Kashmir Saivism: The Central Philosophy Of Tantrism


The Yoga of Kashmir Shaivism - Swami Shankarananda 2016-01-01 Kashmir Shaivism is the study of consciousness. Consciousness is the most intimate experience of life the essence of life itself. Among the many spiritual traditions born and developed in India, one ancient philosophy-Kashmir Shaivism-has explored it completely. Consciousness is the most intimate experience of life, the essence of life itself. Among the many spiritual traditions born and developed in India, one ancient philosophy-Kashmir Shaivism-has explored it completely. Until now, Kashmir Shaivism was an esoteric field accessible only to a few scholars and other specialists. Here, for the first time, Swami Shankarananda, a Self-realised spiritual master, presents the wisdom of this powerful tradition in a form that will delight and inspire all spiritual seekers. He explores the teachings in rich detail, elucidating ideas and meditative practices while drawing upon a vast canvas of many great beings, wisdom traditions and personal experience. When Kashmir Shaivism is studied the way a subject at university is studied, it becomes a set of principles and concepts, which are rich and suggestive. But Kashmir Shaivism is not only food for the intellect. It also implies direct nurturance of the soul, the direct experience of consciousness itself. The goal of this book is to inspire spiritual seekers to make sure of the sublime methods and understandings of Shaivism in their own practice. The Yoga of Kashmir Shaivism is a book that will transform you. It is a resource and guides you towards investigating and deepening your own consciousness.

The Doctrine of Vibration - Mark S. G. Dyczkowski 1989 Cutting across distinctions of schools and types, the author explains the central feature of Kashmir Saivism: 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 Saivism. Fourth, it suggests a Yoga for the realization of self.

Kashmir Shaivism - John Hughes 2007-10-12

Kashmir Shaivism - Swami Lakshman 1988-01-01 Swami Lakshman Jee is the last living Master of the oral tradition in Kashmir Shaivism. This exposition of the non-dual philosophy with practical applications is his first book in English. The tantric teachings are hidden in a language of allusion and symbol. Swamiji offers the skeleton key of the oral tradition that allows access to the secrets. The intent is to preserve the tradition and to make it available. The emphasis is on practical realization of Truth through the experiences of Kundalini Yoga. The author contrasts this realization with the concepts of liberation taught by other schools of Indian philosophy, especially Advaita Vedanta. Kashmir Shaivism experiences the world as real and true--as real and true as the existence of God. Liberation is the unbroken awareness of this universe as one's own transcendent Consciousness. It is a blissful realization.

Kashmir Shaivism - Jagadish Chandra Chatterji 1962-01-01 J. C. Chatterji's book is a brief introduction to the nature of ultimate reality and the manifestation of the universe according to the Trika System. It also covers, briefly, the history of this advaita Shaiva philosophy of Kashmir. First published in 1914 as the first book in [The Kashmir Series of Texts and Studies,] it is still the clearest introduction to the Tattvas of the Trika. Since the lower twenty-five of the thirty-six Trika Tattvas represent the entire universe from the Samkhya point of view, here also is a very clear exposition of
the Samkhya Tattvas. The only difference is that, while the Purusha and the Prakriti are the final realities for Samkhya, they are but derivatives according to the Trika, which, carrying the analysis further, recognizes eleven additional Tattvas above the Purusha.

The Mystery of Vibrationless-vibration in Kashmir Shaivism: Swami Lakshmanjoo 2017-05-24 A central theme of the philosophy of Kashmir Shaivism is the highly esoteric principal known as spanda. Swami Lakshmanjoo tells us that the word ‘spanda’ means established stable movement. That is, it is movementless-movement, vibrationless-vibration. It is this secret, mysterious and yet essential principle that Swami Lakshmanjoo clarifies and elucidates in his revelation of the two texts dealing specifically with this principle, the Spanda Karika and the Spanda Sandoha. The theory of spanda is not new. It was hidden in the body of the Tantras and extracted by Vasuagupta, founder of the Shiva Sutras, and initiator of monistic Shaivism in the valley of Kashmir. Vasuagupta composed the Spanda Karika, a text filled with the fundamental precepts (karikas) regarding spanda and the philosophy surrounding it. Kshemaraja, the chief disciple of the very important and central figure in the tradition of Kashmir Shaivism, Abhinavagupta, is the author of the second pivotal text regarding spanda, the Spanda Sandoha. This text is an extensive exposition (sandoha) on the first verse of the Spanda Karika.

