In the Divine Love episode, Radha and Madhava have been depicted as the Nayaka and Nayika and the whole of the *Gitagovinda* indulges in pouring forth the sweet nectar of their blissful sportive union to the fullest extent. It can be affirmed that the term ‘Madhava’ found its expression in the *Gitagovinda* only after the conception of incarnation of Radha and Krsna. The term ‘Madhava’ finds place in the following slokas of the *Gitagovinda*.

**First Canto:**

Radhamadhavayorjayanti yamunakule rahah kelayah (1)

**Third Canto:**

Radhamadhava hrdaye tatyaja Brajasundari (1)

**Fourth Canto:**

Madhay manasijavisikha bhvayadiva bhavanaya tvayi lina (1)

**Fifth Canto:**

Stasmineva nikunja manmatha mahatirthe punarmadhavah (1)

**Seventh Canto:**

Prasarati sasadharabimbe vihitavilambe cha Madhaye vidhura. (2)

It seems proper to discuss whether the worship of the image of Visnu under the name of Madhava and the term Madhava were associated with the national life of the then Tosali and Kalinga. The social traditions and customs find expression through the works of the poet. Had not the worship of Madhava gained ground in the social life of the then Tosali and Kalinga, Jayadeva would never have accepted Krsna as the hero of his immortal work. A clear and vivid picture can be had by a discussion about the worship of Visnu in Kalinga. It is believed that the civilisation on the river valley of Prachi flourished long before the
birth of Christ. The significant contribution of the Prachi valley is the introduction of the worship of four-handed Visnu as Madhava before the 12th century A.D. The stages of transformation of this four-handed Visnu to four-handed Krsna holding the flute and two-handed Krsna with the flute have been discussed separately. Madhavi Devi of Bhumakara dynasty was also a chief patron of Madhava worship. Shree Jagannatha is the national deity of the Odias Whose original name was Madhava and this accounts for the spread and popularity of worship of Madhava in Kalinga.

In the Viraja Mahatmya composed in the 10th century A.D. there is mention of 12 Madhava pithas (shrines) situated at different places on the bank of the river Vaitarani flowing through Odisha or the then Kalinga.

Proktam Bhagavata purbam Madhava dvadaseti me
Ksetre vairajase nitya mantagrha nivasinah (1)


The worship of Madhava in the bank of the river Prachi has been described before. Besides the shrines of worship of Madhava there were others belonging to different regions like Vajrayana branch of Buddhism, the Jainas, the Saktas and the Tantrikas built up in course of time. A study of the shrines of Madhava worship around Kenduli, the place of birth of the great poet Jayadeva, shall give a clear picture of the spread of Madhava worship. In the Prachi Mahatmya composed in the 18th century A.D. there is mention of twelve Madhava Pithas. The Prachi Mahatmya is composed in the Sanskrit following the mode of composition of the Kapila Samhita of the 10th century A.D.

**Madhavananda:**

Description about the image of Madhavananda and the monastery at Adaspur at a distance of two kilometers near Kenduli towards the north has been given in an earlier chapter. Resemblance of the image of Madhava discovered at Kenduli with those of other architectural specimens, has been discussed elsewhere. This place comes under Govindpur police station of Cuttack district.

**Niali Madhava:**

Ten images of Madhava gathered from the dilapidated temples from the Prachi river valley have been preserved at the Museum in the courtyard of Sobhanesvar Siva temple of Niali under Cuttack district. Two images of Madhava Visnu discovered from the tank close to the Brahma temple have been preserved inside the Jagamohan. In the Radhakanta Matha of village Nuagaon at the north-west corner of Sobhanesvar temple a beautiful image of Krsna made of black granite stone, is worshipped. This place comes under Niali Police Station of Cuttack district.

**Madhava:**

The worship of Madhava in the village Madhava on the bank of the river Prachi is famous all over Odisha. The village comes under the jurisdiction of Niali Police Station in the district of Cuttack.

