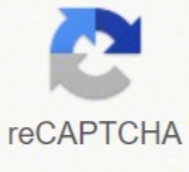


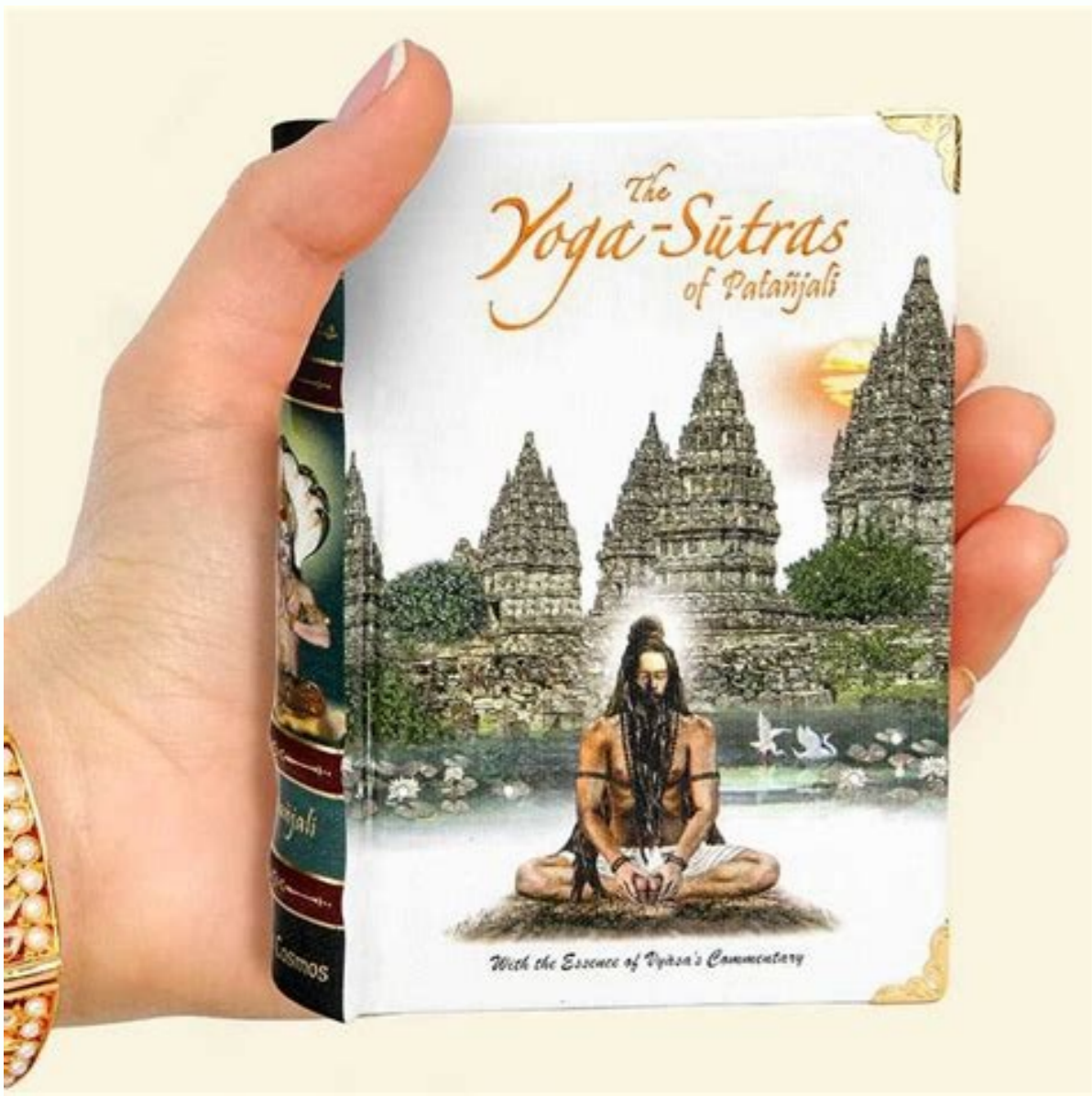
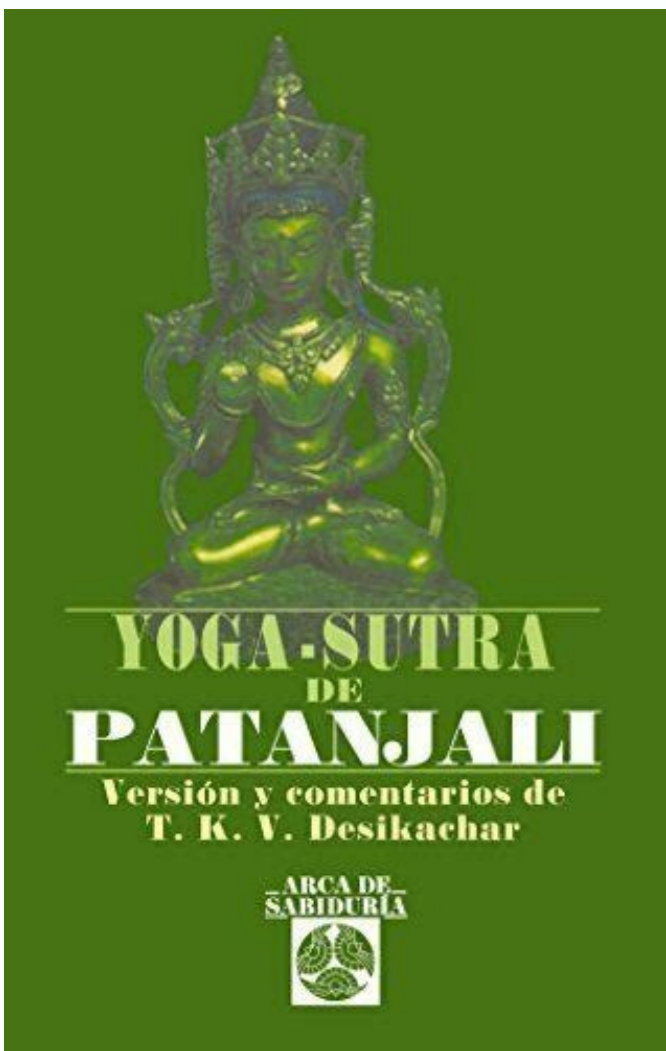
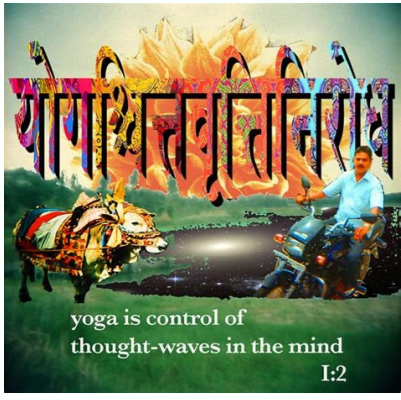
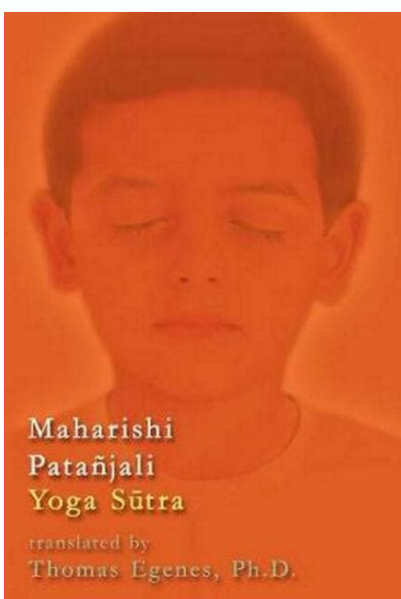


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The fourth chapter wraps up the book neatly—discussing karma and the liberation of the karmic cycle achieved through the state of higher consciousness called samadhi. If one has more than a superficial interest in yoga, it's pretty much obligatory to read some edition of Patanjali's The Yoga Sūtras. ^ De Michelis 2004, p. 149-150. The Yoga Sūtras are extremely brief, consisting of only 196 aphorisms. An appendix contains a translation of the Yoga Sūtras of Patanjali. I would recommend that one read some version of these sūtras, be it BKS Iyengar's Light on the Yoga Sūtras of Patanjali, Swami Vivekananda's edition, or Swami Sachidananda's version. External links Raja Yoga full book at Archive.org Retrieved from " That means that there isn't a high degree of precision in the language of the Sūtras, and, consequently, there's a great deal of room for misunderstanding and misinterpretation. ^ a b De Michelis 2004, p. 150. Sources Banhatti, G. It gives a prominent place to prana as the central life force, which can be controlled by Raja Yoga. References ^ a b c De Michelis 2004, p. 123-126. In: Philosophy East and West Vol. The translation in question came out in 1912, and it's clear that rationalism was already gaining hold and magic was getting to be a harder sell. The Limits of Scripture: Vivekananda's Reinterpretation of the Vedas. Rambachan, Anantanand (1994). ^ a b De Michelis 2004, p. 125-126, 149-180. Beyond that, however, is the question of the analysis. According to Vivekananda, "each individual mind is part of the 'universal mind'"[10][note 2] which can be rejoined by attaining samadhi.[10] A third mode of thought, called "Neo-Advaitic" by De Michelis, is otherworldly oriented. However, the translation is the same, and is by Charles Johnston. 43, No. 1 (Jan. Vol. 5. ^ Banhatti 1995, p. 145. First, there's the issue of the quality of the translation. The Question of the Importance of Samadhi in Modern and Classical Advaita Vedanta. Early on, similarities between yogic trance and hypnosis have been noted. ^ Singleton 2010, pp. 4-5. ^ De Michelis 2004, p. 150-151. The accumulation of prana leads to liberation, and furthers "speed[s] up the adepts on their evolutionary path towards the ultimate goal." [8] The Samadhi