The Pratyabhijñā Philosophy-Ganesh Vasudeo Tagare 2002 This book presents the historical account of its teachers. To make the reading easy and intelligible its technical terms are explained. The book also explains how PRATYABHIJNA system was formulated and developed by the great teachers. It contain also essence of Ksemaraja´s book Pratyabhijña-hṛdaya which explains both the philosophy and ways of Siva realisation and even a layman can understand what Pratyabhijña is. The book also presents a brief survey of the argument and explains the relevance of Pratyabhijña. The book contains a glossary of technical terms and bibliography to make the reading comprehensive.

The Advaita Tradition in Indian Philosophy-Candradhara Śarmā 1996 The present work is a comparative and critical study of Shunyavada, Vijnanavada, Advaita Vedanta and Kashmir Shaivism, the four main systems of Advaitavada or spiritual non-dualism which has been the most celebrated tradition in Indian philosophy. It is based on the author’s study of original sources and when dealing with fundamental issues original texts are either quoted or referred to. The points of similarity and of difference among these systems are discussed in detail and with great clarity. Professor Sharma, with his unique gift of expressing abstruse metaphysical thoughts in a clear language, has eminently succeeded in correcting some misconceptions and in clarifying many difficult and obscure points about these systems. This work is indeed a masterly survey of Mahayana Buddhism, Advaita Vedanta and kashmira Shaivism which brings into remembrance the author’s original contributions some of which are of outstanding merit for a correct appreciation of the relation among these systems. The Advaita Tradition in Indian Philosophy will be found eminently useful by the students of philosophy in universities and colleges and also by all those who are interested in Buddhism, Vedanta and Kashmir Shaivism and who want a clear and accurate exposition of the development of the Advaita tradition in Indian philosophical thought.

Kashmir Shaivism-M. G. Chitkara 2002

Shaiva Devotional Songs of Kashmir-Constantina Rhodes 1987-01-01 Utpaladeva was considered a siddha, a “perfected being,” one of the masters of the tantric tradition in Kashmir, and he is best known for his philosophical treatises. The Shivastotravali reflects Utpaladeva’s philosophy, known as the Pratyabhijña school. And yet it is unique among the author’s works in its not being a straightforward philosophical treatise but instead, as Dr. Bailly points out in her introduction, more of a spiritual diary of one who is actually treading the path of Shiva. The path that Utpaladeva has chosen does not require leaving one’s home and heading for a mountain cave; instead it calls for changing one’s view of the world, for leading a life of divine recognition while carrying on with ordinary life. In clearly written, lucid prose Dr. Bailly illuminates the many facets of Utpaladeva’s quest. At the core of his spiritual journey is the enigmatic relationship between devotion and grace: how much does spiritual attainment depend upon the individual’s efforts, and how much is a divine gift? And how are these to be realized while living in the midst of society, maintaining worldly obligations and lifestyle? For over a thousand years the Shaiva community of Kashmir has used in its worship the hymns of Utpaladeva’s Shivastotravali. Here for the first time these hymns are presented in translation as English verse along with the Sanskrit, a clear and lively introduction, two appendices on special aspects of Kashmir Shaivism, and additional notes.

