

‘Amanaska Yoga’ (*self*-Knowing): I

Amanaska Yoga is a natural confluence of *Jnana Yoga* (path of understanding and enquiry) & *Dhyana Yoga* (the path of meditation). At the heart of it, we have the meditational process of *self*-Knowing, as taught by the master Sri J. Krishnamurti. He called this profound meditational process, ‘the choiceless awareness of *what is*’.

Amanaska Yoga is comprehensive, it encompasses the life-time work of the master Sri. J. Krishnamurti, as well as the timeless Hindu Jnana Yoga, especially the Advaita and Yoga traditions, assimilating in the process; both the life-time works of the Advaitic masters, Sri Nisargadatta Maharaj, Sri Ramana Maharshi, Adi Sankaracharya, as well as the ancient Hindu sources of the Upanishads, Patanjali’s Yoga Sutras and the Bhagavad Gita.

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‘Amanaska Yoga’ (*self*-Knowing): II S III B

Amanaska Yoga helps us to gain freedom from sorrow - by understanding the origin and nature of sorrow, loneliness, feeling of being hurt, humiliation, broken relationships, inner desolation, boredom, depression, anger, restlessness, fear, guilt, violence, lack of love in relationship. Significantly, all of these pathologies in consciousness are sustained by the *self*.

When the *self* is identified, observed, understood, tamed, calmed, and silenced; a strange new intelligence (*prajnya*) is awakened, which then deals effortlessly with all problems in life-if problems arise at all. In fact, ‘problems’, are not even experienced as ‘problems’. The same intelligence *prajna*, goes on to discover the Unmanifest Divine, as the very essence of our own being, our refuge, our Divine ‘Father and Mother’.

‘Amanaska Yoga’ (*self*-Knowing): III

Amanaska Yoga is easy to understand and assimilate, because of the systematic nature of its unfoldment in Ten Stages, at the rate of one stage, each day.

- (i) The Two Meditational Practice Sessions each day, enable us to internalize the teachings in a step-wise fashion.
- (ii) Undistracted listening;
- (iii) Individual attention,
- (iv) Dialogues with the teacher, as well as,
- (v) Conversations, in small groups, as well as,
- (vi) Conversations, with the full house (all participants) – these are the other salient features of the Course.