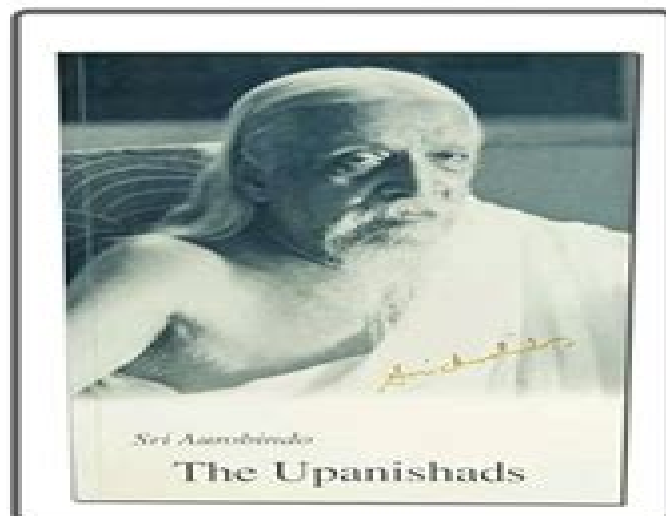


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Readings in Sri Aurobindo's Essays on the Gita Volume 1 Santosh Krinsky, 2014-04-07 Santosh highlights key relevant points of Aurobindo's Essays on the Gita explains them and reveals their depth and implications today Each of his well chosen selections and lucid comments constitutes a luminous doorway into the heart of the Gita Santosh shows us how we should approach great teachings like those of Sri Aurobindo and make them relevant for our current search helping to lift humanity into a new era of higher consciousness that is so desperately needed *Readings in Sri Aurobindo's The Life Divine Volume 1* Santosh Krinsky, 2012-11-15 Readings in Sri Aurobindo's The Life Divine Volume 1 There is probably no other book Sri Aurobindo's The Life Divine that I know of which so well completely rationally and intuitively addresses the questions of our existence and the meaning of life and provides a cogent answer rooted in the highest spiritual realization and yogic experience that can be adapted by all regardless of their particular background or inclinations Santosh Krinsky a life long student of Sri Aurobindo with great devotion dedication and attention has served this crucial role of providing a bridge to help us enter more deeply into the vast universe of consciousness that Aurobindo holds open for humanity today He leads the reader through each page of The Life Divine by extracting its essence In this way he makes the the book easier to access with no loss of its broader meaning from the Foreword by Dr David Frawley author of Yoga and Ayurveda *The Annual American Catalog, 1908 ,1909* **The Upanishads (Complete)** Anonymous, The ancient Vedic literature the foundation of the whole literature of India which has been handed down in that country in an unbroken succession from the earliest times within the recollection of man to the present day became known for the first time beyond the frontiers of India through the Upanishads The Upanishads were translated from Sanskrit into Persian by or it may be for D r Shukoh the eldest son of Sh h Jeh n an enlightened prince who openly professed the liberal religious tenets of the great Emperor Akbar and even wrote a book intended to reconcile the religious doctrines of Hindus and Mohammedans He seems first to have heard of the Upanishads during his stay in Kashmir in 1640 He afterwards invited several Pandits from Benares to Delhi who were to assist him in the work of translation The translation was finished in 1657 Three years after the accomplishment of this work in 1659 the prince was put to death by his brother Aurangzib¹ in reality no doubt because he was the eldest son and legitimate successor of Sh h Jeh n but under the pretext that he was an infidel and dangerous to the established religion of the empire When the Upanishads had once been translated from Sanskrit into Persian at that time the most widely read language of the East and understood likewise by many European scholars they became generally accessible to all who took an interest in the religious literature of India It is true that under Akbar's reign 1556 1586 similar translations had been prepared¹ but neither those nor the translations of D r Shukoh attracted the attention of European scholars till the year 1775 In that year Anquetil Duperron the famous traveller and discoverer of the Zend avesta received one MS of the Persian translation of the Upanishads sent to him by M Gentil the French resident at the court of Shuja ud daula and brought to

France by M Bernier After receiving another MS Anquetil Duperron collated the two and translated the Persian translation into French not published and into Latin

Readings in Sri Aurobindo's The Synthesis of Yoga Volume 1 Santosh Krinsky,2015-11-16 Nothing provided

Readings in The Hidden Forces of Life Santosh Krinsky,2024-01-01 We tend to live our lives in the belief that we are separate and isolated from one another We struggle to survive and thrive in a world where every other being is competing with us for their own survival and self aggrandisement In such a world we suffer from self doubt anxiety fear and pressure We subject ourselves to internal judgment when we fail to meet the standards we believe govern our lives and we project our desires needs thoughts and concerns onto others and judge them on that standard as well What we fail to recognise is that we are actually united with all other beings in an interactive fully unified reality and that what we think what we feel what we experience what we suffer and what we enjoy all is the result of forces active in the world that vibrate within us when we are receptive to them and thereby create the reactions we experience We are receiving and transmitting stations for these universal forces Dr Dalal points out in the Preface to this compilation Dealt with herein are the diverse forces which act on us determining the course of events influencing our thoughts feelings and actions affecting our moods health and level of energy pulling the human being to nether depths or beckoning him towards lofty heights Spoken of in this book are also the hidden forces behind evolution and beneficent forces which man can learn more and more to draw upon Many of the passages in the book not only explain the nature of the various forces but also provide practical guidance in relation to both helpful as well as deleterious forces The systematic review of The Hidden Forces of Life reveals much that is hidden and occult from our normal daily view provides us considerable food for reflection and inner growth and helps us to overcome the limitations we set upon ourselves through the inaccurate view of our separation and isolation from the rest of the creation