An Introduction to Tantric Philosophy-Lyne Bansat-Boudon 2014-06-11 The Paramārthasāra, or ‘Essence of Ultimate Reality’, is a work of the Kashmirian polymath Abhinavagupta (tenth–eleventh centuries). It is a brief treatise in which the author outlines the doctrine of which he is a notable exponent, namely nondualistic Saivism, which he designates in his works as the Trika, or ‘Triad’ of three principles: Śiva, Śakti and the embodied soul (nara). The main interest of the Paramārthasāra is not only that it serves as an introduction to the established doctrine of a tradition, but also advances the notion of jīvānukti, ‘liberation in this life’, as its core theme. Further, it does not confine itself to an exposition of the doctrine as such but at times hints at a second sense lying beneath the evident sense, namely esoteric techniques and practices that are at the heart of the philosophical discourse. Its commentator, Yogarāja (eleventh century), excels in detecting and clarifying those
various levels of meaning. An Introduction to Tantric Philosophy presents, along with a critically revised Sanskrit text, the first annotated English translation of both Abhinavagupta’s Paramārthasāra and Yogārāja’s commentary. This book will be of interest to Indologists, as well as to specialists and students of Religion, Tantric studies and Philosophy.

**Self Realization in Kashmir Shaivism** - Swami Lakshman Joo 1994 This book presents the oral teachings of the twentieth century's great Kashmir Shaivite master. The last of his long lineage, Swami Lakshmanjoo preserved, as did his predecessors, the oral knowledge that illuminates this ancient philosophy—that clarifies the often deliberately obscure tantric texts. Swami Lakshmanjoo reveals the essence of the way and the means to self-realization. Here in his own original discourses, as well as in his English renderings of Abhinavagupta and Kshemaraja, he unveils the essential teachings of this yoga philosophy. Swami Lakshmanjoo reveals the tantric understanding of the purpose and reason for creation. He offers instruction on the greatness and importance of the supreme mantra saukl. In his presentation of effective practice, he explains why meditation is both effortless and, at the same time, difficult. In his discussion of discipline he clarifies why personal habits and dispositions play an important part in spiritual growth. Finally, in his unveiling of the path of Kundalini yoga, he is intent on exposing and thereby preserving this hidden and elevated process while warning of its pitfalls. Contains 8 black and white, 14 full color photographs.

**Utpaladeva, Philosopher of Recognition** - Raffaele Torella 2016

**Theistic Vedānta** - R. Balasubramanian 2003 The Important Message Of All Vedantic Systems Is That The Understanding Of The Nature Of Brahman As The Source And Support Of All Beings Must Culminate Not Only In A New Vision, But Also In A New Way Of Life. This Volume On Theistic Vedanta, Which Is A Sequel To The Earlier Volume On Advaita Vedanta, Contains Three Sections: The First One Explains The Heritage Of Saivism And Vaisnavism; The Second One Highlights The God-Man-World Relation Through A Variety Of Doctrines And Arguments As Formulated By The Illustrious Preceptors Of Vaisnava And Saiva Traditions; And The Third One Gives An Account Of The Teachings And Practices Of The Mystic-Saints Who Authenticated The Heritage Through Varieties Of Spiritual Experience. This Volume Will Be Of Interest For All Those Who Are Concerned With The Vedic-Agamic Heritage Which Has Gone Through A Long Span Of Time Retaining Its Identity.

**Encyclopedia of Indian Philosophies** - Karl H. Potter 1995 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.

**The Mystery of Vibrationless Vibration in Kashmir Shaivism** - Swami Lakshmanjoo 2017-07-24 A central theme of the philosophy of Kashmir Shaivism is the highly esoteric principal known as spanda. Swami Lakshmanjoo tells us that the word spanda means established stable movement. That is, it is movementless-movement, vibrationless-vibration. It is this secret, mysterious and yet essential principle that Swami Lakshmanjoo clarifies and elucidates in his revelation of the two texts dealing specifically with this principle, the Spanda Karika and the Spanda Sandoha. The theory of spanda is not new. It was hidden in the body of the Tantras and extracted by Vasugupta, founder of the Shiva Sutras, and initiator of monistic Shaivism in the valley of Kashmir. Vasugupta composed the Spanda Karika, a text filled with the fundamental precepts (karikas) regarding spanda and the philosophy surrounding it. Kshemaraja, the chief disciple of the very important and central figure in the tradition of Kashmir Shaivism, Abhinavagupta, is the author of the second pivotal text regarding spanda, the Spanda Sandoha. This text is an extensive exposition (sandoha) on the first verse of the Spanda Karika.

