



## Online Library Ornament Of Stainless Light An Exposition Of The Kalachakra Tantra

funerals, the signs of death, warnings about the funeral industry, the stages of grief, and practical care for the dying. Part Three contains heart-advice from twenty of the best-known Tibetan Buddhist masters now teaching in the West. These brief interviews provide words of solace and wisdom to guide the dying and their caregivers during this challenging time. *Preparing to Die* is for anyone interested in learning how to prepare for death from a Buddhist perspective, both spiritually and practically. It is also for those who want to learn how to help someone else who is dying, both during the time of illness and death as well as after death.

The lineage of the reincarnated line of Dalai Lamas has held primary spiritual authority and, until recently, temporal power in Tibet since the beginning of the fifteenth century. The translations in this book represent a curated set of their writings specifically on tantra, the advanced path of Tibetan Buddhism in which practitioners use a variety of methods and techniques to directly overcome delusion and conflicting emotions. If one has the proper training in sutra and tantra, it is said that the path to enlightenment can be traversed swiftly. Glenn H. Mullin, one of the foremost translators of the Dalai Lamas, has selected key texts from eight of the Dalai Lamas that clearly elucidate the proper understanding and context of the tantric system in this lineage.

The Kalachakra (literally, "Wheel of Time") tantra, a core practice of Tibetan Buddhism, is a method for transforming the universe by working with the body and mind. This first volume of the Library of Tibetan Classics series was hand-picked by the Dalai Lama -- who recognized it as the finest possible explication of this practice.

Buddhism is in many ways a visual tradition, with its well-known practices of visualization, its visual arts, its epistemological writings that discuss the act of seeing, and its literature filled with images and metaphors of light. Some Buddhist traditions are also visionary, advocating practices by which meditators seek visions that arise before their eyes. *Naked Seeing* investigates such practices in the context of two major esoteric traditions, the Wheel of Time (Kalachakra) and the Great Perfection (Dzogchen). Both of these experimented with sensory deprivation, and developed yogas involving long periods of dwelling in dark rooms or gazing at the open sky. These produced unusual experiences of seeing, which were used to pursue some of the classic Buddhist questions about appearances, emptiness, and the nature of reality. Along the way, these practices gave rise to provocative ideas and suggested that, rather than being apprehended through internal insight, religious truths might also be seen in the exterior world--realized through the gateway of the eyes. Christopher Hatchell presents the intellectual and literary histories of these practices, and also explores the meditative techniques and physiology that underlie their distinctive visionary experiences. The book also offers for the first time complete English translations of three major Tibetan texts on visionary practice: a Kalachakra treatise by Yumo Mikyo Dorjé, *The Lamp Illuminating Emptiness*, a Nyingma Great Perfection work called *The Tantra of the Blazing Lamps*, and a Bön Great Perfection work called *Advice on the Six Lamps*, along with a detailed commentary on this by Drugom Gyalwa Yungdrung.

An anthology of primary texts drawn from the diverse yoga traditions of India, greater Asia, and the West. Focuses on the lived experiences in the many world of yoga.

"Drawing primarily from the Pacification, Severance, Shangpa Kagyü, and Bodongpa traditions, *Four Tibetan Lineages* presents some of Tibet's most transformative yet lesser-known teachings on meditative practice. Most works in this volume are drawn from a Tibetan

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anthology known as the Treasury of Precious Instructions compiled by Jamgön Kongtrul Lodrö Thayé (1813-1900). A vast preservation project, this anthology reflects Kongtrul's attempt to rescue rare teachings from disappearing. By foregrounding the teachings of masters like Khedrup Khyungpo Naljor (d. 1135), Dampa Sangyé (d. 1117), Machik Labdrön (1031/55-1126/50), Jonang Taranatha (1575-1634), and Jamyang Khyentse Wangpo (1820-92), this volume extends Jamgön Kongtrul's preservation efforts into the modern world, presenting a set of rare teachings to English readers for the first time"--

Thuken Chökyi Nyima's *The Crystal Mirror of Philosophical Systems* is the widest-ranging account of religious philosophies ever written in premodern Tibet. After covering the major schools of India, both Buddhist and non-Buddhist, Thuken discusses in detail the entire range of Tibetan traditions, with separate chapters on the Nyingma, Kadam, Kagyü, Shijé, Sakya, Jonang, Geluk, and Bön schools. He then describes the major traditions of China ? Confucian, Daoist, and Buddhist ? as well as those of Mongolia, Khotan, and Shambhala. Not content with simply describing and analyzing doctrines, Thuken traces the historical development of the various traditions. While he favors his own Geluk school, Thuken treats the views of other traditions with sympathy and respect, sometimes even defending them against criticisms from his own tradition. Eloquent, erudite, and informative, *The Crystal Mirror of Philosophical Systems* is evidence that serious and balanced study of the history of religions has not been a monopoly of Western scholarship.

