

Intensive Understanding of the Arts of Chamba and Jaipur

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Abstract

The beginning of painting in India is believed to have originated in Mirzapur (Madhya Pradesh) during approximately 10,000 B.C. The Artists of that time, through their help of lines, expressed their feelings with cinematic images on caves, as far as art and religion are concerned, seeing the walls of Ajanta walls makes it clear that they were not made by ordinary people, rather it was to impart Buddhism, which was very close to God. Art was practiced in ancient times. Artists used to concentrate on drawing images. The word Tantra has been used in Sanskrit Tantric is the most important element of traditional custom, because there is no existence of any power without the Mantra. It connotes a system and refers to some Sastra. According to Kasikakavrtti, the word Tantar has been derived from the root of 'Tan' meaning 'to expand'. Tantrasadhna therefore means a spiritual path. Historian M.M.H.P Sastrisays The word Tantra means shortening abbreviation, i.e. reducing into something like algebraic forms mantras or formulas that would otherwise run to scores of syllabus. Mantra is the soul of Tantra. Tantra deals with the problem of tattva i.e. study of the absolute and the first principal. Tattva means pertaining to thatness (the cosmic entity). Hence Tantra is that branch of esoteric cult which brings the realization of Tattva (absolute) with the help of Mantra Sadhana. Various derivative meanings of Tantra has been used to express one's spiritual enlightenment. During Research Scholar field work she went to Desert hills of Jaipur (Rajasthan) and on the bank of Ravi river Chamba (Himachal Pradesh) where Research scholar visit for interview of few Miniature Artists who has been worked on Tantra Art named Samandar Singh Sagar, Ramu Ramdev from Jaipur and Mirza Ashgar Beg is one of them.

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The Vedic period is the earliest period of Indian history for which we have direct contextual evidence. The Vedas have been derived from Sanskrit words 'Vid', which means knowledge. Vedas are some of the world's oldest written documents. There are four Vedas. Prayer in Rigveda, Havan Chikitsa in Yajurveda, methods used in Yag, music in mantras, Samaveda, as well as mysterious methods of abstinence, herbs, miracles, Ayurveda etc and Atharvaveda stands a little part of three Vedas, as it does not treat the Saruta Rituals, but containing magical (black and white) and healing spells, as well as two more large sections containing speculative hymns and materials dealing with some important domestic rituals such as marriage and death. Those ancient Indian Rishis who recite the Mantras, after knowing the deepest mysterious methodology of mantras, recited them by reciting them around the world, called the Ancient Scripture Vedas. The Vedas are a collection of knowledge. Human beings have the solution to every problem. Knowledge of almost all subjects in the Vedas include Brahma, God, Brahmand, Jyotish, Mathematics, Chemistry, Medicines, Nature, Astronomy, Bhagol, Religious Rules,

History etc. In the 2nd century BC, we find the fourth Ved 'Atharva Veda', which mentions 730 slokas, 6000 Mantras. In addition to this, the Brahmins, women Brahmins, Upanishads, Chakkarsamhita mantras are mentioned. Atharvaveda is also called the 'Wondrous concept of the Vedas', in which, with the help of systemic systems, the disease is cured, with the help of education, defeating the enemy, controlling the victim. Some Scholars said that the word Tantra has been derived from the root 'Tatri' or 'Tantri' meaning origin of spiritual knowledge. It is a spiritual discipline in a wide sense, when used in a limited sense, it is a mystic form of spiritual sadhana. In the earliest Vedas, the word "Om Mantra" is mentioned. The earliest of the Om Mantra was considered. Om is the first superonic manifestation of ParamSiva. Om is the seed of all sound. It is collective form of all sonic expression. It may be called the sum total of all vibration. Mantra is the first principal of tantric esotericism. Mantra sadhana is the main theme of Tantra. According to Tantra, mantras are scientific formulas which are to be practiced according to a strict psycho-spiritual discipline to attain the described goal, whether it is of mundane or supramundane import. According to John Blofield, 'The tantric Mysticism of Tibet is on the right track with his brief section "The interplay of body, speech and mind", where the body does prostrations, makes gestures etc.

