

The Doctrine Of Vibration An Analysis Of The Doctrines And Practices Of Kashmir Shaivism The Suny Series In The Shaiva Traditions Of Kashmir

This collection of original essays on Yoga in honour of Professor Gerald James Larson provides fascinating new insights into the yoga traditions of India as a historical and pluralistic phenomenon flourishing in a variety of religious and philosophical contexts. The Doctrine of Vibration An Analysis of the Doctrines and Practices of Kashmir Shaivism Motilal Banarsidass Publ.

Presents the multi-faceted Hindu deity Dattatreya from his Puranic emergence to modern times. This book presents the multi-faceted Hindu deity Dattatreya from his Puranic emergence up to modern times. Dattatreya's Brahmanical portrayal, as well as his even more archaic characterization as a Tantric antinomian figure, combines both Vaisnava Saiva motifs. Over the course of time, Dattatreya has come to embody the roles of the immortal guru, yogin and avatara in a paradigmatic manner. From the sixteenth century Dattatreya's glorious characterization emerged as the incarnation of the trimurti of Brahma, Visnu, and Siva. Although Maharashtra is the heartland of Dattatreya devotion, his presence is attested to throughout India and extends beyond the boundaries of Hinduism, being met with in Sufi circles and even in Buddhism and Jainism via Nathism. The scarce attention which most Western scholars of Indian religions have paid to this deity contrasts with its ubiquitousness and social permeability. Devotion to Dattatreya cuts through all social and religious strata of Indian society: among his adepts we find yogis, Brahmans, faqirs, Devi worshippers, untouchables, thieves, and prostitutes. This book explores all primary religious dimensions: myth, doctrine, ritual, philosophy, mysticism, and iconography. The comprehensive result offers a rich fresco of Hindu religion as well as an understanding of Marathi integrative spirituality: precisely this complexity of themes constitutes Dattatreya's uniqueness. "I learned a great deal from this book. Although I had known about Dattatreya as an important figure in Hinduism, I had never realized the richness and complexity of this truly Protean deity. As Rigopoulos notes, Dattatreya has been largely neglected by scholars, and this book makes you wonder why, since he is so intriguing. I suspect that this will become a classic in its area, since there really is no comparable work which does so much relating to Dattatreya. In a way, to read the history of Dattatreya as presented by Rigopoulos is to engage the history of Hinduism! Virtually all of the major historical phases and issues are there, from the Vedic period up to the last decade." -- Glen Hayes, Bloomfield College

The Kularnava is perhaps the foremost Tantra of the Kaula School and is constantly cited as an authority in Tantric literature. It is worthy of close study by those who would understand the tenets and practice of the tradition of which it is a Sastra. The Introduction by Arthur Avalon gives a concise outline of the work. Sri M.P. Pandit who is a keen student of the Tantras and Vedas has rendered the work in English in eleven chapters. The readings are free translations, with annotations where necessary, omitting technical details but preserving the spirit and essential import of the original in his characteristically lucid style. The Kularnava prescribes the modes of preparation for the high quest; it draws upon ethics, religion, philosophy, yoga to elevate human life

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gradually to the level of godly life. It comprehends the multiple personality of man and provides for the healthy growth of his mental faculties, purification of his physical faculties through ritual, japa, mantra and upasana. Who is fit for the path of Tantra? Who is competent to guide the novice on the double - edged razor path? What is the responsibility of a Guru to a disciple? These and other relevant questions are raised and answered in a satisfying manner.

Spanda is the vibratory dynamism of the absolute consciousness. In this book, the author focuses on the school of Kashmir Shaivism that presents this doctrine as its cardinal principle and whose literature consists in a large part of the works translated here. In his introduction and in his exposition of the four commentaries, the author shows both how the Spanda tradition contributes to the other schools of Kashmir Shaivism and how it is different from them. He presents for the first time a detailed treatment of this tradition and analysis of its development.

More than 150 alphabetically arranged entries on topics, thinkers, religions, movements, and concepts locate sexuality in its humanistic and social contexts.

Provides a comparative philosophical study of the thought of the two principle theorists of monistic Kashmiri Shaivism, Utpaladeva and Abhinavagupta, and also formulates a conception of the nature of philosophy as a means of intercultural and interreligious dialogue.

