

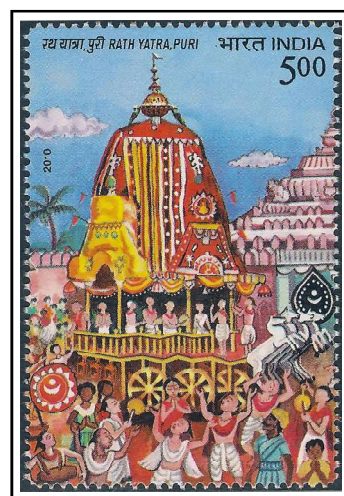
SRI JAGANNATH & GEETA GOVINDA

Shri Jagannath Temple is an important Hindu temple dedicated to Lord Jagannath, a form of Vishnu, in Puri in the state of Odisha on the Eastern coast of India. The present temple was rebuilt from the 10th century onwards, on the site of an earlier temple, and begun by King Anantavarman Chodaganga Deva, first of the Eastern Ganga dynasty. Jagannath, Balabhadra and Subhadra are a trio of deities worshipped at the temple. Unlike the stone and metal icons found in most Hindu temples, the image of Jagannath is made of wood and is ceremoniously replaced every 12 or 19 years by an exact replica. It is one of the Char Dhams of India. It is also of particular significance to the followers of Gaudiya Vaishnavism, whose founder, Chaitanya Mahaprabhu, was attracted to the deity, Jagannath, and lived in Puri for many years. The famous Geetagovinda is a dedication of poet Jayadeva to Shri Jagannath where ten Avatars of Lord Vishnu is explained. The Geetagovinda starts with an invocation to Lord Jagannath and a description of Lord Vishnu in his ten forms is given in the prelude as 'Dasaavatara'. Lord Vishnu is addressed as 'Jagadisha' that translates to 'Lord of the Universe'. In Jagannath Sanskriti, Krishna and Vishnu are identified as Jagannath – Lord of the Universe.



PLAN OF THE EXHIBIT

Sl.No	Subject	No. Sheets
1.	Introduction & Plan of the exhibit	02
2.	History & Architecture	08
3.	Mythology	04
4.	Location & Architectural Significance	03
5.	Traditions	05
6.	Annual Celebrations.	15
7.	Nabakalebara	03
8.	Sri Jagannath & Geeta Govinda, Conclusion	08
Total		48



Rath Yatra of Lord Jagannath



Lord Jagannath in an applique work



A Commemorative cover on Sri Jagannath Temple & Rathayatra issued during ODIPEX-2018, Keonjhar

Thus Geetagovinda is Jayadeva's dedication to Sri Jagannath. In the *Dasaavatara* Jayadeva describes each incarnation of Jagadish – The Lord of the Universe. Chitanya Mahaprabhu, a great devotee of Lord Jagannath, spent the last 24 years of his life in Puri, Odisha, the great temple city of Jagannath in the Radhakanta Matha. Lord Goutam Buddha is also treated as one of the avatars of Lord Jagannath. Jayadeva, in Geeta Govinda also has described Buddha as one among the Dasavatara. Sarala Dasa, the great Odia poet of the 15th century while praising Jagannath as the saviour of mankind considered him both as a form of Buddha as well as a manifestation of Krishna.

Font: Verdana. **Size:** Main Title-Bold-18, Other Titles-12 & Sub Titles in inner pages-11.
Thematic Text-11 & **Philatelic Text**:-Italic-9
Highlights: Important and rare items are written in bold Italic & shown by small Red circles ●

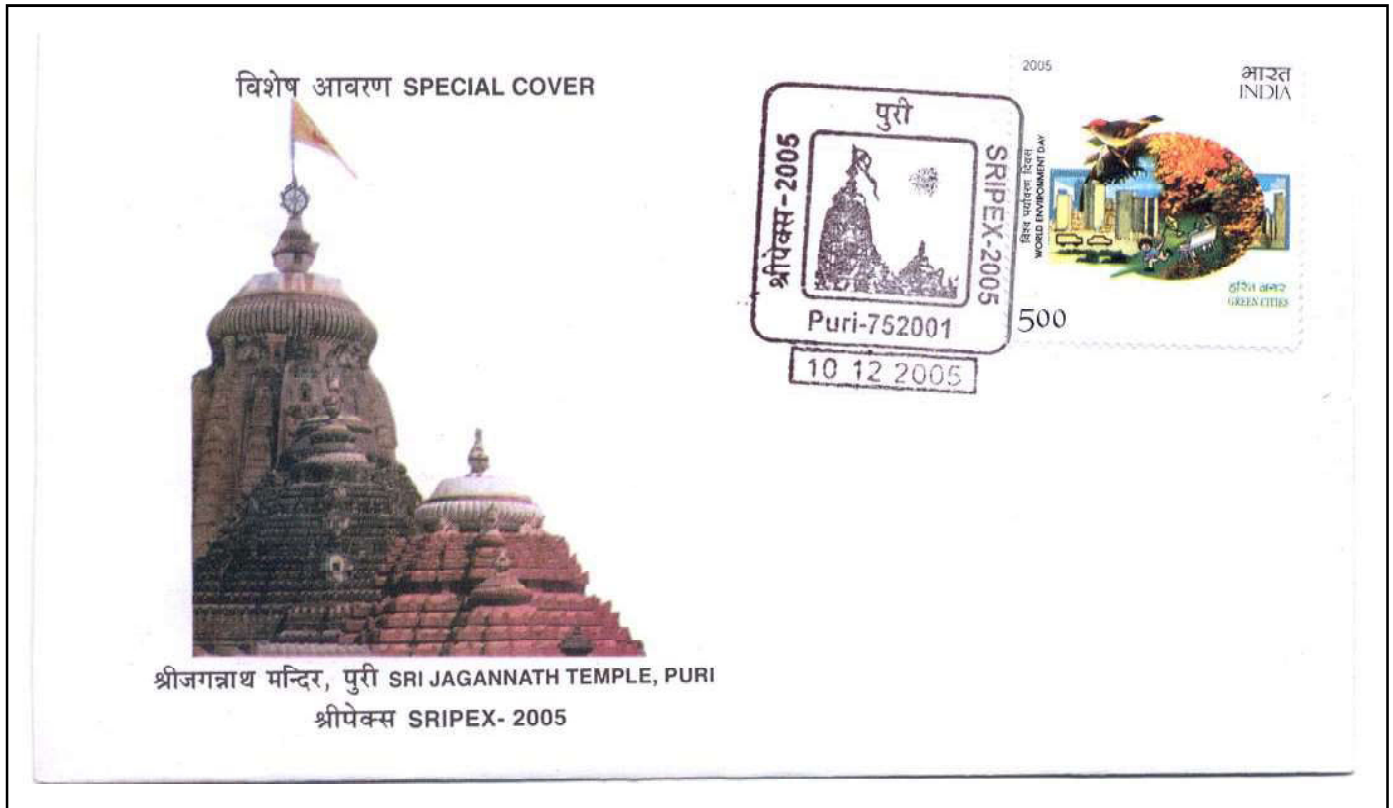
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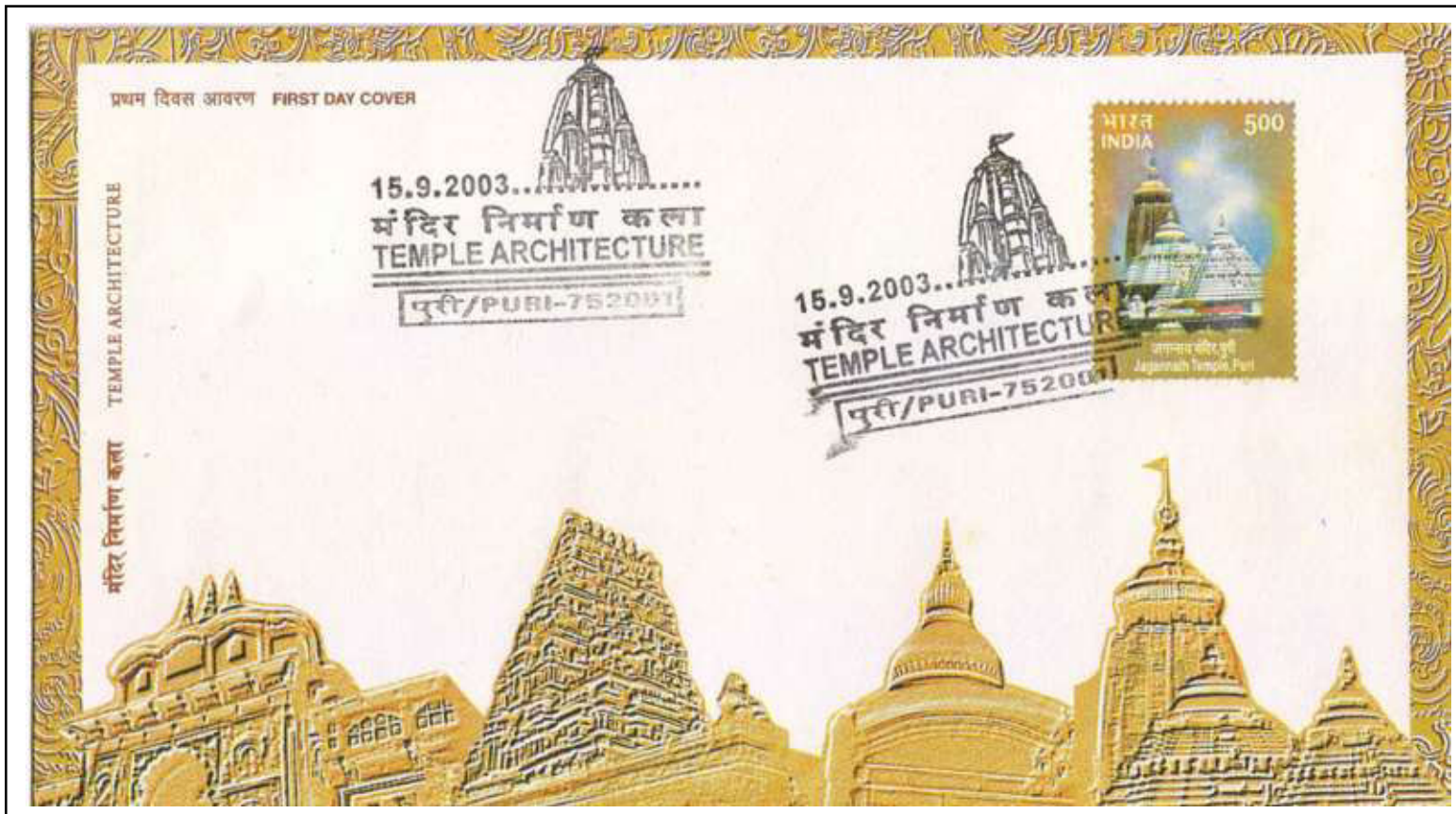
In this exhibit the the Jagannath Culture and its relation to other mytological factors; the main annual festivals and traditions followed in Sri Jagannath Temple are shown through philatelic materials.

1. History & Architecture

According to a story in the temple chronicles, it was founded by Anangabhimadeva II: different chronicles variously mention the year of construction as 1196, 1197, 1205, 1216, or 1226. This suggests that the temple's construction was completed or that the temple was renovated during the reign of Anantavarman's son Anangabhimadeva.



Special cover and cancellation on Puri Sri Jagannath Temple issued during SRIPEX-2005



Commercially used FDC on Temple Architecture issued on 15.09.2003

1. History & Architecture

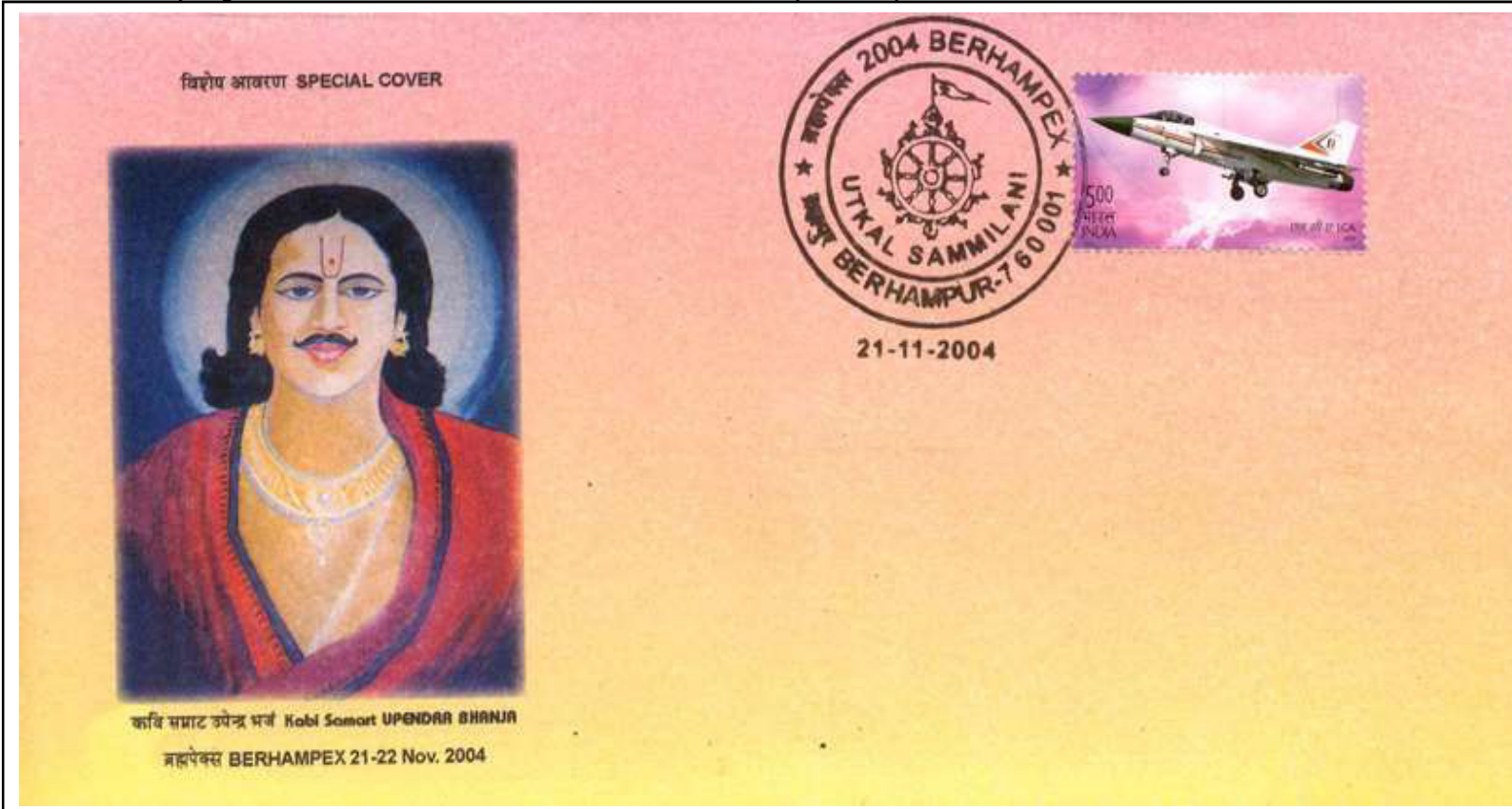
The temple complex was further developed during the reigns of the subsequent kings, including those of the Ganga dynasty and the Suryavamshi (Gajapati) dynasty. The huge temple complex covers an area of over 400,000 square feet (37,000 m²), and is surrounded by a high fortified wall. This 20 feet (6.1 m) high wall is known as Meghanada Pacheri. Another wall known as kurmabedha surrounds the main temple. It contains at least 120 temples and shrines. With its sculptural richness and fluidity of the Oriya style of temple architecture, it is one of the most magnificent monuments of India.



Sheet-let on Puri Jagannath Temple issued in 2003

1. History & Architecture

The temple rises to a height of 214 feet (65 m) above the road level. The temple complex covers an area of 10.7 acres (4.3 ha). The **Nila Chakra** (Blue Discus) is the discus mounted on the top shikhar of the Jagannath Temple. The Nila Chakra is a disc with eight **Navagunjaras** carved on the outer circumference, with all facing towards the flagpost above. It is made of alloy of eight metals (Asta-dhatu) and is 3.5 Metres (11 feet and 8 inches) high with a circumference of about 11 metres (36 feet).



