

## UJJAIN

### (361) CHHATRI OF VIR DURGADAS, UJJAIN



This chhatri is located near the cremation ground on the right bank of the Kshipra on Ujjain Badnagar road. This is at a distance of 8 km from the railway station. The chhatri can be accessed from *chakratirtha* on the Ujjain – Indoria road. Vir Durgadas has an important position in the history of Malwa. He was the military commander of Raja Jaswant Singh of Jadhpur (Marwar). This brave commander succeeded in proclaiming Ajit Singh, son of Jaswant Singh as the King of Marwar after the death of his father against the wishes of the Mughal emperor Aurangzeb. He surprised Aurangzeb by looking after his grand daughter well and

making proper arrangements for her education in holy Quran. The life of Durgadas is famous for selfless service who spent the last phase of his life at Ujjain and was cremated on the north of *chakratirtha* after his death. This chhatri was built by the rulers of Jodhpur in the 18<sup>th</sup> century in the memory of this warrior. That's why this is considered to be a very holy place by all brave Rajput men.

Built in the Rajput style, this chhatri is made of red – sand stone, which has beautiful carvings on it. There is an image of Ganapati on its platform and there are two whiskloding females on both the branches standing in a strait posture. The images of Shiva Parvati, Ramleela, Hanumana, Gajlaxmi are engraved in the second part. In the third part, scene of soldier, dance, *mridanga* player and in the fourth part, Lion riding Durga, Krishana holding the Govardhan hill have been engraved. Similarly, in the 5<sup>th</sup> part scenes of the churning of the sea, incarnation of turtle & fish, in the 6<sup>th</sup> part, incarnations of Varah, Narsingh, in the 7<sup>th</sup> part women worshipping the Shivalinga, Snake bedded Vishnu have been nicely carved. The chhatri has pillars with carvings. The depiction of the flute playing angels is very beautiful. The chhatri is built on a high square platform (7x7 metres) this octagonal chhatri rests on 8 pillars having beautiful carvings of human and divine faces, elephants, horses, peacock. The original statue of Durgadas in the centre of the chhatri got destroyed and a new pillar has been erected on its place. This chhatri with a *shikhar* is an excellent example of the medieval Rajput art.

### (362) KALKA MATA TEMPLE (SHIVA TEMPLE), JALWA



Located in the Ghatia Tehsil of Ujjain district, Jalwa village was a prosperous town during the Paramara period. The archeological remains and sculptures are found scattered everywhere in this village. Around the drain in the heart of the village are ruins of ancient temples.

The Kalka temple on a ridge in the middle of the village is not a Kali temple but a Shiva temple. There is a Shivalinga with water line in the *garbha-griha* that belongs to the Paramara period. There is a statue of Parvati in the *rathika- bimba* in front of it showing that this is actually a Shiva temple.

However, the naive villagers worship the idols of four handed Vishnu believing it as Kali. Built in Bhumij style, only the *jangha* part remains intact in its upper area. The rest is ruined. as

regards its *tal vinyas*, only the *garbha-griha* is intact in its original form which has been renovated. The pillars of the temple are with *purana-ghata*. Among other sculptures which are kept here are Maheshwara, *asht – dikpala*, *vyal – mukha* etc.

### (363) TILKESHWAR MAHADEV TEMPLE, UJJAIN



This temple is located on a high ridge near Rinmukteshwar on Badnagar Ring road in Ujjain city. It is 7 km from the railway station and is accessible by city transport service. This temple was built by Sadashiva Jagannath Bhawe in the 18<sup>th</sup> century. The Bhawe family was associated as the representative of Malwa in the city of Ujjain.

This temple is constructed in the middle of a surrounding wall whose entrance is east facing and is made of wood. There are stairs to go up on both the sides inside the entrance. There are three arched turrets just above the entrance, which had carvings in earlier times. At present the roof of the entrance is ruined.

In its *tal vinyas*, the temple has *ardha-mandap*, *mandap*, *mahamandap*, *antral* & *garbha griha*. The wall paintings in Gwalior style of the Maratha period could be seen on the *ardha – mandapa* after which there is a wide-open *mahamandap* resting on pillars. The pillars have four corners with floral designs. Then come the *antara* and *garbha-griha*. There is a Shivalinga in the *garbha-griha*. Once upon a time, the *antral* and the walls of the large entrance had nice carvings in Gwalior style. They got destroyed during white washing on the eve of Simhastha in 1968. The temple has pictures of the procession of the Maratha army and classical ragas.

In its *urdhva vinyas*, the temple has *vedibandha*, *jangha*, *shikhar* and *amlak*. The temple is an excellent specimen of Maratha architecture and painting.

### (365) CHAMUNDA MATA TEMPLE, GAZANI KHEDI



Located in Gazani Khedi in the Badanagar Tehsil, this east-facing temple has three *angas garbha-griha*, *antral* & *mandapa*. It was built in the Bhumij style in the 11<sup>th</sup> century. Most probably, there was a temple of Gupta period at this place, which collapsed during the course of time. The idols of Ganesh in *garbha-griha*, *skand mata* & Vishnu kept under a tree outside the temple belong to the 6<sup>th</sup> – 7<sup>th</sup> century (Gupta period).

There are images of the river goddesses Ganga and Yamuna standing on their vehicles Crocodile and Turtle respectively carved on both the branches of the decorated entrance of the rectangular *garbha-griha*.

There is Maheshwari depicted on the *lalat – bimb* and the *sapt – matrikas* on the *sirdal* on both the sides. The idol of Chamunda is the chief deity of the *garbha-griha*. In addition to this, there are two idols of *skand-mata* kept in the *garbh-griha*.

