

Sant Dnyaneshwar Abhang

Sharatchandra Belvalkar, Taraprakash Vartak, Ramesh Barve

AKASHVANI All India Radio (AIR), New Delhi ,1977-02-13 Akashvani (English) is a programme journal of ALL INDIA RADIO, it was formerly known as The Indian Listener. It used to serve the listener as a bradshaw of broadcasting ,and give listener the useful information in an interesting manner about programmes, who writes them, take part in them and produce them along with photographs of performing artists. It also contains the information of major changes in the policy and service of the organisation. The Indian Listener (fortnightly programme journal of AIR in English) published by The Indian State Broadcasting Service, Bombay, started on 22 December, 1935 and was the successor to the Indian Radio Times in English, which was published beginning in July 16 of 1927. From 22 August ,1937 onwards, it used to published by All India Radio, New Delhi. From 1950,it was turned into a weekly journal. Later, The Indian listener became Akashvani (English) w.e.f. January 5, 1958. It was made fortnightly journal again w.e.f July 1,1983. NAME OF THE JOURNAL: AKASHVANI LANGUAGE OF THE JOURNAL: English DATE, MONTH & YEAR OF PUBLICATION: 13 FEBRUARY, 1977 PERIODICITY OF THE JOURNAL: Weekly NUMBER OF PAGES: 60 VOLUME NUMBER: Vol. XLII. No. 07 BROADCAST PROGRAMME SCHEDULE PUBLISHED (PAGE NOS): 14-58 ARTICLE: 1. Vande Mataram Centenary 2. The Language of Speed 3. Dr. Coomaraswamy as an Interpreter of Rajput Painting 4. Buddhist Contribution to Indian Thought and Culture AUTHOR: 1. Hiren Mukherjee 2. C. R. Ramaswamy 3. A. Ranganathan 4. S. K. Sinha KEYWORDS : 1. Glory of the Mother Country, Non Chauvinist 3. Scholarly Gifts ,Aesthetic Reason. 4. Reaction against Atheism, Battle of WITS. Prasar Bharati Archives has the copyright in all matters published in this "AKASHVANI" and other AIR journals. For reproduction previous permission is essential.

Great Indian Sant Manoj Dole, Indian religions , especially Hinduism , Jainism , Sikhism and Buddhism , the saintly man is revered as truth-exemplary for his knowledge of self , truth and reality. In Sikhism it is used to describe human beings who have attained spiritual enlightenment and divine wisdom and power by uniting with God. A saint has an important place in the life of a devotee. The importance of a saint is also mentioned in Hindu scriptures. According to Hindu scriptures, by taking refuge in a true saint and performing devotional service according to the scriptures, the worshiper becomes free from the diseases of birth and death. The identity of a true saint has also been told in the holy scriptures of Hinduism that a true saint will have complete knowledge of all the holy scriptures and will take diksha three times in the name of three types of mantras. A saint , a theologian or a bhagat is any human being who has attained God and is in spiritual contact with God.

Sikhs believe that the divine energy of God can be experienced by man on earth. This is achieved through constant chanting of the Lord's name (Naam Japo / Naam Simran) and spiritual introspection. Sikhs generally use reality as the name of God which cannot be merely mouthed but must be lived in truth. Saints can be of any religion. Individuals like Kabir , Ravidas , Namdev , Farid , Bhikkhan and others are known as saints or bhagats , irrespective of their belonging to Islam or Hinduism . The divine knowledge is universal , and after attaining knowledge through Naam Simran their knowledge is compiled and included in the holy book of Sikhism , Sri Guru Granth Sahib. Saints are holy persons of the highest order , they are among the ideal human beings. Thus , Sikhs are encouraged to seek the company and pious company of saints (saadh- sangat) , learn from them , and attain sainthood through intense reading and meditation on the Sikh scriptures (gurbani) and Naam Simran. Do it. The virtuous life associated with a saint or Brahmagyani (one who has complete knowledge of God) is defined in Sikh Gurbani , specifically in the Sukhmani Sahib passage of the Sri Guru Granth Sahib. Sikhism advocates people of all faiths to unite by realizing God , and union with God is the highest form of spiritual enlightenment. Author David Smith defines guru as a teacher , spiritual guide or deity. To receive the title of guru , one must undergo a standard initiation process known as initiation , in which they receive a mantra or sacred Sanskrit phrase. Hindu sages have often renounced the world and are called guru , sadhu , rishi , swami and other names. Many people consider the words saint and saint to be synonymous. This book is a list of religious figures of Hinduism , including gurus , saints , monks , yogis, and spiritual leaders.

