

**Abstract:**

Lord Nilamadhava has been rightly regarded as one of the incarnations of Lord Vishnu in the Hindu religious tradition. Though Lord Vishnu has one thousand names called as “Vishnu Sahashranama”, but out of these 1000 names, 24 names seem to be significant. Lord Nilamadhava is the third name in the chronological order. The worship of Lord Nilamadhava got immense popularity for about 1000 years commencing from the 4th century A.D. But the prominent places of Madhava worship were the four river valleys viz. Mahanadi, Prachi, Baitarani and Rushikulya. Kantilo is situated on the right bank of the river Mahanadi, in the present Nayagarh district and the undivided Puri district. However, it is merely 33 Kms. far from the district headquarters Nayagarh, 80 Kms. away from the state capital Bhubaneswar, 14 Kms. far from the Khandapada town, (which is the Block, Tahasil, Police station and name of the Assembly Constituency). Though several Madhava temples are found in the different parts of the province of Odisha, yet, Lord Nilamadhava at Kantilo, seems to be most significant, as it's antiquity, alluringness and sculptural splendour attracts thousands of people from all over the world. People perceive in their mind that Kantilo is the place of origin of the Madhava cult. Several factors contributed significantly, to be cited, Kantilo as the place of origin of the Madhava cult in Odisha. In other words, Kantilo has been rightly regarded as the “Abode of Lord Nilamadhava”. The reasons are scientifically proved in the following heads.

Keywords - Madhava cult, Kantilo, Abode of Lord Nilamadhava.

Nilamadhava Cult at Kantilo

Manas Chandra Behera

Kantilo, a village in Khandapara Tahsil, is situated 85°11' East, and 20°21' N. It stands on the bank of the river Mahanadi and is 15 Kms. far from Khandapara with which it is connected by road. The road from Cuttack to Sonepur that runs close to the right bank of the Mahanadi passes through this village. Kantilo has earned a name for the manufacture of brass and bell-metal ware.

The temple of Lord Nilamadhava, who is believed to be the former form of Lord Jagannath of Puri, stands on a hillock close to the river Mahanadi. In the same compound of the Nilamadhava temple which is a miniature of the





Jagannath temple of Puri, Siva is also worshipped. Most of the festivals of Lord Jagannath at Puri are being observed here out of which the Bhauma Ekadasi is celebrated on a grand scale. On this occasion thousands of people congregate to witness the festival. The magnificent natural scenery of the place is worthseeing.⁽¹⁾

It is persistently presumed that there are about 33 crores of Gods and Goddesses in Hinduism. These Gods and Goddesses are broadly divided into three. These are Vaishnava, Saiva and Shakta. Among them Lord Nilamadhava belongs to the Vaishnava category. *The cult of Lord Nilamadhava* got immense popularity during the early medieval period, commencing from the 4th century A.D. till the close of the 14th century A.D. However, we observe that, the worship of Lord Nilamadhava, on the Mahanadi Valley is a significant study in the history of Vaishnavism in Odisha because of its antiquity, spiritual spell and religious ritualistic fanfare.⁽²⁾

According to Pandit Antaryamee Sahoo, (writer of the book “Nilamadhava”), it is evident that Lord Nilamadhava was originally worshipped by the aborigines, ethnic or tribal people called as the Savaras or the Sauras.⁽³⁾ in the Brahmadree Hillock at Kantilo.⁽⁴⁾ However, at Kantilo, there is the location of the twin Hillocks named as Brahmadree and Padmadree. While Lord Nilamadhava is worshipped on the Brahmadree, Lord Hanuman is worshipped in the Padmadree.⁽⁵⁾

The Madhava cult has been considered as one of the manifestations of Vaishnavism. In Odisha, it has a great relevance as the cult of Purushottam Jagannath has been closely associated with the legend of Lord

