

SHAJAPUR

(399) JAIN TEMPLE, JAMNER



Jamner is 8 km from Shujalpur on Shujalpur-Kalapipal road. Bus facility is available to reach there.

An ancient Adinath temple is located in village Jamner, which is called Adinath Digambar Jain Mandir. There is a halo (*prabhamandal*) behind the head of the Tirthankara, *kuntalit kasha* on the head and long *karnachapa*. Hair is spread on the shoulders. There is a *shrivatsa* mark on the chest.

On both the flanks *chanwardharis*, decorated with traditional ornaments are standing. One of their hands holds a *chanwar* while the other hand is on the thigh. Chronologically, the temple belongs to Paramara period. A number of Jain idols are installed in the temple. These include Parshwnath, Suparshwanath, Mahaveer, Neminath, Kuber etc. Various images from here have been sent to Jaisinghpura Jain Museum, Ujjain. Of these, images of Chanwadharini, Prabhamandal, Chhatra, Larchha etc are especially remarkable.

From the images collected in the Jain temple, Jamner, it appears that Jamner was a centre of Jainism during Paramara period.

(400) KAKARAJI MAHARAJ, SOYAT



Remains of a temple lie in an agricultural field near a rivulet at Soyat. People call the temple Kakaraji Maharaj.

Originally, the 13th century Bhumij style temple was dedicated to Shiva. The remains show that the ground plan of this grand temple consists of *garbha-griha*, *antaral*, *maha-mandapa* and *ardha-mandapa*.

A Shivlinga with *jalahari* can still be seen at the place of *garbha-griha*. The elevation plan might have consisted of *jangha*, *shikhar*, *amalak* and *kalash* as the Bhumij style temple comes under Niradhar Shaily. These temples have no base. Traces of *shikharavali* and *amalak* are visible. Probably, the temple was destroyed by a calamity.

A Bhairava idol in the premises is noteworthy, but its stone is being eroded due to over besmearing of vermilion on it. Sculptures of Sur-Sundaris, which are used for decoration of pillars, are also placed here.

A Mahishasurmardini image is a fine example of iconographic excellence of that period. Images of *ashta digpalas*, which decorate the *jangha* portion, are also there.

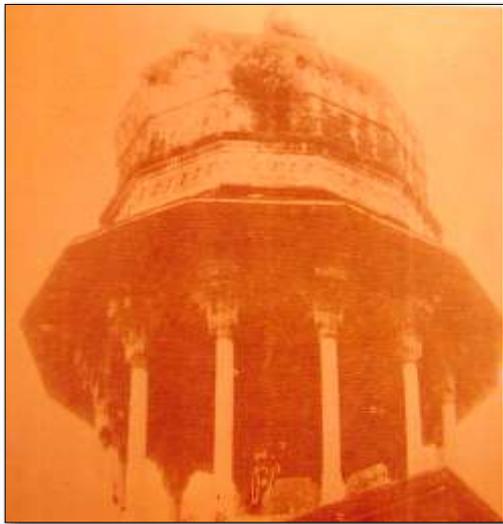
(401) RAM TEMPLE, BEEJANAGARI



Chaturbhuji Vishnu, remains of mutilated Vishnu image etc are placed outside the temple. Laxami is shown seated at the feet of Vishnu. Images of deities are carved below. Chaturbhuji Brahma wears *jata mukut*, beard, *vanmala* and *katak valay*. Atlantes are carved on the tops of Paramara period pillars in *sabha-mandapa*.

Mutilated sculptures of Nandi, Vishnu, Surya, Uma-Maheshwar, *amalak* are also placed in the temple's premises. Legends associate Beejanagari to Emperor Vikramaditya of Ujjain. However, the antiquities found here are assigned to the 9-10th century A.D. belonging to Pratihara and Paramara period.

(402) CHHATRI OF RANOJI SCINDIA, RAJOGANJ, SHAJAPUR



The chhatri of Ranoji Scindia, who was the founder of Maratha State in Malwa, is situated at Ranoganj in Shujalpur tahasil. He died here on July 3, 1745 and was cremated at the site of the chhatri. The chhatri was built by his descendants in his honour.

Raised on a high platform the red sandstone pyramid-shaped chhatri is very grand. The various events of Shri Krishna's life, Dashavatara and images of Matsya, Kurma, Varah, Nrasimha, Vaman, Parashurama, Ram, Krishna, Kalki etc are very beautifully carved in the jagti portion. The chhatri is based on ten pillars. It represents a beautiful combination of pillars based on pillar tops and arches.

An attractive stairway leads to the chhatri. Images of Gajlaxami and Ganesha are carved on the sides of the steps. All the images are attired in Maratha style. A Panchamukhi Mahadev i.e. Sadashiva image of white stone is installed in the centre of the chhatri.

Some important sculptures and architectural members from here have been sent to Jaisinghpur Jain Museum. Made of red sandstone these artifacts include chansardharini, prabhamandala, chhatra, larchhan, vara etc. Two large images of Tirthankaras are also carved.

(403) VARAH TEMPLE, BARAI



Situated on a high mound on the bank of Kalisind river in village Barai, the 12-13th century temple was renovated in the 18th century A.D. The *garbha-griha* and *mandapa* were constructed as part of renovation. The original shape of the temple is totally lost. The remains suggest that it was a Bhumij style temple. It was devoted to Mother Goddess. The Chawli river flows to the west in front of the temple. The villagers call it Varah Mandir. The village is named after Varahi Devi. The *garbha-griha* has four Matrika images and the one in the centre represents Varaha Devi. As the images are besmeared with vermilion beyond recognition. Only Varahi image can be recognized due to the shape of her face. All the images are seated in Lalitasana.

Originally, the temple might have been dedicated to Yogini or Sapta Matrika, which lost its identity in course of time. The Veenadhar Shiva and Sapta Matrika images near the platform show that it might have been a Matrika temple. Later, the images were removed from the *garbha-griha* after they were mutilated. Along with remains of a temple sculptures are also placed on the platform. These include those of Veenadhar Shiva, Ganpati, Bhairava, Nakulesh, Kubera, Vishnu, Mahish Mardini etc. The collection includes 47 sculptures. There are many Sati pillars of the 18th century on the bank of Chowli river in front of the temple, which are carved with figures of Surya, Chandra, Shivalinga, Pujak, horse rider etc.

(404) HARSIDHI DEVI TEMPLE, BEEJANAGARI



The Harsidhi Mata temple is located to the east of the village. Built in the 9-10th century the temple is an exquisite example of early medieval architecture. The relics scattered around in the premises stand testimony to the ancient glory of the temple. *Purna ghat pallav* decoration is a special feature of the temple. On the basis of remains of the temple it may be said that it was built in Bhumij style. The ground plan consists of *garbha-griha* and *mandapa*. The elevation plan consists of *jangha*, *shikhar* and

kalash. Several mutilated sculptures and architectural members are scattered on both sides of the temple. These include images of Nrisimha, Vaman, Sheshshayee Vishnu, Brahma, Laxami-Narayan, Ganpati, Uma-Maheshwar etc, which are important from artistic point of view. A legend has it that Vijay Singh, a relation of Emperor Vikramaditya of Ujjain, who was a Jagirdar of this area, practiced penance for 12 years. Pleased with him Harsidhi Devi assured him that she would come to his village. The temple has existed since then.

Worship is performed regularly in the temple. On the basis of antiquities the temple may be assigned to the 9-10th century A.D. An inscription in the premises confirms it. Another Shiva image found here is now showcased in the District Archaeological Museum.