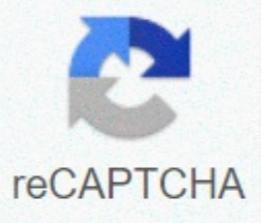




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Devi bhagavatam in english

Chapter 5 Chapter 6 Chapter 7 Chapter 8 Chapter 10 Chapter 11 Chapter 12 Chapter 13 Chapter 14 Would you like more? Advanced details, examples and help! DOWNLOAD (Sanskrit-English): #GOOGLEDRIVE #YADISK #MEGA #JOTTA #SYNC #GE.TT #PCLOUD #KOORF #ASUS English annotation by Vishnudut1926: Shree Devi-Bhagavata-Purana (Shreemad-Devi-Bhagavatam) in Sanskrit-English. I found this variant on the archive.org in 2 Volumes. I added an English OCR text layer (allows you to search the text option in any pdf-viewer) and combined 2 Volumes in 1 pdf-file. I liked the English translation, but be careful and double-check with Sanskrit, as some errors are possible. For example, On page 301: Shree Krishna's Full Incarnation (Full Incarnation) on page 301: Shree Krishna's NOT Full Incarnation Bhagavan Shree Vishnu (Mr) Shre e Narayana), or just Amsha-Avatar from Bhagavata Shree Vishnu u original Sanskt text Shree Devi-Bhagavata-Purana shows (sees the zuti frame on the snouts from above). If you believe that Shree is Christopher full of utmore (and I hope not!), you will agree to the very primitive idea that Christopher is the source of all Vishnu-Avatars, which is against all Vaishnava-Shastras and orthodox Vaishnava PanchaRatra. And against the many Pramanam from Vaishnava Shreemad-Bhagavatam, who say on Bhagavata Shree Narayana (Bhagavan Shree Vishnu) as ParaDeva. For example, the Famous Saishnav Shreemad-Bhagavatam, 2.5.15-16: 04:00:00:45,55-16: 00:00:00:45,500 ००:००:००:४५,५०० नारायणाङ्गाः ००:००:००:०० ४. ४. २०१०. ज्ञानं स्याः २००९. makHAH nArAyaparo yogo nArAyAraparaM tapaH nArAyAraparaM j-nAnaM nArAyAraparaM gatiH This is an English translation of Devi Bhagavata by Swami Vijnanananda. Devi Bhagavata Purana (मार्गवत्पुराण) is one of the most important works in shaktism, worship in the Hinduism of divine women, in addition to Devi Mahatmya. This Turkey describes Devi, the goddess, as a substrate of the universe and as identical to Brahman, the Supreme Being. As a divine mother, she reveals her virat rupa (universal form) (book 7, chapter 33) and describes the appropriate ways of worshipping her; in particular the practice of yoga, meditation (book 7, Chapter 39). Devi-Bhagavata Purana also deals with topics such as spiritual knowledge, social and personal ethics and sacred places. Source: DOWNLOAD SCANNED PDF Devi Bhagavata Part 2 - 4.3 MB DOWNLOAD SCANNED PDF Of Devi Bhagavata Part 3 - 20 MB OCR PDF devi Bhagavata Parts 1 to 3 This article is about text related to the goddess. For the text related to Rye, see Bhagavata Purana. Part of the series onHindi scriptures and texts Shruti Smriti Vedas Rigveda Samaveda Yajurveda Atharvaveda Division Of Samhit Brahman Aranyak Upanishads UpashanadsRig ve Adya Aitareya Kaushitaki Sama vedic Chandogya Kena Yajur vedic Brihadaranyaka Isha Taittiriya Katha Shvetashvatara Maitri Atharva vedic Mundaka Mandukya Pras other letters Bhagavad Gita Agamas Related Hindu text Vedangas Shiksha Chandas Vyakarana Nirukta Kalpa Jyotisha PuranasBrahma puranas Brahma Brahmad Brahma Markandeya Bhavishya Vaishnava puranas Vishnu Bhagavata NaradaGuru Padma Varaha Varuna Matsya Shiva puranas Shiva Linga Skanda Vayu Agni Itihas Ramayana Mahabharata Shastras and Sutras Dharma Shastra Artha Shastra Kamasutra Brahma Sutras Mimamsa Sutras Nyaya Sutras Vaisesika Sutra Yoga Sutras Pramana Sutras Charaka Samhita Sushruta Samhita Natya Shashtra Vastu Shashtra Panchatantra Prabandha Tirumurai Ramcharitmanas Yoga Vasistha Swara yoga Shiva Samhita Gheranda Samhita Panchadasa Stotra Timeline Chronology of Hindu texts vte Part of Series oShaktism Deities Adi Parashakti (Supreme) Shiva-Shakti Parvati Durga Mahavidya Kali Lalita Matrikas Lakshmi Saraswati More Scriptures and texts Tantras Vedas Shakta Upanishads Devi Sita Tripura Devi Bhagavatam Devi Mahatmyam Lalita Sahasranama Kalika Purana Saundarya Lahari Abhiri Ananthadi Schools Vidyamargam Vamachara Dakshinachara Kula margam Srikulam Kalikulam Trika Kubjikamata Scholars Bhaskararaya Krishna Agamavagisha Ramprasad Sen Ramakrishna Abhirami Bhattar Practices Yoga Yoni