Nilamadhava.⁽⁶⁾ Though it is believed that Vaishnavism became popular in Odisha during the period of Guptas, but a close study of the Puranic records reveal that, Lord Nilamadhava was worshipped in the Darubrahma Kshetra at Kantilo. He was worshipped on the Brahmadree Pahada⁽⁷⁾ (mountain) on the river bank of Mahanadi. But the Guptas were responsible or accountable for the profuse popularity of Vaishnavism not only in Kalinga (Odisha) but also in the whole of the country (India).⁽⁸⁾ Vaishnavism was the latest major Indian religion.⁽⁹⁾ The Madhava cult was very much popular in Orissa prior to the Gita Govinda of Jayadeva.⁽¹⁰⁾ But Lord Nilamadhava stands as the first and foremost in the Vaishnava tradition. Lord Nilamadhava has been designated as the Kalpantara Devata⁽¹¹⁾, who had killed Namasura and Kamasura in the age of Satya Yuga⁽¹²⁾ on the river bank of Mahanadi Chitrotpala.⁽¹³⁾ He was worshipped by the Sabaras or the Sauras of the ethnic tribe.⁽¹⁴⁾ As Madhava is made of “Blue Stone” or Nila Prastara, hence he has been adored by the people as Nilamadhava.⁽¹⁵⁾ Being worshipped by the Sauras or Sabaras, the ethnic people, on the river bank of Mahanadi at Kantilo, he has been beheld as the “Sabara Devata” Nilamadhava⁽¹⁶⁾ and later he was converted to Lord Jagannath at Sriksheeta Puri.⁽¹⁷⁾ But originally the Lord (Nilamadhava) was worshipped by the Sabara who was “Basu” by name or Biswabasu, was the grandfather of Jara Sabara in the age of antiquity⁽¹⁸⁾. It can be further reiterated that, Lord Nilamadhava was the former form of Lord Jagannath was worshipped by the Sailodbhabas or the Sabaras⁽¹⁹⁾ in the Sabarapalli or in the Kaliapalli⁽²⁰⁾, a Sabara Village, in the adjoining territory of the village Kantilo. According to the District Cultural Profile of Nayagarh District it is explicitly evident that Nestled atop a scenic hill, on the bank of river



Mahanadi at Kantilo 33 Kms. from Nayagarh is the famous temple of Shri Nilamadhava which constitutes the fascinating anecdote of the origin of Sri Jagannath. This temple is the miniature form of Sri Jagannath temple at Puri, and observes similar rituals.⁽²¹⁾ While Lord Jagannath has been designated as the Daru Devata or the “Wooden God”, on the contrary, Lord Nilamadhava has been perceived by the people as Darubrahma, Pasana Devata, Sabara Devata, Kalpantara Devata.⁽²²⁾

Besides the main shrine dedicated to God Nilamadhava, we can notice a series of modern structures within the premises dedicated to the worship of Jagannath, Lakshmi, Vimala, Saraswati, Raghunath, Kakachaturbhuja, Siddhesvar Mahadeva, Nrusingha, Kshetrapal, Anantasayana, Suryanarayana, Vata Mangala, Vatesvara, Ganesh, Kasi Viswanath, Patitapavana, Rasabihari, Vedha Kalika and Hanuman. In addition, Devasnana mandapa, Roshaghara, Bhandarghara, Simhadvara Aruna Khamba and a pedestal for worship of foot prints have also been erected.

The Nilamadhava temple is believed to be built during the pre-Ganga period which is quite possible as many temples for Madhava worship were built during that age. Others contemplate that Visvavasu, the Savara chief worshipped Nilamadhava at this place. Religious minded devotees usually consider it to be a highly sacred place for visit during their life time.

The main Nilamadhava temple is built of rekha order with a pyramidal Jagamohana in front. Both the structures are heavily plastered in lime mortar in a subsequent stage. The outer walls of the shrine indicate pancharatha projections and

five fold divisions in the bada. The gandi is bereft of decorative carvings, however, the projecting lions set at upper most parts of the central raha pagas of each side. The mastaka consists of the usual beki, amlakasila, khapuri, kalasa, dhvaja and ayudha. The Jagamohan on the other hand represents identical features or a pidha deula of Odisha. Much weathered figures of Varaha Vishnu, Trivikram and Narasimha are placed within raha paga niches of the outer walls of the shrine and worshipped, as Parsvadevatas. The residing deity Nilamadhava, fashioned out of a chlorite slab is firmly fixed to the inner back wall of the sanctum. It represents identical features of Vishnu image traditionally worshipped as Madhava in Odisha. The Nilamadhava image of Gandharadi too, has iconographic similarity with this image. Bhudevi and Sridevi are standing on either sides of the images. Garuda, conventional mount of Vishnu is found seated in kneeling position and folded hands on the top edge of the lotus pedestal. Upper part of the stone slab, containing the deity, is carved with garland bearing apsaras. Decorative costumes including the kiritamukuta and vanamala are greatly weathered due to constant application of cosmetics. A well carved brass made torana has been set over the masonry pedestal on which the image is installed. Brass idols of Lakshmi, Saraswati and Krushna have also been kept on the pedestal for worship. An image of eight-armed Mahisamarddini Durga has been preserved in a niche of the jagamohan. The available hands of this deity represent khadga, chura, chakra, sula etc. as attributes. Eight-armed Mahisamarddini Durga images were abundantly fashioned during the Bhaumakara period of Odisha history. The month long Bhauma Ekadasi observed here appears to have some connection with the Bhaumakara rulers of Orissa⁽²³⁾.



