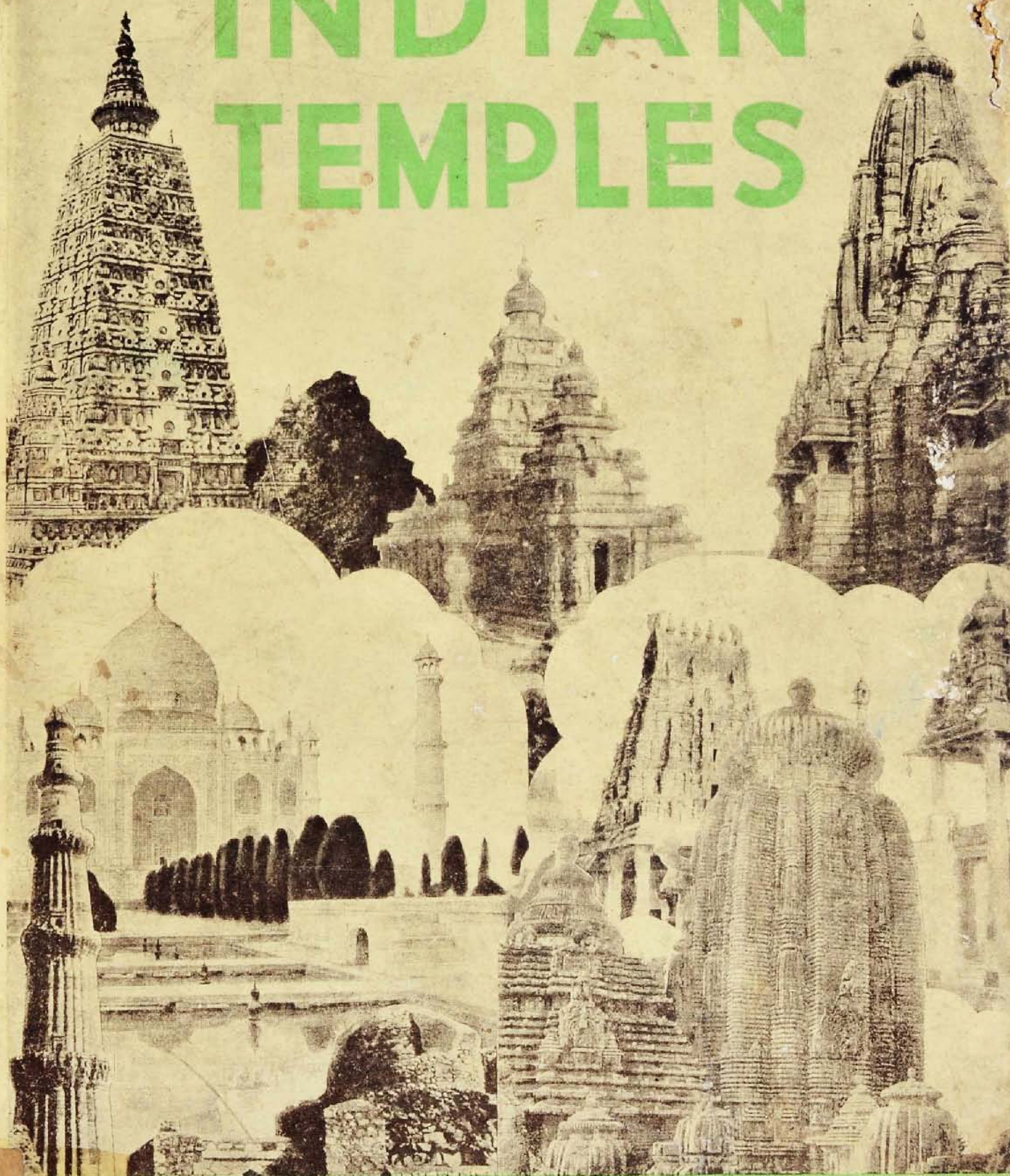


INDIAN TEMPLES



OXFORD UNIVERSITY PRESS

INDIAN TEMPLES

136 PHOTOGRAPHS
CHOSEN AND ANNOTATED

BY

ODETTE BRUHL

WITH A PREFACE BY
SYLVAIN LÉVI



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PREFACE

IN classical times India was the land of wonders. Four hundred years before the Christian era, a Greek physician, Ctesias of Cnidus, chronicled the extraordinary tales of India which were current at the Persian court. When Alexander the Great's Macedonian troops crossed its boundaries and entered the Punjab, they were amazed at the appearance of the streets in Taxila: these soldiers who had traversed so many countries suddenly felt themselves in another world. And after more than two milleniums, while the face of the earth has been transformed by so many successive revolutions, the traveller landing at Bombay still feels the same shock of surprise: ascetics with strange marks on their foreheads, their nakedness smeared with ashes, charmers with their snakes gliding round them, shouting processions, crowds in religious ecstasy, the childish and grandiose images that obsess the sight, all these bear witness to a different manner of life. Europe and the Near East also have their saints and shrines, pilgrimages and pilgrims, festivals and ceremonies ordained by religion, but in India religion is the framework of daily life, always apparent. Here humanity is steeped in divinity, and by whatever name he worships Him, each man sees God, hears God, is a part of God and lives in God every minute of his life; even the humblest are not cut off, and the hymns which rise from the rice-fields are often as dignified and as moving as the poets' psalms. A racial characteristic? But racially India is the most mixed country in the world, and all shades of colouring, from pure white to jet black, are to be found among her three hundred million inhabitants. The effect of the climate? Nothing can be less uniform than her landscape: the eternal ice of the Himalayas, the burning Thar desert, wide river valleys, rugged plateaus; here cotton, elsewhere wheat, maize and millet, crops as various as the land. Yet there is one common factor of capital importance: the monsoon, that alternating rhythm more violent than the seasons—the relentlessly clear sky which begins to glow and blaze, the sudden rush of heavy clouds, and then the deluge, the unloosing of thunder and lightning, the wild growth of vegetable life, animal life and of all the forces of nature inimical to man. Man dwarfed by Nature, human life conceived in terms of the drama of the skies, the eternal round of birth and death, the poor human being emptied of its substance and reduced to the ephemeral play of shadows or illusions—these are the common factors of India's genius on which the dazzling structures of her philosophies and religions have been reared.

Until quite recently, the history of India began with the Vedic hymns. Invaders, coming from the common stock from which Europe would receive the Greeks, the Latins, the Celts, the Germanic peoples and the Slavs, were supposed

to have passed through Trans-Caspian Asia, leaving the germs of the Iranian peoples, and crossed the Indus. Their gods were still closely associated with natural phenomena, the god of the thunder-bolt, of fire, of the moon, etc., though already overlaid with ritual conceptions and speculations. Written in very archaic Sanskrit, the hymns constitute the four great collections of Vedas, assigned by most authorities to the period 1500-1000 B.C. Beyond that time, India's past was dark. But the horizon has suddenly receded in the last few years. Systematic excavations since 1921 at Mohenjo-Daro in Sind and at Harappa in the Punjab have shown us a well-developed civilization, rich in works of art, and with a system of writing, which repeated investigations prove to date from about 2800 B.C. In the Vedas there is no mention, no trace of this civilization which flourished on the very soil that the Vedic Aryans later occupied. At present we have no means of bridging this perplexing gap, while on the other hand there are obvious connexions with Elamite and Sumerian culture, attested by positive facts. The archæologist who directed these sensational excavations, Sir John Marshall, has attempted to discover in the imagery of Mohenjo-Daro the early features of the pantheon which was later to be adopted by Sanskrit India, but his hypothesis awaits verification. Prehistoric India also knew the religion of the megalithic period, and dolmens, menhirs and cromlechs are found throughout the length of the peninsula: the southern group has recently been the subject of a careful investigation. The Vedic period has not, so far as we know, left any religious monuments, and there is little hope of finding any: worship, endlessly complicated and refined, and associated with meticulous ritual, never reached the collective stage. Each of the sacrifices which constituted worship was offered for the exclusive benefit of the sacrificer, the head of a clan or of a family; each sacrifice was independent, with its own beginning and ending, and could be inserted without further mediation in the web of the greatest sacrifice of all, the life of the universe itself. A religious revolution was necessary before religious monuments could develop.

This revolution took place in India towards the sixth century before Christ, and was part of a vast movement which seems to have shaken the whole world, from China with Confucius and Lao-Tse to Iran with Zoroaster and Greece with Pythagoras. Among the teachers who came to preach in India a gospel of salvation, free from the old liturgical and ritualistic fetters and founded on reason or mystical experience, two succeeded in laying a firm foundation for future growth. Both were born in the central Ganges valley, between the holy river and the sacred Himalayas, at a propitious time when a political revolution was also in progress, a revolution that was to replace clans by states, and prepare the way for an empire transcending states. Mahavira founded an ascetic brotherhood, governed by a meticulous system of rules, with the fundamental doctrine of the absolute sanctity of life—*ahimsa*, the famous 'non-violence' upon which

Gandhi is today trying to build a new India. Mahavira taught his disciples a peculiar method of discussion, and a cosmology in which mathematics has a large place. He rejected the idea of a supreme god, but admitted an immense pantheon of petty deities, apparently better off than man, but subject to the same vicissitudes without the possibility of that supreme liberation which is reserved for the chosen saints on earth. Out of these elements grew the religion commonly called Jaina, or Jainism, because one of the titles of its founder was 'The Victorious' (in Sanskrit, *jina*), given him for his triumph over error and defilement. The Jaina cult still pursues its dim destiny today, after twenty-five centuries: it has spread all over India, but its ancient centres of activity are still maintained in Gujarat, Bengal and the Deccan, and there is some revival in its importance, thanks to a few outstanding Jain saints and scholars. Its adherents come chiefly from the merchant class, the *baniyas*, and they have never ceased to erect, with unrivalled generosity, admirable monuments of their faith. Excavations at Muttra have revealed the splendour of their temples at the beginning of the Christian era, and Girnar, Palitana and Mount Abu are some of the glories of the religious architecture of India. It is an architecture of immensely rich congregations: precious materials, delicate and careful work with a fine sense of proportion, but lacking the lyrical impulse which animates and transfigures stone.

This lyric note which is absent from Jain architecture was to find full, though almost unwilling, expression in Buddhism. Mahavira's contemporary, Prince Siddhartha, when he attained the enlightenment that made him a Buddha (in Sanskrit *buddha* means literally 'the man who has woken up'), believed that he had found in the purely rational law of causality the origin, nature and cure of the suffering inseparable from existence. Never before had a human soul contemplated this suffering with such pitiful yet unruffled sympathy. Fathers and Doctors of the church might deduce profound metaphysical systems, based on the negation of personality, from his teachings, but the emotional masses worshipped in the Master, the apostles and saints, and then in the infinitely varied Buddhas, the heroes of gentleness, patience and charity, of sublime sacrifice exalted to frenzy. A life of Buddha, surreptitiously introduced to the Christian church, has even given a new saint to the western calendar. The heavenly gods, belittled as in Jainism, were eclipsed by the man who had left his footprints in the soil and his mark in the soul. The places consecrated by his presence were worshipped, his birth-place, the terrace of the Enlightenment, the first preaching, the miracles, his final entry into Nirvana, etc.; his relics were worshipped. First, following the custom widespread in the East, men raised mounds of earth and stone; on these were planted symbols, the wheel of the Law, the umbrella of Sovereignty; the mound was encircled by a railing; gradually stone replaced impermanent wood, and thus the stupa in its classical

form was created, of which Sanchi is a perfect example. The monks were vowed to an itinerant life, but were forced to settle during the three months of the monsoon. Following their Master's example, the 'beggars' (Sanskrit, *bikshu*) made the best of natural shelters in caves and grottoes; but the church grew and became wealthy, rest-houses were built for the passing monks and became monasteries. Clearly as the result of their respect for tradition, caves were adapted: they were hollowed out, divided into cells, and decorated. The primitive worship had developed also; Buddhism had its liturgy and its collective rites. Corporate life had demanded a monastery, the monastery demanded a chapel, a temple. In the mountain retreats beloved by hermits seeking peace, coolness and water, arose wonderful shrines, at Karli, Kanheri and Ajanta: painting and sculpture, enriched by the passage of Greek artists, were enlisted for the glorification of the Master. In the north-west, at Gandhara where Greek princes had ruled for two centuries, a hybrid art had developed in which the canons and conventions of Graeco-Roman studios had been put at the service of Asia. A complete Buddhist imagery was there elaborated which was to spread to China, to the East Indies, and utterly to transform the orthodox doctrine. Progressively invaded by popular beliefs, by magic and sorcery, deformed by the very expansion that carried it amongst peoples whose genius was foreign to India's, Buddhism grew closer to the popular cults of Brahmanical Hinduism. It was on the point of being absorbed into Hinduism when the Muslim conquest destroyed its monasteries, scattered its monks, broke the hierarchical skeleton which kept it together, and swept it from Indian soil.

Hinduism is a convenient name to embrace the innumerable cults which, though centred in an infinite diversity of deities, have nevertheless the common characteristics which are at the basis of Brahmanical orthodoxy: theoretical recognition of the Vedas as the absolute authority, a condition which is not very irksome as the Vedic canon has never been officially constituted; the organization of society in castes, a condition evidently inherent in the Indian genius since religions introduced from outside—such as Islam and Christianity—have to struggle against the reversion to caste-ideas within their own churches; the supremacy of the Brahmin, who by right of birth is a 'god on earth'; and respect for the cow, which is sacred and inviolable. With these reserves, the grossest jungle cults have as much right in the Hindu pantheon as the entirely spiritual conceptions of the philosophers. Hinduism has never attempted, desired or been able to organize itself into a regular hierarchy with one supreme head; it has persisted in living in systematized anarchy, and has derived its strength from this. For thousands of years its spread amongst the aboriginal tribes of Central India has been accomplished by taking into its pantheon, by the simple method of arbitrary assimilation, all the vast company of gods, demons, genii and spirits born of the imaginations of these wild peoples. It is

in this way that the great figures of the Hindu religion have grown, Siva, Vishnu, Durga, and the rest: the multiplicity of their titles still reminds us of the great number of divinities which have gone to their making.

The Hindu temple, in spite of the considerable modifications it has received in the course of time, still expresses the individual character of Vedic rites. There is no collective service, and so no nave where the faithful can assemble for corporate prayer. The temple is the personal dwelling-place of the god, who lives there in human fashion, in a statue or symbol. The priests' function is to provide for the needs of the god's daily life: to wake him with music, bathe him, make offerings for his meals, and pleasure him in all sorts of ways, mainly by reciting litanies, hymns and psalms. The priest is also the indispensable intermediary between the god and his worshipper, the sacred and the profane. The worshipper brings his homage and offerings, and the priest renders them acceptable to the god, and in the last resort receives them himself. There is no 'sabbath' in the Hindu religious life, no fixed day of rest recurring at short intervals, but the calendar is full of festivals which are the occasions of fairs and pilgrimages: man's innate love of travel is all the time causing pious tourists to set out on the Indian roads, more attracted than intimidated by great distances. A pilgrimage which only attracts tens of thousands is negligible: visitors to Prayag (Allahabad), Benares and Puri are numbered in hundreds of thousands; and it is therefore no matter for surprise that temple amenities include huge kitchens and huge bathing-places. The spiritual centre of the temple is the Holy of Holies, where the god dwells in a specially sacred statue: above this shrine rises a many-storeyed tower from which the style of the whole edifice may be deduced. There are three main styles in Indian architecture: the rectangular Nagara in the north; the rounded Vesara, typical of the Andhra district, on the east coast; and octagonal Dravidian in the south. In front of the central shrine stand open, pillared pavilions which house sacred images, the god's car, washing-places and a dancing hall for the too famous 'bayaderes'. Dravidian temples are also characterized by massive pyramidal structures over the gateways connecting the successive courtyards that compose the temple precincts. Usually the surfaces of all the buildings are covered with a rich profusion of decorations, often images disconcerting to western æsthetic conceptions where the Indian sculptor has in his own way tried to interpret the superhuman nature of the powers with which religion has peopled his universe.

Alongside these technically exquisite buildings, architecture has piously maintained the tradition of the ancient rock-hewn shelters; like Jainism and Buddhism, Hinduism has its underground temples, for example the Elephanta caves near Bombay, which the earliest European travellers took to be monuments of Alexander and Porus. Sometimes even, thanks to better tools, the solid rock has been cut back, and shrines, statues and columns hewn from the living rock

as in the wonderful Kailasa temple at Ellora or the famous *rath* at Mahabalipuram, where the rocks scattered on the seashore have given birth to a fantastic city of temples and sculptures which take their place amongst the greatest works of art.

Besides her indigenous religions, India has received other great religions from outside: Christianity, implanted from very early times in South India, Judaism which preceded it there, and Zoroastrianism brought to Gujarat by fugitives from Mohammedan persecution in Persia. But none of them gave new treasures or inspiration to Indian architecture. It was left to the strongest adversary of Indian civilization, Islam, to renew and transform Indian art. Iconoclastic Islam, responsible for so much destruction and so many massacres, substituted the spiritual brotherhood of all believers for the hierarchical caste system, and a sober nobility of line and proportion for the wild exuberance of Hindu images. Wherever it has passed, Islam has raised mosques, minarets and mausoleums in token of its faith, but in the religious atmosphere of India the mosques, minarets and mausoleums have attained a dignity and beauty greater than anywhere else. Only the Taj Mahal can compare with the glory of the Parthenon; Agra and its environs are rivals of Greece. The Great Moguls who gave form to these grandiose and magnificent conceptions did not disdain the help of artists from Europe, and in raising these monuments to their glory they glorified the collective work of the human genius.

While we have no didactic purpose in offering this album to the public, we have tried to avoid meaningless disorder. The works of art are framed by Nature and pre-history, and within this frame we have followed as far as possible chronological or topographical indications, without making artificial groupings of Buddhist, Hindu and Mohammedan monuments. The photographs of Nepal have been reserved till the end, and placed almost independently, not from personal predilection (which would be excusable), but because Nepal in its Himalayan isolation presents a synthetic view of India as she was before the Mohammedan invasion. There the Buddhist buildings are not archæological curiosities, but centres of a living faith like the Hindu temples. Moreover in Nepal are to be found, still standing, examples of the wooden architecture which preceded and explain stone architecture, but which have totally disappeared from India. The photographs reproduced in this section are due to the ever-generous kindness of the late Maharaja Chandra Sham Shere, who died in 1929.

