



EARLY DEVELOPMENT OF VAISHNAVISM IN RAJASTHAN

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Mathura Mandal, the birthplace of Lord Shri Krishna, is the origin of the rise of Bhagwat religion. It is said. The initial form of development of Vaishnav religion was Devaki's son under Bhagwat religion. Vasudeva is depicted in the worship of Krishna, 1 and may have been established at the time of Panini was. Shri Krishna was born in the Sattva branch of Yadavas. According to Vishnu Purana, of Sattva dynasty Pravartan was done by Satvat, son of Ansh born in Yadu clan 2. Bhagwat religion was started by these Yadavs happened in lineage sattva. The religion popularized by Devaki's son Vasudev Krishna was first introduced by him.

The cowherds adopted it and it was widely propagated in the ancient Surasen district i.e. He was born among the Yadavas, residents of the present Mathura region. Worship of Vasudev Krishna in Mathura. The allusion is also found in the description of Megasthenes. In which the Indian race called Saurus nenai whose territory had two big cities named Methera and Clesebera, worshiped Herakles by Refers to.³ Scholars have related the Sauras Nayi caste to reside in Surasena region. It has been established since 2015. Methra era means Mathura. In Greek mythology. The concept of Heracles is to some extent close to the concept of

Krishna in Hinduism. Patanjali's Mahabhashya mentions the construction of temples of Ram 1/4 Balaram 1/2 and Keshav 1/4 Krishna 1/2. In the inscription obtained from Maira village of Mathura, a temple of Vasudev Krishna was built.

It is mentioned that the evidence related to the idol is also capable enough to throw light on the said subject. Mathura a two-armed statue of Balram has been found from Junsuthi village in India. In his right arm the plow area is shown in the forehead and left arm. The statue is believed to be from the Shunga period. And accordingly it can be said to be the oldest statue related to Bhagwat religion. Similarly, on a rock found from the Gayatri Mound of Mathura, a person and a child were seen in a basket. Crossing the river with a cart is marked. Probably, Vasudeva carried the cart of baby Krishna here. The incident of crossing the Yamuna is mentioned. Thus, from literary and archaeological evidence, This is known. Many centuries before Christ, Mathura was dominated by Bhakti based Bhagwat religion had become the center. The spread of this new devotional religious movement from Mathura. In India, Madhyamika and Avaleshwar were born in Vidisha and in western Rajasthan. It is known from the inscriptions found from Nanaghat in the

south that Vaishnavism spread to the south. India's fear was also happening. Vaishnavism first emerged in Dakshina Chal in Rajasthan happened.

The above statement is from the accounts of second-first century BC obtained from Ghasundi and Anvaleshwar is confirmed. In the famous inscription obtained from Gha Sundi, there is mention of a king named Sarvatat. It is mentioned that for the worship of Lord Sankrishna^{1/4}Balram^{1/2} and Vasudeva i.e. Krishna got the rock structure constructed. On the basis of proximity, it can be said that from political and cultural point of view, this "nagari" i.e. Madhyamika must have been influenced.

Amvaleshwar In the pillar article, a person named Ponputra Bhagwat, a follower of the Bhagavata sect, or Shailbhuj was killed by a king.

There is mention of construction of ^{1/4} Vishnu temple ^{1/2}. In the article, the meaning of the word Bhagwat is indicative of section. Practically, there should be no doubt about the possibility that the Bhagavata doctrine is fully prevalent in this area had been established. There is ancient evidence of the popularity of Vaishnavism in the south-eastern part of Rajasthan. Attention can be drawn to some other inscriptions, the first of which is Nandasa. The Yup inscription of Samvat 282 AD 225 obtained from Bhilwara is noteworthy Said article after the completion of the Yagya which lasted for one Shashti night i.e. 61 days, the form was written. Establishment is mentioned in the third line of the article, Brahma, Indra, Prajapati and Maharishi.

There is also talk of construction of Vishnu Sthan Purvanchal of Rajasthan got influenced by Mathura on the basis of proximity to Bhoga. It was natural. From a

cultural point of view, in the short term and from a political point of view, in the long run too. This area is considered a part of the ancient Surasen district. 10 Under Surasen district areas adjacent to Mathura, eastern part of Alwar state, Bharatpur and Dhailpur states and a large part of Karauli state was included. Matsya district in the west of Sursen district.