**From Early Vedanta to Kashmir Shaivism** - N. V. Isaeva 1995-01-01 This book clarifies the relationship between God and the creation for Gaudapada, Bhartrhari, and Shankara, and by doing so, demonstrates a major continuity of thought from Gaudapada through Bhartrhari to Abhinavagupta and Kashmir Shaivism.

**Hindu Philosophy** - Theos Bernard 1999 The aim of Hindu Philosophy is the extinction of sorrow and suffering by the method of knowledge that alone can free man from the bondage of ignorance. It points to a clear way of thinking which enables one to understand Reality by direct experience. In this perspective, Hindu Philosophy is an art of life and not a theory. In this book the author presents a precise and illuminating study of six systems of Indian Philosophy classified into three divisions (1) Nyaya-Vaisesika, (2) Samkhya-Yoga, (3) Mimamsa-Vedanta. The first division lays down the methodology of science and elaborates the concepts of Physics and Chemistry to show how manifestations of phenomena come into being. The second division sets forth and account of cosmic evolution on purely logical principles. The third division critically analyses the basic principles, developing them in greater detail and furnishing arguments to substantiate, as well as making incidental contribution on points of special interest. Beside presenting an account of philosophical systems of India, the author adds a study of Kashmir Saivism—a system of Ideal Monism founded by Vasugupta.
and based on Siva Sutras. In this context the author throws sufficient light on the traditional Tantric literature that has sufered wide criticism both from Western and Eastern scholars. The book is documented with Preface, Introduction and Glossarial Index.

**The Word in the World**

H S Shivaprakash 2019-10-01 The Word in the World is a collection of essays and lectures by Prof H S Shivaprakash, a well-known poet, playwright, and translator. Edited by Dr Kamalakar Bhat, this book brings together Prof Shivaprakash's interventions in the realm of issues that are entwined with the continuities and discontinuities in the cultural negotiations of India. Distinctively, these are essays on subjects ranging from the nature and significance of medieval works of literature in India to issues arising out of developments in Indian aesthetics. The unfeigned magnitude of this work must be found among students and scholars, who will gain from it a perspective significantly different from the ones available in the prevailing academic discourses, thus indicating a way beyond poststructuralist/postmodernist frameworks. This is a book that will interest a wide variety of readers with its engaging insights and breadth of reference especially because it is written in an easily comprehensible style.

**The Ubiquitous Siva**

John Nemec 2011-07-22 This book examines the beginnings of the non-dual tantric philosophy of the famed Pratyabhijnā or "Recognition" School of tenth-century Kashmir. It includes a critical edition and annotated translation of chapters 1-3 of Somananda’s Sivadrsti, the first Pratyabhijnā text ever composed, along with the corresponding passages of Utpaladeva’s commentary, the Sivadṛṣṭivāti.

**Para-trisika-Vivarana of Abhinavagupta**

Jaideva Singh 2014-01-01 The Paratrisika (or Paratrimsika) is a short Tantra that has been held in the highest esteem by Kashmir Saivism or Trika. After Somananda, Abhinavagupta has written two commentaries on it, a short one (Laghuvṛtti) and an extensive one the present Vivarana which is presented here for the first time in an English translation. The Paratrisika Vivarana is one of the most fascinating but also most difficult texts of the Kashmir Saiva School, and of the mystical philosophical literature of India as a whole. It deals with Ultimate Reality (aṇuṭṭara or para) and with the methods of realization, centered above all in the theory and practice of the mantra. Abhinavagupta displays here his great exegetical genius and presents a penetrating metaphysics of language, of the Word (vāk) and its various stages in relation to consciousness. His language reflects in a luminous fashion the mystical experience contained in this text. The present translation of Abhinavagupta’s masterpiece will not only be a milestone in the study of Kashmir Saivism, but it also makes available one of the major mystical texts of the Indian tradition to readers interested in philosophy and spirituality.

