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Tantric texts pdf

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Bailey, 1996-2018. The translation is © Mike Magee 1996-2018. Questions or comments to mike.magee@btinternet.com Back to Home Page. Esoteric tradition, Lalita Tripurasundari, Kalachakra Mandala, Yab Yum pictures. Part of the series on Shaktism Dewa
Adi Parashakti (Agung) Shiva-Shakti Parvati Durga Mahavidya Kali Lalita Matrikas Lakshmi Saraswati More Scriptures and Tantras texts Vedas Shakta Upanishads Devi Bhagavatam Devi Mahatmyam Lalita Matrikas Lakshmi Saraswati More Scriptures and Tantras texts Vedas Shakta Upanishads Devi Bhagavatam Devi Mahatmyam Lalita Matrikas Lakshmi Saraswati More Scriptures and Tantras texts Vedas Shakta Upanishads Devi Sita Tripura Devi Mahatmyam Lalita Matrikas Lakshmi Saraswati More Scriptures and Tantras texts Vedas Shakta Upanishads Devi Sita Tripura Devi Mahatmyam Lalita Matrikas Lakshmi Saraswati More Scriptures and Tantras texts Vedas Shakta Upanishads Devi Sita Tripura Devi Mahatmyam Lalita Matrikas Lakshmi Saraswati More Scriptures and Tantras texts Vedas Shakta Upanishads Devi Sita Tripura Devi Mahatmyam Lalita Matrikas Lakshmi Saraswati More Scriptures and Tantras texts Vedas Shakta Upanishads Devi Sita Tripura Devi Mahatmyam Lalita Saraswati More Scriptures and Tantras texts Vedas Shakta Upanishads Devi Sita Tripura Devi Mahatmyam Lalita Saraswati More Scriptures and Tantras texts Vedas Shakta Upanishads Devi Sita Tripura Devi Mahatmyam Lalita Saraswati More Scriptures and Tantras texts Vedas Shakta Upanishads Devi Sita Tripura Devi Sita
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Śramas Tribal Religions in India The main tradition of Vaishnavism Shaktism Shaktism
mythology Great Reality Brahman Om Allah Ishvara God in Hindulty and gender life Varna Brahmana Kshatriya Vaishya Shudra Ashrama (Stage) Brahmacharyatha Vanaprastha Sannyasa Purusharthas Dharma Artha Kama Moksha Pikiran Antahkarana Pramanas Guna Ahamkara (Appendix) Uparati (Self-settledness) Titiksha (Patience) Ānanda (Happiness) Kshama
Sha Dāna Source Dharma Liberation Bhakti yoga Jnana yoga Karma Yoga Sadhu Yogi Asana Hatha yoga Jnana yoga Jnana yoga Yogaratanatyam Kathak Kathakali Kuchipudi Manipuri
Mohiniyattam Odissi Sattriya Bhagavata Mela Yakshagana Dandiya Raas Carnatic music Pandav Lila Rites from Garbhadhana Pumsavana Keshanta Ritushuddhi Samavartana Vivaha Antyeshti Ashrama Dharma Ashrama: Brahmacharya Grihastha
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Vishtadvaita Achintya Bheda Abheda Other Schools Pasupata Saiva Pratyabhijña Charva, saints, Ancient Agastya philosopher Angiras Aruni Ashtavakra Atri Bharadwaja Gotama Jamadagni Jaimini Canada Kapila Kashyapa Pāsini Patanjali Raikva Satyakama Jabala Valmiki Vashistha Vishvamitra Vyasa YajnAvalkya Medieval Nayanars Alvars Adi Shankara Basava Akka
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Raghavendra Swami Gopala Dasa Śyāma Śastri Vedanta Desika Tyagaraja Tukaram Tulsidas Vachaspati Mishra Vallabha Vidyaranya Modern Aurobindo Bhaktivinoda Thakur Chinmayananda Dayananda Dayananda Saraswati Mahesh Yogi Jaggi Vasudev Krishnananda Saraswati Narayana Guru Prabhupada Ramakrishna Ramana Maharshi Radhakrishnan Sarasvati Sivananda U. G.
Krishnamurti Sai Baba Vivekananda Nigamananda Yogananda Ramachandra Dattatrya Ranade Tibbetibaba Trailanga TextsScriptures Vedas Rigveda: Aitareya Kaushitaki Yajurveda: Brihadaranyaka Isha Taittiriya Katha Shvetashvatara Maitri Samaveda: Chandogya
Kena Atharvaveda: Mundaka Mandukya Prashna Other scriptures Bhagavad Gita Agama (Hinduism) Other texts Vedangas Shiksha Chandas Vyakarana Nirukta Kalpa Jyotisha Purana Brahma Purana Bhagavata Purana Bhayishya Purana Padma
Purana Agni Purana Shiva Purana Shiva Purana Linga Purana Kūrma Vūrana Kūrma Vūrana Vūran
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the Balinese state Hinduism Criticism Calendar Iconography Mythography Pilgrimage Sites Hinduism and Jainism / and Buddhist TraditionHistoris: Ari-Acharya Burma-Bengal † Yunnan Indonesian Esoteric Buddhism † Esoteric Buddhism Philippines † Han †
Altaic Tibetan Asian In Nepali Japanese (o, x, b, t, k, y) New Branch: New Hidden Flower Gate Kadampa Buddhism Shambhala Buddhism Stage Completion Stage Phowa Tantric Technique: Division fourfold: Division Kriyayoga Charyayoga
Yogatantra Anuttarayogatantra Twofold: Inner Tantras Outer Tantras Outer Tantras Form of thought and visualization: Mandala Mantra Mudra Thangka Yantra Anuttarayoga Tantra Cakrasa-vara Tantra Guhyagarbha Tantra Kulayarāja Tantra Mahāmāyā Tantra Fantra Anuttarayoga Tantra Cakrasa-vara Tantra Guhyagarbha Tantra Kulayarāja Tantra Mahāmāyā Tantra
Mañjuśrī-mūla-kalpa Mañjuśrīnāmasamgīti Tattvasasgraha Tantra Vajrasekhara Silk Yuthok Nyingthig Symbol and instrument Damaru Ghanta Kila Vajra Yab-Yum Ordination and transmission Pointing-out instructions Samaya Vajracharya vte Tantra (/ˈt antrə, ˈtæn-/; Sanskrit: 100 रू, literally weaving, weaving, weaving, arching) delineative hindu esoteric traditions and Buddhism that
flourished in India from the mid-1st millennium CE onwards. The term tantra, in Indian tradition, also means systematically applicable texts, theories, systems, methods, instruments, techniques, or practices. [1] The main feature of this tradition is the use of spells, and thus they are commonly referred to as Mantramārga (Mantra Line) in Hinduism or Mantrayāna (Mantra Vehicle)
and Guhyamantra (Secret Mantra) in Buddhism. [4] Beginning in the early centuries of the general era, newly revealed Tantras centered on Vishnu, Shiva or Shakti emerged. [5] There are tantric lineages in all major forms of modern Hinduism, such as the Shaiva Siddhanta tradition, the Shakta Sri-Vidya, Kaula, and Kashmiri Shaivism sects. In Buddhism, the Vajrayana tradition is
known for its tantra ideas and practices, which are based on Indian Buddhist Tantra. [7] They include Indo-Tibetan Buddhism, Japanese Shingon Buddhism, Japanese Shingon Buddhism, Tibetan Bön tradition, Daoism, and Japanese Shinto traditions. [8] Certain modes of
non-Veda worship such as Puja are considered tantra in their conceptions and rituals. Hindu temple buildings are also generally in accordance with tantra iconography. [10] Hindu texts describing these topics are called Tantras, Agamas or Samhitas. [11] In Buddhism, tantra has influenced the art and iconography of Tibetan and East Asian Buddhism, as well as india's historic cave
temples and Southeast Asian art. [14] Tantra etymology literally means weaving, warp, weaving, warp, weaving. [17] According to Padoux, Tan's verbal roots mean: to expand, spread, to spin, to weave, to look, to be ruled out, and to compose. Therefore, by extension, it can also mean system, doctrine, or work. [18] The connotation of the word tantra means esoteric practice or religious ritual is a
colonial-era European invention. [20] The term is based on a woven metaphor, stating Ron Barrett, in which The Sanskrit root tan means warping yarn on looms. [1] This implies intertwining traditions and teachings as threads into texts, techniques or practices. [1] [17] The word in the songs of Rigveda as in 10:71, with the meaning warp (weaving). [16] It is found in many other
Vedic-era texts, such as in section 10.7.42 of Atharvaveda and many Brahmins. [16] In Smritis and the Hindu epic (and Jainism), the term means teaching, rule, theory, method, technique or chapter and the word appears both as a
separate word and as a common sy ending, such as atma-tantra meaning atman's teaching or theory (soul, self). [23] The term Tantra after about 500 BC, in Buddhism, Hinduism and Jainism is a bibliographical category, just like the word Sutra (meaning to sew together, reflecting the metaphor of weaving together in Tantra). The same Buddhist texts are sometimes referred to as
tantra or silk; for example, Vairocabhisambodhi-tantra is also referred to as Vairocabhisambodhi-sutra. [24] Various contextual meanings of the word Tantra vary according to indian text and are summarized in the added table. The appearance of the term Tantra in Period Indian texts[note 1] Text or author Of contextual meanings of tantra 1700–1100 BC 1700 BC 71.9 Weaving
(or loom device)[25] 1700-? SM Sāmaveda, Tandya Brahmana Essence (or main section, may indicate quintessence of the Sastras)[25] 1200-900 BC Atharvaveda X, 7.42 Loom (or weaving)[25] 1400-1000 BC Yajurveda, Taittiriya Brahmana 11.5.5.3 Weaving[25] 600-500 BC This is in Aādhyāyī 1.4.54 and 5.2.2 7 Warp (weaving), weaving[26] pre-500 BC Śatapatha Brāhmas
Essence (or main part; see above)[25] 350-283 BC Chanakya on the Science of Arthaśāstra; [27] system or shastra[28] AD 320 Visāāa And rituals[29] AD 320 Vis
