

## Isolated Sidhi's Detached Shivalaya And Monastery

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**Abstract:** This research paper is written on the civilization developed at bank of Son River the life line of vindhyachal land area. Sidhi is famous for many of the reasons but one and foremost is chandreh and monastery it have. Sidhi district is one of the tribal districts of MadhyaPradesh, this district is part of rewa division. It forms the north eastern boundary of the state. It is well known for its natural beauty, historical importance and cultural roots. It possesses abundant natural resources, due to which it attracts major industries across the country.

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**Chandreh Temple**

### I. Research Methodology

For preparing this paper primary and secondary both the sources are used, other than this some cyber sources also have been used. Interview of some localities also had been taken. After the complete analysis of these data, this research paper has been written

Sidhi is the birth place of birbal. Even kadambari of banabhatt is written over here. The other very important place which rises the importance of sidhi is its shivalaya named **chandreh** and **monastery** situated in shikarganj village at the junction of three holy river son, banas and banaganga. From the banks of these rivers chandreh and monastery is situated at the distance of 1 km. this shivalaya is very old but still it is in better condition but the monastery is in wobbly condition. This temple consists of mandapa, mahamandapa and circular sanctum decorated with shikhara. The temple belonged to the early of the chedi dynasty (850-1015) they were also known as kalchuris. The temple is decorated with the intricate carvings of humans, elephants and kirtimukhas. For draining out the water of shivlinga a carving of ghadiyal had been constructed in the temple. It shows the importance of ghadiyal in son river civilization. The engineering skills of the temple in which heavy stone pillars and slabs were used that withstood the temple from thousands of years it is quite wonder in itself.

At the entrance of monastery two inscriptions are found it tells us about the founders of temple and monastery. The inscription is inscribed in classical Devanagari script. The first inscription includes 14 lines and other includes 13 lines. The author of this inscription was poet dhasat. This temple was built by prashantshiva who was the preceptor of prabodhshiva, he was the follower of matmayur cult and he was a shivaite eremite. Near the temple there is double storied monastery square on a plan and central opened paved courtyard and pillared open varandah around it. Monastery who's construction work was

completed after 50 years from the construction of temple. From one of the inscription of monastery we come to know that this construction work was completed in AD972.



Inscription was firstly read by local intellectual's baba sahab lal krishnavansh singh, lal bhanu singh and pandit datendra ji who belong to village bharatpur in sidhi district in 1913. the date inscribed on the inscription for the construction of monastery and shivalaya is 324 which are inscribed after many years of construction of monastery. It is also mentioned in the inscription that the architect of the temple prashantshiva also made a well but with the time it is filled with dry leaves and stick and branches. But after sometime prabodhshiva renovate the well and he also dig out another well near it. this well is still present at the distance of few meters from the monastery, and the another well which was built by prashantshiva and renovated by prabodhshiv is still presented in monastery in a dark room it is safe and always looks new. The very interesting feature in chandreh's architecture is human figures which were used in that era to drain out the rain water, according to archaeological survey of Bhopal this feature is not seen at any other place, it is still presented there. Chandreh is an alive example of guru and shishya tradition which is an integral part of Indian culture and civilization. But after studying the inscription and writings of local historians we came to know that the successors of prabodhshiva fence the gurus well with the four walls it had done only for the chief of monastery and they inscribed the inscription to show their respect and devotion for other shaivacharya. From the eastern and western shores of holyriver son the remains of monastery, temple, sati pillar inscription found from bhavarsen. From the early of vikram samvat 324 to 15<sup>th</sup> century the vikram era a higher level of civilization exists in vindhyachal land area.