Above: Special cancellation of '**Nila Chakra**' on a special cover of BERHAMPEX-2004



Above: Special cancellation of '**Nila Chakra**' on a special cover of SHREEPEX-2015

1. History & Architecture

NabaGunjara

In the Hindu epic *Mahabharata*, **Navagunjara** or **Nabagunjara** is a creature composed of nine different animals. The animal is a common motif in the Pata-Chitra style of painting, of the Indian state of Odisha. The beast is considered a form of the Hindu god Vishnu, or of Krishna, who is considered an Avatar (incarnation) of Vishnu. It is considered a variant of the *virat-rupa* (Omnipresent or vast) form of Krishna, that he displays to Arjuna, as mentioned in the Bhagavad Gita, a part of the epic Mahabharata. The version of the Mahabharata, written by the Odia poet Sarala Das, narrates the legend of Nabagunjara; no other version has the story.



The miniature sheet on Mahabharat, issued during 2017 which depicts Lord Krishna is consoling Arjuna and explaining the morals of Bhagbat Geeta to fight against the Kauravas.

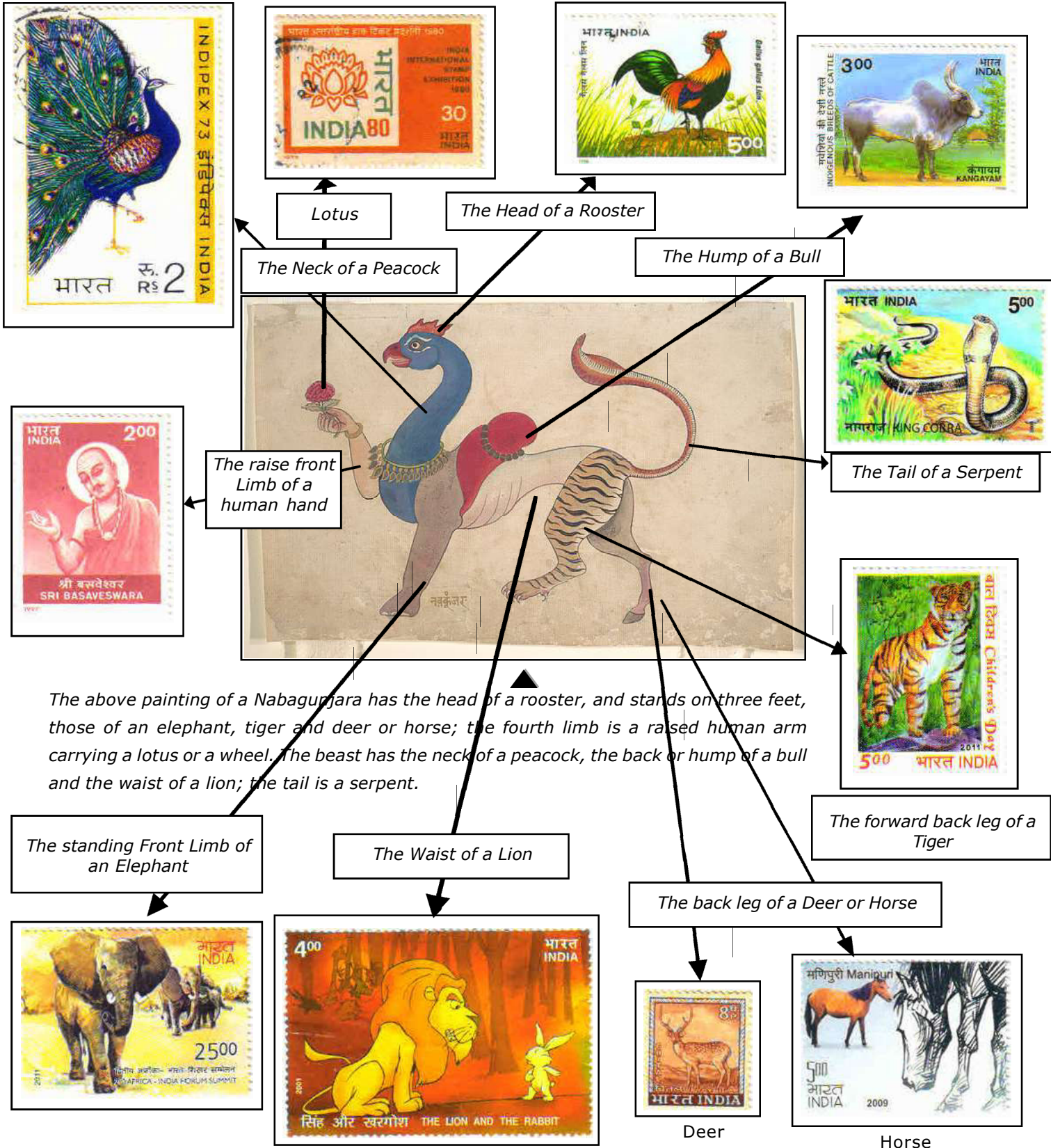


The special cover issued on 02.04.1978 at Cuttack , containing the cancellation of Navagunjara

1. History & Architecture

NabaGunjara

Nabagunjara has the head of a rooster, and stands on three feet, those of an elephant, tiger and deer or horse; the fourth limb is a raised human arm carrying a lotus or a wheel. The beast has the neck of a peacock, the back or hump of a bull and the waist of a lion; the tail is a serpent. Initially, Arjuna was terrified as well as mesmerized by the strange creature and raises his bow to shoot it. Finally, Arjuna realizes that Nabagunjara is a manifestation of Vishnu and drops his weapons, bowing before Nabagunjara.



2. History & Architecture

The Aruna Stambha (Sun Pillar)

From 18th century this Sun Pillar is worshipped by the devotees in Jagannath Temple. The Stambha (Sun Pillar) is the monolithic (Made of a single stone) shaft of chlorite with sixteen sides. The Stambha Capital is formed of two rings surmounted by a series of lotus petals. The carvings on the plinth "are of the most sumptuous description, the like of which are to be seen nowhere else in India. This Stambha is 700 years old (13th century to 21st century). The original height of Aurna Stambha is 33.8ft, but the height visible is 25.02ft. Its diameter is 2ft and circumference is 6ft & 3.5 inches bearing Aruna, The charioteer of Surya, faces the Lion gate.



A private maximcard showing the Aruna Stambha(Sun Pillar) in front of Sri Jagannath Temple

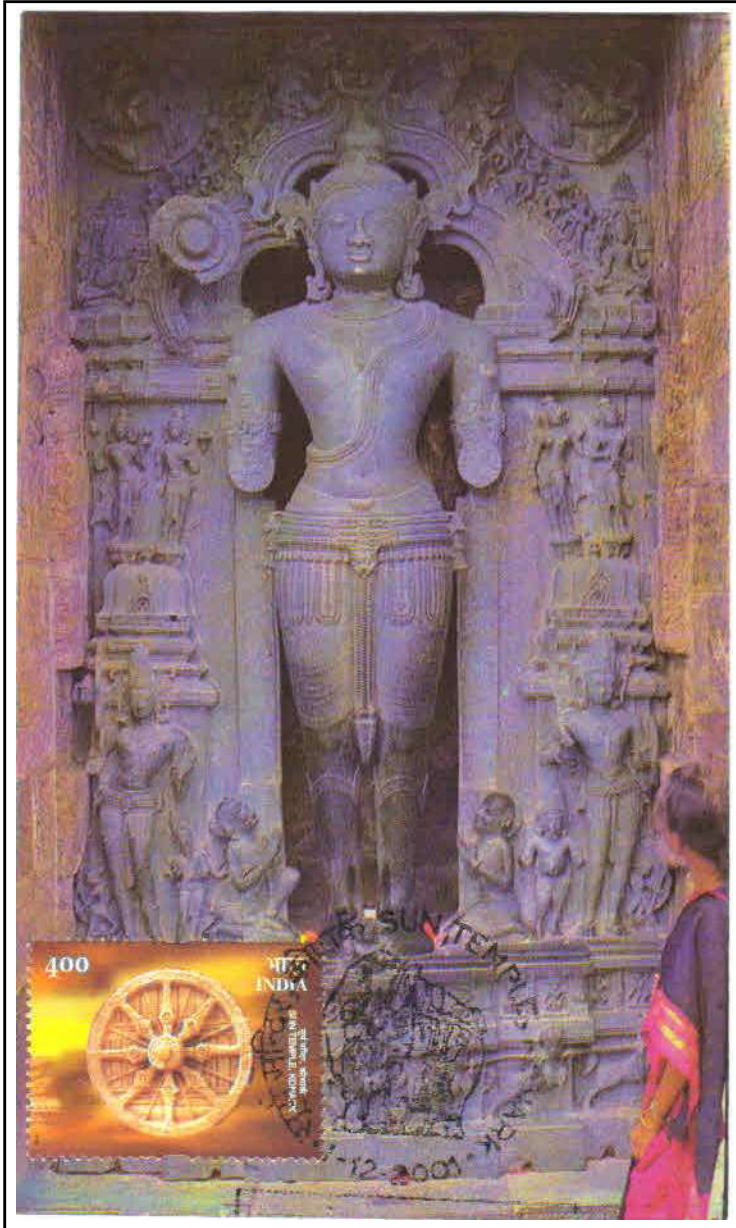
The Sun Pillar was built in the 13th century by the Ganga dynasty King Langula Narsingha Dev and established at Sun Temple Konark. It was shifted from Konark to Puri in the 18th century. It is a magnificent sixteen-sided monolithic column of chlorite stone set on an exquisite pedestal.



A maximcard on Konark Sun Temple issued by the Department of Posts in 2015

2. History & Architecture

The Aruna Stambha (Sun Pillar)



A private maximcard of Sun God, Konark

Gaja Simha-Statue of a crouching lion over an elephant at the base of the Aruna Stambha in front of the Singhadwara of the Jagannath Temple, Puri, India. The lion, being at a corner has two bodies but only one head. Hence, this particular motif is known as a Do-picchaa Gaja-Singha (literally two-bodied elephant-lion) in Kalingan architecture.

The special cancellation of GajaSimha on Special cover issued during ORPEX-1976

The daily rituals of the Sun Pillar are performed by the Chunara/Garuda Sevaks of Srimandir as per Vedic Niti. The devotees are also offered their Puja to the idol Aruna.



Sun God, stamp of mask series issued in 1974

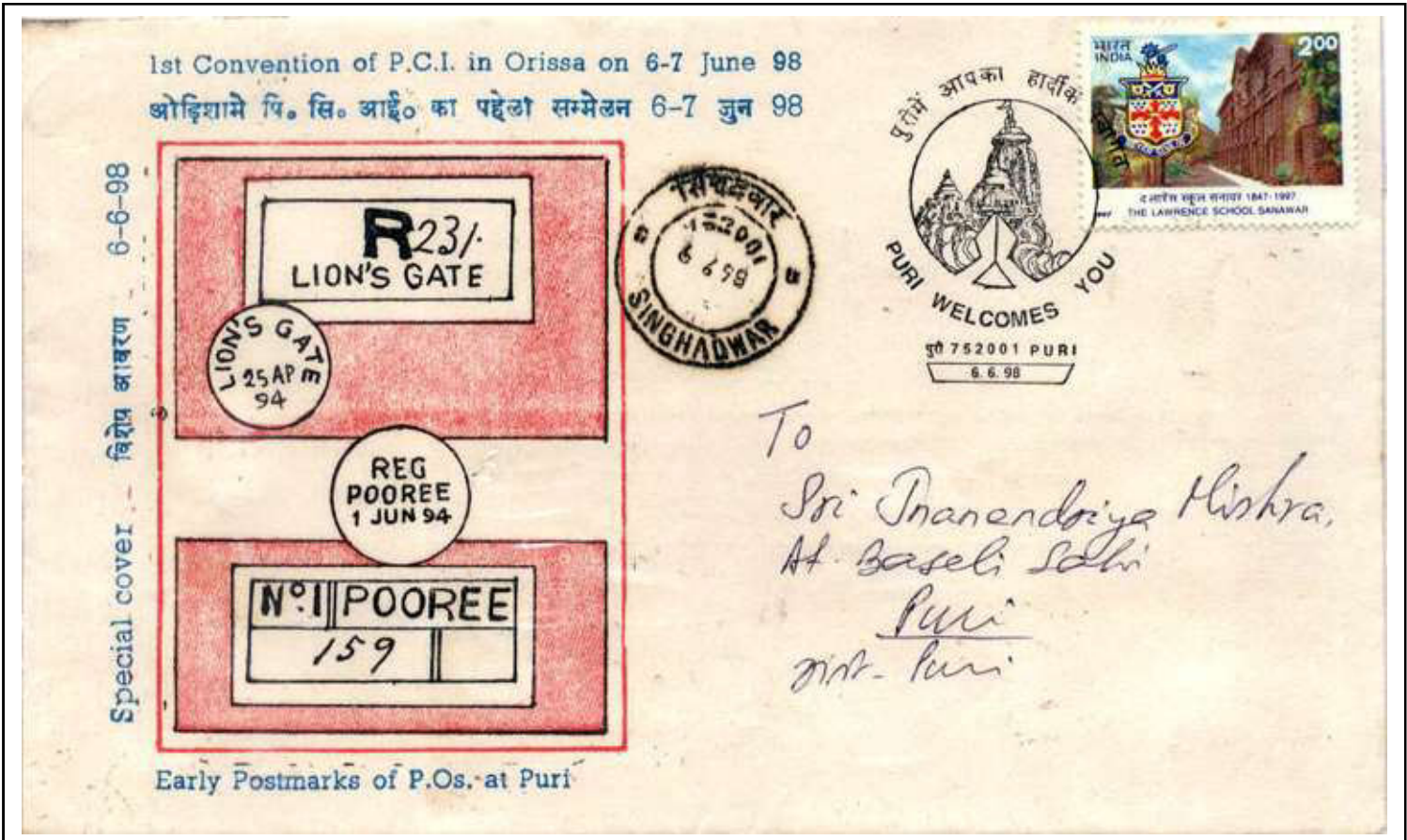
The Aruna Stambha is an important Landmark of Puri and the pilgrims and devotees worship it with great reverence. The Stambha has a magnificent base carved with military scenes and other figures. Its Capitol is ornamented by a series of lotus petals. The monolithic shafts nearly in circumference is sixteen sided. Above this are two gradually diminishing square slabs surmounted by the idol of Aruna in the act of praying to the god Sun.



2. History & Architecture

Origin of the name Puri

The name Purusottama Kshetra was also for sometime known as Purusottama Puri and as the word Purusottama Kshetra was contracted into Kshetra or Chhatra, so also Purusottama Puri was expressed in the contracted form, Puri. In fact, in many early British records, this town is known by the name "**POOREE**". In modern times, Puri has become the most popular name amongst all other names of this town. The Singhadwar was also known as "**LION'S GATE**".



Special cover issued on 06.06.1998 at Puri the 1st convention of PCI. The cover design depicts the old cancellation of Puri as 'POOREE' and the Singhadwara as 'LION'S GATE' during 1894.

Puri was the capital of the province of Odisha and the headquarters of the Collector till 1816. In August 1814, a part of the Collector's establishment was removed to Cuttack, which was again brought back to Puri in December. By 1916 the head quarter was permanently shifted to Cuttack, which was the head quarter during the Mughals and Marathas.

Origin of the Name, Puri: As per a Chinese explorer Hiuen Tsang who went to Kalinga the antiquated name of this town was Charitra. Throughout the decisions of Chonga Deva the Vaishnavism expanded to an extraordinary level and he is accepted to have developed the sanctuary of Lord Jagannath which is still found at Puri. In the ninth century A.d. the name Purusottama Charitra was being utilized for the City of Present puri as per the recorded confirmations found work now. Later on the name that was utilized by then rulers, Mughals was the 'Chetra'. Proofs are found that throughout the British decisions the city was 'named as "**Pooree**" which was converted from the name 'Purusottama Puri'. Notwithstanding the city is known to be Puri and the same is utilized as a part of all the authority records too.

3. Mythology

3.1 Kanchi Abhiyan

Kanchi Abhiyan: One day the Gajapati king of Kalinga (now Odisha) started an expedition to Kanchi and prayed lord jagannath for help. Lord Jagannath and Balaram were in the guise of soldier, one riding a black horse and another on a white horse marched way ahead of Purushottama Deva's army. But they were not noticed by anyone. Near Chilika lake (few miles away from Puri) as the soldiers rested to have some foods these two soldiers went to a nearby stall of one mikmaid Manika and requested her to sell them yoghurt. She didn't recognize the lords, thinking as soldiers, she asked for money. Lord Jagannath gave her his own precious Gem-studded ring (called "Ratnamudrika") and said she could exchange this for money from the king, who will pass by shortly. When the king reached the spot later Manika stopped the marching king and told him that he must to pay her price of yoghurt consumed by his two soldiers in the lieu of a ring. When king saw the *Ratnamudrika*, he immediately recognized it to be of lord Jagannath. He was overjoyed to knowing that lords were leading his March against Kanchi. The king gave Manika a large number of money and granted a village to Manika for her sustenance. The village came to be known as Manikapada.



