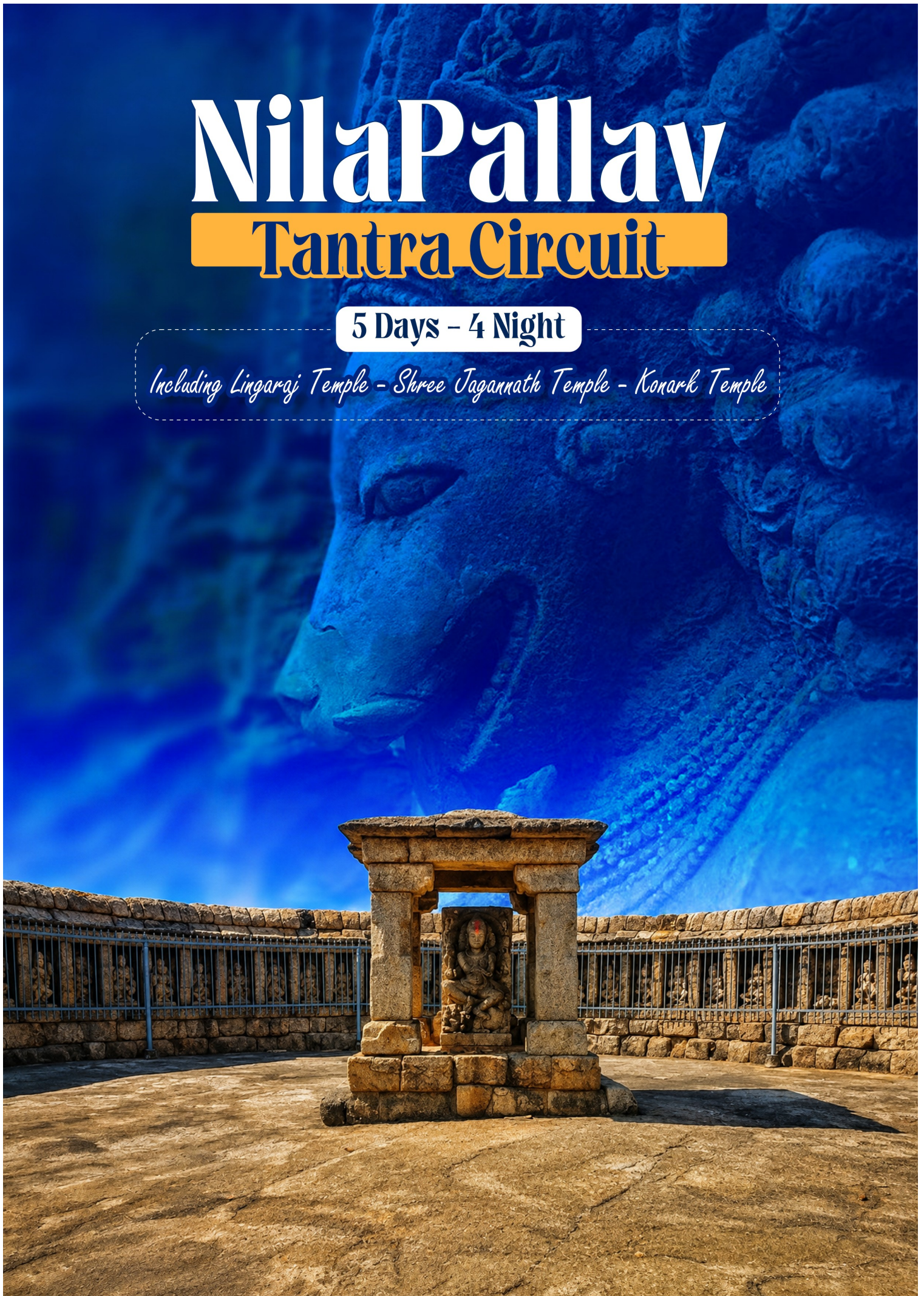


Nilapallav

Tantra Circuit

5 Days - 4 Night

Including Lingaraj Temple - Shree Jagannath Temple - Konark Temple



Tantra Circuit Summary:

The Shastras rank the great tantric pithas of Bharat, and the first among them is not Kamarupa but Udra — Odisha. The Nilapallav Tantra Circuit is a five-day parikrama of that first pitha, walked in the order the tradition prescribes. It opens at Biraja, where the navel of Sati fell and where Adi Shankaracharya re-established the Vedic tantra order, and closes before Bimala, whose offering alone makes Mahaprasad. Between them stand the Sapta Matrikas at both ends of the yatra, the sixty-four Yoginis in their open circle, and the three great khakhara deulas of Chamunda, Varahi and Gangeswari. It reaches its summit at the Ratna Singhasana, where the pilgrim who believes he stands before a Vaishnava throne is shown three of the Dasa Mahavidyas seated together — Jagannath as Dakshina Kali, Balabhadra as Ugra Tara, Subhadra as Bhuvaneswari. This is not a route of temples. It is the Shakta order of the east, walked from its root to its crown. Nilapallav is dedicated to giving the devotee an unmatched experience of this tantra circuit — every darshan, every puja, every offering arranged, so that the pilgrim carries nothing but faith.

