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HERITAGE TEMPLES OF BUDDHISM IN BOUDH

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Abstract

Boudh discovered Odisha's prehistoric political and cultural environment through its rich cultural legacy and rare archaeological treasures. It had a key position under several royal lineages on the Mahanadi River. Scholars have highlighted this country's most important and evident history and culture. They didn't depict history and culture chronologically, using a sound technique consistent with objective historical writing. This field has several works. No suitable text on this topic exists. Their approach is broader than historical analysis. Here, Boudh's chronological history and culture are presented in full conformance with historical writing and analysis methods. Backgrounds dominate current work. Relics from this area, including metal plates and inscriptions of different monarchs, comprise its political and cultural past. The region's monuments are another source of cultural and aesthetic knowledge. Manamunda excavations disclose Asurgarh's early political and cultural history. Literary works from this region, rare publications issued by Boudh Durbar, and other noteworthy books give information on political and cultural activity. I've reconstructed Boudh's history and legacy using accessible sources.

Keywords: Heritage Studies, Buddhist Heritage.

INTRODUCTION

Caves, ancient Buddha sculptures, and beautifully crafted temples dating back hundreds of years have earned Boudh international renown. Because of the prevalence of activism, Vaishnavism, and various other religious practices in this area, many shrines are devoted to various gods and goddesses. The natural beauty and the glitz and splendor of these locations hold the tourists in thrall. It is a heaven on earth for those who have a deep reverence for nature. Anyone who has been to this neighborhood even once in their lifetime will never be able to forget it. Although Boudh is a relatively young neighborhood, the civilization that formerly flourished there is on par with that of the earliest river valley cultures in the globe. The inhabitants of Boudh believed that they were the inheritors of a rich culture since all civilization was said to have begun on the banks of a river, and river travel was the primary form of transportation in days gone by. During the time of the Bhanja monarchs, the educational system and the cultural landscape flourished greatly. Not only does Boudh have an illustrious past, but it also has a significant cultural legacy. Both of these aspects contribute to its significance. Boudh, located in Odisha, is home to several important historical sites. As a result of the migration of temple construction techniques from the upper Mahanadi valley to the lower Mahanadi valley all over Boudh town. This is something that may be seen in the temples of Boudh. On the map of the world's historic sites, Boudh has a place of its own, thanks to its extensive history and legacy.

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The mark of early Buddhist culture can be seen all across Boudh, a district headquarters. Perhaps the Buddhist history of the region is what first comes to mind when you hear the term "Boudh." Because there existed a trade route between South Kosala and the region of the Kalinga plain, the location of this historic trading city on the banks of the Mahanadi River led to its development as a commercial hub in ancient times. In addition, the Mahanadi River is home to a number of Buddhist monasteries and other buildings dedicated to the religion. It's possible that this is why there are more Buddhist communities in this region, as well as why the local rulers of Bhaumakara are so supportive of them.¹

A significant shift occurred in the religious landscape of Odisha during the time period the 8th and 9th centuries after the common era (AD). It was at this time that harmonious synthesis of many faiths and sects emerged to become the dominant force by presenting themselves in a cosmic shape. This was the time when this occurred. One of the most notable aspects of this period was that members of the same royal family followed various faiths. This was a common occurrence. During this period, a significant variety of religious groups, including Saivism, Vaisnavism, Sakism, Buddhism, and others, began to develop and spread their beliefs. Researchers such as R.D. Banerjee and N.K. Sahu visited this location in the past and observed.

Buddhist structures and relics. According to R.D. Banerjee's theory, Buddhism has been practiced in Boudh for a longer period longerons of Odisha. In addition to the town of Boudh itself, the area has many Buddhist relics and artifacts. During their investigation, they discovered Buddhist structures at Pargalpur, located in Shyam Sundarpur. Buddhist culture, which originated as a cult dedicated to Bhairava, is still the preeminent form of religious practice among the people who live in this area. Vairabi worship is located close to



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DOI: <http://ijmer.in.doi./2022/11.09.66>
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the fact that Purunakataka exists is evidence of the historical events described above. During the perthe Bhanjas, who controlled the region as the rulers of the Bhaumakaras,² there was a Vihra cted out of bricks and was located close to the junction of the Salunki and the Mahanadi rivers. In the inscription found at Neulpur, the monarch Bhaumakara Sivakaradeva I is characterized as both a Paramopasaka and a nugata, indicating that he was a devoted Buddhist. As a Buddhist monarch, Sivakara II is characterized as Saugatasraya, which translates to "one who sought shelter in the Buddha." Sivakara II's ancestor was also a Buddhist king. On the bronze plate that bears his name, Subhakara Deva II of Terundia depicts him as a Buddhist. However, the original vihara has not been in use for many centuries.³

