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## Darsan seeing the divine image in india summary

Darshan Sanskrit, that is, see, see and be seen by a deity or holy person, to make pilgrimage to contemplate a sacred place. In addition, to maintain a perspective or point of view, a way of seeing, knowing, from various angles. Diana L. Eck writes: The central act of Hindu worship... is to be in the presence of the deity and contemplate the image with one's own eyes, see and see by the deity.... Since, in Hindu understanding, deity is present in the image, visual apprehension of the image is accused of religious significance. Contemplating the image is an act of worship, and through the eyes one wins the blessing of the divine. Darsan: See the Divine Image in India by Diana L. Eck, published by Anima Books However, we can see a divine image at first, darshan means that we will finally see beyond appearance, to contemplate the divinity within. And always, we can be sure that God is seeing us. Yes, even in cyberspace. Because although our vision may be limited by our unknown, what may blind the sight of God! An explanation of the worship of the temple and the use of images of deity. Darsan will give Hindu a deeper insight into the practices of his own religion, provide explanations for non-Hindu friends, and convey useful knowledge to his children.-Hinduism Today Although the role of visibility is essential to Indian tradition and culture, most attempts to understand his images are loaded with misconception. Darsan, a Sanskrit word that means seeing is a help to our vision, a book of ideas to help us read, think and look at Hindu images with appreciation and imagination. The role of visual image is essential to Hindu tradition and culture, but many attempts to understand India's divine images have been loaded with misconceptions. Darsan, a Sanskrit word that means seeing, is a help to our vision, a book of ideas to help us read, think and look at Hindu images with appreciation and imagination. Diana L. Eck, professor of comparative religion and Indian studies, and director of The Pluralism Project at Harvard University, is the editor of On Common Ground: World Religions in America, a multimedia CD-ROM (Columbia). The role of the visual is essential to Hindu tradition and culture, but many attempts to understand India's divine images have been loaded with misconceptions. Darsan, a Sanskrit word that means seeing, is a help to our vision, a book of ideas to help us read, think and look at Hindu images with appreciation and imagination. The role of the visual is essential to Hindu tradition and culture, but many attempts to understand India's divine images have been loaded with misconceptions. Darsan, a Sanskrit word that means seeing, is a help to our vision, a book of ideas to help us read, think and look at Hindu images with appreciation and imagination. .... more A common sight in India is a crowd of people gathered in the courtyard of a temple or at a door of a streetside shrine to darsan of the deity. Darsan means seeing. Hindu ritual tradition refers especially to religious visualization, or visual perception of the sacred. When Hindus go to a temple, they don't commonly say: I'll worship, but rather, I'm going for Darsan. They will 'see' the image of the deity - be it Krishna or Durga, Siva or Visnu - present in the shrine of the temple, and go especially at those times of the day when the image is most beautifully adorned with fresh flowers and when the curtain is redrawn so that the image is fully visible. The central act of Hindu worship, from the point of view of the lay person, is to be in the presence of the deity and contemplate the image with one's own eyes, to see and be seen by the deity. Darsan sometimes translates as the auspicious sight of the divine, and its importance in the Hindu ritual complex reminds us that for Hindus 'worship' it is not