There are images of the Durga and Chamunda engraved on the southern wall in the lower middle part (*jangha*) of the temple. Among other images are the domes of Chamunda & Ardhanarishwara. There is an 11<sup>th</sup> century Sanskrit writing in 5 lines in Nagari script on the outer wall outside the *mandapa* entrance. It is a prayer of Chamunda by Pandit Uddhava and Keshava. There is another writing in 6 lines in Nagari script belonging to 1569. The reign of Akbar and names of Narayandas & Hardas are mentioned in this writing. There are two Chhatris made of stone in the courtyard of the temple belonging to the priests of the 19<sup>th</sup> century. There is a *bawadi* too. The temple is of archaeological importance for its architecture and craft which are noteworthy.

## (366) CHAUBIS KHAMBHA, UJJAIN



There is a monument called 'Chaubis Khambha' between Gopal temple & Mahakaleshwara in the city of Ujjain. Located at a distance of 5 km from the railway station, this was the ancient entrance to the Mahakaleshwar temple. It is also known as the entrance of the palace of Vikramaditya. But this does not seem to be true as its architecture is of later period (11th-12th century.)

The description of the huge Mahakal forest of the Mahakal temple is found in the Sanskrit texts. This forest was surrounded by a big wall during ancient times the remains of which are still existing. The existing 24 pillars are well decorated and the present colonies of this area are called Kot Mohalla. The remains of the ancient Kot can still be seen in the two female idols on both sides of the entrance having inscribed their names on it as Mahamaya and Mahalaya in the Paramara script. Devotees call this entrance as Mahamaya Devi and during the Navaratri festival, arrangements of its worship are made by the old Jagirdar family.

There are stories that during ancient times female scarifices were done at this place, a tradition started by the Nath sect. Today the old tradition is being continued by pouring of the blood of a Nath girl on the deity by piercing her finger with a pin. By the advent of the Paramaras, Ujjain city got settled near the Mahakal forest.

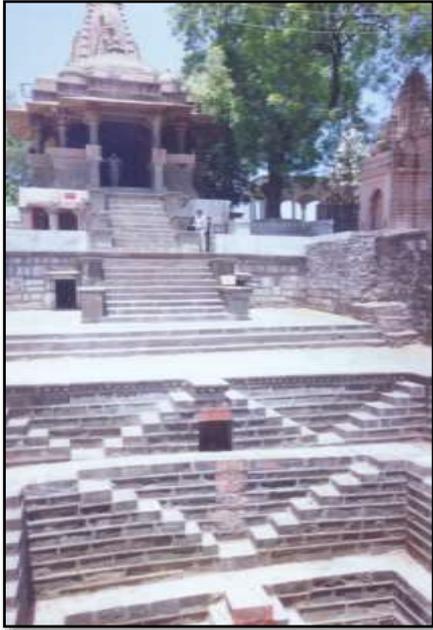
Following age old tradition the procession of the Ashtami worship every year goes from Chaubis-khambha to Gadhkalika via Phool Bai, Aankpat, Nagarkot ki Rani, Tajpur gate, Nijatpura, Chhatripura gate, Ahirpura lal, Bari gate, Bhukhi Mata gate and Agiya Betal. The specialty of this ritualistic procession is that a pitcher filled with wine is carried throughout the procession with wine dripping from its small hole till it reaches the last destination of Gadhkalika.

There is a legend associated with this ritual according to which no other king other than Vikramaditya could sit on his throne. Once, while going on a tour, Vikramditya appointed another king to sit on the throne during his absence. But the Devi (Goddess) devoured the king. Similarly she kept devouring seven more kings who were made to sit on the throne. Hearing all this, Vikramaditya returned to Ujjain in disguise and sat on the throne. The city was decorated by flowers, garlands, incuses, perfumes etc right from the palace to Gadhakalika at his return.

Arrangements were also made in order to please the Devi. In the evening a dummy of Vikramaditya made of wax, was installed on the throne with all royal decorations and clothes. Vikramaditya himself hid behind the throne. The Devi, already pleased by the arrangements made in the city arrived near the throne and felt very happy to see the enchanting wax statue of the king. She asked the king to seek her blessings. Vikramaditya, appeared immediately before the Devi and vowed to perform worship and sacrifice on every Ashtami in her honor. This tradition is still being continued.

As per anecdotes, this entrance belongs to the palace of the Paramara King - Bhoj which does not seem to be true. During the Parmaras, the Mahakal had a huge span as described in the Sanskrit texts as well as in inscriptions.

(367) RAMJANARDAN TEMPLE, UJJAIN



This temple is on the west of the Vishnu temple. There are two temples here. In the Rama temple, the idols of Rama and Laxmana are installed and in the Janardan temple, an idol of Vishnu (17th century) is installed. Both are extremely graceful. Archaeological sources indicate that these temples were built by Mirza Raja Jai Singh in the 17th century. The boundary and *bawadi* were constructed later in the 18th century. A special feature of both the temples is that they have fine specimens of the Maratha paintings on their walls, such as scenes from the lives of Rama and Krishna, image of Bodalya Bua Maharaj and Saint Tukoba. Many older idols were also installed here during its construction. Amongst other remarkable idols are Krishna lifting the Govardhan hill (11th century A.D.) the Snake bedded Vishnu (10th century A.D.) below the Janardan temple near the *kund* between the *sabha mandapa* and *garbh-griha* of the Ram temple and idols of Vishnu, Brahma & Mahesh (12th century A.D.). It is one of the most beautiful temples of Ujjain.