



THE SCULPTURES OF LORD SHIVA IN THE HISTORIC TEMPLE OF BHORAMDEV IN CHHATTISGARH (WITH REFERENCE TO DANCE)

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Abstract- In Chhattisgarh the place "Bhoramdev" is the mainland under the western region of the Rajnandgaon district. The range of this area is 21 to 22.05 North latitude and extends up to 80.05 to 81.05 to the eastern side. Shivrath and its tributary river under this region. To its east are Shivrath, and to the west is the Maikal Range of Satpura. The valley type is low land area in the north and has the Shankari River in the south which is like the spinal cord of this region. Many centers of art and archeology are located in this low land region. Shankari river is one of the tributaries of Shivrath river. It is also known by the names Sakuri, Sakri etc. This river is also mentioned by Nagavanshi king Ramchandra Rai in the Mandawa palace inscription, which mentions the construction of a Shiva temple by him. Sakri river flows near this, which is 1 km away from Bhoramdev.

Keywords: Sculptures, Bhoramdev, Dance

I. INTRODUCTION

Bhoramdev in its present form is a Shiva temple, in which ShivaLinga is installed. The worship of Shiva has been going on since the time of Vedic Indus civilization. Ashta forms of Shiva are discussed. Among the various texts, there is a description of Shatapatha, Kaushitaki, Bhava in the Atharvaveda, Sarva, Pashupati, Ugra, Mahadev in the BrahminGranth, and in addition to that there is also mention Ashani. Bhava, Pashupati, Mahadev, and Ishaanruprakshak and in the forms of Shiva, Ugra, Rudra, and AshaniSanhaar.

Ling Pratima

The worship of Lingarupa is very ancient. It has been a main part of the Shaiva text. In the Shaiva text "Aparajit Pucch", both Shiva and Shakti are considered to be the symbol of the Linga. According to it, the sky, kshiti, is the metaphor of Linga and jalahari.

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In the sanctorum of the Bhoramdev temple, the Shiva Linga is installed on top of a Jalhari. Made of black stone, its visible part is about 2 feet. It is of fixed nature.

Human idols of Shiva

Apart from the Linga statue, various human idols of Shiva are also inscribed in the temple, which can be divided in this type.

- 1) Mangalakari Shanti Idol
- 2) DakshinMurti
- 3) NrutyaMurti
- 4) Sanharak or AmangalkariMurti.

MangalkariShanti Murty

Statues of Uma Maheshwar, Ardhanarishwar, Harihar are enshrined on the outer walls of the temple under the Mangalakari statues.

Uma Maheshwar

It is located to the left of the entrance of the temple this statue is made from Black stone. Goddess Parvati is seated on the left thigh in the left side of Lord Shiva. This one is their traditional mudra. Shiva's right foot and Parvati's left foot rest on the outpost, both are quadrilaterals. Nandi is shown sitting below the pedestal of this couple idol.

Khajuraho museum also has a similar statue of Uma Maheshwar. We can consider this idol sitting in Lalitasana position. This is clearly mentioned in the Vishnu Dharmottara Purana.

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Ardhanarishwar**

There is an amalgamation of Shaiva, Vaishnav and Shakta Trio religion in the Bhoramdev temple. The Ardhanarishwara idol of Shiva is also inscribed here. In the Vishnu Purana, it is described that when Brahma originated from Rudra from the crooked forehead and angry face, his body was like a half male and half like a woman.

In the SrimadBhagavata it is said that Lord Shiva had surrendered half of his body to Goddess Parvati. The right side of the body is that of a man, who has the Akshmalā and Trishulin both hands, the half face of Shiva is adorned like Jalyukta, Chandrakala, kundal. The left side is with half-face female makeup like a woman, there are lotus and mirrors in both hands. This Ardhanarishwar form of Shiva appears in the north-facing circle of the Bhoramdev temple. This is a rare combination of nature and human.

Harihar

This form of Shiva establishes unity with the Vaishnavadenomination (Sect). In the Vishnu Purana, Shiva himself says that he is half of Hari. He has no existence apart from Vishnu.

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A statue of Harihar is installed in the second courtyard located in the north direction of the Bhoramdev temple. This four facing idol is sitting in Sukhasana. Shiva (Har) in the right part and Vishnu (Hari) in the left part are inscribed. There is a Trishulin the upper left hand of the statue and the Akshmalā in the lower left hand and the Jata in the Crown of the head. The right side is Hari with the weapons and specific symptoms. The Gāga (Mace) is shown in the upper right hand and the chakra in the lower right hand, the Kirtamukut is visible on the head and Kundal in ear. The unity of Harihar is mentioned in Srimad Bhagavad.

