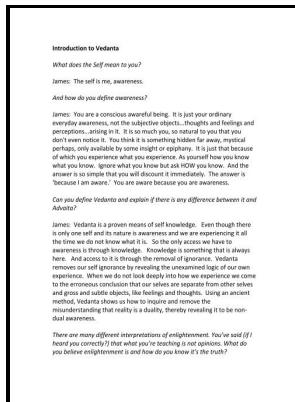


Vedānta, what can it teach?

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Notes: Includes bibliographical references (p. [211]-215) and index.

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Rupert Spira's 'Direct Path' vs Traditional Advaita Vedanta and Sri Ramana Maharshi

One of the first commentators to comment on the Upanishads and the Brahma Sutras is Shankaracharya c. If we assume ourselves to be our body, mind, emotions or ego, we inevitably experience a sense of limitation, for all these components are by their very nature limited. This year, the entire verse was taught by dividing it into five lessons: Day 1 — There within the heart Day 2 — Where all the subtle nerves meet like the spokes of chariot wheel at the hub — Day 3 — There the Atman abides, unmoving yet assuming many forms Day 4 — Meditate on that Self with the help of AUM Day 5 — Godspeed to you in crossing over to the farthest shore beyond all darkness.

VEDANTA

Cause-Effect Method One of the main methods is the cause-effect method, which is called Karana-Karya-Prakriya in Sanskrit.

6.3 The Teaching Tradition of Vedanta

Prior to the quote I included a link to the full text from which the quote is taken so you can see the full context.

6.3 The Teaching Tradition of Vedanta

The seer knows peace: The man who stirs up his own lusts Can never know peace. Nobody can improve upon that vision; no culture can improve upon it. But if you were to put all your subtle nerves together, where would they reach? What does this mean about the Tantric path?

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