

# The essence of self-inquiry Part 2. (Self-inquiry. Book 1)

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The essence of self-inquiry. Part 2.

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Dedication.

This book is dedicated to

Bhagawan Sri Ramana Maharshi.



1) We experience pleasurable and painful events and we hold on to them through remembrance thus perpetuating the past

and missing the present. If we experience the Self which is highly blissful, mind holds on to that and when mind holds on to the

Self we always live in the present and we are free from the prison of past remembrances and projection into the future. This is

release from illusion i.e Moksha.

2) In the mirror of relationship the entities relating to each other are found to be non existential in the light of awareness.

3) If we have the feeling of guest on this earth we will not get entangled in attachments in multifarious forms.

If we are austere we will find the host.

I feel self-inquiry is the austerity.

4) There is no future, there is always the "active present". Past and future are concepts created by the mind for its sustenance.

5) Planning for the future is invulnerability and that invulnerability, the resistance to life is "me" or the ego.

6) Feeling hunger is perception. Reaching for food is physiological action. When we start planning for future hunger at the cost

of active present "doer" is born. This is a disease.

Self-inquiry is the remedy for this disease.

7) When there is an eye on fruit of action and when one wants to give a direction to the action with a motive to shape the fruit

of action "doer"(me) is born which leads us to misery. When there is the "me" we cannot do right action. If we do wrong action

with the "me" it leads us to a chain reaction which leads us finally to misery.

8) Delearning is the essence of spirituality. This does not mean delearning of technological knowledge because it does not veil

Self effulgence. We have to delearn what society has imposed on us and which is the cause of personality with which we

identify leading to veiling of Self effulgence. That we have to delearn. This delearning process is self-inquiry.

9) If there is only seeing of the sunset without any response to sunset from the psyche then there is no thought activity and

you are absorbed in the sunset without the activity of the me. Then we are one with the Self. When we attend to the origin of

response from psyche to a fact, the response disappears in the intensity of awareness and this is Self-inquiry.

10) Ego is essentially an altered consciousness and so it sees the things in an altered form.

11) Ego can see the thing in a distorted form but it cannot see the thing "as it is".

12) The outer and inner are concepts arising from the reference point of body-mind complex. When awareness crystallizes we

don't refer ourselves as body-mind complex.

13) Facts are found in the world of duality but truth is non dual.

14) In saints unlike us there is no entity

like subtle body to pass away. They are Pure consciousness

which survives the death of physical body. Because Pure

consciousness is "here and now", we always refer saints in the

present tense.

15) Many relationships in marriage are of mutual usage. Once usage enters we are treating the other human being as a thing

and there is an element of possession, but human being is a living entity and not possessable, that is why divorce rate is so

high and living as single is increasing.

16) To love one must die to the past. If we are aware, past will not interfere. Only in unawareness past enters and distorts our

action.

17) When there is the reference point of "I-am-the-body-idea"

events of life appear to cause happiness or misery.

Events per se are neutral.

18) At birth though on superficial observation it looks all of us have clean slate of consciousness, there are dormant tendencies

which dictate our karma and in the process there is the spending up of

sanskaras(tendencies).When all the binding sanskaras

are spent there is liberation of consciousness from the apparent imprisonment of it by the tendencies. This is called Moksha or Self realization.

19) Body has its own mechanism for alternate nasal breathing.

It has a rhythm of its own.

If done intentionally there is acute increase in awareness

which disturbs sleep if done before bed.

20) Once we taste Self we will develop our own unique understanding and observe the things in our own way which is not

according to any masters sayings before or written in any scripture. Self gives us such a dignity.

21) Binding sanskaras will be burned in the fire of awareness in Self-inquiry. Actually spontaneous meditation is a destructive

process and it destroys these binding sanskaras blissfully. But one has to experience it for oneself.

22) Desire gives a direction to the awareness and for directed awareness the problem will not reveal its contents fully because

directed awareness is not passive. Directed awareness is goal oriented.

23) Mind itself is a mass with many conflicting and opposing interests. So it is divisible. No mind state is unitary, not divisible

so we can call a human with no mind as individual because he is indivisible.

24) During the evolution of consciousness mind collects heap of impressions which later develop as tendencies, and the

tendencies give a direction to the consciousness and they dictate the course of action of the individual. During the involution of

consciousness these tendencies are spent up gradually and consciousness becomes free of apparent imprisonment from

tendencies which is called liberation or Moksha. Bondage and liberation are for the mind only, Self is not at any time affected

by them just as Sun is not affected by the presence or absence of clouds.

