

Brahma Sutras With Text Word For Word Translation English Rendering Comments According To The Commentary Of Sri Sankara And Index

Aphoristic work, with translation and commentary on Vedanta philosophy.

BRAHMA SUTRA for THE BEGINNERS (Brahma Sutra Abbreviated) With Introduction, A substantive rendering of most verses in simple, modern English; copious notes and gloss on difficult verses and words; simpler important verses are printed in underlined-bold for the first time readers; quotations from the Bhagavad-Gita and Upanishads; Chapter Summary, cross reference, references, OM meditation technique and Appendixes. A Preview: This deft rendering of the abbreviated Brahma Sutras with subsidiary supports makes an in-road and gives access to the magnificent conclusions left by the ancient sages of India. This book gives us a summary view of the information which was divulged by those teachers. It is easy to read and understand and will encourage you to delve deeper deeper into the subject matter which may not be necessary for most people. It's an advanced scripture that may be read by students who have read Gita and/or the Upanishads first. Free e-mail support is available thru: www.gita-society.com/contactus

With Text, Meaning, Translation and Commentary in English

On Freud's The Unconscious

Aparokshanubhuti

Part III

Srimad-Bhagavad-gita, with Text, Word-for-word Translation, English Rendering, Comments, and Index

With Text, Word-for-word Translation, English Rendering, Comments and Index by Swami Vireswarananda

The Vedānta-sūtra, which consists of aphorisms revealing the method of understanding Vedic knowledge, is the concise form of all Vedic knowledge. The aphorisms or sūtras of Vedānta-sūtra were compiled by Śrīla Vyāsadeva, a powerful incarnation of Śrī Nārāyaṇa. All the authorized and established sampradāyas have their own commentary on Vedānta-sūtra. However, no one in Gauḍīya Sampradāya has written a commentary on Vedānta-sūtra, until sometimes back, in Jaipur, the Gauḍīyas were challenged that "The Gauḍīya Sampradāya has no commentary on the Vedānta-sūtra." So Baladeva Vidyābhūṣana, with the order of Govindaji at Jaipur, he wrote the commentary on Brahma-sūtra, which is called Govinda-bhāṣya. From then, it became the commentary on Brahma-sūtra for the Gauḍīya Sampradāya. The philosophy of Sri Chaitanya Mahaprabhu, which amalgamated the views of all the previous Acaryas in His thesis of Acintya-bhedabheda Tattva, is explicitly explained by Sri Baladeva Vidyabhusana in his Govinda Bhasya of the Vedanta-sutra. The Vedānta-sūtra, which is well known among scholars by the following additional names: (1) Brahma-sūtra, (2) Śārīraka, (3) Vyāsa-sūtra, (4) Bādarāyaṇa-sūtra, (5) Uttara-mīmāṃsā and (6) Vedānta-darśana. - Compiled from lectures, purports, and conversations of Śrīla Prabhupāda, Founder-Ācārya of International Society for Krishna Consciousness (ISKCON)

This book deepens and extends the dialogue between Buddhist philosophy and 4E philosophy of mind and phenomenology. It engages with core issues in the philosophy of mind, broadly construed in and through the dialogue between

Buddhism and enactivism.

Brahma Sutras (Sri Ramanuja)

The Vedānta Sūtras

Text, Word-to-word Meaning, Translation, and Commentary

The Brahma Sutras with the Commentary of Sankaracharija Traslated Into English by K. M. Banerjea

Brahma Sutras

The Philosophy of Spiritual Life

Srimad Bhagavad Gita is now widely recognised as a scriptural text of worldwide importance. Sri Ramanuja is one of the noted commentators on the Vedanta Sutras of Badarayana and the Bhagavad Gita. This has brought him recognition as one of the greatest exponents of Vedanta from the Vaishnava point of view. Swami Adidevananda, one of the distinguished scholarly monks of the Ramakrishna Order who retained his inherent Sri Vaishnava heritage, has translated the original verses and Sri Ramanuja’s commentary into English. This book is of special importance because it is the only English translation now available with the original Sanskrit commentary as well. The book opens with meditation on the Gita followed by the Gitartha-sangraha of Sri Yamunacharya with English translation. Swami Tapasyananda, who was a scholarly monk with deep devotional temperament and one of the Vice-Presidents of the Ramakrishna Order, has written a scholarly introduction to this work. Interpretation of the Brahmamasutra of Badarayana, work on Vedanta philosophy.