The Psychic Being Sri Aurobindo,Mother,1990 The present compilation is an attempt to bring together in one volume the manifold teaching pertaining to the psychic being which are to be found in the numerous works of Sri Aurobindo and The Mother The selections deal with the nature of the psychic being shedding the light of Sri Aurobindo and The Mother on the inner constitution of the human being and on various related questions such as the process of inner growth the afterlife and rebirth

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Readings in Powers Within Santosh Krinsky,2025-07-01 We tend to overlook or underestimate the powers inherent in our human existence the powers of the body the powers of the vital nature the powers of the mind the powers of the psychic being and the power of the spirit Some

of these powers are manifest but not fully understood explored or developed Others remain latent within our being Still others we can see active in other forms and beings in Nature From time to time some of these other powers can be activated within the human being as well With an evolution of consciousness we see the successive development and expression of new powers coming to the forefront We can see this as a long process of maturation of the existence we experience on this planet The vital powers change and activate the dense material forms The mental power rearranges life and matter This evolution is not completed and we see signs of the emergence of yet higher more powerful ranges of consciousness as humanity matures and develops The powers that develop are part of a natural progression and can come about quite naturally At the same time the normal slow evolutionary process of Nature can be speeded up by a focused discipline by a dedicated individual Just as we see that skills can be developed and honed in the external life through dedication focus and practice inner development of the inherent powers can be developed through similar application of concentration with an increasing insight as to the right use of those powers In the Taittiriya Upanishad the seeker is asked to practice tapasya the concentration of conscious force as the means toward ultimate realisation of the source nature and meaning of existence In the end it is tapasya that lies behind the expression of all powers in life That tapasya is not an individual force alone but the energy that creates maintains and develops the entire universal creation We frequently limit our powers by the voluntary restriction of our being inherent in our material existence and our involvement with the individual ego personality within which we live and act in this lifetime When we remove these artificial boundaries we find that we are One with the universal Being and that the powers of that Being can manifest anywhere through any individual based on the intention and guidance of the universal sole Existence Sri Aurobindo and the Mother in Powers Within compiled by Dr A S Dalal have taken us on a systematic review of the various parts of our being and the powers that reside there and have helped thereby to open up new possibilities to widen and enliven our existence and prepare us for the next phase of our evolutionary development The Upanishads Friedrich Max Müller,1897 Readings in Integral Yoga: Sri Aurobindo's Teaching & Method of Practice Santosh Krinsky,2022-01-01 Sri Aurobindo calls us to what he terms an adventure of consciousness Integral yoga was not intended to set forth a specific and rigid set of practices for everyone to follow rather it was developed to understand the specific needs of each individual at each stage of development and to employ those methods and practices that would best aid in the further progress for the individual seeker It also was not targeted at abandoning life The integral yoga first focuses on achieving the necessary liberation from the fixed habits of body life and mind that create a framework around each person's life and then on bringing down into the being a higher status of consciousness and aiding its transformation of the being in all its aspects The eventual objective of the integral yoga was to provide conscious support to the natural process of evolution of consciousness and thereby speed up its advent The book Integral Yoga Sri Aurobindo's Teaching and Method of Practice was compiled and organised from among the thousands of letters on yoga that Sri Aurobindo wrote to disciples and others over a number of

years It outlines his philosophical outlook the background and basis of the integral yoga and delves into a vast array of details which aid the sincere seeker in understanding the inner workings of consciousness and helps the seeker to work through the difficulties obstacles and resistances of nature to truly bring about a transformation of consciousness in all parts of his being **The Annual American Catalog, 1900-1909**, 1909 [Approaching the World's Religions, Volume 1](#) Robert Boyd, 2017-05-04 Philosophically Thinking about World Religions is different from other works in the discipline today It deviates from the typical approaches used for the study of world religions Its goal is to engage readers in thinking hard about world religions not about the data surrounding those traditions By focusing on philosophical questions each reader should be challenged to do their own investigations that may reveal the heart of these traditions Another stance that this project takes that distinguishes it from other texts in the discipline is that it advocates an inclusivist perspective regarding the world religions Pluralism which is the predominate assumption today ends either in contradiction or in the development of a metatheory that dismisses crucial distinctions between the various traditions or eliminates some ancient religions because they do not fit the metatheory By taking an open inclusivist approach all religious traditions may engage at the table of dialogue The final essay is about justice and social affairs While that discussion is couched within the context of a particular tradition each religious tradition must have the discussion But it must be more than an intrareligious dialogue it must become an interreligious dialogue *The Upanishads* Max Müller, 1879 **The Upanishads: The Khândogya-upanishad. The Talavakâra-upanishad. The Aitareya-âranyaka. The Kaushîtaki-brâhmana-upanishad and the Vâgasaneyi-samhitâ-upanishad**, 1900 **The Upanishads: The Katha-upanishad. The Mundaka-upanishad. The Taittirîyaka-upanishad. The Brihadâraanyaka-upanishad. The Svetâsvatara-upanishad. The Maitrâyana-brâhmana-upanishad**, 1900 *Hinduism* Jeaneane D. Fowler, 1996-01-01 This introduction to hinduism sets out the major beliefs and practices which inform Hinduism at the end of the 1990s It depicts the colour and diversity of the many dimensions of Hinduism and deals with the fundamental beliefs which underpin the religion

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