25) The structure of the society depends upon its culture only. They are not apart. Impressions come from the society with its

culture. Your personality is nothing but conditioning conferred on you by your society you live in. Erasing those impressions is

possible in the awareness of meditation. Then consciousness becomes pure. This is Self realization or Moksha.

26) "To attain knowledge, add things every day. To attain wisdom, remove things every day." ~Lao Tzu.

Here things means mental things. To attain wisdom we have to delearn.

Wisdom is a natural state of all beings. Mental things cloud that wisdom.

With the wiper of awareness if we are successful in removing the mental

things on the mirror of wisdom, wisdom manifests itself spontaneously

without any effort on our part. To attain knowledge we require effort.

To delearn the knowledge just a state of passivity of mind with awareness is enough. In this no effort is involved. It is just sitting

silently and doing nothing,

spring comes, wisdom grows by itself. Here delearning means delearning of

psychological past which is a dead entity which constitutes "me", the false "I" with which we are badly identified and all our action is arising from

this dead past.

So delearning does not mean delearning of technological knowledge and which

does not cloud our natural state of wisdom.

27) Vulnerability, surrender is the key to float in the sea of life.

28) Some escapes look very noble and society gives immense respect to them. Monastery is an organized escape from life but



society respects it.

29) Once the mind feels comfortable it becomes mechanistic. It is no longer alive with consciousness.

30) The present life helps us to know false as false. Before knowing the truth it is necessary to know the untruth as untruth,

the false as false. That is why we should not escape from the world to know the truth.

31) Spirituality is the process of emptying the contents of the mind in awareness so that it develops the capacity to reflect the

ultimate reality "as it is" without any distortion.

32) Ego is memory. In the active present if you are aware there is no memory as ego.

33) In the act of looking without an observer, the object knowing awareness Transmutates itself as pure awareness in which

there is only attention without the operation of thought.

34) Understanding through perception itself is complete action.

35) Awareness acts but not in the mental or physical sense. In awareness there is no centre as perceiver from which action of

awareness takes place. The dichotomy of perceiver and the perceived is objective, where as awareness is our natural state in

which there is no artificial psychological centre of personality or ego. Ego gives a direction to the action with an eye on fruit of

action, where as action of awareness is direction less and there no motive or intention behind that action, so such action is a

complete action and there is no residue of non understanding and so there is no conflict of mind because there is no operation

of thought whose action is always incomplete, divisive so always leads to mental conflict and misery.

36) If we have no image about ourselves and the other there is possibility of friendship evolving. If we form image about

ourselves and the other breaking of friendship and relationship is certain, it is a question of time.

37) Limited mind has freedom to assess life but it is always wrong because limited entity cannot assess the unlimited life.

There is no need to assess life because life is a movement which is not in our hands. We can participate in it by living life

moment to moment.

38) In the pursuit for security in this insecure uncertain existence we tie and cling to certain persons, family, creed, nationality,

money, fame, saviour, dogmas, belief etc all of which constitute the contents of the mind. So mind is the result of pursuit for

certainty born out of fear of uncertainty.

39) As long as we identify with body-mind complex we are not free. Thinking of freedom in that state is just like prisoner

dreaming about the freedom while still in prison. Yes, prisoner has freedom to move within the four walls of his room but that

is not freedom.

40) One has to pass through duality before being established in a non dual state of being.

41) Ego is a contaminated verb, meditation destroys that contamination. So meditation is destructive to ego. Meditation

happens when there is non doing at the mental level.

42) Yes we don't get tired in desire less action because there is no effort. Many of us rationalize our desires and gets tired and

miserable.

43) Many feel dependent for love also, thus welcoming misery for themselves.

44) People feel dependent out of ignorance and they love their mind rather than themselves.

45) Words of truth from an individual who has experienced truth are unique and cannot be found in any book. They are not

interpretations of the truth but they are words coming from his own experience. They do not satisfy the egos of the people and

so there is antagonism from the society because their words are contrary to the conditioning of the society and truth can never

be conditioned.

46) Pure learning in which there is no accumulation of psychological knowledge and so no possibility of formation of me and

mine. In this type of learning there is no learner in the form of noun, there is only learning which is verbal.

47) The word individual is derived from the word indivisible. But our mask i.e personality is a divisible entity with so many

conflicting interests in the same mind fighting with each other, so we are not individuals. We are socially adjustable

schizophrenic beings.

non duality in daily life which us to non dual

state of being.

