

Visual Sculpture of Erotic and Sexual Acts of Khajuraho Temples

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Abstract

As such, there is no dearth of temples in India and every temple has some different characteristics attached to them. Some are known for their special rituals, some are known for the creation of temples, some are known for the mythology associated with them, and others for something special in those temples. Similarly, if you see such idols made in many temples here, where sexuality is being displayed, then it will not be surprising. These are also part of those temples. There are many ancient temples in India in which many erotic idols are displayed in stones. Some people see it from a progressive point of view, some sexuality, some people even consider it rude. It is true that these carvings are very bold, incorporating many ancient ideologies which have seen sex as a way to reach the 'spirituality of spirituality'³.

Most of these temples follow the tradition of Tantric learning, according to which sensual pleasure acts as a divine energy and it forms the spiritual path to reach God. If you have ever inspected such a temple, you will see that such idols are only on the outer walls of the temple. According to some researchers, these mean that any man should put an end to all his lustful desires before entering the temple and he can only do so when he has experienced it. There is no doubt that these idols, these signs have that charm!⁴

Khajuraho Temple

Chandrarvarman chose Khajuraho to build such temples. Making it his capital, he performed a huge yagna of 85 altars here. Later 85 temples were built in place of these altars, which were continued by the kings of the Chandela dynasty. Today, out of 85, there are only 22 temples left. The period of creation came to an end with the departure of the Chandelas from Khajuraho in the 14th century. The Khajuraho temple is primarily known as a temple in India that has carved many erotic sculptures, meaning that the temples of Khajuraho bear their erotic idols. Are most famous for According to some researchers, the concepts of Kama Sutra are depicted by these idols, and according to some researchers, it is a tradition to practice Tantric learning by sexual behavior. Like the Kamasutra, the temples of Khajuraho are also world famous, as many of the captivating and seductive sculptures in their outer walls depict various postures of Kamakriya. Kamasutra has studied and analyzed kamabhakna and kamkala from the point of view of a scientist, and its basic feelings have been depicted in Khajuraho.

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³ अग्रवाल कैन्हयालाल, "खजुराहो" दि मैकमिलन कंपनी आफ इंडिया लिमिटेड, नई दिल्ली, 1980.

⁴ वर्मा डॉ महेन्द्र, "खजुराहो में काम और दर्शन", भारतीय कला प्रकाशन, नई दिल्ली, 2002.

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Introduction:

The history of Khajuraho located in Chhatarpur district of Madhya Pradesh is very old. Khajuraho got its name from Khajuraho because it had a huge garden of palm trees. Khajuraho got its name from Khajirwahila. Ibn Batuta has called this place Kajara, so the Chinese traveler Xuanzang has written it as 'Chi: Chi: Tau' in his language. Alberuni calls it 'Jejahuti', while in Sanskrit it has been spoken of 'Jejak Bhukti'. In the poems of Chand Bardai, it was called 'Khajurpur' and at one time it was also known as 'Khajurwahk'. People believed that at this time, the name may have been derived from the two date palm trees at the city gate, which later came to be known as Khajuraho. All the Maithuni idols have been inscribed in Khajuraho, which used to be free from the ancient humans which God did not. Neither was there a fear of morality of religions. However, in the absence of maintenance, while these idols are being destroyed, there have also been reports of theft of idols from these heritage sites.⁵

Kamuk idol

Most religions have opposed sex and despised it, due to which it is considered an immoral and unethical act. Religion, state and society made most efforts to control and limit the contact between man and woman. There were many reasons behind this. Due to this ban, people are hesitant to discuss it and read, watch etc. any kind of material on it, but all do this mischief while hiding from others. There is no attempt to find the causes of rape in the society. Sex is neither enigmatic nor beastly. Sex is neither associated with sin nor virtue. It is a normal act but due to its ban it has come to the center of society. Sex in animals The tendency is simple and normal while the human has kept it on the head. There is no fault in meat, alcohol and sex, the fault is in man's instinct and insatiableness. Kamsukh is a natural tendency, but man has made it unnatural.

The most important thing about Khajuraho is that the faces of men and women depicted in the rugs of Kamakala reflect a supernatural and divine aura of bliss. There is no sense of vulgarity or vulgarity in this. These temples and their sculptures are priceless heritage of Indian architecture and art. Seeing the grandeur, beauty and antiquity of these temples, they have been included in the World Heritage. Khajurahas have all the Maithuni idols inscribed, which used to be free from the human antiquity of neither ancient nor religious Was afraid of morality. Though its sculpture is part of temples dedicated to Lakshmana, Shiva and Parvati, their religious significance cannot be denied. Now the question arises why such Maithuni idols were made in a holy place like a temple? Did not the religious leaders oppose it while making it? Do the temples of Khajuraho have any connection with Tantra and Kamasutra? After all, which postures are idols here.