Kirti Tsenshap Rinpoche was a renowned teacher of Tibetan Buddhism with students worldwide. Revered as a teacher by even the Dalai Lama, he was known especially as a master of Buddhist tantra, the powerful esoteric methods for attaining enlightenment swiftly. The teachings in this book are a singular record of his deep learning in that field. Originally delivered in California to a group of Western students, the teachings comment on a classic introduction to tantra by the nineteenth-century Mongolian lama Choje Ngawang Palden. The work, *Illumination of the Tantric Tradition*, is a staple even today of the curriculum for training young monastics. Kirti Tsenshap Rinpoche explains the distinctive features of the four classes of tantra--action tantra, performance tantra, yoga tantra, and highest yoga tantra--by describing the way to progress through their paths and levels. He illuminates key issues in tantric practice that are still a matter for debate within the tradition. Finally, he gives a special treatment of the unique methods of Kalacakra tantra, which is regularly taught around the globe by His Holiness the Dalai Lama.

*The Yogini's Eye: Comprehensive Introduction to Buddhist Tantra, Volume I: Systemization and Interpretation* introduces a new translation series, *Classics of the Early Sakya*, which will focus on the extensive literature of the Sakya Lamdre lineage of the Hevajra Tantra cycle of revelation. This first volume of introduction is the earliest book of its type and comprehensive treatment of the subject matter to have been written, and initiated the scholarly study of Tibetan Buddhist Tantra. Subsequent studies in all lineages were built on the foundation established by this book. *The Yogini's Eye* has served as the introductory textbook for the study of Sakya Tantra continuously for over 800 years. Over the centuries, the textbook has been supplemented by a total of fifteen commentaries and study guides written by the most learned scholars of the Sakya tradition, including Lama Dampa Sonam Gyaltzen (1312 1375), Yeshe Gyaltzen (1300's 1406), Ngorchen Kunga Zangpo (1382 1450), Lowo Khenchen Sonam Lhundrup (1456 1532), Ngorchen Konchok Lhundrup (1497 1547), Amezhap Ngawang Kunga Sonam (1597 1659), and Dezhung Chopel Jamyang Kunga Namgyal (1880's mid-1950's). This first English edition contains the translation of thirteen of these study guides, excluding all repetitive sections, inserted into the original book in the appropriate context.

In September 2000, at the invitation of Sogyal Rinpoche, the Dalai Lama visited the south of France to give what would be one of his most extensive and vital Buddhist teachings. Entitled "The Path to Enlightenment," it drew over 10,000 attendees from 21 different countries. This

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beautiful book allows everyone to have access to this inspiring presentation and to share the full richness and subtlety of the Dalai Lama's presentation. In the teachings, His Holiness sets out the key principles of Buddhism, showing how the mind can be transformed to overcome suffering through love, compassion, and a true understanding of the nature of reality.

Illustrating his brilliant overview of the path with his own personal experiences and advice on how to integrate practice into daily life, the Dalai Lama gracefully brings Buddhist teachings, especially those of Dzogchen, to life.

Kalacakra and the Tibetan Calender describes the contents of current Tibetan almanacs, from basic mathmatics to symbolic and historical information. Essential for understanding the Kalacakra Tantra's first chapter, this book describes the origin of the calendrical systems in this Tantra and translates and elucidates the relevant sections from its famous commentary, the Vimalaprabha. The main calenders in use in Tibet today have remained unchanged since the 15th century, when lamas in several different traditions tried to make sense of the calculation systems they had inherited from India, and to adjust them to remove increasingly obvious errors. This book analyzes the main systems that survive today, assesing their accuracy and comparing them with the methods described in the original Tantra. Published by American Institute of Buddhist Studies (AIBS)

