

UNIT III EVOLUTION OF HINDU TEMPLE ARCHITECTURE

Hindu forms of worship – evolution of temple form - meaning, symbolism, ritual and social importance of temple - categories of temple - elements of temple architecture - early shrines of the Gupta and Chalukyan periods

Tigawa temple - Ladh Khan and Durga temple, Aihole - Papanatha, Virupaksha temples, Pattadakal - Kailasanatha temple, Ellora.

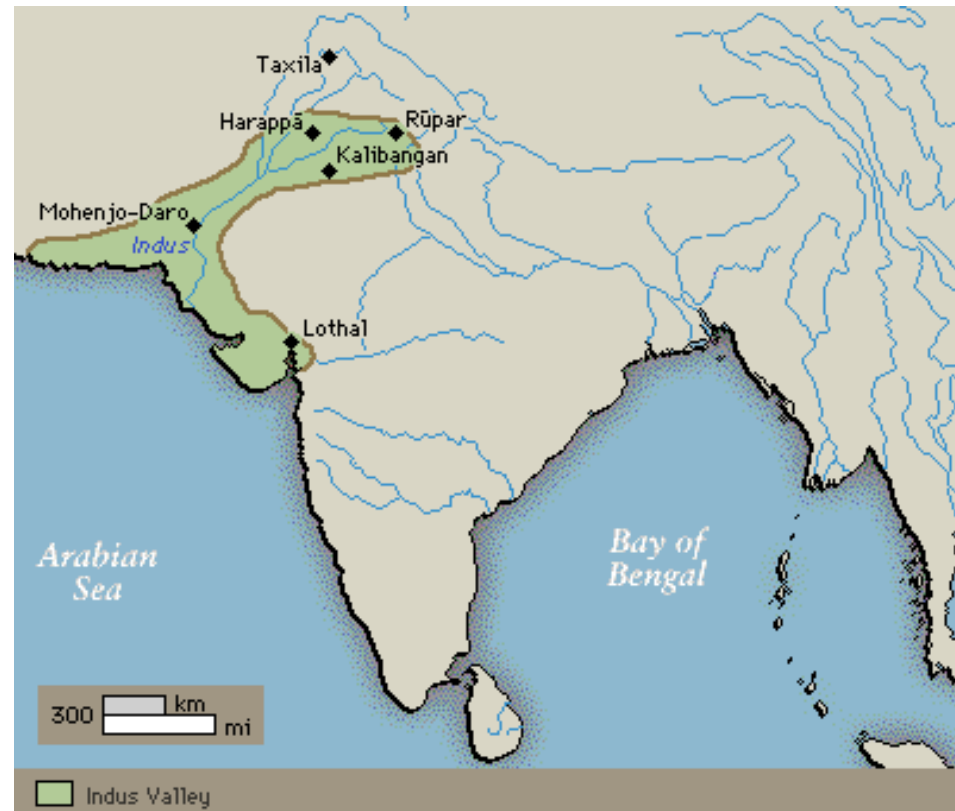
Hinduism and architecture

Introduction

- Practised by majority of people in **India** and **Nepal**
- 900 million adherents worldwide.
- **No single founder**, no single scripture, and no commonly agreed set of teachings
- Hindu' was derived from the river or river complex of the northwest, the **Sindhu**.
- Was used by people to **differentiate themselves** from followers of other traditions, especially the Muslims (**Yavannas**), in Kashmir and Bengal

Origin

- **Hinduism originated around the Indus Valley** near the River Indus in modern day Pakistan.
- About 80% of the Indian population regard themselves as Hindu.
- Most Hindus believe in a **Supreme God**, whose **qualities and forms are represented by the multitude of deities** which emanate from him.
- Hindus believe that existence is a **cycle of birth, death, and rebirth**, governed by **Karma**.



