

# Ramayan Gita Press Gorakhpur

**K. N. Singh**

**Complete Works of Gosvami Tulsidas: Ramayana** Tulasīdāsa, 1979 Medieval Hindi poems by a saint poet of Uttar Pradesh.

Ramayan An Epicentre Of Management Principles Dr. Rahul Misra, 2024-09-07 This book has been written with the thought process to synergize ancient teachings of the Ramayana with modern world covering characters of Ramayana and their characteristics in the present corporate world for example Prabhu Shree Ram: Values, ethics and leadership style to be practiced and learned in corporate, professionals, academics and among policy makers. Hanuman Ji as a benchmark in chief executive functions in planning, organizing, dedication, communication and coordination. Jambavan Ji's role as a senior advisor to be replicated in the present system for senior leadership as motivator and strategic planner, Lakshman Ji as strength of valor and wisdom, Angad Ji depicts in negotiation style and international relations. The objective of this book is to propagate Ramayana as an epicenter of management principles in simple terms. This book will also analyze Prabhu Ram and Ravana's style of management.

**The Ramayana of Goswami Tulsidas** Tulasīdāsa, Satya Prakash Bahadur, 1972

*History Of Ancient India (a New Version) : From 7300 Bb To 4250 Bc*, J.P. Mittal, 2006 The Present Book, New History Of Ancient India, Is An Attempt To Present The Indian History In The Light Of Recent Discoveries And Excavations Made In This Field. The History Of India Before The Invasion Of Alexander The Great In 328 B.C. Has Been Generally Considered A Myth. Accordingly, Brahma, Vishnu And Mahesh, Manu And Mandhata, Harishchandra And Bhagirath, Shri Rama And Shri Krishna, All Have Been Treated Non-Historical, Mythical Personages. But The Recent Discoveries Like Those Of Dwarika Of Shri Krishna In The Sea And Lanka Of Ravana In Orissa As Well As The Authentic Determining Of The Date Of Floods, That Find Mention In The Purana, Have Outrightly Refuted The Past Presumptions. With New Things Coming To Light, It Is Desirable That History Be Rewritten. It Is With This View That The Present Book Has Been Written. It Aims At Presenting The Information In An Analytic Manner And Also In Chronological Order. Beginning From The Vedic Yuga, The Book Presents An In-Depth Study Of Devasura Yuga, Satya Yuga, Dwapar Yuga And Kaliyuga. All The Information, Both Conventional And Recent, Provided In The Book Are Authentic As They Are Taken From The Authoritative Sources. The Book Is Unique In Its Presentation As It Richly Provides Maps Of Ancient States, Photographs And Figures, Which Not Only Give A Glimpse Of The

Related Age Or Yuga But Also Facilitate Easy Understanding Of Information. Since Miracles, Exaggerations, Mysteries And Supernatural Powers Find No Reference Here, The Book Can Be Held A Complete, Authoritative Text On Ancient Indian History. It Is Hoped That The Students, Research Scholars And Even Teachers Of Indian History Will Find This Book Highly Useful And Indispensable For Having A Thorough And Updated Knowledge Of Ancient India. Even The General Readers Will Find This Book Extremely Interesting And Informative.

*The Articles and a brief study on Hindu Gods and Goddesses* Nilachal Mishra, The Book entitled 'The articles and a brief study on Hindu gods and goddesses' is the description of noble qualities of various gods like viṣṇu, śrīRāma, saṅkat mochan Hanumān, śrīkrṣṇa and goddess of śītā and goddess of Devī in Devīmāhātmyam. Viṣṇu is described as the supreme god and creator of this universe and śrīRāma is described as the avatār of lord viṣṇu and the god Krishna is also described as the avatār of viṣṇu.

**The Narada-Purana Part 3** J. L. Shastri, G. V. Tagare, 2004-01-01

The Journey from Ayodhya to Ram Setu K. N. Singh ,2023-03-19 'Setu' (bridge) is for 'Hetu' (purpose) and that is to connect and to overcome hurdles. They are made over rivers, sea, roads and railway tracks so that people can cross without fear. Bridges, of all kinds, have traditionally represented our desire to know and connect with what's on the other side. They symbolize our hopes to traverse vast and sometimes impossible distances across time and space. Metaphorically, our journey here is like walking on a bridge (setu). Bridges are symbols of our desire to cross to the other side - whether physical, emotional, or spiritual.

**Kailash Manasarovar** Veena Sharma, 2004-12-31 Is a physical journey the necessary path to spiritual evolution? Kailash Manasarovar: A Sacred Journey dwells on this question and perceives the possibility for the three stages of inner transformation during the journey, using the Devi Mahatmayam as a metaphor. The journey shows that it takes just a shift in perspective to behold the divine in the mundane. By eroding the conditioning of our essence, the journey helps us connect with a pure centre, marking the beginning of interactions which are actions, rather than mere reactions to situations. From this point on, it is in maintaining a heightened awareness of one's emotions, memories, surroundings and companions that makes the journey more meaningful.

**Managing VUCA Through Integrative Self-Management** Sharda S. Nandram, Puneet K. Bindlish, 2017-05-06 In this book, experts discuss whether volatility, uncertainty, complexity and ambiguity (VUCA) represent a challenge or a business opportunity. More intense debates on global climate change, increased turbulence in financial quarters, increased job insecurity and high levels of stress at the workplace are attracting attention in the context of organization behavior and entrepreneurship. Fear and confusion have become part and parcel of business, often undermining trust, cooperation and inspiration. As a response, a new way of organizing self-management has emerged. The book combines practical wisdom

from East and West, to develop integrative self-management theory and practice; provides direction to support an integrative mind-set, integrative organization and integrative leadership; and presents VUCA as an opportunity and necessity for development and growth, rather than a threat.

**Ramayana and Ramakatha, an International Literature Survey** Gauri Shankar Singh,1989

**Hanumān Through the Ages** Shanti Lal Nagar,2004

*Rama in Indian Literature, Art & Thought* Priyatosh Banerjee,1986

*Ramayana and Mahabharata* ,1987

**Statement of Particulars Regarding Books and Periodicals Published in the United Provinces** United Provinces of Agra and Oudh (India). Education Dept,1928

**Science and Culture** R. L. Gupta,1988

*Iconography of Śākta Divinities* H. C. Das,1997

**The Journal of Academy of Indian Numismatics & Sigillography** Academy of Indian Numismatics and Sigillography,1988

*Journal of Historical Research* ,1994

*The Greater Ramayana* Venkatarama Raghavan,1973 Lectures delivered at the University of Madras on the influence of the Rāmāyaṇa on the Mahābhārata, Harivaṃśa, Purāṇas, and Upapurāṇas.

**Social Status of Hindu Women in Northern India, 1206-1707 A.D.** Kamala Gupta,1987

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