It was situated in which western and southern part of Alwar and a large part of Jaipur state. The region came, whose capital was Viratnagar.¹¹ As a result of the influence of Mathura Mandal, Mathura was the Brij region of Rajasthan, adjacent to the border, is not untouched by the propagation of Bhagwat devotion could stay. Epigraphic and iconographic evidence of Vaishnavism in Purvachal of Rajasthan throws light on popularity.

Vijaygarh Records: - Located about 45 kilometers south-west of Bharatpur.

There is an inscription engraved on a red sand pillar at a place called Vijaygarh Bayana. In the article, Pundarika Yagya was performed by a king named Vishnu Vardhan of Varik clan and the Yagya was completed. There is a description of the Yagnik pillar being installed after this. Pundarika Yagya Vaishnav influence here the name of the yagya performer is mentioned as Vishnuvardhan. This also indicates that it is found that Vishnu had established popularity in the contemporary society, which inspired. The tradition of naming the child after him had started among the Hakar people. Statue thematic evidence also throws light on the popularity of Bhagwat religion in the Brij region of Rajasthan. For example, a Kushan era statue of Vishnu is known to have been recovered from Ratanchandra Aggarwal, a famous scholar of

iconography, has mentioned this. Rupavas of Bharatpur. There are four giant statues of the place named Lakshminarayan, Baldev, Revati, and Yudhishtir.

There are statues of 14 Carlive has mentioned the above statues in its report. This For example, in a temple of Kama, the image of Vishnu's incarnation on a stone slab is magnificent .In this area, along with Vishnu and his incarnations, scenes related to Ramayana are also depicted. Occurred in Gupta era art. Chambal in the southern part of the ramparts of the ancient fort of Dhailpur.Kaikeyi receiving a boon from Dasharatha on red sandstone near the river bed is shown. Monetary evidence also points to the popularity of Vaishnakism in Purvanchal of Rajasthan.Throws light. Gupta rulers from a place called Hulanpur Nangla Chail near Bayana. The largest hoard of coins ever known has been found. 15 Gupta Coin Tradition,According to this, the inscription of Vishnu vehicle Garuda and Param Bhagwat inscription are engraved on these coins.

Barnala UP Article:- In the present Dausa district which comes under Jaipur district. A Yup inscription of Samvat 335 has been found from a place called Barnala near Lalsa Strait.The article talks about pleasing Lord Vishnu and growth of religion through yagya, donations etc mentioned. In the present context, the right stone plate obtained from Sambhar is also noteworthy. in the right direction

The sphere of Chaturbhuj Vishnu has been shown. The first panel is headless and the left and right arms are fragmented.Yes, while the southern upper arm held a muslin shaped mace and the lower arm raised upwards. Hui. In the second panel, Vishnu adorned with Susha is wearing

Ekavali around his neck. Leftward Chakra is present in the upper arm and conch is present in the lower one and mace is present in the southern one arm. The symbol remains .The lower part of the statue is fragmented. The right panel above is initial. The art of the Gupta period has a beautiful reputation. Nagar, a chalk clay pot from Kankrate Nagar Tank

The panel has been received. The area of Chaturbhuj Vishnu is shown in the panel in the left hand of the statue It is a simple cycle. And there is a big mace in the southern hand. The other right hand is in Abhayamudra, The above flat statue of white chalk clay has been made by casting it in a mold and is from ancient Malava. It is a beautiful work of the district.

Apart from Southern and Eastern Rajasthan, Vaishnavism also exists in Northern and Western Rajasthan.There is evidence of the practice and spread of religion. In this context, on the banks of Ghaggar in Ganganagar.Paintings of early Gupta period panels and Mandor obtained from a place called Rangmahal. The pillars are especially noteworthy. Ga Grevardhandhari Krishna:- In the above panel, the crowned Krishna is holding a mountain on his hand.

Have been marked. Krishna also has the marking of Gaa-Vatsadi. Krishna's image in the panel.He is depicted with a moustache.20 He has a rosary necklace around his neck, which hangs till his knees. Body but there are many ornaments. This special rendition of Krishna Leela is still being performed in Mathura region. Till date is unknown. The area of the said panel is believed to be from the early Gupta period. Thus, it is clear that Bhaktipradhan Bhagwat existed in Mathura in the last centuries of BC.

Religion was born. Its propagation and spread from Mathura also spread to Rajasthan, where it is oldest and most important center was Chittor region in Dakshina region of Rajasthan. Rajasthan.Purvanchal has been influenced by Brij culture since the beginning. Therefore, in the said land of Rajasthan it was natural for Vaishnava religion to spread.

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