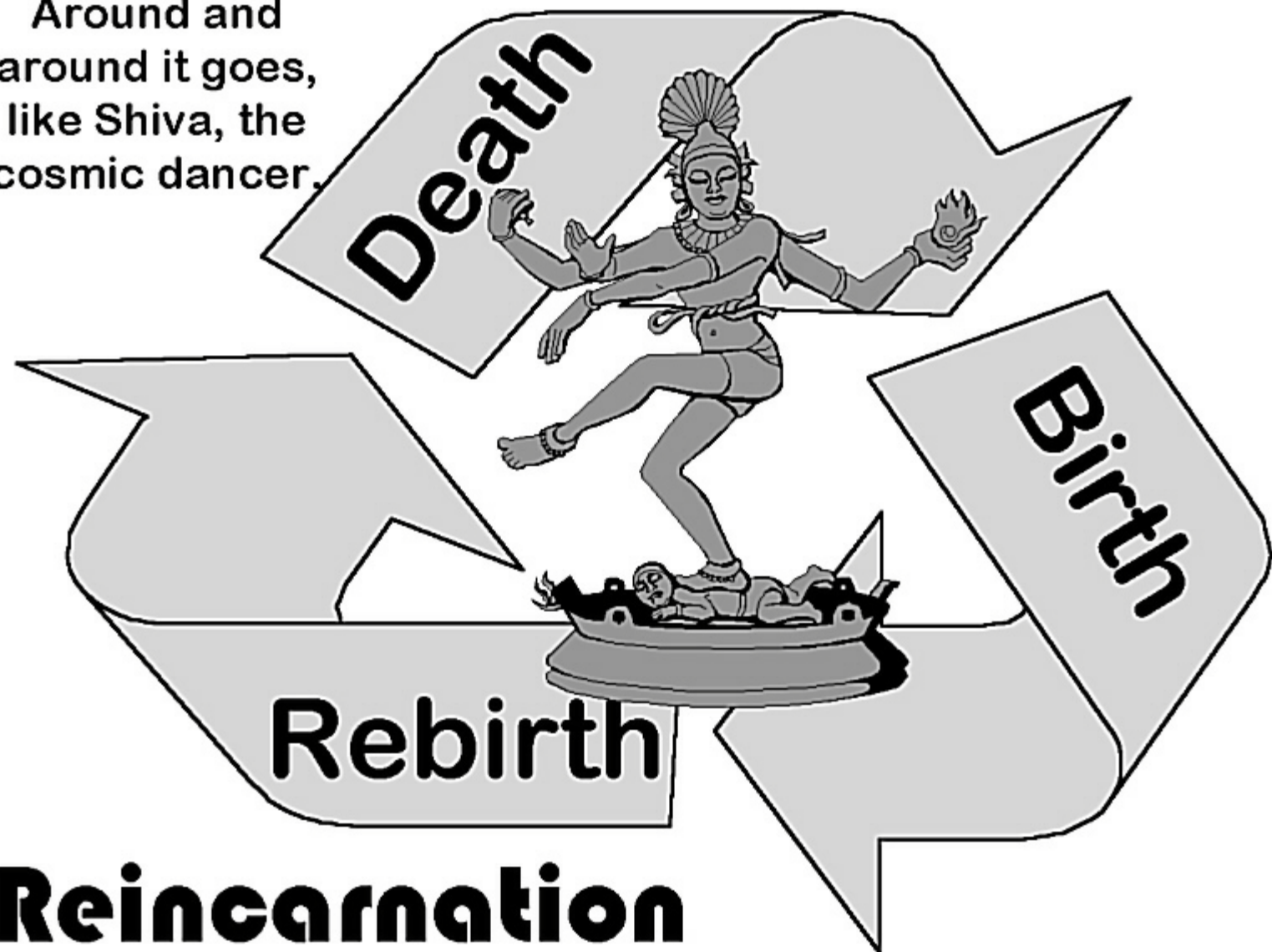
Concepts

- **Atma**- 'eternal self' - 'spirit' or 'soul' and indicates our true self or essence which underlies our existence.
- **Dharma**- 'duty', 'virtue', 'morality', even 'religion' and it refers to the power which upholds the universe and society
- ***sva-dharma*** - Each person therefore has their own dharma known as *sva-dharma*. What is correct for a woman might not be for a man or what is correct for an adult might not be for a child.
- **Varna**- especially to a person's responsibility regarding class (*varna*) and stage of life (*ashrama*). This is called varnashrama-dharma.
- ***Brahmans or Brahmins*** - the intellectuals and the priestly class who perform religious rituals
- ***Kshatriya* (nobles or warriors) - who traditionally had power**
- ***Vaishyas*** (commoners or merchants) - ordinary people who produce, farm, trade and earn a living
- ***Shudras*** (workers) - who traditionally served the higher classes, including labourers, artists, musicians, and clerks

Karma and Samsara

- ***Karma*** is a Sanskrit word whose literal meaning is '**action**'.
- **Samsara** - This **process of reincarnation** is called *samsara*, a continuous cycle in which the soul is reborn over and over again according to the law of action and reaction.

Around and
around it goes,
like Shiva, the
cosmic dancer.



Reincarnation

Temple

- The word '**temple**' is derived from the Latin word *templum* means a **sacred precinct**
- Mandir** from *mandira* in sanskrit
- a structure reserved for religious or spiritual activities, such as prayer and sacrifice, or analogous rites
- Hindu temple architecture is distinguishable from the Jain and Buddhist temple architecture

Origin of Hinduism

- **Hinduism** -oldest and among one of the **largest religious traditions** practiced till date.
- flourished for over **two thousand years in many parts of Asia** covering Indian sub-continent, the peripheral sub-Himalayan valleys and major parts of south–east Asia
- word Hindu is the name of **river Indus in Persian**
- **Greeks** referred to the people **who reside around the river Indus** and **without any religious connotation**
- towards the end of 18th century by the **British** for referring to **religious, spiritual, and philosophical traditions of the Indian sub-continent** thus creating **clear distinctions** between the religious cults of **Hinduism, Sikhism, Buddhism, and Jainism.**

Dravidians

- Established a civilization in the Indus valley between **3250 and 2750 BC**
- Polytheists **who worshipped a number of nature gods**; some elements of their beliefs persisted in Hinduism
- Aryan people invaded the Indus valley around 1500 BC**
- Language of these Aryan people was ***Vedic***, parent of **Sanskrit** in which their religious literature (the *Vedas*) *came to be written after many centuries of oral* transmission

Vedic Aryans

- **Nature-deities**, *Indra(rain)*, *Agni (fire)* and *Surya (the sun)*
- Their religion contained no idolatry but later **absorbed** the beliefs of the conquered **Dravidians**.
- **Sacrifice** and **ritual** became predominant in a ceremonial religion.
- The **two great doctrines of Hinduism** are ***karma and transmigration***
- The universal desire to be reunited with the absolute (the *atman* or *Brahma*) *can be satisfied by following the path of knowledge*.
- Life is a **cycle of lives (*samsara*)** *in which man's destiny is **determined by his deeds (*karma*)** from which he **may seek release (*moksa*)** through ascetic practices or the discipline of Yoga*
- Failure to achieve release means reincarnation- migration to a higher or lower form of life after death until the ultimate goal of absorption in the absolute is reached

Treatises

- These scriptures were mostly written in Sanskrit language and categorised as ***Shruti*** ("that which is heard") and ***Smriti*** ("that which is remembered").
- ***Vedas, the Dharmas Shastras, the Purans, the Upanishads, the Shilp shastras, etc***
- ***Mayamata and Mansara*** are the two well known treatises of South India on architecture and iconography respectively
- ***Here the sacred geometry means the science of the accurate laying out the ground floor of the temple in relation to the astronomical movements and positions and the cardinal directions.***
- The ***mandala*** is the sacred form consisting of the intersection of the circle and the square





The Temple: Divinity and Man

- To link man with the gods
- Depiction of the **macrocosm (the universe)** as well as the **microcosm (the inner space)** and has developed over two thousand years
- The temple is the **symbol of enlightenment**
- Product of a **desire to transcend the world of man**-the principles of its construction, the forms of its architecture and decoration

Temple and Society

- Reflected local **architecture styles and the material and skills** to which they related
- Temple in stone was an expensive affair and expresses the physical power and economic resources of the ruler
- Apart from the royal patrons and the merchants, **every individual donated something to the temple such as they might donate a field or water tank**, or fund a perpetual lamp, or give two sheep to supply milk to make *ghee to keep lamp* burning.
- Not only a place of worship but they act as a **centre for intellectual and artistic life**
- **Housed schools, hospitals and courts** for the community

