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From the *Yoga Sutras*

Some pages from the historical manuscript of Yogasutra (Sanskrit, Demanagari). The poems are highlighted and embedded in the bhas (comment). Part of the series on Hinda Scripture and texts PuranasBrahma puranas Brahma Brahmagawart Markandei Bhavis Vaishnava Puranas Vishu Bhagavat Narada Garud Padma Vaman Varana Kurma Macia Shayera Puranas Shiva Linga Sanda Vai Sutra Yoga Sutra Pramanas Charaka Samhrita Sushruta Samhita Panchatanra Divya Praumurai Ramcharitmanas Yoga Vasista Suara Yoga Shiva Samhita Texts vte Part Series on Hindu Philosophy Orthodox Samhya Yoga Nyaya Vaisheshika Mimamsa Veded Heterodox Smartist Advaita Vaishnavite Vishishtadvaita Dvaita Bhedabhe da Dvaitadvaita Achintia Bheda Abhead Shuddhdhadvaita Axhar-Purushottam Darshan Shaivite Shayva Siddhanta Pratyabh Nyakada Pramanawad Shakti Vishistadvait Tik Shiva Bhadabed Shiwadwait Teacher (Acharyas) Nyaya Akapad Gotam Jayant Bhatta Raghuna Shiromani Mimāṃsā Ja Kumari KumariI Bhasa Prabhara Advaita Advaita Adi Shankar Vishistadvaita Ra M waitita madhwa Achintyabhead Chaitanya Mahaprabhu Dweitwait Nimbarka Shuddadvaita Vallabha AK Sharr-Purushottam Darshan Swaminarayan TantraShakta Abhinawagupta Nigamananda Paramahans Ramprasad Saint Bamahep Kamalakanta Bhattacharya Anandamayi Ma Other Samhya Kapila Yoga Patanja vaishesika Canada , Prashastapada Main Texts Sruti Smriti Vedas Rigveda Yajurveda Samaveda Atavveda Upanishads Chief Upanishads Small Upanishads Other Scriptures Bhagavat Gita Agama (Hinduism) Wachanamrut Shastras and Sutras Brachma Sutras Suthya Suthya Manas Sutra Puranas Dharma Shastra Artha zastra Kamasutra Naalaira Divya Prabhnamray Shiva Samhita Hinduism Other Indian Philosophies Patanyali Statue (traditional form pointing to Kundalini) Yoga S'tr of Pata'jali is a collection of 195 Sanskrit sutras Sutra yoga was composed sometime between 500 BC and 400 AD by the sage Patanjali in India, who synthesized and organized knowledge of yoga from much older traditions. The Yoga Setra Of Patanyali was the most translated ancient Indian text of the medieval era, being translated into about forty Indian languages and two non-Indian languages: ancient Japanese and Arabic. The text fell into relative obscurity for nearly 700 years from the 12th to the 19th century, and made a comeback in the late 19th century thanks to the efforts of Swami Vivekanand, the Feosophian society and others. It gained notoriety again as a comeback classic in the 20th century. Until the 20th History shows that the medieval Indian yoga scene was dominated by various other texts, such as Bhagavad Gita and Vasista Yoga, texts attributed to Yajñawalkya and Hiranyagarbha, as well as literature on hatha yoga, tantric yoga and pashupata shayivism, not yoga-satra Patanyali. The tradition of yoga considers yoga Sutra Patanyali one of the fundamental texts of the classical philosophy of yoga. However, the appropriation - and misappropriation - of yoga sutras and its effect on the later systematization of yoga has been questioned by scholars such as David Gordon White, but confirmed by others such as James Mallinson. Modern yoga scholars, such as Philip A. Maas and Mallinson, consider Bhasya’s commentary on Sutras his own Patanjali, and Sutra’s as his arch of old yoga accounts. Thus, the combined document is considered a single work, Patanyalayhastra. The author and author of the dating Setra Yoga Manuscripts Colophons is credited with the work of Patanjali. The personality of this Patanyali was the subject of academic debate because the author of the same name is credited with the author’s authorship of a classic text in Sanskrit grammar called Mahabhia, which was firmly rooted in the second century BC. Moreover, before Bhoj (11th century), no known text claimed that the authors were the same. (note 1) Dating Philip A. Maas rated Patanyali’s P’ta’jalayoga’ssitra dates around 400 AD, based on the synchronicity between his arguments and Vasubandhu, on tracking the history of comments on it, published in the first millennium AD, on the opinions of earlier Sanskrit commentators, on the testimony of a handwritten colophon and a review of extant literature. This dating for Pigletyhagasstra was proposed as early as 1914 by Woods and was widely accepted by scholars of the history of Indian philosophical thought. Edwin Bryant, on the other hand, interviewed the top commentators in his translation of Yoga S). He noted that most scholars date the text shortly after the beginning of the common era (approximately from the first to the second century), but it was placed several centuries before. Bryant concluded that a number of scholars dated yoga satra back in the fourth or fifth century AD, but all these arguments were challenged. ... All such arguments (at a late date) are problematic. Michele Demare summarized a wide range of dates assigned to Yogasutra, from 500 BC to the 3rd century AD, noting that there is a lack of evidence for any certainty. She stated that the text may have been drafted at an earlier date, given the conflicting theories about to date, but recent dates are more often accepted by scientists. The compilation of Yoga Sutras are an integral part of different traditions. The levels of samadha taught in the text resemble Buddhist jahans.

