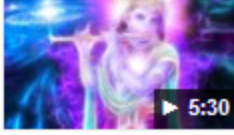


ईश्वर

ईश्वर / ishvara - YouTube



www.youtube.com/watch?v=V4uM1dznR8g

Apr 29, 2013 - Uploaded by alexander schober

Prabhavapyayau hi bhutanam: everything is from Him, and everything goes back to Him, everything is in Him ...

Ishvara Gita - Wikipedia, the free encyclopedia

en.wikipedia.org/wiki/Ishvara_Gita - Wikipedia

The **Ishvara Gita** (Devanagari: ईश्वर गीता, IAST: Īśvara Gītā) is a Sanskrit text composed in India. It contains the teachings of the god Shiva, also called **Ishvara**, and is influenced by the Bhagavad Gita as well as the Samkhya and Yoga schools of Indian philosophy. It makes up the first 11 chapters of the second section ...

Ishvara Pranidhana Yoga Sutras | ईश्वर प्राणिधान ...

hindi.webdunia.com/.../ईश्वर-प्राणिधान-योग... - Translate this page

योग के दूसरे अंग नियम का चौथा उपांग है ईश्वर प्राणिधान। इसे शरणागति योग या भक्तियोग भी कहा जाता है। यह योग मन के भटकाव को रोककर शक्ति को एकत्रित और सक्रिय करने का योग है। |

ishvara pranidhana yoga sutras.

Īśvara / ishvara ईश्वर - Galaxy Of Yoga

www.galaxyofyoga.in/ishvara-ईश्वर/

īśvara / ishvara ईश्वर. by admin - April 24, 2014. supreme lord, God, a personal God, supreme ideal being, higher energy. ishvara pranidhana: surrender to God, devotion to God; accepting one's fate. īśvara-pranīdhānād-vā (Yoga Sutra I-23). "Whoever surrenders to Ishvara also attains success." kleśa karma ...

Advaita Vedanta Sampradaya Mein Ishvara - Google Books R...

<https://books.google.com/books?id=oNmBPmN3mjUC> - Translate this page

उपांशुषदों में ईश्वर का जो स्वरूप उपलब्ध होता है, वह अत्यन्त विवादास्पद है। वचः विवाद कन विषय है-ब्रह्म और ईश्वर का सम्बन्ध। प्रश्न यह उठाया जाता है की ईश्वर निगल निरुपाधिक परम सत्य रूप है अथवा सप्रपउत्त, सोपाधिक, सगुण ब्रह्म ? अधिकांश ...

Ishvara Pranidhana - Surrender to God - Yoga with Subhash

yogawithsubhash.com/.../ishvara-pranidhana-surrender-to-god-ishvara/

Jun 22, 2012 - Ishvara Pranidhana – ईश्वर प्राणिधान – is the last of the five Niyamas given by Patanjali in the Yoga Sutras. The word "pranidhana" means total surrender or letting go of the individual ego in favor of a higher Self. The word **Ishwara** has been defined by Patanjali in sutra 1.24 as "Isvara is the supreme ...

אישווארה

אשטנגה יוגה - yogavidyaa יוגה וידיה - WordPress.com

yogavidyaa.wordpress.com/פילוסופיה/אשטנגה-יוגה/ Translate this page

אישווארה-פראנידהאנה Ishvara Pranyadhana- התמסרות לאל. מדובר בהתמסרות מוחלטת וביטחון באל. זו הקרבה של התלמיד שתוצאתה היא הסמדה. החוקים האלה הם שלבים מקבילים בתרגול ומהווים את הבסיס המוסרי של התרגול. היאמס מצביעים על כללי המוסר ביחס לסביבה ואילו הניאמס מנחים אותו ביחס לעצמו. בתוך המסגרת האתית הזו יכול היוגי לאמץ את חלקי ...