The Hindu temple

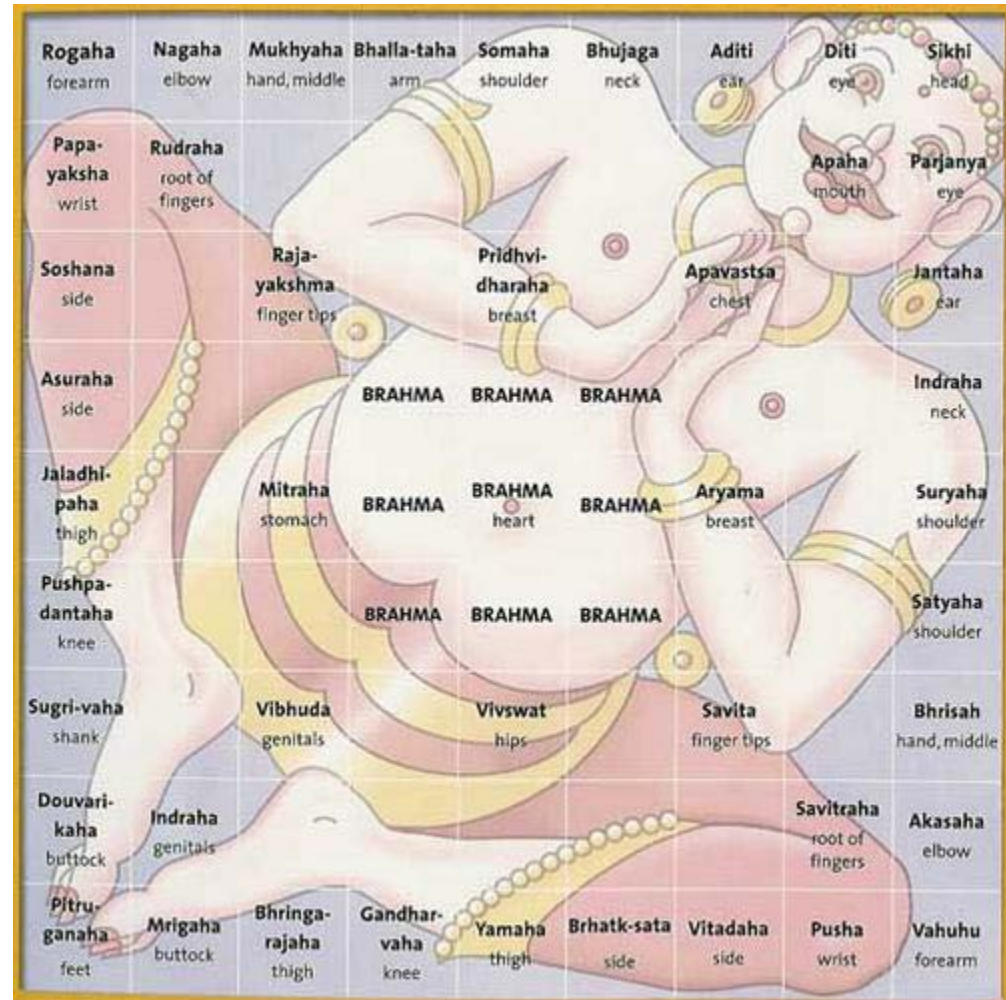
- Forms established – 600-800 AD
- Cell –**garbagriha**- enshrined the deity-womb chamber - nucleus
- **Mandapa**- porch
- **Shikhara** – domical or pyramidal spire- roof- representing meru hill
- **Gopuram**- entrance gateway
- **Pradhikshina** patha- ambulatory pathway for passage
- **Natamandir** – hall for dance performances
- **Antarala** – intermediate chamber connecting mandapa and garbagriha
- **Ardhamandapa** – main front porch
- **Pitha** – platform
- **Torana** –gateway
- **Amalaka** – fluted disk on the shikhara

GEOMETRY OF HINDU TEMPLE

Vastu purush mandala

- Vastu –physical environment
- Purusha-energy, power or cosmic being
- Mandala –diagram or chart

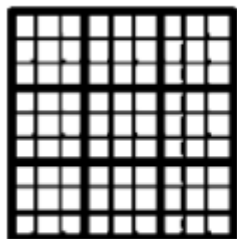
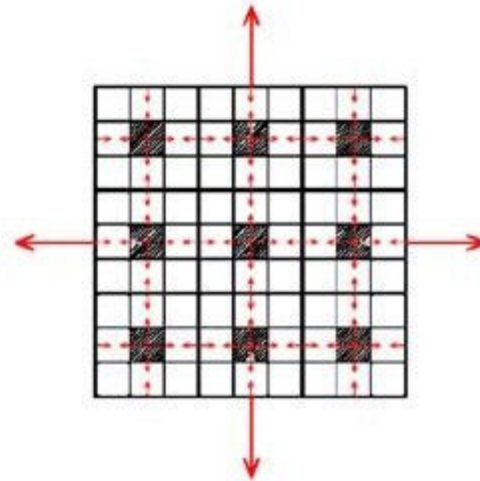
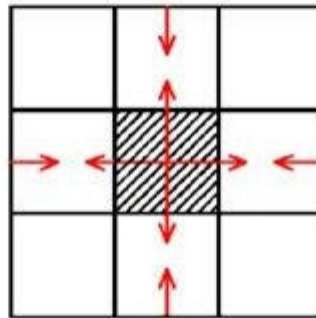
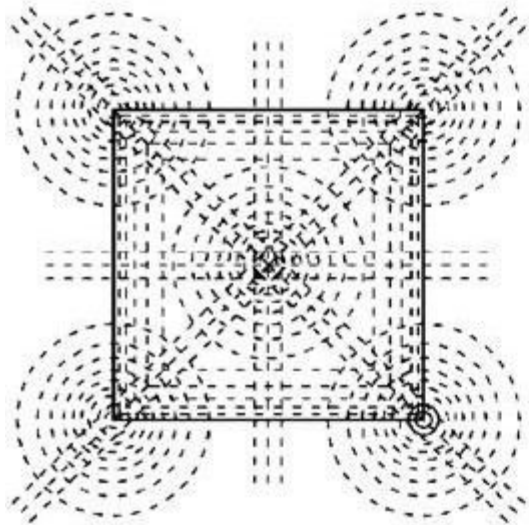
Vastushastra and
Shilpashastra



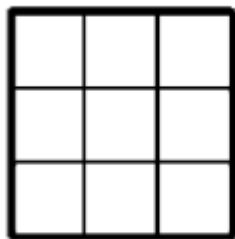
Basic form of vastupurusha mandala

- Square representing earth
- Most commonly used – 64 and 81 squares
- Outer periphery-32 squares-representing nakshatra or planets which moon passes every month
- Four directions lie outside the mandala- representing meeting of sun and earth and movement of sun from east to west
- Central portion- Brahma-creator
- Centre of the mandala generates energy and emits to the external world. The four sides try to contain the energy within and so more number of squares is to hold more energy

