

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

Before Paulo Coelho and Eckhart Tolle came Rodney Collin. A huge 466 page book full of essential knowledge. How To Become Supernatural Man, The Universe and Cosmic Mystery is an exploration of the universe and man's place in it. Rodney Collin examines 20th-century scientific discoveries and traditional esoteric teachings and concludes that the driving force behind everything is neither procreation nor survival, but expansion of awareness. Collin sets out to reconcile the considerable contradictions of the rational and imaginative minds and of the ways we see the external world versus our inner selves. For readers familiar with Gurdjieff's cosmology will here find further examinations of the systems outlined in by Ouspensky in Search of the Miraculous. Spanda is the vibratory dynamism of the absolute consciousness. In the first section of his commentary, Ksja presents spanda as identical with the essential self of each person. The second section presents a methodology that allows access to the world of spanda yoga. The third section describes the spiritual powers attained by the realization of spanda. Through modern physics, we have grown accustomed to thinking of physical reality as waves of energy--as the matter-energy continuum. Tantric Shaivism presents the full matrix of energy pulsation of which physical reality is only a part. From the relatively superficial perceptions of the senses to the progressively subtle forms of inner awareness, a unified spectrum of spanda leads inward until the most delicate and powerful tendrils of individuality merge with the infinitely rapid vibration of the ultimate consciousness. The text prescribes a continuous refinement of perception in order for that aspect of spanda which continuously subsides into infinity to be discovered in the awareness of the practitioner. Through prescribed use of mantra, the yogi develops a continuous attentiveness to the presence of the spanda--the spanda that reveals itself to her as an ecstatic flashing forth within her own awareness. The Guru enlivened mantra leads the yogi through the vibratory spectrum of awareness to the ever subtler domains within. As this occurs, the surface word-form of the mantra falls away and only the original lively pulsation of enlightenment is left. At a certain definite point, the individual awareness is permanently caught up in this subtle pulsation of the ultimate. It then transcends all of the relative spatial distinctions of inner and outer, higher and lower, above and below. The nondimensional, global encompassing of the individuality by the absolute consciousness is the state of jivanmukti, the goal of the tantric practice prescribed by the Spanda Karikas.

Moral philosophy, or the science of human nature, may be treated after two different manners; each of which has its peculiar merit, and may contribute to the entertainment, instruction, and reformation of mankind. The one considers man chiefly as born for action; and as influenced in his measures by taste and sentiment; pursuing one object, and avoiding another, according to the value which these objects seem to possess, and according to the light in which they present themselves. As virtue, of all objects, is allowed to be the most valuable, this species of philosophers paint her in the most amiable colours; borrowing all helps from poetry and eloquence, and treating their subject in an easy and obvious manner, and such as is best fitted to please the imagination, and engage the affections. They select the most striking observations and instances from common life; place opposite characters in a proper contrast; and alluring us into the paths of virtue by the views of glory and happiness, direct our steps in these paths by the soundest precepts and most illustrious examples. They make us feel the difference between vice and virtue; they excite and regulate our sentiments; and so they can but bend our hearts to the love of probity and true honour, they think, that they have fully attained the end of all their labours.

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 SAiva. 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.

Observations on Man

Kaula Tantricism of Abhinavagupta in the Non-dual Shaivism of Kashmir

A Journey in the World of Tantras

A Trident of Wisdom

An Analysis of the Doctrines and Practices of Kashmir Shaivism

The Kybalion

What's on My Mind?

The first English translation of the influential and controversial Tibetan Buddhist classic.

This book is a study of the Habad Hasidism movement, an influential part of the Hasidic Movement, which originated in the eighteenth century. Habad was founded by Rabbi Shneur Zalman of Liadi (1745-1813) who established a Hasidic community in Belorussia and who set forth the new Habad doctrine in a book entitled Tanya (Likutey Amarim). This doctrine expounded the mystical ideas underlying the quest for God. Its essential innovation lay in the formulation of a religious outlook which concentrated upon perceiving the divinity: its essence, its nature, the stages of its manifestation, its characteristics, its perfection, its differing wills, its processes, the significance of its revelation and the possibilities of its perception. This conception generated a profound transformation of religious worship and was the cause of great controversy throughout the Jewish world.