In ancient times, the art of religion seems to have a very clear explanation. The artist creates imaginative world through a classic way and offers a new look. Drawing closer to God is a new birth. The artist creates a world around him, the artist understands the true nature of art, not being ideal for material things, and They wants to share their experience with her conscious power. Thinking power that comes from our brain when the artist is drawing a picture is in the hands of God. Thus, the image comes out of the conscious mind, the unconscious, the mind, the mind. There is so much depth in the paintings of artists that we enter his mind and achieve Brahmanad, when a person is very close to God, then any art is born, the artist of particular art would be in a state of yogi As the soul of man goes near God, the new art will be born. According to the Natyashastra, Sumer Parbat in the mountains is the best in Garuda in the best birds, as well as painting in the arts is best. In India there are major underpans, art and religion. The system focuses on the view of religion and sexuality. In the system life style, customary, magic, mythology, philosophy, signs, emotional symbols are the main ones. The instrument comes from Sadhana. The system is not a belief or a trust, but it is a way of life. The system belongs to psychoanalytic psychology, which is through conscious experiments of the conscious mind.

Ancient India's achievement in the field of spiritual and philosophy is very imperfectly known to the people, generally. From the excavation of Harrappa and Mohanjodaro, we find the historical evidence of a developed urban areas. Tantric symbols of pre historic india is the Svastik, It stands for spiritual victory over mundane existence. Tantra was the spiritual faith of life in the Harappan and Mohanjodaro cultures. India can historically be claimed to be the original home of Tantra. However, Tantra Sadhana was a religious creed of Tibet, Nepal and some other parts of china. There is a common belief that are sixty four Tantra. He had been controlling the cosmos with the sixty four Tantras. However, it is clear that the chief exponent of the Tantra Sastra is Siva, and he is Historical figure. In Buddhism "Perfection of Insight" is a translation of the term Prajnaparamita. Buddhist Tantra is mystic Sadhana which brings the realization of the

supreme God, where Prajna(pure wisdom) are one undivided and invisible whole. Buddhism endured in the land of its origin for some 1600 years from the preaching of the first sermon in the deer park at Banaras. The absolute is described in Hindu tantra as Param Shiva and in Buddhist Tantra as Bodhi Sattva or Vajrasattva, which are free from all categories of existence and non existence, but not here employed in its sense of certain body of Buddhist Literature, but namely the Prajnāparmita scriptures. Tantra in the term of Tantric literature and associated practices. That is to say, both the Hindu Tantra and the Buddhist terminology, mainly of Mahayana Buddhism especially in its formal presentation in the Madhyamika and Yogachara schools. Buddhism is a way of life. It is well known that Tibetan Monks meditate upon a wide variety of Deities. Many of these gods and goddesses are depicted upon the temple banners called Tankas, of which a goodly number have found their way into Western museums as well as into private collections which are hung in the temples. It must be carefully prepared to depict correctly the manner in which the particular deity is to be contemplated. Hence this kind of painting is made with especially fine details and with vivid coloring. Abhinav Gupta, the great scholar of Kashmir, mentions the instruments in his book 'Kulāntara'. Taranath, mentioned the first miniature art form in his book History of Buddhism in India. The word Tantra comes from tan, which means tantric traditions are found in detail, spread, Hindu, Buddhism and Jainism. The scholars have called this a Sadhana. However, the number of Tantric texts is in thousands, but the main 64 elements are considered. Since ancient times in India, there have been strongholds of Bengal, Bihar and Rajasthan only.