Kamasutra and Khajuraho:

The lively depiction of the Ashta Maithun described in the Kamasutra appears to come alive on the walls of all the temples of Khajuraho. One of the 22 temples, Kandariya Mahadev's temple work is famous for education. It may have been named Kandariya Mahadev because of its entrance that appears to be similar to Kandara. It is the largest and developed style temple of Khajuraho. 117 feet high, almost as tall and 66 feet wide, this temple is built in Saptarth style. However, its four sub-temples had lost

⁵ साहू डॉ सूरज पाल, "मूर्तिकला का इतिहास", विश्वभारती पब्लिकेशन, नई दिल्ली, 2016.

their existence centuries ago. There are a total of 646 sculptures on the outer walls of the largest temple, while there are 226 sculptures inside. Such idols are probably not found in any other temple. This temple is dedicated to Lord Shiva. The structure and ornamentation of the temple is also very magnificent. The entrance of the Kandariya Mahadev temple consists of 9 branches, on which lotus flowers, dancing apsaras and vyals are built. A four-faced statue of Shiva is built on the lintel. Brahma and Vishnu are also sitting near it. A huge marble Shivling is installed in the sanctum sanctorum. This temple was built by King Vidyadhar around 1065 AD after defeating Mohammad Ghaznavi for the second time. Sur-beautiful, male-eunuch, god-god and lover-couple etc. are inscribed on the outer walls in beautiful forms. The middle walls depict some unique copulation scenes. 3 sculptures in a sequence from top to bottom in one place are said to be an imitation of a principle described in Kamasutra. It shows the importance of getting full stimulation through hugs and kisses at the beginning of sex. In another scene, a male appears with blood in the posture of headstand with 3 females.⁶

Descriptions of intercourse on other temples of Khajuraho ...

Khajuraho has temples to the gods and goddesses, but they are best known for the sculptures sculpted in various postures based on Kamasutra. However, Khajuraho temples are not the only such temples. There are other temples in India that have Kamritra-inspired sculptures. While looking at the sex statues, you will not feel that there is anything dirty in them. Looking at the images of naked sex, nowhere will it feel that something is ugly; Something is dirty, something is bad that looking at the statues of sex will experience a peace, a purity.⁷

The Lakshmana Temple located in the complex was built by King Yashovarman in 930 AD. Built in Panchayatan style, there is a sub-temple built on the four corners of this temple. At the entrance of the main temple is a beautiful statue of Suryadev riding on a chariot. There are hundreds of sculptures studded on the outer walls of the temple. It is amazing to see the beauty of the idols, their expressions. The 3 statues were the major statues in the series of statues. Apart from them, some rows were of small sculptures. The niches in the middle have Dev idols. Most of the sculptures depict the life and traditions of that period. These include scenes like dance, music, war, hunting etc. The major idols are Gandharva, Sur-Sundari, Devadasi, Tantric, Purohit and Mithun idols along with Vishnu, Shiva, Agnidev, etc. In an idol, the hero-heroine uses fingernails to provoke each other of the Kamasutra. Has been showing any theory. The sanctum sanctorum of the temple has darshan of the Trimukhi statue of Lord Vishnu. Statues also exist on the inside walls. There are small sculptures on the platform of the Lakshmana temple. These include sermons, dance-music, education, departure scenes for war, as well as some scenes of mass sex. There are 2 small temples in front of the Laxman Temple. Among them, there is a Lakshmi temple and another Varaha temple.

Vishwanath Temple, which is dedicated to Shiva. The 90 feet high and 45 feet wide temple was built in 1002 AD by King Dhangadeva. Two lions and elephants are built in front of the temple stairs. The temple has Dev idol, Ashtadigpal, Nag Kanya and Apsara etc. Other queues depict the prosperity of that period in the form of scenes of Rajsabha, Rasleela, marriage and festivities. Among them, the statue of Veena playing heroine and Apsara who removes thorn from foot is also amazing. Among the main niches are Chamunda, Varahi, Vaishnavi, Kaumari, Maheshwari and

⁶ अग्रवाल कैन्हयालाल, "खजुराहो", दि मैकमिलन कंपनी आफ इंडिया लिमिटेड, नई दिल्ली, 1980.

