A socio-economic study of ritual functionaries (SEVAKS) of world-famous shri Jagannath temple, Puri, India

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Abstract: This research analyses the impact of the world-famous Lord Sri Jagannath Temple on the socio-economic conditions of the ritual functionaries of the temple of Puri in eastern India. The number of Ritual Functionaries has increased over a period of time but the rituals are remaining constant. The study reveals that the majority of the ritual functionaries are not getting adequate remuneration directly from the rituals due to multiplication of families over generations. But they have been getting their income indirectly from the pilgrims who are visiting the temple. The new generations have also started seeking jobs and doing business for their livelihood, but whenever their family’s turn comes for rituals in the temple, they take it as an opportunity to serve the Lord without missing their turn. The economic analysis shows that there is wide variation in the earnings of the ritual functionaries depending on the type and number of days of service allotted to them per month. There is a scope for deployment of the ritual functionaries during their free time to serve the tourist, who are coming directly to the temple and other types of tourist who are staying in the hotels. In this way, they can earn a decent income for them thereby improving their standard of living. Time has come to allot the visitors to the functionaries and attach them to the local hotels to act as the guide to the visitors in a systematic manner. It will help all the functionaries to

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PUBLIC INTEREST STATEMENT

Lord Jagannath of Puri in Odisha, India is the identity of the state of Odisha and considered as an icon of Hindu spiritual centre. The typical rituals of Lord, His servitors have astonished the people all over the world through ages. This paper is based on the study on the role of 100 different ritual functionaries, and their socio-economic status, who are performing different rituals of Lord with utmost faith and accuracy over the years. This article attempts to know their duties which contribute to their social life and happiness vis-à-vis their economic well-being. The study reveals wide variation in their pattern of income. Suggestions have been made also for improvement in the system to bridge the gap and to improve their standard of living. The case for spirituality and religiosity for promoting economic and social wellness is thus substantiated.
earn more income. The tourist will also get full satisfaction with their visit. In this manner, Puri can be placed as a major religious tourist spot in the world.

Subjects: Area Studies; Built Environment; Social Science and Social Policy; Behavioural Aspects; Temple, Tourism and Religious Economics

Keywords: regulations; institutions; Hindu Religion; faith and belief based organizations; survey; spirituality; tradition; religious environment; Sevak or Sevayats – The ritual functionaries; Seva- Service for the Lord; niti – ritual; Puja – Worship; Ratna Bedi – Sanctum Sanctorum; Aarati – Auspicious waving of lamps before the Lord; Madala Panji - The chronicle of the temple; Gajapati Maharaja - The king of Puri who is treated as the representative of Lord; Mahaprasada – The food offering to Lord which is later taken by devotees

1. Introduction

Puri is a quiet town on the Eastern Coast of India. It has been famous for the seat of Lord Sri Jagannath. He is one of the incarnations of Lord Sri Vishnu, the preserver God of the Holy Trinity. The Temple has attracted devotees and pilgrims, for ages, from all over the world in great numbers, to seek and get merit and purity of soul. The greatest mystery that has baffled scholars through centuries is Lord Shri Jagannath, His temple, His ritual system and the persons associated with the rituals. Religions like Jainism, Buddhism, Tantrism, Saivaism, etc., claim Shri Jagannath as representative of their own religion but paradoxically He has transcended all religious doctrine. An elaborate ritual system and functionaries have been arranged over the passage of centuries, enlightens its culture. The magnitude and multitude involvement of sevaks in the various ritual processes of Shri Jagannath are as old as the Lord Himself.

2. Historical background

It is known from different spiritual scriptures like Skanda Puran, Niladri Mahodaya, Bamdev Samhita and other historical references regarding the origin of the sevaks. Madala Panji, the chronicle of Temple describes the origin of the ritual functionaries popularly known as Sevaks/Sevayats during 7th or 8th century. The magnitude of rituals and people associated with it have flourished thereafter.

The primitive administrative pattern of Sri Jagannath temple describes the combined responsibilities of the king and the sevaks. During the Ganga Dynasty, the rulers had shifted their kingdom to Sri Jagannath Dham, Puri as soon as the Deities were installed in the Temple of Puri. Since the king was the representative of God, at his behest, committees were formed to look after the affairs of the temple.
from ancient times. This committee consisted of a group of members selected from among the Brahmins, members of functionaries of the Temple. The Madala Panji, the chronicle of Temple, narrates that king Anangabhima Dev III (1211–1238) had initially introduced 36 Nijogs (groups or associations) and appointed qualified sevaks to perform necessary services/rituals in the Temple. (Gochhikar, 2018)

With the passage of time and influence of royal patronage, the rituals and ritual functionaries or sevaks were manifold which is found in a book known as Shri Purusottam Karmangi. It is believed to have been written in 16th Century during the period of Gajapati Ramachandra Dev. As much as 113 categories of sevaks and their ritual responsibilities have been elaborately defined in this book. Eminent research scholar Dr Gaganendranath Dash in his book “Jagannath and the Gajapati Kings of Orissa” had mentioned about 133 categories of sevaks (Gochhikar, 2018). The then collector of Puri, Charles Grome had submitted a report on the affairs of Shri Jagannath Temple to the British Government in the year 1805 in which there is mention of 248 kinds of sevaks (Pradhani, 1992, p. 162–170). Consequent upon the enactment of Shree Jagannath Temple Act 1952, a Record of Rights containing the details of rituals of Shree Jagannath and Sevaks along with their divine duties on a day to day basis and duties pertaining to different festive occasions have been brought out in which there is mention of 119 types of sevas and later on another type of sevak (Behera Karana) has been introduced in 1988, making it to 120 (Pradhani, 1992, p. 49–148).

3. Review of literature
The enquiry on Hindu priests or temple functionaries is an emerging area. “Bhakti” or the religious path constitutes definite characteristics for the priests or gurus (Teachers) and also contributes to their monetary expectations. (Pechilis, 2004). Some critical strands which emerge from discussions on sevaks/gurus are: performing the religious leadership; differential paths to spiritual enlightenment; message of universal love; duty; destiny and devotion; co-existence of duty and devotion. (DeNapoli, 2013). Essentially Hindu priests or sevaks demonstrate a personal freedom to create for oneself a religious life conducive to one’s particular individual tastes of a highly personalized form of religious faith (Warier, 2006). Further, their lives symbolize spiritual transgression hence this highlights the importance of their life stories. Life stories of these priests (sevaks) are embedded in conversational contexts, which includes every day talk between them and their devotees. (DeNapoli, 2009). (Lawless, 1988)

3.1. Purana scriptures and ancient history
The reference about sevaks is there in the old scriptures like Skanda Purana, Niladri Mahodaya, and Bamdev Sanhita, etc. The historical reference dates back to Maadala Panji, the Temple chronicle which describes the role of sevaks after the installation of the Lord Jagannath, Lord Balabhadra and Goddess Subhadra, during 7th/8th century. During the reign of imperial Ganga Dynasty and Gajapati Kings, a revised form of administration was adopted called Abhinav Rajniti where there are references to the sevaks with their duties and responsibilities. Purusottam Karmangi believed to have been written during 16th century describes the role of 113 categories of sevaks. Research scholar Prof Gaganendranath Dash has given the reference of 133 categories of sevaks in his book Jagannath and the Gajapati Kings of Orissa. C. Gromes, the then collector of Puri, submitted to the British Government about the existence of 248 numbers of sevaks in his report in 1805.

3.2. Modern history
After the enactment of Shree Jagannath Temple Act 1952, a Record of Right containing divine duties of 119 number of sevaks was spelled out and subsequently 1 (one) sevak was added making it 120.

3.3. Study on socio-economic aspects of sevaks
There was no available literature to study the socio-economic status of so many categories of sevaks. Based on the decision of the Temple Management Committee, the first socio-economic survey of the sevaks was done in the year 1988. The second elaborate socio-economic survey was taken up in 2005 by the temple administration (Shree Jagannath Temple Administration, 2005). The third socio-economic survey was conducted in the year 2013 by allotting the job to Nabakrushna Choudhury Centre for
Development Studies, Odisha, a professional body on Social Science Research, established in the year 1987 under the joint initiative of ICSSR, New Delhi and Government of Orissa. The socio-economic survey conducted by the Temple administration during the year 2005 had clubbed 120 types of sevaks into 70 categories while the third survey conducted by Nabakrushna Choudhury Centre for Development Studies (NCDS) (Nabakrushna Choudhury Centre for Development Studies, 2013a, p. 3) categorized the Sevaks into 63 categories by clubbing the similar types of ritual functionaries into one category like Kahalia Seva was included under the category of Ghantha/Kahalia Seva, Gandhana Mekap with Mekap Seva and Asthana prathihari seva with Pratihari Seva. Therefore, the type of sevaks was limited to 63 types in the survey although the rituals presently in practice are practically 100 in number.

Thus, it can be safely said that no systematic study on Sevakas was made in the past. Some of the literatures described the categories of different sevas and their gradual additions and deletions. Nowhere, except the study conducted by Nabakrushna Choudhury Centre for Development Studies (NCFDFS) threw light on the economic conditions of the Sevayatas during 2013 after which there was no study made on this aspect.

The economic impact factor of Sri Jagannath Temple in the lives of these Sevayatas was not studied at all. Hence, this is an original study on the socio-economic impact of Sri Jagannath in the lives of the Sevayatas and it covers the time up to the end of 2017.

4. Origin of the study
There was no serious and systematic survey on the socio-economic life of the servitors, although the tradition of serving and the rituals of the Lord have started long back. This paper attempts to find out the economic impact of the temple and its religious and cultural heritage in the life of the sevaks. This temple and its traditions has been able to draw crowd throughout the year from various parts of India and abroad. People of Odisha are very much associated with Lord Shri Jagannath and it is said that the culture of Odisha has been derived from the culture of Lord Shri Jagannath.

5. Objective of the study
The main objective of the study id to find out the present socio-economic status of the sevaks of Sri Jagannath Temple, the problems faced by them in their daily life and to suggest suitable policy measures to improve their living condition. It attempts to analyse the demographic profile and socio-economic condition of the sevaks families of the Temple by collecting household-level data rendering various services to the Lord round the year. The objectives can be grouped under three principal heads as follows:

- To find out the present socio-economic condition of the sevaks.
- To bring into limelight the problems faced by them in performing their divine duties.
- To find out and also suggest some suitable policy measures for their sustainable living and holistic improvement.

6. Data and methods
The main objective of the study is to understand the economic benefits of the servitors/sevaks residing at Puri and engaged in the temple vis-a-vis their spirituality, life satisfaction and happiness in their social life.

