

Chitra

The Mahābhārata of Krishna-Dwaipayana Vyasa 1889

“The” International Numismata Orientalia Walter Elliot 1886

International Numismata Orientalia... 1882

The Mahabharata of Krishna-Dwaipayana Vyasa Translated Into English Prose: Karna parva (1889). Çalya parva (1889). Sauptika parva (1890). Stree parva (1890) 1889

The International Numismata Orientalia 1886

The Cyclopaedia of India and of Eastern and Southern Asia, Commercial, Industrial and Scientific ... Edward Balfour 1885

The Mahabharata 1889

Coins of Southern India Walter Elliot 1886

The Mahabharata of Krishna-Dwaipayana Vyasa Translated Into English Prose: Çanti parva (1890-1891) 1889

Reports Archæological Survey of India 1885

Archaeological Survey of India 1885

Chitra Rabindranath Tagore 1917 A lyrical drama based on a story from the Mahabharata. cf. Pref.

Tagore's Chitra and Aurobindo's Savitri Ketki N. Pandya 2004 Rabindranath Tagore S Drama Chitra Is Aimed At Reminding Man That The Ultimate Truth Is To Be Found Not At The Physical Level But In The Steady Evolution Of The Self. The Illumination Of A Young Princess Mind Lies In The Recognition And Realization That It Is In Truth Alone That True Happiness Resides. Similarly Aurobindo S Epic Savitri Seeks To Narrate The Story Of A Young Princess Who Saves The Life Of Her Husband From Death To Suggest The Ultimate Liberation Of Man From Universal Death. Chitra And Savitri Are Upanishadic Works In The Sense That Their Principal Theme Is The Search For Vidya (Knowledge) That Liberates Man From Avidya (Ignorance), And That Their Main Stylistic Device Is The Conversation Between The Human And Divine Characters. Evolution Thus Becomes The Watchword Of Both Aurobindo And Tagore. The Awakening Of The Self Or Raising The Life And Existence To A Higher Level Of Consciousness Is One Of The Parallel Themes Observed In Chitra And Savitri. Further, The Integral Transformation Of Chitra And Savitri And Their Inner Intuitive Development Has A Much Wider Connotation To Mankind At Large. Chitra And Savitri Are Thus Established As Works Of Self-Discovery. Although There Are Fundamental Differences In Terms Of The Nature Of Chitra And Savitri S Awareness, There Is No Denying The Fact That These Legends From The Mahabharata Are Exquisite Examples Of The Female Aspect Of The Indian Women.

Chitra Bani Gaston Roberge 1974

The Mahābhārata of Krishna-Dwaipayana Vyasa: Bhishma parva. 1891 1889

The Cyclopædia of India and of Eastern and Southern Asia, Commercial Industrial, and Scientific Edward Balfour 1885

Chitra Jean Marie Lafont 2001 Lavishly Illustrated, This Book Brings Together For The First Time A Collection Of Drawings And Maps Of Cities And Monuments In Eighteenth Century India.

Coins of Southern India Walter E. Elliot 1885

The Cyclopædia of India and of Eastern and Southern Asia Edward Balfour 1885

The Vassar Miscellany 1914

Chitra

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