

VAISHNAVISM: AS DEPICTED IN THE SCULPTURE OF PALLAVAS

Dr. T.V. Adivesha¹

Abstract:

The kings of Pallavas highly dedicated to the Vedic religious faith as little bit of tolerance to the other religious sects/faiths. They were nurtured Vaishnavism comparatively in higher scale it of Saivism. The Buddhism and Jainism were very nominally represented. On the study basis on epigraphically evidenced volumes of texts deals, how the Pallava rulers gave importance to the Vishnu Cult of religious faith in their sculpture and Architectural monuments. They rejuvenated the Sanskrit language and literature it of vernacular of Tamil. Many Pallava Kings like Mahendravarman, they well versed in Sanskrit. The age represents the peak of Vedic religions in the State.

Key Words: Nripatungavarman, Mandagapattu, Abhicharika, Ayudhapurushas, Sthalashayana.

Introduction:

Copper-plate charters¹ of the early Pallava kings stated that, they preferred to call themselves as paramabhadragavatah and there existed temples dedicated to Vishnu, which were probably built of perishable materials and could not withstand the vagaries of time. The contemporary alvars also sang in praise of Vishnu in three postures, viz., nirran, irundan and kidandan. The earliest extant architectural edifice, which can be definitely regarded as exclusively dedicated to Vishnu is the Mahendravishnu-griha at Mahendravadi, as can be attested by the inscription² engraved in the cave temple. It records that the king had excavated a spacious temple of Murari called Mahendra-Vishnugriha on the bank of Mahendratataka in Mahendrapuri. Similarly, the fragmentary inscription in the northern cave temple at Mamandur (first quarter of 7th century A.D.)³ points out, the possibility of dedication to a form of Vishnu, is described as sahsradhara sampurna megha - shyama. (One who is in the form of cloud pregnant with thousand torrents).

It is known from other cave temples, like at Mandagapattu, Pallavaram, at Mamandur and Kuranganilmuttam that, even though the worship of Vishnu was patronized by Mahendravarman I, importance was given to Siva by placing his shrine cell at the centre, flanked by the shrines dedicated to Brahma and Vishnu. Perhaps, it can be regarded as the beginning of Trimurti concept of worship. This tradition seems to have continued in the time of his successor Narasimhavarmarman I, in the Trimurti cave temple at Mamallapuram. However, his period witnessed an inclination towards the Vaishnava cult and the Chitrur copper-plate grant of Nripatungavarman (circa 875 A.D.)⁴ refers to Narasimhavarmarman I Mamalla as the builder of an abode for reclining Vishnu (sayyagriha) out of stones (asmabhih) in the midst of the ocean for Vishnu. This description suits perfectly with the abhicharika form of Vishnu, lying near the shore at Mamallapuram, which was subsequently placed between the Saivite shrines, known as Kshatriyasimheshvara and Rajasimheshvara during the reign of Rajasimha. The image was originally four-armed, but the upper right limb is broken and is seen lying directly on the rock, modeled as a platform without the usual serpent.

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S.S. Bhavikatti Prakashana

Book-Seller Main Road,

KALABURGI - PH : 225320

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First Print	:	2019
ISBN	:	978-81-941111-6-0
No of Pages	:	viii + 276
Price	:	₹ 145.00
Paper used	:	70 GSM Maplitho
Copies	:	1000
DTP	:	Sidvin Global Solutions
Printer	:	Venkateshwara printers

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S.S. Bhavikatti Prakashana

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First Print : 2019

ISBN : 978-81-941111-7-7

No of Pages : x + 202

Price : ₹ 120/-

Paper used : 70 GSM Maplitho

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Book Sellers, Main Road,
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© : Publisher