⁷ अग्रवाल कैन्हयालाल, "खजुराहो", दि मैकमिलन कंपनी आफ इंडिया लिमिटेड, नई दिल्ली, 1980.

Brahmani etc. After the end there is a statue of Nateswara. Shiva is depicted in various forms on the walls of the sanctum sanctorum and the shivlinga is seen in the sanctum sanctorum. There is a large Nandi mandapa in front of the main temple. The square pavilion, which stands on 12 pillars, has a 6-foot-high statue of Nandi, the vehicle of Shiva.

The hero-heroine is depicted in various forms of hugging on the walls of the Chitragupta temple. In the sanctum sanctorum, the statue of Lord Surya riding on a chariot of 7 horses sits. Chitragupta is seated with a pen in his hand. A little ahead of the Chitragupta temple is the Jagadambi temple. Originally this temple was dedicated to Vishnu, but there was no statue in the temple. When the Maharaja of Chhatarpur renovated these temples, then the statue of Jagdamba was installed here. The idol of Yama is also present in this temple along with other deities. There are some good copulation scenes on the walls here too. At the entrance, Chaturbhuj Vishnu is seen sitting on Garuda. The statues of Saraswati and Lakshmi are particularly notable in the temple niches. Mahadev Temple is situated near Jagdambi Temple. The original part of this small temple is in a fragmented state and the altar has also been destroyed. An idol at the entrance depicts King Chandravarman fighting with the lion. The scene became the official symbol of the Chandelas⁸.

Near the ancient village of Khajuraho are the eastern temples located a short distance away. There are 4 Jain and 3 Hindu temples among them. The first is a small Brahma temple built in pyramid style. Lord Vishnu and Shiva are also present here along with the statue of Brahma. There is also a Shivling in the temple. About 300 meters from the Brahma temple is the Vamana temple. The temple is believed to be built in the later half of the 11th century. The walls of this temple are mostly single statues, except for a few hugging scenes of loving couples. Beautiful marking of Shiva-marriage is also seen here. Going a little ahead of the Vamana temple is the Javari temple. Dedicated to Lord Vishnu, this temple is seen in his Baikuntha form. There are a large number of sculptures on the outer walls of the temple. There are also many copulation scenes in them.

There are 4 Jain temples located here. Of these, the Golai temple is in ruins today. The bells of this temple look like a pavilion and have beautiful ornamentation of bells. There are beautiful idols of gods and goddesses ruling at the entrance, while at the entrance to the sanctum sanctorum, there is a statue of Goddess Chakreshwari mounted on Garuda. The remaining three Jain temples are located in a compound some distance away. The most important of these is the Parsvnath Temple, which was built by a magnificent city superior during the reign of King Dhangadeva. Tirthankara statues are built on the outer walls of the Jain temple. Along with these is the beautiful marking of the deities Kubera, Dwarpal, Gajarudh or Akhrudh Jain. Here the rows of idols include Gandharva, Kinnar, Vidyadhar reigning deity, Yaksha Mithun and Apsaras. Among them, the tourists get enchanted by seeing the heroine applying kajal from RC and the mother who spills on her baby. The torana of the temple has a beautiful depiction of 16 dreams of Tirthankara Mata and the sanctum has a statue of Adinathji.

On almost all the temple walls, sometimes some single and sometimes collective mating statues make sense of the many asanas described and painted in the Kamasutra of Vatsyayana. The scenes of mass copulation create a different kind of curiosity in the minds of the viewers, but the mystery of the few scenes of animal copulation is beyond comprehension. The excellence of the sculpture also shows

⁸ वर्मा डॉ महेन्द्र, बुन्देलखण्ड की वास्तुकला "भारतीय कला प्रकाशन, नई दिल्ली, 2003 पृष्ठ 120

that these Maithun sculptures are not compositions stemming from prejudice or frustration, but answers to such scenes are written neither on the walls of the temple nor on any inscription.

