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प्र. रा. आहिरराव



Sarasvati In Sanskrit Literature

John Muir



Sarasvati In Sanskrit Literature:

Sarasvatī in Sanskrit Literature Mohammad Israil Khan, 1978 **Sarasvatī in Sanskrit Literature** Mohammad Israil Khan, 1978 Sarasvatī: Riverine Goddess of Knowledge Catherine Ludvik, 2007-06-30 This is a fascinating depiction of the transformation of the Indian riverine goddess from the manuscript carrying v player to the Buddhist weapon wielding defender of the Dharma Drawing on Sanskrit and Chinese textual sources as well as Hindu Jain and Buddhist art historical representations this book traces the conceptual and iconographic development of the riverine goddess of knowledge Sarasvat from some time after 1750 B C E to the seventh century C E Through the study of Chinese translations of no longer extant Sanskrit versions of the Buddhist Sutra of Golden Light the author sheds light on Sarasvat s interactions with other Indian goddess cults and their impact on one another **Concept of Sarasvatī (in Vedic Literature)** Raghunath Airi, 1977

Hindu Goddesses David Kinsley, 1998 *Hindu Goddesses* is a valuable sourcebook and reference work for students and scholars of Hindu goddesses and of Hinduism in general Each goddess is dealt with as an independent deity with a coherent mythology theology and in some cases cult of her own Within the complex diverse and rich goddess traditions of Hinduism one can find suggestions of nearly every important theme in the Hindu religion In many ways this book is as much a study of the Hindu tradition itself as it is a study of one aspect of that tradition No other living religious tradition has displayed such an ancient continuous and diverse history of goddess worship Original Sanskrit Texts on the Origin and History of the People of India John Muir, Trübner & Co (Londres), 1874 **Original Sanskrit Texts on the Origin and History of the People of India, Their Religion and Institutions**, 1871 **Original Sanskrit Texts on the Origin and History of the People of India: Inquiry whether the Hindus are of trans-Himalayan origin, and akin to the western branches of the Indo-European race. 3d ed. 1874** John Muir, 1874 **Original Sanskrit Texts on the Origin and History of the People of India, Their Religion and Institutions: Inquiry whether the Hindus are of Trans-Himalayan origin, and akin to the western branches of the Indo-European race. 2d ed., rev. 1871**, 1871 *Original Sanskrit Texts on the Origin and History of the People of India, Their Religion and Institutions: Inquiry whether the Hindus are of Trans-Himalayan origin, and akin to the western branches of the Indo-European race. 1871* John Muir, 1871 The Oxford History of Hinduism: The Goddess Mandakranta Bose, 2018-05-30 The Oxford History of Hinduism The Goddess provides a critical exposition of the Hindu idea of the divine feminine or Dev conceived as a singularity expressed in many forms With the theological principles examined in the opening chapters the book proceeds to describe and expound historically how individual manifestations of Dev have been imagined in Hindu religious culture and their impact upon Hindu social life In this quest the contributors draw upon the history and philosophy of major Hindu ideologies such as the Pur ic T ntric and Vai ava belief systems A particular distinction of the book is its attention not only to the major goddesses from the earliest period of Hindu religious history but also to goddesses of later origin in many cases of regional provenance and influence Viewed

through the lens of worship practices legend and literature belief in goddesses is discovered as the formative impulse of much of public and private life The influence of the goddess culture is especially powerful on women s life often paradoxically situating women between veneration and subjection This apparent contradiction arises from the humanization of goddesses while acknowledging their divinity which is central to Hindu beliefs In addition to studying the social and theological aspect of the goddess ideology the contributors take anthropological sociological and literary approaches to delineate the emotional force of the goddess figure that claims intense human attachments and shapes personal and communal lives Buddhist Goddesses of India Miranda Shaw,2015-08-25 The Indian Buddhist world abounds with goddesses voluptuous tree spirits maternal nurturers potent healers and protectors transcendent wisdom figures cosmic mothers of liberation and dancing female Buddhas Despite their importance in Buddhist thought and practice these female deities have received relatively little scholarly attention and no comprehensive study of the female pantheon has been available Buddhist Goddesses of India is the essential and definitive guide to divinities that as Miranda Shaw writes operate from transcendent planes of bliss and awareness for as long as their presence may benefit living beings Beautifully illustrated the book chronicles the histories legends and artistic portrayals of nineteen goddesses and several related human figures and texts Drawing on a sweeping range of material from devotional poetry and meditation manuals to rituals and artistic images Shaw reveals the character powers and practice traditions of the female divinities Interpretations of intriguing traits such as body color stance hairstyle clothing jewelry hand gestures and handheld objects lend deep insight into the symbolism and roles of each goddess In addition to being a comprehensive reference this book traces the fascinating history of these goddesses as they evolved through the early Mahayana and Tantric movements in India and found a place in the pantheons of Tibet and Nepal Publisher s website **Encyclopaedic Dictionary of Sanskrit Literature: Ps-S** J. N. Bhattacharya,Nilanjana Sarkar,2004

Original Sanskrit Texts on the Origin and History of the People of India, Their Religions and Institutions ,1871