אשטנגה יוגה - yogavidyaa יוגה וידיה - WordPress.com

vidyaayoga.wordpress.com/פילוסופיה/אשטנגה-יוגה/ Translate this page

אישווארה-פראנידהאנה Ishvara Pranyadhana- התמסרות לאל. מדובר בהתמסרות מוחלטת וביטחון באל. זו הקרבה של התלמיד שתוצאתה היא הסמדה. החוקים האלה הם שלבים מקבילים בתרגול ומהווים את הבסיס המוסרי של התרגול. היאמס מצביעים על כללי המוסר ביחס לסביבה ואילו הניאמס מנחים אותו ביחס לעצמו. בתוך המסגרת האתית הזו יכול היוגי לאמץ את חלקי ...

إِشْفَارًا

إيشفارا - ويكيبيديا، الموسوعة الحرة

ar.wikipedia.org/wiki/إيشفارا Translate this page Arabic Wikipedia

إيشفارا (Īśvara) (**Ishvara**) في الأبجدية الدولية للترجمة الحرفية السنسكريتية) هو مفهوم فلسفي في الهندوسية، يعني المتحكم أو الإله في المدرسة التوحيدية للفكر أو إيتا ... من بين الأنظمة الستة للفلسفة الهندوسية، لا تعترف سامخيا (Samkhya) المبكرة وميمامسا (Mimamsa) بمبدأ **إيشفارا**، على سبيل المثال، الموجود الأعلى، بينما أمنت يوجا ...

البراهمان - ويكيبيديا، الموسوعة الحرة

ar.wikipedia.org/wiki/البراهمان Translate this page Arabic Wikipedia

انظر أيضًا[عدل]. أسيتيا (Acintya); عثمان (الهندوسية)|عثمان; أوم; بهاغافان (Bhagavan); الهندوسية; **إيشفارا** (**Ishvara**); جيفا (Jiva); الوجدانية; الغموض; نيرجونا براهمان; بارا براهمان; باراماتما; ساغونا براهمان; فيدانتا; The Oxford Dictionary of World Religions, ed. John Bowker, ^ . [عدل]. مراجع]مراجعا. ... OUP, 1997; ^ Both terms are used

Ishvara إيشفارا - Shoelita

www.shoelita.soq.net/manufacture.php?id...193 Translate this page

إيشفارا. قائمة بالمنتجات حسب **Ishvara** >البداية. Newsletter. Subscribe, Unsubscribe. لا يوجد منتجات **إيشفارا**. Advertising · Ticket Support · Need help? لا يوجد منتجات لهذا المصنع **Ishvara** المصنع Open Ticket Support System and send us your concern. Need help? Open a support ticket! Live Chat. يمكنك الاتصال بخدمة العملاء بأي ...

... إيشفارا - ويكيبيديا 76 41.140 Ar Pacific Eventually You

76.73.41.140/ar/Pacific-eventually Translate this page

76 41.140 Ar Pacific Eventually You 41.140 76 **إيشفارا** - ويكيبيديا، الموسوعة الحرة. Ar Pacific Eventually You. search search search search Pacific ... [ملاحظات]عدل. ^ Heart of Hinduism - بوابة أديان. هذه "Ishvara – "controller" often used of God, or a god or goddess". بذرة مقالة بحاجة للتوسيع. شارك في تحريرها

بوذية - 4truth.net

ar.4truth.net/fourtrutharpbworld.aspx?pageid... Translate this page

تأسست الديانة البوذية كشكلٍ من أشكال الإلحاد الذي رفض المعتقدات الأقدم بالله (**إيشفارا** **Ishvara**) الخالق الشخصي الدائم، الذي وجّه القدر الأبدي للأرواح البشرية. وقد رفض سيدهارتا غوتاما Siddhartha Gautama تلك المعتقدات التوحيدية الأقدم بسبب الصعوبة التي واجهته في التوفيق بين واقع المعاناة والحساب والشر مع وجود إله صالح وقنوس.

ديانات العالم من غير الاسلام - شبكة ومنتديات الماعز العارضي

www.alardy.com > ... > ملتقى الثقافة الإسلامية > Translate this page

Apr 20, 2012 - 10 posts

تأسست الديانة البوذية كشكلٍ من أشكال الإلحاد الذي رفض المعتقدات الأقدم بالله (**إيشفارا** **Ishvara**) الخالق الشخصي الدائم، الذي وجّه القدر الأبدي للأرواح البشرية. وقد رفض سيدهارتا غوتاما Siddhartha Gautama تلك المعتقدات التوحيدية الأقدم بسبب الصعوبة التي واجهته في التوفيق بين واقع المعاناة والحساب والشر مع ...

