

Bhagavadgita

Bhagavad Gita

The Sanskrit name is often written as Shrimad Bhagavad Gita or Shrimad Bhagavadgita (?????? ???? ???? or ?????? ?????????). The prefix shrimad (or shrimat)

The Bhagavad Gita (; Sanskrit: ????????, IPA: [bʱaʋaʋaʋd̪ ɡʲiʈʰa], romanized: bhagavad-gʲtʰ, lit. 'God's song'), often referred to as the Gita (IAST: gʲtʰ), is a Hindu scripture, dated to the second or first century BCE, which forms part of the epic poem Mahabharata. The Gita is a synthesis of various strands of Indian religious thought, including the Vedic concept of dharma (duty, rightful action); samkhya-based yoga and jnana (knowledge); and bhakti (devotion). Among the Hindu traditions, the text holds a unique pan-Hindu influence as the most prominent sacred text and is a central text in Vedanta and the Vaishnava Hindu tradition.

While traditionally attributed to the sage Veda Vyasa, the Gita is historiographically regarded as a composite work by multiple authors. Incorporating teachings from the Upanishads and the samkhya yoga philosophy, the Gita is set in a narrative framework of dialogue between the Pandava prince Arjuna and his charioteer guide Krishna, an avatar of Vishnu, at the onset of the Kurukshetra War.

Though the Gita praises the benefits of yoga in releasing man's inner essence from the bounds of desire and the wheel of rebirth, the text propagates the Brahmanic idea of living according to one's duty or dharma, in contrast to the ascetic ideal of seeking liberation by avoiding all karma. Facing the perils of war, Arjuna hesitates to perform his duty (dharma) as a warrior. Krishna persuades him to commence in battle, arguing that while following one's dharma, one should not consider oneself to be the agent of action, but attribute all of one's actions to God (bhakti).

The Gita posits the existence of an individual self (mind/ego) and the higher Godself (Krishna, Atman/Brahman) in every being; the Krishna–Arjuna dialogue has been interpreted as a metaphor for an everlasting dialogue between the two. Numerous classical and modern thinkers have written commentaries on the Gita with differing views on its essence and the relation between the individual self (jivatman) and God (Krishna) or the supreme self (Atman/Brahman). In the Gita's Chapter XIII, verses 24–25, four pathways to self-realization are described, which later became known as the four yogas: meditation (raja yoga), insight and intuition (jnana yoga), righteous action (karma yoga), and loving devotion (bhakti yoga). This influential classification gained widespread recognition through Swami Vivekananda's teachings in the 1890s. The setting of the text in a battlefield has been interpreted by several modern Indian writers as an allegory for the struggles and vagaries of human life.

L. V. Gangadhara Sastry

and composer. He established Bhagavadgita foundation to spread its importance. He recorded complete verses of Bhagavadgita in audio format. As a playback

Dr.Lakkavajhala Venkata Gangadhara Sastry is an Indian singer and composer. He established Bhagavadgita foundation to spread its importance. He recorded complete verses of Bhagavadgita in audio format. As a playback singer, he sang more than 100 songs in Telugu and Kannada films.

Garikapati Narasimha Rao

and ABN Andhra Jyothi giving discourses on ancient Hindu texts like Bhagavadgita, Ramayana, and Mahabharata. In 2022, he was awarded India's fourth-highest

Garikipati Narasimha Rao is an Indian scholar, literateur, and avadhani from Andhra Pradesh. In 1996, he performed Avadhanam with 1116 Pruchchakas for 21 days in Kakinada. He also delivers lectures on personality development based on dharmic culture and way of life. He regularly appears on Telugu TV channels like SVBC, Bhakti TV, and ABN Andhra Jyothi giving discourses on ancient Hindu texts like Bhagavadgita, Ramayana, and Mahabharata. In 2022, he was awarded India's fourth-highest civilian award Padma Shri by the government of India.

Anugita

The Bhagavadgita with the Sanattsugtiya and the Anugita. Clarendon Press. pp. 325–326. Kashinath T Telang (1882). Max Muller (ed.). The Bhagavadgîtâ: With

Anugita is an ancient Sanskrit text embedded in the Book 14 (Ashvamedhika Parva) of the Hindu epic the Mahabharata. Anugita literally means an Anu ("continuation, alongside, subordinate to") of Gita. The original was likely composed between 400 BCE and 200 CE, but its versions probably modified through about the 15th- or 16th-century. It is regarded by Hindus as an appendix to the Bhagavad Gita found in Book 6. Like it, the Anugita is one of the treatises on Dharma (ethics, moral precepts). Anugita is, in part, a retelling of some of the ethical premises of the Bhagavad Gita through legends and fables, instead of the distilled philosophy found in the Bhagavad Gita.

