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Sirpur was an ancient city, early  
1st millennium AD and is famous  
for its archaeological ruins  
containing Hindu and Buddhist  
monuments from the early  
centuries AD to 12th centuries in  
Mahasamund district of the state  
of Chhattisgarh, India. Located  
near an eponymous village, it is 78  
kilometres east of Raipur, the  
capital of the state. The ruins are  
located near the banks of the river

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Published The city of Sirpur has been mentioned in epigraphic and textual records dated to the 4th to the 8th cen

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Harshagupta Vihara (SRP-5) – It is  
the largest and probably the  
earliest Buddhist vihara at Sirpur.  
It was built in two phases. The  
first phase

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monuments from the 5th to 12th centuries in Mahasamund district of the state of Chhattisgarh, India. Located near an eponymous village, it is 78 kilometres (48 mi) east of Raipur, the capital of the state. The site is spread near the banks of the river

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sites: Sirpur in Chhattisgarh (550  
– 800 CE); Lalitagiri, Vajragiri and  
Ratnagiri in Odisha. Nagapattinam  
in Tamil Nadu was also a Buddhist  
centre until the Chola Period. A  
reason could be that it was a port-  
town and there were trade ...

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The earliest dated Sirpur monument is the Lakshmana temple, dated to 595-605 CE. Above the sanctum door's lintel are carvings that show a reclining Vishnu on sesha (Anantasayana Vishnu) and a panel on Krishna from the Bhagavata Purana .

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### Sirpur: Chhattisgarh ' s Medieval Secret

Sirpur Group of Monuments are an

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Archaeological and tourism site containing Hindu and Buddhist monuments from the 5th to 12th centuries in Mahasamund district of the state of Chhattisgarh, India. Located near an eponymous village, it is 78 kilometres (48 mi) east of Raipur, the capital of the state. The site is spread near the banks of the river Mahanadi.

Few countries possess a richer architectural heritage than India, a country whose buildings are rooted in history, culture, and religion. As a result of India's global discourse with other regions around the world, there have been many influences that have been assimilated into its architecture,

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Producing unique, varied and lively results. This fantastic volume walks the reader through India's history, both architecturally and culturally, exploring its different styles of buildings and providing interesting insights into their origin and evolution. " Indian Architecture " is highly recommended for those with an interest in architecture and Indian history alike. Many vintage books such as this are increasingly scarce and expensive. It is with this in mind that we are republishing this volume now in an affordable, modern, high-quality edition complete with a specially-commissioned new introduction on architecture.

"Examines Indian Buddhism from

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Published in c. 500 BCE, through its ascendance in the first millennium CE and subsequent decline in mainland South Asia by c. 1400 CE"--Provided by publisher"--

Examines Indian sculptures in color photographs and detailed explanations.

Drawing on a large corpus of cross-disciplinary evidence, this book sheds light on the life of the Aurangabad caves and offers new interpretations on the development of Buddhist art and practice in the region, from the diffusion of early rock-cut monasteries to the advent of Mahayana and the emergence of esoteric art and rituals.

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This book deals with the confrontation of Buddhism and Brahmanism in India. Both depended on support from the royal court, but Buddhism had less to offer in return than Brahmanism. Buddhism developed in a manner to make up for this.

Ellora is one of the great cave temple sites of India, with thirty-four major Buddhist, Hindu, and Jain monuments of the late sixth to tenth centuries A. D. This book



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describes the Buddhist caves at Ellora and places them in the context of Buddhist art and iconography. Ellora's twelve Buddhist cave temples, dating from the early seventh to the early eighth centuries, preserve an unparalleled one-hundred-year sequence of architectural and iconographical development. They reveal the evolution of a Buddhist mandala at sites in other regions often considered "peripheral" to the heartland of Buddhism in eastern India. At Ellora, the mandala, ordinarily conceived as a two-dimensional diagram used to focus meditation, is unfolded into the three-dimensional program of the cave temples themselves, enabling devotees to walk through the mandala during worship. The

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Mandala's** development at Ellora is explained and its significance is considered for the evolution of Buddhist art and iconography elsewhere in India.

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