

Geeta Hindi English Audio

Swami Adgadanand

Ashtavakra Gita - The Heart of Awareness Ashtavakra,2019-12-06 The Ashtavakra Gita, or the Ashtavakra Samhita as it is sometimes called, is a very ancient Sanskrit text. Nothing seems to be known about the author, though tradition ascribes it to the sage Ashtavakra; hence the name. There is little doubt though that it is very old, probably dating back to the days of the classic Vedanta period. The Sanskrit style and the doctrine expressed would seem to warrant this assessment. The work was known, appreciated and quoted by Ramakrishna and his disciple Vivekananda, as well as by Ramana Maharshi, while Radhakrishnan always refers to it with great respect. Apart from that the work speaks for itself. It presents the traditional teachings of Advaita Vedanta with a clarity and power very rarely matched. The Reverend John Henry Richards, MA, BD, was an Anglican priest born in 1934 who was ordained a deacon in Llandaff in 1977 and a priest there in 1978. He served in Maesteg, Cardiff, Penmark, and Stackpile Elidor until his retirement in 1999, and died in 2017. He is known for his English translations of the Ashtavakra Gita, the Dhammapada, and the Vivekachudamani, which he put in the public domain and distributed on the Internet in 1994. The text used here is the one revised in 1996.

Bhagavad-Gita as it is A. C. Bhaktivedanta Swami Prabhupada,1986

Yatharth Geeta English Swami Adgadanand,1998-11-01 5200 years long interval Srimad Bhagavad Gita in its authentic and everlasting exposition. Yatharth Geeta - The Geeta in its True Perspective Shreemad Bhagwad Geeta - Science of Religion for Mankind What were the inner feelings and emotions of Shri Krishn when he preached the Geeta? All inner feelings cannot be expressed in words. Some can be told, some are expressed through the body language, and the rest are to be realised which can only be understood by a seeker through experiences. Only after attaining the state which Shri Krishn had been to, an accomplished teacher knows what Geeta says. He simply does not reiterate verses of the Geeta but, in fact, gives experiences to the inner feelings of the Geeta. This is possible because he sees the same picture which was there when Shri Krishn preached the Geeta. He therefore, sees the real meaning, can show it to us, can evoke the inner feelings and would lead us on the path of enlightenment. Rev. Shri Paramhansji Mahraj was also an enlightened teacher of such a level and the compilation of his words and blessings to grasp the inner feelings of the Geeta itself is the 'Yatharth Geeta. - Swami Adgadanand

Srimad Bhagavad Gita Ásoka Kauśika,1998 The Holy Book In Original Sanskrit And Romanised Transliteration With Hindi & English Translation

Bhagavad Geeta Swami Mukundananda,Jagadguru Kripaluji Yog,2013-04-05 Commentary on 'The Bhagavad Geeta' by Swami Mukundananda

The Bhagavad-Gītā, with the Commentary of Śrī Śankarāchārya ,1901

Jeevanadarsh Evam Atmanubhuti Swami Adgadanand, Realisation of the God, incarnation and medium of their divine speech are only the great and enlightened sages. With this fact in mind, the propitious like sketch of Rev. Paramhans Ji Maharaj Ji is being published for the spiritual development of the humanity at large. The ideal life, miraculous events, the Barahmasi to uplift and enlighten the self - realisation, Glimpses of Discourses, Super - human powers and faculties are included in this work. This book will provide guidance to the persons treading the path of life and when they accept the directions set in, attain the greatest of the ultimate aims. This work endeavours to explain the ancient traditional spiritual truth and the path of ultimate bliss. Hence, you shall be able to get the divine inspiration from this book as to how and where to search for the Truth.

The Bhagavad Gītā Christopher Key Chapple,2010-03-30 For years, this edition of the Bhagavad Gītā has allowed all those with a lively interest in this spiritual classic to come into direct contact with the richness and resonance of the original text. Winthrop Sargeant's interlinear edition provides a word-for-word English translation along with the devanagari characters and the transliterated Sanskrit. Detailed grammatical commentary and page-by-page vocabularies are included, and a complete translation of each section is printed at the bottom of each page, allowing readers to turn the pages and appreciate the work in Sargeant's translation as well. Discussions of

