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- **Religion**
- **Literature**
- **Progress of Art**

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One Stop Solution for Indian Art and Culture preparation with

✓ Keywords
✓ One Liner Approach
✓ Images & Mnemonics

1. Cave Architecture

- Often called as Rock-cut architecture
- **Earliest evidence** @ 3rd century BC ➔ Barabar caves, Bihar
- **Purpose** ➔ used by Buddhist and Jain monks as places of worship and residence

1.1 Origin

- Caves were excavated out of rocks
- **Varshavasa** ➔ residences for Buddhists monks during rainy season.
- Medium to propagate principles of different religions
- **Western India** ➔ Chaityas and Viharas of Buddhists

- **Best Example** - Great cave at Karla

1.2 History
• **Oldest rock-cut architecture** ➔ Barabar caves, Bihar built around 3rd Century BC

• **Earliest cave temples** Bhaja Caves, Karla Caves, Bedsa Caves, Kanheri Caves and Ajanta Caves ➔ Caves are related to **Buddhism**

## Barabar caves, Bihar

### 1.3 Types of Caves

1. Buddhist caves
2. Hindu caves
3. Jain caves

#### 1.3.1 Buddhist Caves

1. Chaitya caves
2. Vihara caves

#### Chaitya Caves

- **Places of worship** used by the Buddhist monks
- It has an object of worship called ‘**Stupa**’
- In **Hinayana period (earlier Buddhism)** **symbolic worship is observed** so any sculpture of Buddha and related deities are not carved on the Stupa
- In **Mahayana (later Buddhism)**, **Buddha related deities and jataka Stories are carved and painted**.
- On the Stupa, Buddha in various posture is also carved.

## Hinayana – Symbolic worship

## Mahayana – Deity worship

### Vihara Caves

- **Places of residence** in Buddhist caves. Also called as monastery.
- **Found both in Hinayana and Mahayana sects**
- **Hinayana Vihara** are with carving of Stupa **without image of Buddha**
- **Mahayana Vihara** have sculptures related to Buddhism

### Mahayana Vihara

#### 1.3.2 Hindu Caves

- **Continuation of the Buddhist cave architecture**
- Period of excavation is from 4th century to 8th century A.D
• **Major themes** depicted are associated with Hinduism like Dasavatara, Ramayana and Mahabharata

1.3.3 Jain Caves

• Generally dated between 6\textsuperscript{th} century A.D. and 12th century A.D
• Depict the **stories related to Tirthankaras of Jain Pantheon**
• The sculptures are **highly ornamented**. It is the culmination of cave architecture in India.

Sudama / Nyagodh Cave

• **Barabar hills @ Bihar**
• Sudama and Lomas Rishi Caves represent the **earliest example of rock-cut architecture**
• 3\textsuperscript{rd} Century \(\rightarrow\) **Maurya Period**

• **Ashoka** dedicated some cave chambers to **Ajivikas**
• **Circular vaulted chamber with a rectangular mandapa**

Lomas Rishi Cave

• Also called the **Grotto of Lomas Rishi**
• **Barabar and Nagarjuni hills [Rock cut caves] @ Bihar**
• 3\textsuperscript{rd} Century BC \(\rightarrow\) Built during **Ashoka period** as a part of sacred architecture of Ajivikas

• The hut-style facade at the entrance to the cave is the **earliest survival of the ogee shaped "chaitya arch"** or chandrasala

**Ogee shape**
Term 'Frieze'

Frieze of Elephants
- Carved out of a gigantic rounded granite rock
- The form was clearly a reproduction in stone of buildings in wood and other vegetable materials

Nagarjuni hills
- 3 caves discovered ➔ Gopi cave, Mirza Mandi, VedathikaKubha
- Dedicated to monks of Ajivika sect by Dasa- saratha (grandson of Ashoka)
- Largest cave ➔ Gopi cave or Milkmaid’s cave