According to Feuerstein, yoga sutras are condensed into two different traditions, namely eight limbs of yoga (aṣṭāṅga yoga) and action yoga (Kriya Yoga). Part of the yoga crya is contained in Chapter 1, Chapter 2 sutras 1-27, Chapter 3, with the exception of Sutra 54 and Chapter 4. Eight Limbs Yoga is described in Chapter 2 sutras 28-55 and Chapter 3 Sutras 3 and 54. According to Maas, Patanyali’s composition was called Petanyaliaoagastra (Treatise on Yoga according to Patanyali) and consisted of both Satras and Bhaya. According to Ujastik, referring to Maas, Patanjali integrated yoga from old traditions in Pyatnyaligostre and added his explanatory passages to create a single work, which since 1100 AD is considered the work of two people. Together, the collection of Patanjali and Vyasabhasya sutra is called Petanyalaygaztra. According to Maas, this means that the earliest commentary on Yoga Bytra, Bhaya, which was usually attributed to some unknown later author Vias (editor), was Patanyali’s own work. The contents of Patanyali divided his yoga sutras into four chapters or books (Sanskrit Pada), contained in all 196 aphorisms separated as follows: Samadhi refers to a state of direct and reliable perception (pram), when the self-sense of yoga is absorbed into the pure consciousness, destroying categories of witnesses, witnesses and witnesses. Samadhi is the basic technique that a yogi teaches to dive into the depths of the mind to reach Kaival (liberation). The author describes yoga, and then nature and the means of achieving samadhi. This chapter contains the famous definition verse: Yoga citta-vritti-nirodha (Yoga is the restraint of fluctuations/patterns of consciousness). Sadhana Pada (55 sutras). Sadhana is a Sanskrit word, the word practice or discipline. Here the author outlines two yoga systems: Kriya Yoga and Ashtanga Yoga (eight times or eightlimbed yoga). Kriya Yoga in Yoga Sootras is the practice of three of niyamas Aṣṭāṅga yoga: tapas - austerity sv'dhyaya - self-study of the scriptures ivara pra'idhana - devotion to God or pure consciousness ashanga yoga yoga eight limbs: Yam - limitation or ethics of Niyama’s behavior - adherence to Asan - physical postures of Preyam - control of Pratyahara’s prana (breathing) - withdrawal of feelings of Dharasha - concentration of Dhyan - Samadhi meditation - absorption of Vibhuty Pada (56 sutra). Vibhuty is a Sanskrit word meaning power or manifestation. Supra-normal forces (Sanskrit: Siddhi) are acquired by the practice of yoga. Combined simultaneous practice of Dhara, Dhyan and Samadhi like Samyama, and is considered a tool for achieving various improvements, or Siddhis. The text warns (III.37) that these forces may become an obstacle for yoga, which seeks liberation. Kaivalia Pada (34 sutras). Kayvalia literally translates as isolation, but as used in sutras, means emancipation or liberation and is used where other texts often use the term moxha (liberation). Kaivelya Pada describes the process of liberation and the reality of the transcendental ego. Purpose Of Yoga This article contains the idious text. Without proper rendering support, you can see question marks or boxes, inappropriate vowels or missing threads instead of indic text. The statue of Patanyali practicing dhyani in Patanjali Yogpeeth Patanjali begins his treatise by stating the purpose of his book in the first योगश्चित्तुलिनिरोधः ॥ sutre, and then define the word yoga in his second sutra book 1: २॥ Yoga citta-v'tti-nirodha' - Yoga Sutras 1.2 This terse definition depends on the meaning of three Sanskrit terms. 1. K. Taimni translates it as yoga is the inhibition (nirodha) of the changes (vatti) of the mind (citta). Swami Vivekananda translates the sutra as yoga holds back mind-things (Citta) from taking different forms (Vrittis). Bryant argues that, according to Patanjali, yoga essentially consists of meditative practices, culminating in the achievement of a state of consciousness free from all modes of active or discursive thought, and ultimately the achievement of a state in which the consciousness does not know about any external object for itself, i.e. it realizes only its nature as a consciousness not mixed with any other object. Ashtanga, eight components of the main