Buddha Statue in Boudh

Stone laid down by ancient Gandharans in the temple's original pavement. This location has the appearance of being the former location of an old Buddhist monastery, the ruins of which may still be discovered today. State Archaeologists have designated this enormous Buddha statue as a protected monument, and they have constructed a brick building on top of the picture in order to do so. It seems that there are many monolithic pillars strewn over the area. At one point in time, the roof of the vihara was supported by these pillars. Even in modern times, this figure continues to play an essential part in the religious lives of the people of Boudh, and on all joyous occasions it is revered as Budharaja by those people.⁴ During the time when Durbar was in charge, all of the clutter that had accumulated around the Buddha was removed. During the course of the excavation, not only was the stone pavement of the old vihara uncovered, but also a number of bronze figurines depicting various Buddhist deities were recovered. The two bronze sculptures that have been recognised as Maitreya and Sankhanatha Lokesvara stand out as particularly intriguing examples of symbolism, among the other statues. Sitting in a lalita pose on a double lotus pedestal while seated on a footstool, the ornately designed Maitreya Buddha is beautifully crafted.⁵ He made a hole in his left hand to hold a bouquet of nagakesara, and he made a hole in his right hand to hold a pitcher of nectar. A crown umbrella is used to cover the circle that is located behind the head. A further representation of Lokesvara on a throne, the person assumes the lalita stance, sitting tall and straight.⁶ It seems that his right leg is propped up on the footstool. The four hands of the artwork are shown by elements such as a lotus in the top left corner, a conch shell in the upper right corner, and a varadd in the bottom right corner.⁷ The palm of the lower left hand is supported by the throne. Some experts detected the backdrop of a vihara even though some stones had been removed during the process of clearing soil for the development of a Children's Park near the palace in 1994.⁸

Figures associated with Buddhism located inside the Ramesvara Temple's Compound in Boudh

Large numbers of Buddhist sculptures, both Mahayana and Tantric, were discovered on the grounds of the Ramesvara temple; however, the majority of these statues were either shattered or coated in layers of vermilion. Even if some of the present set of Ramesvara images adhere to more traditional Buddhist teachings, all of these Ramesvara figures are still recognised to be Hindu deities. One of them, a seated statue of extraordinary beauty and elegance, is today revered as ugra Tara. It's one of the ones that was found.⁹

This figure is preserved in the Bhumisparsha Mudra position on the Visvapada pedestal that is housed inside the Ramesvara complex of temples in India. In the top two corners of the back stone are two pilot designs, one on each side of the picture up to the level of the neck, and on the back of his head is an oval parsvamandala flanked by a flying Gandharva pair with jewelled bracelets on both sides. There is a pattern of branches and leaves falling down on the sides of the parsvamandala that may be found above it. To the right of the pedestal is a male worshipper who is knelt down with his hands clasped together in a stance of devotion. In the middle is an intertwined holy figure, a tall earthen lamp, and two stools with legs on which are held Prasada. To the left and right is the curved form of a huge earthen jar, and to the right and left of that is the shape of a tall earthen lamp. There is a motif like Champak in the centre of the circle. Buddha statue seated at Bhumisparsa-mudra on a stone slab measuring 2' 6' x 1'

Three of Boudh's Most Remarkable Temples

The custom of constructing temples in the form of stars extended across a vast region. If we continue our journey downstream along the banks of the Mahanadi River, the temples in the form of stars that may be seen in Boudh will naturally catch our attention. The Somavamsis ruled over the Dakshina Kosala at the same time as the Bhanjas ruled the Khinjali Mandala, which included Boudh. The western part of Odisha and the region of Chhattisgarh are the only places where you can find the incredibly small group of star temples. The grounds of these temples are designed like stars. The layout of each of the temples in this group adheres to the premise that two squares should cross each other and be set at an angle of 45 degrees from one another. Although many have explored other forms of temples in Odisha, this variation has avoided major attention from academics.

The town of Boudh may be found on the western side of the Mahanadi River's right bank. Because of her advantageous position, Boudh is now considered to be an important cultural centre in Odisha. The early Odishan remains that may be seen on the grounds of



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DOI: <http://ijmer.in.doi./2022/11.09.66>
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the present Ramnath or Ramesvara temple in Boudh¹⁰ have brought the town a lot of attention throughout the years. Bhubanesvara, Swapanesvara, and Paschima Somanatha are the names of the three stone temples that make up the star plan. These temples are standing in a triangle. The first two temples are oriented towards the east, while the third temple is oriented towards the west. These three temples are almost similar in terms of the planning, elevation, and decorating programme, with the exception of this one change.¹¹ Every temple, including the Saivite temple, has a lingam that serves as the principal god or goddess. We were able to find the Navagraha stone on the temples, which is a stone that is typically located in three different temples. These red rocks, which are known as rangadalima stones in the local community, were transported from the Bonai region of the Suncargarh district to be used in the construction of temples. They were used to produce a mesmerising effect of light and shadow.¹²

