



LORD JAGANNATH IN ALL AGES

"Lord of the Universe"



Introduction - Jagannath is a deity worshipped in regional Hindu traditions in India as part of a triad along with (Krishna's) brother Balabhadra, and his sister, Subhadra. Jagannath, within Odia Hinduism, is the supreme god, Purushottama, and the Para Brahman. To most Vaishnava Hindus, particularly the Krishnaites, Jagannath is a form of Krishna, sometimes as an avatar of Vishnu. To some Shaiva and Shakta Hindus, he is a symmetry-filled tantric form of Bhairava, a fierce manifestation of Shiva associated with annihilation. The origin and evolution of Jagannath worship is unclear. Some scholars interpret hymn 10.155.3 of the Rigveda as a possible origin, but others disagree and state that it is a syncretic/synthetic deity with tribal roots. Jagannathism — the particular sector of Jagannath as a major deity — emerged in the Early Middle Ages and later became an independent state regional temple-centered tradition of Krishnaism/Vaishnavism. The idol of Jagannath is a carved and decorated wooden stump with large round eyes and a symmetric face, and the idol has a conspicuous absence of hands or legs. The worship procedures, sacraments and rituals associated with Jagannath are syncretic and include rites that are uncommon in Hinduism. Unusually, the icon is made of wood and replaced with a new one at regular intervals. The English word juggernaut was the rendition into English of "Jagannath" by early British in India, and came to mean a very large and unstoppable force from accounts of the famous Ratha Yatra processions in Puri. The Deula consists of a tall shikhara (dome) housing the sanctum sanctorum (garbhagriha). A pillar made of fossilized wood is used for placing lamps as offering. The Lion Gate (Singhadwara) is the main gate to the temple, guarded by two guardian deities Jaya and Vijaya.

PLAN OF THE EXHIBIT

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The Temple of Jagannath at Puri is one of the major Hindu temples in India. The temple is built in the Kalinga style of architecture, with the Pancharatha (Five chariots) type consisting of two anurathas, two konakas and one ratha. Jagannath temple is a pancharatha with well-developed pagas.



India-2019, Lord Jagannath Applique Embroidery

This exhibit simply focused on the life of Lord Jagannath Mahaprabhu.



विशेष आवरण/ SPECIAL COVER

श्रीपेक्स/ Shreepex
2015



श्रीपेक्स 2015 Shreepex
पुरी/Puri- 752001
07.02.2015



Special cover on Nabakalebara-2015 issued during Shreepex-2015, Puri. The cover design depicts the Jagannath Temple, Puri with Rath Yatra and the cancellation depicts on Nila Chakra on 07.02.2015.

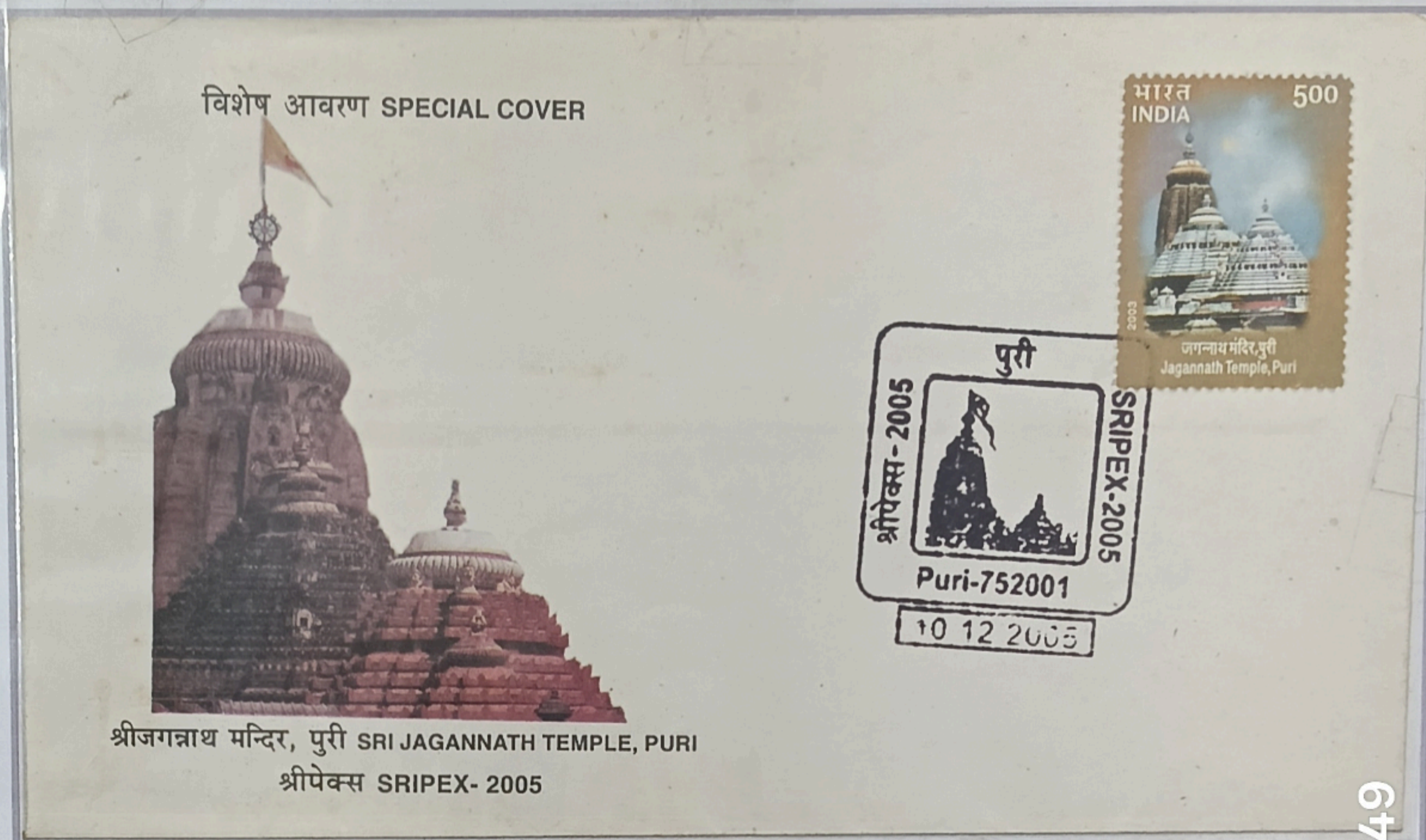
OPPO A3 5G

short by Mohit | Kendrapara | 16 July 2026 at 21:49

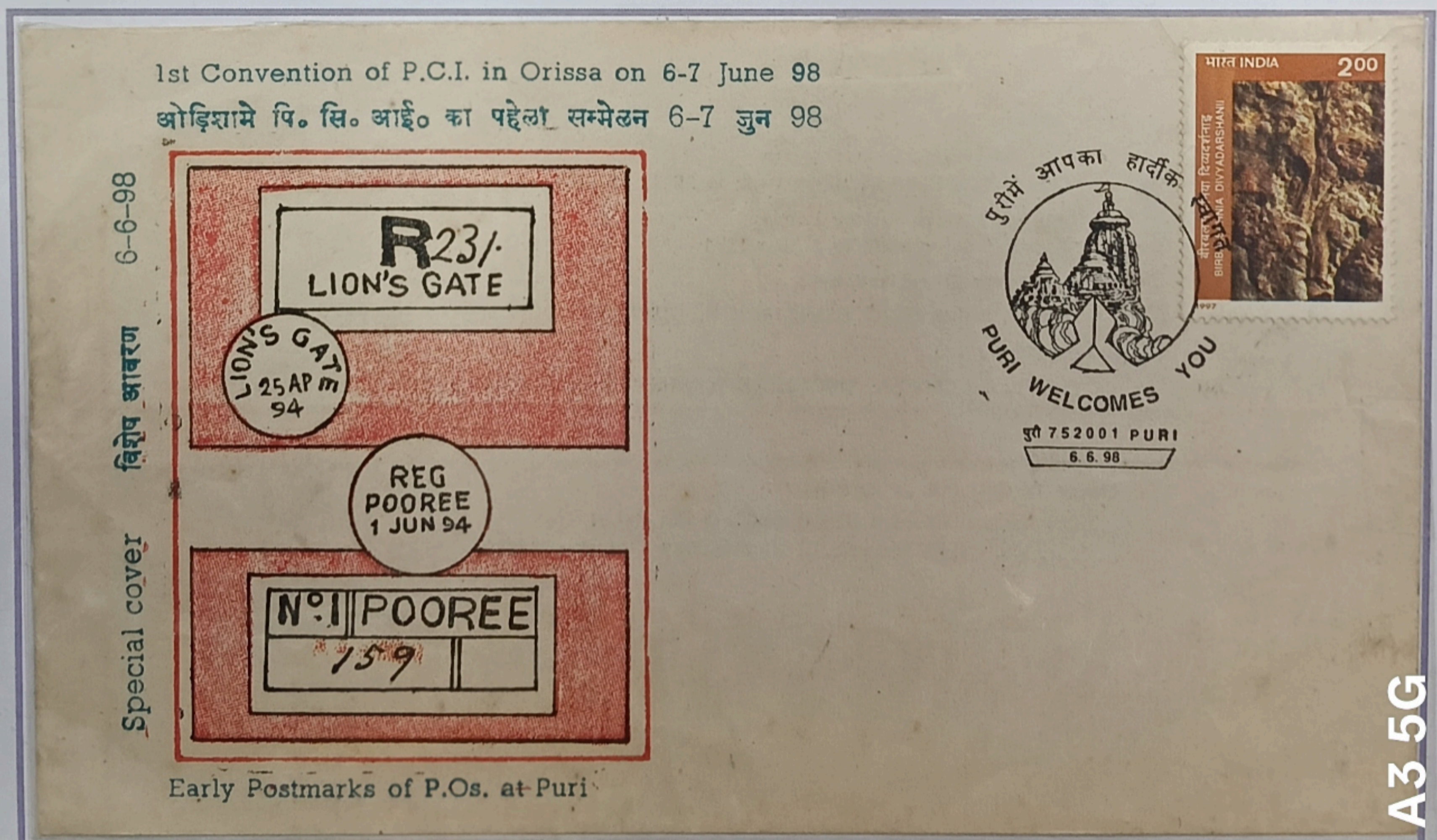
2. History and Architecture

The temple was rebuilt by the King of the Eastern Ganga dynasty, Anantavarman Chodaganga, in the 11th century CE, as described by the Kendupatna copper-plate inscription of his descendant, Narasimhadeva II and Rajendra Chola from the mother side.[1] Anantavarman was originally a Shaivite, and became a Vaishnavite sometime after he conquered the Utkala region, in which the temple is located, in 1112 CE. 1134–1135 CE inscription records his donation to the temple

The temple complex covers an area of over 37,000 square metres (400,000 sq ft), and is surrounded by high fortified wall. This 6.1 metres (20 ft)-high wall is known as Meghanada Pacheri. Another wall known as kurma bedha surrounds the main temple. It contains at least 120 temples and shrines. With its sculptural richness and fluidity of the Kalinga architecture, it is one of the most magnificent temples of India.