Likewise the Hindus believe that, Lord Vishnu has 10 incarnations, which is otherwise designated as “Dasavatara Visnu”. These 10 incarnations or Avatars or forms of Lord Visnu are (1) Mina, (2) Kachhapa, (3) Varaha, (4) Vamana, (5) Narasimha, (6) Rama, (7) Parasuram, (8) Balarama, (9) Buddha, (10) Kalki. But Rama, Madhava, Narayana, Laxmi, Jagannath- these are the most adorable names which are most often uttered by the orthodox Hindus.

Madhava is a coined word. The etymological meaning of the Madhava refers to Maa means goddess Laxmi and dhava means her husband/swami i.e. Vishnu or Lord Jagannath. Hence, the meaning ascertains as Laxmi-Narayana. Divergent legends, myths, purans, manuscripts, texts mention that Lord Nilamadhava was the predecessor of Lord Jagannath, the customs, conventions and traditions of Madhava worship was ultimately merged with the Jagannath cult in the end of 14th Century.

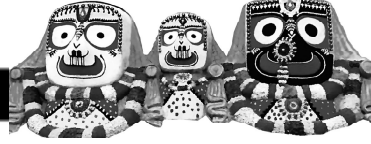
According to the Hindu perception and Hindu conception, Lord Vishnu has one thousand names (In Odia it is called Visnu Sahashra name), out of these 1000 names 24 names seems to be significant. Then the Patalakhanda of Padma-Purana, it is revealed that there are 24 forms of Lord Visnu. Then the Rupamandara also fantastically furnished the 24 names of Visnu. Apart from this Skanda Purana, Niladri Mahodaya, Kapila Sanhita, Madalapanji and the Bhagavata persistently, prescribes the 24 names of Lord Visnu. Viz.-(1) Keshaba, (2) Narayana, (3) Madhava, (4) Govinda, (5) Visnu, (6) Madhusudana, (7) Trivikram, (8) Vamana, (9) Sridhara, (10) Hrusikesh, (11) Padmanabha, (12) Damodara,

(13) Sankarsana, (14) Vasudeva, (15) Pradyumna, (16) Anirudha, (17) Purushottama, (18) Adhokshaja, (19) Narasimha, (20) Achyuta, (21) Janarddana, (22) Upendra, (23) Hari, (24) Srikrishna. The name Madhava is the third nomenclature out of the 24 names of Lord Visnu. However, there is also the name or reference of Madhava in the Brahmaparvata Purana. As the orthodox Hindus trust in the puranic polytheism, i.e. in the belief of many gods and goddesses even, the existence of 33 Crores of Gods and Goddesses.²⁴ The Vidyapati Lalita legend stands as the history of Lord Nilamadhava.

Kantilo, the abode of Lord Nilamadhava:-

1. **Byaghragumpha (The Tiger Cave) as the place of worship:-** Kantilo has been rightly regarded as the abode or birth place of Lord Neelamadhava. Because the Madhava worship can be found in the four river valleys of Orissa like (1) Mahanandi, (2) Baitarani, (3) Rushikulya, and the (4) Prachi valley. Out of these four river valleys, Lord Nilamadhava, is worshipped on the Mahanadi Valley at Kantilo. According to Kapilasamhita, it is explicitly evident that, Lord Nilamadhava was worshipped in the Byaghragumpha or Tiger's cave at Brahmadree Mountain, on the river bank of Mahanadee. In the east of the Nilamadhava temple, there is the Singha Dwara (Lion's Gate), in the west there is the Byghra Gumpha (Tiger's Cave), in the north there is the Hastidwara (Elephant's Gate), in the south there is the Aswadwara (Horse's Gate). But Lord Nilamadhava was worshipped in the Byaghragumpha of Brahmadree Mountain.

2. **Sabarapalli:-** The very name Sabarapalli has a sacred link with lord Nilamadhava. But now



it has been de-culturised and renamed as Kaliapalli. It is now 3 Kms. away from Kantilo. The antique Sabaras or Saanars reside here and their prime profession was hunting and gathering (food collection) and they worshipped the bow by taking the divine order (Agyanmala) of Lord Nilamadhava.

