



The Rgvedic Deities and Their Iconic Forms

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Rgvedic Deities And Their Iconic Forms

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Rgvedic Deities And Their Iconic Forms:

The Rgvedic Deities and Their Iconic Forms Jyotsna Chawla, 1990 Illustrations Numerous B w Illustrations

Description India's cultural traditions have their origin in diverse sources embedded in the life style of various pre and proto historic communities occupying different parts of the sub continent in the various periods of their existence Despite high antiquity of several archaeological finds one has to admit that the earliest recorded references of India's cultural philosophy and ideological concepts are found only in the textual data of Rgveda which show an already developed stage of thought The importance of Vedic philosophy and religious concepts especially those defining the form of divinities lies in the fact that they preserve in them the seeds of later Hinduism to a considerable extent The Rgveda contains references to various types of divinities which have been classified into three broad groups viz i Terrestrial deities like Prithvi Soma Agni ii Atmospheric gods like Indra Vayu Maruts Parjanya and iii Heavenly divinities like Varuna Dyaus Asvins Surya Savitr Mitra Pusana and Visnu Of these last five were regarded as different phases of sun's movements Varuna who has been extolled in many hymns is also associated with the concept of Rta i.e the cosmic and moral order The Rgveda mentions some goddess too like Prthivi Usas or the dawn ratri Ila Bharati or Sarasvati A few gods like Dyava Prthivi i.e the sky and the earth are vitally significant for later iconographic development To propitiate these gods the Rgvedic people made offerings of milk ghee grains etc through sacrificial oblations and chanted hymns in their praise which undoubtedly suggest presence of the elements of Bhakti deep devotional urge in the Vedic religion The present work is conditioned by a kind of unconventional approach to the study of Vedic elements of iconic forms and concepts especially those mentioned in Rgveda She feels that all gods of Hinduism are basically the gods of the Rgveda which changed their forms from time to time to meet the demand of the people In her view these developments are well attested to by the literature of historical times e.g the Smrtis and the Puranas According to Chawla the early idea of image making can be traced back in the hymns of the Rgveda particularly in the poetic imagery of early Vedic seers She agrees that most of the Vedic deities no doubt originally represented the forces of nature but in the course of time during the Rgvedic age itself she feels that iconic concepts in regard to at least some divinities had already come into vogue The author had also located and analysed certain Vedic terms preserving in them clues pertaining to bodily features of some deities The representation of form as reflected in the expressions like rupani pimsatu and rupam sukrtam is an indication of some kind of artistic activity in Rgvedic times Perhaps emergence of the concept of Tvastri the divine craftsman artist was a result of constantly growing creative urge of Rgvedic societies Dr Chawla views the whole growth of Hindu iconography as a continuous process of development from the period of the Rgveda onwards under the cover of religious philosophies Yet she does not deny the role of Indus civilization and external mythological import Jyotsna Chawla further invites our attention to the Iconographic parallelism between the concept of Dyava Prthivi the eternal parents and the one reflected in the unified form available in the Puranic iconography of

Ardhanarisvara She traces the growth of the iconic forms of Rgvedic deities like Siva Surya Soma Yama Asvins etc in the later periods when the Puranas were compiled She has beautifully analysed the Vedic symbolism and the attributes held by various gods in the form of vajra pasa danda sruk and sruva in a logical manner **The Rgvedic Deities and Their Iconic Forms** Jyotsna Chawla,1990-06 **Vaiṣṇava Art and Iconography of Kashmir** Bansi Lal Malla,1996 Vaisnavism Played A Very Significant Role In Socio Religious And Artistic Expressions Of Kashmir In Ancient And Medieval Periods Vaisnavism Carved Its Due Place In The Minds Of The People In The Valley With Equal Amount If Not More Than That Of Buddhism And Saivism In General The Religion Of Vishnu In The Kashmir Valley Shared The Pan Indian Notion Yet In Certain Aspects It Maintained Its Individualistic Approach Such Differences Are Noted In The Texts As Well As In The Artistic Expressions Of The Valley The Present Book Deals With The Various Facets Of Vaisnavism In Kashmir With Particular Reference To The Vaisnava Icons And Art The Book Deals With Para Vyuha And Vibhava Aspects Of Vishnu As Well As With Composite And Syncretic Aspects Of The God Attention Has Also Been Paid To The Minor Vaisnavite Deities Including The Personification Of Vishnu S Attributes There Has Been A Dearth Of A Comprehensive Study On Vaisnava Art And Iconography Of Kashmir And This Book Is Likely To Fill The Gap **Head and Heart** Mary Storm,2015-08-12 An extensive study of self sacrificial images in Indian art this book examines concepts such as head offering human sacrifice blood suicide valour self immolation and self giving in the context of religion and politics to explore why these images were produced and how they became paradigms of heroism **Trees in Indian Art, Mythology, and Folklore** Bansi Lal Malla,2000 *Accessions List, South Asia* Library of Congress. Library of Congress Office, New Delhi,1991-07 Indian Book Industry ,1988 *Vedic Bibliography* Ramchandra Narayan Dandekar,1993 **The Cultural Glory of Ancient India** Sures Chandra Banerji,2000 The Book Surveys The Vedic Literature Epics Puranas Classical Sanskrit Poetry And Prose And The Vast Sastras To Throw Light On Diverse Facets From Politics Religion And Philosophy To Agriculture Botany And Architecture Of Ancient Indian Culture Silk Road Art and Archaeology ,1992

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