Bhaja Cave
- Oldest Deccan Cave
- Deep upsidal wall
- Octagonal pillars

Octagonal Pillars
- Location – Lonavala, Maharashtra

Barrel Vault
- Curved ribs – barrel vaulting of wooden buildings

Gable
- Gate – façade like a gable

Bhaja Cave
- End – small stupa
- Belongs to the Hinayana Buddhism sect

Hinayana faith
- Has wooden ceiling over Chaitya-griha
• Stupa has a hole on top, for inserting wooden umbrella

Karle Cave

• Great Chaitya hall
• Pillars – square stepped plinth
• Capitals of horses/elephants to support roof which has ribs to represent barrel vaulting
• Sangharama ➔ monastery
• Related with the Mahasaṃghika sect of Buddhism
• Location ➔ Karle, Maharashtra

Ellora Cave

• Locally known as ‘Verul Leni’
• Cut by Buddhists ➔ Rock cut monastery
• Famous for the largest monolithic excavation in the world – the great Kailasa

Elephanta cave

• Sahayadri ranges of Deccan
• UNESCO World heritage site
• Buddhist, Hindu and Jain monuments
• Cave 16 features the largest single monolithic rock excavation in the world, the Kailasha temple, a chariot shaped monument dedicated to Shiva
• Located on Elephanta Islands in Mumbai
• 7 cave excavations in the Elephanta group
• Trimurti of Shiva
• Carved from solid basalt rock
• UNESCO World Heritage Site

Cave temple of Mandagapattu

• Tirumurti Temple
• Built by Mahendravarman I
• 1st cave temple of Tamil Nadu
• Holds a significant position in the history of architecture of the Pallavas

Arjuna’s Penance

• Also known as 'Descent of Ganga'
• Built by Pallavas
• Open-air rock relief
• Story of the descent of the sacred river Ganga to earth from the heavens led by Bhagiratha

PanchaPandava cave

• Located in Mamallapuram
• UNESCO World Heritage Site

Bas Relief

• Connected to the Arjuna’s penance and it is a raw and unfinished structure

Udayagiri and Kandhagiri caves of Odisha

• Built by Jains
Hathigumpha, Ranigumpha and Ganeshagumpha caves
- Located near Bhubaneshwar

Most of these caves were carved out as residential blocks for Jain monks during the reign of Kharavela
- Udayagiri ➔ 18 caves
- Khandagiri ➔ 15 caves
- Ranigumpha @ Udayagiri ➔ double storeyed monastery

1.3.4 Cave Architecture during Gupta Period

- The greatest development of cave architecture was seen during Gupta period

Ajanta Caves

- Location ➔ Aurangabad, Maharashtra
- Discovered in 19th century

Fresco art

- Outlines ➔ red colour and then other colours
- Blue colour is not seen in Ajanta
- Theme ➔ Jataka stories

Fresco art technique
- Step 1 ➔ clay mixed with cow dung and rice husk paste spread on a rough surface
- Step 2 ➔ coating of lime plaster
- Step 3 ➔ surface is kept moist till the painting is done

- Fahien and HiuenTsang are mentioned in Ajanta
- 5 caves ➔ Hinayana Buddhism
- 25 caves ➔ Mahayana Buddhism

Bagh Caves

- Location ➔ Bagh, M.P
- Group of 9 rock-cut monuments
• Caves ➔ Buddhist Viharas
• Cave 4 ➔ Rang Mahal (Palace of Colors)
• Excavated by Satavahanas

Ellora Caves

• Total no. of caves ➔ 34
• Depicts 3 religions ➔ Hinduism, Buddhism and Jainism

Nashik Caves

• Location ➔ Maharashtra
• 25 caves
• Hinayana Buddhism
• 1st Century AD

• Hinduism ➔ 17 caves
• Buddhism ➔ 12 caves
• Jainism ➔ 5 caves
• Location ➔ Aurangabad, Maharashtra
• Contribution by Rashtrakuta is seen in these caves
• 3 storeyed caves are also present