**Angesvara Madhava:**

The temple of Angesvara Siva is situated in the village of Pitapara at a distance of five kilometers from the Madhavananda temple of Madhava towards the south. The temple has been designed in Pancharatha style made in ancient
bricks. The four dilapidated temples around the main temple testify the fact that it was at one time a Pancharatha style. The Jagamohan of the temple is about to collapse and is covered with plants, creepers and moss. Inside the Jagamohan there are two images of Madhava Visnu, two of Uma-Mahesvara, one of Lord Siva in meditative pose, one of Astika Jaratgaru, one of the eight-handed goddess Chamunda and a slab with Navagrahas engraved on it. In a thatched house towards the east of the temple two images of Madhava Visnu of three feet high are being worshipped. This goes to prove that there was at one time a temple of Madhava Visnu which having been ruined in course of time, the images have thus been preserved. This place on the bank of the river Prachi is known as Angatirtha. In the Mahabharata it has been mentioned that Karna, the gallant hero, took to austere penance at this place to earn the grace of Lord Siva. There is also the practice of offering oblations to the forefathers at this holy place. In a monastery closeby an image of Krsna made of black granite stone is worshipped. The distance of this place from Kenduli is about eight kilometers in a straight line. It is probable that the Angesvara temple had been built by the rulers of Soma dynasty. The temple bears evidence to the confluence of Sakta, Saiva and Vaisnava cults in the Prachi Valley before the period of Jayadeva.

Amaresvara Madhava:

On the southern bank of the river Prachi close to the road in between Nimapara and Astaranga there is seen at Amareswara the dilapidated Siva temple made of bricks. The temple appears to have been built in Pancharatha style. Inside the Jagamohan there is the beautiful image of Madhava holding in hand the conch, wheel, mace and the lotus. The conjoined images of Uma-Mahesvara, the images of Ganesa and that of Kartikeya are placed as side deities. To the west of Amaresvara Siva temple the images of Laksmi-Nrsingha is worshipped in a temple made of red sand stone. The goddess Laksmi sits close to the bosom of Lord Nrsingha. As mentioned in the foregoing chapters such images are to be found in the temple of Kenduli. The place comes under Nimapara Police Station in the district of Puri.

Nilakanthapur Madhava:

Close to the block office at Kakatpur in Nilakanthapur village there is a ruined temple in which the image of Madhava with four hand (5′.6″ x 2′.6″) is worshipped. He holds the wheel in the upper right hand, the lotus in the lower right hand, the mace in the lower left hand and the conch in the upper left hand. The images of Varaha, Nrsingha and Trivikrama incarnations are placed as side deities.

Jangali Madhava:

At a place named Jangalabheri under Kakatpur Police Station situated in the left bank of the river Prachi the image of Madhava (4′.2″) made of black granite stone is worshipped. This place is situated at a distance of three kilometers from Panichhatra in the midst of a jungle. Through the efforts of the Archaeological Department, the main temple, the Jagamohan and the Natamandira have been excavated from earth. The images of Ganesa, Manasa, the eight handed goddess Durga in the posture of demolishing the demon king Mahisasura are placed as side deities. A great fair is held there every year on the auspicious day of Akshaya Trutiya.

Nila Madhava:

On the south bank of the river Prachi close to the road in between Nimapara and Astaranga at a distance of two kilometers from the Amaresvar Siva temple, an image of Madhava
Visnu carved in hard black granite stone (3’5” x 1’10”) is worshipped in a dilapidated temple of bricks under the name of Nila Madhava. The dimension of the throne of the image is (2’8” X 1’9”). There are two female figures on both sides of the image and Garuda is seen at the feet of the image sitting in a devotional pose. The excavated image of Lord Nrusingha has been placed there.

Lataharana Madhava:

At a distance of three kilometers from Kakatpur towards the south-west corner in the village Lataharana two images of Madhava Visnu are worshipped in the Jagamohan of Gramesvar Siva temple. Among other images there are those of Tribikrama, Varaha, Garuda and the eight-handed goddess Durga. The image of Ganesa in dancing posture and the goddess Parvati are placed as side deities. The existence of the image of Visnu and Garuda indicates that there was a temple of Visnu in this locality in the ancient days.