► **Duration**
5 Days / 4 Nights

► **Darshan Assistance**
All Temple

► **Route**
BBSR - Jaipur - BBSR - Kendrapada
- BBSR - Puri - BBSR

► **Accommodation**
• Bhubaneswar 3 Night
• Puri 1 Night

► **Circuit**
Approx. 850 km

► **Transport**
Private air-conditioned vehicle

► **Group**
Private — exclusive to your party

► **Speciality**
Cover Two Maha Shaktipiths

► **Pace**
Moderate (Two Long Journey)

► **Suitable For**
Adults & Able-bodied Tourist



WHY CHOOSE NILAPALLAV

Nilapallav is not a travel company. We built it on a single conviction: that the distance between a devotee and the Divine should grow smaller, and that we might be a firm foundation beneath the devotee as it does. When a pilgrim has travelled far and stands at last before the Lord, his mind should not be in the queue, in the timing, in the arrangement. It should be in the Lord alone. The arrangement is our burden. The darshan is yours. We add nothing to your bhakti, for the bhakti is already within you. We only clear away what has settled upon it, so that it may shine out as it was meant to. This is why we build circuits and not tours, each with a beginning and an end that mean something, walked in the order the tradition itself prescribes. Our representative travels beside you throughout, and we call this Darshan Seva. And we are of this land, for the temples we take you to are the temples of our own families. Come as a devotee. Leave the rest to us.

- ▶ Darshan Seva throughout ▶ Priority darshan wherever it is permitted
- ▶ Puja and seva arranged in advance ▶ Mahaprasad from the temple kitchens
- ▶ Every timing verified and reconfirmed ▶ Circuits, not tours
- ▶ We are of this land ▶ Support at every hour

WHY THIS CIRCUIT IS UNIQUE

The tantric shastras rank the great pithas of Bharat, and the first among them is not Kamarupa but Udra, which is Odisha. Yet almost no pilgrim is ever shown it. This circuit walks that first pitha from its root to its crown, in the order the tradition itself prescribes: from Biraja, where the navel of Sati fell, to Bimala at Puri, whose offering alone makes Mahaprasad. Everything between is living worship, not ruin.

- ▶ Two tantric Shakti Pithas
- ▶ The rare Saptamatrika temples
- ▶ A living Chausathi Yogini temple
- ▶ Devi Varahi in her every form, at her finest seats
- ▶ Tantra known from close
- ▶ The most beautiful and singular temples in the world
- ▶ Three Mahavidyas upon one throne

TEMPLES COVERED

DAY 01 — JAIPUR

1. Maa Biraja Temple
2. Saptamatrika Temple, Dasaswamedha Ghat

DAY 02 — BHUBANESWAR

1. **Shree Lingaraj Temple**, with Maa Parvati & Maa Bhubaneswari
2. Maa Chamunda, Baitala Temple
3. Chamunda, Mohini Temple
4. Maa Gouri, Kedar-Gouri Temple
5. Chausathi Yogini Temple, Hirapur

DAY 03 — KENDRAPARA

1. Maa Panchu Barahi Temple

DAY 04 — PRACHI VALLEY & KONARK

1. Maa Varahi Temple, Chaurasi
2. Gangeswari Temple, Bayalisbati
3. **Konark Sun Temple**

DAY 05 — PURI

1. Maa Bimala Mandir
2. Devi Indrani, Indrani Deula
3. **Shree Jagannath Temple**
4. Maa Vimala, Govardhan Math
5. Saptamatrika Temple, Markandeya Sarovara
6. Maa Varahi Temple, Puri



Place Coverd

Jajpur

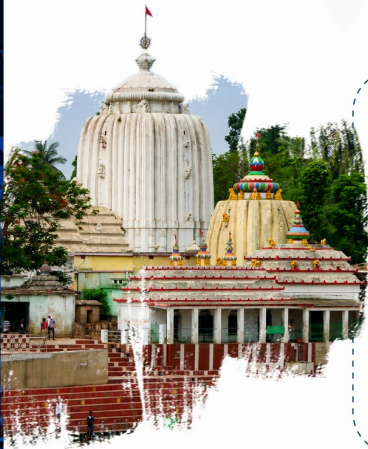
Biraja Kshetra, the Navel of the Goddess