Montperir Caves/ Mandapeshwar

• Location ➔ Mount Poinsur in Borivali, Maharashtra
• River Dhaisa
• 8th century cut rock dedicated to Shiva
• Only Brahmanical Cave to be converted into a Christian Cave (Portuguese)

Junagadh Caves

• Location ➔ Gujarat
• Buddhist religion
• Uparkots ➔ 30-50 ft high artificial platforms connected by a staircase to the hall

Chaitya Cave 19 of Ajanta Group
• Standing image of Buddha
• Mahayana Buddhism

• 2 life size Yaksha images on either sides of the chaitya vatayana (arch)

Vihara Cave 16

• Excavation of this cave was caused by Varahadeva
• Varahadeva ➔ minister of Vakataka king Harisena
• Cave 16 ➔ Monastery

Vihara Cave 17

• Brahmi inscription ➔ cave 17 excavated under Harisena
• Cave 17 ➔ monastery
• Cave 17 is similar to 16 except wheel of life “Bhava Chakra”

Udayagiri Cave temple

• Near Sanchi, M.P.
• Tall statue of Vishnu’s Boar Avatar
• This image was in the personal temple of Chandragupta II

• Total ➔ 20 caves
• 1 cave ➔ Jainism
• 19 caves ➔ Hinduism

1.4 Evolution of Buddhist Cave Architecture

1.4.1 Phase 1
It began with the construction of **Lomarishi and Sudama caves** in Barabar Hills by Ashoka.

These were **simple caves** and the **cave ran parallel to the rock face after entry**. There was **one large rectangular room followed by a smaller circular room**.

1.4.2 Phase 2

- The second stage (100 BC) showed up at Kon-ditve.
- The **cave was cut perpendicular to the rock face** and the **inner room now contained a stupa and a circumambulatory path around it**.

1.4.3 Phase 3

- The next stage was when **rows of pillars were built parallel to the walls creating a circumambulatory passage right after entering**. The central roof was high, vaulted and side roof was low and half-vaulted. Bhaja, Pitalkhora, Bedsa caves are examples.
- Sometimes **cells, rock cut beds were cut around the central hall**. An example is Bedsa caves.

1.4.4 Phase 4

- During the Kshatrapa-Satvahana kings, caves got royal patronage and became more elaborate and ornamented.
- The basic features of previous phase continued.
- A variety of **mithun couples were carved on the gates**, the pillars came to have elaborate capitals, the side roof became flat.
- **Multi-storeyed caves** came up.
- **Double storeyed viharas came up at Karle and triple storeyed at Ajanta**. Other examples are Nasik caves, Junnar, Kanheri caves, Pitalkhora.

1.5 Jaina Caves vs Buddhist Caves

- **Jaina caves were cut in sandstone** which is easy to cut but not good for sculpting. But
Buddhist caves were cut into hard rocks and were better for sculpting.

Buddhist cave structure on the other hand was well laid out.

- The Jaina caves had no congregation halls or rock cut shrines. Later, however, some cells were enlarged into shrines. The Buddhist caves on the other hand had clear halls and the shrine area.

- The Jaina caves were simple and reflected the asceticism of jina monks.
- The cells were tiny (not tall enough to stand, not long enough to stretch while sleeping, small entrances so as to bend very low).
- The only luxury was occasional shelves cut into rocks and sloping floor acting as a pillow but actually designed to keep of water from accumulating.
- Only the outer portions were carved sometimes.
- The Buddhist caves on the other hand were an elaborate and spacious affair.
- The Jaina caves are of two types - those without pillars in verandah or those with pillars.
- Without pillars had cells cut along three sides of the verandah. Pillars were square at top and bottom and octagonal at middle.
- In terms of similarities, the sculptures use similar motifs like animals, plants.
- The honeysuckle style is similar too. Examples of such caves are Khandgiri and Udaigiri in Puri.

