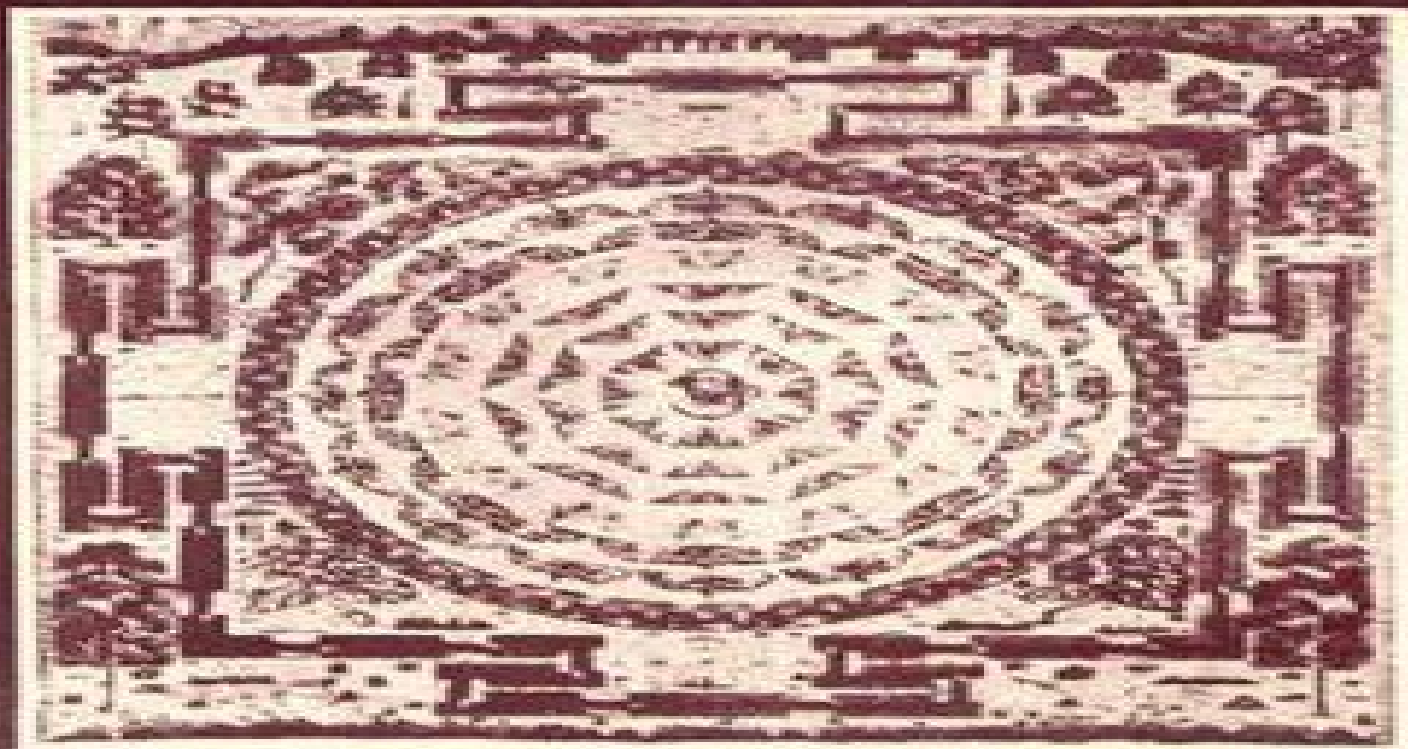


Reflections on the TANTRAS

Sudhakar Chattopadhyaya



Reflections On The Tantras

Georg Feuerstein



Reflections On The Tantras:

Reflections on the Tantras Sudhakar Chattopadhyaya, 1978 The brochure touches upon all the principal precepts of Tantra especially the esoteric practices an account of the Sakta pithas has also been given in the background of the ethnological divisions of India New light has been thrown on the origin of bija mantra and gayatri occurring in Tantric works The study may be regarded as a new one since scientific discussion of Tantricism has not yet progressed so far satisfactorily especially from the point of view of the Tantrics themselves

Reflections on the Tantras Sudhakar Chattopadhyaya, 1978

Tantra Vidyā Oscar Marcel Hinze, 1997 This contains two dissertations on understanding Archaic Astronomy and Parmenides and the Tantric Yoga Of these the first dissertation concerns with the understanding of Archaic Astronomy from the stand point of a psychologist of perception trained in Astronomy The author deals with the psychology of Perception and the seven Lotus flowers of the Kundalini Yoga by elucidating the study of Arthur Avalon giving parallels in other traditions while presenting a comparative study on its bearing on

The Supreme Understanding Osho, Yoga Anurag, 1978

Tantra Georg Feuerstein, 1998-07-28 Today's foremost yoga researcher offers a clear and lively introduction to the history philosophy and practice of the Tantric spiritual tradition Tantra often associated with Kundalini Yoga is a fundamental dimension of Hinduism emphasizing the cultivation of divine power shakti as a path to infinite bliss Tantra has been widely misunderstood in the West however where its practices are often confused with eroticism and licentious morality Tantra The Path of Ecstasy dispels many common misconceptions providing an accessible introduction to the history philosophy and practice of this extraordinary spiritual tradition The Tantric teachings are geared toward the attainment of enlightenment as well as spiritual power and are present not only in Hinduism but also Jainism and Vajrayana Buddhism In this book Georg Feuerstein offers readers a clear understanding of authentic Tantra as well as appropriate guidance for spiritual practice and the attainment of higher consciousness