Special cover on Sri Jagannath Temple, Puri issued during Shipex-2005, Puri. The cover and the cancellation design depicts the Jagannath Temple, Puri on 10.12.2005.



Special cover on Nabakalebara-2015 issued during Shreepex-2015, Puri. The cover design depicts the Jagannath Temple, Puri with Rath Yatra and the cancellation depicts the Nila Chakra on 07.02.2015.

3. MYTHOLOGY

The mythology surrounding Jagannath, a deity primarily worshipped in Puri, Odisha, is rich and complex, intertwining tribal and Brahmanical traditions. Legends say the wooden form of Lord Krishna, found after his death became the basis for the Jagannath idols, which were later installed in the temple by King Indradyumna. Jagannath is often considered an incarnation of Vishnu, specifically as Krishna. His worship, particularly in the Puri temple, has strong Vaishnava (devotion to Vishnu) undertones. A popular legend tells of Vishwakarma, the divine architect, creating the idols with the condition of not being disturbed. When the impatient King opened the door, the idols remained unfinished, explaining their unique, limb-less form.

विशेष आवरण • SPECIAL COVER



श्री कृष्ण जन्माष्टमी
Shri Krishna Janmashtami



मथुरा - 281 001 - MATHURA

Special cover on Sri Krishna Janmashtami issued at Mathura. The cover and the cancellation design depicts the Sri Krishna on 24.08.2024.

In Hindu traditions, Lord Jagannath and Lord Rama are seen as expressions of the same divine essence, though they are also distinct deities with their own unique characteristics and roles within the Hindu pantheon. Jagannath is often viewed as the embodiment of the infinite and eternal (Narayana), while Ram is seen as an avatar, a finite manifestation of the divine. A revered figure in the epic Ramayana, Rama is known for his adherence to dharma, his role as a righteous king, and his heroic exploits.



India-2017, Ramayana Stamps Set The Greatest Epic of Hindu Mythology

OPPO A3 5G

shot by Mohit

Kendrapara

16 July 2026 at 21:49

3. MYTHOLOGY

In Puri, during certain festivals, Lord Jagannath is adorned with a special attire known as the "Parshuram Besha" or "Parshuram Avatar". This depiction portrays Lord Jagannath as an incarnation of Parshuram, one of the Dashavatar (ten avatars of Vishnu). The Parshuram Besha connects Lord Jagannath to the larger narrative of Vishnu's incarnations, highlighting his role as a preserver and protector.

प्रथम दिवस आवरण FIRST DAY COVER



परशुराम Parshuram

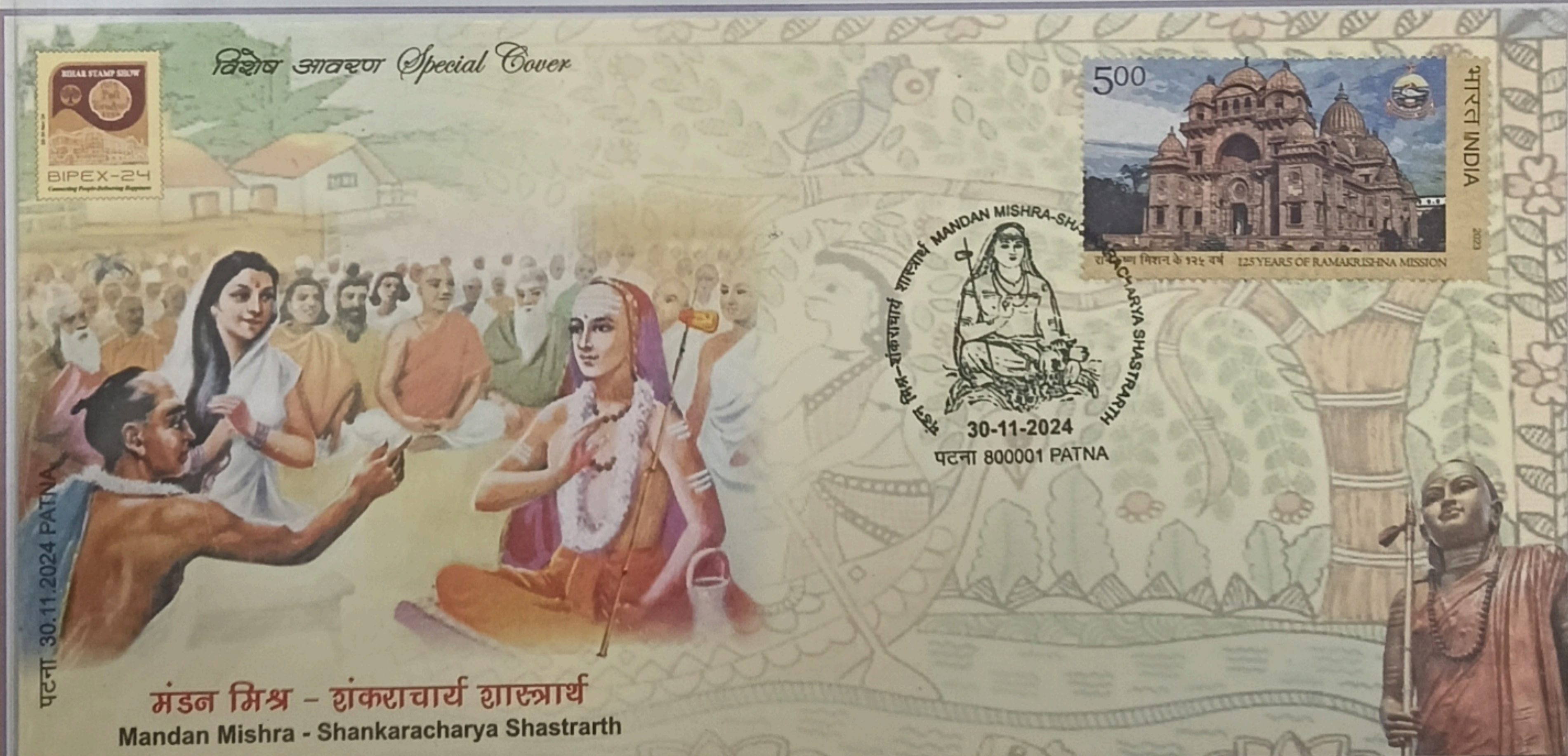


19-03-2023
परशुराम PARSHURAM
भुवनेश्वर 751001 Bhubaneswar

75
आज़ादी का
अमृत महोत्सव

India 2023, First Day Cover- Bhagwan Parshuram Hinduism, Bhubaneswar Cancellation

Adi Shankaracharya's connection to Lord Jagannath and Puri is significant, particularly regarding the establishment of Govardhan Matha and the reformation of worship practices at the Jagannath Temple. He is believed to have discovered the deities (Jagannath, Balabhadra, and Subhadra) hidden to protect them from invaders and played a key role in their re-establishment.



मंडन मिश्र - शंकराचार्य शास्त्रार्थ
Mandan Mishra - Shankaracharya Shastrarth

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short by Mohit | Kendrapara | 16 July 2026 at 21:50

4. THE NABAKALEBARA

Nabakalebara also spelled as Navakalevara is the ritualistic recreation of the wooden icons of four Hindu deities (Jagannath, Balabhadra, Subhadra, and Sudarshana) at Jagannath Temple, Puri. The ritual is performed during the 8th, 12th, or 19th year after the previous Nabakalebara. Nabakalebara is an important festival in the Hindu Odia calendar, observed in the Jagannath Temple, Puri. It was first organised in 1575 A.D by Bhoi King Ramachandra Deva, his eldest son Padmanava Pattanaika had first performed the Nabakalebera ritual in Barunei fort of Khordhagarh.

In the context of the Jagannath deities, specifically Lord Jagannath, Lord Balabhadra, and Devi Subhadra, they are associated with specific zodiac signs and constellations. Lord Balabhadra is associated with Capricorn (Makara) and Sravana (Altair), Lord Jagannath with Taurus (Brusha) and Rohini (Aldebaran), and Devi Subhadra with Scorpio (Bichha) and Jyestha (Antares).

Lord Balabhadra:

Rashi (Zodiac Sign): Makara (Capricorn)

Nakshatra (Constellation): Sravana (Altair)

Lord Jagannath:

Rashi (Zodiac Sign): Brusha (Taurus)

Nakshatra (Constellation): Rohini (Aldebaran)

Devi Subhadra:

Rashi (Zodiac Sign): Bichha (Scorpio)

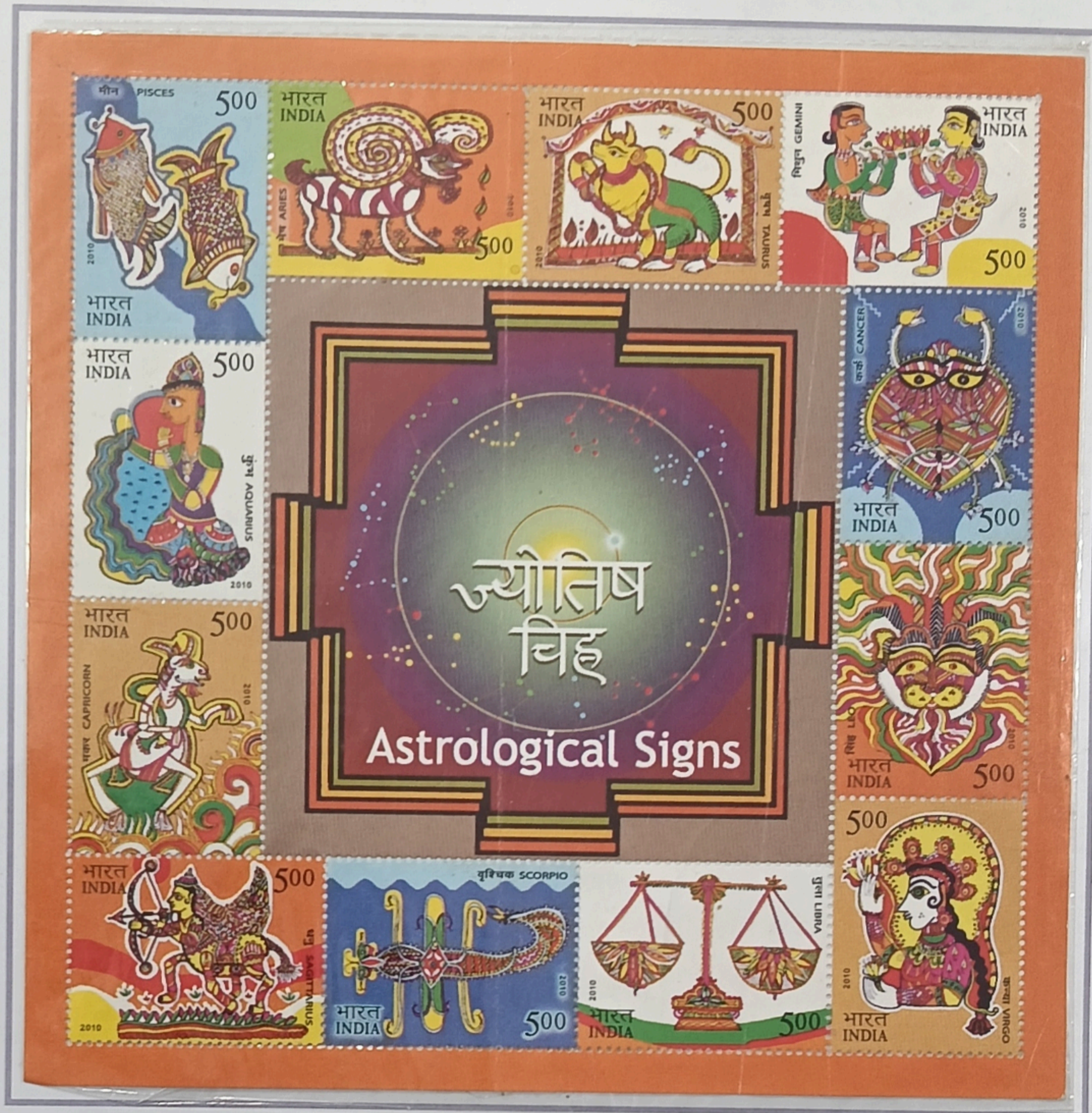
Nakshatra (Constellation): Jyestha (Antares)



