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This is Our Yoga

La asana nelle Yoga delle origini
Come creare una pratica personale di Yoga...
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Prana dal sanscrito significa "soffio di energia vitale", "flow" significa flusso.Questo stile di Yoga segue la dottrina del grande maestro Krishnamacharya ed e' stato modernizzato per assecondare i bisogni dello studente occidentale moderno dalla nota maestra californiana Shiva Rea.. La pratica è caratterizzata dalla fusione tra il respiro e il movimento e la asana (posture dell ...

About me-Anna Infrerera

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La pratica dello yoga ha infatti come conseguenza l "apertura" dei chackra e la liberazione della kundalini, ma questi sono rispettivamente dei canali di comunicazione con il mondo occulto e una esoterica "energia" cosmica rappresentata da un serpente annidato nell'osso sacro.

New York neopagana | Libertà e Persona

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Dottrina e pratica yoga eBook by SWAMI MUKERJI ...

Jaggi Vasudev afferma che "Senza interrompere nemmeno un giorno, questa semplice pratica yoga che gli fu insegnato di mantenere, lo portò in seguito ad una conoscenza più profonda." Dopo essere stato istrutto alla Demonstration School, Mysore nel 1973, si laureò nell'Università di Mysore con una laurea triennale in letteratura inglese. [7]

Jaggi Vasudev – Wikipedia

Superando i pregiudizi e il tabù dell'accostamento di sesso e religione o dell'associazione impropria con un manuale del sesso come il K?mas?tra, Il Tantra e l'energia della kundalini rappresentano una possibile via di conoscenza spirituale e una dottrina basata sul corpo, sull'energia e su tutte le componenti dell'essere umano.Non si tratta quindi di un approccio alla pratica di ...

Kundalini e la via del Tantra—Lo Sbuffo

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Metaphysics, almost entirely neglected by experimental philosophers, is the central focus of Experimental Metaphysics. The volume brings together a range of views aimed at addressing the question of how cognitive science might be relevant to metaphysics. With contributions from cognitive scientists and philosophers, chapters focus on theoretical and empirical issues involving the potential role of cognitive science in metaphysics. Alongside topics such as free will, objects and causation, in which relevant empirical evidence is discussed and connected to relevant metaphysical issues, more programmatic papers explore theoretical issues centered on the connection between cognitive science and metaphysics. This balanced approach exposes metaphysicians to philosophically relevant work in cognitive science, while showing cognitive scientists the ways in which their work might be important for philosophers. Presenting cutting-edge empirical and theoretical research, Experimental Metaphysics pushes forward the discussion and encourages further engagement with issues at the intersection of cognitive science and metaphysics.

The teachings we have come to know as "Traditional Yoga" in the west are, surprisingly, the result of a process of radical transformation, or even of mystification, carried out in the relatively recent past. It spanned back at most 130 years and was influenced heavily by the historical, political and cultural upheavals that led to the birth of modern India. During the research that has led to this publication, we came to understand more and more that it was necessary to place yoga in the broader context in which it had been born and evolved. Comparing the information already at hand, i.e., the one contained in the most credited yoga texts and the one transmitted by our teachers, we then began to confront ourselves with documentary and iconographic sources: Indian, Islamic, Greek, Tibetan, Chinese...Inexplicable inconsistencies and bizarre coincidences surfaced. A completely different history of yoga began to emerge behind the veil of myths, beliefs and assumptions we were taught, a "secret" history hidden in plain sight that certainly did not speak of an unchangeable "traditional" antiquity, or about philosophies and practices untouched by the ideas of the west.

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Politica, cultura, economia.

A practicing Buddhist and Oriental linguist recounts supernatural events she witnessed in Tibet during the 1920s. Intelligent and witty, she describes the fantastic effects of meditation and shamanic magic — levitation, telepathy, more. 32 photographs.

Chiefly on Prāṇayāma Yoga, the art of breath control.

This Italian reference grammar provides students, teachers and others interested in the Italian language with a comprehensive, accessible and jargon-free guide to the forms and structure of Italian. Whatever their level of knowledge of the language, learners of Italian will find this book indispensable: it gives clear and detailed explanations of everything from the most elementary facts such as the relation between spelling and pronunciation, or the forms of the article, to more advanced points such as the various nuances of the subjunctive. Formal or archaic discourse is distinguished from informal, everyday usage, and regionalisms are also indicated where appropriate. The authors have taken care to make it an easy and illuminating reference tool: extensive cross-referencing enables readers to quickly find the information they require, and also stimulates them to discover new, related facts.

These writings, by Nome, are an offering to Lord Siva, to Sadguru Ramana, and to all sages of the lineage of Advaita Vedānta. Upon reading this little book, the reader immediately will recognize that he or she is reading writings of both a devotional nature and writings expressive of jñāna—Knowledge. This is Parabhakti—supreme devotion. The first part of this book is in seven chapters. The reader will note subtle differences among the chapters. The first and second chapters describe bhakti (devotion), while the third chapter describes the experience of the bhakta (devotee). The fourth chapter takes the bhakta deeper into jñana through the relationship with the Guru, while the fifth chapter speaks of continuous, absorbing devotion to God and Guru. The sixth describes the practice of the bhakta and the spiritual activities and attitudes with which a bhakta infuses his or her life, and the seventh describes absorption, through bhakti, in jñana. The second part of this book is in six chapters consisting of a collection of poetry. Chapter I, Nāmah Śivāya, presents short verses praising Lord Siva, while simultaneously expressing Knowledge of the Lord.Chapter II, In Praise of the One Like Space, is a poem that is descriptive of Absolute Being and praising that Absolute.Chapter III, Realize the One Like Space, is composed of verses that pose questions that, if asked, guide the bhakta to realize the One like space.Chapter IV, Space of Grace, is a set of verses descriptive of the One like space—a description of Grace.Chapter V, Within the One Like Space, features verses describing the experience of the space that is the One Absolute.Chapter VI, Gracious Inquiry, appears as both a solicitation for Grace and also Knowledge of the ever-presence of Grace through inquiry. If a person practices pure, ego-less jñana, bhakti is unavoidable. On the other hand, if a person practices pure, ego-less bhakti, jñana is surely inevitable. The glorious, lofty heights of devotion and Knowledge are expressed here in this little book, and the sages assure us that the identical experience is available to all. It is sincerely hoped that the reader experiences the vastness of parabhakti while deeply meditating on these writings and remains absorbed therein. To abide unmoving, without giving rise to illusion, free of attachment to the transient unreality, desireless and fearless, absorbed by the power of devotion that gives birth to Knowledge, in That, as That, is bhakti. ~ from the book Parabhakti