The new standard work and definitive biography of Tsongkhapa, one of the principle founders of the Gelug school of Tibetan Buddhism--the school of the Dalai Lamas. In this groundbreaking addition to the Lives of the Masters series, Thupten Jinpa, a scholar-practitioner and long-time translator for His Holiness the Dalai Lama, offers the most comprehensive portrait available of Jé Tsongkhapa (1357–1419), one of the greatest Buddhist teachers in history. A devout monastic, Tsongkhapa took on the difficult task of locating and studying all of the Indian Buddhist classics available in Tibet in his day. He went on to synthesize this knowledge into a holistic approach to the path of awakening. In an achievement of incredible magnitude, he integrated the pivotal yet disparate Mahayana teachings on emptiness while retaining the important role of critical reason and avoiding the extreme of negating the reality of the everyday world. Included in this volume is a discussion of Tsongkhapa's early life and training; his emergence as a precociously intelligent Buddhist mind; the composition of his Great Treatise on the Stages of the Path to Enlightenment, Great Exposition of Tantra, and many other important works; and his founding of the Lhasa Prayer Festival and Ganden Monastery. This is a necessary resource for anyone interested in Tsongkhapa's transformative effect on the understanding and practice of Buddhism in Tibet in his time and his continued influence today.

This compelling study of the Ri-me movement and of the major Buddhist lineages of Tibet is comprehensive and accessible. It includes an introduction to the history and philosophy of the Ri-me movement; a biography of the movement's leader, the meditation master and philosopher known as Jamgön Kongtrul the Great; helpful summaries of the eight lineages' practice-and-study systems, which point out the different emphases of the schools; an explanation of the most hotly disputed concepts; and an overview of the old and new tantras. Jamgön Kongtrul the Great (1813–1899) is a giant in Tibetan history, renowned for his scholarly and meditative achievements, but also for his energetic yet evenhanded work to unify and strengthen the different lineages of Buddhism. The Ri-me movement, led by Kongtrul and several other leading scholars of the time, was a unifying effort to cut through interscholastic divisions and disputes that were occurring between the different lineages. These leaders sought appreciation of the differences and acknowledgment of the importance of variety in benefiting practitioners with different needs. The Ri-me teachers also took great care that the teachings and practices of the different schools and lineages, and their unique styles, did not become confused with one another. This lucid survey of the Ri-me movement will be of interest to serious scholars and practitioners of Tibetan Buddhism.

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A recent wave of brain research has advanced our understanding of the neural mechanisms of conscious states, contents and functions. A host of questions remain to be explored, as shown by lively debates between models of higher vs. lower-order aspects of consciousness, as well as global vs. local models. (Baars 2007; Block, 2009; Dennett and Cohen, 2011; Lau and Rosenthal, 2011). Over some twenty-five centuries the contemplative traditions have also developed explicit descriptions and taxonomies of the mind, to interpret experiences that are often reported in contemplative practices (Radhakrishnan & Moore, 1967; Rinbochay & Naper, 1981). These traditional descriptions sometimes converge on current scientific debates, such as the question of conceptual vs. non-conceptual consciousness; reflexivity or “self-knowing” associated with consciousness; the sense of self and consciousness; and aspects of consciousness that are said to continue during sleep. These real or claimed aspects of consciousness have not been fully integrated into scientific models so far. This Research Topic in Consciousness Research aims to provide a forum for theoretical proposals, new empirical findings, integrative literature reviews, and methodological improvements inspired by meditation-based models. We include a broad array of topics, including but not limited to: replicable findings from a variety of systematic mental practices; changes in brain functioning and organization that can be attributed to such practices; their effects on adaptation and neural plasticity; measurable effects on perception, cognition, affect and self-referential processes. We include contributions that address the question of causal attribution. Many published studies are correlational in nature, because of the inherent difficulty of conducting longitudinal experiments based on a major lifestyle decision, such as the decision to commit to a mental practice over a period of years. We also feature clinical and case studies, integrative syntheses and significant opinion articles.

Renowned Buddhist philosopher B. Alan Wallace reasserts the power of shamatha and vipashyana, traditional Buddhist meditations, to clarify the mind's role in the natural world. Raising profound questions about human nature, free will, and experience versus dogma, Wallace challenges the claim that consciousness is nothing more than an emergent property of the brain with little relation to universal events. Rather, he maintains that the observer is essential to measuring quantum systems and that mental phenomena (however conceived) influence brain function and behavior. Wallace embarks on a two-part mission: to restore human nature and to transcend it. He begins by explaining the value of skepticism in Buddhism and science and the difficulty of merging their experiential methods of inquiry. Yet Wallace also proves that Buddhist views on human nature and the possibility of free will liberate us from the metaphysical constraints of scientific materialism. He then explores the radical empiricism inspired by William James and applies it to Indian Buddhist philosophy's four schools and the Great Perfection school of Tibetan Buddhism. Since Buddhism begins with the assertion that ignorance lies at the root of all suffering and that the path to freedom is reached through knowledge, Buddhist practice can be viewed as a progression from agnosticism (not knowing) to gnosticism (knowing), acquired through the maintenance of exceptional mental health, mindfulness, and introspection. Wallace discusses these topics in detail, identifying similarities and differences between scientific and Buddhist understanding, and he concludes with an explanation of shamatha and vipashyana and their potential for realizing the full nature, origins, and potential of consciousness.

