

The Secret Of The Yoga Sutra Samadhi Pada

Patañjalis Yoga-Sutra - Yogakraft durch Samadhi & Sidhis
Das Geheimnis des Yoga Sutra - Samadhi Pada
Patanjali Yoga Sutra: Samadhi Pada
The Secret of the Yoga Sutra
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Yoga Sutra of Patanjali - Book 1
Cognitive Samādhi in the Yoga-sūtra-s
Patañjali's Yoga Sutra – Yogic Power through Samadhi & Sidhis
The Gift of Consciousness
Yoga Sutra of Patanjali - Book 2
Yoga sūtra
Śaṅkara on the Yoga-sūtrā-s: Samādhi
The Yoga-sūtra of Patañjali
Dharmamegha Samadhi in the Yoga Sutra of Patanjali
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Die Interpretation des Samadhi-Konzepts
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The Yoga Sūtras of Patañjali: Samādhi Pāda, Chapter on Integration, A Coloring Book
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im yoga sutra dem klassischen werk über yoga fasst patañjali den sinn menschlichen daseins in 195 prägnanten sutras zusammen sie sind als lehrplan und gedächtnisstütze für den wissenden gedacht und lassen sich in weniger als einer halben stunde rezitieren sein telegrammstil und die vieldeutigkeit der sanskrit begriffe führen dazu dass das yoga sutra immer wieder neu übersetzt und dabei aufgrund der persönlichen erkenntnisse und erfahrungen der autoren verschieden gedeutet und erklärt wird in der übersetzung dieser ausgabe wird der stichwortcharakter der sutras beibehalten und der erklärende kommentar durch beispiele eigener erfahrungen aus über 50 jahren praktischer anwendung der yoga techniken veranschaulicht

patanjali muni wrote the following due to great daya on human beings after doing sarirasuddhi and obtaining kaya siddhi and through that and favourable to this a

vaidyasastra and after doing vak suddhi and from that achieve sabdha brahma upasana to give wellness and for this vyakaraṇa of panini grammar to cleanse manas and attain kaivalya this yoga sutra important attributes are achievements of yoga sastra are 1 svarupa of yoga sadhana 2 super natural power one gets as side effects 3 siddhi and kaivalya in these matters upanishad and yoga sastra do not have any contradiction in fact yoga is a tool to achieve the tatva of upanishad and to see them by oneself the clashes come because yoga takes sankhya sastra as base yoga and sankhya have many differences with sastra and upanishad in some important matters yoga sastra and upanishad do not agree on certain views chapter summary sutra 1 2 defines yogaḥ sutra 3 4 options for awareness from sutra 5 to 11 description of vṛtti from sutra 12 to 16 how to control vṛtti by abhyasa practice sutra 17 18 division of samadhi into samprajnata and asamprajnata sutra 19 some discussions on other states that resemble the samadhi sutra 20 to 22 how to attain samadhi some pointers sutra 23 introduction of ishvara and he is the easy method of attaining samadhi sutra 24 to 26 his nature sutra 27 to 29 chanting ishvara's name sutra 30 and 31 distractions of manas mind and their accompanying effect sutra 32 to 40 meditation on any object to combat these distractions sutra 41 to 45 concept of samapatti and its varieties sutra 46 to 48 fruits of samapatti sutra 49 object of samapatti discussion of samaprajnata samadhi sutra 50 51 asamprajnata samadhi

the yoga sutra is the living source wisdom of the yoga tradition and is as relevant today as it was 2200 years ago when it was codified by the sage patanjali using this ancient yogic text as a guide we can unlock the hidden power of yoga and experience the promise of yoga in our lives by applying its living wisdom in our practice we can achieve the purpose of life lasting fulfillment and ultimate freedom the secret of the yoga sutra is the first practitioner oriented commentary of the yoga sutra which is fully grounded in a living tradition it shares the essence of pandit tīrṇait's rigorous scholarly understanding of the yoga sutra through the filter of experiential knowledge gained through decades of advanced yogic practices and enriched by the gift of living wisdom he received from the masters of the himalayan tradition