SYLVAIN LÉVI





2. CERCLE FUNÉRAIRE (ÉPOQUE PRÉHISTORIQUE)

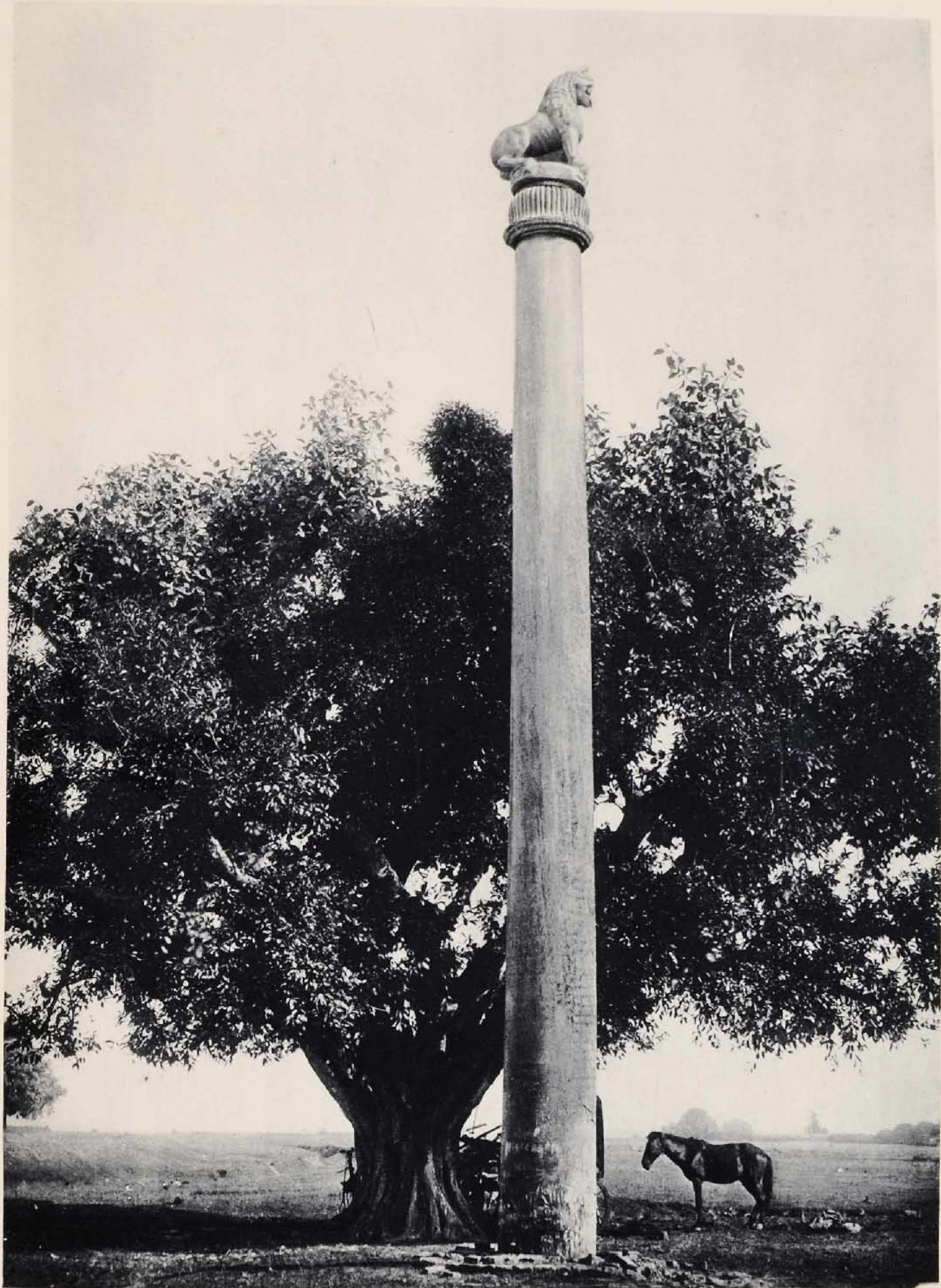


3. DOLMEN (ÉPOQUE PRÉHISTORIQUE)



4. ELÉPHANT DE DHAULI

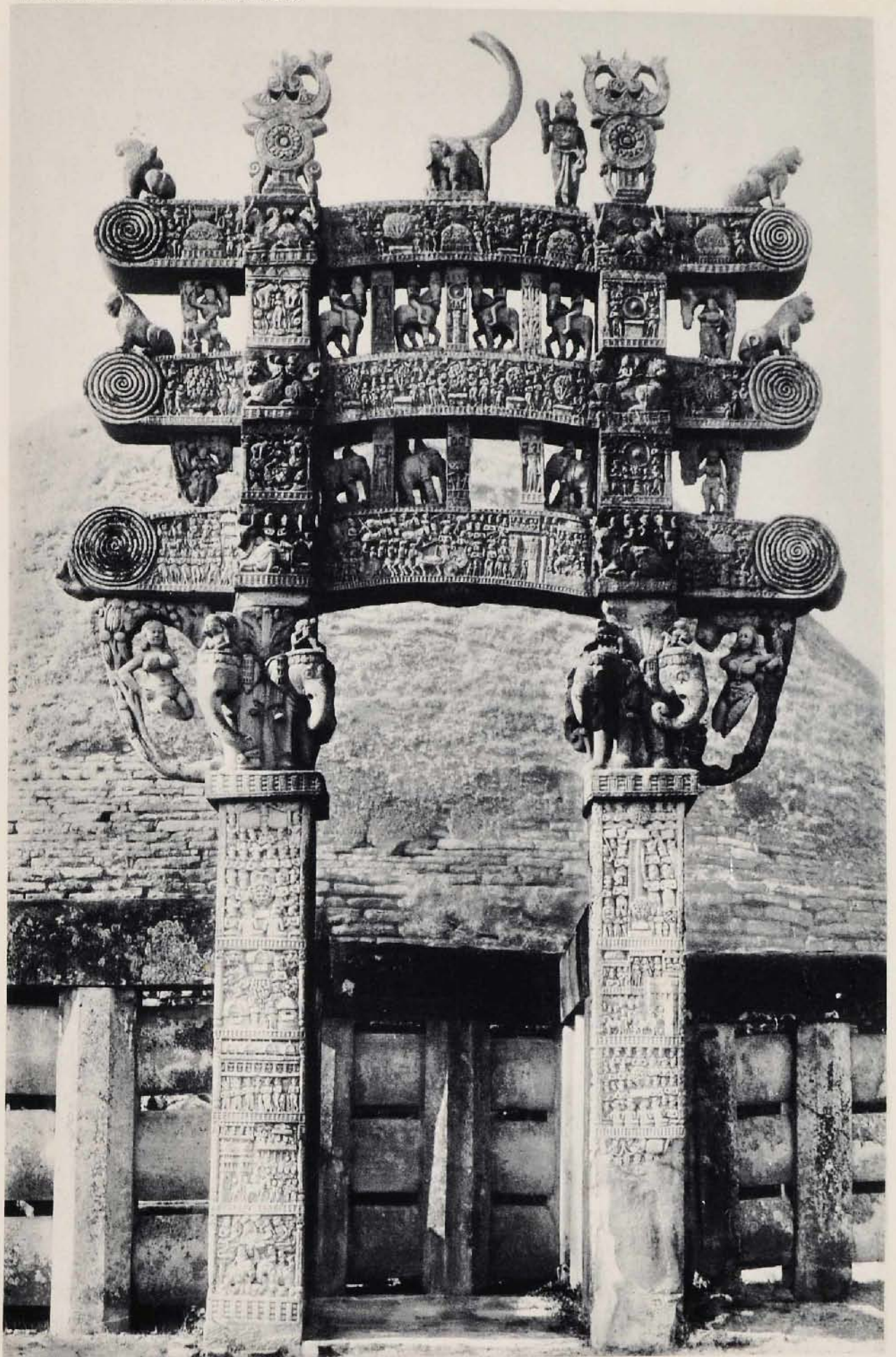


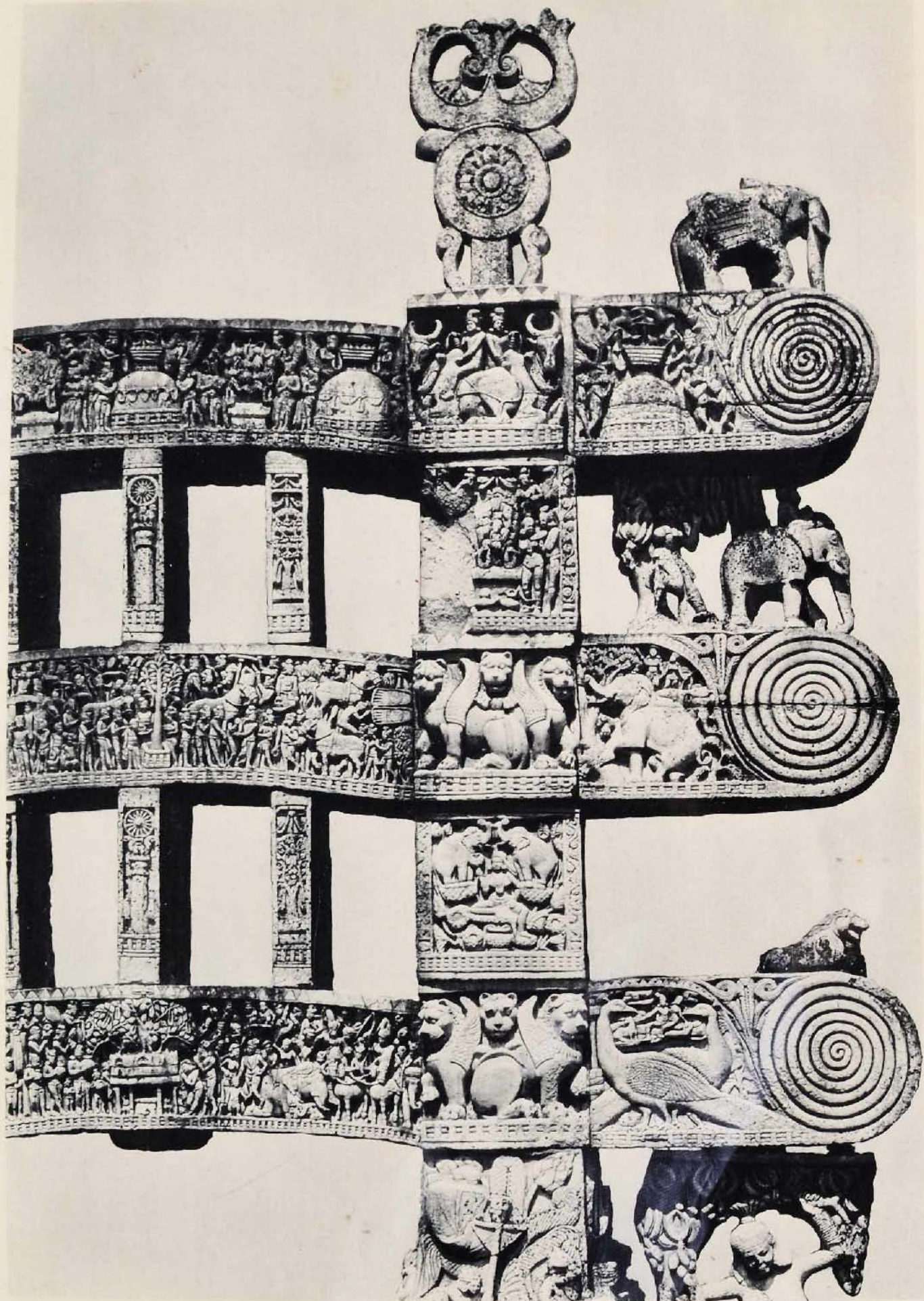


10. SANCHI STUPA



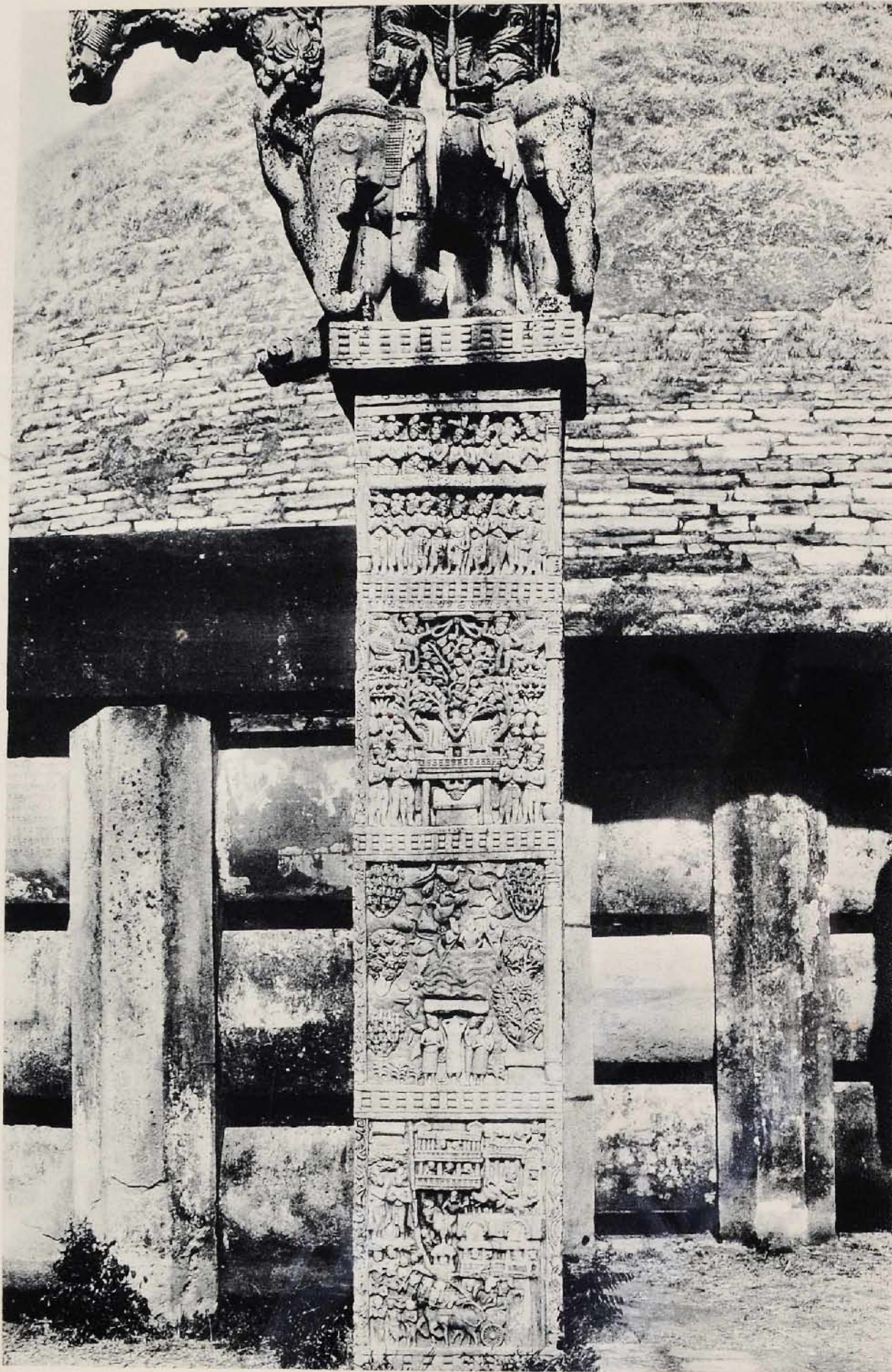
10. STOŪPA DE SÂNTCHÎ





12. PORTE ORIENTALE DU STOÛPA DE SÂNTCHÎ.





14. PILIER DE LA PORTE ORIENTALE DU STOÛPA DE SÂNTCHÎ



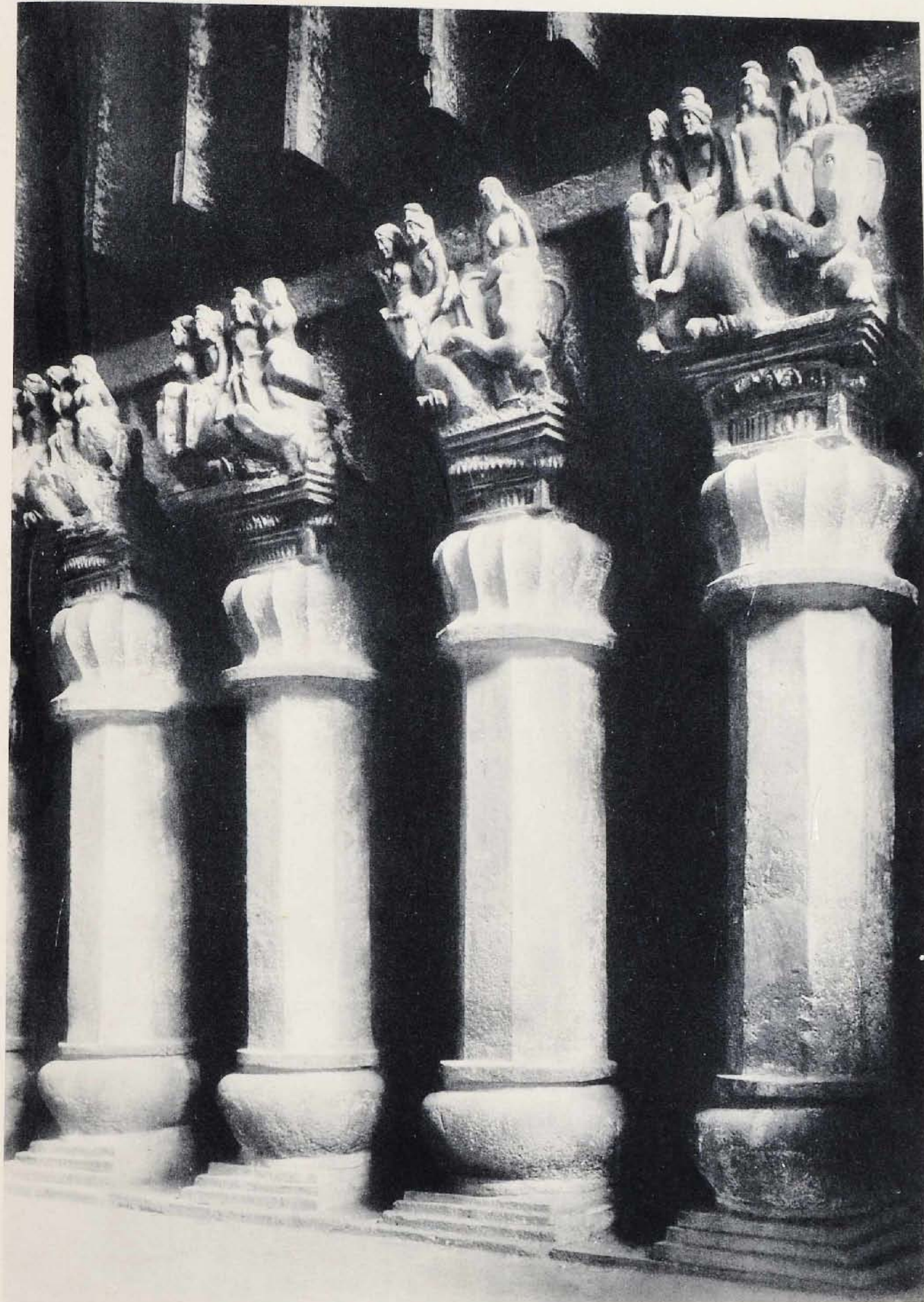


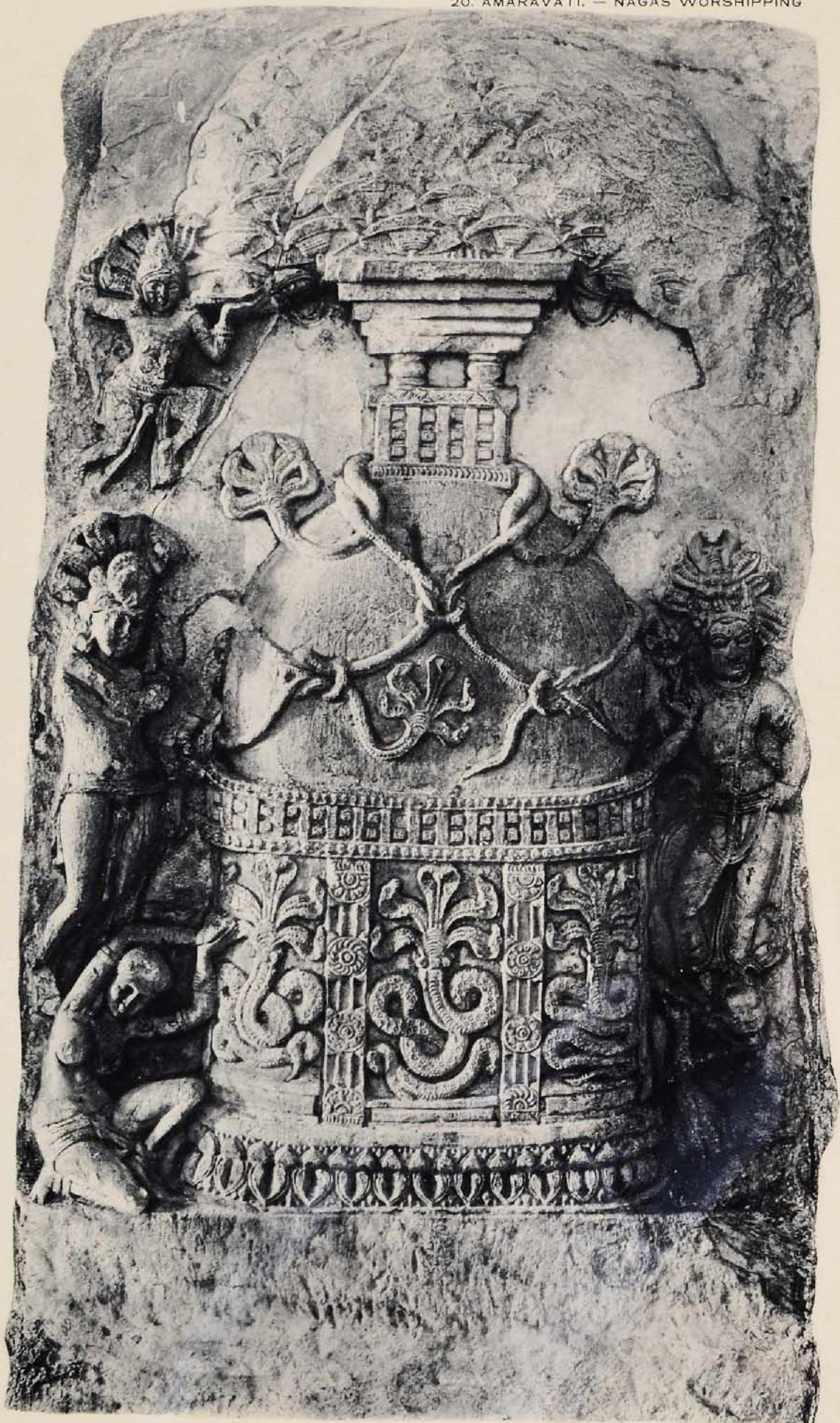
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18. KÂRLÎ. — SANCTUAIRE BOUDDHIQUE



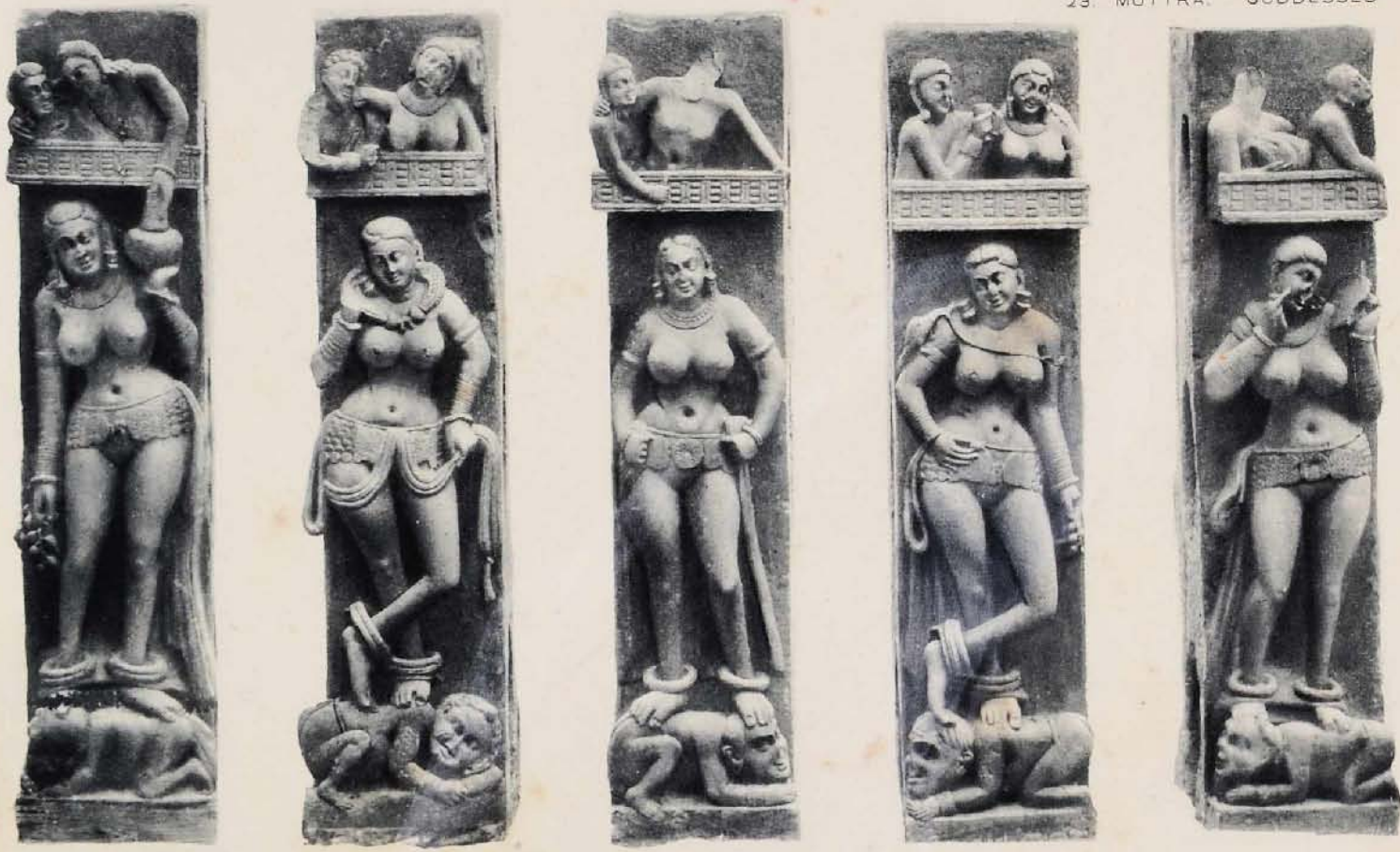


20. AMARÂVATÎ. — ADORATION DU STOÛPA PAR LES NÂGA

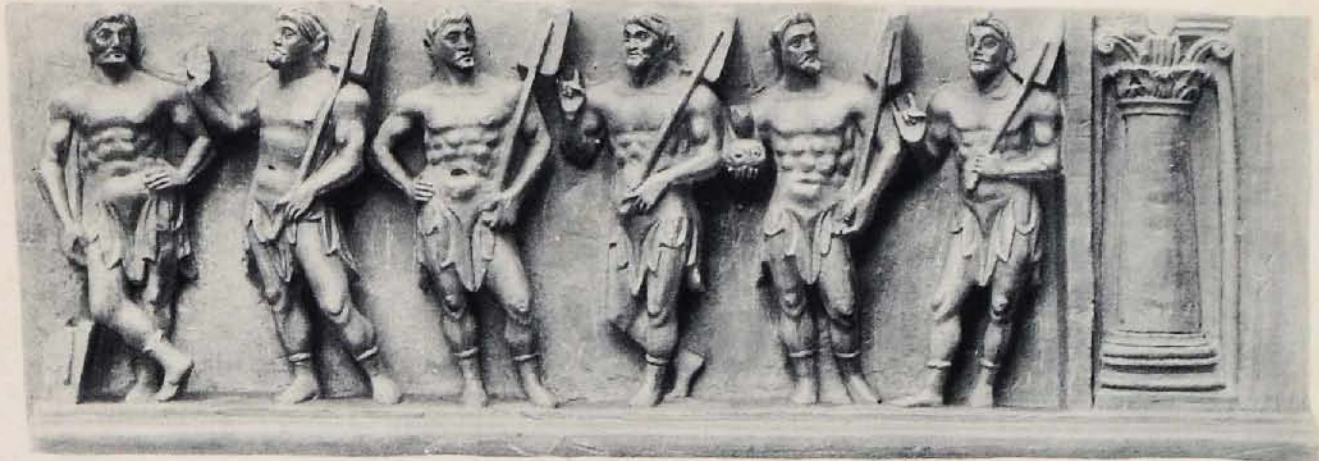




22. AIHOLE. — GÉNIES VOLANTS



23. MATHOURÂ — DIVINITÉS FÉMININES



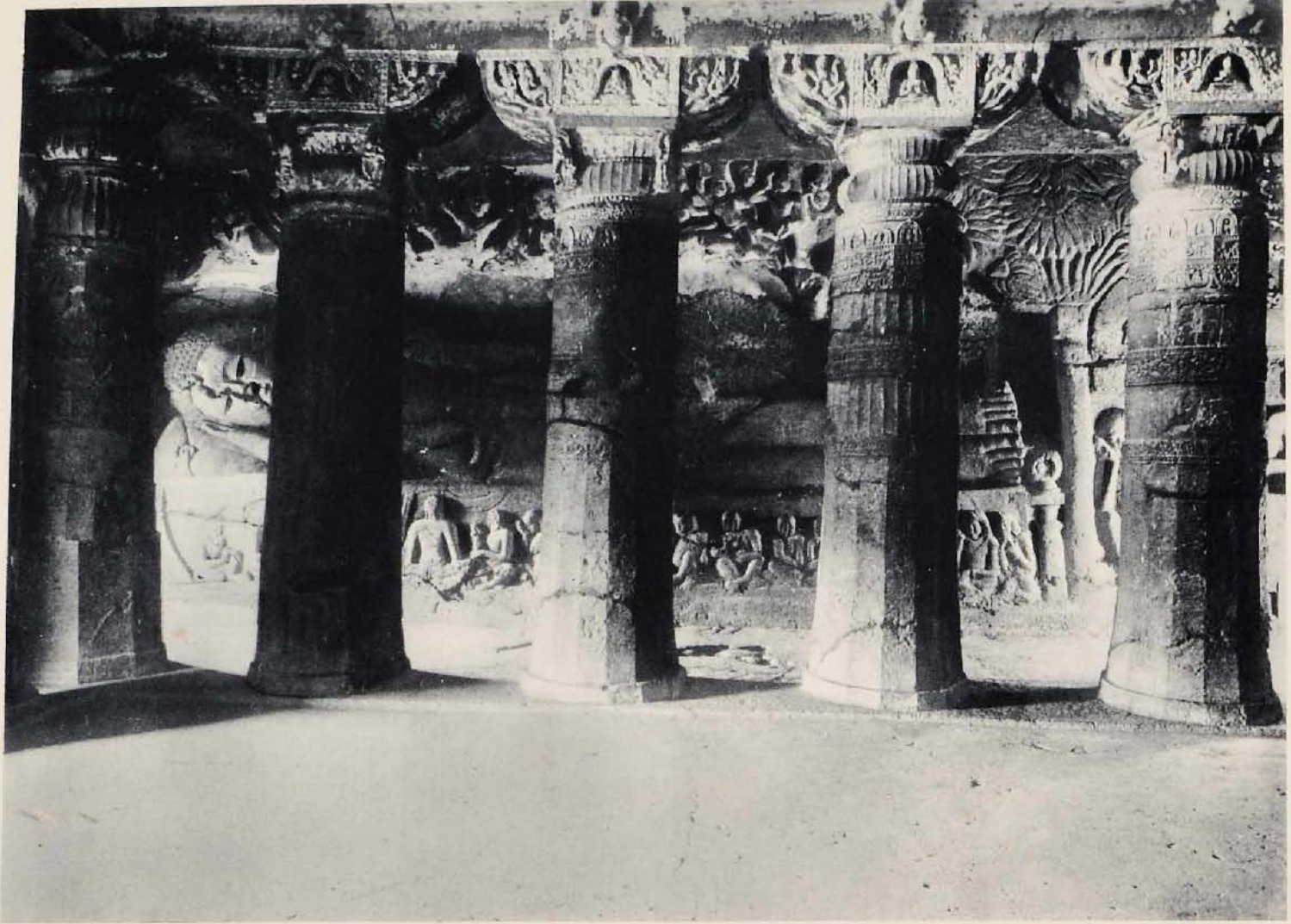






29. ADJANTĀ. — FRESQUE, SCÈNES DE PALAIS





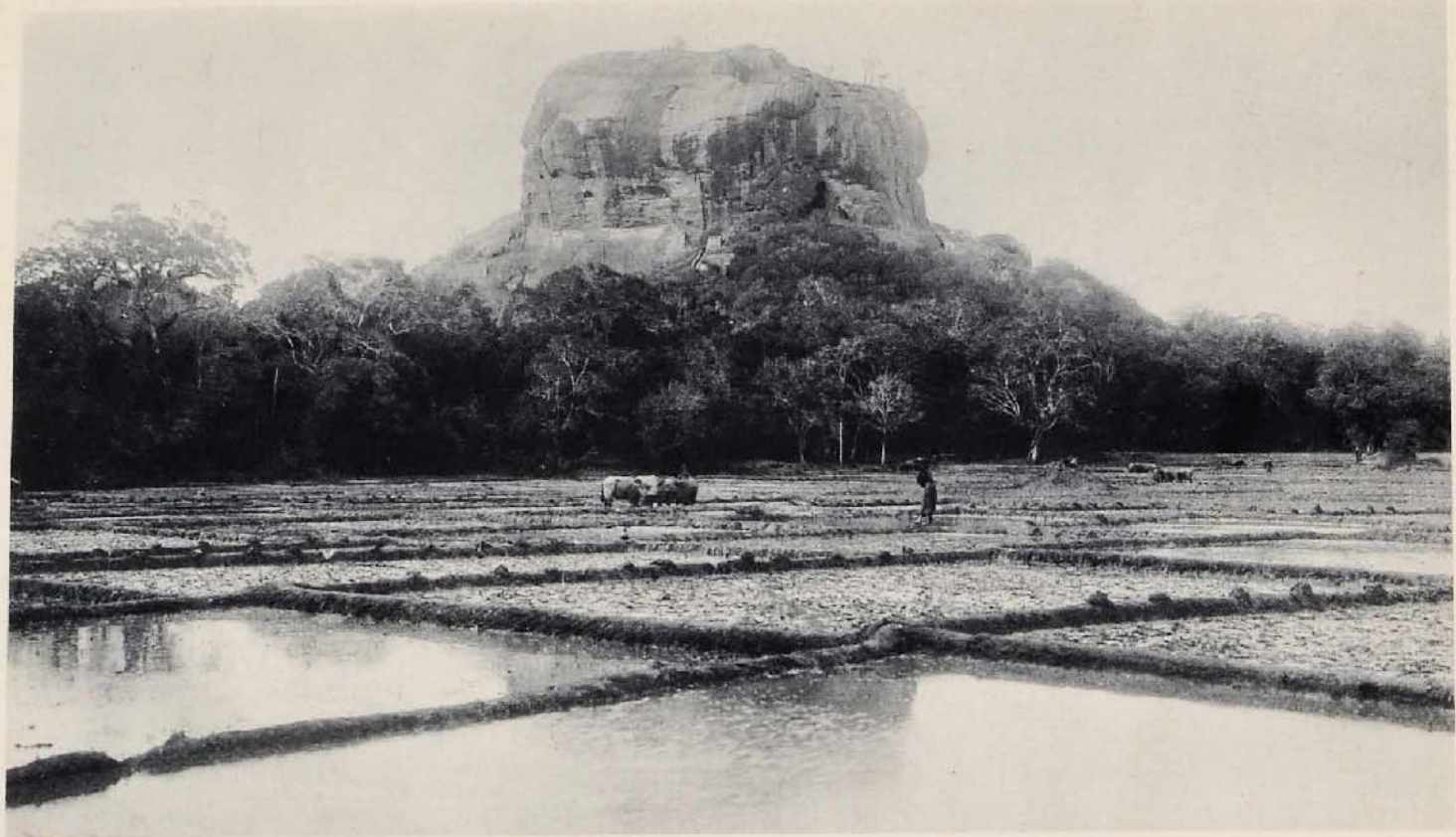
31. ADJANTĀ. — BOUDDHA COUCHÉ. LE NIRVĀNA





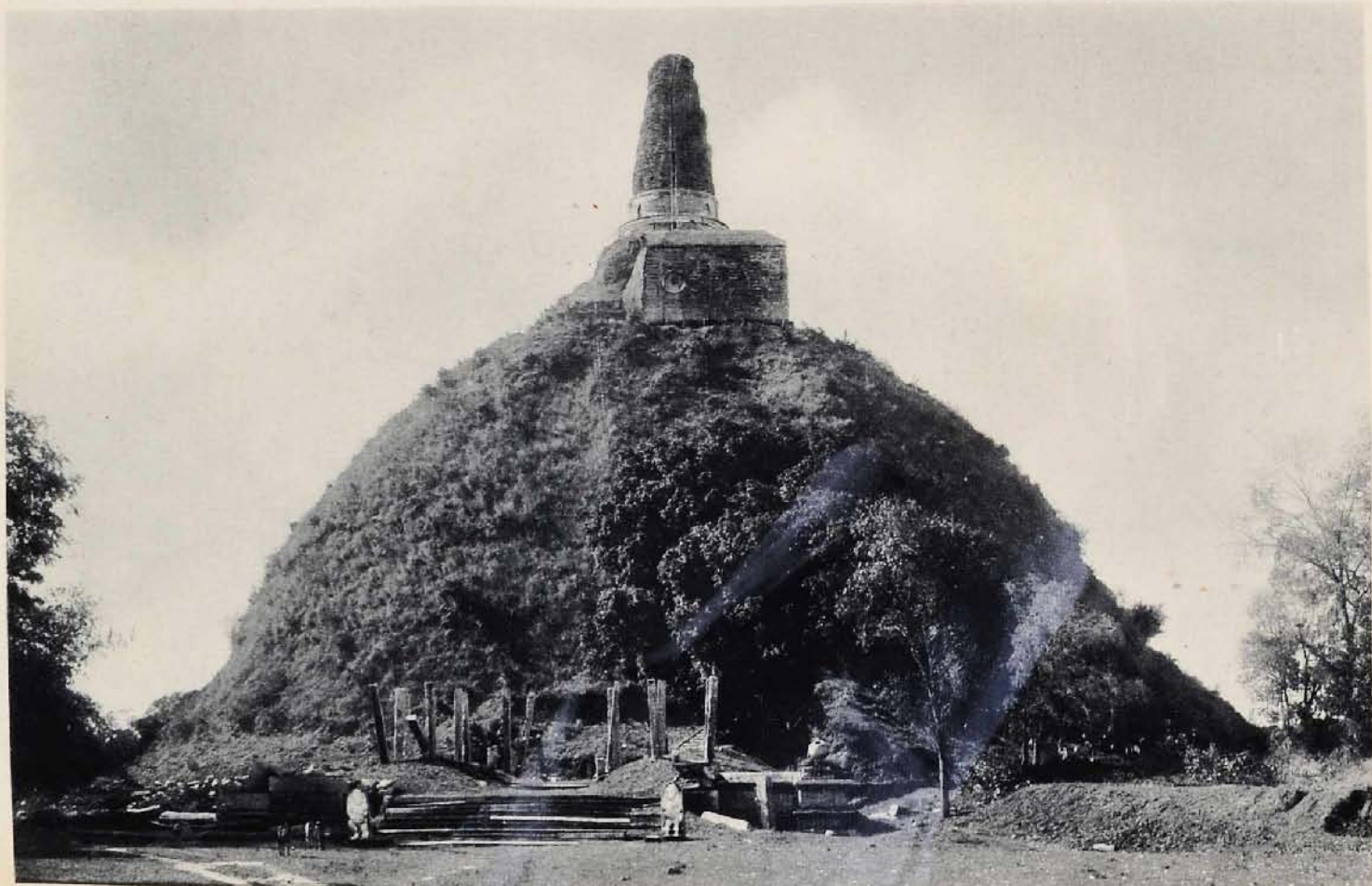
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35. CEYLAN. — SIGIRYA

