



TEMPLE CULTURE OF BELKHANDI, SHIVA TEMPLE, KALAHANDI, ODISHA

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ABSTRACT

Indian temples are place of worship, repository of art and culture, foundation of religious spirit, seat of philosophy, culture of livelihood, source of inspiration for growth, progress, have many and promoter of Sanatan Dharma the eternal philosophy of Indian sub-continent and its neighborhood. In a nut-shell temple are-what not. It provides everything ones seek, desire and aspect. Like in India Odishas Temples are also place of worship. Odisha is one of the most famous place of India. It is the Eastern Indian State, popularly famous for its rich culture and traditions. Again it is divided into four major parts, like: Eastern Odisha, Western Odisha, Southern Odisha & Northern Odisha. The above four major parts are known for their own cultures and for their rich temples. Kalahandi district of western Odisha is popular for its temple architecture. This paper evaluate the temples of Belkhandi of Kalahandi district.

KEYWORDS : Temple, Architecture, Belkhandi, Shiva, Kalahandi

India is known for its multiple culture, poly society and varied religious believe, in the world. Since time past to present day our country is known for its unique art and architecture, monuments and heritage and myth and realities. However, the early medieval period is most remarkable, because this phase witnessed the emergence of the temple architecture in Indian sub-cont. This period is spanning between 6th to 12th century C.E. This period is also characterized by the formation of states or regional empires-the governing unit, articulation of regionalism and regional tradition, as well as emergence of regional culture in different parts of India. Particularly in Bengal, Gujarat, Andhra, Odisha, Rajasthan, Tamilnadu etc. According to Desai (2002) integration of regional cults construction of the shrine to accommodate many deities who have already entrenched temples thoroughly in the social and religious frame of the region. Further, his views on construction of temple in the region was more to most the regional aspiration or demand. This corroboration our earlier observation. The regional rulers in succession started the temple building activities for their unification, legitimization and sovereignty throughout the medieval period. By using this type of construction they wanted to establish the social and cultural integrations among the communities. 3. What so over there is no evidence of temple or temple type structure before the Gupta period.

Out of the eastern, western, northern and southern parts Kalahandi is the major place of Western Odisha where a large number of temples are seen. Every village has a large numbers of Temples. Including the above temples there are different types of Temples which temples have been worshipping by the devotees of Kalahandi. Most famous temples of Kalahandi are Maa Manikeswari Temple, Rameswari Temple, Lankeswari Temple, Budharaja Temple of Ampani, Paradeswar Temple of Dharmagarh and Shiva Temple of Belkhandi. In the above Temples we see so many art, sculpture, rock art, script, temple art etc.

Temple as Worshipping

India is a holy place where so many art, culture and sculpture are seen. There are so many temples in India and in Odisha also many people have been worshipping so many god and goddesses in many Temples. they have made temple for worshipping purpose and for the protection of their culture and tradition. In India temple is not only the place where people worship and connect with their god ,goddesses and almighty. They get their faith back on track. the temples are the sign of worship, sign of devotion and faith in gods.

Temple Architecture of India

The Indian temple architecture is synonymous with Hindu

temple architecture. It has many different styles, through the basic lay out and space allocation of the Hindu Temple remains the same⁽⁶⁾. In the Hindu philosophy temples are regarded as "Tirtha", religious destination and the journey of life has four stages-Dharma, Artha Kama and Moksha. Hence the temple, which represent the abode the presiding deity is the journey of life. Almost all temple follow the more or less some four part features⁽⁷⁾. The Inner sanction or Garbha Griha- it is an essential feature. Garbha Griha are the womb chamber, where the primary deity-murti-or image of the deity housed. The spacious sanctum in the highest part of the temple plan. The exterior is crowned by a tower-like structure called Shikhara. The same is called Vimana in the south Indian style.

Temple Architecture and Sculpture of Odisha

As noted above sculpture is part of the temple architecture in general and Odishan architecture in particular. Sculpture evolved in the similar manner as that of the temple architecture. The interior walls of the temple are generally plain but the exterior is fully decorative. The profusion of sculptures on the body of the Odishan temples has evoked admiration of the scholars of Indian art. This shows Odishan temples are remarkable for the abundance of sculptures. The artistic activity found expression in images of the divinities, decorative motif and figure sculptures. The sculpture in Odishan are Rock Art and sculptures, Rock Paintings etc.

Temple Architecture of Western Odisha

There are so many temple architecture in western Odisha. They are like-Ranipur Jhariar, Ampani, Asurgarh etc. most of the above temples architecture are in different type of art, techniques of designing and most of the temple buildings are differs to each others. Most architectural works in the material forms of buildings are perceived as cultural symbols and as work of art, different type of image of god goddess etc.