Maa Biraja Temple, Jajpur — Where the navel of Sati fell: the root Tantra Kshetra of Utkala. Tradition holds that Adi Shankaracharya prevailed over the Buddhist tantrics here and re-established the Vedic tantra order, naming the Devi Birija among the eighteen Maha Shakti Pithas. She is Mahishasuramardini with only two arms, found nowhere else among the Pithas, worshipped as Trishakti with the rare Bagalamukhi beside her. The site is also Nabhi Gaya, where pinda dana is offered.



Saptamatrika Temple, Jajpur

The most beautiful and the true seat of the Sapta Matrikas, this temple is held to be the very foundation of tantra, established according to tradition by Adi Shankaracharya. Here stand the Seven Goddesses upon whom the whole tantric order rests — Brahmani, Maheshwari, Kaumari, Vaishnavi, Varahi, Narasimhi and Chamunda — the Mothers who attend Maa Biraja and guard the town. Their colossal black-stone images face the Baitarani in a line, each within her own doorway, worshipped in unbroken succession by the Utkala Brahmins of Jajpur.



Bhubaneswar

Maa Parvati Temple, Lingaraj

The Devi in her own house. Standing within the Lingaraj enclosure, this is no subsidiary niche but a complete Kalinga deula — rekha vimana and pidha jagamohana, raised in the twelfth century under the Eastern Gangas. Here Devi is worshipped both as consort of Lingaraj and as independent Shakti, with her own priesthood and ritual cycle. She is the Devi seat of the Ekamra parikrama, without whose darshan the circuit of the Temple City is not counted complete.



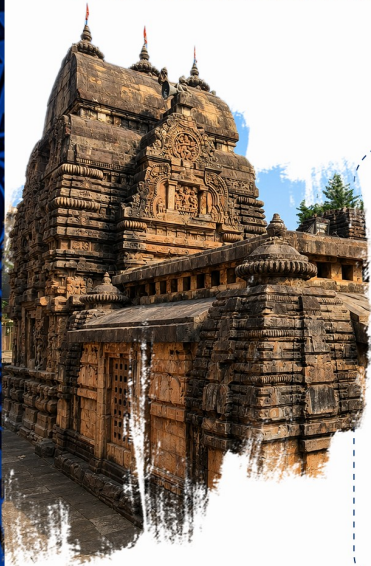
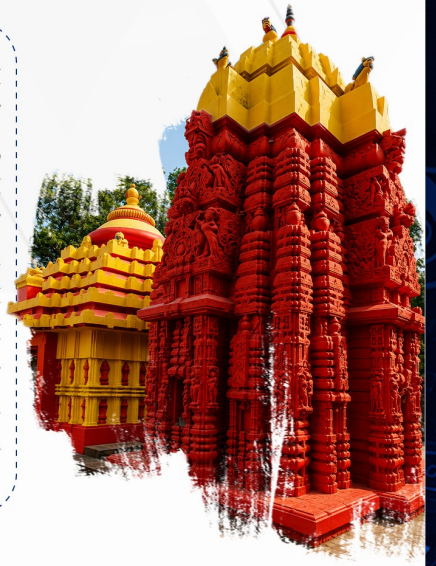
Maa Bhubaneswari Temple, within Shree Lingaraj

The most beautiful and the true seat of the Sapta Matrikas, this temple is held to be the very foundation of tantra, established according to tradition by Adi Shankaracharya. Here stand the Seven Goddesses upon whom the whole tantric order rests — Brahmani, Maheshwari, Kaumari, Vaishnavi, Varahi, Narasimhi and Chamunda — the Mothers who attend Maa Biraja and guard the town. Their colossal black-stone images face the Baitarani in a line, each within her own doorway, worshipped in unbroken succession by the Utkala Brahmins of Jajpur.



Maa Gouri Temple

Devi in her saumya aspect, and in tantra the benign form is not the lesser one but the form in which the Mother is first safely approached: the sadhaka is brought to Gouri before Chamunda, to the fair before the fierce. She is counted among the eight Shakti seats of Ekamra Kshetra, the eightfold arrangement by which the Old Town is laid out as a yantra, with Lingaraj at the centre as the bindu and the Devis at the guarding points. That her shrine stands in its own sanctum beside Kedareswar, not within it, is the architectural statement of the tantric first principle — Shiva and Shakti are two, yet one. The Kedar–Gouri kunda is the tirtha of the seat, water being the medium by which the devotee is made fit to approach her.



