

भगवान्

Bhagwan

The supreme god of the Bhil in central India. He was self-created and created all the other gods. Also commonly identified as **Bhagwan**, **Bhagavan**, **Bhagavan**, **Bhagavad**, **Bhagavant**, **Bhagavat(a)**, **Bhagvan**, 'lord', **Bhagavan** or **Bhagavan**.

<http://www.mythologydictionary.com/indian-mythology.html>

בהאגוון

[מלונות ליד שמורת בהאגוון מהוויר - Mollem - Hotels.com](#)

[he.hotels.com](#) > [מלונות בהודו](#) > [Mollem](#) > [מלונות בהאגוון](#) > [Translate this page](#)

מלונות ליד שמורת [בהאגוון](#) מהוויר. עיינו בלמעלה מ-10 מלונות ליד שמורת [בהאגוון](#) מהוויר במלמה.

תמונות, תיאורים, חוות דעת ומפות. חיסכון בעזרת ההתחייבות שלנו לספק מחיר תואם.

[לתקציר ההרצאה](#) ^[PDF]

[spirituality.haifa.ac.il/1st_conf/program.../c2_3.pdf](#) > [Translate this page](#)

Urban, Hugh B., "Zorba the Buddha: Capitalism, Charisma and the Cult of **Bhagwan** Shree Rajneesh", in Religion, . 1996, Vol.

بهاغافان

البراهمان - ويكيبيديا، الموسوعة الحرة

ar.wikipedia.org/wiki/البراهمان ▾ Translate this page Arabic Wikipedia ▾

أسينثيا (Acintya); عثمان (الهندوسية)|عثمان; أوم; **بهاغان** (Bhagavan); الهندوسية; إيشفارا (Ishvara); جيفا (Jiva); الوحدانية; الغموض; نيرجوتا براهمان; بارا براهمان ...

" كل شيء هو حقيقة " RAM 1 RAM Forums-viewtopic

www.ram1ram.com ▾ من كل بستان زهرة > ... > Translate this page

هذا الأحد لدينا مقتطفات من خطبة الـ **Bhagavan** الأخيرة عن الـ Maha Shivarathri التي ... توسيع طبيعة الحياة ، قال **بهاغان** بأنه بدون صعوبات لا يمكننا أن نكون سعداء .

From: ~~~ Gems from Bhagavan, Ch. IX. - الإنجليزية

ar4.ilovetranslation.com/76I-Of_3u5W=d/ - Translate this page

النتائج (العربية) 2: من: ~~~ الأحجار الكريمة من **Bhagavan**، الفصل IX. يجري ترجمتها، يرجى الانتظار .. النتائج (العربية) 3: من: ~ ~ ~ من الأحجار الكريمة **بهاغان**، الفصل ...

بهاگاوان

مطالبه قدرت از پایین - پژوهشگاه علوم و فرهنگ اسلامی

isca.ac.ir/Portal/home/?news/98997/130109/124733/... - Translate this page

Claiming Power from Below Dalits and the Subaltern Question
in India. داليتها و طبقات فروست در هند
Manu Bhagavan, Anne Feldhaus. ماتو **بهاگان**، ان فلدهاوس

کريشنا - ويکي پديا، دانشنامه آزاد

fa.wikipedia.org/wiki/کريشنا ▾ Translate this page Persian Wikipedia ▾

۲- يارام آتما: وجهی از خداوند که در دل تمامی اجزاء، پييدهها، و در قلب هر انسان حضور دارد. ۳- **بهاگان**: وجه دارای فرم که در قلمرو روحانی خود، خارج از جهان مادی سکونت دارد. کريشنا ...