Kalahandis Temple Architecture

Temples of Kalahandi, particularly The Shiva temple of Belkhandi is the study area. Kalahandi is one of the thirty (30) district of Odisha, located in the south end of western Odisha. Because of it location is the influence of south Indian culture and western Koshal culture is experienced simultaneously. In every successive period or rule. Regional style of art and architecture prevailed in western Odisha as well as Kalahandi. According to the records of the old cultural provinces, the district is always known as Kalahandi in Odisha. However this territory had variegated identities in different historical periods. Constituted part of Taitalikajanapada in 5th century B.C., Atavika during the Maurya period in India (4th-3rd century BC), Part of Kalahandi was also known as Indravana during the 4th century BC,

Mahavana in 2nd century CE, Mahakantara or Kantara during the Gupta period, later known as kamala Mandal in the post Samudra Gupta time, 12th-13th Century CE. In the post medieval period of Indian history it came Marahata and later British in modern time, and ruing this period this portion of territory was known as Karand, the Oriya name being Kalahandi. Modern day Kalahandi is located between North latitude and East Longitude. In its north is Balangir and Nuapada district, In the East is Rayagada and Kandamal and in South is Rayagada and in the west is Nabarangpur district and also the Bastar district of Chhatisgarh.

Location of Belkhandi

Kalahandi is located in the South-Western part of Odisha. It is situated between 19°3'N and 21°5' N Latitudes and 82° to 20° East and 83° 47' East Longitudes. In the north it is bounded by Nuapada and Balangir, on the south his the Rayagada and Nabarangpur district of Odisha. On the West it is bounded by the Jagadapur district of Chhatisgarh where as in the east lies Kandhamal and Rayagada district of Odisha.

Geographical information of Belkhandi

Belkhandi is the most historical place in the district of Kalahandi. There are so many histories hidden in this place. The location code or village code of Belkhandi village is 422272 according to census 2011. Belkhandi is situated in Kesinga Tahasil of Kalahandi district in the State of Odisha. It is 30 kms. far from Sub-District head quarter Kesinga and 65kms far from district head quarter Bhawanipatna. According to the census 2009 Belkhandi is the Gram-panchayat of Belkhandi village. 292 hectares is the total geographical area of this village.

History of Belkhandi

It is said that the upper part of the Utee river is known as the village RAJ PADAR. In the past the people of that areas use as rest place for the King. The Kandha tribal people were living there. Due to passing of time that RAJ PADAR completely destroyed with the result of flood. All animals including people were died in that flood, only one Kandha people was alive and developed the civilization. At the same time on the bank of river Tel the Luhura people were living. But due to flood all people became died. It is said that ,at that time they use to worship to lord Dhableswar Mahadev. After that the Kings of Kalahandi use to make temple and started worshipping to Lord Dhableswar Mahadev. It is said that the old name of Belkhandi Raj Padar.

This village is famous for its Shiva Temple. The name of the Shiva temple is Uma Maheswar Dhableswar Temple which is situated near the river Tel and Utee. This temple is 67 kms. far from the District head quarter Bhawanipatna. Two tributaries of the River Mahanadi, Belkhandi has gained prominence as the centre of religious activities and archaeological importance with a picturesque site. From this temple ruins of 12th century monuments have been excavated from there in the recent past. There are so many sculptures have been discovered like:- Sapta Matruka or Seven Mother Goddess and Uma Maheswar are not-worthy. The ruins of Belkhandi are preserved in the small areas of Museum in the Temple premises. It is the hub of ideal site for an outing. This Belkhandi Uma Maheswar Temple is most famous and popular Temple of Kalahandi in the State of Odisha.

Shiva Temple of Belkhandi is one of the most beautiful and one of the most traditional and Indigenous arts of Kalahandi District. It is the property of the people of Kalahandi. There are so many rock arts, sculptures, rock lyrics in the Shiva Temple. Some parts are ruin and some parts of rock arts, rock idols are lying in the premises of Shiva Temples and some of them are preserved in the library of Manikyapuri of Bhawanipatna. So it need proper preservation. The Govt should give special eyes for the development of the Shiva Temple. Government should

know about all the culture, traditions, sculptures and rock arts of the Shiv Temple of Belkhandi.

The Government should give financial assistant for the development of the Temple. Development of the Temple is needed very essentially by the Government. The beautification of the Temple must be developed by the Govt. Then it must developed and must be very attractive place of the World and the Devotees must know and must visit to this Temple.

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