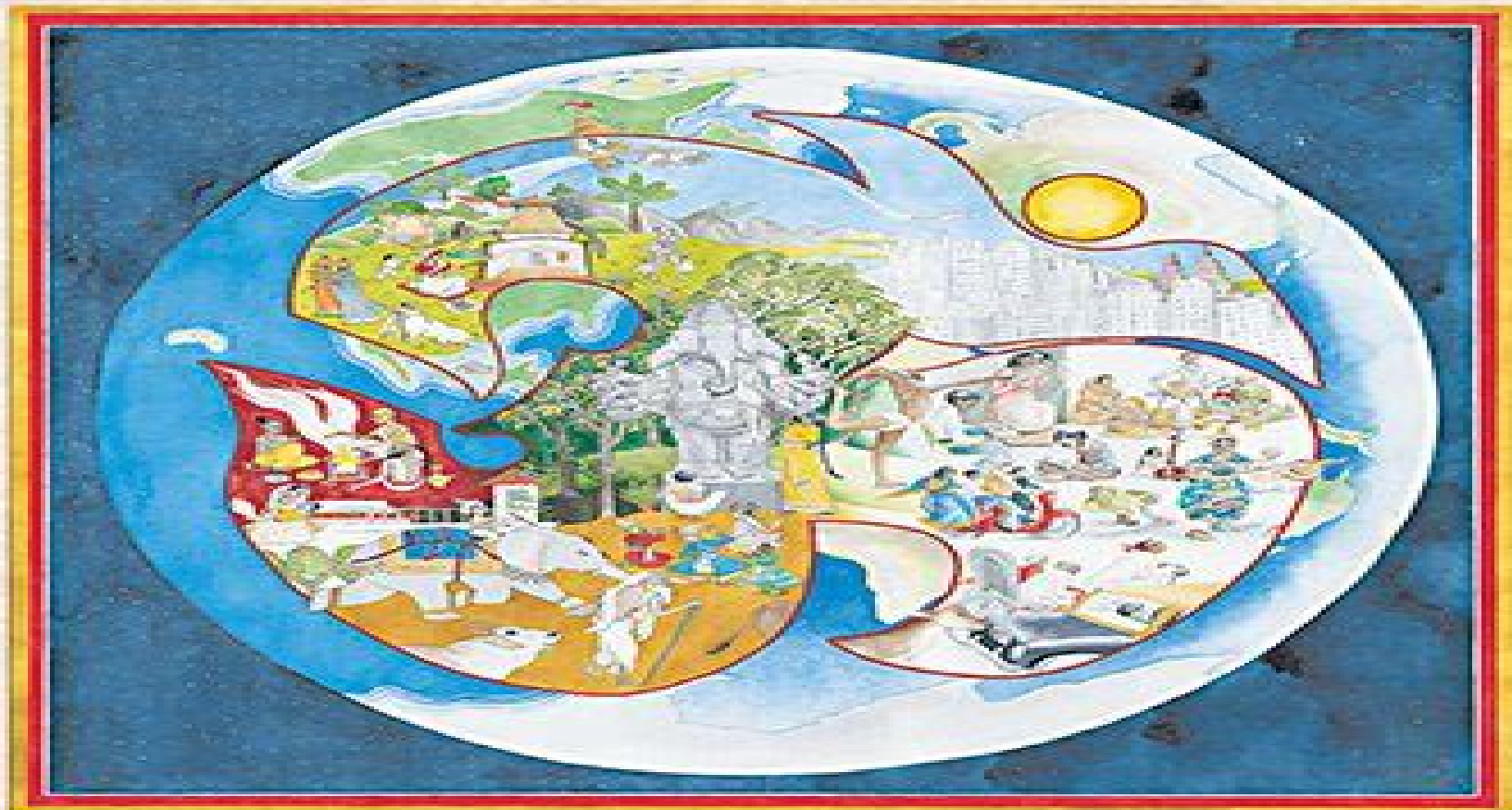


# Śaiva Dharma Sāstras

THE BOOK OF DISCIPLINE OF ŚAIVA SIDDHĀNTA CHURCH

Satguru Sivaya Subramuniyaswami



A dossier setting forth the thrology, doctrines, customs, policies and plans by which members and institutions of Saiva Siddhanta Church are guided and covereded in loving service to our Supreme God Siva.

