

## 1: Purandara Dasa - Wikipedia

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Biography[ edit ] Inscriptional evidence suggests Purandara Dasa was born to a diamond merchant in Deshastha Madhwa Brahmin family [9] [10] [11] in CE in Kshemapura, near Tirthahalli , Shivamogga district , Karnataka state. He received a good education in accordance with the family traditions and acquired proficiency in Kannada, Sanskrit, and sacred music. At the age of 16 was he was married to one Saraswati Bai, held by tradition to have been a pious young girl. He prospered and became known as Navakoti Narayana an abundantly rich man; worth ninety millions. As a natural, inescapable consequence of such a transforming event, ubiquitous in the lives of several saints throughout the ages, he is believed to have relinquished his former greedy and miserly self of a wealthy, having realized the worthlessness of attachment towards worldly possessions: Realizing that Srinivasa had grown wise to her secret donation, the wife decided to end her life with poison. Having completed her prayers to the Lord before her attempt, she was shocked to see a nose ring inside the poison cup - completely identical to the one she had just given away. Incredulous and rapturous, she recounted the entire episode to her husband, who was bewildered and lost. At 30 years of age, he gave away all his wealth in charity, and together with his family, abandoned his house to lead the life of a mendicant - living on alms and singing the glories of the Lord. In his very first song composition, he laments his wasted life of indulgence. In the course of his wandering he met the holy sage Vyasatirtha , one of the chief exponents of Madhwa philosophy and the rajaguru of Krishnadevaraya, the emperor of Vijayanagara kingdom. Sambamoorthy, [16] Srinivasa had his formal initiation at the hands of Vyasatirtha in when he was about 40 years old, with the name Purandara Dasa bestowed on him. Purandara Dasa traveled extensively through the length and breadth of the Vijayanagara empire in Karnataka, Tirupati, Pandharapura composing and rendering soul stirring songs in praise of god. The mantapa mandap in which he stayed is known as Purandara Dasa Mantapa mandap in Hampi. He died on 2 January at the age of Tradition and legend holds that he composed 4,75, keerthanas songs. Further, according to this legend, his original desire was to compose , keerthanas. Being unable to do it in his present life, he requested his younger son to complete them. His son Madhwapathi told his father that he could do this in his next janma birth. It is believed that he was reborn as the famous Vijayadaasa â€”birthplace is Cheekalparvi village near Maanvi town, Raichur district in Karnataka Stateâ€”and completed the remaining 25 thousand keerthanas as promised. Most his songs are in praise of Lord Narayana and other Devatas. Due to this, he is believed to be an avatar of Narada, the celestial singer and son of Goddess Saraswati. One of the trimurtis three icons of Carnatic music, Saint Thyagaraja , has paid tribute to Purandara Dasa in his geya natakam an opera Prahlada Bhakti Vijayam. Purandara Dasa was the first[ citation needed ] composer to include comments on ordinary daily life in song compositions. He used elements of colloquial language for his lyrics. His sooladis are musical masterpieces and are the standard for raga lakshana. Scholars attribute the standardization of varna mettus entirely to Purandara Dasa. According to traditional sources his compositions number as many as four lac and seventy five thousand. Purandara Dasa was a vaggeyakara composer-performer , a lakshanakara musicologist , and the founder of musical pedagogy. For all these reasons and the enormous influence that he had on Carnatic music, musicologists call him the "Sangeeta Pitamaha" lit. Vasanthakumari have rendered yeoman service in propagating the compositions of Purandara Dasa; both were considered as authorities on Purandara Dasa. Though the compositions of Purandara Dasa are originally in the ragas of Carnatic system of music, his compositions have been adopted and made equally popular in Hindustani music. Hindustani music legends such as Bhimsen Joshi , Madhav Gudi and Basavaraj Rajguru have made them more popular in recent years. Of late, Mysore Ramachandracharya is industriously propagating dasa sahitya through his concerts. Tirumala Tirupathi Devasthanams is also propagating the dasa krithis through the Dasa Sahitya Project. Memorials and monuments[ edit ] The Purandara Mantapa [25] adjoining the Vijayavittala temple at Hampi is one of the longstanding monuments relating to Purandara Dasa. This is where he is said to have composed and sung in