article of yoga: Ashtanga (eight limbs of yoga) Patanjali defines yoga as eight components (अष्टाङ्ग a. āṅga, Eight Limbs): Eight limbs of yoga pit (abstinence), nyama (observation), asana (yoga posture), pranayama (control of breathing), pratiahara (removal of feelings), dharaṇa (concentration), [44] 1. The main article is Yamas: Yamas Yamas ethical vows in the yogic tradition and can be seen as moral imperatives. The five pits listed by Patanjali in Yogas'tr 2.30 are: 45 Ahimsā (अहिंसा) Nonviolence, non-harming other living beings through actions and speech (सत्यः) truthfulness, non-falsehood (ब्रह्मचर्य) chastity, अस्त्रेय47 अपरिग्रह marital fidelity or sexual restraint of non-grasping, 46 non-possessiveness 47 Comments on these Teachings of Patanjali prepare how and why each of the above limitations of self-respect helps in personal growth. For example, in verse II.35 Patanjali states that the virtue of nonviolence and non-learning to others (Ahimsa) leads to the rejection of enmity, a state that leads yoga to perfection of inner and outer inability with all, everything. In 2.31 Patanjali calls Yamas Mahavratam, which means the Magnajama. Patanjali argues that the practice of the Yama is universal and should not be limited to class, place, time or circumstance. 2. Niyama Home article: Niyama The second component of Patanjali’s yoga path is called niyama, which includes virtuous habits, behaviors and rites (dos). Sadhana Pada Verse 32 lists the niyamas as: 53 Shauch (शौच) purity, clarity of mind, speech and body 54 Santosha (संतोष) satisfaction, acceptance of others, acceptance of their circumstances, as they pass or change their optimism, for themselves (तपसः) literally translates as fire or fire. But in a yogic context, this means perseverance, perseverance, rigor (स्वाध्याय) self-learning, self-reflection, introspection, introspection of thoughts, speeches and actions, study of the scriptures of Ishvarapranidhhan (ईश्वरप्रणिधान) contemplation of Ishvara (God/Higher Being, Brahman, True Self, Unchanging Reality) The main article Asana Patanjali begins the discussion of sana (आसन, meditative posture), स्थिरसुखमासनम् ॥ defining it in the verse 466 स्थिरं sthira sukham asanam: 46॥ Translation 1: Asana is something that is sustainable and enjoyable. Translation 2: The insyable and pleasant form (stay) is Asana (yoga posture). Thus, Yoga Sutra II.46 Asana is a (meditation) posture that can be held for a certain period of time while remaining relaxed, steady, comfortable and still. Patanjali does not list any particular asana, except for a multi-part sentence, the posture can be held with comfort and immobility. The company translates verse II.47 as asanas are perfected over time by relaxing their efforts with meditation into the infinite; This combination and practice stops the quiver of the body. Bhasya’s comment, attached to the sutram, is now believed to be Patanjali himself, offers twelve sedentary meditative poses: Padmasana (lotus), Virasana (hero), Bhadrasana (glorious), Swastikaasana (happy sign), Dandasana (staff), Sopassayasana (supported), Paryankasana (support), Paryankasana (bed), Krauncha-nishadasana (sitting euron), Hastanishadasana (seated elephant), Ushtranishadasana (seated camel), Samasansthanasana (evenly balanced) and Sthirasukhasana (any immovable pose that is according to pleasure). [60] 4. The main article of Prenayayama: Pranayama Prayama is made of two Sanskrit words prea (प्राण, breathing) and Xiama (आहार, deterrence, stretching, stretching). Once the desired posture has been achieved, verses II.49 through II.51 recommend the following limb of yoga, Preiyamu, which is a practice of conscious regulation of breathing (inhalation and exhalation). This is done in several ways, inhaling and then pausing the exhalation for a certain period, exhaling and then suspending inhalation for a certain period, slowing inhalation and exhalation, consciously altering the time/length (deep, short breath). [67] [68] 5. Pratyahara Pratyahara Article: Pratyahara Pratyahara is a combination of two Sanskrit words Prati- (prefix प्रति- vs. or contra) and hara (आहार, food, diet or consumption). This is the process of pulling sensory experience away from external objects. It is a step