The inscriptions which tell the story of chandreh are as follows:-

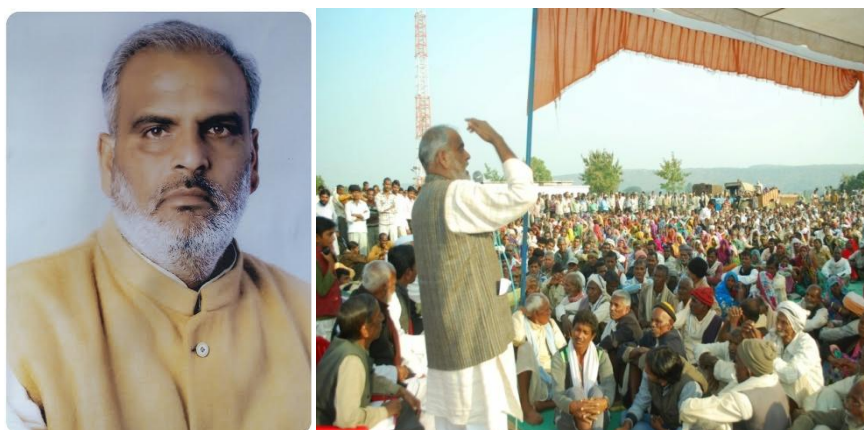
- chandreh monastery inscription, samvat 324
- chandreh sati pillar inscription no.1, samvat 1323
- chandreh sati pillar inscription 2, samvat 1364
- bhanvarsen sati pillar inscription, 1429<sup>ii</sup>

These inscriptions are the mirror of the social, economic, political and cultural condition of this land area at the particular time period. From the inscriptions we come to know that the battles had been fought and there were many social evil practices like sati pratha also had been practiced in that era, it has been said in the sati pillar inscription that after the death of the husbands women's used to get sati during the last rituals of husband. If we keep this evil practice aside we can

easily say that the sidhi and Chandreh is the golden page in the history Madhya Pradesh. But due to lack of proper facilities of transportation and communication and problem of residence, this beautiful place, which is the unique combination of history, beauty and resources remain isolated and the respect which sidhi and chandreh deserves is still not given to them. In present condition sidhi is facing the social problems like casteism in a very large manner. Caste system don't affect only some individuals but it act as threat to a particular community and work as hindrance in the development of nation, state and especially for that particular place. Here the caste system is not similar to post-Vedic period but now it contains the germs of class system also. sidhi's life line son is also not safe due to continuous legal and illegal sand mining. as gharials itself kept important place in the history of sidhi and its importance is expressed by chandreh also, the sand is ultimate need for the nascence of gharial but this legal and illegal sand mining continues to pose the biggest threat to the last of the wild breeding of gharials, gharial lay eggs under sand beds but this illegal and legal sand mining destroy their nest. The tribal of sidhi are facing the problem of land alienation. At the name of industrialization and development they are forced to leave their ancestral lands, their temples which belong to them from centuries. This not only affects their lives but it also changed the pattern of their life adversely and their faith also gets destroyed. Development must be sustainable. Some local activists and a social organization like TRTKM (toko roko thoko krantikari morcha) is working for them and struggling for their rights.

#### SHRI UMESH TIWARI: A LODESTAR FOR SIDHI

Once napoleon said "A man will fight harder for his interests than for his rights" but the convenor of TRTKM SHRI UMESH TIWARI has given almost all his life and still working for sidhi but not for sake of his own interest he is fighting for the rights of the tribes and people of sidhi.



he lead many movements few of them are- protest for kaimur range in vindh landarea. MP government has given a large part of kaimur hill to Jaiprakash associates LTD. due to which kaimur is digging out badly Shri Umesh Tiwari has fought case against this in national green tribunal for years. Another one is gulab sagar dam movement and many more like this. The most important reason behind mentioning the name of Shri Umesh Tiwari ji is because this personality doesn't work for sake of his personal interests. His works shows his unconditional love and devotion towards his land. If someday the history of sidhi will be written it will be considered incomplete without his name and his contribution towards sidhi. his thoughts and his work is adorable. In the world of commercialization where everything seems as a business in such a selfish environment his altruistic attitude towards his land is a tight slap over those cheap and ill mentalities which make people corrupt due to which our whole nation suffers badly. His works give the lessons that to do great works all we need is only a strong willpower and guts to live a life out of your own desire and comfort zone.

Ignorance of government towards sidhi is pushing it towards darkness. State and central government should pay attention towards the problems of this district. chandreh and sidhi spent a long span of time in isolation. Government should promote tourism in sidhi. So that people of sidhi can fight for themselves and they will become more aware for education, sustainable development and for their rights. After taking some important measures for sidhi and chandreh only than we can pay the right tribute to sidhi, chandreh and personalities like Shri Umesh tiwari who spent many sleepless nights for their land. And they are actually worth of it.

#### References

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- [3]. Other than these resources paper is written on the basis of observation and interview of localities.

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