The temples have beautiful carvings, and their floor plans are in the pattern of stars. The outstanding temples are distinguished by the presence of rich textures and sculpted surfaces. Each temple is perched on an elevated platform known as a pista, and the floor of each temple is shaped like a square with a front arch made of rectangular stones. It's extremely odd how these temples are arranged in a triangle like this.¹³

Pithas are associated with each of the temples. A deula and a porch are included in the construction of each temple. In order to make Deula seem more like a star, it is turned like a square that is based on the same axis. The terrace is just a few inches deep. Pitha, bada, gandi, and mastaka are the four primary sections that make up the temple in terms of elevation. Each temple is perched on a pista or pitha road that is 1.25 metres in height and is intricately ornamented. The road is accessible through stairs, however very few of these steps are still in existence today. The pabhaga, jangha, and baranda are the three components that make up a bada, which is a form of triangle. Gandi is a curved tower that, for the most part of its height, does not exhibit any apparent traces of its curvature. At the very end, it has to make a sharp turn inward very quickly in order to create the beki. The beki is put in the form of a star on the biscuit, which also has a star shape. After that, in the sequence listed above, the components of the mastaka, amalaka, khapuri, and kalasa and dhvaja are presented. Unexpectedly, the dhvaja of the temples dedicated to Bhubanesvara and Svapanesvara is the Chakra. Beautiful ornate carvings may be seen all over the outside surface of Sikhara. Every component of the gandi is broken down into three distinct vertical sections. The centre projection that is referred to as the rahapaga is embellished with a chaitya dome-shaped strip that is interlaced vertically. There are depictions of Kirtimukha and Purnaghata, as well as lions mounted on them, a variety of ganas, men and women in a variety of attitudes, and celestial figures of exceptional beauty. Every temple in Dakshina Kosala deserves the title of "the gem of Dakshina Kosala architecture" due to its exquisite dimensions and elaborate ornamental design.¹⁴

Khakhara mundis (miniature temple) mimics a genuine temple in crucial characteristics. Each one of them features a Pabhaga, Jangha, Baranda, Gandi, and Mastaka as part of its standard equipment. Pabhaga and the same section of the ancient deul coincide with one another. These little temples include a cutout in the corner of a rectangular frame that serves as the Jangha. The niche does not seem to have ever housed anything, yet it gives off the impression that it once did. Therefore, the mundi's niche is situated directly on top of the pabhaga; nevertheless, the mundi's niche does not include a talagarbhika, but rather a little Urdhva-garbhika at the very top. The crown vimana for the niche is made up of a number of horizontal ledges that lead to the gandi of the tiny temple. The gandi is made up of five bhumibarandikas and is topped by a Khakhara mundi. As was the case with ancient Odisha temples, the barandis are mostly embellished with Chaitya or flower designs. Bada culminates in baranda, which is comprised of projection scroll moulds and a recess or khandi (kanti) above that is embossed with designs on the panel and embellished with jali. Bada is an ancient form of Indian architecture. There are three coiled strips on the door frame, and they continue to flow over the cloth above. At the very bottom of the pegs are two dome-shaped chambers that are home to dwarapalas. They were four guys, each armed, and their hair was styled into a jatamukuta on top of their heads in an elevated position. The image of Gajalaxmi, seated in lalitasana, is shown on the bimba dwaralata board, which is attached to the doorframe's crossbar. She is doing abhayamudra while holding a lotus in her left hand and displaying it with her right. The mastakas positioned on vimana have vekhi, amalaka, khapuri, kalasa and aayudha.

A short protrusion, similar to a porch, can be seen in front of the temple. Eaves hang down from the roof. A pillar with an octagonal cross-section is situated on each of the porch's two sides. The test driver was equipped with a ghatallava base that was mounted on a cast pedestal. A scroll pattern is carved into the surface of the shaft on both of its sides. Kirtimukha, hanging bells, and a string of pearls are used to adorn the top portion of the garment. A trisakha frame can be seen around the entrance here. The door stopper is adorned with two Saivite dvarapalas, which are situated at its base. The figure of Gajalaksmi is carved into the lalatabimba tree that serves as the entrance frame. The eaves are a rectangular part that have three sides and are laid down horizontally in relation to the Sukanasa. Tri-ratha is the appearance of Sukanasa's face. Kanikas have the appearance of temples but lack the overhanging roof structure. These Sikharas are developed in order to provide assistance to the big bho. The ruins of the Khakhara temple that are located



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DOI: <http://ijmer.in.doi./2022/11.09.66>
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on the ratha are topped with Kirtimukha, and the bho's medallion encircles the temple's superstructure. One enters the temple by one entrance, proceeds up one step, and then enters the garbhagriha through one of the vestibules.