It contains a summary by Vaisampayana who heard and remembered Krishna's conversation with Arjuna after the Mahabharata war is over. They discuss various topics on ethics and morality, as well as the nature of existence. It is one of the numerous such dialogues and debates found in the Mahabharata. The text, consisting of thirty six chapters (from XVI to LI) of its Book 14, contains many of theories found in the ancient Mukhya Upanishads. For example:

A discussion between a Brahmana husband and his wife on the nature of human body, rebirth and emancipation; the husband states that all deities are within the human body.

A dialogue between Adhvaryu and an ascetic on animal sacrifice, that the proper sacrifice is not ritualistic but internal, of concentration of mind for the fire of knowledge;

A dialogue between a student and teacher about the highest truth;

A dialogue on just war theory, on when, how and why someone committed to ahimsa (non-violence) must use violence to prevent persistent violence and adharma.

The Anugita contains sections on what constitutes the duties of a good human being. For example, in chapter 23, it states the best quality and the duties of the good are:

Joy, pleasure, nobility, enlightenment and happiness also, absence of stinginess, absence of fear, contentment, faith, forgiveness, courage, harmlessness (ahimsa), equability, truth, straight forwardness, absence of wrath (akrodha), absence of calumination, purity, dexterity, valor. (...) Devoid of the notion that this or that is mine, devoid of egoism, devoid of expectations, equable everywhere, not full of desires, to be such is eternal duty of the good.

Anugita exists in many versions, with 36 or less chapters, with many chapters containing overlapping content. The original is probably ancient, but the text was edited, revised, interpolated and re-organized into chapters over its history. According to F.E. Hall, states Telang, the extant north Indian version was in all probability revised in or after the 16th-century CE. The parts and terms related to castes and confusing changes in fables in some manuscripts, for example states Telang, are late medieval era interpolations.

Anugita is significant because the original's ideas and ethical point of views are cited by scholars of different schools of Hindu philosophy such as the early 8th-century Adi Shankara and 15th-century Vijñanabhikṣu.

Scholars have discussed whether the ethical theories in Anugita were influenced by Buddhism or Jainism, or their theories borrowed from Anugita. According to Max Muller, though similar, given the evidence and the details of their respective theories, it is impossible to state either.

Anugita is generally believed by scholars to be likely a much later addition to the Mahabharata, than the ancient Bhagavad Gita, and that the teachings between the two texts are quite different in their details and the philosophical foundations.

Niranam poets

and Sanskrit grammatical forms, are noted. Madhava Panikkar's Bhasha Bhagavadgita, a condensed Malayalam translation of Bhagavad Gita was its first translation

The Niranam poets, also known as the Kannassan poets, were three poets from the same family by the names of Madhava Panikkar, Sankara Panikkar, and Rama Panikkar. They hailed from Niranam, a small village in southern Kerala, India, near the town of Thiruvalla. Their works mainly comprised translation and adaptation of Sanskrit epics and Puranic works and were for devotional purposes. They lived between 1350 and 1450 C.E.

It is believed that they all belonged to the same Kannassa family and that Madhava Panikkar and Sankara Panikkar were the uncles of Rama Panikkar, the youngest of the three.

As Kannassa, they were probably Nair Panickers or members of the Kaniyar caste, which makes their claim to mastery of Sanskrit a significant feature as Kaniyar, being adept in Astrology and Ayurveda, they were accepted by then the Kings

Their works have been mostly assigned to the Pattu taxon. It revived the Bhakti school of literature and reasserted the seriousness of the poetic vocation in the place of the excessive sensuality and eroticism of the Manipravalam poets. Divergence from the Manipravalam school, through non-usage of Dravidian metre and Sanskrit grammatical forms, are noted.