ایشوارا

۵ - ایشوارا پرانیدھانا (Ishvara... - BeAuTy YoGa WoRID) (دنیای ...

<https://www.facebook.com/permalink.php?story...> Translate this page

۵ - ایشوارا پرانیدھانا (Ishvara Pranidhana) : ایشوارا پرانیدھانا مرکب از دو جزء است یکی ایشوارا به معنی " خدا " و دیگری پرانیدھانا به معنی " دل سیاری " " تسلیم و مجاهدت " . " ایشوارا پرانیدھانا " یعنی پناه بردن به خدا در هر لحظه و با هر دم , ذاکر نامهای خدا شدن , به یاد خدا بودن , تسلیم کردن اعمال و خواست خود به خدا , خدمت عاشقانه , از فکرت ...

مطالب جدیدتر - ایشوارا

ishvara.persianblog.ir/pages/1/ Translate this page

موجیم و وصل ما، از خود بریدن است ساحل بهانه ای است، رفتن رسیدن است ما هیچ نیستیم، جز - Feb 9, 2014 سایه ای ز خویش آیین آینه، خود را ندیدن است گفتمی مرا بخوان، خوانندیم و خاموشی پاسخ همین تو را، تنها، شنیدن است بی درد و بی غم است، چیدن رسیده را خامیم و درد ما، از کال چیدن است ...

مطالب قدیمی تر - ایشوارا

ishvara.persianblog.ir/pages/2/ Translate this page

تجربه به خودی خود نمی تونه در رفتار و نگرش فرد تغییری ایجاد کنه. چیزی که باعث این امر می - Jul 15, 2013 سه ایجاد تفاوت در سطح آگاهی فرد هست که در حقیقت تغییر در ادراک فرد نسبت به زندگی و جهان پیرامونش. انسانها بر اساس میزان درکشان دیدگاههای متفاوتی نسبت به زندگی و محیط پیرامونشان دارن!

ایشوارا

ishvara.persianblog.ir/ Translate this page

از آدمها همیشه توقع داشت که مثلا الان تصمیم بگیرن و فلان کار بد رو دیگه نکنن! همه ما بر حسب - Jul 21, 2014 سطحی که توش هستیم رفتارهای خاص اون سطح را داریم ، اگه سطح ما تغییر کنه خواسته نا خواسته رفتار ما هم تغییر میکنه ، برای تغییر نیاز به انرژی بزرگی هست که بتونه ما رو به سطح دیگه بیره، پس دقت کنید که دارید ...

همشهری آنلاین/نسخه چاپی:روشنایی علم قدسی

hamshahrionline.ir/print/37020 Translate this page

مطلق را، آن(That /Tat) نیز می‌خوانند، همچنان‌که در تصوف، مطلق را گاه «هو» می‌خوانند. - Nov 19, 2007 بالاخره به ایشوارا (Ishvara) می‌رسیم؛ آنچه در دیگر ادیان، خدای مشخص است؛ آنچه منشأ نسبت است چرا که با ظهور مرتبط است؛ و آژدای که هندوان برای آفرینش به کار می‌برند و آفرینش دقیقاً مبدأ تنوید است؛ خالق و مخلوق. ایشوارا گرچه منشأ ...

Ισβάρα

Σύγκριση της Πρόνοιας του Πλωτίνου με το Ινδουιστικό ...

www.elinpa.org/.../437-2014-01-13-05-19-04.html Translate this page

Όσον αφορά τη δεύτερη υπόσταση του Νεοπλατωνισμού, δηλαδή το Νου κάτω από το Ένα, έχει λεχθεί ότι αντιστοιχεί στο Ισβάρα (Ishvara) της φιλοσοφίας των Ουπανισάδων. Ωστόσο, δεν υφίσταται νοητός κόσμος ανάλογος της νεοπλατωνικής φιλοσοφίας στην ινδική σκέψη. Ο Ισβάρα χαρακτηρίζεται από αυτοσυνειδησία και ...