As with the exterior, the interior plan of the garbhagriha is in the form of a star. The Yonipitha, which serves as the base for the Siva-linga, is likewise designed in the form of a star, with the spout of its faucet pointed towards the northern wall of the temple.¹⁵ The little entry gate is encircled by pillars that extend forth from a ghata. Each pillar has a shaft that is embellished with scroll designs and a Kirtimukha that is adorned with flowers. Above the portico, there is a front-projected raha line that extends over all four sides. This line is considered a niche, however it is now vacant. Large dalamalika kanyas holding a branch are carved into the sides of this projection on both of its sides. Navagraha knots are often seen on the doors of temples. In spite of the fact that these peculiar temples generate a great deal of issues, the reality remains that the temples were most likely constructed during the zenith of the Odisha temple beginning since placement 106 and their importance indicates this to be the case.¹⁶

The body of each temple is adorned with beautiful and careful sculptures. Chaitya arch motifs are often used in the creation of ornamental elements. Certain of the ornamental themes that may be seen on the exteriors of temples include scrolls, manusa, pumaghata, kirtimukha, ganas, some deities shown in miniature, including male figures seated in padmasana and dhyana mucra, and ganas. The ladies who are embossed on the projections are the pictures that are most prominently shown on the walls of the temple. The male and female mithuna figures that appear in the Srngara scene are particularly noteworthy as examples of erotic motifs.¹⁷

One of the shrines is oriented towards the west, while the other two are oriented towards the east. Scholars like R.D. Banerjee and K.C. Panigrahi ascribe the tantric association of these temples to the positioning of triangles, architectural patterns, and houses of stars like Yonipithas. They believe that these factors all contribute to the temples' connection to tantra. K.C. Panigrahi has found the significant connection that exists between these temples and the Muktesvara temple that is located in Bhubaneswar. Large numbers of Buddhist sculptures, both Mahayana and Tantric, were discovered on the grounds of the Ramesvara temple; however, the majority of these statues were either shattered or coated in layers of vermilion. Even if some of the present set of Ramesvara images adhere to more traditional Buddhist teachings, all of these Ramesvara figures are still recognised to be Hindu deities. One of them, a sitting statue of remarkable beauty and grace, is now worshipped as Ugra Tara. R.D. Banerjee identifies it with Mahattari Tara, and the same scholar also points out that the large statue against the back wall of the Ramesvara temple is of the Lokesvara class. Both of these statues can be found in the Ramesvara temple. The Rangadalima stone that was initially imported from the Bonai region to the Sundargarh district of present-day Odisha was utilised in the building of these temples to produce the fascinating effect of light and shadow. The second temple on the grounds, which was devoted to the god Ramesvara, had all of its exposed architectural aspects plastered over with lime mortar, so it was impossible to inspect them. Broken images and pieces of the temple may be found strewn around the apartment that is located in front of this temple as well as the area that is located near to the compound wall that is located to the north. These contain sivalingas, saktipithas, amalakasilas of Ganesh, Bull, Lokesvara, Nataraja, Brahma, devotees, shards of lotus pedestals, navagraha slabs, kalasa and temple patterns. On the outside wall of the property, some of them are cemented into place, while others are just propped up against the wall. An incomplete stone temple may be seen to the right of this temple. It is known that construction on this temple began at the time when the Durbar government was in power. Before the bada section was abandoned, this temple that is virtually designed in the local style was erected there.¹⁸

The three stone Boudh temples that are located above seem to have been constructed earlier than the Muktesvara temple that is located in Bhubaneswar. This is based on the architectural and sculptural elements of the two buildings. Yayati I, king of Somavamsi, is credited with establishing the building date, and this date might be as early as the 10th century AD or as late as the 9th century AD. The Archaeological Department of India has designated the three temples that are similar to those that were described above as protected monuments.¹⁹

When we take into consideration all of the evidence, we may conclude that the Boudh area served as a key hub for the Mahayana and Tantric schools of Buddhism throughout the ancient and mediaeval periods. R.D. Banerjee conducted some excavations at the site of the palace in 1934, and the results of those excavations led him to the conclusion that Buddhism had been practised in Boudh longer than in any other region of Odisha. When the rule of Bhaumakara began in Odisha with Guhesvarapataka (Viraja) as the capital city, the original rulers, viz. Laksmikara paramopasaka, Kshemmankaradeva, paramatatosystem Sivakaradeva, and Parama Saugata Subhakaradeva, were all devout Buddhists who are known to have devoted themselves to the cause of Buddhism in their vast kingdom. Other original The Dhenkanal of Tribhuvana Mahadevi, whose husband is Sivakara III (882 A.D.- 890 A.D.), was a devoted follower of the Buddha. She greatly lauded the activities of her predecessor rulers, stating that they "had exhausted the treasures of their vast empire into religious works to enlighten their country and others decorated the earth by continuously building many holy places,



