

I'm not robot!

translated into every main language and perhaps one hundred times in English alone; it is said that the comments on the sermon on the mountain, like the sermon on the mountain, is a place and circumstances. Aimed at everyone, of any background or status, the trip distils the highest truth of the ancient wisdom of India in simple and memorable poems that pursues the mind and informs the affairs of daily life. Everyone in our car came down to the train to wander for a few minutes on the now peaceful field. Thousands of years ago this was Armageddon. The air resounded with shells and battle shouts for eighteen days. Large phalanx in the shape of eagles and fish and the termination of the crescent approached back and forth in search of victory, until in the end almost all the warriors in the earth were killed. To imagine! My partner told me with awe. Bhisma and Drona commanded their armies here. Arjuna ride here, with Sri Krishna himself as a load of him. Where are you standing now - Who knows? Ā ā,~ ā Ć ørjuna could sit, his bow and the arrows on the ground, while Krishna gave him the words of the Bhagavad Gita. The thought was electrifying. I felt the way Schliemann had to do when he finally reached that desolate bluff of Western Turkey and knew that he was standing on the plains that played Visa Troy, walking in the same ground as Achilles, Odysseus, Hector and Helen. Yet at the same time, I felt I knew the setting of the trip much more intimately of how much I could ever know this peaceful field. The battlefield is a perfect background, but the trip is the war inside, the struggle for the self-pubdor that every human being must if it must emerge from victorious life. The trip and its set historians exceed that it likes liked The Mahabharata could be based on real events, culminating in a war that took place around 1000 BC. ā Ć "Near, that is, at the dawn of the registered Indian history. This hypothesis was recently supported by excavations in the ancient city of Dvaraka, who, according to Mahabharata, was destroyed and submerged in the sea after the departure of his divine sovereign, Krishna. Only five hundred years before this, generally accepted guess, the Ariane tribu originally from the area between the Caspian Sea and the mountains of Kush Indu had migrated to the Indian subcontinent, bringing the prototype of the Sanskrit language and countless elements of faith and culture that are States part of the tradition ADU since then. The most ancient part of the most ancient indications, the Rig Veda dates back to this period ā Ć "about 1500 BC, if not before. Yet the source of the Indian religious faith, I believe, can be traced in a very previous era. When the Aryans entered the Indian subcontinent through the mountains of the Kush Indu, they met a civilization on the banks of the Indust river that archaeologists date back to 3000 BC. Contemporary enough with the Piramide manufacturers on the Nile, these Indus inhabitants reached a level of comparable technology. They had qualified metalworkers in the production of sheet metal, riveting and pouring of copper and bronze, crafts and industries with standardized methods of production, land and sea trade with cultures up to Mesopotamia, and well planned cities with water supply and non -sanitizing systems not equal to the Romans. The tests suggest that they may have used a decimal measurement system. But the most remarkable images of Shiva like Yoeshvara, the Lord of Yoga, suggest that meditation was practiced in a civilized that flourished a millennium before the see were engaged to an oral tradition. Self It is so, it implies that the same itself Attitude The inhabitants of the Ao -Eduing Valley applied to their technology were also applied to study the mind. This was Brahnavidya, supreme science - supreme because where other sciences studied the outside world, Brahnavidya sought the knowledge of an underlying reality that would informed all the other studies and activities. Whatever its origin, in the first part of the first millennium BC We clearly find both the methods and the discoveries of Brahnavidya. With this introspective tool, the inspired (literally seer) reshise of ancient India analyzed their awareness of human experience to see if there was something absolute in it. Their discoveries can be summarized in three statements that Aldous Huxley, following Leibnitz, defined perennial philosophy because they appear in every age and civil: (1) There is an infinite and immutable reality under the world of change; (2) This same reality is at the center of every human personality; (3) The purpose of life is experientially discovering this reality: that is, he realized God while here on earth. These principles and internal experiments to achieve them have been systematically taught in forest academies or ashrams - a tradition that continues uninterruptedly after about three thousand years. Brahnavidya's discoveries were systematically engaged in memory (and finally in writing) in the upanishads, visionary documents that are the first and more pure declaration of perennial philosophy. How many of these precious records once there were no one knows; A dozen that dates back to the Vedic time survived as part of the Indu canon, the four sees. Everyone has an unmistakable sign: the vivid stamp of personal mystical experience. These are direct meeting documents with the divine. Tradition calls them shruti: literally listened to, on the contrary orol orol i iserpmoc(adeVi olos ,enoiznevnoc reP . 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