

ויאסה

על המדיטציה היוגית - המרכז לאיינגאר יוגה בזכרון יעקב

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ההגדרות של פטנג'לי, הפירוש של **ויאסה** (Vyasa) להגדרות אלו, התיאור של ההאתה יוגה פראדיפיקה והתיאור שמופיע בבהגווד-גיטה, לאחר-מכן המאמר סוקר את גישתו של ב.ק.ס איינגאר ...

רקע לסטורות היוגה - המרכז לאיינגאר יוגה בזכרון יעקב

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סטורות היוגה של פטנג'לי נחשבות לניסוח התמציתי של היוגה הקלאסית והן זכו לעשרות ומאות פרשנויות. הפרשנות הראשונה והסמכותית נעשתה ע"י **ויאסה** (Vyasa) (המחבר המיתולוגי של ...

היוגה סוטרה של פטנג'לי | yogavidyaa יוגה וידיה

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הפרשנות הבסיסית ביותר היא הפרשנות של **ויאסה** (Vyasa) שנחשב יוגי ופילוסוף בפני עצמו, המבהירה סטורות רבות ומפרשת את הטקסט. על בסיס פרשנותו מסתמכות מרבית הפרשנויות ...

מהאבהארטה (סרט, 1989) – ויקיפדיה

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מידע על - נועם ויאסה - חיפוש אנשים

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- Hinduism EBooks: The Yoga Darsana - Yoga Sutras with Vyasa Bhashya

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فياسا

فياسا - ويكيبيديا، الموسوعة الحرة

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فياسا (Vyasa) (ديفاتاغاري: व्यास, vyāsa) هو شخصية محورية جديرة بالاحترام في معظم المعتقدات هندوسية. ويُطلق عليه في بعض الأحيان فيدا **فياسا** (Veda Vyasa) ...

لم يكن (فياسا) متألّفاً - الترجمة إلى الإنجليزية - أمثلة العربية ...

▼ الترجمة/العربية-الإنجليزية/لم يكن+(فياسا)+متألّفاً/46.105.236.17

الترجمات في سياق لم يكن **فياسا** متألّفاً في العربية-الإنجليزية من | Reverso Context: لم يكن **فياسا** متألّفاً. ... Okay, Vyasa wasn't some dude. عرض الصفحة 1 من 1 ...

موسوعة شبكة المعرفة الريفية

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ملحمة سنسكريتية تُنسب إلى الحكيم الهندي **فياسا** Vyasa (القرن الخامس قبل الميلاد)، ولكن من الأرجح أن **فياسا** هذا قد جمع موادّها جمعاً، وأن الملحمة لم تتخذ شكلها الحاضر إلا ...

مهابهاراتا - الموسوعة

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مهابهاراتا: Mahabharata ملحمة سنسكريتية تُنسب إلى الحكيم الهندي **فياسا** Vyasa (القرن الخامس قبل الميلاد)، ولكن من الأرجح أن **فياسا** هذا قد جمع موادّها جمعاً، وأن الملحمة ...

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Blog Youclublove.com Szh Trumpeter Main You Club Love ويكيبيديا ... The Mahabharata of Krishna-Dwaipayana Vyasa, translated by Kisari Mohan ...

جودابادا - ويكيبيديا، الموسوعة الحرة

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(1) فيدا **فياسا** (Veda Vyasa) و(2) المُعلم سري شوکا. د) في كالي يوغا. (1) يبدأ المُعلمون بسري - Sep 19, 2014 ... جودابادا ويليه المُعلمان جوفيندا بهاجافاتابادا (Govinda) ...

وياسا

ودا - انجمن تخصصی دانلود رایگان

forum.freownload.ir/thread-210013.html ▼ Translate this page

بر طبق روایات ویاسا vyasa به چهار ودا: راج rg (یا ریک rik) یاجور yajar سما و اتروا atharva تقسیم می‌شوند. ریگ ودا یک ودای روحانی است. یاجورودا مربوط به وردهائی است ...