Madhava Panikkar's Bhasha Bhagavadgita, a condensed Malayalam translation of Bhagavad Gita was its first translation into any modern Indian language. Sankara Panikkar's main work is Bharatamala, a masterly condensation of Mahabharata. Perhaps the most important was Rama Panikkar, who is the author of Ramayanam, Bharatam, Bhagavatam, and Sivarathri Mahatmyam. Kannassa Ramayanam and Kannassa Bharatam are the most important of these Niranam works. The former is an important link between Cheeraman's Ramacharitam, Ayyappilli Asan's Ramakathapattu and Ezhuthachan's Adhyathmaramayanam. Ulloor has said that Rama Panikkar holds the same position in Malayalam literature that Edmund Spenser has in English literature.

The Buddha

ISBN 978-0-521-24327-8 Upadhyaya, KN (1971), Early Buddhism and the Bhagavadgita, Delhi: Motilal Banarsidass, p. 95, ISBN 978-81-208-0880-5 Vetter, Tilmann

Siddhartha Gautama, most commonly referred to as the Buddha (lit. 'the awakened one'), was a wandering ascetic and religious teacher who lived in South Asia during the 6th or 5th century BCE and founded Buddhism. According to Buddhist legends, he was born in Lumbini, in what is now Nepal, to royal parents of the Shakya clan, but renounced his home life to live as a wandering ascetic. After leading a life of mendicancy, asceticism, and meditation, he attained nirvana at Bodhi Gay? in what is now India. The Buddha then wandered through the lower Indo-Gangetic Plain, teaching and building a monastic order. Buddhist tradition holds he died in Kushinagar and reached parinirvana ("final release from conditioned existence").

According to Buddhist tradition, the Buddha taught a Middle Way between sensual indulgence and severe asceticism, leading to freedom from ignorance, craving, rebirth, and suffering. His core teachings are summarized in the Four Noble Truths and the Noble Eightfold Path, a training of the mind that includes ethical training and kindness toward others, and meditative practices such as sense restraint, mindfulness, dhyana (meditation proper). Another key element of his teachings are the concepts of the five skandhas and dependent origination, describing how all dharmas (both mental states and concrete 'things') come into being, and cease to be, depending on other dharmas, lacking an existence on their own svabhava).

While in the Nikayas, he frequently refers to himself as the Tathāgata; the earliest attestation of the title Buddha is from the 3rd century BCE, meaning 'Awakened One' or 'Enlightened One'. His teachings were compiled by the Buddhist community in the Vinaya, his codes for monastic practice, and the Sutta Piṭaka, a compilation of teachings based on his discourses. These were passed down in Middle Indo-Aryan dialects through an oral tradition. Later generations composed additional texts, such as systematic treatises known as Abhidharma, biographies of the Buddha, collections of stories about his past lives known as Jataka tales, and additional discourses, i.e., the Mahāyāna sūtras.

Buddhism evolved into a variety of traditions and practices, represented by Theravāda, Mahāyāna and Vajrayāna, and spread beyond the Indian subcontinent. While Buddhism declined in India, and mostly disappeared after the 8th century CE due to a lack of popular and economic support, Buddhism has grown more prominent in Southeast and East Asia.

Sanjaya

Sharma, Mahesh. "Bhagavadgita: A Journey From the Body to the Soul." Author House, 2015, p. 11. V, Jayaram. "Symbolism in the Bhagavadgita

Main Participants - Sanjaya (Sanskrit: सन्जय, meaning "victory") or Sanjaya Gavalgana is a figure from the ancient Indian Hindu epic Mahābhārata. Sanjaya is the advisor of the blind king Dhritarashtra, the ruler of the Kuru kingdom and the father of the Kauravas, as well as serving as his charioteer. Sanjaya is a disciple of Sage Vyasa. He is stated to have the gift of divya drishti (divine vision), the ability to observe distant events within his mind, granted by Vyasa. He narrates to Dhritarashtra the events of the Kurukshetra War, including the ones described in the Bhagavad Gita.

Hinduism

Meaning and Context of the Puruṣārthas; In Lipner, Julius J. (ed.). *The Bhagavadgītā for Our Times*. Oxford University Press. ISBN 978-0-19-565039-6. Flood

Hinduism () is an umbrella term for a range of Indian religious and spiritual traditions (sampradayas) that are unified by adherence to the concept of dharma, a cosmic order maintained by its followers through rituals and righteous living, as expounded in the Vedas. The word Hindu is an exonym, and while Hinduism has been called the oldest surviving religion in the world, it has also been described by the modern term Sanātana Dharma (lit. 'eternal dharma'). Vaidika Dharma (lit. 'Vedic dharma') and Arya dharma are historical endonyms for Hinduism.