mastery of topics[note 2] 423 Gangdhar stone inscriptions in Rajasthan Worship techniques (Tantrodbhuta)[31] Dubious links to Tantra practice. [32] 550 Sabarasvamin's Comments on Mimamsa Sutra 11.1.1, 11.4.1 etc. Threads, text; [33] useful actions or things[28] 500-600 Chinese Buddhist canons (Vol. 18–21: Tantra (Vajrayāna) or Tantric Buddhism[note 3] A set of teachings
or practices of 600 Kāmikāgama or Kāmikā-tantra Extensive knowledge of the principles of reality[34] 606–647 Sanskrit scholar and poet Bāabhasāa (in the year of Haracarita[36] and in Kādambari), in Cārudatta Bhāsa and on the Set of the site M-cchakatika Śūdraka and
methods of worship to the goddess or Matrikas. [31][35] 975-1025 The philosopher Abhinavagupta in a set of Tantrāloka practices, the teachings of 1690-1785 Bhaskararaya (philosopher) The system of thought or a set
of teachings or practices, canon[38] The definition of the ancient and medieval era of the 5th century BC Scholars in his Sutras of 1.4.54–55 Sanskrit: 서和買), which he stated meant independent or warp himself, cloth, weaver, promoter, karta (actor). [26] Patanjali in his Mahābhāsya
quotations and accepts the Panini definition, then discusses or mentions it in greater length, in 18 cases, stating that his metaphorical definition of warp, long cloth is relevant to many contexts. [39] The word tantra, then states svatantra means a self-
dependent person, a person who is his own master, the main thing for whom is himself, thus interpreting the definition of tantra. [26] Patanjali also offers a semantic definition of Tantra, which states that it is structural rules, standard procedures, centralized guides or knowledge in any field that applies to many elements. [39] The ancient Mimamsa Hindu school used the term tantra
extensively, and its scholars offered various definitions. For example: When an action or something, once completed, becomes useful in some ways to one person, or to many, known as Tantra. For example, the lamp placed in the midst of many priests. On the contrary, what benefits from its repetition is called Āvāpa, such as massaging with oil. (...) — Sabara, 6th century, [28][40]
Medieval texts present their own tantra definitions. Kāmikā-tantra, for example, provides the following explanation of the term tantra: Because it describes (tan) excessive and profound things, especially with regard to the principles of reality (tattva) and sacred mantras, and because it describes (tan) excessive and profound things, especially with regard to the principles of reality (tattva) and sacred mantras.
Bernard (1875–1955) is widely credited with introducing tantra philosophy and practice to the American people, at the same time creating a misleading impression of his relationship with sex. [41] In modern scholarship, Tantra means to its
followers, and the way Tantra is represented or perceived since colonial-era writers began commenting on it. [42] Many definition tantra offers two, reject both. One definition, as Padoux, is found among Tantra practitioners — it is a system of about
the human vision and the cosmos where correspondence between people's inner worlds and macrocosmic reality plays an important role. Another definition, more common among observers and non-practitioners, is some series of mechanical rituals, eliminating completely the ideological side. [44] Tantra traditions have been studied mostly from textual and historical perspectives.
Anthropological work on the living Tantra tradition is rare, and ethnography is rarely involved with Tantra studies. This is arguably the result of the modern construction of Tantrism as supernatural, esoteric and secretive. Some scholars have tried to snore the myth of secrecy in contemporary Tantra traditions, suggesting a new methodological path to address ethical and
epistemological problems in studying the living Tantra tradition. [45] According to David N. Lorenzen, two different types of tantra definitions exist, narrow and broad. [12] By a narrow definition, Tantra religion, is an elite tradition directly based on Sanskrit texts called Tantra, Samhitas, and Religion. [46] Lorenzen's broad definition expands this by including various
beliefs and magical practices such as Yoga and Shaktism. [47] Richard Payne states that Tantra has been common but wrongly associated with sex, given popular culture's prurient obsession with intimacy. Tantra has been labeled as ecstasy yoga, driven by absurd ritual libertinism. [24] This is far from a diverse and complex understanding of what Tantra means to the Buddhists,
Hindus and Jains who practice it. [24] David Gray disagrees with the broad generalizations and states that defining Tantra is a difficult task because tantra traditions multiply, encompassing several religious traditions and cultural worlds. As a result they are also diverse, which makes it a significant challenge to produce an adequate definition. [48] The defining challenge of Tantra is
compounded by the fact that it has become a historically important part of India's major religions, including Buddhism, Hinduism and Jainism, both inside and outside South Asia and East Asia. [49] For practitioners, Tantra is defined as a combination of text, technique, ritual, monastic practice, meditation, yoga, and ideology. [50] According to Georg Feuerstein, the scope of the
topics discussed in Tantra is considerable. They deal with the creation and history of the world; the names and functions of various male and female deities and other higher; types of ritual worship (especially Goddess); magic, and prophecy. esoteric physiology (subtle or psychic body mapping); resurrection of mysterious serpent power (kundalinî-shakti); body and mental
purification techniques; the nature of enlightenment; and not least, holy Hindu pujas, temples, and iconography all show tantric influences. [9] These texts, states Gavin Flood, contain body representations in philosophy, in rituals and art, related to body techniques, methods or technologies developed in the tantra tradition intended to transform the body and self. [52] Tantrism The
term tantrism is a 19th-century European invention that does not exist in any Asian language; [20] compare Sufism, which is of similar Orientalist origin. According to Padoux, Tantrisme is a Western term and idea, not a category used by tantrists themselves. [19] The term was introduced by 19th-century Indologists, with limited knowledge of India and in his view Tantrism was a
special practice, unusual and a minority in contrast to the Indian tradition they believed to be mainstream. [19] Elements of Tantrism. Clockwise from top left: Mantra (from Kali), Skull Cup (Kapala), God depicted in sexual unity, Nadis and Chakra (Tibet). It is not mandatory or universal in Tantrism. [53] Robert Brown also noted that tantrism is a
Western scholarship construction, not a concept of the religious system itself. [54] He defined Tantrism as an apologetic label of Westerners for a system they little understood that was incoherent and which was a series of practices and ideas accumulated from various sources, which had varied between practitioners in a group, varied across groups, across geographies and over
its history. This is the system, adds Brown, which gives each follower the freedom to mix Tantra elements with non-Tantra aspects, to challenge and violate any and all norms, experimenting with the mundane to achieve the supramundane. [43] Teun Goudriaan, in his 1981 review of Hindu Tantrism, stated that Tantrism usually means a systematic quest for spiritual salvation or
excellence by manifesting and nurturing the divine in one's own body, which is the simultaneous union of masculine-feminine and spiritual material, and has the ultimate goal of realizing a state of primitive happiness of non-duality. [55] This is usually a methodically fought system, consisting of specific voluntarily selected practices that can include Tantra items such as mantras
(bija), geometric patterns and symbols (mandalas), movements (mudra), mapping microcosm in a person's body to macrocosmic elements outside as a delicate body (kundalini yoga), assignment of icons and sounds (nyasa), meditation (dhyana), ritual worship (puja), initiation [56] Tantrisme, added Goudriaan, is a living system that is clearly monistic, but with wide variations, and
is unlikely to be dogmatic about simple or fixed definitions. Tantrism is an overarching term for tantra tradition, states David Gray in a 2016 review, which combines Vedic, yogic and meditation from ancient Hinduism as well as rival Buddhist and Jain traditions. [42] This is the neologism of western scholars and does not reflect a self-understanding of a particular tantra tradition.