**Utpaladeva**

Raffaele Torella 2021-03-17 About the Author Raffaele Torella is Professor of Sanskrit at University of Rome “Sapienza”, where he has also taught for long Indian Philosophy and Religion, and Indology. Dr. Bettina Bäumer, Indologist from Austria and Professor of Religious Studies (Visiting Professor at several universities), living and working in Varanasi since 1967, is the author and editor of a number of books and over 50 research articles. Her main fields of research are non-dualistic Kashmir Saivism, Indian aesthetics, temple architecture and religious traditions of Odisha, and comparative mysticism. She has been Coordinator of the Indira Gandhi National Centre for the Arts, Varanasi, and Fellow, Indian Institute of Advanced Study, Shimla. She has translated important Sanskrit texts into German and English. Dr. Bettina Bäumer, Indologist from Austria and Professor of Religious Studies (Visiting Professor at several universities), living and working in Varanasi since 1967, is the author and editor of a number of books and over 50 research articles. Her main fields of research are non-dualistic Kashmir Saivism, Indian aesthetics, temple architecture and religious traditions of Odisha, and comparative mysticism. She has been Coordinator of the Indira Gandhi National Centre for the Arts, Varanasi, and Fellow, Indian Institute of Advanced Study, Shimla. She has translated important Sanskrit texts into German and English. About the Book The book, which partly derives from the papers offered at the first International Seminar on Utpaladeva (IIAS, Shimla 2013), is the first ever attempt at presenting a comprehensive portrait of one of the most important philosophers of premodern India, so far mainly taken into account as a mere predecessor of the great Abhinavagupta. Recent studies by R. Torella and others have shown the central importance of Utpaladeva in the elaboration of the Pratyabhijnā philosophy, and reduced the role of Abhinavagupta to that of a brilliant commentator. The contributors to the present volume have shown the multifarious aspects of Utpaladeva, not only an outstanding metaphysician and epistemologist, engaged in a strenuous critical dialogue above all with the Buddhist logicians, but also one of the most extraordinary mystical poets of India. For the first time his contribution to poetics and aesthetics has been duly highlighted. The book contains two appendices with the critical edition and translation by R. Torella of fragments from Utpaladeva’s long commentary (Vivr̥ti) on his Iśvarapratyabhijñā-kārīkā and Vṛtti, one of the most important works of Indian philosophy as a whole, so far deemed to be totally lost. This book should generate great interest among scholars of Sanskrit and philosophy for its uniqueness and should serve the curiosity of each and every scholarly reader of Kashmir Saivism.

**Philosophy of the Upanishads**

Moti Lal Pandit 1978

**Śaivism, Some Glimpses**

Ganesh Vasudeo Tagare 1996 Dr. Tagare S Book Unfolds The Essence Of Saivism And Its Principal Philosophical Expressions. Spelling Out Saivism S Fundamental
Self Realization in Kashmir Shaivism

John Hughes 1994-12-15

This book presents the oral teachings of the twentieth century’s great Kashmir Shaivite master. The last of his long lineage, Swami Lakshmanjoo preserved, as did his predecessors, the oral knowledge that illuminates this ancient philosophy—thata clarifies the often deliberately obscure tantric texts. Swami Lakshmanjoo reveals the essence of the way and the means to self realization. Here in his own original discourses, as well as in his English renderings of Abhinavagupta and Kshemaraja, he unveils the essential teachings of this yoga philosophy. Swami Lakshmanjoo reveals the tantric understanding of the purpose and reason for creation. He offers instruction on the greatness and importance of the supreme mantra sauh. In his presentation of effective practice, he explains why meditation is both effortless and, at the same time, difficult. In his discussion of discipline he clarifies why personal habits and dispositions play an important part in spiritual growth. Finally, in his unveiling of the path of Kundalini yoga, he is intent on exposing and thereby preserving this hidden and elevated process while warning of its pitfalls. Contains 8 black and white, 14 full color photographs.