of self-extraction and abstraction. Pratyahara deliberately does not turn a blind eye to the sensory world, it consciously closes the processes of the mind in the sensory world. Pratyahara provides an opportunity to cease to be controlled by the outside world, to draw attention to the search for self-knowledge and to experience the freedom innate in the inner world. Prathyahara marks the transition of the yoga experience from the first four limbs that perfect the outer forms to the three limbs that improve the inner state, from the outside inwards, from the outer sphere of the body to the inner sphere of the spirit. [72] 6. The main article of Dhara: Dharan Dharan (Sanskrit: धारणा) means concentration, introspective orientation and monoscience of mind. The root of the word dha (धृ), which matters to hold, maintain, hold. Dharana, like the sixth limb of yoga, holds his mind on a certain inner state, subject matter or subject of his mind. The mind is fixed on the mantra, either on the breath/navel/tip of the tongue/any place, or on the object that you want to observe, or on the concept/idea in the mind. Fixing the mind means one-point focus, without the drift of the mind and without jumping from one topic to another. [75] 7. Dhyana Home article: Dhyana in Dhyan Hinduism (Sanskrit: ध्यान) literally means contemplation, reflection and deep, abstract meditation. Dhyana contemplates as she ponders what Dharan is focused on. If the sixth limb yoga one focused on the personal deity, Dhyana is his contemplation. If the concentration was at one object, Dhyana is an unbiased, non-presumptuous observation of the object. If the focus has been on concept/idea, Dhyana views the concept/idea in all its aspects, forms and implications. Dhyan is a continuous train of thought, the current of knowledge, the flow of awareness. Dhyana is inextricably linked to Dharan, one leading to the other. Dharana is a state of mind, Dhyana is a process of mind. Dhyan differs from Dharan in that the meditator is actively engaged in his focus. Patanjali defines contemplation (Dhyan) as a process of mind, where the mind is fixed on something, and then there is a course of uniform modification of knowledge. Adi Shankara, in his commentary on Yoga Sutras, distinguishes Dhyan from Dharan, explaining Dhyan as a state of yoga when there is only a stream of continuous thought about an object, continuous by other thoughts of another kind for the same object; Dharana, Shankara, is focused on the same object, but is aware of its many aspects and ideas about the same object. Shankara cites the example of a yogi in a state of dharana on The sun may be aware of its brilliance, color and orbit; According to Trevor Leggett, a yogi in dhyang state contemplates only the orbit of the Sun, without interruption to its color, brilliance or other related ideas. [80] 8. The main article by Samadhi Samadhi (Sanskrit: समाधि) literally means unification, unification, association with the union, harmonious whole, trance. Samadhi is one with the subject of meditation. There is no difference, during the eighth limb of yoga, between actor meditation, the act of meditation and the subject of meditation. Samadhi is that spiritual state when the mind is so absorbed in the fact that it contemplates that the mind loses its sense of identity. The thinker, the thought process and the thought merge with the subject of thought. There’s only one thing, samadhi. All three (Dhyana, Dharan, and Samadhi) practiced on a particular object or object are called Sanyama. The discussion of Samadhi Samadhi consists of two kinds, with support and without the support of the object of meditation: Samprainata Samadhi, also called savikalpa samadhi and Sabia Samadhi, meditation with the support of the object. (Web 2) (Note 3) Samprainata Samadhi is associated with discussion, reflection, bliss and ya-am-ness. (Note 4) The first two associations, reflection and reflection, form the basis of various types of sampati: Savitarka, deliberative. Note 5 citta focuses on a rough object of meditation, a web-2 object with a clear appearance that is palpable to our senses, such as the flame of a lamp, the nose tip, or the image of a deity. Conceptualization (vikalpa) still occurs, in the