Yatharth Geeta - Norwegian Swami Adgadanand, 2006-05-01 5200 Med Mange Års Mellomrom Shreemad Bhagwad Geeta I Sin Autentiske Og Evigvarende Framstilling. Geeta I Sin Sanne Perspektiv Vitenskap Av Religion Til Menneskeheten Hva var de indre følelsene og emosjonene til Shri Krishn da han forkynte Geeta? Alle indre følelser kan ikke uttrykkes i ord. Noen kan formidles, noen kan uttrykkes gjennom kroppsspråk, og resten kan bare bli forstått av en søkende gjennom erfaringer. Bare etter å ha nådd den tilstanden som Shri Krishn hadde hevet seg til, vil en dyktig lærer vite hva Geeta sier. Han gjentar ikke bare vers fra Geeta, men gir faktisk uttrykk for Geetas indre følelser. Dette er mulig fordi han ser det samme bildet som var der da Shri Krishn forkynte Geeta. Han forstår derfor den egentlige meningen, kan vise oss den, kan framkalle de indre følelsene og lede oss på veien til opplysning. "Pastor Shri Paramhansji Mahraj" var også en opplyst lærer på et slikt nivå, og utdrag fra hans ord og velsignelser for å forstå Geetas indre følelser er Yatharth Geeta . - Swami Adgadanand

Yatharth Geeta - श्रीगुरुदेव श्री स्वामी अदगदानन्द, 1997-06-01 श्रीगुरुदेव श्रीगुरुदेव - श्रीगुरुदेव श्रीगुरुदेव

Who Am I? Sri Ramana Maharshi, 2016-09-10 Who am I? is the title given to a set of questions and answers bearing on Self-enquiry. The questions were put to Bhagavan Sri Ramana Maharshi by Sri M. Sivaprakasam Pillai, about the year 1902. Sri Pillai, a graduate in philosophy, was at the time employed in the Revenue Department of the South Arcot Collectorate. During his visit to Tiruvannamalai in 1902 on official work, he went to Virupaksha Cave on Arunachala Hill and met the Maharshi there. He sought from him spiritual guidance and solicited answers to questions relating to Self-enquiry. As Bhagavan was not talking then, not because of any vow he had taken but because he did not have the inclination to talk, he answered questions put to him by writing. As recollected and recorded by Sri Sivaprakasam Pillai, there were thirteen questions and answers to them given by Bhagavan. This record was first published by Sri Pillai in 1923 (in the original Tamil), along with a couple of poems composed by himself relating how Bhagavan's grace operated in his case by dispelling his doubts and by saving him from a crisis in life.

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la Geeta, en vez de hacer una mera reiteración de sus versos. Esto se hace posible porque él consigue ver la misma escena que veía Shri Krishan cuando predicaba la Geeta. De esta manera, él comprende el sentido verdadero y nos lo comunica, despertando en nosotros los sentimientos íntimos que llevan al camino del esclarecimiento. El Reverendísimo Shri Paramhansji Maharaj también fue un maestro ilustré de un nivel muy elevado y la recopilación de sus sermones y sus bendiciones para comprender el sentimiento mas profundo de la Geeta, es “Yatharth Geeta”. - Swami Adgadanand

The Bhagavad Gita Swami Sivananda,1989 The Bhagavadgita is one phase of the Tripod of Indian philosophy and culture, the other two phases being the Upanishads and the Brahmasutras. While the Upanishads lay the foundation of the loftiest reach possible for humanity and the Brahmasutras logically elucidate the intricate issues involved in the Upanishads, the Bhagavadgita blends together the Transcendent and the Immanent features of the Ultimate Reality, bringing together into an integrated whole knowledge and action, the inner and the outer, the individual and the society, man and God, all which are portrayed as facets of a universal Operation, presenting entire life and all life as a perfectly complete organic wholeness, leaving nothing unsaid and attempting to solve every problem of life.

Business Sutra Devdutt Pattanaik,2015-09-16 In this landmark book, bestselling author, leadership coach and mythologist Devdutt Pattanaik shows how, despite its veneer of objectivity, modern management is rooted in Western beliefs and obsessed with accomplishing rigid objectives and increasing shareholder value. By contrast, the Indian way of doing business, as apparent in Indian mythology but no longer seen in practice accommodates subjectivity and diversity and offers an inclusive, more empathetic way of achieving success. Great value is placed on darshan, that is, on how we see the world and our relationship with Lakshmi, the goddess of wealth. Business Sutra uses stories, symbols and rituals drawn from Hindu, Jain and Buddhist mythology to understand a wide variety of business situations that range from running a successful tea stall to nurturing talent in a large multinational corporation. At the heart of the book is a compelling premise: if we believe that wealth needs to be chased, the workplace becomes a rana-bhoomi - a battleground of investors, regulators, employers, employees, vendors, competitors and customers, if we believe that wealth needs to be attracted, the workplace becomes a ranga-bhoomi - a playground where everyone is happy.

God Talks With Arjuna Paramahansa Yogananda,2007 The words of Lord Krishna to Arjuna in the Bhagavad Gita, writes Paramahansa Yogananda, are at once a profound scripture the science of Yoga, union with God, and a textbook for everyday living. The Bhagavad Gita has been revered by truth seekers of both the East...