praise of Lord Vishnu. A statue of Purandara Dasa has been erected at the foothills of Tirumala in Alipiri. J Abdul Kalam, [30] to his memory. Aradhana[ edit ] Aradhana is a religious-devotional observation, held annually, to remember and honor saintly persons on the day of their departure from this world. The musicians and art aficionados in the state of Karnataka, South India and many art and religious centers around the world observe this occasion in deep religious and musical fervor. His compositions are sung by established and upcoming artists on this day. In art and popular culture[ edit ] Biographical Movies[ edit ] Three biographical films , in Kannada language, have been made on the life and compositions of Purandara Dasa.

### 2: The Top 10 Movies about the Saints

*About the Book: This anthology provides a representative selection from the songs of three great singer-saints of sixteenth-century southern India. William Jackson translates the songs of Annamacharya, Purandaradasa, and Kanakadasa in an English that is sometimes startlingly contemporary and colloquial, capturing the essence of bhakti as a movement that belonged to the people, and spoke the.*

Life[ edit ] Thimmappa Nayaka was his original name and he belonged to a chieftain family of Kaginele in Haveri district. He was born to the couple Biregowda and Bachchamma at Baada village. Kanaka Dasa was well educated and capable of analyzing the society microscopically. At a young age he authored poetries titled Narasimha stotra, Ramadhyana Mantra, and Mohanatarangini. Every scholar present was asked the question, Kanakadasa firmly answers in the negative. He answers in the negative even when asked about the chances of his own master attaining salvation. Scholars in the convention get seriously agitated by this episode and they feel that Kanakadasa must be very inconsiderate to deny the salvation to his own master let alone the remaining scholars. Kanakadasa expresses a philosophical idea behind his thought. Kanakadasa had made a Pun giving different literal and philosophical meanings. In Udupi [ edit ] Kanakadasa has a special association with Udupi as he was the follower of Vyasatirtha Swamiji. The Brahmin priests would not let him enter the temple as he was from a "low" caste though Vyasaraaya swamiji asked them to let Kanakadasa into the temple. He did this for weeks, he is believed to have camped outside the temple for weeks cooking his own food and during this time he was so distraught, he composed poems in praise of Lord Krishna and composed Kirthanas Poems which are relevant even today about how all humans are equal, every one is born the same way physically, everyone shares the same water, same sun for their life on earth. Hindu temples and the deity in a Hindu temple always faces east. But in Udupi, Lord Krishna, the deity faces west. It is believed that something unnatural happened those days, when Kanakadasa was outside the temple for days waiting to see Lord Krishna and waiting to be let into the temple. It is believed that the during those days, Kanaka was not allowed to have darshan of Lord Krishna, so with devotion when he sang kirthanas for his dear Lord, the temple wall fell down and the deity of Lord Krishna turned around and there was a crack in the outer walls of the temple through which the ardent devotee of Krishna, Kanakadasa was able to see his Lord. This left the orthodox community flabbergasted as to why something like this happened. Since then the Krishna deity has been facing west even though the main entrance has been facing east and this has remained a mystery every since. Today that window commonly called as "Kanakana Kindi" stands as a tribute to Kanakadasa. It is also a memorial to Kanakadasa and a testimony to the eclectic Hindu belief that devotion, poetry and sainthood are above caste and creed and certainty above orthodoxy. Writings[ edit ] His writing started showing his innovativeness in using day-to-day activities of common man. Ramadhanya Charite is a poetic expression of conflicts between rich and poor classes where he uses Ramadhanya ragi staple food of poor and high in nutrients and rice main food of rich but not as rich in nutrients to synonymously represent poor and rich. He joined Haridasa movement and became a follower of Vyasaraaja who named him as Kanakadasa. His poems and krithi deal with many aspects of life and expose the futility of external rituals. They stress the need for cultivation of moral values in life. His compositions addressed social issues in addition to devotional aspect. Kanaka Dasa was very aggressive and straight forward in criticizing evils of society such as superiority claims using caste system. His poem "Kula Kula Kulavendu hodedhadadiri" asks humans not to segregate themselves from one another, because every human is born the same way, everyone eats the same food and drinks the same water, hence none is superior or inferior to one another. The deity he worshiped was Adhikeshava of Kaginele , presently in Haveri district of Karnataka. Kaginele , now a village, was a prosperous place and trading center in the Middle Ages. Out of the many of his compositions, about see Ref 2 are fully accountable today. All his Karnataka Music compositions end with mudra signature Kaginele Adhikeshava. In addition to being a poet he worked as a social reformer by down playing dogmatic communities that were suppressing the disadvantaged communities. Kanakadasa made extreme effort in reforming the disadvantaged communities by convincing them to give up their age old obsolete social practices and adapt to the changing world. He