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monasteries, and areas." The practise of conservation is analogous to climbing a set of steps leading to the city of Purandra. As a consequence of this, under the patronage of the Bhaumakara rulers, a significant number of religious institutions flourished in a variety of locations around the state of Odisha. Because of the influence of the Bhauma queens, Mahayana Buddhism as well as Saivism and the Sakta sect both flourished during this time. Udayagiri, Ratnagiri, and Lalitagiri are three of the most well-known monasteries in the Mahayana school of Buddhism.²⁰

The time known as the Bhauma-Bhanja is when Boudh ascribed its Buddhist importance. Tantric Buddhism saw a period of great success in this area during the reign of the Bhaumakaras. The Bhanjas of Boudh, who live in the Kinjali Mandala, have been Bhauma's adversaries for a very long time and have shown their support for his authority. This worship was therefore expanded to the Khinjali Mandala, with Boudh serving as the primary centre of its practise. The presence of the Tantric sect is clearly shown by the fact that Buddhist antiques and relics have been uncovered in the Boudh area. In the course of the history of the Mahayana tradition, female goddesses eventually found their way into the temple. One of them is known as Prajnaparamita, which translates to "perfection of knowledge" and is considered to be the encapsulation of the bodhisattva's attributes. Later on, Buddhists and Bodhisattvas, who were regarded masculine in the same way that Hinduism's gods are male, were blessed with wives who were seen as the positive element, "energy," or "powerful" (Sakti) of their husbands. These spouses were called Saktis. Since it is believed that the God exists outside and apart from the world, but the Goddess is involved in it, the most effective way to communicate with the God is via the Goddess. With the proliferation of these beliefs as sexual symbolism and even sex as a religious ritual, it has been absorbed into schools of both Hinduism and Buddhism. The notion that divine generative activity is associated with sexuality is as old as the Rig Veda. Enlightenment may be attained by the practise of vajrayana, which literally translates to "the path of the vajra." The Hinayana school of Buddhism teaches that liberation can be attained by gradually losing one's sense of individuality through the practise of self-discipline and meditation. The Great Vehicle of Buddhism teaches that this process was made easier by the grace and assistance of the heavenly Buddhas and Bodhisattvas. The adherents of the new teachings said that the most effective means of accomplishing this objective would be to acquire mystical abilities, which they referred to as Vajra (Thunder-bolt or diamond). As a result, the new school of Buddhism known as Vajrayana is often referred to as the "vehicle of Thunder." The Taras, the wives of Buddhas and Bodhisattvas, Yoginis, Matangis, Pisacis, and Dakinis, among other goddesses, have emerged as the primary deities of the new sects. Buddhas, Bodhisattvas, and their Taras are comparable to the most hostile deities of the Hindu pantheon. As such, they are sometimes represented with a large number of arms while striking a menacing attitude. There are a lot of Parsvadevis who worship at the Bhairabi temple in Boudh, such as Chandi, Bimala, Chhinamasta, Ugra Tara, Chamunda, Tripura Bhairabi, and Bhubaneswari, among others. This demonstrates the tight connection that exists between Shakism and Tantric Buddhism. The reason for this is because the Bhairavi temple is situated in close proximity to the Boudh Buddha statue. As in the times of Brahminism, when it was believed that these deities should be forced rather than convinced to do what was asked of them. Tantra is the name of the series of text books known as Sadhana that explain how to achieve this goal. As a result, the new religious movement is often referred to as Tantra. One may coerce the gods to give the worshipper magical abilities and transport them to heaven by correctly speaking the proper phrase (mantra) in the correct manner or by drawing the correct magic symbol (Yantra). ecstasy.²¹

The chronological period that was stated before for the creation of the Buddhas is not an acceptable one. It is difficult for historians and archaeologists to come to any conclusions about these structures since there are so few documents to corroborate their creation. The finding of a Buddhist monastery as well as these Buddha sculptures in and around Boudh, on the other hand, is evidence that Buddhism has not been forgotten and is generally recognised by the local population. Because of this, and the fact that it did not get royal backing, it was not widely distributed. The Buddhist images of the towns of Boudh and Shyamsundarpur and Pargalpur as well as the image of the Ramesvar temple were all etched in the 9th century AD. At the time, the region was known as Khifijali Mandala because Bhanjas governed the area. The Bhaumakara dynasty was ruled by the Bhanja family, who were feudal lords. Therefore, it is reasonable to conclude that the Bhaumakara monarchs were responsible for the construction of the aforementioned four pictures. This information has also been supported by K.S. Behera III, who, in the 9th century AD, wrote a description of the ruins that could be found at Shyamsundarpur and Pargalpur. According to R.D. Banerjee, the figure of Buddha that was discovered close to the Royal Palace dates back to the Bhaumakara era.²²