More specifically the objectives are: (1) to know the socio-demographic profile, daily routine activities of the sevaks residing at Puri and engaged in temple activities. (2) to understand and compare their ideas on the timely performance of the day to day rituals of the temple and God. (3) to understand the special rituals performed during the special occasions like car festivals, snana yatra and nabakalebar yatra, etc., and the economic benefits derived out of it. The study is partly exploratory and partly quantitative in nature and uses a survey method of investigation.
6.1. Sampling
In order to meet the broad objective of the study, the survey method of investigation has been adopted and the lives of these sevaks who had committed their life to the temple and God have been taken in to account. The sampling universe comprised all the sevaks of this temple. A systematic sample of sevaks, who had spent at least 10 or more years in the temple, was obtained from the temple administrative office. The reason for determining the length of the work period as a criterion for selection was that longer and lifelong commitment would enable an understanding of what it means to be a permanent member of the temple and derives one’s identity there from. Published data prepared by the temple administration have been taken as the base data since there have been few references to the data on the sevaks/servitors of the temple. Data were collected from the older adult servitors using systematic sampling from a total of 1003 servitors family across the temple, a sample of 100 respondents were obtained. Direct interview was conducted with various types of servitors from different income ranges to collect the feedback and their suggestions. One hundred Sample households from different categories were selected for the survey from 1003 numbers as under.

| Sl. No. | Name of the Service provider | No. of Families engaged in temple | No. of Family Surveyed |
|--------|------------------------------|----------------------------------|------------------------|
| 1      | Rajaseva                     | 1                                | 1                      |
| 2      | Puspalak                     | 18                               | 8                      |
| 3      | Pujapanda                    | 119                              | 10                     |
| 4      | Khuntia                      | 49                               | 5                      |
| 5      | Tolabudu                     | 19                               | 1                      |
| 6      | Pratihari                    | 255                              | 20                     |
| 7      | Pati Mohapatra               | 4                                | 2                      |
| 8      | Muduli                       | 17                               | 2                      |
| 9      | Mahasuara                    | 373                              | 24                     |
| 10     | Patribadu                    | 18                               | 6                      |
| 11     | Daitapati                    | 45                               | 10                     |
| 12     | Bada Suara                   | 39                               | 2                      |
| 13     | Patara Bisoi                 | 40                               | 8                      |
| 14     | Tadukaran                    | 6                                | 1                      |
| **Total 1003**                        |                                  | **100**                    |

6.2. Methods
The interview schedule was used for the interviewing the older adult survitors comprising questions on their socio-demographic profile, daily routine activities, niti/sevas allotted to them on specific days of the week or months and their financial and other benefits derived out of their performance of rituals. Open-ended questions on their ideas on the seva pujas, spiritual and religious experience and satisfaction obtained out of it. Questions were also asked about their profession, financial status and economic subsistence. Purposive sampling method was adopted for the study and accordingly 100 servitor’s family was selected as a sample. A standardized and structured questionnaire was prepared and used for the data collection on the basis of which the conclusion has been drawn. The structured schedule has been designed for the households and separate individual-level performance for all the members of the household. For the respondents, the Oriya version of the questionnaire was used and the results were analysed in English at a later stage.

6.3. The study
Emerging research on sevaks leaves many questions unanswered and the impact of the temple on their socio-economic field also presents its own challenges. There are no micro-level approaches on
a particular temple or on individuals doing their jobs and their life history prospective. To fill the gap for the need for a more serious study, the present survey work focuses on these sevaks, specifically those who have spent considerable time and committed their lives to faith. The objective of this exploratory study is to understand their reasons for staying in this faith-based institution, their future plans, apprehensions, strategies of dealing with life in the order, strategies of improving their quality of lives, and more generally their perceived meaning of life.

During the course of study, the first-hand information was collected from the secondary sources like Madala Panji—the chronicle of temple, Record of Rights, historical records from various libraries, Odisha Govt gazettes, Records from the office of temple administration. Various literatures on sevaks and the different sevas associated with the Jagannath Temple, written by various authors from time to time are also studied to know the socio-economic conditions of different sevayats.

Nowhere a systematic study has been made to study the socio-economic impact of the temple and Lord Sri Jagannath in the lives of these different categories of sevaks who are most diligently and meticulously performing their duties towards God with utmost sanctity and perfection. Is it for money? Is it for their sustenance and management of family? Is it their only livelihood? Or are they working so sincerely for a religious bent of mind like devotees doing their work with utmost devotion?

6.4. Collection of data
In order to know the above, a personal interview was conducted selecting important sevaks and collecting their views through a structured questionnaire. The interview was also taken of the eminent historians, Govt Officials, Temples administrative authorities and important personalities keeping interest on Sri Jagannath Temple. On the basis of this research work, a conclusion has been made regarding the socio-economic conditions of the Sevayats directly and indirectly associated with Sri Jagannath and His Temple. This work of data collection was taken almost 3 months of time during last October-2017 to December 2017 under the direct supervision of the principal researcher. The schedule was designed by the Principal Investigator, Mr. Pitabas Rautray in consultation with the Supervisor Prof.(Dr.) Sasmita Samant and officials of Sri Jagannath Temple Administration, Puri (ANNEXURE-G). The schedule was preferably canvassed to the head or the active principal bread earner of the sevak families. All the information both quantitative and qualitative relating to the socio-economic status of the concerned sevak family generated through the interview method were duly recorded by the researcher in the schedule. In addition to that this researcher in association with the co-supervisor Prof.(Dr.) R.K.Nanda conducted series of focus group discussions among different categories of sevaks, Temple administrators and other subordinate officials of the Temple Office, civil society bodies, municipal officials and non-sevak citizens of Puri staying nearer to the temple to understand and look into the structural-functional dynamics of services rendered by the sevaks.

The study was confined to a geographical location covering almost 46 sahis (Hamlets/Small Villages/Lanes and Bylanes) in and around Puri Town and nearer to the main Temple Area, where the sevak families are residing (Shown in ANNEXURE-A). The census documents prepared by the temple administration on 2005 and later on prepared by Nabakrushna Choudhury Centre for Development Studies, Bhubaneswar, Orissa (NCDS) on 2013 was taken as the basic documents for the present research work.

6.5. Study limitations
The study, although tough in intent and spread, has the following limitations. Restrictions on permission and access have determined the selection of functionaries. While attempts were made to cover a broader field, and have an unbiased sample, the convenience and access-based selection of functionaries at the first stage poses limitations. Absence of any prior data to this context has made it imperative to have an exploratory feeling to the study.
7. The ritual system

Every Hindu temple has a ritual system prescribed according to scriptures. Jagannath temple is a peculiar Hindu shrine where Vaisnava, Shivaite and Shakta elements have been embodied in a ritual system.

The ritual system or Niti of Lord Jagannath is very elaborate, spreading over more than 100 categories of sevaks or servitors throughout the year to perform their specified seva according to their turn. The ritual or niti is so much interlinked and interdependent with one another that unless a particular service is performed, the next service cannot take place. The entire ritual system is divided into three categories. They are daily rituals, periodical or special occasion rituals, and the major festival rituals. The daily rituals are fixed or observed every day. Special or periodical rituals are according to the specialty and occurrence on certain days and months. The different number of festival rituals is observed throughout the year both outside and inside the temple on a regular basis. The temple which is famous as Lord Jagannath temple has the main Deities Lord Jagannath, Lord Balabhadra, Goddess Subhadra and Lord Sudarshan in the main temple sanctum sanctorum. There are also more than 20 Gods and Goddesses in the temple complex like Goddess Mahalaxmi, Goddess Bimala, Lord Ganesh (at 3 places in different poses), Lord Hanuman (at more than 10 places), Lord Shiva (More than 10 places) and the famous Kalpa Bata (The wish-fulfilling oldest banyan tree) in the center of the temple.

Before proceeding to the socio-economic analysis, a brief introduction is given to understand the complex rituals and procedures in the gigantic temple which have forced to make the division of work and earmark people under each category.

7.1. Daily rituals (TRIPATHY, 2010)

| TIME OF THE DAY | NAME OF THE RITUAL | BRIEF DESCRIPTION OF WORK PERFORMED | CATEGORIES OF SERVITORS (SEVAYATAS) INVOLVED |
|----------------|-------------------|-------------------------------------|---------------------------------------------|
| 05 AM –06 AM   | Dwara Phita and Mangal Arati (Opening of the Temple door and auspicious waving of lamp) | The doors of the sanctum sanctorum are to be opened by 5.00AM as stated in the Record of Rights of the temple. The subsequent ritual after opening of the temple door is auspicious waving of the lamps(Mangal Aarati) | Bhitarachha Mohapatra, Pratihari, Muduli, Akhand Mekap and Palia Mekap for opening of the door. Bhitarachha Mohapatra along with 2 other Pushpalak servitors perform the auspicious waving of the lamps |
| 06.00–06.15 AM | Mailam(Removal of dress & flowers etc) | The Deities change their clothes followed by removal of flowers and tulsi (a holy basil plant) leaves worn on previous night. A new set of clothes are worn by the Deities. | Pushpalak (3persons), Khuntia, Changada Mekap and Dhoba (Washerman) |
| 06.15 – 06.45 AM | Abakash | This time is for purificatory rites of the Deities such as brushing of teeth and taking bath. | Servitors performing the Abakash are Puspalak, Suarabadu, Panipat, Mukhapakhal, Pratiharidhiary, Amria Ghatuary, Bhandar Mekap, Mahabhai, Khuri Nayak and Darpania. |