48) Thinking has its place in daily life but we are using thought out of habit where it has no role to play. In physical dimension the process of recognition, experience, memory and further action from that memory is right action. In this thought has a role to play. In psychological dimension just perception is complete action. Problems arise when we use thought to solve the psychological problems which further complicates the problem.

49) Theoretically milk is produced from the blood which is everywhere in the body, but milk is available from breast only. Similarly pure consciousness is everywhere but in our present state of understanding we are unable to recognize that existentially but we can easily identify pure consciousness of Saint and it is better to not to lose such opportunity if available. This is the advise of many saints. It is better for us to worship such saint as God.

50) A MIND THAT IS FREE OF CONDITIONING IS ALIVE, DYNAMIC, YOUNG AND IS

THE RIGHT INSTRUMENT TO RECEIVE AND REFLECT THE TRUTH. THEN THERE I NO NEED TO SEEK THE TRUTH.

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51) Truth is not a noun so it can never be found.

No mind is free mind, filled with awareness which is alive and verbal in nature.

52) Greatest winner is the one who conquers his own mind.

Everybody tries to escape the suffering but it follows like a shadow till we understand through awareness about the nature of suffering.

53) Living with the misery shows the solution to misery but search for reality to get rid of misery is just an escape from misery and

does not solve the problem. Solution lies in the problem itself but not outside of it.

54) Truth seeker must be aware of possible pitfalls like these. Many feel that they are doing the spiritual discipline sincerely but in actuality they are seeking certainty in this uncertain earthly existence.

55) Listening or seeing fully with complete attention happens when we love a thing or person. Even if we love a book it reveals

its heart to us when we attend to it with love.

56) Silence chooses you, you cannot choose silence because if mind tries to choose silence there is disturbance to silence.

57) If we love our mind just as we love a pet dog or a bird then we see it with love without naming it as ugly or beautiful.

58) It is good to start the day with Self-Inquiry and to ponder over it before slipping into sleep.

59) Those who are empty inside are hungry for love. They are psychological beggars. Those who are blissful inside share their

overflowing love with others. These are real charitable people.

60) The solution to the problems created by thought lies in "thought free" state of the mind.

61) Spirituality is the capacity to "be" as "being in awareness" without any movement of thought.

62) Self-knowledge is revealed only in the active present.

63) Holding on to the non essential and rejecting the essential is the nature of ego because ego thrives on false only. Ego is against

doing Self-inquiry because it knows that it is dangerous to its very existence.

64) In pure listening there is the perception of truth. In pure listening there is no listener, there is only the act of listening. Such

thing happens only in complete attention and that complete attention is the ultimate reality.

65) It is not stillness of thought, it is just freezing of thought in cold storage. Stillness of thought

comes out of flowering of the  
understanding the functioning of the mind.

66) Flowering of the mind in freedom is the withering of it in awareness.

67) In freedom from the known there is the freedom from fear.

Self-inquiry disturbs the pattern, so majority of humanity avoid it.

68) One must be free of labels to find out the truth. To have a label means we are interested in  
pattern, certainty rather than

discovering the truth.

69) Gratitude is the real prayer that arises only after washing of the mind is completely over.

70) A disciple is one who is learning from the master and still there is duality between him and the  
master. As the discipleship

flowers, devotee is born out of him and who is one with the master. For a devotee only master  
exists, he exists not, so a devotee

is in a state of non duality. So every devotee is a disciple previously and every disciple is a potential  
devotee but that state is

yet to be actualized.

71) Out of grace Pure consciousness manifests itself as Sadguru to draw the devotee out of  
ignorance. So I feel all Sadgurus are one

and the same in their essentiality. They appear to be different from the devotees point of view  
because they are conditioned

human beings. Because their essential nature is beyond the mind, it is better for our spiritual  
growth not to judge or criticize

them with our limited mind(kinchignatvam). There is no obligation on the part of the master to live  
according to the

expectations of his devotees and their expectations are the product of Self-ignorance. But master  
lives his life in a way he

wishes, he is a free being.

72) Pure consciousness is reflected by innate tendencies and it is this reflected  
consciousness(Abhaasa) that is apparently enveloped

by these five sheaths and functions in the phenomenal reality with limited  
consciousness(Jiva,kinchigna). When moon is

reflected in the lake and water in it is shackled there is an illusion that moon is moving in the lake  
which is not a

reality. Similarly when tendencies move the reflected consciousness appears to move which is not a reality. This is because of

defect of superimposition(Adhyasa) of the movements of these adjuncts on the reflected consciousness. These five sheaths are

essential for the functioning in the phenomenal reality. Trouble starts when we superimpose their movements on us. We are an

immobile reality.