3. **Brahmadree:-** According to Kapila Samhita Part-II, verse 32, it is evident that there was the location of the twin hillocks Brahmadree (place of worship of Lord Nilamadhava) and Padmadree (place of worship of Lord Hanuman) on the river bank of Sukanti or Mahanadi. The Shloka goes like this Madhabasya Tu Tatsthanam Supunyam Atimanjulam Giri Brahmadree Namam Banam Ghanam.

4. **Banabhoji or Balichalakhia:-** The Balichalakhia or Banabhoji Yatra falls 2 days after the Shamba Dashamee. It is observed exactly on the Pausa Shukla Paksha Dwadashee or 12th day of the bright moon light in commemoration of Lord Krishna and Madhava.

5. **Bagha Akheda:-** The memory and proof of Byaghra Gumpha (Tiger Cave) is the Bagha Akheda. It is however located on the eastern gate of the temple and on the foots of the temple of Lord Nilamadhava at Kantilo and no where else.

6. **Vidyapati Lalita Episode:-** The Vidyapati Lalita legend occurred in the Mahanadi valley of Kantilo. Because when Vidyapati was in quest of Lord Nilamadhava at that time he has crossed the river Mahanadee which is clearly corroborated and confirmed according to the 2nd hymn (Shloka) of Kapila Samhita. However, this hymn or sholoka goes as follows:-

Ityukta Sahasa Bipra Samuteejya Mahanadeem.
Shanai Shanai Bineshatha Shabara Dweepakanane

(2nd hymn of Kapilasamhita)

It roughly refers that Vidyapati has crossed the river Mahanadee in the summer and after crossing the river Mahanadee he has proceeded to the Sabarapallee. It was winter and there was less water in the river Mahanadee.

7. **Ganga from the feet of Lord Nilamadhava:-** River Ganga is originated from the feet of Lord Vishnu, during the Bamana Avatara (Incarnation). However, river Ganga is normally located in the Kamandala of Brahma. Kamandala means a Copper Pot or Tamra Patra). In the Bamana incarnation (one of the ten incarnations of Lord Vishnu). She (Ganga) has come from the nail of Lord Vishnu. Because in the Bamana incarnation, Lord Vishnu has received 3 feet area from Bali Raja as an insignia of bequest (symbol of gift). Lord Vishnu (in the Bamana Incarnation has kept one step in the sky (1st step), 2nd step on the earth (Mairrtiya or surface of the earth, and in the 3rd step he (Lord Vishnu) had pressed him (Bali Raja) to the Patalapura (underground). When Lord Vishnu had kept his feet in the sky, at that time Lord Brahma washed, Lord Vishnu in the Ganga water. At this time Lord Nilamadhava kept Ganga in the nail of his left leg.

8. **99 Temples at Kantilo:-** In the temple premises of Lord Nilamadhava, there are 99 temples. But at Puri, there are 100 Parsva Devatas (subsidiary deities). The one and only Parsva Deavata lacking at the Nilamadhava temple premises is Patala Bhairabi. Such an instance is found nowhere else.

9. **Namasura and Kamasura episode In the Satya Yuga (age of truth):-** Lord Vishnu took the Incarnation of Lord Nilamadhava and



assassinated Namasura and Kamasura (the 2 defamed demons) who were the (symbol) of torture and tyranny.

10. 7 copper plates (Tamra Phalaka) explored from Sabarapalli:- During the year 2007-08, 7 copper plates have been explored so far, from the Sabarapalli or Kaliapalli regions of the Dhanchangoda Panchayat of the Khandapada constituency in the Nayagarh district. Now it has been preserved in the Odisha State Museum, Bhubaneswar.

11. Sankha, Chakra, Laxmi, Saraswati (Bhudevee-Dharitree, Sridevee-Laxmi):- In the upper left hand Lord Nilamadhava holds the Sankha (conch), in the right hand (upper side) Lord Neelamadhava holds the Chakra (wheel).

In the left hand (lower) of Lord Nilamadhava there is the location of Sridevee or Laxmi and in the right hand (lower) of Lord Nilamadhava, there is the location of Bhudevee or Dharitree (Mother earth). It is mentioned in the Kapila Samhita.