India-2015, Nabakalebara
Shri Jagannath Dham Puri
Hinduism Religion



India 1970 Maharishi Valmiki



India 2010 Astrological & Zodiac Signs Miniature sheet



India 1989
Adi Sankaracharya



India 2017 Indian cuisine -
Mahaprasad Rice Dal

India 2003
Temple →
Architecture
Jagannath
Temple Puri



Mahaprasad in the Jagannath Temple, Puri, refers to the food offerings that are first presented to Lord Jagannath and then to Goddess Bimala, transforming into Mahaprasad after the latter's acceptance. It's considered sacred and is believed to be a divine blessing, with no portion ever being wasted, regardless of the number of devotees.

5. CAR FESTIVAL (Rath Yatra)

The Rath Yatra of Puri, also rendered as the Ratha Jatra (Chariot Festival' or 'Car Festival'), is considered the oldest and largest Hindu festival celebrated annually, on the bright half of the lunar month of Ashadh (June-July). Descriptions of the Rath Yatra can be found in Brahma Purana, Padma Purana, the Skanda Purana, and the Kapila Samhita.[5] Records of the festival have been noted by European travelers since the 13th century, with the most prominent and vivid descriptions noted in the 17th century. The three chariots of Jagannath, Balabhadra and Subhadra are newly constructed every year with wood of specified trees like phassi, dhausa, etc. They are customarily brought from the ex-princely state of Dasapalla by a specialist team of carpenters who have hereditary rights and privileges for the same. The logs are traditionally set afloat as rafts in the river Mahanadi. These are collected near Puri and then transported by road.

The three chariots are decorated as per the unique scheme prescribed and followed for centuries stand on the Peda Danda, the Grand Avenue. The chariots are lined across the wide avenue in front of the temple close to its eastern entrance, which is also known as the Singhadwara or the Lion's Gate. Around each of the chariots are nine Parsva devatas, painted wooden images representing different deities on the chariots' sides. Each chariot has a charioteer (Sarathi) and four horses.

Time of Chariot/Rath

Lord Balabhadra: Taladhwaja

Number of wheels: 14, Height: 43'3"

Colours of the canopies: Red, Bluish green

Lord Jagannath: Nandighosha

Number of wheels: 16, Height: 44'2"

Colours of the canopies: Red, Yellow

Devi Subhadra: Darpadalana

Number of wheels: 12, Height: 42'3"

Colours of the canopies: Red, Black



Special Cancellation design depicts the Netrotsav on Red ink cancellation on 29.06.2022, Puri Netrotsav, also known as Nava Yauvana Darshan, is a significant ritual in the Jagannath Temple, Puri, and other temples dedicated to Lord Jagannath.

प्रथम दिवस आवरण First Day Cover



रथ यात्रा, पुरी

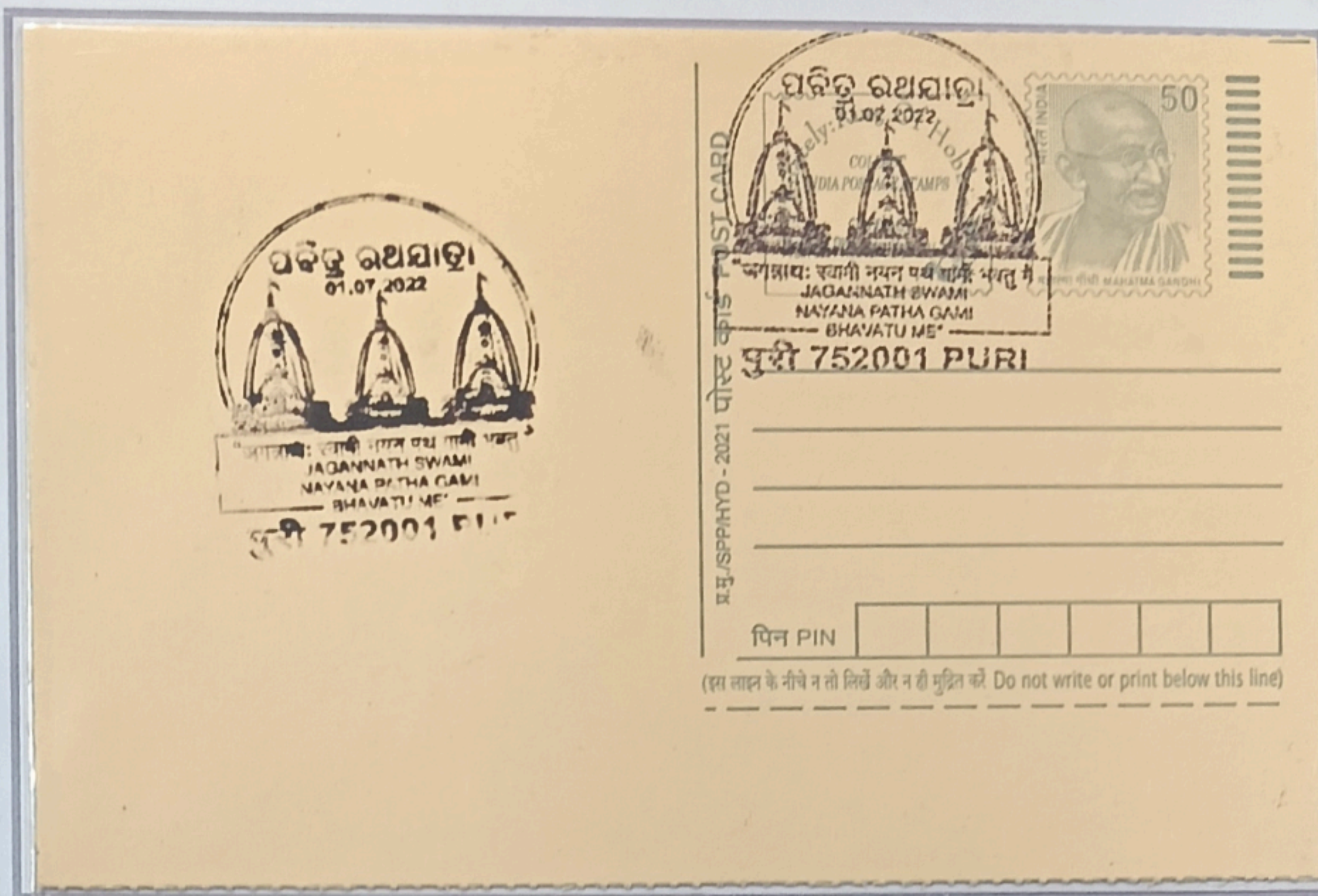
Rath Yatra, Puri

India 2010, First Day Cover-Rath Yatra, Puri Hindu Mythology, Cuttack Cancellation

5. CAR FESTIVAL (Rath Yatra)

Hera Panchami is a ritual observed during the period of Rath Yatra in the Grand Jagannath Temple of Puri. It is known as a ritual of Goddess Lakshmi. The fifth day from Rath Yatra, i.e., the fifth day in bright fortnight of Ashadha is known as the Hera Panchami.[13][14] During Ratha Yatra, lord Jagannath comes out on a divine outing with his brother Balabhadra and sister Subhadra along with his divine weapon Sudarshana, leaving behind His wife Mahalaxmi. The Goddess expresses her anger for the deity. She proceeds to the Gundicha Temple, the Adapa Mandapa in a palanquin in the form of a Subarna Mahalaxmi and threatens Him to come back to the temple at the earliest. To please her, the deity concedes to her by offering her agyan mala (a garland of consent). Seeing the Goddess furious, the sevakas close the main door of the Gundicha. Mahalaxmi returns to the main temple through the Nakachana gate. In a unique ritual, the Goddess orders one of her attendants to damage a part of the Nandighosa chariot.

This is followed by her hiding behind a tamarind tree outside the Gundicha Temple. After some time, she escapes to her home temple in secrecy, through a separate path way known as Hera Gohri Lane. The unique ritual is enjoyed by lakhs of devotees of Jagannath. The rituals of Hera Panchami as an important function of Srimandira finds mention in Skanda Purana. According to the history of the Temple, this "utsav" started during the time of Maharaja Kapilendra Deb. Before his reign, the Hera Panchami function was being observed in a symbolic way with recitation of Mantras. As stated in Madala Panji, Raja Kapilendra Deb substituted this practice with the introduction of an idol of Mahalaxmi made of gold and making the celebration more realistic.