Maa Chamunda, Vaital Deula

The foremost tantric shrine of Odisha. Raised in the eighth century by Queen Tribhuvana Mahadevi of the Bhauma–Kara line, it is the finest khakhara deula in the land — an oblong sanctum beneath a barrel roof, the form reserved for Shakta worship alone, crowned by three kalasha for Mahakali, Mahalakshmi and Mahasaraswati, from which it is called Tini Mundia Mandira. Within sits the eight-armed Chamunda upon a corpse, garlanded with skulls, attended by owl and jackal, with Bhairava filling his kapala on the walls beside her. The sacrificial post still stands before the jagamohana — the plainest surviving mark of the rite. Known also as the Kapalini Temple.

Mohini Temple

Built in 687 CE by Queen Mohini Devi, consort of the Bhauma king Sivakara Deva II, and named for her, not for any Mohini image. The presiding deity is a ten-armed Chamunda in full tantric form — dancing, sunken-bellied, garlanded with skulls, standing upon a corpse — with a six-armed Mahisha-suramardini lying on the sanctum floor beside her. It stands on the south bank of Bindusagar as one of the ring of four Shakti shrines raised around the sacred tank by the Bhauma–Kara queens, of which Uttareswara on the north bank is the counterpart, also Chamunda.



Chausathi Yogini Temple, Hirapur

A ninth-century hypaethral shrine, circular and open to the sky, for the Yoginis are never enclosed beneath a roof. Sixty-four Yogini images in black chlorite stand within the inner wall, each upon her vahana, facing the centre where Bhairava presides — the assembled Shaktis of the Devi in her sixty-four powers. Raised under the Bhauma-Kara queens, tradition attributing it to Queen Hiradevi, it is one of only four surviving Chausathi Yogini temples in India and the smallest and most complete of them. The circle is the yantra itself, walked rather than read, and this is the single most important tantric site in Odisha.



Puri



Maa Varahi Temple, Chaurasi

The finest Varahi in the world, and the temple that stands as the supreme seat of Varahi worship. Raised in the tenth century under the Somavamsi kings on the bank of the Prachi, it is the greatest khakhara deula ever built — the barrel-roofed form reserved for Shakta worship alone, here brought to its highest perfection and preserved as nowhere else. Within sits Matsya Varahi, boar-faced upon the body of a divine woman, holding the fish and the kapala, the third eye upon her forehead — an image of such mastery that it is counted the masterpiece among all images of the Devi found anywhere in India. Worship follows tantric rite and fish is offered daily as prasada, a living tradition surviving nowhere else on earth. This is the heart of the circuit.

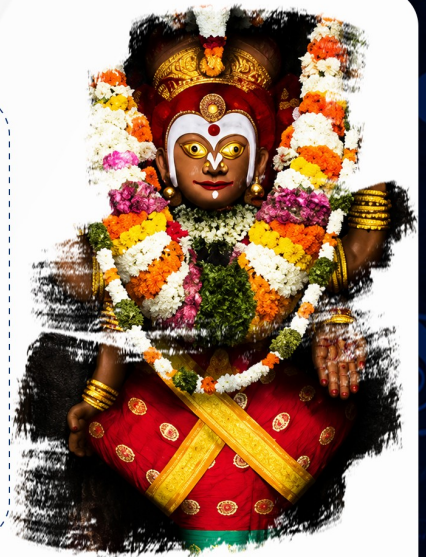
Gangeswari Temple, Bayalishbati (Gop)

The Ishtadevi of the Ganga kings, raised in the thirteenth century as the third and last of the great khakhara deulas of Odisha. The presiding deity is a four-armed Mahishasuramardini, with Varahi set as parsvadevata — binding this shrine directly to the Matrika worship that runs the length of the Prachi. Ajaiapada Bhairava stands upon the walls and a Muchalinda Buddha within, the Shakta, Shaiva and Buddhist currents of the valley meeting in one temple.



Maa Bimala Shakti Pith, Shree Mandir

The Shakti Pitha of Shankha Kshetra and the presiding Devi of Puri, enshrined within the compound of Lord Jagannath. Her standing in the ritual order is absolute: food offered to the Lord becomes Mahaprasad only after it is offered again to Maa Bimala — without her, the greatest temple kitchen on earth produces no prasada at all. She is counted among the Shakti Pithas of Bharat, and during the Sola Puja of Durga Puja her worship at Puri takes its distinctly tantric form. Adi Shankaracharya set Vimala as the Devi of Govardhan Math, his eastern seat, which stands a kilometre from her shrine. For the Shakta pilgrim this darshan, and not the Ratna Singhasana, is the summit of the circuit.