First Edition : 2020

Pages : viii + 240 = 248

Price : ₹130.00

Paper used : 70 GSM Maplitho

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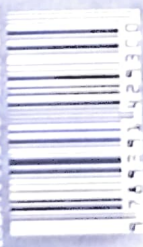
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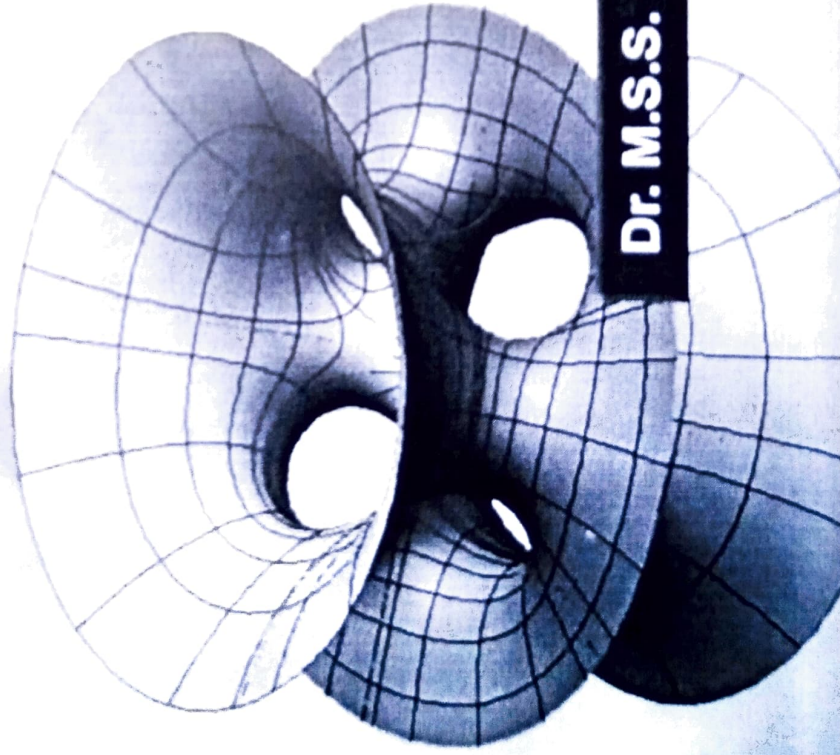
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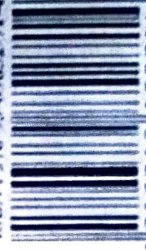
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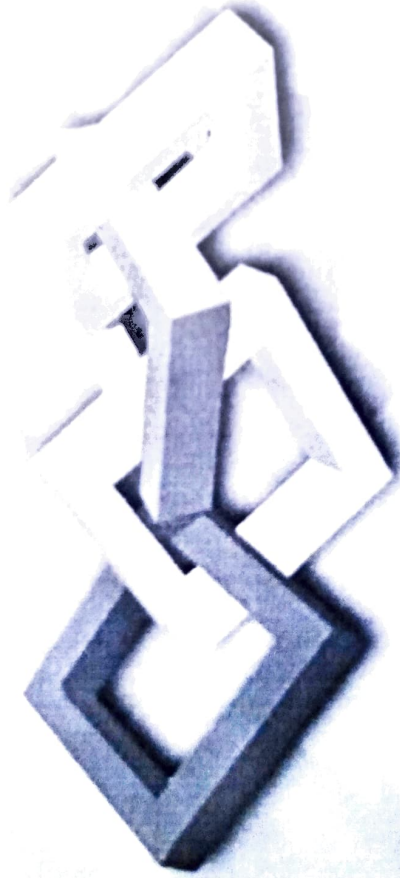


