



ॐ नमोजी आद्या ।

वेद प्रतिपाद्या ।

ज्ञानेश्वरी अध्याय १

अर्थ व बोधासह

ब्रम्हचैतन्य वाणी

# Dnyaneshwari In Marathi With Meaning

**M. K. Nadkarni**



## **Dnyaneshwari In Marathi With Meaning:**

*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 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 verses 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 verses rendered as modern English prose. It is presented in the following format: the literal meaning in English of the original Sanskrit shlokas of Geeta followed by the English translation of the related verses. 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 to 13 and the third covers chapters 14 to 18.

*Great Indian Saint* 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 Bhikhan, 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 guru to be synonymous. This book is a list of religious figures of Hinduism including gurus, saints, monks, yogis, and spiritual leaders.

Dnyaneshwari in English shyamkant kulkarni, dnyaneshwar kulkarni, 2012-02-17. This is an English translation of the treatise on Shrimad Bhagvat Geeta written in Marathi by Sant Dnyaneshwar in the 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 Dnyaneshwar wrote it as poetry written in Ovi format. It deals with self-realization and meditation.

AKASHVANI Publications Division (India), New Delhi, 1959-09-13

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 In 1950 it was turned into a weekly journal Later The Indian listener became Akashvani English in January 5 1958 It was made a fortnightly again on July 1 1983 NAME OF THE JOURNAL Akashvani LANGUAGE OF THE JOURNAL English DATE MONTH YEAR OF PUBLICATION 13 09 1959 PERIODICITY OF THE JOURNAL Weekly NUMBER OF PAGES 48 VOLUME NUMBER Vol XXIV No 37 BROADCAST PROGRAMME SCHEDULE PUBLISHED PAGE NOS 9 46 ARTICLE 1 The Managing Agency 2 The Philosopher 3 Stories In Stone Buddha AUTHOR 1 Pritam Singh 2 Ramaswamy Iyer 3 Dr Moti Chandra KEYWORDS Malpractices Abstract theory smaller world The mahayana his followers Document ID APE 1959 J D Vol II 11 Prasar Bharati Archives has the copyright in all matter published in this and other AIR journals For reproduction previous permission is essential *Literary Echoes of Gita* Sameer Godbole,2024-11-09 *Literary Echoes of Gita* endeavours to comprehend how a timeless work of literature transitions through generations while retaining its contemporary relevance through multiple perspectives and interpretations that develop over time The author attempts a contemporary analysis and comparative study of the interpretations of one of the most revered texts in Hindu Philosophy Bhagavad Gita by Sant Dnyaneshwar and Lokmanya Bal Gangadhar Tilak two luminaries in India s socio political spiritual and intellectual history Sant Dnyaneshwar s 13th century literary work Dnyaneshwari is a profound transcendent and devotional masterpiece that emphasizes the unity of all existence and the path to self realization through love knowledge and wisdom In contrast Lokmanya Tilak s early 20th century work *Gita Rahasya* offers a rational and action oriented interpretation highlighting the importance of duty and ethical action in the quest for national independence personal freedom and social justice By exploring the historical social and political contexts in which these interpretations were situated this book further attempts to reveal the profound relevance of their teachings in today s world SELECTIONS FROM THE RECORDS OF THE GOVERNMENT OF INIDA CALCUTTA,1882 *Bibliotheca Orientalis, Or, A Complete List of Books, Papers, Serials and Essays Published in ... in England and the Colonies, Germany and France on the History, Languages, Religions, Antiquities, Literature and Geography of the East* ,1876 A *Comprehensive Marathi Grammar, Or, Prauḍhabodha Marāṭhī Vyākaraṇa* Ramachandra Bhikaji Joshi,1900 A *Comprehensive Marathi Grammar* Ramachandra Bhikaji Joshi,1900 **A Short History of Marathi Literature** M. K. Nadkarni,1921 **Bibliotheca Orientalis** ,1876 Outcaste Bombay Juned Shaikh,2021-04-25 Caste class and

development converge in a booming metropolis Over the course of the twentieth century Bombay s population grew twentyfold as the city became increasingly industrialized and cosmopolitan Yet beneath a veneer of modernity old prejudices endured including the treatment of the Dalits Even as Indians engaged with aspects of modern life including the Marxist discourse of class caste distinctions played a pivotal role in determining who was excluded from the city s economic transformations Labor historian Juned Shaikh documents the symbiosis between industrial capitalism and the caste system mapping the transformation of the city as urban planners marked Dalit neighborhoods as slums that needed to be demolished in order to build a modern Bombay Drawing from rare sources written by the urban poor and Dalits in the Marathi language including novels poems and manifestos Outcaste Bombay examines how language and literature became a battleground for cultural politics Through careful scrutiny of one city s complex social fabric this study illuminates issues that remain vital for labor activists and urban planners around the world

**The Modern Review** Ramananda Chatterjee,1929 Includes section Reviews and notices of books

**A History of the Maratha People: From the earliest times to the death of Shivaji** Charles Augustus Kincaid,Dattātraya Bālavanta Pārasanīsa,1918