form of perception, words and knowledge of the object of meditation. When the discussion is over, it is called nirvitarka samadhi. (Note 6) Savichara, reflective: the quote is focused on a subtle object of meditation that is not attenuate to the senses, but has come to through a conclusion such as feelings, the process of cognition, mind, I-am-ness, note 7 chakras, inner breathing (prana), nadis, nadi (Reflection tightening is called nirvicar samapatti. (note 8) The last two associations, Sananda Samadhi and Ssmith, are, respectively, a state of meditation, and an object of samadhi savicara: Sananda Samadhi, Ananda, bliss: this state emphasizes an even more subtle state of bliss in meditation: (web-2) Sasmith: citta focuses on the sense or feeling of I am Ness. (Web 2) Asamprajnata Samadhi, also called Nirvikalpa Samadhiweb 1 and Nirbija Samadhi: web note 10 meditation without object, web 2, which leads to the knowledge of purush or consciousness, the subtlest element. (note 11) Ananda and Asmit According to Ian Whicher, the status of anand and asmit in the Patanjali system dispute. According to Mahle, the first two components, discussion and reflection, form the basis of different types of samapatti. According to Feuerstein, Joy and I-am-ness should be considered as concomitant phenomena of every cognitive Ecstasy. The explanations of classical commentators on this subject seem to be the foreign hierarchies of Patanjali from ecstastic states, and it seems unlikely that Ananda and Asmit could represent independent levels of samadhi. - Ian Beater disagrees with Feyerstein, seeing anand and asmit as the later stages of nirvikara-samapatti. Which of them refers to Vacaspati Mishra (900-980 AD), the founder of Bhamati Advaita Vedanta, who offers eight types of samapatti: 96 Savitarka-Samapatti and Nirvitarka-samapetti, both with rough objects as objects of support; Savira-samapatti and Nirvikara-samapatti, both with thin objects as support objects; Sananda-Samapatti and Nirananda-Samapatti, both with the senses as objects of support for Sasmith-Samapatti and Nirasmita-Samapatti, both with the feeling of Ya-am-Ness as support. Vainana Bixhu (c. 1550-1600) offers a six-toned model, explicitly rejecting the model Wakasapati Misra. Vainana Bixhu sees joy (ananda) as a condition that arises when the mind goes beyond the vicar stage. Which of them agrees that ananda is not a separate stage of samadhi. According to Whicher, Patanjali’s own opinion seems to be that nirvicara-samadhi is the highest form of cognitive ecstasy. Epistemology Epistemology in the Patanjali Yoga System, like the Hindu school in Samhya, relies on three of Praman’s six as a means of gaining reliable knowledge. These include Pratjaka (perception), Anumya (conclusion) and Sabda (Sptavakan, word/evidence of reliable sources). The Patanjali system, like the Samhya school, considers Pratiaku or Daam (direct perception of the senses), Anuman (conclusion) and zabda or Aptawakan (verbal testimony of wise men or shasters) as the only valid means of cognition or Pramana. Unlike several other Hindu schools such as Advaita Vedanta, yoga has not taken the following three Pramanas: Upamania (comparison and analogy), Arth’patti (postulation arising from circumstances) or Anupalabdi (non-perception, negative/cognitive evidence). The metaphysics of Patanjali Metaphysics is built on the same dualistic foundation as the Samhya school. The universe is conceptualized as two realities in the schools of Samhya Yoga: Purunya (consciousness) and Prakriti (matter). He sees consciousness and matter, self/soul and body as two different realities. Jiva (living being) is regarded as a state in which purunya is associated with prakriti in one form or another, in various permutations and combinations of different elements, feelings, feelings, activities and minds. During a state of imbalance or ignorance, one of the more constituents suppress the other, creating a form of slavery. The end slavery is called liberation, or moxa as yoga and Samhya school of Hinduism. The ethical theory of the school of yoga is based on Yamas and Niyama, as well as elements of the theory of Gunya Samhya. Patanjali accepts The Gunya Theory from Samhya. Gunyas’ theory states that