Mandala



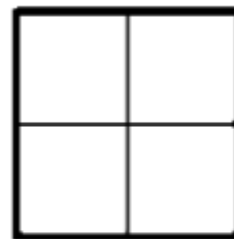
Paramasaayika
Mandala



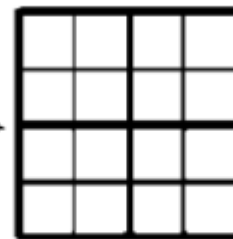
Pitah Mandala



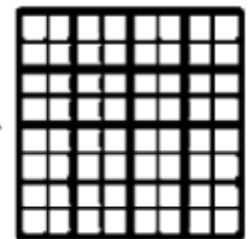
Sakala Mandala



Pechaka Mandala



Mahapitah
Mandala



Manduka Chandita
Mandala

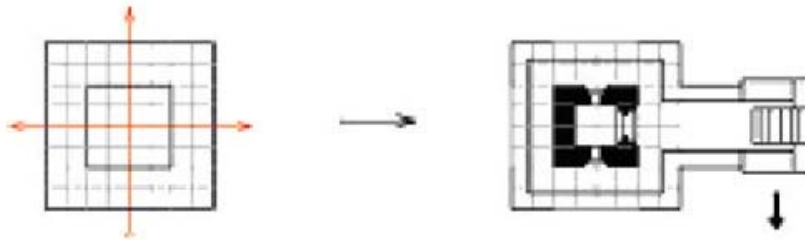


Figure 14.1

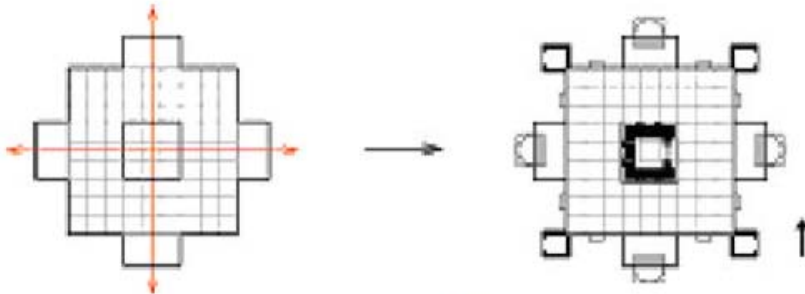


Figure 14.2

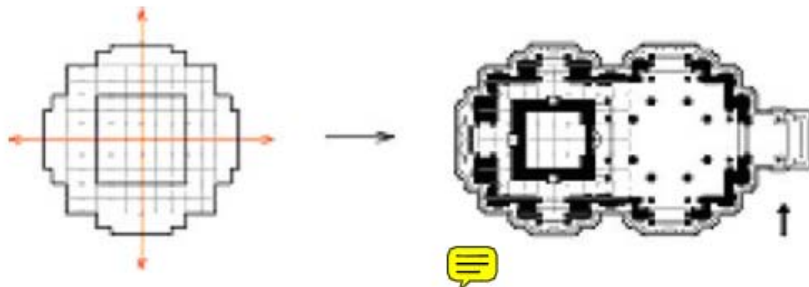


Figure 14.3

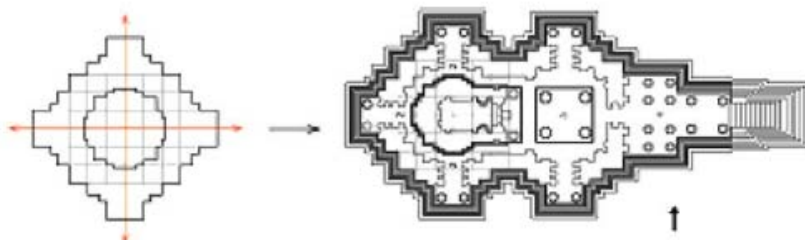
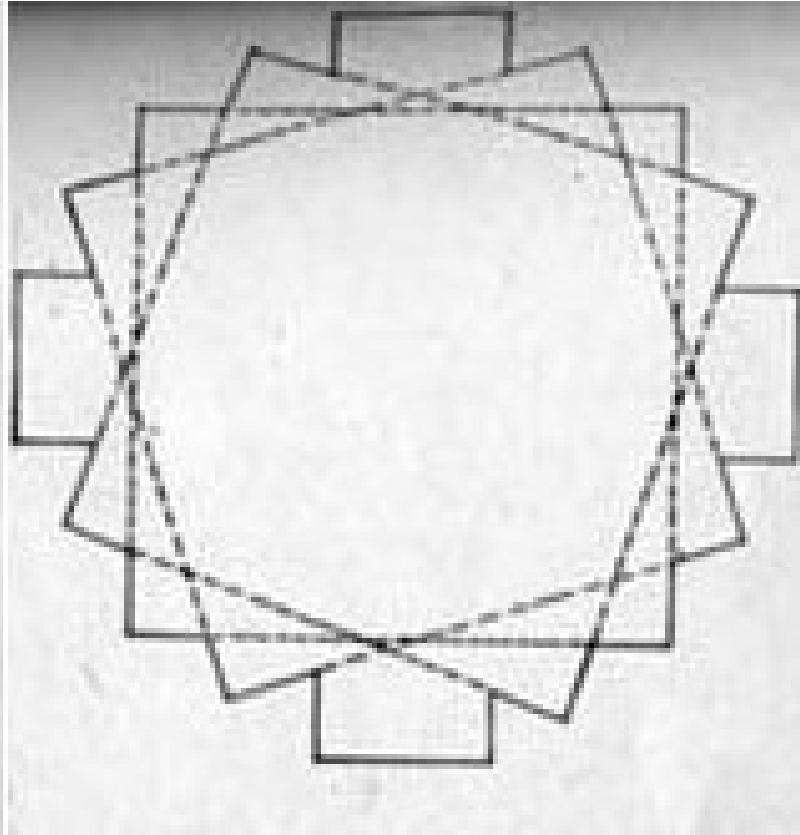
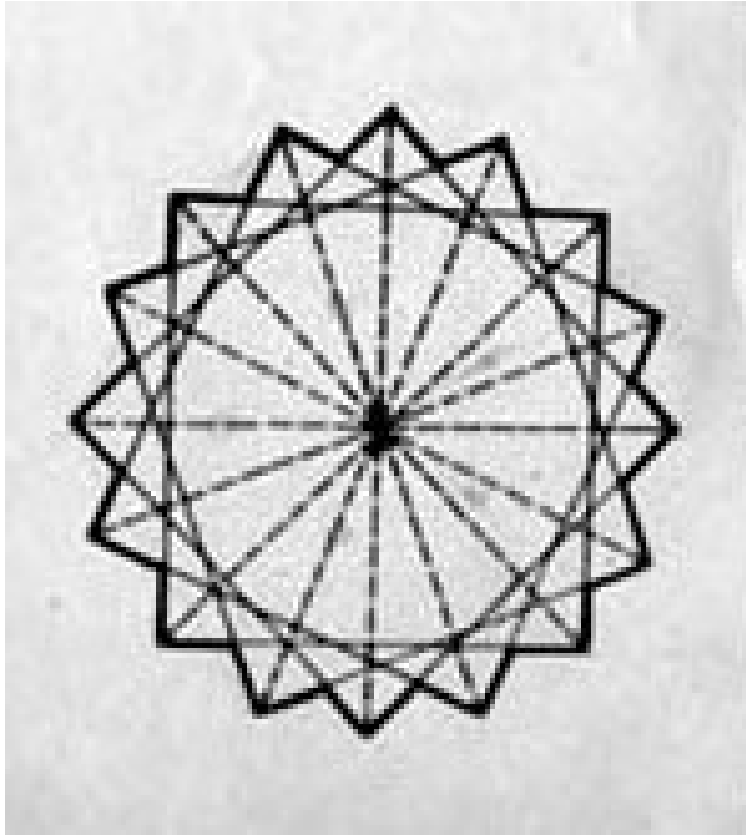