داستانهاي بهارات برگرفته از سخنرانيهاي بهاگان شري ...

www.lib.ir/libview/DocView.aspx?did... - Translate this page

داستانهاي بهارات برگرفته از سخنرانيهاي **بهاگان** شري ساتياسايي بابا آواتار ... and parables quoted from ...
the divine discourses of **Bhagavan** Sri Sathya Sai Baba



भगवान् भगवान्

<http://uh.learnpunjabi.org/default.aspx>



भगवान् भगवान्

<http://h2p.learnpunjabi.org/default.aspx>



भगवान् भगवान्

<http://g2s.learnpunjabi.org/default.aspx>

Bhagavan

From Wikipedia, the free encyclopedia

Bhagavān, (Sanskrit: भगवान्, Bhagavān) is an epithet for God, particularly for Krishna and other avatars of Vishnu in Vaishnavism, as well as for Shiva in Shaivism tradition of Hinduism.^{[1][2]} In north India, *Bhagavān* also represents the concept of abstract God to Hindus who are religious but do not worship a specific deity.^[1]

The term *Bhagavān* does not appear in Vedas, nor in early or middle Upanishads.^[2] The oldest Sanskrit texts use the term Brahman to represent an abstract Supreme Soul, Absolute Reality, while using names of deities like Krishna, Vishnu, Shiva to represent gods and goddesses. The term Ishvara appears in later Vedas and middle Upanishads where it is used to discuss spiritual concepts.^{[3][4]} The word *Bhagavān* is found in later era literature, such as the *Bhagavad Gita* and the *Puranas*.^[2]

In Bhakti school literature, the term is typically used for any deity to whom prayers are offered; for example, Rama, Ganesha, Kartikeya, Krishna, Shiva or Vishnu. Often the deity is the devotee's one and only Bhagavan.^[2] Bhagavan is male in Bhakti traditions, and female equivalent of Bhagavān is Bhagavatī.^{[5][6]} To some Hindus the word Bhagavan is an abstract, genderless God concept.

In Buddhism's Pali scriptures, the term is used with Gautama Buddha, referring to him as *Bhagavān Buddha* (translated with the phrase 'Lord Buddha' or 'The Blessed One') and *Bhagavān Shakyamuni*.^{[7][8]} The term *Bhagavān* is also found in other Theravada, Mahayana and Tantra Buddhist texts.^{[9][10]}

Bhagavān is generally translated as *Lord* or *God*. In modern usage, *Bhagavān* is synonymous with *Ishvara*, *Devatā*, *Hari* or *Prabhu*, in some schools of Hinduism.^[11] Bhagavan is alternatively spelled as *Bhagvān*, *Bhagwan* or *Bhagawan*. The word is, in some sects, used as an honorific title for a spiritual leader considered fully enlightened by the sect. The word is also a proper noun and used as a first name for boys.



Bhagvan Krishna

Contents

- 1 Etymology and meaning
- 2 Hinduism
 - 2.1 Literature
 - 2.2 Vaishnavism
 - 2.3 Significance
- 3 Buddhism
 - 3.1 Literature
 - 3.2 Significance
- 4 Inscriptions

- 4.1 Greek
- 4.2 Buddhist vase
- 4.3 Brass pillars and stupas
- 5 See also
- 6 Notes
- 7 References
- 8 Sources
- 9 External links

Etymology and meaning

Bhagavān literally means "fortunate, blessed" (from the noun *bhaga*, meaning "fortune, wealth", cognate to Slavic *bog* "god", Russian *богатый* (*bogatyj*) "wealthy"), and hence "illustrious, divine, venerable, holy", etc.^[12]

The *Vishnu Purana* defines *Bhagavān* as follows,

उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम् ।
वेत्तिं विद्यामविद्यां च स वाच्यो भगवानिति ॥

He who understands the creation and dissolution, the appearance and disappearance of beings, the wisdom and ignorance, should be called *Bhagavān*.

—Vishnu Purana, VI.5.78 ^[13]

The same text defines Bhaga and provides the etymological roots as follows as translated by Wilson,^[14]

Knowledge is of two kinds, that which is derived from scripture, and that which is derived from reflection. Brahma that is the word is composed of scripture; Brahma that is supreme is produced of reflection. Ignorance is utter darkness, in which knowledge, obtained through any sense (as that of hearing), shines like a lamp; but the knowledge that is derived from reflection breaks upon the obscurity like the sun. (...) That which is imperceptible, undecaying, inconceivable, unborn, inexhaustible, indescribable; which has neither form, nor hands, nor feet; which is almighty, omnipresent, eternal; the cause of all things, and without cause; permeating all, itself unpenetrated, and from which all things proceed; that is the object which the wise behold, that is Brahma, that is the supreme state, that is the subject of contemplation to those who desire liberation, that is the thing spoken of by the Vedas, the infinitely subtle, supreme condition of **Vishnu**.

