



Contribution Of The Dharma In Creation Of The Natural Symbols

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Abstract

"Religion is a wide-spread word, Generally Philosophy, it is the axis of religion, Sense (salayatan) is the foundation of the religions, which are product, result and vipak from day-to-day life-experience. It includes study of parayatti, pattipada and pattivedan, (Theory and Practice). The People of many religions live in India, there are many types of festivals, customs and traditions, arts festivals, rituals are different as per their respective individual religion's belief and faith of their individual Religion. But without the religion there is no good society. Hence there should be Religion. Even though we see diversity in Indian Religions, the practices are similar to a certain extent and may be a slight difference with the name and rituals. Although the principles used in each religion basically are the same, but someone may interpret and understood in their own ways, the use of symbols are varying from place to place are also different and same. In other words, Indian religious art is very symbolic seen all most all the places. In terms of Hinduism, the design of God and Devi and the weapons in their hands and their vehicles are also symbolic. Also, used in the Buddhism, the composition of jataka stories, animals, birds in the picture are also completely symbolic.

A holistic study of symbols and their pictorial composition helps to understand the social, economic and political position at that relevant time, and the sources of thought of people in the society at that time. Many thoughts are exchanged simultaneously through a symbol. Symbols represent the emotions, expressions, secrets, origins of each social aspect.

Keywords: Indian rituals, originality of symbolism, historical importance of nature forms, religion use of symbolic forms.

Introduction

When no language was developed, humans used their body movements to communicate with each other. Also, he used to try to express his feelings in that form. Over time it evolved from pictures, and pictures from symbolic form to symbols. And from those symbols they began to notice the nature of the original object. Thus, it proves its significance that signs and symbols are closely related. After careful and systematic study available in the various forms of religious books, paintings, idols, caves it is revealed that the root – Cause, consequences of all the Religions are the apparently permanent things which have been in existence in nature and the basic principles behind all the Religion prima – facie appears to be the same. Though it is the origin of all religions is lies in the nature and it is all mostly the same.

In this way we see symbols often created due to religious requirements and expression due to established social customs and traditions, faith and belief in the society at large and to understand them in perspective ways. Indian art is found in symbolic form. As per iconography all the gods and goddesses, buddhas and bodhisattvas are usually depicted standing or seated upon lotuses. The pure and unsullied lotus arising from the depth of the waters and far from the banks of the lake is associated with the idea of purity which arises from the law-of-conduct (dharma) and wisdom (jñāna). The Lotus is also symbolic of the enlightened mind (Achari, 2015). In Hinduism, we see a lot of symbolism everywhere to express the power, energy, pious, obsequious and character of Gods and Goddesses, and their power, we get to see artists creating symbols by studying epics, Vedas, Upanishads religion books and from their own understanding and own assumption, presumption creativity and their imagination.

Importance of the Topic Nature and Scope of Research work

Many people are considering it is a religion of Indus valley people. From Indus culture the term Hindu derived. It is not like that. Our Devanagari alphabet is based on real phonetics as it is. These sounds were heard by yogis in their Anthara chakras that is different nerve plexus (Licyamma,2016). Communication is the great expression of art. An artist creates any artistic form to express his inner feelings to others. The expression is very important part of our life. An artist depicts on his artwork, whatever inspiration he gets from the society by thinking on his social causes. They are representing symbolic form. So, art is closely related to our life and religion. Religions and religious belief are expressed through art from stone age by human beings Now he used to express his feelings through social movements which convert into symbolic form and are included in religion for worshipping and for living purpose.

Indian art is also based on religion and the topic of my research paper is also based on religious symbols and motifs of art which are subjectively dependent on Indian art. According to the scholar V.S. Agarwal The meaning and purpose of Indian art has its root hidden in Indian religion and philosophy. "According to the British scholar Herbert Read's view, art is related religion and society because art and religion are born together with the rising period of history". That's the way the religion took the help of symbols and motifs based at two elaborate religious sense or feelings.