12. Garuda Stambha, Bhogamandapa and the image of Biswabasu and Lalita:- In the temple premises of Lord Nilamadhava and exactly in the front of Lord Nilamadhava, we can observe the Garuda Stambha and the Bhogamandapa. In the middle of the Bhogamandapa, we can perceive the statue or image of Biswabasu Sabara and Lalita (the daughter of Biswabasu). These instances are found nowhere else.

13. Role of Mali(gardener or flower seller by caste) in the Siddheswara Temple:- In the temple premises of Lord Nilamadhava , the Mali or the Gardener (as flower seller by caste) pours water on the head of Lord Siddheswara

(Siva). Then the Brahmin performs the other routine works of the Lord (Siddheswar). But at Gandharadi (Boudh) on the Mahanadee valley, the Mali performs all the duties.

14. Presiding deity and Subsidiary Deities:- The presiding deity in Nilamadhava temple at Kantilo is Lord Nilamadhava and the subsidiary deity is Lord Siddheswar. But at Gandharadi, we can discern the reverse or vice-versa. That means at Gandharadi, we can discern that, Lord Siddheswar is the presiding deity and Lord Nilamadhava is the subsidiary deity.

15. Builder of the temple is anonymous or unknown:- So far as the maker or builder of the temple of Land Nilamadhava is concerned it is anonymous or unknown, but in case of Gandharadi the fabricator or builder of the temple is Gandhamardan Dev. The temple of Gandharadi (Lord Nilamadhava at Boudh) is full of history but the temple of Lord Nilamadhava at Kantilo is full of mystery.

16. Sridevee and Bhudevee of Lord Nilamadhava:- The Sridevee of Lord Nilamadhava is goddess Narayani and the Bhudevee of Lord Nilamadhava is Goddess Bhattarika. Lord Parsuram had established Bhattarika in the edge of his arrow at Sasanka village in Bhattarika of Narasinghpur (Cuttack District) on the right bank of river Mahanadi. But Goddess Narayanee is the Aradhya Devee of Gosinga Daitya (a demon). He (Gosingha Daitya) has established a Jainakunda for animal sacrifice. That Jainakunda has been converted into a pond and the water of the pond is never used or touched by any animal like the cows, cattle, buffalos etc. Every year in the month of Aswina Shuklapaksha (bright/lunar night) 7th, 8th and 9th day (Saptamee,



Astamee and Nabamee) the Ratra Bhoga and Dhanda (flower garlands) is offered.

17. **Shodasha Upachara Pooja:-** Lord Nilamadhava is worshipped in the Shodasha Upachara Pooja which is the implication (reference) of the worship of 16 varieties of items offered to the Lord. It is almost synonymous to the worship of Lord Jagannath. These 16 items are (1) Asana, (2) Swagata, (3) Pada-dhua, (4) Arghya, (5) Asumana or pani pradana, (6) Madhuparka (puja goods), (7) Achamana, (8) Snana (9) Basana, (10) Uttareeya or Bedhana, (11) Sugandh-Chandana, (12) Sumana, (13) Dhupa, (14) Deepa, (15) Naibedya, (16) Bandhana.

18. There is also the interpretation of Pancha Upachara Puja at Kantilo (worship of Lord Nilamadhava by 5 items).

19. **Prime Yatras (festivals):-** The vital festival of Lord Nilamadhava is the Bhaumya Ekadashee Yatra (Month of Magha) and the Chandan Yatra (Bhuanree). Chandan Yatra continues for 22 days. Lord Nilamadhava moves from door to door for 22 days and receives the Bhoga. After 22 days the deities return to the temple. In the Bimana, 3 sets of deities are moved to the village in grand processions. They are (1) Madana Mohana, (2) Laxmi Saraswati (3) Shiva Parvatee.

20. **18 Gopala Mantra Puja:-** Lord Nilamadhava is worshipped in the Gopala Mantra. Such as *Om Kleem Krishnaya, Gobindaya, Gopijana Ballabhaya, Shree Nilamadhavaya Namah* which is not prevailed at anywhere else or at any Madhavapitha. The Lord is given thrice Annabhoga and takes bath 5 times. He is to be attired (dressed for 5 times a day).

21. **Tribeni Sangama** (the amalgamation of 3 rivers, Mahanadee, Kamein and Kuanria at the Madhava Kshetra, Kantilo).

22. **5 days as holy days:-** A person can get salvation, if he takes a holy dip in the river Mahandi in the month of Magha (Jan-Feb from 11th day) Ekadashee to Poornamee (15th day of Magha).

23. **Barunee Snana:-** The Barunee Snana or Holy bath comes in every 8 or 15 years as per the Panjee (astrologer's calculation).