Seeks to clarify popular beliefs about the nature of tantric practice, explaining how tantra practitioners confront and work with strong emotions in order to promote more creative, loving, and healthier lifestyles. Original.

This book explores the cultural history of embryology in Tibet, in culture, religion, art and literature, and what this reveals about its medicine and religion. Filling a significant gap in the literature this is the first in-depth exploration of Tibetan medical history in the English language. It reveals the prevalence of descriptions of the development of the human body – from

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conception to birth – found in all forms of Tibetan religious literature, as well as in medical texts and in art. By analysing stories of embryology, Frances Garrett explores questions of cultural transmission and adaptation: How did Tibetan writers adapt ideas inherited from India and China for their own purposes? What original views did they develop on the body, on gender, on creation, and on life itself? The transformations of embryological narratives over several centuries illuminate key turning points in Tibetan medical history, and its relationship with religious doctrine and practice. Embryology was a site for both religious and medical theorists to contemplate profound questions of being and becoming, where topics such as pharmacology and nosology were left to shape secular medicine. The author argues that, in terms of religion, stories of human development comment on embodiment, gender, socio-political hierarchy, religious ontology, and spiritual progress. Through the lens of embryology, this book examines how these concerns shift as Tibetan history moves through the formative 'renaissance' period of the twelfth through to the seventeenth centuries.

The Kalachakra Tantra (Kalachakra means "wheel of time") is a tradition of Buddhist theory and practice whose root text treats a fantastic expanse of knowledge ranging from observations of the cosmos to investigations of meditative states and vital bodily energies. In the Tibetan-speaking world, a public Kalachakra initiation remains the most sought-after event in the life of a devout Buddhist. The Fourteenth Dalai Lama has long had a strong connection with the Kalachakra Tantra; he brought the initiation to the West in 1981, performing it in the United States, Switzerland, Spain, and Australia. This volume has been created to celebrate his long involvement with the Kalachakra teachings. The twenty-five contributors, scholars who have made tantric studies their specialty, have contributed translations of works by great Indian and Tibetan Kalachakra masters, analyses of historical figures, methods of practice, essays on medicine ritual expertise, and ethical discipline. The collection also includes practical advice for Western students and practitioners from contemporary Tibetan Kalachakra masters.

The relationship between a teacher and student can be a most rewarding and life-enhancing experience, yet it can also be fraught with problems and misunderstandings. For Westerners working with Eastern teachers, the difficulties can be compounded by cultural differences, language barriers, and divergent expectations. *Wise Teacher, Wise Student* examines the teacher-student relationship as it is understood in the Tibetan Buddhist context. The author surveys a wide spectrum of situations, exploring the causes of potential pitfalls. In illuminating the sources of misunderstandings, he offers methods to heal wounds and encourage healthy relationships.

In *Power Objects in Tibetan Buddhism: The Life, Writings, and Legacy of Sokdokpa Lodrö Gyeltsen*, James Duncan Gentry explores how objects of power figure in Tibetan Buddhist societies through a study of the life of Sokdokpa Lodrö Gyeltsen (1552–1624).

Mindfulness and one of the roads to it, meditation, have become increasingly popular as a way to promote health and well-being. Meditation can create mindfulness in daily life, which becomes an ingrained habit if applied consistently—it can boost immune function; lower levels of stress, anxiety, or depression; lift affect; regulate emotion more easily; and make you happier. *Presence* reviews how meditation calms the body and what goes on inside the brain during meditation—how it impacts control over attention, awareness of the body, and the experience of self. It examines how meditation leaves telltale lasting traces in brain structure, and how it impacts important areas of life such as well-being, stress, and health. In addition, it examines how mindfulness can be useful as

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therapy, alleviating depression, anxiety, worry, and pain. A final chapter provides advice on how to meditate and practice mindfulness in a scientifically sound way, based on what we know about how meditation works. Over the last decade, research on these beneficial effects has boomed in the cognitive and behavioral psychology and neuroscience literature, and Presence provides an overview of this research that is thorough and accessible for the curious meditator, seasoned or beginner, as well as for students and practitioners of contemplative science and related fields.