Kundalini Panchamakara Tantra Festivals i temples Navaratni Durga Puja Lakshmi Puja Kali Puja Saraswati Puja Teej Shakti Peetha Hinduism portalte The 'Devi Bhagavata Maha Purā-vajo' (Sanskrit : ०, भगवत्पुराण, Devi Bhagavatapurā-ā), also known as Devi Bhagavatam, is a Sanskar text that belongs to the Purana-genre of Hindi. [1] The text applies to Mahapurana (Major Purana) of India. Stone sculpture Devi Durga, Indian Museum, Kolkatta Text consists of twelve Skand (sections) with 318 chapters. [2] Together with Devi Mahatmya, one of the most important works in shaktism is a tradition within Hinduism that exalts Devi or Shakti (goddess) as the primordial creator of the universe and Brahman (the ultimate truth and reality). [3] [4] He celebrates divine femininity as the source of all existence, creator, conservator and destroyer of everything, as well as one that empowers spiritual liberation. [1] While the growing Puranas of Hinduism mention and worship the goddess, this text is centered around it as primarily divine. [7] [8] The philosophy of this text is advait-Vedant's monism combination with the surrender worship of Shakti (feminine power). [9] [10] [11] History Of This Turkey Lists (above) as the creative aspect of the Supreme Goddess, Shakti of Brahmé. Devi Bhagavata Mahapurana was dating differently. [13] Some scholars suggest an early date, such as Ramachandran, which suggested that the text was drafted before the 6th century PO. [13] However, this early date did not find broad support, and most scholars found it between the 9th and 14th centuries. [13] Rajendra Hazra suggests the 11th or 12th century, while Lalye states that the text began to form in the late 1st century of the 1st millennium, was expanded over time and its first complete version existed in the 11th century. [13] [15] Tracy Pintchman dates text between 1000 and 1200 CE. [16] The last ten chapters (31 to 40) of book 7 consist of 507 verses, often circulating as an independent handout, just as Bhagavad Gita of Mahabharata circulates independently. [17] The handout from book 7 of this Turkey is called Devi Gita. [18] This handout may have consisted of the original text or may be later interpolation, C Mackenzie Brown. [18] It suggests that this part of the text probably was drafted by the 13th century and may be later, but before the 16th century. [18] Book 9 Devi Bhagavata Purana contains a number of verses referring to Mleechas (barbarians) and Yavanas (foreigners). [19] These words can only refer to mountain tribes, but the details contained in Mleechas's description within these verses are some scholars, such as Hazra, that the writer of these places knew about Islam and its spread in India, leading scholars date these parts of the ninth book until the 12th to 15th centuries compared to the older core of the ninth book. [19] Devi Bhagavata Purana is not the oldest Indian text celebrating divine femininity, Devi Mahatmya from the 6th [22] Both Devi Mahatmya and Devi Bhagavata Purana were highly influential texts of the Šaka tradition, relying on the dominance of the woman and making the goddess as figures of devotion. [23] This text – along with all the Turkeys, all of Vedama and Mahabharata – is attributed in Hindu tradition to the mud of Veda Vyaa. The title of the text, Devi Bhagavata, consists of two words that together mean the surrender of the blessed Devi. Devi and Deva are Sanskriat terms, which are found in Vedic literature of the 2nd millennium bde, where Devi is feminine and Deva is masculine. [24] Williams translates it as heavenly, divine, earthly things of high excellence, rising, dazzling, [25] Etymologically, The Cognac of The Virgin is latin dea and Greek tea. [26] The term Bhagavata means the ancestor of the blessed. [27] The Structure of Devi-Bhagavata Purana consists of 12 318 adhyayas (chapters). [2] Chapters in Devibhagavata Purana[28] Book # 1 2 3 4 5 6 7 8 9 10 11 12 Total Chapters 20 12 30 25 31 40 24 50 13 24 14 318 Hindu tradition i text the claim itself to have 18,000 ajeta. [29] Actual text in different versions is close. [18] The theosophy content in the text, Foulston and Abbott, is an encyclopaedic mix of ancient history, metaphysics