(Continued)
| TIME OF THE DAY | NAME OF THE RITUAL | BRIEF DESCRIPTION OF WORK PERFORMED. | CATEGORIES OF SERVITORS (SEVAYATAS) INVOLVED |
|-----------------|---------------------|--------------------------------------|---------------------------------------------|
| 06.45-07.00AM   | Mailam(Change of Dress) | The Deities change their dress and wear another set. | 5 type of servitors are required to change the dress of the Deities and also light the lamp which keeps burning till the mid night pahada. The servitors involved are Puspalak, Changada Mekap, Akhanda Mekp Suara Badu and Dhoba. |
| 07.00-08.00 AM  | Sahan Mela(General Darshan) | Darshan for all devotees near the Ratna Bedi is carried out to satisfy the general public. | As per Record of Rights 7 types of servitors are required to remain present during the Sahan Mela. They are Puspalak, Khuntia Mekap, Tadau Karan, Gochhikar, Pratihari and Suara Badu. |
| 08.00-08.30 AM  | Vesha Ullagi (Change of Dress) | Here the Deities are dressed up again. | The same categories of servitors are required to be present. Besha Ullagi and Rosha Homa are observed almost at the same time. |
| 08.30-09.00 AM  | Rosha Homa,Sun Worship and Dwarapal Puja | Fire sacrifice is done in the sacred kitchen of the Deities before cooking of the food. The yantra of Sun God near Mukti Mandap and the image of Divine Gate Keeper (Dwarapala) at the Jay Vijay gate is performed. | Rosha Homa is performed by Puja Panda Sevak, Dhopokhaalia and Mekap whereas Sun Worship and Divine Gatekeeper worship is performed by Puja Panda. |
| 09.00 AM        | Ballav Gopal Dhupa (Morning Breakfast) | The breakfast food offered to the Deities consists of sweet popcorn(Khai), Ladoos, coconut, sweets, chipped coconut, ripe banana and curd. | 3 Puja PandaSevaks along with 7 types of sevaks are required to offer the food to the Deities. The sevaks are Sudu Suar, Ballav Jogania, Saura Badu, Patri Badu, Gara Badu. |
| 10.00 AM        | Sakala Dhupa (Morning Meal) | This is called the Roja Bhog or Kath Bhog which consists of rice, kanika, khichudi, dal, vegetable curries, cakes like pitha puli, hansokeli and jhili, ada pachedi(ginger tonic) etc. | The servitors engaged in this important ritual are Puja Panda, Suarbadu, Paniapota, Pradhan, Pratihari, Palia-Mahasaura, Pantibadu, Garabadu, Rosha Palka, Palia-Patri, Changada-Mekap, Muduli, Chandan Ghatuary, Palia-Mekap, Palia Khuntia, Hadap Nayak, Bidia Jogania, Sudu Suar, Gochhikar, Dakhinghar Pratihari, Ghatua, Vaijayanti, Dhukudidwar Pratihari etc. |
| 11.00AM         | Mailam and Bhog Mandap Puja | After offering of food the Deities change their Clothes and then Puja starts for the huge quantity of food such as rice, dal, curries, leafy vegetable and cakes of different type, This food is generally prepared for general public. | The servitors who participate in this rituals are Puja Panda, Mahasuar, Suar, Changada Mekap, Palia Mekap, Palia Puspalak, Bhog Mandap Pratihari, Suarbadu, Khuntia Pratihari etc. |
| TIME OF THE DAY | NAME OF THE RITUAL | BRIEF DESCRIPTION OF WORK PERFORMED | CATEGORIES OF SERVITORS (SEVAYATAS) INVOLVED |
|-----------------|--------------------|-------------------------------------|---------------------------------------------|
| 12.30–01.00PM   | Mid-day Meal (Dviprahara Dhupa) | This Prasad is offered near Ratna Bedi (Sanctum Sanctorum) in the same manner of Morning Puja | The same number of servitors are required like the Morning Puja |
| 02.00–02.30 PM  | Evening Lamp Offering | Normally there is provision of afternoon nap between 1.00 to 1.30 PM. If the rituals of Afternoon Puja and Prasad gets delayed then the evening Aarati is performed after the Afternoon Puja | Taluchha Mahapatra and Puspalak sevak remains present during evening lamp offering |
| 07.00–08.00 PM  | Sandhya Dhupa (Evening Meal) | The system is same as Morning and Afternoon Dhupa but the Prasad items are less in variety and number. Mostly watered rice and cakes like amalu, pulland sakara etc. After the Puja the lamp offering is also made. | The same type and number of servitors of Morning and Afternoon Puja participate in this ritual |
| 08.00–08.30 PM  | Mailam and Chandanlaagi | The Deities change their clothes and anointed with sandal paste mixed with camphor, keshar and kasturi. | This is basically done by Puspalak sevaks who are assisted by Suarabadu, Ghatuary, Muduli, Palia Mekap, Palia Padhiary, Garabadu, Hadap Naik, and Palia Khuntia. |
| 11.00PM         | Badasinghar Besha   | After Chandanlaagi, the Deities are dressed up again for Badasinghar besha by wearing silken robes and decorated with flowers, flower garland and floral headdress. | Puspalak Sevaks basically decorate the Deities. |
| 11.15–11.45 PM  | Badasinghar Dhupa (Night Puja) | The last Prasad offering of the day. The items are less in variety. They are watered rice, green banana fry, khiri and kanji etc. | The Puja Pandas worship the Deities sitting on the floor down the Ratnavedi |

(Continued)
7.2. Periodic rituals

According to scriptures, there are some periodical rituals also. Each Thursday Lord Jagannath and Goddess Laxmi meet in the afternoon, which is believed to discuss the affairs of the world. On each Ekadashi (11th day as per Lunar calendar) evening, lamps are taken to the top of the temple and circumnautated around neela chakra. On each Amabasya day (last day of the dark fortnight) Lord Jagannath goes to the seashore to perform a special ritual as Mahodadhi Arati as the sacred sea is believed to be his father-in-law as per Skanda Purana. This ritual is performed by Sabat Nijoga a particular class of servitors earmarked for the purpose.

Likewise, there is Banaka Laagi where paintings of the deities are performed and Benta or hunting ritual once in a year signifying the royal status of the Lord. In addition to this according to the constellation of stars specific rituals are performed for the birthday celebration of the following deities, Lord Balabhadra–Shravana Makara, Sri Jagannatha–Rohini Brusha and Goddess Subhadra–

| TIME OF THE DAY | NAME OF THE RITUAL | BRIEF DESCRIPTION OF WORK PERFORMED | CATEGORIES OF SERVITORS (SEVAYATAS) INVOLVED |
|-----------------|--------------------|-------------------------------------|-----------------------------------------------|
| 11.45 – 12.00 Midnight | Khata Seja Laagi and Pahada (Rest for the day) | Bedsteads are arranged for the Deities. A metallic conjoined idol of Lord Vishnu and Goddess Laxmi are placed near the idol of Lord Jagannath. Green coconut, betel and camphor are offered | Puspalok sevaks carry the Sayan Thakur (God of sleep) to the place near Lord Jagannath |
| 12 Midnight | Clousure of Temple Gate | Locking and sealing of the temple doors. | Talichha Mohapatra puts the seal of the Temple after it is closed |

Chaturdha Murati (The holy four). (from left to right) Lord Balabhadra, Goddess Subhadra, Lord Jagannath & Lord Sudarsan (in shape of a pillar)
Jyestha Bichha. The birthday celebration of Sri Ram, Sri Krishna and Nrusingha are also observed as per the rites on specific days of the year like Sri Ram Navami, Janmashtami and Nrushingha Janma.

7.3. Festival rituals
There are around 65 Rituals performed in a year out of which 12 are famous festival as specified in the Niladri Mahodaya like Chandan Yatra, Devsnana Purnima (when the Deities take celestial bath), Car Festival, Sayan Ekadashi, Dola Utsav, Dakshinayana Yatra, Uttarayana yatra, Damanak Yatra, Parswa Paribartan, Hari Utthapan Ekadasi, Pravarana Sasthi and Pusyabhiseka where extra servitors are engaged for doing some specific roles.

7.4. Special festivals rituals
On special occasions like Navakalebar which is very complex and is a very difficult process, the role of the ritual functionaries becomes more pronounced. Navkalebar or embodiment ceremony falls normally once in 19 years, which lasts for almost 2 months and draws lakhs of crowd from around the world.

8. Service providers (sevaks)
Consequent upon the enactment of Shree Jagannath temple Act 1952, a Record of Right has been prepared. It contains the detail rituals of Shri Jagannath, and the sevaks who will perform this specific seva on the specific day, on the festive occasions and time to do that seva, defining clearly their responsibilities and duties. As per the Record of Rights, 119 types of sevaks have been enlisted which are listed as follows:

8.1. The principal sevak (maharaja of puri, the king of puri)
Maharaja of Puri (The King of Puri) is also popularly known as Gajapati. He is the first and foremost Sevak, He performs one important role during Chandan Yatra, Snana Yatra, Dola Yatra and Car festival. He has also major role during Navkalebar which normally comes once in 19 years. He is the hereditary Chairman of the Temple Managing Committee. Apart from the King, there are 119 categories of servitors who have been alphabetically listed as follows:
8.2. Other sevaks (in alphabetical order)

1. Akhanda Mekap—Lighting and arrangement of the perpetual lamps.
2. Alati Balita Sevaka—Wicks supply.
3. Amalutola and Purakharada—Preparation of food called Amalu and preparation of Pura for the same.
4. Amunia Chhatars—Who is leading the food offerings procession with an erected umbrella.
5. Anasara Sudha Suara and Sudha suara—Supply of soft drinks to the deities during Anasara days, supply of Khali and Osua and cleaning of the place for the offering of Puja.
6. Asthana Pratihi—Water sprinkling for Bahara deula, Prasad distribution of food shares among the sevaks after the bhog. Has major role on Jhulan, Janmastami, Radhastami and Kartik Purnima etc.
7. Baanua—Supplies firework when required.
8. Badapanda—Supervision of the Puja Panda sevaks.
9. Badusuara—Thali Tuna and Amalu Suara Cake and sweet preparation.
10. Badhei—Carpenter.
11. Bahardeuli Jogania—Supply of food material to the kitchen of Goddess Laxmi.
12. Bahar Deuli Suara—Cake preparation in the kitchen of Goddess Laxmi.
13. Baithi Karana—Accounts maintenance regarding income from flag and gift offering on the simhasana.
14. Ballav Jogania—Supply sweets to the sevaks from the store for ballav Puja.
15. Bania—Prepares and repairs ornaments.
16. Bajlayanti—Musical instrument plying.
17. Bentabindha Paika—Ritual of arrow shooting in accordance with mythology.
18. Bhandara Mekapa—Remains in charge of Ratna Bhandara containing jewels and ornaments required for daily use of the deities.
19. Bhitara Gaani—Ritual service of singing devotional songs at the time of pahada.
(20) Bhitarachha Mohapatra—Main sevaka, associated with the ritual of door opening of the temple in the morning and lamp offering called Mangal Arati.

(21) Bidia Jogania—Betel preparation.

(22) Bimanbadu—Palanquin/carriage bearer.

(23) Binakara—Harp playing.

(24) Biribua—Transporting black gram, etc., from the store for grinding and to the kitchen for preparing cakes.

(25) Birimunda Samortha—Black gram and Rice grinding.

(26) Chaka Apasara—Takes charge of Chaka apasara (pillow) from Darji Sevaka.

(27) Chakra Dihudia—responsibility of showing lighted candle in the procession and grinding rice for cakes.

(28) Changada Mekap—Cloth arrangement of the deities.

(29) Chap Dalei—Boat rowing.

(30) Chapa Behera—Boat playing during Chandan Yatra and Kaliyadalana.

(31) Charcha Karana—Inspection of the services of sevakas.

(32) Chaulabachha Karana—Service of refining and grinding rice and mung.

(33) Chhamu Dihudi—Candle lighting.

(34) Chhatisha Nijoga Naika Patajoshi—Management and Supervision of daily rituals, temple and food offerings. He heads and controls the Chhatisha Nijoga.

(35) Chhatra Nijoga—Service of holding an umbrella and other articles during regular ritual activities.

(36) Chitrakar—Painting of the temple walls.

(37) Chunara Garuda Sevak (Mahadwipa and Dhwajabandha) Ritual services related to God Garuda, hoisting the flag and lighting the lamp atop the temple and undertake masonry works with lime mortar.

(38) Daita—They do specific ritual services during Car festival, Navkalebara, Anasara, Rahurekha lagi and Chitalagi.

(39) Darji—Stitches clothes, Chakaapasara, etc.

(40) Darpania—Vessel washing, mirror placing and purunakumbha setting.

(41) Datta Mohapatra—Face colouring of the deities Srimukha Singar.

(42) Daudibola—Rope making and supply the same for drawing water from Bimala’s well.

(43) Dayanamali—Flower and Tulasi leaves supply and garland making.

(44) Dayanapatri—Ritual service related to Dayanachori festival.

(45) Deula Karana—Inspection of the regular ritual services of sevakas, keeps accounts of the Bhandar, Changada ghara and distribution of Parbani Kheli, etc.

(46) Deula Purohita—Sanctify services and to preside over special ritual functions according to Smarta Dharma scriptures. Performs Ratha Anukula and Ratha Pratistha (Car festival rituals).

(47) Garabadu—Supply and storage of water during the performance of rituals.

