

PAINTING STUDY MATERIAL FOR CLASS 11TH BASED ON NCERT

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2. Mara Vijay (Cave No. 26)

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| Name | : Mara Vijay (Ajanta Cave No. 26) | Artist | : Unknown |
| Place | : Ajanta, Maharashtra, India | Circa | : 5th Century A.D. |
| Medium | : Stone (Relief Sculpture) rock cut | | |
| Collection | : Archaeological Survey of India | | |

DESCRIPTION

This is the only sculpture based on Jatak Tales. It is engraved on right wall of Ajanta Cave No. 26. In this sculptural panel Lord Buddha has been shown seated in **Dhyan Mudra** under a Bodhi tree. Mara (a demon) has also been shown riding his elephant **Girimekhala** to attack Buddha with his ten fold army (Lust, Aversion, Hunger, Thirst, Cowardice, Doubt, Hypocrisy, Stupidity, False Glory and Conceit) along with his three daughters Taha, Arati and Raga to dissuade Siddhartha from the path of Buddhism through different activities. The event shown in this sculpture is part of the enlightenment of Buddha. According to the narrative, there is a dialogue between Buddha and Mara, and Buddha has been shown with his right hand indicating towards the earth (**Bhumi-sparshan Mudra**) as a witness to his generosity. This relief sculptural panel is highly animated which shows a very matured sculptural style at Ajanta.

Main Features are as follows:

- The composition of this relief is very complex and highly dramatic which generates considerable movement.
- The figures on the left of this relief have shown Mara riding his elephant with his army consisting of various kinds of people including some with animal faces.
- At the lower base, there are some dancing figures most probably of Mara's daughters with musicians and one of the dancing figures is dominant on the right lower end, has expanded her hands in dancing posture.
- Other images of Mara's daughter have been shown contemplating how to disturb Siddhartha.
- The army of Mara has been shown marching towards Buddha in the first half of the panel whereas the lower half of the panel shows departing the army.



Mara Vijay, Ajanta (Cave No. 26)

To be continues.....