and devotees. [30] This history, cited by C Mackenzie Brown, is the same type, located in other Turkeys, about the persuading cycle of conflict between good and evil, gods and demons. [31] These legends build on and spread ancient Hindu history, such as those found in mahabharata. [32] However, turkey legends retrain legends around the divine woman, You integrate the devout goddess, but Devi is tired of it being a perennial, the perennial origin of the whole universe, the perennial goal, the nirguna (no form) i saguna (sa formom), the supreme unchanging reality (Purusha), the phenomenal exchange of the universe (the reality of Prakriti), or the soul u of every live bica. [32] [33] [34] History of Hinduism: Books 1 to 6 One aspect of the goddess in Devi Bhagavata Purani. Many are described in the text. [35] The first book (skandha) as the second major Puranas, quotes Rocher, presents an outline, a structure of contents and describes how, in the mythical Naimis forest, devi-Bhagavata Purana is first recited among the mudraci. [2] It also swells that at first all reality was nirguna (no shape, shape or attributes; in other words, it was nothing but truth). [2] However, this nirguna was a reality bhagavata (female) and manifested itself as three Shaktis - Sattvika (truth, creative action), Rajasi (passion, pointless action) and Tamasi (delusional, destructive action). The second book is short and historical. [2] In the characters, well known in the Hindu epithelials of Mahabharata, Rocher introduces into the key characters that appear in the remaining books of Devi-Bhagavata Purana. [37] The third book begins with a discussion of Devi and her devotees (devotional worship), how Devi created mahasarawati to make Shakti from Brahma (the creator), Mahalakshmi, to be shakti from Vishnu (conservator) and Mahakali to become Shakti of Shive (destroyer). [37] The third book is also in legends from ramayana's famous epic book. The fourth book presents several legends, including those about the interaction between Rye and Shiva, and introduces tantric themes and represents meditation on yoga. [37] The fifth and sixth books continue these legends, according to Rocher, with half of the chapters focusing on the great goddess, how the male gods mess with the problems, how they run to her for help, and how she solves them because she is an enlightened skill. [38] [39] The text presents a woman who is subordinate and dependent. [40] Philosophy: Books 7 to 9 Bhuvaneshwari Temple at Myso Palace. Bhuvaneshwari is the supreme goddess in Book 7 of this Turkey. [41] Devi-Bhagavata Purana's seventh book is turning into a larger philosophy, softening its version of the essence of Ved. [42] This book contains a philosophical text called Devi Gita, or a poem by a goddess. [42] The goddess explains that Brahman, who created the world, and advait's assertion that spiritual liberation occurs when one fully understands the identity of his soul and Brahman. [42] [44] This cognition, which captures the goddess, stems from the distance from the world and meditation on her own soul. [33] Chapter 28 of the seventh book contains the story of Durgamas and his destruction of the goddess Sivaa (Parvati) in its form shakambhari. Devi Gita The Devi Gita, like Bhagavad Gita, is a condensed philosophical agreement. [45] She presents a divine woman as a strong and compassionate creator, imbued and protector of the universe. [46] It is, states Brown, presented in the introductory chapter of Devi Gite as a benign and beautiful world-mother called Bhuvaneshwari (literally, ruler of the universe, and the word is feminine). [41] After that, theological and philosophical learnings covering Chapters 2 to 10 of Devi Gita (or Chapters 32 to 40 of this Turkey Book 7) become at the heart of the text. [46] Some of devi gita verses are almost identical to Devi Upanishadu. [47] Through all duality, the soul and goddess transcend [note 1] the distinction of name and name. It's even, an infinite being, consciousness and bliss. We must meditate on this reality, in the flames of light consciousness. When my mind is fit, when the goddess transcends all space and time, it quickly merges with me