The beginning of Miniature Painting in India is believed to be in the 11th Century, which is influenced by Ajanta wall paintings. To understand and trace the history of Miniature painting in India know Miniature Taranath, 1575 AD Born in Tibet, is known as a great Scholar and his writings are important. His first commentary on the Indian painting school is believed to be recorded in the 'History of Buddhism in India'. In which he mentions two painters Dhiman and Betapalo then Coomarswamy two volumes on Rajput Painting. Archer gives us remarkable description of Pahari School in his writings Indian painting in The Punjab Hills. Randhawa written many books on Pahari Painting. Eminent Art Historian Prof. B.N, Goswamy analyzes the generations after generations of artists in artistic writing in their writings related to miniatures from Haridwar, Pehowa and Kurukshetra, like from Pandit Seu to 2009. B.N Goswamy The Painters at the Sikh Court, Piety and Splendor, Nainsukh of Guler, Manuku of Guler, Karkhana, I See no Stranger: Early Sikh Art, Krishna Seen as Shreenath, The World Is Sacred, World of the World in one book form. First of all there are Tala Patra related to Buddhism in Bengal and Bihar, which is known as Pal School. The stories related to Mahatma Buddha, his teachings, etc. have been mentioned in the book Ashthasahasrika, Prajnāparmita (the Perfection of wisdom), Pargiyapramita, Vajrayana, Mahayan, related to Mahatma Buddha. In twelfth century new School was developed in Gujarat known as Jain School. Buddhist Monastery in Tara capital in China, which was the Tantric Buddhist temple in the 7th century. Tibetan Buddhism, on the other hand, emerged in the 8th century. During the 12th Century, the invaders came before the Mughal empire in India. In which Mahmud Ghazni, Mohammad Ghauri attacked on India. Now it is important to see the influence of Pala School and Tala Patras changed to Painting on Cloth and intensify the Miniature Painting structure in India. As a result, his artists, Bhikshu went to Nepal, and other areas of the Himalayas. He painted small paintings on the linen / silk fabric. This

new style is known as Tanka or Nepoli Painting. These Buddhist books were based on Mahayana Vajrayan. Look at images that are related to Mahatma Buddha, Devi Deities. Generally it is decorated on the walls of the Buddhist Monasteries, during religious clowns. There is a great difference between the mechanism of Hindu and Buddhism. Paper came to India in the 14th Century and these miniature images started forming on paper. During the Mughal period in the 15th century, the work of small paintings was done during Akbar, Jahangir, Shahjahan. After the fall of the Mughals, a new school developed in the 17th century, which is called Rajput school. Which gives us information about the religious, social, economic, cultural, and artistic situations of that time. In the 16th century, Rajput style came into existence, whose main center was Bundi, Kota, Kishangarh, Jaipur, Udaipur, Jodhpur etc. After Aurangzeb's cruel condition, some artists moved to the mountains in the 17th, 18th century, and a new style was born, called hill school. Whose main center is Basoli, Guler, Kangra, Chamba, Mankot etc.

The Paper now focus on intensive understanding of the Visual World of the Artists of Chmaba and Jaipur, For this, knowing their Tantric works to help in understanding in their Aesthetic World During Scholar research field work, during private meeting with artists in Jaipur (Rajasthan) and Chamba (Himachal Pradesh), had the privilege of meeting with architectural art, seven chakras, paintings in the tradition of art, whose themes were based on Kalidas's works. In which the artist of Jaipur, Ramu Ramdev, Samndar Singh Sagar,, Himachal Pradesh Chamba artist Mirza Asgar Beg and Prikshit paint on tantric themes. After the end of the patronage of kings in the 19th century, some artists have opened their Friends studio in Jaipur to keep this art alive. Ramu Ramdev's name is prominent as he is teaching traditional miniature painting as well as technical practice in the students studio in City Palace Jaipur. During the research work survey, there was an opportunity to meet artist Ramu Ramdev. Ramu Ramdev was born on 7 May 1966 in Jodhpur (Rajasthan). The effect of the Kangra style is evident in their painting Miniature shapes ranging from large canvas to small size of wasli, are being used on different topics through small medium of miniature images. (Plate 1) He has painted Vedic themes, of whom seven chakra images made on canvas are prominent. In which religious circles are adopted, according to the 7 Shastri Yoga Sutras, these assumptions are recorded in the Indian Hindu Tantric texts. These different types of texts have been shown in these texts. The concept of circles is considered a sign of power in Hinduism. This includes instruments, systems, boards, Kundalini and Yoga meditation. Tantricism provides inner invisible power with chakra worship. Yoga meditation based on this cycle is called Yoga. In Siva and Vaishnavism, there is a special place of Granth and Samadhi. There are about a thousand layers of lotus found in chakras. In Buddhism, it is known as Mahasukh. Kamal means the acquisition of knowledge, which is the fourth cycle of life or education. Usually can be seen between three and a half to seven. In Hindu and Buddhist religions, it forms from the head to the bottom, equal to the spinal cord. The breathing process also works in this. In this, energy, knowledge can be acquired together. Point is considered to be a sign of yield. Apart from this, tunes, instruments, mechanisms, mantra, divine powers, colors and motif are included. Symbols, circles, diagrams and models are also. From these devices, a Painting of the monitor device is the main, in which, the root chakra is built below the chain. Kundalini can be described as 712 times. There are four lotus leaves that form a physical and mental balance. Nadi and Chakra are associated with feeling according to the concept.