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ودا - آفتاب

www.aftabir.com/articles/view/health...veda.../ ▼ Translate this page

بر طبق روایات ویاسا vyasa به چهار ودا: راج rg (یا ریک rik) یاجور yajar سما و اتروا - Jun 6, 2006 atharva تقسیم می‌شوند. ریگ ودا یک ودای روحانی است. یاجورودا ...

ودا - ویستا

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بر طبق روایات ویاسا vyasa به چهار ودا: راج rg (یا ریک rik) یاجور yajar سما و اتروا atharva تقسیم می‌شوند. ریگ ودا یک ودای روحانی است. یاجورودا مربوط به وردهائی است ...

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خانه دوست کجاست؟ - " حماسه رامایانا و مهابهارات"

akbarmadadi.blogfa.com/...-حماسه-رامایانا-و-مهابهارات-/ - Translate this page

مهابهاراتا: سروده صدها شاعر بی‌نام و نشان، در زمان‌های مختلف است که به وسیله ویاسا Vyasa جمع‌آوری شده است. در این حماسه که قریب به صد هزار بیت است از پهلوانی‌ها و ...

ویاس

Dareechah-e-Nigaarish - Bharat Vyas: Urdu Songs

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"گیت کار بھارت **ویاس** کا لکھا گیت "سیاں جھوٹوں کا بڑا سرتاج نکلا آرٹ فلم " دو ...
Bharat Vyas' Urdu ...
Lullaby Mein Gaaon Too Chup Ho Jaa میں گائوں تو چپ ...

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... USU, Qari Naim Attari, Chairman of USU, Mr Haresh Vyas from the MBC and the ...
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Author: musannif, Loi Hamiltan Fular ; musawir, Anil Vyas ; mutarjim, Ke. Pi. Raezadah.
... Imprint: Nai Dihli : Cildran Buk Trast :
Qaumi Kaunsil barae Farogh-i Urdu Zaban : Baccon ka ...
مصنف، لوئی ہملٹن فلر ؛ مصور، ائل **ویاس** ؛ مترجم، کے۔ پی۔

جدیدیت، دقیانوسیت اور آستھا | جیو اردو - Geo Urdu

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کے گھر کیا گئیں کہ حزب اختلاف اور وہ لوگ جو ان کے ...

Vyasa

For the author of Brahma Sutras, see **Badarayana**. For the crater on Mercury, see **Vyasa (crater)**. For the Brahmin community often pronounced as Vyas, see **Bias Brahmin**.

Vyasa (Devanagari: व्यास, *vyāsa*) is a central and revered figure in most Hindu traditions. He is also sometimes called **Veda Vyāsa** (वेदव्यास, *veda-vyāsa*), (the one who classified the Vedas into four parts) or **Krishna Dvaipāyana** (referring to his complexion and birthplace). There are two different views regarding his birthplace. One of the views suggests that he was born in the Tanahun district in western Nepal. He is the author of the Mahabharata, as well as a character in it. He is considered to be the scribe of both the Vedas and Puranas. According to Hindu beliefs, Vyasa is an incarnation of the god Vishnu.^{[1][2]} Vyāsa is also considered to be one of the seven Chiranjivins (long lived, or immortals), who are still in existence according to general Hindu belief.

Vyasa lived around the 3rd millennium BCE.^{[3][4]} The festival of *Guru Purnima* is dedicated to him. It is also known as *Vyasa Purnima*, for it is the day believed to be both his birthday and the day he divided the Vedas.^{[5][6]}

1 In the Mahabharata

Vyasa appears for the first time as the compiler of, and an important character in, the Mahābhārata. It is said that he was the expansion of Lord Vishnu Himself who came in Dwaparyuga to make all the Vedic knowledge available in written form which was available in spoken form at that time. He was the son of Satyawati, daughter of the fisherman Dusharaj,^[7] and the wandering sage Parashara (who is credited with being the author of the first Purana: Vishnu Purana). He was born on an island in the river Yamuna.^[8] He was dark-complexioned and hence may be called by the name *Krishna* (black), and also the name *Dwaipayana*, meaning 'island-born'.