The Kulacūḍāmaṇi Tantra and the Vāmakeśvara Tantra. With the Jayaratha Commentary Louise M. Finn, 1986-01-01 Both tantras relate to the cult of the Indian Mother Goddess and are translated from the original Sanskrit texts They appear to date from the 9th to 11th century AD and are important source material for the study of the Goddess in Hinduism The Kulacūḍāmaṇi Tantra is a manual that describes with candour sexual and magical rituals for which the Goddess cult became notorious The Vāmakeśvara Tantra deals with similar ritual procedures but its 13th century commentary by Jayaratha emphasizes the philosophical tenor of the text Together the two texts cover a wide range of Shakta thought and practice The translations are comprehensively annotated and are preceded by introductions which place the texts in their historical context suggest likely dates of composition and discuss in outline the philosophy of Shaktism Philosophic terms specific to the texts are explained in detail The translations should appeal to students of Hindu religious cults and to all those interested in comparative religion

The Goddess in Hindu-Tantric Traditions Anway Mukhopadhyay, 2018-04-20 The Great Goddess in her various puranic and tantric forms is often figured as

sitting on a corpse which is identified as Shiva as shava God Shiva the consort of the Devi and an iconic representation of the Absolute without attributes the Nirguna Brahman Hence most of the existing critical works and ethnographic studies on Shaktism and the tantras have focused on the theological and symbolic paraphernalia of the corpses which operate as the asanas seats of the Devi in her various iconographies This book explores the figurations of the Goddess as corpse in several Hindu puranic and Shakta tantric texts popular practices folk belief systems legends and various other cultural phenomena based on this motif It deals with a more intricate and fundamental issue than existing works on the subject how and why is the Devi herself figured as a corpse in the Shakta texts belief systems and folk practices associated with the tantras The issues which have been raised in this book include how does death become a complement to life within this religious epistemology How does one learn to live with death thereby lending new definitions and new epistemic and existential dimensions to life and death And what is the relation between death and gender within this kind of figuration of the Goddess as death and dead body Analysing multiple mythic narratives hymns and scriptural texts where the Devi herself is said to take the form of the Shava the corpse as well as the Shakti who animates dead matter this book focuses not only on the concept of the theological equivalence of the Shava Shiva as corpse and the Shakti Energy in tantras but also on the status of the Divine Mother as the Great Bridge between the apparently irreconcilable opposites the mediatrix between Spirit and Matter death and life existence in stasis and existence in kinesis This book makes an important contribution to the fields of Hindu Studies Goddess Spirituality South Asian Religions Women and Religion India Studies in Shaktism and Tantra Cross cultural Religious Studies Gender Studies Postcolonial Spirituality and Ecofeminism [Black Magic, Witchcraft and Occultism](#) Sajal Nag, 2023-06-09 Black magic occult practices and witchcraft still evoke huge curiosity interest and amazement in the minds of people Although witchcraft in Europe has been a widely studied phenomenon black magic and occult are not yet a popular theme of academic research even though India is known as a land of magic tantra and occult The Indian State of Assam was historically feared as the land of Kamrup Kamakhya black magic witchcraft and occultic practices It was where different Tantric cults as well as other occult practices thrived The Khasi Hills are known for the practice of snake vampire worship The village of Mayong is the village where magic and occult is still practiced as a living tradition This book is one of the rarest collections where such practices are researched recorded and academically analyzed It is one of those collections where studies of all three practices of Black Magic Witchcraft and Occult are combined into one single book

Introducing Hinduism Hillary P. Rodrigues, 2023-01-06 Introducing Hinduism 2nd Edition is the ideal sourcebook for those seeking a comprehensive overview of the Hindu tradition This second edition includes substantial treatments of Tantra South India and women as well as expanded discussions of yoga Vedanta and contemporary configurations of Hinduism in the West Its lively presentation features case studies photographs and scenarios that invite the reader into the lived world of Hinduism introductory summaries key points discussion questions and recommended reading lists at the end of each chapter

narrative summaries of the great epics and other renowned Hindu myths and lucid explanations of complex Indian philosophical teachings including Sankhya and Kashmir Saivism and a glossary timeline and pronunciation guide for an enhanced learning experience This volume is an invaluable resource for students in need of an introduction to the key tenets and diverse practice of Hinduism past and present *The Buddhist Tantras* David B. Gray, 2023 The tantric Buddhist traditions emerged in India beginning in the seventh century CE and flourished there until the demise of Buddhism in India circa the fifteenth century These traditions were disseminated to Central East and Southeast Asia and continue to be practiced most notably in Nepal Tibet and Japan as well as in the numerous Tibetan traditions disseminated around the world by Tibetan masters living in diaspora The central scriptures for these traditions were generally designated by the term tantra Tantras are works that purport to relate secret teachings of the buddhas that enable awakening in as short as one lifetime As such they are understood by their advocates to be the inspired speech of a buddha and hence worthy of inclusion in the canons of Buddhist traditions Over the past twenty years there has been considerable growth in the study of tantras as well as translations of these works into Western languages This volume provides a detailed introduction to the Buddhist tantras It addresses their development in India their dissemination to Central East and Southeast Asia and their reception in these contexts It introduces the key teachings in the tantras as well as the history of their interpretation and their connection to traditions of ritual and contemplative practices It also introduces the classification of the tantras and their place in Buddhist scriptural canons It concludes with a look at the transgressive rhetoric that characterizes many of the tantras the impact this had on their dissemination and translation and the ways in which Buddhists explained this It suggests that transgressive rhetoric and practices served an important role in Buddhist tantric traditions which may be why they persist despite the challenges they have presented to the dissemination of these traditions

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