



Nilakantha Diksita

Dr. Thiagarajan Rajagopal



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Nilakantha Diksita N. P. Unni, 1995 On the life and works of Nilakantha Diksita 17th century Sanskrit writer

Ānandasāgarastava of Śrī Nīlakaṇṭha Dīkṣita Nīlakaṇṭha Dīkṣita, 1987 Indian Aesthetics and Fine Arts Mr. Rohit Manglik, 2024-06-19 EduGorilla Publication is a trusted name in the education sector committed to empowering learners with high quality study materials and resources Specializing in competitive exams and academic support EduGorilla provides comprehensive and well structured content tailored to meet the needs of students across various streams and levels

Paṇḍitarāja Jagannātha, the Renowned Sanskrit Poet of Medieval India Narendra Nath Sarma, 1994 Study on the works of Jagannatha Panditaraja Puṇḍarikā V Heleene De Jonckheere, Marie-Hélène Gorisse, Agnieszka Rostalska, 2019-10-10 This volume is the outcome of the Ninth International Indology Graduate Research Symposium held at Ghent University in September 2017 the fifth publication of proceedings from this series of symposiums Like previous volumes the current edition presents the results of recent research by early career scholars into the texts languages as well as literary philosophical and religious traditions of South Asia The articles here collected offer a broad range of disciplinary perspectives on a wide array of subject In addition in the lines of the well established tradition of research in Jainism at Ghent University this edition has a more specific Jain and the others main theme The purpose of such a theme is to contribute to determine the input of Jainism in the broader framework of South Asian traditions as well as to invite the reader to think beyond boundaries of religious or cultural identity In this dynamic two papers deal with Jain adaptations of famous Puranic narratives and two others with the relation between textual tradition and soteriological practices in Jainism In concert other innovative papers elaborate on Puranic and kavya literature include technical discussions on linguistics and engage in philosophical studies Finally set in the historical context of the hosting institution this volume opens with a history of Indology in Belgium A History of Indian Philosophy: Volume 2 Dasgupta, 1933-01-02 In this benchmark five volume study originally published between 1922 and 1955 Surendranath Dasgupta examines the principal schools of thought that define Indian philosophy A unifying force greater than art literature religion or science Professor Dasgupta describes philosophy as the most important achievement of Indian thought arguing that an understanding of its history is necessary to appreciate the significance and potentialities of India's complex culture Volume II continues the examination of the Sankara school of Vedanta begun in Volume I and also addresses the philosophy of the Yoga Vasistha speculations in the medical schools and the philosophy of the Bhagavad Gita An Epitome of Indian Aesthetics and Fine Arts: Sanskrit Poetics Dr. Thiagarajan Rajagopal, This book is a primer to Understand the History and Development of Alankara Sastra It will be an easy reading for Sanskrit and useful for students of other literature too In Sanskrit there are several synonyms of beauty Saundarya Caruta Ramaniyata Saubhagya Sobha Lavanya Kanti Vicchitti and so forth But the most frequently adopted key term of aesthetics is Alankara That is why Alankara sastra should be translated as the science of beauty Its widest meaning is

adequately stressed by Vamana who aphoristically states Saundaryam alankarah Since alankara can also mean a means of beauty it can denote poetic and artistic devices also In the Rgveda itself we have the use of the word aramkrti which is cognate with the later word alankara and which gives rise to the Indian name of aesthetics namely Alankarasastra The Vedic term has a double connotation one aesthetic and the other magical

A History of Indian Philosophy Surendranath Dasgupta,1975 The work appears in five volumes Vol I comprises Buddhist and Jaina Philosophy and the six systems of Hindu thought viz Samkhya Yoga Nyaya Vaisesika Mimamsa and Vedanta It also contains the philosophy of the Yogavasistha the Bhagavadgita and speculations in the medical schools Vol III contains an elaborate account of the Principal Dualistic and Pluralistic Systems such as the philosophy of the Pancaratra Bhaskara Yamuna Ramanuja Nimbarka Vijnanabhiksu and philosophical speculations of some of the selected Puranas Vol IV deals with the Bhagavata Purana Madhva and his School Vallabha Caitanya Jiva Gosvami and Baladeva Vidyabhusana Vol V treats the Southern Schools of Saivism viz Saiva Siddhanta Vira Saivism philosophy of Srikantha Saiva Philosophy in the Puranas and in some important texts In the words of the Oxford Journal the collection of data editing and the interpretation of every school of thought is a feat unparalleled in the field of history of philosophy