According to Bādarāyaṇa's Brahma-sūtras and C,an`kara's Commentary Thereon Set Forth as a Compendium of the Dogmatics of Brahmanism from the Standpoint of C,an`kara

The Philosophy of the Upaniṣads

A Glossary of Technical Terms in the Commentaries of Śaṅkara, Rāmānuja, and Madhva on the Brahma-sūtras

Or Self-Realization of Sri Sankaracharya

Brahma-sutras

The Structure and Meaning of Bādarāyaṇa's Brahma Sūtras

Provides a meaning of the Upanishads for the novice.

An excellent translation with an exhaustive commentary by a sage of the 9th century.

With the Commentary of Śaṅkarācārya

The System of the Vedānta

112 Gateways to the Yoga of Wonder and Delight

The Philosophy of the Upanishads

The Brahma Sutra

The Brahma Sutr

If there ever was one word that could represent the essence of Freud's work, that word would be 'unconscious'. Indeed, Freud himself regarded his 1915 paper 'The Unconscious' as central to clarifying the fundamentals of his metapsychology. The paper delineates the topographic model of the mind and spells out the concepts of primary and secondary process thinking, thing and word presentations, timelessness of the unconscious, condensation and symbolism, unconscious problem solving, and the relationship between the system Ucs and repression. Examining these proposals in the light of contemporary psychoanalytic theory as well as from the perspective of current neurophysiology and ethology, nine distinguished analysts take Freud's ideas further in ways that have implications for both psychoanalytic theory and practice.

This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1870 edition. Excerpt: ...On the subject of the same cause, the import of the word Entity, it is found in the Veda thus: " When it is said of the soul " swapiti," it sleeps then it attains the Spirit, it is resolved into the Spirit. Hence the word " swapiti"--for the soul is resolved into the Spirit." The text declares the well-known popular term for the soul, " swapiti." Here the word " swa" stands for the Spirit. That which is the subject cause, the import of the word Entity, the soul resolves itself into the same, gets into it. The meaning of the verb "i" with the preposition " api" is well known to be " Resolution"--for we find the words " Generation" and "Resolution" applied to Production and Dissolution. The soul is awake when, perceiving objects of sense, because of its special semblance-relation to mental states, it is connected with that organization the body. When being subject to its various affections, it dreams, then it is characterized by " mind." On the cessation of both these semblances, in the state of deep sleep, being destitute of the characteristics caused by those semblances, it becomes dissolved as it were into Self, and hence it is said that it is resolved into the Spirit. As the word " hridaya" (heart) has been expounded in the Veda, t1'2-----" This Spirit is inhrid, (the heart)," and so follows its distinction " hridayayam" T hridi + ayam, this in the heart and hence the term " hridaya," and as the Veda exhibits the radical derivation of the words " asanaya" and " udanya" hunger and thirst viz. " The waters digest the food, the heat...

Srimad Bhagavadgita

Brahma-Sutras

Spiritual Freedom in the Brahma Sutras

With Govinda-Bhāṣya Commentary of Baladeva Vidyābhūṣaṇa

Sri Ramanuja Gita Bhasya

The Vedanta Sutras; Part Iii Volume 48

Brahma-Sutras With Text, Word-for-Word Translation, English Rendering, Comments and IndexBrahma-sutrasWith Text, Word-for-word Translation, English Rendering, Comments According to the Commentary of ?? ?a?kara and IndexBrahma-sutrasWith Text, Word-for-word Translation, English Rendering, Comments According to the Commentary of ?? ?a?kara, and IndexBrahma-sutrasWith Text, Word-for-word Translation, English Rendering, Comments According to the Commentary of ?? ?a?kara, and IndexBrahma-SutrasWith Text, Word-For-Word Translation, English Rendering, Comments According to the Commentary of Sri Sankara and IndexVedanta PressBrahma-SutrasWith Text, Word-for-word Translation, English Rendering, Comments and IndexBrahma-Sutras, with Text, Word-for-word Translation, English Rendering, Comments and Index, by Swami Vireswarananda. [2nd Edition.]Brahma-s?tra-bh?syā of ?? ?a?kar?c?rya

The gateways to wonder and delight are flung open wide for all to enter. At once a beautiful love song and an encyclopedia of yogic techniques, the cherished text known as the Vijnana Bhairava Tantra shimmers with new effulgence in Lorin Roche's The Radiance Sutras. Lorin brings us his unique perspective on each of 112 Sanskrit teachings, along with his one-of-a-kind guidance in how to meditate with, embody, and practice them—what he describes as "answering the call of the sutras you love." Here is an invitation to experience directly the ecstatic depths of yoga as revealed by the divine partners Shiva and Shakti, through an intimate exploration of: The divinity that is permeating your body at this very moment The alchemical power of Sanskrit Yoga meditation—harmonizing all the elements and levels of your being The depths of your connection to the energies of life Taken as a whole, this teaching is startling in its breadth and the huge range of human experience that it encompasses. This is a book to savor one phrase at a time, over a period of days or years or a lifetime. With The Radiance Sutras, yoga and meditation students everywhere can nurture their own relationship with these living wisdom teachings.