(48) Ghanta Seva—Gong Beating.

(49) Ghantua—Occasional gong beating.

(50) Ghatuari Amla—Camphfer and sandal paste supply.

(51) Gita Govinda—Devotional songs recitation from Gita Govinda.

(52) Gochhikar—Control and regulation of pilgrims entry. They belong to Pratihari class who watch Jay Vijaya Dwar.

(53) Hadapa Naika—Betel supply.

(54) Handi Jogania Tolabati—Supply of earthen pots.
(55) Jagia Mahasuara—Inspection of consecrated food preparation.
(56) Jyotisha (Khurinayaka)—Astrological calculations and forecasting.
(57) Kahalia—Plays on bije kahali.
(58) Kalabethia—Who drags the Chariots.
(59) Karatia—Sawyers.
(60) Khataseja Mekap—Bed arrangement of the deities.
(61) Khatuli Sevaka—Puts khatuli (small wooden cot) for Abakash Puja.
(62) Khuntia—To supply flower garlands and tulasi leaves to the Pasupalak.
(63) Katha Karana—They usually report any deviation of services for the supreme Lord Jagannath. They accompanied the God during chandan yatra festival with sword and knife as a protective force.
(64) Katha Suansia—Supervise and undertake arrangement for the visiting deities on festive occasions.
(65) Kothabhoga jogania—Supply Food ingredients and fuel supply to the kitchen from the temple store.
(66) Kothabhogapania—Supply of water to Suaras and Mahasuaras from the kitchen well.
(67) Kumbhar Bishoi—Supply of earthen vessels for preparation of consecrated foods.
(68) Lenka—To call the sevaks for kitchen work.
(69) Lugadhua and Panikunda Sevak—Water supply to the Lugadhua Sevak and washing the clothes of the deities.
(70) Madeli—Madal (Musical instrument) playing.
(71) Mahabhoi—Milk and milk product supply.
(72) Mahajan—They serve all the representative deities of the dakhinighar and offer “ballav bhog” there. Carry the representative deities (Bije Pratimas) for specific rituals.
(73) Mahasuaraa—Supervises the preparation of food in the kitchen. Himself cooks Hariballav tata pitha. Takes the first pankti chheka.
(74) Malachua Seba—Garland making.
(75) Mandani—Canopy fixing on festive occasions over the platform on which deities are to be seated.
(76) Mapasaita Karana or Mahaprasad Seva—Supervision of food distribution among the sevaks.
(77) Matha and Byaktigata Seva—Services of certain monasteries and ritual service based on individual capacity (whisk service).
(78) Mudra Sevak—Sandal paste supply for the anointment of the deities.
(79) Mudrahasa or Mudiratha—Ritual services of King in his absence.
(80) Muduli—Store keeper of various articles such as cups, plates, whisk and camphor.
(81) Mukhapakhalia Sevak—Supply of tooth sticks and tongue cleaners and flower in the morning.
(82) Mull Suansia Sevak—Supply of wooden materials on certain festive occasions.
(83) Nikapa and gandhan Nikapa—Grinding Spices.
(84) Ojha Maharana—Blacksmith.
(85) Paika—With their team head Dalei and Dalbeheras stay in the temple throughout the day and night.
(86) Palia Mekapa—Inspection of door at the time of opening in the temple and other specific duties for decoration and daily rituals.
(87) Pani Apata—Utensil cleaning and water supply from Bimala's well.
(88) Panikipata—Previously was doing fish cutting during Dasarra and was cutting vegetable in the kitchen, now it is discontinued.

(89) Pantibadu and Ghia Pasara—Consecrated food-related services carrying Chhekas.

(90) Parabjata Jogania—To provide food material supplied from the store to the Mahasuara on festive occasions.

(91) Parichha or Rajguru—they were associated with temple administration by getting associated with King of Puri. They look into the conduct of rites and rituals.

(92) Pasupalaka (Puspalakas)—Adornment, flower decoration and dressing of deities and Puja at the time of “Abakasha”.

(93) Patara Bishoi—Preparation of silk ropes.

(94) Patarabandha—Leaves supply for packing.

(95) Patri Mahapatra—Works with Daitas but as a Bramhana has other functions.

(96) Patri Badu—Ritual ingredients supply.

(97) Pradhani—Call the Panda Sevaks distributes Khei of Muktimandap.

(98) Prasad Badu, Badu Mohapatra—Responsibility of supplying tata (container) with offered food to the deities from the temple to the palace.

(99) Pratihari—Guarding the deities and looking for the status of the pilgrims, watching the movement of the pilgrims.

(100) Puja Panda—Worship of main-deities of the temple.

(101) Purana Panda—Purana recitation during food offering.

(102) Ratha Bhoi—Labourer’s work in the construction of chariots, sheds and canopies.

(103) Ratha Dakua—Singing songs in the Chariots during Car Festival.

(104) Rosa Dhopakhalia, Angurua and Gobarpania Dhopakhalia—Kitchen and overall cleaning.

(105) Rosa Paika—Intimation to the sebakas regarding the affairs of the kitchen.

(106) Rupakar—Drawing and painting of the walls of the temple and make bije pratimas, sarathi etc attached to the chariots.

(107) Sabata Nijoga—Service to pilgrims with regards to Hindu rites such as Sankalpa, Sradha and Dana in panchtiirtha and at swargadwar on new moon days.

(108) Samprada Nijoga—Dance at the time of Patuara certain functions at the time of Krishna Janma.

(109) Sankhua—Playing Conch shell.

(110) Suara Nijoga Nayaka Manages all the affairs of Suaras and the kitchen.

(111) Suarabudu—Who wash the floor of the inner sanctuary several times. Arranging the food after offerings are made.

(112) Sunagoswami—Draws water from sunakua (well) on Snana Purnima.

(113) Tadau Karana—Recordkeeping, maintenance of almanac, supervision of daily services round the day of the temple festivals.

(114) Talichha Mohapatra—He seals the doors at night after “pahada”, controls and checks the purity of the kitchen.

(115) Tamara Bishoi—Works as copper smith during car festival.

(116) Tatua—Transportation of foods Tat from the temple to the palace.

(117) Tolabudu—Transportation cooked food from the kitchen to the temple.

(118) Vaidya—Herbal medicine supply to the deities at the time of their illness during anasara (after snana Purnima and before Car Festival).
One seva which was not recorded in the Record of Rights was revived in the year 1988 by the Temple administration i.e. Beherakaran Seva (Ratha, 2010). The following 14 sevas (ritual services) are not being performed nowadays.

Panikikata, Daudibandha, Binakar, Gitagovind, Bhitargayani, Madeli, patarabindha, Sankhua, Kalabethia, Kumbharibisoi, Malachula, Banua, Mapasaitakaran, Charchakaran,

The main reasons for discontinuation of the seva as informed by the temple authorities are as follows:

(a) This seva is hereditary in nature. In the initial days of seva, the Sevayat family who did not have any son to carry out the tradition stopped performing the ritual. Since there is no system of recruiting new people from outside the sevayat community, the system stopped functioning.

(b) There were some sevas which was very minor in nature and did not have a sufficient amount to earn a source of living could not be carried out properly.

(c) Sevas like Devdasi seva which needed the adoption of new Devdasi by the old Devdasi also did not materialize with the changed scenario (Acharya, 2012).

9. SEVA- a DIVISION OF LABOUR

The worship of Lord Jagannath is very elaborate and there are various kinds of services rendered by different classes of sevaks resulting in the division of labour. Each class has got its specified duty in observing rituals. Unless a particular service is performed, the next service cannot take place. Besides, there are also special rituals based on the days, months and eclipse, etc.

On the basis of nature of services, the sevaks are divided into two classes’ e.g. individual (Ekaeka) that means the work is to be performed single-handedly by one person and group (gosthigata) where several people will join their hands do the job.

9.1. Ekaeka seva

Gajapati Maharaja, Patajoshi Mohapatra, Bhitarchha Mohapatra, Deula Karana, etc., are considered as eka eka sevak for their individual services. The Gajapati Maharaj being the foremost sevaks of Shri Jagannath performs Chhera Pahanra (sweeps with golden broomsticks on the chariot and Snana Bedi) in the presence of thousands of devotees. This act of Gajapati shows that each work is dignified in nature and there is nothing called superior or inferior work in the holy culture of Shri Jagannath.

9.2. Gostigata seva

Daitas, Datt Mohapatra are considered as gosthigata seva as some times all or at the time any group of people joined together to perform the rituals.

9.3. Sadhee bandha seva

The engagement of sevaks in the rituals of Shri Jagannath is also very peculiar in nature. Some are engaged through Sadhee Bandha. The Sadhee Bandha process is that in which the intending sevaks require permission with respect from the Temple Administration to perform the seva. It is a process of donating a pata saree preferably to the leader of the group or to all members of the group with garland from the Divine Lord (to tiee sari on the head of the sevaks). After obtaining clearance from Pattajoshi, Deula Karan and Tadhau Karan, etc., only they will start the work.

9.4. Asadhee bandha

In case of Asadhi Bandha, there is no such formality of giving Saree but concerned Nijog managing committee allow the respective sevaks to perform seva as and when needed.
All sevaks are given equal dignity in performing their divine duties, as for example, Shri Jagannath Temple among all Hindu pantheon, being based on multitude ritual system and large association of people of different classes, has been continuing without change in its intrinsic vitality. The ritual functionaries over the centuries have been rendering services with utmost dedication, surrender, pious motivation within a well laid out disciplined mechanism.

Sri Jagannath temple at Puri is the only temple in the Universe, where prime importance is given to culture, convention, tradition, rituals which never changes from the time immemorial. The working culture of Sri Jagannath Temple is based on the division of labour in a systematic and organized manner.

9.4.1. Recruitment
The temple attendants are hereditary servitors. They inherit the right to serve the God on the basis of their inheritance. But mere inheritance does not confer any right to serve the Lord. There are different types of eligibility criteria for different types of sevaks. For example, marriage is one of the essential criteria for a Pujapanda sevak whereas marriage is a disqualification for a Mudiratha who usually performs rituals on behalf of the king during his absence for Lord Sri Jagannath.

9.4.2. Eligibility criteria
The first common eligibility criteria are that one must be physically and mentally fit. He is having a sound mind and not mentally retarded. Out of 120 categories of sevaks, 114 are required to obtain permission from the management to serve through a process called ‘Sadhi Bandha. And the rest are “Asadhee Bandha” Savaks.

9.4.3. Incentive/bonus
In the earlier periods, these sevaks were granted landed properties and khei (different types of Prasads offered to God in different times of a day) as an incentive. They were getting agricultural produce from the landed property and by selling the Khei to the devotees they used to earn some money for their day to day-living. After the management was taken over by the Govt, these sevaks are given in cash and in kind for their work.
Some categories of attendants are also receiving some percentage of the paramanik (ticket money for allowing the devotees for special darshan) and pindika (Donation donated by the devotees) and Thali, the cost of the plateful of prasada. For example Panda, Puspalak, Khuntia, Mekap, Pratihari, Sudha Suar and Suar Badu get a certain percentage from Paramanik and Pindika.

