

PREFACE

On innumerable travels throughout the Indian subcontinent over the past eighteen years, I saw large numbers of Jaina temples. Due to my particular interest in the ritual use, as well as the philosophical and religious meanings attached to architecture, I was frequently impressed by the enormous complexity and striking distinctiveness of the temples. It was with great surprise and disappointment that I usually found nothing or surprisingly little written about these often highly unusual and intricate Jaina structures, which in grandeur and splendour surpassed so many of the other buildings discussed at great length in travel guides and art-historical studies. The reason for their absence from the available literature seemed not to be due to a lack of artistic ability on the side of the builders and sculptors of Jaina temples, but due to a lack of awareness and interest in Jainism and its material culture on the side of the writers. This shortcoming provided the impulse to collect and assemble the data to present a first comprehensive overview of Jaina sacred architecture in India, and to emphasise its typical and unifying aspects in the various regions of the subcontinent. It is as part of my Habilitation, submitted to the Rheinisch-Westfälische Technische Hochschule (RWTH) in Aachen in October 2006, which was examined in January 2008, that this goal has been addressed and put into practice.

In the period between 1998 and 2006, I returned to many sites I had seen on previous research visits, and during more than eighteen months of fieldwork, I complemented these with a large amount of new material from Jaina sites found in every corner of the subcontinent. In total, several thousand Jaina temples at more than five hundred sites throughout India and Nepal were visited and surveyed to provide the data for the present study.¹ In the true fashion of Jaina *anekāntavāda*, the philosophy of many view points or manifold aspects, the subject continued to expand along entirely unforeseen avenues.² Soon it became more of a problem to decide what was to be left out rather than what would be included in this examination of Jaina temple architecture, as the wealth of Jaina artistic material proved to be truly remarkable and limitless. Whereas the aim of this study is to provide a comprehensive overview and discussion of the unifying and common aspects of Jaina temple architecture, further regional and thematic enquiries have been planned for the future, and it is hoped that this study will stimulate a debate and draw the attention of many other historians of art and architecture to this enormously rich and rewarding area.

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1 In order to widen the debate in the conclusion, a selected number of Jaina temples in the West, in Britain and in Canada, were also surveyed and documented for this study. This material has been complemented with data on Jaina temple architecture from the United States of America, Kenya and Japan.

2 On *anekāntavāda*, also known as *anekānta*, see Jaini (1990: 53, 86, 90-91) and Dundas (1992: 197).

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TRANSLITERATION AND REFERENCE TO ILLUSTRATIONS IN THE TEXT

Diacritical marks have been used for the transliteration of religious terms and philosophical concepts, for the names of temples and other architectural structures, and where available for proper names. All objects of Jaina devotion, including sacred hills and mountains, have also been spelled with diacritics. In order to ease the reading and the recognition of sites, however, diacritical marks have been omitted from place names and those of rivers.³ Titles, such as 'Jina' or 'Tīrthāṅkara,' have been provided with diacritical marks but as they are common and almost treated as 'English' words today, they have not been italicised. Other words of Indian origin, which have found their way into English, such as 'stupa' or 'bangala' roof, and the names of Indian languages, such as 'Sanskrit' or 'Ardhamaghadi,' have neither been italicised nor been provided with diacritics. Place names have been given in what has been perceived as their most common way of spelling in English. For lesser known places, the usage printed on official maps has, where available, been used. As this study covers the entire Indian subcontinent, it refers to temples and place names in a variety of Indian languages and dialects. Whereas for general Jaina religious and philosophical terms, the Sanskrit spelling has usually been used, in the names of local temples and sites, their version in the local language has been transcribed.

In bibliographical references in the main text and in the footnotes, the initials of authors have been omitted. With regards to the common surname 'Jain,' however, an exception had to be made. The

³ To transliterate the capital city of India, Delhi, in the common Indian way of spelling as 'Dillī,' for example, is hardly helpful.

number of authors writing on Jaina subjects who bear this name is so large, that a clear identification of individual articles and books without providing the initials of authors could otherwise not always have been guaranteed.⁴ 'Plate' in brackets refers to the photographic illustrations. 'Fig.' in brackets refers to two hundred sketch drawings of Jaina temples and pilgrimage centres, and to five maps marking the rough location of most Jaina sites mentioned in the associated chapters.

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4 For instance, the bibliography at the end of this book lists four authors by the name of Jain, who have publications published in 1997.