Hinduism entails diverse systems of thought, marked by a range of shared concepts that discuss theology, mythology, among other topics in textual sources. Hindu texts have been classified into śruti (lit. 'heard') and Smṛti (lit. 'remembered'). The major Hindu scriptures are the Vedas, the Upanishads, the Puranas, the Mahabharata (including the Bhagavad Gita), the Ramayana, and the Agamas. Prominent themes in Hindu beliefs include the karma (action, intent and consequences), saṃsāra (the cycle of death and rebirth) and the four Puruṣārthas, proper goals or aims of human life, namely: dharma (ethics/duties), artha (prosperity/work), kama (desires/passions) and moksha (liberation/emancipation from passions and ultimately saṃsāra). Hindu religious practices include devotion (bhakti), worship (puja), sacrificial rites (yajna), and meditation (dhyana) and yoga. Hinduism has no central doctrinal authority and many Hindus do not claim to belong to any

denomination. However, scholarly studies notify four major denominations: Shaivism, Shaktism, Smartism, and Vaishnavism. The six *stika* schools of Hindu philosophy that recognise the authority of the Vedas are: Samkhya, Yoga, Nyaya, Vaisheshika, Mīmāṃsā, and Vedānta.

While the traditional Itihāsa-Purāṇa and its derived Epic-Puranic chronology present Hinduism as a tradition existing for thousands of years, scholars regard Hinduism as a fusion or synthesis of Brahmanical orthopraxy with various Indian cultures, having diverse roots and no specific founder. This Hindu synthesis emerged after the Vedic period, between c. 500 to 200 BCE, and c. 300 CE, in the period of the second urbanisation and the early classical period of Hinduism when the epics and the first Purāṇas were composed. It flourished in the medieval period, with the decline of Buddhism in India. Since the 19th century, modern Hinduism, influenced by western culture, has acquired a great appeal in the West, most notably reflected in the popularisation of yoga and various sects such as Transcendental Meditation and the Hare Krishna movement.

Hinduism is the world's third-largest religion, with approximately 1.20 billion followers, or around 15% of the global population, known as Hindus, centered mainly in India, Nepal, Mauritius, and in Bali, Indonesia. Significant numbers of Hindu communities are found in the countries of South Asia, in Southeast Asia, in the Caribbean, Middle East, North America, Europe, Oceania and Africa.

Malayalam

Bhakti Ramacharitam Thirunizhalmala Manipravala champu Koothu Bhasha Bhagavadgita Bharatamala Ramayanam Bharatam Bhagavatam Sivarathri Mahatmyam Kannassa

Malayalam (; Malayalam, IPA: [mɐlʲjaʈʰm]) is a Dravidian language spoken in the Indian state of Kerala and the union territories of Lakshadweep and Puducherry (Mahé district) by the Malayali people. It is one of 22 scheduled languages of India. Malayalam was designated a "Classical Language of India" in 2013. Malayalam has official language status in Kerala, Lakshadweep and Puducherry (Mahé), and is also the primary spoken language of Lakshadweep. Malayalam is spoken by 35.6 million people in India.

Malayalam is also spoken by linguistic minorities in the neighbouring states; with a significant number of speakers in the Kodagu and Dakshina Kannada districts of Karnataka, and Kanyakumari, Coimbatore and Nilgiris district of Tamil Nadu. It is also spoken by the Malayali Diaspora worldwide, especially in the Persian Gulf countries, due to the large populations of Malayali expatriates there. They are a significant population in each city in India including Mumbai, Bengaluru, Chennai, Delhi, Hyderabad etc.

The origin of Malayalam remains a matter of dispute among scholars. The mainstream view holds that Malayalam descends from a western coastal dialect of early Middle Tamil and separated from it sometime between the 9th and 13th centuries, although this medieval western dialect also preserved some archaisms suggesting an earlier divergence of the spoken dialects in the prehistoric period. A second view argues for the development of the two languages out of "Proto-Dravidian" or "Proto-Tamil-Malayalam" either in the prehistoric period or in the middle of the first millennium A.D., although this is generally rejected by historical linguists. The Quilon Syrian copper plates of 849/850 CE are considered by some to be the oldest available inscription written in Old Malayalam. However, the existence of Old Malayalam is sometimes disputed by scholars. They regard the Chera Perumal inscriptional language as a diverging dialect or variety of contemporary Tamil. The oldest extant literary work in Malayalam distinct from the Tamil tradition is Ramacharitam (late 12th or early 13th century).