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ISBN : 978-93-89852-72-1



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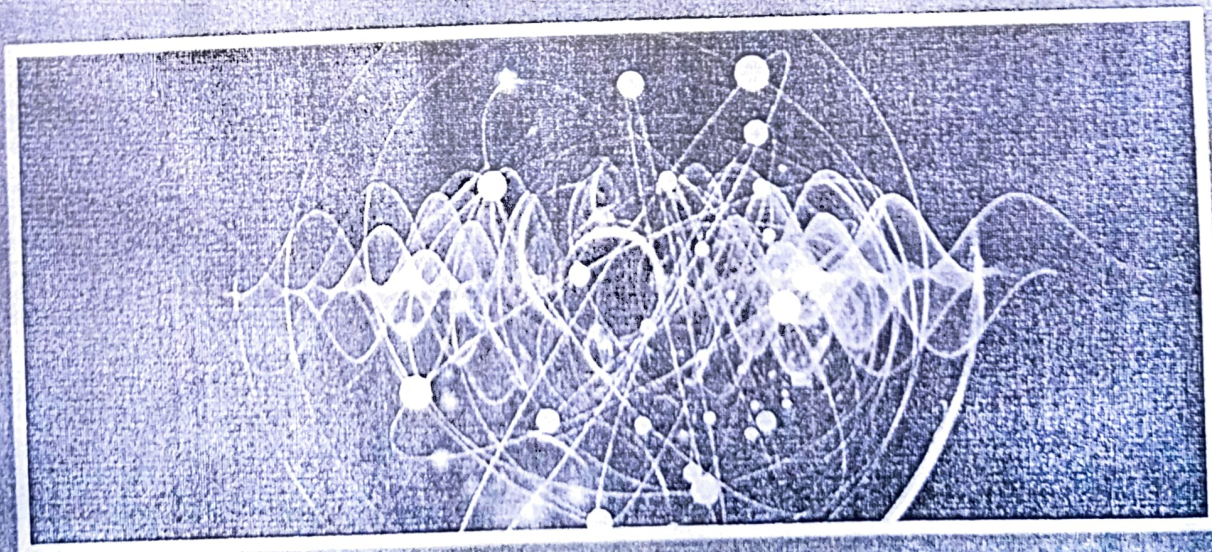