73) It is unfortunate that humanity treats great mystics like Mansur, Sarmad, Zarathustra, Socrates, Buddha in a very brutal way just

because they spoke the truth they have directly experienced. Do we deserve such people?

74) This is choice less witnessing awareness and it our essential nature. We must be careful from losing this state because of likes

and dislikes of the mind which takes us away from our natural state of effortless being.

75) Religiosity which is a living phenomenon is the solution for problems of humanity.

Such way of life looks odd in a corrupt society though it is right way to live.

Yes, we can happily live without all these psychological contaminants.

76) Righteousness is verbal response to the actuality of daily living through understanding it from moment to moment and so it is

a living quality.

77) People are ready to do anything except investigating into what is truth.

78) In watching there is non accumulative learning which is not of the mind and so not of time. This learning is not in the category

of object knowing learning. Learning with the mind is always object knowing and so it is always dualistic. In watching there is

learning without a learner and so it is non dual. It is learning through perception in the present moment. Where as learning

through mind is always based on the past. In scientific inventions both the types of learning are complimentary to each

other, where as when we apply both in the psychological field if we start learning mentally which is based on past knowledge it

distorts seeing the present "as it is". So just watching is enough in the psychological arena. When we work with physical things

accumulative learning is useful but when we apply the same method psychologically everything is complicated because for the

psychological action a free, unconditioned, untainted mind which is free of the past is required. Psychologically watching itself is learning.

79) In mystic poetry there is no noise of poet because he is absent. In other poetries he is significantly present as a noun in the

poetry. In mystic poetry perception is presented and it is not a planned poetry. In other poetries there is planning with

preconceived ideas of the poet. In non mystic poetry the mind of the poet is reflects rather than conveying a message of

authentic experience which is useful to humanity as in mystic poetry which is basically impersonal.

80) Progress is possible in time bound evolutionary process. Problem arises when human feels that the same is applicable to

psychological world which is not time bound and so beyond time.

81) Many who do spiritual disciplines and rituals are indulging in self centred activity in the name of spirituality but they are not

aware of it.

82) Listening to conflict means being passively aware of conflicts and in that passivity we don't force the conflicts through thought

into particular pattern of thought and in that passivity we see the conflict and passive seeing reveals the whole structure and

nature of the problem of conflict and in that perception conflict ceases altogether because conflict itself tells its story to the

passive witnessing consciousness and in that process there is the withering of conflict once for all. In this way we establish

ourselves as witnessing consciousness. So a challenge in the form of conflict is an opportunity for us to establish as passive

witnessing consciousness whose nature is blissful.

83) Passion is necessary to discover, passion is of consciousness which is pliable, alert, relaxed state of being and so it renews itself

each moment, while tension is of the mind in which there is always an element of resistance and so

there is no capacity to

renew itself.

It never stops, discovery goes on because we are dealing with an infinite living dynamic thing but not a static living dead thing.

Self-inquiry never stops, discovery goes on because we are dealing with an infinite living dynamic thing but not a static dead

thing.

only desire, doubt, volition etc are stopped but discovery goes on and on. If inquiry really stops it will be a boredom state even if

bliss is there. Really there is no point where you can say i have arrived home because our home of Self is ever changing

dynamic thing. It is revering of consciousness. You can float with the river but you cannot say you completed your journey just

because you entered the river. We are lucky that there is a full stop to discovery, exploration, otherwise even Self realized life is

boring. Kindly observe even a child wants completely new things every moment otherwise he feels bored. On another occasion

even Bhagawan said growth never stops at the point of realization. Realization is just an important event in impersonal life but

that is not the end of journey.

84) Awareness is the powerful tool of Self-inquiry. Awareness is a thought excluding energy of Self. Bringing awareness into daily

life is the first and last step in spirituality. It Tran mutates ugliness into beauty. Its nature is so. Just by being aware we float with

existence without any effort or doing on our part. But discovery, exploration never stops and these things are not of the

mind. Mind burdened with past can never discover and explore new, where as mind filled only with awareness is a living mind

that has the capacity to explore and discover the new and existence is always new every moment. A mind without any contents

is an empty mind, a mind that is unable to solve its own contents feels boredom.