✓ The Jaina cave cells were cut wherever the rock permitted. There was no planning. The

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2. Stupa Architecture
• **Buddhism** was the earliest Indian religion to require **large communal spaces for worship**.

• This led to **three types of architectural forms** the stupa, the vihara and the chaitya.

• Many religious Buddhist shrines came up between the 1st century BC – 1st century AD.

• The **term stupa has been referred to in Rig Veda** but not in the context as we know it.

• The term then referred to the **fire coming out of the sacrificial altar**.

• Stupa, originally the focus of a popular cult of the dead, is a **large burial mound containing a relic of the Buddha**.

• It celebrates the **Buddha’s parinirvana** (end of cycle of suffering), symbolizes his eternal body, and is an object of worship.

• **Not many stupas have survived from these early times but the Great Stupa at Sanchi in Madhya Pradesh with its majestic four gateways has survived intact.**

• **There is evidence of community patronage of landowners, merchants, officials, monks, nuns and artisans associated with these Buddhist projects.**

• Initially stupas were Buddha’s relic places. Then it got extended to his followers as well and gradually stupa itself became an object of worship.

• According to Buddhist tradition, **Ashoka built 84000 stupas.**

• Some stupas have been found in Sanchi, Sarnath, Deorkothar, Lumbini. Huen Tsang mentions seeing stupas at Tamralipti, Karnasuvarna, Sambhata.

## 2.1 Stupa

• The **word Stupa is mentioned in** the Rigveda, Atharvaveda, Vajasaneyi Samhita, Taitriya Samhita, in the Panchavimsata Brahmana.

• **Rigveda** refers to a Stupa raised by the **King Varuna** above the forest in a place having no foundation.
• **Pali word “Thupa”** means a conical heap, a pile or a mound or a conical or bell shaped shrine containing a relic.

• A stupa was a funeral mound which was **originally made of earth** but later on with bricks and stone.

• It was also called **“Chaitya”** which literally means a monument on the spot of the funeral pyre.

• Initially 8 Stupas (Saririka Chaityas) were **constructed at 8 centres** ➔ Rajagrihya, Vaishali, Kapilavastu, Allakappa, Ramagrama, Vethadipa, Pava and Kushinagara.

• **Drona** the Brahmin who initiated the distribution, himself erected a Stupa to enshrine the urn that was used to divide the relics.

• **Mauryas arrived too late for a share of the relic and were given the wood ashes from the cremation pyre, and they too built a Stupa in their city of Pipphalavana.**

• Thus all together **10 Stupas were erected** i.e. 8 on corporeal relics and two on urn and over wood ashes by Drona and the Mauryas respectively.

• **Stupa is the built on the relics of buddha** like his bodily remains and objects used by him.

• They were built by the donations of king specially of Satavahanas; guilds such as ivory workers; men and women, bhikkhus and bhikkhunis.

• **Jatakas mentions about the existence of Stupa** but does not throw any light on the structural details of Stupa.

• **Sujata Jataka and Bahiya Sutta** describes Stupas as raised earthen mounds to commemorate the deceased ➔ This indicates that most probably prior to Ashoka most of the stupas were made of clay.

• Archaeological excavations and findings proved that **during Ashoka’s reign use of bricks and**
stone for constructional purpose became popular.

- Predecessors of Ashoka like Bimbisara and Ajatsatru both had constructed a number of Stupas in honour of the Buddha which contained relics of Buddha.

- With the emergence of Mahayana sect it was not necessary that all the Stupas contained relics.
- It was taken over by the image worship, with the transformation from non-iconic to iconic for changes were also found in the architectural patterns.

- After Ashoka none of the Mauryan ruler showed any interest in propagating Buddhism. Then the Sungas gave a new dimension to the Stupa architecture.
- During Sunga and Ikshvakus period enlargement and additions were made in the existing Stupas of Sanchi, Bharhut and Amravati.