**Bombay University Handbook** University of Bombay,1926

□□ **Shree Swami Vibhuti Sakshatkar** □□ Pratap Anant Gogawale,2002-08-25 I have made a simple effort for the benefit of Sadhakas on the path of spirituality Whatever was the Truth whatever was the reality it has been recorded stated herein People who crave or are anxious to achieve Bhakti devotion for Shree Sw mi Samarth for them is this book Jeevan Vegali M soli Tuka Taise Talmali Saint Tukaram says like a fish is miserable without water similarly Saint Tukaram himself pines for Lord Vithala I have made a humble attempt to write a few lines for devotees who share the similar Bhakti This writing is only for those who have unflinching faith and devotion and not for people who like to unnecessarily do anatomical dissection of such events and criticise such miracles and hurt others Ch lavalī Jad Bhintī Harālī Changayachi Bhr nti Dnyandeva made the inanimate wall to fly and showed it to Changdev A Hatayogi to destroy his ego This was indeed a miracle Shree Sw mi Samarth Jap karuni Dhar Satkarmarupi Vad chi P rambi Bhakta vatsala Sw min r yana Karitī Bhaktanche Sadoditā Rakshana By constantly chanting the mantra Shree Sw mi Samarth hold on to the branches of the Satkarmarupi Vata tree Banayan Tree by this Sw minarayana who loves his devotees like his own children will surely protect them at all times Note If any Sw mi Bhakta wants to visit the private shrine at our residence please visit on Thursday evenings between 6 8 pm Prat p Gogawale Vibh t emerging out of Shree Sw mi Samarth s Photo Frame SHREE GURU PRASANN LET THE SADGURU BE PLEASED AND BLESS THIS WORK MANY BLESSINGS Mr Prat p Anant Gogawle wrote a book by the name of Shree Sw mi Vibh t S ksh tk r After writing this book he left two full pages blank and requested me to write the preface Due to the workload and lack of time I have written a very short preface I am writing this preface because I was extremely friendly with Pr t p s father Late Anantr o alias Ann s heb Gog wale Also because of tremendous love Prat p and I share In this small booklet Prat p has mentioned the history of his ancestors He has also described some of the

incidents which took place in the life of Ann or late Shri Gog wale Ann was a very kind and lovable man always ready to help others He played a great role in an institute called Swaroop Vardhini Sansth He was also affiliated to Shree Guru Sakhare Maharaj Pr s dic Shree Dyn neshwari Satsang Mandal Ann himself was the president of this institute in Pune Prat p has also made a brief reference to the Palkhi Sohal or the description of the Palanquin Procession which is taken from Nevase to landi He has mentioned about the work done by dear Ann in this particular procession Every year there is another Palanquin Procession taken from landi to Pandharpur and in this procession they carry the Padukas of Shree Dyn neshwar Mah r j Prat p has given all the credit to his parents for grooming him in a fine way and the spiritual conditioning done by them and his grandparents in this book I have participated in these social spiritual activities and have also witnessed many wonderful events hence I have taken the opportunity to write this preface Prat p besides inheriting the material wealth from his father has also inherited spiritual knowledge and Sanskaras Grooming I must say that this young lad is very much blessed and is spiritually inclined At this point I would like to compliment Late Reverent Limkar Guruji too Behind Limkar Guruji s home there is a Siddheshwar Lord Ganesha temple and in this temple many beautiful thoughts on Vich r S gar Dyn neshwari and Hari Paath etc were expounded by Limkar Guruji I have a vivid memory of Late Tuk r m Buva Dhum l Bhaus heb Gunjal Shree Taxiw le Kulkarni and Shree Ann saheb Gogawle While arranging the Kirtan Pravachan tmak Akhanda N m Saptah A religious discourse with singing chanting etc performed for one week continuously we used to invite renowned Kirtankars One who sings devotional songs in the praise of the Lord and Pravachank rs One who gives spiritual talks sermons from various parts of Maharashtra who belonged to V rkari Samprad ya Late Ann and Shree Kulkarni were so considerate that after the Pravachans Spiritual Discourses were over Mr Kulkarni used to offer his taxi and Ann his own Ambassador Car to drop the speakers to their respective homes In fact Ann used to call his car Sant V hini A vehicle which carries Saints There are many such memories that came to my mind and hence I am mentioning a few in this preface Ann and we did a lot of social work together in fact Ann was the pivot of all the activities or I may say so that he was the power which made us do things efficiently At this moment I am tempted to describe in detail the things we did together but the preface should not be lengthy hence I am limiting myself to be brief In this book Prat p has mentioned many experiences which took place during his college career which directed him towards spirituality He has mentioned many such events which took place in the presence of his great professor and the people who were spiritually evolved in fact it is rather difficult to find out or mention as who had a greater spiritual impression or impact on Prat p s Life for all of them were great heroes in their own way Prat p has also expressed how he was attracted towards Shree Sw mi Samarth and how and when his love for Sw mi Samarth changed into Deep Devotion He has given a brief account of the devotees who came close to him and the various students who were also involved in these spiritual activities and the various speeches he heard during that time Prat p has made a mention about his Guru Bandhu Aspirants who have taken spiritual initiation from same Guru hence they are referred as