Shri Dnyaneshwari - Vol 3 Sant Dnyaneshwar,2023-12-11 Shrimad Bhagawad Geeta/Gita (also referred to simply as Geeta or Gita) is the most revered of Indian scriptures that comprehensively presents the highest spiritual philosophy in the Indian tradition. It is believed to be told by Lord Shri Krishna to Arjuna on the Mahabharat battle field of Kurukshetra. Just before the epic war between Pandavas and Kauravas was to begin, Arjuna was suddenly overcome by confusion about whether it was right for him to fight his own cousins and other relatives as also his revered teachers (gurus) and other elders who were standing opposite him as his enemies. As a result, he dropped his weapons and sat down in his chariot in a completely distraught mood. It was then that Shri Krishna who had taken upon himself the job of being Arjuna's charioteer, preached the complete spiritual philosophy by way of Shrimad Bhagawad Geeta. It helped Arjuna understand clearly what this creation is and what the purpose of human life in it is. He could then proceed with fighting the Mahabharat war as a duty in a detached manner. Shrimad Bhagawad Geeta consists of 18 chapters and is originally in Sanskrit. There have been many explanatory commentaries on it by different philosophers and thinkers. The greatest of some of the most revered saints who lived during the 13th century in Maharashtra, Sant Shri Dnyaneshwar Maharaj, wrote an incomparable commentary on the Geeta titled Bhavarth Deepika, more popularly known as Shri Dnyaneshwari, in Marathi verse form. It is believed that Lord Shri Krishna Himself reincarnated as Sant Dnyaneshwar primarily to take the Geeta philosophy down to the less educated

seekers who were unable to understand the original Geeta in Sanskrit language. Shri Dnyaneshwari is the result of that. Sant Shri Dnyaneshwar maharaj took samadhi at a tender age of 21 years soon after completing Dnyaneshwari, which confirms the belief that the primary purpose of his incarnation was delivering Geeta philosophy to the masses of ordinary people. The original Dnyaneshwari is organised exactly on the lines of Geeta in 18 chapters. Each of the shlokas (verses) of Geeta has many owis (Marathi verses) explaining the meaning of the particular shloka. Sant Shri Dnyaneshwar excels in putting across the underlying philosophy by way of many different metaphors and examples from the day-to-day life making it easy for a sincere reader to understand and digest it. The Dnyaneshwari owis are in old Marathi of the 13th century. This series of three books is an attempt by the author to take the Dnyaneshwari to non-Marathi seekers. It is a literal translation of the original owis rendered as modern English prose. It is presented in the following format - the literal meaning in English of the original Sanskrit shloka/s of Geeta followed by the English translation of the related owis. At some places, more than one shloka are presented together if the meaning can be better understood that way. The reader is expected to have a reasonable degree of familiarity with Indian spiritual philosophy and the commonly used Sanskrit terms in respect of the various fundamental spiritual concepts. The original Sanskrit shlokas of Geeta in Devnagari script are not included because Kindle does not support the relative font at present. Chapter 1 and the first ten shlokas of Geeta describe the formation of armies on both the sides with the names and qualities of the various warriors gathered on the battle field. There is also a description of the distraught state of Arjuna's mind in this initial part. The actual philosophical preaching by Lord Shri Krishna starts from Chapter 2, shloka 11 and hence this book also starts from that point onwards. This translation of the complete Dnyaneshwari is presented in three volumes. The first volume covers chapters 2 to 8, second covers chapters 9-13 and the third covers chapters 14-18.

Tradition and Modernity in Bhakti Movements Lele,2022-03-28

Dnyaneshwari in English shyamkant kulkarni,dnyaneshwar kulkarni,2012-02-17 This is an english translation of the treatise on Shrimat Bhagvat Geeta written in Marathi by Sant Dnyaneshwar in thirteenth century. It gives core ideology of hinduism. It brought for the first time religious knowledge from sanskrit into local language Marathi for common man. Sant Dnyanseshwar wrote it as poetry written in Owi format. It deals with self-realization and meditation.

THE INDIAN LISTENER All India Radio (AIR),New Delhi ,1951-03-18 The Indian Listener (fortnightly programme journal of AIR in English) published by The Indian State Broadcasting Service,Bombay ,started on 22 December, 1935 and was the successor to the Indian Radio Times in english, which was published beginning in July 16 of 1927. From 22 August ,1937 onwards, it was published by All India Radio,New Delhi.From July 3 ,1949,it was turned into a weekly journal. Later,The Indian listener became Akashvani in January 5, 1958. It was made a fortnightly again on July 1,1983. It used to serve the listener as a bradshaw of broadcasting ,and give listener the useful information in an interesting manner about