The Kybalion: A Study of the Hermetic Philosophy of Ancient Egypt and Greece is a book originally published in 1908 by New Thought author William Walker Atkinson under the pseudonym “The Three Initiates”. This book is not exactly The Kybalion itself, it is more of a critical interpretation by Atkinson on hermetic philosophy. As such, it should be read with this in mind that it is not an authoritative hermetic text, but one only dedicated to Hermes Trismegistus. The Kybalion presents seven universal principles it proposes to be the Severn Hermetic Principles: Mentalism, Correspondence, Vibration, Polarity, Rhythm, Cause and Effect, and Gender. These principles are essentially explications of cycles, and before these principles is the notion of the primacy of mind as the cause of All (philosophical mentalism). This idea of mentalism is inspired by what is written about the Mind in The Hermetica. Coinciding with Spiritualism, New Thought, and Theosophy, the book became very popular in New Age movements, particularly with its notion of spiritual and mental alchemy. The Kybalion is a text which must be read with this in mind, while it is an interpretation of hermetic philosophy, it is in part still a relic of its time. Its influence cannot be understated, and the need to read it critically cannot be overstated.

The Shiva Sutra was revealed to Vasugupta by Shiva in order to counter the effects of dualism. This revelation initiated the hermeneutics of syntheses and exegesis climaxed by the great Abhinavagupta. The Shiva Sutra is the most important scripture in the Trika system of Kashmir Shaivism. As a book on yoga, it explains the nature and cause of bondage and the means to liberation from bondage. Bhaskara is in the direct lineage of Vasugupta. To Bhaskara's commentary, Mark Dyczkowski has added his translation of an anonymous commentary as an aid to understanding Bhaskara's interpretation. This anonymous writer also serves as a bridge between Ksemaraja's and Bhaskara's commentaries, drawing from both. The commentary on each sutra is thus in three layers. Bhaskara's commentary is first, followed by the anonymous commentary, after which Dyczkowski adds his own exposition and compares Bhaskara and Ksemaraja. Ksemaraja's commentary, the Vimarsini, has been translated by Jaideva Singh and published by SUNY Press under the title Siva Sutra.

The Master Key System

Revision of Great Book

Translation of Paratrisika-vivarana

Vasugupta's Spanda Karika & Kshemaraja's Spanda Sandoha

An Introduction to Tantric Philosophy

The Vibrational Universe

Transformations of Consciousness

Reveals how the human sense of hearing manipulates how people think, consume, sleep and feel, explaining the hearing science behind such phenomena as why people fall asleep while traveling, the reason fingernails on a chalkboard causes cringing and why songs get stuck in one's head.

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 aim of this book is to impart a sound understanding, both physical and mathematical, of the fundamental theory of vibration and its applications. The book presents in a simple and systematic manner techniques that can easily be applied to the analysis of vibration of mechanical and structural systems. Unlike other texts on vibrations, the approach is general, based on the conservation of energy and Lagrangian dynamics, and develops specific techniques from these foundations in clearly understandable stages. Suitable for a one-semester course on vibrations, the book presents new concepts in simple terms and explains procedures for solving problems in considerable detail.

The autobiography of Paramahansa Yogananda (1893 - 1952) details his search for a guru, during which he encountered many spiritual leaders and world-renowned scientists. When it was published in 1946 it was the first introduction of many westerners to yoga and meditation. The famous opera singer Amelia Galli-Curci said about the book: "Amazing, true stories of saints and masters of India, blended with priceless superphysical information-much needed to balance the Western material efficiency with Eastern spiritual efficiency-come from the vigorous pen of Paramhansa Yogananda, whose teachings my husband and myself have had the pleasure of studying for twenty years."

Wind, Breath, and Vibration

The Concept of the Word in Selected Hindu Tantras

With Special Reference to the Trika Philosophy of Kashmir

The Doctrine of Recognition

The Doctrine of Vibration

An Introduction

A Clear Differentiation of the Three Codes

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.

The Spirit presents itself to many as an enigma. Its existence is mysterious and complex, generating misunderstandings and unawareness of its true purpose. The Spirit's ambiguous nature opens the opportunity for study to unearth the exciting truths that it holds. The Spirit is present in our world in various forms. This book aims to examine the Spirit as experienced in light, wind, breath, and vibration to help us uncover some of its aspects that invite us to work for climate justice, racial justice, and gender justice. The Holy Spirit has always been a mover and shaker of ideas and action. The Spirit's presence moves, stirs, and changes us to become aware of the social ills in our world. The different ways in which we reimagine the Holy Spirit can challenge some traditional assumptions in Christianity and provide a liberative vision that allows us to work for social justice. The work of the Holy Spirit stirs us to work toward new kinships with God that are sustainable, just, and whole.

Published in 1749, Hartley's two-volume analysis of human nature, blending philosophy and psychology, influenced scientists, theologians, social reformers and poets.

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.