Similarly, another Jaipur artist, was born in October 15, 1951 in a small village of Khandel (Jaipur) in Rajput family. Samandar Singh Khangrotat Sagar are the predecessor of Padmashree Kirpal Singh Shekhawat. Being influenced by canvas tradition through Japanese colors, based on Kalidas's compositions, who was impressed with the Tanka tradition, Tankas which are hang in the temples. It must be carefully prepared to depict correctly the manner in which the particular deity is to be contemplated. Hence this kind of painting is made with especially fine details and with vivid coloring. Monastery developed and became, as in India the main centre of learning. It is well known that Tibetan Monks meditate upon a wide variety of deities. Many of these gods and goddesses are depicted upon the temple banners called Tankas, of which a goodly number have found their way into Western museums as well as into private collections. Scholars saw images based on Kalidas's works, Meghdootam, Abhigyan Shankulam, Kumar Sambhambhav, Raghuvansham etc. (Plate- 2) In the 6th century Ravnagraha is a benevolent aspect of Hindu God Siva, depicted seated on his Mount Kailasha with his consort Parvati. But in this painting Shiva is sitting on the architectural throne with the background of the hills. Clearly influence of Thangka painting clouds and architecture. The painting shows the distracting Shiva. The line is impressive, natural scenes have been depicted in the mountains, reefs, vegetation etc. In the tropics, there is flow, rhythm, aestheticity that seems to be influenced by Ajanta. According to Hindu scriptures, Ravana once tried to lift Mount Kailasha. Siva realized that Ravana was behind the mountain and pressed the mountain into the place with his big toe, trapping Ravana beneath it. Siva is calm and comfortable. Siva wears a pearl crown. His lower arm Siva holds and left arm makes abhaya mudra. Ravana depicted as a strongly built man. Ravana is depicted with ten heads but in this painting Ravana is usually depicted with one head. Shiva's expression may show forgiveness. Beautiful clouds around this painting. Use of gold, yellow, white, orange, blue colours are used.

Chamba is a very important place in Indian Art History. Eminent Art Historian B.N Goswamy mentioned in his book *Pahari Masters*. The writings on the plates from the Lakshmi Narayan temple about the history of Chamba, it is known that the establishment of the state of Chamba, King Meru Varman, Chamba was also known as Champa, Chamba was also known as Champa. Prof. B. N Goswamy has quoted the accounts of Haridwar, Pihova, Kurukshetra's accounts, that the second or third generation artists settled here. Of which Gujarat Manikantgotra. With the end of the patronage of the kings in the 19th century, this art has ended, but despite this, some artists have also opened studios in their own homes in this time. Mirza Asghar Beg was born in 1940 in Chamba (Himachal Pradesh). Mirza Asghar Beg, who understands the art as a tool for meditation, is the guru of Padma Shri, Vijay Sharma. During his research work survey, Mirza Asghar Beg was given a chance to meet, during his private meeting, he showed some pictures impressed by the artist. (Plate-3) A painting made by them is shown as an instrument of instruments (both guru chakra or third eye chakra) between the frozen / physical level. When someone bows to a shrine, he joins with God. It is a journey made up of two lotus leaves and the triangle in that circle is centered downwards. Kamal is the birth symbol / birth symbol, which is the first phase of the four aspects of life. There is another artist from Chamba (Himachal Pradesh) name Abhishek Dhiman related with court artist family as Eminent Art Historian B.N Goswamy mentioned in his book 'Pahari Painting' Artists of Manikantgotra came to Chamba in the eighteenth century from Gujarat. Abhishek Dhiman is one of them that family. Research scholar privilege to meet

