[Name of the Writer]

[Name of Instructor]

[Subject]

[Date]

Comparison Part for Art

# Introduction

Art is the essence of humankind. Throughout ages, there has been a symbiotic relationship between art and aesthetics. Succinctly, art is the expression of this aesthetic sense of humankind. Around the world and in every age, several artistic models have been produced by the great art lovers. In the same vein, sculptors produced numerous masterpieces as well that are still widely acclaimed in this modern world. One is the Shiva as Nataraja- the lord of the dance. The second one is Christ as the good shepherd which is placed in an Italian museum in Rome. The artwork of Shiva is kept in the Cleveland Museum of Ohio. If one looks deeply, on observes that both artworks represent two different civilizations of the world. Furthermore, the Indian medieval art is in contrast to European medieval art. In this purview, Shiva is the highly revered religious personality in Hindu Civilization, whereas, Christ is considered the ultimate reformer in western civilization. These two masterpieces symbolize different value systems, beliefs, religions, and artistic backgrounds of the world. Precisely, both artworks have different origins, different physical characteristics, and different emotions which are reflected in their outlook. Nevertheless, these two artworks are similar in a way that they are a mode of expressing the cherished ways of life.

# Discussion

Both artworks are symbols of different civilizations. On one side, it is Shiva Nataraja is known as the lord of dance in Hindu scriptures. On the other side, it is the symbol of Good Shepherd from western civilization. The entire hundi civilization pays huge homage to their lord Shiva. This artwork was produced in around the eleventh century and as per the common trend of that time, it was made from different metallic substances. Copper alloy was used abundantly in Shiva sculptor. On the other hand, this sheep is the symbol of Jesus Christ is the reminiscence of the past, and the ancient art lovers tried to depict their reformer in the form of sculpture. Marble is used to carving out the reformer in the form of art. This image of Christ is used several time in the Bible where he is explained in such humanistic form (*Statuette of the Good Shepherd · Iconography of Christ · Medieval Art*). Thus, different origins are reflected in both masterpieces.

Moreover, both artworks are also different in the emotions they exude. The masterpiece of Shiva Nataraja is the depiction of Hindu civilization. It is the symbol of those people who love dancing and consider it a religious rite (Kothari). This is the same reason that Lord Shiva is seen dancing in the model. He is happy and jovial in his mood. Hindus art is different from European art in a way that it tries to provoke strong feelings among the audience (Beltz). This is not the case with European medieval art which is more subtle and sober in the mood. Primarily, this is due to the change in living zones. The artwork of Good Shepherd is from the ancient Christian civilization. In this sculptor, a Christian way of life is highlighted (Nees). This symbol of the good shepherd is reflecting the value system of Christianity. Besides, the inspiration has been taken from the old Christianity books. For instance, in the Gospel of John Jesus stated, “He is Good Shepherd, one that would be willing to die for the protection of his sheep” (*Bultmann, 364*). Hence, both artworks are different in their nature and substance.

Furthermore, the physical design of both structures is quite different. The first artwork of the lord of dance -Shiva- is taller in size. This is more of a giant statue to reveal the sense that this is the model of their god. This artistic model of Shiva is adorned and embellished as well. Shiva is more of exhibiting the feeling ecstasy (Smith, 83). He is standing in this model. Bronze is used in this sculptor. On the other side, the model of Good Shepherd is exhibiting the feeling of relief and calmness. Western civilization associates this model with Jesus Christ, who acted as a reformer for his nation. In this artwork, the good shepherd is holding a sheep in his hands. It is giving the impression that this man has just saved the little lamb from some calamity. Perhaps, this is the reason of calmness on his face. The man in this artwork is standing tall as well. Nevertheless, the size of the stature is not as tall as the one of Shiva Nataraja. Henceforth, the physical attributes of both artworks vary in many ways.

# Conclusion

In a nutshell, this is suggested from the above discussion that both artworks have different origins, different physical attributes, and different ideas. Each artwork is dramatically in contrast with the other. Both artworks hail from different backgrounds. Shiva Nataraja is from a different world and represents a different civilization. On the other side, the good shepherd deals with a different area of the globe. Both statutes vary in their outlook as well as their physical attributes, are unique. Both artworks are different in their process and in their medium. Every artwork is also varying in the emotions it reflects. These two artworks are much famous in the world for their elegance. It is beyond a shadow of a doubt that art is the essence of humankind, and these fantastic artworks have left such an indelible impact on the art lovers in the world.

**Works Cited**

Beltz, Johannes. “The Dancing Shiva: South Indian Processional Bronze, Museum Artwork, and Universal Icon.” *Journal of Religion in Europe*, vol. 4, no. 1, Jan. 2011, pp. 204–22. *brill.com*, doi:10.1163/187489210X553566.

Kothari, Sunil. “Symbolism in Indian Dance.” *The World of Music*, vol. 20, no. 3, 1978, pp. 70–83.

Nees, Lawrence. *Early Medieval Art*. Oxford University Press, USA, 2002.

Smith, David. *The Dance of Siva: Religion, Art and Poetry in South India*. Cambridge University Press, 2003.

*Statuette of the Good Shepherd · Iconography of Christ · Medieval Art*. http://projects.leadr.msu.edu/medievalart/exhibits/show/iconographyofchrist/statuetteofthegoodshepherd. Accessed 9 July 2019.

*The Gospel of John: A Commentary - Rudolf Bultmann - Google Books*. https://books.google.com.pk/books?hl=en&lr=&id=UPZTDwAAQBAJ&oi=fnd&pg=PA131&dq=gospel+of+john&ots=xSYuIPl35N&sig=0iQ5ehdm-zjAlz\_fwJnqCS2HyKk#v=onepage&q=gospel%20of%20john&f=false. Accessed 9 July 2019.