Mudgala Madhava:

In the village Mudgala on the bank of the river Prachi the image of Madhava (5’7”) made of black granite stone is worshipped. At a short distance from this holy place the image of Madhava (4’2”) is seen in a broken temple constructed of bricks. In the upper right and left hands are seen conch and wheel whereas in the lower right and left hands are seen the mace and the lotus. According to legends the sage Mudgala on his way to Lanka (Ceylon) found Vibhishana worshipping here the image of Madhava and he himself longed to worship in the same way. After that the sage Mudgala returned to the bank of the river Prachi and worshipped Madhava by building a hermitage. It is said that Lord Visnu appeared in dream before Mudgala and asked him to take to worship of Madhava. Basing on this the worship of the famous Mudgala Madhava was adopted by the villagers. Saivism or Sakti cult did not have to disappear or overthrown for Vaisnavism to come in. it was accommodated smoothly, and the three cults even to-day not only co-exist, but contribute to each other to prosper.

Lalita Madhava:

The image worshipped on the tract lying in between the river Prachi and Lalita is named Lalita Madhava. This is made of black granite (3’5” x 1’10”) which is worshipped by many people of the adjacent villages. At one point the temple made of bricks has collapsed in course of time.

Mangala Madhava:

Inside the compound of the goddess Mangala at Kakatpur two images of Madhava are being worshipped. It is said that one earns great bliss on having darsan of Madhava after the darsan of mother Mangala. It would be of interest to recall the legend described in the Puranas as to how Madhava became Jagannatha. The details need not be retold but the legend is based on a historical process.

The original name of Lord Jagannath was Nila Madhava. It is probable that the name is derived from the Blue Mountain where the Lord was being worshipped. The legend describes about how the Lord was the deity of the Adivasi Savaras worshipped in the dense forest, how the Malava king Indradyumna subsequently succeeded in stealing Him away through Vidyapati, his Brahmin commander, and how the Lord was again reinstalled on the Blue Mountain as Jagannath, the Lord of the Universe, is well known to all. From time immemorial Nila-Madhava-Jagannath has been worshipped as the national deity of the Odias. In Him is found an admixture of religious conceptions of different cults like the Hindus, Jains, Buddhists, Saktas, Ganapatyas and Tantrikas. From 16th century
onwards there came as well many Mohammedan devotees. Odia literature achieved great heights by singing His glory.

In the *Utkala Khanda* of the *Skanda Purana* it has been mentioned that Lord Jagannath used to be worshipped as Nila-Madhava in a temple on the Blue Mountain at Shree Purusottamkshetra before his installation at *Srimandira*.

“Tamamum nilameghabham nilasmamani-vigraham, Nilachalaguhasam pranamami krupanidhim, Sankhachakra gadapadma dharinam subhakarinam, Pranatasesapapaughadarinam muravairinam, Namaste kamalapanga nityasamskarichaksuse, Srivatsa Kaustobhdhhasi manojna sputavaksuse.”

(*Skanda Purana, Utkala Khanda* 2nd Canto, p. 7)

Again the image contains the figure of Lord Jagannath embracing Laksmi by His left hand.

“Sankhachakragadapanim divyalankarabhusitam (6) Ratnapadukayoh prasthe vinyastacharanambujam Vyakosapandarikaksyum prasannavadanam vijnam (7) Vama parsuvaatam Laksmim vamenalingyavahana Nagavalladalam kaddhamadadanam sriyahrtam. (8)”

(*Skanda Purana, Utkala Khanda* 5th Canto, p.21)

It has already been described in an earlier chapter how such exquisitely beautiful images of Madhava Visnu are found in the area around Kenduli. The following verses speak how sacred and auspicious the worship of Madhava is considered by the Odias.

“Mangalam Bhagavan Visnuh mangalam Madhusudana Mangalam Purandarikaksah mangalam Garudadvajah Madhavo Madhavo VisnurMadhavo Madhavo Harih Smaranti sadhavo nityam sarvakaryesu Madhavam”

The name ‘Madhava’ is uttered by the Odias with the greatest reverence and devotion. The Odia initiates every noble deed keeping in mind the sweet and holy name of Madhava though He is also termed in different names like Laksmi-Madhava, Kalika-Madhava and Durga-Madhava. It has been mentioned in the *Madala Panji* that before his military campaign against Kanchi, Gajapati Purusottama Dev of the *Surya* dynasty had offered his devotional prayer to the image of Durga-Madhava.