Scholar Intellectuals in Early Modern India Rosalind O'Hanlon,Christopher Minkowski,Anand Venkatkrishnan,2017-10-02 In recent years scholars from a wide range of disciplines have examined the revival in intellectual and literary cultures that took place during India s early modern centuries This was both a revival as well as a period of intense disputation and critical engagement It took in the relationship of contemporaries to their own intellectual inheritances shifts in the meaning and application of particular disciplines the development of new literary genres and the emergence of new arenas and networks for the conduct of intellectual and religious debate Exploring the worlds of Sanskrit and vernacular learning and piety in the subcontinent these essays examine the role of individual scholar intellectuals in this revival looking particularly at the interplay between intellectual discipline sectarian links family history and the personal religious interests of these men Each essay offers a fine grained study of an individual Some are distinguished scholars poets and religious leaders with subcontinent wide reputations others obscure provincial writers whose interest lies precisely in their relative anonymity A particular focus of interest will be the way in which these men moved across the very different social milieus of early modern India finding ways to negotiate relationships at courtly centres temples sectarian monasteries the pandit assemblies of the cosmopolitan city of Banaras and lesser religious centres in the regions This book was published as a special issue of South Asian History and Culture

Cultural Heritage of India Mr. Rohit Manglik,2024-03-17

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The Rāmāyaṇa of Vālmīki: An Epic of Ancient India, Volume III ,2016-09-06 This is the third volume of a planned seven volume translation of

India's most beloved and influential epic tale the Ramayana of Valmiki. This third volume carries forward the narrative by following the exiled hero Rama, his wife and his brother on their wanderings. The book contains the narrative center of the epic, the abduction of Sita by the demon king Ravana. It provides a profound meditation on the paradox of the hero as both human and divine. The present translation seeks to provide a readable and trustworthy English version of the poem. It is accompanied by a full commentary elucidating the philological, aesthetic and cultural problems of the text. Extensive use is made in the annotations of the numerous commentaries on the Ramayana. The substantial introduction to this volume aims to supply a historical context for an appreciation of the poem and a critical reading exploring the ideological components of the work. The volumes of this work will present the entire Ramayana translated for the first time on the basis of the critical edition. Oriental Institute, Baroda.

Hindu Pluralism Elaine M. Fisher, 2017-02-24. Much has been written about the historical origins of the unity of Hinduism. Hindu difference has been read through the lens of the term sectarianism, a concept that translates devotion as dissent and community as a potential precursor to communalism. In *Hindu Pluralism*, Elaine M. Fisher argues that it is the plurality of Hindu religious identities and their embodiment and contestation in public space that first reveals the emergence of Hinduism as a unified religion in south India and an integral feature of a distinctively Indic early modernity prior to British Colonialism. Provided by publisher. The Calcutta Review, 1926.

Calcutta Review, 1926. The Journal of Oriental Research, Madras, 1927.

Studies in the History of Sanskrit Poetics Sushil Kumar De, 1923. History of the Dvaita School of Vedānta and Its Literature B. N. Krishnamurti Sharma, 2000. This study offers a panoramic view of the creative, expository, interpretive, dialectic, polemical, didactic and devotional phases of Dvaita philosophy and its literature with a clear chronological setting of literary, historical and epigraphic materials. Written in lucid style, it presents a vigorous and sparkling historical exposition of the mighty currents of Realistic Theism originating in the Vedic and post Vedic sources of Madhva philosophy, finding their culmination in the Dvaita Vedānta of Madhvacarya and the long line of his great commentators and followers over a period of seven centuries from the thirteenth century onwards.

The Calendar University of Madras, 1916. **Critical Studies in Indian Grammarians I** Madhav Deshpande, 2020-08-06. In the historical study of the Indian grammarian tradition, a line of demarcation can often be drawn between the conformity of a system with the well-known grammar of Pāṇini and the explanatory effectiveness of that system. One element of Pāṇini's grammar that scholars have sometimes struggled to bring across this line of demarcation is the theory of homogeneity or *savarṇya*, which concerns the final consonants in Pāṇini's reference catalog as well as phonetic similarities between sounds. While modern Sanskrit scholars understand how to interpret and apply Pāṇini's homogeneity, they still find it necessary to unravel the history of varying interpretations of the theory in subsequent grammars. Madhav Deshpande's *The Theory of Homogeneity* provides a thorough account of the historical development of the theory. Proceeding first to study this conception in the Pāṇinian tradition, Deshpande then passes on to other grammatical systems. Deshpande

gives attention not only to the definitions of homogeneity in these systems but also the implementation of the theory in those respective systems Even where definitions are identical the concept may be applied quite differently in which cases Deshpande examines by considering the historical relationships among the various systems

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