Creator, Protector, Destroyer

John Picken 1997

Now you can discover answers to the most important questions in life (Who am I? What is my purpose in life? Who or what is God?), when you read Creator, Protector, Destroyer by J.R. Picken, Ph.D., M.D. For over a thousand years, there has been a spiritual system hidden in the area now known as Kashmir. This beautiful land (often referred to as the Switzerland of the East) is located at the northern tip of India and has Pakistan, Afghanistan, and China as neighbors. There is political unrest there. There is also great spirituality that is little known in the West. It is called Kashmir Shaivism. Its message is both simple and radical: each of us is God, equal parts creator, protector, and destroyer—and, because we are all God, we are each perfect at our core. Discover the secrets of Swami Lakshmanjoo, the last living Shaivite master—Learn this ancient theory of Divinity—Uncover the true nature of consciousness—Realize how you can become nonviolent Creator, Protector, Destroyer is the first and only nonacademic book on Kashmir Shaivism; it is intended to be read by anyone. It is also a passionate, personal journey of discovery and realization. Dr. Picken traveled to Kashmir, where he studied with Swami Lakshmanjoo. The deep insights of Shaivism will help you understand why your true identity is Divine and how you can cast aside feelings of isolation, loneliness, and powerlessness forever. The wisdom and spirituality you will find in Creator, Protector, Destroyer will help you experience empowering truths about yourself and the world. It will transform your life forever. Get Creator, Protector, Destroyer today.

The Krama Tantricism of Kashmir

Navjivan Rastogi 1979

The Karma Tantricism of Kashmir is intended as a ground work of the Karma system, an almost neglected area of Kashmir Saivism. The author has very ably reconstructed the history and metaphysics of the system after rummaging through relevant literature, both in print and manuscript form. The krama philosophy, Sakta esotericism and the Tantric synoptic view are seen. In this first of the two volumes, the author has given a general and historical survey in seven chapters-Karma as a distinct system, mutual exchange from allied system, different traditions and sub-schools, sources and literature and karma`s place in Kashmir Saivism. Contains chronological table of Karma author`s classified Bibliography and indexes.

Yoga Journal

1997-09

For more than 30 years, Yoga Journal has been helping readers achieve the balance and well-being they seek in their everyday lives. With every issue, Yoga Journal strives to inform and empower readers to make lifestyle choices that are healthy for their bodies and minds. We are dedicated to providing in-depth, thoughtful editorial on topics such as yoga, food, nutrition, fitness, wellness, travel, and fashion and beauty.

Cultural heritage of Jammu and Kashmir

Kulbhushan Warikoo 2009

Light on Tantra in Kashmir Shaivism

Swami Lakshmanjoo 2017-09-23

This profound text is concerned with the philosophy and practice known as Kashmir Shaivism. On account of its size and scope it is a veritable encyclopedia of non-dual Shaivism.Why was the Tantraloka written? In answer to this question Abhinavagupta tells us that, although in the schools of Kashmir Shaivism there are many wonderful and important ways and methods for attaining the supreme reality, yet in his time not even one was still existing. All of those ways and methods were lost. It is for this reason that he was requested by his colleagues and disciples to create a text that would illuminate and clarify all of these ways and methods of Kashmir Shaivism. To accomplish this, Abhinavagupta composed the Tantraloka, a text, which he tells us is filled with the complete explanation of the ways and methods associated with Kashmir Shaivism. That is to say that the philosophical understanding on the level of the intellect might have been existing, but the actual practical means or methods to be used to attain the supreme reality - oneness with Universal Being - to which they all pointed was lost. Abhinavagupta was intent, therefore, to revive the true understanding of these very important teachings, to make the practices that they embodied live again. For what is the use of a map if you have no way to reach the destination? Thus, Abhinavagupta gave us the Tantraloka to remedy this situation.The Tantraloka is composed of thirty seven chapters (ahnikas). Each chapter has it's own distinct topic. In this present volume - chapter one - Abhinavagupta lays the groundwork for the rest of his Tantraloka. Here are some of the topics Abhinavagupta examines in the first chapter: - The important Masters of the schools of Kashmir Shaivism. - The differentiated perception of all the means and methods (upayas). - The difference between knowledge, ignorance and liberation. - The essence of what
is to be recognized, i.e., the real object to be known. - The oneness of Shiva and His energy (Shakti). - Introduction to the means and methods (upaya) for attaining full and pure knowledge where you perceive your nature as one with the universe. - True liberation in Kashmir Shaivism. - A discussion of the four states of means (upayas). - Three variations of absorption or trance (samavesha) as mentioned in the Malinivijaya Tantra. - The contents of each of the thirty seven chapters of Tantraloka.