The Daitapatis are the only exception who get major income during their limited service period, i.e. Snana Purnima to Neeladri Vije (Car Festival). During this 1-month period (June–July) they get associated in the world-famous car festival which gives them the major source of income.

There is a system of checks and balance in performing the seva for the purpose of security. For example, Taluchha Mohapatra seals the Jay Vijaya Dwara (Door) in the night after Pahuda and on the next day, the seal is opened by Bhitarchha Mohapatra.

10. Skill development

The Niyogs and temple Management are planning for various training classes, practical schedules, workshops, seminars, etc., in order to develop the skill of the sevaks in their respective fields. In this way, the professionalism will be enhanced and this will be established sevak and devotee interrelationship inside and outside the temple. The temple administration had arranged Anubhava Yatra in which selected sevaks had gone to other famous temples in India to observe and learn the workmanship of the temple servitors. It is a good step towards better temple cum tourist and pilgrim management (Annexure-E).

10.1. Performance appraisal

Modern work culture and performance appraisal system prevail in the Temple. Sevaks are rewarded or debarred from the benefits on the basis of appraisal of their performance. The administration is regularly reviewing the work efficiency and general proficiency of the sevaks.
through time and motion study and overall work-study. On the basis of that, the remuneration/honorarium is paid to the sevaks. In extreme negligence and dereliction of duties apart from the pecuniary punishment retrenchment is also imposed on the disobedient sevaks.

10.2. Retirement benefit
There is no such system of Retirement from performing seva. One is eligible to serve as long as he remains fit both physically and mentally (Moapatra, 2013). More honour and prestige are given to much older and experienced sevak.

11. Data analysis
The study made by Nabakrushna Choudhury Centre for Development Studies has some interesting observations as per their published book “Socio-economic census of Sevayatas of Sri Jagannath Temple, Puri-2013” (Nabakrushna Choudhury Centre for Development Studies, 2013, p.4–10) which were taken as the base data for the purpose of comparison:

12. Population status
There were 1348 families during the year 2005 which has increased to 1471 during 2013 but there has been very negligent increase in the population, the population recorded was 8367 in 2013 (includes 9 families who have moved out of Puri) (Nabakrushna Choudhury Centre for Development Studies, 2013b) as against 8338 during the year 2005. The population recorded was 8385 in 2017. It is noticed that the joint families are split into smaller nuclear families resulting in an increase in the number of households but not in the growth of population. Data were collected from the hamlets/lanes/by lanes nearby Sri Jagannatha temple Puri as per ANNEXURE A

12.1. Age profile
The age profile of Sevayat population as shown in ANNEXURE-B clearly shows that the Sevayat communities of Shri Jagannath Temple have an advantage of demographic factor as compared to the state as well as the district's age profile of the population as per the 2011 census. The percentage of working-age group population in 18–45 and 45–60 year age group among the Sevayats under study is found to be 41.85% and 22.86%, respectively. That means the total working-age group population among the Sevayats is 64.71% and out of this, the percentage of males in the working-age group is 37.97. As compared of the Sevayat population the respective percentage share of working-age group population in Odisha is 55.89 and in urban Odisha, it is 61.43 according to 2011 census. That apart it is found that 60 plus age group population among the Sevayats is 17.1%, out of which 80 plus age group population is 1.292%. This is found to be much higher than the state’s population shares of 60 plus age group as well as 80 plus age group population during 2011 census, which is 9.78% at the all-Odisha level and 8.12% in urban Odisha. That clearly implies that the longevity rate of Sevayats in old age is relatively higher than the state's elderly population. This may be due to their better standard of living or better accessibility to hygienic food and living surroundings.

12.2. Elderly population
Among the Sevayats under study 17.1% of the population is found to be of elderly category in the age group of 60 years and above. However, it is found that while some of the Sevayat communities do not have any elderly category population, some other communities have more than 14% elderly population. Out of the sevaks under study, the communities having more than 14% elderly category population are: 1-Pushpalaka, 2-Pujapanda, 3-Khuntia, 4-Pratihari, 5-Pati Mohapatra. All these elderly population are the assets for the Temple because of their experience and they should be provided with timely and necessary health-care facilities coupled with extra financial incentives.

12.3. Education level
The literacy level of the Sevayats is found to be very high, as compared to the overall literacy level of population in Puri district and Odisha according to 2011 census. Excluding 0–6 age group
population the general literacy level of Sevayats is 98.23%—99.14% among the males and 97.19% among the females.

The male-female ratio of literacy of the sevak family as per the survey is shown in Table 1.

This analysis shows that the spread of education among the sevayat families of Sri Jagannath Temple is higher than that of Puri district.

12.4. Occupation profile
It is needless to mention that doing various types of Sevas in Shri Jagannath Temple, Puri has been the family occupation of all Sevayat families since time immemorial and according to the nature of Sevas performed by them they are classified into different categories with 120 identified community nomenclatures such as Rajaseba, Rajguru/Parichha, Pujapanda, Pushpalaka, Khuntia, Suara/Mahasuara and the life. However, as it is not possible for many of them to meet their family subsistence needs by doing Sevas in the temple only, the earners in Sevayat households at present are found in various other occupations in addition to their temple Seva. It may be noted that some of the Sevas performed by quite a few number of Sevayat communities cannot be taken as whole-time occupation, as such Sevas are required during a specific time of the year only for a few days/hours. It is found that besides doing their designated Temple Sevas many earning members of different Sevayat communities work as pilgrim priest, provide hospitality services to the pilgrims in their residence and some work as Holiday Home priest. Out of 1003 Sevayat families under study from 1462 families conducted by Nabakrushna Choudhury Centre for Development Studies the number of families reporting to be working as pilgrim priest is 229 (22.91%), the number of families providing hospitality services to pilgrims is 266 (26.13%) and the number of families reporting to be working as Holiday Home Priest is 79 (7.93%). That means more than 50% of the families besides doing their Temple Sevas, they provide services to the pilgrims in various capacities like pilgrim priest, hospitality service to pilgrims and as Holiday Home priest (ANNEXURE-C).

12.5. Economic status
Survey conducted by Nabakrushna Choudhury Centre for Development studies had published a table under the caption Annual Income of Seva families (Table 2) in which the servitors were categorized under the following income slabs (ANNEXURE-C). (Nabakrushna Choudhury Centre for Development Studies, 2013b)

(Source Nabakrushna Choudhury Centre for Development Studies, Odisha 2013 page 9) (Nabakrushna Choudhury Centre for Development Studies, 2013b)

It was informed by the Public Relation Officer of Sri Jagannath temple that household with zero income who have got very old people, widow and physically handicapped are getting special allowances.
We have conducted the interview with the sevaks/servitors of the 100 selected families of sevaks and collected information regarding their income from various sources in order to form an opinion about the sevaks and their socio-economic status. It is given in Table 3. The summary is also reproduced below.

It is observed that out of 100 Sevayat families 2 (2%) have reported zero level of income. Excluding those two families, 05 (5%) families have reported annual income below Rs. 27,000/- that is the BPL limit decided by the Rangarajan Committee of 2014, and the average annual income of these families is found to be Rs. 21,459 only. Next to them, the number of families having annual income in the range of Rs. 27,000–1,00,000 is found to be 10 (10%) and the average annual income of families in this income group is Rs. 70,510. In the next income range of Rs. 1,00,000–2,00,000, there are 14 (14%) families and the average income of such families is Rs. 1,58,515 per annum. In the income range of Rs. 2 lakh to 3 lakh per annum, there are 25 (25%) families and the average annual income of such families is Rs. 2,81,627. In the income bracket of Rs. 3–4 lakh, there are 19 (19%) families and the average annual income of those families are Rs. 3,23,839. In income range of Rs. 4 to 5 lakh, there are 10 (10%) families and their average income

| Income Range          | No of Households | %   | Average Income per Annum |
|-----------------------|------------------|-----|--------------------------|
| Zero Income—          | 02               | 02  | NIL                      |
| Below Rs 30,000-      | 05               | 05  | Rs. 21,459               |
| 30,000-Rs 50,000      | 10               | 10  | Rs. 70,510               |
| 50,000-Rs 70,000      | 14               | 14  | Rs. 1,58,515             |
| 70,000-1 lakh         | 25               | 25  | Rs. 2,81,627             |
| 1 lakh to 1.5 lakh    | 14               | 14  | Rs. 3,23,839             |
| 1.5 to 2 lakhs        | 25               | 25  | Rs. 4,71,530             |
| 2 lakhs to 3 lakhs    | 19               | 19  | Rs. 8,39,359             |
| 3 lakhs to 5 lakhs    | 10               | 10  | Rs. 19,73,859            |
| 5 lakhs and above     | 7                | 7   | NIL                      |
| TOTAL                 | 100              | 100 |                          |
is Rs. 4,71,530 per annum. The families found in the income range of Rs. 5 to 10 lakh per annum are 7 (7%) and their average annual income is Rs. 8,39,359. The families reporting annual income in the range of Rs.10 lakh and above are 8 (8%) only, and their average annual income is Rs. 19,73,859, these families are in the topmost income bracket. This shows that about 46% of the Sevayat families have a reasonably good level of income from various sources, so as to maintain a minimum decent and desirable type of living in an internationally eminent pilgrimage centre and internationally famous tourist place like Puri. However, the majority of them have just hand-to-mouth existence earning below Rupees 3 lakh per annum and some among them live below the poverty line (7%) also. As revealed from the discussions with them it is observed that there exists a high level of disparities in the earning level of different Sevayat families belonging to different service groups or communities and even with the same service group/community. While some are able to earn enough for a decent living in a place like Puri, some struggle for subsistence and a few others have below subsistence level living.

As per the poverty estimation by the Planning Commission (July-2013), a household spending less than Rs. 22.42 per capita per day in rural areas and Rs. 28.65 per capita per day in urban areas may be treated as poorer category household living below the poverty line (BPL) (Nabakrushna Choudhury Centre for Development Studies, 2013b) but it has been replaced with the new figure as per Dr. C. Rangarajan Committee report of 2014 as Rs.32/-/ per family in rural India and Rs.47/-/ per family in the urban area of India. According to a family in India comprising on an average five persons needs to earn more than Rs.235 per day (Rs.47/- x 5) in urban areas in order to remain above the poverty line and this comes to Rs.7,050/-/ per month and Rs.84,600 per annum. However, as it is observed during the survey, the average family size of Sevayat households of Shri Jagannath Temple, Puri is 5.55 persons. That means a Sevayat family in Puri has to earn on an average more than Rs. 235/- per day and Rs. 7,050/ per month so as to be placed as above the poverty line (APL) category households according to Planning Commission's estimates of poverty in 2014.(below Rs.27,000/- BPL Limit). (Nabakrushna Choudhury Centre for Development Studies, 2013b)

ANNEXURE-D of the survey revealed that 56% of the sevaks are mainly depending upon Temple income whereas 46% are not fully dependant on temple income. (Nabakrushna Choudhury Centre for Development Studies, 2013b)

The source wise and category wise average income earned is defined in ANNEXURE-D of the survey whose summary is reproduced as given in Table 4.