Jogindra Villas Palace : This is the palace of the previous monarch Boudh, also called Rajbati by the people in the area. During the time when Raja Jogendra Deb ruled, this building was constructed. Raja Jogendra Deb was known for his kindness and generosity. Through a political agent, he invited an engineer working for the Buckingham Palace in England who went by the name prince. The blueprint for the construction of Boudh Palace was taken directly from that of Buckingham Palace in England. The palace was given its current name, Jogendra Villas Palace, in honour of Raja Jogendra Deb. The palace is a picture-perfect structure that provides a stunning panorama of the Mahanadi River. From the highest level of the Jogindra Mansion Palace, visitors are able to take in the breathtaking



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DOI: <http://ijmer.in.doi./2022/11.09.66>
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scenery of the Mahanadi and Boudh cities. Inside the palace, Raja Jogendra Deb was responsible for the construction of a number of tiny temples; however, the majority of these structures no longer exist. Even in modern times, the Royal Palace and the two towers that flank it are a sight to see.²³

Hanuman Temple : Boudh town is located to the east of the Hanuman temple, which is situated in the centre of the Mahanadi river. It was during the reign of Raja Narayana Prasad Deb in the year 1929 A.D that a devout mendicant by the name of Mohan Das constructed the Hanuman temple. On top of a big rock, this temple was constructed. Gopinath Swain is the lead architect for this project. Baba Mohan Das was assisted in the construction of this temple by a large number of well-known individuals, some of whom have since passed away, including the late Lokanath Sahoo and the late Upendra Mishra, Dewan Raghavananda, and Peskar Gopalachandra Das, amongst others. It was constructed under Baba Mohan Das's direct supervision from start to finish. The work was finished after a period of three years. Dewan Raghavananda travelled all the way from Baranasi or Vanaras to bring the Hanuman Bigrha or picture to this location, where it was then erected in the presence of several Brahmins. These include Parshu Panda, Krutibas Pattajoshi, Bana Purohit, Bimba Purohit, Chintamani Satapathy, Ramachandra Mishra, Prabhakara Purohit, Narayana Nanda, Jagannath Shukla, etc. Other gods and goddesses, such as Vishnu, Maheswar, Indra, Nrusimha, Prahallad, and Rama, are revered at this location in addition to Hanuman, the god of monkeys. Laxmana, Brahma, Srikrishna, Jagannath, Balabhadra, Subhadra, etc... Biswanath Padhi is now serving as this temple's first priest. Bibhudatta Padhi, a member of his family, has taken over as the current priest of this temple. On Tuesdays and Saturdays, this location plays host to a big gathering of Bhaktas. The temple is located in a breathtaking location, which is particularly stunning after a rainstorm when the Mahanadi River is at its most active.^{24 25}

Chandra Chuda and Matangeswar Temple

Chandra Chuda and Matangeswar Temples are located on the banks of the Mahanadi River in Boudh town. Both temples are Siva shrines. In Matangeswar temple there is also a separate shrine for Goddess Parvati. Hanuman Temple and Raghunath Temple are located inside the grounds of Matahgeswar Temple. The priest of Matahgeswar temple is a man of the middle caste while the priest of Hanuman temple and Raghunath temple is a Brahmin by caste. Lord Siva has been worshiped in the Chandra Chuda temple since the 12th century AD. According to legend, Lord Chandra Chuda was in a hidden condition among the bamboo trees. Every day a cow goes there to give milk on the Unga River. It is suspected that the cowherd owner was tracking the cow's path. He dug up the specific place where the cow was milking. But when his iron touches the Linga, blood flows out from the linga. Then he returned to his home in fear. He saw Lord Chandra Chuda at night in his dream. Lord Chandra Chuda tells him to build a temple for him. Then a temple was built by Raja of Boudh.

Bhairabi Temple: The Bhairabi temple was constructed close to the palace of the previous monarch of the state of Boudh. At the temple known as Bhairabi, the goddess Bhairabi was honored. The hamlet of Badhigaon serves as the epicenter of the Devi Bhairavi religion. It is quite challenging for Raja to worship the goddess Badhigaon. As a result, he intended to alter the representation and install the Goddess in Boudh. However, he was not successful in his endeavor. As a result, he followed the instructions given to him by Goddess Bhairabi and created a new picture of Bhairabi to worship at Boudh. During the reign of Raja Madhusudan Deb, it is often believed that an image of the goddess Bhairabi was erected in the town of Boudh. In addition, the temple was constructed under his reign. Khetrapala is the name given to a Buddhist pillar that stands around 12 meters (about 40 feet) tall and is venerated by the locals. Many Parsvadevis are also revered here such – as Chandi, Bimala, Chhinamasta, Bagalamukhi, Dhumavati, Ugra Tara, Chamunda, Uma Shankari, Kali, Tripura Bhairabi, Bhubaneswari, etc. Another temple, known as the Gayatri Prajna Mandir, may be found just adjacent to this one.²⁶