Figure 14.4

Early 7th to 8th century and later 13th century temples had stellate or star shaped plan

Stellate shaped





Structural system

Trabeated

Post –beam construction

Lintel –stone or timber

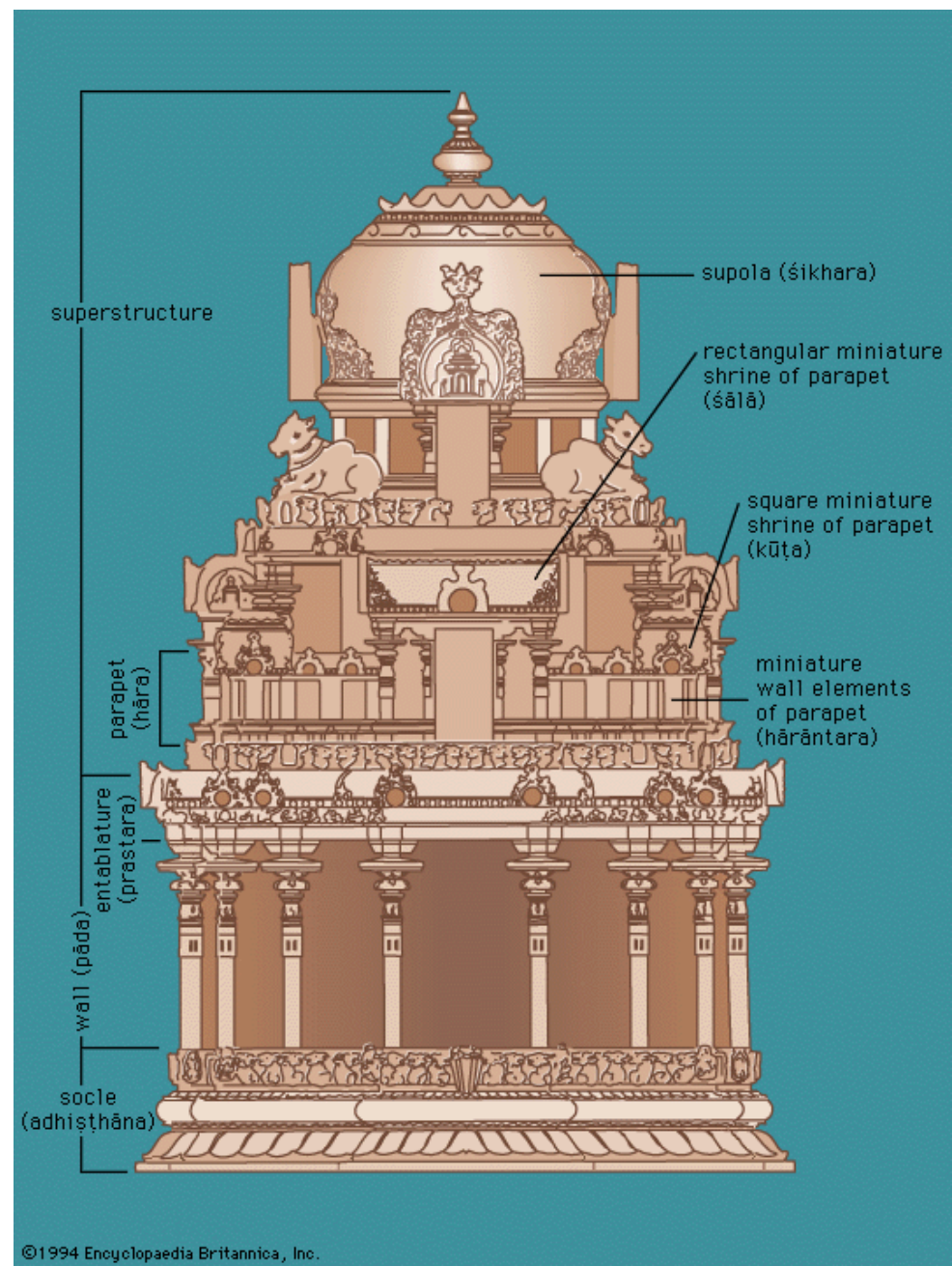
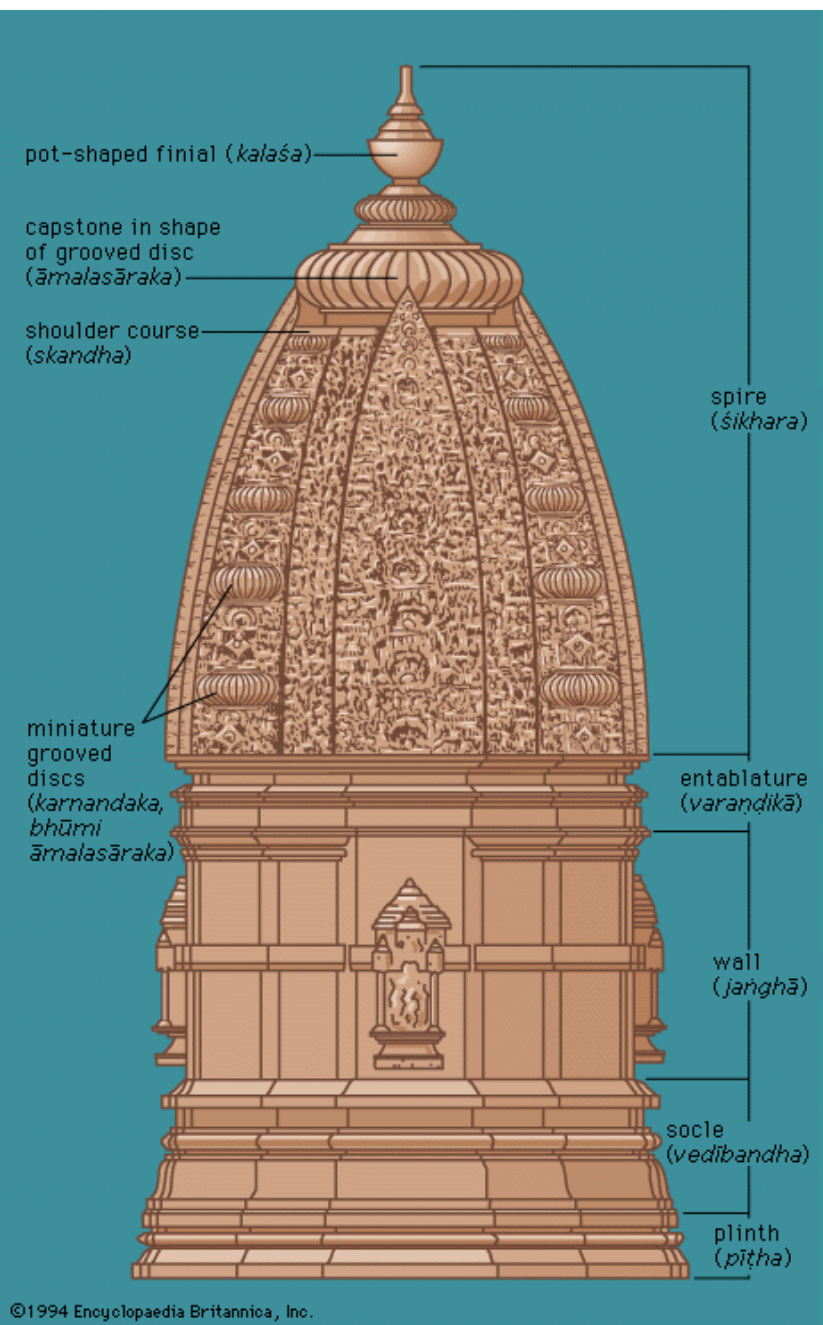
Heavy cross beams