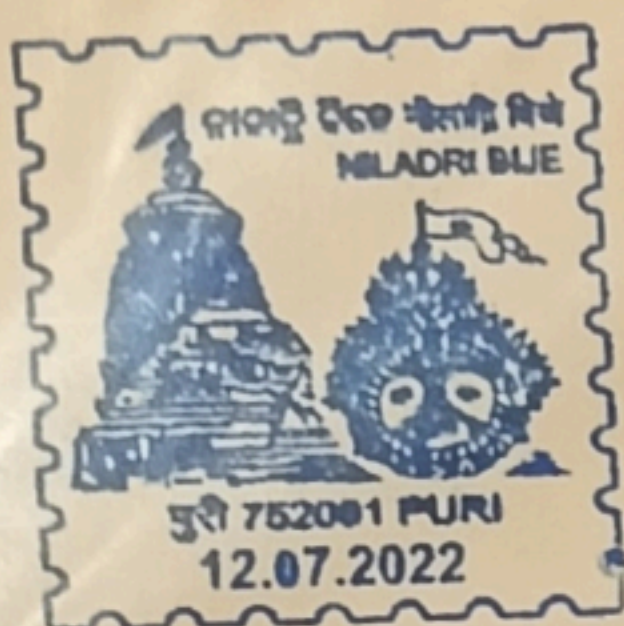
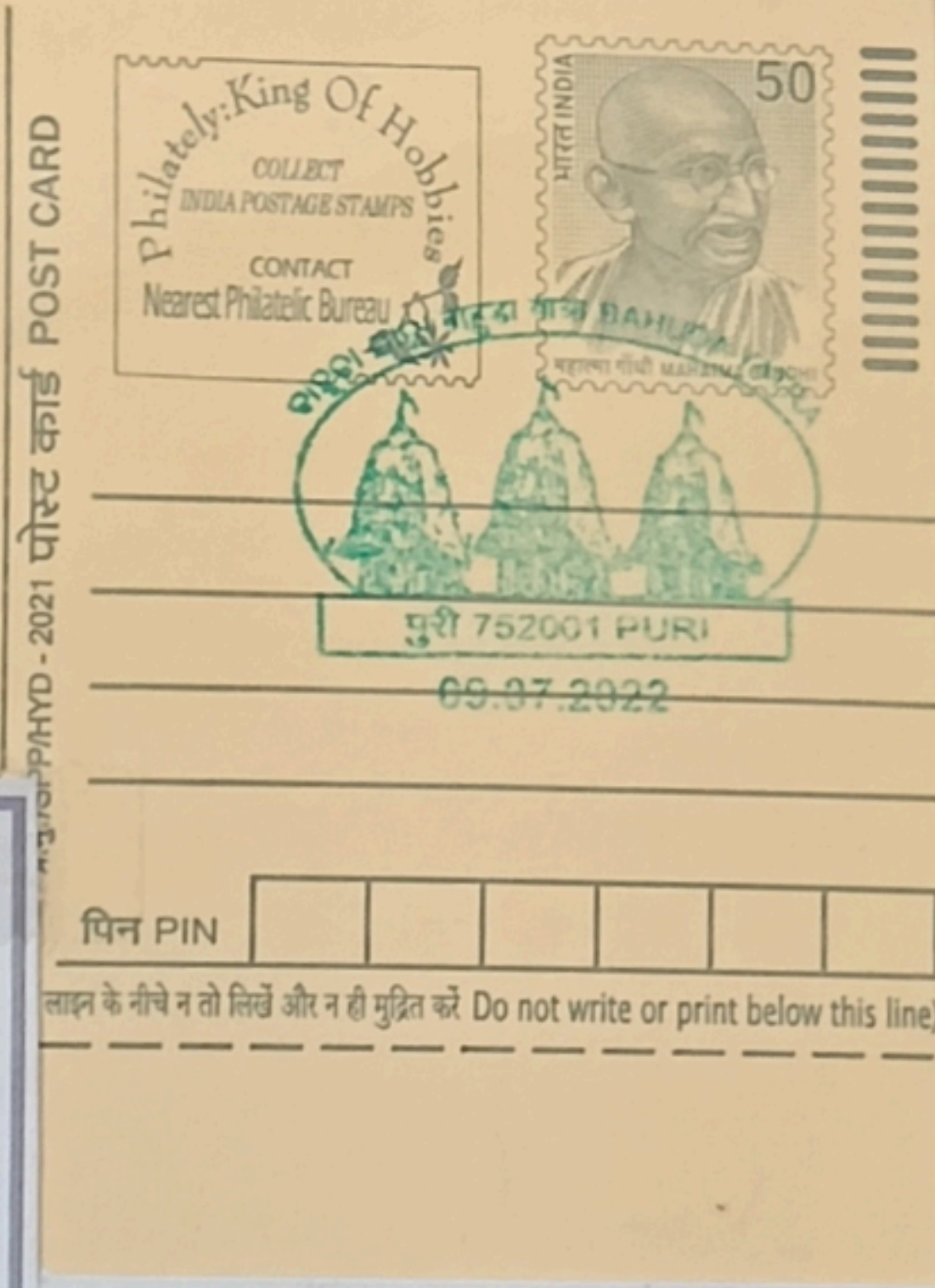
Special Cancellation design depicts the Sacred Rath Yatra on 01.07.2022, Puri



OPPO A3 5G short by Mohit | The cover design depicts the Rath yatra with real Wood pasting and the cancellation depicts the Jagannath Temple on 08.07.2024.

5. CAR FESTIVAL (Rath Yatra)

Bahuda Yatra, also known as the Return Car Festival, marks the return journey of Lord Jagannath, Balabhadra, and Subhadra from the Gundicha Temple back to the main Jagannath Temple in Puri. This event is a crucial part of the annual Rath Yatra festival, signifying the deities' return to their abode after a nine-day sojourn at the Gundicha temple. The Pahandi ritual involves carrying the deities in a ceremonial procession from the Gundicha temple to their respective chariots.



Special Cancellation design depicts the Niladri Bijie on 12.07.2022, Puri

↑ Special Cancellation design depicts the Bahuda Yatra on 09.07.2022, Puri

Niladri Bijie marks the conclusion of the annual Rath Yatra festival in Puri, Odisha, where Lord Jagannath, along with his siblings, returns to the Jagannath Temple (Srimandir) from the Gundicha Temple.



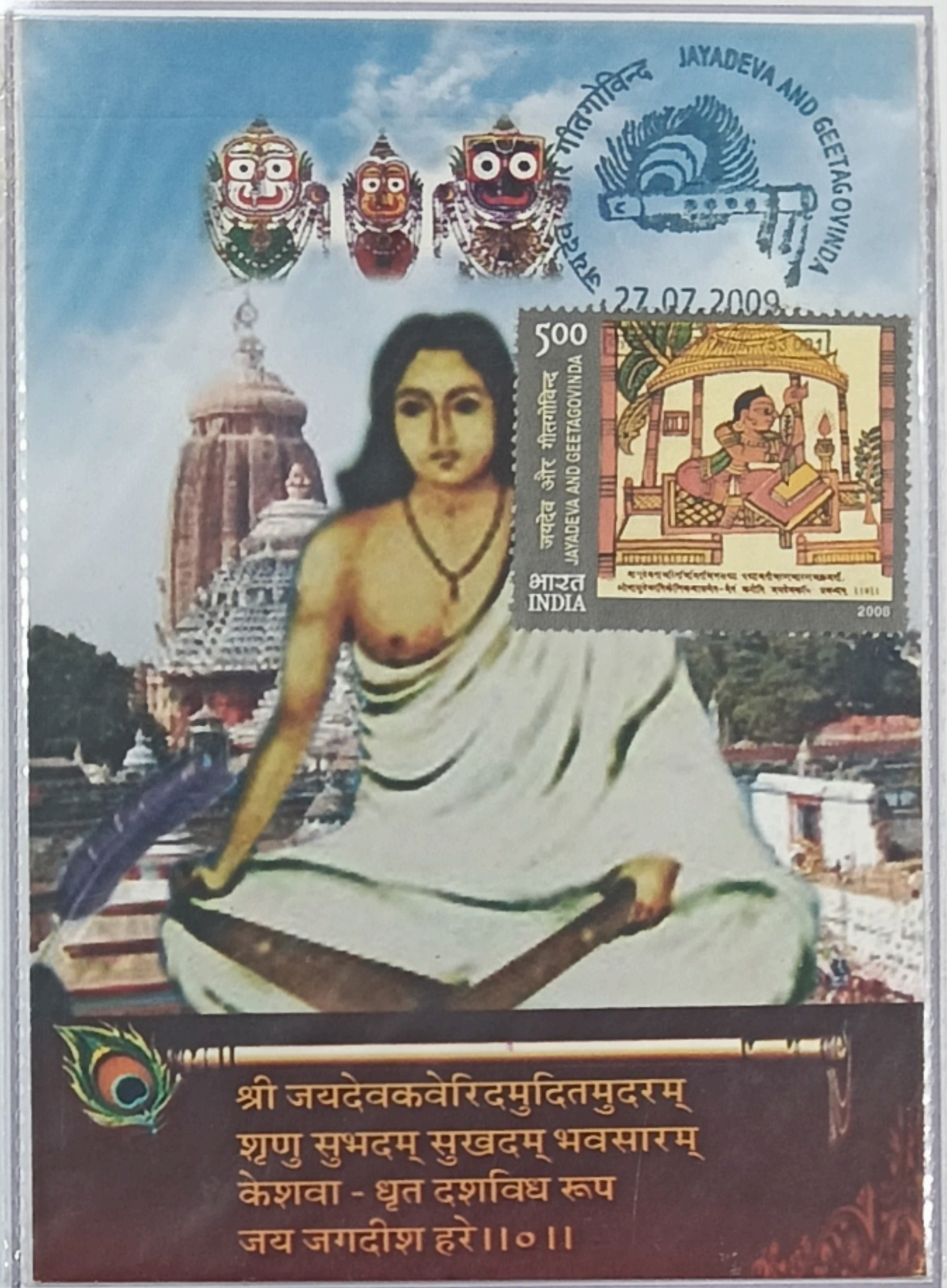
OPPO A3 5G

short by Mohit Kendrapara 16 July 2026 at 21:51

Palanquin Carried- Special cover on Rasagola in Sri Jagannath's cuisine issued at Puri. The cover design depicts the traditional offering of Rasagola as Prasad during Niladri Bijie and the cancellation design on the Mail Carrier with Rasagola on 01.03.2018.

6. GEETA GOVINDA

The Gita Govinda is a work composed by the 12th-century Hindu poet, Jayadeva. It describes the relationship between Krishna, Radha and gopis (female cow herders) of Vrindavan. The Gita 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. 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. Every night in the Jagannatha temple, the Gitagovinda of Jayadeva is sung in the style of Odissi music, a tradition that has continued unbroken since the time of Jayadeva himself. The work delineates the love of Krishna for Radha, the milkmaid, his faithlessness and subsequent return to her, and is taken as symbolical of the human soul's straying from its true allegiance but returning at length to the God which created it. A large number of commentaries have been written on the text, elaborating on its meaning and music. Scholar Thomas Donaldson mentions that the Gitagovinda was known at Puri not long after its composition, for the earliest commentary on it was written in Odisha around 1190 by Udayanacharya, the Bhavavibhavi Tika. Some of the notable commentaries are Kaviraja Narayana Dasa's Sarvangasundaritika, Rana Kumbha's Rasikapriya Tika, Krsna Das's Sarvangasundaritika, Dhananjaya Bipra's Nutana Sarvangasundaritika, Lakshmana Suri's Srtiranjani Tika, Lakshmana Bhatta's Rasikarangadatika and Dharanidhara's Odia Padyanuvadatika. Within the school of Gaudiya Vaishnavism, there is a medieval commentary known as the Sri-Gita-Govinda-Vyakhayana by Prabhodananda Sarasvati. Another well-known medieval commentary is the Balabodhini-tika of Chaitanyadasa, also known as Sri Pujari Goswami (late 16th-17th centuries). A contemporary commentary from the Gaudiya Vaishnava school, drawing largely from the Balabodhini-tika, is the Balabodhini-prakasa of Bhaktivedanta Narayana Goswami.



Maxim card depicts on Kabi Jayadeva



India-2009 FDC and one of the stamps, a portrait of Kabi Jayadeva is portrayed. The pictorial postmark is aesthetically designed on which the peacock feather and the flute symbolising Jayadeva's idol Sri Krishna is shown.