Special cancellation on **Kanchi Abhiyan** on a special cover issued on 01.04.1978 by Kalinga Philatelic Society

Manika was born in a cowherd (Gopala) family, who had the job of selling milk & yoghurt every days. She was also a devotee of lord Jagannath and had a dream from childhood of giving yoghurt to lord.

Manika was a historical figure in the Jagannath culture, popularly called as Manika Gauduni ("Milkmaid" Manika), it is believed that she offered yoghurt to Lord Jagannath and Balabhadra when they were going to Kanchi expedition of Gajapati King.



Magnified image of the Special cancellation Kanchi Abhiyan depicting Lord Jagannath giving his precious ring to Milkmaid Manika

3. Mythology

3.1 Kanchi Abhiyan

It is believed that Goddess Tarini at Ghatgaon, Keonjhar was brought from Kanchi, during the Kanchi Abhiyan of Gajapati Maharaj, Puri after getting the blessings of Lord Jagannath.



Ghatagaon has been famous as the seat of Goddess Tarini since the fifteenth century. It is believed that Goddess Tarini was originally the presiding deity of Kanchi. The King of Kanchi was an ardent devotee of the Goddess, by whose blessings happiness and prosperity was prevailing in the kingdom. During Kanchi Abhiyan Gobinda Bhanj, the son of the then King of Keonjhar was appointed as the general of the Abhiyan by Gajapati Purusottam Dev. After the battle was won, he advised the Gajapati to bring the images of Lord Madanmohan, Lord Raghunath and Goddess Tarini to Odisha. King Purusottam gladly agreed to the proposal. But it was found impossible to carry the huge idol of Goddess Tarini. In the long run, Gobinda Bhanja's earnest prayers bore fruit. The Goddess told him that she would follow Gobinda Bhanja willingly, but if he looked back, she would not move any further. In this way Goddess Tarini came to be installed in Puri. In 1480 A.D. King Trilochan Bhanja of Keonjhar passed away. The Gajapati King of Puri appointed Gobinda Bhanja as the new king of Keonjhar at that time Gobinda Bhanja was staying at Puri. Gobinda Bhanja sought the permission of the Gajapati King to take Goddess Tarini with him to Keonjhar.

Special cover on Goddess tarini, Ghatgaon, Keonjhar depicting the temple in the cover and deity of Maa Tarini in the cancellation inside the Odia alphabet "Maa".

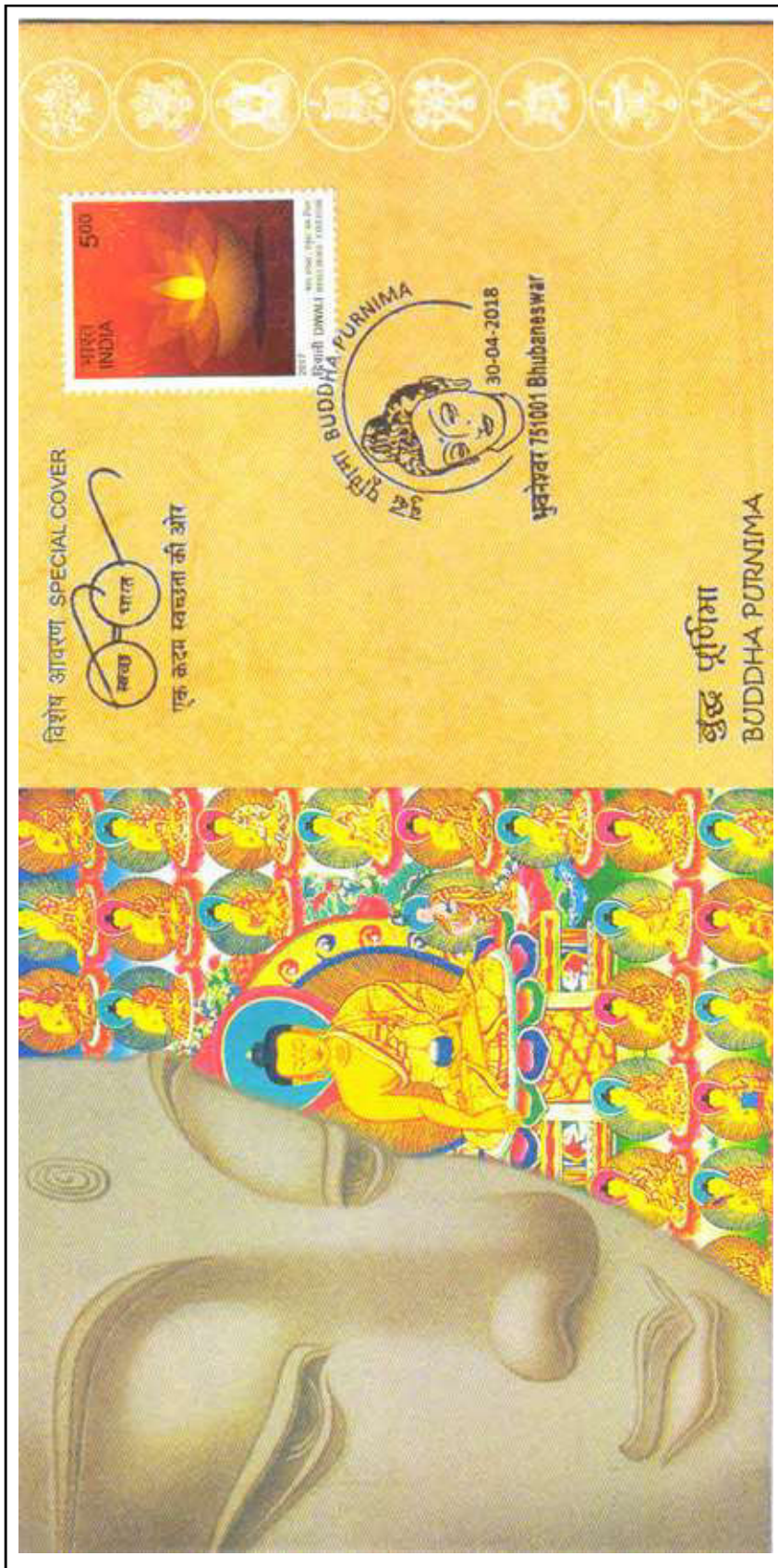
3. Mythology

3.2 Lord Buddha & Sri Jgnnath

The Buddhist Origin: The Buddhist legends of Jagannatha stems from the reliquary worship associated with Jagannatha, a concept integral to Buddhism but alien to Hinduism. For

example, there exists an unexamined relic in the Jagannath shrine in Puri, and the local legends state that the shrine relic contains a tooth of the Gautam Buddha – a feature common to many cherished Theravada Buddhist shrines in and outside of India. Other legends state that the shrine also contains bones of the human incarnation of the Hindu God Krishna, after he was accidentally killed by a deer hunter. However, in the Hindu tradition, a dead body is cremated, ashes returned to nature, and the mortal remains or bones are not preserved or adored. In Buddhism, preserving skeletal parts such as “Buddha’s tooth” or relics of dead saints is a thriving tradition. The existence of these legends, state some scholars such as Stevenson, suggests that Jagannath may have a Buddhist origin. However, this is a weak justification because some other traditions such as those in Jainism and tribal folk religions too have had instances of preserving and venerating relics of the dead.

Yet another evidence is that Jagannath is sometimes identified with or substituted for Shakyamuni Buddha, as the ninth avatar of Vishnu by Hindus, when it could have been substituted for any other avatar. Jagannath was worshipped in Puri by the Odias as a form of Shakyamuni Buddha from a long time. jayadeva, in Gita Govinda also has described Buddha as one among the dasavatara.

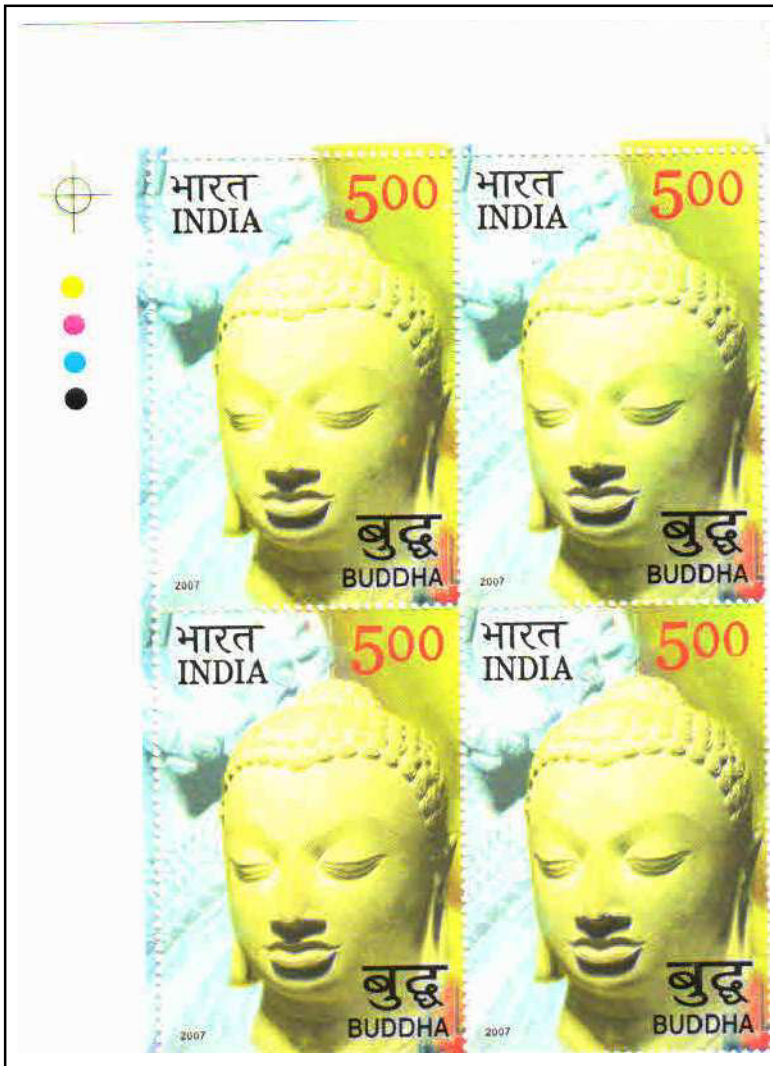


Special cover on Buddha Purnima with special cancellation of Lord Buddha, issued by the Department of Posts throughout India on 30.04.2018

3. Mythology

3.2 Lord Buddha & Sri Jgnnath

The Buddhist origin: Indrabhuti, the ancient Buddhist king, describes Jagannath as a Buddhist deity in *Jnanasidhi*. Further, as a Buddhist king, Indrabhuti worshipped Jagannath. This is not unique to the coastal state of Odisha, but possibly also influenced Buddhism in Nepal and Tibet. Shakyamuni Buddha is also worshipped as Jagannath in Nepal. This circumstantial evidence has been questioned because the reverent mention of Jagannath in the Indrabhuti text may merely be a coincidental homonym, may indeed refer to Shakyamuni Buddha, because the same name may refer to two different persons or things.



Some scholars argue that evidences of Jagannatha's Buddhist nature are found from Medieval Odia Literature. Many medieval Odia poets conceptualized Jagannatha as Shunya Brahman, which is similar to the great void found in Mahayana Buddhist philosophies. Odia poet Sarala Dasa of 15th century in his Mahabharata describes Jagannatha as Buddha.

"Deul Bhitore Sinmhasane Bijē Hoi, Bouddha Rupare Prabhu Sankha Chakra Bahi".

He remains in the throne inside the temple, holding the Conch and Discus in the form of

Buddha. Later poets such as Darika Dasa and Magunia Dasa mentioned Buddha as an incarnation of Jagannatha instead of Vishnu. However, in some these references Buddha is mentioned as incarnation of Vishnu or Jagannath, not vice versa, therefore Jagannath is considered as the source of all incarnations.

Furthermore, the mention of Buddha as part of Avatara was prevalent across many Hindu sects other than Jagannath cult and was a broader movement in Vaishnavism to incorporate Buddha as one of the ten main avatars of Vishnu between fifth and the sixth century, who was in turn linked with Jagannath as a source of all avatars starting from Jayadeva of 12th century.

So, the mention of Buddha as Jagannath does not prove the Buddhist origin of Jagannath, rather assimilation of Buddha in Hinduism.

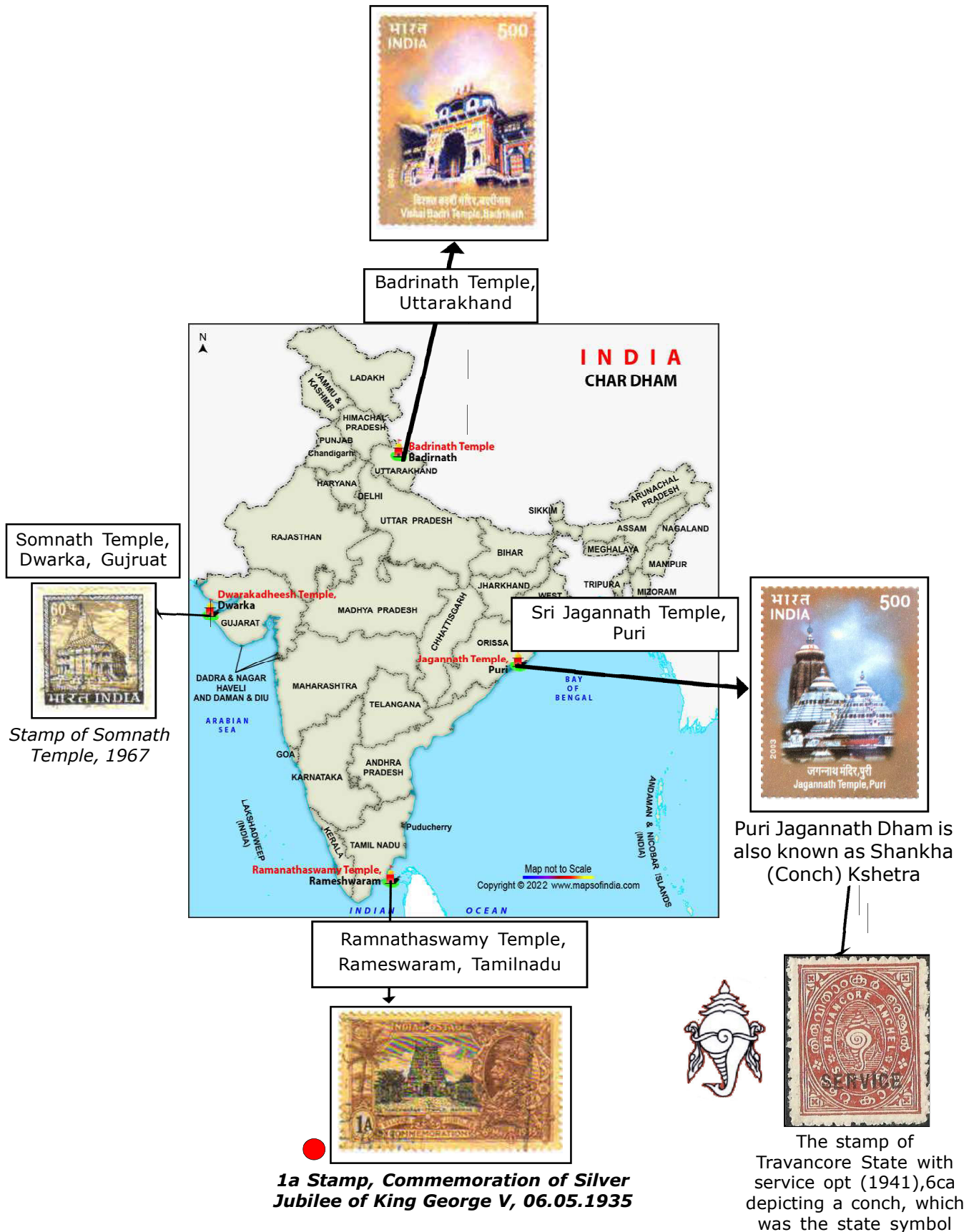


Lord Buddha

4. Location & Architectural significance

4.1. The Char Dham

Puri in Odisha is one of the four **Dhams** of India. The four Dhams of India are, **Badrinath, Dwarka, Puri and Rameswaram**. It is believed that every Hindu should visit the Char Dhams during one's lifetime. The Char Dham as defined by Adi Shankaracharya consists of four Hindu pilgrimage sites. These main 'dhams' are the places of Lord Vishnu and Lord Siva is worshipped at Rameshwaram and Dwarka .