36. CEYLON. — ANURADHAPURA



36. CEYLAN. — ANOURADHAPOURA

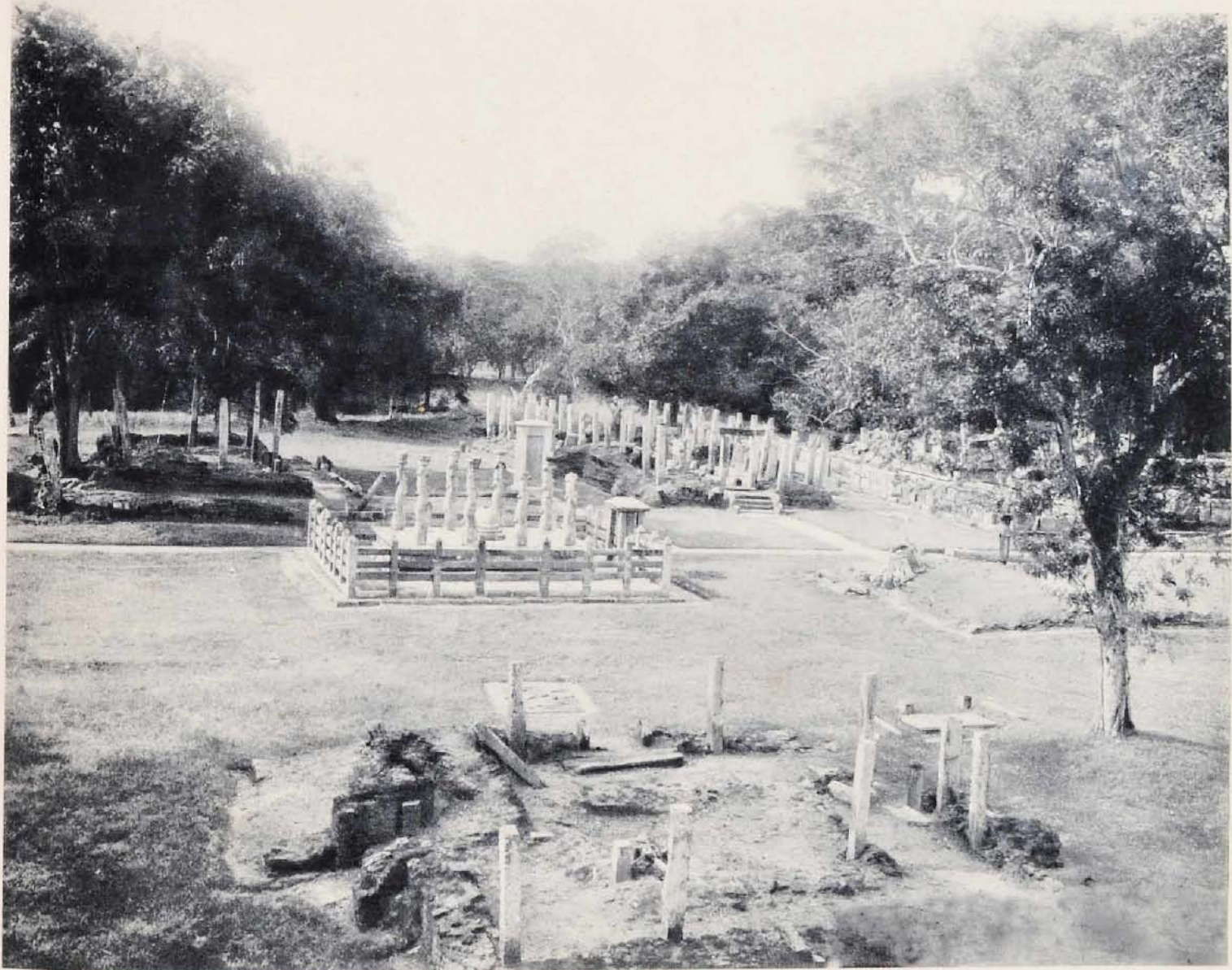
37. BUDDHIST STŪPA AT ANURADHAPURA





38. CEYLON. — POLONNÂROUWA

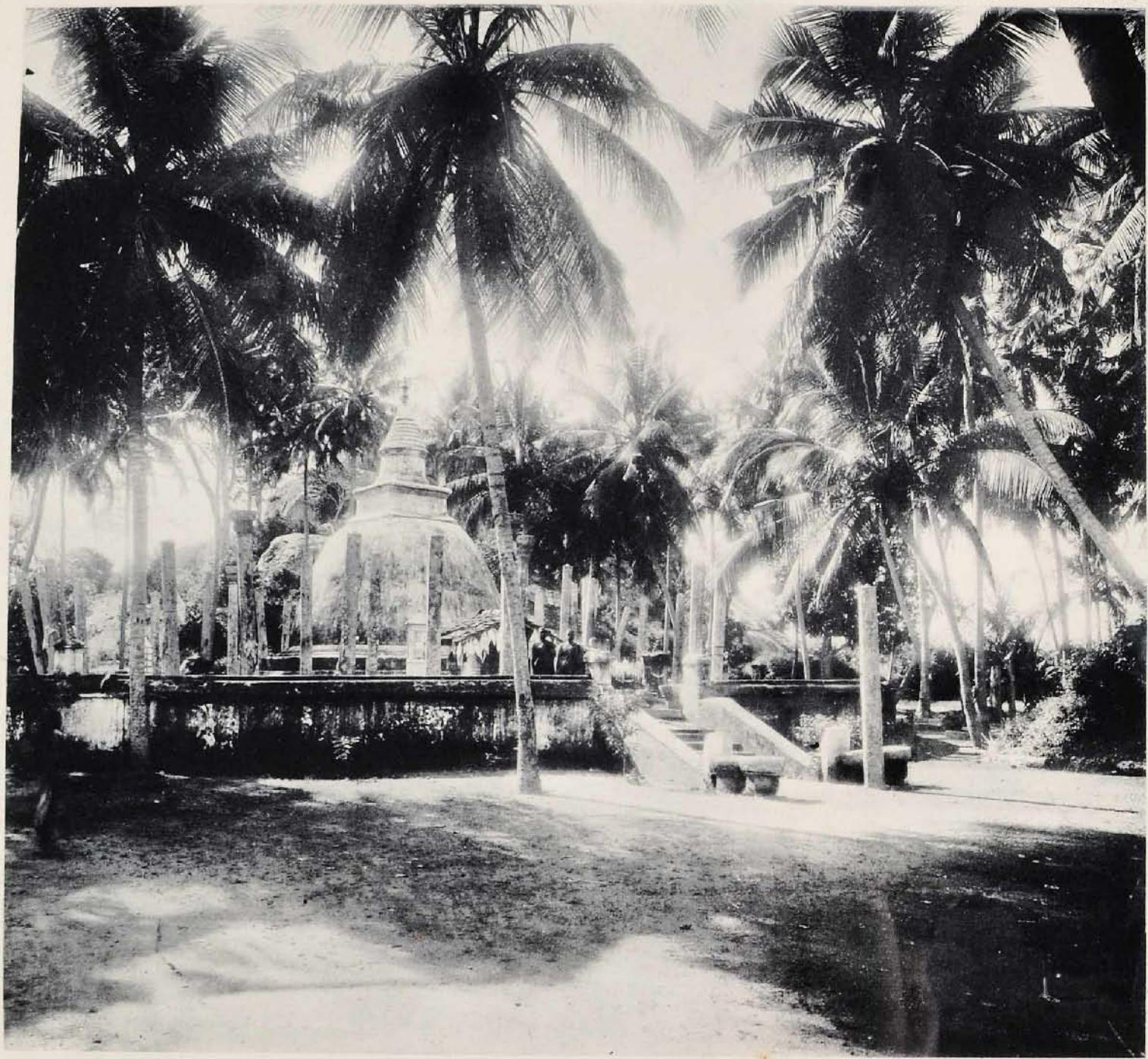
39. CEYLON. — POLONNARUWA





40. CEYLAN. — ANOURADHAPOURA. BASSIN SACRÉ





42. CEYLON. MIHINTALE



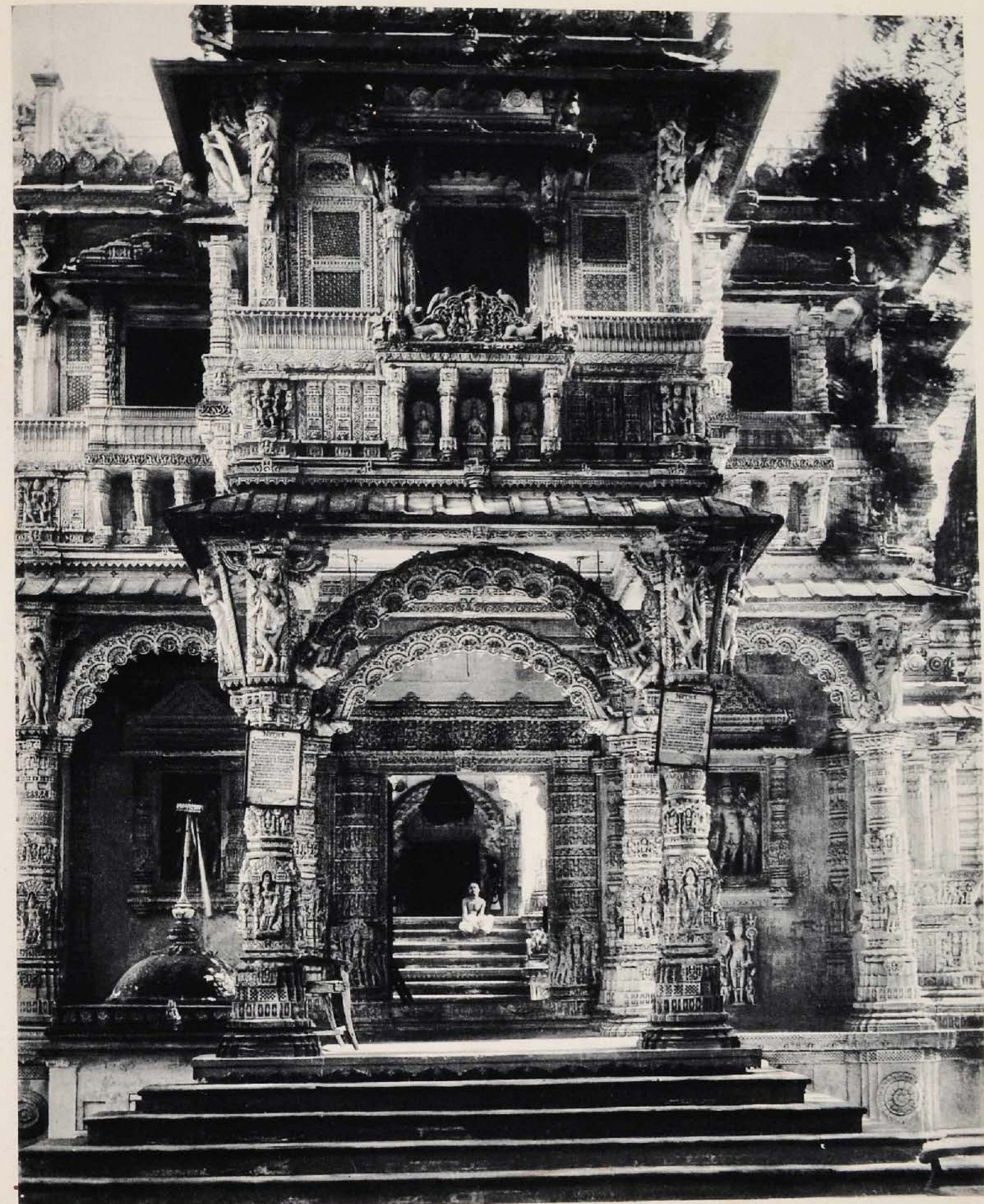


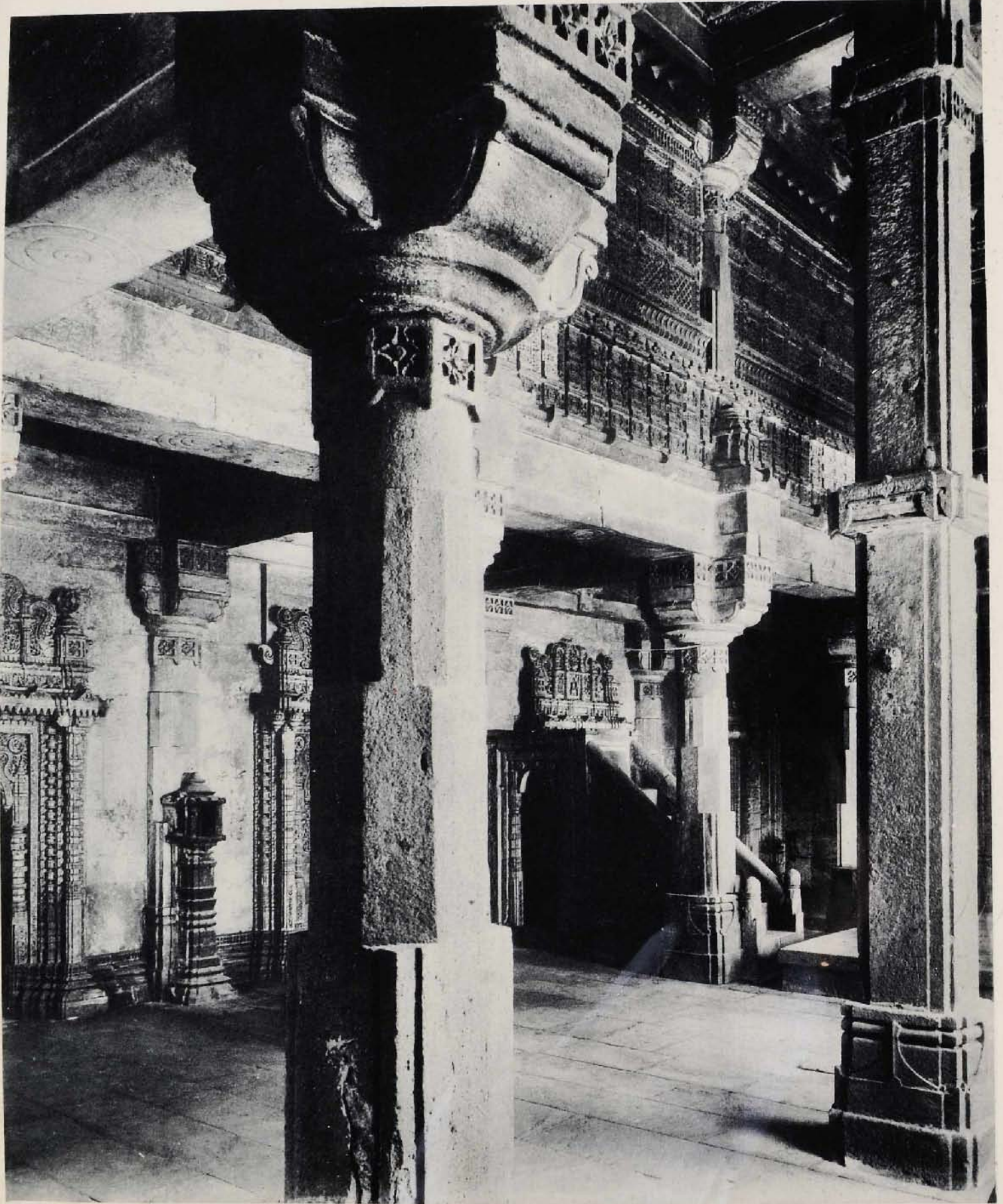
44. CACHEMIRE. — TEMPLE DE BOÛNIAR

45. MOUNT ABU. — TEMPLES

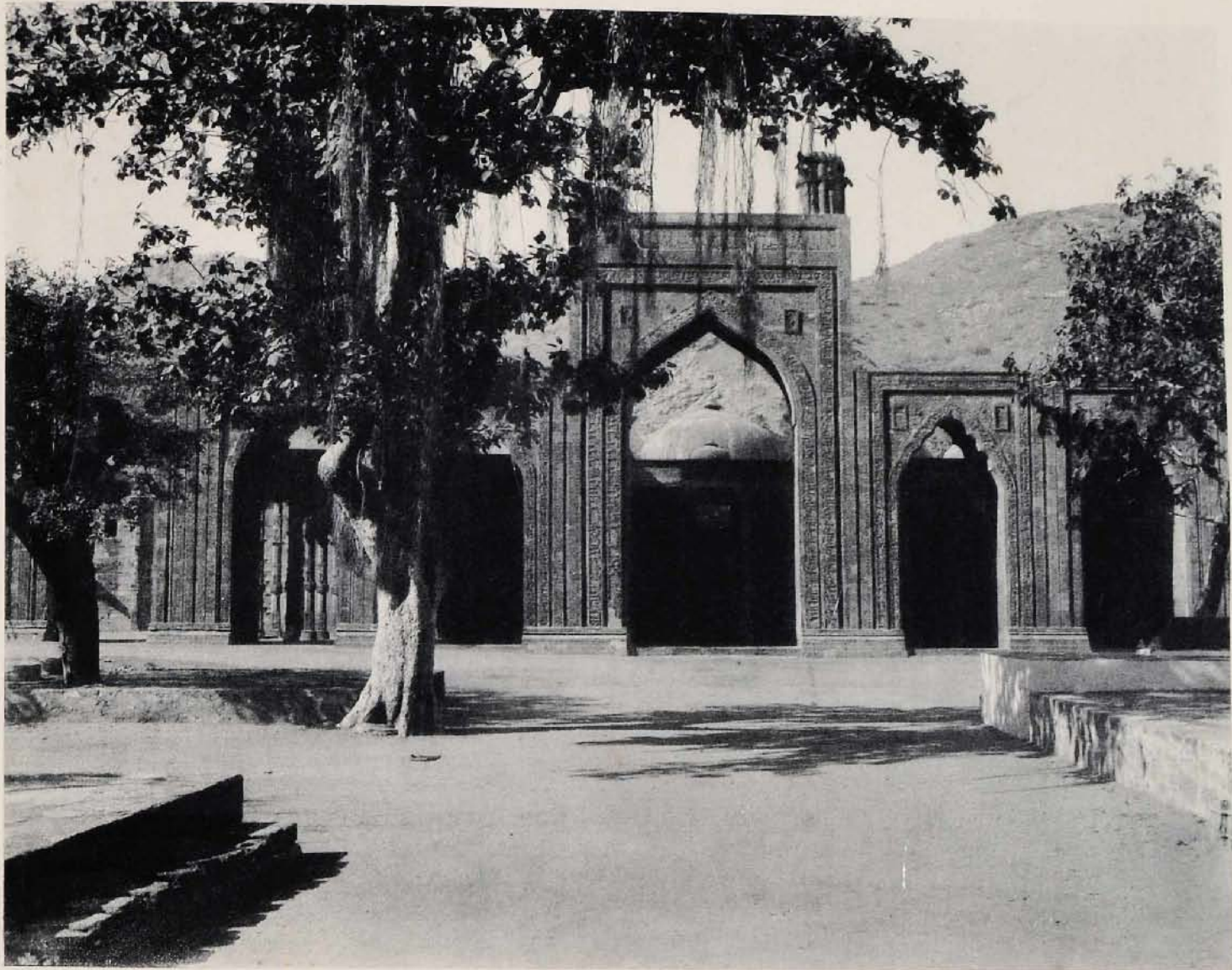




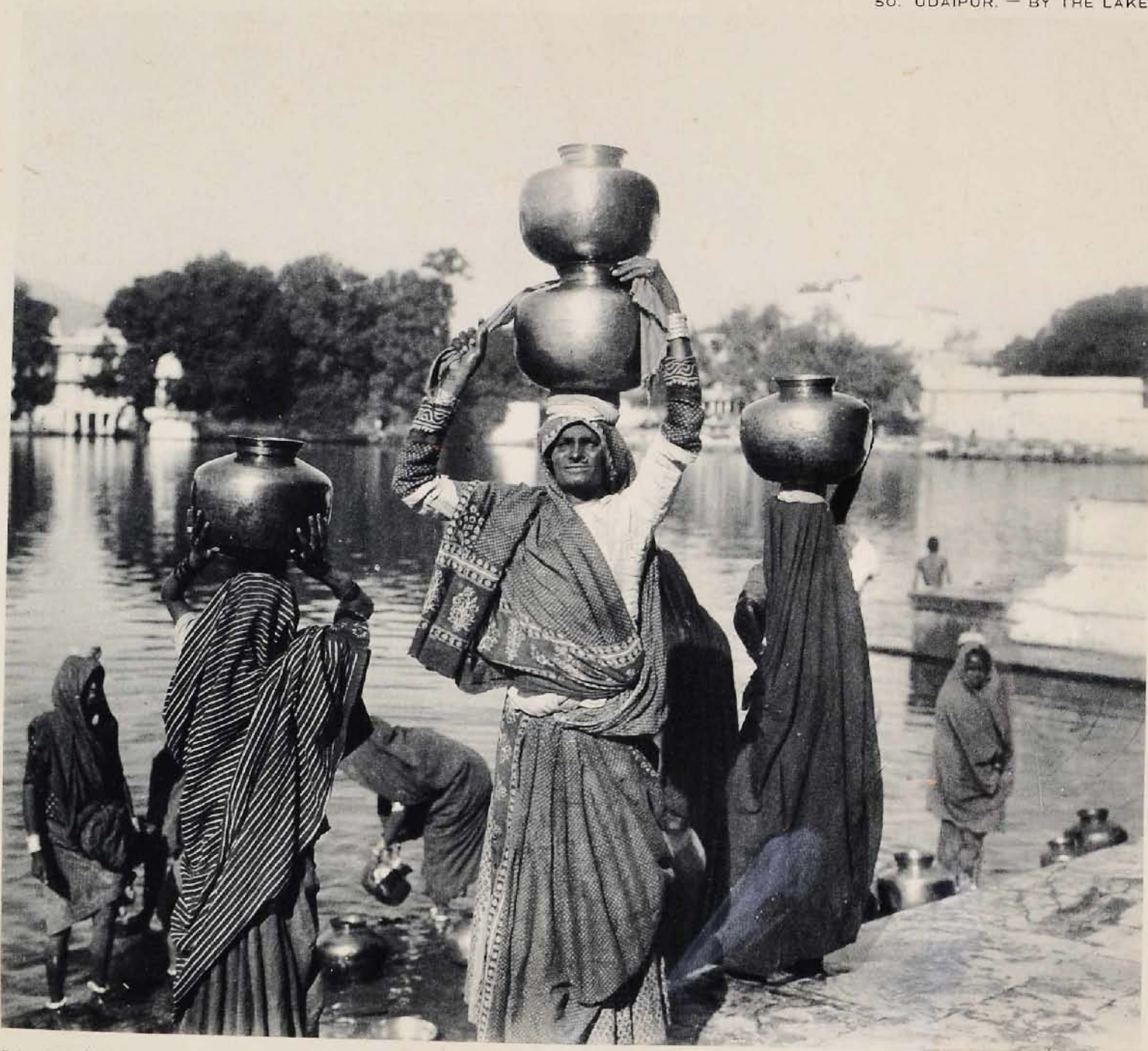




48. AHMEDĀBĀD. — LA MOSQUEE DE DJAMI



49. MOSQUÉE A ADJÛR





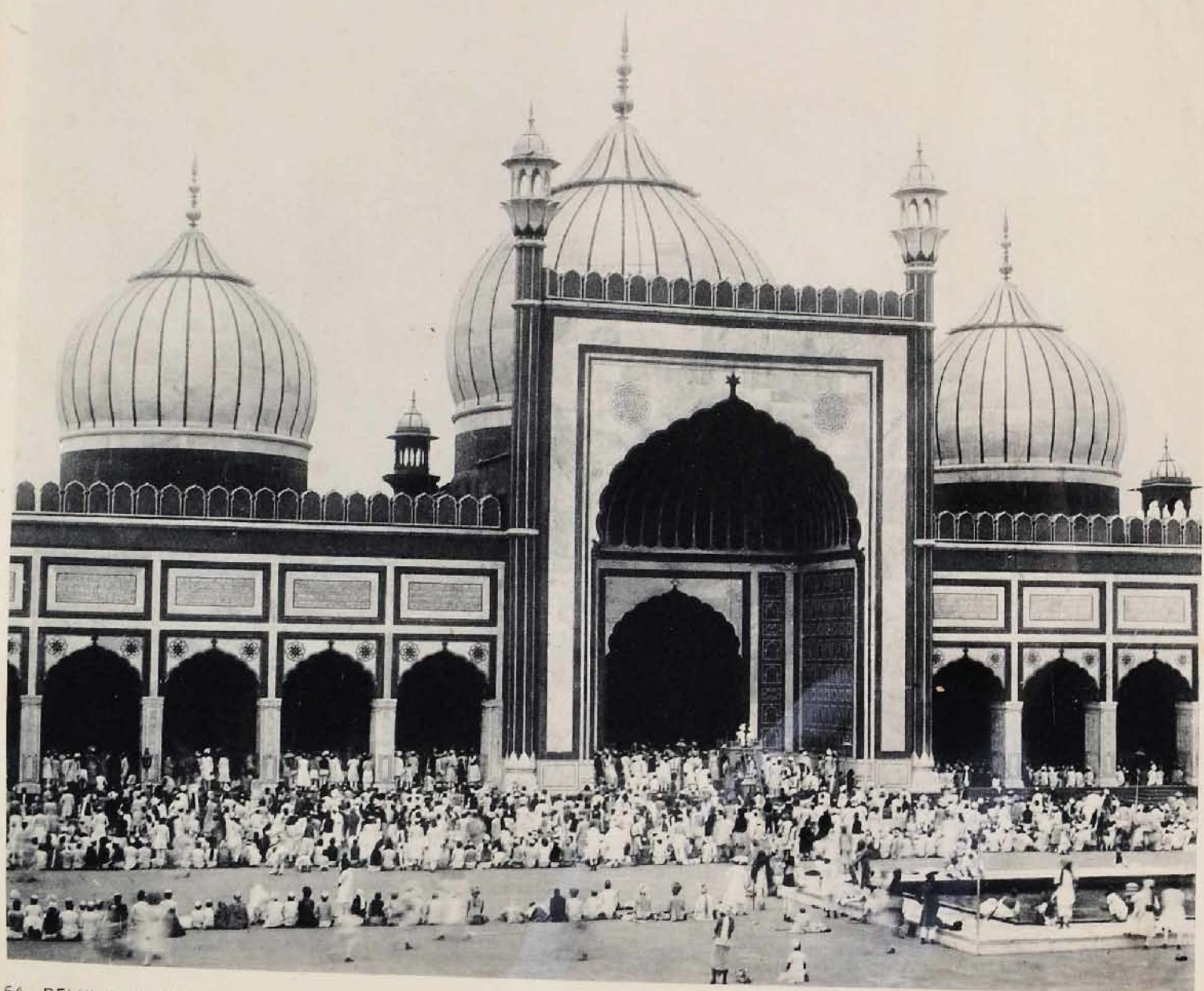
51. EN ROUTE VERS AGRA



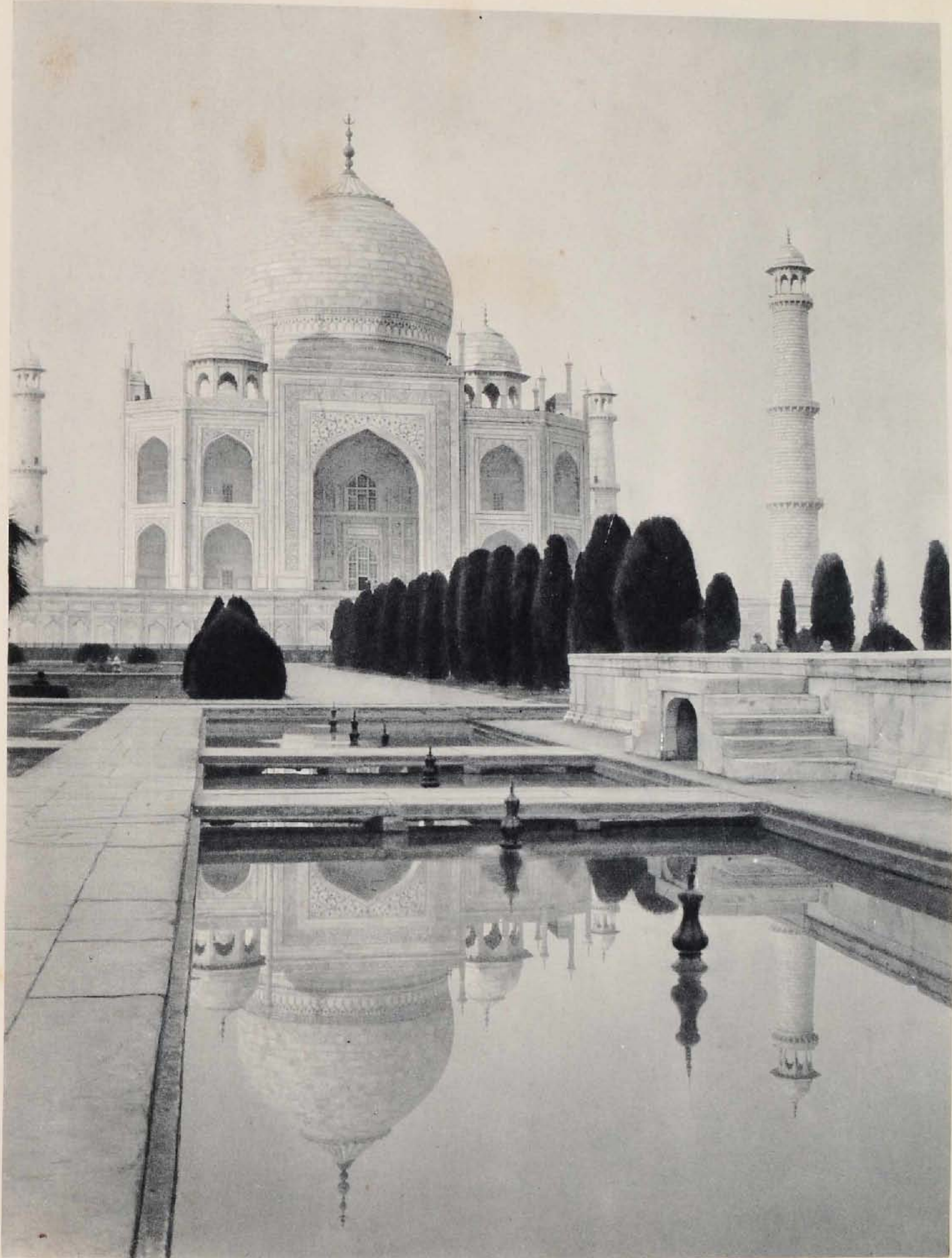
52. DELHI. — MOSQUÉE DU QOUTB ET LE PILIER DE FER

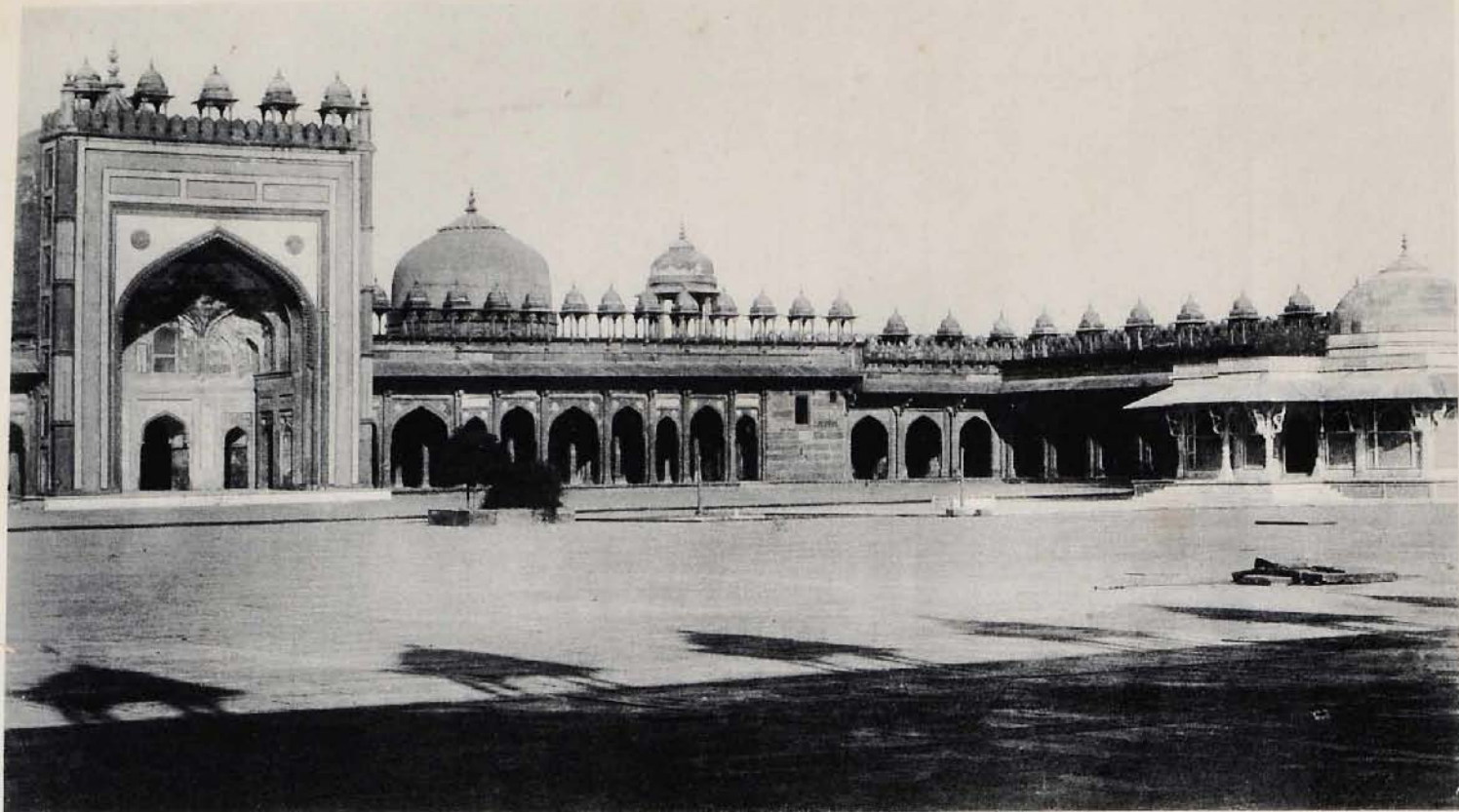


54. DELHI. — JAMI MASJID



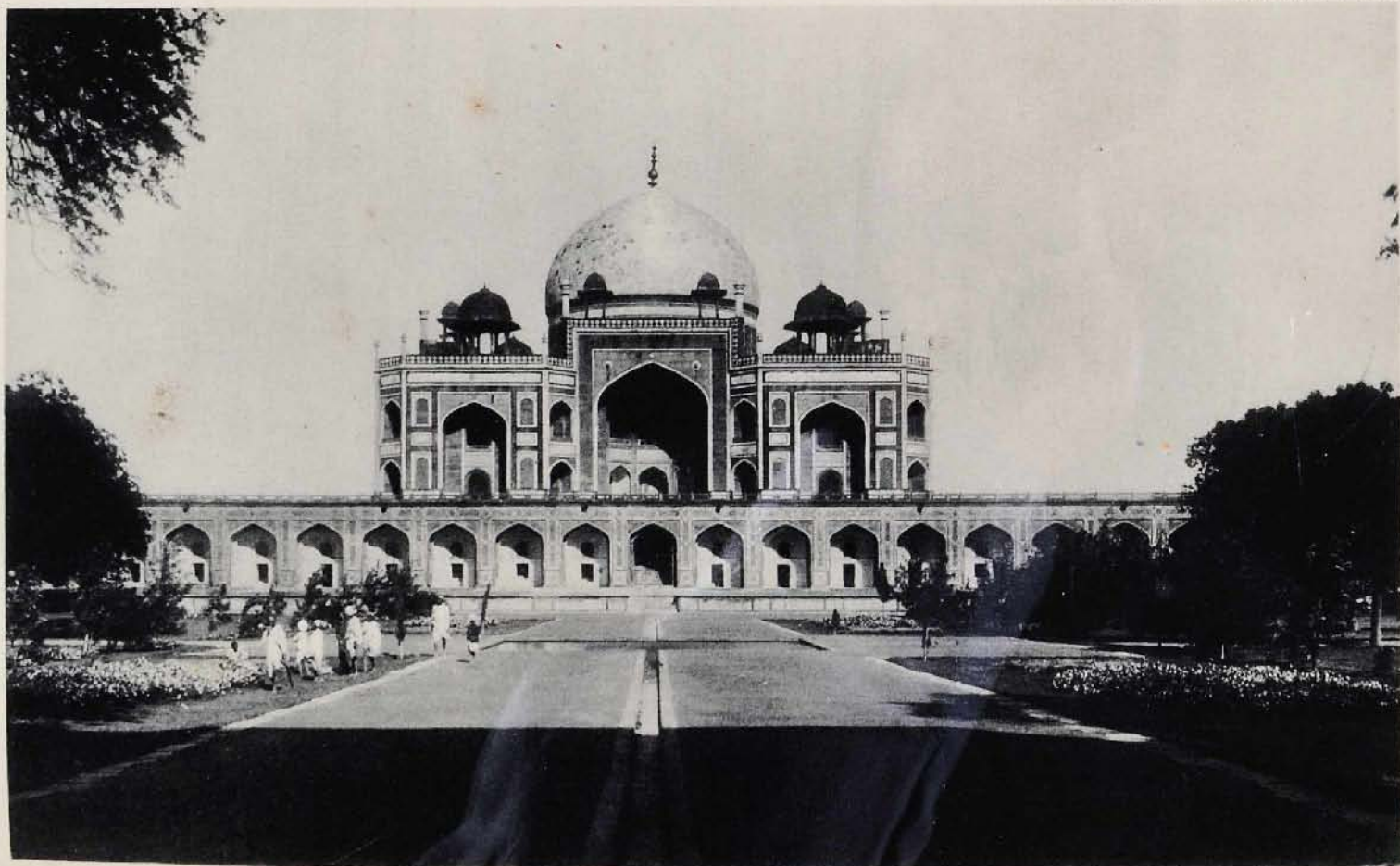
54. DELHI. — LA GRANDE MOSQUÉE



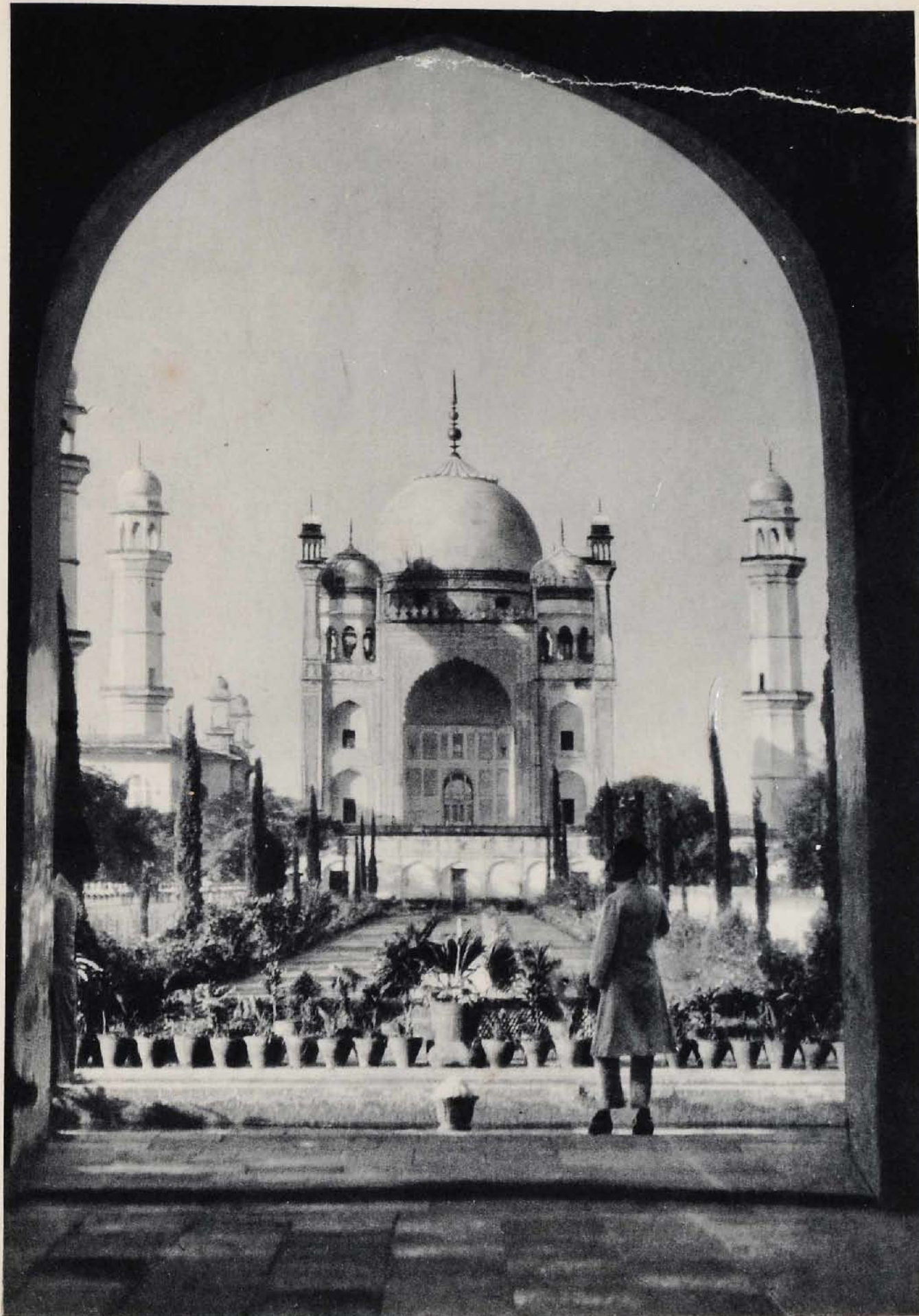


56. FATEHPOUR SIKRI. — LA GRANDE MOSQUÉE

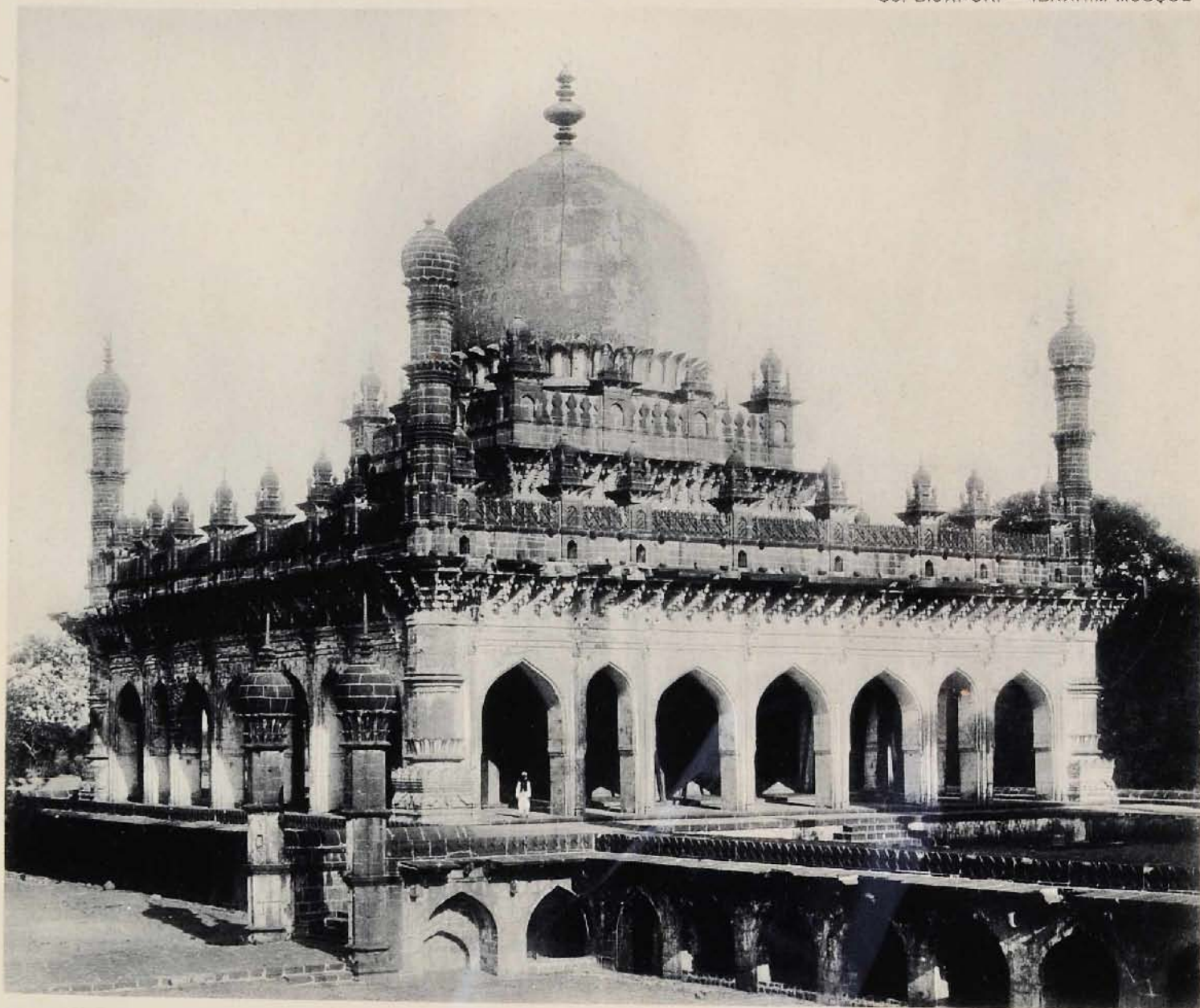
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57. DELHI. — TOMBE D'HOUMAYOÛN



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59. BIJAPOUR. — MOSQUÉE D'IBRAHIM