With Text, Word-for-word Translation, English Rendering, Comments and Index

Buddhist Philosophy and the Embodied Mind

The Radiance Sutras

A Study Based on the Evaluation of the Comments of ?a?kara, R?m?nuja, and Madhva

Brahma Sutra for the Beginners

Srimad Bhagavadgita (A Vedanta Text)Upanisads are called Vedanta and the synthesis of its concepts is discussed in 'Brahma Sutra' by the great sage Vedvyas. The knowledge of the fundamental entities, as is propounded in the Upanisads, related to the Absolute (Brahma, Pure Self) is included in Srimad Bhagvadgita (Gita), the dialogue between Lord Srikrсна and the mighty-armed Arjuna. That is why the Gita Text is also called a Vedanta Text.Although from the beginning to the end in the text the Blessed Lord Srikrсна has given the sermons of carrying out one’s duty inspired by one’s own inborn nature, but to understand the entire teachings of the Lord the study of the complete text is essential. This is a unique text of metaphysics (the science of reality) and ethics (the art of union with the reality) by which, following the scriptural method of listening, analytical reasoning and firm meditation, a person gets spiritual happiness.Many enlightened sages and learned authors have written commentaries on Gita which are very valuable from the point of view of Religion and Philosophy. In the present text, taking help of the few of these, effort is being made to present the subject matter in a different form.Based on personal experience the following five points are taken into consideration.First, a suitable title is given to each Sloka (verse) so that essentials of the subject matter are known in a short time from the contents of the text. Second, looking to the need of a large number of devotees who have no indepth knowledge of Sanskrit and its pronunciation, each Sloka is also given in the roman script. Third, the meaning of each Sanskrit word is explained in Hindi in such a way that entire meaning of the Sloka is easily understood and remembered. Fourth, keeping in view the pattern of present education and interest of young students, the meaning of each Sloka is also given in English along with Hindi. Fifth and the last point is about the short explanation of each Sloka. The thoughts of any one tradition in vogue are not fully incorporated but partly taken into consideration, which are essential to understand the in-depth meaning of the teachings and the rest is left to learned reader for his/her interpretations. It is advised to study the known standard texts for detailed explanations.

A commentary on B daraya a’s Brahmas tra.

With Text, Word-For-Word Translation, English Rendering, Comments According to the Commentary of Sri Sankara and Index

The Single Transcendental Truth Taught by the Great Sages and the Revelation of Reality Itself

Brahma-s tras

A Translation and Analysis of Adhyaya 1

Reality Is All The God There Is

The Vedanta Text

Contemporary renderings of the dharma of the great sages of Advaita Vedanta and Buddhism from the Realized Spiritual Master Avatar Adi Da Samraj • Includes transmissions of wisdom teachings of the great sages Gotama Sakyamuni, Nagarjuna, Shankara, and Ribhu • Presents classic texts of spiritual realization from the perspective of a Realized Teacher • Provides insight into the ultimate realization possible when dualistic consciousness has been transcended In this book Avatar Adi Da Samraj offers his unique renderings of the dharma of the great sages of Advaita Vedanta and Buddhism, including Gotama Sakyamuni, Nagarjuna, Shankara, and Ribhu. Rather than simply translate their teachings from available source texts, Avatar Adi Da, himself a Realized Master, respeaks them as one who has personally realized their truth, revealing that the Buddhist “Nirvana” and the Advaitic “Brahman” point to the same transcendental condition. Avatar Adi Da’s transmissions restore to these texts the profound communication intended by the spiritual masters who created them. The ego nurtures the illusion of separation, an ilusion that cannot be removed by the ego’s own efforts. It is only the spiritual master who makes possible the realization of egoless consciousness. The great sages proclaimed a state of spiritual realization that exceeded both worldly dualism and mystical seeking. They had awakened to a reality that spoke of abiding in a state of consciousness only. Avatar Adi Da brings these remarkable declarations back to life and then concludes with his own unique description of a realization that transcends even these extraordinary utterances–the realization of Reality As It Is, free of all forms of the ego’s search.