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6. GEETA GOVINDA

The formulation of Dasavatara of Visnu is a significant contribution of Sri Jayadeva, Krsna as an Avatara is not included in the Dasavatara Hymns. The concept of Visnu's Avatara dates back to the Mahabharata age spread sporadically either, in individual form or in group (the number of Avatars varying from period to period and from author to author).

1. Matsyavatara:

The Fish Incarnation of Vishnu

*'Pralaya-payodhijale dhrtavanasi
vihitavahitracaritra-makhedam
Kesava dhrtā minasarira
jaya jagadisa hare'*

Matsya or the sacred fish is Vishnu's first incarnation in the avatar doctrine. The Shatpath Brahmana is the earliest text to mention the Matsyavatara of Vishnu and associates this story to Vaivasvata Manu who helped save the world and the human race from the Great Deluge (Mahapralaya). The Padma Purana relates the Matsyavatara to the demon Shankhasura and the Matsya Purana associates it with the demon Hayagriva. Manu was the grandson of Brahma. One day, while he was doing penance he went to the river Kritamala to bathe. As he took some water in his palms as an offering a tiny fish came into his hands.



Maxim card depicts on Matsyavatara

The fish prayed to Manu requesting him not to throw him back into the river because the bigger fish would eat him. According to the Padma Purana Sage Kashyapa's wife Diti gave birth to a demon-son Makara who stole the Vedas from Brahma. As the Vedas were no longer there to guide mankind all manner of sin and vice increased. On Brahma's request Vishnu incarnated as Matsya killed Makara or Shankasura hiding in the conch Panchajanya and recovered the lost Vedas.



Maxim card depicts on Kurmavatara

A strong battle ensued between the devas and the Asuras for this Nectar. Lord Vishnu then assumed the form of a beautiful apsara Mohini who was entrusted the task of distributing the nectar amongst all. She began by distributing the nectar to the Devas while the Asuras waited patiently for their turn. By the time she reached the Asuras there was not a drop of nectar left in the pitcher.

2. Kurmavatara:

The Tortoise Incarnation of Vishnu

*'Ksitirati-vipulatare tava tisthati prsthe
dharanidharanakina-cakragaristhe
Kesava dhrtā*

kacchaparupa jaya jagadisa hare'

Kurmavatara or Vishnu's incarnation as a tortoise relates to the legend of the Samudramanathana or the churning of the ocean. Once sage Durvasa visited Indraloka. Indra was riding his white elephant Airavata in a procession. The sage garlanded Indra with a divine garland but the arrogant Indra tied it to Airavata's tusk. Irritated by the bees that swarmed to collect nectar from the flowers; Airavata threw the garland from his tusk on to the ground and trampled upon it. Indra's insensitive behaviour infuriated the Sage who cursed him saying that the devas would lose all their power. Instantly the three worlds disappeared. Indra prayed to Vishnu- the Preserver.

GEETA GOVINDA

Historically, archaeologically and literally the avataravada of Vishnu became an integral part of Vaisnava faith from the early centuries of Christian era. Following the earlier Dasavatara tradition Sri Jayadeva made the cult more popular in the society in his lucid description. People irrespective of castes, sects, sex and creed continuously chant the Dasavatara devotionally in the temples, shrines and even in their own houses, very often not knowing the meaning of the hymns and the songs.

Varahavatara:

The Boar Incarnation of Vishnu

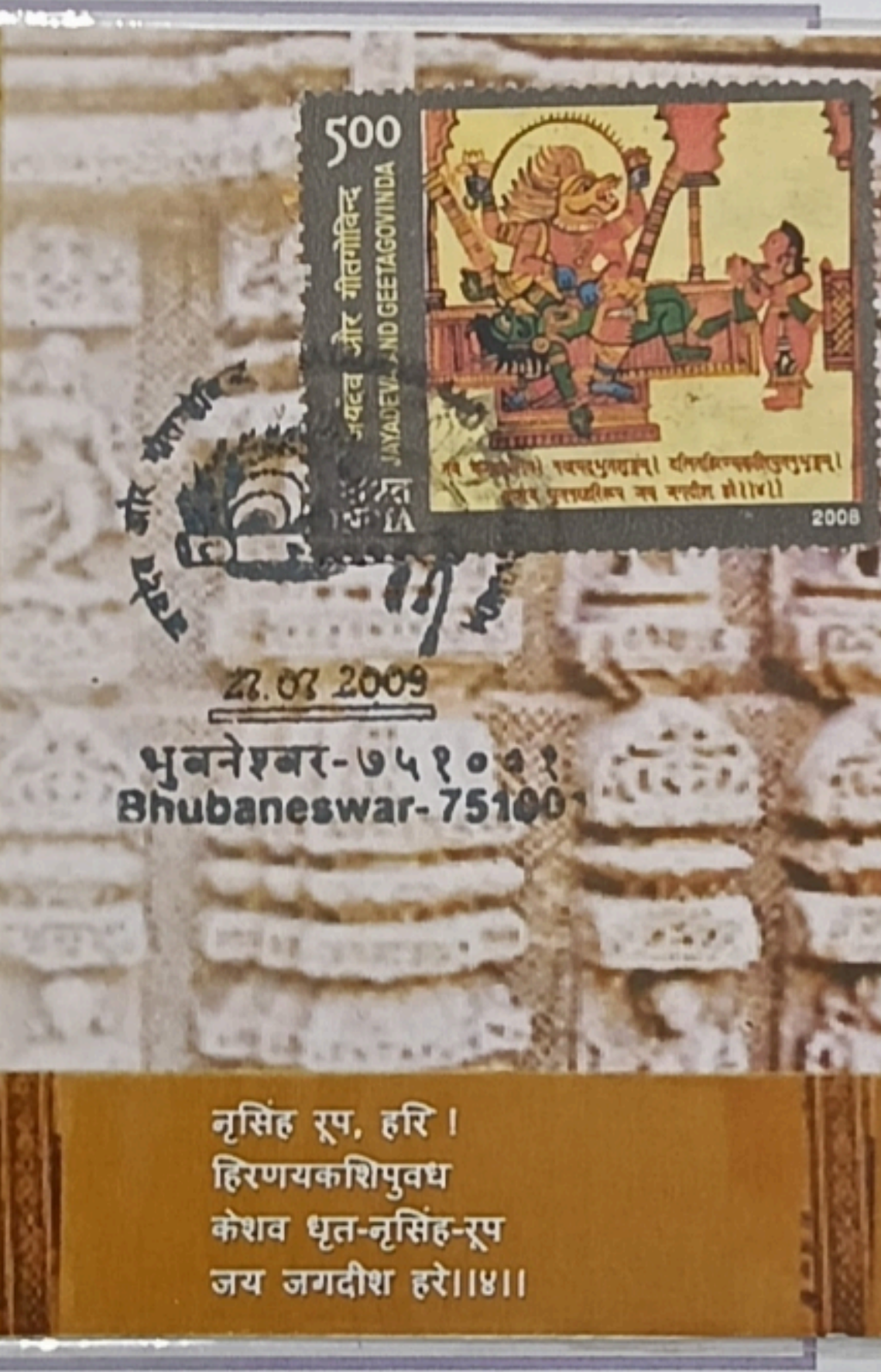
*'Vasati dasanasikhare
Dharani tava lagna
sasini kalankakaleva nimagna
Kesava dhrta sukararupa
jaya jagadisa hare'*

Vishnu's incarnation as a Boar is known as Varahavatara. This incarnation is described in a number of texts and associated with it are at least three legends. The first text to mention the earth being lifted from the depths of the lower regions by a boar called Emusha is the Satapatha Brahmana. It is said that once the four Manasaputra's of Brahma - Anaka, Sanandana, Sanaatana and Sanatkumara went to Vaikuntha to visit Vishnu. At the seventh gate the two gatekeepers Vijaya and Jaya prevented the sages from entering. This angered the sage Sanaka who cursed Vijaya and Jaya that they would be reborn as demons.



Maxim card depicts on Varahavatara

Only if they were slain thrice by Vishnu Himself could they regain their present position. Varaha images can be depicted either Anthropomorphic as the Nrvaraha or Zoomorphic as the Yajnavaraha associated with sacrifice. The Vishnudharmottara Purana mentions a form of the Varaha which has four faces and eight hands holding the weapons Gada, Khadga, Bana, Chakra, Sankha, Khetaka and Dhanus.



4. Narasimhavatara:

The Man - Lion Incarnation of Vishnu

*'Tava kara kamalavare
nakhamadbhutasrngam
dalita hiranyakasipu varabhrngam
Kesava dhrta naraharirupa
jaya jagadisa hare'*

Hiranyakasyapu was deeply hurt and enraged by the death of his brother, Hiranyaksha by Vishnu. He decided to avenge his brother's death by killing Vishnu and all those who prayed and worshipped him. Hiranyakasyapu prayed to Brahma who granted him the boon that he could not be killed by anyone on earth or in the sky, during the day or at night, inside or outside a house, by beast or man or by any weapon. Thus, believing that he was invincible he became very arrogant. During her pregnancy, Hiranyakasyapu's wife heard of the glory of Vishnu from Sage Narada. The unborn child Prahlada listened to the glories of Vishnu and became an ardent devotee.

Maxim card depicts on Narasimhavatara

This reinforced and strengthened Prahlada's belief of Vishnu's omnipresence. Infuriated by this Hiranyakasipu mockingly asked Prahlada if Vishnu was also present in a pillar of his palace. According to the Padma Purana, Narasimha is white in colour and wears red garments with suitable ornaments, and a Karanda mukuta.

6. GEETA GOVINDA

By the time Sri Jayadeva appeared in the socio - religious arena of Orissa, the idiom of Dasavatara had already flourished in Orissa. The ending version of each avatara 'jai jagadisa hare' was invoked to Sri Jagannath. The inscription of avatars ranging from 7th century A.D. onwards the profuse sculptural depiction of the avatars in the Vaisnava temples with high concentration in Prachi valley, in the Jagannatha Kshetra delineate deeply rooted tradition in the sacred soil of Orissa.