Maa Bimala, Devi of Govardhan Math

When Adi Shankaracharya established Govardhan Math at Puri as the eastern of his four cardinal seats, he set Vimala as its Devi — its Ishwara Lord Jagannath, its Tirtha the Mahodadhi, its Veda the Rig Veda, its Mahavakya Prajnanam Brahma. That the Acharya who named Biraja among the eighteen Maha Shakti Pithas also chose Vimala for his own eastern seat is the intellectual spine of this circuit: the same hand set the Devi at Jajpur and at Puri, and the pilgrim who walks from one to the other is walking Shankaracharya's own ordering of Shakti in Utkala.



Saptamatrika Temple, Markandeya Sarovara

The Shakti Pitha of Shankha Kshetra and the presiding Devi of Puri, enshrined within the compound of Lord Jagannath. Her standing in the ritual order is absolute: food offered to the Lord becomes Mahaprasad only after it is offered again to Maa Bimala — without her, the greatest temple kitchen on earth produces no prasada at all. She is counted among the Shakti Pithas of Bharat, and during the Sola Puja of Durga Puja her worship at Puri takes its distinctly tantric form. Adi Shankaracharya set Vimala as the Devi of Govardhan Math, his eastern seat, which stands a kilometre from her shrine. For the Shakta pilgrim this darshan, and not the Ratna Singhasana, is the summit of the circuit.



Devi Indrani, Indrani Deula, Shree Mandir

One of the Sapta Matrikas standing in a temple of her own within the compound of Lord Jagannath, entered in the temple's own Record of Rights as Indrani Deula, seat of Indrani Thakurani, and known also as Mahabrajeshwari. She is the Shakti of Indra, bearing his vajra and mounted upon Airavata — sovereignty itself in feminine form. Her shrine stands south of the Jagamohana, a saptaratha rekha deula rising some twenty-five feet upon a square base of fourteen, complete in bada, gandi and mastaka. That a Matrika should hold her own deula inside the Char Dham is exceptional: the Seven are worshipped as a completeness and almost never alone.



Devi Subhadra as Maa Bhuvaneshwari

Upon the Ratna Singhasana she is seated between her brothers, and in the tantric understanding she is Bhuvaneshwari, Sovereign of the Three Worlds and fourth of the Dasa Mahavidyas. Her bija is Hrim, the Bhuvaneshwari bija, by which the whole created order is held and sustained. That the Devi sits at the centre of the throne with Jagannath and Balabhadra to either side is the tantric arrangement made visible — Shakti at the bindu, the flanking powers proceeding from her, not she from them. Her golden form is the colour of the earth she governs. Here Devi is worshipped not as sister only, but as the Mother from whom the three worlds arise.



Shree Jagannath as Dakshina Kalika

In the tantric order He is not Vishnu but Kali. The Mahanirvana Tantra states it plainly — niladrau tu sakshat jagannatha dakshina kalika, at Niladri, Jagannath is verily Dakshina Kalika. The temple's own daily worship confirms it: the bija offered to Him is Klim, the Kali bija, as Srim is offered to Balabhadra and Hrim to Subhadra. He is seated upon the Kali yantra, and tantric yantras are engraved into the Ratna Vedi itself. The Kalika Purana, Rudrayamala, Brahmayamala and Tantrayamala all name Him so, and He stands as the Bhairava of Vimala — vimala sa mahadevi, jagannatha tu bhairava. The priests of Shree Mandir are themselves of the Shakta sect.

Shree Balabhadra as Ugra Tara

In the tantric order the eldest brother is Ugra Tara, second of the Dasa Mahavidyas, and the Mahanirvana Tantra names Him so upon the throne at Niladri — ugratara sulapani, Ugra Tara who bears the trident. The temple's own worship confirms it: the bija offered to Him is Srim, as Klim is offered to Jagannath and Hrim to Subhadra. Tara is the Devi of the crossing, she who ferries the devotee over the ocean of existence, and in her Ugra form the fierce protectress who devours what obstructs. His white form is the colour of that pure and terrible saving power.



Kendrapara

Maa Panchu Varahi

The best-preserved seat of the five forms of Devi Varahi in India, where the Goddess is worshipped not singly but in her fivefold completeness as the Varahi Tantra names her. Tantric practice continues here as living rite, unbroken. Only a Dalit woman serve as pujari — the worship of the Devi passing through the Devi alone, a discipline surviving almost nowhere else in Bharat. Guardian deities of the Satabhaya coast, the five sisters were carried inland to Bagapatia when the sea took their villages, borne by a people who would surrender their land but not their Goddess. The most tantric shrine of the circuit, and the rarest.