2.1.1 Stupa Architecture in North India

- There is very little information regarding the history of the development of Stupa architecture in north.
- The Gupta period is considered as the golden age of Indian history.
- Gupta were Vaishnavites but were tolerant towards Buddhism.
- It is said that the Stupa at Sarnath was built during the Gupta period.

2.1.2 Stupa Architecture in South India

- The architectural movement in the south (Andhra) flourished under Satavahanas.
- Rock cut architecture of Hinayana sect became more prominent.

2.1.3 Differences between the North Indian and South Indian Stupas

<table>
<thead>
<tr>
<th>Northern India</th>
<th>Southern India</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presence of torana dwara</td>
<td>No torana dwara</td>
</tr>
<tr>
<td>Circular stupa</td>
<td>Non circular stupa</td>
</tr>
<tr>
<td>No decorations on hemispheres</td>
<td>Decorations present on hemisphere</td>
</tr>
<tr>
<td>Buddha depicted by symbols</td>
<td>Buddha depicted by symbols as well as in anthropomorphic forms</td>
</tr>
</tbody>
</table>
Structure of Stupa – terminology

![Diagram of Stupa with labels: Anda, Harmika, Yashti, Railing, Chatra, Pradakshinapatha, Torana, Medhi, Aniconist Buddha]

**Anda**
- It is the semi-circular mound built on earth.

**Harmika**
- It is the balcony like structure above anda.
- It is believed to be the livingplace of god.

**Yashti**
- It is the mast above harmika surmounted by umbrella.

**Railing**
- It is around the mound believed to separate the stupa from surrounding world and make it sacred.

**Chatra**
- It is the umbrella built on the top of the dome

**Pradakshinapatha**
- It is the path for clockwise circumambulation surrounded by a fence built encircling the stupa.

- Stone balustrade (wooden fence) consisted of thabas (octagonal upright posts) capped by uhnisa (continuous caping stone).
- These posts are connected by 3 horizontal rails called Suchis.

**Torana**
- Gateways having sculptures depicting Jataka Tales

**Medhi**
- Square platform

**Aniconist buddha**
- It is related with Hinayana or Theraveda Buddhism.
- It prohibits representing Buddha in human form.
- Instead they use symbol ➔ Example Empty seat to indicate meditation of Buddha; wheel represent Dharmachakra and first sermon of Buddha in sarnath, stupa indicate mahaparinirbana of buddha.

2.1.4 Basic structure of stupa

- The stupa consists of a square platform knows as medhi.
- On medhi there is a hemispherical structure which encloses a casket.
- The medhi is surrounded by vedika (boundary wall).
- Between the medhi and the vedika was pradakshina path or the circum-ambulatory.
- On the stupa there was harmika followed by one or more chatris which signified ‘axis mundi’ or axis of the world.
2.2 Stupa Architecture in different periods

- The shape of the stupa represents the Buddha, crowned and sitting in meditation posture on a lion throne.
- His crown is the top of the spire; his head is the square at the spire's base; his body is the vase shape; his legs are the four steps of the lower terrace; and the base is his throne.
- The stupa represents the five purified elements:
  1. The square base represents earth
  2. The hemispherical dome/vase represents water
  3. The conical spire represents fire
  4. The upper lotus parasol and the crescent moon represents air
  5. The sun and the dissolving point represents the element of space

- The core of the stupa was made up of un-burnt brick and the outer face of burnt brick, covered with thick layer of plaster.
- The stupa was crowned by an umbrella of wooden fence enclosing a path for pradaskshina (circumambulatory path).
- One of the best examples of the structure of a stupa in the 3rd century BC is at Bairat in Rajasthan. It is a very grand stupa having a circular mound with a circumambulatory path.
- The great stupa at Sanchi was built with bricks during the time of Ashoka and later it was cov-
ered with stone and many new additions were made.