# Saiva Dharma Sastras

**Siddappa N.Byrareddy**



## Saiva Dharma Sastras:

*Saiva Dharma Shastras* Satguru Sivaya Subramuniyaswami, aiva Dharma Sastras is a potent edict an irrevocable commission to my Acharya successors detailing their future duties and responsibilities Further it is a Dossier describing for Church members and the public our international headquarters monasteries missions and extended families our Himalayan Academy ministry and initiations our family and monastic paths articles of faith and conduct It explains our World Outreach Mission to protect preserve and promote the Saivite Hindu religion to foster the growth of all sects of Hinduism through Hindu solidarity and to teach monistic Saiva Siddhanta for the spiritual unfoldment of the individual and the family through temple worship and daily sadhana How members live conduct themselves raise their families and perform their dharma is all elucidated here This shastra portrays a fellowship that is a one body of belief worship and allegiance Each member has studied and upholds the same scriptures and creed Each worships God Siva through the traditional ceremonies and sacred observances Each is well versed in the teachings of our sampradaya a tradition that values practice above learning Each finds authority in our religious hierarchical lineage or parampara Each performs the potent sadhanas of the Saiva Neri regular disciplines which yield spiritual transformation through self effort Each looks to the spiritual preceptor or satguru as the supreme guiding force      **Saiva Dharma Shastras** Saiva Siddhanta Church,1986      **Saiva Dharma Sastras** Satguru Sivaya Subramuniyaswami,Subramuniya (Master.),1995      **Saivite Hindu Religion Book Two** , Saivite Hindu Religion is a six book graded course based on the holy Vedas the world s oldest scripture it is an authentic resource for parents and teachers seeking to educate children in Hindu beliefs ethics culture and customs Subjects include God and Gods saints and sages our soul temple worship right conduct karma dharma and reincarnation The why of each belief and practice is explained giving children unique insight into their religion      *The Guru Chronicles* ,2011 Anyone on the spiritual path knows it s rare that the illumined lives of yogis and gurus are laid before us We have but a handful Autobiography of a Yogi Milarepa Tibet s Great Yogi Ramakrishna and His Disciples and a few of others Now comes an amazing book *The Guru Chronicles* filled with the magical and highly mystical stories of Satguru Sivaya Subramuniyaswami his Sri Lankan guru Siva Yogaswami and five preceding masters who all held truth in the palm of their hand and inspired slumbering souls to Know thy Self      *The Vision of Siva in Periyapuram* Ratna-Ma Chelliah Navaratnam,1987 Study of Periyapur am 12th century verse hagiography of Sivaite religious leaders by Cekkil r      *History of Saiva Cults in Northern India* Vishwambhar Sharan Pathak,1960      *Homegrown Gurus* Ann Gleig,Lola Williamson,2013-10-29 Today a new stage in the development of Hinduism in America is taking shape After a century of experimentation during which Americans welcomed Indian gurus who adjusted their teachings to accommodate the New World context American Hinduism can now rightly be called its own tradition rather than an imported religion Accordingly this spiritual path is now headed by leaders born in North America *Homegrown Gurus* explores this phenomenon in essays about these figures and their networks A variety of teachers and