The indirect income earned relating to Lord Jagannath temple as mentioned in Table 9 of the Nabakrushna Choudhury Centre for Development Studies, 2013, p. 44–46 is reproduced below. (Nabakrushna Choudhury Centre for Development Studies, 2013b)

The table 5 reveals that majority of the sevaks are directly or indirectly dependent on the temple rituals for their main source of living but there is a need for improvement which will

| Source of Income          | Income in % | Remarks                               |
|---------------------------|-------------|---------------------------------------|
| Temple/Sreemandir Seva    | 25.77       | Only doing Rituals                    |
| Pilgrim                   | 19.41       | Tourism And Tourists Related Services |
| Cultivated Land           | 1.02        | Own land                              |
| Business                  | 19.53       | Own Business                          |
| Govt. Service             | 24.85       | Central/State Govt., Private          |
| Others                    | 9.42        | Miscellaneous.                        |
| **Total**                 | **100**     |                                       |
satisfy the public coming to Lord Jagannath Temple as well as bring discipline in the method of working of the sevaks.

The sevaks need to be given proper training on various aspects of the temple starting from the history, the various Gods and Goddesses being worshipped inside the temple premises apart from the Trinity and various rituals inside the temple. They are also to be trained on how to handle the devotees on payment of a fixed amount as service charges. These Sevaks can come on their non-duty days and should have some badge with them identifying them as the approved guide of the temple and take the devotees inside the temple. In this case, the devotees are fully satisfied and the sevaks are assured of income on non-seva (duty) days.

This will enhance the image of the temple and establish confidence among the sevaks.

In an internationally famous tourist centre where there is always a floating population of tourists; the cost of living has to relatively higher than any other middle-level Indian cities. Therefore, Rs.4,300/- per month is needed, so as to remain above the poverty line. Thus, by applying this income figure in the case of Sevayat families when we count the total number of poor or BPL category Sevayat households, this comes to about 24% or say about one-fourth of the total Sevayat families of Shri Jagannath Temple, Puri. Based on the latest survey of 2013, and categorizing people in various income slabs interview was conducted directly with the servitors through a structured questionnaire and the findings based on the interview was as follows:

13. Findings of the study

(1) The servitors are not confined to one type of seva or duty. One servitor who is having the designation as Pratihari (guarding the temple) is also engaged in hadapa seva i.e. supplying paan (betel) to the Lord at the time when He retires to sleep. As a Pratihari his turn falls once in 15 days and as a Hadap sevak his duty is in an interval of 22 days. Similarly, one Gochhikar sevak performs the role of Gochhikar (Regulation of pilgrims entry) on a rotation of 15 days, as a garabadu (supply of water during rituals) once in 68 days and as a pratihari (guarding the temple) once in 47 days. Even a Daita sevak whose major role is during the Car festival period also performs the seva of a Sudha Suar Sevak (cleaning of the ritual place) throughout the year once in 4 days. Therefore, it is found that multiple sevas were entrusted on same sevakas.

(2) The duty period is almost throughout the day starting from Mangal Aarati to the Bada Singhar in the late night as the regular rites are conducted sequence wise in a day. Few of the servitors role is limited to a particular period like the Hadap seva (offering Betel) where the time is only late in the night when the Lord retires to bed.

(3) The remuneration they get is in two parts Cash and kind. Cash is given as per the standard fixed for each seva and Cooked Prasad of that day is offered to them as Khei which is in kind. Both are fixed by the Temple authorities Most of the Sevaks arrange to sell the Khei through the seller of Mahaprasad and collect money from them. The cash component of a Pratihari Sevak is Rs 1000, for a Puspalak sevak, it is 1450, for a Sudha Suar Seva it is Rs 800. The sale value of the Khei given in kind is between Rs 100 to Rs 300 depending on the seva.

(4) Few of the sevaks get the percentage of the collection of the Temple administration for that period of service apart from the remuneration. A Pratihari sevak gets the share of Paramanik

| Type of services       | No of Households | % of engagement from total household (1462) |
|------------------------|------------------|---------------------------------------------|
| Pilgrim Priest         | 335              | 22.91                                       |
| Hospitality to Pilgrim | 382              | 26.13                                       |
| Holiday Home           | 116              | 7.93                                        |

This will enhance the image of the temple and establish confidence among the sevaks.

Table 5. No. of households serving as pilgrim priest, hospitality to pilgrim and holiday home
ticket sale proceedings of that day which as per their statement varies from 2000 to 20,000 depending upon the ticket sale. A Daita sevak gets his share of the entire collection during Car festival period (which is almost 30 days) which is around 2 lakhs per head.

(5) There is health insurance cover up to 1 lakh for general illness and 2 lakhs for critical cases provided by the temple administration for each servitor’s family.

(6) The servitors who are engaged in this profession are not fully dependent on the temple authorities for their regular source of living. Few of them come to the temple on non-duty days to earn some money and help the devotees who come to the temple to take them round the temple to explain the importance various places and Deities and also to help them in darshan (showing the Lord) as well as arranging Prasad offered to Lord Jagannath. Another type of servitors is engaged either in business or service.

(7) Another major source of business is regular Pilgrim business where they bring people from various parts of the country through their agents and provide boarding and lodging to them and show all the places of interest in Puri and show the Lord Jagannath temple at different times on different days during different rituals. This group business is more of a professional in nature and gives them more income but all the sevaks are competent to organize. Only the well-to-do sevaks get more and more business and the poor sevak remains poor.

(8) The children of the sevaks who have been in service and are highly qualified have the attachment value to the Lord for which the family tradition is continuing and will continue. It was revealed that many of the younger generations who are placed outside Puri even outside Odisha come on the day of their duty to perform this holy work by taking leave from their organization.

(9) The servitors family who have very less income (under BPL category) have very less number of days to perform in the temple and some of the families have no person to perform the duties as servitor.

(10) Few of the servitors are resorting to cultivation as they are stationed at Puri and there is no scope to directly supervise agricultural operation. They are giving lease of the land and collecting money or crop.

(11) The economic well-being of a family is well imagined more clearly from the type of assets, both consumer durable goods and FMCG products in their possession. Income yielding assets will further bring to generate more income for the family. It is an admitted fact that it has always been a difficult task for a researcher to compile and compose the correct information about such things of a respondent member of the family. Many do not like to tell about their assets and their prized possessions and like to conceal some facts about the reality for obvious reasons. Hence, as a enumerator, we have asked some simple questions to collect information about the possession of some important modern amenities of life for drawing some conclusion regarding the economic status of the sevaks.

(12) It is found that out of 100 sevayatas 98% have telephones/mobiles, 74% of the families are having motorbikes/scooters and four-wheelers. It is a common fact that irrespective of economic status now a day’s everybody is in possession of mobile phones. However, many of the costly phones, motor cars, sophisticated lifestyles, and maintaining a luxurious life reflects the improved economic status of the family. Hence, on this basis we can say that about 84.3% on an average of the sevaks families in our survey (taking of the economic parameters of possessing a tv, mobile or land phone, motor car or bike, own land, own home, bank account, insurance including life insurance, modern westernized dress, own drinking water facilities and having one aquaguard water purifier) are able to live a reasonable standard of living although many among them may not be economically so well off.

(13) On the basis of ownership of these assets/items (Table No-7) we may say that among the sevaks family under study besides Rajasevak, the majority families among the Pushpalaka, Khuntia, Patri badu, Pratihari, Daitapati, Pati Mohapatra, Mahasuara, Patara Biso, Muduli, and Tadau Karanaare having reasonably good standard of living and they can be reasonably called non-poor category families.
14. Observations and recommendations

(A) It is observed that the Daitas who claim to be the descendants of the Viswabasu, the tribal chief and original worshipper of the Lord Jagannath, who are assigned the responsibility of the Deities 2 days before snana Purnima (Full Moon night of Jyestha, mostly falls in June) till Niladri Bije which is of almost 1-month period and in which period the famous car Festival is celebrated which draws maximum crowd in a year gets the maximum earning. During this period, the Deities come out of the Temple where the general public gets their darshan. All types of people irrespective of religion, caste and creed from all parts of the world gather in Puri during this 10 days long car festival period. As per the estimate during this period on an average 10 lakhs of people gather in Puri. During this month, the revenue collection of the Temple administration is the highest which is shared with the Daitas in the ratio of 80:20 (Daita 80% and Temple administration 20%). On an average the Daitas get 1.5 to 2 lakhs from the temple administration apart from the direct income from the devotees. On other days of the year, their role is very limited to cleaning as Shudha Suar which is like other servitors which comes as per roaster.

While interviewing few of the Sevaks under different income categories it was observed that many of the sevaks are not limited to one seva or service, they have acquired the right to do different sevas. That means a Pratihari Sevak is also working as a hadap sevak, a Simhari sevak is also doing the role of Mahajani sevak. One seva will not conflict with the other seva performed by the sevak as both the seva will not be performed by the same servitor on the same day.

(B) It was observed that the tradition of serving the Lord which started long back was confined to few families in the beginning who were getting scope to perform their duties on a daily basis but over a period of time the family has multiplied from generation to generation as a result of which the original duty assigned to a particular family has been divided among different families. The main reason behind this is seva remaining constant number of persons have increased. Therefore, the number of days per family has been drastically reduced depending on the frequency of seva. While interviewing the servitors, it was observed that one sevak’s turn for a daily ritual (Badu Suara) falls once in 8 days while one sevak gets his chance for another type of seva (Gochhikar Seva) once in 15 days. In one special type of seva (pratihari seva) once in 68 days and another gets his chance for a particular seva (Mahajani Seva) once in 240 days. This shows that with the passage of time the servitors are attached to the temple as a hereditary right but the scope of serving the lord has been drastically reduced.

The other types of sevaks are paid as per their turn. Out of the servitors interviewed directly during the survey, it was revealed that for most of the seva they get Rs 1000/- as remuneration and Prasad as Khei (which is usually given to the servitor as food supplement). Many of the servitors give it to the person selling Prasad to the public and collect money. The value of such khei varies from Rs 100 to 300 depending on quantity and type of Khei.

(C) It can be seen that the sevaks are not adequately compensated for their services inside the temple. They depend on other sources of income out of which the indirect benefit they get from the temple is by helping the devotees who come in thousands every day to the temple. They work as guide cum priest to the devotees. They keep explaining about various deities around the temple and arrange dry Prasad to be offered to Lord Jagannath and after offering to Lord through the Servitors inside Lord Jagannath’s Sanctum Santorum give back to the devotees and thereby collect their fees which is not a fixed amount. It varies from pilgrim to pilgrim. There is another type of Sevaks who give this visit of the devotees a professional touch—Pilgrimage. In the past, these servitors were directly going to various places outside the State with dry Prasad of Lord and distribute among the people where they camp to motivate the people to go in a group to Puri. They take the charge of the devotees once they reach Puri. Starting from lodging and boarding they also act as the guide to show all the religious places of sacred place Puri and take them to Lord.
Jagannatha temple on various days at different times to show the daily rituals of the Lord. They also enter their names in their Pilgrim Register to record their visit. Many times they take the pilgrims back to the pages where their forefathers have visited the temple and recorded their names. This establishes the close link between the Sevaks and the visitors. Many times due to the interest they create in the Lord pilgrims overstay and exhaust their money. These Sevaks lend them money and record in local language as khata. This amount is returned by the pilgrims after their return or when the Sevaks will go to their area next time. Now a day’s these sevaks have appointed agents whom they call “Gumasta” to visit various places and motivate people to come to Puri. There has been also division of the Sevaks on the basis of the place of the Pilgrim. If any devotee comes to the temple and desires to perform Puja then the devotee is asked about the place of origin and on the basis of the place of origin the sevak earmarked for that area accompanies the devotee to the temple. Thus, there is a clear division of area among the Sevaks which do not class with the interest of others.

