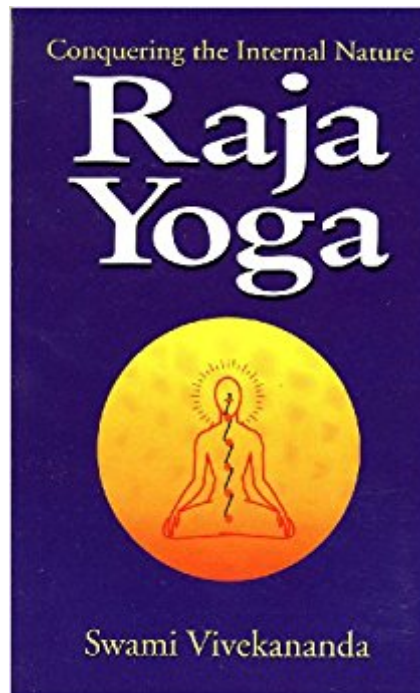




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# Raja Yoga Or Conquering The Internal Nature



## Synopsis

This book is about the practice of Raja Yoga. The method has been called the soul of all the yogas. The emphasis here is on the control of the mind through concentration and meditation. Raja yoga is also called the yoga of meditation. It is regarded as the psychological way to union with God. Rousing the Kundalini is the one and only way to attain Divine Wisdom. The rousing may come in various ways: through love for God, through the mercy of perfected sages, or through the power of the analytic will of the philosopher. Wherever there was any manifestation of what is ordinarily called supernatural power or wisdom, there a little current of Kundalini must have found its way into the Sushumna. Only, in the vast majority of such cases, the people had ignorantly stumbled on some practice which set free a minute portion of the coiled-up Kundalini. All worship, consciously or unconsciously, leads to this end. The man who thinks that he is receiving response to his prayers does not know that the fulfillment comes from his own nature, that he has succeeded by the mental attitude of prayer in waking up a bit of this infinite power which is coiled up within himself. Thus, what people ignorantly worship under various names, through fear and tribulation, the Yogi declares to the world to be the real power coiled up in every being, the Mother of eternal happiness, if we but know how to approach her. And Raja Yoga is the science of religion, the rationale of all worship, all prayers, forms, ceremonies, and miracles.

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Excerpt: Rousing the Kundalini is the one and only way to attain Divine Wisdom. The rousing may come in various ways: through love for God, through the mercy of perfected sages, or through the

power of the analytic will of the philosopher. Wherever there was any manifestation of what is ordinarily called supernatural power or wisdom, there a little current of Kundalini must have found its way into the Sushumna. Only, in the vast majority of such cases, the people had ignorantly stumbled on some practice which set free a minute portion of the coiled-up Kundalini. All worship, consciously or unconsciously, leads to this end. The man who thinks that he is receiving response to his prayers does not know that the fulfillment comes from his own nature, that he has succeeded by the mental attitude of prayer in waking up a bit of this infinite power which is coiled up within himself. Thus, what people ignorantly worship under various names, through fear and tribulation, the Yogi declares to the world to be the real power coiled up in every being, the Mother of eternal happiness, if we but know how to approach her. And Raja-Yoga is the science of religion, the rationale of all worship, all prayers, forms, ceremonies, and miracles.

Simply put, this book changed my life and sent me down a wonderful path. Every reader experiences the written word differently, but once you start living these practices, not just reading, an entirely new view begins to unfold.

Fascinating book. I have read the jnyana yoga book by the same author and loved it. This book explains the practices required to control our minds through controlling our senses.

Very insightful book. I am enjoying it very much!

Excellent little book, with some of Patanjali's original text in Sanskrit along with a translation. I read a little bit every day. Great insights. I have no idea what the critic of this book is talking about. \$6.95 for this book is a great deal, and I have absolutely no ties to the printers or sellers of this item.

Every yoga practitioner needs to read Swami Vivekananda's translation of the Yoga Sutras. His lectures at the end of the book are timeless and thought-provoking.

This review is about the 297 page book. It's a classic. The system of pranayama on pages 24, 60, 61, 62 are excellent. It starts with the basics of Raja Yoga and then goes beyond. If you are serious then this book is for you.

It is an insightful look at Patanjali's yogasutras. These 'sutras' (principles) are gist of meditation

guidelines given in the upanishads. Vivekananda, with his broad and deep knowledge of ancient literature provides a good exposition of these profound principles. The stimulating and magnetic style of Vivekananda's lectures and books is somehow not to be found in this book. The principles are difficult to understand by themselves and call for the direction of a teacher for correct understanding and Vivekananda fulfills this role very well.

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