On the Sensations of Tone as a Physiological Basis for the Theory of Music

An Enquiry Concerning Human Understanding

The Aphorisms of Siva

The Secret Supreme

The Mystery of Vibrationless-vibration in Kashmir Shaivism:

Vāc

The Siva Sutra with Bhaskara's Commentary, the Varttika

This book is about the power of the Word conceived as the main and most effective aspect of divine energy. It is the only systematic study in English of notions concerning the Word (Vac) as these are expounded in the shaiva tantras of Kashmir and in related texts. Padoux first describes the Vedic origins of these notions, then their development in texts of different tantric traditions. He shows how different levels of the Word abide in humans, how these levels are linked to the kun, and how they develop into articulate speech and discursive thought. He also describes how the universe is created out of the letters of the alphabet. The last two chapters explain the powers of mantras as sacred ritual utterances. These powers are described as magical as well as religious, because they can achieve supernatural results as well as lead to salvation. Their uses are linked to yogic mental and bodily practices.

Drawing on modern psychology and psychiatry, as well as the world's great meditative traditions, this book presents the first full-spectrum model of human development--one that includes both the conventional stages of psychological growth and the higher levels of spiritual development.

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 jīvanmukti, '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.

The Master Key System is a personal development book by Charles F. Haanel. Originally a 24 week correspondence course released in 1912, it was published in this book form in 1917. Along with "The Science of Getting Rich", by Wallace D. Wattles, the Master Key System was a primary inspiration for Rhonda Byrne's book and film "The Secret". Charles F. Haanel was an American author, millionaire, entrepreneur, and businessman who belonged to the American Scientific League and several Masonic societies.

Autobiography of a Yogi

The Kabbalistic Theosophy of Habad Hasidism

Kashmir Shaivism

A Translation of the Pratyabhijnahridayam with an Introduction and Notes. by Ksemaraja

An Analysis of the Doctrines and Practices Associated with Kashmir Shaivism

Universal Laws Never Before Revealed

The SpandaKarika with Four Commentaries: The SpandaSamdoha by Ksemaraja, The SpandaVrtti by Kallatabhatta, The SpandaVivrti by Rajanaka Rama, The SpandaPradipika by Bhagavadutpala

A brilliant inquiry into the origins of human nature from the author of Rationality, The Better Angels of Our Nature, and Enlightenment Now. "Sweeping, erudite, sharply argued, and fun to read...also highly persuasive." --Time Updated with a new afterword One of the world's leading experts on language and the mind explores the idea of human nature and its moral, emotional, and political colorings. With characteristic wit, lucidity, and insight, Pinker argues that the dogma that the mind has no innate traits—a doctrine held by many intellectuals during the past century—denies our common humanity and our individual preferences, replaces objective analyses of social problems with feel-good slogans, and distorts our understanding of politics, violence, parenting, and the arts. Injecting calm and rationality into debates that are notorious for ax-grinding and mud-slinging, Pinker shows the importance of an honest acknowledgment of human nature based on science and common sense.

"I have prepared a trident of Wisdom in order to cut asunder their bondage." -- Abhinavagupta This is a long commentary on a short Tantra. One of the most authoritative and venerated texts in Kashmir Shaivism, it deals with the nature of Ultimate Reality and with methods of realization focusing on the theory and practice of Mantra. Abhinavagupta presents his metaphysics of language, of the Word (Vak), and its relation to consciousness. He calls it, "trikasastra-rahasya-upadesa: The teaching of the secret of the Trika doctrine."

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.

Offering ways of understanding the mind so that detachment from useless thoughts and fantasies becomes possible, this book identifies tendencies of the mind that keep happiness at bay.

Historical and General Sources

The Modern Denial of Human Nature

The Krama Tantricism of Kashmir

The Blank Slate

The Nature of Consciousness

Essays on the Unity of Mind and Matter

The Paradoxical Ascent to God

The Doctrine of VibrationAn Analysis of the Doctrines and Practices of Kashmir ShaivismMottlal Banarsidasdass Publ.

After presenting a general survey of spiritual practice in the different schools of Indian philosophy, the author focuses on the Trika School, popularly called Kashmir Shaivism. He deals clearly and exhaustively with such topics as Shaktipat (the descent of Divine Grace), Diksha (ini of the various paths (upayas) appropriate for the different types of practitioners is especially useful. The book ends with a chapter on enlightenment (jivanmukti). This chapter not only presents the meaning of self-realization-in-this-lifetime, but offers material on this topic for t 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. This book 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 Paratrisika-laghuvrtti, a short meditation manual that centers on the symbolism of the Heart-mantra. "I've gained deeper understanding listening to Rupert Spira than I have from any other exponent of modern spirituality. Reality is sending us a message we desperately need to hear, and at this moment no messenger surpasses Spira and the transformative words in his essays." Spiritual Solutions, and Super Brain Our world culture is founded on the assumption that the Big Bang gave rise to matter, which in time evolved into the world, into which the body was born, inside which a brain appeared, out of which consciousness at some late stage developed. We believe that consciousness is a property of the body. We feel that it is "I," this body, that knows or is aware of the world. We believe and feel that the knowing with which we are aware of our experience is located in and shares the limits and destiny of the body. This is the fun underpins almost all our thoughts and feelings and is expressed in our activities and relationships. The Nature of Consciousness suggests that the matter model has outlived its function and is now destroying the very values it once sought to promote. For many people, the deba