programmes, who writes them, take part in them and produce them along with photographs of performing artists. It also contains the information of major changes in the policy and service of the organisation. NAME OF THE JOURNAL: The Indian Listener LANGUAGE OF THE JOURNAL: English DATE, MONTH & YEAR OF PUBLICATION: 18-03-1951 PERIODICITY OF THE JOURNAL: Weekly NUMBER OF PAGES: 47 VOLUME NUMBER: Vol. XVI. No.12. BROADCAST PROGRAMME SCHEDULE PUBLISHED(PAGE NOS): 15-43 ARTICLE: 1. Basic Values In Art: Subject-Matter And Form 2. Art Treasures In South India 3. Shortwave Transmissions: Listening Conditions In March : II 4. Backward Classes' Welfare In Bombay AUTHOR: 1. Dr. Charles Fabri 2. R. P. Nair 3. R. B. L. Srivastava 4. L. M. Shrikant KEYWORDS: 1. Negro Sculpture, surrealist painting, Bodhisattva Avalokitesvara 2. Upparikka Malika, Kiratarjunamoorthi, Krishna Leela paintings 3. Shortwave Transmissions, National Home Service, Australian Broadcasting Commission 4. economic improvement, Backward Class Department, Aboriginal tribes Document ID: INL-1951 (J-J) Vol-I (11)

Emancipation of Dalits and Freedom Struggle Himansu Charan Sadangi, 2008 The book analyses political and social transition at the juncture of Indian Independence in 1947 from the British to Indians, with a view of Dalits, who got initial emancipation under the British rule from Hindu Varna system and Brahmanical Tyranny. The book highlights the issues of untouchability, Mahar Movement, Mahatma Gandhi, Mahatma Phule and Dr. B.R. Ambedkar.

Religion and Public Memory Christian Lee Novetzke, 2008-07-01 Namdev is a central figure in the cultural history of India, especially within the field of bhakti, a devotional practice that has created publics of memory for over eight centuries. Born in the Marathi-speaking region of the Deccan in the late thirteenth century, Namdev is remembered as a simple, low-caste Hindu tailor whose innovative performances of devotional songs spread his fame widely. He is central to many religious traditions within Hinduism, as well as to Sikhism, and he is a key early literary figure in Maharashtra, northern India, and Punjab. In the modern period, Namdev appears throughout the public spheres of Marathi and Hindi and in India at large, where his identity fluctuates between regional associations and a quiet, pan-Indian, nationalist-secularist profile that champions the poor, oppressed, marginalized, and low caste. Christian Lee Novetzke considers the way social memory coheres around the figure of Namdev from the sixteenth century to the present, examining the practices that situate Namdev's memory in multiple historical publics. Focusing primarily on Maharashtra and drawing on ethnographies of devotional performance, archival materials, scholarly historiography, and popular media, Novetzke vividly illustrates how religious communities in India preserve their pasts and, in turn, create their own historical narratives.

AKASHVANI, Akashvani (English) is a programme journal of ALL INDIA RADIO, it was formerly known as The Indian Listener. It used to serve the listener as a Bradshaw of broadcasting, and give listener the useful information in an interesting manner about programmes, who writes them, take part in them and produce them along with photographs of performing artists. It also contains the information of major changes in the policy and service of the organisation. The Indian Listener

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Islamic Financial Management Dr. Jaquir Iqbal, 2009-10-01 The Encyclopaedic Dictionary Of Marathi Literature Has Been Developed With A Specific Planning To Include Not Only Men Of Letters But Also All Aspects Characterising The Growth Of Marathi Literature. It Also Presents A Clear Picture Of Development Of Marathi Literature From Early Period To The Present Day. The Contributions Of Many Poets, Writers, Playwriters, Essayist And Critics Are Given Along With Their Biographical Accounts Supported By Bibliography. It Has Successfully Converted A Long Journey Of Marathi Since Saint Dnyaneshwar To Today S New Little Magazine Movement .The Encyclopaedic Dictionary Serves The Purpose Of Research And Survey Of Marathi Literature Very Well, Bringing In Full Contributions Of Progressive Poets And Writers. It Is Bound To Be Gita For Researchers As Well As Every Common Marathi Individual As It Has Rich Reference Value.