That essence of the supreme is defined by the term Bhagavat. The word Bhagavat is the denomination of that primeval and eternal god: and he who fully understands the meaning of that expression, is possessed of holy wisdom, the sum and substance of the Vedas. The word Bhagavat is a convenient form to be used in the adoration of that supreme being, to whom no term is applicable; and therefore Bhagavat expresses that supreme spirit, which is individual, almighty, and the cause of causes of all things. The letter **Bh** implies the cherisher and supporter of the universe.

By **ga** is understood the leader, impeller, or creator. The dissyllable **Bhaga** indicates the six properties, dominion, might, glory, splendour, wisdom, and dispassion. The purport of the letter **va** is that elemental spirit in which all beings exist, and which exists in all beings. And thus this great word **Bhagavan** is the name of Vāsudeva, who is one with the supreme Brahma, and of no one else. This word therefore, which is the general denomination of an adorable object, is not used in reference to the supreme in a general, but a special signification. When applied to any other (thing or person) it is used in its customary or general import. In the latter case it may purport one who knows the origin and end and revolutions of beings, and what is wisdom, what ignorance. In the former it denotes wisdom, energy, power, dominion, might, glory, without end, and without defect.

—Vishnu Purana, VI.5 ^[14]

Bhagavan is related to the root *Bhaj* (भज्, "to revere, adore"), and implies someone "glorious, illustrious, revered, venerable, divine, holy (an epithet applied to gods, holy or respectable personages)".^[11] The root *Bhaj* also means "share with, partake of, apportion".^{[15][16]} Clooney and Stewart state that this root, in Vaishnava traditions, implies Bhagavan as one perfect creator that a devotee seeks to partake from, share his place with, by living in god, in the way of god, the loving participation between the two being its own reward.^[16]

Buddha is referred to as Bhagavan in ancient and medieval Theravada, Mahayana and Tantra Buddhist texts, where it connotes, "Lord, Blessed One, Fortunate One".^{[10][17][18]}

In Tamil, *Bhagavān* (Tamil: பகவன்) can find its roots in *Pagu* (பகு) meaning - 'skim', *Pagir* (பகிர்) meaning - 'share', and hence one skims and clears ultimate, one who shares his own with creation is *Bhagavān*. திருக்குறள் திருக்குறள் திருக்குறள் திருக்குறள் Oldest available philosophic text roughly dated 2000 years begins with ஆதி பகவன் (ஆதி பகவன்) (ādi bhagavn) as in அகர முதல எழுத்தெல்லாம் ஆதி பகவன் முதற்றே உலகு (அகர முதல எழுத்தெல்லம் ஆதி பகவன் முதல் உலகு) (*Agara mudhala ezhuththellaam ādi bhagavān mudhattre ulagu*)

Hinduism

Literature

The Vedic texts neither mention nor provide a basis to explain the origin of the *Bhagavān* concept.^[19]

Upanishads

The root of *Bhagavan*, *Bhaga* is mentioned in the *Mundaka Upanishad*, but it does not mean or imply *Bhagavan*:

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Shaunaka asked: Can knowledge of the world's reality be so complete that all the many things we see are understood in it?

Can something so complete, excellent be found that knowing it, one knows everything?

– *Mundaka Upanishad* I.1.3 ^{[20][21]}

The *Mundaka Upanishad* then answers this question in two parts over verses 1.1.4 through 3.2.11^[22] - lower knowledge and higher knowledge. The lower knowledge includes Vedas, phonetics, grammar, etymology, meter, astronomy and ceremony rituals. The higher knowledge, the Upanishad asserts, is Self-knowledge and realizing its oneness with Brahman - the one which cannot be seen, nor seized, which has no origin, no qualities, no eyes, nor ears, no hands, nor feet, one that is the eternal, all-pervading, infinitesimal, imperishable. The word Bhagavan does not appear in the *Mundaka Upanishad* and other early or middle Upanishads.^[2]

Later and medieval era Upanishads mention *Bhagavān*. For example, the very first verse of the *Kali-Saṅtāraṇa Upaniṣhad* includes it, as follows,^[23]

द्वापरान्ते नारदो ब्रह्माणं जगाम कथं भगवन् गां पर्यटन् कलिं सन्तरेयमिति

At the end of the Dvapara [Yuga] Narada went to Brahma and asked, "O Lord, how shall I, roaming over the earth, be able to overcome the effects of Kali [Yuga]?"