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63. SICK. SADHU RECEIVING GIFTS



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65. BENARES. — THE GHATS



65. BÉNARÈS. — LES GHATS. VUE D'ENSEMBLE



66. BÉNARÈS. — PÈLERINS DESCENDANT AU GANGE

67. BENARES. — PILGRIMS ON THE GHATS



67. BÉNARÈS. — PÈLÉRINS SUR LES GHATS







FEMME EN MÉDITATION

71. FIRE-ALTAR

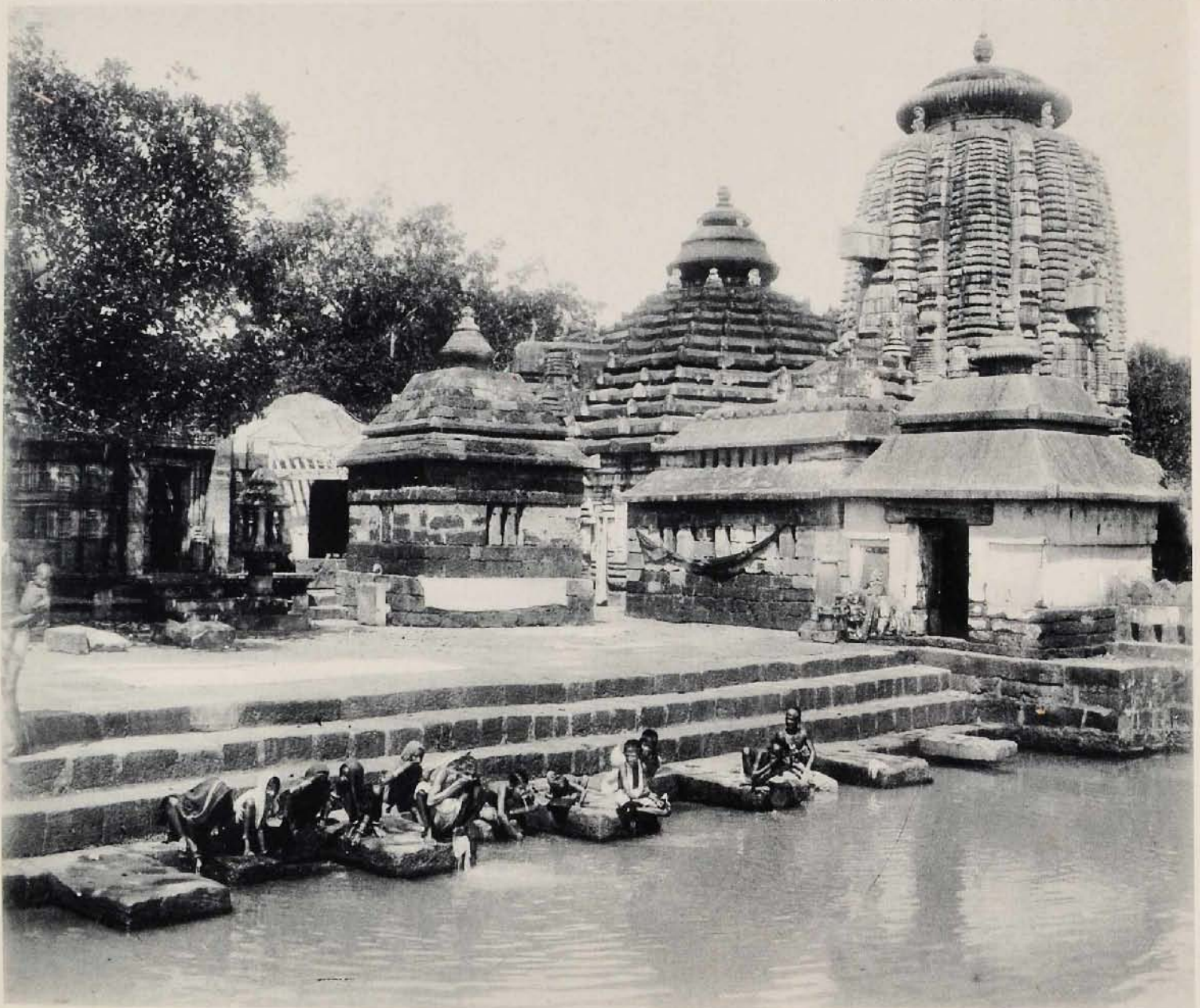


70-71. CALCUTTA, KALIGHAT,
DANS L'ENCEINTE DU TEMPLE DE KÂLI

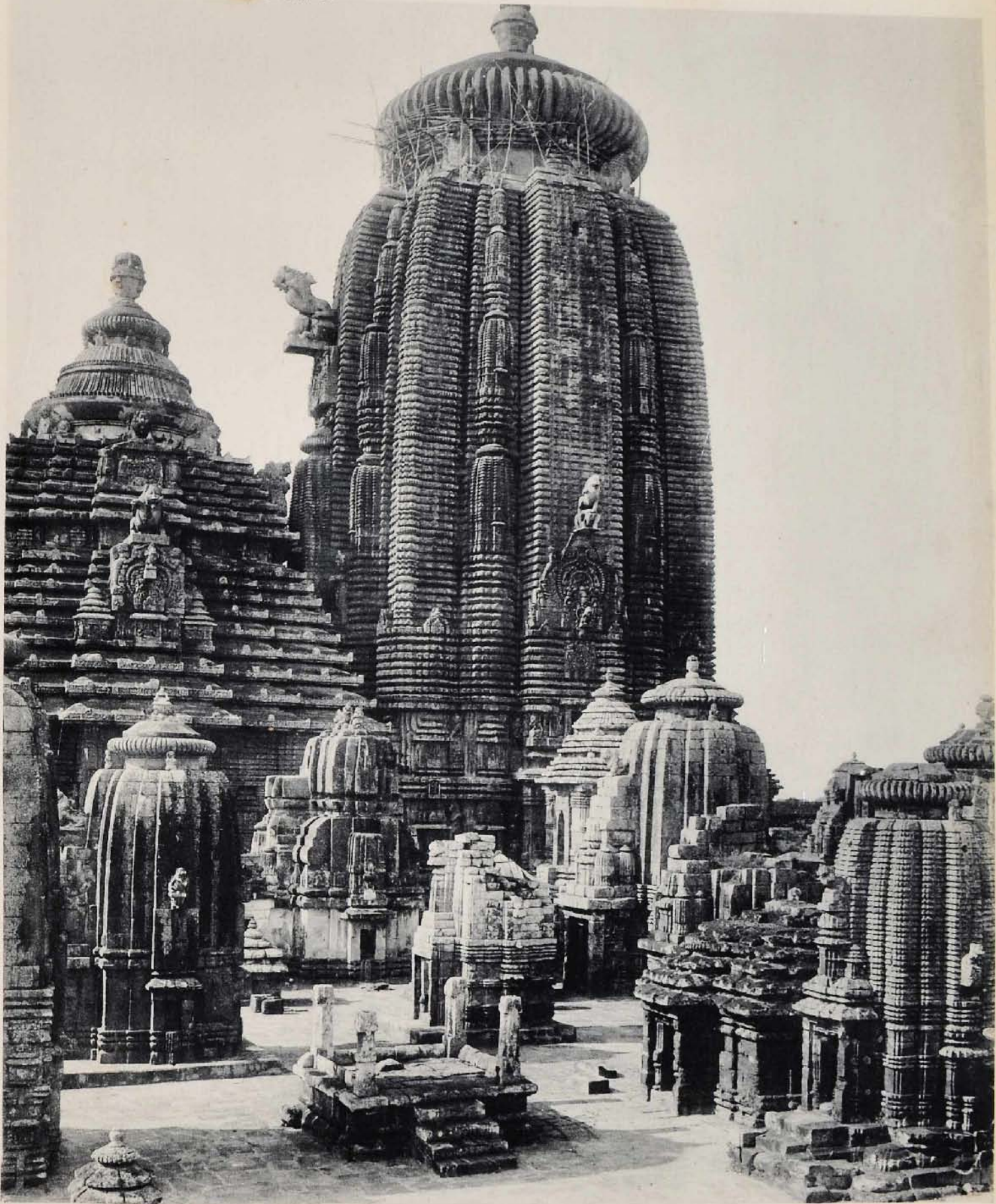
AUTEL DU FEU

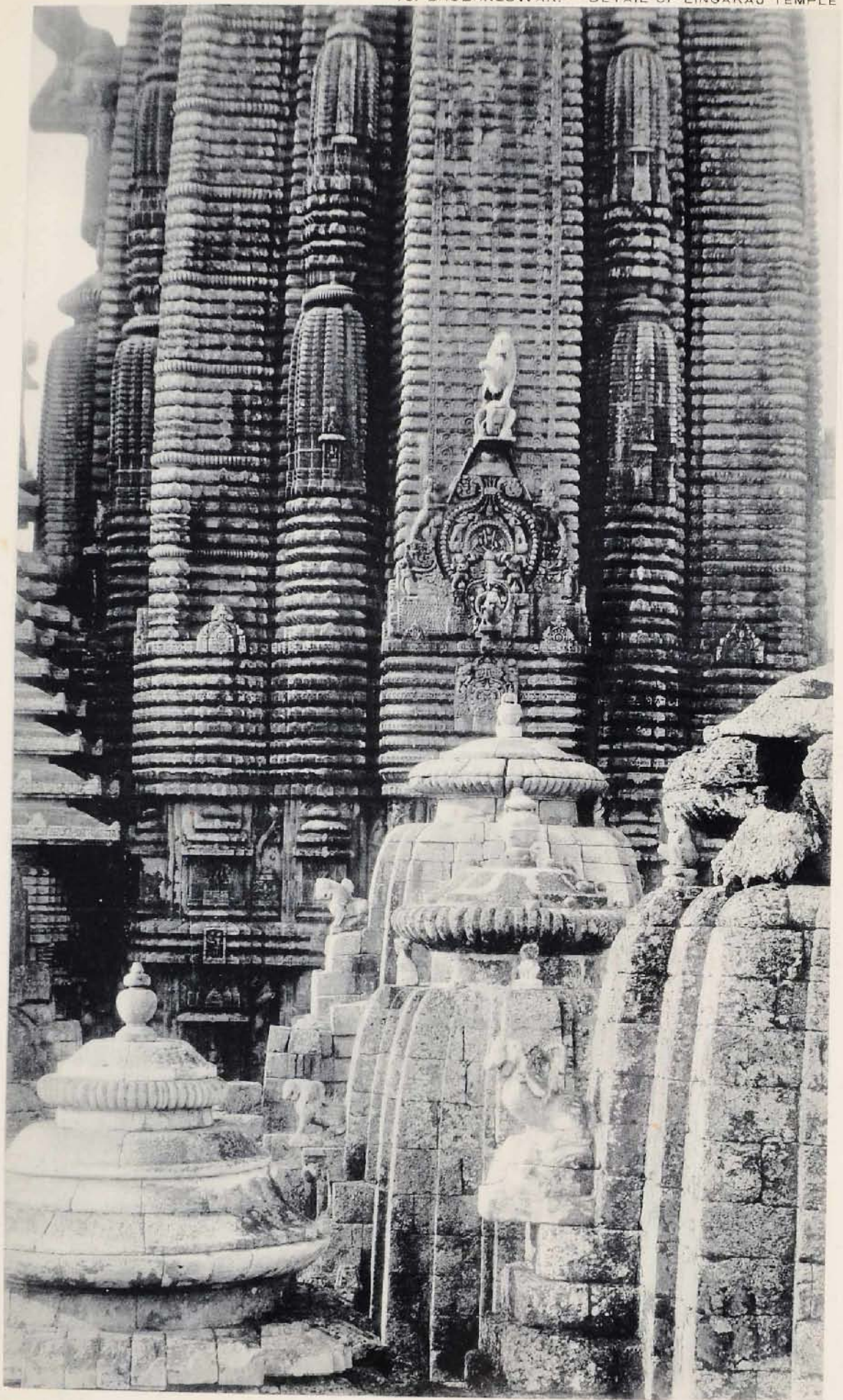


73. BHUBANESWAR. — A SACRED TANK

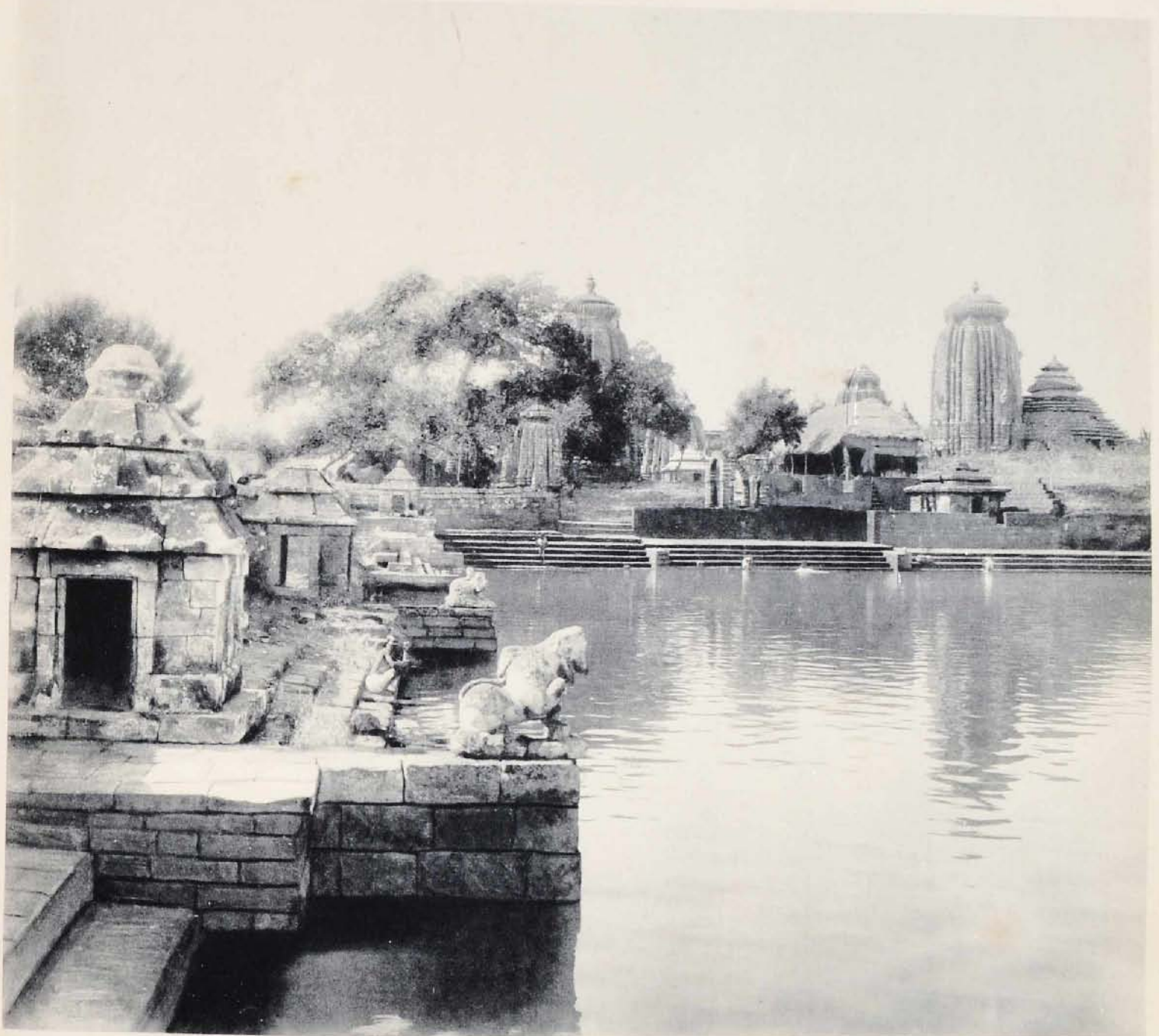


73. BHOUVANEÇVAR. — PÈLERINS AU BORD D'UN BASSIN SACRÉ





76. BHUBANESWAR. — A SACRED TANK



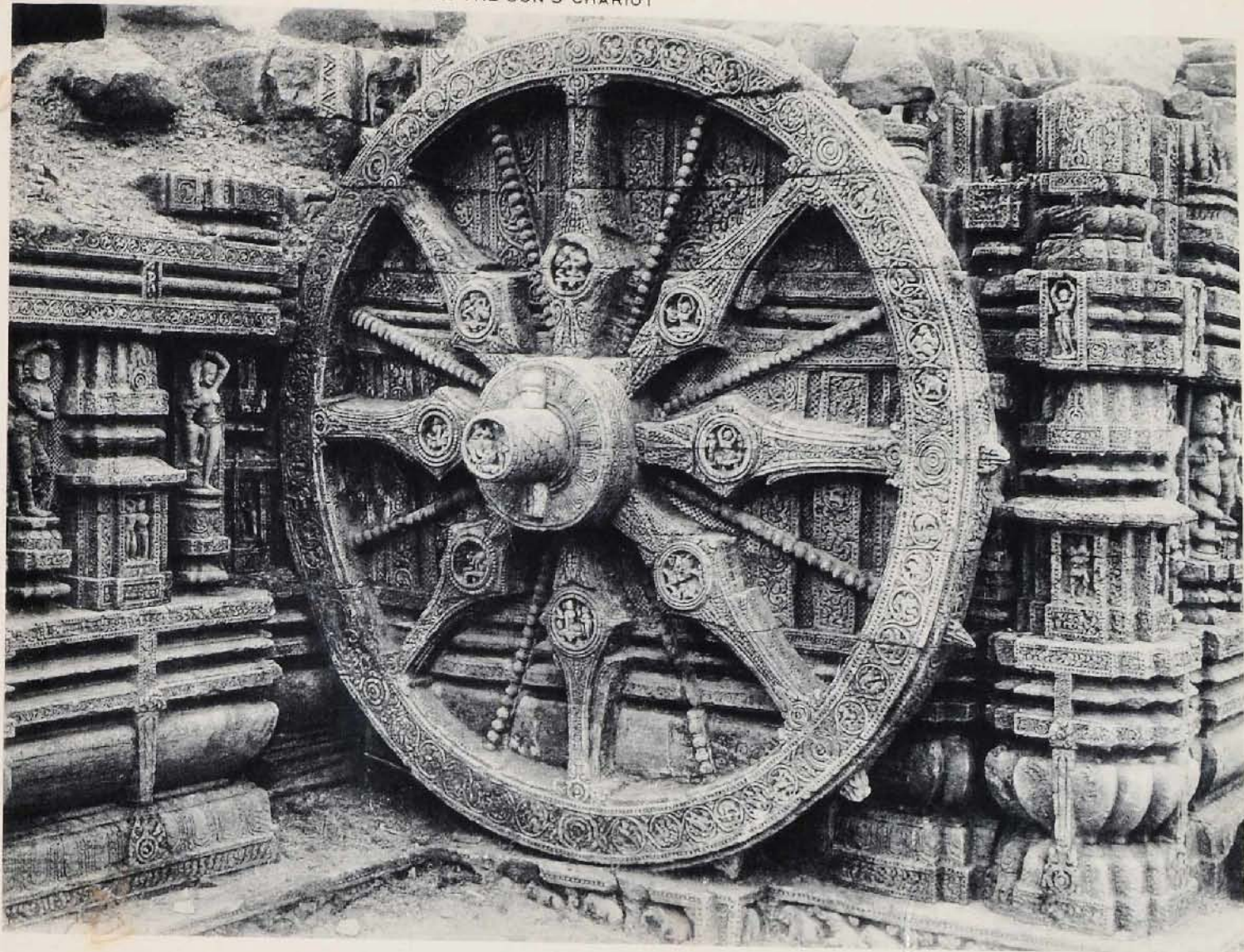
76. BHOUVANEVAR. — BASSIN SACRÉ

77. PURI. — ANNUAL PROCESSION OF JAGANNATH'S CAR



77. POURÍ. — PÈLERINAGE ANNUEL. CHAR DE PROCESSION DE JAGANNATH

78. KANARAK. — BAS-RELIEF OF A WHEEL ON THE SUN'S CHARIOT



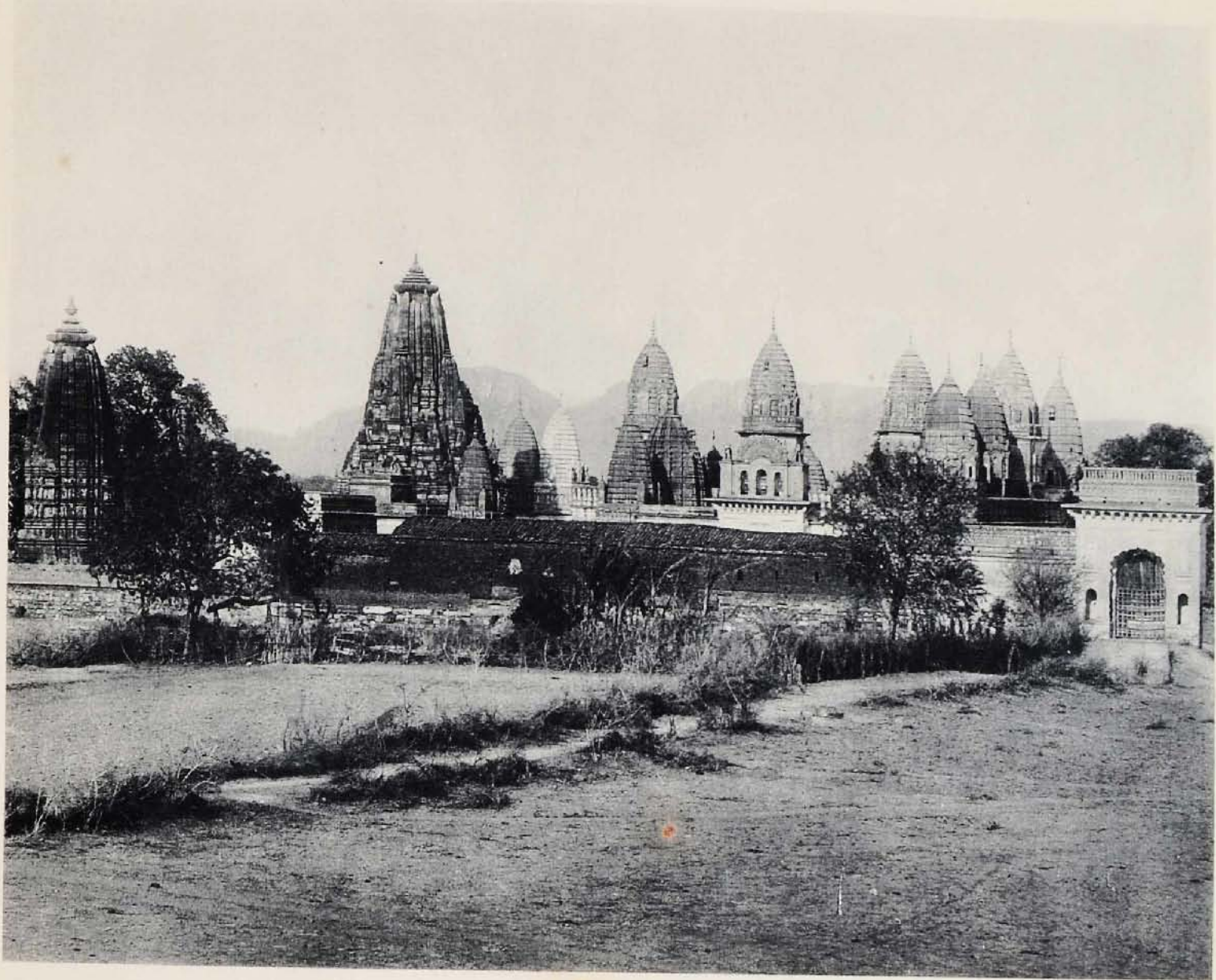
78. KONÂRAK. — TEMPLE DU SOLEIL. — BAS-RELIEF FIGURANT UNE DES ROUES DU CHAR SOLAIRE