85) Doll of salt dissolves in ocean because substance contained in them is same in both. Similarly substance contained in ego and



its source is same i.e awareness. Once the contaminants like tendencies are removed the pure ego dissolves in its source. This is what all Self-inquiry is about.

86) Mental health is greatest wealth.

87) When we talk from the reference point of body-mind complex we talk as "god outside and god inside" but the thing is unitary

and one. Adi Sankara took an earthen pot as the reference point and described for convenience of explaining the things that

space inside the earthen pot as Ghatakasa and space outside the earthen pot as Mahakasa. Actually space is one. When earthen

pot is broken oneness of space is revealed. In a similar fashion when our identity with the body-mind complex is broken

through Self-inquiry it will be revealed that consciousness which exist inside the body-mind complex is none other than the

universal consciousness.

88) Desire less life is natural life in which energy is not dissipated in the form of desires with its conflicts and we become a silent pool of energy and any action arising from that state is good to everybody including ourselves because we are not separate from others existentially.

89) God is potential in every creature but we have to actualize it like seers. That is the only difference between common man and

the seer but that actualization process is vital ,arduous, we have to sacrifice so many things, it is not very cheap to actualize the

Godliness that is inherent in us.

90) As long as we perceive others as "others" with a sense of separate feeling, serving others is not the way the way for

realization. Spontaneous meditation and Self-inquiry are the way for realization and after realization whatever we do is a

service to others because there is no doer and no self interest in that action. So service to others is a by product of Self

realization rather than a way to it. After realization there is no feeling of otherness which is separate and contrary to us.

91) Solitude(aloneness) is a non dual state because only aloneness exists and we as "me" does not exist in that state. So solitude is

not a companion but a non dual state. Companionship implies duality. All this is true when solitude is psychological, not

physical. In physical solitude there is duality.

92) Happiness is our innate nature. It is enough if we do not create unhappiness.

93) In physical solitude you're lonely with the contents of the mind intact. In aloneness which is psychological you are one with the

Self enjoying its bliss without any contents in the mind. In this mind is filled with awareness only. Loneliness and aloneness are

polar opposites.

94) Until we enjoy the uncaused bliss of the source human always pursues for happiness outside and celibacy is not possible, if we

suppress natural instincts perversion is the result. Sexual energy is then converted as intense anger, greed, indulgence in

becoming something, over eating etc. I feel real celibacy is a happening once we are one with our source and celibacy cannot be

practiced. I feel every human will arrive at a stage where he voluntarily drops sex because it is no longer a source of

happiness. The age at which this happens varies from person to person's is just a play of hormones and better we allow it to

flower into love, then sex drops and love remains. We should not forget the fact that we are born during the ecstasy during the

sexual intercourse of our parents and we are developed from sex cells and every cell in our body throbs with sexual

energy. Out of this mud like sexual energy there is possibility of flowering of lotus like love. It all depends on our attitude

towards it. In general sex condemning cultures are anti life cultures. We can convert sexual energy to pure consciousness

through Tantra and this method is taught to Parvati by Siva in Vigyan Bhairava tantra.

.i mean to say that the very sexual act/intercourse/sexuality falls itself falls permanently away as a mark of one who is

celibate. One can easily live without having sex after it drops naturally. But one has to take food for keeping the body

alive.

95) Ramana Maharshi is not particular about taste of food but nevertheless he used to take food without much interest in it.

96) Krishna's method is different as he is in witnessing consciousness while making love which

amounts to Tantra. Osho also used

to have such sex. Raman Maharshi admitted that he used to have semen ejaculations occasionally. This is only for information.

97) "I-am-the-body" identity makes us feel that the rest of existence is separate and contrary to us. This identity is only an idea and

is a source of a life of continuous conflict which is the case of humanity. Self-inquiry with surrender to existence is the way to

know that this identity is non existential.

