

## Pallara Art

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Pallara Period was started from 600 century A.D. to 900 century A.D. This style is called Dravida style. The Dravida style first Temple heave found in Mahabalipuram and Kanchipuram Pallava Dynesti was the main responsible for Architecture and seulpture. Kanchivaram was the main commercial, and cultural centers of the Pallava period. The Art was developed in Kooram, Panamaill, and Mahabalipuram, In Mahabalipuram Three kinds of Temples were made, as example :- Ratha Temple, Mandapam, and Structural.

Just as Mahabalipuram is the characteristie of the medieval. South Indian or Dravidian style. The development of temple architecture of south India and again the decorative patterns found on the door Jamb foreshadow the development which was to occur in the Temple of Decan. All the regions of India gave them a ever new taste. Pandyas, Chalukyas, cholas and Pallavas of south India were also interested in handicrafts, are the architecture. So the main sea routs of trade and commerce attracted to foreigners.<sup>1</sup>

The remarkable rock-cut free standing monuments of Mahabalipuram Constructed in the Pallava period from seventh to ninth century. Five Rathas of Pandya have reflected the highly rays of Hindu thought, created as pure monumental sculpture and the ten mandapam are the excavated caves like Buddhist structures found in all over India in the third century B.C.<sup>2</sup>

Sculptures of Ellora, Badami and Aurangabad is keeping with The Dravidian plastic art, depict vitality and heaviness of forms whereas Pallava Sculpture are the embodiment of grace and sensuous aristocracy, a continuity of later Gupta norm.

Pallava Art considered the organization of mass sculptures. The illustrative sculptures are the outer body and projection of the total architecture. Sculptures appear from the monuments and mostly the sculptures appear from the monuments and mostly the sculptures are the semi- rounded relief works and they divide the whole architecture Vertically and horizontally to create a total form of architecture. The super structure can be classified by its stylistic sculptural forms of that

particular themes and icons. The human and animal shapes fall the large surface of the super structure and carved, sculptures have a spontaneous relationship with the architecture.<sup>3</sup>

The Kailash Temple of Kanchi, The shore Temple of Mahabalipuram and the Talagireswar Temple of Panamallai were made in Mahamalla Narasingh Verman from 680 to 778 century. These Temple were made in stone and that are the remarkable example of pallavas art on the entrance of Mahabalipuram. The structural sculpture 'Gangavataran' was made on the huge rock (58 feet \* 43 feet) which is anticipated the adoration of Bhagiratha to call River Ganga animals and birds are also preaching for salvation.<sup>4</sup>

In the context of pallava Art Deities are the power of God and the power of God has takes human form. These Deities are semi gods. Their goal is to perform the beauty of the Divine life in the world of man. So the Deities play important role to teach the truth, Power and beauty in Indian Sculpture. Specially deities forms are significant, supreme, subtle and Super nature forms, These cult deities represented in the two basic forms ichnographically, the Sukshmarupa or Sutarupa (sublte form) and Viradrupa or Vishwarupa (Supreme from). The supreme form is considered with two aspects of the deities - The immanent and the transcendental Subtlety is the grace of the deities form, In which every thing of the universe is glorified. Significant forms are expressive. In Pallava Sculptures expression have been defined by many postures and gestures (Bhava-Bhangima) and many positions (Mudra) of hand express rhythmical signs, as example Abhaya mudra bestove the "Don't fear" sign.<sup>5</sup> If we say the sublime form is to consider that the elements of the sculpture have taken form the nature, because Indian poets, Philosophers, Saints and artists have been considered the nature a sublime art of the collective power of sublime nature. We can say that sculptors created link between God, nature and man. And This tri- angular ideas have taken three dimensional concept of the images.

The vision of Indian sculptures based on to the sacredness of Images that's why they intermix divine and human in super-realistic concept of forms. The rock-cut architecture and cave in ancient India are not restricted with in the history of architecture, hut they are certainly masterpieces of organizing space and designated some times as sculptures on a grand scale. The structural shape of the monuments is

based on the images of figure of man and represents architectural themes. The sculptures symbolize the motif of structure.<sup>6</sup>

Pallava art is primarily an art of scared images in which the Gods and Goddesses, demons and innumerable semi divine beings took visible forms. In Indian sacred images as sculptures a paramount principles have been isolated expending form. Divinity expressed as a transient form, is a fundamental preposition of Hinduism and is reflected in its Mythology and sacred images. The images were formed in an awareness of the spirit or breath of life of its flux and pulsation by the creative command under which the artists work. form is the result of the rhythm of this activity.<sup>7</sup>

Narashingh Verman ( Mamalla) started mamalla style in pallava region. In Treemurthi Temple Brahman- Vishnu- Mahesh sculptures made. In varaha cave Temple Varaha and Vamam sculptures made and also Durga, Gajalaxmi and sun made in human shape.

Mahabalipuram have Thousand of sculptures which made in Pallava, region. In the two sides of mountain Gods, Demon, human, animal, snakes, Elephants, Monkeys, are made in realistic approach.<sup>8</sup>

Pallava Art was also rendering the sculpture of south Indian prosperity in the Indian Art. The fundamental preoccupation of Pallava thought in with mans release from an illusory world into which he is recurring born. The architecture of the Hindu Temple symbolically represent this quest by setting out to dissolve the boundaries between man and the divine. For this purpose certain notions are associated with the many forms and materials of the building. Paramount is the identification of the form of the divinity with the fabric of the temple or, from another point of view, the identification of the form of the universe, with that of the temple such an identification is achieved through the form and meaning of those architectural and sculptural elements that are considered fundamental to the temple. Hence the significance attached to the site of the temple. Its ground plan and vertical elevation and the dominating images of mountains, Cave and cosmic.<sup>9</sup>

In the Pallava Art architecture and sculptures have intermixed with each other. At first Temple made and decorated with sculptures. Minimum free standing sculptures were made. Many sculptures were made on Temple wall, Mandapas, and Rathas. Rathas were made by sculptures and they made sculptures in musical norms. Lion sculptures made in many numbers because the Lion was the symbol of the pallava

kings. The Shiva- Parvati figures made specially. These deities figures were made in different aspects. door guardians, Vishnu, Mahishmardeni Durga were made in very glorious attitude. Therefore the pallava Art were devoted the Gods and Goddesses in human form-<sup>10</sup>

Pallava Art was the new and free art and did not, influenced by any art at that period and unfolds the philosophy through language of architecture, sculpture and painting also. The art of Pallava were ritualistic which ultimately produced art through dramatic gestures and movements as well as psychological and rhymical signs, symbols and sculpture, social-religious streams nourished the growth and development of Indian culture and profoundly affected the life and tradition of Indian people. A sacred mathematics is Created, Composed of a language of precise measurement, Which permits a symbolic realization of the underlying cosmic ideas. The relationship that develops between forms and their meanings with in the Hindu Temple is essential to its function as a link between the Gods and man. In this regard Pallava Art was Considered as an art for the religious and cultural society of the India. So we can say that the Pallava Art was improved the social life of that time.<sup>11</sup>

As a Conclusion I have observed That Pallava Art was norioush the Indian Art to provoke the ideal phenomenon by. The sculptural norms and anticipated the art for human being in the realm of religious and cultural atmosphere in the passage of time.

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