5. Vamanavataara:

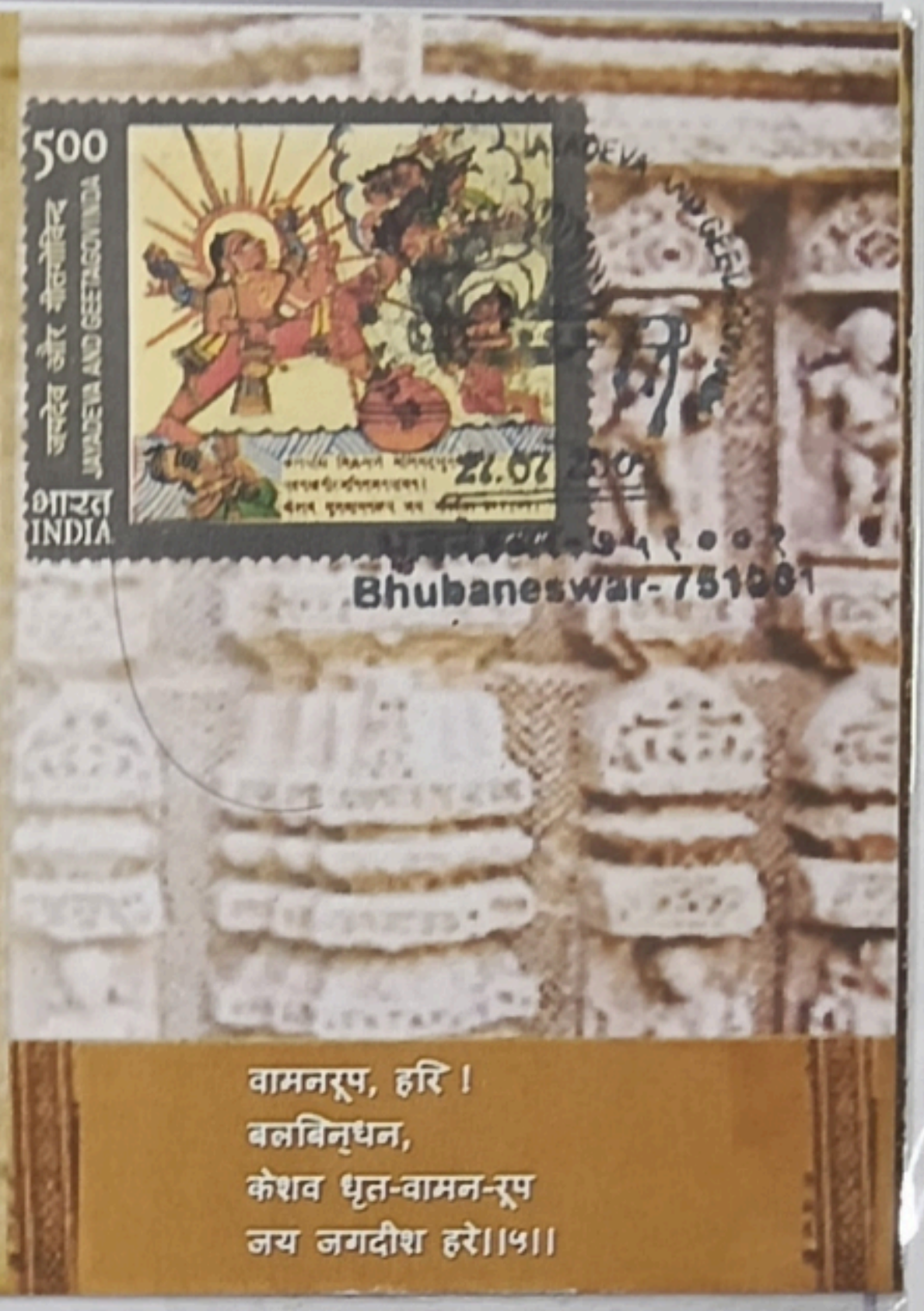
The Dwarf Incarnation of Vishnu

*'Chalayasi vikramane balim
adbhutavamana*

*padanakhaira-janita-janapavana
kesava dhrtā vamanarupa*

jaya jagadisa hare'

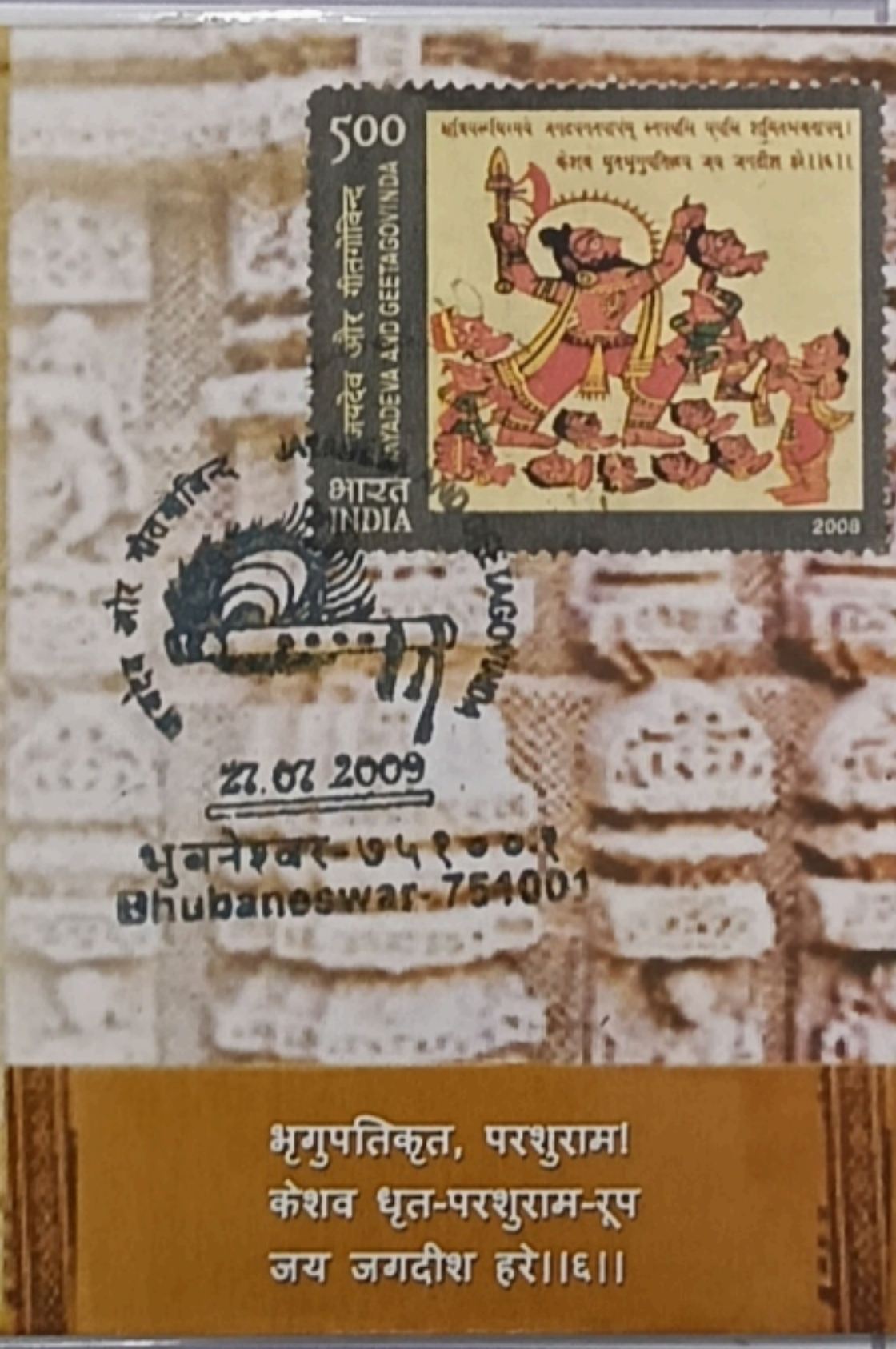
Bali was the grandson of the virtuous King Prahalad. He got the name Mahabali because of his great prowess and was the mighty King of the Asuras. He performed a sacrifice called Viswajit to master the three worlds. Out of the sacrificial fire came armour, a golden chariot and a coat of arms. Thus he became unconquerable and drove the Devatas and Indra out of Indraloka to the nether world. Sage Kasyapa's wife Aditi who was the mother of the Devas was devastated by the defeat of her sons. The holy sage suggested that she observe the Dvadashi-vrata (Fast of the twelfth lunar night) which is dedicated to Lord Vishnu.



वामनरूप, हरि ।
बलबिन्धन,
केशव धृत-वामन-रूप
जय जगदीश हरे॥१॥

Maxim card depicts on Vamanavataara

King Bali asked the dwarf to measure with three strides the land that he wanted. Immediately the dwarf Vamana grew to a gigantic size and assuming the form of Trivikrama he measured in two paces the earth and the heavens. For his third step he asked Bali for a place to put his foot. Bali bowed before Vishnu and offered him his head. Lord Vishnu blessed the mighty king and sent him to the nether world. The Dwarf incarnation of Vishnu demonstrates to us that valour can only be realized if we surrender to the Lord completely.



भृगुपतिकृत, परशुराम।
केशव धृत-परशुराम-रूप
जय जगदीश हरे॥६॥

6. Parshuramavataara

*'Ksatriyarudhiramayē jagadapagata
papam*

*snayayasi payasi samitabhavatapam
kesava dhrtā bhr̥gupatirupa*

*jaya jagadisa hare. 'Parshurama is revered
as the sixth of*

Vishnu's ten incarnations. It is said that the King Karttavirya of Mahishmatinagar was a great and pious king. He underwent rigorous penance and pleased Sage Atri's son, Dattatreya who granted him his desire for one thousand hands. Sage Jamadagni lived in a hermitage with his wife and sons, including Parshurama. King Karttavirya was out hunting. He reached the hermitage of Sage Jamadagni looking for a place to rest and food for his retinue. The Sage called upon his celestial cow Kamadhenu to provide food for the king and his retinue. As the king was leaving he asked the sage to give him this celestial cow. When the sage refused to part with it the king took it away by force.

Maxim card depicts on Parshuramavataara

After the death of King Karttaviryarjuna his sons to avenge their father's death stormed the hermitage. They cut off Sage Jamadagni's head. While lamenting the death of her husband Renuka beat her chest twenty-one times. Parshurama then vowed to destroy twenty-one generations of the Kshatriyas. He first killed all the sons of Karttaviryarjuna, then he travelled over the entire world twenty-one times in every Kshatriya king that he found.

6. GEETA GOVINDA

The images of avatars so far come to light in Orissa are too numerous to allude here. Undoubtedly the cult had a great influence on the mind's eye of the saint poet devotee Sri Jayadeva, who made it more popular and more acceptable in his lucid and lyrical description.

7. Ramavatara of Vishnu

*'Vitarasi diksu rane dikpathiamaniyam
dasamukha-mauli-balim ramaniyam
kesava dhrtā ramasarira
jaya jagadisa hare'*

Vishnu's The Ramayana the story of Rama, the seventh incarnation of Vishnu is the first 'Adi Kavya' or ornate poem. It was composed by sage Valmiki. Rama was born to Dasharatha- the Raja of Ayodhya. He accompanied the sage Vishvamitra to Mithila where they witnessed the Svayamvara of Raja Janaka's daughter Sita. Raja Janak had vowed to wed his daughter to the man who could string Shiva's bow. After Rama left Ayodhya with Sita and Lakshmana, he continued southward towards Panchavati and decided to pass the rest of his period in exile. Ravana's sister Surpanakha happened to see the handsome Rama in the forest and was besotted by his appearance.



Maxim card depicts on Ramavatara

Rama decided to attack Lanka. A Great War began between the demons and the monkeys. At last a fierce battle ensued between Rama and Ravana. Finally Rama killed the might Ravana. Thus the forces of evil were destroyed. The fourteen years period of exile was now near completion. Rama returned to Ayodhya. This incarnation demonstrates how it is possible for a human being to rise to the level of divinity by adhering to the law of his Dharma.