4. Location & Architectural significance

4.1 Shankha Kshetra

Mythology reveals that when Vishnu killed the demon Gayasura, to commemorate the glory of his victory, he placed his *Sankha* (conch) in Puri, *Chakra* (disc) in Bhubaneswar, *Gadaa* (mace) in Jajpur and *Padma* (lotus) in Konark and they were known as Sankha Kshetra, Chakra Kshetra, Gada Kshetra and Padma Kshetra respectively.

Puri is known by various names of which Sankha Kshetra is one. Sankha means conch shell. The geographical size of Puri resembles a right oriented conch shell, the 'Dakshinavarta Sankha', which is why it is also called the Sankha Kshetra.



Indian Stamp on conch, issued during 1990 on Asian Development Bank.



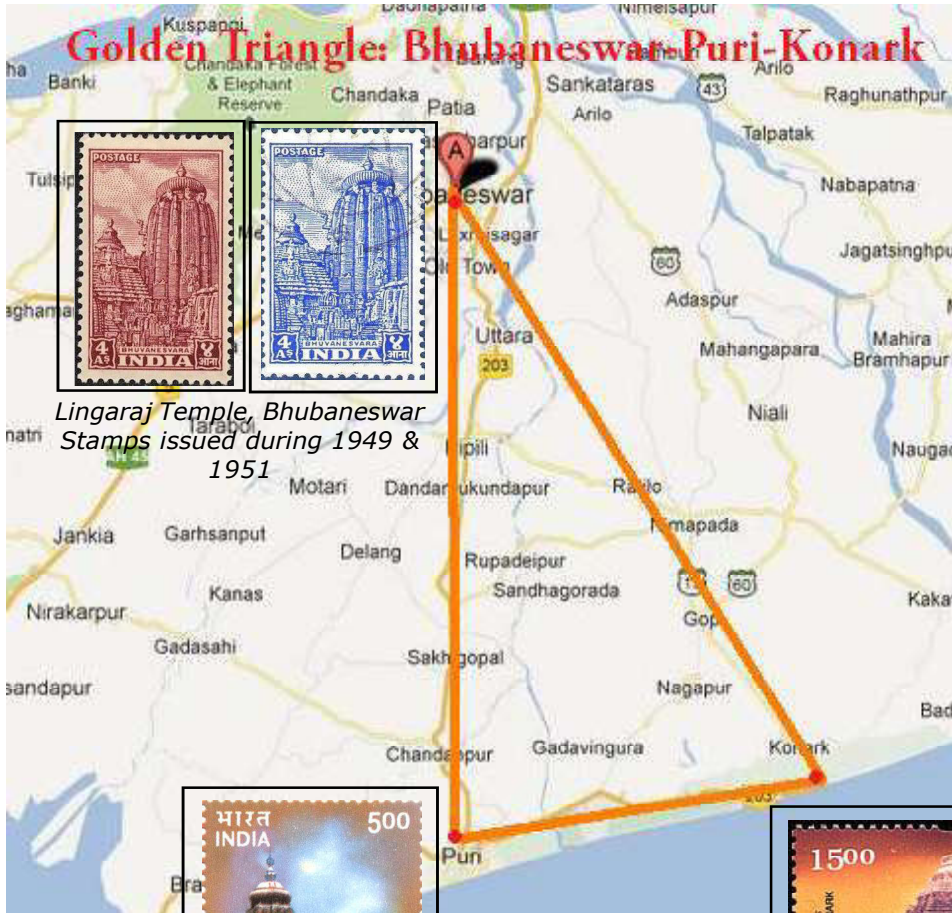
Indian Stamp on conch, issued during 1998 on Sea Shells of India

The sacred section of puri looks like a conch shell and it is in this section that all the sacred centers like temples, mathas, sacred tanks, trees and various other sacred sites are located. Sankha or conch shell is one of the Aiyudhas of Lord Vishnu, who resides in the naval or the central part of the Conch shell in the form of Lord Jagannath. The SankhaKshetra covers an area of 10 miles, out of which nearly 40% is submerged under water and the other part which lies above water is of the shape of a conch shell or Sankha.

The odd shaped Miniature sheet of Srilanka on Conch issued during 2017

4. Location & Architectural significance

4.2. Golden Triangle



Puri, Konark, Bhubaneswar popularly known as Golden Triangle of Odisha. The rich historical heritage, temple architecture, vibrant living temples, golden sand beaches, amazing nature are few highlights of this Golden Triangle. The Puri Jagannath Temple, Lingaraj Temple at Bhubaneswar and Konark Sun Temple are situated between a bilateral triangle shape distance. The Lingaraj Temple is situated at almost same distance from Puri and Konark.

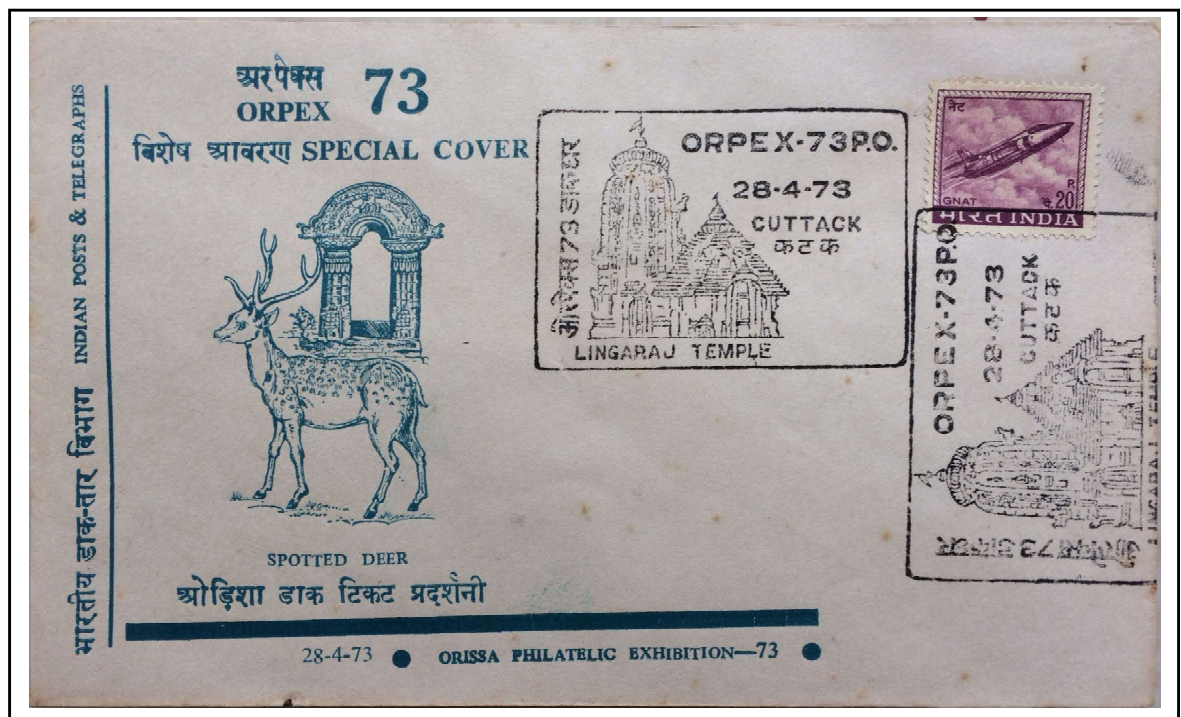


Sri Jagannath Temple, Puri

Sun Temple, Konark, se-tenant stamps with traffic light



Special cancellation of Lingaraj Temple on a special cover issued during the 1st State level Philatelic Exhibition, Cuttack, 1973



5. Traditions

5.1. Bhoga Prasad

Based on the char dhaam, Lord Vishnu bathes at **Rameswaram**, gets dressed and anointed at **Dwarka**, dines at **Puri** and meditates at **Badrinath**. Therefore, a great deal of significance is given to food at Lord Jagannath temple Puri.

▼ Sheet-let depicting Sri Jagannath in an Applique work

भारत की कशीदाकारी *Embroideries of India*



5. Traditions

5.1. Bhoga Prasad

Lord Jagannath permits his devotees to partake the 56 items or prasad that are offered to him; which are popularly known as 56 Bhoga (Chhapan Bhoga) or Mahaprasad, as a means of redemption and spiritual advancement. As the 56 bhoga in the temple kitchen must be prepared for the Lord in such a pure way and devotion, a great divine impact is felt; both by the cookers and the eaters. No man can prepare so many items daily for so many. So there is a belief that, this 56 bhoga or Mahaprasad is cooked by no one but Maa Laxmi herself with utmost care and devotion. All chefs working there are felt to be her helpers. The cooked 56 bhoga is first offered to the three deities and then to Goddess bimala, after that it becomes Mahaprasad (popularly known as **Abadha**).



Miniature sheet showing the 'Mahaprasad' and 'Chhapan Bhog' offered to Lord Jagannath at Puri

Mahaprasad is of two types. One is Sankudi mahaprasad and the other is Sukhila mahaprasad. Both the types are available for sale in Ananda Bazaar of the Grand Temple. Sankudi mahaprasad includes items like rice, ghee rice, mixed rice, cumin seed and asaphoetida-ginger rice mixed with salt, and dishes like sweet dal, plain dal mixed with vegetables, mixed curries of different types, Saaga Bhaja', Khatta, porridge etc. Shukhila mahaprasad consists of dry sweetmeats and Nirmalya. The sweet items include Peda, Sandesh, Ladoo, malpua, etc.



Malpua



Ladoo

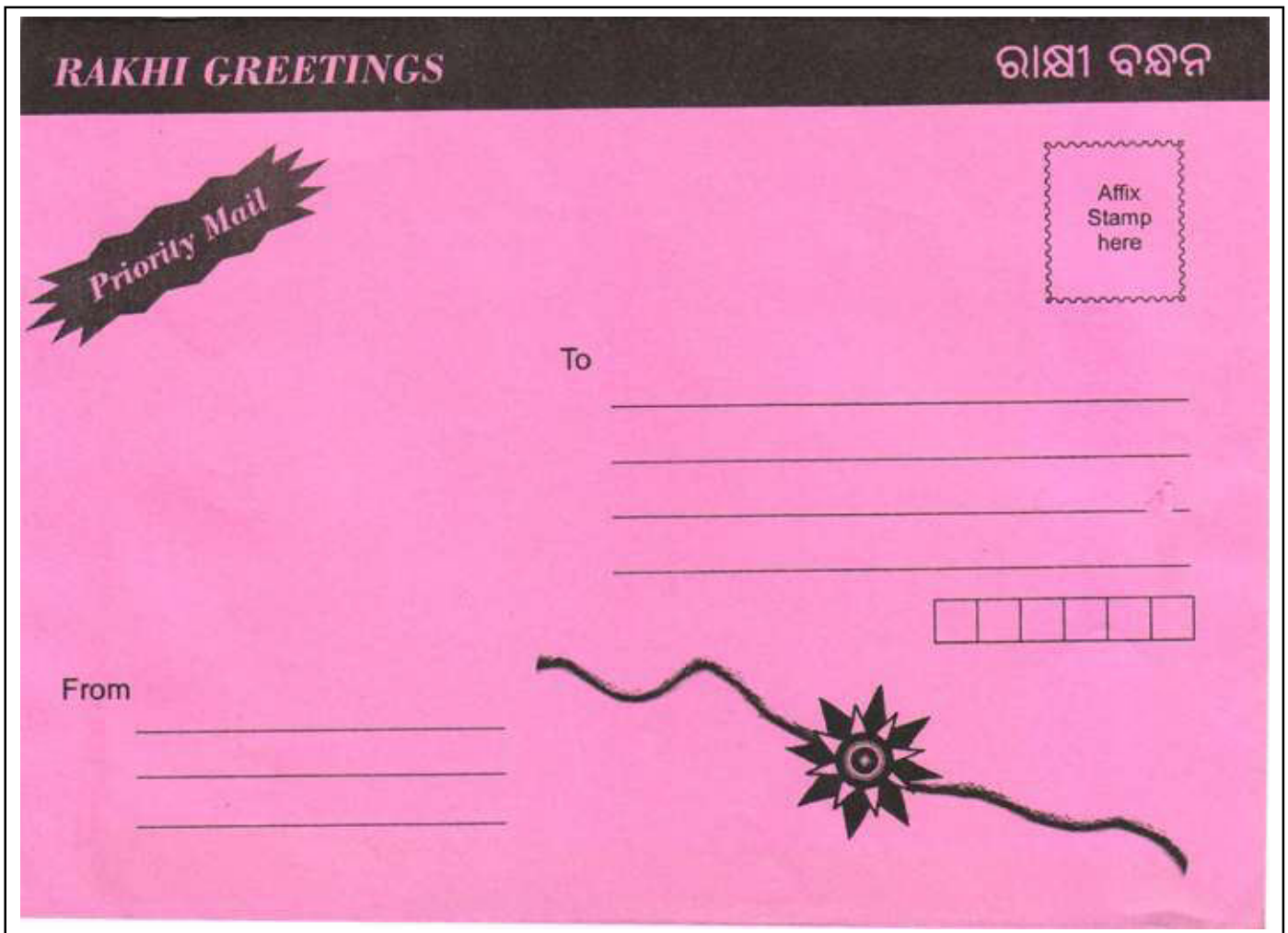


Gujia

5. Traditions

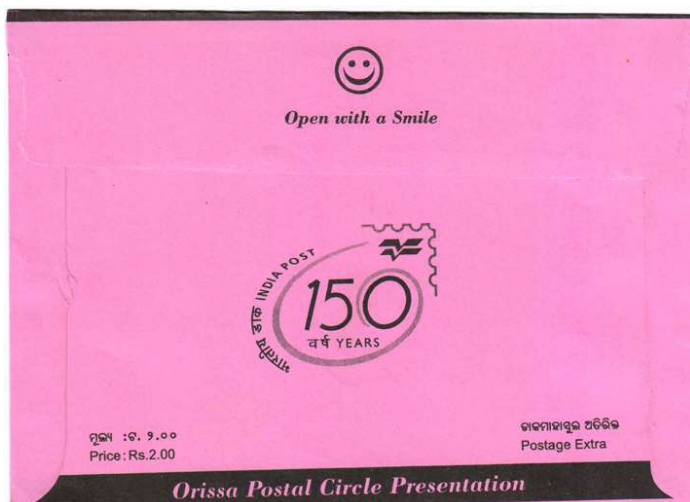
5.2. Raksha bandhan

The Lords of Jagannath Temple also celebrate the sibling bond and follow the ritual of tying the sacred thread on **Raksha Bandhan**. According to tradition, Patara Bisoi servitors prepare 'Pata Rakhi' which Devi Subhadra ties to Lord Balabhadra and Lord Jagannath. It is a blue and purple rakhi for the older sibling and a red and yellow for the younger one. The Lords are also offered 'Guamala' (garland of areca nuts)

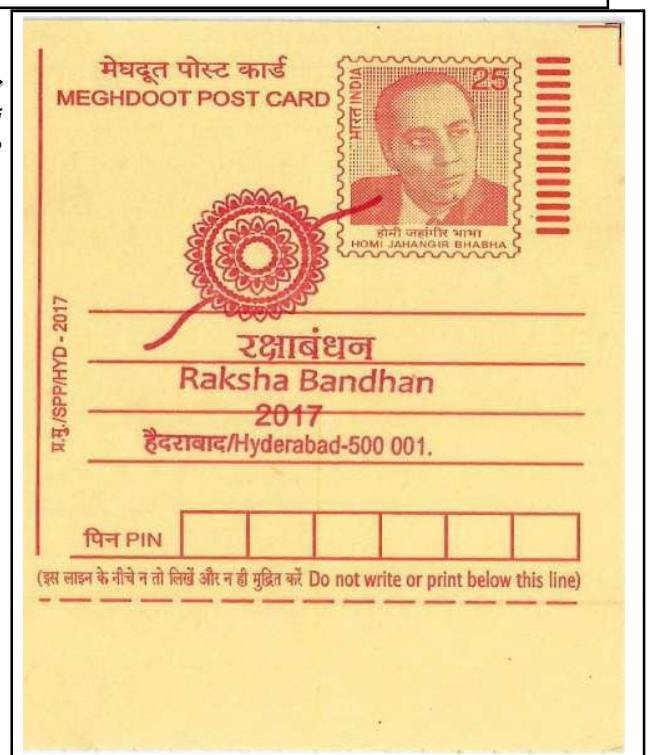


▲ A Special rakhi envelope issued by the Odisha Postal Circle in 2005.