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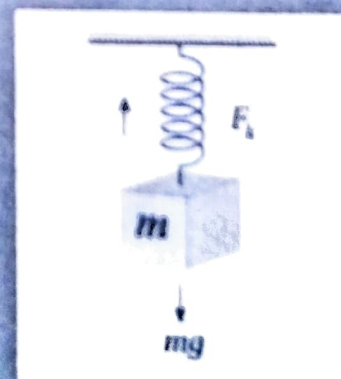
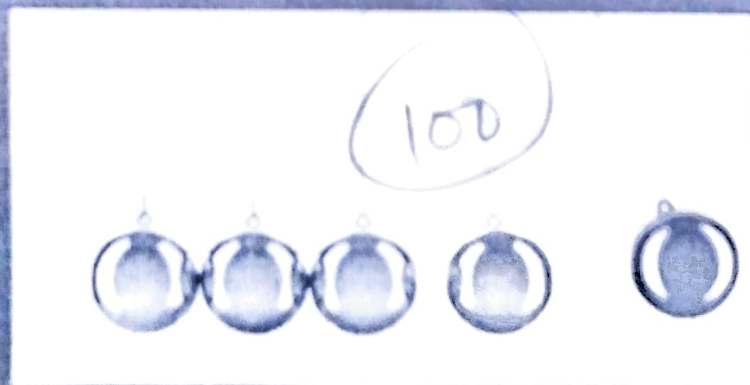
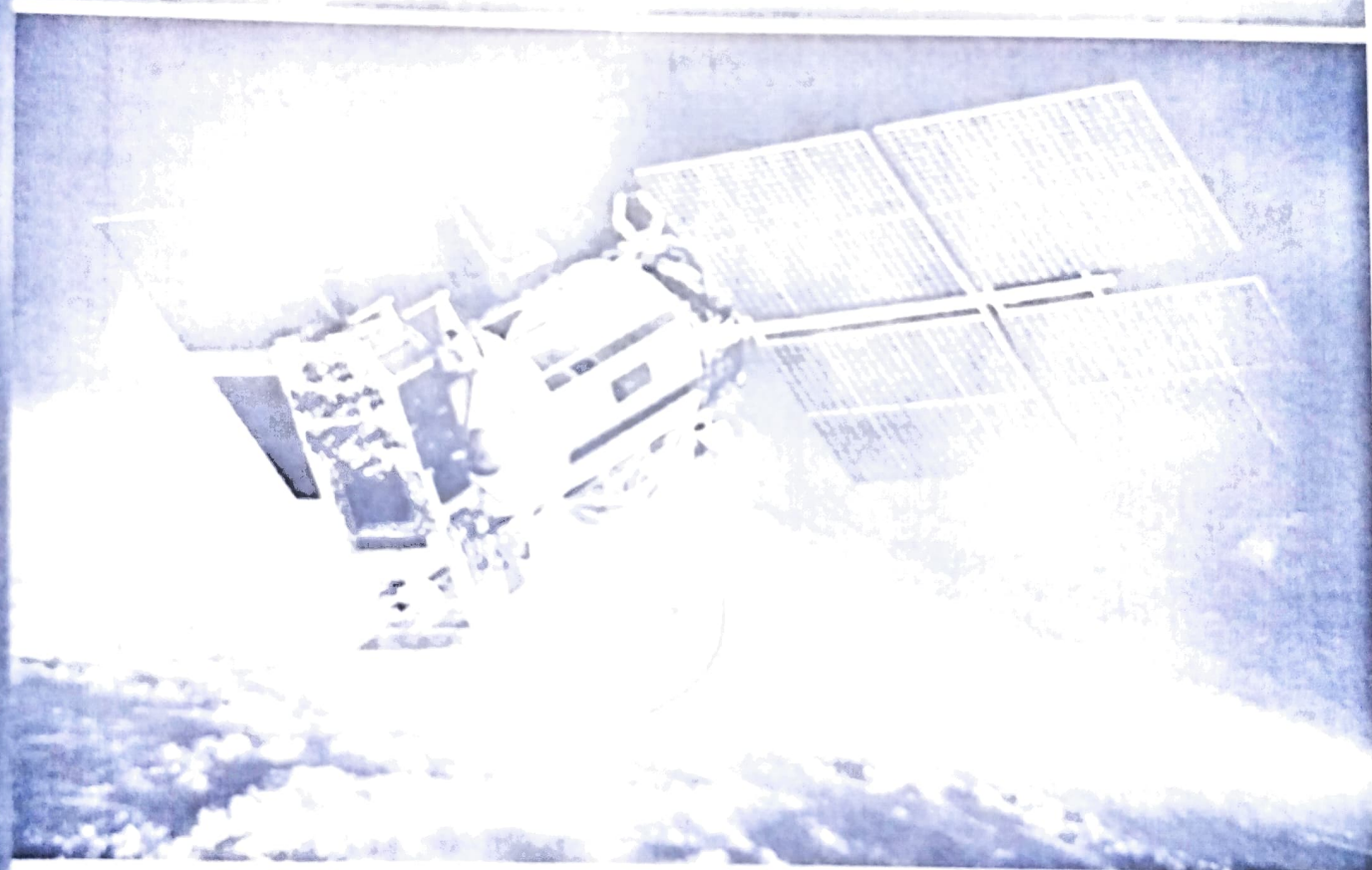