Reasons for Kamuk Idols in Khajuraho:

1. Different reasons are given for the construction of Khajuraho temples. There is a belief that these idols are part of the theory of Artha, Dharma, Kama, Moksha here. It is also said in this subject that these statues are the medium of examination of the restraint of the devotees. Kama is one of the many paths to salvation. Sanatan Hinduism has given life to 4 Purusharthas - Dharma, Artha, Kama and Moksha. Each step and each success and coordination of these four efforts is in the temples of Khajuraho.
2. An argument is also given in the reasons for the construction of the temple that in the said period, due to the influence of Buddhism, most of the youth were moving towards celibacy and renunciation due to alienation from householder religion. Such temples were built all over the country to re-enlighten them to the family religion and through them it was shown that salvation can be attained by staying a householder.
3. It is said that during the reign of the Chandel kings, this region was dominated by the left wing branch of the Tantric community, who considered both yoga and indulgence as the means of salvation. These idols are the result of their activities. The basis of Vatsyayana's Kamasutra is also ancient Kamasutra and Tantrasutra. According to the scriptures, intercourse can also be a means of attaining salvation, but this applies only to those who are truly Mumukshu.
4. In connection with the construction of the temple of Khajuraho, there is a popular practice in Bundelkhand. It is said that once the daughter of Rajpurohit Hemraj Hemvati reached to take bath in the lake at Sandhya's Bela. During that time, when wandering in the sky, Chandradev saw a beautiful bath and a wet woman soaked with the beauty of the sun, he could not live without being enamored of it.

Assumptions:

1. Some analysts also believe that in ancient times, they were also constructed with the view of educating people about sex. It is also believed that after seeing these erotic figures, people will get the right education for sexual intercourse. This was also done because in ancient times the temple was a place where almost all the people used to go. That is why temples were considered to be the right place for giving the right education of sexual intercourse.
2. Some of the analysts behind the making of erotic idols in temples believe that in ancient times the King-Maharaja used to indulge in indulgence and luxury. He was quite excited. This is the reason why various idols have been made outside the Khajuraho temple in the nude and in the posture of sexual intercourse. These sculptures are made with great beauty.
3. Analysts about it believe that to attain salvation after death, every human being has to go through four paths - Dharma, Artha, Yoga and Kama. For this reason, naked idols have been installed outside the temple. Because this is the work and after this only and only God gets refuge. For this reason, after seeing it, it was imagined to go to the shelter of God.

Behind these erotic idols built in 4 temples, the defense of Hinduism is told. Some analysts believe that when the temples of Khajuraho were built, Buddhism was spreading rapidly. The Chandela rulers tried to save the existence of Hinduism and for this they resorted to this path. According to him, in ancient times it was believed that everyone is drawn towards sex. That is why if the idols will be placed

outside the temple in naked and mating posture, then people will come to the temple to see it. Then you will go to see God inside. This will give a boost to Hinduism. That is why people consider these idols very much.⁹

Key features of Khajuraho temple -

Khajuraho temples are famous all over the world due to their grandeur and beautiful artefacts and adorable Kamotak sculpture. The beautiful artefacts of this oldest temple are among the most beautiful artefacts in the world, attracting the attention of art lovers. Everyone appreciates the fine artistry and carvings of these unique sculptures on the walls in the temple of Khajuraho. Aphrodisiac sculptures in the temple of Khajuraho are its main feature, through these seductive sculptures which display different postures of erotic art, but still these statues do not appear to be obscene. An attempt has been made to connect sexuality with spirituality through these sculptures. This sculpture is so grand and attractive, due to which the temple of Khajuraho has been included in the list of World Heritage.¹⁰

Epilogue

Most of the sculptures in the Khajuraho temples have been made using red sandstone, while granite stones have also been used in the construction of some sculptures, among which the Lalguana Mahadev Temple, the Brahma Temple and the Chausath Yogini are made of granite (kanasma) stone. Along with this, the magnificent temples of Khajuraho have been built on high platforms without any face, the beauty of which enchants the visitors here.¹¹ Although the idols are not lacking in elegance, however, the later statues are in keeping with the craftsmanship of patience. The lack is reflected. These Murti Korkar-made and impersonated statues have been replaced by pointed angled sculptures with greater emphasis on flatness, verticality and triangulation than on the smoothness of the marking. Nevertheless, this art is far superior to its contemporary artworks in its varied marking of human emotions and life's activities. Those characteristics are its relaxing and aphrodisiac gestures from beauty. Due to which Khajuraho art is considered superior in contemporary arts. In this way, various sculptures of Brahman and Jain religions in Khajuraho sculptures have been designed by the artist with the commitment of classical details. But for the avoidance of monotony, the order of their armaments and the number of hands changes. has been done. In the combination of various types of Padma and auxiliary figures, the imagination of the artisan is expressed.¹²

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