—*Kali-Saṅtāraṇa Upaniṣad*, 1.1 ^[23]

Kali-Saṅtāraṇa, a minor Upanishad, then proceeds to disclose, among other things, two Bhagavan names in the Hare Krishna mantra in verse 2,^[24] which is sung by International Society for Krishna Consciousness devotees.^[23]

Purana

In *Bhagavata Dharma* it denotes Narayana Vasudeva's four vyuha formations. Ishvara or God is called Bhagavan and the person consecrated to Bhagavan is called a Bhagavata. The Bhagavata Purana (I.iii.28) identifies Krishna as Narayana, Vāsudeva, Vishnu and Hari – *Bhagavan* present in human form.^[25] *Bhagavan* is the complete revelation of the Divine; Brahman, the impersonal Absolute, is unqualified and therefore, never expressed; Paramatman is Bhagavan in relation to Prakṛti and the Jiva;^[26] And, the Yoga of Devotion implies that if a *Bhagavata*, the devotee of *Bhagavan*, seeks and longs for *Bhagavan*, then *Bhagavan* too seeks his devotee in equal measure, for there can be no Yoga of knowledge without a human seeker of the knowledge, the supreme subject of knowledge and the divine use by the individual of the universal faculties of knowledge.^[27]

Bhagavad Gita

The term Bhagavan appears extensively in the *Bhagavad Gita*, as Krishna counsels Arjuna.^[2] For example,

श्रीभगवानुवाच । कुतस्त्वा कश्मलपिदं विषढे सपुपस्थितम् । अनार्यजुष्टस्वर्ग्यकीर्तिकरं जुन ॥ २-२ ॥

Shri Bhagavan said, "from where had this weakness arisen, at this inconvenient time? It is not noble, neither will it lead you to heaven, nor will it earn you valor, O Arjuna.

—Bhagavad Gita, 2.2 ^[28]

Vaishnavism

The *Bhāgavat* traditions of Hinduism invoke Bhagavan in *Narayan Upakheyam* and in Bhagavad Gita of Bhishma Parva of the Mahabharata. The devotion to Lord Vishnu (identified as Vasudeva in Mahabharata) is described as ten incarnations of Vishnu. It introduced the *Chatur – vyuha* concept and laid emphasis on the

worship of five Vrisini-warriors, reached the peak of its popularity during the Gupta Period.^[29]

Significance

In Hinduism, the word, *Bhagavān*, indicates the Supreme Being or Absolute Truth conceived as a Personal God.^[30] This *personal* feature indicated by the word *Bhagavān* differentiates its usage from other similar terms^[31] such as Brahman, the "Supreme Spirit" or "spirit", and thus, in this usage, *Bhagavan* is analogous to the Christian conception of God the Father. In *Vaisnavism*, a devotee of *Bhagvān* Krishna is called a *Bhāgavata*.

The *Bhagavata Purana* (1.2.11) states the definition of *Bhagavān* to mean the supreme most being:

The Learned Know the Absolute Truth call this non-dual substance *Brahman*, *Paramatma* or *Bhagavan*.^[a]

Bhagavān used as a title of veneration is often directly used as "Lord", as in "*Bhagavān Rama*", "*Bhagavān Krishna*", "*Bhagavān Shiva*", etc. In Buddhism and Jainism, Gautama Buddha, Mahavira and other Tirthankaras, Buddhas and bodhisattvas are also venerated with this title. The feminine of *Bhagavat* is *Bhagavātī* and is an epithet of Durga and other goddesses. This title is also used by a number of contemporary spiritual teachers in India who claim to be Bhagavan or have realized impersonal Brahman.