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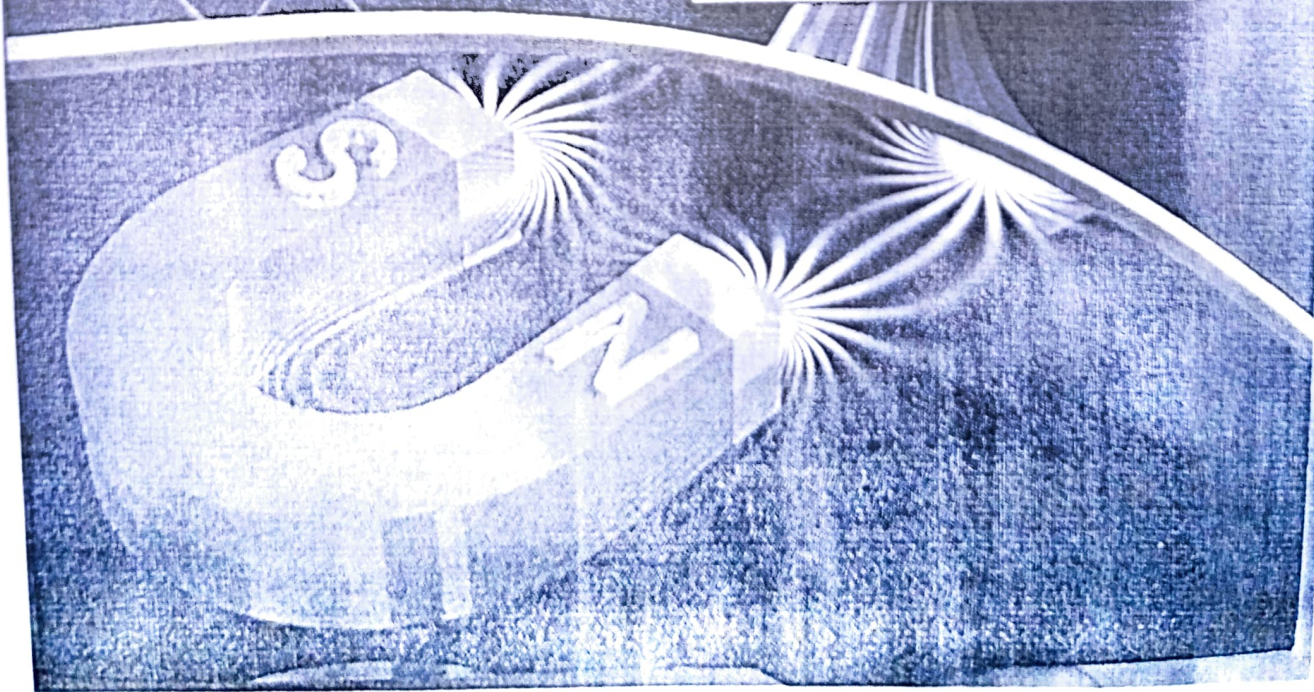
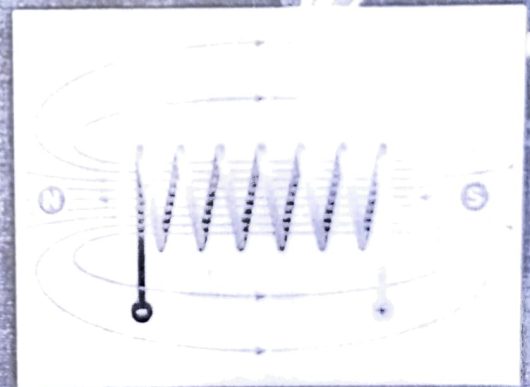
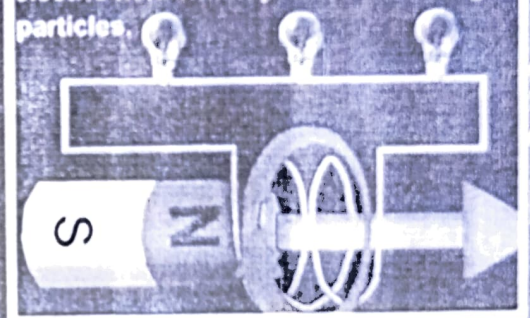