Model, which focuses on the power of mind, is strongly influenced by transcendentalism, New Thought, and William James's functional psychology. [8] Yoga is presented here as a journey of the mind back to its origins by means of meditative practice. Patanjali's point is that the problem faced by mankind is that people's minds are run amok. While modern-day people tend to think of yoga only as pretzel-like physical postures, that's just one of the eight limbs of yoga. For many old works, the edition might not matter too much, but for Patanjali's Sūtras it matters a gr There are about a billion editions of Patanjali's The Yoga Sūtras. I don't have any experience with these other editions, though I have read works by BKS Iyengar and Swami Vivekananda, and found works by both to be well-written and clear. I don't know that the Kindle version I got still exists because it included a supplemental essay by Swami Vivekananda that the version I linked to on Amazon doesn't. ^ As phrased by De Michelis; not a quote from Vivekananda. Project Gutenberg 68,120 free ebooks There are about a billion editions of Patanjali's The Yoga Sūtras. The one I got was a free or very cheap on Kindle, and is, therefore, probably not the best edition. University of Hawaii Press. The central notion is the need for Chitta Vrtta Nirodha, which basically means to transcend the fluctuations of the mind. I suspect that was the reason for the inclusion of Swami Vivekananda's essay entitled "The Powers of the Mind"—to capitalize on the gravitas of the renowned yogi to convince people that chapter 3 isn't bunk. (1995). Life and philosophy of Swami Vivekananda, New Delhi: Atlantic, p. 145, ISBN 8171562914 De Michelis, Elizabeth (2004), A History of Modern Yoga, Continuum Singleton, Mark (2010), Yoga Body : the origins of modern posture practice, Oxford University Press, ISBN 978-0-19-539534-1, OCLC 318191988 See also Wikisource has original text related to this article: Raja Yoga Teachings and philosophy of Swami Vivekananda Karma Yoga by Swami Vivekananda Jnana Yoga by Swami Vivekananda Neo-Vedanta Spirituality Nondualism Further reading Sooklal, Anil (1993). That's where Chapter 2 comes in. The second chapter lays down an outline of Ashtanga Yoga, which is the eight-fold path of Raja Yoga (i.e. Royal Yoga). Reception and influence Raja Yoga became an instant success and was highly influential in Western understanding of yoga; De Michelis has suggested it marks the start of modern yoga, though that later took very different forms.