None but India (Bharat) the Cradle of Aryans, Sanskrit, Vedas, & Swastika Jagat K. Motwani Ph.D,2011-01-20 The divide between the North Indians and the South Indian Dravidians was created by the two British initiated theories of the Aryan invasion of India AII and the Indo European family of languages IE Both the theories AII and IE were mischievously engineered by the British with their colonial and missionary agenda guided by their world known notorious policy Divide and Rule According to the AII Aryans invaded India in about 1500 B C and got settled in North and forcibly pushed dark skinned Dravidians to South Aryans brought Sanskrit and composed the Vedas The Dravidian Tamil Telugu Kannada and Malayalam are the native languages of India not Sanskrit With abundant historical irrefutable evidence it has been established that the alleged invading Aryans were originally from Aryavarta India who had gone overseas earlier than 1800 B C for trade and had established their Vedic kingdoms in several countries Even Greece was colonized by the Indo Aryans When in trouble in about 1500 BC some of them attempted to return to India the land of their ancestors The rest were culturally absorbed The

returning Aryans were mistaken as invaders because they were traveling in armored horsedrawn chariots It was their return to not invasion of India Because of long cohabitation between Sanskrit speaking Aryans and Europeans as the result of Indian colonization Sanskrit influenced several European languages particularly Greek and Latin Resulting philological resemblances prompted Sir William Jones to theorize the IE that Sanskrit and European languages have a common origin It has been proved that Sanskrit and European languages do not have a common origin and that there is significant resemblance between Sanskrit and the Dravidian languages much more than between Sanskrit and European languages

Concept of Sarasvatī (in Vedic Literature) Raghunath Airi,1977 **The Saturday Review of Politics, Literature, Science and Art** ,1869 River and Goddess Worship in India R.U.S. Prasad,2017-08-09 Sarasvati assumes different roles a physical river and a river goddess then as a goddess of speech and finally that of a goddess of learning knowledge arts and music References to Sarasvati in the Vedas and the Brahmanas the Mahabharata and the Puranas and her marked presence in other religious orders such as Buddhism Jainism and the Japanese religion form the basis of discussion as regards her various attributes and manifestations In Jainism her counter part is Sutra devi in Buddhism it is Manjusri and Prajnaparamita and in the Japanese religion Benten is the representative goddess The physical presence of Sarasvati in various iconic forms is seen in Nepal Tibet and Japan Tantrism associated with Sarasvati also finds reflection in these religious traditions Sculptors and art historians take delight in interpreting various symbols her iconic forms represent The book examines Sarasvati s origin the course of her flow and the place of her disappearance in a holistic manner Based on a close analysis of texts from the early Rig Veda to the Brahmanas and the Puranas it discusses different view points in a balanced perspective and attempts to drive the discussions towards the emergence of a consensus view The author delineates the various phases of Sarasvati s evolution to establish her unique status and emphasise her continued relevance in the Hindu tradition The book argues that the practice of pilgrimage further evolved after its association with the river Sarasvati who was perceived as divinity personified in Hindu tradition This in turn led to the emergence of numerous pilgrimage sites on or near her banks which attracted a large number of pilgrims A multifaceted and interdisciplinary analysis of a Hindu goddess this book will be of interest to academics researching South Asian Religion Hinduism and Indian Philosophy as also the general readers

Adi Devi Jagdamba Saraswati - Mamma - English ,101-01-01 It gives us great pleasure to present this book Adi Devi Jagadamba Saraswati to our sisters and brothers This book is a biography of Mother Saraswati the great tapasvini Brahmacharini female ascetic whose stage was devoid of even a trace of desires she was the complete renunciate unconditional server and female jewel adorned with all virtues and codes of conduct Although she was a young unmarried girl she became a loving Mother to over 350 children of the initial yagya not to mention thousands of Brahma s children who came later on She nurtured and sustained them with knowledge and yoga decorated them with divine virtues thus making them yogis and yogya worthy This book is a compilation of some experiences by the highly fortunate children of the initial

yagya as well as those who emerged in the early years of Godly service who took sustenance from her or came into her contact These experiences have come from various sources some were sent in writing or extracted from personal interviews and others were derived from the archive of Gyan Amrit and The World Renewal Monthly Publications Audio tapes of lectures by Dadis and Dadas Senior Sisters and Brothers who are no longer with us have been transcribed as well Whilst relating their experiences with Mama many brothers and sisters became lost in past memories a few became emotional and shed pearls of love from their eyes Some were so overcome with emotion that they were tongue tied and had to excuse themselves for a few minutes We even met some sisters whose eyes radiated a powerful sparkle when they talked about Mama Every sister or brother said the same thing Mateshwari belonged only to me She loved me the most These sisters and brothers are truly multi million fold fortunate for having practically seen known heard and taken the lap of that Mother Sustainer First Shakti Benefactor of All Mateshwari Once in Pandav Bhawan courtyard Brother Jagdish Chander was having a conversation with resident sisters and brothers of Madhuban and said I am hundred fold fortunate for having personally met Jagadamba Saraswati in my lifetime The one whom people worship as the Goddess of Wisdom what was she like What were her specialities It is very beneficial and indeed the greatest achievement of life to even listen to the experiences of those who have spent part of their life with her No one should miss the opportunity of reading experiences by Senior Sisters and Brothers who have lived and personally heard Mama speak They have seen Mother Saraswati s specialities listened to her lullaby and sweet words been blessed by her drishti experienced coolness in her lap received love and affection and thereby progressed in life Experiences are life s most invaluable treasures According to drama there are many who have been deprived of Mama s sustenance in the sakar corporeal form and so they should attentively listen to and read others experiences of being in her company Along with these motivational words from Brother Jagdish our sources of inspiration have constantly been Respected Dadiji Brother Nirwair and other Senior Brothers and Sisters We offer them our gratitude and appreciation We are grateful to the co operative sisters and brothers incognito and otherwise who have made this book possible And lastly our thanks in million fold to the main sources of inspiration behind this auspicious book our Most Beloved Supreme Father the Most Revered Purest of all Incorporeal Supreme Soul Shiva and Supreme Mother Angelic Brahma Baba

World Perspectives on Swami Dayananda Saraswati Gaṅgā Rām Garg, 1984

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