Madan Mohan Temple: This temple may be found next to the Bhairabi temple and the palace of the previous monarch of the Boudh empire. During the time when Raja Pitambar Deb was in power, this temple was constructed. RSja Pitambar Deb and his queen Janaki Devi are responsible for installing the statue of Radha and Krishna. To better care for the temple, the hamlet of Govindpur was founded. In addition, he founded the settlement of Rajanpali for agricultural purposes. In addition to Radhakrishna, various gods and goddesses, such as Rama, Laxmana, and Sita, as well as Hanuman and Narayana, are revered in this temple. Everyone participates in the celebration of the many different festivals, such as Janmashtami, Chandan Yatra, Dola, and Jhulana Yatra, among many more.²⁷

Jagannath Temple: In the Khinjali Mandala, the religion of Vaisnavism plays a vital role. The Vaisnavites were the first dynasties to govern as Bhaja in Dhritipura. In their holy books, rulers like Satrubhanja Deva and Ranabhanja Deva proclaim themselves as being members of the Parama Vaisnava sect. The subsequent Bhanja kings of Boudh were Vaisnavites as well, much like their predecessors, the Bhafya monarchs of Boudh. The Jagannath Temple in Odisha is one of the state's most historic places of worship. It is situated in the very heart of the town of Boudh. Celebration of Ratha Ydtrd takes place at this location with tremendous fanfare and pageantry. Raja Pitambar Deb was the one who laid the foundation for this temple, but Raja Jogendra Deb was the one who saw it through to completion. It is stated that as Raja PitSmbara Deb was taking a bath in the Mahanadi, the picture of Lord Jagannth and Balabhadra



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DOI: <http://ijmer.in.doi./2022/11.09.66>
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and goddess Subhadra was floating in the river, and it touched Raja. Also there in the river at the time was goddess Subhadra. Then, Raja saw a vision in his sleep. He carried the images with him and set them up in the temple so that people may worship them there. Brick and stone were used in the construction of this temple. Except for deula or Garbhagriha, it has jagamohana and mukhasala. Bricks were used in the construction of the top portion of the temple, while stone was used for the construction of the bottom portion of the structure. In front of the temple was an Aruna Stamba that was standing there. There are other smaller temples located inside the grounds of the Jagannath temple that are devoted to the deities Goddess Laxmi, Lord Siva, and Hanuman. Many festivals like Ratha Yatra, Janmastami, Kartika Poornima, Jhulana Yatra, Dola Yatra etc. conducted by devotees. At this time, the monk Suramani Panda is offering his homage to the deities who reside inside this temple.²⁸

Raghunath Temple: This temple was constructed in 1913 AD by Queen Keshabapriya Devi, who was married to King Baidyanath Deb. It is situated in the middle of the town. Raja Jogendra Deb is married to Queen Keshabapriya Devi, who is Raja Deb's sister-in-law. Keshabapriya Devi is the one who carried the images of Lord Ram, Laxman, Sita, and Hanuman all the way from Vanaras and put them here. The grounds of the Raghunath temple are used for the worship of a number of different parsvadevatas. Bdmana is located to the south, whereas Bardha is located to the north, and Nrusimha is located to the west. This temple's most important holiday is known as Ram Navami. Within the confines of this temple, the year Ram Lila celebration is celebrated each and every year. People celebrate this event for pretty much the whole month leading up to it. During this time, they play roles in a variety of Lord Ram's life stages and portions and are associated with him. On stage, nightly, are performances given by the performers. Ashokastami is the day that kicks off the Ram Lila celebration. It will last for a total of 21 days. Chaitra or Baisakha, depending on the year, is the month in which it occurs.²⁹

Maijakud Island

Marjakud is the wonderful island of Boudh. It is located on the opposite side of Boudh town on the Mahanadi river. About three thousand people are living here. Maa Pitdbali is the presiding deity of this place. Various types of birds arrive on the opposite side of Marjakud between October and January each year. It is an ideal place for a picnic. "Chudakhai Yatra" is a famous festival of the people of Marjakud, taking place on the full moon day of the month of MargaSira (November to December). They offer Chuda' to the god Maa Pitdbali on this occasion. This function is also observed on the last Thursday of the month of Margasira. They enjoy the whole night with entertainment. In the Chudakhai Jatra of Marjakud, people of the Suda caste are worshipping the deity. The people of Marjakud use the Rohini tree pole as the symbol of Chudakhai Devi. This pillar is installed in the middle of an open field surrounded by different types of trees. Here people worship the pillar once a year. So people never use this Rohini wood for their fuel purpose.