Bhakti (devotion to God) consists in actions performed dedicated to the Paramatman, the individuated existence which has free-will and who is the final cause of the world; the Vedic Rishis describe the goals originated from God as *Bhagavān*, the Ananda aspect of God where God has manifested His personality is called *Bhagavān* when consciousness (pure self-awareness) aligns with those goals to cause the unified existence and commencement of works follow.^[32]

Buddhism

Literature

Bhagavā and Bhagavāti in Buddhist texts

Some Buddhist texts, such as the Pali *suttas*, use the word "*Bhagavā*" for Buddha, meaning as 'the fortunate one'.^[33] The term "*Bhagavā*" has been used in Pali Anussati or recollections as one of the terms that describes the "Tathāgata" as one full of good qualities, as *arhat*, *sammā-sambuddho* and *sugato* (Dīgha Nikāya II.93).^[34]

In the Buddha Anussati, *Bhagavan* is defined the following way:

*Iti pi so **Bhagavā** Arahaṃ Sammā-sambuddho Vijjā-caraṇa sampanno Sugato Lokavidū Anuttaro purisa-damma-sārathi Satthā deva-manusānaṃ Buddho **Bhagavāti***

Thus is Buddha, deserving homage, perfectly awakened, perfect in true knowledge and conduct, well gone to Nibbana, knower of the worlds, incomparable leader (lit. charioteer) of persons to be tamed, teacher of gods and humans, awakened one and Blessed One.

Bhagavān in Buddhist texts

Several Tibetan Buddhist tantra texts use the word *Bhagavān*. For example, the Pradipoddyotana manuscript of Guhyasamāja tantra-Samdhiyakarana uses the word *Bhagavān*, which Alex Wayman translates as "Lord".^[18] The text, elsewhere refers to *Bhagavan Sarvatathagatakayavakcittadipatih*, which John Campbell translates as "Lord, Master of the Vajras of Body, Speech, and Mind of all Buddhas."^[35] Elsewhere, it states,^[9]

Thereupon, having made offerings and bowing down to the **Bhagavan**,
 The Lord of Body Speech and Mind of all Tathagatas,
 All the **Bhagavan** Tathagatas spoke thus:
 Glorious One, pray explain the essence,
 The unexcelled Bodhicitta,
 The secret of all Tathagatas,
 The supreme of Body Speech and Mind.

— Pradipoddyotana, II. 1 ^[9]

Laṅkāvatāra Sūtra, a sutra of Mahāyāna Buddhism, for example, uses the word *Bhagavān* over three hundred times, which is either left untranslated by scholars, or translated as "Lord or Blessed One".^[36] The devotional meditational text *Sukhavati Vyuhopadesa* by Vasubandhu uses the term *Bhagavān* in its invocations.^[37]

Significance

The term *Bhagavān* is found in liturgical practices of Theravada Buddhism, where it is used as an epithet that means the "Blessed One". Examples of such usage is found in Sri Lanka's *Bodhi Puja* (or *Atavisi Buddha Puja*, Worship of the Twenty Eight Buddhas).^[38]

Inscriptions

Greek

A word derived from *Bhagavan* is documented epigraphically from around 100 BCE, such as in the inscriptions of the Heliodorus pillar; in which Heliodorus, an Indo-Greek ambassador from Taxila to the court of a Sunga king, addresses himself as a Bhagavata ("Heliodorena bhagavatena", Archaeological Survey of India, Annual Report (1908-1909)).^[40]

This Garuda-standard of Vasudeva (Vishnu), the God of Gods was erected here by the Bhagavatena (devotee) Heliodoros, the son of Dion, a man of Taxila, sent by the Great Greek (Yona) King Antialcidas, as ambassador to King Kasiputra Bhagabhadra, the Savior son of the princess from Benares, in the fourteenth year of his reign."^[b]



Heliodorus *Khamba* (pillar) in the Indian state of Madhya Pradesh. Installed about 100 BCE, the pillar's Brahmi-script inscription states that Heliodorus is a *Bhagavatena* (devotee) of Vishnu.^[39]

Buddhist vase

Sākamunisa bhagavato is recorded in the kharoshthi dedication of a vase placed in a Buddhist stupa by the Greek meridarch (civil governor of a province) named Theodorus:^[41]

"Theudorena meridarkhena pratithavida ime sarira sakamunisa bhagavato bahu-jana-stitiye":

"The meridarch Theodorus has enshrined relics of Lord Shakyamuni, for the welfare of the mass of the people"

– (Swāt relic vase inscription of the Meridarkh Theodoros^[42])

Brass pillars and stupas

James Prinsep identified several engravings and inscriptions on ancient Buddhist artifacts that include the word *Bhagavan* and related words. For example,^[43]

Bhagawana-sarirahi Sri Tabachitrassa Khamaspada putrasa dana.