<http://www.elinepa.org/index.php/el/meli/23-meletes/437-2014-01-13-05-19-04.html>

Brahman/Ishwara - Original Christianity and Original Yoga

www.ocoyn.org > ... > [The Shvetashvatara Upanishad](#) ▼

When we get the seeming duality of Brahman and Maya we immediately get the appearance of Brahman as **Ishwara**, the Lord, the personal God. From time ...

<http://www.ocoyn.org/dharma-for-christians/upanishads-for-awakening/the-shvetashvatara-upanishad/brahmanishwara/>

Ishvara

Ishvara (Sanskrit *Īśvara*) is a theological concept in Hinduism particularly Shaivism translating to "Shiva", applied to the "Supreme lord over other Gods" in the pluralistic sense, or as an *Ishta-deva* in pluralistic thought.

1 Etymology

Much like "lord" (*dominus, kurios*) in Western usage, the Sanskrit *īśvará* primarily (late Vedic Sanskrit) has a temporal meaning of "lord, master, prince". It is in origin a nominalized adjective meaning "capable, able, being in control", like *īśa* "owning, possessing" derived from a root *īś-* "to own, possess; rule over", ultimately cognate with English *own* (Germanic **aigana-*, PIE **aik-*). The theological meaning "the Supreme Being" first arises in the *Manu Smṛiti*, while *īśa* is used as a name of Rudra somewhat earlier, in the *Shvetashvatara Upanishad* (c. 300 BCE), considered the first evidence of the development of that deity, the later Shiva, into a supreme, cosmological god.

In Saivite traditions of Hinduism, the term is used as part of the compound "Maheshvara" ("great lord") as a name for Shiva. In Mahayana Buddhism it is used as part of the compound "Avalokiteśvara" ("lord who hears the cries of the world"), the name of a bodhisattva revered for her compassion. When referring to divine as female, particularly in Shaktism, the feminine *Īśvarī* is sometimes used.

2 Schools of thought

Among the six systems of Hindu philosophy, early Samkhya and Mimamsa do not consider the concept of *Ishvara*, i.e., a supreme being, while later Samkhya, Yoga, Vaisheshika, Vedanta and Nyaya believe in the existence of an *Ishvara*.

2.1 In Vedanta

Ishvara is a transcendent and immanent entity best described in the last chapter of the Shukla Yajur Veda Samhita, known as the *Isha Upanishad*. It states *īśā vāsyam idaṃ sarvaṃ*, "enveloped by the Lord must be this all", suggesting a kind of panentheism.

He created all this, whatever is here. Hav-

ing created it, into it, indeed, he entered. Having entered it, he became both the actual and the beyond, the defined and the undefined, both the founded and the unfounded, the intelligent and the unintelligent, the true and the untrue. (*Taittiriya Upanishad* 2.6.1)

The conception of *Ishvara* in Hinduism is very much dependent on the particular school of thought. While any one of five forms of a personal being can embody the concept of *Ishvara* in Advaita Vedanta, schools of Vaishnavism, on other hand, consider only Vishnu and His incarnations as the ultimate omnipotent *Ishvara* and all other forms as merely expansions or aspects of Vishnu.

2.2 Advaita Vedanta

Advaitism holds that when human beings think of Brahman, the Supreme Cosmic Spirit is projected upon the limited, finite human mind and appears as *Ishvara*.^[1] Therefore, the mind projects human attributes, such as personality, motherhood, and fatherhood on the Supreme Being. An interesting metaphor is that when the "reflection" of the Cosmic Spirit falls upon the mirror of *Maya* (*Māyā*; the principle of illusion, which binds the mind), it appears as the Supreme Lord.^[1] Brahman is not thought to have such attributes in the true sense.^[2] However it may be helpful to project such attributes onto Brahman.

