
Common Sense Soham Swami Book !!INSTALL!!

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After that he was engaged in strenuous Yogic practice of a period of about two years. He used to preach about his Yogic experiences in the jungle of Nainital. From 1920 to 1922, he was engaged in more strenuous Yogic practice and gave lectures on his experiences in the jungle. In January 1923 he wrote his first book, Ha-Batya Upadesasti ("Common Sense"). He was disillusioned by the other spiritual seekers and rejected their claims. He rejected all sorts of spiritual practices including rituals as useless. He subsequently rejected all forms of ritualistic practice as useless. He came into the realization that there is no need to search for God. He saw the truth (Brahman) which is revealed through the dharma (the law of nature). The dharma the natures' will manifest itself: there is no need for mumkin. The dharma is the natural law that is revealed in the teachings of the scriptures. Mumkin is false thinking that there are other gods who need to be propitiated. The dharma is unlimited; the mumkin is limiting. The dharma is the order of nature. Mumkin is the disorder. The mumkin is the sense that there is something to be sought. Mumkin is a search. The mumkin is a slavery. Mumkin is a bondage. Mumkin is the world of the senses. Soham Swami's first book, Ha-Batya Upadesasti, was published in 1923. It is a simple teaching about the principle of Advaita (non-duality) and the importance of yoga. It is also a work of practical philosophy with all the real meaning of common sense. In an interview with this author in October 1978 Soham Swami described Ha-Batya Upadesasti as "a simple book explaining the philosophy of non-duality and liberation in layman's terms. It is meant to be a companion in the spiritual search." The book combines philosophy of non-duality with practical advice on how to seek spiritual knowledge and what he described as "pristine living" (self-discipline). It advised him to meditate and follows five steps or rules to pursue Mumkin:(mumkin is Sanskrit word, meaning to possess, to possess by force or by striving)

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He writes in his autobiography, "After the death of my guru, I entered into the company of another great master of our form of the teaching, Paramhansa Tirtha Swami. The current of my spiritual aspiration was again thrown into bolder relief by the master. I had found a fountain of unstinted blessing and I hung over the fount to drink its cool waters. He gave me a new name and I became Shyam Tattva. " [8] Unlike Tirtha swami, he does not explicitly reference the teachings of Ramakrishna. But the followers of Ramakrishna believe that his teachings are similar to Ramakrishna's. In his writing, Swami Soham does not criticize Ramakrishna or Vivekananda. Rather, he compares Ramakrishna to an original master like a guru. It is a contrast to Vivekananda's renouncing of the guru or Adi guru. As a follower of Advaita Vedanta, Swami Soham shunned the path of renouncing attachment to the worldly life, instead, he went through a path of self-effacement. He lived a simple life, either in the forest or in a little hermitage, like a spiritual Father with his disciples who were his children. In Swami's own words : " I myself am free from all desires and concepts. If you look at me, you will not find anything resembling egoism. I have no desire to enjoy anything, no desire to make anyone suffer. It is through the association of my wisdom with God that I enjoy Him. The wicked have no way of realizing God. " [9] Another of Swami's statement is : " It was in Adial village in the month of Jyaishta when I was in my teens that I first experienced the wrath of the Creator. I began my search for the Truth by wrestling with wild animals. One day I was able to tame a tiger. The tiger became my slave and the next day I held him by force. I was a Jain who had decided to become a Brahmin by hook or by crook. " [10] He also goes on to state the reasons that prompted him to wrestle with the tiger : " I was a Jain who had decided to become a Brahmin by hook or by crook. The tiger was my humble teacher and I was his disciple. We both respected each other. The tiger revealed to me the meaning of the Vedanta and the Upanishads. I was amazed by the tiger's generosity. My acts of wrongdoing had led me to a miserable existence. With the help of the tiger, I found salvation. I wished to satisfy my desire for success by doing something unique. " [11] 5ec8ef588b

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