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VARAHA SCULPTURES IN AURANGABAD DISTRICT

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I. Introduction:

Varah is one of the faces Vishnu from the Dashavatar of Vishnu. Vishnu comes on the earth in ten different faces that means his birth is again & again on the earth. According to Bhagwat Gita, Vishnu comes on earth when a problem creates to religion. Vishnu comes on earth & he finished to Asur community, and creates well states of God, these things known to people. In the Puran, different stories of Vishnus was written and support to known information of Vishnus past stories. It affects as peoples considered Puran was real story & it was shown in sculpture by sculpture artist. From sculpture, Puran stories put forwarded for next generation. Well sculpture of Varah was developed in Aurangabad district. The paper gives the information of ancient & medieval period of Vishnus in face of Varah which is in sculpture form in Aurangabad district sculpture.

II.Vishnu and Dashavatar :

Worlds creation, its present status and its destroys, for these three form Brahma,Vishnu & Shiv were created respectively. God Vishnu is considered as main God from three Gods of Hindu religion. Vishnus stories were written in Vedic literature. In the Rig-Veda He is main God of Arya, he is the supporter of Indra. Vishnu supports to Indra against Varah and hence Indra wins the war¹. In Vedic literature, Indras character was written many times and He is considered as Vishnu's Supporter though the Vishnus is not considered primarily but secondary preference is confirmed. After Vedic period, whatever literature is created, in that Vishnu is main God of Hindu.

Generally it is considered that Vishnu's have Dashavatar, about the name and numbers, of Vishnu have different types of information in the puran². In Matsyapuram Yadnya, Narsihm, Waman, Dattatray,Mandhatru, Parshuram, Ram, Vedvyas, Buddha & Kalki these are the ten avatar of Vishnu's. In Vishnudharmottarpuran, Hans, Matsya, Kurma, Varah Narshiha, Waman, Trivikram, Parashuram, Ram, Balram, Krashna, Vyas, Dattatray, Pruthu, Mohini, Kapil, Haygriv, NarNarayan & Dhanvantary, like this Nineteenth different avatar are there. In Bhagwat Puran,

Kurmh, Varah, Narad, NarNarayan, Kapil, Dattatray, Yadnya or Suyadnya, Rushabh, Pruthu, Matsya, Kurma, Dhanvantary, Mohini, Narshiha, Waman, Parshura, Vedvyas, Ram, Balram, Krushna, Buddhya and Kalki, like this twenty two different avatars are there. In Puran different names for the different avatars of Vishnu. But in society Matsya Kurma, Varah, Nrusiha, Waman, Parshuram, Ram, Krushna, Buddha and kalki are the dashavatar known to people.

III. Varah in Carnation Sculpture:

When earth was sink in water Vishnu become incarnate as Varah and takes out the earth from water, hence thereafter Vishnu is called as Varah. Varah is an animal, hence its sculpture was observed in animal sculpture and human body with pig face. Animal sculpture of Varah is called Yadnyavarah. Human body with pig face is called Nruvarah³. Nruvarah known as Mahavarah or Bhuvarah. How to create Varah sculpture is told in abhilashitarthchintamani⁴. It told as it should have two legs, one on the leg put on backside of tortoise and second on head of shesh. And it should have four hands; one hand is on the waist, Gada in second hand, in third hand Nilotpaldhari earth and fourth hand with lotus. It should have big body with pig face and keen beard. Generally this type of Varah sculpture was observed in Aurangabad District.

IV. Varah Sculptures :

In Aurangabad district in Ellora caves Varah sculpture is observed in cave no 14. Caves were created in Rastrakutas period. Nruvarah is in standing position with four hands. In one right hand of varah there is wheel and second right hand put on his waist. In one left hand shankh is there and on second left hand Dehuda Pauli⁵ in standing position of lady sculpture which is Nilotpaldhari earth. Her right hand put on Varah face and left hand is straight down side. Varah left leg is on snake. Upper part of snake is of human and to the back side of head with three snake's hood. Near to it, standing position of human appearance in snake sculpture is observed. With snake's hood on head, it is in salute expression.

In Ellora cave, in cave no.15, there are six hands in sculpture of Bhuvarah with crown on head. In one right hand wheel is there and second right hand put on waist and third hand is braked. In one left hand earth is there, second left hand is braked and shankh is in third hand. Weight on right leg and twisted left leg put on snake.

In cave no.16 there are three sculpture of Bhuvarah. One is on outer part of wall of caves and two are in cave. This sculpture is four hands with shankh, wheel, padam and earth. Twisted left leg put on snake. Same sculpture was observed in cave no.27 of Ellora caves, Ghatnandra caves and Anva temple.

In Aurangabad district in Gangapur taluka at Kaygaontoka, picture of the war, between Varah and Hiranyaksha was observed on outer part of wall of Siddheshwar temple. Nruvarah sculpture is four hands with circular Crown on head. Half circle of earth is on face. Shankh is in one right hand and second with Khadag. In one left hand wheel is there and second left hand with Gada. In front of it, less heighted human is with two hand and horn head and with the help of two hands with Gada thrown towards Varah. Both Gada collide on one another is shown in sculpture.

V. Varah related Puran Story and History:

About the Varah sculpture in Padampuran,⁶ the story is told as, Sankadi Rushi was gone to sight the Vishnu, jay-Vijay of Vishnu dwarpal to come between them, that's why Sankadi Rushi gave curse to them. Due of this curse, they birth from kashyap and Diti, and they called as Hiranyaksha and Hiranyakshipu, Hiranyaksha spring up the hill ,sea, all plants and animals of earth and it take on head to get to bottom. Because of this, all Gods surrendered to Vishnu. By observing this Vishnus comes as Varah and killed hiranyaksha then he comes as tortoise and put the earth on the head of shesha.

In Sindhu culture Varah was in its original animal form. It can be seen on its sculpture. In Rig-Veda Vratrasur is stated as Varah. Atharvveda assumes that Varah was killed by lord Indra, where lord Indra is considered as the robber of forts. He used to rob the wealth of the forts. Varah used to protect the wealth of the fort & lord Vishnu had caught him⁷. Lord Indra is considered as a God of war of Aryan's. He was so brave and in the Sundarsukta⁸ of Rig-Veda it is told that he used to rob the wealth of enemies making him suffer a lot. Therefore Rig-Veda says, that people must believe and should pray him. The ruiens.of forts can be observed in Sindhu culture. Varah used to protect the wealth of forts. Puranas proved him as an incarnation of Lord Vishnu. Varah pictures had been used as a family symbol.⁹ Chalukya of South India were the imitators of vaishnav panth. They used Varah picture as a Royal image.¹⁰ Even their gold coins also had the picture of Varah and therefore those coins were known as "Varah."¹¹

VI. Summary-

Different animals were considered as God in Indian Culture. The creators of Purana told that Varah is the incarnation of Lord Vishnu. The society had a very deep effect of Puranas. The Puranic stories also affected several different Indian designers of temples and caves. The sculpture which is in Aurangabad district is based upon Puranic stories. The sculpture of Varah is of Nruvarah kind.

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Ellora Cave No.14

Ellora Cave No.15



Ghatnandra Cave in Silod Taluka

Temple of Kaygao Toka in Gangapur Taluka