Corbelling system

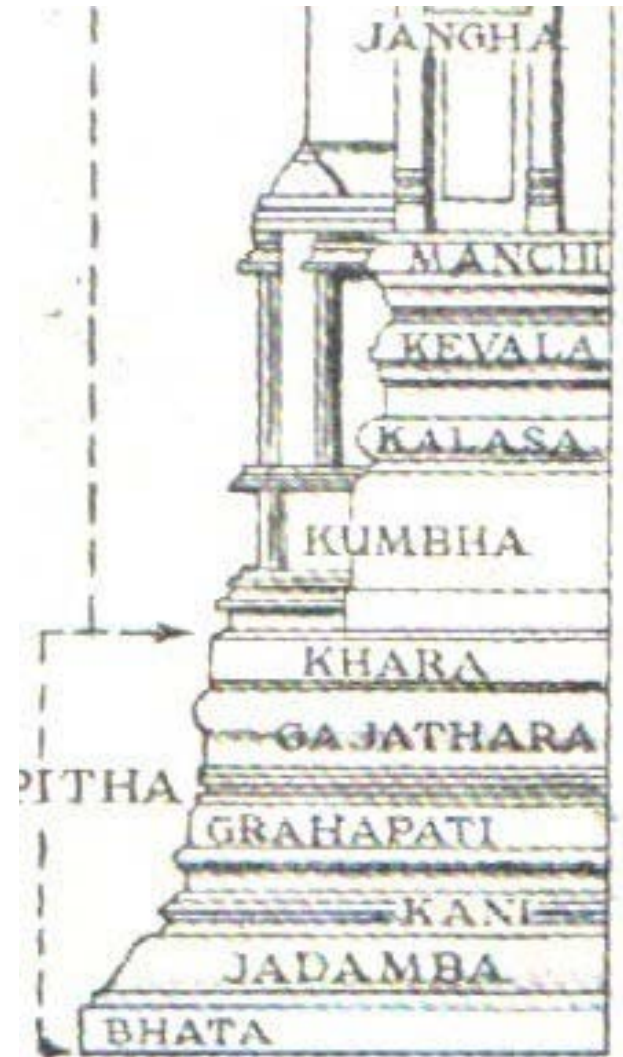
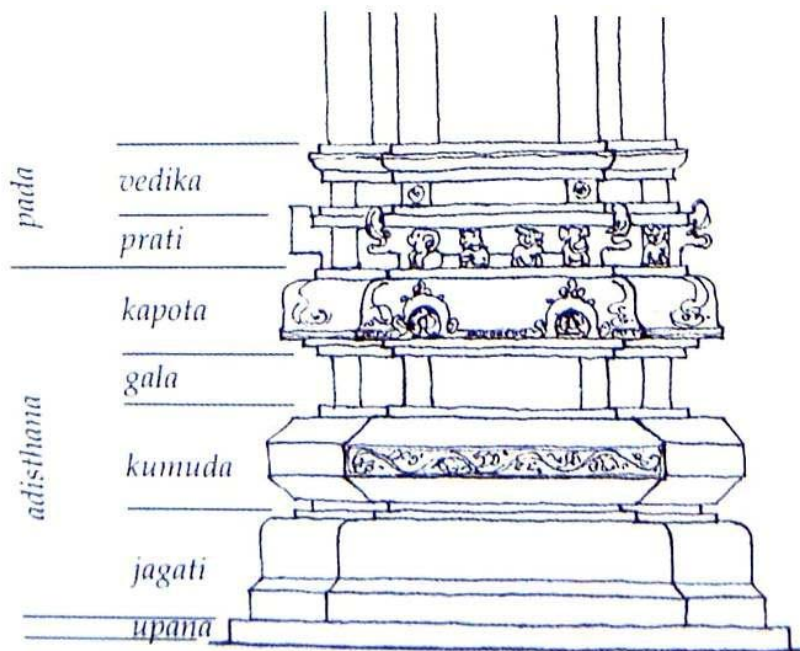
- To create interiors of the temple
- 13th iron clamps and stone wedges to hold together





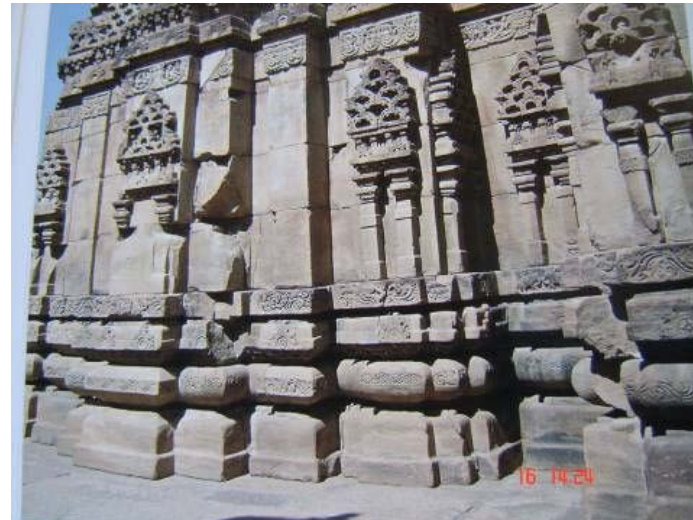
Pitha

- Base or pitha- mouldings at the base corresponding to the layers
- The mouldings are subdivided –
adishthana in the south and
vedibandha in the North



The walls

- Composite masonry-stone , brick with lime and mud
- Stone thickness -300-450 mm
- Masonry walls-800-1200 mm- with stones inbetween to impart strength