- Ashoka was responsible for the construction of several stupas, which were large halls, capped with domes and bore symbols of the Buddha.
- The most important ones are located at Bharhut, Bodhgaya, Sanchi, Amravati and Nagarjunakonda.
- In the subsequent century, stupas were elaborately built with certain additions like the enclosing of the circumambulatory path with railings and sculptural decoration.
- There were numerous stupas constructed earlier but expansions or new additions were made in the 2nd century BC.
- The stupa consists of a cylindrical drum and a circular anda with a harmika and chhatra on the top which remain consistent throughout with minor variations and changes in shape and size.

- The three chhatra on the stupas represent triratnas of Buddhism i.e. Buddha (The enlightened), Dhamma (doctrine) and Sangh (order).
- Apart from the circumambulatory path, gateways were added.
- Thus, with the elaborations in stupa architecture, there was ample space for the architects and sculptors to plan elaborations and to carve out images.
- During the early phase of Buddhism, Buddha is depicted symbolically through footprints, stupas, lotus throne, chakra, etc.
- This indicates either simple worship, or paying respect, or at times depicts historicization of life events.
- Gradually narrative became a part of the Buddhist tradition.
- Thus events from the life of the Buddha, the Jataka stories, were depicted on the railings and toranas of the stupas.
- Mainly synoptic narrative, continuous narrative and episodic narrative are used in the pictorial tradition.
- While events from the life of the Buddha became an important theme in all the Buddhist monuments, the Jataka stories also became equally important for sculptural decorations.
- The main events associated with the Buddha’s life which were frequently depicted were events related to the birth, renunciation, enlightenment, dhammachakrapavarta, and mahaparinibbana (death).
- Among the Jataka stories that are frequently depicted are Chhadanta Jataka, Vidurpundita Jataka, Ruru Jataka, Sibi Jataka, Vessantara Jataka and Shama Jataka.
- The original brick Stupa built during Ashoka’s time was at first enclosed by wooden fence and later replaced by the massive stone balustrade.
- All the four gateways were in beautiful sculptures.
• **Stupa–1 at Sanchi has upper as well as lower circumambulatory path.**
  ✓ It has four beautifully decorated life of the Buddha and the jatakas.
  ✓ Figure compositions space.
  ✓ Depiction of picture gets naturalistic and there is no stiffness in the body.
  ✓ Carving technique appeared more advanced.
  ✓ Symbols continued to be used representing the Buddha and the Manushi Buddhas
  ✓ According to tradition, there are 24 Buddhas but only 1st one dipankar and last six are pictorially represented at Sanchi-1

2.3 **Different kinds of stupas**

• **Sharirik** – the casket enclosed the mortal remains of various Buddhist figures such as the sariputra and maudgalayan stupa at sanchi.

• **Paribhogika** – the casket enclosed the various objects and utensils used by the various Buddhist figures during their lifetime.
• **Uddeshik**—mainly used for pooja and aradhana

2.4 Classification of Stupas based on form and function

• **Relic Stupa**—in which the relics or remains of the Buddha, his disciples and lay saints are interred.

• **Object stupa**—in which the items interred are objects belonged to the Buddha or his disciples such as a
  - begging bowl or robe, or important Buddhist scriptures.

• **Commemorative stupas**—built to commemorate events in the lives of Buddha or his disciples.

• **Symbolic stupa**—to symbolise aspects of Buddhist theology, for example, Borobuddur is considered to be the symbol of “Three Worlds (dhatu) and the spiritual stages (bhumi) in a Mahayana bodhisattva's character.”

• **Votive stupas**—constructed to commemorate visits or to gain spiritual benefits, usually at the site of prominent stupas which are regularly visited.

• Apart from the than ruins of stupa at Piprahwa (Nepal), the core of stupa No 1 at Sanchi can be considered as the oldest of the stupas.

• **Originally built by Ashoka**, it was enlarged in subsequent centuries.