"(Casket) containing relics of Bhagwan, the gift of Sri Tabachitra, the son of Khamaspada

– The Tope of Manikyala^[43]

See also

- Acintya
- Bhagavad Gita
- Bhakti
- Ishvara
- Jnana
- Lord
- Narayana
- Om Tat Sat
- Para Brahman
- Svayam Bhagavan
- Turiya
- Yoga

Notes

a. vadanti tat tattva-vidas/ tattvam yaj jnanam advayam/ brahmeti paramatmeti/ bhagavan iti sabdyate

b. Original inscription:

Devadevasa Va [sude]vasa Garudadhvajo ayam

karito i[a] Heliodorena bhaga-

vatena Diyasa putrena Takhasilakena

Yonadatena agatena maharajasa

Amtalikitasa upa[m]ta samkasam-rano

Kasiput[r]asa [Bh]agabhadrasa tratarasa

vasena [chatu]dasena rajena vadhamanasa"

References

- James Lochtefeld (2000), "Bhagavan", *The Illustrated Encyclopedia of Hinduism*, Vol. 1: A–M, Rosen Publishing.

ISBN 978-0823931798, page 94

2. Friedhelm Hardy (1990), *The World's Religions: The Religions of Asia*, Routledge, ISBN 978-0415058155, pages 79-83
3. Monier Williams, *Sanskrit-English dictionary*, Search for Izvara (<http://www.sanskrit-lexicon.uni-koeln.de/mwquery/>), University of Cologne, Germany
4. James Lochtefeld, "Ishvara", *The Illustrated Encyclopedia of Hinduism, Vol. 1: A–M*, Rosen Publishing. ISBN 978-0823931798, page 306
5. Friedhelm Hardy (1990), *The World's Religions: The Religions of Asia*, Routledge, ISBN 978-0415058155, page 84
6. Sarah Caldwell (1998), *Bhagavati*, in *Devi: Goddesses of India* (Editors: John Stratton Hawley, Donna Marie Wulff), Motilal Banarsidass, ISBN 978-8120814912, pages 195-198
7. The latter term preferred by Bhikkhu Bodhi in his English translations of the Pali Canon
8. Ju-Hyung Rhi (1994), *From Bodhisattva to Buddha: The Beginning of Iconic Representation in Buddhist Art* (<http://www.jstor.org/stable/3250056>), *Artibus Asiae*, Vol. 54, No. 3/4, pages 207-225
9. John Campbell (2009), *Vajra hermeneutics: A study of Vajrayana scholasticism in the "Pradipoddyotana"* (<http://gradworks.umi.com/33/74/3374090.html>), PhD Thesis accepted by Columbia University (Advisor: Robert Thurman), page 355
Christian K. Wedemeyer, *Aryadeva's Lamp that Integrates the Practices (Caryamelapakapradīpa): The Gradual Path of Vajrayāna Buddhism According to the Esoteric Community Noble Tradition*, ed. Robert A. F. Thurman, *Treasury of the Buddhist Sciences* series (New York: The American Institute of Buddhist Studies at Columbia University, 2007), ISBN 978-0975373453
10. Peter Harvey, *Buddhism*, Bloomsbury Academic, ISBN 978-0826453501, page 4
11. V.S.Apte. *The Practical Sanskrit-English Dictionary* (<http://dsal.srv02.uchicago.edu/cgi-bin/philologic/search3advanced?dbname=apte&query=%E0%A4%AD%E0%A4%97%E0%A4%B5%E0%A4%BE%E0%A4%A8%E0%A5%8D&matchtype=exact&display=utf8>). *Digital Dictionaries of South Asia*. p. 118.
12. Macdonell *Sanskrit-English dictionary* (<http://dsal.uchicago.edu/cgi-bin/romadict.pl?query=bhagavat&display=simple&table=macdonell>)
13. Alain Daniélou, *The Myths and Gods of India*, Princeton/Bollingen Paperbacks, ISBN 978-0892813544, page 36
14. *The Vishnu Purana* (<http://www.sacred-texts.com/hin/vp/vp160.htm>) HH Wilson (Translator)
15. bhaj (<http://spokensanskrit.de/index.php?input=bhaj&direction=SE&script=HK&link=yes&beginning=0>), *Sanskrit-English Dictionary*, Cologne
16. Francis Clooney and Tony Stewart, in S Mittal and GR Thursby (Editors): *The Hindu World*, Routledge, ISBN 0-415215277, pages 163-178
17. D Keown (2008), *A Dictionary of Buddhism*, Oxford University Press, ISBN 978-0192800626, page 31
18. Alex Wayman (1974), *Two Traditions of India: Truth and Silence* (<http://www.jstor.org/stable/1397800>) *Philosophy East and West*, Vol. 24, No. 4 (Oct., 1974), pages 389-403, for the original verse see footnote 13 on page 402, for Wayman's translation see page 391
19. *World's Religions* (<https://books.google.co.in/books?id=HAg3AgAAQBAJ&pg=PA612&dq=bhagavan+vedas&hl=en&sa=X&ei=-TCJVNawLoufuQTUj4E4&ved=0CCwQ6AEwAw#v=onepage&q=bhagavan%20vedas&f=false>). Routledge. p. 611.