Although the Goudriaan description is useful, gray added, none of it defines the universal characteristics common to all Tantra traditions, being an open-minded system. [21] Tantrism, whether Buddhist or Hindu, can best be characteristics common to all Tantra traditions, being an open-minded system.
characterized by knowledge and freedom. [58] Tantrika According to Padoux, the term Tantrika is based on comments by Kulluka Bhatta on Manava Dharmasastra 2.1, which contrasts with the vaidika and tantrica sruti (canonical texts). Tantrika to Bhatta, is literature that forms a parallel part of the Hindu tradition, independent of the Vedic corpus. The Vedic and non-Veda (Tantra)
lines are seen as two different approaches to the final reality, the Vedic approach based on Brahman, and tantrica based on the non-Veda Agama text. [59] Although Bhatta sought to clarify, declared Padoux, in reality Hindus and Buddhists historically felt free to borrow and blend ideas from all sources, Vedic, non-Vedic and in the case of Buddhism, his own canonical work. [60]
One of the main differences between Tantra and non-Tantra and non-Tantra traditions – whether it is orthodox Buddhism, Hinduism or Jainism – is their assumption of the need for monastic or scenic life. [61] Non-Tantrica, or orthodox traditions in the three major religions of ancient India, state that the life of the household world is one driven by desire and greed which is a serious obstacle to
spiritual liberation (moksha, nirvana, kaivalya). This orthodox tradition teaches the rejection of domestic life, a quiet life of simplicity and leaves all attachments to becoming a monk or nun. Instead, the Tantrika tradition holds, states Robert Brown, that enlightenment and world success can be achieved, and that the world does not need to be shunned in order to attain
enlightenment. [66] The Proto-Tantric Element of History in the Vedic Religion Of Keśin's Song of the Rig Vedas (10,136) depicts a wild loner who, declares Karel Werner, brings in fire and self-poison, heaven and creativity to depression and suffering, from the height of spiritual happiness to the weight of the earth-bound. [63] Rigveda uses words of
admiration for this loner,[63] and whether it is related to Tantra and gaining the ability to fly on the wind. [64] Werner points out that this was the pioneer of early Yoga and and yogis of the ancient pre-Buddhist Indian
tradition, and that these vedic chants speak of those lost in mind whose personalities are not bound to the earth, as they follow the path of the mysterious wind. [63] Two of the oldest Upanishad in chapter 4.2 and Chandogya Upanishad in article 8.6, refers to the nadis (heart) in presenting their theory of how Atman (soul) and
body are connected and interconnected through the energy that carries arteries when a person is awake or sleeping, but they do not mention anything related to related and interconnected practices through the energy that carries arteries when a person is awake or sleeping, but they did not mention anything related [65] Shvetashvatara Upanishad describes breath control as a
standard part of yoga, but Tantra practice does not appear in it. [66] Likewise, Taittiriya Upanishad discusses the central channel flowing through the body and trevive it. However, the idea of consciously moving the body through yoga is not found in these sources. [67] According to
Lorenzen, Vedic ideas associated with the body then diversified into the mystical anatomy of the nadis and chakras found in tantra. [68] In contrast to Lorenzen's theory, other scholars such as Mircea Eliade consider Yoga and the evolution of Yogic practice separate and
different from the evolution of Tantra and Tantra and Tantra practices. [70] According to Geoffrey Samuel, the inner development of the spiritual energy called tapas became a central element of Vedic religion in the Brahmanas and Srauta texts. In these texts, the practice of pertabaan allows a holy man to build tapas, a kind of magical inner heat, which allows them to perform all sorts of
magical achievements as well as provide divine visions and revelations. [71] Samuel also noted that in the Mahabharata, one of the most common uses of the term yoga refers to a dying warrior transferring himself to death to the sun's sphere through yoga, a practice that connects with the Upanisadic reference to the channel to the sun's sphere through yoga, a practice that connects with the Upanisadic reference to the channel to the crown of the most common uses of the term yoga refers to a dying warrior transferring himself to death to the sun's sphere through yoga, a practice that connects with the Upanisadic reference to the channel to the c
travel by sun ball to the Brahman World. The practice of transferring one's consciousness at death is still an important practice in Tibetan Buddhism. [72] Samuel also notes that sexual rituals and spiritualization sexuality are mentioned at the end of the Upanishads. According to Samuel, the final Vedic text treats sexual intercourse symbolically on a par with the sacrifice of the
Vedas, and the ejaculation of semen as an offering. This theme can be found in Jaiminiya Chandogya Upanisad, and Brhadaranyaka contains a variety of sexual rituals and practices that are mostly aimed at obtaining a child related to the disappearance of virility and power. [73] David Gordon White viewed the yogini cult as the basis of early tantra but
disagreed with scholars who maintained that the cult's roots lie in autochthonous non-Veda sources such as indigenous tribes or the goddesses Rākā, Sinīvālī, and Kuhū in a manner similar to tantra rituals. [75] Frederick Smith – a Professor of Sanskrit and Classical Indian
Religion, regarded Tantra as a religious movement parallel to the Bhakti movement of the 1st millennium AD.[76] Tantra along with Ayurveda, states Smith, has traditionally been associated with Vedic roots, but Tantra has become an esoteric, grounding folk
movement that can be traced to anything in Atharvaveda or other Vedic texts. [76] Proto-Tantra elements in Buddhist dhāraī (mantra), Tilapia ahanāmah-daya dhāraī, in siddham with Chinese transliteration. Kushan statue of a yaksī (2nd century), Mathura region. Pre-tantra Buddhism contains elements that can be seen as proto-tantra, and which may have influenced
the development of Buddhist Tantra tradition. The use of magic songs or spells can be found in early Buddhist texts as well as in some Mahayana sutras. [77] These magic spells or chants are used for a variety of reasons, such as for protection, and for profitable generations. [78] In the Pali tradition, the song of protection is called parity, and includes texts such as the Ratana
Sutta which are widely read today in the Theravada tradition. [79] The Mahayana mantra is called dhāraīs. Some Mahayana sutras combine the use of spells, a central feature of tantra practice. According to Geoffrey Samuel, sramana groups such as Buddhists and Jains are associated with the dead. Samuel notes that they often settle on sites associated with the dead and
appear to have taken over an important role in relation to the spirits of the dead. To step into nature it is necessary to enter a dangerous and not pure supernatural realm from an Indian perspective. This connection with death remains a hallmark of modern Buddhism, and in today's Buddhist countries, Buddhist monks and other ritual specialists are responsible for the dead. [81]
Thus, the association of tantra practitioners on the grounds of charnel and the image of death was preceded by early Buddhist contact with these sites of death. Some scholars think that the development of tantra may have been influenced by the cult of the gods of the spirit of nature such as the Dragon Yak as. [82] Yaka was an important part of early Buddhism. Yakas is a
powerful spirit of nature that seen as being or protector. [83] Yaksas kubera is also associated with magical spells. Kubera is said to have provided the Buddhist sangha with a protective spell in the Āānāāiya Sutta. [84] These spirit gods also included many female deities (yaksāī) which can be found depicted on major Buddhist sites such as Sanchi and Bharhut. In the early
Buddhist texts there were also mentions of fierce demons such as the gods called rāksasa and rāksasī, such as the Hārītī feeding children. [85] They were also present in mahayana texts, as in Chapter 26 of the Lotus Sutra which included dialogue between the Buddha and a group of rāksasīs, who vowed to establish and protect silk. These figures also had magical powers to
protect followers of the Lotus Sutra. [86] A key element of Buddhist Tantra practice is the visualization of gods in meditation. This practice is actually found in pre-tantra Buddhist texts as well. In Mahayana sutras containing what might be called proto-tantra
materials such as Gandavyuha and Dasabhumika that may serve as sources for imagery found in later Tantric texts. [88] According to Samuel, the Golden Light Sutra (no later than the 5th century) contained what could be seen as a proto-mandala. In the second chapter, the bodhisattva has a vision of a vast building made of beryl and with divine jewelry and celestial perfumes.
Four lotus chairs appeared in four directions, with four Buddhas sitting above them: Aksobhya in the East, Ratnaketu in the South, Amitayus in the West and Dundubhīśvara in the North. [89] A series of artworks found in Gandhara, in modern-day Pakistan, dating back to around the 1st century CE, show Buddhist and Hindu monks holding skulls. [90] The legend of the artwork is
found in Buddhist texts, and depicts monks tapping skulls and predicting the future rebirth of the skull. [91] According to Robert Brown, the relief of tapping the Buddha's skull suggests that tantra practice may have been in vogue in the 1st century AD. [90] Proto-Tantric elements in Shaktism and Shaivism A modern aghori with skull cups (Kapala). Their predecessor, the medieval
Kapalikas (Skull-men) were influential figures in shaiva's breaking tantra development or left hand. The Mahabharata, Harivamsa, and Devi Mahatmya at the Markandeya Purana all mention the fierce manifestations and satanic killing of the Great Goddess, Mahishamardini, identified with Durga-Parvati. [92] This suggests that Shaktism, reverence and worship for the Goddess in
Indian culture, was an established tradition in the early centuries of the 1st millennium. [93] Padoux mentions an inscription from AD 423–424 mentioning the founder of a temple Scary gods called mothers. [94] However, this does not mean tantra rituals and practices are not yet part of Hindu or Buddhist traditions. Despite the somewhat dubious reference to Tantra in the
Gangadhar inscription of 423 AD, states David Lorenzen, it was only the 7th century Kadambari Banabhatta that provided convincing evidence of tantra, especially the transgressive elements dealing with land charnel. According to Samuel, a group of Shaiva match-ups,
Pasupatas, practiced a form of spirituality that utilized shocking and undeniable behaviors that were later discovered in tantra contexts, such as dancing, singing, and smearing themselves with ashes. [95] Early Tantra practice was sometimes associated with the Shaiva match associated with Bhairava, Kapalikas (skull men, also called Somasiddhatins or Mahavartins). [97] In
addition to the surprising fact that they often perform cremations and carry human skulls, little is known about them, and there is a simplicity of the main source at Kapalikas. [99] Samuel also stated that sources described them as using alcohol and sex freely, that they were associated with terrfying female spirit gods called yoginis and dakinis, and that they were believed to have
magical powers, such as flight. [100] Kapalika is depicted in works of fiction and is also widely circulated in Buddhist texts, Hinduism and Jain from the 1st millennium AD. [99] [101] In Gatha-saptasati Hāla (composed by the 5th century Mase), for example, the story mentions the female character Kapalika, whose lover died, she was cremated, she took her cremation ashes and
smeared her body with it, [97] The 6th-century Varāhamihira mentions Kapalikas in his literary works, [101] Some of the Kāpālika practices mentioned in these texts are those found in Shaiya Hinduism and Vairayana Buddhism, and scholars disagree on who influences whom, [103] These early historical designations are in traffic and appear to be Tantra-like practices, they are not
detailed or comprehensive presentations of Tantra beliefs and practices. Epigraphic references to the practice of Kaulas Tantric are rare. References were made in the early 9th century to vama (left hand) Tantras kaulas. [104] Literary evidence suggests Tantra Buddhism probably flourished in the early 9th century to vama (left hand) Tantras kaulas. [104] Literary evidence suggests Tantra Buddhism probably flourished in the early 9th century.