the yoga sutra is the living source wisdom of the yoga tradition using it as a guide we can unlock the hidden power of yoga and experience the promise of yoga in our life the yoga sutra is as fresh today as it was 2200 years ago when it was discovered by the sage patanjali it is the first practitioner oriented commentary which is fully grounded in a living tradition by applying its living wisdom in our practice we can achieve the purpose of life lasting fulfillment and ultimate freedom

book i samadhi pada this book is a study guide for the first of the four books of the yoga sutras of patanjali it contains the original sanskrit text with transliteration english translation and a word by word breakdown of the translation there is a thorough commentary on each sutra which is based firmly in classical yoga yet written with the western student in mind there is an introduction and a comprehensive glossary of the sanskrit terms used in the text

in the yoga sutra the classical work on yoga patañjali summarizes the purpose of human existence in 195 concise sutras they are intended as a curriculum and memory aid for the expert and can be recited in 25 minutes his telegraphic style and the ambiguity of the sanskrit terms lead to the fact that the yoga sutra is translated again and again anew and interpreted differently due to the personal experiences of the authors in the translation of this issue the keyword character of the sutras is retained and the explanatory commentary is illustrated by examples of the author's

own experiences from over 50 years of practical application of yoga techniques the purpose of every system of yoga is to first get samadhi and then stabilize it and let it find fulfilment in unity yoga means union when the mind gets united with being this is the state of yoga union is union of the individuality with the cosmic unboundedness union is in samadhi and dhyana meditation leads to samadhi dhyana is that which takes the mind from the field of gross experience to the subtle experience takes it to the quietude of the transcendental area dhyana or meditation is a direct way to samadhi which is yoga maharishi mahesh yogi

meticulously researched and compellingly written the gift of consciousness is an engaging and approachable overview of patanjali's yoga sutras through the prism of both eastern and western psychology grounded in a thorough knowledge of the sanskrit original and training in psychology gitte bechsgaard opens out these complex texts to the general reading public bechsgaard's clear eyed approach makes this ancient text relevant to anyone interested in yoga philosophy and practice this book

the yoga sutras of patanjali book 2 sadhana pada what relevance does the wisdom of the ancient and timeless practice and philosophy of yoga have for us today has the world qualitatively changed such that the principles of life and the dynamics of consciousness as observed by the seers and teachers of ancient times are no longer relevant is modern culture's aim of freedom to pursue desires and experience the world through the senses a sufficient explanation and justification of life in sadhana pada the ageless methods for achieving freedom from desires are presented these life changing principles and practices are offered here so that they can be tested and experienced in the setting of modern life the experience of peace that they bring can then be measured against the experience of a life spent fulfilling desires

magisterarbeit aus dem jahr 2005 im fachbereich indologie note 2 freie universität berlin altertumswissenschaften sprache deutsch abstract innerhalb der schriftlichen zeugnisse der verschiedenen yoga traditionen nimmt das yoga sutra ys einen wichtigen platz ein obwohl es erst relativ spät verfaßt wurde avancierte das werk zu einem der wichtigsten traktate über yoga dies wurde nicht zuletzt durch die umfangreiche kommentarliteratur zum ys bewirkt die in den darauffolgenden jahrhunderten verfaßt wurde für sich genommen gibt das ys dem modernen leser viele rätsel auf allgemein wird davon ausgegangen daß patanjali dem das werk zugeschrieben wird in dieser sehr konzentrierten sutra form die lehrmeinung einer bestimmten yoga tradition zusammengefaßt hat inwieweit vyasa der wichtigste kommentator des ys dieser tradition angehörte oder hinreichend mit ihren inhalten und ihren technischen begriffen vertraut war läßt sich heute nicht mehr nachvollziehen seine exegese der 195 sutren ist zu dem standardkommentar des ys geworden und nicht mehr von diesem zu trennen zwar gibt es auch von wissenschaftlicher seite versuche die sutren so zu verstehen wie patanjali es getan haben mag doch sind diese ansätze eher von philologischer seite interessant und haben wenig mit der religiösen geschichte und gegenwart des yogas zu tun die religiösen traditionen indiens verstanden das ys immer als eng verknüpft mit dem yogabhashya dem kommentar vyasas da auch vyasas abhandlung wiederum verschieden ausgelegt wurde ist die auswahl der kommentatoren welche man zum verständnis des ys heranzieht letztlich persönliche ermessenssache die aber für die interpretation des samadhi nur in detailfragen wichtig ist bedeutender ist die entscheidung wieviel kompetenz man den klassischen kommentatoren in der interpretation des ys zubilligt und inwieweit man den text als einheit betrachtet