An explanation of the Indian Mahasiddha Tilopa's renowned Gangama Mahamudra meditation instructions, given in a traditional Tibetan context by one of its lineage's most accomplished contemporary masters. These ancient instructions, in the form of a "song of realization," are the original source for all Mahamudra lineages of meditation. All lineages of Mahamudra meditation have their source in a verse teaching--a "song of realization"--sung by the Mahasiddha Tilopa to his disciple Naropa on the banks of the Ganges River more than a thousand years ago. Since that time the meaning of the instructions has been passed directly from master to disciple in a continuous transmission lineage that exists unbroken to this day. Mahamudra meditation, while highly advanced, is yet simple and practical because what is identified and meditated upon is the very essence of one's own mind. This book offers the reader a window into the oral transmission of these instructions, given in a traditional Tibetan context by one of the Kagyu lineage's most learned and accomplished contemporary masters. An extensive, detailed and definitive exploration and elucidation of the extraordinary meeting ground and interconnections between quantum physics and Buddhist philosophy.

Tibetan Buddhism teaches compassion toward all beings, a category that explicitly includes animals. Slaughtering animals is morally problematic at best and, at worst, completely incompatible with a religious lifestyle. Yet historically most Tibetans—both monastic and lay—have made meat a regular part of their diet. In this study of the place of vegetarianism within Tibetan religiosity, Geoffrey Barstow explores the tension between Buddhist ethics and Tibetan cultural norms to offer a novel perspective on the spiritual and social dimensions of meat eating. Food of Sinful Demons shows the centrality of vegetarianism to the cultural history of Tibet through specific ways in which nonreligious norms and ideals shaped religious beliefs and practices. Barstow offers a detailed analysis of the debates over meat eating and vegetarianism, from the first references to such a diet in the tenth century through the Chinese invasion in the 1950s. He discusses elements of Tibetan Buddhist thought—including monastic vows, the Buddhist call to compassion, and tantric antinomianism—that see meat eating as morally problematic. He then looks beyond religious attitudes to examine the cultural, economic, and environmental factors that oppose the Buddhist critique of meat, including Tibetan concepts of medicine and health, food scarcity, the display of wealth, and idealized male gender roles. Barstow argues that the issue

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of meat eating was influenced by a complex interplay of factors, with religious perspectives largely supporting vegetarianism while practical concerns and secular ideals pulled in the other direction. He concludes by addressing the surge in vegetarianism in contemporary Tibet in light of evolving notions of Tibetan identity and resistance against the central Chinese state. The first book to discuss this complex issue, *Food of Sinful Demons* is essential reading for scholars interested in Tibetan religion, history, and culture as well as global food history.

The Dharmic traditions – Hinduism, Buddhism, Jainism, and Sikhism – share much in common, notwithstanding a number of variations among them. In all these traditions the scriptures, writings, and practices hold compassion as an integral part and a supreme virtue. This collection of essays by leading scholars from different disciplines aptly captures the essence of the religious and spiritual aspects of these traditions as they relate to compassion. Most of the authors are practitioner-scholars and are experts in their own disciplines, including sciences, humanities, social sciences, law, and religion. The experts met in September 2014 at Naropa University in Boulder, Colorado, for two days of lively deliberations under the auspices of the Uberoi Foundation for Religious Studies, which was established to spread awareness and promote understanding of the Dharmic traditions throughout North America. After addressing the ‘central and fundamental’ knowledge of these traditions and the common features and interactions among them, the essays here discuss compassion from various perspectives, such as relationship with the natural world and the environment, selfless service, and the treatment of animals. A final set of essays sheds light on the significance of compassion in each of these Dharmic traditions. As a comparative study, this is a unique collection from which a clear picture emerges of the central theme of moral and compassionate conduct in the Dharmic traditions.