20. R.D.Ranade. *A Constructive Survey of Upanishadic Philosophy* (http://books.google.co.in/books/about/A_Constructive_Survey_of_Upanishadic_Phi.html?id=fk8pAAAAYAAJ&redir_esc=y). Bharatiya Vidya Bhavan. p. 45.
21. Ananda Wood (1996), *Interpreting the Upanishads*, pages 31-32
22. Max Muller, *The Upanishads, Part 2, Mundaka Upanishad* (<https://archive.org/stream/upanishads02ml#page/26/mode/2up>), Oxford University Press
23. Sanskrit: कलि-सण्टारण उपनिषद् (http://sa.wikisource.org/wiki/कलि-सण्टारण_उपनिषद्) Wikisource; English Translation: KN Aiyar, *Thirty Minor Upanishads*, Madras (1914), Reprinted in 1980 as ISBN 978-0935548006
24. Hare Rama Hare Rama, Rama Rama Hare Hare
Hare Krishna Hare Krishna, Krishna Krishna Hare Hare
25. Dennis Hudson. *The Body of God* (<https://books.google.co.in/books?id=IMCxbOezDi4C&pg=PA578&dq=Bhagavan&hl=en&sa=X&ei=1uaHVLHAG9Xd8AWMkoCoBg&ved=0CCYQ6AEwA#v=onepage&q=Bhagavan&f=false>). Oxford University Press. pp. 578, 33, 34.
26. David R.Kinsley. *The Sword and the Flute-Kali and Krsna* (<https://books.google.co.in/books?id=qKE93CHnRwgC&pg=PA69&dq=Bhagavan&hl=en&sa=X&ei=neqHVJ3-MsGm8AWR2YLQDg&ved=0CDcQ6AEwBjgy#v=onepage&q=Bhagavan&f=false>). Motilal Banarsidass. p. 69.
27. Sri Aurobindo. *The Synthesis of Yoga* (<https://books.google.co.in/books?id=9Ex6cSqqBSwC&pg=PA32&dq=Bhagavan&hl=en&sa=X&ei=8-yHVJaGC5fg8AXIhYCIDA&ved=0CEUQ6AEwCDg8#v=onepage&q=Bhagavan&f=false>). Lotus Press. p. 32.
28. GK Marballi (2013), *Journey Through The Bhagavad Gita*, ISBN 978-1304558480, page 26
29. *Optional Indian History – Ancient India* (https://books.google.co.in/books?id=_SbiUXtBzAsC&pg=PA65&dq=bhagavat+as+religion&hl=en&sa=X&ei=JiiIVPjbKoGjugSbjYLoBQ&ved=0CCQ6AEwAQ#v=onepage&q=bhagavat%20as%20religion&f=false). Upkar Prakashan. p. 65.
30. Who is Krishna? (<http://www.krishna.com/node/118>) "God the person, or Bhagavan"
31. Bhag-P 1.2.11 (<http://srimadbhagavatam.com/1/2/11/en1>) "Learned transcendentalists who know the Absolute Truth call this the non-dual "Brahman", "Paramatmān " or "Bhagavān"
32. Ashish Dalela. *Vedic Creationism* (<https://books.google.co.in/books?id=qLe-aZfl7YEC&pg=PA333&dq=bhagavan+vedas&hl=en&sa=X&ei=-TCJVNawLoufuQTUj4E4&ved=0CDEQ6AEwBA#v=onepage&q=bhagavan%20vedas&f=false>). iUniverse. p. 337.
33. David J. Kalupahana. *A History of Buddhist Philosophy* (<https://books.google.co.in/books?id=SIDArya3YvcC&pg=PA111&dq=bhagava++buddhism&hl=en&sa=X&ei=Oh-IVOjIK8W8uATMpIHABQ&ved=0CC4Q6AEwAw#v=onepage&q=bhagava%20%20buddhism&f=false>). University of Hawaii Press. p. 111.
34. *Encyclopedia of Buddhism* (<https://books.google.co.in/books?id=NFpcAgAAQBAJ&pg=PA94&dq=bhagava++buddhism&hl=en&sa=X&ei=Oh-IVOjIK8W8uATMpIHABQ&ved=0CB0Q6AEwAA#v=onepage&q=bhagava%20%20buddhism&f=false>). Routledge. p. 94.
35. John Campbell (2009), *Vajra hermeneutics: A study of Vajrayana scholasticism in the "Pradipoddyotana"* (<http://gradworks.umi.com/33/74/3374090.html>), PhD Thesis accepted by Columbia University (Advisor: Robert Thurman), page 210