[3][12] It presents exotic teachings to a cultic milieu that sought "ideologically familiar forms of practical spirituality." [6] Notes ^ Compare Sigmund Freud and his use of hypnosis as a therapeutic aid. Vivekananda's interpretation of Patanjali's Yoga Sūtras is mostly based on the part on astanga yoga, the eight limbs of yoga described in the Satchana Pada or practice part.[8] According to De Michelis, Vivekananda's ideas on Raja Yoga mainly consists of two different models,[8] with sometimes a third "mode of thought": The Prana Model, which is mostly applied in the first part, is strongly influenced by the mesmeric beliefs which were popular at that time.[note 1] and also contains Hatha-yoga teachings. For skeptics and scientifically-minded individuals (e.g. yours truly), this is where the Sūtras take a silly turn. For many old works, the edition might not matter too much, but for Patanjali's Sūtras it matters a great deal. ^ a b c De Michelis 2004, p. 153. There is a need for some system to facilitate correction of all this monkey-mindedness. ^ De Michelis 2004, p. 169, 19-38. It's for good reason, therefore, that most editions are 90% or greater commentary on Patanjali's words. Nidan. The Neo-Vedanta Philosophy of Swami Vivekananda (PDF). Comans, Michael (1993). Notwithstanding the parts about magical superpowers, the book does provide a lot of food for thought, and in nice bite-sized pieces. 1993). pp. I didn't find this edition to be devastatingly poor, but there seems to be a consensus among reviewers that it's not among the best translations / commentaries. It insists on leaving behind "all powers and attainments" to reach an "altogether transcendent state." This state is reached in the last stage of samadhi, and is equal to the identification with the purusa, or "the One"[10] or Emerson's Oversoul[11] c.q. Absolute. The eight limbs are: commandments (yama), rules (niyama), postures (asana), control of breath (pranayama), withdrawal of the senses (pratyahara), concentration (dhanara), meditation (dhyana), and liberation (samadhi.) It's interesting to note that the limb that many think of as yoga, i.e. the postures, is one of the most briefly covered. Most famously, Patanjali says in Ch.2, Sūtra #46, "Sukham Sthiram Asanam" (i.e. postures should be stable and effortless.) The massive body of asana that developed in Hatha Yoga were initially just a means to give one the ability to sit still for a long periods of time comfortably enough to get one's mind in