Spiritual brothers Mr Bharat Gope and Dr Buchke and speeches made by them In this book activities like the songs written by Shree Kamlakar Tapasvi and Bhajan devotional musical rhymes programs are also vividly mentioned Mr Prat p has written about the Vibh t Miracle of Shree Sw mi Samarth and also mentioned the various miracles which took place in the life of Sw mi Bhaktas In fact he has put all this in the nutshell in only four lines which are stated in the Humble Statement Please refer page Last stanza He has asked me to write the preface for this book and also has asked for blessings Here are some of my thoughts which I would like to share them with you which have emerged after a lot of deep contemplation Miracles do take place in the life of saints and great souls Many times the Lord himself does or performs Miracles but one has to remember that witnessing or reading about these Miracles can help you only to an extend to develop faith This is how the spiritual phenomenon takes place You witness a Super Human feat and it makes you think of a Superpower GOD You contemplate and come to a conclusion that there is a power greater than you and how small you are You can create something out of something but GOD can create something out of nothing You are insignificant and that s how it helps you to destroy your ego the journey after that must be done with a lot of Penance and Tapas Shree Dyn neshwar Maharaj performed a miracle he made an inanimate wall to fly in the air and showed it to the Shree Changdev A Hatha Yogi and thus destroyed his disillusionment about his achievements Chalavali Jad Bhinti Harali Changayachi Bhranti But merely reading about or witnessing a miracle is not good to get Moksha Salvation one has to do a lot of hard work in order to progress on this path and to reach a stage where one gets Para Brahma S ksh tk r The experience of Supreme Being Final emancipation of beatitude and hence it is said that Moksha Margi Cha Saangati Dnyanoba Mazza Here it means that Dyn neshwar Maharaj is the only friend philosopher and guide in this journey towards the ultimate who with his knowledge and guidance can enlighten an ordinary soul to reach his goal which is to find the Supreme After showing the miracle to Shree Changdev Shree Dyn neshwar Maharaj also wrote 65 couplets and gave them to Changdev which are popularly known as Changdev Pasashti They contain the ultimate knowledge which takes one towards the Para Brahma S ksh tk r or the experience of the ultimate knowledge the ultimate truth A genuine aspirant or a S dhak or a practitioner of spiritual practices should not limit himself by getting satisfied merely by seeing miracles in fact by continuous hard work and S dhan spiritual practice he should aspire to get Vivek The power of discrimination and must know what is real and what is unreal what is short lived and what is eternal The genuine practitioner or a Sadhaka should go to a well read Brahmishtha Thoroughly proficient in Vedas and benevolent Sadguru who has not only experienced spiritual knowledge but who is capable of imparting it to his disciples and should make genuine progress The Guru Shishya Parampara tradition or in simple words the knowledge imparted by the Sadguru to his disciples in turn has to be passed on to other genuine seekers or students and this Nityata Continuous Continuity has to go on This is extremely well described in some of Shree Tukaram Maharaj s work May Shree Dyn neshwar M uli Goddess Rukhmini and Lord P ndurang bless us and may all three of them show us the right way based on Vedas



Ancient Hindu Spiritual Knowledge to proceed on the path of spirituality This is the only humble request I place at the lotus feet of the Lord By Shree Kisan Maharaj Sakhare 16th August 2002 Reference Palanquin Procession Normally to carry a Palanquin is a mark of respect It is a practice to either carry an idol or a photograph of a great saint or his Padukas Sandals in a Palanquin which is beautifully decorated with fragrant flowers People who carry this Palanquin from one place to other play musical instruments symbols drums etc They also sing during this journey Padukas Sandals of a holy person or a saint or a deity worshipped by devotees These are normally made up of Wood Silver or Gold Shree Sw mi Vibh t S ksh tk r The miracle where a stream of Vibh t emerged continuously from Shree Sw mi Samarth s photograph took place during the period 1 st July to 18th July Aashadh Shukla Ekadashi to Aashadh Krushna Dw dashi prior to this particular miracle many other miracles had taken place in my life Almost one hundred thousand people visited our house to witness the Vibh t Miracle Many requested me lovingly to write a small book about this incidence In fact it was Sw mi s will and command that I write a book on Vibh t S ksh tk r Keeping all this in mind I wrote this book I have stated THRUTH and only but the THRUTH in this book It was a humble attempt but in reality the word Attempt is also wrong because I physically wrote or described the incident but in actuality it was the Great Saint of Akkalkot who dictated it to me People's Raj ,1990-11-07 Mārga Masao Naitō,Iwao Shima,Hiroyuki Kotani,2008 23 essays by Japanese specialists on bhakti Hindu Muslim dialogue ethnicity politics Also several essays by US specialists on pilgrimage folk practice **Trübner's American and Oriental Literary Record** ,1874 A monthly register of the most important works published in North and South America in India China and the British colonies with occasional notes on German Dutch Danish French Italian Spanish Portuguese and Russian books

*Trubner's American and Oriental Literary Record* ,1874

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