Tantra practice, appeared in both Buddhist and Hindu art and literature between the 7th and 10th centuries. [105] The rise and development of the main Tantra god, Nepal, century Illustrations of yogis and their chakras. Mahasiddhas
Mahasiddhas Buddhism karmamudrā sexual yoga (seal of action). According to Gavin Flood, the earliest date for Tantra texts related to Tantric practice is 600 AD, although most of them may have been composed after the 8th century onwards. [106] According to Flood, very little is known about who created Tantra, or much is known about tantric social status of this era and
medieval times. [107] The flood states that tantra pioneers may have been a match that lived in cremation sites, perhaps from above lower caste groups, and perhaps non-Brahmanis and perhaps part of ancient traditions. [108] By the early middle ages, their practices may have included imitations of deities such as Kali and Bhairava, with offerings of non-vegetarian food, alcohol
and sexual substances. According to this theory, these practitioners would invite their gods to enter it, then restore the role to control the god and gain his power. [107] The contest will be supported by lower castes living in cremations. Samuel states that the practice of transgressive tantra and antinomy was developed in the context of Buddhism and Brahmanis (especially Śaiva
disputes such as Kapalikas) and that Śaivas and Buddha borrowed widely from each other, with various levels of recognition. According to Samuel, these deliberately violating practices include, evening parties on the grounds of charnel, which involve eating human flesh, the use of ornaments, bowls and musical instruments made of human bones, sexual intercourse while sitting
on a corpse, and the like. [111] According to Samuel, another key element in tantra development was the gradual transformation of the cult of local and regional deities in which ferocious men and, especially, female gods came to take on leading roles in the place of yaksa gods. Samuel states that this occurred between the fifth and eighth centuries CE. [112] According to Samuel,
there are two main scientific opinions about this fearsome goddess incorporated into Śaiva and Tantra Buddha. The first view is that they come from pan-Indian religious substrates that tantra practice was originally developed in Śaiva milieu and later
adopted by Buddhists. He cites many elements found in the literature of Śaiva Vidyapitha, including the entire section and pitha list, which seems to have been directly borrowed by the Vajrayana text. [114] However, this has been criticized by Ronald M. Davidson, due to the uncertain date of Vidyapitha's text. [115] Davidson argues that pitha does not appear to be unique to
Buddha or Śaiva, but is frequented by both groups. He also stated that Śaiva also involved in the recognition of local gods and that tantra may have been influenced by the religions of indian tribes and Buddha borrowed, but that other elements,
such as Kapalika-style practice, are more clearly derived from the Saiva tradition. Samuel writes that the Saiva Tantra tradition seems to originate as ritual magic performed by hereditary caste groups (kulas) and is associated with sex, death, and fierce goddesses. The initiation ritual involves the consumption of mixed sexual secretions (the essence of the clan) of the male
teacher and her consort. These practices were adopted by Kapalika in the style of permais perm
corpus, which also drew on various Mahayana doctrines and practices, as well as on elements of the Saiva tradition (such as gods such as bhairava, who were seen to have been subjugated and converted to Buddhism). [106][119] Some Tantra Buddhas (sometimes called lower or outer tantras) were previous works, using
no transgression, sex and fierce gods. Previous Buddhist tantras mainly reflected the development of Mahayana theories and practices (such as the visualization of gods) and focused on ritual and purity. [120] Between the eighth and tenth centuries, new tantras emerged that included fierce deities, kula-style sexual initiation, delicate body practices and sexual yoga. Tantra
Buddha came to be known as inner or unnutt tantra (Anuttarayoga or Yogini). According to Samuel, it seems that this sexual practice was not initially practice also includes secret initiation ceremonies in which individuals will enter a tantra family
(kula) and receive a secret spell of tantra deity. This initiation included the consumption of sexual substances (semen and female sexual secretions) produced through ritual sex between the teacher and her consort. These substances are seen as spiritually powerful and are also used as offerings to tantra gods. [122] For Śaivas and Buddha, tantra practices often occur at
important sacred sites (pithas) associated with fierce goddesses. [123] Samuel writes that we do not have a clear picture of how this network of pilgrimage sites appeared. Whatever the case, it seems that it's in space visited by Buddhists and Saivas that the practices
described above, these sites also see the practice of animal sacrifice as a blood offering to Śākta goddesses such as Kamakhya pitha, sacrificial animals are still widely practiced by Śāktas. [125] Another key and innovative feature of the medieval tantra.
system was the development of internal yoga based on delicate body (nadis) where certain substances or energies (such as vayu, prana, kundalini, and shakti) flow. This yoga involves transferring this energy through the body to clear certain knots or blockages (granthi) and direct energy
to the central channel (avadhuti, sushumna). This yogic practice is also closely related to the practice of sexual yoga, since sexual intercourse is seen as being involved in the stimulation of this energy flow. [127] One of the earliest mentions of the practice of sexual yoga is in the
Mahāyānasūtrālamkāra Buddha of Asanga (c. 5th century), which states the highest self-control is achieved in the reversal of sexual intercourse in happy Buddhist poetry and the irre-fatherly vision of one's partner. [128] According to David Snellgrove, the text's mention of a 'reversal of sexual intercourse in happy Buddhist poetry and the irre-fatherly vision of one's partner. [128] According to David Snellgrove, the text's mention of a 'reversal of sexual intercourse in happy Buddhist poetry and the irre-fatherly vision of one's partner. [128] According to David Snellgrove, the text's mention of a 'reversal of sexual intercourse in happy Buddhist poetry and the irre-fatherly vision of one's partner.
possible that sexual yoga is already practiced among Buddhists today, and that Asanga sees it as a valid practice. [129] Likewise, Samuel thought that it was possible that sexual yoga existed in the fourth or fifth century (though not in the same transgressing tantra context in which he later practiced). [130] It is only in the seventh and eighth century (though not in the same transgressing tantra context in which he later practiced). [130] It is only in the seventh and eighth centuries however that we find
substantial evidence for this sexual yoga. Unlike previous Upanishadic sexual rituals, which seem to have been associated with Veda sacrifices and ordinary ends such as Kundalini and Chandali, which are also seen as goddesses), and also with spiritual ends. [131] These practices appear to have
developed at the same time among Saiva and Buddha, and were associated with figures such as Tirumülar, Gorakhnath, Virupa, Naropa. Mahasiddhas tantra develops yogic systems with delicate bodies and sexual elements that can lead to magical powers (siddhis), immortality, as well as spiritual liberation nirvana). Sexual yoga is seen as one way of producing a happy
expansion of consciousness that can lead to liberation. [130] According to Jacob Dalton, ritual sexual yoga (along with sexual elements of tantra initiation rituals, such as sexual fluid consumption) first appeared in Buddhist works called tantra Mahayoga (which included Guhyagarbha and Ghuyasamaja). [133] These texts focus on the interior of the body, on the anatomical details
of male and female sexual organs and the pleasures generated through sexual union. In these texts, sexual energy is also seen as a powerful force that can be harnessed for spiritual practice and according to Samuel may create a state of happiness and loss of a homological personal identity with liberating insight. [132] This sexual yoga continued to expand further into the more
complex systems found in texts dating back to around the ninth or tenth centuries, including Saiva Kaulajñānanirsaya and Kubjikātantra as well as Hevajra Buddha, and Cakrasamvara tantra utilizing the symbolism of the land of charnel and fierce goddesses. [134] Samuel writes that these texts then also combine sexual yoga with a system of controlling the body's delicate energy.
