

JABALPUR

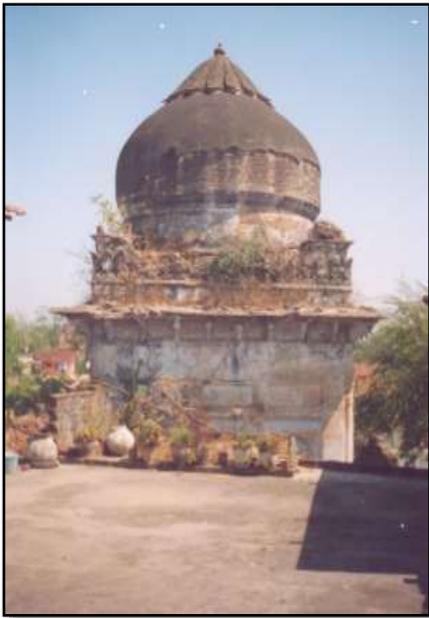
(411) MALA DEVI (LOTUS SEATED VAISHNAVI) STATUE, JABALPUR



The statue named Mala Devi is seated inside a temple in a narrow street of Garha Purva Mohalla on the Nagpur road. It was found under a margosa tree which has been established in a modern small temple by the local people on a personal land of a Brahmin family. The thieves have tried twice to steal the statue. This statue is unique/unparallel from the point of view of the iconography. The four handed statue of Maaladevi, seated in a Latitan posture on a lotus of *paadpittha*, and her right leg is on the lotus. There are *kirit mukut* (Crown) on her head, disc ring (Chakra-Kundal) in the ear, three fold garland in the neck (Trivaliya), garland on the chest, a girdle on the waist, armband, bracelet, bangles in the hands and anklets in the legs. The garments down the waist has clear and beautiful wrinkles. The structure of the body parts is praise worthy according to the ratio. The front pavilion of the nose is partially broken. Devi is holding a conch in the lower left hand. The right hand is in the posture of boon giving and the upper both hands are broken. The upper garment is well adorned on the shoulders.

A two handed Yaksha (Kuber), having catch hold of a snake in left hand and the coconut fruit in the right hand, is seated left near the feet of Devi. There is a *mukut* over his head. A seated devotee with folded hands is shown left of him and also in the left side an attendant is standing with a whisk whereas in the right a bearded devotee with folded hands is seated and above, a female attendant holding whisk in one hand and a lotus bud in another is there. The upper left corner of the statue is broken (circa 10th C. A.D.).

(412) MUDIYA SHIV TEMPLE, GARHA, JABALPUR



Situated in a high mound in left side of the road of the Gangasagar area, the temple is dedicated to lord shiva. The temple is west facing. The temple with half pavilion (*ardha mandapa*) and the *garbha-griha* built in the style of the Indo-Islamic is a beautiful sample of the Gondian Temples of late medieval age/period. By riding five steps one reaches on the raised platform (*chabutara*) of the temple. The stone built platform is square in shape and by riding two steps from the platform one reaches to the half pavilion. The pavilion in front of the *garbha-griha* is based on four decorated columns with beautifully decorated arches. There is no *kalash* on the round dome shaped *shikhar*. The brick built this temple was constructed during the rule of the Gond King Nizamshah. An eleven lined inscription in devnagari script is engraved on the right side of the stone door – pillar (*chaukhat*) and three lined inscription on the lower *chaukhat* of the temple by which it is known that the Shiv Linga was established on the fifth day (Saturday) of the month of Magh, Samvat 1821.

The *garbha-griha chaukhat* of the temple has flower engravings. At present no one lives in the temple. Its *garbha-griha* has a *jalhari* in the corner without the Shiv Linga. Temple is important from the point of the religious history and archaeology. Due to inhabitation all around, the temple has come under encroachments.

(413) PANCHMATTHA TEMPLE, JABALPUR



This temple premises has been given the name of "Vrindavan Laghu Kasi" but it is much popular by the name of the Panchmattha Temple. The Radha-Krishna temple is the main temple in this premises in which Krishna is made of Black Stone and Radha of Marble. In addition, there are 12 small and big temples which are established behind the main temple from left in sequence, are 1. Shiv Temple, 2. The Vishnu Temple in which the statues of the Narmada and Annapurna Ganesh are established. 3. Gauri Shankar temple, 4. Shiv Temple, 5. Shiv Temple, 6. Shankar Temple, 7. Shankar Temple, 10. Hanuman Temple (Small), 11. Shankar Temple and 12. Pancheswar on the platform (five Shiv Lingas are established). The area of the temple premises is 200 x 225 square feet. It is built by late Shri Swami Chaturbhuj Dasjee in the month of Bhadra, Vikram Samvat 1660, the document is kept in the office of the Panchmattha Trust. Due to climatic ill effects and negligence, the temple's conditions are deteriorating.