79. KANARAK. — THE BLACK PAGODA (SUN TEMPLE)

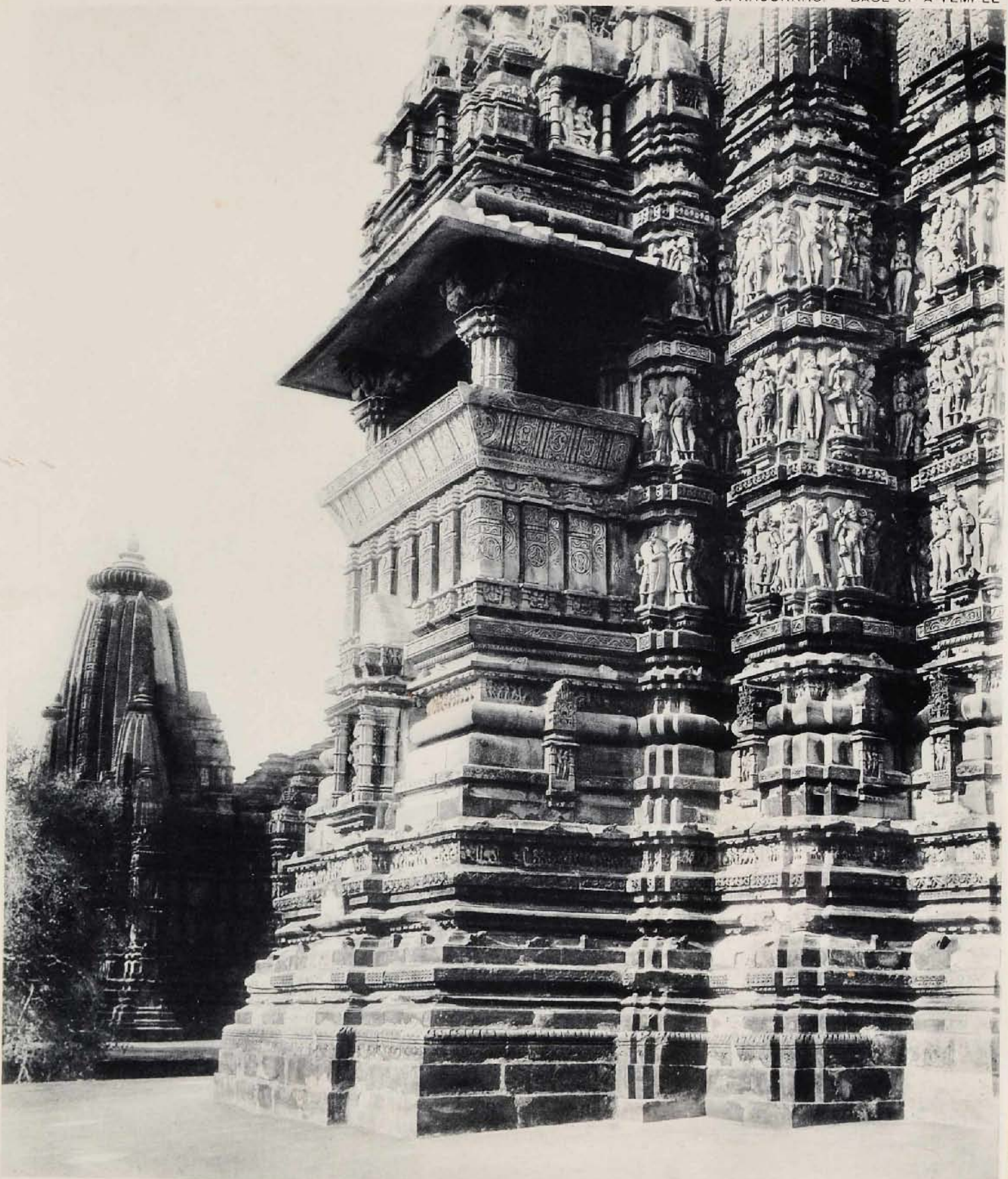


79. KONĀRAK. — TEMPLE DU SOLEIL

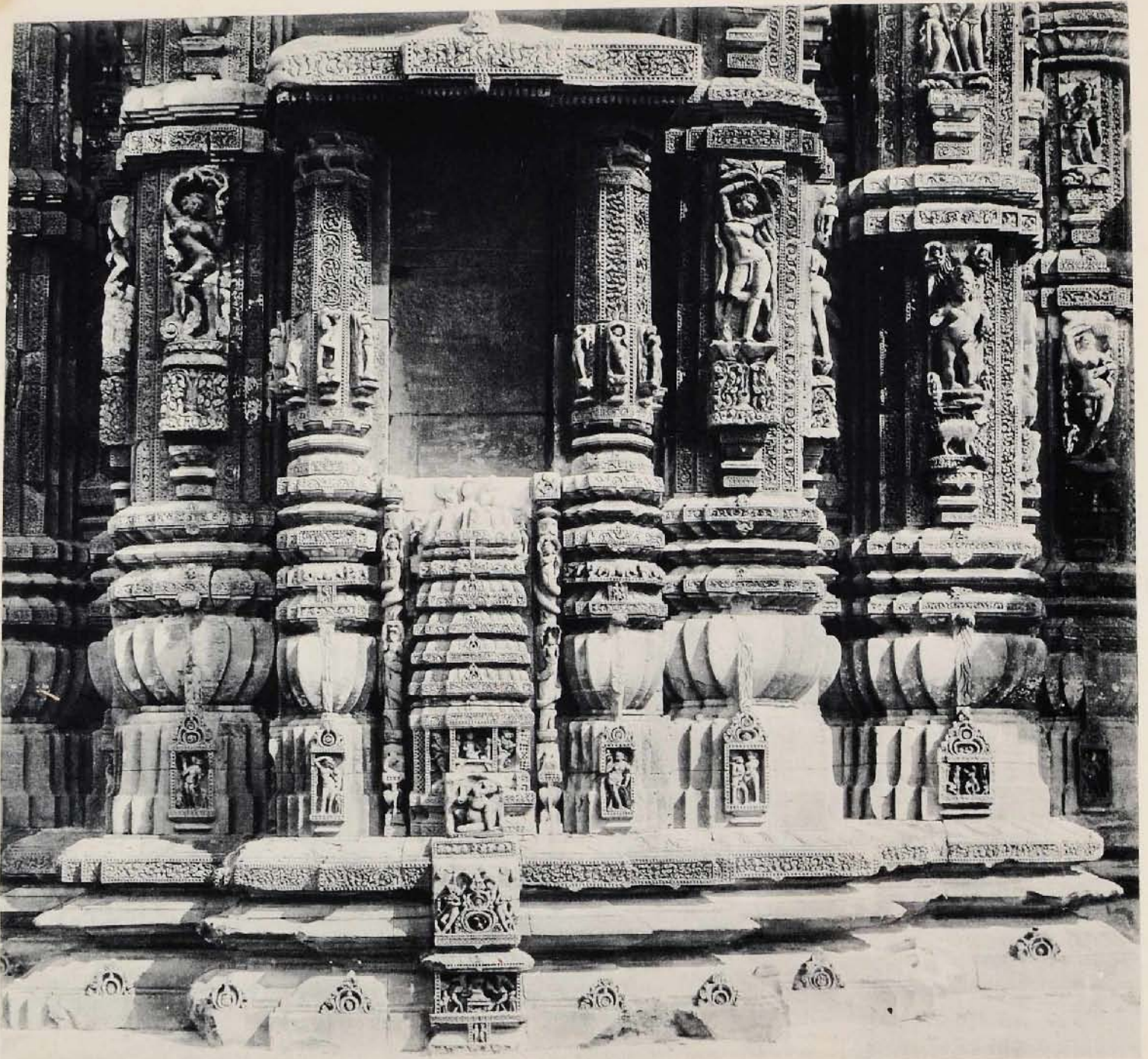
80. KAJURAHO. — PANORAMA OF TEMPLES



80. KHAJOURÂHO. — ENSEMBLE DES TEMPLES

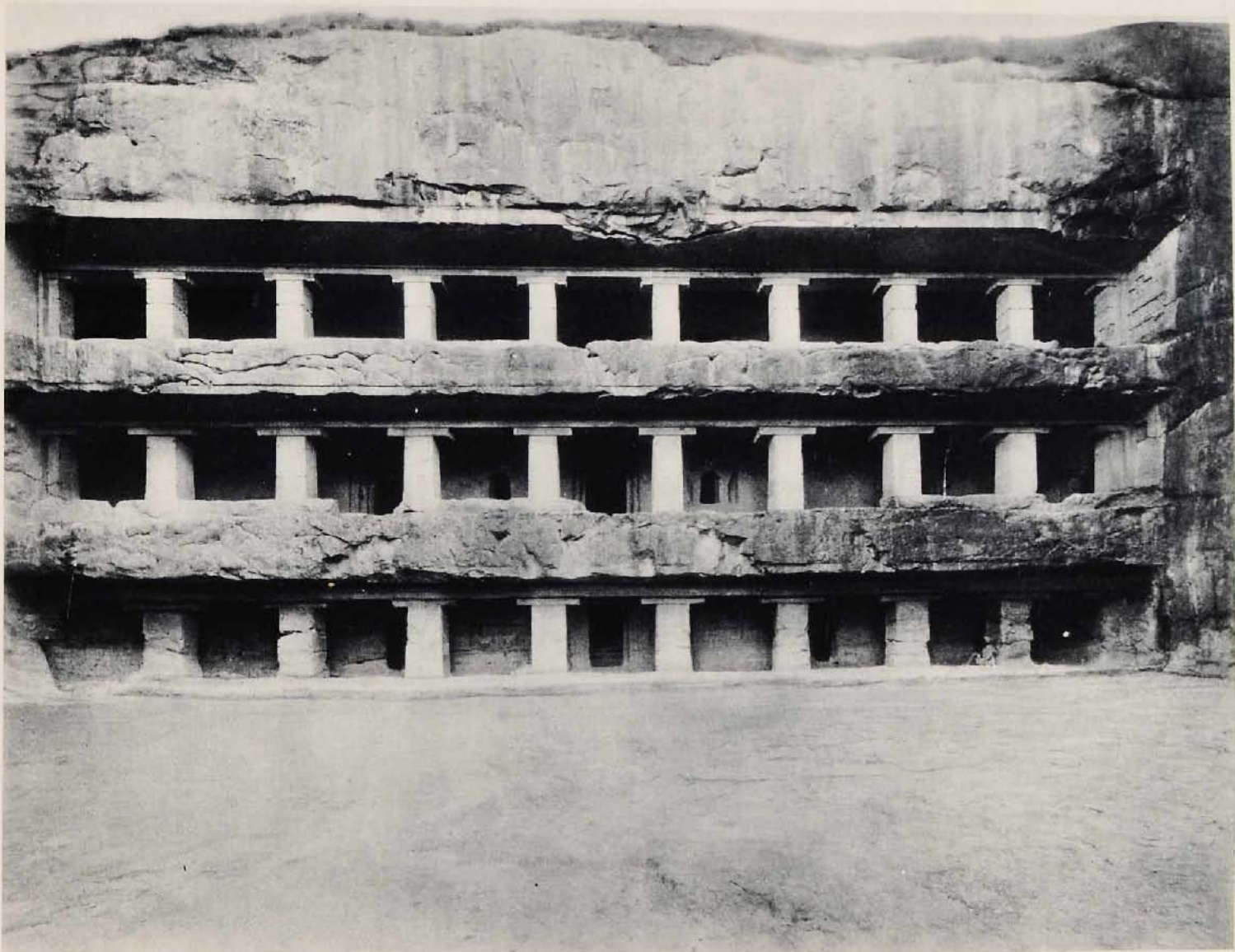






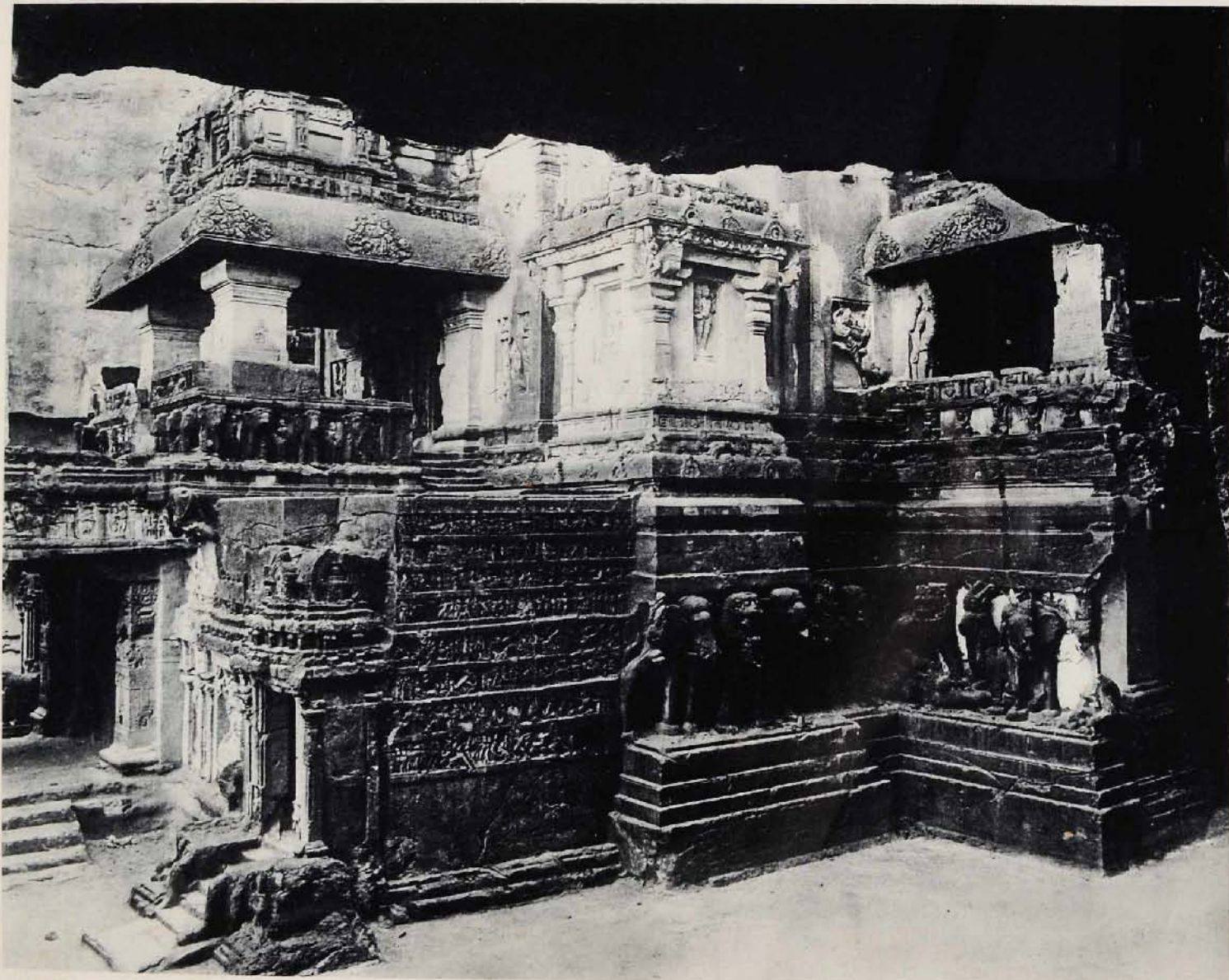
83. KHAJOURÁHO. — BAS-RELIEFS

84. ELLORA, — BUDDHIST CAVE

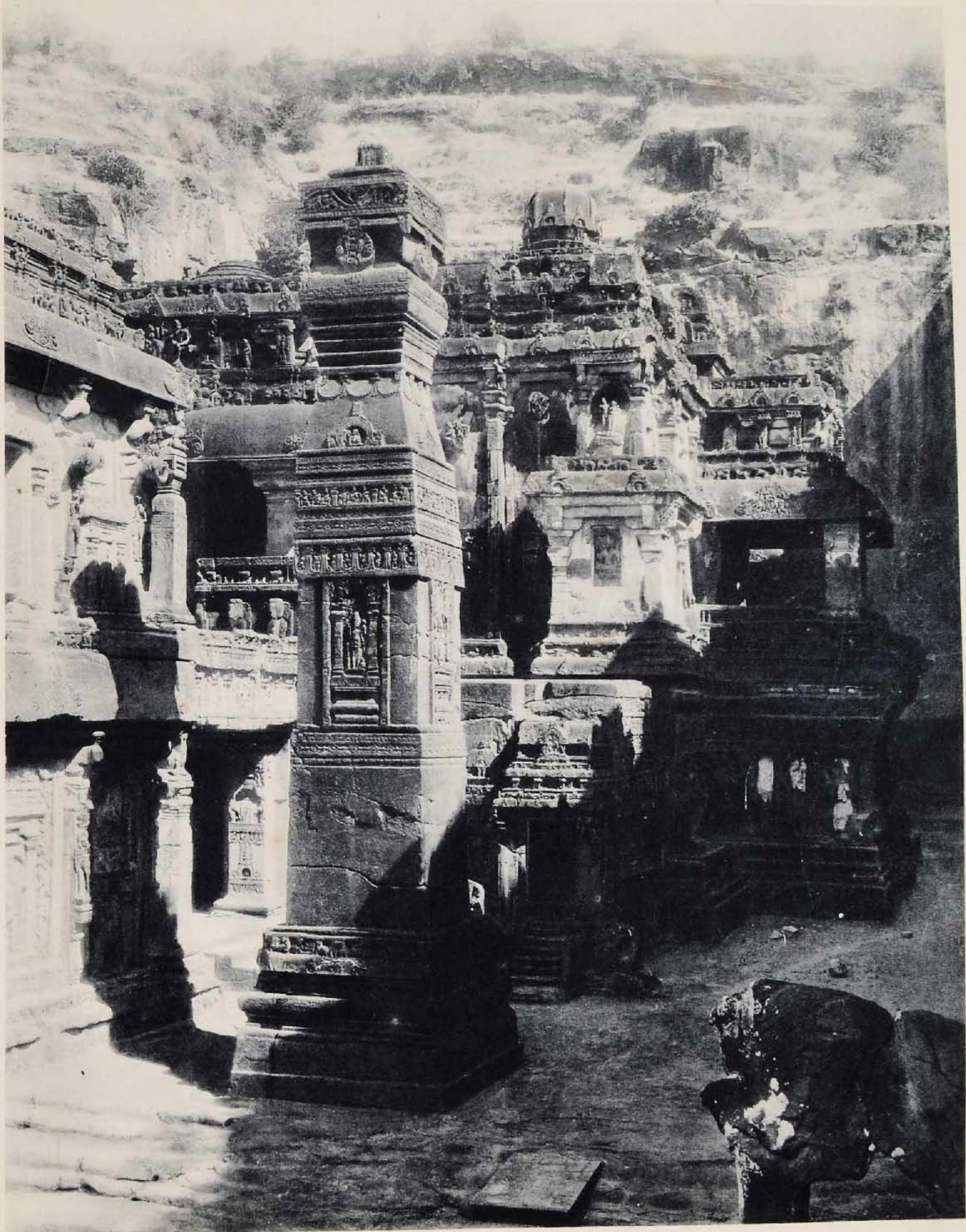


84. ELLORA. — CAVERNE BOUDDHIQUE

85. ELLORA. — CENTRAL SHRINE IN THE KAILASA TEMPLE



85. ELLORA. — KAILĀSA. LE SANCTUAIRE CENTRAL



87. ELLORA. — ELEPHANT FRIEZE IN THE KAILASA TEMPLE



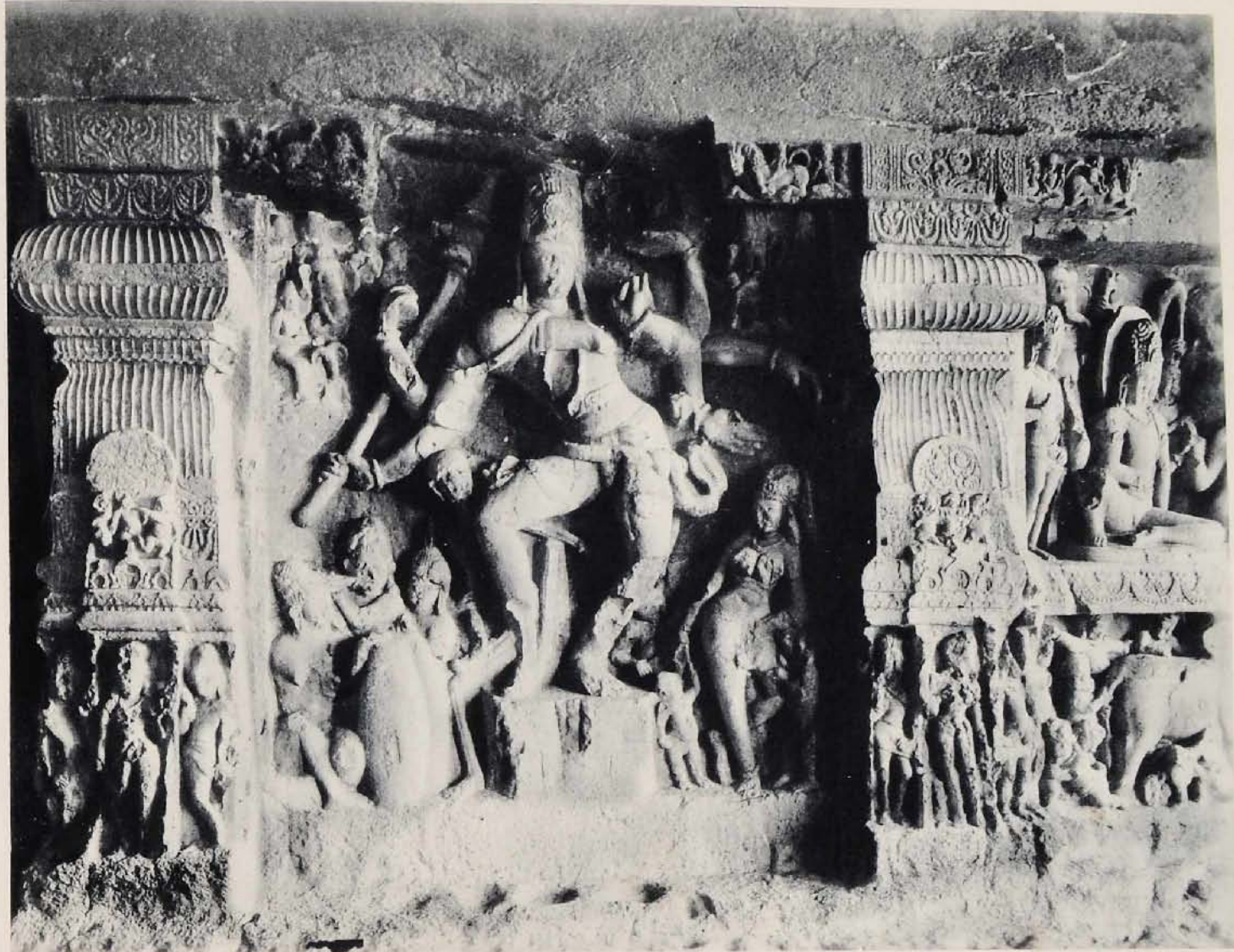
87. ELLORA. — LE KAILASA. ÉLÉPHANTOMACHIE



89. ELLORA. — BOAR INCARNATION OF VISHNU



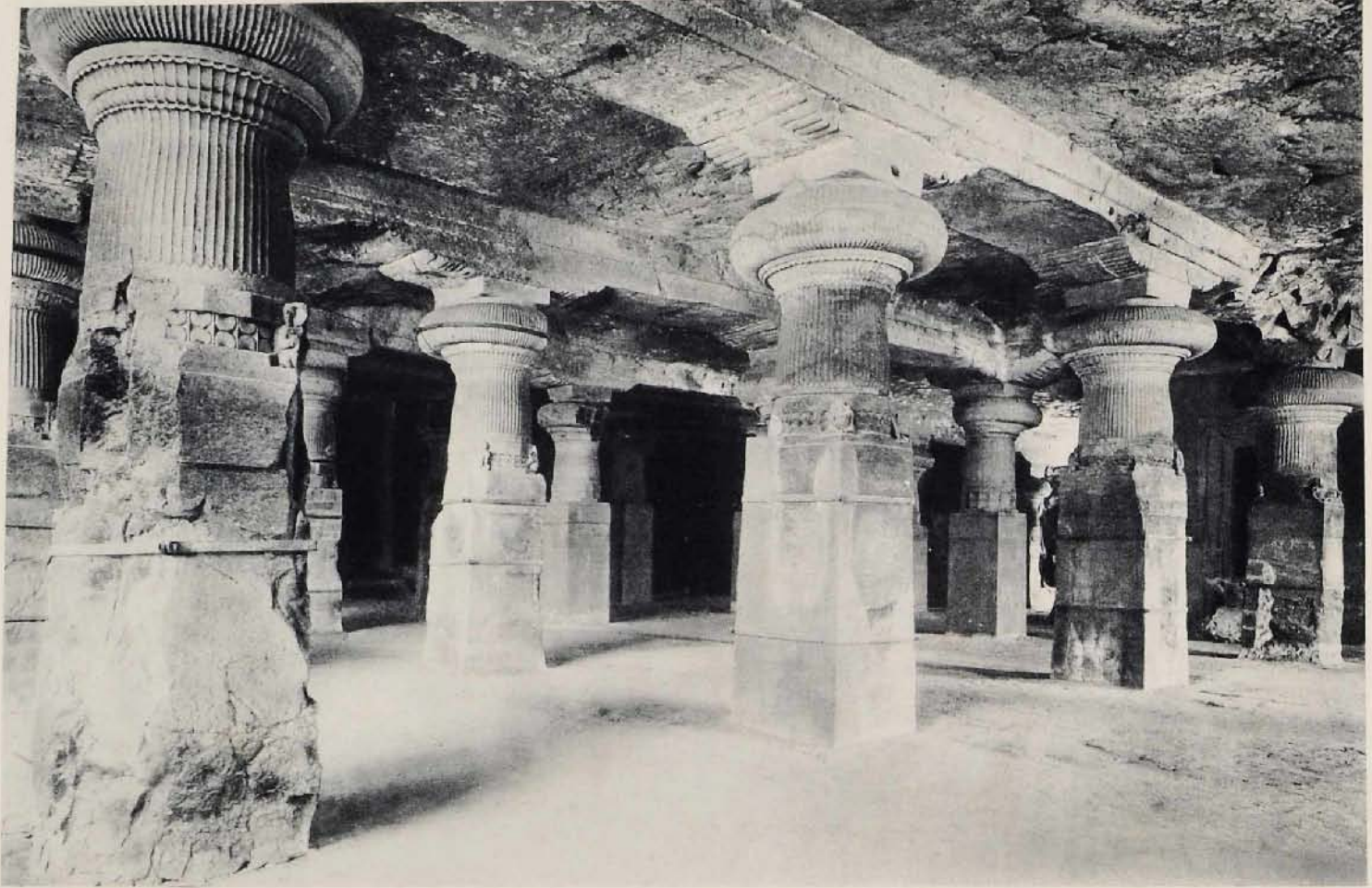
89. ELLORA. — VICHNOU DANS L'AVATAR DU SANGLIER



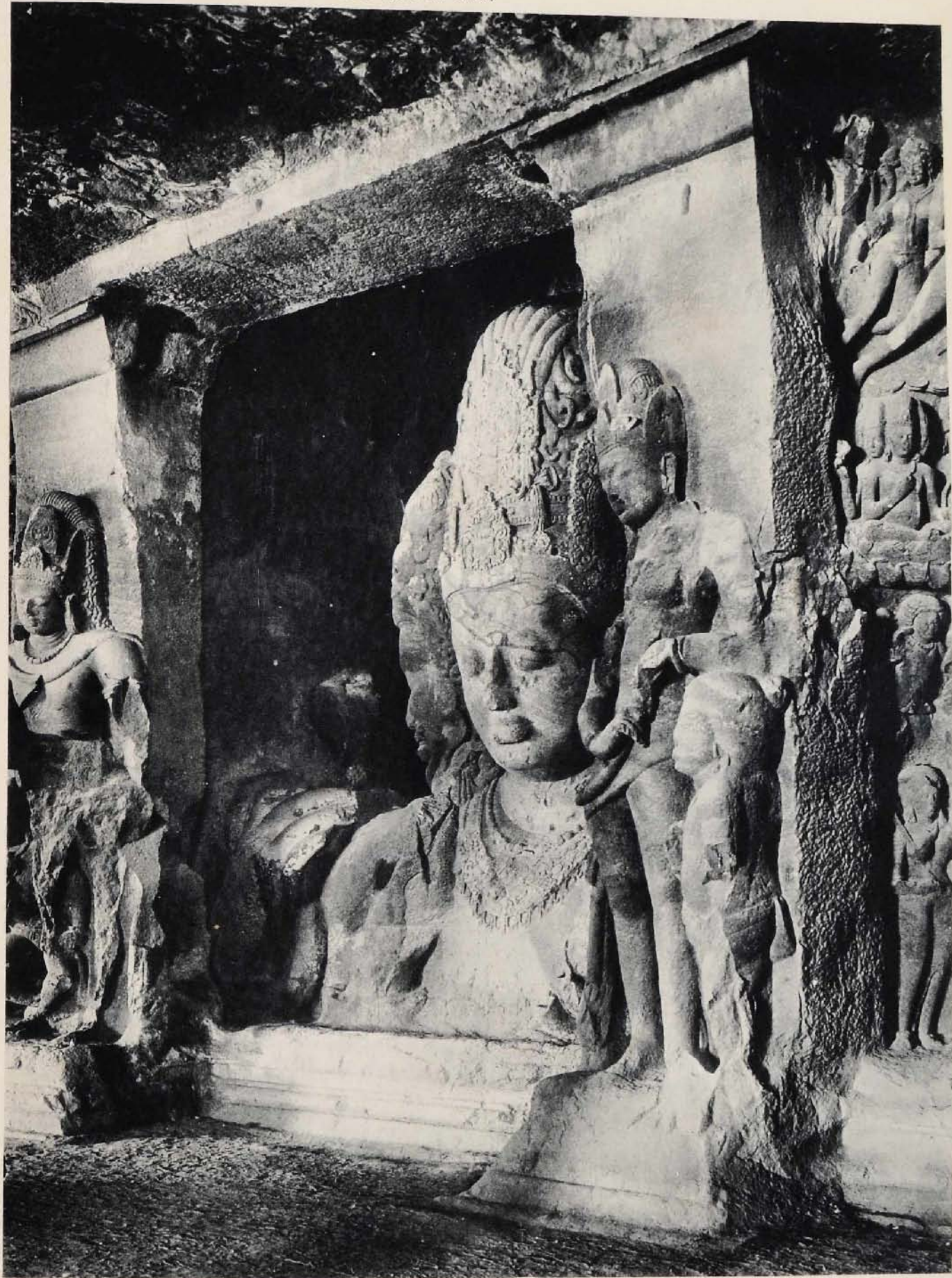
90. ELLORA. — LA DANSE DE ÇIVA





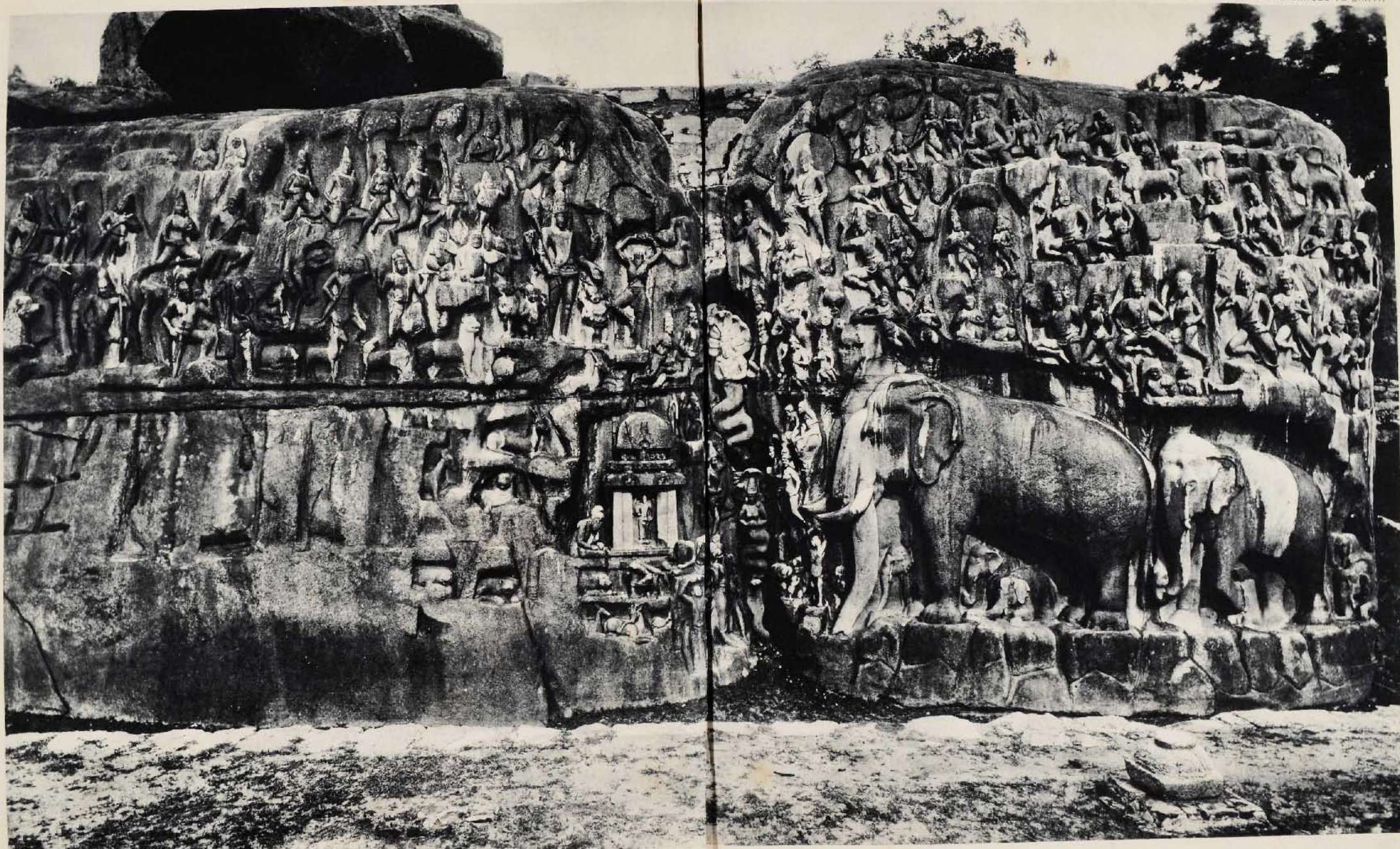


93. ELEPHANTA. — TEMPLE ÇIVAÏTE