DAY 01

ARRIVAL BHUBANESWAR - JAJPUR - BHUBANESWAR

Time	Activity	Transfer
07:00	Arrival — Biju Patnaik International Airport (BBI) or Bhubaneswar Railway Station (BBS). Meet and greet with name placard, garlanding and welcome kit.	---
07:25	Transfer to hotel, check-in, freshen up	7 km / 20 min
08:00	Breakfast at hotel	---
08:45	Depart for Jajpur via NH-16, Cuttack and Chandikhole	---
11:15	MAA BIRAJA TEMPLE, JAJPUR Darshan	125 km / 2 hr 30 min
12:30	Depart for Dasaswamedha Ghat	---
12:45	SAPTAMATRIKA TEMPLE Darshan and puja before the Seven Mothers	1.5 km / 8 min
13:45	Optional: Budha Ganesha Temple and Dasaswamedha Ghat, adjacent	walk
14:15	Lunch at any Temple of Jajpur	---
15:15	Depart for Bhubaneswar	---
18:00	Arrive hotel — rest	125 km / 2 hr 45 min
20:00	Dinner — traditional Odia cuisine	---
21:30	Overnight Bhubaneswar	---



DAY 02

BHUBANESWAR | THE TANTRA – SHAKTA SHRINES OF EKAMRA

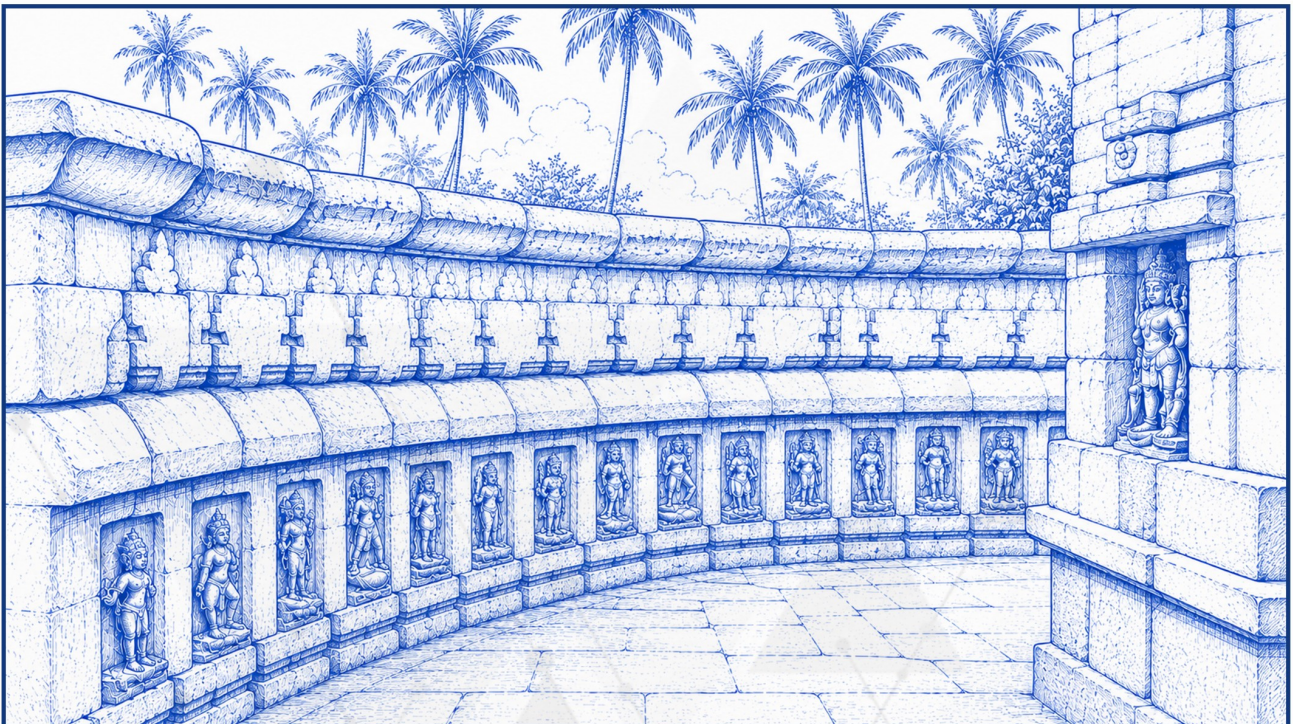
Time	Activity	Transfer
07:30	Breakfast at hotel	---
09:00	Depart for Old Town	7 km / 25 min
09:30	SHREE LINGARAJ TEMPLE Darshan of Mata Parvati and Maa Bhubaneswari within the complex and of Lord Lingaraj	---
11:15	MOHINI TEMPLE, Bindusagar	500 m / walk
12:15	VAITAL DEULA – MAA CHAMUNDA (KAPALINI)	700 m / 5 min
12:50	SHREE KEDAR–GOURI – MATA GAURI	1 km / 6 min
13:15	Lunch at Kedar Gouri Temple	---
13:40	Return to hotel - rest	8 km / 25 min
16:00	CHAUSATHI YOGINI TEMPLE, HIRAPUR	15 km / 40 min
19:00	Return to hotel	15 km / 40 min
20:00	Dinner — traditional Odia cuisine	---
21:30	Overnight Bhubaneswar	---