(D) Lord Jagannath temple keeps the temple servitors engaged by rotation by way of daily rituals which they are required to perform. In addition to the daily rituals, there are special rituals on different occasions and also during the festive period. The temple servitors earn their livelihood by clinging to the temple as the temple and Lord Jagannath are the main attraction. It is also believed by the devotees that Puri being a very sacred Dham one should spend one night in the city to get the divine blessing. There is also another attraction in Puri, the seashore and number of Hotels developing the place as a tourist place. The golden triangle of Bhubaneswar-Konark—Puri has been attracting the tourist throughout the year. A number of trains have a direct destination as Puri from various places of India. There is flight connection to the State Capital Bhubaneswar which is a part of the golden triangle and is hardly 60 km from Puri. The traffic to Puri keep moving throughout the year. Attempts should be made to develop Puri as a hub for religious tourism and a system should develop to link/attach the visitors with the Servitors on a fixed norm so that there will be peace and harmony inside the temple and there will less disparity in earning from the outside tourists.

Pilgrims and devotees come to Lord Sri Jagannath from every nook and corner of India and world. Due to some emotional attraction, the number is increasing day by day. Particularly they gather in large numbers and sometimes in an unmanageable number during the festivals like car festival (In July), Durga puja (General festival throughout India in October), Kartika month (month of November regarded as a holy month), Sraban Mondays (month of July), Jhulan (Swing festival in the month of August), Snana purnima (Where the Dieties take celestial bath which can be seen by the public observed in the month of June), Navakalebara (normally comes once in 19 years) and so on. The main attraction is Lord Sri Jagannath, Mahaprasad (sacred food of temple) and Puri sea beach. All the people those are working as sevakas/servitors are getting their livelihood by providing different services to the devotees and tourists throughout the year on a regular basis and more during different festive occasions. A large many of the sevakas are engaged and employed for this purpose through generations and some through hereditary arrangements.

It is thus found and concluded that Sri Jagannath Temple and His culture have a great impact on the socio-economic life of the sevakas in particular and the people of Puri in general. Lord Jagannath is not only the presiding deity but His Temple His Dhama (Aboade) Puri is regarded as the nerve centre controlling every aspects of the life and economy of these ritual functionaries.

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Taking the type of rituals into account and the functionaries attached to it the study conducted by few agencies were taken as the base and thereafter one-to-one survey was conducted by interviewing 100 household as sample cases from different categories of ritual functionaries and from different income groups.

Finding

With the passage of time, the hereditary system has generated more number of people from generation to generation whereas the rituals have remained constant. This has led to a reduction of ritual days/duties of each family which has, in turn, led to a reduction in the regular income. Due to the advancement of communication facilities and the information system regarding the unique nature of various festivals, the inflows of devotees have increased. This has become the secondary source of earning by the sevaks. The sevaks family has also started earning income from various other sources like government, semi-government and private services and from doing business.

Purpose

The purpose of this work is to study the socio-economic condition of the ritual functionaries of the world-famous Sri Jagannath Temple, Puri. The rituals in this temple and the role of the functionaries have been elaborately defined and being performed from generation to generation for more than thousand years. Further, this study is made to know the purpose and motivation behind their work, their current socio-economic status and also their future expectations. An attempt has been made to suggest measures for their improvement in income in the future.

Originality/Value

The data have been collected from various secondary sources like scriptures and official records. The interview has been conducted with the person associated with the rituals. This is an exploratory study. This will help to better understand the present socio-economic conditions of the Sevaks and their performance, which at times is not as per the expectations of the devotees.

This paper has identified the major challenges of this important segment of Lord Sri Jagannath Temple and a humble attempt has been made to assess their relative importance in this great system.

This will help in developing the management strategy for the socio-economic life of the ritual functionaries and the importance of Sri Jagannath Temple tradition and culture for the future.

Suggesting Readings

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### ANNEXURE A

**ZONE WISE SURVEY OF SEVAKS HOUSEHOLDS TAKEN UP IN DIFFERENT SAHIS/LANES/LOCALITIES OF PURI DURING OCTOBER TO DECEMBER-2018**

| SL. NO | ZONE | NAME OF THE SAHI/LANE |
|--------|------|-----------------------|
| 1      | BALISAHI | (1) BALISAHI  
(2) BARAHI LANE  
(3) SWETAGANGA LANE  
(4) DHANKUTI SAHI  
(5) SHYAMAKALI LANE  
(6) BHANDARI GALI  
(7) TIA DI SAHI  
(8) GANAMALLA SAHI  
(9) KHUNITA SAHI |
| 2      | MATIMANDAPA SAHI | (1) KALIKA DEVI SAHI  
(2) MATI MANDAPA SAHI |
| 3      | DOLAMANDAPA SAHI | (1) DOLAMANDAPA SAHI  
(2) DAITA GALI  
(3) CHITRAKARA SAHI  
(4) KARATI SAHI  
(5) PATARA GALI  
(6) MOCHI SAHI |
| 4      | MARKANDESWARA SAHI | (1) MARKANDESWARA SAHI  
(2) CHUDANGA SAHI  
(3) MISHRA SAHI  
(4) SWARGADWARA SAHI |
| 5      | SUARA SAHI | (1) SUARA SAHI  
(2) DAITAPADA SAHI  
(3) KUN DHIE BENTA SAHI  
(4) DANDI MALA SAHI  
(5) BADA DANDA |
| 6      | HARACHANDI SAHI | (1) HARACHANDI SAHI  
(2) SHITALA PINDA SAHI  
(3) MAHASUARA SAHI  
(4) RADHA DAMODARA LANE  
(5) BARABATI NUASAHI |
| 7      | BASELI SAHI | (1) BASELI SAHI  
(2) PANIKATA GALI  
(3) PANAPRIA GALI  
(4) ODHYA MATHS CHAKA  
(5) BIMANA BADU SAHI  
(6) GOCHIKARA SAHI  
(7) BHATT A JAGA SAHI  
(8) ALEI GALI |

(Continued)
| SL. NO | ZONE            | NAME OF THE SAHI/LANE                  |
|--------|----------------|---------------------------------------|
| 8      | MANIKARNIKA SAHI | (1) MANIKARNIKA SAHI<br>(2) LOKANATH ROAD<br>(3) HAZURI GALI<br>(4) PANARA GALI |
| 9      | GUDIA SAHI      | (1) GUDIA SAHI<br>(2) GAUDA BADA SAHI<br>(3) TALUCHHA SAHI |
| SLNO | CATEGORY | 0-6 | 6-14 | 14-18 | 18-45 | 45-60 | 60-80 | >80 | TOTAL |
|------|----------|-----|------|-------|-------|-------|-------|-----|--------|
| 1    | RAJASEBA | 0   | 0    | 0     | 1     | 0     | 0     | 0   | 1      |
| 2    | PUSPALAK | 1   | 0    | 2     | 1     | 1     | 0     | 1   | 5      |
| 3    | PUJAPANDA | 2   | 1    | 1     | 1     | 3     | 2     | 1   | 10     |
| 4    | KHUNTIA   | 1   | 1    | 1     | 1     | 1     | 1     | 1   | 6      |
| 5    | TOLABADU  | 0   | 0    | 0     | 1     | 1     | 0     | 0   | 2      |
| 6    | PRASADHARI| 0   | 0    | 0     | 2     | 1     | 0     | 0   | 3      |
| 7    | PATI      | 0   | 0    | 0     | 2     | 1     | 0     | 0   | 3      |
| 8    | MAHASUARA | 0   | 0    | 0     | 4     | 2     | 1     | 0   | 7      |
| 9    | PATRIBADU | 0   | 0    | 0     | 2     | 1     | 0     | 0   | 3      |
| 10   | DAITHAPATI| 0   | 0    | 0     | 4     | 2     | 1     | 0   | 7      |
| 11   | MADHIKARA | 0   | 0    | 0     | 4     | 2     | 1     | 0   | 7      |
| 12   | BADASA     | 0   | 0    | 0     | 4     | 2     | 1     | 0   | 7      |
| 13   | PATARADASU | 0   | 0    | 0     | 4     | 2     | 1     | 0   | 7      |
| 14   | TADAU KARAN| 0   | 0    | 0     | 4     | 2     | 1     | 0   | 7      |

**TOTAL** | | 9    | 7    | 30   | 26   | 62   | 49   | 42  | 100    |

**ANNEXURE B**

SEVAK POPULATION BY AGE GROUP

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| SL.NO | CATEGORIES OF SEVAKS | PILGRIM PRIESTS | % | HOSPITALITY SERVICES TO PILGRIMS | % | HOLIDAY HOME SERVICES | % | ORIGINAL SEBA ONLY | % | TOTAL HOUSE HOLD | % TO TOTAL |
|-------|----------------------|----------------|----|---------------------------------|----|-----------------------|----|-------------------|----|------------------|------------|
| 1     | RAJASEBA             | 100            | 1  | 100                             |    | 1                     | 100| 1                 | 100|
| 2     | PUSHPALAK           | 27             | 9  | 50                              | 2  | 11.1                  | 2  | 11.1              | 18 | 100              |            |
| 3     | PUSHPALAK           | 27             | 31 | 26.1                            | 9  | 7.56                  | 52 | 43.7              | 119| 100              |            |
| 4     | KUHTITA             | 11             | 13 | 26.5                            | 4  | 8.16                  | 21 | 42.9              | 49 | 100              |            |
| 5     | TOLABADU            | 4              | 5  | 26.3                            | 2  | 10.5                  | 8  | 42.1              | 19 | 100              |            |
| 6     | PRATIHARI           | 59             | 66 | 25.9                            | 20 | 7.84                  | 110| 43.1              | 255| 100              |            |
| 7     | PATI MOHAPATRA      | 1              | 1  | 25                              | 1  | 25                    | 0  | 2                 | 50 | 4                | 100        |
| 8     | MUDULI              | 4              | 5  | 29.4                            | 1  | 5.88                  | 7  | 41.2              | 17 | 100              |            |
| 9     | MAHASUARA           | 86             | 97 | 26                              | 30 | 8.04                  | 160| 42.9              | 373| 100              |            |
| 10    | PATRIBADU           | 4              | 5  | 27.8                            | 1  | 5.56                  | 8  | 44.6              | 18 | 100              |            |
| 11    | DAITAPATI           | 9              | 12 | 26.7                            | 3  | 6.67                  | 21 | 46.7              | 45 | 100              |            |
| 12    | BADASUARA           | 9              | 10 | 25.6                            | 3  | 7.69                  | 17 | 43.6              | 39 | 100              |            |
| 13    | PATARA BISOI        | 9              | 10 | 25                              | 3  | 7.5                   | 18 | 45                | 40 | 100              |            |
| 14    | TADAUKARANA         | 1              | 2  | 33.3                            | 1  | 16.7                  | 2  | 33.3              | 6  | 100              |            |