2.3 Vishishta Advaita Vedanta

In Vishishtadvaita, *Ishvara* is the supreme cosmic spirit who maintains complete control over the universe and all the sentient beings, which together also form the pan-organistic body of *Ishvara*. The triad of *Ishvara* along with the universe and the sentient beings is *Brahman*, which signifies the completeness of existence. *Ishvara* is *Para Brahman* endowed with innumerable auspicious qualities (*Kalyana Gunas*). *Ishvara* is perfect, omniscient, omnipresent, incorporeal,^[3] independent, creator of the world, its active ruler and also the eventual destroyer. He is causeless, eternal and unchangeable — and is yet the material and the efficient cause of the world. He is both immanent (like whiteness in milk) and transcendent (like a watch-maker independent of a watch). He is the subject of worship. He is the basis of morality and giver of the fruits of one's *Karma*. He rules the world with His *Māyā* — His divine power.

2.4 Dvaita Vedanta

According to the Dvaita school, *Ishvara* possesses all the qualities seen in Vishishtadvaita. *Ishvara* is the efficient and material cause of the universe and the sentient beings and yet exists independently. Thus, *Dvaitism* does not separate *Ishvara* and *Brahman*, and does not believe that the highest form of *Brahman* is attributeless, or that *Ishvara* is incorporeal.^[1] Instead, *Ishvara* is the highest form of truth and worship of *Ishvara* involves belief in an infinite and yet personal and loving being.

2.5 Achintya-Bheda-Abheda

Acintya bhedābheda is a school of Vedanta representing the philosophy of *inconceivable one-ness and difference*, in relation to the power creation and creator, *Ishvara*, (Krishna), *svayam bhagavan*.^{[4][5]} and also between God and his energies^[6] within the Gaudiya Vaishnava religious tradition. In Sanskrit *achintya* means 'inconceivable', *bheda* translates as 'difference', and *abheda* translates as 'one-ness'. It is believed that this philosophy was taught by the movement's theological founder Chaitanya Mahaprabhu^[7] and differentiates the Gaudiya tradition from the other Vaishnava Sampradayas.

“Caitanya’s philosophy of acintya-bhedābheda-tattva completed the progression to devotional theism. Rāmānuja had agreed with Śāṅkara that the Absolute is one only, but he had disagreed by affirming individual variety within that oneness. Madhva had underscored the eternal duality of the Supreme and the Jīva: he had maintained that this duality endures even after liberation. Caitanya, in turn, specified that the Supreme and the jīvas are “inconceivably, simultaneously one and different” (acintya-bheda-abheda). He strongly opposed Śāṅkara’s philosophy for its defiance of Vyāsadeva’s *siddhānta*”. (See Satsvarupa dasa Goswami)^[8]

Ishvara is simultaneously “one with and different from His creation”. In this sense Vaishnava theology is not pantheistic as in no way does it deny the separate existence of God (*Vishnu*) in His own personal form. However, at the same time, creation (or what is termed in Vaishnava theology as the 'cosmic manifestation') is never separated from God. He always exercises supreme control over his creation. Sometimes directly, but most of the time indirectly through his different potencies or energies (*Prakṛti*).

Additional School of Thought by Ananda Marga is Advaitadvaitadvaitadvada (Non-dualistic Dualism Non-Dualism)

3 Worship

Thus, in addition to their belief in the abstract principle of *Brahman*, most Hindus worship less abstract personal

forms, such as *Vishnu*, *Krishna*, *Rama*, *Shiva*, or *Devi*. Some Hindus worship these personal forms for a practical reason: it is easier to cultivate devotion to a personal being than to an abstract principle. Other Hindus believe the personal form which they worship is *Brahman*'s Supreme form and that the unmanifest (*Nirguna Brahman*) is a less complete aspect of the personal form. Therefore, the Hindu scriptures depict not only as an abstract principle or concept, but also a personal being and this is understood differently by different schools and different Hindus.