A Special PAN India Cancellation on Rakhi issued during 2017 without any date



The reduced size of the reverse side of the postal Rakhi envelope



5. Traditions

5.4. Gotipua dance

Gotipua dance: Gotipua (which literally translates into single boy), is a dance form that is believed to have originated in the Puri Jagannath temple many centuries back and whose heritage is kept alive in the tiny village of Raghurajpur. It is a group dance where the dancers praise Lord Jagannath and Krishna by enacting different stories from the life of Radha and Krishna. Beautifully decked dancers perform these stories with graceful movements and a rich show of acrobatics. This dance form is unique in many ways.

- 1) Young boys transform themselves into graceful feminine dancers for this dance
- 2) Their femininity transforms into grace and poise, while their inner masculinity transforms into strength, acrobatics and yogic mudras
- 3) And most of them stop dancing once they reach their adolescence.

It has started when the Devadasi system gradually declined with the advent of the Mughals. The priests of the Puri Jagannath temple selected boys from poor families to dance for the deity and carry forward the legacy.

It is an ancient dance form from the state of Odisha. Some even consider it to be the precursor to the modern day Odissi classical dance. It is a combination of masculine and feminine elements. It is a combination of grace and strength. I am referring to the traditional Gotipua dance of Odisha.



श्रीपेक्स 2015 Shreepex
पुरी/Puri- 752001
08.02.2015

Magnified photocopy of Special Cancellation on Goti Pua dance



Special cover on Pattachitra of Raghurajpur, Puri, issued during SHREEPEX-2015 with special cancellation of Gotipua dance

6. Annual Celebrations

6.1. Akshay Tritiya

AKSHAY TRITIYA: Akshay Tritiya festival marks the beginning of the famous Car Festival of Lord Jagannath. Akshay Tritiya festival is observed on the third day of the bright half of the lunar month of 'Baisakha' of the traditional Hindu calendar. On this auspicious day the carpenters start building the chariots of Lord Jagannath, Balabadra and Subhadra.



First Day cancellation issued during Rath yatra, 2010 depicting the Wheel of the Chariot having 16 spokes which is of Nandighosh Rath of Lord Jagannath

The name of the chariot of Lord Jagannath is '**Nandighosh**' with height of 44'2" having 16 wheels. The name of the Chariot of Lord balabhadra is known as '**Taladhwaja**' with height of 43'3" having 14 wheels. The name of the Chariot of Devi Subhadra is known as '**Darpadalana**' with height of 42'3" having 12 wheels

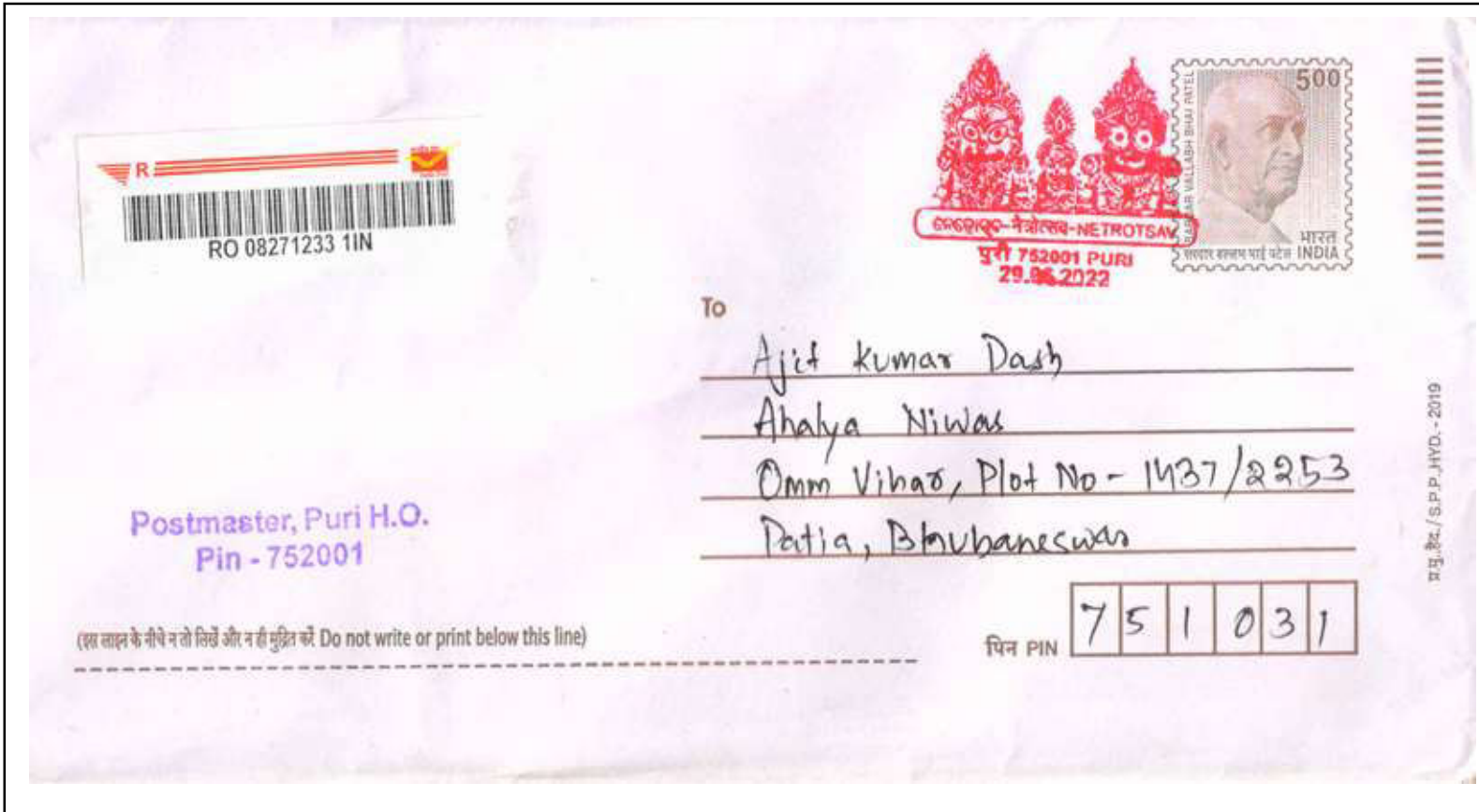
The colour of the canopies of Lord Jagannath is **Red & Yellow**; The colour of the canopies of Lord Balabhadra is **Red & Bluish Green** and the colour of the canopies of Devi Subhadra is **Red and Black**.

◀ *The First day Cover design depicts preparation of Chariots by the carpentors at 'Ratha Khala' Puri*

6. Annual Celebrations

6.2. Netrostav

Netrostav: Before Ratha Yatra, a festival known as Netrostav or Navayauvana is celebrated at Puri after completion of Snana Yatra. A special rite called Netrotsav (Festival for eyes) or Navayauvana (Festival of the new youth) takes place on this occasion. On this day onwards, the Car Festival actually starts till the deities return back to the Main Temple.



Commercially used Registered envelope having the cancellation of Nertrostav in red ink from Puri HO on the day of Netrostav held on 29.06.2022



Photo copy of the reverse side of the above Registered envelope in reduced size with delivery seal and counterprinted level of Puri HO.

6. Annual Celebrations

6.3. Rathayatra

Ratha Yatra is most significant of all festivals of Sri Jagannath. It is a Hindu festival associated with Lord Jagannath held at Shri Kshetra, Puri Dham in the state of Odisha, India. It is the oldest Ratha Yatra, whose descriptions can be found in Brahma Purana, Padma Purana, and Skanda Purana and Kapila Samhita.

The Department of Posts has issued one miniature sheet during 2010 to commemorate the famous Rath yatra. There are varieties found in them.



Miniature sheet with border having Traffic Light at Right Upper



Miniature sheet with border having Traffic Light at Right Lower

Miniature sheet with border having Traffic Light at Left Upper



6. Annual Celebrations

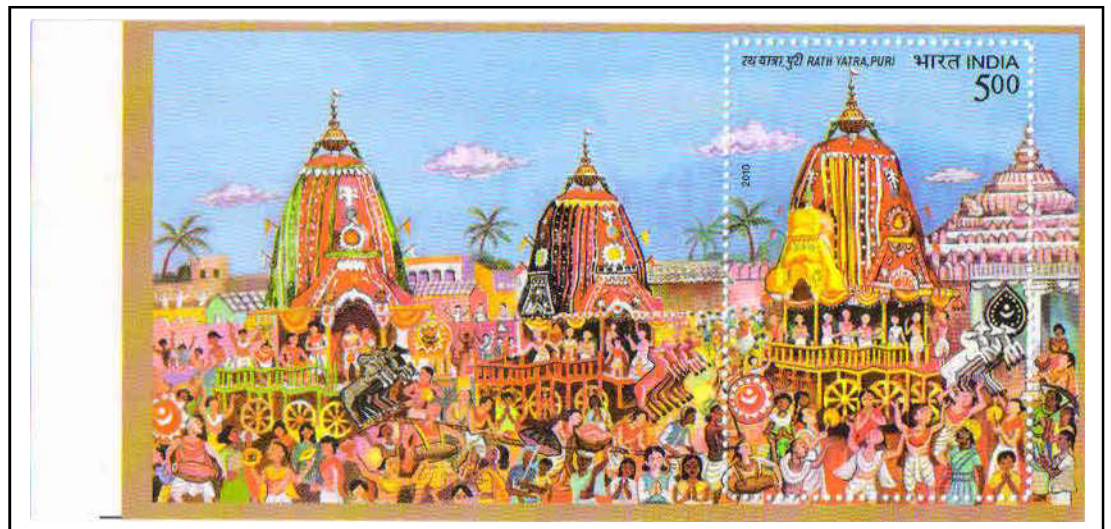
6.3. Rathayatra

RATHA YATRA, the Festival of Chariots: Chariots of Shri Jagannath is celebrated every year at Puri, the temple town in Odisha, on the second (dwitiya) day of shukla pakshya (waxing cycle of moon) of Âshâdha Mâsa (3rd month of Odia calendar). This festival is also known as 'Gundicha Yatra' and 'Ghosha Yatra'. As per the prevailing tradition, Gundicha was the Rani (queen) of Raja Indradyumna, the legendary builder of the first temple. She had initiated this grand festival. Hence, this festival is also known after her name.

Miniature sheet with
border having Traffic
Light at Left Lower



Miniature sheet with
Blank plain border at
Left



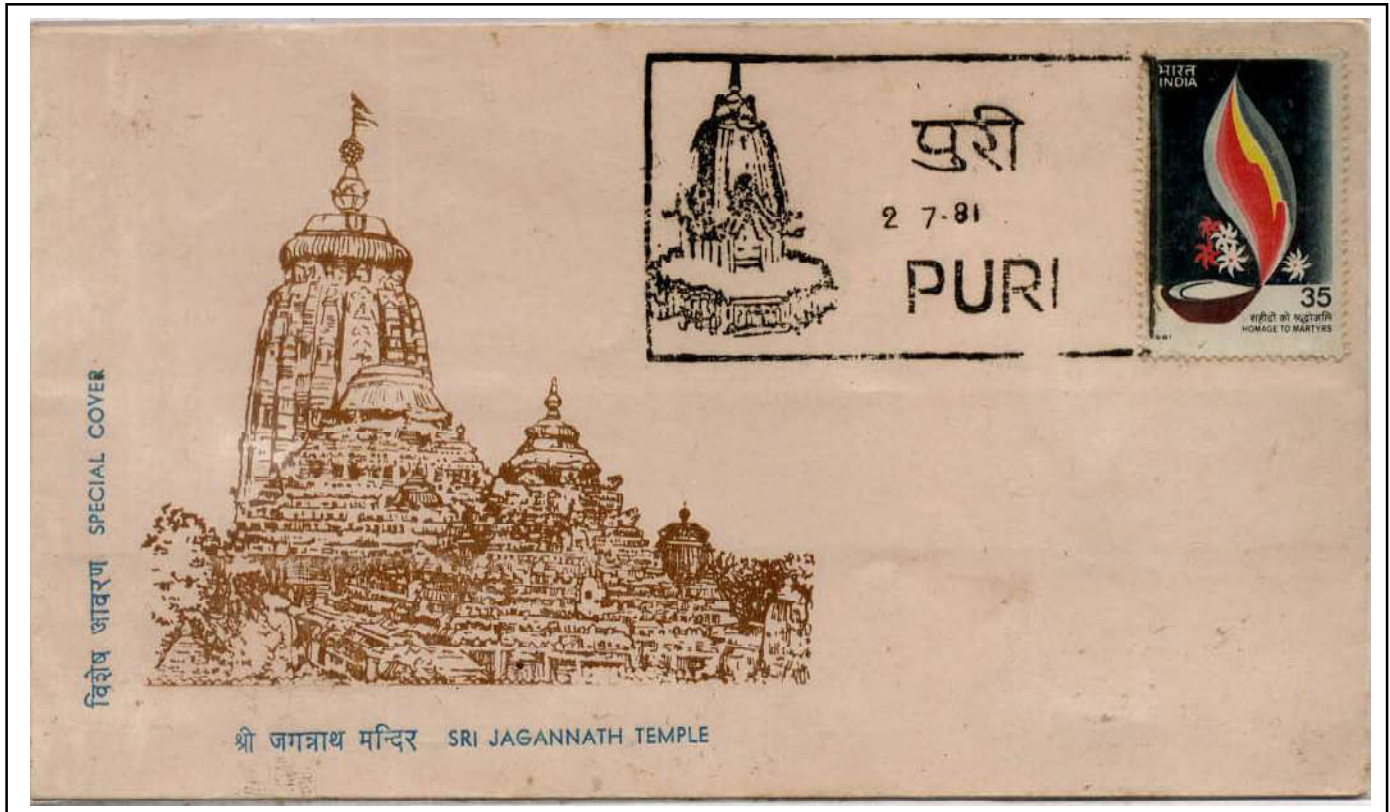
Normal Miniature
sheet without any
border on any side



6. Annual Celebrations

6.3. Rathyatra

The presiding deities of the Jagannath Temple, Puri's main temple, Lord Jagannath, Lord Balabhadra and Goddess Subhadra, with the celestial wheel- Sudarshana Chakra are brought from the temple in a ceremonial procession to their chariots. The huge, colourfully decorated chariots are drawn by multitude of devotees on the **bada danda**, the grand avenue to the Gundicha Temple (Gundicha- King Indradyumna's Queen), two miles away to the North. On the way the chariot of Lord Jagannatha, Nandighosa waits near the crematorium of Bhakta Salabega a Muslim devotee, to pay him tribute.



●▲ Special Cover on Sri Jagannath Temple issued on 02.07.1981 with cancellation of Chariot



► A Private maximcard on Rath Yatra, Puri

6. Annual Celebrations

6.3. Rathyatra

The Department of Posts, Odisha Circle has issued several pictorial post marks to commemorate the famous Rath yatra of Odisha during 2022.



A commercial used Registered cover having the special cancellations on Rath Yatra, Kendrapara and greeting cancellation at Bhubaneswar GPO, of Department of Posts on the occasion of Rathyatra



The Special trilingual pictorial cancellation of Department of Posts on the occasion of Rathyatra, on 01.07.2022 issued from all the 35 Head Post Offices of Odisha



The Special greeting trilingual cancellation of Department of Posts during the Rathyatra, 2022 affixed on every incoming and outgoing mails at Bhubaneswar GPO from 01. to 09 July, 2022.



The reduced size photo copy of the reverse side of the commercially used registered cover.

