



# The Intellect And Beyond

**M Planty**



## **The Intellect And Beyond:**

Yoga Beyond Body and Mind: An In-depth Study of the Yoga of Knowledge (Translation and Commentary of Upadesh Saram of Bhagavan Ramana Maharshi) ,2025-05-04 Yoga Is a Science of Consciousness that teaches us how to realize our immortal Self Atman beyond body and mind one with the entire universe This is explained in the Yoga of Knowledge Jnana Yoga and Non dual Vedanta as clearly presented in the teachings of the great guru Bhagavan Ramana Maharshi Yoga Beyond Body Mind sets forth the path of Self inquiry reflecting Ramana s transformative insights guiding our awareness in a systematic manner to reveal the Self within the spiritual heart The book includes translations and interpretations of Ramana s key teachings **Intelligence Beyond Thought** Dada,2006 Autobiography of a Hindu spiritual leader from India

**Inrushes of the Heart** Mohammed Rustom,2023-09-01 Inrushes of the Heart delves deeply into the life and thought of Ayn al Qu t Hamad n d 525 1131 a major Muslim philosopher Sufi master and religious judge who was executed by the Seljuq government at the age of thirty four Mohammed Rustom presents nearly eight hundred passages in translation most of which appear here for the first time in English from Ayn al Qu t s Arabic and Persian writings alongside a step by step commentary that outlines every major theme that guides his worldview Contextualizing Ayn al Qu t s life influence and self perception as a teacher and scholar extraordinaire the book then carefully unpacks his highly original teachings on God cosmology human agency spiritual practice imagination death knowledge scripture beauty and love The Soul of Nietzsche's Beyond Good and Evil Maudemarie Clark,David Dudrick,2012-07-09 This book presents a provocative new interpretation of what is arguably Nietzsche s most important and most difficult work Beyond Good and Evil The Vedanta-Sutras (Complete) Ramanuja,2020-09-28 To the sacred literature of the Brahmans in the strict sense of the term i e to the Veda there belongs a certain number of complementary works without whose assistance the student is according to Hindu notions unable to do more than commit the sacred texts to memory In the first place all Vedic texts must in order to be understood be read together with running commentaries such as S yana s commentaries on the Samhit s and Br hmanas and the Bh shyas ascribed to Sankara on the chief Upanishads But these commentaries do not by themselves conduce to a full comprehension of the contents of the sacred texts since they confine themselves to explaining the meaning of each detached passage without investigating its relation to other passages and the whole of which they form part considerations of the latter kind are at any rate introduced occasionally only The task of taking a comprehensive view of the contents of the Vedic writings as a whole of systematising what they present in an unsystematical form of showing the mutual co ordination or subordination of single passages and sections and of reconciling contradictions which according to the view of the orthodox commentators can be apparent only is allotted to a separate s tra or body of doctrine which is termed M m ms i e the investigation or enquiry viz the enquiry into the connected meaning of the sacred texts Of this M m ms two branches have to be distinguished the so called earlier p rva M m ms and the later utara M m ms The former undertakes to systematise the karmak nda i e that entire

portion of the Veda which is concerned with action pre eminently sacrificial action and which comprises the Samhit s and the Br hmanas exclusive of the ranyaka portions the latter performs the same service with regard to the so called g nak nda i e that part of the Vedic writings which includes the ranyaka portions of the Br hmanas and a number of detached treatises called Upanishads Its subject is not action but knowledge viz the knowledge of Brahman At what period these two s stras first assumed a definite form we are unable to ascertain Discussions of the nature of those which constitute the subject matter of the P rva M m ms must have arisen at a very early period and the word M m ms itself together with its derivatives is already employed in the Br hmanas to denote the doubts and discussions connected with certain contested points of ritual The want of a body of definite rules prescribing how to act i e how to perform the various sacrifices in full accordance with the teaching of the Veda was indeed an urgent one because it was an altogether practical want continually pressing itself on the adhvaryus engaged in ritualistic duties And the task of establishing such rules was moreover a comparatively limited and feasible one for the members of a certain Vedic s kh or school had to do no more than to digest thoroughly their own br hmana and samhita without being under any obligation of reconciling with the teaching of their own books the occasionally conflicting rules implied in the texts of other s kh s It was assumed that action as being something which depends on the will and choice of man admits of alternatives so that a certain sacrifice may be performed in different ways by members of different Vedic schools or even by the followers of one and the same s kh The Uttara M m ms s tra may be supposed to have originated considerably later than the P rva M m ms In the first place the texts with which it is concerned doubtless constitute the latest branch of Vedic literature And in the second place the subject matter of those texts did not call for a systematical treatment with equal urgency as it was in no way connected with practice the mental attitude of the authors of the Upanishads who in their lucubrations on Brahman and the soul aim at nothing less than at definiteness and coherence may have perpetuated itself through many generations without any great inconvenience resulting therefrom

*The World Beyond* John Doughty, 1883    **The Sacred Books of the East**, 1884    **Beyond the Clouds** Charles Brodie Patterson, 1895    **The Upanishads**, 1884    **The Sacred Books of the East: The Vedanta-Sutras, pt. 1**, 1890  
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