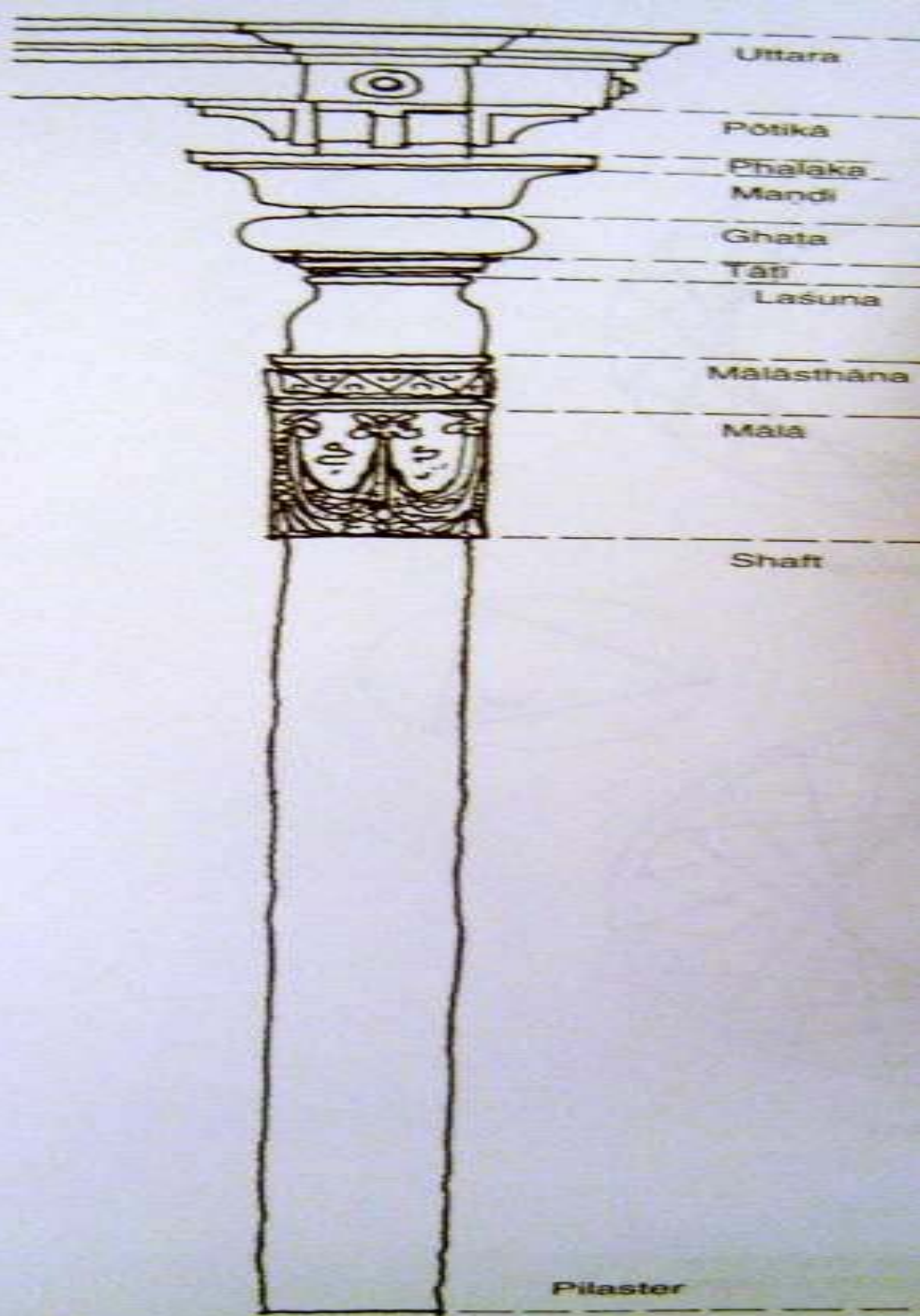
Columns

- Indian texts classify columns in terms of their cross section
- Square
- Circular
- Polygonal
- Scalloped (fluted)
- Lobed
- Staggered and stellate

Major types of Indian columns

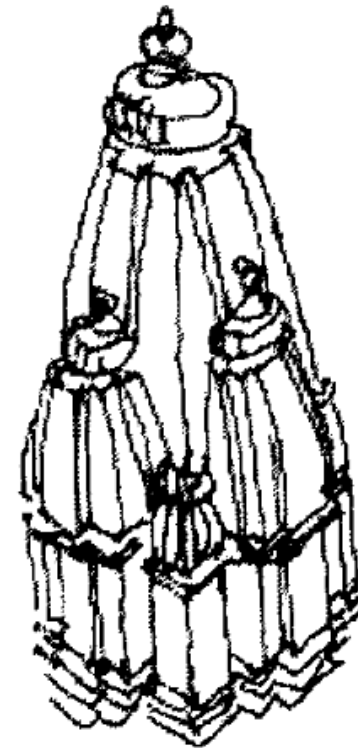
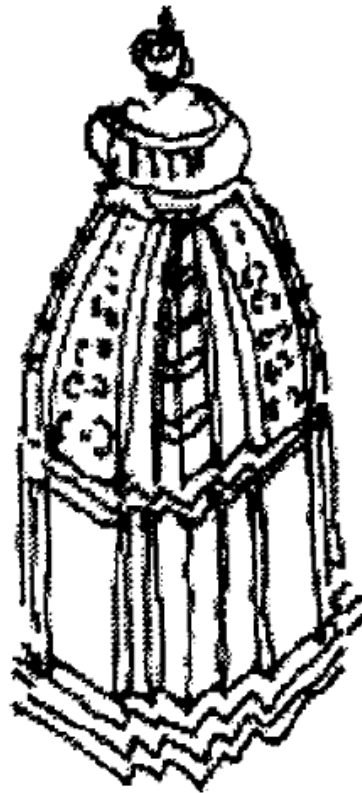
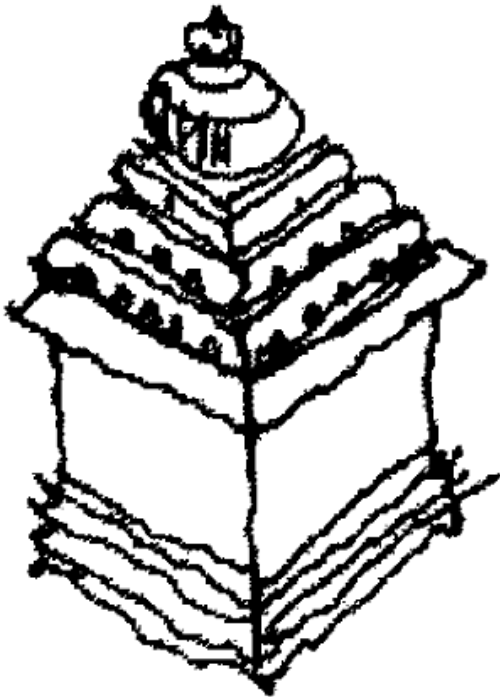
1. Bell shaped
2. Block and rounded
3. Cushion type
4. Ghata-Pallava
5. Bharana