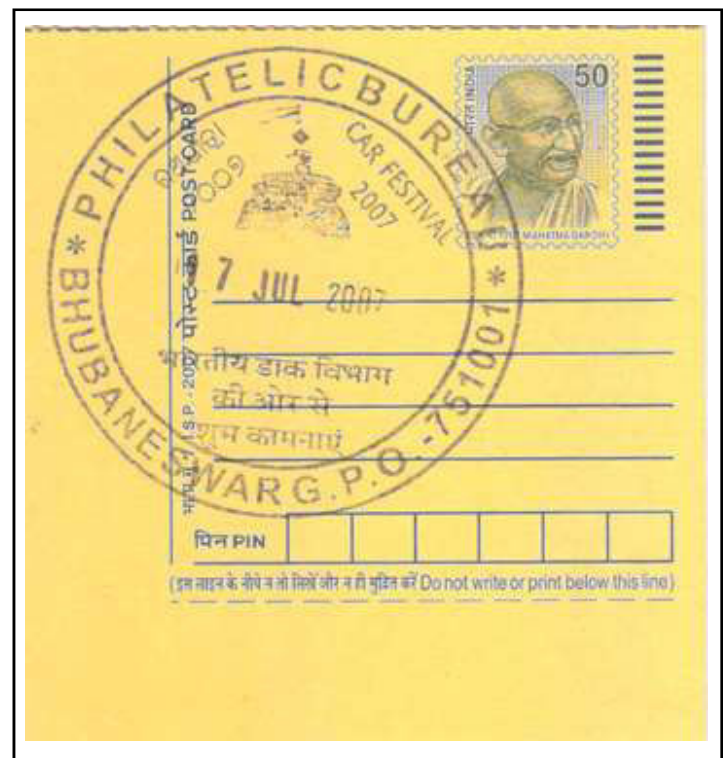
6. Annual Celebrations

6.3. Rathyatra

Every year, during the Rath Yatra, Lord Jagannath, Lord Balabhadra and goddess Subhadra leave their regular abode in the main temple and go to the Gundicha Temple, which is almost 3 km away from the Jagannath temple. Then, they stay there for eight days. On the ninth day of their stay they return to the main temple which is known as Bahuda Yatra.



1st day Special Post Mark on Rath yatra, 16.07.2007

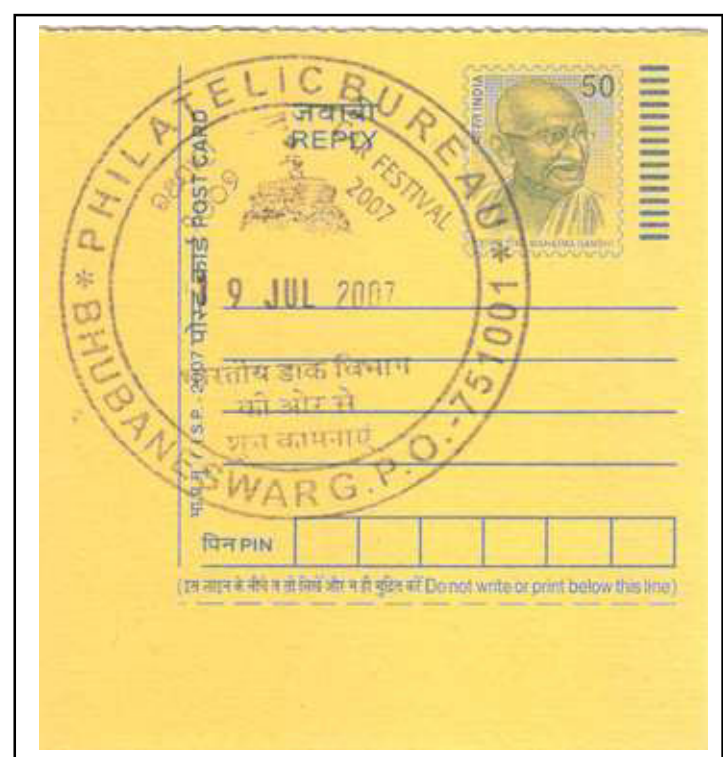


2nd day-Special Post Mark on Rath yatra, 17.07.2007

The Department of Posts Bhubaneswar Division Odisha Circle, has issued special pictorial Greeting Post mark during the Rath Yatra Festival in 2007 for all the nine days from Philatelic Bureau, Bhubaneswar GPO.



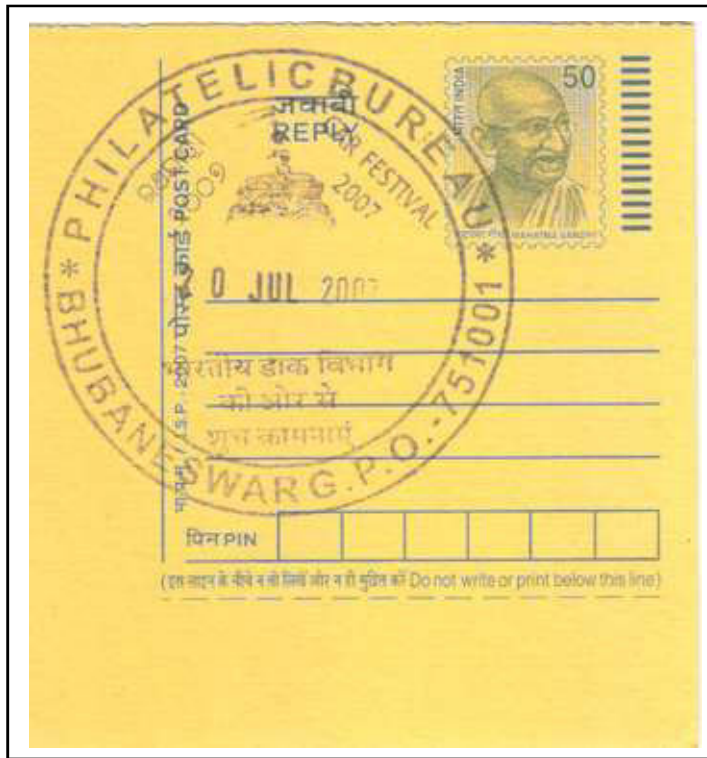
3rd day Special Post Mark on Rath yatra, 18.07.2007



4th day Special Post Mark on Rath yatra, 19.07.2007

6. Annual Celebrations

6.3. Rathyatra



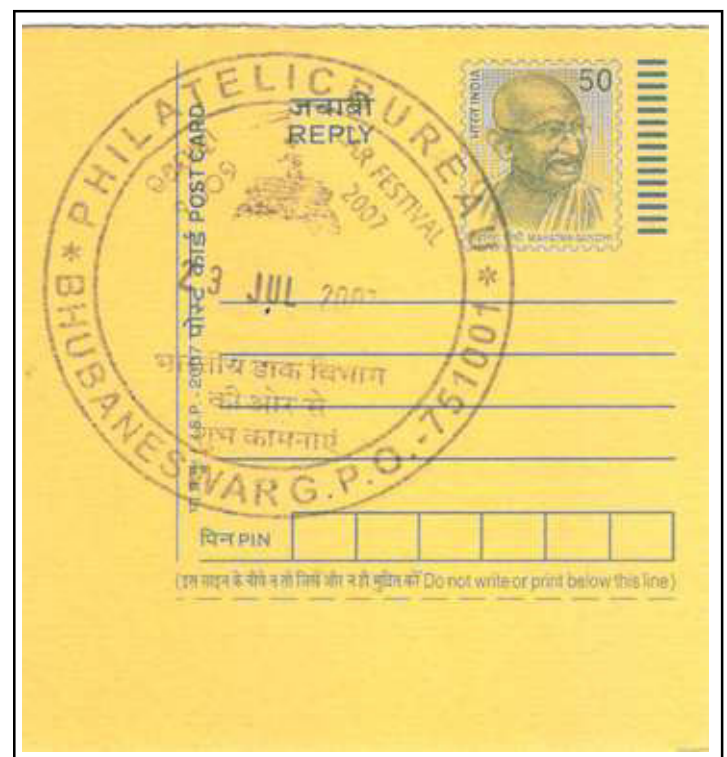
5th day Special Post Mark on Rath yatra, 20.07.2007



6th day Special Post Mark on Rath yatra, 21.07.2007



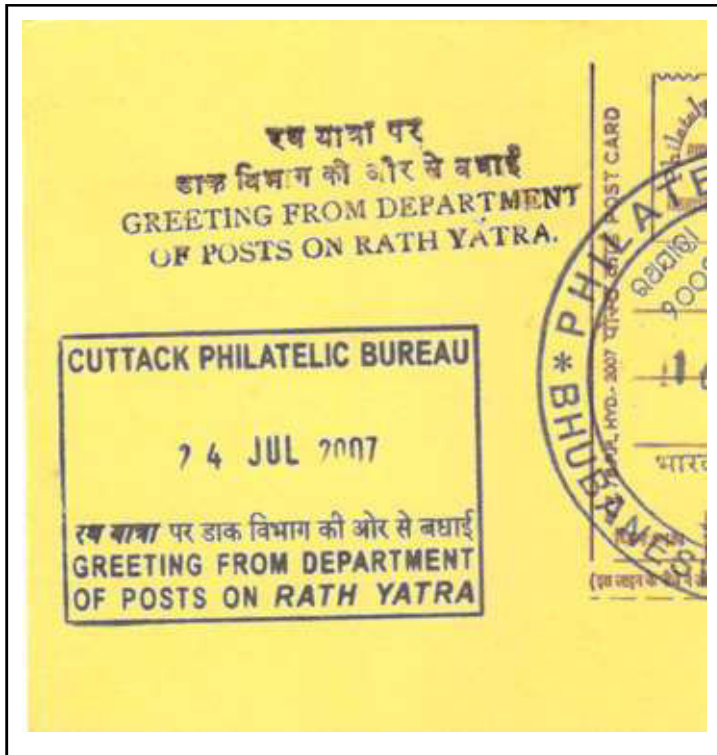
7th day Special Post Mark on Rath yatra, 22.07.2007



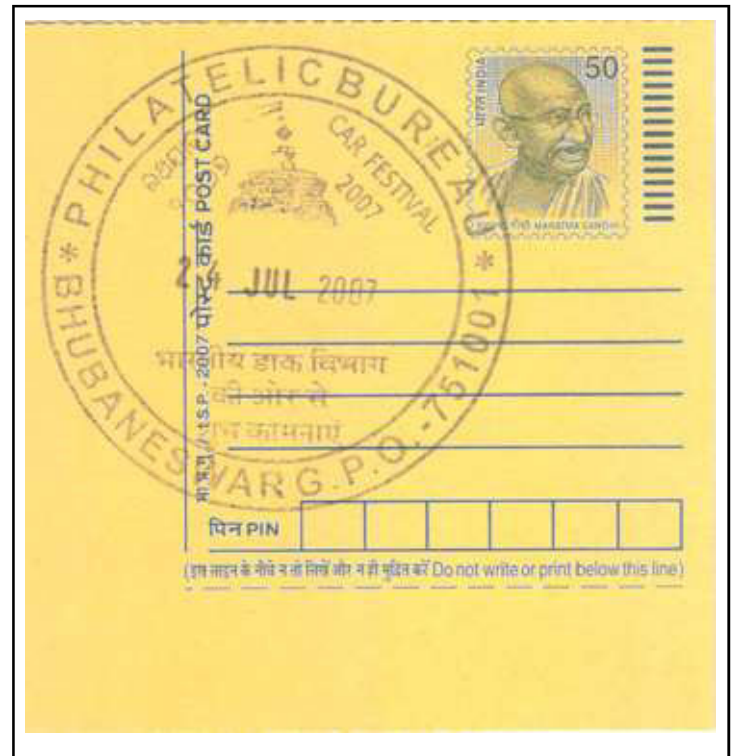
8th day Special Post Mark on Rath yatra, 23.07.2007

6. Annual Celebrations

6.3. Rathyatra

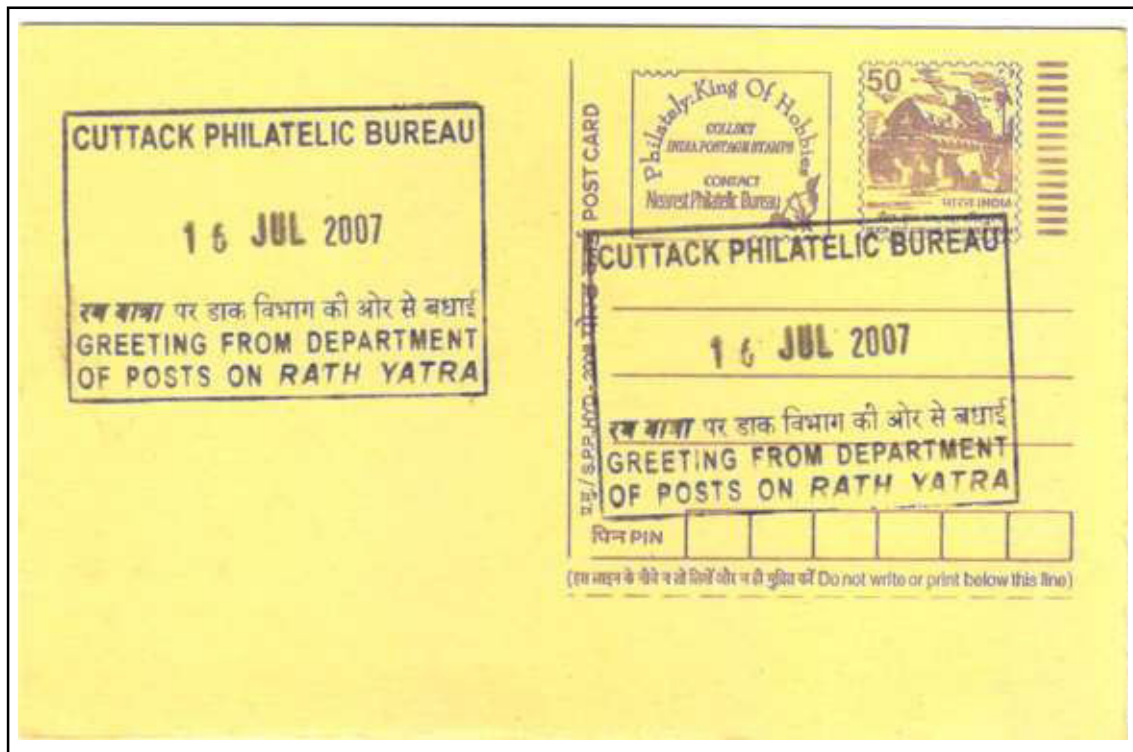


Slogan Post mark from Cuttack Philatelic Bureau during 2007 for all the nine days along with the Normal Greeting Postmark of the 9th day, 24.07.2007.



Postmark of **9th day** of Rath yatra, Bhubaneswar, 24.07.2007

Similarly Cuttack Postal Division has also issued special Post Marks on Rath Yatra and Rath Yatra Greetings from Cuttack Philatelic Bureau during 2007 for all the nine days.

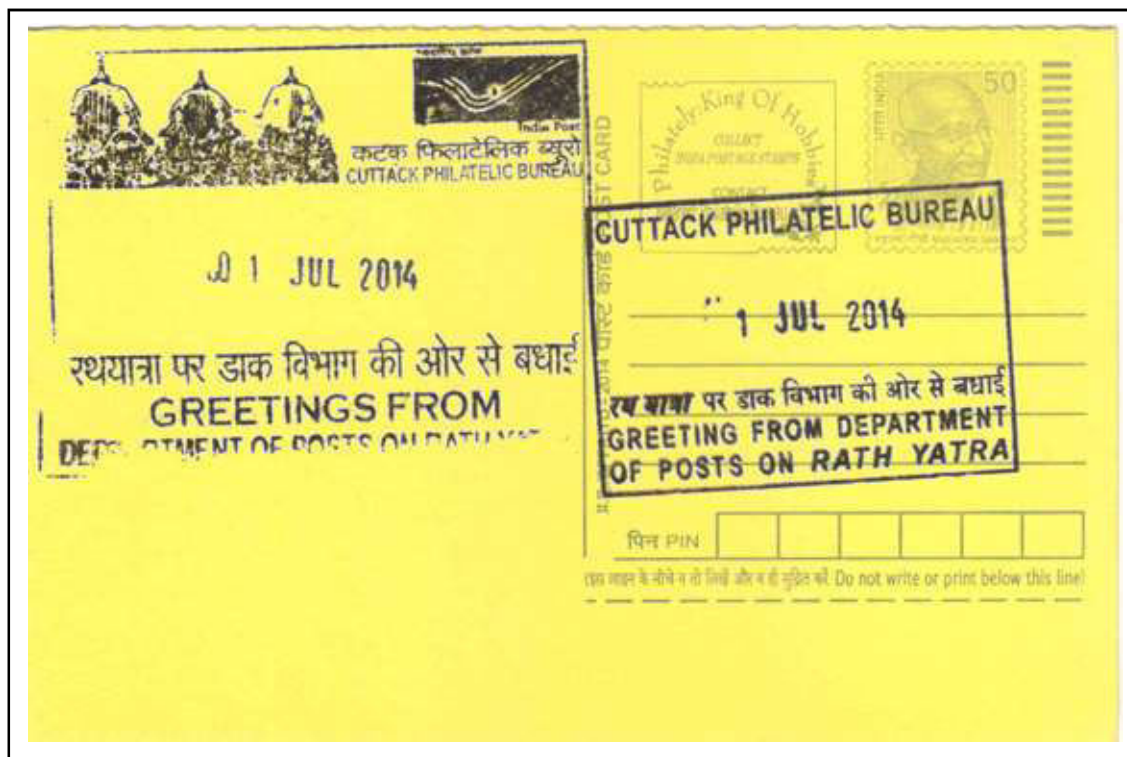


Special Greeting Post Mark on Rath yatra from Cuttack Philatelic Bureau for the first day, 16.07.2007

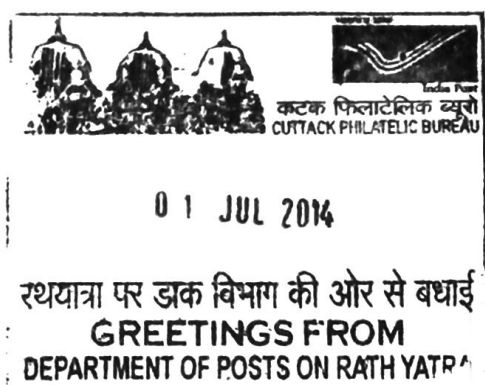
6. Annual Celebrations

6.3. Rathyatra

The Department of Posts Cuttack Division has also issued special Post Marks on Rath Yatra and Rath Yatra Greetings from Cuttack Philatelic Bureau during 2014 for all the nine days started from 29th June to 7th July, 2014. The pictorial post mark depicts the three chariots.