Vyasa was grandfather to the Kauravas and Pandavas. Their fathers, Dhritarashtra and Pandu, the sons of Vichitravirya by the royal family, were fathered by him. He had a third son, Vidura, by a serving maid Parishrami.

2 Veda Vyasa

Hindus traditionally hold that Vyasa categorised the primordial single Veda into three canonical collections, and

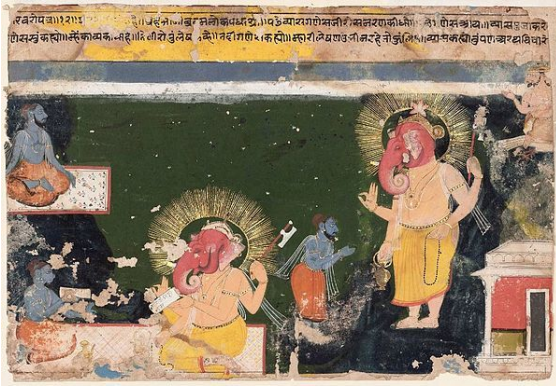
that the fourth one, known as *Atharvaveda*, was recognized as Veda only very much later. Hence he was called Veda Vyasa, or "Splitter of the Vedas," the splitting being a feat that allowed people to understand the divine knowledge of the Veda. The word vyasa means split, differentiate, or describe.

The Vishnu Purana has a theory about Vyasa.^[9] The Hindu view of the universe is that of a cyclic phenomenon that comes into existence and dissolves repeatedly. Each cycle is presided over by a number of Manus, one for each Manvantara, that has four ages, Yugas of declining virtues. The Dvapara Yuga is the third Yuga. The Vishnu Purana (Book 3, Ch 3) says:

In every third world age (Dvapara), Vishnu, in the person of Vyasa, in order to promote the good of mankind, divides the Veda, which is properly but one, into many portions. Observing the limited perseverance, energy, and application of mortals, he makes the Veda fourfold, to adapt it to their capacities; and the bodily form which he assumes, in order to effect that classification, is known by the name of Veda-vyasa. Of the different Vyasas in the present Manvantara and the branches which they have taught, you shall have an account. *Twenty-eight times have the Vedas been arranged by the great Rishis in the Vaivasvata Manvantara... and consequently eight and twenty Vyasas have passed away; by whom, in the respective periods, the Veda has been divided into four. The first... distribution was made by Svayambhu (Brahma) himself; in the second, the arranger of the Veda (Vyasa) was Prajapati... (and so on up to twenty-eight).*^[10]

3 Author of the Mahābhārata

Vyasa is traditionally known as author of this epic and likewise features as an important character in it. His mother Satyawati later married King Shantanu of Hastinapura and had two sons, Chitrāngada and Vichitravirya. Chitrāngada died unmarried and Vichitravirya died without issue, and hence their mother asked Vyasa to father the child through the "Niyoga" method which specifies rules for appointing a father to bear a child in case the husband is incapacitated or unable to do so.



Ganesha writing the Mahabharat



Vyasa narrating the Mahabharata to Ganesha, his scribe, Angkor Wat.

Vyasa fathers the princes Dhritarashtra and Pandu by Ambika and Ambalika. Vyasa told them that they should come alone near him. First did Ambika, but because of shyness and fear she closed her eyes. Vyasa told Satyawati that this child would be blind. Later this child was named Dhritarashtra. Thus Satyawati sent Ambalika and warned her that she should remain calm. But Ambalika's face became pale because of fear. Vyasa told her that child would suffer from anaemia, and he would not be fit enough to rule the kingdom. Later this child was known as Pāndu. Then Vyasa told Satyawati to send one of them again so that a healthy child can be born. This time Ambika and Ambalika sent a maid in the place of themselves. The maid was quite calm and composed, and she got a healthy child later named as Vidura. While these are his sons, another son Śuka, born of his wife Pinjalā (Vatikā),^[11] daughter of the sage Jābālī, is considered his true spiritual heir. He makes occasional appearances in

the story as a spiritual guide to the young princes.