Maxim card depicts on Balaramavatara

8. Balaramavatara

*'vahasi vapusi visade
vasanamjaladabham
hala-hati-milita-yamunabham
kesava dhrtā-haladhararupa
jaya jagadisa hare'*

Vishnu's incarnation as Balarama or Balabhadra or Baladeva as the elder brother of Krishna is considered His eighth incarnation in the series of Avatars. When Bhudevi approached Vishnu for help he assured her that he would take birth as Devaki's two sons, Krishna and Balarama and end the atrocities of the wicked King of Mathura, Kamsa. Some ancient texts proclaim that Vishnu in the form of Krishna is the Purnavatara or complete incarnation and Balarama is his Anshavatara or part manifestation. There is a greater agreement to the suggestion that it was the Great Serpent Shesha who incarnated as Balarama on the behest of Lord Vishnu to help him when he took birth as Krishna.

It is stated in the Bhagavata Purana that jealous of Krishna's union with the river Yamuna Balarama one day summoned the river to come to him as he wanted to bathe in it. Yamuna understood his intention and evaded his command. This infuriated Balarama who directed the river to be tamed with his plough. The anxious river Yamuna begged him for forgiveness and appeased him by offering him unfading lotus flowers and blue garments which would never deteriorate.

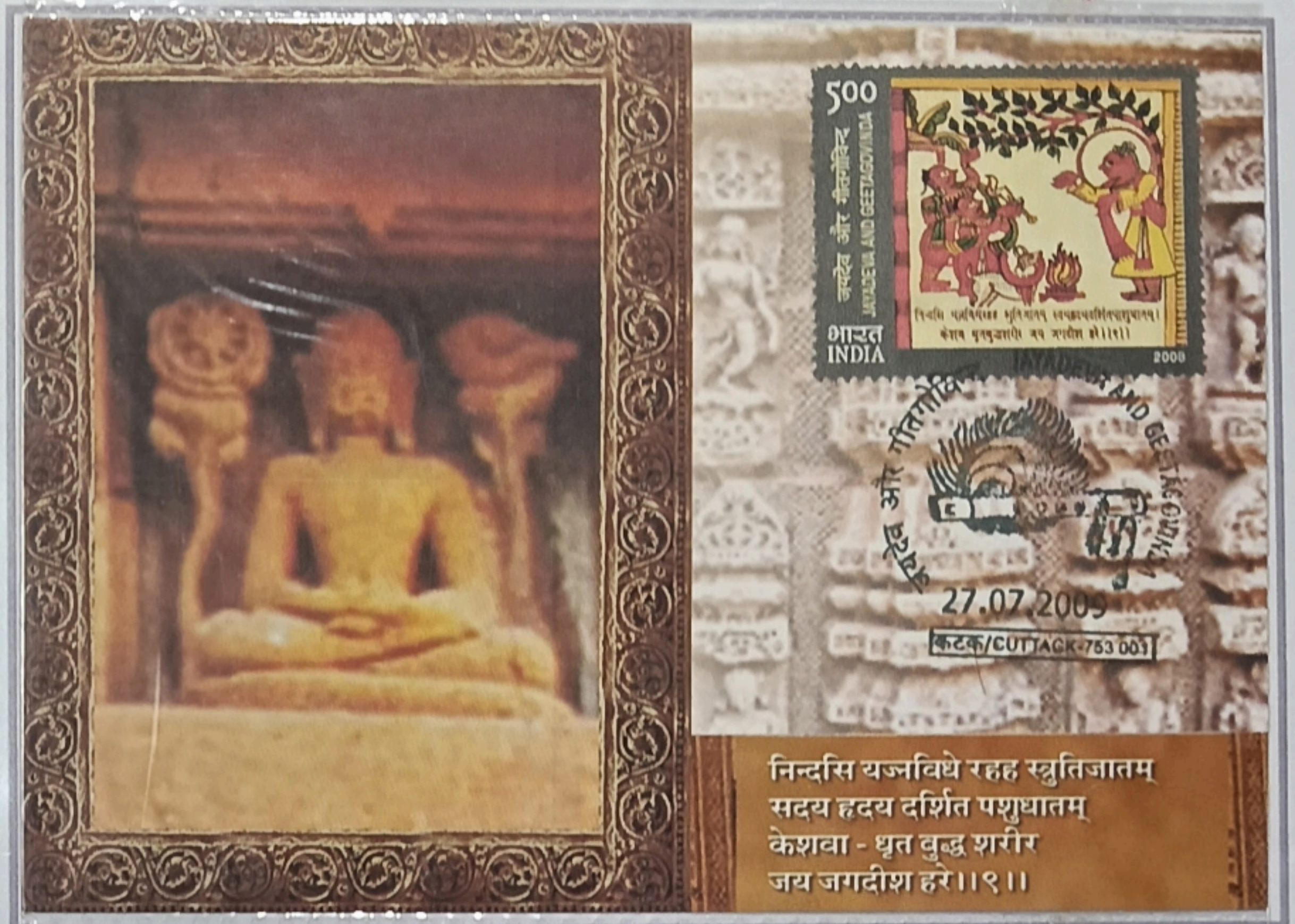
6. GEETA GOVINDA

Sri Radha - is a maha bhava - 'an ecstatic concept about an exquisite beauty...' and she is the cynosure of this mini-epic gita govindam or Gita Govinda of Jayadeva. This work Gita Govindam is a lyrical dance-drama, plussed with the then romantics, poetic aesthetics and what not with a theme of vipralambha sringara - anguish in separation and joy in uniting of divine couple rādhā and Krishna.

9. Buddha: The Enlightened One

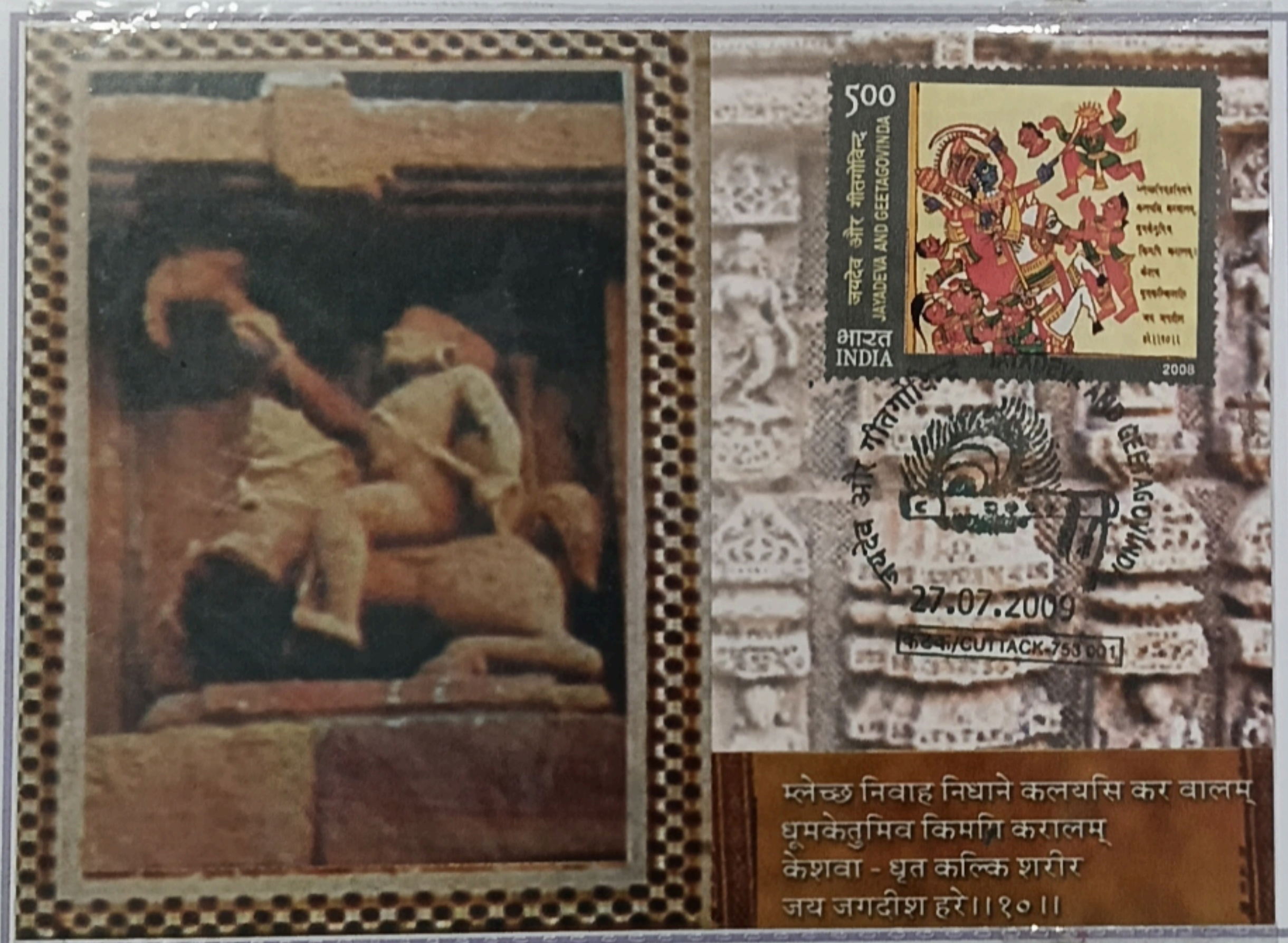
*'Nindasi yajnavidhe-rahaha srutijatam
sadaya-hrdaya darsitapasughatam
kesava dhrta buddhasarira
jaya jagadisa hare'*

Vishnu's The Puranic tradition highlights Buddha as Vishnu's ninth incarnation. The sixteen chapter of the Agnipurana states that Vishnu incarnated as the son of Suddhodana under the name of Siddhartha later to be known as Buddha - the Enlightened One. The historical Buddha is identified as Siddhartha. He was born in 563-483 B.C. as the prince of Kapilavastu today an area identified close to the Indo - Nepalese border. Prior to Buddha's birth Mayadevi had a dream that a white elephant entered her womb. At the time of the prince's birth astrologers predicted that he would renounce the world and would become a great spiritual teacher. One day this young prince saw the distressing sights of an old man,



Maxim card depicts on Buddhavatara

A sick man, a corpse and a monk. Then he sat to meditate under the Bodhi tree at Bodhgaya searching within himself for the meaning and purpose of life and finally gained Enlightenment. He gave his first sermon at Sarnath to five ascetics and it is known as The Turning of the Wheel of Law or Dharmachakrapravartana. He preached a middle path to attain Nirvana or salvation.