Special Post Mark on Rath yatra from Cuttack Philatelic Bureau, 01.07.2014



The reduced size photo copy of the special pictorial rectangular Greetings Post mark issued by Cuttack Philatelic Bureau, 2014 for all the nine days of Rath Yatra, 2014 from 29th June to 7th July, 2014 depicting three Chariots of Sri Jagannath, Lord Balabhadra and Devi Subhadra..

During Rathyatra the main road or Bada Danda is decorated with Traditional Jhota Chita and Rangoli which enhances the beauty of the celebration.



The miniature sheet depicting the traditional Jhota Chita issued during 2009

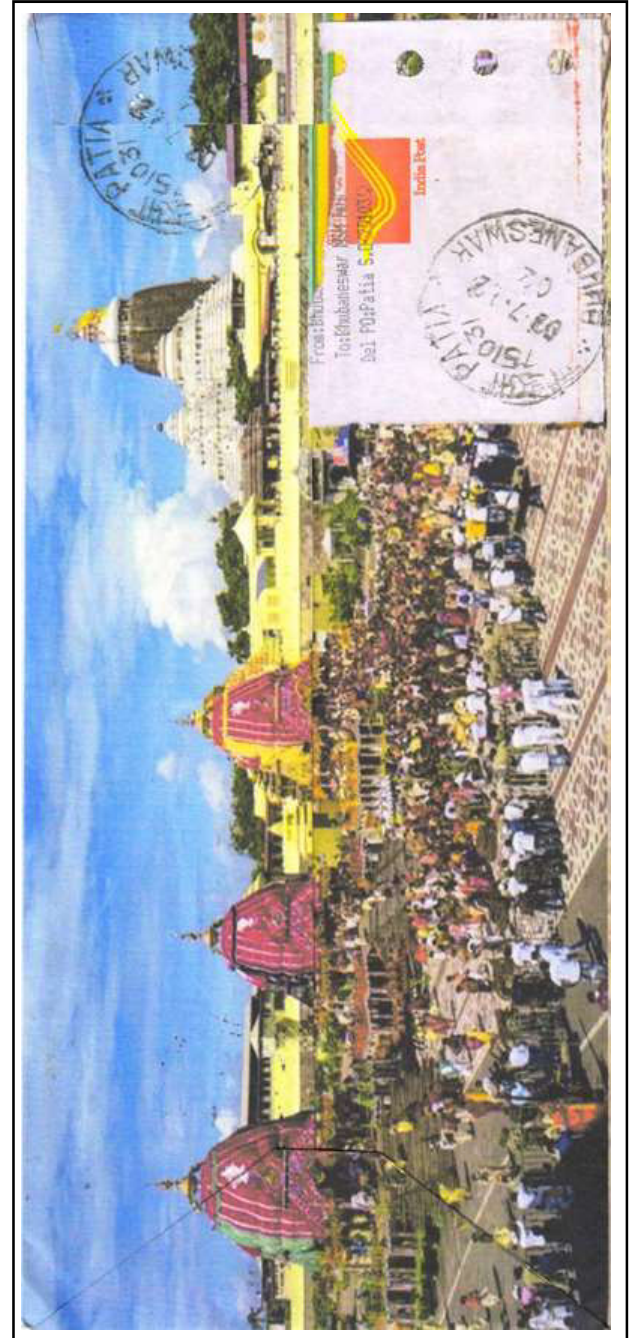
6. Annual Celebrations

6.3. Rathyatra



One commercially used Speed Post cover on Rathyatra issued on the day of Rath Yatra on 01.07.2022 with special cancellation of RathYatra, Bhubaneswar.

The colour of the canopies of Lord Jagannath is **Red & Yellow**; The colour of the canopies of Lord Balabhadra is **Red & Bluish Green** and the colour of the canopies of Devi Subhadra is **Red and Black**.



The reduced size photo copy of the Speed Post Cover depicting Rath Yatra scenes with counterprinted label of Bhubaneswar GPO dt.01.07.2022.

6. Annual Celebrations

6.4. Bahuda

Bahuda Yatra: The return car festival or Bahuda Yatra is known as “Dakshinabhimukhi Yatra” (movement of chariot towards south). On Ashadha Sukla Dasami, the Bahuda Yatra is celebrated with certain rituals such as Senapatalagi, Mangalarpana, and Bandapana etc. When the three chariots are on their way back to Shreemandira, a special type of cake (Poda Pitha) is offered to the deities at Mausimaa Mandir. Thereafter the chariots of Balabhadra and Subhadra proceed further and are stationed in front of Singhadwara. But the chariot of Nandighosha of Lord Shree Jagannatha halts at Shreenahara. Goddess Lakshmi is carried in a palanquin to Shreenahara and Dahipati ritual and ‘Laxmi Narayan Bheta’ rites are performed there.



One Registered envelope having trilingual cancellation in green ink on Bahuda Yatra of Lord Jagannath issued by Puri Postal Division, Odisha on the day of Bahuda Yatra on 09.07.2022



The reduced size photo copy of the reverse side of the registered cover posted on the date of Bahuda, 09.07.2022



The magnified image of the cancellation of Bahuda, 09.07.2022 depicting the three chariots

6. Annual Celebrations

6.5. Suna Besa

Suna Besha, also known as Rajadhiraja besha Raja Besha and Rajarajeshwara Besha, is an event when the Hindu deities Jagannath, Balabhadra and Subhadra are adorned with gold jewelry. Suna Bhesha is observed 5 times during a year. It is commonly observed on Magha Purnima (January), Bahuda Ekadashi (July), Dashahara (October), Kartik Purnima (November), and Pousa Purnima (December). The name Suna Bhesha is derived from two words, 'Suna' meaning "gold" and 'Bhesha' meaning "costume".



A Private Maxim Card on Sunabesa

After the chariots of the deities return to the main temple from the Gundicha temple, the deities are attired in gold ornaments and worshipped on the chariots. This celebration is known as Suna Besha. Tradition maintains that this event was first started by King Kapilendra Deb in 1460, when after returning victorious from war he donated gold to Jagannath. The deities are adorned with gold jewelry weighing nearly 208 kg.



Miniature sheet on Gems and Jewellery issued during 2000

6. Annual Celebrations

6.6. Niladri Bije

Niladri Bije: Niladri Bije, celebrated in the Hindu calendar month Asadha (June–July) on Trayodashi (13th day), marks the end of the Ratha Yatra. Deities home coming ceremony to the temple is known as 'Niladri Vijay' or 'Niladri Bije' and this ritual ends the historic Car Festival.



One Registered envelope having trilingual cancellation in blue ink on Niladri Bije of Lord Jagannath issued by Puri Postal Division, Odisha on the day of Bahuda Yatra on 12.07.2022



The reduced size photo copy of the reverse side of the registered cover posted on the date of Niladri Bije, 12.07.2022



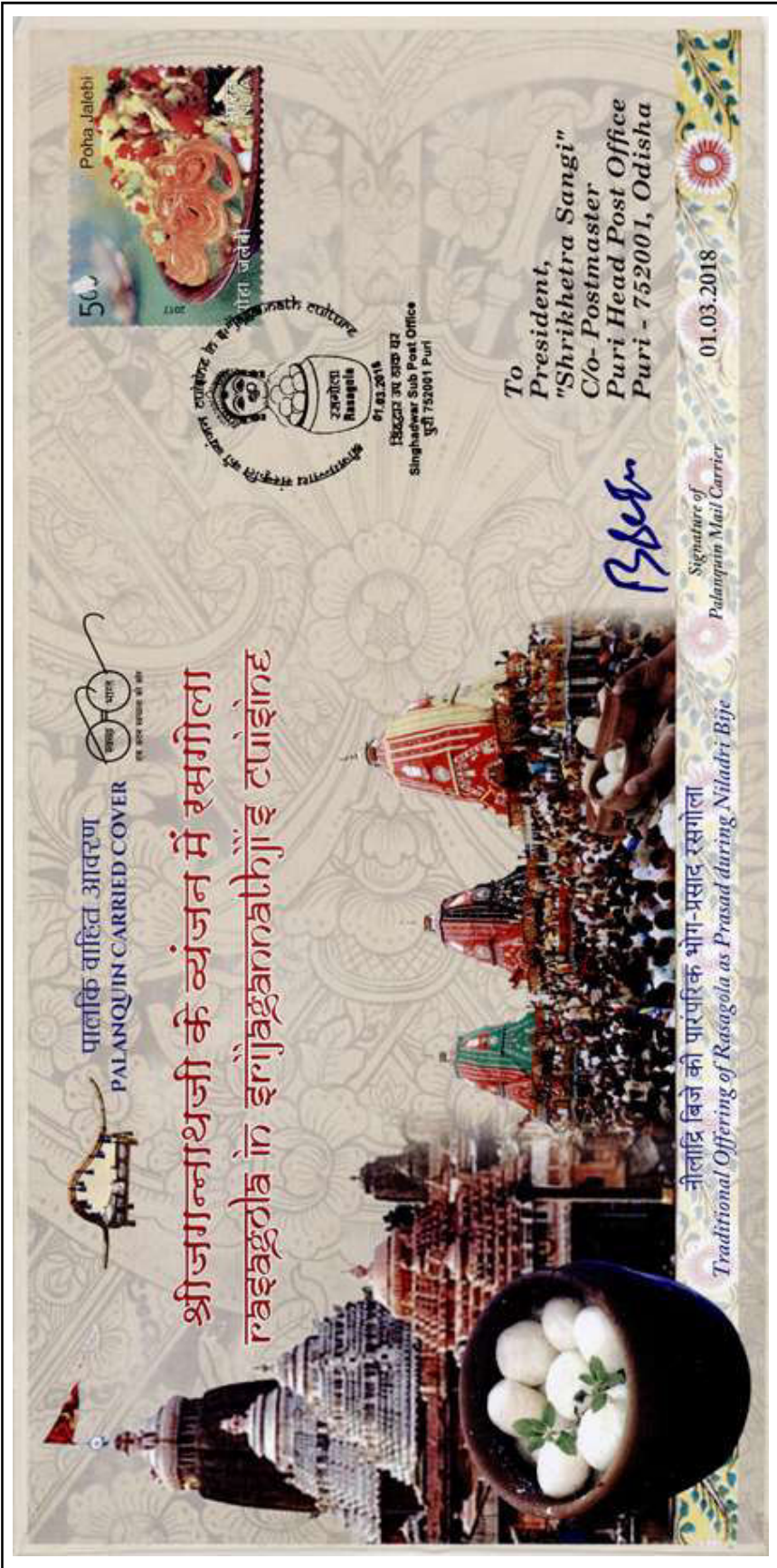
The magnified image of the cancellation of Niladri Bije on 12.07.2022 depicting Sri Jagannath Temple and Lord Jagannath

On the day of Niladri Bije, the ceremony of return entry into the Jagannath temple started with much joy and fun in presence of devotees, servitors and temple officials. But Goddess Mahalaxmi maintains a close vigil from the 'Chahani Mandap' (a projected platform situated at the right side of the temple main gate) on the activities on the Nandighosa Ratha (the chariot of Lord Jagannath). She allows Lord Balabhadra, Goddess Subhadra and Lord Sudarshana to enter the temple, but when Lord Jagannath tried to enter the temple, She orders her servitors to close the Jaya Vijaya gate of the Singhadwar entrance and stop entry of Lord Jagannath to the temple.

6. Annual Celebrations

6.6. Niladri Bije

Niladri Bije: To pacify Goddess Mahalaxmi and to gain access to the temple, Lord Jagannath offers rasagola to her, so this auspicious day, Niladri Bije is also famous as 'Rasagola Day' in Odisha. The historical Rath Yatra (Car Festival) comes to an end after the Deities reached the Ratna Singhasana.



Special Palanquin Carried cover issued from Singhadwar Sub PO on 01.03.2018 at Puri on Traditionl Prasad having Special cancellation on Rassgola and Goddess Laxmi on it, with delivery seal at the back



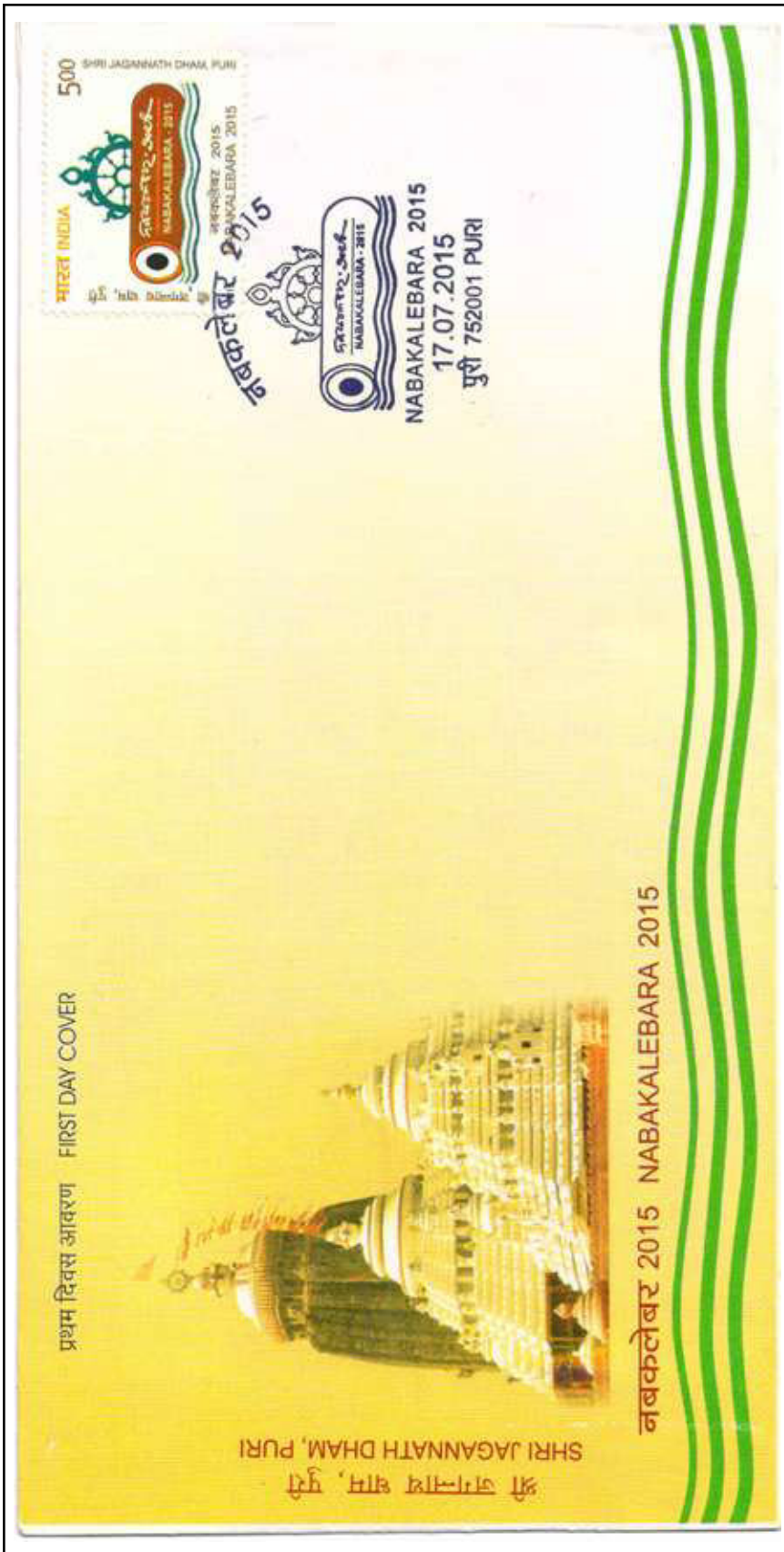
Magnified image of the Special cancellation on Rassgola and Goddess Laxmi on the special Palanquin Carried cover issued on 01.03.2018



The reduced size photo copy of the reverse side of the Special Palanquin Carried cover posted on 01.03.2018 having delivery seal.