*Mahasuara* was directed in his dream as follows :-

You go and tell the emperor – the idol of Durga-Madhava is in the wall at the south corner to whom he should see first and then come behind us. All the *patras* (commanders) persuaded the emperor sincerely to agree to this proposal. Then the emperor visited the idol of Durga-Madhava and left out for the campaign.

The tradition of worship of Madhava was followed throughout the length and breadth of Odisha and it is no wonder that the great poet Jayadeva had accepted Madhava, the prince of Vrndavana as the central figure which illuminated the pages of his immortal work, the *Gitagovinda* with celestial and heavenly light.

Not in Odisha but also four handed idols of Vishnu are worshipped as Madhava in other parts of the country.

According to the *Skanda Purana, Utkala Khanda*, written probably during the 11th century A.D., Purusottam Puri, the seat of Lord Jagannath, is called Dasavatara Kshetra. *Etadrahasyam param putra te kathitam maya Dasavatara ksetrasya mahatmyancha sugopitam Iti Utkalakhande chatuh-panchasodhyayah* (18)

(*Sri Jayadev O Sri Gitagovinda* p.72)
Further the word Jagadisa mentioned in different cantos therein is only meaning Jagannath which are as follows:

1. “Jagadisa prasadaya pitamaha nidesatah” (ibid, p. 72)

In order to please Jagadisa, Indradyumna completed Hayamedha Yajna at the direction of Brahma.

2. “Astadasabhyo dvipevyo Janmaya Purusarjitam 
   Tatsarvam Jagadisasya prasadayo-pavarjitam”. 
   (42) (ibid, p. 72)

I have owned every thing on my own might from among the eighteen islands and have gifted those for the construction of the temple of Jagadisa.

3. “Janita Jagadisasya Prasadam karitam maya 
   Avirvabhuva bhagavan darurupa vapuh svayam”
   (32) (ibid, p. 73)

The god Himself in form of Darubrahma is sitting in the temple made by me.

4. “Purato Jagadisasya pasyan suddham pitamaham 
   kritanjaliputo vipra mamajja nanda sagare.” (57) (ibid)

O’ Brahmins, Indradyumna prayed standing before Jagadisa very politely and dipping in the ocean of joy.

5. “Yena devah samayanti ksetreasmin Purusottame 
   Bhusvarge Jagadisasya darsanaya dine dine.” (171) (ibid)

All the gods leaving their heaven come down daily to see the Lord Jagadisa at this Purusottama kshetra.

6. “Brahmana Jagadisasya jangamastanavah smrtah”
   (p. 194) (ibid)

The human form of Brahmins and sevayats of Jagadisa are like germs in the Body of Jagadisa.

7. “Asadhasya site pakse panchani pitrdaivatam 
   Nakshatram Jagadisasya mahavedi samagamnam.” (27)
   (p.203) (ibid)

Jagadisa come down tomahavedi on the day of asadha sukha panchami in magha nakshatra.

8. “Nirmalyam Jagadisasya nasitvasnami kinchan 
   (p.218) (ibid)

I will not touch any food until taking nirmalya of Jagadisa.

   (p.232)

All the good devotees are sitting on the lap of Jagadisa by the grace of goddess Laksmi.

10. “Nayet Srijagadisasya samipamvijasattamah 
    (p.251) (ibid, p. 74)

Well scented gandhatrna is placed in the head of Jagadisa.

According to the Sangraha Dipika, an old commentary on the Gitagovinda, the word Jagadisa is used for Jagannath originally. This commentary is found in Madras Oriental Manuscript Library, a copy of which is in the Odisha State Museum, Bhubaneswar also.

The Manibhadreswara Siva temple at Bhubaneswar is about 40’ high and built in hard granite stone. No architectural decorations are found in the wall of the temple except installation of ten form of incarnations of Visnu. It is peculiar why Visnu incarnations are installed in Saiva temple. This temple was constructed during the Ganga period. The Gitagovinda and its song of Dasavatara was so popular in the society in those days that this was placed in the Siva temples as well. The Gitagovinda is recited in a Sakta temple near Kenduli during Dussehra festival in place of Chandipatha. Visnu and Siva were taken as only two faces of the same Parambrahma.

Some of the historians are of opinion that the aforesaid temple might have been built during the Somavamsi rule, but to me, it appears that the same has been built after that.

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