In the sixteenth century, the famous kabbalist Isaac Luria transmitted a secret trove of highly complex mystical practices to a select group of students. These meditations were designed to capitalize on sleep and death states in order to effectively split one's soul into multiple parts, and which, when properly performed, permitted the adept to free oneself from the cycle of rebirth. Through an in-depth analysis of these contemplative practices within the broader context of Lurianic literature, Zvi Ish-Shalom guides us on a penetrating scholarly journey into a realm of mystical teachings and practices never before available in English, illuminating a radically monistic vision of reality at the heart of Kabbalistic metaphysics and practice.

Spirituality, Action, & Pedagogy: Teaching from the Heart invites the reader to participate in a personal exploration of what it means to consciously seek the heart of education. The authors in this collection - practitioners in higher education and teaching in such diverse areas as educational foundations, communication, theater, sociology, reading and literacy, and performance studies - respond to this challenge by striking the most personal chords of their lived experience. As they relate their tales of spirituality and teaching, the reader will be coaxed into confronting the question of what it means to teach. *Spirituality, Action, & Pedagogy* addresses the integration of spirituality into pedagogical practice by providing cutting-edge examples of applications in classroom settings.

This constitutes the first volume of the series. It indicates the scope of the project and provides a list of sources which will be surveyed in the subsequent volumes, as well as provide a guide to secondary literature for further study of Indian Philosophy. It lists in relative chronological order, Sanskrit and Tamil works. All known editions and translations into European languages are cited; where published versions of the text are not known a guide to the location of manuscripts of the work is provided.

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

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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 (Kalacakra) 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 Kalacakra 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.

A pioneering study of the phenomenon of vibration and its history and reception through culture.

This beautifully illustrated and scholarly book examines the importance of electric fishes in science and medicine and how three species in particular shaped neurophysiology. Anchored in the philosophy and science of past epochs, it is the story of one of Nature's greatest puzzles. Over a long and tortuous path, it focuses on how some numbing fishes helped to make physiology modern. Each number includes a classified "Monthly catalogue."

Medieval Kashmir in its golden age saw the development of some of the most sophisticated theories of language, literature, and emotion articulated in the pre-modern world. These theories, enormously influential on the later intellectual history of South Asia, were written at a time when religious education was ubiquitous among intellectuals, and when religious philosophies were hotly and publicly debated. It was also a time of deep interreligious influence and borrowing, when traditions intermixed and intellectuals pushed the boundaries of their own inheritance by borrowing ideas from many different places-even from their rivals. To Savor the Meaning examines the overlap of literary theory and religious philosophy in this period by looking at debates about how poetry communicates emotions to its readers, what it is readers do when they savor these emotions, and why this might be valuable. Focusing on the work of three influential figures-Anandavardhana [ca. 850 AD], Abhinavagupta [ca. 1000 AD], and the somewhat lesser known theorist Mahimabhatta [ca. 1050 AD]-this book gives a broad introduction to their ideas and reveals new, important, and

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provide a wide spectrum of readers with a better understanding of a subject that's much discussed, but frequently misunderstood. As the editors note in their Introduction, while stimulating and informing the contemporary debate, a key aim of the volume is to open new avenues of inquiry into theism and thereby to encourage further research into this vital topic. Comprised of 54 essays by leading scholars in philosophy, history, theology, religious studies, political science, education and sociology, The Routledge Companion to Theism promises to be the most useful, comprehensive resource on an emerging subject of interest for students and scholars.

The evolution of Hinduism has been a saga of continuous progression from the unreal to the real, from the profane to the profound, in successive stages of human development. Hinduism has withstood challenges of all hues, both within and without. It has had its periods of light and shade, occurring concurrently, through the course of history. Sometimes shady aspects assumed vast proportions and enveloped the lofty ideals of the Vedas, but prophetic souls appeared to redeem the society of evil, from Adi Shankaracarya to Bhakti reformers of medieval India, and from Raja Ram Mohan Roy, Swami Dayananda and Swami Vivekananda to Mahatma Gandhi. Like any other human faith, Hinduism has its philosophical and practical sides, called "the kernel and the husk" respectively. The survival of Hinduism has been due to its ability to separate the former from the latter, in an unending process, and to withstand challenges of all types by adhering to the timeless principles of truth (satya) and righteousness (dharma). Hinduism has been open, flexible and adaptable. It has discarded outworn ideas and institutions, absorbed the best elements of fellow cultures, and reinterpreted itself in changing milieus. The present publication by Advaita Ashrama, a branch of Ramakrishna Math, Belur Math, India is an attempt to explain the quintessential of Hinduism within the orbit of time and beyond it, involving an explication of the eternal values and principles which sustain existence. It explores the dynamics of Hinduism in religio-historical framework through the second millennium of the common era. About the Cover: The image of Lord Shiva as Nataraja, the king of dancers. As the Cosmic Dancer, his dance represents the five cosmic activities of creation, preservation, destruction, concealment of Truth behind apparitions, and divine grace. He dances on the prostate body of the demon, Apasmara. Apasmara symbolises man's ignorance or forgetfulness of Truth. Shiva is Time (kala), and he is also the Great Time (maha kala), i.e. Eternity. This is the dance of the Cosmic Being, eternally going on.

