

Tantra And Popular Religion In Tibet

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In referring to 'everyday' or 'popular' religion, we meant to include both the formal religious traditions of Tibetan Buddhism and Bon as part of everyday Tibetan life an the so-called 'folk religion' (Tucci 1980:163-212). Our theme intended to suggest that Tantra formed an integral part of this whole area of 'everyday religion'. Tantra And ...

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available in PDF, EPUB, Mobi Format. Download Tantra And Popular Religion In Tibet books, Papers presented at a session of a conference held at the University of Newcastle, New South Wales, Australia, in August 1988.

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Tantra is an esoteric tradition found in Hinduism and Buddhism. Although Tantra is found in these two religions, its influence extends beyond them and can be seen in other Eastern religions as well. In modern times, this term is also used by various New Age religions, though their practices may have little to do with the original movement.

Find Out the Real Story Behind Tantra. Hint, It's Not All ...

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Bhadriraju Krishnamurti (1928) is Professor and Head of the department of Linguistics at Osmania University, Hyderabad. He received a B.A. (Hons.) Degree (1948) in Telugu language and literature at Andhra University Waltair and an M.A. (1955) and Ph.D. (1957) in linguistics from the university of Pennsylvania U.S.A.

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Papers presented at a session of a conference held at the University of Newcastle, New South Wales, Australia, in August 1988.

Tantric Revisionings presents stimulating new perspectives on Hindu and Buddhist religion, particularly their Tantric versions, in India, Tibet or in modern Western societies. Geoffrey Samuel adopts an historically and textually informed anthropological approach, seeking to locate and understand religion in its social and cultural context. The question of the relation between 'popular' (folk, domestic, village, 'shamanic') religion and elite (literary, textual, monastic) religion forms a recurring theme through these studies. Six chapters have not been previously published; the previously published studies included are in publications which are difficult to locate outside major specialist libraries.

Yoga, tantra and other forms of Asian meditation are practised in modernized forms throughout the world today, but most introductions to Hinduism or Buddhism tell only part of the story of how they developed. This book is an interpretation of the history of Indic religions up to around 1200 CE, with particular focus on the development of yogic and tantric traditions. It assesses how much we really know about this period, and asks what sense we can make of the evolution of yogic and tantric practices, which were to become such central and important features of the Indic religious scene. Its originality lies in seeking to understand these traditions in terms of the total social and religious context of South Asian society during this period, including the religious practices of the general population with their close engagement with family, gender, economic life and other pragmatic concerns.

This book explores the cross- and trans-cultural dialectic between Tantra and intersecting 'magical' and 'shamanic' practices associated with vernacular religions across Monsoon Asia. With a chronological frame going from the mediaeval Indic period up to the present, a wide geographical framework, and through the dialogue between various disciplines, it presents a coherent enquiry shedding light on practices and practitioners that have been frequently alienated in the elitist discourse of mainstream Indic religions and equally overlooked by modern scholarship. The book addresses three desiderata in the field of Tantric Studies: it fills a gap in the historical modelling of Tantra; it extends the geographical parameters of Tantra to the vast, yet culturally interlinked, socio-geographical construct of Monsoon Asia; it explores Tantra as an interface between the Sanskritic elite and the folk, the vernacular, the magical, and the shamanic, thereby revisiting the intellectual and historically fallacious divide between cosmopolitan Sanskritic and vernacular local. The book offers a highly innovative contribution to the field of Tantric Studies and, more generally, South and Southeast Asian religions, by breaking traditional disciplinary boundaries. Its variety of disciplinary approaches makes it attractive to both the textual/diachronic and ethnographic/synchronic dimensions. It will be of interest to specialist and non-specialist academic readers, including scholars and students of South Asian religions, mainly Hinduism and Buddhism, Tantric traditions, and Southeast Asian religions, as well as Asian and global folk religion, shamanism, and magic.

Concise guide describes the art of spiritualizing one's sexuality and offers efficient methods for

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transmuting fear and attachment into love and universal power. Step-by-step instructions demonstrate how to perform traditional yoga exercises.

The Book Offers An Account Of Tantra S Evolution, Cultic Variations, Culture, Philosophy, Mysticism, Etc. And Shows How Tantrism Has Deeply Influenced Major Indian Religions And The Art Tradition.

Concise guide describes the art of spiritualizing one's sexuality and offers efficient methods for transmuting fear and attachment into love and universal power. Step-by-step instructions demonstrate how to perform traditional yoga exercises and provide practical applications for expanding and liberating one's consciousness. A wealth of information for students of religion and anyone interested in this fascinating subject.

This book explores the role of altered states of consciousness in the communication of social and emotional energies, both on a societal level and between individual persons. Drawing from an original reading of Durkheimian social theorists (including Mauss, Hertz, and Hubert) and Jungian psychology, Louise Child applies this analysis to tantric Buddhist ritual and biographical material. She suggests ways in which dreams and visionary experiences (including those related to the 'subtle body') play an important and previously under-explored role in tantric understandings of the consort relationship.

Jainism originated in India and shares some features with Buddhism and Hinduism, but it is a distinct tradition with its own key texts, art, rituals, beliefs, and history. One important way it has often been distinguished from Buddhism and Hinduism is through the highly contested category of Tantra: Jainism, unlike the others, does not contain a tantric path to liberation. But in *Making a Mantra*, historian of religions Ellen Gough refines and challenges our understanding of Tantra by looking at the development over two millennia of a Jain incantation, or mantra, that evolved from an auspicious invocation in a second-century text into a key component of mendicant initiations and meditations that continue to this day. Typically, Jainism is characterized as a celibate, ascetic path to liberation in which one destroys karma through austerities, while the tantric path to liberation is characterized as embracing the pleasures of the material world, requiring the ritual use of mantras to destroy karma. Gough, however, argues that asceticism and Tantra should not be viewed in opposition to one another. She does so by showing that Jains perform "tantric" rituals of initiation and meditation on mantras and ma?alas. Jainism includes kinds of tantric practices, Gough provocatively argues, because tantric practices are a logical extension of the ascetic path to liberation.

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