Amritanubhava Jñānadeva, 1963

Studies in Religion and Change Indian History and Culture Society, 1983

Life Sketch of Sant Tatyasaheb Kotnis Anant Narsinha Kotnis, 1963

Tellings and Texts Francesca Orsini, Katherine Butler Schofield, 2015-10-05 Examining materials from early modern and contemporary North India and Pakistan, *Tellings and Texts* brings together seventeen first-rate papers on the relations between written and oral texts, their performance, and the musical traditions these performances have entailed. The contributions from some of the best scholars in the field cover a wide range of literary genres and social and cultural contexts across the region. The texts and practices are contextualized in relation to the broader social and political background in which they emerged, showing how religious affiliations, caste dynamics and political concerns played a role in shaping social identities as well as aesthetic sensibilities. By doing so this book sheds light into theoretical issues of more general significance, such as textual versus oral norms; the features of oral performance and improvisation; the role of the text in performance; the aesthetics and social dimension of performance; the significance of space in performance history and important considerations on repertoires of story-telling. The book also contains links to audio files of some of the works discussed in the text. *Tellings and Texts* is essential reading for anyone with an interest in South Asian culture and, more generally, in the theory and practice of oral literature, performance and story-telling.

Putra Vishwastacha Sharatchandra Belvalkar, Taraprakash Vartak, Ramesh Barve, 2022-04-17 Dnyaneshwar Agashe (1942–2009) Dnyaneshwar Agashe is a name that has made a mark in diverse fields. He was well-known across Maharashtra as a successful industrialist, a reputed banker, and an able cricket administrator. But this is a collection of articles which presents him in a completely new light. His friends, colleagues, and family shed light on many interesting and hitherto unknown facets of his personality. Originally published in Marathi in April 2002. Reissued in English in April 2022.

The Quotidian Revolution Christian Lee Novetzke, 2016-10-18 In thirteenth-century Maharashtra, a new vernacular literature emerged to challenge the hegemony of Sanskrit, a language largely restricted to men of high caste. In a vivid and accessible idiom, this new Marathi literature inaugurated a public debate over the ethics of social difference grounded in the idiom of everyday life. The arguments of vernacular intellectuals pushed the question of social inclusion into ever-wider social realms, spearheading the development of a nascent premodern public sphere that valorized the quotidian world in sociopolitical terms. The Quotidian Revolution examines this pivotal moment of vernacularization in Indian literature, religion, and public life by investigating courtly donative Marathi inscriptions alongside the first extant texts of Marathi literature: the Lilacaritra (1278) and the Jñanesvari (1290). Novetzke revisits the influence of Chakradhar (c. 1194), the founder of the Mahanubhav religion, and Jnandev (c. 1271), who became a major figure of the Varkari religion, to observe how these avant-garde and worldly elites pursued a radical intervention into the social questions and ethics of the age. Drawing on political anthropology and contemporary theories of social justice, religion, and the public sphere, The Quotidian Revolution explores the specific circumstances of this new discourse oriented around everyday life and its lasting legacy: widening the space of public debate in a way that presages key aspects of Indian modernity and democracy.

Arun Kolatkar and Literary Modernism in India Laetitia Zecchini, 2014-07-31 In this first scholarly work on India's great modern poet, Laetitia Zecchini outlines a story of literary modernism in India and discusses the traditions, figures and events that inspired and defined Arun Kolatkar. Based on an impressive range of archival and unpublished material, this book also aims at moving lines of accepted genealogies of modernism and 'postcolonial literature'. Zecchini uncovers how poets of Kolatkar's generation became modern Indian writers while tracing a lineage to medieval oral traditions. She considers how literary bilingualism allowed Kolatkar to blur the boundaries between Marathi and English, 'Indian' and 'Western sources'; how he used his outsider position to privilege the quotidian and minor and revived the spirit of popular devotion. Graphic artist, poet and songwriter, storyteller of Bombay and world history, poet in Marathi, in English and in 'Americaneese', non-committal and deeply political, Kolatkar made lines wobble and treasured impermanence. Steeped in world literature, in European avant-garde poetry, American pop and folk culture, in a 'little magazine' Bombay bohemia and a specific Marathi ethos, Kolatkar makes for a fascinating subject to explore and explain the story of modernism in India. This book has received support from the labex TransferS: <http://transfers.ens.fr/>

Lokrajya ,1978

People's Raj ,1978

A TO Z INDIA - FEBRUARY 2024 Indira,2024-02-02 FROM THE EDITOR'S DESK: SANT RAVIDAS JAYANTI 2024
DATE - TIMINGS - Guru Ravidas (1377-1527 C.E.) was a famous saint of the Bhakti Movement. His devotional songs and verses made a lasting impact upon the Bhakti Movement. Guru Ravidas is also known as Raidas, Rohidas and Ruhidas. According to historians Guru Ravidas was born during 1377 C.E. at Mandhuadhe in Varanasi, Uttar Pradesh, India; NEWS: EXHIBITION OF 75 HANDMADE PORTRAITS OF NARENDRA MODI BY DR. KATE - Artistic Presentation of Modi's resolution: Prabhat Jha. The event was inaugurated by senior BJP leader Shri Prabhat Jha.

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