98) In suffering one cannot afford to be inattentive. In daily life also we cannot afford to be inattentive to the facts of daily life but majority do not attend to the facts of life and pay for it. \*

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This moment is all. Now is the only time and here is the only space. And then suddenly the whole sky drops into you. This is bliss. This is REAL happiness. Is thought bringing us happiness or actually filtering the happiness of our innate being? That is a very important question before us to solve on our own before we die the physical death. What are the factors which are driving us to think and making us outward oriented for everything including the solving of psychological problems. For this we must be constantly and earnestly aware of functioning of our inner little self which is the source of manufacturing thought and misery. To examine anything we must have a free mind which is free of prejudice, judgment, evaluation, conditioning. Conditioning is imposed thing written over our innocent consciousness by the society making us to adjust to the corrupt ways of it. Later on we start giving energy to that without verifying the nature of the conditioning and its consequences in daily life. It is an imposition of beliefs, dogmas about you, your family, nation, religion you follow, race, colour of skin, gender, profession you do etc and from that conditioning we respond to flow of life in the active present. We are conscious beings, can't we function without being conditioned, which does not mean to be permissive. Free person behaves with great responsibility but permissive persons are irresponsible. Conditioning means giving consciousness a certain direction, a pattern according to imposed thoughts.

What is thought? It is a response of limited dead memory, so whenever we use thought knowingly or unknowingly we are perpetuating the dead past. Even to discover the truth which is ever new we are approaching it through thought.

All religions are based on thought and tradition which is a dead past. Dead past is the result of evolution, of time. Can we participate in the living flow of truth in the active present by being firmly anchored to the dead past? This is exactly what we are doing in the name of discovering the truth.

The essence of religiosity is witnessing in passive state of being, it is not thinking, it is not an effort. We innocently observe the activity of little self in self-inquiry. The little self is insecure because it is just an image woven by the thought which itself is transient in nature. But the little self tries its best to make itself a permanent entity. Even the spirituality which it practices is to make its existence permanent. It approaches god or Atman for permanency only. From its angle of vision god or Self are outside to it. Even when we feel the 'presence' of a saint it feels

it is outside of it and want to possess that so called 'outside presence'; keeping the little self intact. Is it possible to possess a flowing consciousness with a network of thought which is a response of dead memory? Thought should understand the futility of such exercise and if it understands it subsides voluntarily making room for the Self to shine in its spontaneity. Then joy wells up like a fountain without any centre. Subsidence of thought during the discovery of truth is the beginning of wisdom and maturity. Just tasting the Self once and having Self knowledge is not the end of journey. We should not decorate the ego through such things. Self knowledge definitely facilitates self-inquiry. We must go on doing self-inquiry till the last relic of little self disappears. The mind which tasted Self always tries to move Self wards. Then the birth of thoughts which is our main problem is well under control and the little self comes under our control unlike previously when it dictated our direction of life by thinking that it Self itself. We have to dethrone the little self from that position because it played havoc in our life and keep it where it should be as an utilitarian instrument. As an instrument it is good, as a master it brings us disaster in our life. This is self-inquiry. The author wrote this on his own experience.

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Tantra yoga philosophy - DSIGNN - Inigo Montoya, The Princess Bride The first part of Self-Inquiry is the process of reducing the feeling of who or what I am (or is) to its essence. The experiment has been outlined in Parts 1 and 2. of acquired knowledge, as from reading a book or listening to a lecture, but from a place of deep intuition. Studio Maya Groupon - bvb-fanclub-einigkeit.de - Piotr Ryczko Gangaji lineage - arzantarinja.com - It is the combination of six parts of yoga: Hatha, Raja, Bhakti, Karma, Jnana, and Japa Yoga. Karma Yoga is the yoga of Service or self-transcending Action, whereby the For Westerners, here is one of our most important books on working and. 2. Importance of Bhakti Advaita, Visishtadvaita, and Dvaita are one in the The Ultimate Guide to Ramana Maharshi's Self-Inquiry - We have chosen the title for Part II of our book "Rediscovering Hawaiki" quite consciously. is that its constructions of the past are self-consciously and continually constrained by the evidence. confined to any single line of inquiry, but draws upon the full spectrum of anthropological insight. essence of our enterprise. Papaji Keep Quiet - The Practice of Self Enquiry. 2. Sage Sri Ramana Maharshi The sage further advised that the book be divided into two parts,. Part 1 "PURPOSE OF MAN ON EARTH Chapter 1 29 - 42 Ulladu Narpadu "Forty Verses on Reality Updesha Undiyar- The Essence of Instruction Spiritual Practice and Ramana Maharshi " Self Enquiry" by Ram kumar - issuu - This moment is all. Now is the only time and here is the only space. And then suddenly the whole sky drops into you. This is bliss. This is REAL happiness. Class 5 social studies notes - Here's what you'll learn: 1. Radical Happiness offers books about spiritual awakening, moving from the ego to just a journal' but also contains pointers/instructions (including the practice of self-inquiry

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