them at Chamba in personal interview.(Plate- 4)This is painting of Goddesskali related with Basholi school .Artist inspired fromBasholi School traditional style of Miniature.Tantric dietyBhadarkali means creative matrix. She is a supreme creativity.Kali means time less Principle.Usually In the garland of Kali there are fifty beads of human skulls. They are represents the fifty letters. Kali is the supreme controller of the seed of creation.Kali is shown with four armed and dark body,the Devil appears seated cross legged on an antelope skin,with yellow background.She drinks from a bowl which is held in the upper handtwo lowered hands stretches out parallel to the shoulders.She is wearing green choli, pink white skirt and wearing ornaments. Devi legs stretching out.

To conclude Sakti, according to Tantrais all pervading,she is immanent in all living creatures and also in the living of energy.But Modern science has discovered his only now, that there is universal preimation of energy.This has brought science and spirituality nearer.Miniature painting Traditional style lines, Nature's natural beauty, like colorful senses, like vibrations of living streams like flowing spheres, tendencies like rivers, rivers, and sometimes it becomes Radha, sometimes it becomes heroes, modern political traditions. Royal, glorious and beautiful are showing expression. The meaning of the structures in the picture shows a clear meaning. False lines make it clear that sometimes it seems to coincide with these four directions and sometimes the method of recitation mantras.

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Plate- 1

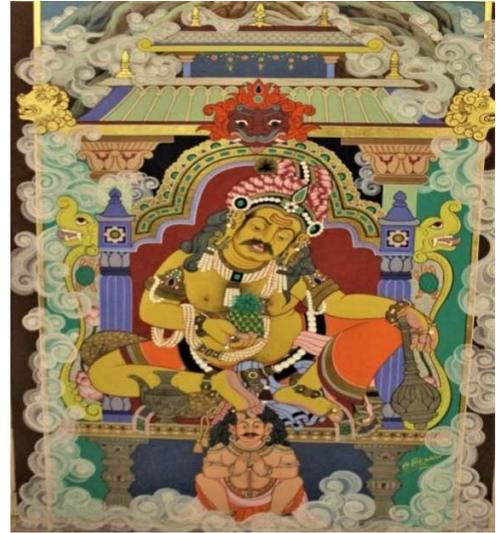


Plate- 2



Plate- 3

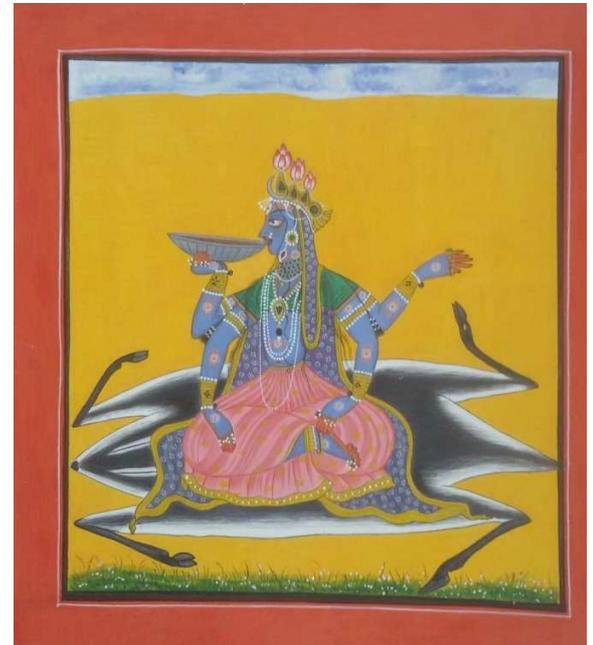


Plate- 4