(416) SHANKAR MATHA, KUNDA

This temple occupies an important place in the evolution of Indian temple architecture and represents its first phase. The cell like east facing temple, dedicated to Shiva, is made of red sand stone slabs. The temple having square sanctum has been constructed in dry masonry without using iron hooks. Temple is *shikhar* less. Shivaling is kept in the *garbha-graha*. The temple which is without decoration belongs to earlier Gupta period (4th century A.D.).

(418) KOTTHI OF RAJKUMARI BAI VERSUS ROYAL HOTEL, JABALPUR



Infront of the Govind Bhawan and at the other side of the road, there is a spring fitted huge entrance door with a roof and two small spring fitted doors with arches to go into the main building. The roof has been decorated with plaster of gratings. There are towers near the stairs which were built probably for the gatekeepers. The two lions facing each other had been fitted on the roof of the tower. There is an open place between the entrance door and the Kotthi which must had been a beautiful garden at that time.

The kotthi is double storeyed and perpendicular in size. The base columns of the surface/floor and the *verandahs* of upper storeys are built with bricks and lime and the huge entrance door are semi rounded. There is one large and the rest are relatively small well ventilated rooms. The walls of the rooms are decorated.

According to available sources, this building was the property of late Raja Gokuldas built according to the European Science of architecture and had gifted his daughter's daughter Rajkumari Bai in dowry. In course of time, it was handed over to the royal hotel group and later it was converted into a respectable hotel which was restricted only for the Europeans. The entry of the native Indians was prohibited. During the British rule, English officers used to assemble here for collective dining, entertainment and meeting etc. After independence, it was occupied by the M.P.E.B for sometimes. Later for years it housed the N.C.C. Girls Battalion, at present it is vacant.

(419) BAWADI, JABALPUR



A Bawadi is built in front of the Durga Temple in which to get down from the surface, five stairs each in both sides are built, after the fifth stair, there are again downwards moving stairs in the middle in form of a corridor.

Like this, the stairs are constructed continuously upto the water level with the support of the wall. The architecture is simple. For the light ventilation inside the bawadi, there is a flat open space.

(420) RADHA KRISHNA TEMPLE, LAMHETAGHAT

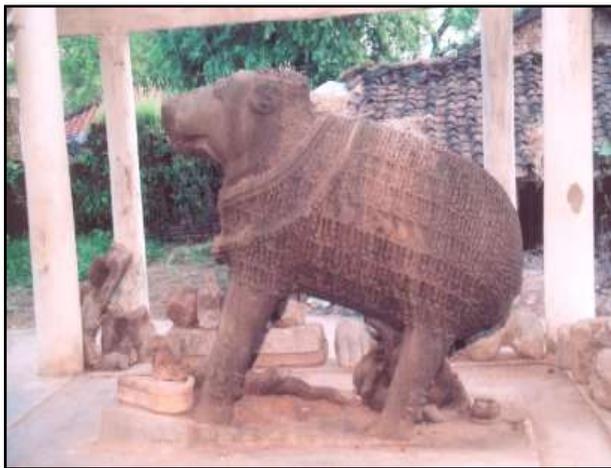


At present the temple is in a ruined state. The enormity and grandeur of the temple is reflected in the pillars of the gate, spacious rooms and circular and carved pillars of the *verandah*.

The angular *shikhars* of the temple are a fine example of architecture. The roof of the temple is flat and the walls are plain. The *shikhars* are based on geometry and the leaf patterns carved on pillars and other stones are

very beautiful. The temple has an inscription. At present, the temple has no idol. The temple seems to have been built sometime between the fall of the Kalachuris and the rise of Gonds.

(422) VISHNU VARAAH, BHEETA



The Kalchurian standing statue of Vishnu yagn Varaah related to the incarnations of Vishnu, other fragmented or partially fragmented statues and from the remnants of the temple it is known that a large temple of Vaishnav Dharm would had been here in the past, The statue of the Vishnu Yagn Varaah is very large and on whose body the gods are inscribed beautifully.

There are two garlands of flower in the neck. There are decorations in the foot, the ears and mouth are partially broken. Built

during the rule of the Kalachuris this can be placed on third number/place in size and in craft technology after Manjhaulai and Kaaritlai. The statue is established on a platform open to sky in a village (Circa 10th – 11th C.).