in a mystical land where yoga is the way of life there lived a young yogi named siddharth he had always been fascinated by the teachings of yoga and was determined to master it the story begins with siddharth reciting the first sutra om now begins instruction in yoga siddharth learns that yoga is the restraint of the modifications of the mind he understands that if he can control his thoughts and emotions he can attain enlightenment however he struggles with self identification with the mental modifications which causes him pain the mental modifications are fivefold and are painful or pleasurable siddharth learns about correct cognition misconception fantasy sleep and memory correct cognition is based on direct perception valid inference and verbal testimony misconception is illusory knowledge based upon what is other than itself fantasy empty of substance is engendered by words and concepts sleep is the modification engendered by the abeyance and absence of mental contents memory is the not letting go of an object or image of subjective experience siddharth learns that the restraint of these mental modifications comes from assiduous practice abhyasa and through dispassionate detachment vairagya he practices continuously to abide in a steady state he realizes that this is indeed firmly grounded when it is persistently exercised for a long time without interruption and with earnest reverential attention and devotion as siddharth s practice deepens he experiences cognitive contemplation accompanied by reasoning deliberation bliss and awareness of pure being asmita he also experiences another sort of contemplation that comes through previous practice the cessation of all mental contents residual potencies alone remaining siddharth s ultimate goal is to achieve samadhi a state of meditative absorption he learns that samadhi can be achieved through various means such as the expulsion and retention of breath prana dwelling on insights gained in dreams and dreamless sleep meditating on that which is deeply desired or constantly practicing one truth or principle eka tattva siddharth faces numerous obstacles on his path to enlightenment he experiences hindrances that cause mental distractions such as disease dullness doubt heedlessness indolence addiction to sense objects distorted perception failure to find a footing and instability in any state these distractions are accompanied by sorrow depression bodily restlessness and spasmodic breathing however siddharth perseveres and practices friendliness compassion gladness and indifference respectively towards happiness sorrow virtue and vice he also gains insights into the subtle elements sukshma vishaya and realizes that they extend up to the noumenal primordial and undifferentiated alinga he attains the utmost purity of the non deliberative state and experiences the dawning of spiritual light the gracious peace and luminosity of the supreme self finally siddharth achieves direct cognition prajna which carries and holds the unalloyed truth on the stoppage of even that all else being eliminated there arises meditation without a seed nirbijah samadhi in this state of samadhi siddharth attains enlightenment and becomes one with the universe

tatsächlich verbinden die meisten menschen das wort yoga mit dem bild von jemandem der sich verdreht und verbiegt oder kopfüber auf seiner yogamatte steht und obwohl diese bilder in gewisser weise nicht ganz unwahr sind sind sie als beschreibung und von der eigentlichen bedeutung des yogas weit entfernt diese bilder sind lediglich das was uns heutzutage von den medien vermittelt wird zeitschriften filme und werbeanzeigen haben dazu beigetragen ein unvollständiges bild darüber zu erschaffen was yoga wirklich ist mira blumberg lässt sie hinter diese fassaden schauen und hilft ihnen dabei ihren alltag an den ursprünglichen yoga lehren des patanjali auszurichten das erwartet sie yogasutra die seele des yogas wer war patanjali überhaupt yoga als achtgliedriger weg patanjalis lehre im detail und in

alltagssprache yogasutra im alltag anwenden und vieles mehr

this is a coloring book of the first chapter of the yoga s tras by the indian sage patañjali the mind according to yoga philosophy is considered fickle it s constant changing of interests affections and allegiances is seen as the problem that leads to all suffering in this first chapter sam dhi p da patañjali outlines yoga as both a state of being and the method that leads to the stability of the mind by using the art of coloring this book by rebecca polack phd encourages new ways of studying and understanding this classic yogic text

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