[127] The Twelve Armed Chakrasamvara Tantra Era and its Empress Vajravarahi, around the 12th century, India (Bengal) or Bangladeshi Yogini, East India, 11th-12th centuries CE. Matsuoka Museum of Art, Tokyo, Japan A Kālacakra Mandala stone in Hira-hiyavarsāa Mahāvihāra, a Buddhist temple in Patan, Nepal was built in the 12th century. From the 8th to the 14th
centuries, tantra traditions became famous and flourished throughout India and beyond. [135] [136][20][137] By the 10th century, the main elements of tantra practice had reached maturity and were being practiced in the context of Saiva and Buddhism. This period was referred to as the Tantra Age by some scholars due to the prevalence of Tantra. [138] Also in the 10th century,
many tantra texts (variously called Religion, Samhitas and Tantras) were written, mainly in Kashmir, Nepal and Bengal. [139] Today, tantric texts have spread throughout South Asia. [140] Tantra also spread to Tibet, Indonesia, and China. Gavin Flood describes this Tantra age as follows:
Tantrism has been so pervasive that all Hindus after the eleventh century, perhaps with the exception of the Srauta veda tradition, were influenced by it. All religious forms of Saiva, Vaisnava and Smarta, even those forms that want to distance themselves from Tantrism, absorbed elements come from Tantra. [140] Although the entire northern and Himalayan parts of India are
involved in tantra development, Kashmir is a very important center, both Saiva and Buddha and the main tantra text where it is written there according to Padoux. [141] According to Alexis Sanderson, the Saiva and Buddha and the main tantra text where it is written there according to Padoux.
Non-dualists generally accept and exploit sexual practices and misconduct, while the dualis largely reject it. [142] Saiva was a huge success in establishing strong relationships with South Asian kings who valued the power (shakti) of fierce gods such as the warrior goddess Durga as a way to increase the power of their own kingdoms. These kings took part in royal rituals led by
Royal master Saiva where they symbolically married tantra gods and thus became earthly representatives of male gods such as Shiva. Saiva Tantra can also use a variety of protection and destruction rituals that can be used for the benefit of kingdoms and kings. [143] Tantra Shaivism was adopted by the kings of Kashmir, as well as by the Somavamshis of Odisha, Kalachuris,
and Chandelas of Jejakabhukti (in Bundelkhand). [144] There is also evidence of state support from the Khmer Empire of Cambodia. [145] As reported by Samuel, despite the increasing depiction of female goddesses, this tantra tradition all seems to be largely directed by male and male-controlled. [146] During tantra, Tantra Buddhism was embraced by the Mahayana Buddhist
mainstream and studied at major universities such as Nalanda and Vikramashila, from where it spread to Tibet and to East Asian countries in China, Japan and Korea. This new Tantra Buddhism was supported by the Nutmeg Dynasty (8th-12th century) which supported tantra
Buddhism. According to Samuel, while sexual practices and transgression were mostly carried out in symbolic form (or through visualization) in the monastic context of later Tibetan Buddhism, apparently in the 10th and 11th centuries, Shaiva and Buddhist tantra evolved into a more docile,
philosophical, and liberation-oriented religion. This transformation sees a step from external and transgressive rituals to more internalized yogic practices that focus on achieving spiritual insights. This recasting also makes tantra religion especially open to attack by other groups. In Shaivism, this development is often associated with kashmiri master Abhinavagupta (ca. 950 – 1016)
AD) and his followers, as well as movements influenced by their work, such as the Sri Vidya tradition (which spread as far as South India, and has been referred to as high tantra). In Buddhism, tantra Buddha was written and scholars such
as Abhayakaragupta wrote comments about them. Another important figure, the Bengali teacher Atisha, wrote a treatise that placed tantra as the culmination of the Mahayana, and then one may be ready for tantra. This system became a model for tantra
practice among some Tibetan Buddhist schools, such as Gelug. In Tibet, the practice of breaking tantra and sexuality became much more central and tantra practices were seen as suitable only for small elite groups. [150] New tantras continued to be composed over the next period as well, such as Kalachakra (around the 11th century), which seemed to care about transforming
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Buddhists and non-Buddhists, and uniting them together against Islam. Kalachakra teaches sexual yoga, but also warns against introducing the practice of ingesting practices, as it advises tantric to outwardly follow the customs of their
country. [151] Another influential development during this period was the codification of the yogic tantra technique which would later become a separate movement known as Hatha Yoga. According to James Mallison, the original source text for Hatha Yoga was the Vajrayana Buddhist Proverb (11th century CE) associated with Mahasiddha Virupa. The text was later adopted by
the Yogic Saiva tradition (such as the Naths) and quoted in their text. [153] Another Hindu Tantra tradition developed among the Vaishnava people, this is called the Pañcaratra Tradition of Religion. This tradition associated with Surya, the sun god.
Jainism also seems to have developed a substantial Tantra corpus based on saura tradition, with rituals based on yakshinis. However, Jain tantra manuscript has not survived. [155] Jains also seems to have adopted some of tantra's delicate
body practices, but not sexual yoga. [127] Thinker Svetambara Hemacandra (around 1089-1172) discussed the practice of tantra extensively, such as internal meditation on chakras, which betrayed the influence of Kaula and Nath. [156] Subsequent acceptance and development of the depiction of Goddesses Bhairavi and Shiva in the land of charnel, from 17th-century texts.
There seems to be some debate about from tantra. Among Hindus, those who belong to the more orthodox Vedic tradition reject Tantra. Tantrica, meanwhile, incorporated Vedic ideas into their own system, while treating Tantra as a higher and more refined understanding. [154] Meanwhile, some Tantrica consider Tantra superior to the Vedas, while others consider them
complementary like Umapati, who is quoted as stating: Vedas are cows, the true religion of milk. [157] According to Samuel, the great philosopher Advaita Shankara (9th century) is described in his biography, Sankaravijaya, as condemning the approaches of different types of Tantra practitioners and defeating them through argument or spiritual power. She is also said to have
encouraged the replacement of a fierce goddess, Tripura Sundari). Although it is far from certain that Shankara actually campaigned against tantra, he was traditionally seen as someone who purified Hinduism from the practice of breaking tantra and
antinomy. [158] The 13th-century philosopher Dvaita Vedanta Madhvacharya made exaggerated comments about the great existing schools of Indian philosophy and practice, and cited the works of the 10th-century Abhinavagupta, who is considered a major and influential Tantra scholar. [159] However, Madhvacharya does not mention Tantra as a separate religious practice or
ritual, unlike. Early 20th century Indian scholar Pandurang Vaman Kane stated that Madhvacharya ignored Tantra because it might be considered a scandal. Instead, Padoux suggests that Tantra may have been so pervasive in the 13th century that it was not considered a different system. [159] Hindu tantra, while practiced by some of the general lay population, was eventually
overshadowed by the more popular Bhakti movement that swept across India from the 15th century onwards. According to Samuel, this new style of devotional religion, with their emphasis on emotional surrender to the supreme savior god, whether Saivite or Vaisnavite, is better adapted, perhaps, to the subaltern role of non-Muslim groups under Muslim rule. [160] Saiva tantra
remains an important practice among most saiva disputes. [161] Tantra tradition also persists in certain regions, such as among the Naths of Rajasthan, in the Sri Vidya tradition in South India and Vikramashila and spread to the Himalayas, it also suffered serious
setbacks in other regions, especially Southeast Asia. In Burma for example, King Anawratha (1044–1077) is said to have dissolved the tantra monk Ari. When Theravada Buddhism also suffered a debilitating setback. Originally the large Abhayagiri
Monastery was the place where Vajrayana practices seemed to have flourished during the 8th century. However, Abhayagiri was disbanded and forced to enter the Mahāvihāra Orthodox sect during the reign of Parakramabahu I (1153–1186). [163] Regarding tantra acceptance during the Hindu period of modernism in the 19th and 20th centuries, Samuel writes that this period
saw radical reframing of yogic practices far from the Tantra context. Samuel notes that while Hatha's Hindu yoga comes from saiva's tantra context, given the very negative tantra views and sexual and magical practices that prevailed in middle-class India in the late nineteenth and twentieth centuries, and still largely apply today, this is an embarrassing legacy. Much effort is given
by the like of Swami Vivekananda to reconstruct yoga, generally in terms of selective Vedantic readings of yogasutra Patañjali (de Michelis 2004). The effort was largely successful, and many modern Western yoga practitioners for health and relaxation had little or no knowledge of its original function in preparation for the internal sexual practice of the Nath tradition. [161]
Regarding modern Buddhist tantra, it has survived in modern Indo-Tibetan Buddhism, in various Japanese traditions such as Shingon, and in Newar Buddhism in the Kathmandu Valley. [164] There is also a magical kuasi-tantra tradition in Southeast Asia, sometimes called Esoteric Southern Buddhism tantra, it has survived in modern Indo-Tibetan Buddhism in the Kathmandu Valley. [164] There is also a magical kuasi-tantra tradition in Southeast Asia, sometimes called Esoteric Southern Buddhism in the Kathmandu Valley.
forms of state-backed Theravada Buddhism. [165] A Hindu Tantra tradition in Hinduism, the word tantra often refers to texts, which may or may not be tantra. On the contrary, various tantra texts are not always called tantra often refers to texts, which may or may not be tantra. On the contrary, various tantra texts are not always called tantra often refers to texts, which may or may not be tantra. On the contrary, various tantra texts are not always called tantra often refers to texts, which may or may not be tantra.