The shikhara

- The spire
- North India – phamsana, latina, sekhari



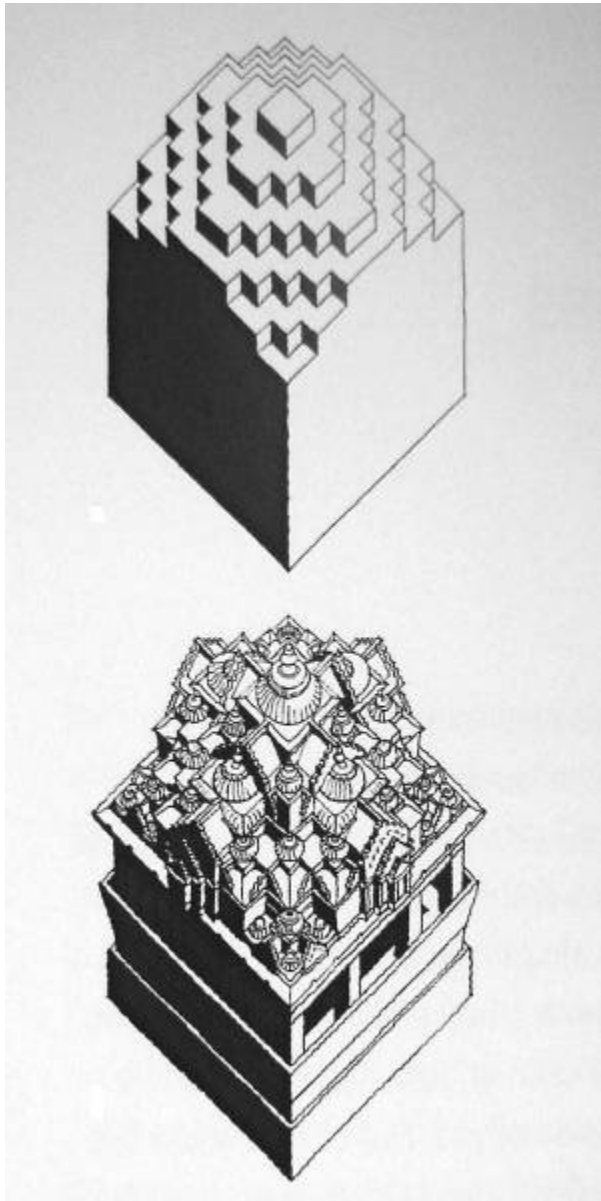
The shikhara

- South Indian temples
- Kutina and shala type



Pillared hall or mandapa

- Audience hall in front of the sanctum
- May be enclosed or open with one, two or three entrances
- 7th and 8th centuries- flat roof with stone slabs
- Mandapa plan reflects the garbagriha
- Ceiling- ornamental, decorative carvings –later
- Corbelling system employed





Rituals and treatises

- The installation rituals of Hindu deities go back to the late Gupta text, the ***Brihatsamhita***.
- *The development of **the Agamas, ritual texts**, and especially the **Pancharatra (tantric) system** in the 5th century CE, led to elaborate temple rituals with metaphysical interpretations.*
- These worship ritual texts, went hand in hand with the rise of Tantricism, a major movement that challenged Bhakti



Kadambas

- First ancient royal family of karnataka 345-525 AD

Chalukyas

- **6th to 12th cent AD**
- Ruled over Deccan – Dakshin(south)
- Three separate dynasties – **Badami (Karnataka) -543-757 AD, Vengi (Andhra Pradesh)-626-1070 AD, kalyani (Karnataka) -975-1189 AD**
- Basically from **kannada kshatriya families**- wanted literature to be in kannada and later sanskrit
- Originally **Chalkya, later Chalukya**
- First king- King Jayasimha Vallabha 500-520 AD,his son-Ranaraga 520-540 AD
- **True founder –Pulakesin-I 535-566 AD –Kadamba empire-Badami as capital (earlier known as Vatapi)**
- Sacrificial rituals - **Aswa medha yaga, agnistoma**

Pulakesin II

- Greatest ruler- expanded the empire
- **Kosala and kalinga kingdoms terrified of him surrendered**
- Kalinga was taken over by Younger brother –Vishnvardhana-Vengi as **capital-Vengi came to an end when Vijayaditya VII died in 1076AD**
- Pallava ruler **Narasimha varman- defeated and killed Pulakesin II** in badami in 642AD ending chalukya dynasty's rule over major of South India

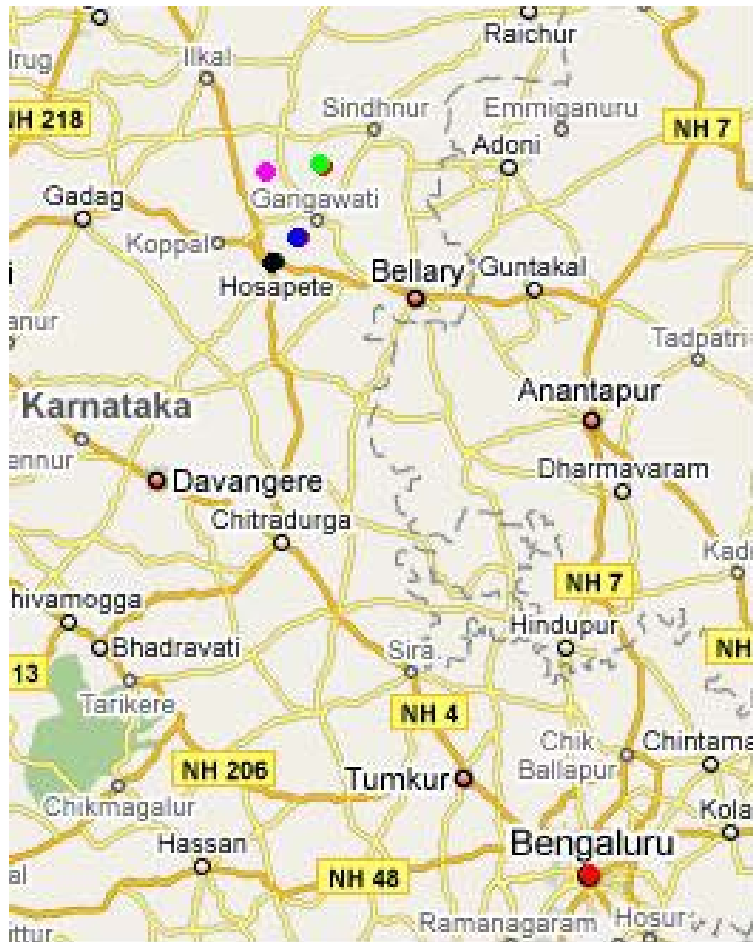
Temples in Chalukya period

- Badami
- Aihole
- Pattadakal
- Has Dravidian inspiration

Badami

- Rock cut and structural temples
- 3 temples rock cut cave out of sandstone cliff
- Hindu idols first time in stone
- Mythological sculptures,exquisite carvings, murals, inscriptions
- Vesara style – blend or mix of Dravidian and Nagara styles

Badami chalukya period



● Hampi ● Badami ● Pattadakal