DAY 03

BHUBANESWAR - KENDRAPARA - BHUBANESWAR

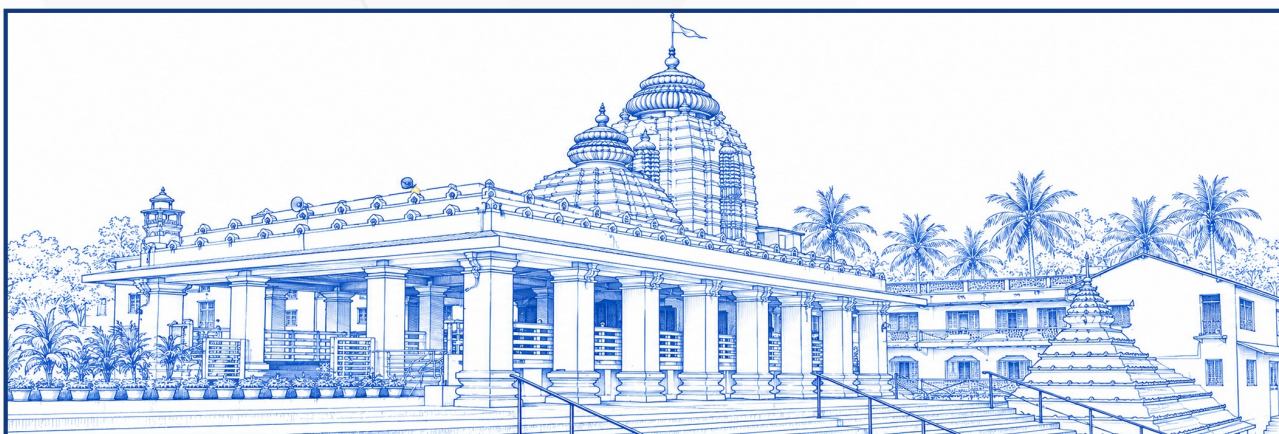
Time	Activity	Transfer
07:00	Early breakfast at hotel, check-out, luggage loaded	---
07:30	Depart Bhubaneswar via Cuttack	---
10:15	MAA PANCHU BARAHI TEMPLE Darshan & Puja	170 km / 3 hr 30 min
12:15	Lunch at Baldevjiu Temple	---
13:15	Depart for Bhubaneswar	---
15:30	Arrive at Hotel, Bhubaneswar	---
20:00	Dinner — traditional Odia cuisine	---
21:30	Overnight Bhubaneswar	---



DAY 04

BHUBANESWAR - CHAURASI - GOP - KONARK - PURI

Time	Activity	Transfer
07:00	Early breakfast at hotel, check-out, luggage loaded	---
07:30	Depart Bhubaneswar	---
9:00	MAA VARAHI DEULA, CHAURASI Darshan	58 km / 1 hr 30 min
09:45	Depart for Bayalisbati	---
10:25	GANGESWARI TEMPLE, BAYALISBATI (GOP)	18 km / 40 min
11:20	Depart for Konark	---
12:05	Arrive Konark	22 km / 45 min
12:30	Lunch at Konark, near the ASI complex	---
13:30	KONARK SUN TEMPLE (UNESCO World Heritage Site) + ASI Museum	walk
15:45	Depart for Puri via Marine Drive	---
16:45	Arrive Puri — hotel check-in, freshen up	35 km / 1 hr
17:45	BLUE FLAG (GOLDEN) BEACH Darshan of Samudra Mahodadhi and sunset	4 km / 15 min
20:00	Dinner in Puri	---
21:15	Overnight Puri	---