25. **Images or icons:-** Though both Kantilo (in Nayagarh) and Gandharadee (in Boudh) are popularly designated as the Madhava Kshetras yet the image or the statue of both the places are not the same.

25. **Raghunath Pitha:-** It is explicitly evident that, Lord Ram in the age of Tretaya (earthly time is broadly classified into 4 parts. Such as Satya, Treteya, Dwapara and Kali) had erected a hut called Raghunatha Matha and he (Lord Ram) has installed Lord Nilamadhava in the hillock Brahmadree. Lord Rama, Lord Laxman and Mother Seeta had visited Lord Nilamadhava at Kantilo in the age of Treteya.

26. **Chandan Yatra:-** It is celebrated in the Baishakha Shuklapaksha Truteeya or Akshaya Truteeya. It continued for 22 days and in the evening the deities comes back to the temple.

The Lord moves round the pond for 21 times. It is called 21 Chapas. So $21 \times 4 = 84$ Ghara Chapa is performed in the pond called Chapa Pokharee. It is exactly the replica of Puri Sriksheeta.

27. **Fairs and festivals of Puri and Kantilo:-** All the fairs and festivals of Sriksheeta



Puri is commemorated here at Kantilo with full of pomp and pious except the Car Festival or Ratha Yatra of Lord Jagannath. Lord Nilamadhava is the presiding deity but Lord Jagannath, Balabhadra and Goddess Subhadra are the Parswa Devatas or subsidiary deities at Kantilo.

28. **Tantra Devata:-** Lord Nilamadhava has been called as the Tantra Devata. Because here at Kantilo, both Mantra and Tantra are applied in the worship of Lord Nila Madhava. The Pancha Upachara Puja is a glaring instance of this. Here, Pancha Upachara Pooja roughly refers to the five items in the daily rituals of worship.

The Maithuna is accomplished in the hand of the priest. The priest gives the symbol of Maithun, in his hand before the Lord.

29. **Mukti Mandapa:-** There is the location of a *Mukti Mandapa* at the temple premises of Lord Nilamadhava. The prime and proximate objective of the fabrication or construction of this temple is the Shashanee Brahmins or the Shashanee Brahmanas Pandits sit there and determine the strategy of the fairs, festivals, yatras, cow-killing (Go-hatya), Brahmahatya etc.. They also decide the *Madakas* (murder), *Sutakas* (birth) of divergent issues and solve the problems, disputes amicably. We can observe all these activities only in the Jagannath temple at Srikshetra Puri and Biraja Kshetra (Jajpur) but nowhere else in the country so far.

30. **Pancha Upachara Puja:-** One of the unique features of Lord Nilamadhava is the prevalent of Pancha Upachara Puja. Here Pancha Upachara Puja roughly refers to five kinds of worshipping items which are usually used before the Lord in the regular custom and tradition. These items are- (1) Dhupa-Deepa, (2) Karpura-Alati, (3) Saptanga-Alatee, (4) Gamuchha Luga (Napkin

and cloth), (5) Chandana Bhoga (Sandal). All these 5 items are customarily rendered before Lord Nilamadhava. This Pancha Upachara Puja or worship is nowhere found except Puri (Lord Jagannath of Srikshetra).⁽²⁴⁾

Conclusion- At last it can be presumed that the cult of Lord Nilamadhava or the Madhava cult originated on the river valley of Mahanadi at Kantilo and Kantilo has been rightly regarded as the Abode or origin of Lord Nilamadhava.

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Manas Chandra Behera, Lecturer in History, Neela Madhava Mahavidyalaya, Kantilo, Nayagarh-752078, E-mail- mcbehera1969 @gmail.com, Mob-9438820787.

Swargadwar

Shyam Prakash Senapati
Translated by *Bhagaban Jayasingh*

After life's sundown
The gate of grand liberation
Opens up tearing through
The womb of darkness.

Here, with the last breath
As a companion
The journey begins
From one world to the other.

Leaving behind
The burnished throne of splendour
The dialogues of kings
His Subjects, Death and Joginis
Smeared in dust
A lifeless spirit indulges in

Dance of Death
When the soul searches for
The door of liberation
To the heaven of gods.

Here the wind dissolves
Life's unmitigated sighs
Giving rise to a new faith
A scintillating music of life
Plays out here
Which we call heaven
Where life dances around
In various hues.

Shyam Prakash Senapati, Translated by Bhagaban Jayasingh, Near Achyuta Ashram, Talabania, Puri-2.