7. Nabakalebara

Naba Kalebara: Nabakalebara ('*naba*' means new and '*kalebara*' means body) is a symbolic recreation of the wooden forms of three Hindu deities (Jagannath, Balabhadra, Subhadra, and Sudarshana) at Jagannath Temple, Puri, Odisha. In the cult of Jagannath, the ritual is performed during the 8th, 12th, or 19th year after the previous Nabakalebara.



NABAKALEBARA 2015

17.07.2015

पुरी 752001 PURI

*Magnified image of the First day
cancellation on Nabakalebara issued on
17.07.2015 from Puri depicting
'Neelachakra' 'Daru' (The log) and sea
waves*

Naba Kalebara is one of the most grand events associated with the Lord Jagannatha that takes place when one lunar month of Ashadha is followed by another of Ashadha called Adhika Masa (extra month). This can take place at an interval of 8, 12 or even 19 years. The festival is witnessed by millions of people. Nabakalebara is an important festival in the Hindu Odia calendar, observed in the Jagannath Temple, Puri. The event involves installation of new images in the temple and burial of the old ones in the temple premises at Koili Vaikuntha. During the Nabakalebara ceremony held during July, 2015 the idols that were installed in the temple in 1996 were replaced by specially carved new images made of neem wood.

The search group announces where the logs are located in order; the last is Jagannath's tree. Security is arranged by the government of Odisha. The trees are ritually cut down, and the logs transported in small carts to the temple in Puri, where they are carved into deities. At midnight on Chaturdashi, the tattva Padartha is transferred from the old deities to the new. The new deities are worshipped, and the old are buried in sand.

First Day Cover on Nabakalebara issued on 17.07.2015. The cover design depicts Sri Jagannath Temple

7. Nabakalebara

Naba Kalebara: The year of Nabakalebara is when the full moon occurs twice during the month of Ashadha. The deities are carved from a special type of neem wood, known as '**darubramha**'. Preparations for the ceremony begin in the month of Chaitra. Every three years in the Hindu calendar, a lunar month is excluded from the calculation to maintain a balance between lunar and solar years. This period is called *Adhikmasa* or *Malamasa*. A year with an extra month is considered auspicious for the ceremony, which typically occurs every twelve to nineteen years.



One Book-let issued by Department of Posts, Odisha Circle during Boudpex-



Block of four stamps of Nabakalebara issued in 2015

The daru of Balabhadra should have seven branches. The bark of the tree should be light-brown or white. It should have the sign of a plow and pestle on it. The daru of Subhadra should have five branches, and its bark should be yellowish. There should be a lotus flower on the tree. The daru of Jagannath should have four main branches, and its bark should be dark. The tree should have a Shankha and a chakra on it.

As a person puts on new garments and gives up the old, the soul accepts new material bodies and gives up old, useless ones. According to temple rituals, the deities are changed. Made from the neem tree, musk, sandalwood and other combinations, they undergo a change before the adhika ashadha ends. Ordinary neem trees cannot be used to make the deities. For the identification of the tree, conditions and signs are taken into account.

The daru (log) of Sudarshan should have three branches. The skin (bark) of the neem tree should be reddish. The tree should have a chakra (wheel) with a small depression in the middle.



Stamp on Neem tree
10.12. 1998



India's first scented Stamp
on Sandal wood
13.12.2006

7. Nabakalebara

Zodiacs of Deities: The Lord even discards His old body and appears in a new one. As a man discarding wornout clothes takes other new ones, likewise the embodied soul, casting off worn-out bodies enters into others which are new (Bhagavadgita, 2-22). Lord Jagannath, the Lord of the Universe, Who is dispenser of the destiny of the Universe, is interested in knowing almost every day, what the stars foretell about Him. The Rashis and Nakshatras of Lord Jagannath and His elder brother and younger sister are as follows:

Deity

Rashi

Nakshatra

Lord Balabhadra Makara (Capricorn)



Sravana (Altair)

Lord Jagannath Brusha (Taurus)



Rohini (Aldebaran)

Devi Subhadra Bichha (Scorpio)



Jyestha (Antares)

The solar year is divided into 12 lunar months, based on the daily movement of the moon, through the 27 constellations. To account for the resulting discrepancies between the solar and lunar years, a leap month is added every few years. When the month of Ashadha happens to be an intercalary month (two months of Ashadha) the Navakalebara ceremony takes place in the Shri Jagannath Temple at Puri. The old images of the deities- Jagannath, Balabhadra, Subhadra and Sudarshan and Neelamadhava are replaced by new images, observing elaborate rituals. In the Puri Shri Jagannath Temple, there are 119 categories of Sevaks (servitors). The Sevaks perform seva (ritual services), including 'Jyotisha Seva' (Astrological service). At the time of 'Abakasha' in the morning, the Astrologerservitor of the temple standing in the sanctumsanctorum informs before the deities the 'tithi' and other astrological details of the day. Besides the temple Astrologer has other functions. On the day of the Rashi Nakshatra of any of the three deities, a special ritual is performed in the temple which includes "bandapana" (obeisance) to the deities.

8. Sri Jagannath & Geeta Govinda:

The *Geetagovinda* of Jayadeva, divinely adorned and devotionally oriented, acquires a unique place among the famous scriptures of the world. As a sublime and spontaneous display of devotional romantic poetry centring around love episodes of *Radha* and *Krishna*, it was the first of its kind to be included in the ritual service of Lord Jagannath as an essential component of worship. Shri Jayadeva wrote the *Geetagovinda* in the 12th century at Odisha. It was a dedication of poet Jayadeva to Shri Jagannath. The *Geetagovinda* starts with an invocation to Lord Jagannath and a description of Lord Vishnu in his ten forms is given in the prelude as '*Dasaavatara*'.



Miniature sheet of Jayadeva Geeta Govinda, depicting the 'Dasavatara' of lord Vishnu issued on 27.07.2009

8. Sri Jagannath & Geeta Govinda:

In Jagannath Sanskruti, Krishna and Vishnu are identified as Jagannath – Lord of the Universe. Thus Geetagovinda is Jayadeva's dedication to Jagannath. In the '*Dasaavatara*' Jayadeva describes each incarnation of Jagadish – The Lord of the Universe.

Jayadeva: The writer of Geeta Govinda



Maxim Card on Jayadeva, the writer of Geeta Govinda



Magnified photocopy of the First day Cancellation on jayadeva depicting the flute and peacock feather of Lord Krishna

The Geeta Govinda is organized into twelve chapters. Each chapter is further sub-divided into one or more divisions called Prabandhas, totalling twenty-four in all. The prabandhas contain couplets grouped into eights, called Ashtapadis.

It is mentioned that Radha is elder than Krishna. The text also elaborates the eight moods of Heroine, the Ashta Nayika, which has been an inspiration for many compositions and choreographic works in Indian classical dances.

The *Geetagovinda* suggests that he was born in the "Kindubilva" village known as Kenduli Sasan near Puri in Odisha. The stamps were depicted on Jayadeva's imaginary image and Geeta Govinda's Dasavatar (Ten incarnation). That is to say one stamp was on legendary poet Jayadev and rest ten were incarnation of Lord Vishnu known as Dasavatar in Hindu scripture. Each stamp of this issue was prepared and decorated on Jayadev and Geeta Govinda Dasavatar narrating and furnishing a

relevant Shloka / Strotra. The Gitagovinda starts with an invocation to Lord Jagannath and a description of Lord Vishnu in his ten forms is given in the prelude as '*Dasaavatara*'. Lord Vishnu is addressed as '*Jagadisha*' that translates to 'Lord of the Universe'. In Jagannath Sanskruti, Krishna and Vishnu are identified as Jagannath – Lord of the Universe.

8. Sri Jagannath & Geeta Govinda:

The Department of Posts has issued eleven stamps on Geeta Govinda on 27.07.2009 along with eleven Maximcards depicting dasavatara of Lord Vishnu and Jayadeva, the writer of Geeta Govinda along with a First day cancellation depicting the flute and peacock feather of Lord Krishna.

Machhya Avatar: The fish incarnation of Vishnu



Maxim Card on Machhya Avatar

Kachhpa Avatar: The Tortoise incarnation of Vishnu



Maxim Card on Kachhpa Avatar

8. Sri Jagannath & Geeta Govinda:

It is often said that Shri Jagannath himself helped Jayadeva to complete a critical canto of the composition. Legend has it that once while composing the Geetagovinda, Jayadeva was stuck and was not sure of the words to be filled in the lyrical conversation of Radha and Krishna.

Baraha Avatar: The Boar incarnation of Vishnu



Maxim Card on Baraha Avatar

Nrusingha Avatar: The Man-Lion incarnation of Vishnu



Maxim Card on Nrusingha Avatar

8. Sri Jagannath & Geeta Govinda:

After struggling for some time, he left the pen on the palm leaf scripture and decided to go to the river Prachi for a bath. While away for bath, Lord Jagannath visited his house disguised as Jayadeva.

Baman Avatar: The Dwarf incarnation of Vishnu



Maxim Card on Balman Maxim Card on Bamana Avatar

Parsuram Avatar: The Parsuram incarnation of Vishnu



Maxim Card on Parsuram Avatar

8. Sri Jagannath & Geeta Govinda:

The Geetagovinda is an integral part of the Jagannath temple rituals performed on a daily basis. As per legend a gardeners' daughter would sing the Geetagovinda with utmost dedication while plucking flowers and Tulasi for the daily offering.

Rama Avatar: The Rama incarnation of Vishnu



Maxim Card on Rama Avatar

Balaram Avatar: The Balaram incarnation of Vishnu.



Maxim Card on Balaram Avatar

8. Sri Jagannath & Geeta Govinda:

The Devadasis or Maharis as known in Jagannath Sanskruti were entitled to sing the Geetagovinda and dance on it, but after the abolition of the Devadasi system by the Government, this task was performed by the Sadhibandha Sevaka and the Samprada Niyoga.

Buddha Avatar: The Buddha incarnation of Vishnu



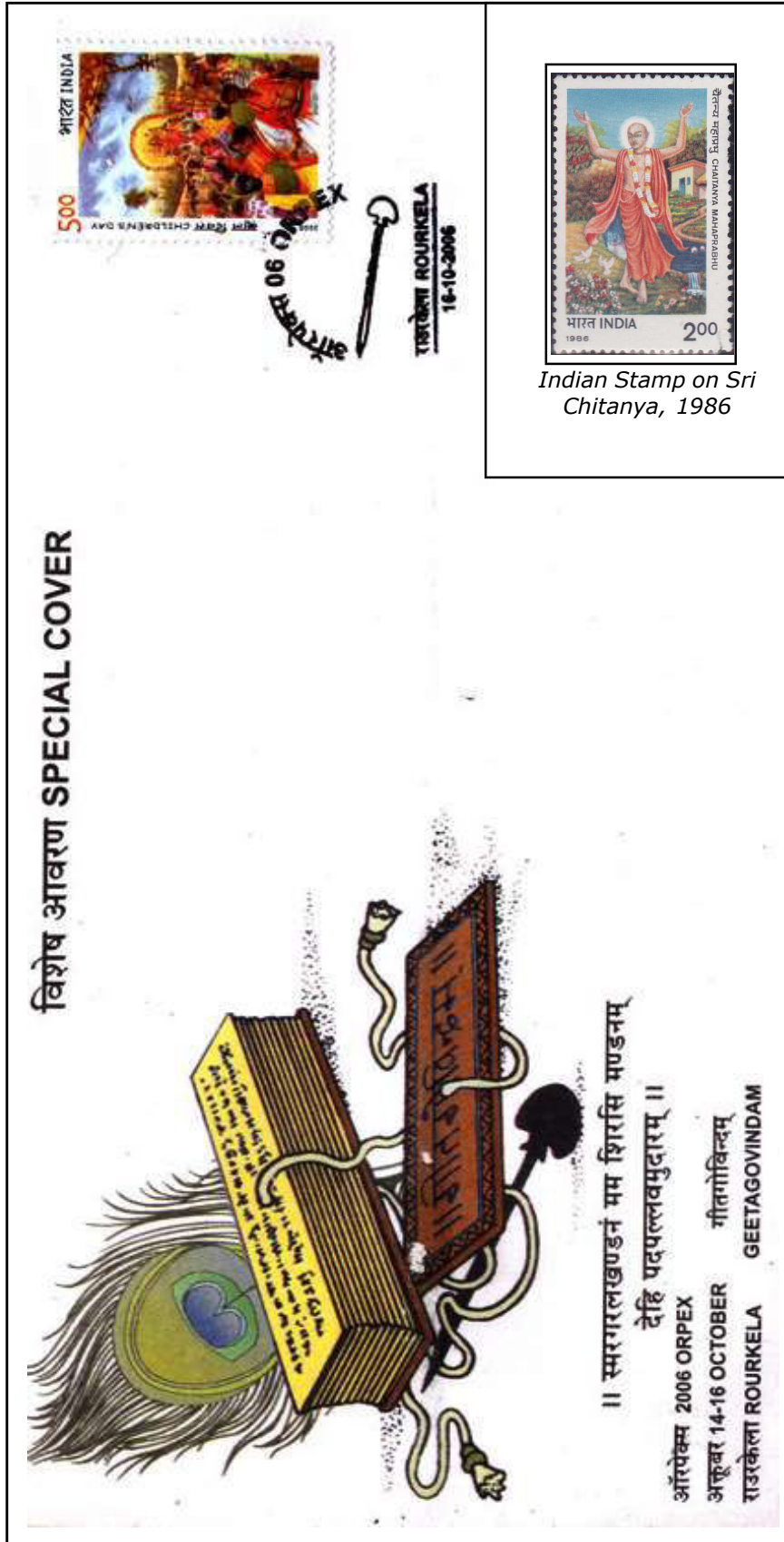
Maxim Card on Buddha Avatar

Kalki Avatar: The Kalki incarnation of Vishnu



Maxim Card on Kalki Avatar

8. Sri Jagannath & Geeta Govinda:



Special Cover on Geeta Govinda issued during ORPEX-2006, Rourkela. The cover design depicts the scripts of Geeta Govinda in Palm leaves and the Special cancellation depicts the writing instrument 'knife pen' used to write on palm leaves.



Indian Stamp on Sri Chitanya, 1986

Geeta Govinda is one of the earliest musical texts in which the author indicates the exact raga (mode) and tala (rhythm) in which to sing each of the songs. These indications have been compiled according to the ashtapadi number, based on the important ancient copies of the Geeta Govinda and its commentaries. Most of the ragas and talas indicated by Jayadeva, with the exception of one or two, continue to be in practice in the tradition of Odissi music. These Ashtapadis' very alluring mixture of context, melody, simplicity, and really, a certain je ne sais quoi have made them Sanskrit literature's greatest cross-platform blockbuster hit. Geeta Govinda spawned a tradition of dance and singing and this was an essential element of **Sri Chaitanya's** movement who spent the last 24 years of his life in Puri.



Magnified photocopy of Special Cancellation on writing instrument 'Knife Pen' to write on palm leaves

Conclusion:

Lord Jagannath is the presiding deity of Odisha Culture. It became the symbol of unified religion and culture among the Jainism, Buddhism, Saivism, Vaishnavism and Saktism from time to time. But Jagannath is the lord of universe, almighty and omnipresent.