Vyasa with his mother

In the first book of the Mahābhārata, it is described that Vyasa asked Ganesha to aid him in writing the text, but Ganesha imposed a condition that he would do so only if Vyasa narrated the story without pause. To which Vyasa then made a counter-condition that Ganesha must understand the verse before he transcribed it. Thus Vyasa narrated the entire Mahābhārata and all the Upanishads and the 18 Puranas, while Lord Ganesha wrote.

Vyasa is supposed to have meditated and authored the epic by the foothills of the river Beas (Vipasa) in the Punjab region.

3.1 Vyasa's Jaya

Vyasa's Jaya, the core of Mahābhārata is structured in the form of a dialogue between Dhritarashtra (the Kuru king and the father of the Kauravas, who opposed the Pāndavas in the Kurukshetra War) and Sanjaya, his adviser and chariot driver. Sanjaya narrates the particulars of Kurukshetra War, fought in eighteen days, chronologically. Dhritarashtra at times asks a question and doubts, sometimes lamenting, knowing of the destruction caused by the war to his sons, friends and kinsmen.

Sanjaya, in the beginning, gives a description of the various continents of the Earth, numerous planets, and focuses on the Indian subcontinent. Large and elaborate lists are given, describing hundreds of kingdoms, tribes, provinces, cities, towns, villages, rivers, mountains, forests etc. of the (ancient) Indian subcontinent (Bhārata Varsha). Additionally, he gives descriptions of

the military formations adopted by each side on each day, the death of individual heroes and the details of the war-races. Eighteen chapters of Vyasa's Jaya constitutes the **Bhagavad Gita**, a sacred text of the **Hindus**. Thus, Jaya deals with diverse subjects like geography, history, warfare, religion and morality.

3.2 Ugrasrava Sauti's Mahābhārata

The final version of Vyasa's work is the **Mahābhārata**. It is structured as a narration by **Ugrasrava Sauti**, a professional story teller, to an assembly of **rishis** who, in the forest of **Naimisha**, had just attended the 12 year sacrifice known as **Saunaka**, also known as "Kulapati".

3.3 Reference to writing

Within the *Mahābhārata*, there is a tradition in which Vyasa wishes to write down or inscribe his work:

The Grandsire Brahma (creator of the universe) comes and tells Vyasa to get the help of Ganapati for his task. Ganapati writes down the stanzas recited by Vyasa from memory and thus the Mahābhārata is inscribed or written.

There is some evidence however that writing may have been known earlier based on archeological findings of styli in the **Painted Grey Ware** culture, dated between 1100 BC and 700 BC.^{[12][13][14]} and archeological evidence of the **Brahmi** script being used from at least 600 BC.^[15]

4 In the Puranas

Vyasa is also credited with the writing of the eighteen major **Purāṇas**. His son **Shuka** is the narrator of the major **Purāṇa Bhagavat-Purāṇa**.

5 In Buddhism

Within **Buddhism** Vyasa appears as **Kanha-dipayana** (the **Pali** version of his name) in two **Jataka** tales: the **Kanha-dipayana Jataka** and **Ghata Jataka**. Whilst the former in which he appears as the **Bodhisattva** has no relation to his tales from the Hindu works, his role in the latter one has parallels in an important event in the **Mahabharata**.

In the 16th book of the epic, **Mausala Parva**, the end of the **Vrishnis**, clansmen of Vyasa's namesake and **Krishna** is narrated. The epic says: *One day, the Vrishni heroes .. saw Vishvamitra, Kanwa and Narada arrived at Dwaraka. Afflicted by the rod of chastisement wielded by the deities, those heroes, causing Samba to be disguised*

like a woman, approached those ascetics and said, 'This one is the wife of Vabhru of immeasurable energy who is desirous of having a son. Ye Rishis, do you know for certain what this one will bring forth? Those ascetics, attempted to be thus deceived, said: 'This heir of Vasudeva, by name Samba, will bring forth a fierce iron bolt for the destruction of the Vrishnis and the Andhakas.