Jogendra Deb High School and Narayana Prasad Deb School

Raja Pitambar Deb passed away in the year 1880, and his son Raja Jogendra Deb took over as ruler after him. During his reign, the state began offering classes in English for the first time, and he was known to be a kind and giving person. He established schools around the state with the goal of making education accessible to everyone, and he dedicated a significant percentage of the state's budget to the upkeep of those institutions. The King Edward VII³⁰ Memorial English Institution is located in the nation's capital and has a stunning edifice as well as opulent dorms. The school is named in his honour. Raja Jogendra Deb is responsible for the construction of this structure in the year 1912 AD. The former school is now known as Jogendra Deb High School and is located in the middle of the town of Boudh. Education is important to Narayana Prasad Deb, just as it was to her father. The Narayana Prasad Deb school was created when he was in power.

Tannery : In the year 1936 A.D.,³⁰ Narayana Prasad Deb opened a factory in Boudh that produced leather items. It is known by the name Boudh Tannery. During that time period, it was responsible for a significant revolution in the production of leather in Odishad. The manufacture of high-quality leather has earned Odisha a well-deserved reputation. Narayana Prasad Deb has made significant contributions to the growth of the leather industry in the state of Odisha. It was a significant juncture in the evolution of the leather industry in Odisha, which led to significant change.

Jogendra Deb Club : Raja Narayana Prasad Deb established the "Jogendra Deb Memorial Club" in 1922 AD in honour of his late father, Raja Jogendra Deb. Raja Narayana Prasad Deb also served as the club's first President during its early years. Here at this location, he has hosted a great number of lectures covering a wide range of topics. In addition to it, he established a library. The most recent name for this establishment is Jogendra Deb Club or J.D. Club, Boudh.³¹



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Half Construction Temple within the Compound of Ramnatha Temple at Boudh

The half-built temple within the grounds of Ramnatha Temple in Boudh was started by Raja Narayana Prasad Deb in 1936 AD. This temple built with Garbhagriha and Jagamohana is up to 10 feet long. It has no Gandi and Mastaka. The half-built temple is full of relief sculptures. The temple is still incomplete because of the second world war in the 20th century AD. Although Boudh's three Tantric or star-shaped temples stand at right angles inside the modern complex of Rameswar temples, they have no connection with modern construction.³²

Conclusion

Because of its strategic location in the middle of the state and its ability to link east and west Odisha, Boudh has historically been a significant factor in the politics of Odisha. Not only in terms of history but also of culture, it serves as a point of interaction between East and West Odisha. The Boudh area served as a buffer zone and the cockpit for several ancient powers, including the Bhaumakaras, the Somavamsis, the Gangas, the Kalachuris, and the Telugu Chodas, throughout ancient times.

Not just due to its illustrious past, but also because of the extensive cultural legacy it has, Boudh is a significant location. There is still a significant amount of Boudh's rich historical history in Odisha. Because the skill of constructing temples was passed down from the town of Boudh in the upper Maharadi valley to the lower Mahanadi valley. This may be seen in Boudh's many temples and other religious buildings. On the map of the world's legacy, Boudh has a place of its own, thanks to the extensive history and heritage found there. The prominent neighborhood of Boudh, which is located inside the district, retains many of the region's historic Buddhist characteristics. Perhaps the Buddhist history of the region is what first comes to mind when you hear the term "Boudh." The discovery of a large number of magnificent Buddhist sculptures in Boudh is evidence that the city was once a cultural and religious hub for Buddhists. In Boudh town, there are various heritages that visitors may appreciate, such as the Buddha statue, the three star temple, the Jogindra villa palace, the Hanuman temple, the Chandrachuda, and Manangeswar temple, the Bhairabi temple, and the Madan Mohan temple. Temples dedicated to Jagannath and Raghunath, as well as Marjakud island, can be found in Boudh. One can enjoy the Buddha statue in Pargalpur, in Shyam Sundarpur, Siva temple of Karadi, Bhairabi of Puruna Katak, Twin temple of Gandharadi, Siva temple in Baunsuni, Suvarnameru temple of Manamunda, Ancient ruins of Asurgarh, Raghunath temple of Debagarh, Khambeswari temple Gambharipadar, Sri Dadhivamana temple, Manamunda, Sri Dadhivamana temple of Aambagahana, Reghamunda, Sri Jagannath temple of Harabhanga, Hanuman temple of Jagati, Mahima temple of Ealasinga, Dambarugada hilltop, Padmatola sanctuary and Satakosia gorge Nayakpara Sarasara's Siva temple, Ramgarh's Siva temple, Chandital's Chandi temple, ruined Deuli temple, etc.

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