In his Doctrine of Vibration, the author presents a synthesis of Kashmir Shaivism--an overview with Spanda as the central theme. Spanda is the vibratory dynamism of the absolute consciousness. In this book the author focuses on the school of Kashmir Shaivism that presents this doctrine as its cardinal principle and whose literature consists essentially of the works translated here. In his Introduction and in his exposition of the four commentaries, the author shows both how the Spanda tradition contributes to the other schools of Kashmir Shaivism and how it is different from them. He presents for the first time a detailed treatment of this tradition and an analysis of its development. The aim is to offer a method that affords access by the general reader to the wonderful world of the Spanda Yogi through which she travels to the liberating realization of her authentic identity vibrant with the vitality of the universal pulse of Shiva.

Thinking Matter was first published in 1984. Minnesota Archive Editions uses digital technology to make long-unavailable books once again accessible, and are published unaltered from the original University of Minnesota Press editions. This book, a reevaluation of a major issue in modern philosophy, explores the controversy that grew out of John Locke's suggestion, in the Essay Concerning Human Understanding (1690), that God could give to matter the power of thought. The concept of "thinking matter," as Locke's notion came to be described, offered a threat to those who held orthodox beliefs, especially to their views on the nature and immortality of the soul. In Thinking Matter, John Yolton traces this controversy from theologian

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Ralph Cudworth's 1678 manifesto, *The True Intellectual System of the Universe: Wherein, All the Reason and Philosophy of Atheism is Confuted; and Its Impossibility Demonstrated* — an attack on ancient versions of naturalism—down to the philosophical and scientific studies of Joseph Priestley in the late eighteenth century.

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Philosophy and theology have each struggled with the problem of dualism—the conviction that reality comprises material and nonmaterial entities. Too often, this split places God, spirit, mind, and the masculine in opposition to evil, body, matter, and the feminine. These intellectual divisions support social structures that oppress rather than embrace women, the poor, people of color, and others. With this volume, Voss Roberts expertly shows how comparative theology uproots dualism and fosters new modes of community built on cooperation instead of oppression.

This book explores one of the most explicit and sophisticated theoretical formulations of tantric yoga. It explains Abhinavagupta's teaching about the nature of ultimate reality, about the methods for experiencing this ultimate reality, and about the nature of the state of realization, a condition of embodied enlightenment. The author uncovers the conceptual matrix surrounding the practices of the Kaula lineage of Kashmir Shaivism. The primary textual basis for the book is provided by Abhinavagupta's *Paratrisikalaghuvrtti*, a short meditation manual that centers on the symbolism of the Heart-mantra, SAUH.

Cutting across distinctions of schools and types, the author explains the central feature of Kashmir Shaivism: the creative pulse of the all-pervasive Consciousness called Siva. This is also the central theme of the Hindu Tantras, and Dyczkowski provides new insight into the most literate and extensive interpretations of the Tantras. This book is significant from four points of view. First, it breaks new ground in Indian philosophy. According to the Spanda Doctrine, the self is not simply witnessing consciousness as maintained by Sankhya and Vedanta, but is an active force. Second, the ultimate reality is not simply a logical system of abstract categories, but is living, pulsating energy, the source of all manifestation. Third, the work elaborates the dynamic aspect of consciousness. It supplies an excellent introduction to the texts and scriptures of Kashmir Shaivism. Fourth, it suggests a Yoga for the realization of self.

this is a work about our very existence, about Reality, about the relationship between the individual personality and the cosmos in which that personality exists, showing how the person is a microcosm, a little part of the cosmos, subtly reflecting his `w

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