Puranas (and Puranas influenced by tantra literature (ukuransa). [167] In addition to this type of text, there are also different types of tantra literature (ukuransa) that may comment, digestive, compilation, monograph, hymn collection or god's name, and spells and works on spells. Although most of the body of tantra literature is in Sanskrit, others have also been written in Indian vernacular. As
Padoux already noted, the largest part of this tantra work is the Shaiva text. [168] Tantra and practise (tantric) texts often contrast with Vedic texts and those practicing Vedic (Vaidikas) religion. This non-Vedic line is often contrast with Vedic texts and those practicing Vedic (Vaidikas) religion. This non-Vedic line is often called Mantramarga (How to spell) or Tantrasastra (Tantra One of the most famous comments about this dichotomy is Kulluka Bhatta's statement in his 15th-
century commentary to Manusmriti stating that revelation (sruti) is doubled - Vedic and Tantra. [166] Hindu tantra is generally seen as a revelation being. They are also considered more effective during Yuga River, a period of much passion (kama).
However, tantra thinkers such as Abhinavagupta, while considering tantra as superior, do not completely reject the Vedic teachings, and instead consider them valid at a lower level because they also come from the same source, the highest Godhead. [82] There are various Hindu tantra traditions in Shaivism, Shaktism and Vaishnavism. [170] There are many tantra texts for this
different tradition with different philosophical points of view, ranging from realistic dualism to absolute monism. [171] According to David B. Gray, one of the most important tropes in the history of the spread of tantra tradition is the lineage, the transmission of teachings along undisturbed lineages, from master to disciple, called guruparapara. [82] These traditions also differ among
themselves on how heterodox and transgressive they are (vis a vis the Vedic tradition). Since tantra rituals became so widespread, certain forms of tantra were eventually accepted by many orthodox Veda thinkers such as Kali-based
Jayadrathayamala also state that tantrica can follow Vedic social rules out of comfort and for the benefit of their clans and teachers. [174] However, not all Vedic thinkers accept tantra. For example, Kumarila Bhatta writes that a person should not have contact with tantricas or talk to them. [175] Saiva and Sakta Tantra Brihadishvara Temple, a temple of Saiva Siddhānta in Tamil
Nadu Nepali depiction of the goddess Kali Śrī, also known as Lalitā Tripurasundarī (beautiful in three worlds), Adi Parashakti (the highest energy), Kāmeśvarī (goddess of desire) and other names. The Tantra Śaiva is called Mantramārga, and is often seen as a separate teaching from the ascetic Atimārga tradition (which includes Pāśupatas and Kāpālikas). [176] There are various
doctrines, textual classes, and Shaiva Tantra schools, which often overlap with shakta tradition is the earliest Saiva and the basic doctrines (Saiva and the basic doctrines). Some of their texts, such as Niśvāsatattvasa ahitā, date back to the fifth century. [82] Their scriptures (Saiva and the basic doctrines)
are also shared by other traditions as common Saiva doctrines and many of their rituals are also used in other schools in the Shaiva Tantra. [176] The recipes and rituals of the Saiva doctrines and many of their rituals are also used in other schools in the Shaiva Tantra.
the other hand, worships Svacchanda Bhairava, a terrible form of Shiva also known as Aghora (not scary). This tradition promotes the observance of the contemporary Kapalika dispute groups is Aghoris. There are also various traditions belonging to the
Vidyāpīha. These traditional texts focus on worshipping the goddess is centered on the Śākta tantra tradition largely of the left current (vamachara) and is thus considered more heterodox. [179] There are various traditions of Vidyāpīha, which focus on bipolar
bisexual divinity equal parts of men and women, Śaiva and Śākta. [179] Yamalatantras worshipped Bhairava along with Kapalini, the goddess of skulls. The Goddess centered tradition is known as kulamārga (Klan Street), referring to their Shakti goddess and tantra clan, which may have been established around the 9th century. These include sexual rituals, sanguinari practices,
liquor consumption rituals and the importance of spirit possession. This includes various sub-traditions developed in different regions of India, such as the Trika lineage (which worships a trio of deities: Parā, Parāparā, and Aparā), the tradition of the fierce goddess Guhyakālī, the Krama tradition, focusing on the goddess Kālī, the cult of Kubjikā, and the southern tradition of the fierce goddess Guhyakālī, the Krama tradition, focusing on the goddess Kālī, the cult of Kubjikā, and the southern tradition of
worshipping the beautiful goddess Kāmeśvarī or Tripsura [82][179] During the 10th century, the syncretic Kashmiri Nondual Śaivism School flourished. According to Alexis Sanderson, this tradition arises from the confrontation between the dualistic and more orthodox Śaiva Siddhānta and the nondual transgressive tradition of trika and Krama. According to David B. Gray, the
school integrates elements of these two traditions, the end result being a nondualistic system in which the elements that violate are internalized and therefore make it less offensive to orthodoxy. [82] Kashmiri philosopher so write in Hindu tantra. [180] These
thinkers synthesized the various lineages of goddesses and Saiva and into a comprehensive and influential religious system. According to David White, Abhinavagupta sublimates, cosmetics, and semanticization of many practices become a type of meditation knowledge that aims to realize transcendent subjectivity. [82] Thus, his work marginalizes the radical antinomian practices
of the Vidyāpīsha lineage into the practice of meditation. [82] The last major Śaiva tantra tradition is the Kānphasāa Nāth or Split-Ear tradition continues to evolve in different ways, sometimes toward more popular and musings, many of them
retain the various elements of tantra today. Two of Śākta's most important and popular tantra traditions today are the Southern Kaula transmission, which focuses on the beautiful goddess Śrī (śrīkula) or Lalitā Tripurasundarī and the Northern and Eastern transmission, which focuses on the beautiful goddess Śrī (śrīkula). [82] Southern transmission gave rise to the tradition of Śrī
Vidyā, an important tantra religion in South India. Although it takes much of its philosophical system and teachings from Kashmiri Shaivism, it generally avoids transgressive and orthodox elements or the right hand. Bhaskararaya (18th century) is considered a key thought of this tradition. [82] The Kālīkula tradition is very important in East and South India and Kālī remains a
popular goddess in India, the focus of much devotion. [82] The main Vai-ava tradition associated with tantra is Pancharatra. This tradition resulted in a number of tantra texts, most of which were lost. However, this sect does not identify itself as tantra. [82] The worship and rituals of most Vaisaava temples in South India follow this tradition, which is ritually similar to Shaiva
Siddhanta. According to Padoux, from a teaching point of view, they are closer to brahmanic orthodoxy (proudly affirmed by some of their mantras are indeed often Vedic. [182] According to David B. Gray, During the medieval period, the Vaisava tantra tradition appeared in Bengal. Known as the Sahajiyā tradition, it flourished in Bengal around the 16th to 19th
centuries. It teaches that each individual is a divinity, embodying the divine mate of K-12 and his consort Rādhā. This tradition was previously integrated hindu and Buddhist traditions OnVajrayana Buddhist Tradition: Ari-Acharya Burma-Bengal † Yunnan Indonesian
Esoteric Buddhism † Esoteric Buddhism † Esoteric Buddhism Philippines † Han † Altaic TibetAn Asia In Nepal Japan (o, x, b, t, k, k, y) New Branch New Hidden Flower Kadampa Buddhism Four
Fold: Kriyayoga Charyayoga Yogatantra Anuttarayogatantra Anuttarayogatantra Division Doubled: Tantra Mahāmāyā Tantra Manāmāyā Tantra Manījuśrī-
mūla-kal Mañjuśrīnāmasamgīti Tattvasasgraha Tantra Vajrasekhara Sutra Yuthok Nyingthig Symbols and tools Damaru Ghanta Kila Vajrayana There are various Buddhist tantra traditions throughout Asia called by different names such as Vajrayana, Secret Spell,
Mantrayana and so on. [184] Indo-Tibetan Buddhist traditions have been dominant in Tibet and the Himalayan region. [183] It first spread to Tibet in the 8th century and quickly became famous. [82] Tibetan Buddhist traditions have been dominant in Tibet and the Himalayan region. [183] It first spread to Tibet in the 8th century and quickly became famous. [82] Tibetan Buddhist traditions have been dominant in Tibet and the Himalayan region. [183] It first spread to Tibet and the Himalayan region. [183] It first spread to Tibet and the Himalayan region. [183] It first spread to Tibet and the Himalayan region. [183] It first spread to Tibet and the Himalayan region. [183] It first spread to Tibet and the Himalayan region. [183] It first spread to Tibet and Tib
by the Newar people. This tradition retains the canon of Sanskrit texts, the only Buddhist tantra tradition to continue to do so. Buddhist tantra practices and texts that evolved from the 5th to the 8th centuries were translated into Chinese and preserved in the Chinese and preserved in the Chinese Buddhist tantra practices and texts that evolved from the 5th to the 8th centuries were translated into Chinese and preserved in the Chinese Buddhist tantra practices and texts.
