

Buddhist Monuments Of Sirpur 1st Published

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

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Buddhist Monuments Of Sirpur 1st Page 2/9. Bookmark File PDF Buddhist Monuments Of Sirpur 1st Published Teevaradeva and 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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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 .

Sirpur: Chhattisgarh's Medieval Secret

Sirpur Group of Monuments are an 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.

This book deals with the early development of Śaivism in ancient Dakṣiṇa Kosala, the region that roughly corresponds to the modern state of

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Chhattisgarh, plus the districts of Sambalpur, Balangir and Kalahandi of Odhisha (formerly Orissa). At the end of the sixth and the beginning of the seventh century, this region was under the control of the Pāṇḍava king Śivagupta alias 'Bālārjuna' hailing from Śrīpura (the modern village of Sirpur), who was a great patron of religion. Epigraphical evidence, supported by archaeological remains, has shown that by the time of Śivagupta's reign, which lasted for at least fifty-seven years, Dakṣiṇa Kosala was already a rich centre of early Śaivism. In the context of this setting the following research questions were formulated: what circumstances fostered the rise and development of Śaivism in this area, and did the Skandapurāṇa, an important and contemporaneous religious scripture, play any role in that development? An answer to these questions would not only shed light on the religious processes at work in Dakṣiṇa Kosala, but would also touch upon the interplay of political, social, economic and geographical factors.

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, 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.

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

It is book on cultural heritage from the perspective of tourism. With its exploration of the building of the multi-coloured cultural heritage of India, the land of diversity, from the Indus Valley Civilization to the early modern period, problems and prospects of Indian cultural heritage tourism in the global context.

Despite the rapid spread of Buddhism the historical origins of Buddhist thought and practice remain obscure. This work describes the genesis of the Tantric movement and in some ways an example of the feudalization of Indian society. Drawing on primary documents from Sanskrit,

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prakrit, tibetan, Bengali, and chinese author shows how changes in medieval Indian society, including economic and patronage crises, a decline in women`s participation and the formation of large monastic orders led to the rise of the esoteric tradition in India.

Pratiyogita Darpan (monthly magazine) is India's largest read General Knowledge and Current Affairs Magazine. Pratiyogita Darpan (English monthly magazine) is known for quality content on General Knowledge and Current Affairs. Topics ranging from national and international news/ issues, personality development, interviews of examination toppers, articles/ write-up on topics like career, economy, history, public administration, geography, polity, social, environment, scientific, legal etc, solved papers of various examinations, Essay and debate contest, Quiz and knowledge testing features are covered every month in this magazine.

This volume advocates a trans-regional, and maritime-focused, approach to studying the genesis, development and circulation of Esoteric (or Tantric) Buddhism across Maritime Asia from the seventh to the thirteenth centuries ce. The book lays emphasis on the mobile networks of human agents (‘‘Masters’’), textual sources (‘‘Texts’’) and images (‘‘Icons’’) through which Esoteric Buddhist traditions spread. Capitalising on recent research and making use of both disciplinary and area-focused perspectives, this book highlights the role played by Esoteric Buddhist maritime networks in shaping intra-Asian connectivity. In doing so, it reveals the limits of a historiography that is premised on land-based transmission of Buddhism from a South Asian ‘‘homeland’’, and advances an alternative historical narrative that overturns the popular perception regarding Southeast Asia as a ‘‘periphery’’ that passively received overseas influences. Thus, a strong point is made for the appreciation of the region as both a crossroads and rightful terminus of Buddhist cults, and for the re-evaluation of the creative and transformative force of Southeast Asian agents in the transmission of Esoteric Buddhism across mediaeval Asia.

Based on first-hand literary, archaeological materials, the book deals with all aspects of the history and culture of Nagas and the Chauhans in 14th century, who were the inhabitants of western Orissa. The value of the work is very much enhanced by the plates that are appended at the end.

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