Maxim card depicts on Kalkiavatara

10. Kalkiavatara:

The Horse Incarnation of Vishnu

*'Mleccha-nivaha-nidhane kalayasi
karavaiam
dhumaketumiva kimapi karalam
kesava dhrta Kalkisarira
jaya jagadisa hare'*

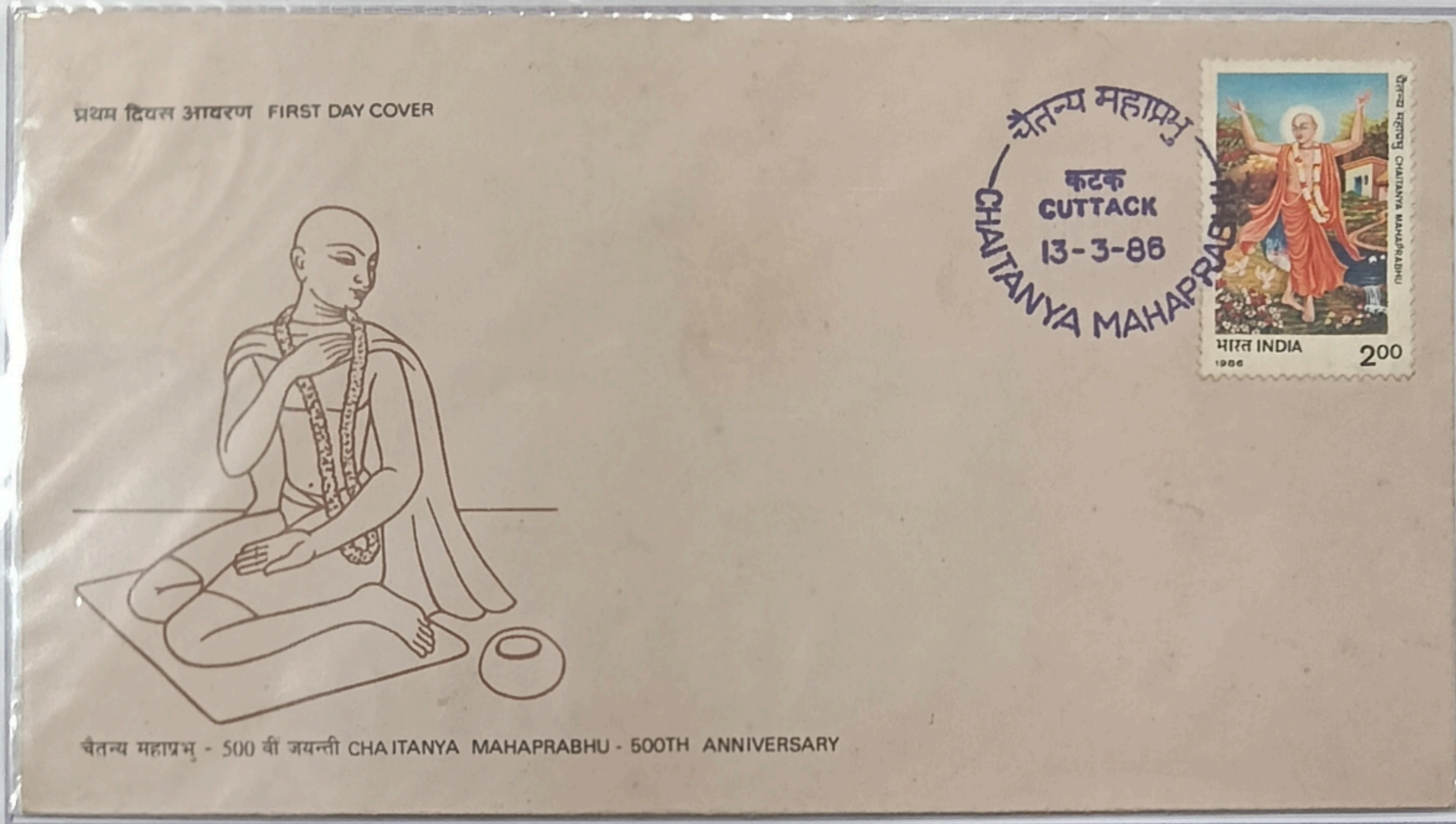
Vishnu in his last Avatar will be Kalki - an Avatar meant for removing human ignorance and awakening Divine Consciousness. After Vishnu's incarnation as Krishna at the end of Dvaprayuga evil forces will slowly gain supremacy. It is then that Vishnu will descend from Vaikuntha, his heavenly abode for the last time to redeem his followers. Vishnu's incarnation as Kalki is prophesized in the Agni Purana. He will hold a sword, a conch, a discus and a mace and will be seated on a horse. This Avatara will manifest in the Kaliyuga. There will be atheism, disbelief and anarchy, the Vedas and their laws will lose their importance, the Kshatriyas will be eliminated and the Brahmins will give up their yajnas and rituals. People will plead

7. PREACHERS OF DIFFERENT SECTS

Guru Nanak, the founder of Sikhism, is believed to have visited the Jagannath Temple in Puri, Odisha, during his travels. While there, he is said to have been deeply moved by the Aarti ceremony and inspired to compose the Sikh Aarti, "Gagan Mein Thaal". This hymn beautifully depicts the universe as a platter for worship, with the sun and moon as lamps, stars as pearls, and the wind as a fan. According to Sikh tradition, Guru Nanak visited Puri, a major Hindu pilgrimage site, and witnessed the Aarti performed for Lord Jagannath.



↑ India 1969
Guru Nanak Sikhism



Lord Chaitanya Mahaprabhu had a deep and loving relationship with Lord Jagannath in Jagannath Puri. He would often visit the temple, offer prayers, and participate in the Ratha Yatra festival, dancing and chanting in ecstatic devotion. Lord Jagannath's chariot stopping for Chaitanya can be seen as a parallel to Krishna's love for his devotees in Vrindavan.

India 1986 500Th Birth Anniversary of Sri Chaitanya Mahaprabhu Fdc

During the annual Ratha Yatra festival, when the deities of Jagannath, Balabhadra, and Subhadra are taken on a procession in huge chariots, Lord Chaitanya would be deeply moved and participate with great enthusiasm, dancing and singing in front of the chariots. This interaction between Lord Chaitanya and Lord Jagannath is also seen as a representation of Krishna's pastimes in Vrindavan.



India 1952
Saints and Poets
Tulsidas



India 1952
Sant Kabir



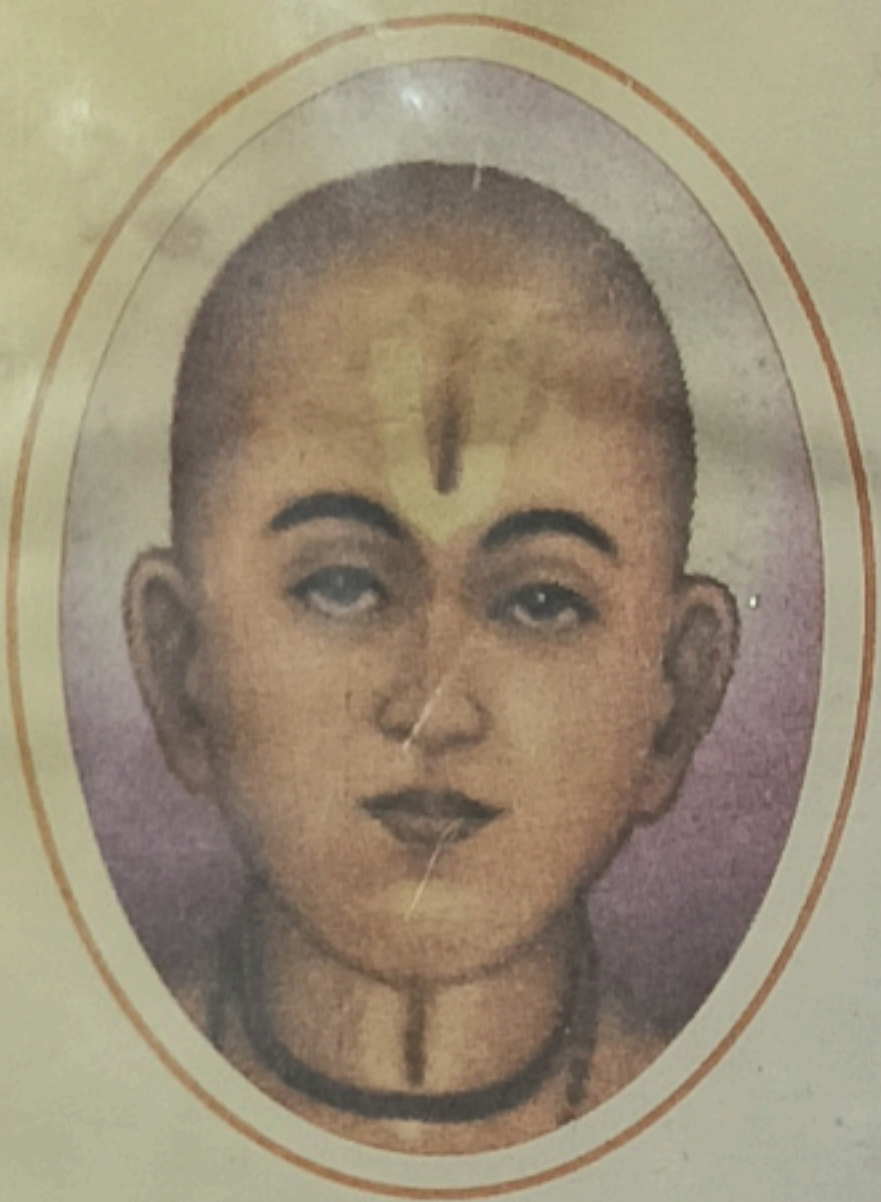
India 1977 Mahaprabhu Vallabhacharya FDC

Mahaprabhu Vallabhacharya, also known as Vallabhacharya, visited Jagannath Puri and had a significant interaction with Lord Jagannath, particularly during a Shastrartha (religious debate) organized by the king. He is also known for his 7-day recitation of the Srimad Bhagavata temple.

7 PREACHERS OF DIFFERENT SECTS

Swami Ramananda, a prominent Vaishnava saint, is closely associated with the Jagannath Temple in Puri, Odisha. He is known for his devotion to Lord Rama and his teachings emphasizing Bhakti (devotion). While Ramananda's life is significant, the connection to Jagannath is primarily through his association with the temple and his followers who continue to venerate the deity. The Jagannath Temple in Puri is a major pilgrimage site for Hindus, especially those of the Vaishnava tradition, and is dedicated to Lord Jagannath, a form of Vishnu.

प्रथम दिवस आवरण FIRST DAY COVER



स्वामी रामानंद SWAMI RAMANAND



India 2002 Swami Ramanand FDC

Mata Karma, also known as Karmabai, is a revered figure in Hindu tradition, particularly associated with Lord Jagannath of Puri. She is known for her deep devotion and the tradition of offering khichdi (a rice and lentil dish) to the deities, which became a part of the temple rituals. Her story is a testament to faith, selfless service, and social harmony.

प्रथम दिवस आवरण First Day Cover



माता कर्मा MATA KARMA



OPPO A3 5G

A First Day Cover featuring a commemorative stamp for Mata Karma was released by India Post on March 25, 2025

short by Mohit | Kendrapara | 16 July 2026 at 21:52