The **Bhagavata Purana** (book 11) too narrates the incident in a similar manner and names the sages as **Visvāmītra**, **Asita**, **Kanva**, **Durvāsa**, **Bhrigu**, **Angirā**, **Kashyapa**, **Vāmadeva**, **Atri**, **Vasishthha**, along with **Nārada** and others - it does not explicitly include Vyasa in the list.

The **Ghata Jataka** has a different version: *The Vrishnis, wishing to test Kanha-dipayana's powers of clairvoyance, played a practical joke on him. They tied a pillow to the belly of a young lad, and dressing him up as a woman, took him to the ascetic and asked when the baby would be born. The ascetic replied that on the seventh day the person before him would give birth to a knot of acacia wood which would destroy the race of Vāsudeva. The youths thereupon fell on him and killed him, but his prophecy came true .*

6 In Sikhism

In **Brahm Avtar** composition present in **Dasam Granth**, **Second Scripture of Sikhs**, **Guru Gobind Singh** mentioned **Rishi Vyas** as avtar of **Brahma**.^[16] He is considered as fifth incarnation of **Brahma**. **Guru Gobind Singh** had written brief account of compositions of **Rishi Vyas**, which he wrote about great kings like **King manu**, **King Prithu**, **king Bharath**, **KingJujat**, **King Ben**, **King mandata**, **King Dilip**, **King RaghuRaj** and **King Aj**.^{[16][17]}

Guru Gobind Singh attributed him the store of vedic learning.^[18]

7 In the Arthashastra

Arthashastra of **Chanakya (Kautilya)**, Vyasa has an interesting entry. In chapter 6 of the first Department, it says:-

Whosoever is of reverse character, whoever has not his organs of sense under his control, will soon perish, though possessed of the whole earth bounded by the four quarters. For example: **Bhoja**, known also by the name, **Dāndakya**, making a lascivious attempt on a **Brāhman** maiden, perished along with his kingdom and relations; so also **Karāla**, the **Vaideha**... **Vátāpi** in his attempt under the influence of overjoy to attack **Agastya**, as well as the corporation of the **Vrishnis** in their attempt against **Dwaipayān**.

This reference matches the **Jataka** version in including Vyasa as the sage attacked by the **Vrishnis**, though Vyasa does not die here.

8 Author of Brahma Sutra

The *Brahma Sutra* is attributed to Badarayana — which makes him the proponent of the crest-jewel school of Hindu philosophy, i.e., *Vedanta*. Vyasa was conflated with Badarayana by Vaishnavas with the reason that the island on which Vyasa was born is said to have been covered by Badara (Indian jujube/*Ber/Ziziphus mauritiana*) trees. Although some modern historians suggest that these were two different personalities.

9 Author of Yoga Bhashya

This text is a commentary on the *Yoga Sutras* of Patanjali. Vyasa is credited with this work also.^[19]

10 See also

- [Guru Gita](#)
- [Parashara](#)

11 Notes

- [1] Bhagavata Purana 1.4.14: (dvāpare samanuprāpte tṛtīye yuga-paryaye jātaḥ parāśarād yogī vāsavyāṁ kalayā hareḥ)
- [2] *Mahābhārata* 12.350.4-5, K.M. Ganguly full edition
- [3] “Legacy of the Elder Gods” by M. Don Schorn, p.256
- [4] William R. Levacy. *Vedic Astrology Simply Put: An Illustrated Guide to the Astrology of Ancient India*. Hay House. p. 18.
- [5] *Awakening Indians to India*. Chinmaya Mission. 2008. p. 167. ISBN 81-7597-434-6.
- [6] Editors of Hinduism. *What Is Hinduism?: Modern Adventures Into a Profound Global Faith*. Himalayan Academy Publications. p. 230. ISBN 1-934145-00-9.
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