academic one, far removed from the concerns and demands of everyday life. After all, life happens independently of our models of it. However, The Nature of Consciousness will clearly show that the materialist paradigm is a philosophy of despair and, as such, the root cause of conflict and, as such, the root cause of hostilities between families, communities, and nations. Far from being abstract and philosophical, its implications touch each one of us directly and intimately. An exploration of the nature of consciousness has the power to reveal the peace of experience. Our experience never ceases to change, but the knowing element in all experience—consciousness, or what we call “I”—itself never changes. The knowing with which all experience is known is always the same knowing. Being the common, unchanging element in all experience of any particular experience: it is not qualified, conditioned, or limited by experience. The knowing with which a feeling of loneliness or sorrow is known is the same knowing with which the thought of a friend, the sight of a sunset, or the taste of ice cream is known. Just as a consciousness is never disturbed by experience: thus it is inherently peaceful. The peace that is inherent in us—indeed that is us—is not dependent on the situations or conditions we find ourselves in. In a series of essays that draw you, through your own direct experience, into the peace each of us calls “I.” The Nature of Consciousness posits that consciousness is the fundamental reality of the apparent duality of mind and matter. It shows that the overlooking or ignoring of this reality is the root cause of the existential unhappiness that pervades and motivates that exist between communities and nations. Conversely, the book suggests that the recognition of the fundamental reality of consciousness is the first step in the quest for lasting happiness and the foundation for world peace.

Harnessing the Power of Thought to Consciously Create Your Life
Concerning the Spiritual in Art

The Paramarthasara of Abhinavagupta with the Commentary of Yogaraja
Reimagining Spirit
The Yoga of Kashmir Shaivism
Stanzas on Vibration, The

In a wide-ranging metaphysical discussion from consciousness, incarnation and death to politics, economics and science, the author describes a cooperative universe which responds to an individual's thoughts, and provides a user-friendly interface.

Pioneering work by the great modernist painter, considered by many to be the father of abstract art and a leader in the movement to free art from traditional bonds. 12 illustrations.

The past thirty years have witnessed dramatic developments in the study of Vedic Shaivism in general. On the one hand there has been a substantial increase in the historical and anthropological data. On the other, access has been cleared to vast reserves of unedited and unpublished sources. This book is a collection of essays which document in their own way the author's personal journey in these years through parts of the Shaiva and, to some extent, the Vaishnava Tantras. This ground-breaking book includes the following chapters: Self-awareness, Own Being and Egoity; Abhaya-Eda, the Doctrine of Non-being; The Sa'vitprakāśa; The Inner Pilgrimage of the Tantras; Kubjikā, the Androgynous Goddess; The Cult of the Goddess Kubjikā. Mark S.G. Dyczkowski is a renowned scholar in the field of Tantra. Living in India for over thirty years, he combines in his books a Western academic base with deep Indian insight.

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.

The Universal Sense

Conventional and Contemplative Perspectives on Development

Triadic Heart of Siva, The

Essential Distinctions among the Individual Liberation, Great Vehicle, and Tantric Systems

Consciousness is Everything

How Hearing Shapes the Mind

Becoming Inspired with New Perception

"In this world there are some devoted people who are undeveloped in reflection and have not taken pains in studying difficult works, but who nevertheless aspire after the enlightenment that blossoms forth with the descent of Sakti. For their sake the doctrine of recognition is being explained briefly."--Ksemaraja The word pratyabhijna means recognition. All individuals are divine, but they have forgotten their real nature and are identified with their psycho-physical mechanisms. This teaching is meant to enable them to recognize their real nature. It offers the spiritual practice through which they can realize their true Selves. This book occupies the same place in Saiva or Trika literature that Vedantasara does in Vedanta. It avoids all polemics and gives a succinct form for the main tenets of the Pratyabhijna system.

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 transcendental Consciousness. It is a blissful realization.

Thought-forms

Keely's Secrets : Understanding and Using the Science of Sympathetic Vibration

A Translation of the Spanda Karika with Ksemaraja's Commentary, the Spanda Nirnaya

The Philosophy of Sadhana

Or, the Law of Attraction in the Thought World

The Theory Of Celestial Influence

The Yoga of Vibration and Divine Pulsation