movements are considered including Ram Dass Siddha Yoga and Amrit Desai and Kripalu Yoga among others Two contradictory trends quickly become apparent an increasing Westernization of Hindu practices and values alongside a renewed interest in traditional forms of Hinduism These opposed sensibilities innovation and preservation radicalism and recovery are characteristic of postmodernity and denote a new chapter in the American assimilation of Hinduism **Holy Orders of Sannyas** Saiva Siddhanta Church, A Saiva Swami s Diksha And Lifetime Vows Of Renunciation A religious covenant between a sannyasin one who has renounced the world in service to God Siva and the divine beings of all three worlds In the fulfillment of these holy orders of sannyas the sannyasin of his own volition irrevocably and eternally binds himself to his religion the Saiva Samayam to the timeless traditions of the sanatana dharma to his fellow Hindus to his brother renunciates and most especially to the Siva Yogaswami Guru Parampara Sannyas may be simply defined as Saivite Hindu monasticism and a sannyasin is one who has renounced the world in search of God Realization and has been formally initiated by a guru who is himself a sannyasin In Sanskrit the word sannyas literally means to throw down or to abandon Thus sannyas is the giving up or abandonment of the world and the sannyasin is one who has so renounced True sannyas is not a denial of life but life s highest fulfillment It is unmitigated selflessness It is the relinquishment of the transient and illusory in favor of a permanent Reality the eschewing of a worldly life that one may by gradual stages of purification draw inward toward Parasiva Truth Absolute It is a break with the mundane and a binding unto the Divine It is the repudiation of the dharma including the obligations and duties of the householder and the acceptance of the even more demanding dharma of the renunciate *Saiva Siddhanta* ,1970 *Bhakti and Embodiment* Barbara A. Holdrege,2015-08-14 The historical shift from Vedic traditions to post Vedic bhakti devotional traditions is accompanied by a shift from abstract translocal notions of divinity to particularized localized notions of divinity and a corresponding shift from aniconic to iconic traditions and from temporary sacrificial arenas to established temple sites In *Bhakti and Embodiment* Barbara Holdrege argues that the various transformations that characterize this historical shift are a direct consequence of newly emerging discourses of the body in bhakti traditions in which constructions of divine embodiment proliferate celebrating the notion that a deity while remaining translocal can appear in manifold corporeal forms in different times and different localities on different planes of existence Holdrege suggests that an exploration of the connections between bhakti and embodiment is critical not only to illuminating the distinctive transformations that characterize the emergence of bhakti traditions but also to understanding the myriad forms that bhakti has historically assumed up to the present time This study is concerned more specifically with the multileveled models of embodiment and systems of bodily practices through which divine bodies and devotional bodies are fashioned in Krsna bhakti traditions and focuses in particular on two case studies the Bhagavata Purana the consummate textual monument to Vaisnava bhakti which expresses a distinctive form of passionate and ecstatic bhakti that is distinguished by its embodied nature and the Gaudiya Vaisnava tradition an important bhakti tradition inspired by the

Bengali leader Caitanya in the sixteenth century which articulates a robust discourse of embodiment pertaining to the divine bodies of Krsna and the devotional bodies of Krsna bhaktas that is grounded in the canonical authority of the Bhagavata Purana

**Veda and Torah** Barbara A. Holdrege,1996-01-01 In this book Barbara Holdrege has set a high standard for comparative work and has made an important contribution to both Hindu and Jewish studies She has looked at Veda and Torah not simply as scripture but as systems of meaning symbol systems each with its own affiliated meanings each with its symbolic context and each with its history of interpretation

Ars Quatuor Coronatorum ,1889

**The Kurma-Purana**

**Part 1** J.L. Shastri,Dr. G.V. Tagare,2000-01-01

Speaking Of Basava K. Ishwaran,K Ishwaran,2019-06-04 The bulk of the literature on Basava and Lingayatism incorporates both the Brahman and Bhakti movements To do this is to lose sight of innovations that Basava introduced in reaction to his Brahman dominated environment Also to look at Lingayatism as a direct linear descendant of the Hindu tradition is to ignore the revolutionary thrust of Lingayatism in its origin in the twelfth century A O and its continuing dynamism in the subsequent centuries

Fuzzy and Neutrosophic Analysis of Periyar's Views on Untouchability W. B. Vasantha Kandasamy,Florentin Smarandache,K. Kandasamy,2005 For the first time the social problem of untouchability which is peculiar to India is being studied mathematically We have used Fuzzy Cognitive Maps and Neutrosophic Cognitive Maps to analyze the views of the revolutionary Periyar E V Ramasamy 17 09 1879 24 12 1973 who relentlessly worked for more than five decades to secure the rights of the oppressed people who were considered untouchables This thought provoking book will be of great interest to human rights activists socio scientists historians and above all mathematicians From UNESCO citation Periyar The Prophet of the New Age The Socrates of South East Asia Father of the Social reform Movement and Arch Enemy of Ignorance Superstition Meaningless Customs and Baseless Manners

**A History of Civilization in Ancient India** Romesh Chunder Dutt,1890

Catalogue of Printed Books in the Sanskrit College Library Sanskrit College (Kolkata, India). Library,1919

**The Śrīkara Bhāshya: Introduction**

□□□□□□□□□□,1936 Vira aiva commentary on Brahmas tra of B dar ya a basic work on Vedanta philosophy

Encyclopedia of American Religions J. Gordon Melton,2003 This encyclopedia revised and expanded contains over 2600 descriptive entries on the religious and spiritual groups of the United States and Canada

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