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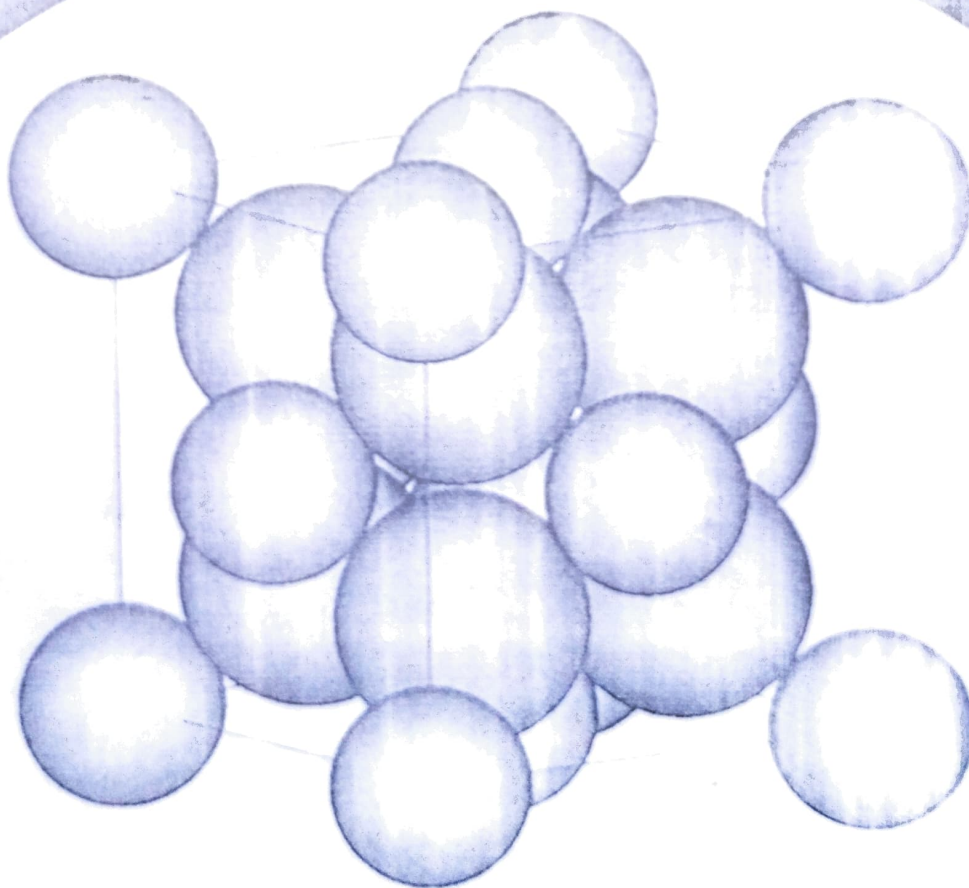
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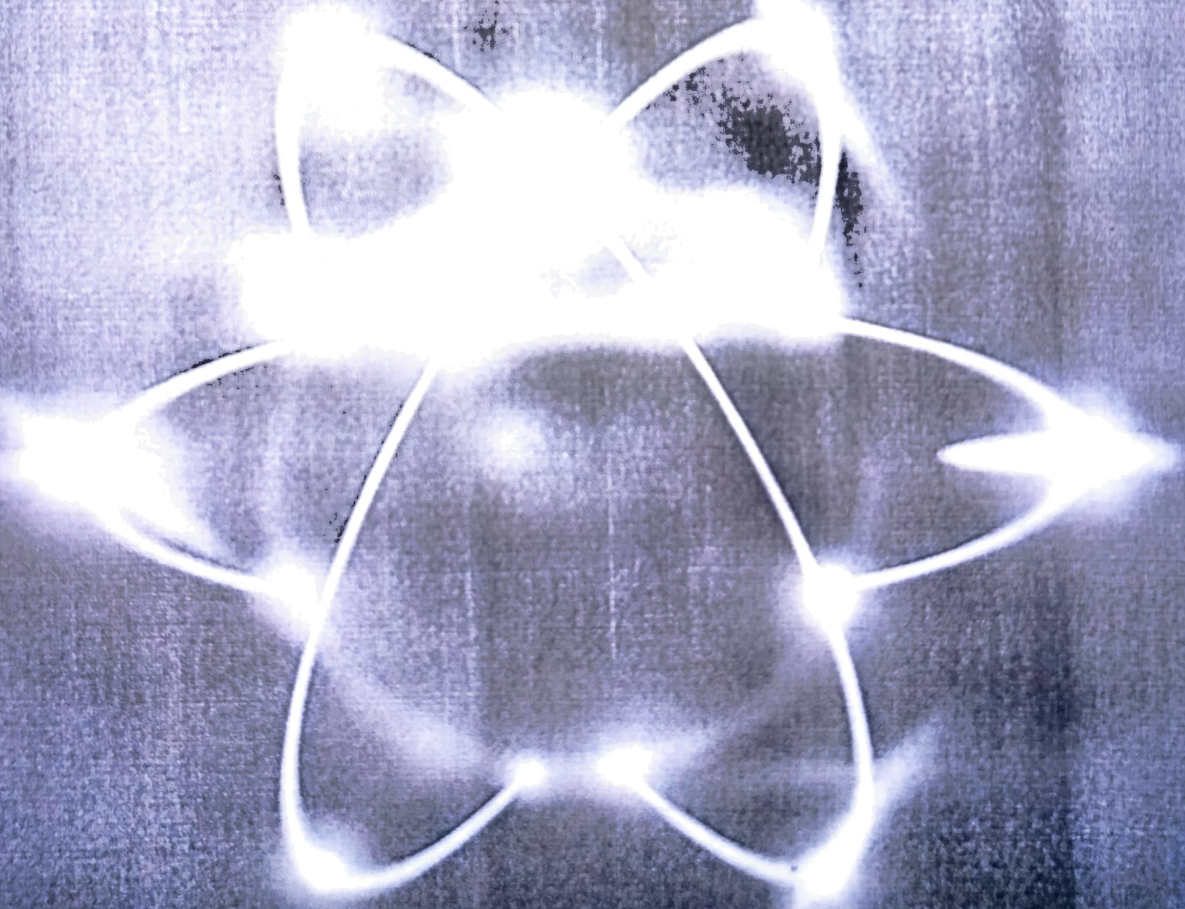