Dakshinamurti

There is sitting idol of Lord Shiva on the outer wall in the south direction, which is called Dakshina Murti. He turned to the south to teach religion and knowledge to the God Maharshi. It is in the state of Ardhā Padmasana.

Dancing Shiva

Shiva was accomplished in dance as well as in Gyan, Yoga, Veena and all ethology. He is also known as Nataraj. Shiva considered as representatives of dance. While explaining Nataraja Mr. A. K. Kumar Swamy said that "the sound of Damru creates the Nature, Abhayhast gives the boon of protection, Agni is a symbol of the destruction and the raised hand makes moksha accessible."

Nataraja has two statues in the Bhoramdev temple:-

1) Nataraja installed in the Base.

In it, Shiva is shown with four arms, in which the Trishul, the Damru, the Snake, and the Vajra appear respectively. The right leg is fractal, presumably he must have been raising up. Left leg is bent. There is a garland of NarMund around the neck. This pose of Shiva is the basis of Indian dance. This posture of Nataraja tells the representation of Natyashastra in its true form by Lord Shiva.

2) Nataraja's idol placed in the courtyard

This idol is Ashtabhuji. There is a crown on the head which is embellished on the basis of the Banfalak pattern. In the right hand, the posture of Damru, Trishul, Abhayastha and Dancing hand is inscribed respectively. The upper hand on the left side is fractal and the fourth hand is like a gajhasta. Right feet is bent from the knees and the claw rests on the ground. The plane is visible. Shiva's ear having Kundal, a double line of Kanthhaaris upto chest. Sarpakarn appears like a garland in the middle of the chest. Shiva's hands have Rudraksh garland in the form of armlets and Pajeb in legs. Nandi is enthroned in the right side. Gan and others are seen doing the Mrudangwadan near the footsteps. Shiva is dancing on Kamalāsana.

Bhairav form of Shiva

It is considered to be a terrible form of Shiva. In this form Tamoguni is the leader of the living beings. His big abdomen, pingle coloured round eyes and big beard. The body is furnished with ornaments of snake. All arms are with weapons and ornaments. The temple type is on the left and the plinth of the entrance and there is a Bhairava idol. Chaturbhujithis idol is made of Black Marble. This idol is inscribed on the double row lotus in Veerasana.

Lakulish

There are three statues in the courtyard on the outer wall of the south direction of the Boramdev temple, the top of which is the statue of Lakulish, they are considered to be the founder of the PashupatShaiva sect.

In this way, we see that the different forms of Bhagwan Shankar have been mentioned in the temple of Boramdev. The Nataraja idol of Shiva is indeed a main foundation of Indian dance art. This posture of Nataraja proves the representation of Natyashastra in its true form by Lord Shiva. This is the beginning of the study of Bharatanatyam from the first verse in the acting mirror, which is called MangalShloka or Namaskriya.

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That means, whose body is the whole world, whose words are the languages of the whole world, and whose ornaments are the moon and stars etc. Such is our salute to Satvik Shiva. The essence of the play is hidden in this small verse. The four secrets of acting (Aangic, Vachik, Aaharya and Satvik) described in the Natyashastra are performed through the glorification description of Lord Shiva. These four parts are fully followed for the performance of Dance, dance and theatrical. Bharatanatyam style is also following this tradition. A total of 324 verses are found, in which a detailed representation of incidental acting has been made.

The Umamaheshwar idol of the temple inscribed, is seated in Lalitasana. They have Trishul, lotuse, mirrors etc. in their hands which indicate the dance-posture in the same way The Ardhanarishwara statue is also in Lalitasana. This idol is an integral form of nature and human. The forms related to Shiva are described in the Bharatanatyam narratives of Shiva.

In particular, Nrutyarat is the spokesperson of Shiva Natyashastra. Shiva is a master of dance along with Knowledge, Yoga, Veena and mastery in all the scriptures. There are two idols of Nataraja in the center of Boramdev temple. One is in the lowest corner of the south-facing wall and the other is near the southern wall of the temple courtyard. In one, Shiva dances in Kamalāsana.

Similarly, Bhairav idol of Shiva is a symbol of Tamoguni. This idol is inscribed in Veerasana. In Bharatanatyam this type of mudra is worn at the time of Tandava Nartan.

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