98. MĀVALIPOURAM. — DÉTAIL DE " LA DESCENTE DU GANGE " > > >

99. MAHABALIPURAM. — MONOLITHIC MONUMENTS



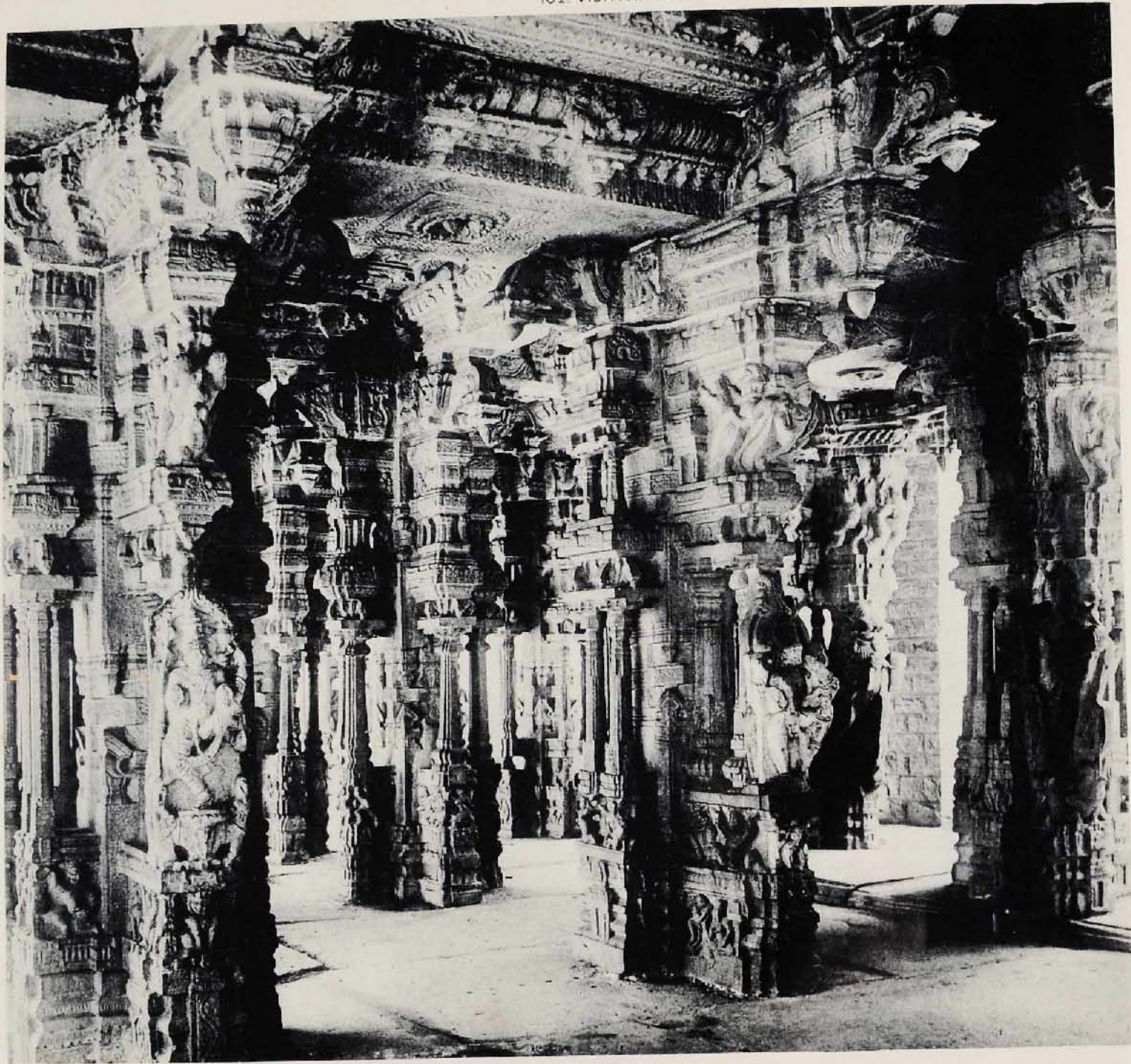


100. MĀVALIPOURAM. — VICHNOU COUCHÉ SUR LE SERPENT ANANTA

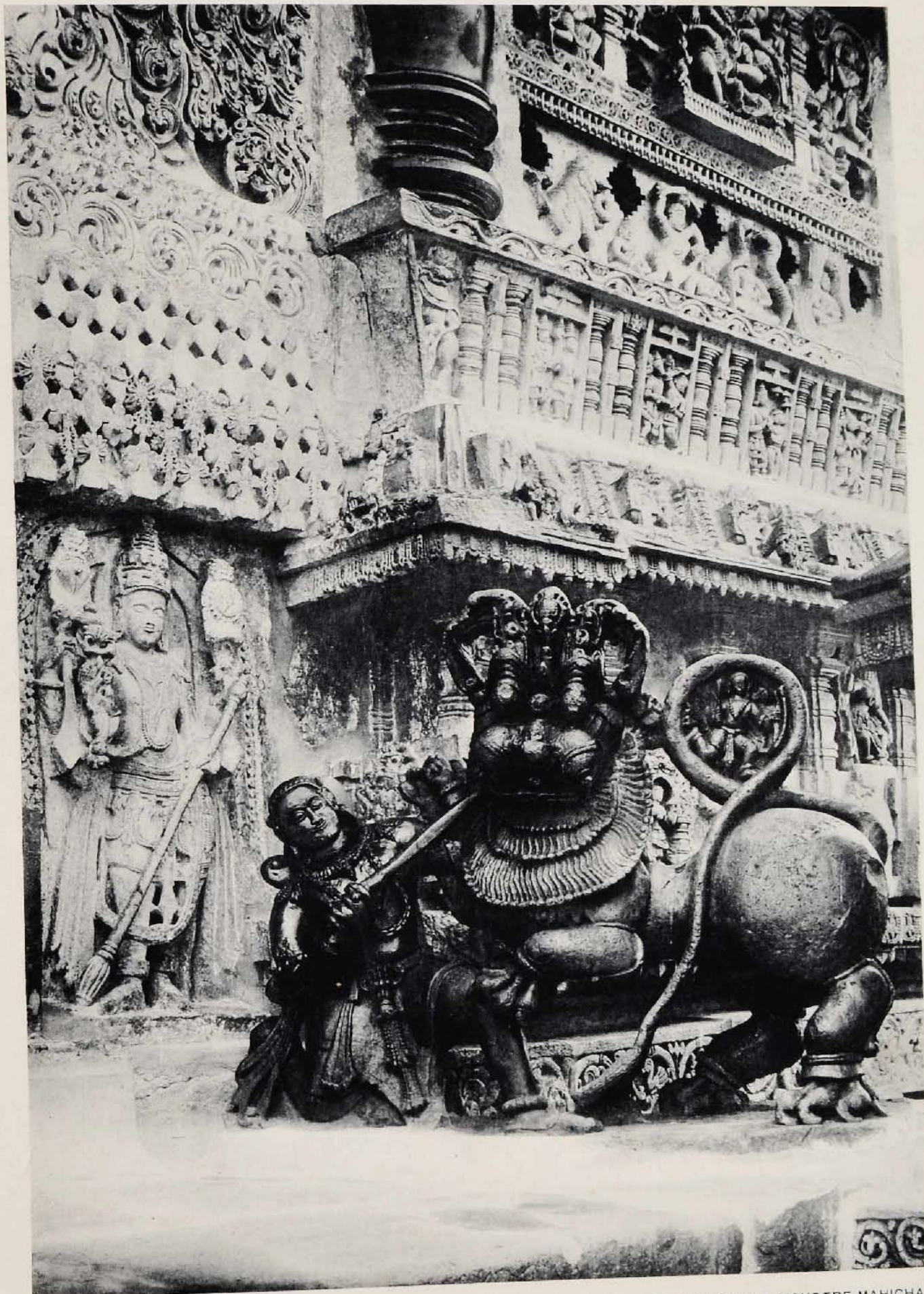
101. MAHABALIPURAM. — TEMPLE BY THE SEA



101. MÂVALIPOURAM. — TEMPLE AU BORD DE LA MER



102. VIDJAYANAGAR. — VESTIBULE DU TEMPLE DE VITHOBĀ

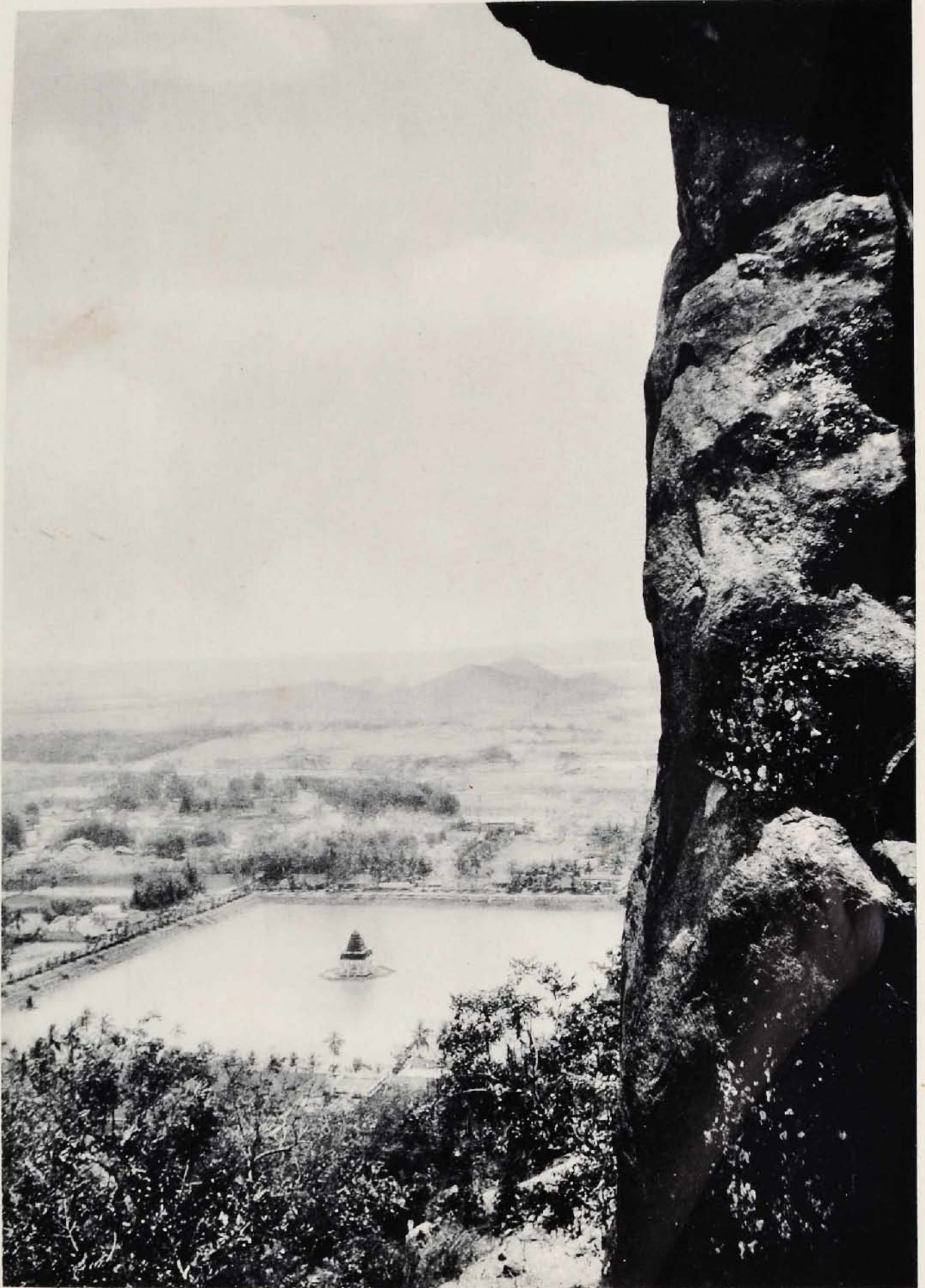


103. BELOÛR. — TEMPLE DE KESAVA. DOURGA TUANT LE MONSTRE MAHICHA

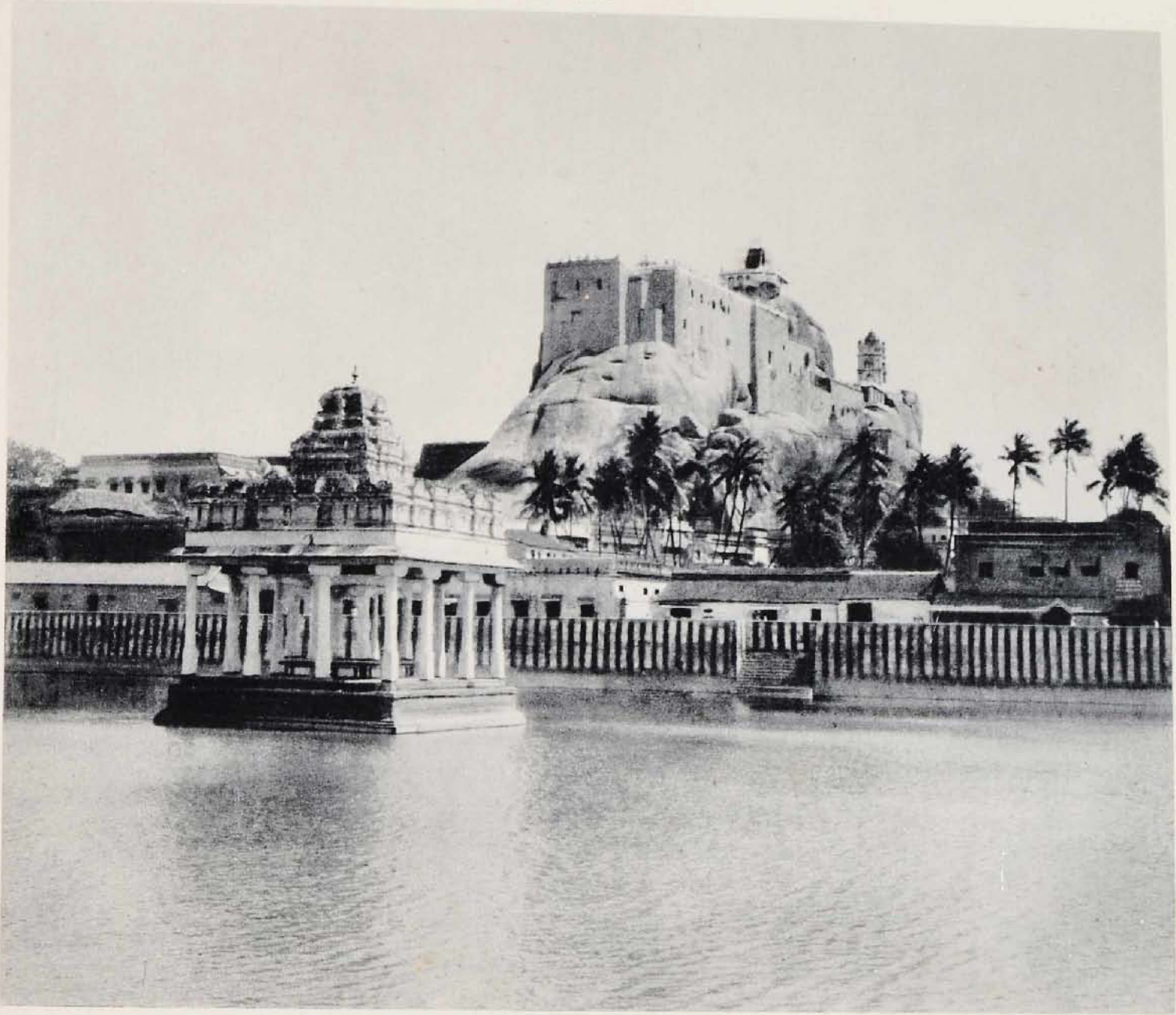


104. ETANG SACRÉ DU SANCTUAIRE D'UN VILLAGE DU MYSORE



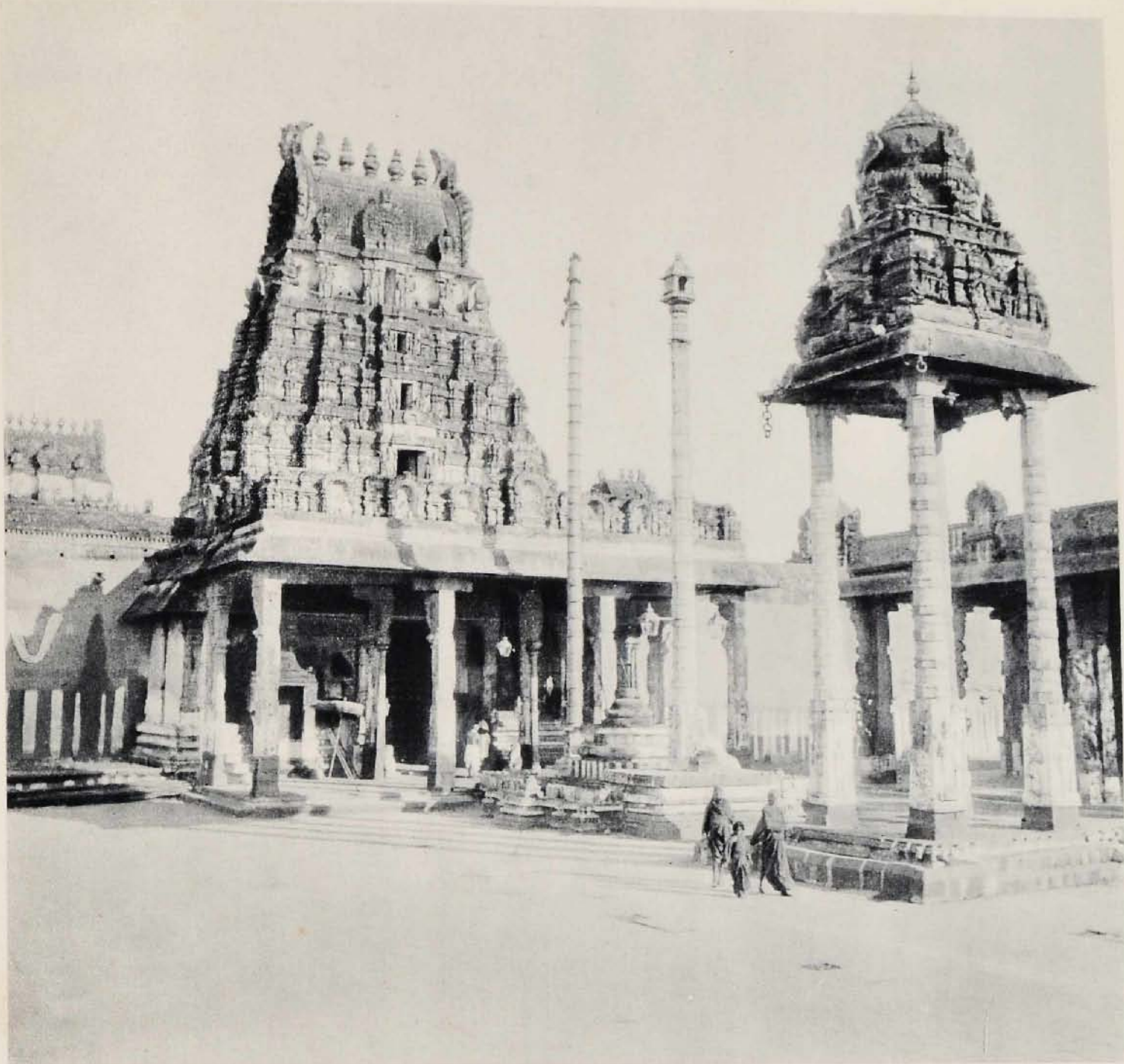


107. TRICHINOPOLY. — THE ROCK, SEEN ACROSS A SACRED TANK

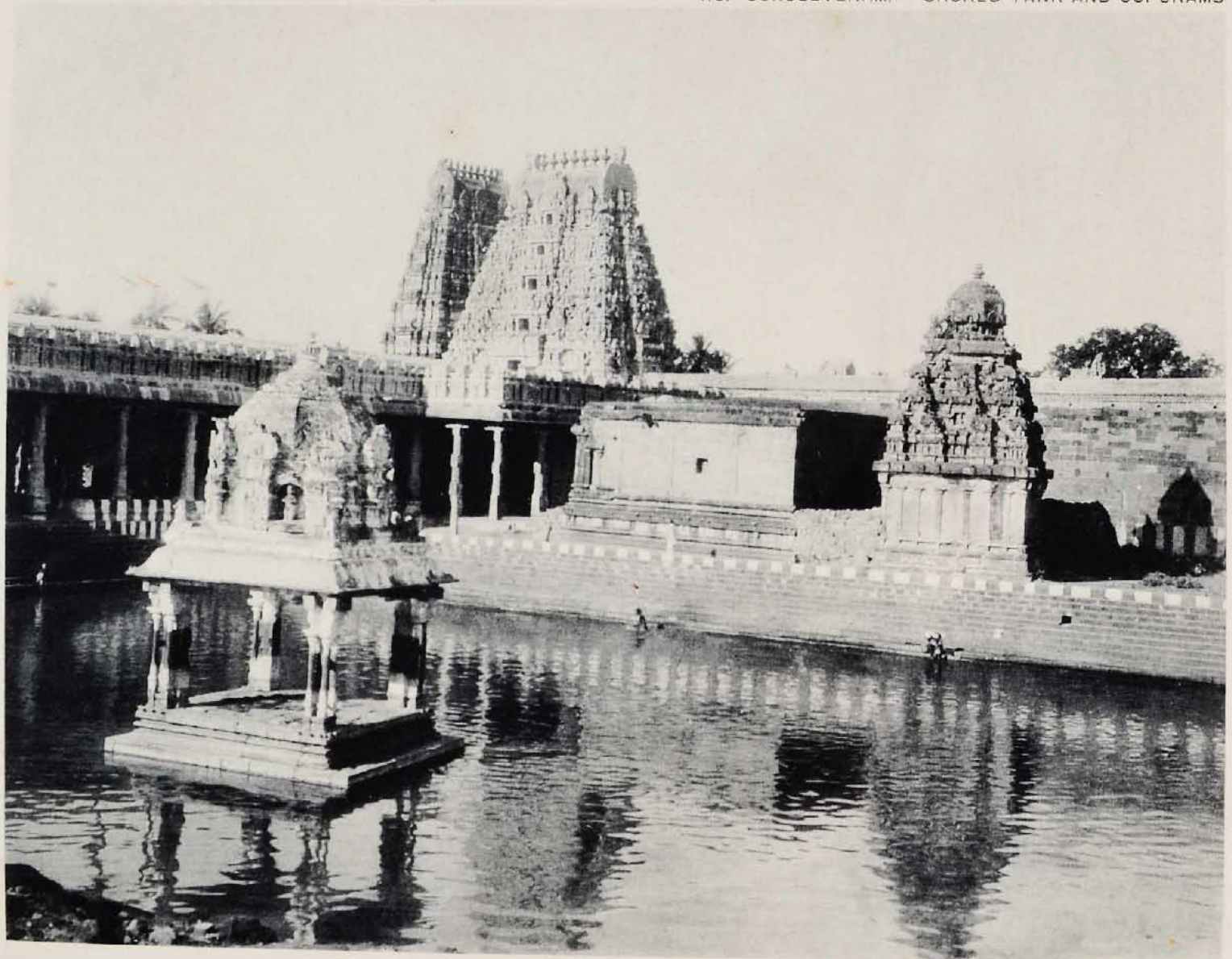


107. TRICHINOPOLY. — BASSIN SACRÉ ET TEMPLE AU SOMMET DU ROCHER

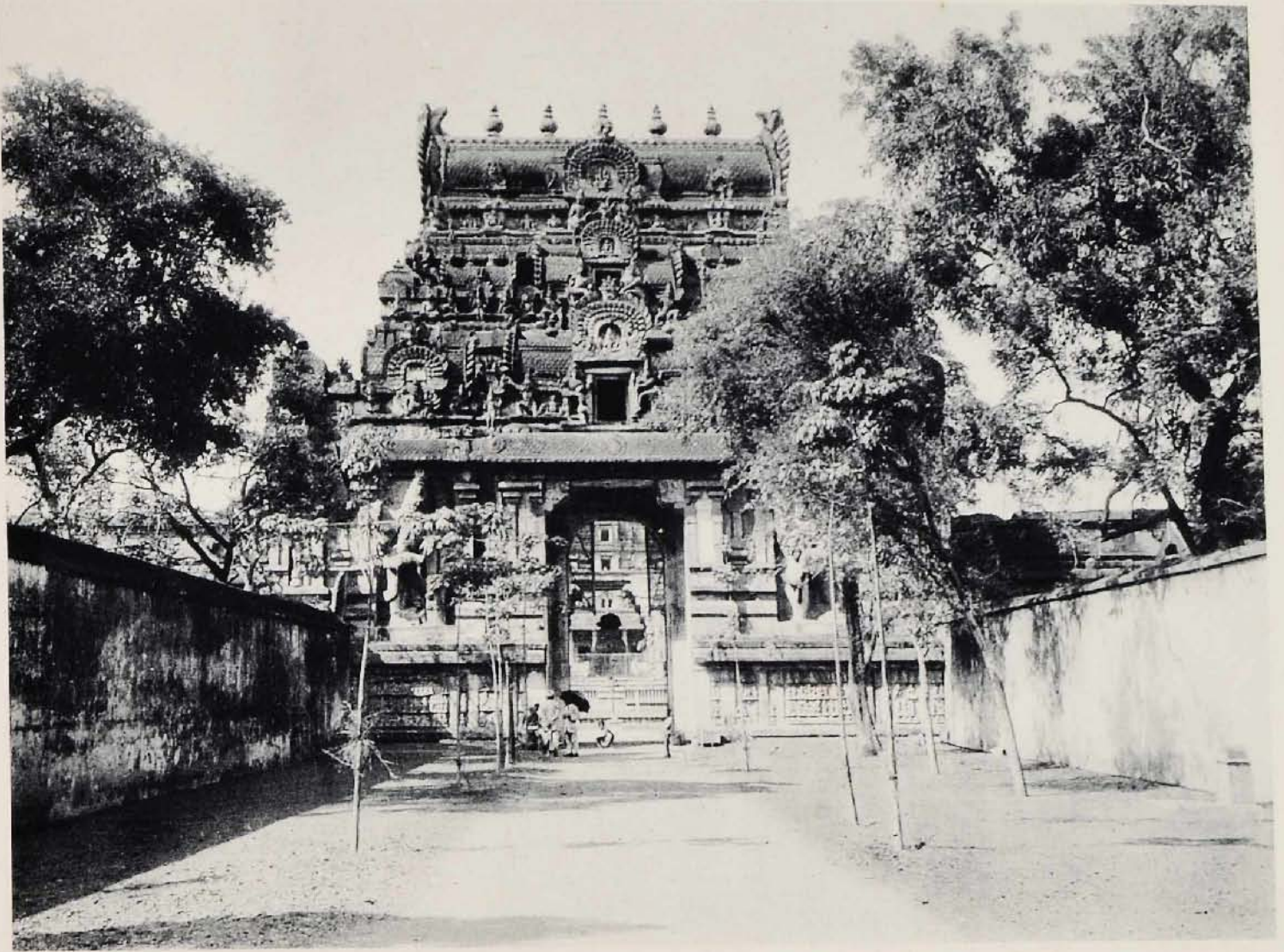




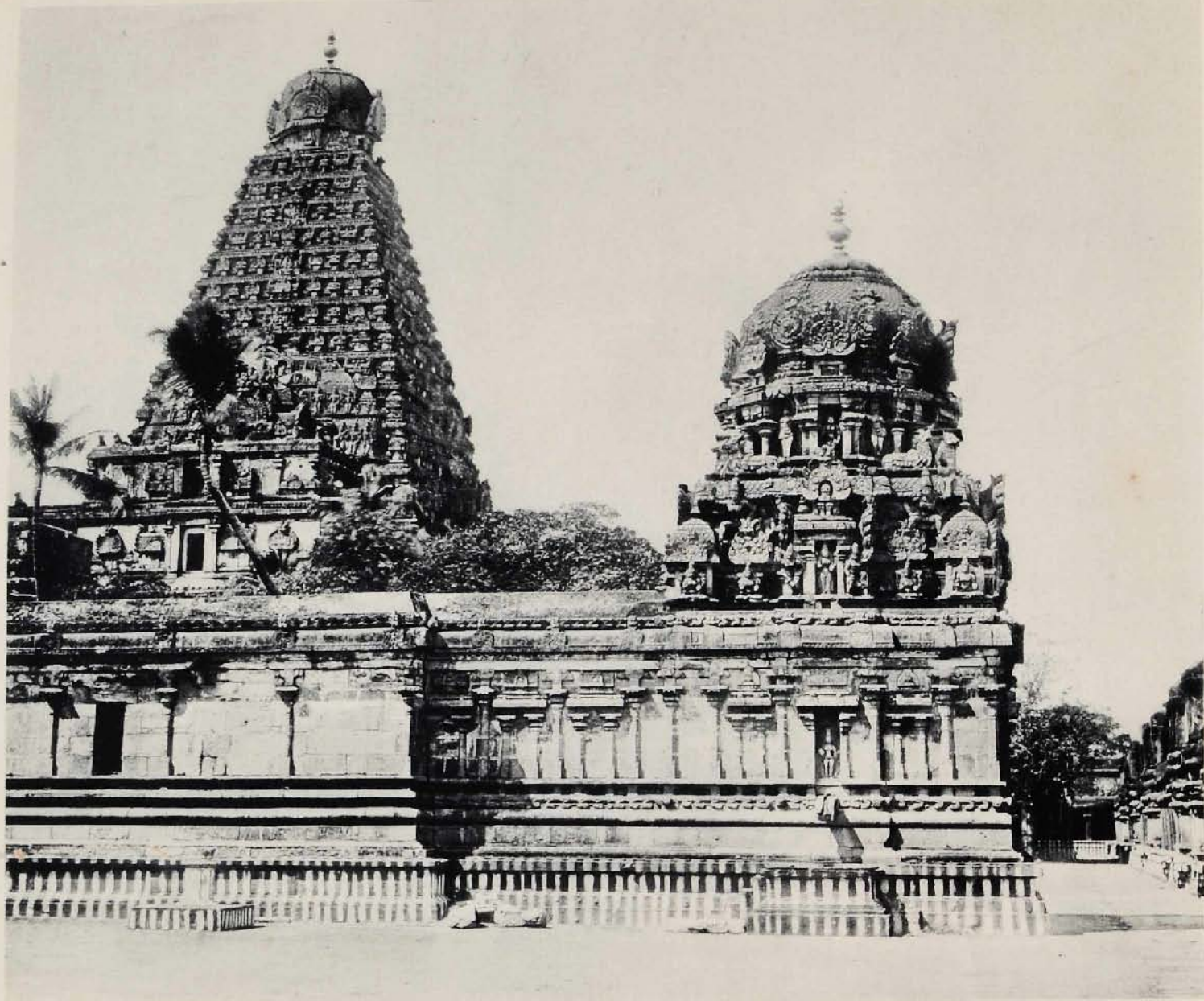
110. CONJEEVERAM. — SACRED TANK AND GOPURAMS



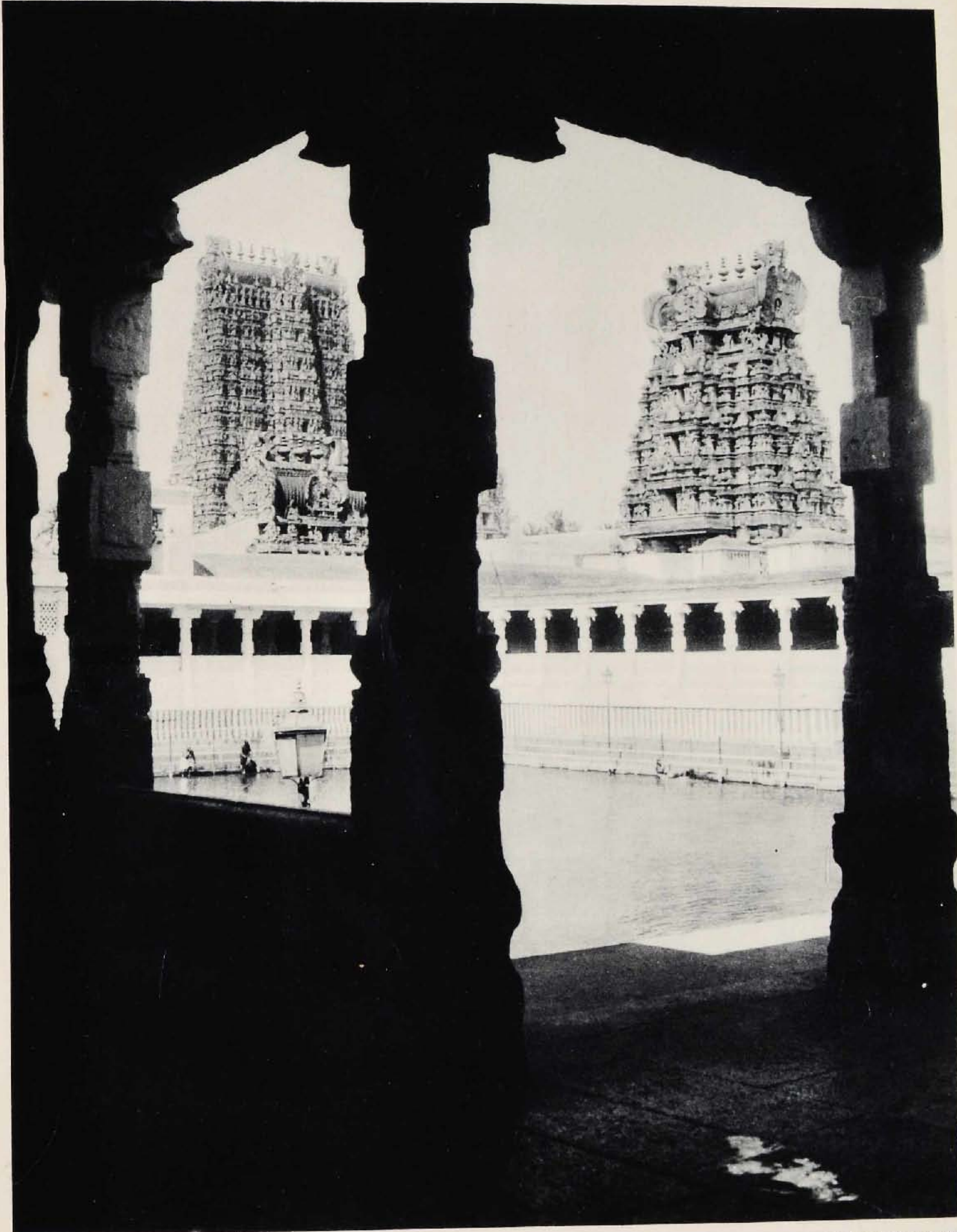
110. CONDJIVERAM. — BASSIN SACRÉ ET GOPOURAMS



