal (made of chlorite) of 7 feet 9 inches square and 6 feet high, and has a capital on the top  $2\frac{1}{2}$  feet high, over which squats the praying *Aruna*. The capital is formed of two rings surmounted by a series of lotus petals. The measurements thus give a total height of 33 feet 8 inches from the ground to the top of the capital. In its present situation the pillar is about two centuries old, but its execution dates from the early part of the 13th century.

#### Enclosures

The temple has two big concentric walls and four gates both in outer and inner walls. The outer wall of the temple is known as *Meghanada Prachira* (665 ft.  $\times$  640 ft.) and the inner wall is known as *Kurma Bedha* (420 ft.  $\times$  315 ft.). The height of the outer wall varies from 20 ft. to 24 ft. with serrated battlement on its top. The loftiness of the walls proves that the temple had served the purpose of a fort. This is corroborated by the fact that at the time of the Muslim invasion the civilians as well as the soldiers took shelter inside the compound when certain portions of it were damaged. There is no historical evidence to prove when the outer and the inner walls were constructed. But from the *Madala Panji* and the local tradition it is known that these were built not earlier than the 15th century A. D.

#### The Gates

In the temple of Jagannath there are four gates both in outer and inner enclosures. The eastern entrance of the outer enclosure is called *Simhadwara* or the *Lion Gate*. The entrances on the southern, western and northern sides of the outer enclosure are known as *Aswadwara*, *Vyaghradwara*, and *Hastidwara* respectively. They are also called as *Purbadwara*, *Dakhinadwara*, *Paschimadwara*, and *Uttaradwara* according to their directions. Worshipping the gates also forms a part of the daily ritualistic service of the temple. The eastern gate is beautifully ornamented. *Navagraha* reliefs are carved on the architraves of all the gates.

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1 foot = 0.3048 metre.

1 inch = 0.0254 metre.

The Simhadwara or the Lion Gate has on each side a colossal crouching lion of the usual Orissan make with a crown on its head, which gives the gate its name. In the propylaeum at the Lion Gate on the northern side there is the image of Patitapavana. In front of Patitapavana a small image of Garuda has been installed. The idols of Phatya Hanumana, Radha-Krushna, and Nrushimha have been installed in the niches of the side walls. Formerly the untouchables who were not allowed to go inside the temple used to offer their prayers to Patitapavana (Jagannath) remaining outside the Simhadwara. Inside the outer enclosure is the inner enclosure, approached by 22 flights of steps (Baisipahacha) from the eastern gateway of the outer enclosure. The width of the middle 15 steps varies from 5 feet and 10½ inches to 6 feet and 3 inches and the rise is 6 inches to 7 inches. The size of the remaining 7 steps are smaller both in length and width. The steps are made of felspar and khondalite. The idols of Kasi-Biswanath, Ramachandra, Nrusimha, and Ganesh have been installed on the southern side of the Baisipahacha.

Simhadwara  
and the  
Baisipahacha

The Aswadwara or the Horse Gate has on each side a galloping stallion of masonry work with the figures of Jagannath and Balabhadra on their back in full military array. These sculptures depict the legendary Kanchi expedition of Jagannath and Balabhadra, and have been installed recently. The inner enclosure is approached by ten flights of steps, made of khondalite, from the southern gateway of the outer enclosure.

Aswadwara  
and the  
Roshha Ghar

The images of Sadhabhuja Gouranga, Ramachandra, Gopala, Barabhai Hanuman and Nrusimha have been installed in small shrines in the outer enclosure. Towards the eastern direction of it is the kitchen of Lord Jagannath which can feed thousands of people at a time. The process of cooking done in the kitchen has some peculiarities. In the same oven nine earthen pots are placed and cooking is done simultaneously. There are 200 hearths in the kitchen and 400 Supakars work here daily. The present kitchen building dates from the reign of Divyasimha Deva (A.D. 1690-1713) and was built by a private person. The colossal image of Mahabir Hanuman is installed outside the temple enclosure to the east of Aswadwara.

The Vyaghradwara or the Tiger Gate has on each side a figure of a tiger made of mortar. The inner enclosure is approached by seven flights of steps, made of khondalite, from the western gateway of the outer enclosure. The deities of Rameswar-Mahadeva, Sri Jagannath, Dwarakanath, and Badrinath are installed in the outer enclosure in a shrine known as Chaturdham. Flower

Vyaghradwara

gardens have been set up on both the sides from which flowers are collected for the daily worship of the deities. The shrines of Chakranarayana, Sidheswara, Mahabir Hanuman, and Dhableswar-Mahadeva are located in this area. On the northern side, the Niladri Vihar has been constructed which depicts the popular legends on Jagannath through models and paintings.

#### Hastidwara

The Hastidwara or the Elephant Gate had on each side a colossal figure of elephant, which is said to have been disfigured during the Muslim inroads. Subsequently, these figures were repaired and plastered with mortar and placed at the northern gate of the inner enclosure (Kurma Bedha).

The inner enclosure is approached by thirteen flights of steps made of khondalite, from the northern gateway of the outer enclosure. The deities of Lokanath, Uttarani, Lakshmi-Nrusimha, Baraha, and Sitala have been installed in the outer enclosure. There is also the sacred Suna-Kuan (ସୁନା କୁଆଁ ) from which 108 pitchers of water are taken for the ceremonial bath of Lord Jagannath during the Snana Yatra. On the western side of the outer enclosure, near the gate of the Kurma Bedha, stands a banian tree; and on a raised platform, the famous Koili Baikuntha or Kaivalya Baikuntha. During the Nabakalebara, the images of Jagannath, Balabhadra and Subhadra are being constructed here.

#### Kurma Bedha

In the inner enclosure, i.e., the Kurma Bedha, several deities have been installed surrounding the main temple. Towards the eastern side there is a covered path leading to the Bhogamandapa from the kitchen through which the *suaras* bring *bhoga* to the temple. At the south-east of the covered path there is the shrine of the Agniswara Mahadeva who is supposed to guard and supervise the kitchen. In the eastern and southern side of the inner enclosure are the shrines of Satyanarayan, Batagopala, Sarbamangala, Balamukunda, Batabihari-Jagannath, Sweta Ganga and the famous fig tree 'Kalpabata'.

In front of the southern side of the main temple stands the structure called Muktimandapa, which is also known as Brahmasava. It is a rectangular building, 38 feet square, with a plain high plinth and a pyramidal roof supported on sixteen massive chlorite pillars. It is said to have been erected by Prataparudra Deva in 1525 A. D. Its roof was renewed about the middle of 18th century by Sridhara Pattanayak in the reign of Virakishore Deva. On the floor of this *mandapa*, the Sanyasis of Sankara Matha and sixteen pandits belonging to the sixteen *sasans* established by the kings of Orissa, are allowed to sit and take part in learned discourses. Any dispute arising out of religious matters with regard to the worship of Jagannath is referred to this council of learned men, and their verdict is final.