

The Hindu temple architecture reflects a synthesis of arts, the ideals of religion, beliefs, values and the way of life cherished under Hinduism. The temple is a place for pilgrimage. All the cosmic elements that create and celebrate life in Hindu pantheon are present in a Hindu temple from fire to water, from images of nature to deities, from the feminine to the masculine, from *karma* to *artha*. The form and meanings of architectural elements in a Hindu temple are designed to function as the place where it is the link between man and the divine, to help his progress to spiritual knowledge and truth, his liberation is called Moksha.

is concentrated in the city of Bhubaneswar where there are over thirty of them.

The main temples of this style consist of the Lingaraja Temple at Bhubaneswar (11th century), the Jagannath temple at Puri (12th century) the Great Sun Temple at Konark (13th century), Rajarani Temple (10th century), Mukteswar (10th Century), Parshuram Temple (8th Century) etc.

The Kanlingan style consists of three distinct types of temples Rekha Deula, Pidha Deula and Khakhara Deula. The former two are associated with Vishnu, Surya and Shiva temples

The Temple Architecture in Odisha

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The Indian temples are broadly divided into Nagara, Vesara, Dravida and Gadag styles of architecture. However the temple architecture of Odisha corresponds to altogether a different category for their unique representations called Kalinga style of temple architecture. This broadly comes under the Nagara style. This style flourished in the ancient Kalinga region or present eastern Indian state of Odisha, West Bengal and Northern Andhra Pradesh. The style provides some of the finest examples of the Indo-Aryan style of temple architecture, which is totally different from others. The main group of temples

while the third is mainly with Chamunda and Durga temples. The Rekha Deula and Khakhara Deula houses the sanctum sanctorum while the Pidha Deula constitutes outer dancing and offering halls.

In Kalinga, the ancient land of Sakta Cult, divine iconography existed since the mythological era. Present day research implies that idols (deities) were placed under auspicious Trees in the ancient days. The various aspects of a typical Kalinga Temple include Architectural stipulations, iconography, historical connotations, customs and associated legends.

Some finest examples of Rekha Deula are Lingaraja Temple (Bhubaneswar) and Sri Jagannath Temple (Puri).

The Great Pidha Deula is the Great Sun Temple at Konark.

The famous Khakara Deulas are Baitala Deula (Bhubaneswar), Varahi Deula (Chaurasi Puri) and Durga Temple (Baideswar), Gouri Temple (Bhubaneswar).

Rekha Deula is a tall building with a Sikhara. The most distinct example of Rekha Deula is the Lingaraja Temple at Bhubaneswar. The Rekha Deula means a shrine with different parts in a line. The Lingaraja Temple has a Vimana (Structure containing the Sanctum), Jagamohana (assembly hall), Nata Mandira (Festival hall) and Bhoga Mandapa (hall of offerings, each increasing in the height to its predecessor).

Pidha Deula refers to the Square building with a Pyramid-shaped roof, like the Vimanas. The assembly hall at the Konark Sun Temple is an example.

The Khakhara Deula is altogether a different style of architecture closely appearing similar to the Dravidian Gopuram design. The word is derived from Kaakharu (Pumpkin, gourd) as the crown looks like a barrel-vaulted elongated roof. It is a rectangular building with a truncated pyramid-shaped roof, like the Gopuras. The temples of the feminine deities as Shakti are temple of that type.

The Lingaraja Temple of the 11th century is considered to be a high point in the tradition of temple building in Odisha. It has a Deula that rises to a height of about 150 feet. The Temple faces east and is built of sandstone and laterite. It is

believed that the original deity of the Lingaraja Temple was under a mango tree and that is why the location was called Ekamra Khestra. The presiding deity was a Linga (an iconic form of Shiva). The present temple was probably built by the rulers of the Somavamshi dynasty as a Shaiva temple but with the arrival of the Vaishnavite Ganga dynasty the temple was remodelled and elements of Vaishnavism were inculcated in it. Thus, the temple deity came to be known as Harihara (Hari-Vishnu, Hara-Shiva) a mixed element of Vishnu and Shiva. The temple has four components namely, Vimana (structure containing the sanctum), Jagamohana (assembly hall), Natamandira (Festival Hall) and Bhoga Mandapa (Hall of offerings). The dance hall was associated with the raising prominence of the Devadasi system.