(Source: Nabakrushna Choudhury Centre for Development Studies, Odisha, 2013)
GRAPH-C

GRAPHICAL PRESENTATION OF OCCUPATIONAL PROFILE OF SEVAYAT

- PILGRIM PRIESTS
- HOSPITALITY SERVICES TO PILGRIMS
- HOLIDAY HOME SERVICES
- ORIGINAL SEBA ONLY
- TOTAL HOUSEHOLDS
| SL.NO | CATEGORIES OF SEVAKS | TEMPLE | PILGRIM | LAND | BUSINESS | SERVICE | OTHERS | TOTAL INCOME |
|-------|----------------------|--------|---------|------|----------|---------|--------|--------------|
| 1     | RAJASEBA             | 20.95  | 0       | 0    | 29.23    | 15.24   | 34.58  | 100          |
| 2     | PUSHPALAK            | 25.58  | 35.05   | 2.24 | 7.98     | 16.87   | 12.28  | 100          |
| 3     | PUJAPANDA            | 9.76   | 38.65   | 1.25 | 11.45    | 28.47   | 10.42  | 100          |
| 4     | KHUNTIA              | 23.24  | 37.54   | 2.29 | 6.79     | 23.67   | 6.47   | 100          |
| 5     | TOLABADU             | 51.23  | 0       | 0    | 9.5      | 25.38   | 13.89  | 100          |
| 6     | PRATIHRITI           | 11.48  | 38.71   | 2.39 | 21.68    | 23.17   | 2.57   | 100          |
| 7     | PATI MOHAPATRA       | 57.89  | 9.8     | 2.87 | 0        | 18.95   | 10.49  | 100          |
| 8     | MUDULI               | 12.78  | 23.89   | 0    | 32.45    | 26.23   | 4.65   | 100          |
| 9     | MAHA SUARA           | 26.59  | 12.87   | 1.95 | 38.97    | 15.56   | 4.06   | 100          |
| 10    | PATRIBADU            | 10.83  | 45.67   | 0    | 22.93    | 11.8    | 8.77   | 100          |
| 11    | DAITAPATI            | 26.76  | 21.85   | 0    | 12.78    | 33.67   | 4.94   | 100          |
| 12    | BADASUARA            | 27.89  | 7.76    | 1.23 | 38.35    | 14.89   | 9.88   | 100          |
| 13    | PATARA BISOI         | 44.65  | 0       | 0    | 32.67    | 17.76   | 4.92   | 100          |
| 14    | TADALKARANA          | 11.12  | 0       | 0    | 8.65     | 76.24   | 3.99   | 100          |
|       | TOTAL                | 360.75 | 271.79  | 14.22| 273.43   | 347.9   | 131.91 | 100          |
| %     | 25.77                | 19.41  | 1.02    | 19.53| 24.85    | 9.42    | 100    |              |
ANNEXURE E
SKILL DEVELOPMENT OF SURVEYED HOUSEHOLD

| SL.NO | CATEGORIES OF SEVAKS | NO. OF FAMILY | FORMAL TRAINING | LEARNED FROM FAMILY MEMBERS |
|-------|-----------------------|---------------|----------------|-----------------------------|
| 1     | RAJASEBA              | 1             | 0              | 1                           |
| 2     | PUSHPALAK             | 8             | 3              | 5                           |
| 3     | PUJAPANDA             | 10            | 5              | 5                           |
| 4     | KHUNTIA               | 5             | 1              | 4                           |
| 5     | TOLABADU              | 1             | 0              | 1                           |
| 6     | PRATIHARI             | 20            | 4              | 16                          |
| 7     | PATI MOKHAPATRA       | 2             | 0              | 2                           |
| 8     | MUDULI                | 2             | 0              | 2                           |
| 9     | MAHASUARA             | 24            | 6              | 18                          |
| 10    | PATRIBADU             | 6             | 1              | 5                           |
| 11    | DAITAPATI             | 10            | 2              | 8                           |
| 12    | BADASUARA             | 2             | 0              | 2                           |
| 13    | PATARA BISOI          | 8             | 2              | 6                           |
| 14    | TADAUKARANA           | 1             | 0              | 1                           |
|       | TOTAL                 | 100           | 24             | 76                          |
GRAPH-E

GRAPHICAL PRESENTATION OF SKILL DEVELOPMENT OF SURVEYED HOUSEHOLD

[Bar chart showing skill development of surveyed household with categories and skill development levels.]
## ANNEXURE F

### ECONOMIC STATUS OF SURVEYED HOUSEHOLD

| SL.NO | CATEGORIES OF SEVAKS | NO OF FAMILY | TV | MOB | MOT | LAND | HOME | BANK | INS | A/C | ENG ED | BUS | DRESS | TRAV | DR WAT | AQUA |
|-------|----------------------|--------------|----|-----|-----|------|------|------|-----|-----|--------|-----|--------|------|--------|-----|
| 1     | RAJASEBA             | 1            | 1  | 1   | 1   | 1    | 1    | 1    | 1   | 1   | 1      | 1   | 1      | 1    | 1      | 1   |
| 2     | PUSHPALAK            | 8            | 8  | 8   | 7   | 2    | 8    | 8    | 7   | 5   | 4      | 1   | 5      | 3    | 6      | 5   |
| 3     | PUJAPANDA            | 10           | 10 | 10  | 7   | 6    | 10   | 10   | 9   | 6   | 6      | 4   | 8      | 6    | 7      | 8   |
| 4     | KHUNTIA              | 5            | 5  | 5   | 5   | 5    | 5    | 5    | 5   | 5   | 5      | 5   | 5      | 5    | 5      | 5   |
| 5     | TOLABADU             | 1            | 1  | 0   | 1   | 1    | 0    | 0    | 0   | 0   | 0      | 0   | 0      | 1    | 0      |     |
| 6     | PRATIHARI            | 20           | 19 | 19  | 12  | 13   | 16   | 19   | 12  | 9   | 12     | 7   | 16     | 12   | 12     | 12  |
| 7     | PATI MOHAPATRA       | 2            | 2  | 2   | 2   | 2    | 2    | 2    | 2   | 2   | 2      | 2   | 2      | 2    | 2      | 2   |
| 8     | MUDULI               | 2            | 2  | 2   | 2   | 2    | 2    | 2    | 2   | 2   | 2      | 2   | 2      | 2    | 2      | 2   |
| 9     | MAHASUARA            | 24           | 23 | 23  | 18  | 17   | 20   | 22   | 21  | 13  | 17     | 7   | 22     | 20   | 21     | 21  |
| 10    | PATRIBADU            | 6            | 6  | 6   | 3   | 4    | 5    | 5    | 4   | 1   | 1      | 1   | 1      | 4    | 1      | 3   |
| 11    | DAITAPATI            | 10           | 10 | 10  | 9   | 8    | 9    | 10   | 10  | 7   | 8      | 3   | 9      | 9    | 9      | 9   |
| 12    | BADASUARA            | 2            | 2  | 2   | 2   | 2    | 2    | 1    | 1   | 2   | 2      | 1   | 1      | 2    | 1      | 1   |
| 13    | PATARA BISOI         | 8            | 8  | 8   | 6   | 7    | 8    | 8    | 6   | 3   | 4      | 2   | 5      | 5    | 6      | 6   |
| 14    | TADAUKARANA          | 1            | 1  | 1   | 1   | 1    | 1    | 1    | 1   | 1   | 1      | 1   | 1      | 1    | 1      | 1   |
| Total |                     | 100          | 98 | 98  | 74  | 71   | 90   | 96   | 81  | 56  | 64     | 37  | 82     | 68   | 77     | 76  |
ANNEXURE G
QUESTIONNAIRE

It is certified that this questionnaire will be collected and used purely for academic purpose. Maximum confidentiality will be maintained for not disclosing any personal facts and figures before anybody or any organization.

Mr. Pitabash Rautroy,
Investigator/Surveyor/Researcher.

Economic Survey of the Ritual Functionaries of Lord Jagannath Temple, Puri

1. Name
2. Address
3. Contact phone no.
4. Age
5. Educational Qualification
6. No. of Family Members (a) Male (b) Female
7. About socio-economic status. (The valuable assets or consumer durables/sophisticated electronic gadgets which you acquired out of your personal income and not inherited from your parents or previous generation.)
   (a) What type of house you are living in—Kucha/Pucca/Semi Pucca/Flat in an apartment.
   (b) Own house or in a rented house.
   (c) What vehicle do you drive?—Cycle/Two wheeler/Four wheeler2
   (d) What is model of your TV? No. of television sets.
   (e) Do you have Air Condition in your house? If yes, how many—
   (f) Which mobile phone you use? Normal/Android
   (g) Are your children reading in Odia medium/public school?
   (h) What is the type of business you are undertaking?
   (i) After your normal Seva which type of dress you wear. (i) Same type as Dhoti (As per the temple tradition)/Trouser/bush shirt.
   (j) While travelling in train which class do you prefer? Normal 2nd Class/2nd AC/1st AC
(k) Do you have a bank account? Yes/No, If yes, how many bank accounts.
(l) Have you done life insurance or any other insurance?
(m) Have you in possession of any water purifying machine like aquaguard, etc.?
(n) How you manage your eater need of house? Own tube well/municipality tap water. Plain well/fitted with electric motor.

8. At what age did you start your divine duty in the temple?
9. How many members from your family do the divine duty?
10. Have you received any formal training about the deities of the temple and puja procedure?
11. What is the nature of duty?
12. How much time is spent on duty?
13. How many days in a month do you get the chance for performing your assigned duty?
14. What is the consideration you get per duty?
   (a) Monetary incentive
   (b) Non-monetary incentive
   (c) Any other incentive
15. Is the incentive enough to run your family?
16. What is the average income in a month you get from your divine duty?
17. Whether the money is sufficient to maintain your family?
18. Have you incurred any financial loan? For car/home loan/pvt loans/personal loan.
19. Is there any health scheme provided by the temple authorities?
20. If yes, what is health scheme?
21. Do you get any other incentive/money from the temple authority?
22. Is the amount you receive from the temple sufficient for your family sustenance?
23. When you are not on duty what are your other sources of income?
   (a) Doing the job of guide-cum-priest in the temple
   (b) Engaged in business
   (c) Service Holder
   (d) Allocated to a nearby hotel for attending tourist
24. If you are in business, what types of business you are doing?
   (a) Selling the Prasad of the Lord
   (b) Selling religious books
   (c) Allotted to tourist hotel on contract basis
   (d) Bringing devotees from the state/Outside state as pilgrim estate agent.
25. Are you satisfied with the job you are doing in the temple?
   (a) Fully Satisfied
   (b) Moderately Satisfied
   (c) Partly not satisfied
   (d) Not satisfied
26. Would you like to continue this tradition with any member of your family? Yes No
27. If Yes, what is the level of satisfaction
   (5) (4) (3) (2) (1)
28. If no, why do you want to discontinue with the tradition?
29. Any suggestion towards your temple duty for further improvement.
30. Any suggestion for developing/improving Puri into a great religious tourism spot.

Signature of the person interviewed    Signature of the researcher
Date.                                  Date.
