Jaina Temple Architecture in India

The Development of a Distinct Language in Space and Ritual.

Jaina Temple Architecture in India is the first comprehensive study of the development and uniqueness of Jaina sacred structures. The monograph analyses Jaina temples in all regions of the Indian subcontinent and outlines clear continuities by covering the period from the early centuries BCE till the present day. It identifies a distinct approach to the shaping of ritual space in Jaina temple edifices, which involves often complex spatial layouts on numerous vertical levels as well as conglomerates of interconnected sanctums and building elements on various horizontal levels. These accommodate a multitude of venerated sacred objects and mirror specific Jaina ritual needs, patterns of worship as well as the translation of specific Jaina mythological and cosmological concepts into architecture. These aspects of multifaceted spatial planning are shown to be equally common to Jaina temples in the diaspora outside India.

The author and her team spent several years in India researching and photographing the country’s most outstanding and beautiful Jain temples. The book is lavishly illustrated with hundreds of colour pictures on glossy art paper. It is a world class production.

This research project has generously been supported through the Emmy Noether-Programm of the Deutsche Forschungsgemeinschaft.

Title: Jaina Temple Architecture in India
Author: Dr. Julia A.B. Hegewald
Language: English
Edition: 2009.05
ISBN-10: 940939099
Publisher: G+H Verlag Berlin
Pages: 693
Size: 243 x 303 mm

References

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Chandra, Pramod (ed.), 1975, Studies in Indian Temple Architecture. Papers presented at a Seminar held in Varanasi, 1967, American Institute of Indian Studies, New Delhi. Chatterjee, Asim Kumar, 2000 [1978], A Comprehensive History of Jainism. 1998, Encyclopaedia of Indian Temple Architecture: North India—Beginnings of Medieval Idiom (c. A.D. 900-1000). 2 vols., American Institute of Indian Studies and Indira Gandhi National Centre for the Arts, New Delhi. Dhaky, M. A. & U. S. Moorti, 2001, The Temples in Kumbhāriyā. Hindu Temples Architecture rules, rituals and secrets based on Vedas and Aagama Sastra (Vaikhanasa/Vaishnava, Saiva, Saakjeta, Gaanapatya, Pancharatra, Saura). A Vedic Hindu temple's architecture is a divine and yogic representation of a human being as shown in the figure. The feet represent the spire (rajagopuram). The hands represent the walkway (prakaaram) encompassing all around the temple. Tantrism includes within its fold Buddhist and Jaina tantras suggesting that Hindu, Jaina and Buddhist tantrism developed separately after arising from common sources of Tantric elements. The Agamic tradition, in general, has been dated to the pre-Mauryan period as references to the tradition are found in later vedic literature of Atharvaveda. Indian Architecture - Architectural Character. (Originally Published 1921). Indian architecture is divided into the following periods, which, however, frequently overlap: (1) The Buddhist style (B.C. 250-A.D. 750). India (north of the Deccan) and Ceylon. The whole of India from the Himalayas to Cape Comorin. (3) The Hindu (or Brahman) style, subdivided into (a) The Northern Hindu style in North India (A.D. 600 to the present time). (b) The Chalukyan style in Central India (A.D. 1000-1300). (c) The Dravidian style in South India (A.D. 1350–1750). (1) Buddhist Architecture. Modern Jaina temples are mostly tinged with Mahometan influence and have bulbous domes and foliated pointed arches, while the * sikra * or pyramidal tower is often absent.