36. **English Translation:** Daisetz Teitaro Suzuki, Mahayana Lankavatara Sutra (<http://huntingtonarchive.osu.edu/resources/downloads/sutras/08technicalMayayana/Lankavatara%20Sutra.doc.pdf>) Ohio State University;
Sanskrit: Lankavatara Sutra (http://lirs.ru/do/lanka_skt/Lankavatara-Sanskrit-Vaidya_edition.pdf) Archived original at a Buddhist Library in Russia
37. Minoru Kiyota (2009), Mahāyāna Buddhist Meditation: Theory and Practice, Motilal Banarsidass, ISBN 978-8120807600, pages 274-275
38. Frank Reynolds and Jason A. Carbine (2000), The Life of Buddhism, University of California Press, ISBN 978-0520223370, pages 179-187
39. PP Behera, The Pillars of Homage to Lord Jagannatha (<http://www.orissa.gov.in/e-magazine/Orissareview/jun2004/englishpdf/pillar.pdf>) Orissa Review, June 2004, page 65
40. John Irvin (1973-1975), Aśokan Pillars: A Reassessment of the Evidence, The Burlington Magazine. v. 115, pages 706-720; v. 116, pages 712-727 (<http://www.jstor.org/stable/877843>); v. 117, pages 631-643; v. 118, pages 734-753; OCLC 83369960 (<https://www.worldcat.org/oclc/83369960>)
41. *The Greeks in Bactria and India*, W.W. Tarn, Cambridge University Press, page 391
42. The Early Buddhist Manuscripts Project (<http://depts.washington.edu/ebmp/etext.php?cki=CKI0032>) University of Washington
43. James Prinsep and Henry Thoby Prinsep, *Essays on Indian Antiquities* (<https://books.google.com/books?id=CEYOAAAAQAAJ&pg=PA107>), p. 107, at Google Books, Volume 1, page 107

Sources

- Thomas Mcevilley (2002). *The Shape of Ancient Thought: Comparative Studies in Greek and Indian Philosophies*. Skyhorse Publishing Inc. ISBN 978-1-58115-203-6.
- Baij Nath Puri (1987). *Buddhism In Central Asia*. Motilal Banarsidass Pub. ISBN 978-81-208-0372-5.

External links

Richard Gombrich, "A New Theravadin Liturgy," *Journal of the Pali Text Society*, 9 (1981), pages 47-73

Retrieved from "<http://en.wikipedia.org/w/index.php?title=Bhagavan&oldid=654831491>"

Categories: Hindu philosophical concepts | Names of God in Hinduism | Vedanta

-
- This page was last modified on 3 April 2015, at 21:22.
 - Text is available under the Creative Commons Attribution-ShareAlike License; additional terms may apply. By using this site, you agree to the Terms of Use and Privacy Policy. Wikipedia® is a registered trademark of the Wikimedia Foundation, Inc., a non-profit organization.