Theory and Practice of Yoga: 'Essays in Honour of Gerald James Larson' Knut A. Jacobsen 2008 This collection of original essays provides fascinating insights into yoga as a historical and pluralistic phenomenon flourishing in a variety of religious and philosophical contexts. They cover a wide variety of traditions and topics related to yoga: Classical yoga, Samkhya, Tantric yoga, Bhakti yoga, the Guru, Indic Islamic traditions of yoga, yoga and asceticism in contemporary India, and the reception of yoga in the West. The essays are written by eighteen professors in the field of the history of religions, most of them former graduate students of Gerald James Larson, Rabindr Nath Tagore Professor Emeritus, Indiana University. Bloomington and Professor Emeritus, Religious Studies, University of California, Santa Barbara, an internationally acclaimed scholar on the history of religions and the philosophies of India, and one of the world’s foremost authorities on the Samkhya and Yoga traditions. The publication is in honour of him.

Classical Indian Philosophy – Peter Adamson 2020-03-26 Peter Adamson and Jonardon Ganeri present a lively introduction to one of the world’s richest intellectual traditions: the philosophy of classical India. They begin with the earliest extant literature, the Vedas, and the explanatory works that these inspired, known as Upaniṣads. They also discuss other famous texts of classical Vedic culture, especially the Mahābhārata and its most notable section, the Bhagavad-Gīta, alongside the rise of Buddhism and Jainism. In this opening section, Adamson and Ganeri emphasize the way that philosophy was practiced as a form of life in search of liberation from suffering. Next, the pair move on to the explosion of philosophical speculation devoted to foundational texts called ‘sutras,’ discussing such traditions as the logical and epistemological Nyāya school, the monism of Advaita Vedānta, and the spiritual discipline of Yoga. In the final section of the book, the authors chart further developments within Buddhism, highlighting Nāgārjuna’s radical critique of ‘non-dependent’ concepts and the no-self philosophy of mind found in authors like Dignāga, and within Jainism, focusing especially on its ‘standpoint’ epistemology. Unlike other introductions that cover the main schools and positions in classical Indian philosophy, Adamson and Ganeri’s lively guide also pays attention to philosophical themes such as non-violence, political authority, and the status of women, while considering textual traditions typically left out of overviews of Indian thought, like the Cārvaka school, Tantra, and aesthetic theory as well. Adamson and Ganeri conclude by focusing on the much-debated question of whether Indian philosophy may have influenced ancient Greek philosophy and, from there, evaluate the impact that this area of philosophy had on later Western thought.

An Introduction to Tantric Philosophy – Lyne Bansat-Boudon 2014-06-11 The Paramārthasāra, or ‘Essence of Ultimate Reality’, is a work of the Kashmirian polymath Abhinavagupta (tenth–eleventh centuries). It is a brief treatise in which the author outlines the doctrine of which he is a notable exponent, namely nondualistic Śaivism, which he designates in his works as the Trika, or ‘Triad’ of three principles: Śiva, Śakti and the embodied soul (nara). The main interest of the Paramārthasāra is not only that it serves as an introduction to the established doctrine of a tradition, but also advances the notion of jīvamukti, ‘liberation in this life’, as its core theme. Further, it does not confine itself to an exposition of the doctrine as such but at times hints at a second sense lying beneath the evident sense, namely esoteric techniques and practices that are at the heart of the philosophical discourse. Its commentator, Yogarāja (eleventh century), excels in detecting and clarifying those various levels of meaning. An Introduction to Tantric Philosophy presents, along with a critically revised Sanskrit text, the first annotated English translation of both Abhinavagupta’s Paramārthasāra and Yogarāja’s commentary. This book will be of interest to Indologists, as well as to specialists and students of Religion, Tantric studies and Philosophy.

