

THE
RATNĀVALĪ
OF
ŚRĪ HARṢA-DEVA

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Ratnavali Of Sri Harsadeva

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Ratnavali Of Sri Harsadeva:

The Ratnavali of Sri Harsha-Deva Harṣavardhana (King of Thānesar and Kanauj),1964 *The Ratnavali of Sri Harsa-deva* M.R. Kale,2011-01-01 The Ratnavali or the Jewel Necklace is a drama of the Natika type by Sriharsa The theme is the marriage through various obstacles and at the clever intervention of the minister Yaugandharayana of king Udayana and Ratnavali daughter of the king of Ceylon A brief but sufficiently exhaustive commentary in Sanskrit has been written as there was no suitable ancient commentary available on this play Another feature of this edition is the introduction wherein all that has been known of the author and the play has been put together for ready reference and systematic study **Ratnavali of Emperor Shri Harsha** Harṣavardhana (King of Thānesar and Kanauj),1967 **The Ratnavali of Sri Harsha-Deva** Harṣavardhana (King of Thānesar and Kanauj),1921 **Quarterly Journal of the Andhra Historical Research Society** Andhra Historical Research Society,Andhra Historical Research Society, Rajahmundry, Madras,1926 List of members in each volume *Calcutta Review* ,1896 **Bhavabhūti's Mālatīmādhava** Bhavabhūti,1997 **The Body Adorned** Vidya Dehejia,2009-02-26 The sensuous human form elegant and eye catching is the dominant feature of premodern Indian art From the powerful god Shiva greatest of all yogis and most beautiful of all beings to stone dancers twisting along temple walls the body in Indian art is always richly adorned Alankara ornament protects the body and makes it complete and attractive to be unornamented is to invite misfortune In The Body Adorned Vidya Dehejia who has dedicated her career to the study of Indian art draws on the literature of court poets the hymns of saints and acharyas and verses from inscriptions to illuminate premodern India s unique treatment of the sculpted and painted form She focuses on the coexistence of sacred and sensuous images within the common boundaries of Buddhist Jain and Hindu sacred spaces redefining terms like sacred and secular in relation to Indian architecture She also considers the paradox of passionate poetry in which saints praised the sheer bodily beauty of the divine form and nonsacred Rajput painted manuscripts which freely inserted gods into the earthly realm of the courts By juxtaposing visual and literary sources Dehejia demonstrates the harmony between the sacred and the profane in classical Indian culture Her synthesis of art literature and cultural materials not only generates an all inclusive picture of the period but also revolutionizes our understanding of the cultural ethos of premodern India **History and Historiography of the Age of Harsha** Shankar Goyal,1992 **Influences on Hindu Civilisation, Buddhist & Muslim** ,1978 Articles previously published in the Calcutta review 1893 1896 *The Ceylon Historical Journal* ,1965 Trübner's American and Oriental Literary Record ,1865 A monthly register of the most important works published in North and South America in India China and the British colonies with occasional notes on German Dutch Danish French Italian Spanish Portuguese and Russian books Trübner's American and Oriental Literary Record Nicolas Trübner,1865 **Trübner's American and Oriental literary record** Trübner and Co,1865 **Nagananda of Shreeharsha** Harṣavardhana (King of Thānesar and Kanauj),M. K. Suryanarayana Rao,1992 *Nágánada, Or, the Joy of the Snake-world* Harṣavardhana (King of

Thānesar and Kanauj),1872 The Buddhist Legend of Jimutavahana Somadeva Bhaṭṭa,B. Hale Wortham,1911 **National**
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