effectively used music to convey his philosophy. He lived at Tirupathi in his last days. He is one of the greatest musicians, composers, poets, social reformers, philosophers and saints that India has ever seen.

### 3: 15 Famous Saints of the Medieval India

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Famous Bhakti Saints of North India! Kabir made the most earnest efforts to create a spirit of harmony between Hindus and Muslims. Unfortunately, nothing definite is known about his early life. He lived either towards the close of the fourteenth century or at the beginning of the fifteenth century. It is said that he was born of a Hindu widow who left him on the side of a tank in Banaras and was then found and brought up by Niru, a Muslim weaver. When he grew up, he became a disciple of Ramananda, the famous saint of Banaras. He did not believe in caste distinctions, supremacy of the Brahmans, and idol worship. He did not attach any importance to the performance of rituals and ceremonies or to pilgrimages to holy places. Above all, he denounced insincerity and hypocrisy. To him, Hindus and Muslims were pots of the same clay. Allah and Rama were different names of the same Supreme Being. According to Kabir, salvation could be attained by doing good deeds and by means of Bhakti or sincere devotion to God. He was born in Talwandi in AD. As Kabir had done before, he too condemned caste distinctions, idol worship, rituals, and ceremonies. He advised his followers to achieve a state of mind where there is neither pain, nor happiness and preached that this state could be attained by constant recitation of the Sat Nam or the sacred name of God. As a result of his simple teachings, Guru Nanak won a large number of followers who came to be known as the Sikhs. He died in AD at the age of Chaitanya Mahaprabhu AD: Chaitanya was the greatest and most popular of the Vaishnava saints. He left his home at the age of 24 and spent the rest of his life preaching the message of love and devotion. He became so popular that his followers came to regard him as an incarnation or avatar of Lord Vishnu. He was popularly known as Mahaprabhu. Like other preachers of the Bhakti cult, he too did not believe in caste distinctions and rituals. He preached faith in Vishnu and believed that through love and devotion, song and dance, a state of bliss could be achieved in which the personal presence of God could be realized. His teachings were meant for all and his followers included low caste Hindus and even Muslims. He had a large number of followers in Bengal, Orissa, and other parts of eastern India. Ramananda Ramananda, the fifth in apostolic succession to Sri Ramanuja, was the connecting link between the Bhakti movements of the South and the North. He was born in a Brahmin family of Allahabad and he probably lived during the last quarter of the fourteenth and the first half of the fifteenth centuries. He was at first an Advaitin but became a Vaishnavite under the influence of Raghavananda. He founded a new school of Vaishnavism based on the doctrine of love and devotion. He ignored caste distinctions. He introduced the cult of Rama and Sita in place of Krishna and Radha. His followers were called Ramanandis. Some of his disciples became founders of different schools which spread the Bhakti cult widely in Northern and Central India. Ramananda occupies a unique place in the history of religion in medieval India. He was successful in ushering in the new epoch of medieval mysticism.