time during the Tang Dynasty. Most disappeared from China due to the great Buddhist persecution of emperor Wuzong (買贃ฐ [82] Other religions such as Jainism, Sikhism, tibetan Bön tradition, Daoism, Shintō, Sufi Islam, and the Western New Era movement. [188] In Sikh literature, ideas
related to Shakti and goddess reverence associated with Guru Gobind Singh, especially in Dasam Granth, are related to tantra ideas, and this is evidenced by the Rishi-mandala tantra diagram in which Tirthankaras is depicted. [191] The Tantra tradition in
Jainism uses verbal spells or mantras, and rituals are believed to garner benefits for rebirth The practice of A Kali Puja (devotional ritual) One of the main elements of Tantra literature is ritual[193][note 5] Rather than a coherent system, Tantra is an accumulation of practices and ideas from various sources. As Samuel writes, the tantra tradition is a gathering of different factors and
components. These elements include: mandalas, mantras, internal sexual yogic practices, ferocious male and female gods, cremation land symbolism, as well as concepts from Indian Philosophy. [194] André Padoux notes that there is no consensus among scholars about which elements are typical of Tantra, nor is there any text containing any of these elements. [195] Also, most
of these elements can also be found in non-Tantra traditions. [195] Due to the various communities covered by this term, it is problematic to describe tantra practice definitively. However, there are a series of practices and elements shared by various tantra traditions, and thus family similarities can be entwined between them. Different scholars provide the main features of different
tantras. For example, David N. Lorenzen writes that tantra shares various practices of shamans and yogics, goddess worship, associations with certain schools such as Kaulas and Kapalikas, as well as tantra texts. [64] Christopher Wallis, meanwhile, bases himself on the definition given by the tantra scholar Rāmakasha, provide four main features of tantra: 1) concern with the
ritual mode of manipulation (one's own environment or consciousness), 2) requirements for esoteric initiation (to receive access to the teachings and practices of the purpose of the practice twice fold: the purpose of the practice is doubled: the purpose of the practice is doubled:
soteriological and supramundane one of liberation (various conceived) and / or the usual one of the extraordinary powers over another being and one's environment, and 4) the claim that all three are juxtaposed in the scriptures which is the word of God (ā or Buddhavacana). [196] According to The Anthony Tribe, a Tantra Buddhist scholar, Tantra has the following
defining features: [197] Ritual centrality, especially the worship of the mantra Visualization and identification with the deity Need initiation, esotericism and secrecy The importance of a teacher (teacher, acharya) Ritual use of mandalas (ma-ala) Transgressive or antinomial acts Revaluation of the body Revaluation of the status and role of women Analog
thoughts (including microcosmic or macrocosmic or macrocosmic correlations) Revaluation of negative mental levels There are various Tantra techniques or spiritual practices (sadhana) such as:[198] Dakshina: Donations or gifts to one's teacher Yoga teacher Yoga teacher and Master's devotion (bhakti) Diksha or Abhiseka: Initiation rituals that may include Yoga, including breathing techniques (pranayama)
and postures (asanas), is employed to energy in the body/mind. Mudras, or Mantras hand gestures: read syllables, words, and Identification of these gods in meditation (yoga gods) Puja (ritual worship) and other forms of ritual sacrifice bhakti,
including animal sacrifice Use of taboo Prāyaścitta - the ritual expires performed if the puja has been performed wrongly Nyasa, put a spell on the purification of the ritual of the body (idol, one's body, etc.) Yatra: pilgrimage, Vrata and Samaya processions: vows or promises, sometimes to perform practices such as the acquisition fast and the use of siddhis or supernormal forces.
Related to tantra left hand line. Ganachakra: A ritual feast in which sacrament food is offered. Music and Dance Rituals. Sexual union (with an actual physical consort or imagined god). The yoga dream of worship and ritual of A Pujari in front of ganesha statue, Shiva Brihadishwara Temple worship or puja in Hindu Tantra is different from the Veda form
somewhat. While in Vedic practice there are no idols, temples, and symbolic art, in tantra they are an important means of worship. [199] Rituals are very important by spells. This ritual is not so much a succession of actions as a visualized and
experienced drawing game, a situation common to all Tantra traditions, where ritual, meditation, and yoga are exercises in the imagination of creative identification. The theory behind this ritual is the idea that all humans have a fundamental indicity (mala) that binds them to give birth again. This indipatith can be eliminated by ritual action (along with proper knowledge). The first
step in this path is the initiation ritual (diksa), which is open to future liberation at death. [200] In non-dualistic and transgressive (or left-handed) traditions such as the Kali cult and trika school, rituals and pujas can include certain elements of the left hand pathway that are not found in more orthodox traditions. These transgressive elements include the use of skulls and the
implementation of other human bones (as part of the Kapalika oath), fierce gods such as Bhairava, Kubjika and Kali used as part of the visualization of meditation, possession of rituals by gods (avesa), sexual rituals by gods (as well as consuming) certain impure substances such as meat, alcohol and sexual fluids. [201] Padoux describes the practice of transgression as
follows: In rituals and mental aircraft, transgression is an important trait in which nondualistic Tantra traditions are established aside from other traditions of pure and uretine duality (dvaita) in brahmanic society. Let us also note that for the
nondualistic Saiva system, Yoginis was inactive only in the spirit world; they are also the forces that exist in humans - mistresses of their influence, which acquire super-natural intensity and dimensions through this divinization. This leads to proficient identification of their individual consciousness with infinite divine Consciousness, thus also helping them
transcend sexual aircraft. [202] In buddhist and Saiva contexts, sexual practice is often seen as a way to expand one's consciousness through the use of happiness. [202] There is also a fundamental philosophical dispute between Saiva Siddhānta and non-dualistic schools such as Trika regarding rituals. In Saiva Siddhānta, only rituals can be performed with congenital feces
(anavamala) that bind the individual's soul, although rituals must be performed with an understanding of their nature and purpose as well as by devotion. In trika school's view (especially in the work of Abhinavagupta), only knowledge (jñana) which is a recognition (pratyabhijña) of our true nature, leads to liberation. According to Padoux, this is also, with nuance, the position of
Pñcaratra and other Vaisnava Tantric traditions. [203] Yoga, Mantra, Shiva meditation visited by Parvati Tantric yoga is first and foremost a manifest practice, which is seen as having a divine esoteric structure. As Padoux points out, tantra yoga utilizes an istic physiology that includes various psychosomatic elements sometimes called delicate bodies. These imaginary structures
include chakras (wheels), nadis (channels), and energy (such as Kundalini, Chandali, pranas and different vital winds, etc.). The tantra body is also held to be a microcosmic reflection of the yogic body is a fundamental element to almost all ritual practices of
meditation and tantra. [205] The use of spells is one of the most common and widespread elements of tantra practice. They are used in rituals as well as during various meditation and gestures) and complex visualizations involving divine symbols, mandalas
and gods. Nyasa involves touching different parts of the body while rereading a spell, which is thought to connect the god with the body of yogis and turn the body into a god. [206] Mantras are also often visualized as in the yogi's body as part of tantra meditation. For example, in the Tantra Yogini Heart, the text of Śrī Vidyā, the yogi is instructed to imagine the five syllables (HA
SA KA LA HRIM) of the god's spell in the muladhara chakra. The next set of five syllables (HA SA KA HA LA HRIM) is visualized in the heart chakra and the third cluster (SA KA LA HRIM) in chakra between the eyebrows. Yogis were then instructed to extend the pronunciation of the M sound at the end of the HRIM syllable, a practice called tone (phonic vibration). This practice
went through various stages that were so subtle that it dissolved into absolute silence. [207] Another common element found in tantra yoga is the use of visionary meditation in which tantricas focus on the vision or image of gods (or gods), and in some cases imagine themselves as gods and their own bodies as the body of gods. [208] Practitioners can use visualization, identifying
with gods to the degree that aspirant becomes Ishta-deva (or meditation god). In other meditations, the gods are visualized to be inside the tantric body. For example, in the Abhinavagupta Tantraloka (chapter 15), trika trinity goddesses (Parā, Parāparā, and Aparā) are visualized at the end of the three branches of the trident (located above the head). The rest of the trident in the
imaged is positioned along the middle axis of the yogi's body, with Shiva's flattering corpse visualized on the head. [209] Mandalas and Kundalini. Yantra is a mystical diagram used in meditation and tantra rituals. They are usually associated with certain
