

## Yoga Sastra Vivekananda

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Yoga refers to an assortment of mental, physical, and spiritual disciplines and practices originating from India. One of the six schools of Indian philosophy, it contains a wide range of schools, practices, and goals in Buddhism, Hinduism, and Jainism. “Yoga Sastra” is an 1897 work by Indian Sanskrit and mathematics scholar Srisa Chandra Vasu (1861 – 1918) that explores the Yoga Sutras of Patanjali with special reference to Swami Vivekananda's Yoga philosophy. Contents include: “The Sankhya System”, “The Great Aim of Hindu Philosophy”, “Yoga Satra”, “The Eight Accessories of Yoga”, “Samyama”, “The Characteristics of the Hindu Mind”, “Examination of the Yoga Sutras”, “The True Yoga Sastra”, “Disbelief in Occult Powers”, “Efforts to Acquire true Knowledge”, “The True Bhakti Yoga”, etc. This fascinating volume is not to be missed by yoga enthusiasts and those with a particular interest in vintage books on the subject. Many vintage books such as this are becoming increasingly scarce and expensive. We are republishing this volume now in an affordable, modern, high-quality edition complete with a specially-commissioned new introduction on yoga.

This is a collection of careful, objective, historically sensitive studies of modern commentators on the Bhagavadgita, one of the basic scriptures of Hinduism, and one which has been widely read in the modern West. Experts on modern Indian religious thought show how Ghandi, Vivekananda, Radhakrishnan, Bhaktivedanta, Aurobindo, Tilak, Bhave, Sivananda, the Theosophists, and Bhankim read, used and interpreted the Gita. Collectively, the essays display the different backgrounds and orientations of the major Indian thinkers of our time. An Introduction and a Conclusion provide a perspective on the thinkers and identify common themes which are part of modern emphases.

Swami Vivekananda's writings are of such inspirational quality that the ordinary reader is apt to miss the main trend of his thoughts. This handy digest is meant to stimulate the reader to go to Vivekananda's original works with a better understanding of their thought structure. It's a doorway to the splendid literature of one of the greatest philosopher-saints of the modern age. Published by Advaita Ashrama, a publication house of Ramakrishna Math, Belur Math, India.

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This book focuses on yoga's transcultural dissemination in the twentieth and twenty-first centuries. In the course of this process, the term "yoga" has been associated with various distinctive blends of mental and physical exercises performed in order to achieve some sort of improvement, whether understood in terms of esotericism, fitness, self-actualization, body aesthetics, or health care. The essays in this volume explore some of the turning points in yoga's historico-spatial evolution and their relevance to its current appeal. The authors focus on central motivations, sites, and agents in the spread of posture-based yoga as well as on its successive (re-)interpretation and diversification, addressing questions such as: Why has yoga taken its various forms? How do time and place influence its meanings, social roles, and associated experiences? How does the transfer into new settings affect the ways in which yogic practice has been conceptualized as a system, and on what basis is it still identified as (Indian) yoga? The initial section of the volume concentrates on the re-evaluation of yoga in Indian and Western settings in the first half of the twentieth century. The following chapters link global discourses to particular local settings and explore meaning production at the micro-social level, taking Germany as the focal site. The final part of the book focuses on yoga advertising and consumption across national, social, and discursive boundaries, taking a closer look at transnational and deterritorialized yoga markets, as well as at various classes of mobile yoga practitioners.

An English Abridgment With Introduction, Notes And A Review.

This is a translation of Mahendrnath Datta's Bengali book 'Londoner Swami Vivekananda'. The english translation was by Swami Yogeshananda. This book is the fifth one among the series of books published as part of Swami Vivekananda Sardha Shati Samaroh. We hope this publication will inspire the reader to study Swami Vivekananda.

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Yoga Sastra - The Yoga Sutras of Patanjali Examined with a Notice of Swami Vivekananda's Yoga PhilosophyRead Books Ltd

Gurus of Modern Yoga explores the contributions that individual gurus have made to the formation of the practices and discourses of yoga in today's world.

The practice of yoga has become hugely popular in the West. Most people assume (and many claim) that 'postural' yoga - characterized by the familiar, demanding, physical poses - is an ancient Indian tradition. But in fact, as Mark Singleton shows, this type of yoga is quite a recent development, with its beginnings traceable to the middle of the 19th-century. Singleton here presents the first in-depth study of the origins of postural yoga, challenging many current notions about its nature and origins.

Excerpt from Yoga Sastra: The Yoga Sutras of Patanjali Examined; With a Notice of Swami Vivekananda's Yoga Philosophy It has been the unhappy lot of India to have had for thousands of years a succession of teachers who palmed off their crude ideas as inspired. The result has been, in the words of Sir H. S. Maine, "false morality, false history, false philosophy, false physics." All educated Hindus will admit that the history, geography, and astronomy of the Hindu sacred books are egregiously wrong. In the following pages it is shown that belief in Yoga powers and charms is equally mistaken. Marvellous power may indeed be acquired, but not by Yoga. The reader is advised to follow the course pointed out at page 58. "Awakened India," instead of adopting the Fowl or Tortoise Upset Posture, with his eye fixed on the tip of his nose and seeking "the suppression of the transformations of the thinking principle," should rather endeavour to have his muscles braced like those of Prince Ranjitsinhji, his faculties of observation cultivated like those of Professor Bose, his ability to weigh evidence developed like that of Dr. Bhandarkar. Instead of a dreamy pessimism, let there be active benevolence. Thus would India advance in civilization with a speed before unknown. "Above all, let the deep religious feeling of the Hindu mind be wisely directed. Let the Bhakti Yoga have for its object the loftiest ideal of majesty, wisdom, goodness and purity. Such is the great Creator and Lord of the Universe." About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Premodern and early modern yoga comprise techniques with a wide range of aims, from turning inward in quest of the true self, to turning outward for divine union, to channeling bodily energy in pursuit of sexual pleasure. Early modern yoga also encompassed countercultural beliefs and practices. In contrast, today, modern yoga aims at the enhancement of the mind-body complex but does so according to contemporary dominant metaphysical, health, and fitness paradigms. Consequently, yoga is now a part of popular culture. In *Selling Yoga*, Andrea R. Jain explores the popularization of yoga in the context of late-twentieth-century consumer culture. She departs from conventional approaches by undermining essentialist definitions of yoga as well as assumptions that yoga underwent a linear trajectory of increasing popularization. While some studies trivialize popularized yoga systems by reducing them to the mere commodification or corruption of what is perceived as an otherwise fixed, authentic system, Jain suggests that this dichotomy oversimplifies the history of yoga as well as its meanings for contemporary practitioners. By discussing a wide array of modern yoga types, from Iyengar Yoga to Bikram Yoga, Jain argues that popularized yoga cannot be dismissed--that it has a variety of religious meanings and functions. Yoga brands destabilize the basic utility of yoga commodities and assign to them new meanings that represent the fulfillment of self-developmental needs often deemed sacred in contemporary consumer culture.

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