"Religion is a wide-spread word. Generally, philosophy is the axis of religion. Sense is the base of the religion which is produced from life-experience, study, and meditation.

Research Methodology

The study is based on an Analytical assessment of which gives an overview of religion and cultural history. Works the symbolic forms. Some major theories of aesthetic, philosophical studies have been applied to projection of Indian symbolic monuments. The qualitative research methods have been followed in the assessment of the meaning of form theme of the artwork. The factors which are responsible for such assessing the role of symbol as a cultural subject.

The ongoing religion and cultural issues have also been revisited for the classic Ethnographic Research.

Primary data

Meeting and interview, site visit interaction - This method will be used in studying the socio-cultural, religious as well as art history. This can be used for government papers and publications - castes -sub casts tribes and reports. Explicit observation – religion philosophy, cultural program, arts, monuments can be collected from direct observation. Monuments, Temples, Caves, Folk art exhibitions, can be visited.

Secondary data

Books, thesis, online websites, public Resources, Journals, Reports - Published, unpublished All-inclusive information can be gathered from various institutions. Also, from weekly reports, Current Papers, Magazines, etc. Studied some books in the libraries of Mumbai (J. K. Academy College library, J. J. School of Art College library, C.S.M.V. museum library, Delhi art gallery books. And read some website matters. I had to visit temples in India. Buddhist monuments, also I visit Muslims monuments. I observed in the symbolic form of these structures. I have gained much knowledge about various religious art related to symbolic forms and culture. I have discussed some local and Learned peoples and artists in India.

Symbol

Symbols date back to ancient times. They are ages, their meanings are wide-ranging. Although the symbol is the same, its meaning and language seem to have changed over time. Also, they are based on the perspective of the beholder. The whole concept of an occult theory is in symbols.

Iconology is defined as the study of the symbolism behind sacred images. One of the most prominent tools of devotion in Hinduism is the use of images (Achari, 2015). A symbol means not only one but indicate many meanings from it. In the case of symbols, they are planned for a special meaning. Hence, they are also called signifiers in another sense. Also, the combined scheme of many signs is likely to create a different symbol out of it. New symbols are created by the combination of many shapes or symbols. The poignant meaning of the symbols is conveyed to the society in a simple manner. Prakriti symbols and natural symbols are different. Researchers are going to review the natural symbols here.

Natural symbols are on water, air (swastika), fire, sun, moon and earth.

Prakriti Prateek or natural symbol has been formed as a symbol which is the main symbols in the Hindu worship by the ancient sages of India as for the purposes of healthy and happy life.

Water

Although the element of water is on the ground and consist of 2/3 areas of the total earth Each and every substance consist more of or less presence of water. The water is nothing but Amrut for each living organ so much, so it is so important to have a life for every and each living organ being considered as very important. i.e., on the earth, due to its properties, it is shown to be different from the earth. The appearance of anything in the absence of water is very different. Also, the presence of water in a substance means that the colour of that substance also changes.

Therefore, it's shown in every religious symbol as well as in the each and every tradition and customs it is uniform. It's showing at the time of death, birth, its flows, directions, spreading water on the ground on the idols, in the temple considered as pious, prestigious. It's shown in various symbolic forms, i.e., like a fountain in its directions, it is colour, its classification of adjust the nature etc. (fig 1.)



Form of Nature - Water (fig 1.) Source : <http://biblesymbol.com/water/>

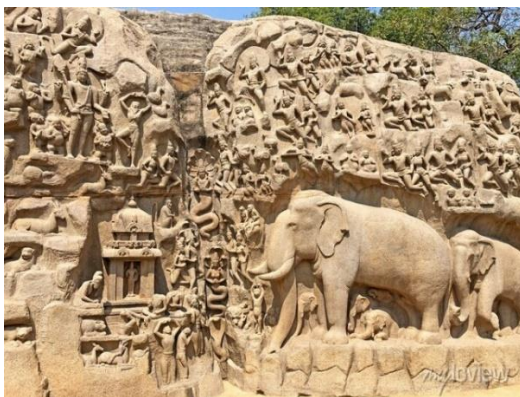


Ganga Goddess of Hinduism (fig.2)

Source : <https://hindupad.com/story-of-ganga-avatan-how-ganga-river-descended-on-earth/>

The story of Ganga Avataram, origin of river Ganga is mentioned in puranas and many other ancient Hindu scriptures. The legend is associated with lord Shiva, king Bhagirath and Jahnu Maharshi.