4 See also

- Absolute (philosophy)
- Conceptions of God
- Para Brahman
- Parameshashakti

5 Notes

- [1] See generally, Sinha, H.P. (1993), *Bhāratīya Darshan kī rūprekhā* (Features of Indian Philosophy). Motilal Banarasidas Publ. ISBN 81-208-2144-0.
- [2] See generally, Swami Bhaskarananda, *The Essentials of Hinduism* (Viveka Press 1994) ISBN 1-884852-02-5
- [3] White Yajurveda 32.3
- [4] Kaviraja, K.G. *Sri Caitanya-caritamrita. Bengali text, translation, and commentary by AC Bhaktivedanta Swami Prabhupada*. Bhaktivedanta Book Trust. *Madhya* 20.108-109 “It is the living entity’s constitutional position to be an eternal servant of Krishna because he is the marginal energy of Krishna and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire.”
- [5] Kṛṣṇa Upaniṣad 1.25: ...*na bhinnam. nā bhinnamābhirbhinno na vai vibhuḥ*
- [6] Prabhupada, A.C.Bhaktivedanta Swami (1972). *Bhagavad-gīta as it is*. Bhaktivedanta Book Trust Los Angeles, Calif.7.8
- [7] “Additional information”. Krishna.com. Retrieved April 16, 2008. “Lord Chaitanya taught that as spirit souls we are part of God and thus we are one with Him in quality, and yet at the same time we are also different from Him in quantity. This is called acintya-bheda-abheda-tattva, inconceivable, simultaneous oneness and difference.”
- [8] Satsvarupa, dasa Goswami (1976). “Readings in Vedic Literature: The Tradition Speaks for Itself”. S.I.: Assoc Publishing Group. pp. 240 pages. ISBN 0-912776-88-9.

6 Text and image sources, contributors, and licenses

6.1 Text

- **Ishvara** *Source:* <http://en.wikipedia.org/wiki/Ishvara?oldid=638642350> *Contributors:* AxelBoldt, Imc, SEWilco, Sukh, Eequor, Neilc, Rosarino, D6, Dbachmann, Cmdrjameson, Pearle, Raj2004, Wiki-uk, Keenan Pepper, Jaw959, Firsfron, Commander Keane, Rjwilmsi, Bhadani, Andriesb, DaGizza, YurikBot, Deeptrivia, Gaius Cornelius, Caiyu, L joo, SmackBot, Magicalsauy, Wookipedian, Octaedron80, GourangaUK, Snowgrouse, RandomCritic, JoeBot, TwoHorned, Charangito, Nobleagle, Basawala, Babub, Lee, Thijs!bot, O Govinda, Naveen Sankar, JAnDbot, .anacondabot, Crocefisso, WODUP, Hiplibrarianship, Mdsats, B9 hummingbird hovering, Morinae, Kimole77, Redtigerxyz, Signalhead, DoktorMax, Graymornings, Arjun024, Mattishq, Bentogoa, Emptymountains, Chriskrishna, Mild Bill Hiccup, Technobadger, Tseno Maximov, MelonBot, Wikidas, Indu, Addbot, The Lion Sleeps, Danome01, Luckas-bot, Hinio, Citation bot, VedicScience, Xqbot, J04n, Omnipaedista, Jsp722, FrescoBot, Ishanaba, Redletternight, Aditya soni, Citation bot 1, Jethwarp, EmausBot, H3llBot, Furrmeister, ClueBot NG, Dream of Nyx, Helpful Pixie Bot, Northamerica1000, Savabey, ChrisGualtieri, Jodosma, Aellithy, Solomonjacob, Brahmadutta and Anonymous: 51

6.2 Images

- **File:Om.svg** *Source:* <http://upload.wikimedia.org/wikipedia/commons/8/8e/Om.svg> *License:* Public domain *Contributors:* ? *Original artist:* ?
- **File:P_religion_world.svg** *Source:* http://upload.wikimedia.org/wikipedia/commons/2/28/P_religion_world.svg *License:* CC-BY-SA-3.0 *Contributors:* ? *Original artist:* ?
- **File:Wiktionary-logo-en.svg** *Source:* <http://upload.wikimedia.org/wikipedia/commons/f/f8/Wiktionary-logo-en.svg> *License:* Public domain *Contributors:* Vector version of Image:Wiktionary-logo-en.png. *Original artist:* Vectorized by Fvasconcellos (talk · contribs), based on original logo tossed together by Brion Vibber

6.3 Content license

- Creative Commons Attribution-Share Alike 3.0