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Acces PDF Abstract Algebra Indira Gandhi National Open University Indira Priyadarshini Gandhi was an Indian politician, stateswoman and a central figure of the Indian National Congress. She was the first and, to date, the only female Prime Minister of India. Indira

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Gandhi was the daughter of Jawaharlal Nehru, the first prime minister of India.

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Indira Priyadarshini Gandhi (Hindi: [ɪndə ʈa ʈa nd i] (listen); née Nehru; 19 November 1917 – 31 October 1984) was an Indian politician and a central figure of the Indian National Congress. She was the first and, to date, only female Prime Minister of India. Indira Gandhi was the daughter of Jawaharlal Nehru, the first prime minister of India.

Indira Gandhi - Wikipedia

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Abstract Algebra Indira Gandhi National Open University

Abstract Algebra Indira Gandhi National Open University 'CONTEMPORARY ABSTRACT ALGEBRA, 8E, provides a solid introduction to the traditional topics in abstract algebra while conveying to students that it is a contemporary subject used daily by working mathematicians, computer scientists,

Electoral democracy combines the ideas and practices of warfare and welfare, where both

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work in tandem as near synonyms. India ' s robust electoral democracy exemplifies this combination in diverse forms. Critically analysing the 2014 Parliamentary elections beyond the seduction of immediacy and bare cold statistics, this book puts human subjectivity at the centre of election studies and, through an anthropological–sociological approach, makes lives—human and non-human, lived and unlived or unlivable—central to any understanding of elections and democracy. Crafting a new, comprehensive approach, this volume looks at the 2014 elections in relation to the changing nature and forms of elections and democracy globally. Coming from multidisciplinary backgrounds, the contributors to this volume use ethnographic observations to open up a space for new theoretical and methodological reflections on the role of media in Indian elections, the shift to the right in 2014 and its consequences, the significance of traditional Hindu spaces such as the river Ganga in BJP ' s victory, the role of gurus like Baba Ramdev, and the electoral choices available to and exercised by the minorities, among others.

This work explores the life and work of Bhaktisiddhanta Sarasvati (1874-1937), a guru of the Chaitanya (1486-1534) school of Vaishnavism who, at a time when various interpretations of nondualistic Hindu thought were most prominent, managed to establish a pan-Indian movement for the modern revival of personalist bhakti - a movement that today encompasses both Indian and non-Indian populations throughout the world.

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Pratiyogita Darpan (monthly magazine) is India's largest read General Knowledge and Current Affairs Magazine. Pratiyogita Darpan (English monthly magazine) is known for quality content on General Knowledge and Current Affairs. Topics ranging from national and international news/ issues, personality development, interviews of examination toppers, articles/ write-up on topics like career, economy, history, public administration, geography, polity, social, environment, scientific, legal etc, solved papers of various examinations, Essay and debate contest, Quiz and knowledge testing features are covered every month in this magazine.

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Patañjali's Yogasutra is an ancient canonic Indian text composed in Sanskrit in the 3rd or 4th century. Belonging to a very different cultural milieu, this multi-layered text is philosophical, psychological and practical in nature. Offering a philosophical reading of Patañjali's Yogasutra, this book discusses themes such as freedom, self-identity, time and transcendence, and translation - between languages, cultures and eras. Drawing substantially upon contemporary Indian materials, it discusses for the first time classical yoga as reflected upon by Daya Krishna (1924-2007) with constant reference to Krishna Chandra Bhattacharyya's (1875-1949) studies in yoga philosophy. The genuine attempt on behalf of these two original thinkers to engage philosophically with Patañjala-yoga sets the tone of the textual exploration provided here. This book features a new annotated translation of the Yogasutra, and the author provides a useful background to the extensive Samkhya terminology employed by Patañjali. Daniel Raveh also offers a close reflection of the very act of translation, and the book concludes with suggestions for further reading and a glossary of central notions.

The Great Goddess, in her various puranic and tantric forms, is often figured as sitting on a corpse which is identified as Shiva-as-shava (God Shiva, the consort of the Devi and an iconic representation of the Absolute without attributes, the Nirguna Brahman). Hence, most of the existing critical works and ethnographic studies on Shaktism and the tantras have focused on the theological and symbolic paraphernalia of the corpses which operate as the asanas (seats) of the Devi in her various iconographies. This book explores the figurations of the Goddess as corpse in several Hindu puranic and Shakta-tantric texts, popular practices, folk

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belief systems, legends and various other cultural phenomena based on this motif. It deals with a more intricate and fundamental issue than existing works on the subject: how and why is the Devi – herself - figured as a corpse in the Shakta texts, belief systems and folk practices associated with the tantras? The issues which have been raised in this book include: how does death become a complement to life within this religious epistemology? How does one learn to live with death, thereby lending new definitions and new epistemic and existential dimensions to life and death? And what is the relation between death and gender within this kind of figuration of the Goddess as death and dead body? Analysing multiple mythic narratives, hymns and scriptural texts where the Devi herself is said to take the form of the Shava (the corpse) as well as the Shakti who animates dead matter, this book focuses not only on the concept of the theological equivalence of the Shava (Shiva as corpse) and the Shakti (Energy) in tantras but also on the status of the Divine Mother as the Great Bridge between the apparently irreconcilable opposites, the mediatrix between Spirit and Matter, death and life, existence-in-stasis and existence-in-kinesis. This book makes an important contribution to the fields of Hindu Studies, Goddess Spirituality, South Asian Religions, Women and Religion, India, Studies in Shaktism and Tantra, Cross-cultural Religious Studies, Gender Studies, Postcolonial Spirituality and Ecofeminism.

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