• **An inscription by the ivory carvers of Vidisha** on the southern gateway throws light on the transference of building material from perishable wood and ivory to the more durable stone.

• The **most important addition** was done at the end of 1st century BC when Toranas were added at the 4 cardinal points.

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2.4.2 Amaravati Stupa

• Amaravati stupa, built in 2nd or 1st century BC was probably like the one at Sanchi, but in later centuries it was transformed from a Hinayana shrine to a Mahayana shrine.

• Amaravati stupa is different from the Bharhut and Sanchi stupas. It had free-standing columns surmounted by lions near the gateways. The dome was covered with sculptured panels.
- The stupa had an **upper circumambulatory path on the drum** as at Sanchi. This path had two intricately carved railings. The stone is **greenish-white limestone** of the region.

### 2.4.3 Bharhut stupa

- The Bharhut stupa may have been **established by the Maurya king Ashoka** in the 3rd century BCE, but many works of art were added during the Sunga period, with many friezes from the 2nd century BC.

### 2.4.4 Gandhara stupa

- The Gandhara stupa is a further development of stupas at Sanchi and Bharhut.
- In Gandhara stupas the **base, dome and the hemisphere dome are sculpted**.
- The stupa tapers upward to form a tower like structure.
- The stupas of Nagarjunakonda in Krishna valley were very large.
- At the base there were brick walls forming wheel and spokes, which were filled with earth.
- The Maha Chaitya of Nagarjunakonda has a base in the form of Swastika, which is a sun symbol.

### 2.4.5 Sungas, Kushans and Satavahanas

- After the death of Ashoka, Mauryan dynasty came to an end and the **Sungas and Kushans**
ruled in the north and the Satavahanas in the south.

- These dynasties made **advances in art and architecture** in areas like stone construction, stone carving, symbolism and beginning of temple (or chaitya hall) and the monastery (or vihara) constructions.

- The period between 2nd century B.C. and 3rd century A.D. marked the beginning of the sculptural idiom in Indian sculpture where the elements of physical form were evolving into a more refined, realistic and expressive style.

  ✓ Under these dynasties the **Ashokan stupas were enlarged and the earlier brick and wood works were replaced with stone works.**

  ✓ The **Sanchi Stupa was enlarged to nearly twice its size in 150 B.C.** and elaborate gateways were added later.

  ✓ The **Sungas reconstructed the railings around the Barhut Stupa** and built the toranas or the gateways.

  ✓ The **Satavahanas constructed a large number of stupas at Goli, Jagjiahpeta, Bhattachprolu, Gantasala, Nagarjunakonda and Amravati.**

  ✓ **During the Kushan period, the Buddha was represented in human form instead of symbols.**

  ✓ **Buddha’s image in endless forms and replicas became the principal element in Buddhist sculpture during the Kushan period.**

  ✓ **The Kushans were the pioneers of the Gandhara School of Art** and a large number of monasteries; stupas and statues were constructed during the reign of Kanishka.

2.4.6 Amaravathi School of Art

- Amaravathi school of Art evolved during **Satavahana period.**

- This school of art developed at Amravati, on the banks of the Krishna River in modern Andhra Pradesh.

- It is the **site for the largest Buddhist stupa of South India.**

- The stupendous stupa could not withstand the ravages of time and its ruins are preserved in the London Museum.

- This school of art had great **influence on art in Sri Lanka and South-East Asia** as products from here were carried to those countries.

![Amaravathi School of Art](image)

**Characteristic features of Amaravathi school**

  ✓ **In the initial periods, Lord Buddha is depicted in the form of ‘Swastika’ mark.**

  This has been carved out on the cushioned seat over a throne that is situated under the Bodhi tree.

  ✓ At a later stage the Amaravati School depicted Buddha in the human form.

  ✓ The figures of Amaravati have slim blithe features and are represented in difficult poses and curves.

  ✓ However the scenes are over-crowded.

  ✓ **Use of White marble.**