The earliest script used to write Malayalam was the Vatteluttu script. The current Malayalam script is based on the Vatteluttu script, which was extended with Grantha script letters to adopt Indo-Aryan loanwords. It bears high similarity with the Tigalari script, a historical script that was used to write the Tulu language in South Canara, and Sanskrit in the adjacent Malabar region. The modern Malayalam grammar is based on the book Kerala Panineeyam written by A. R. Raja Raja Varma in late 19th century CE. The first travelogue in any Indian language is the Malayalam Varthamanappusthakam, written by Paremmakkal Thoma Kathanar in

Robert Caldwell describes the extent of Malayalam in the 19th century as extending from the vicinity of Kumbala in the north where it supersedes with Tulu to Kanyakumari in the south, where it begins to be superseded by Tamil, beside the inhabited islands of Lakshadweep in the Arabian Sea.

Sanskrit

Hrishîkesha, O Lord of Earth: Arjuna said: ... Radhakrishnan, S. (1948). The Bhagavadgītā: With an introductory essay, Sanskrit text, English translation, and

Sanskrit (; stem form ??????; nominal singular ??????, sa?sk?tam,) is a classical language belonging to the Indo-Aryan branch of the Indo-European languages. It arose in northwest South Asia after its predecessor languages had diffused there from the northwest in the late Bronze Age. Sanskrit is the sacred language of Hinduism, the language of classical Hindu philosophy, and of historical texts of Buddhism and Jainism. It was a link language in ancient and medieval South Asia, and upon transmission of Hindu and Buddhist culture to Southeast Asia, East Asia and Central Asia in the early medieval era, it became a language of religion and high culture, and of the political elites in some of these regions. As a result, Sanskrit had a lasting effect on the languages of South Asia, Southeast Asia and East Asia, especially in their formal and learned vocabularies.

Sanskrit generally connotes several Old Indo-Aryan language varieties. The most archaic of these is the Vedic Sanskrit found in the Rigveda, a collection of 1,028 hymns composed between 1500 and 1200 BCE by Indo-Aryan tribes migrating east from the mountains of what is today northern Afghanistan across northern Pakistan and into northwestern India. Vedic Sanskrit interacted with the preexisting ancient languages of the subcontinent, absorbing names of newly encountered plants and animals; in addition, the ancient Dravidian languages influenced Sanskrit's phonology and syntax. Sanskrit can also more narrowly refer to Classical Sanskrit, a refined and standardized grammatical form that emerged in the mid-1st millennium BCE and was codified in the most comprehensive of ancient grammars, the Aṣṭādhyāyī ('Eight chapters') of Pāṇini. The greatest dramatist in Sanskrit, Kālidāsa, wrote in classical Sanskrit, and the foundations of modern arithmetic were first described in classical Sanskrit. The two major Sanskrit epics, the Mahābhārata and the Rāmāyaṇa, however, were composed in a range of oral storytelling registers called Epic Sanskrit which was used in northern India between 400 BCE and 300 CE, and roughly contemporary with classical Sanskrit. In the following centuries, Sanskrit became tradition-bound, stopped being learned as a first language, and ultimately stopped developing as a living language.

The hymns of the Rigveda are notably similar to the most archaic poems of the Iranian and Greek language families, the Gathas of old Avestan and Iliad of Homer. As the Rigveda was orally transmitted by methods of memorisation of exceptional complexity, rigour and fidelity, as a single text without variant readings, its preserved archaic syntax and morphology are of vital importance in the reconstruction of the common ancestor language Proto-Indo-European. Sanskrit does not have an attested native script: from around the turn of the 1st-millennium CE, it has been written in various Brahmic scripts, and in the modern era most commonly in Devanagari.

Sanskrit's status, function, and place in India's cultural heritage are recognized by its inclusion in the Constitution of India's Eighth Schedule languages. However, despite attempts at revival, there are no first-language speakers of Sanskrit in India. In each of India's recent decennial censuses, several thousand citizens have reported Sanskrit to be their mother tongue, but the numbers are thought to signify a wish to be aligned with the prestige of the language. Sanskrit has been taught in traditional gurukulas since ancient times; it is widely taught today at the secondary school level. The oldest Sanskrit college is the Benares Sanskrit College founded in 1791 during East India Company rule. Sanskrit continues to be widely used as a ceremonial and ritual language in Hindu and Buddhist hymns and chants.

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