Hindu gods such as Shiva, Shakti, or Kali. Similarly, puja may involve focusing on yantra or mandalas associated with gods. [210] According to David Gordon White, geometric mandalas are a key element of tantra. [211] They are used to represent many tantra ideas and concepts as well as to focus on meditation. Mandalas symbolically communicate correspondence between
transcendent-yet-immanent macrocosm and the microcosm of ordinary human experience. [211] The Godhead (or main Buddha) is often depicted in the center of the mandala, while all other existences, including practitioners, are located at various distances from this center. [211] Mandalas also reflected the medieval feudal system, with a king at its center. [212] Mandalas and
Yantras can be depicted in various ways, in paintings, fabrics, in three-dimensional form, made of colored sand or powder, etc. Tantra yoga also often involves visualizing the mental mandala or yantra. This is usually combined with spell readings and other ritual acts as part of the tantra sadhana (practice). Sex and See also: Tantra sex While tantra involves a variety of ideas and
practices that are not always sexual in nature, Flood and Padoux both note that in the West, Tantra is most often regarded as a kind of sex ritual or yogic sexuality spiritualization. [214] According to Padoux, this is a misunderstanding, because although the sex scene in Tantra is ideologically important, it is not always so in actions and rituals. Padoux further noted that while sexual
practice does exist and where it is used by certain tantra groups, they lose their prevalence when Tantra spreads to other larger social groups. [215] In the tantra tradition of using sex as part of spiritual practice (this refers primarily to Kaulas, as well as Tibetan Buddhism), sex and desire are often seen as means of transcendence used to achieve Absolute. Thus, sex and desire
are not seen as the end of themselves. Because these practices violate orthodox, even among the traditions that accept these practices, they are far from prominent and are practiced only by some proficiently initiated and fully qualified. [216]
Western scientific research on The Sri Yantra (shown here in the three-dimensional projection known as Sri Meru or Maha Meru, is used primarily by the Srividya Shakta sect). John Woodroffe the first Western scholar to seriously study Tantra was John Woodroffe (1865–1936), who wrote about Tantra under the pen name Arthur Avalon and was known as the founding father of
Tantric studies. [217] Unlike previous Western scholars Woodroffe advocated Tantra, defending and presenting it as an ethical and philosophical system in accordance with the Vedas and Vedanta. [218] Woodroffe practices Tantra and, while trying to maintain solastic objectivity, is a Hindu Tantra student (Shiva-Shakta tradition). [221] Further developments after Woodroffe, a
number of scholars began investigating Tantric teachings, including comparative religious scholars and Indologists such as Agehananda Bharati, Mircea Eliade, Julius Evola, Carl Jung, Alexandra David-Néel, Giuseppe Tucci and Heinrich Zimmer. [222] According to Hugh Urban, Zimmer, Evola and Eliade viewed Tantra as the pinnacle of all Indian thought: the most radical form of
spirituality and the ancient heart of native India, regarded it as the ideal religion for the modern era. All three see Tantra as the most transcendent and contested by scholars. Sures Chandra Banerjee, [Banerjee, S.C., 1988]: Tantra is sometimes used to
demonstrate governance. Kālidāsa uses the prajah tantrayitva expression (after setting the subject) in (V.5). Also known as Tantrayāna, Esoteric Buddhism and Diamond Vehicle. Tantra texts are also often not called Tantra. [19] Compare Joel Andre-Michel Dubois (2013), The Hidden Lives of Brahman, page xvii-xviii, which notes that Adi Shankara provides a
powerful analogy with the Vedic fire ritual in his Upanishadic commentary. Reference ^ a b c d Barrett 2008, p. 12 ^ Flood (2006), pp. 9–14. ^ Bisschop 2020, Chapter 1. ^ Kongtrul 2005, pp. 4. ^ Floods (2006), pp. 9–14. ^ Bisschop 2020, Chapter 1. ^ Kongtrul 2005, pp. 1–2, 17–19. ^ a b Padoux (2013), pp. 100. Hindu worship, pūjā, for example, is Tantric in its
conception and ritual process, the building principles and iconography of Hindu temples are Tantra, and so on. A Flood (2006), p. 2006. A Padoux (2013), p. 1. A b c Lorenzen (2002), p. 25. Beer 2003, pp. xi-xiv. Berkson 1986, pp. 11-12. Fraser-Lu & Doubles are Tantra, and so on. A Flood (2006), p. 2006. A Padoux (2013), p. 1. A b c Lorenzen (2002), p. 25. Beer 2003, pp. xi-xiv. Berkson 1986, pp. 11-12. A Fraser-Lu & Doubles are Tantra, and so on. A Flood (2006), p. 2006. A Padoux (2013), p. 1000. A b c de Monier-Williams, Leumann & Doubles are Tantra, and so on. A Flood (2006), p. 2006. A Padoux (2013), p. 20
Candotti 2014, pp. 47–48 with footnote ^ Kangle 1986, p. 1986. ^ a b c Joshi 1977, p. 409 ^ Bagchi (1989), p. 6. ^ Banerjee (1988), approx. 8. ^ a b Joshi (2012), approx. 26. ^ a b Banerjee (2002), p. 34. ^ Banabhatta, a 7th-century Sanskrit writer, refers, in Harshacharita to
the propitution of Matricas by tantra ascetics. [35] ^ Dyczkowski 1989, pp. 4-5. ^ Brooks 1990, pp. 16-17. ^ a b Pontillo & Pontillo
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Tantra. Derived from 2 The 5Rhythms 5Rhythms 5Rhythms Logo[1] is a movement meditation practice designed by Gabrielle Roth in the late 1970s. [2] It comes from indigenous and world traditions using shamanic tenets, ecstatic, mystical and eastern philosophies. It also draws from Gestalt therapy, human potency movement and transpersonal psychology. Fundamental to the practice is
the idea that everything is energy, and moves in waves, patterns and rhythms. Roth describes the practice as the journey of the soul, a source of inspiration in which one has infinite possibilities and potentials. Practice Practice Practice 5Rhythms is said by Gabrielle
Roth to put the moving body to still mind. The five rhythms (in order) are Flowing, Staccato, Chaos, Lyrical and Stillness. [uspto 1] 5Rhythms, when dancing in sequence, is known as Wave. A typical wave takes about an hour to dance. [3] Longer workshops can, according to The Dancing Path, explore emotions, life cycles, egos, relationships, and spiritual visions. [4] The
5Rhythms Maps This work is taught through a series of maps that explore the terrain of the individual's inside and outside worlds, their relationships with others and the space around them. Maps offer the journey of the soul by exploring embodiments, emotions, life cycles, souls, and archetypes. Rhythm offers an understanding of people's innate power — being, loving, knowing,
seeing and healing. [5] The first map, Waves teaches the embodiment of the five To realize rhythm means accessing the deep internal wisdom that the human body contains. The Heartbeat Map teaches how people have manifested and how they express emotions of fear, anger, sadness, joy and compassion; while the Cycle map provides insight and understanding of how a
person has internalized conditions and relationships throughout the life cycle, particularly at the stage of birth, childhood, puberty, maturity and death. Insight and understanding of the ego is conveyed through a psychiatric map, the Mirror. [5] Roth drew a circular Mandala Medicine that related each rhythm to emotions, stages of life, ways of feeling, and aspects of self. [6]
Elements of The Mandala Gabrielle Roth Medicine (6) Rhythm Emotion Stage of life Way of perceiving Aspect of self Flowing Fear Birth Being Body Staccato Anger Childhood Loving Heart Chaos Sadness Puberty Knowing Mind Lyrical Joy Maturity Seeing Soul Stillness Compassion Death Healing Spirit Schools and teachers Roth founded The Moving Center (7) in New York in
1977 as the basis for his workshop, and to train and develop teachers. [8] 5Rhythms Global[9] was established in 2013 as a professional association serving the ongoing education of accredited 5Rhythms teachers. The 5Rhythms movement is spread
around the world, and in 2017 there were 396 certified teachers and Space Holders[11] in 50+ countries. [12] Reception Charlotte Macleod, writing in the London Evening Standard in 2009, described dancing 5Rhythms as a kind of antidote to life in the big city, and how she was drawn to dance classes by Thom Yorke's videos. The class left her fresh mentally and physically, and
strangely connected to other dancers. The dance was a kind of moving meditation for him. [13] Christine Ottery, writing in The Guardian in 2011, stated that joyful dance gatherings. He suggests that readers might find 5 Rhythms a good place to start,
and do it myself: Nervous, I stretch and warm my muscles. When the rhythm took off, I shook my shame. She dances in different ways, alone or with a partner. My body expresses itself – it's completely abandoned and completely tall. [14] Jed Lipinski, writing in The New York Times in 2010, noted that 5Rhythms are suitable for all ages, unlike some other forms of dance and
movement. He observed that in the recent 5Rhythms class... in Manhattan, more than 100 people And jumping on the tribal drums belonging to Ms. Roth's husband, Robert Ansell... Dancers occasionally release guttural howls, as if exorcisting demons from workweek. [15] The Daily Telegraph writes about in 2007 that I liked it precisely because it was not based on the steps
learned. Instead, the idea is to find your own dance by moving your body in any way you like. For those of us who want to improve our fitness, it can also be an energetic aerobic exercise. [16] Research academics working in mental health and other fields began researching 5Rhythms. The Mental Health Foundation, a charity in the UK publishes the 'Dancing for Living Report'
which describes a group of women's experiences of 5Rhythms dancing and the effects on their emotional wellbeing. [17] 5Rhythms has been the subject of a number of PhD synthesiss. [18][19] See also Authentic Ecstatic Dance Movement Biodanza Biodanza Movement Biodanza Movement Biodanza Biodan
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