This book examines major theories about spiritual freedom and their implications as presented in the Brahma Sutras, a major philosophical work in Indian tradition. The sutras are examined with regard to the views of major commentators and their connection with other Indian philosophical texts. Contents includes 1) an introduction to the Brahma Sutras, 2) a review of English translations, 3) a review of basic concepts in Indian philosophy, with emphasis on the importance of Brahman, Liberation, and Maya in the Upanishads, 4) comparison of how different commentators have understood the Brahma Sutras, 5) modern interpretations of the Brahma Sutras, including Dr. Ramamurti Mishra (Brahmananda Sarasvati). This is a facsimile edition of a Master of Arts dissertation submitted in 1976.

Brahma-Sutras, with Text, Word-for-word Translation, English Rendering, Comments and Index, by Swami Vireswarananda. [2nd Edition.].

Brahma-s?tra-bh?syā of ?? ?a?kar?c?rya

The Vedanta-sutras

With Text, Word-for-word Translation, English Rendering, Comments According to the Commentary of ?? ?a?kara and Index

A Constructive Engagement

The Brahma Sutras [of Badarayazā] with the Comm. of Śaṅkarācārya, Tr. by K. M. Banerjea

This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1870 edition. Excerpt: ... word Entity, the soul resolves itself into the same, gets into it. The meaning of the verb " i" with the preposition " api" is well known to be " Resolution"--for we find the words " Q-eneration" and "Resolution" applied to Production and Dissolution. The soul is awake when, perceiving objects of sense, because of its special semblance-relation to mental states, it is connected with that organization the body. When being subject to its various affections, it dreams, then it is characterized by " mind." On the cessation of both these semblances, in the state of deep sleep, being destitute of the characteristics caused by those semblances, it becomes dissolved as it were into Self, and hence it is said that it is resolved into the Spirit. As the word " hridaya" (heart) has been expounded in the Veda, vis.--" This Spirit is in hrid, (the heart)," and so follows its distinction " hridayayam" f hridi-ayam, this in the heart and hence the term " hridaya," and as the Veda exhibits the radical derivation of the words " asanaya" and " udanya" hunger and thirst viz. " The waters digest the food, the heat digests the drink: " so likewise the sentence " it is resolved into the Spirit indicated by the word Entity," shows this meaning by the exposition of the appellative " swapiti." But the sentient soul can never get into unsentient Pradhana by way of identification. If, again, Pradhana were indicated by the word " swa" as identical with the soul even then the absurdity would follow that the sentient is resolved into the unsentient. And another text, ivz.," being unified with the intelligent Spirit) it knows nothing external or internal," f proves that in the state of deep sleep there is a resolution into the sentient. Therefore that in which is...

Description: The Upanisads which contain lofty philosophical teachings of the great seers constitute the most authoritative sourcebook for the Vedanta system of philosophy. However, there is no unanimity among the ancient exponents of Vedanta regarding the nature of the philosophy adumbrated in the Upanisads. Dr. Chari's scholarly work attempts to make a dispassionate study of the philosophical passages of the fourteen Principal Upanisads by giving due consideration to not only the comments of Samkara, Ramanuja and Madhva, but more importantly, the authoritative views of Badarayana as enshrined in his classic Vedantasutras. In the first part of the book, he presents the important passages of the Upanisads along with English rendering indicating the variations in the interpretation by the three commentators and also discusses their philosophical implications with reference to the Vedanta doctrines developed in the post Upanisadic period. In the second part he has attempted to consolidate the variety of philosophical thoughts scattered all over the Upanisads into coherent doctrines under five broad subjects: Brahman, jivatman, jagat, sadhana, and parama-purusartha. In the final chapter he conclusively establishes on the basis of an objective evaluation of the views of the commentators that the Upanisads do not support the main tenets of Advaita such as the concept of Nirvisesa Brahman, the identity of jivatman and Brahman, the phenomenal character of the jagat and the doctrine of maya. The author maintains with sufficient textual support that the nature of the philosophy advocated by the Upanisads is Theistic Monism (savisesadvaita). This book, which is the first of its kind, presents an authentic and comprehensive exposition of the philosophy of the Upanisads.

Brahma-Sutras With Text, Word-for-Word Translation, English Rendering, Comments and Index

With Text, Word-for-word Translation, English Rendering, Comments According to the Commentary of Śrī Śaṅkara, and Index

Vedanta-Sutras

The Vedanta Sutras

The Bhagavad-Gītā, with the Commentary of Śrī Śaṅkarācārya

The Brahma Sutras