### 4: 10 classics of Indian cinema, decade by decade | Film | The Guardian

*Description: Jackson's new book looks at the life and songs of Annamacharya, Purandaradasa, and Kanakadasa. It provides biographical and critical essays on the singer-saints along with fresh translations of their songs, and general introduction, and an essay on Bhakti literature.*

The earliest exponent of the Bhakti movement was Ramanuja who was appointed the successor of his teacher Yamunamuni. He travelled all over India and ultimately settled down at Srirangam. He established Vaishnavism on a sound foundation. He founded Visistadvaita Siddhanta or qualified monism and according to him, the way to salvation lies through Karma, Gyan and Bhakti. He wrote Sribasya and Gitabhasya. The next leader of the Bhakti movement was Nimbarka, a younger contemporary of Ramanuja. He was worshipper of Krishna and Radha. He founded Dvaitadvaita or dualistic monism. He wrote Vedanta Parijata-saurabha, a commentary on Brahmasutras. He settled in Mathura. He ranks with Sankaracharya and Ramanuja as one of the three principal philosophers of the Vedanta system. He propounded Dvaita or dualism. According to him, the final aim of man is the direct perception of Hari which leads to Moksha or eternal bliss. Born in Varanasi, he propounded Suddhadvaita Vedanta Pure non-dualism and philosophy called Pustimarga the path of grace. He founded a school called Rudra Sampradaya. According to him, salvation is through Sneha deep rooted love for God. He was the author of a number of scholarly works in Sanskrit and Brajhabasa, the important being Subodhini and Siddhant Rahasya. Born at Prayag, he was the first great Bhakti saint of North India. He opened the door of Bhakti to all without any distinction of birth, caste, creed or sex. He was a worshipper of Rama and believed in two great principles, namely as perfect love for god and human brotherhood. Namadeva, who flourished in the first part of the fourteenth century, was a tailor who had taken to banditry before he became a saint. His poetry which was written in Marathi breathes a spirit of intense love and devotion to God. Namadeva is said to have travelled far and wide and engaged in discussions with the Sufi saints in Delhi. Chaitanya was the greatest saint of the Bhakti movement. Born at Navadwip in Bengal, his original name was Vishwambhar Mishra. He was responsible for the popularity of Vaishnavism in Bengal through his Kirtans. He began the Achintyabhedabhedavada School of theology. He preached the religion of intense faith in one Supreme Being whom he called Krishna or Hari. He adored Krishna and Radha and attempted to spiritualise their lives in Vrindavan. He settled permanently at Puri where he died. After his death, his followers systematised his teachings and organised themselves into a sect called Gaudiya Vaishnavism. Krishnadasa Kaviraja wrote his biography, Chaitanyacharitamrita. A great saint of the Bhakti movement, she was the only child of Ratna singh Rathor of Merta. She was highly religious from her childhood and a follower of the Krishna cult of Vaishnavism. After the death of her husband, she devoted herself completely to religious pursuits. Mirabai is said to have composed numerous devotional songs. He was a great poet and a devotee of Rama. He composed the famous. Ramcharitamanas in Hindi, expounding the various aspects of Hindu dharma. His other creations are Vinaya-Patrika and KavitaVali. As a saint and a poet, he preached the religion of love and devotion to a personal God. Surdas was a devotee of Lord Krishna and Radha. Other well known Saguna bhakti saints were Sankardev who popularised Vaishnava bhakti in Assam. The original name of Narasi was Narasimha Mehta. He popularised Vaishnava cult in Gujarat. Born near Benaras, he led the life of a normal householder. A disciple of Ramananda, his mission was to preach a religion of love which would unite all castes and creeds. He emphasised the unity of god whom he calls by several names, such as Rama, Hari, Allah, etc. He strongly denounced Hindu and Muslim rituals. He strongly denounced the caste system, especially the practice of untouchability. However, he was not a social reformer, his emphasis being reform of the individual under the guidance of a true guru. His dohas and sakhi poems are found in the Bijak. The bhakti saints of Maharashtra were the proponents of Maharashtra Dharma.

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