DAY 05

PURI | SHANKHA KSHETRA

Time	Activity	Transfer
04:45	Wake-up call, early tea in the room	---
05:15	Depart for Light House Sea Beach	---
05:30	SUNRISE DARSHAN over Samudra Mahodadhi — Surya arghya at the shore	---
06:30	Return to hotel	---
07:00	Early breakfast at hotel, check-out, luggage loaded	---
07:30	Depart for Shree Mandir (All phones, cameras, leather goods and bags left in the vehicle.)	3 km / 12 min
08:00	MAA BIMALA DEVI Darshan at the Shakti Pitha	---
08:45	DEVI INDRANI Darshan within the temple complex	---
09:15	Darshan SHREE JAGANNATH, BALABHADRA & DEVI SUBHADRA upon the Ratna Singhasana, followed by the sacred precinct: Maa Mahalaxmi, Kalpabata, Muktimandap and the Parikrama corridor	---
10:00	Depart	---
10:30	MAA BIMALA AT GOVARDHAN MATH Darshan at the eastern math of Adi Shankaracharya	1 km / 8 min
11:30	SAPTAMATRIKA SHRINE, MARKANDEYA SAROVARA Darshan of the Seven Sisters	3 km / 12 min
12:00	MAA VARAHI TEMPLE, PURI Darshan	---
13:00	Return to hotel	2 km / 10 min
13:30	Lunch at hotel (Mahaprashad)	---
15:30	Depart for Bhubaneswar Airport / Railway Station	---

INCLUDED

- ▶ Accommodation on twin sharing with breakfast, at the category confirmed in your quotation.
- ▶ Private air conditioned vehicle with chauffeur for the full circuit, reserved for your party alone, including all fuel, toll, parking and driver allowance.
- ▶ Meet and greet on arrival with garlanding and welcome kit.
- ▶ Darshan Seva, our representative or our Panda – Pujari accompanying you throughout for queue guidance, temple protocol and puja arrangement.
- ▶ Licensed local guides at Konark.
- ▶ Mahaprasad meals at temple kitchens as Lunch.
- ▶ Two litres of bottled drinking water per person per day.
- ▶ All applicable taxes and GST.

NOT INCLUDED

- ▶ Airfare and rail fare to and from Bhubaneswar.
- ▶ Monument entry tickets, payable on actuals.
- ▶ Puja samagri, purohit dakshina and any special seva.
- ▶ Meals not specified in the itinerary, and all beverages.
- ▶ Camera, tripod and videography permits.
- ▶ Travel insurance, laundry, telephone, tips and items of a personal nature.
- ▶ Anything not expressly listed under Included.



GUEST BRIEFING

Dress: Every shrine on this circuit expects traditional attire. Gentlemen should wear full-length trousers or a dhoti (Odia Style) with a shirt or kurta; shorts and sleeveless vests are refused at the gate. Ladies should wear a saree, salwar-kameez, or a full-length skirt or trousers with the shoulders covered. Govardhan Math and the Biraja sanctum observe stricter decorum than the rest, so please dress traditionally. Footwear is removed at every shrine – carry a pair of socks, as the stone courtyards grow very hot between eleven and four.

What to carry: A torch is essential: the sanctum at Vaital Deula is almost unlit, and without one the Devi cannot be seen. Beyond that, please bring bottled water, sun-screen, a sunhat and sunglasses, easily removable footwear, socks, a light shawl, hand sanitiser, your personal medication, a power bank, and small denomination cash for offerings, shoe-stands and puja samagri.

Puja arrangements: Dakshina is at your discretion and is not included in the tour cost. Any other exclusive puja should be notified at the time of booking, as rates vary from temple to temple.

Etiquette: Photography is prohibited inside all active temples on this circuit; it is permitted at Konark, Hirapur, Gangeswari and on the exterior of Vaital Deula. Please do not touch the idols, offerings or ritual implements, and circumambulate clockwise. Should any unsolicited Panda-Pujari approach you offering paid rituals, kindly direct him to our representative, who will deal with it.

Health and safety : Drink only sealed bottled water and avoid roadside ice. Days 01 and 05 are long road days; comfort halts are built into the schedule, and light meals are advisable. Sea bathing is only in lifeguard-patrolled zones, never after dark and never beyond waist depth. In an emergency, dial 112; the tourist helpline is 1363; and AIIMS Bhubaneswar and Apollo Bhubaneswar provide tertiary care.

Temple access: Several principal shrines on this circuit – Biraja, Shree Lingaraj, Shree Jagannath and Govardhan Math among them – admit practising Hindus only, and this is enforced at the gate. Please confirm this with us at the time of booking so that we may make suitable arrangements.