the three modes (innate tendency, attributes) are present in different proportions in all beings, and these three are sattva goon (good, constructive, harmonious), rajas gona (passion, active, confused), and tamas goon (darkness, destructive, chaotic). These three are present in each being, but in different proportions, both the fundamental character and psychological attitudes of the creatures are the result of the relative proportion of these three mountains. When the sattva goon prevails over man, the qualities of clarity, wisdom, constructiveness, harmony and peacemaking are manifested; when rajas prevail, affection, craving, passion-driven activity and anxiety manifest; and when tamas prevails in man, ignorance, confusion, destructive behavior, lethargy and suffering are manifested. The theory of gunyas is at the heart of the philosophy of the mind in the school of Hindu yoga. Soteriology Confluence of Dharana, Dhyan and Samadhi is Sanyama’ path to Kaivalia in yoga school. Samhya School suggests that jnana (knowledge) is a sufficient remedy for moxha, Patanjali suggests that systematic methods/practice (personal experiments) combined with Samhya’s approach to knowledge is the way to moksha. Patanjali believes that ignorance is the cause of suffering and saisara. Liberation, like many other schools, is the elimination of ignorance that is achieved through discriminatory insight, knowledge and self-awareness. Yoga S'trs is a treatise on how to achieve this. Samadhi is a state in which enthusiastic awareness develops, state yoga scholars, and this is how the process of awareness of Purusa and the true J begins. It is moksha, a soterological goal in Hinduism. Book 3 Patanjali Yogasutra is dedicated to the soterological aspects of the philosophy of yoga. Patanjali begins by saying that all the limbs of yoga are the necessary basis for achieving a state of self-awareness, freedom and liberation. He refers to the three last limbs of yoga, like sanyama, in verses III.4 to III.5, and calls it technology for discernible principle and mastery of citta and self-knowledge. In verse III.12, The Yogasutras state that this discerning principle then authorizes one to the perfect santa (calm) and udita (mind) in one’s mind and spirit, through the ready. This leads to the ability to distinguish the difference between the subdah (word), the art (meaning) and the pratia (understanding), and this ability allows you to compassionately understand the cry/speech of all Creatures. Once a yogi reaches this state of samyama, it leads to unusual forces, intuition, self-knowledge, freedoms and caival, the soterological purpose of yoga. The God of Patanjali differs from the closely related non-herestic/atheistic school of Samhja in what some scholars call personal, but essentially inactive, deity or personal god (Ishwara). Hindu scholars such as 8th-century Adi Sankara, as well as many modern scholars, describe the yoga school as the school of Samkia with God. Yogi Patanjali uses the term Iswara in 11 verses: I.23 to I.29, II.1, II.2, II.32 and II.45. Since the liberation of Soutra, Hindu scholars have discussed and commented on who or what is Iswara? These comments range from iswara’s definition from personal god to special me to everything that has spiritual significance for the individual. Which of them argues that while patanjali’s terse verses can be interpreted as theistic or non-istical. The concept of Patanjali Iswara in the philosophy of yoga functions as a transformative catalyst or guide to assist a yogi on the path to spiritual emancipation. Patanjali defines Iswara (Sanskrit: ईश्वर) in verse 24 of Book 1 as Special I (पुरुषविशेष, Purusha Cherry), क्लेशकर्मनिपाकाशयेत्परमृष्टः 118 पुरुषविशेष ईश्वरः ॥ २४॥ - Yoga Sutras I.24 This sutra adds characteristics of Iswara as a special I that does not affect (अपरमृष्ट, aparamrsta) on obstacles/difficulties (क्लेश, claw), circumstances created by past or current actions (कर्म, karma), the fruits of his life (निपाक, vibek) and psychological attitudes/intentions (आशय, ashaya). Philosophical Roots and Influence Home article: Yoga (philosophy) Yoga Sutras included the teachings of many other Indian philosophical

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