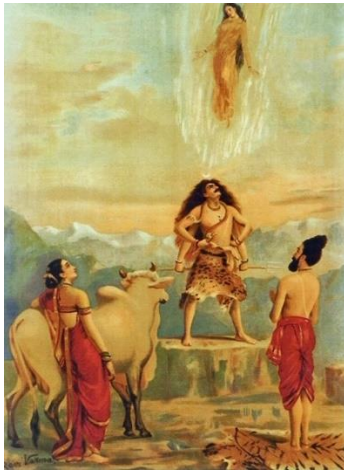
This very picture shows that, Ganga is often depicted as a pure, gorgeous woman. (fig.2).



'Descend of the Ganges' -Mahabalipuram, 7th-8th century, 96 by 43 feet, Rock Relief (fig.3)

Source: <https://myloview.com/poster-descent-of-the-ganges-a-giant-open-air-rock-cut-bas-relief-sculptures>

The present carving and or murals indicating the origin of buzzing the water flow of Ganges on the earth. Similarly, there are various other stories in respect of bringing the Goddess Ganges to descending from the heaven to reward a sage named Bhagirathi, due to his practice and continues end ever, follow up during his lifetime pursued Goddess such a way that to come down on the earth for the benefit of all living creatures. For the benefit of the all-creatures lord Shiva manifested under its fold and allowed the water to get caught in his long hair. We know that the figure in the mural is nothing but the Shiva, though he is shown with the common attitude of the God. However, he is not shown in the typical manner of the decency of the Ganges story in his role of saviour, allowing the sacred waters to fall on his head.



'Painting by Raja Ravi Varma,1848-1906, (fig. 4).

Source : <https://www.dollsofindia.com/product/ganga-avataran-GX96.html>

Shankar receives the river Ganga on his head in compliance with the prayers of Bhagirath.

Vayu

It represents goodness, lucky and auspicious as per the symbol, it gives expression of four directions and its movement as like Vayu chakra, movement in the four directions, as becoming, continuous process in the life. It is in all most all the religion, but with different shaped, different significance. Vayu is one subtle and another is gross (sthula), the wind Conveys the coming of the rains, thereby it is considered as good omens by farmers for cultivation of their crops. Wind is regarded as very important for the existence of life and can't survive and grow without wind.

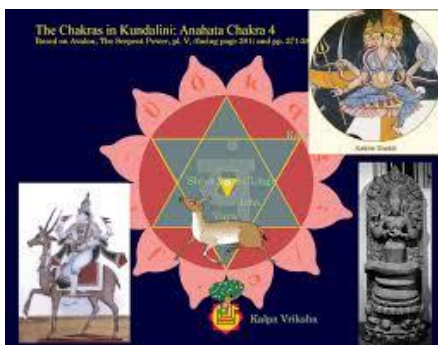
It is important to be aware that wind is worshipped in Buddhism.



Form of Nature - Air (fig 5).

Source : <https://www.indiaparenting.com/the-air-element-personality-vaayu.html>

Vayu translated as forward moving air and its flow in all directions. Vayu has a great influence on all creature's ad day-to-day activities of living organisms, the process of activating Vayu is an important step in every living being in its growth. Vayu is a Sanskrit word means wind. (fig. 5).



“Symbolic Form of Nature - Vayu Devata and Vayu Chakra” (fig.6)

Source : <https://www.google.com/imgres?imgurl=https%3A%2F%2Fhuntingtonarchive.com>

In Hinduism, the principal deity of the Vayu is created in symbolic form. Bhavesh is called by many names in it. For example, Pawan God, Prana God, Varun God. etc. Chakra means motion and the motion is associated with air and its symbolic form is transformed into chakra form.