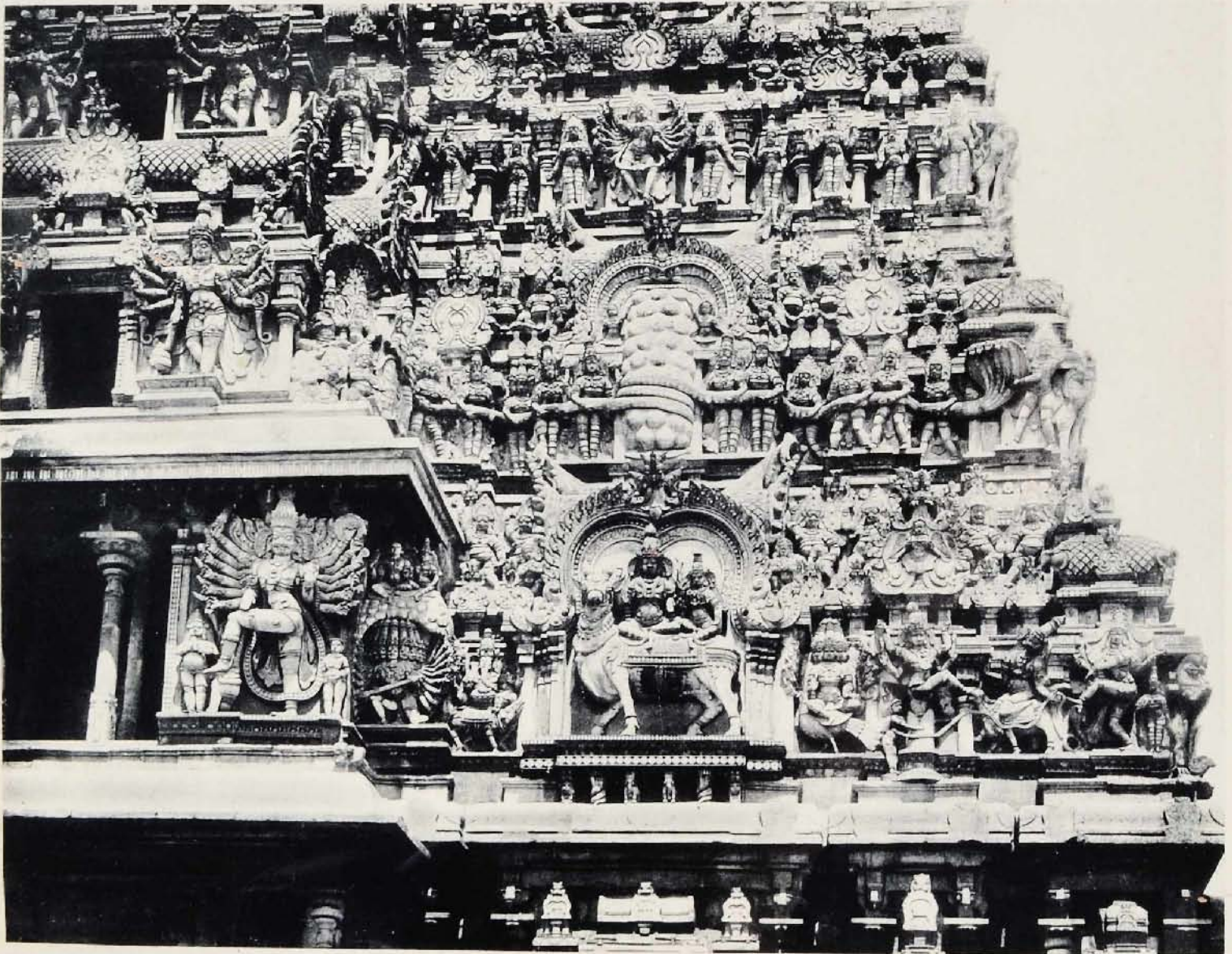
111. TANDJORE. — ENTREE DU GRAND TEMPLE



112. TANDJORE. — LE SANCTUAIRE DU GRAND TEMPLE



114. MADURA. — THE GREAT TEMPLE (DETAIL)



114. MADOURA. — LE GRAND TEMPLE (DÉTAIL. VOIR LA COUVERTURE)





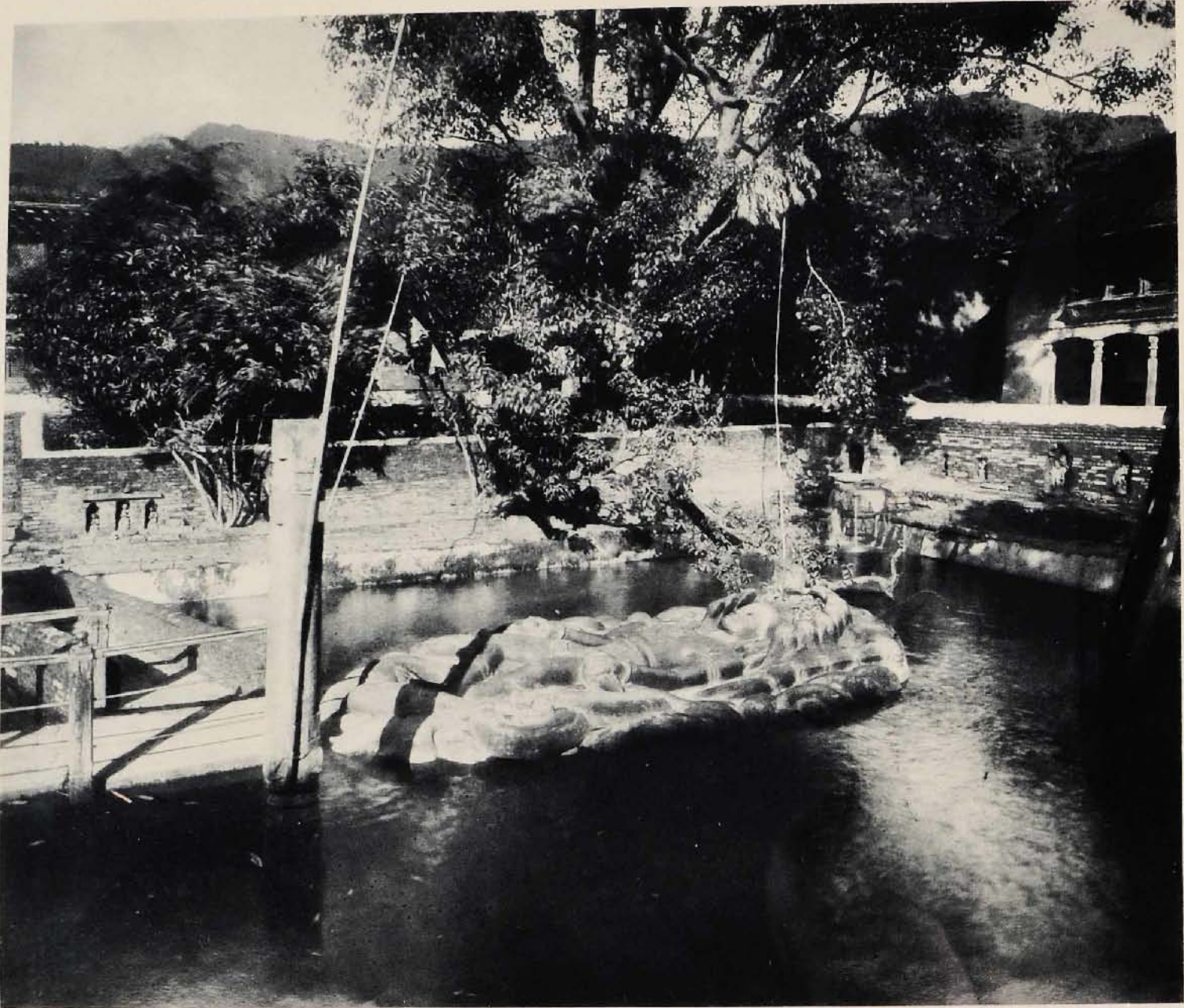
116. KOUMLAKONAM. — PROCESSION, DANSE DE HANOUAN







119. LE KANCHENJOUNGA (8.603 M.) VU DE DARJEELING

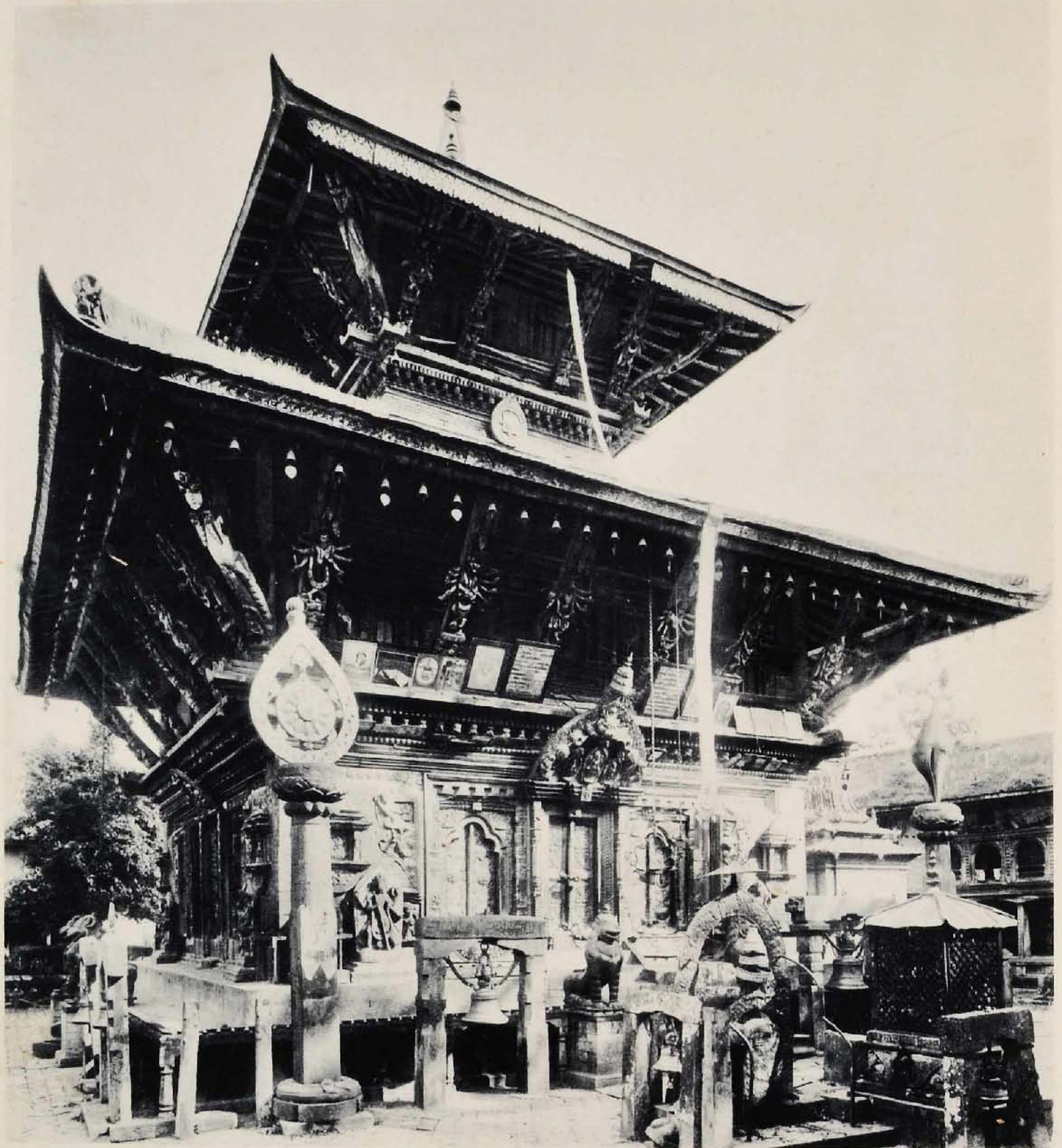


120. NEPĀL. NIL KANTHA. — VICHNOU COUCHÉ SUR LE SERPENT, AU MILIEU D'UN ÉTANG

121. NEPAL. — TEMPLES AT PASHPATI



121. NEPÂL. — TEMPLES DE PASOUPATI

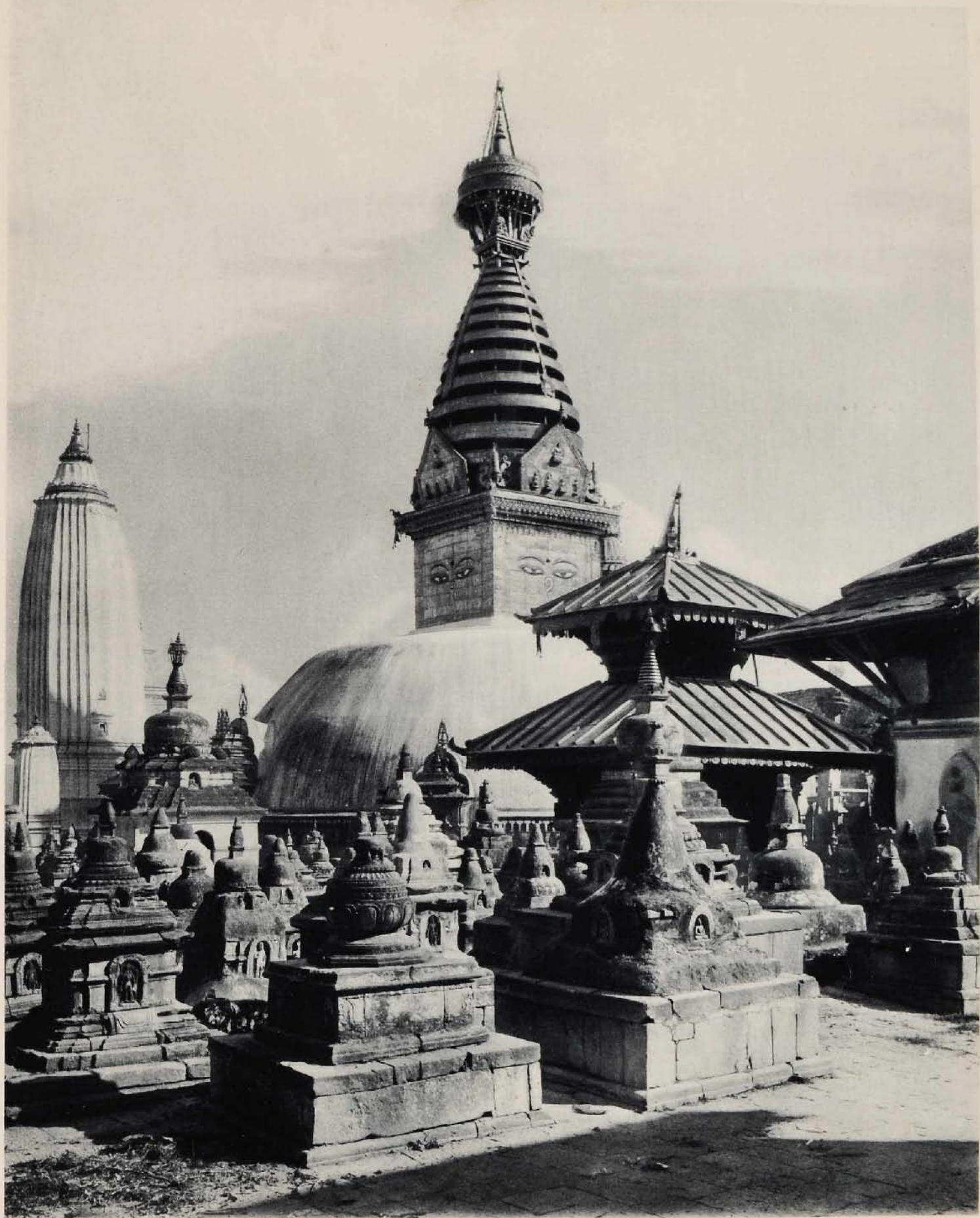


123. NEPAL. — COLOSSAL BUDDHAS NEAR SWAYAMBHUNATH



123. NEPÂL. — FIGURES COLOSSALES DE BOUDDHA, VERS SWAYAMBHOUNATH



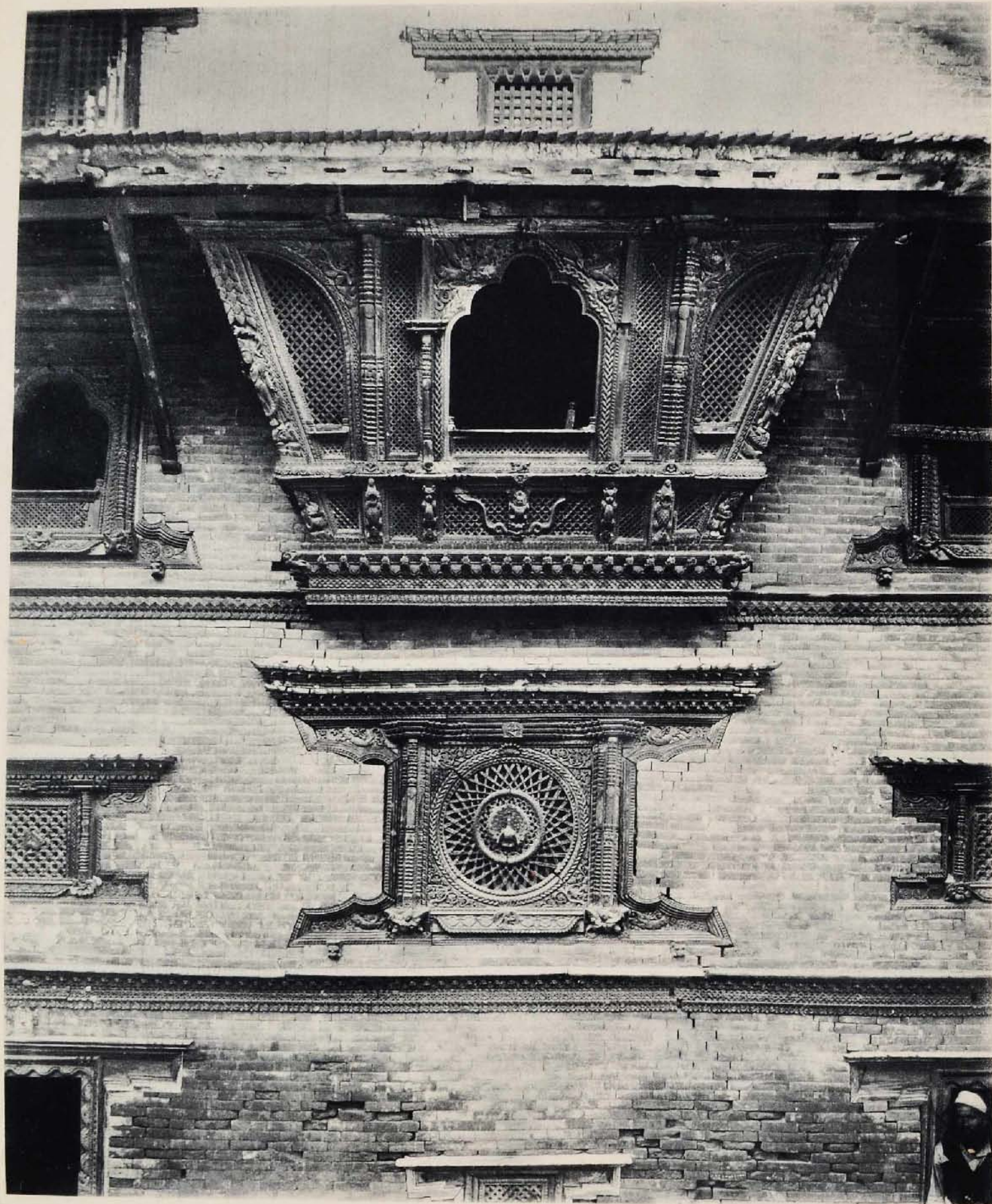












130. NEPÂL. — FENÊTRES SCULPTÉES A BHATGAON



STATUETTE OF A DANCING GIRL



STATUETTE DE DANSEUSE



SEALS



SCEAUX

132-136. MOHENJO-DARO, 2500 B. C.

BUST



132 A 136. MOHENDUO-DARO. 2500 AV. J. C.

BUSTE.