SIVA SUTRAS - JAIDEVA. SINGH 2021

Bhagavad Gita - Swami Lakshmanjoo 2017-07-24 Features/Benefits: * Includes free downloadable audio of original lectures. * Bhagavad Gita means The Song of God. It is a 700-verse Hindu scripture from the epic Mahabharata. * This is one of the most important of all Hindu scriptures. * This translation, as seen through the lense of Kashmir Shaivism by the great Master Swami Lakshmanjoo, teaches that we ourselves are warriors in a great battle for liberation. This treasure of knowledge was one of the last works by Swami Lakshmanjoo. He said, "It was a new revelation of the supreme secrets, hidden in the Kashmiri recension of the Bhagavad Gita." Based on Abhinavagupta's commentary of the Gitarthasamgraha. "The Essence of the Gita", Swamijii declared that, "this revelation was initiated by his direct experience of the state of Universal God Consciousness. Here Swamijii reveals the unique and liberating teaching of Kashmir Shaivism which proclaims; "Freedom from all our miseries, as Abhinavagupta boldly declares, can neither be obtained through renunciation of the world, nor by hatred of the world, but by experiencing the presence of God everywhere." At last, the secret and profound meaning of the Bhagavad Gita "The Lord's Song" is being made available for the spiritual illumination of all humankind.

Shimmering Mirrors - Patrick Laude 2017-10-26 A study of comparative metaphysics that explores the concepts of Reality and Appearance and their relevance to contemporary religious
consciousness. In this pioneering work of comparative metaphysics, Patrick Laude delves into Buddhist, Christian, Hindu, Islamic, and Jewish concepts of Reality and Appearance to offer a uniquely lucid exploration of metaphysical representations of reality, relativity, appearance, and illusion. Laude includes discussions of the Absolute and the Relative in Hindu Advaita Vedānta, Kashmiri Saivism, Sufi wahdat al-wujūd, and Madhyamaka Buddhism; the metaphysics of salvation in Buddhist and Christian traditions; and the metaphysics of evil and the distinction between Reality and Appearance in the Jewish Kabbalah, Saivism, Christian mysticism, and the Sufi school of Ibn al-‘Arabī. The book explores how a discerning and subtle apprehension of the relationship between Reality and Appearance may help contemporary readers and seekers respond to the acute predicaments of contemporary religious and spiritual consciousness. “I have rarely read a work that is so lucid in explaining complex philosophical theories across multiple traditions, so articulate in constructing concise ideas, and so strategic in assembling a framework for analysis. This is a unique and special work of comparative metaphysics rarely found in contemporary works on philosophies of religion.” — Lee Irwin, author of Alchemy of Soul: The Art of Spiritual Transformation

**Mystical Verses of Lallā-Laldyada 2007** Mystical Verses of Lalla is a rich introduction to Lalla, the great 14th centuries. Also known as Lallesvari and Lal Ded, she defied social conventions and proceeded on the journey of self-realization. Her verses speak across cultural boundaries and traditions and are as relevant today as they were six centuries ago. Jaishree Kak has beautifully translated the verses from Kashmiri into English. Joseph Singer's prints and drawings complement the verses, providing visual pathways into Lalla's verses. The fourteenth-century mystic poet Lalla, also known as Lallesvari and Lal Ded, is an integral part of Kashmiri language, literature, and culture. Lalla-Vakh or Lalla's verse-sayings have resonated orally for centuries in the valley of Kashmir. Lalla has been compared to Shakespeare, Hafiz, Kabir and Tulsidas. And, she has been honored as the first Kashmiri poet who modernized Kashmiri language as well as literature. Her richness of language, turn of phrases, and metaphors are now standard expressions in modern Kashmiri.
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