



## Veerabhadra Temple Sculpture Of Keladi

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Dodda Sankanna Nayaka constructed this Veerabhadra temple. Inscriptions denote his time is 1546-59 A.D. It means this Veerabhadra temple constructed in his middle period. This temple on the right side of the Rameshwara temple in the parochial area of Rameshwara temple of Keladi. It has a exquisite pavilion of 4.57 meter width and 6.62 meter length and there is a flag to sit inside the precinct and has totally 4 piers. In the second pier after entering the temple there is a world famous sculpture of Ganda Bherunda insignia of 2 x 4 measurements. In this temple some exclusive sculptures are coming to light and there is a notion that it is not a Veerabhadra temple primarily. The fourth pier is sited 2" above the pavilion and has interesting specific sculptures in the walls of the main gateway. 5"2" Daksha Brahma with folded hands is standing in the right wall of the main gate and to the left there is a Narasimha effigy. Such sculptures are seen only in Vaishnava temples. There is a stone panel in the entrance of the gate and in the center Gajalakshmi icon, to the right there are two eagles curled up the neck, besides two parrots biting the same fruit sitting in the opposite direction. The romantic swans eating the single fruit, next to that there are similar parrots. Eagle and swans are the features of the Vaishnava temples. To the left of Gajalakshmi there is a Garuda in the sitting posture with folded hands in the 1" space of 6" x 3" frame, to the right there is a Veeranjaneya whose face turned to left. God Venugopal is in the 4"x 6" frame which is in the middle wall of the above Gate. Below this Ganesha is standing as a concierger, but without rat is really astounding.

Erotically adorned concierges are standing on both the sides of the main gate. They are holding drums in two hands, in the front hand Trishula and in another hand lotus plumule. Left hand is on the mace. The three hooded serpent encircled the mace of the left concierge. The serpent encircled the shaft of the mace the right concierge. It is very difficult to describe the form of Veerabhadra who gets worship everyday and visible in that small oil lamp. Sculptures of effigies, features stipulates the existence of Vaishnava sanctuary. There is one exult peculiar sculpture in 4”2” in the middle of the back wall of the adytum. Vastu Sculptors baptize it as Vastupurusha and some others as Kshetrapala however when we observe the following given evidence it is very clear that it is some other inconceivable sculpture other than that. This sculpture facing west is 30” width and 48” height. It has the face of demon, beard up to chest, eight teeth and two canine teeth, two hands are like trunk, from chest to waist it is like tortoise shell, two elephant’s legs, in between there is a long tail having tuft. Such reference of peculiar sculpture is not unearthed in any sculpture texts. These sculptures detected in squares from top to bottom with 1” gap. The first one is a dancer from right side, Lingaabhisheka by a sage in the second, a parrot is conversing sitting on the shoulder of a sage in the third ,and dual dance sculpture in the forth. From left there is a sage bending his head on right knee. Five headed cow is giving milk to calf in the second, a parrot is conversing with a sage sitting on the his right shoulder giving hand for the support of his head in the third , in the fourth there are twins sitting in the opposite direction. Let us think about this peculiar sculpture. Here is a verse tells about the Kshetrapala in the incident of Chandeshwara hymn

*“eka khṛtāṅga hastam bhujaga parivratam pāśamēkamtrisūlam |  
kāpālam khaḍgahastam, ḍamaruga sahitamvāmahastēpinākam |  
chaṇḍrārdha kētumālām, naraśiravapum sarpayajñōpavītam |  
kālam kālāṇḍhakāram mamadurita haram kśētrapālam namāmi”*

of the collection of the essence of the universe. There is a rule that the Kshetrapala should be there in the Northeast direction of the outer haw for the protection the sanctuary. “*kṣētrasya patināvayam hitēnēva jayāmasi | gāmaścvam pōrvayiṭṭā sanōmṛuḷā vēdyaśē ||*” this verse says that we get the victory with the help of the lord of the territorial who is like a friend. He gives healthy cattle and wealth to us and pleases us. They install boulder outside the temple and name it as kshetrapala. We have not observed the kshetrapala in the statue form.

In Hindu culture they perform vastu poja before constructon of the building. It is mention in the Vastishtastuti in *R̥gveda*. It means House or the God protects the building and call it as gruhastha, paalayitru deva. Protector of *antariksha* god “*brahmasthāna vāstu madhyētu marmāni brahmā hrudayamucyatē*”. Gods sat on him tipping on the ground in order to control the demon *vaastu*. Therefore the right side of the main gate is his place. The sculptures leg in southwest direction and bended head in northeast direction. Brahma gave the boon that worshiping before entering the building will become his food. The verse says “*vāstu mūrīrmahākāyaḥ kṛṣṇṅō raktalōcanaḥ | ekānana dvibāhuścha barbarāṅgaśca durdharah | vajradēō surāsārah raktaśmatru śrōruhaḥ | tīśnyamastakah kṛddhō naiṛtyāṅgata pādakah | krūtāñjali rathovaktho vāstumūrthi prakīrtigataḥ | - gruhyasūtra* about *vastu* statue. His place is near the main the door of the building but not outside. Therefore this is not that person. In case, if this statue is there for the removal of evil sight on the building, it would have been in front of the temple. These references say that this is not a statue of Vastupurusha.

On the left side of the sanctorum there is an effigy of the god in *padmasana* posture, right side Anjaneya in the salutation posture, and Garuda with folded hands in the left. In the backside of the sanctorum there is Anjaneya with turned face. There is one very big wooden gateway to enter the parochial area of this Keladi temple. On the right side of the inner portion of the temple there is a Veeranjaneya effigy and 20-30 snake stones, on the wall side 15-20 iron windows from there. In the middle of it one raised seat of one feet where there is a Lakshmi Narayana effigy sitting on Garuda similar to Chennakeshava in the style of Hoysala. One leg on the ground and left side Goddess Lakshmi decorated with ornaments. This well decorated Lakshmi Narayana is very captivating. Probably this Lakshmi Narayana effigy is getting worship being instituted first in the Veerabhadra temple initiated by Dodda Sankanna Nayaka. In course of time it was ruined by someone and Veerabhadra statue was established.

A measuring scale is carved in the gap of two feet to the right side of this peculiar statue. It measures 3cm width and 79.5cm length and it has four parts. From bottom second part has 19cms and third part has two cross parts, the upper part has divided in to 4 in length. Fourth part has 3.5 cm length and has crossed three parts.

On the top it has divided into four parts and in last 4 cms again it is recognized in four cross parts. Its reference is not found anywhere but it may be a measurement stick of Keladi style vastu sculpture. Some have the opinion that this is used to measure the land. We have seen 'L' shaped mark on the right side of the measuring scale. It looks like iron corner-level tool, they use it in constructing the wall for joint corrections, this sign indicates the same and there is a sign of eight corner mark below two feet of 'L' mark. The iron ball they use it to measure the length. There is no need of it to measure the land. It is used to measure the length in the construction of Keladi Vastu sculpture. Keladi emperors created their own measuring scales for the construction of the temples some 450 years back.

## **References:**

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