NOTES

1. SIKKIM.—SINIOLCHU PEAK. 22,620 ft. In the Kangchenjunga massif. A telephoto view.
- 2-3. PREHISTORIC BURIAL RING AND DOLMEN. The Palni Hills (Madura District, South India) contain a large number of prehistoric remains, but the purpose of the many dolmens and circles of stones is not known.
4. DHAULI.—ROCK-CARVED ELEPHANT. (Orissa.) A monolith of which the carved portion represents the forequarters of an elephant. A long inscription (257 B.C.) is cut in the rock. It is one of the many edicts which the emperor Asoka had engraved throughout his vast empire (cf. 9).
- 5-8. BARHUT.—MEDALLIONS FROM THE STUPA. (Central India.) The sculptures on the stone railing surrounding the Barhut stupa (second century B.C.—cf. Sanchi stupa, 10) represent, with most careful exactitude, episodes in the life of the Buddha and the former lives (*Jatakas*) in which the future Buddha, incarnated in various forms, was the hero of edifying adventures. The sculptors have often pictured a series of episodes within the frame of a single medallion, which explains why the same figure sometimes recurs. The angle of the photos corresponds to that of the medallions on the pillars surrounding the stupa.
5. MAYA'S DREAM. Queen Maya, the future mother of Buddha, is seen reclining. Three female servants sit beside her. In her sleep she dreams that a white elephant descends from the sky and enters her right thigh. The next day Brahmins interpret the dream to mean that a son will be born to her who will have all the signs of a great king.
6. JATAKA OF THE STAG RURU. Once the Buddha was a compassionate stag. Here he is seen saving the life of a merchant drowning in the Ganges. Buddha carries the merchant on his back to the bank, where a hind is drinking. But the merchant is a treacherous man who lures the stag within bowshot of the King of Benares. Just as the king is about to loose his arrow (right) the stag speaks, and his holy words stay the hunter. The king is shown again in the centre of the medallion, listening with joined hands to the miraculous animal.
7. LEGEND OF THE GARDEN OF JETAVANA. The merchant Anathapindika had invited the Buddha to visit the town of Sravasti, and only the garden of Prince Jeta appeared worthy to receive the Blessed One. The Prince demanded from the buyer the number of golden pieces necessary to cover the land completely. To the right of the medallion, men are seen unloading a bullock-cart full of pieces of gold and arranging them on the ground. In the centre, the merchant is making a libation to consecrate the gift. The presence of the Buddha is indicated by the tree in the foreground (cf. 11, 12, 33).
8. JATAKA OF THE GREAT MONKEY. Once the Buddha was the king of 80,000 monkeys, who were gathered together in a tree on the banks of the Ganges. One day the King of Benares surrounded the tree and threatened the monkey-people with his arrows. But their leader bade them be of good cheer. He crossed the river with a great leap and, clinging to a tree on the far bank, made himself into a bridge which saved the lives of his 80,000 monkeys. Here the river is represented by wavy lines in which fishes and a tortoise are swimming. The King of Benares, marvelling at the monkey-chief's devotedness, orders two of his servants to stretch out a striped rug into which the chief can let himself fall when he is exhausted. At the bottom, the King of Benares is listening to the edifying words of the king of the monkeys. Both are seen seated in the foreground.
9. LAURIYA NANDANGARH.—ASOKAN PILLAR. A Buddhist pillar set up by order of the emperor Asoka and bearing an edifying inscription (cf. 4). The monolithic shaft is of hard sandstone polished to a degree that has never since been equalled. The capital is in the form of a bell-shaped, hanging lotus, topped by a seated lion.
10. SANCHI STUPA. (Bhopal.) A stupa is a hemispherical monument of bricks or stone. It is surrounded by a stone railing, broken at each of the cardinal points by a monumental gateway, profusely sculptured. It is a commemorative monument, often erected on top of relics. Pilgrims have to walk around the stupa. Sanchi stupa is one of the oldest (third-first century B.C.) and best-preserved (see the detail in Plates 11, 12, 13, 14). In the background of the picture, on the right, a second less important stupa is visible.
11. NORTH GATE OF SANCHI STUPA. Two vertical pillars support, on two imposing capitals (four elephants back to back), three superimposed architraves. Each of the faces of these various component parts is decorated all over with small bas-reliefs illustrating the Buddhist legend. Although he is present in most of the scenes, the Buddha is never shown in human form. In the early stages of Buddhist art in India, the artist only suggests the Buddha by means of various symbols, doubtless from his fear of committing sacrilege.
12. DETAIL OF EAST GATE AT SANCHI. Here we are able to study some of the Buddhist symbols (cf. 11): the young elephant represents the Conception (cf. 5); the tree (lower architrave), the Enlightenment (cf. 33); the wheel (between the architraves), the First Preaching; the stupa (upper architrave), the death of Buddha and Nirvana (cf. 31). On the middle architrave is seen the Great Renunciation: the riderless horse moving towards the right symbolizes the Buddha riding away from his father's palace. His presence is indicated by the royal umbrella held by his faithful squire. The squire is seen again kneeling before his master (symbolized, on the right, by two feet) who has just embraced the religious life. On the lower architrave the emperor Asoka (cf. 4), followed by a crowd of warriors and servants, is seen stepping from his kneeling elephant to worship the sacred Bo-tree (cf. 33, 34).
13. YAKSHINI ON EAST GATE AT SANCHI. The forest fairy is holding the branches of a tree (cf. 23).

14. **PILLAR OF THE EAST GATE AT SANCHI.** Behind the sculptured pillar is seen the stone balustrade surrounding the stupa (cf. 10), and in the background the narrow brick courses of the stupa itself. The carved bas-reliefs on the pillar represent, from the top downwards: the disciples of Buddha in the attitude of adoration; below, the Bo-tree (cf. 12), symbol of the Enlightenment at Buddh Gaya (cf. 33); below, the scene of the conversion of the Kasyapas: a flood is carrying away trees and animals (upper portion), while the Buddha divides the waters and keeps a patch of dry ground for himself (here represented by the narrow white rectangle). A boat carrying heretical ascetics—the Kasyapas—approaches, but they are confounded at the sight of this miracle. They reappear in the foreground in the attitude of adoration. The lower bas-relief shows King Bimbisara in a chariot with two horses (bottom), leaving his city (the houses on the right) to visit the Buddha.
15. **MUTTRA.—STONE BUDDHA.** This statue of pink sandstone, locally quarried, is 7 ft. high. The Buddha is wearing a monk's robe, which clings closely to his body and reveals its lines in accordance with the traditions of classic Indian art (fifth century A.D.). The stylized draped figure is delicately chiselled. The small protuberance on the top of the head is one of the characteristic marks of the Buddha. The enlarged lobe of the ears is due to the heavy earrings which he wore as a young prince. The large aureole is decorated with concentric bands of floral designs.
16. **BHAJA.—BUDDHIST CAVE.** (Second century B.C.) The basilican plan (a nave 59 ft. long by 25 ft. high with two low and narrow aisles) ends in an apse with ambulatory. The architectural and decorative elements are stone versions of a wooden building. At the end of the nave stands the altar, in the form of a small stupa, round which the faithful could walk.
17. **KARLI.—FACADE OF THE BUDDHIST CAVE.** (First century A.D.) This is decorated with figures in high relief. The sculptors still imitate timber-work. On the right, elephants are used as caryatides. The interior of the temple is lighted by the rectangular doorway and the large open arch above it.
18. **KARLI.—THE BUDDHIST TEMPLE.** This is one of the most famous rock-cut temples. It is the largest (88 ft. by 25 ft.) and most harmonious. The plan is the same as at Bhaja (cf. 16). A series of pillars separates the nave from the aisles. The octagonal shafts, with swelling bases and capitals, are topped by an abacus sculptured to represent animals with human riders. The altar in the background is in the form of a stupa. The 50-ft. vault is decorated with false arch bands.
19. **KARLI.—DETAIL OF PILLARS.**
20. **AMARAVATI.—NAGAS WORSHIPPING.** A marble fragment from the stupa at Amaravati (Nellore District. First century A.D.). The bas-relief shows one of the eight stupas erected after the death of Buddha to conserve relics of the Master. Seven of these monuments were raised on Indian soil, and the eighth was entrusted to the Nagas (subterranean spirits related to the snakes). Here they are given human shape, and so a wide hood is displayed above their heads.
21. **AMARAVATI.—MIRACLE OF THE MAD ELEPHANT.** A mad elephant is let loose in the town when the Buddha is begging alms, and it destroys houses and tramples on the passers-by. The inhabitants flee in terror, and the disciples (on the right) following the Master vainly entreat him to return to the monastery. The benevolent power of the Buddha, however, overcomes the elephant, which kneels at his feet (on the right). Some princesses watch the scene from their balcony above.
22. **AIHOLI.—AERIAL FIGURES.** (Sixth century.) Two genii wearing heavy jewels are represented with legs bent in the manner conventional to flight. A scarf waves over their heads (cf. 23).
23. **MUTTRA.—GODDESSES.** Uprights of a balustrade (second century A.D.) decorated with feminine figures in various attitudes, standing on devils. Above each stands a couple, seen from the waist up, behind a balustrade. The exaggerated hips, narrow waists, full breasts and thighs are all characteristic of the Hindu conception of the female form. All down the centuries, Hindu artists have delighted in these harmonious curves (cf. 13, 83).
- 24-6. **GRAECO-BUDDHIST BAS-RELIEFS.** After the conquest of Alexander, north-west India remained for two centuries under the domination of Greek princes who successfully introduced Hellenic civilization. Sculptors of Greek origin adapted their canons and plastic conceptions to Buddhist iconography, and thus gradually a Graeco-Buddhist art—the Gandhara school—developed. Its works have obvious classical characteristics.
24. Six male figures, wearing loin-cloths shaped like vine leaves, with exaggerated stomach-muscles. They are sea-divinities, and each holds a paddle in his left hand, except the personage on the extreme left, who is leaning on his paddle in the attitude of Hercules resting on his club. (Height, 6½ inches.) (Brit. Mus.)
25. A frieze of little Loves holding up a garland. Between each of these pairs of standing figures is a child, whose wings form a scroll pattern.
26. This bas-relief represents one of the Buddha's former lives (cf. 5-8). He was then King of the Sibis, and is seen seated on the left. A dove (bottom, left) pursued by a hawk (above) seeks the king's protection. The king saves its life, but in order not to deprive the hawk of food he offers to redeem the dove with an equal portion of his own flesh. A servant is seen cutting flesh from his leg. But in the scales (centre) the dove is still the heavier, so the king offers his whole body. Then the two birds reassume their divine form (the aureoled figures on the right) and heal the king of his wounds. (Brit. Mus.)
27. **AJANTA.—ROCK-CUT BUDDHIST TEMPLES.** Ajanta is situated in the Deccan mountains, and the Buddhist monasteries (first to seventh centuries) have been cut in the face of a steep cliff which overlooks a wooded valley with a stream at its bottom. The mouths of a number of caves can be seen half-way up the cliff, on the right. There are 29 caves altogether (temples and cells), connected by paths or steps.
28. **AJANTA.—FACADE OF CAVE XIX.** Entirely cut in the living rock, this is one of the best-preserved caves. Most of the reliefs which decorate it represent the Buddha or Buddhist personages.

29. **AJANTA.—Fresco of Palace Scenes.** (Cave XVII.) Ajanta contains the most important group of Buddhist paintings in India, most of the caves being adorned with frescoes which are more or less well preserved. On the right a pair of lovers are seated in front of a palace, in the shade of a veranda supported on slender pillars. Through the window on the left, the faces of two lovers watch the procession passing. A prince and princess, recognizable by their umbrellas, are passing among trees and flowers, followed by their servants.
30. **AJANTA.—Fresco of a Bodhisattva.** This bust of a bodhisattva (a future Buddha) is part of an important fresco in Cave I. The figure is wearing a tall, richly ornamented diadem, heavy ear-rings and two pearl necklaces. Effects of light and shade are produced by the use of pale or deep colours.
31. **AJANTA.—Buddha Entering Nirvana.** This picture is taken from the central nave of Cave XXVI, and in the foreground is seen the line of pillars separating the nave from the aisle. Sculptured on the wall in the background is a scene from the Parinirvana (the death of Buddha). Between two trees, miraculously in flower, the Buddha reclines on his right side, foot on foot. His disciples surround him, weeping, while the Gandharvas (spirits of music) fill the air with their melodies (upper portion). The Buddha meditates and gradually passes into Nirvana.
32. **AJANTA.—Cave XXVI.** In its plan and general arrangement this cave resembles Karli (cf. 18), but the greater importance given to sculpture (highly decorated frieze, capitals and pillars) indicates a later period (seventh century). The stupa-shaped altar is adorned with many reliefs, with the Buddha seated on a throne in European fashion in front.
- 33-4. **Buddh Gaya.** (Bihar.) The temple of Buddh Gaya (height, 200 ft.) is built on the site of a shrine erected by the emperor Asoka (cf. 4). It commemorates the moment when the Bodhisattva (future Buddha), meditating under the tree of Intelligence (Bodhi), attained Enlightenment and acquired the quality of Buddha. The tree of which the foliage is seen in Plate 33 is one of the many successors of the sacred Bo-tree. It is one of the principal places of pilgrimage for Buddhists. In the earliest Indian Buddhist art the tree alone was enough to evoke the scene of the Enlightenment (cf. 12, 14).
35. **Ceylon.—Rock Fortress at Sigiriya.** This huge rock, dominating a vast plain, was used as a fortress in the fifth century. Rooms decorated with frescoes and little shrines were hewn in the rock, and later all the galleries were used as a Buddhist monastery.
36. **Ceylon.—Anuradhapura.** Anuradhapura was the capital of Ceylon from the fifth century B.C. until it was abandoned in the eighth century A.D. for Polonnaruwa. The great city was quickly overrun by the jungle, and today there only remain traces of religious monuments, monasteries and dagobas (stupas).
37. **Buddhist Stupa at Anuradhapura.** The Thuparama dagoba is a small stupa erected in the third century B.C. over a Buddhist relic, and later restored. Like most of the Sinhalese monuments it is surrounded by short granite columns.
38. **Ceylon.—Polonnaruwa.** The 'House of Relics' is a small circular temple in brick, set on a base of three stone terraces, on the lowest of which stands a ring of columns (cf. 37). A seated Buddha is seen in the centre.
39. **Ceylon.—Polonnaruwa.** These groups of columns are doubtless the remains of ancient temples, but their function is still somewhat obscure.
40. **Ceylon.—Sacred Tank at Anuradhapura.** Now buried in the jungle.
41. **Ceylon.—Ruined Temple at Polonnaruwa.** The plan is a long, narrow rectangle. In the front, the high walls are decorated with fluting. Small reliefs adorn the ascenders of the steps. On either side are figures of the guardian kings of the temple, in high relief. At the far end of the nave is a colossal image of the Buddha (height, 50 ft.).
42. **Ceylon.—Mihintale.** A stupa commemorating the meeting of the brother of the emperor Asoka (cf. 9) with the king of Ceylon. After this meeting the king and all his court embraced Buddhism.
43. **Kashmir.—Valley in the Karakoram.** The valley here, between Passu and Misgar, is about 10,000 ft. above sea-level.
44. **Kashmir.—Temple at Buniar.** Like most of the temples of Kashmir, the little Buniar temple is characterized by triangular pediments, trilobate arches and fluted pillars, showing the influence of western classical architecture. The temple stands in the middle of a rectangular cloister with trilobate arches.
45. **Mount Abu.—Temples.** Mount Abu forms part of the Aravalli Mountains (southern Rajputana). The little village of Dilwara (altitude, 4,500 ft.), standing amidst majestic scenery, contains four Jain temples (cf. Preface). They are built entirely of marble, crowned by cupolas, and their sober exteriors contrast with the richness of the interior decoration.
46. **Mount Abu.—Interior of a Jain Temple.** The great hall and cupola of the Jain temple of Tejpal (1232) are famous for their flamboyant decoration. All the architectural elements of this white marble temple are adorned with a wealth of delicate sculptures. On the cupola, a series of statues in the round represent the twenty-four Jinas.
47. **Ahmedabad.—Hathi Singh Temple.** This Jain temple is modern (1848), and in the Jain style. The exuberant sculptured decoration recalls the Mount Abu temples.
48. **Ahmedabad.—Jami Masjid.** Built c. 1423 by Ahmad Shah.
49. **Ajmer.—Mosque.** The portico of the Mosque of Altamish (early thirteenth century) is made up of seven arches, the central arch being 56 ft. high and 22 ft. wide. Each arch is framed by three lines of Kufic and Arabic characters and by delicately sculptured scroll patterns. A surbased dome of Hindu construction is seen through the central arch.

NOTES

50. UDAIPUR.—BY THE LAKE. Women are filling their brass water-pots. In the background white marble palaces, half hidden by the trees, are reflected in the lake.
51. THE ROAD TO AGRA.—A scene on a main road.
52. DELHI.—QUTB MOSQUE AND THE IRON PILLAR. The Qutb Mosque (1195) derives its name from the famous saint of Baghdad. The porch seen here is composed of eleven arches, decorated with delicate foliage patterns and Arabic characters. The pillar (height, 23 ft.) in the foreground is of solid iron. Its sculptured top is missing. The pillar is reputed to have been erected in Magadha in the fifth century, and later brought to Delhi.
53. DELHI.—QUTB MINAR. This is a minaret constructed independently of the mosque. It is 238 ft. high, and dates from 1232.
54. DELHI.—JAMI MASJID. The hour of prayer at the Great Jami Mosque (1644-51). Notice the collective worship of the Mussalmans, which contrasts with the individual character of Hindu worship.
55. AGRA.—TAJ MAHAL. This famous tomb, built by Shah Jahan (1632-43) in memory of his young wife, rises with its slender minarets in the midst of magnificent gardens, where pools and basins reflect the dazzling white of its marble walls. It is the result of collaboration between Indian, Turkish and European artists, who used only the rarest stones in their restrained decoration—porphyry, agate, lapis lazuli and cornelian. The height of the dome is about 230 ft.
56. FATEHPUR SIKRI.—JAMI MASJID. A few miles from Agra lies Fatehpur Sikri, the city of palaces and temples built of red sandstone by Akbar in the fifteen years from 1569 to 1584. He only lived there for a few years, soon returning to Agra, and today the great city lies deserted just as the great Mogul left it. The gateway of the Great Mosque, seen here on the left (height, 134 ft.), is decorated with pink sandstone and white marble.
57. DELHI.—HUMAYUN'S TOMB. Humayun succeeded Babar, the founder of the Mogul empire. This monument was erected by Akbar about 1560, and in style it recalls Persian mosques. It differs from them however in the use of white marble in the facade, contrasting with the background of red brick, and in the cupola, where coloured tiles are usual in Persia.
58. AURANGABAD.—RABIA DAULANI'S MAUSOLEUM. This monument in the Deccan is modelled upon the Taj Mahal at Agra (cf. 55). It was built by Aurangzeb, the last of the Great Moguls, over his wife's tomb.
59. BIJAPUR.—IBRAHIM MOSQUE.—The monuments of Bijapur, very similar in style to those of Golconda, are far and away the most remarkable in the Deccan. The tomb of Ibrahim II (1579-1626) is of Mogul-Indo-Persian style.
60. SURYA (THE SUN).—HINDU ART OF NORTH INDIA. Surya is one of the oldest Indian divinities. This bronze relief shows him standing between two acolytes, holding a lotus flower in each hand. The tall diadem, various jewels, draperies and floating scarves are familiar adornments of Indian deities. Here the priestly pose of Surya and the rather narrow hips of the side figures are more specially characteristic of north Indian art.
- 61-4. ALLAHABAD.—ANNUAL PILGRIMAGE TO THE CONFLUENCE OF THE GANGES AND JUMNA. During this pilgrimage, which lasts for the whole month of January, an immense camp is improvised. There are to be seen huts, booths, shrines, open-air kitchens, money-changers, barbers, and sellers of offerings, ornaments and fruit. Here and there sadhus meditate, hold discussions, and read the sacred books.
65. BENARES.—THE GHATS. Benares, the religious capital of India, has been a holy city from time immemorial. It is the most important of the seven cities sacred to Brahmanism (cf. 109). Of the 1,500 Hindu temples and innumerable small shrines in the city, only a few are dedicated to Vishnu, the rest being consecrated to Siva. The majority were not built before the eighteenth century. The town is on ground about a hundred feet above the level of the river, and monumental stairways (ghats) lead to the river bank on which rise lines of palaces and temples. In the background can be seen the confused crowd of pilgrims, while sacred cows walk freely over the steps in the right foreground.
66. BENARES.—PILGRIMS BATHING IN THE GANGES. A view of the ghats from the river. Several times a day close-packed crowds of pilgrims descend the wide stairways which lead to the holy river. Men and women, no matter what their caste, immerse themselves together in the Ganges and are cleansed of all their sins (cf. 97). In the foreground (right centre) can be seen the brass pots which the faithful fill with holy water to treasure in their far-off homes. The big palm-leaf umbrellas shelter Brahmins or sadhus in meditation (cf. 62).
67. BENARES.—PILGRIMS ON THE GHATS. Fully-dressed women are bathing in the Ganges. When they have finished their ablutions, they put on new saris, spreading their wet ones to dry on the stairways and balustrades.
68. BENARES.—THE GANGES. Sunrise by the Ganges. On the left a sadhu is meditating under his umbrella, and saris are spread out on the steps to dry.
69. BENARES.—PILGRIMS ON THE GHATS. A close-up of pilgrims crowded on the river bank.
- 70-72. CALCUTTA.—IN THE KALI TEMPLE. The goddess Kali is Siva's spouse and his destructive force. The most famous temple dedicated to her is at Kalighat, near Calcutta. (72) Two little goats (right) are about to be sacrificed in front of the temple, and the faithful are bowed in prayer. The sacrificer is standing, invoking the goddess with joined hands. (70) In the same courtyard a woman is sitting on the ground in deep meditation, with a brass pot containing holy water in front of her. In the background stands a man with a drum, which he beats to drown the cries of the sacrifices. Beside them (71), men squat round the fire-altar, holding sacred texts in their hands as they meditate in front of the holy flame.
73. BHUBANESWAR.—A SACRED TANK. Bhubaneswar (Orissa) contains no less than 500 temples, altars or Brahmanical shrines of all sizes. In the foreground the faithful are making their ablutions and drinking from the tank, whose waters have an exceptional purifying value, as it is reputed to be fed by all the holy rivers and lakes of India.

74. BHUBANESWAR.—LINGARAJ TEMPLE. This is the most perfect example of North Indian Hindu architecture. It is a sort of curvilinear pyramid, and the sharply edged vertical ribs exaggerate its height (nearly 200 ft.). It is surmounted by a flattened knob, and surrounded at the base by many small shrines. Lingaraja is one of the names of Siva, who is usually represented by a lingam, the symbol of fertility.
75. BHUBANESWAR.—DETAIL OF LINGARAJ TEMPLE. Here can be seen the mass of superimposed horizontal courses, with small shrines in the foreground.
76. BHUBANESWAR.—A SACRED TANK. Another view of the tank shown in Plate 73, with the great temples in the background.
77. PURI.—ANNUAL PROCESSION OF JAGANNATH'S CAR. More than a hundred thousand Hindus flock to Puri, from all quarters of India, at the time of the great pilgrimages. It is a town of narrow streets, widely slashed by the avenue down which the huge procession passes. In the distance can be seen the Jagannath temple, to which 10,000 people (priests, keepers, servants and guides) are attached. The gifts brought by pilgrims reach a prodigious total each year. Here can be seen part of the crowd, some of whom are dragging the monumental car (height, 45 ft.) on its sixteen wheels. The car supports the image of Krishna, the shepherd god (avatar of Vishnu, cf. 100).
78. KANARAK.—BAS-RELIEF OF A WHEEL ON THE SUN'S CHARIOT. (Orissa.) This is one of the many wheels carved on the wide base of the temple consecrated to the Sun (1240). The temple itself represents the Sun's chariot.
79. KANARAK.—THE BLACK PAGODA (SUN TEMPLE). There are also delicate sculptures on the base of the temple: legends, aquatic divinities (nagas), and embracing couples are represented.
80. KAJURAH.—PANORAMA OF TEMPLES. At Kajuraho in Bundelkhand are grouped about thirty temples dedicated to Siva, Vishnu or Jina. They date from about 950 to 1050.
81. KAJURAH.—BASE OF A TEMPLE. This close-up shows the considerable importance given to the base, which is adorned with many horizontal and vertical mouldings which catch the light.
82. KAJURAH.—TEMPLE OF KANDARYA MAHADEO. This Saiva temple recalls the structure of the towers of Bhubaneswar (cf. 74). The impression of height (130 ft.) is emphasized by the pyramidal form, the high base and the wide platform.
83. KAJURAH.—BAS-RELIEFS. The whole surface has been cut by the sculptors' chisels and trepans. A rich variety of mouldings, nearly all with foliage motifs, and sculptures in high relief decorate the prominent courses in the base. On either side of the central niche a feminine divinity stands holding the branches of a tree (cf. Plates 13 and 23).
- 84-92. At Ellora (Berar) is the largest group of rock-cut temples in India (fourth to tenth century). The caves extend for more than a mile in the face of a steep cliff which overlooks a vast plain. Three successive groups of caves can be distinguished, Buddhist, Brahmanical and Jain.
84. ELLORA.—BUDDHIST CAVE. Cave XI has three storeys, and is remarkable for the sober power of its pillars, cut in the form of parallelepipeds and crowned with a narrow rectangular capital. On each storey, the space between the pillars and the wall visible behind constitutes a veranda, while behind the wall is a large room used as a shrine.
85. ELLORA.—CENTRAL SHRINE IN THE KAILASA TEMPLE. The Kailasa temple (No. XVI, eighth century) is the most astounding of all the rock-cut temples at Ellora. It is called the Paradise of Siva (cf. 88). A block of the cliff has been hollowed out and sculptured, and in the centre of the cleared space rises the main shrine carved in the living rock. The temple is dedicated to Siva. Small caves are cut in the surrounding walls, and this picture is taken from one of them (notice the shadowed cornice at the top). It shows the two-storeyed central shrine from the south-west. A wealth of sculptures illustrating legends decorate all its faces. On the right, the frieze on the base is composed of lions, elephants and fantastic animals in high relief.
86. ELLORA.—SAIVA TEMPLE. Another picture of the Kailasa temple, showing the top of the cliff behind. Behind the monolithic pillar is the mass of the inner shrine, entered by a monumental porch (left).
87. ELLORA.—ELEPHANT FRIEZE IN THE KAILASA TEMPLE. A series of elephants which appear to be supporting the temple decorates the base of the shrine (cf. 85).
88. ELLORA.—SIVA, PARVATI, AND RAVANA. The Paradise of Siva is a silver mountain, Kailasa (a Himalayan peak, cf. 1), from which, with his spouse Parvati, Siva rules the world. One day the demon Ravana desired to carry off the mountain for himself. He is seen in the lower part of this picture, with ten heads, shaking the mountain with his ten arms. Above him are seated Siva and Parvati, surrounded by divinities and spirits, and Siva is keeping the mountain firm by the pressure of his foot. This is one of the bas-reliefs on the central shrine of the Kailasa temple (cf. 85).
89. ELLORA.—BOAR INCARNATION OF VISHNU. In the Ravana Ka Khai shrine striking bas-reliefs decorate the spaces between the sculptured pilasters. Vishnu (cf. 100), transformed into a giant boar, once dived to the bottom of the sea to retrieve the submerged earth. Here we see him, with a boar's head and human body, trampling on the sea demon who had held the earth prisoner. The earth, in the form of a goddess, is standing on her deliverer's left hand.
90. ELLORA.—DANCE OF SIVA. This bas-relief is from the same shrine. Siva the many-armed is dancing the Tandava (cf. 95). On his right, seated musicians accompany him on the flute and drum; on his left, his spouse Parvati.
- 91-2. ELLORA. Among the bas-reliefs on the central shrine of the Kailasa temple are these two flying figures, similarly poised. Plate 91 shows in detail the panel appearing on the right of the first storey in Plate 85.
93. ELEPHANTA.—SAIVA TEMPLE. Elephanta Island, in Bombay harbour, contains an important Saiva rock-cut shrine. The 15-17 ft. pillars have unusual fluting and are topped by capitals of flattened bulbous shape.

94. **ELEPHANTA.—TRIMURTI (THREE-HEADED BUST OF SIVA).** This bust (the third head is hidden by the pillar in the foreground) represents three different aspects of Siva (cf. 95): the Creator and the Destroyer, while the third head is supposed to represent his spouse, Parvati. The huge image is set in a niche (23 ft. by 19 ft.) in the back wall of the shrine. To right and left stand Dvarapalas (doorkeepers), accompanied by a grotesque dwarf.
95. **SOUTH INDIA.—DANCE OF SIVA (BRONZE).** (Fourteenth century. Madras Museum. Height, 2 ft. 6 in.) Between the cosmic periods (cf. 100) Siva dances the mystic dance (Tandava) which creates and destroys the worlds. Surrounded by a flaming aureole (the circle of the world) he tramples on the demon of evil. The manifestation of Siva as King of the Dance is one of the most widely worshipped in South India, where dancing plays an important part in religious ritual.
- 96-101. **MAHABALIPURAM.** Mahabalipuram, or Seven Pagodas, is situated on the coast south of Madras. Its temples and bas-reliefs are cut from living rocks.
- 96-8. **'THE DESCENT OF THE GANGES.'** (Ensemble, 97; detail, 96 and 98.) This giant image, dating from the seventh century, is cut in a granite rock 90 ft. long and 43 ft. high. It pictures the following legend: Once upon a time the Ganges flowed in the Heavenly Paradise, but in order that the holy river might purify the earth a pious king undertook a severe penance. For a thousand years he stood with his hands lifted high (see 97, left of the central rift). At last the goddess Ganga, moved by his great piety, consented to come down to the plains of India. The God Siva, to spare the earth from the terrible shock, climbed the snowy crest of the Himalayas. The waters fell upon his hair and were stayed, and after many years they escaped and watered the land. The sculptors of Mahabalipuram have pictured the moment when the Ganges reaches the earth. Eager to witness the miraculous descent of the river, an immense crowd of divinities, guardian spirits, men and animals flock together in a common joy. Walking, running or flying, they converge rhythmically towards the centre of the composition, where the Ganges is represented as a river god.
99. **MAHABALIPURAM.—MONOLITHIC MONUMENTS.** (Seventh century.) These small temples (*rathas*, chariots) and the central elephant are cut in the living granite.
100. **MAHABALIPURAM.—VISHNU RECLINING ON THE SNAKE ANANTA (SHESH).** This bas-relief is hewn in the wall of a rock-cut temple. In the Brahmanical trinity, Vishnu is the preserver of the world (cf. 95). In the interval between two creations, he reclines for thousands of centuries on the many-headed snake Eternity (Ananta or Shesh). At each cycle of creation, a lotus springs from his navel, from which is born Brahma who creates the universe. To each of these cycles corresponds a new incarnation (avatar) of Vishnu to save the world (cf. 77, 89, 114, 116).
101. **MAHABALIPURAM.—TEMPLE BY THE SEA.** The towers of this temple (end of the eighth century) are crowned by small pavilions with curvilinear roofs, a characteristic which persists in various stages of development in all South Indian temples (cf. 105 and 109-15). The waves of the sea break against the base of the temple.
- 102-15. The temples of South India are often veritable towns. Sometimes they straggle over an area of 15 acres, with their many walls—whether concentric or not—bearing witness to successive extensions. One is lost in a maze of galleries, gateways, sacred tanks, dwelling houses for the temple servants, stables for the sacred animals, and bazaars. The most characteristic parts of the temple are: the *shrine* itself; the *gopuram* (a high pylon-shaped door, cf. Plates 105, 109, 110, 113, 115); and the *mandapam*, a construction varying according to whether it was used to house images of the gods (cf. Plates 106, 107, 109, 110) or as an ambulatory for Brahmins (cf. Plates 102, 108). The *mandapam* has no walls, and its roof is supported on monolithic columns.
102. **VIJAYANAGAR.—ENTRANCE TO THE TEMPLE OF WITTHOBA.** (Mysore.) Deserted today, Vijayanagar was a flourishing town in the sixteenth century. The Vaishnava temple of Witthoba dates from this time, and here we see part of its *mandapam*, the hall of 'a thousand' richly carved monolithic columns.
103. **BELUR.—TEMPLE OF CHENNA KESAVA.** (Mysore.) A group sculptured in the round, in the Vaishnava temple of Kesava (early twelfth century). According to the legend, the goddess Durga or Kali (cf. 70) borrowed Vishnu's weapons in order to fight against Mahesha, the buffalo-headed giant. Here the goddess's sword is about to transfix the giant, who is given a fantastic animal body. In the background is the facade of the temple, adorned with a wealth of bas-reliefs.
104. **SACRED TEMPLE TANK IN A MYSORE VILLAGE.** The ritual immersion of images of the gods in the sacred tank is taking place.
105. **OLD GOPURAM ON THE ROAD FROM TIRUPATI TO TIRUMALAI.** This *gopuram* is built on the roadway, which is often stepped, running from the low-lying town of Tirupati to the temple on the top of Tirumalai hill. The whole of the 7-mile road is holy ground, an immense shrine, and the faithful make their long pilgrimage along it on bare feet. The hill-top is just visible to the right of the picture.
106. **PAKSHITHIRTHAM.** Hundreds of pilgrims climb daily to the summit of this rock to see Brahmins feeding the sacred birds. Below the rock is a rectangular tank, with a small *mandapam* in its centre, and the vast Indian horizon bounds the view.
107. **TRICHINOPOLY.—THE ROCK, SEEN ACROSS A SACRED TANK.** In the centre of the tank is a small *mandapam*, or altar. On the famous Rock (height, 270 ft.), a strong fort and a Saiva temple were built about 1660.
108. **TRICHINOPOLY.—THE GREAT TEMPLE OF SRI RANGAM.** The great Vaishnava temple of Sri Rangam (c. 1600) is situated about a mile from Trichinopoly. Here we see the north face of the hall of a thousand columns (cf. 102). The exterior pillars, monoliths 20 ft. high, are cut in the form of prancing horses with riders, the fore-legs being supported by dwarf figures and animals.