The Sun Temple in Konark popularly known as the Black Pagoda perhaps because of the black stone used as unique in design. The name derived from two words like Kona (angle) and Arka (Surya) as it is dedicated to Sun god. It is a 13th century temple in Odisha, built by King Narasimha Deva of the eastern Ganga Dynasty. It's a world heritage site. The whole temple was designed as a chariot for God Surya. The belief is that Surya rides in his chariot driven by Aruna. The ratha has 24 large wheels, 12 on each side, representing the months of the year. It has seven horses at the front to pull it forward as a spirited gallop. The human and animal figures carried out in black stone are most lifelike. The poses of dancing *apsaras* depicted in sculptures are brought alive by them in their performances. The theme of several of the sculptures is amorous.

The Deula of the Konark temple originally stood over 200 feet (60 meters) tall, higher than any other temple in India. The Jagamohan still

stands over 130 feet (39 meters) tall. The temple is made of three types of stone – Chlorite, Laterite and Khondalite. Due to the invasion of Kala pahada, a Hindu convert general of Sulaiman Khan Karrani, the ruler of Bengal in 1568, soaring tower of the temple was lost.

The Shree Jagannath temple of Puri is an important Hindu temple dedicated to Lord Jagannath, a form of Lord Vishnu, located on the eastern coast of India in the state of Odisha. The temple was begun by Ananta Varman Chodaganga Deva of the Eastern Ganga dynasty.

The famous Jagannath temple covers an area of over 400,000 square feet and is surrounded by a high fortified wall (20 feet high) called as Meghanada Prachira. The temple has four distinct sectional structures namely-

1. Deula, Vimana or Gharba griha (Sanctum Sanctorum) where three main deities Balabhadra, Jagannath and Devi Shubhadra are lodged on the Ratnavedi (Throne of pearls). This is a Rekha Deula style.
2. Mukhasala (Frontal Porch)
3. Nata Mandapa (which is also known as Jagamohan (Audience Hall/Dancing Hall)
4. Bhoga Mandapa (Offering Hall)

The main temple is curvilinear temple and crowning the top is the Nilachakra (an eight spoked wheel) of the Lord Vishnu. Among the exiting temples in Odisha, the temple of Sri Jagannath is the highest. The temple tower was built on a raised platform of stone and rising to 214ft. The Singhadwara which in Sanskrit means the Lion's Gate, is one of the four gates to the temple and forms the main entrance. The

Singhadwara is so named because two huge statues of lions exist on either side of the entrance. The main gate faces east opening on to the Bada Danda or the Grand Road. The Baaishe Pahaacha or twenty two steps lead into the temple complex. There are numerous smaller temples such as Vimala temple, Mahalaxmi temple, Mukti Mandap and Kanchi Ganesh Temple etc.

Mukteswar is a 10th century Hindu Temple dedicated to Lord Shiva located in Bhubaneswar, Odisha. The temple dates back to 950-975 C.E. Due to excellent architectural design, Mukteswar is known as the “Gem of Odisha architecture”. The temple faces west and is constructed in a lower basement amidst a group of temples. This temple is a smaller one compared to the other larger temples in Bhubaneswar. The temple is enclosed within an octagonal compound wall and the temple has a porch, called *torana*, which acts as the gateway to the octagonal compound. The temple has two structures namely, the Vimana and Mukhasala the leading hall, both of which are built on a raised Platform. The *sikhara* has four Natarajas and Kirtimukhas on the four faces. A new form of decoration called *bho* possibly developed. Except for the rectangular plan of its Jagamohana, a Vimana with a curvilinear spire and a Jagamohana with a stepped pyramidal roof.

Rajarani temple is an 11th century Hindu temple located in Bhubaneswar. This temple is built in the Pancharatha style on a raised platform with vimana (Sanctum) with a bada (curvilinear spire) and a viewing hall called Jagamohan with a pyramidal roof. The temple was constructed of dull red and yellow sand stone locally called Rajarani. There are various sculptures on the walls around the temple, and the vimana depicting scenes of the marriage of Shiva and Parvati. The

temple has Panchanga bada, namely Pabhaga, talajangha, bandhana, uparajangha and baranda.

Baitala Deula is an 8th century Hindu Temple of typical Khakara style dedicated to Goddess Chamunda located in Bhubaneswar. The three spires are believed to represent the three powers of the goddess Chamunda-Maha Saraswati, Mahalaxmi and Mahakali.

Baitala Temple's striking feature is the shape of its sanctuary tower. The semi cylindrical shape of its roof is a leading example of Khakhar order. Another striking feature is temple's Tantric associations, marked by eight armed Chamunda, locally known as Kapalini is the terrifying form of Goddess Durga.

These are famous temples of Odisha. These temples are not only known for their religious vitality but also due to their architectural

superiority with Kalinga Pattern of architectures. All the Odisha temples carry a distinctive decorative details.

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