Fire

Fire is symbolised as the very powerful component of the nature, it is good, but sometimes it is bad if it is not controlled, then it takes the appearance of dangerous, if controlled very useful. It is shown in various ways in the traditions and customs of each religion. It is ultimately understood as the power. (fig.7).



Form of Nature - fire /Agni (fig.7)

Source : <https://www.worldhistory.org/Agni/>



“Symbolic Form of Nature - Agni Devata” (fig 8).

Source: <https://www.google.com/imgres?imgurl>

The flames in the fire indicate a fierceness and enthusiasm. Because its red colour that appears in it is flamboyant, one can see it being used to show the ferocity of gods and goddesses as in Hinduism. (fig. 8).



Symbolic Fire Form of Nature, Tibetan Mural, (fig 9).

Source: <https://www.google.com/imgres?imgurl=https%3A%2F%2Fwww.ionsroar.com%2Fwp-content%2Fuploads%2F2004%2F11%2Fyama->

Tibetan artists interpreted these visions with their own genius, depicting them with great subtlety and expressiveness and imbuing them with numinous power and mystery. (fig. 9).

Sun

The rising sun is said to be the symbol of a healthy, happy and prosperous life. He is the breath of the world for every creature, over a period of time lasting through the ages. As it is considered at Guroo (shower of the way).

This is a symbol of immense light and wisdom similarly the sun has also been symbolising of acquaintance, power, and clarity and the sun represent the soul, vitality, courage, willpower, authority, royalty, and so on. (fig 10)



Form of Nature - Sun /Surya (fig 10)

Source: <https://www.thehoroscope.co/astrology-articles/general-The-Sun-Meanings-And-Influences-In-Astrology-28.html>



Symbolic Form of Nature - Surya Devata (fig 11)

Source: <https://www.exoticindiaart.com/product/paintings/twelve-forms-of-sun-surya-bhaga-wi54/>

In art depictions Surya is shown as a dark-red man with three eyes and four arms, holding lotuses, riding a chariot drawn by seven horses, each depicting a day of the week. (fig 11)

Sun is the symbol of brightness. The yellow colour in it creates a bright, colourful look. Similarly, the deities in Hinduism have also been transformed in the same way. That is, a lotus in his hand is shown as a symbol of prosperity. This deity is also referred to by many aliases-Prabhakar, Divakar etc. He first finds mention in the rig Veda. (fig. 11).



Symbolic Form of - Surya Devata Sculpture (fig 12)

Source: <https://deccanviews.wordpress.com/2017/01/21/surya-in-art-the-god-of-light/>



Symbolic Form of – Jainism, (fig.13).

Source:

https://www.google.com/imgres?imgurl=https%3A%2F%2Fupload.wikimedia.org%2Fwikipedia%2Fcommons%2Fa%2Fa3%2F14_Rajaloka_or_Triloka%252C_17th_century.

The Cosmic Man – loka-puruṣa. The stylised body of a human figure is divided into three parts, each standing one after another in ascending ways. His bottom half symbolises the lower world, his waist represents the middle world and his torso is equivalent to the upper world. The siddha-śilā is represented by a crescent moon on his forehead.

Lower world – the seven hells, Middle world – the world of humans, Upper world – the heavens. (fig.13).

Moon

Whether it is in the shape of a 1st day or full moon day, it symbolizes the complementary of opposite also altruistic aspirations to attain Buddhahood for the sake of others. That represents the desire to acquire a method, spiritual path to follow it. In Buddhism it is often depicted above the images of deities according to Buddhist the phases of the moon represent the path of death and birth, the respective cycle of reaching fullness and then.

The animal and plant operated on 28th day cycle metabolism, similarly the farmers observe that the influence of the moon on cultivation, farmers observed good effects of the moon on their crops. In the Islam calendar it is known as Chand Raat, the night of the new moon, on this auspicious Muslim family and friends gather to see and symbolises the beginning of a new day. (fig.14).