with the determination, the oneness of the soul and Brahman. Devi Gita, Transl: Lynn Foulston, Stuart AbbottDevibhagavata Purana, Book 7[50] Devi Gita often interprets Shakti ideas by quoting bhagavad gita. [46] Devi is described in the text as a universal, universal energy with a residence within every individual who ventures into the terminology of the Samkhya School of Hindu Philosophy. [46] She is suffocated by the ideas of Advait Vedanta, in which ignorance is emphasised, all duality is declared false, and the interconnected oneness of all living souls with Brahman is regarded as a liberation skill. [51] [52] However, Tracy Pintchman adds, Devi Gita incorporates tantric ideas that give devi a form and maternal character, rather than a gender-neutral concept of Advait Vedanta Adi Shankara. [54] Bhakti's theology devi gita del te Purana may have been influenced by Bhagavad Gita, and with Vaishnava's concepts of loving devotion to Rye, found in Bhagavata Purana. All these texts highlight different types of devotion in Samkhya philosophy Tamaši Bhakti is one, says the text, where the surrenderer prays because he is full of anger, wants to harm others, cause others pain or jealousy. [56] Rajasic Bhakti is the one where the predator prays not to harm others, but to gain personal advantage, fame or wealth. [55] Sattvika Bhakti is a type where the predance seeks neither advantage nor harm for others, but prays to cleanse himself, renounces all sins and surrenders to ideas embodied as a goddess in order to free himself. [55] Devi Bhagavata Purana adds Para Bhakti as the highest level of devotion, quotes McDaniel, where the ancestor seeks not goodness, but thucates, but weetuously remembers her, because she loves the goddess, when she feels her presence everywhere and sees the goddess in all living beings, he is drunk by her ideas and presence. [55] [56] Festivals and Culture This seventh book, cited by Rocher, also includes sections on virgin-related festivals, information about the pilgrimage and ways to remember it. [42] Her relationship with Shiva and the birth of Skanda are also briefly mentioned in book 7. The last ten chapters (31 to 40) of book 7 are the famous and philosophical Devi Gita, which often circulates in the Hindu tradition as a separate text. The eighth book of Devi-Bhagavata Purana includes one of the five requirements of the Turkey genre of Hindu texts, that is, the theory of the geography of the earth, planets and stars, the movement of the sun and moon, and the interpretation of time and the Hindu calendar. The largest book is the 9th Scandinavian, which is very similar to the structure and content of Prakriti-kande Brahmavaiant Purana. [59] Both focus on goddesses and discuss her theology, but they make one difference. [58] Prakriti-kanda brahmavaivaarta Purana also includes numerous verses praising Vishnu with various names (incarnations) that reappear in the 9th book of Devi-bhagavata Purana with Vishnu names replaced by Devi names (incarnations). [58] Goddess, cosmos and Dharma. Books 10 to 12 The tenth book devi-bhagavata purana is one of the shortest, i integrise manavantar, the other structural requirements for it being a text-sized Turkey, or u that is Devi is adored u every cosmic time cycle, so a hundred is she the most, she kills evil and she cares well. [58] [60] Chapter 13 of the tenth book describes the glory of the goddess Bhamri, that she had killed the demon Arunura in the past. In the 11th book of text, nowchara (virtues) and Dharma talk about themselves as individuals belonging to grams (villages, communities) and Deshi (country). [58] The text praises Sruti and points out that it is an authoritative source, adding that Smriti and Puranas are also a source for guidance. [58] This section should be added that Tantra is also a source of instructions, but only if it is not contrary to the Vedas. [58] Verses in the 11th books also describe the sources for Rudraksha as Japa flakes, the value of mark on the forehead, five styles of Sandhyas (reflection, meditation) and five types of Yajnas. The last and 12th book Devi-Bhagavata Purana describes the goddess as the mother of Ved, she as Adya Shakti (primal, primordial power) and the essence of the Gayatri mantra. [61] Verses map each folded gay mantra into the 1008 names of honor in the Hindu tradition. [61] These names extend to the spectrum of historical mush, gods, musical meters, mudra and the names of goddesses. [61] The reception of Verses and Ideas in Devi-Bhagavata Purana, the states of Foulston and Abbott, are built on the foundations of Upanishads, where the synthesizing of the insanity and oneness of Brahman and Atman (soul) is synthesizing. [62] [42] The text refers to the philosophy and metaphors used in the Vedanta advata tradition of Adi Shankara. However, these ideas are reformulated and at the heart of the goddess in Devi Bhagavata Purana, citing C Mackenzie Brown, as well as other scholars. [30] In devi bhagavata text, Tracy Pintchman, devi is not only Brahman-Atman (soul, interconnected oneness), it is also an ever-changing empirical reality (Maya). The goddess, in Devi Bhagavata Purana, is a source of self-covenant through Avidyo (ignorance) and a source of self-liberation through Vidy (knowledge), the state of Foulston and Abbott. [30] According to the text, the identical Vedic metaphysical reality concept of Brahman, supreme power, ruler of the universe, hero, hidden energy, power, bliss, is embodied throughout. [62] [64] Devi, according to Kinsley, is identified as all matter, Mother Earth, sanctuary, all nature, including primordial. [66] The goddess is portrayed, citing Brown as the womb of the universe, observing the actions of her children, nurturing them to discover and know their true nature, forgive when they make mistakes, be terribly terrible to the wicked, who threaten her children, and be friends of all souls. [67] Cynthia Humes compares the comfort of a goddess in the 6th-century Hindu texts of Devi Mahatmya with that of Devi-Bhagavata Purana. [68] Both appreciate femininity, cite Humes, but there are some significant differences. [68] Devi Mahatmya does not say anything negative about women anywhere, and it is explicitly that all women are part of the goddess. [69] On the contrary, according to Hume, the hour of women in Devi-Bhagavata Purana is more complicated. [69] It includes verses critical of femininity, with a text saying that a woman's behaviour can be unwise, stupid, cruel and the like. Devi Bhagavata also praises women and describes their behaviour as heroic, gentle, solid, strong and the like. [69] Devi-Bhagavata Purana is an important and historical text of Shakti Bhakti, according to June McDaniel. Translations of Devi Bhagavata Purana are translated into different languages. Venkata Kavulu je leta 1896 to purana prevedla in telugu jezik z naslovom Devi Bhagavatam. Purana so razdelili na 6 skand in sami so jo objavili leta 1920. [70] V popularni kulturi Colors TV je leta 2012 na osnovi Devi-Bhagavata Purana začela mitološko serijo Jai Jag Janani Maa Durga. Colors TV je leta 2017 na osnovi Devi-Bhagavata Purana začela mitološko serijo z imenom Mahakali — Antu Hi Aarambh Hai. Sony Entertainment Television je leta 2017 začela mitološko serijo Devi Adi Parashakti, ki temelji tudi na Devi-Bhagavata Purana. Glej tudi Bhagavata Purana Brahma Vaivarta Purana Markandeya Purana Shiva Purana Surash Garh Jungle Notes ^ 0.000-2000 je tantrična mantra beeji, ki prepozna Shakti. [48] [49] Reference ^ a b Dala 2014, str. 117. ↑ a b c d e f Rocher 1986, str. 168. ↑ C Mackenzie Brown 1990, str. 44-45, 129, 247-248 z opombami 57-60. ↑ John Stratton Hawley & Donna Marie Wulff 1998, pp. 6-14. ↑ Tracy Pintchman 2015, pp. 183-188. ↑ David Kinsley 1988, pp. 133-139. ↑ Alf Hiltebeitel & Kathleen M. Endl 2000, pp. 24-36, 48 (RS Sherma). ↑ K P Gietz 1992, str. 330 z opombo 1809, 497 z opombo 2764. ↑ Tracy Pintchman 2015, pp. 128-132. ↑ June McDaniel 2004, pp. 89-91, 159-161. ↑ C Mackenzie Brown 1990, str. 142-144. ↑ a b C Mackenzie Brown 1990, str. 49, 130, 134, 139. ↑ a b c d Rocher 1986, str. 172. ↑ Alf Hiltebeitel & Kathleen M. Endl 2000, str. 139. Citat: (...) portreti boginje v poznejši Devi Bhagavata (c. 9. stoletje PO) nosijo ključne razlike od tistih boginje v Devi Mahatmyi. ↑ P. G. Lalye (1973). 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