The Journey Home Radhanath Swami,2010-09-01 The story of one man’s journey from his youth in suburban Chicago to an adult in spiritual India and a world of mystics, yogis, and gurus. Within this extraordinary memoir, Radhanath Swami weaves a colorful tapestry of adventure, mysticism, and love. Readers follow Richard Slavin from the suburbs of Chicago to the caves of the Himalayas as he transforms from young seeker to renowned spiritual guide. The Journey Home is an intimate account of the steps to self-awareness and also a penetrating glimpse into the heart of mystic traditions and the challenges that all souls must face on the road to inner harmony and a union with the Divine. Through near-death encounters, apprenticeships with advanced yogis, and years of travel along the pilgrim’s path, Radhanath Swami eventually reaches the inner sanctum of India’s mystic culture and finds the love he has been seeking. It is a tale told with rare candor, immersing the reader in a journey that is at once engaging, humorous, and heartwarming. Praise for The Journey Home “Here is an inspiring chapter of “our story” of spiritual pilgrimage to the East. It shows the inner journey of awakening in a fascinating and spellbinding way.” —Ram Dass, author, Be Here Now “He tells his story with remarkable honest—the temptations of the 1970s, his doubts, hopes, and disappointments, the culture shock, and the friendships found and lost . . . Add a zest of danger, suspense, and surprise, and Radhanath Swami’s story is a deep, genuine memoir that reads like a novel.” —Brigitte Sion, assistant professor of Religious Studies, New York University

Medicine of One Lomakayu, Patty Hall, 2014-12-05 From the moment we emerge into the world as an infant we begin a journey of experience. We all share the desire to be happy. In this journey we will all experience emotional and physical pain and the loss of what we love. How we meet our losses and pains will determine the amount of peace we have in our lives. If we meet them as the hardened warrior or the defeated victim we live from survival and peace escapes us. In *Medicine of One*, Lomakayu, spiritual teacher, Soul Dreamer, and the originator of primordial movements for emotional healing, offers us a path to spiritual awareness, self-compassion and freedom that is as simple as a Circle. Using his own unique teachings, personal experience, and poetic language, he shares a path that will enliven, bring clarity, inspire, and fulfill you no matter where you are in life. Allow yourself to open the pages of *Medicine of One* ... breathe in the words ... and slowly grasp all you can from what is written. You will find yourself in a Circle full of deep understanding and self compassion.

Yatharth Geeta - Italian Swami Adgadanand, 2003-07-13 5200 Anni Di Intervallo, La Shreemad Bhagavad Gita Nella Sua Autentica E Sempre Duratura Esposizione La Gita Nella Sua Vera Prospettiva Scienza Della Religione Per L'umanità Quali furono le emozioni e i sentimenti di Sri Krisna quando Enuncio; la Gita? Non tutti i sentimenti interiori possono essere espressi in Parole. Alcuni possono essere pronunciati, altri ancora espressi attraverso il linguaggio del corpo, e il resto devono Essere realizzati, e possono essere compresi da un ricercatore Attraverso le esperienze dirette. E solo dopo aver raggiunto lo stato in cui Sri Krisna si trovava che un maestro realizzato sa quello che la Gita Dice. Infatti egli non ripete semplicemente quello che i versi. Della Gita dicono, ma da diretto accesso ai sentimenti interiori dell Gita. Questo e possibile perche egli vede la stessa situazione che era presente quando Sri Krisna predico La Gita. Quindi egli comprende il suo vero significato, ce le può indicare ed evocare i suoi messaggi interiori per condurci Sul cammino dell illuminazione. Il Rv. Swami Shri Paramhansji Maharaj fu anche gli un maestro Illuminato di un tale livello, e la compilazione delle sue Parole e benedizioni sono contenute nella 'Yatharth Geeta' Per percepire i significati interiori dell Gita stessa. – Swami Adgadanand.

The MahaBharata Romesh C. Dutt, 2013-11-12 Ancient India, like ancient Greece boasts of two great Epics. One of them, the Maha-bharata, relates to a great war in which all the warlike races of Northern India took a share, and may therefore be compared to the Iliad. The great war which is the subject of this Epic is believed to have been fought in the thirteenth or fourteenth century before Christ. The war thus became the centre of a cycle of legends, songs, and poems in ancient India, the vast mass of legends and poetry, accumulated during centuries, was cast in a narrative form and formed the Epic of the Great Bharata nation, and therefore called the Maha-bharata. The real facts of the war had been obliterated by age, legendary heroes had become the principal actors, and, as is invariably the case in India, the thread of a high moral purpose, of the triumph of virtue and the subjugation of vice, was woven into the fabric of the great Epic.

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