Form of Nature - Moon/Chandra (fig.14).

Source:

<https://www.bhphotovideo.com/explora/photography/features/phases-and-full-moon-names>



“Symbolic Form of Moon/Chandra on Head of God shiva”. (fig.15).

Source:<https://www.google.com/imgres?imgurl=https%3A%2F%2Fqph.cf2.quoracdn.net%2Fmain-qimg-791a82c404c7b0c85a4730d465ecf40e-lq&imgrefurl=https%3A%2F%2Fwww.quora.com>

Blessing Chandra, Shiva dedicated. During krishnapaksha you will be waning and during shuklapaksha you will be waxing. So, everyone would be satisfied. Shiva then personally kept the crescent moon on his head in other to increase his glory for a fortnight. This is how the waxing and waning of the moon came into existence. Lord shiva is beyond the concept of time. The waning and waxing god the moon is controlled by him because he can control the time. (fig.15).



‘Symbolic Form Moon on coin’ (fig.16).

Source:<https://www.google.com/imgres?imgurl=https%3A%2F%2Fqph.cf2.quoracdn.net%2Fmain-qimg-2088237555d363019d43e4ce98081c3e-lq&imgrefurl=https%3A%2F%2Fwww.quora.com>

During the Byzantine Empire, was dedicated to Diana, Goddess of the hunt. The crescent was the symbol of Diana. Alexander the Great) was thwarted from overtaking the city of Byzantium because his army was spotted due to a bright crescent moon.

Earth

It is a goddess and our mother and deserves our devotion and protection. The Earth consists of 5 significance elements (space, air, water, fire and earth) it’s a believed that in Hinduism that existence of God is in every object in the universe, Atharva Veda Rigveda described the earth as an extension of devi, a goddess a heavenly divine power of mother earth, and that is the 5 elements. (fig.17).



Form of Nature - Earth (fig.17).

Source: <https://eileenandeva.com/fashion-feng-shui-a-system-to-find-your-style-story-and-more/>



Symbolic Form of Earth/ Bhoomi Devata (fig.18).

Source: <https://www.anaadifoundation.org/blog/ecology/bhoomi-devi-sacred-mother-earth/>

Mother Earth may not be able to bear the weight of tall towers and the people living in it. It might fall down due to Earthquake. There will be disasters of all kinds and we might lose Millions of people just because of impurity in the water and the new diseases that will spread fast. (fig.18).

conclusion

Human beings express their feelings, ideas, experience of an object in their own thoughts through the power of their own creativity in the form of symbols through the use of specific motifs. It is seen that the development of art in all types of religions has taken place in a symbolic form. As of when the Adi Manav felt very scary situation in their life or very dangerous experience, by this experience, they have realized that there is a very strong power or the existence of a supreme power beyond his capacity thereby he has no option but to surrender himself before these natural powers. when they were being in depression, they are realised something beyond his power and capacity that power is nothing but God/creator/destroyer in efflux of time these powers thereafter known as Devas/God, so as to get time helps and to remembering on such occasions the men/ being started its drawing painting etc.

Subsequently, these drawings, paintings, became or came into various symbolic forms. This way a symbol has come into force. Similarly, as men or being or he became happy because of nature's beautiful gifts i.e., good crops, good water, good sun light, good moon light for the same also he started

gaining importance as very valuable good things. That is also finally brought into symbolic forms by these ways and by these manners, natural symbols have created by the humanity time to time and it has a reached today's forms.

Acknowledgement

The knowledge I gain visiting many monuments, archaeological sites and museums in India. Gradually I felt that the cave painting or art works inscribed on the monuments are subject in depth. I have worked with the great members of people whose contribution helped in my research paper. It is a pleasure to convey my humble gratitude of them all in my acknowledgements.

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And This research paper is going under my study level, with a guidance of Dr. S.K. Sarkar. It is not a duplicate of another work.

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