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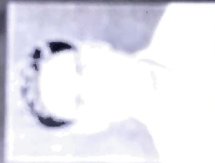


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Study on Trace Elemental Analysis in "Jeevanti" (*Leptadenia reticulata* (Retz.) Wight & Arn.) - An Ayurvedic Medicinal Plant

107

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DOI: 10.9734/bpi/tipr/v11/3354F

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ABSTRACT

Leptadenia reticulata (Retz.) Wt. & Arn (Asclepiadaceae) an endangered medicinal plant known as Jivanti or Jivana in Ayurveda due to its life promoting qualities. Immeasurable healing properties like antioxidant, antibacterial, vasodilator, galactagogue, Jivaniya, etc., Jivanti also used in veterinary practice is remarkable due to its lactogenic effect. Charak used Jivanti as an important Rasayana. Sushruta used it for increasing sperm count, and enhancing breast milk in lactating mothers. Vagbhatta included Jivanti in Jivaniya Gana. It is also known as Shak Shreshtha as it is considered very nutritive as Saag. With all these background, the present investigation has planned to quantify the elemental composition of "Jeevanti". The quantitative estimations of Fe, Cu, Mn, Zn, Pb and Ni, in leaf, stem and root parts of Jivanti were determined by using Atomic absorption spectrophotometer. The trace elements in leaf, stem and roots of this plant differed significantly but do not exceed the limiting values set by world health organization (WHO). Therefore the use of these plant parts for medicinal purpose is safe and ecofriendly.

Keywords: *Leptadenia reticulata*, trace elements, estimation, spectrophotometer.

1. INTRODUCTION

Plants, continued to play an important role on its vegetation, floristic composition and its medicinal value which has a dominant role in the maintenance of human welfare. The traditional medicine offers new prospects in modern healthcare therapies by designing the novel drugs from traditional constituents which used in folk medicine. Ayurveda, the ancient Indian system of medicine prescribes the use of various plant parts of *L. reticulata* such as leaves, roots, fruits and stem for curing a variety of ailments (Sharma, 1983, [1]). Several western scholars have pursued the analysis of Indian plants and herbs for their medicinal properties [2,3]. Most studies on medicinal plants are pertaining to organic constituent's viz., essential oils, glycosides, alkaloids, phenols, flavonoids, vitamins, antioxidants compounds and their pharmacological activity together with toxic effects [4,5]. Kumar et al. [6] analysed *Elephantopus scaber* L. for Trace Elements and conducted Anti Microbial activities. Recently [7] studied Trace Elemental analysis of Anti-Jaundice a few Medicinal Plants of Telangana.

Jivanti has measured a stimulant and tonic. Atharva Veda, Kanda eight, and Sukta two shows its therapeutic use dates back to about 4500 to 1600 BC. The Atharva Veda mentioned its uses as a life and provide strength, propagator of milk and useful in many other ailments. Charaka described it is significant Rasayana medicine, capable of maintaining youthful vigor and strength. Vagbhatta included it in the ten drugs that constitute the jivaniya gana or the vitalizing group. It promotes fitness and vigor, improves the tone of voice, cures eye diseases, fever, night-blindness, cough and alleviates. Its

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ಅಭಿನಂದನ ಗ್ರಂಥ



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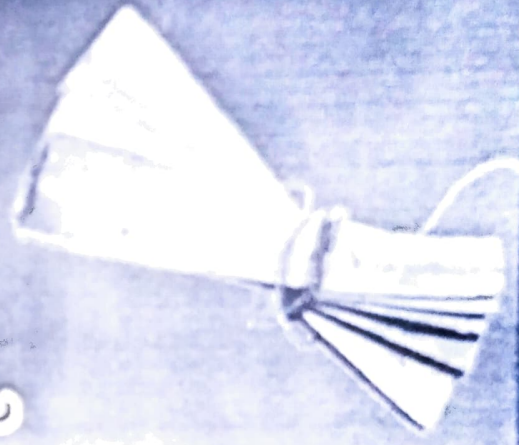
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