just a matter of prayers and offerings and the devotional arrangement of the heart. Since, in Hindu understanding, dioty is present in the image, visual apprehension of the image is accused of religious significance. Contemplating the image is an act of worship, and through the eyes one wins the blessings of the divine. Similarly, when Hindus travel on pilgrimage, as millions do every month of the year, it is for the darsan of the pilgrimage site or for the darsan of its famous diities. They travel to the sacred city of Siva de Banaras through the Darsan of the Lord Visvanath. They walk to the Himalayas along the Darsan de Visnu in Badrinath. Or climb to the top of a hill in their own neighborhood for the darsan of a well-known local deessa. Pilgrims taking to the road on foot, or crowding on buses and trains, are not just spectators, but sacred seers whose interest is not in the picturesque place, but in the powerful place where you can have darsan. These powerful sites are called tirthas (sacred fords or crossings), dhams (divine abodes), or pithas (sacred benches or 'seats' of the divine). There are thousands of these places in India. Some, such as Banaras (Varanasi), also called Kasi, are sought after by pilgrims from their immediate locations. Often these pilgrimage sites are famous for particular divine images, and so it is for the darsan of the image that pilgrims come from. The close relationship between the symbolic importance of the image and the symbolic act of pilgrimage has been explored in a Western context by Victor and Edith Turner in image and pilgrimage in Christian culture. In the West, of course, these pilgrimage traditions were often attacked by those who did not see the symbolic importance of images and who, like Erasmus, denounced the making of pilgrimages as a waste of time. In Hindu tradition, however, there has never been the confusion of the image with and in India, the pilgrimage is the natural extension of the Darsan's desire for the divine image, which is at the heart of every cult of the temple. It is not just because of the darsan of renowned images that Hindus have travelled as pilgrims. They also look for the darsan of the same places said to be the natural epiphanies of the divine: the Himalayan peaks, which are said to be the abode of the gods; the Ganga River, which is said to fall from heaven to earth; or the many places that are associated with the mythes stoes of gods and goddesses, heroes and saints. In addition to the darsan of images of temples and sacred sites, Hindus also value the darsan of sacred people, such as saints ('saints'), sadhus ('holy men'), and Sannyasins ('renouncers'). When Mahatma Gandhi traveled through India, tens of thousands of people gathered wherever he stopped to bring his darsan. Even if he did not stop, he would go to the train stations for a passing view of the Mahatma in his compartment. Similarly, when Swami Karpatri, a well-known Sannyasin who is also a writer and political leader, would come to Varanasi to spend the rainy season 'retirement' period, people would come to his daily lectures not only to listen to him, but to see him. However, even an ordinary sannyasina or sadhu remains in esteem in traditional Hindu culture. He is a living symbol of the value placed on resignation, and is a perpetual pilgrim who has left home and family for a homeless life. The villagers are anxious for this person's darsan, approaching him with reverence and giving him food and hospitality. In The Ochre Robe, Agehanada Bharati writes: There is absolutely no parallel with the conception of Darsan in any religious act in the West . . . In popular terminology, Hindus say that diitat or sadhu 'gives darsan' (darsan dena is the Hindi expression), and people 'take darsan' (darsan lena). What does that mean? What is given and what is taken? The very expression is to stop, to 'see' in this religious sense is not an act that begins by the worshipper. Rather, the deity is presented to be seen in his image, or the sadhu is given to be seen by villagers. And people get their darsan. It could be said that this sacred perception, which is the truly ability to see the divine image, is given to the devotee, just as Arjuna is given the eyes with which to see Krsna in the theophany described in the Bhagavad Gita. For Jews, Christians and Muslims, hearing the word of God and responding to it is very important. In Hinduism, the emphasis is on the visual - see the divine image. Diana L. Eck, professor of Comparative Religion and Indian Studies at Harvard University and author of Encountering God: A Spiritual Journey from Bozeman to Banaras, has written an illuminating pocketbook about darsan, the simplest and significant element of Hindu worship. It means religious visualization or visual perception of the sacred. In this politicistic religion, Eck points out, not only do the gods have to keep their eyes open, but we must also, in order to get in touch with them, to collect their blessings, and to know their secrets. The author explores the amniconic incarnations of divinity in stones, earthen mounds, and other aspects of nature, including the Ganges River and the Himalayas. It also examines the meaning of iconic images of Siva, Krsna, Durga, Ganesa and Visnu that are evident everywhere in Indian life and culture. One of the most interesting chapters in the book analyses the treatment of gods and goddesses at home as divine guests who unraves spiritual practices of reverence, upbringing and devotion. Darsan is also part and parcel of worship in the temple, pilgrimage, celebrations of festivities, and the honor of saints and sadhus. This brief but poignant overview of the importance of seeing the divine image in India is a gem. Add a review and share your thoughts with other readers. If I was the first. Add a review and share your thoughts with other readers. If I was the first. First.

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