

The Advaita of ART



HARSHA V. DEHEJIA

Foreword by
KAPILA VATSYAYAN

The Advaita Of Art

Tobias Bleicker

The Advaita Of Art:

The Advaita of Art Harsha V. Dehejia, 1996-01-01 This inquiry is an undertaking to demonstrate that aesthetic experience in the classical Indian tradition on its merit without being subordinated to rituals and practices commonly held under the rubric of religion is capable of providing a transcendent experience to a prepared aesthete Dr Dehejia examines the dynamics of two aesthetics processes that stemming from aesthetic emotion or rasa and aesthetic form or rupa and cogently underpins them within the advaitic epistemology of Kasmir Saivism The Advaita of Art Dr Dehejia argues is a joyous celebration of affirmation and assertion and not negation

Foodculture Barbara Fischer, 1999 The writers and artists in

this anthology have addressed this question by taking a renewed interest in the symbolic value of food and eating as well as in the rituals of preparation and consumption In their interrogation of foodculture in art they investigate food in all its materiality its social value and its power to transform our culture from the role of food in aesthetic concepts throughout history to modern concerns with global food production and distribution Foodculture focuses on food as a site of negation in the relations between East and West between colonizer and colonized as well as in the formation of cultural and personal identity in an increasingly globalized world

Annals of the Bhandarkar Oriental Research Institute, Poona

Bhandarkar Oriental Research Institute, 1999 **Towards a New Art History** Ratan Parimoo, 2003 The Essays Here Challenging The Boundaries And Assumptions Of Mainstream Art History Question Many Preconceived Notions About Meaning In Representations Artistic And Art Historical Emphasizing On Specific Visual Cultures Within The Dynamics Of Historical Processes They Raise Critical Issues Of Art Production Circulation And Consumption And Attempt To Rescue Traditional Arts From A Past That Is Hermetically Sealed Off From The Present

Journal of the Indian Society of Oriental Art Indian Society of Oriental Art, 1989 *Saundarya, the Perception and Practice of Beauty in India* Harsha V. Dehejia, Makarand R. Paranjape, 2003 Papers presented at two colloquia held in New Delhi in 2001 and 2002 respectively

Darshana International, 1970 *The Beautiful in Indian Arts* Shyamala Gupta, 1979 **The Vedanta Kesari**, 1998

The Philosopher's Index, 2008 Vols for 1969 include a section of abstracts *Gods Beyond Temples* Harsha V. Dehejia, 2006 The sacred in the Indian tradition is more an experience than a concept and goes much beyond the narrow confines of an organised temple or even a shrine The gods of this tradition as well as those who hold them sacred are simple and unpretentious yet dignified and self assured Whether it is a tree that is held sacred or a naturally occurring stone that is revered a river that is the embodiment of divinity itself an ancestor that is the embodiment of divinity itself an ancestor that is worshipped a fabric that is simply draped a road side shrine on a busy street or a votive terracota horse that is lovingly made and offered a narrative scroll that holds its audience spell bound here is religion at work that is as spontaneous as it is intense charged with faith fervor and commitment now private and now shared that forms an integral part of the lived lives of these common people be they rural or urban tribal or traditional The rituals and practices for these deities are neither

scripted nor canonized but what they may lack in grandeur erudition and ceremony they more than make up in the faith and feeling that they generate In a civilisation which has encountered majestic truths and erected grand temples these sacred manifestations and expressions of the ordinary people tend to be sidelined or dismissed by scholars as well as the world at large as minor or lesser gods worthy of curiosity but not of serious study but it is important to remember that they have a beauty and presence of their own in the pluralistic Indian tradition *The Sacred Books of the East Described and Examined: Philosophic and law books: Selections from the Upanishads. Bhagavad Gita. Vedanta Sara. Yoga Sastra. Laws of Manu. 1st ed. 1895 ,1898 New Catalogue of British Literature. 1896-1897 Cedric Chivers,Armistead Cay,1897 The Arena ,1899 The Book Review ,2006 The Mândûkyopanishad ,1894 Master's Theses in the Arts and Social Sciences ,1978 Notes and Queries: a Medium of Inter-communication for Literary Men, Artists, Antiquaries, Genealogists, Etc ,1897 Prabuddha Bharata ,1999 Sri Ramanuja's Philosophy and Religion Pandeya Brahmeswar Vidyarthi,1977*

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