order. The Sūtras are typically divided into 4 chapters (this convention apparently came well after Patanjali wrote them.) The first section lays out the objective of yoga. S. ^ a b De Michelis 2004, p. 119-123. The third chapter talks a little bit about the last three of the eight limbs (i.e. concentration, meditation, and liberation.) However, the bulk of this chapter is devoted to the supposed magic powers that yogis claimed to have had as a result of their work on improving their minds. Owing to the terse brevity of the Sanskrit language, many of these aphorisms are only a few words long. ^ a b c d e De Michelis 2004, p. 151. ^ De Michelis 2004, p. 149. ...more Raja Yoga Title page of 1920 edition Author Swami Vivekananda Language Hindi Subject Philosophy Publication date 1896 Text Raja Yoga at Wikisource Raja Yoga is a book by Swami Vivekananda about "Raja Yoga", his interpretation of Patanjali's Yoga Sūtras adapted for a Western audience.[1] The book was published in July 1896.[2] It became an instant success and was highly influential in the Western understanding of yoga.[3] Contents and ideas Raja Yoga contains transcripts of lectures by Vivekananda on "Raja Yoga", [4] his interpretation of Patanjali's Yoga Sūtras, [1] and a "rather free translation" of Patanjali's Yoga Sūtras plus Vivekananda's commentaries, which also was a series of talks.[5] It presents Vivekananda's understanding and interpretation of Patanjali's Yoga Sūtras, "and a selection of hathayoga teachings on the basis of the beliefs that he shared with his students." [6] These included elements from traditional Hinduism, but also ideas from western science, Idealism, and "the Neo-Vedantic esotericism of the Brahma Samaj and Western occultism." [7] including mesmerism and "American Harmonial religion." [8] Vivekananda adapted traditional Hindu ideas and religiosity to suit the needs and understandings of Western audiences, who were especially attracted by and familiar with Western esoteric traditions and movements like transcendentalism and New thought.[9] An important element in his adaptation of Hindu religiosity was the introduction of his four yogas model, which includes Raja yoga, his interpretation of Patanjali's Yoga sūtras,[1] which offers a practical means to realize the divine force within, which is central to modern Western esotericism.[9] The other three yogas are the classical Karma Yoga (Karma Yoga), Bhakti Yoga, and Jnana Yoga (Jnana Yoga).

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