Jamgön Kongtrul Lodrö Taye presents practical teachings from a variety of Tibetan Buddhist traditions in this volume of *The Treasury of Precious Instructions*. *The Treasury of Precious Instructions* by Jamgön Kongtrul Lodrö Taye, one of Tibet's greatest Buddhist masters, is a shining jewel of Tibetan literature, presenting essential teachings from the entire spectrum of practice lineages that existed in Tibet. In its eighteen volumes, Kongtrul brings together some of the most important texts on key topics of Buddhist thought and practice as well as authoring significant new sections of his own. In this, the eighteenth volume, Kongtrul expands on *The One Hundred and Eight Guidebooks*, a collection of teaching manuals compiled by the sixteenth-century Tibetan master Kunga Drolchok, adding Indic source texts, Tibetan antecedents, and later interpretations. Though compiled by a Jonangpa abbot and transmitted by the Jonang tradition, these teaching manuals are actually drawn from the Kadam, Sakya, Kagyu, and, to a lesser extent, Nyingma traditions. They are succinct and impart practical wisdom, as transmitted by key figures like Kunga Chogdrub and

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Lowo Khenchen Sonam Lhundrub. Gyurme Dorje, the translator, provides extensive notes and helpful context throughout. The resulting volume preserves and integrates the diverse lineages of Tibetan Buddhism while providing useful advice to practitioners.

Jamgön Kongtrül's Treasury of Knowledge in ten volumes is a unique encyclopedic masterpiece embodying the entire range of Buddhist teachings as they were presented in Tibet. Tibetan Buddhist teachers expected their students to study Buddhist philosophical texts as well as practice reflection and meditation; present-day students have also realized that awakening has its source in study as well as in reflection and practice. The Elements of Tantric Practice sets forth the essential components of the path of highest yoga tantra, a system of meditation that unites wisdom and compassion in its two phases of practice. The first phase, that of creation, relies primarily on the use of the imagination to effect personal transformation. The phase of completion allows the practitioner to perfect the process of transformation by training in methods that manipulate the energies and constituents of the mind and body. The result of this path is the direct experience of the fundamental nature of mind and phenomena. The Elements of Tantric Practice concerns the meditative processes of the inner system of secret mantra—that of highest yoga tantra—and is based primarily on tantric sources. The author introduces the subject by describing the path of tantra and its underlying principles. The main body of the book deals with two major elements essential to all highest yoga tantras: the practice of the creation phase and that of the completion phase. For the first phase, Kongtrül describes the visualization sequences in which ordinary perceptions are transformed into the forms of awakening and explains how these practices purify the stages of cyclic existence—life, death, and rebirth. The creation phase prepares the practitioner for the techniques of the completion phase, which entail focusing directly on the channels, winds, and vital essences that form the subtle body. Kongtrül presents the key elements of a variety of tantras, including the Guhyasamaja and Yamari, belonging to the class of father tantras and the Kalachakra Hevajra Chakrasamvara Mahamaya Buddhakapala and Tara mother tantras. All these tantras share a common goal: to make manifest the pristine awareness that is the union of emptiness and bliss.

The Tantric Alchemist is a work on alchemy as decoded by Tantra and a work on Tantra as understood by alchemists. It uncovers works by Thomas Vaughan and suggests how he and his wife--a 17th-century Welsh couple unique in the history of western alchemy--met their fate when dealing with forces they knew only too well, but which were stronger than their ability to control them. Using the works of Vaughan as his text, Levenda applies the "twilight language" of Tantra to the surreal prose of the alchemist and in the process lays bare the lineaments of the arcane tradition that gave rise to the legend of Christian Rosenkreutz, the reputed founder of Rosicrucianism who learned his art in the East; and to the 19th- and 20th-century occult movements led by such luminaries as P.B. Randolph, Theodore Reuss, Helena Blavatsky, and Aleister Crowley who also sought (and discovered) this technology in the religions and cultures of Asia. Readers will find that the many disparate threads of an authentic spiritual tradition are woven together here in a startling tapestry that reveals--without pretense or euphemism--the psycho-sexual technique that is at the root of both Tantra and alchemy: that is to say, of both Asian and European forms of esoteric praxis.

One of the most important reference works in Tibetan Buddhism, translated into English in an ambitious, multi-year group project. This volume is a rich collection of personal teachings on tantric meditation that speak directly to the concerns of practitioners.

The Constitution of Shambhala The subject of Shambhala (the planetary Head centre, or theistically, the kingdom of 'God') has been previously veiled in such texts as the Kalachakra Tantra, but the true esoteric lore has only been provided gradually, first tentatively through the

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works of Blavatsky, and then in greater detail via Alice Bailey's writings. This volume continues along this vein, presenting far more detail concerning this kingdom, and also of the Hierarchy of enlightened being (the planetary Heart centre) than hitherto revealed. A considerable compendium of revelation and esoteric knowledge is presented for the world's esotericists to digest and the enlightened to expand upon.

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