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Tibetan Literature Jose Ignacio Cabezon 1996-01-01 Tibetan Literature addresses the immense variety of Tibet's literary heritage. An introductory essay by the editors attempts to assess the overall nature of 'literature' in Tibet and to understand some of the ways in which it may be analyzed into genres. The remainder of the book contains articles by nearly thirty scholars from America, Europe, and Asia—each of whom addresses an important genre of Tibetan literature. These articles are distributed among eight major rubrics: two on history and biography, six on canonical and quasi-canonical texts, four on philosophical literature, four on literature on the paths, four on ritual, four on literary arts, four on non-literary arts and sciences, and two on guidebooks and reference works.

**India and Nepal** Jahar Sen 1992 With special attention to linguistic and literary configuration.

**Women's Religious Expression in Tibetan Buddhism** Linda Jean LaMacchia 2001

**Religion and Biography in China and Tibet** Benjamin Penny 2013-09-05 The Chinese and Tibetan traditions value biography as a primary historiographical and literary genre. This volume analyses biographies as texts, taking seriously the literary turn in historical and religious studies and applying some of its insights to an understudied but central corpus of material in Chinese and Tibetan religion.

Sufism and Saint Veneration in Contemporary Bangladesh Hans Harder 2011-03-04 Focusing on the Maijbhandari movement in Chittagong, south-eastern Bangladesh, which claims the status of the only Sufi order originated in Bengal and which has gained immense popularity in recent years, this book provides a comprehensive picture of an important aspect of contemporary Bengali Islam in the South Asian context. Expertise in South Asian languages and literatures is combined with ethnographic field work and theoretical formulations from a range of disciplines, including cultural anthropology, Islamic studies and religious studies. Analysing the Maijbhandaris tradition of Bengali spiritual songs, one of the largest popular song traditions in Bengal, the book presents an in-depth study of Bengali Sufi theology, hagiography and Maijbhandari esoteric songs, as well as a discussion of what Bengali Islam is. It is a useful contribution to South Asia Studies, as well as Islamic Studies.

**Tantra in Practice** David Gordon White 2018-06-26 As David White explains in the Introduction to *Tantra in Practice*, Tantra is an Asian body of beliefs and practices that seeks to channel the divine energy that grounds the universe, in creative and liberating ways. The subsequent chapters reflect the wide geographical and temporal scope of Tantra by examining thirty-six texts from China, India, Japan, Nepal, and Tibet, ranging from the seventh century to the present day, and representing the full range of Tantric experience—Buddhist, Hindu, Jain, and even Islamic. Each text has been chosen and translated, often for the first time, by an international expert in the field who also provides detailed background material. Students of Asian religions and general readers alike will find the book rich and informative. The book includes plays, transcribed interviews, poetry, parodies, inscriptions, instructional texts, scriptures, philosophical conjectures, dreams, and astronomical speculations, each text illustrating one of the diverse traditions and practices of Tantra. Thus, the nineteenth-century Indian Buddhist *Garland of Gems*, a series of songs, warns against the illusion of appearance by referring to bees, yogurt, and the fire of Malaya Mountain; while fourteenth-century Chinese Buddhist manuscripts detail how to prosper through the Seven Stars of the Northern Dipper by burning incense, making offerings to scriptures, and chanting incantations. In a transcribed conversation, a modern Hindu priest in

Bengal candidly explains how he serves the black Goddess Kali and feeds temple skulls lentils, wine, or rice; a seventeenth-century Nepalese Hindu praise-poem hammered into the golden doors to the temple of the Goddess Taleju lists a king's faults and begs her forgiveness and grace. An introduction accompanies each text, identifying its period and genre, discussing the history and influence of the work, and identifying points of particular interest or difficulty. The first book to bring together texts from the entire range of Tantric phenomena, *Tantra in Practice* continues the Princeton Readings in Religions series. The breadth of work included, geographic areas spanned, and expert scholarship highlighting each piece serve to expand our understanding of what it means to practice Tantra.

Caitanya Vaiṣṇavism in Bengal Joseph T. O'Connell 2018-10-29 Within the broad Hindu religious tradition, there have been for millennia many subtraditions generically called Vaiṣṇava, who insist that the most appropriate mode of religious faith and experience is bhakti, or devotion, to the supreme personal deity, Viṣṇu. Caitanya Vaiṣṇavas are a community of Vaiṣṇava devotees who coalesced around Kṛṣṇa Caitanya (1486–1533), who taught devotion to the name and form of Kṛṣṇa, especially in conjunction with his divine consort Rādhā and who also came to be looked upon by many as Kṛṣṇa himself who had graciously chosen to be born in Bengal to exemplify the ideal mode of loving devotion (prema-bhakti). This book focusses on the relationship between the 'transcendent' intentionality of religious faith of human beings and their 'mundane' socio-cultural ways of living, through a detailed study of the social implications of the Caitanya Vaiṣṇava devotional Hindu tradition in pre-colonial and colonial Bengal. Structured in two parts, the first analyzes the articulation of Kṛṣṇa-bhakti within the broad Hindu sector of Bengali society. The second section examines Hindu-Muslim relationships in Bengal from the particular vantage point of the Caitanya Vaiṣṇava tradition, and in which the subtle influence of Kṛṣṇa-bhakti, it is argued, may be detected. In both sections, the bulk of attention is given to the sixteenth and seventeenth centuries, when Bengal was under independent Sultanate or emergent Mughal rule and thus free of the impact of British and European colonial influence. Arguing that the Caitanya Vaiṣṇava devotion contributed to the softening of the potentially alienating socio-cultural divisions of class, caste, sect and religio-political community in Bengal, this book will be of interest to academics in the field of Asian Religion and Hinduism, in particular devotional Hinduism, both premodern and modern, as well as to scholars and students of South Asian social history, Hindu-Muslim relations, and Bengali religious culture.

Land and Society in Early South Asia Ryosuke Furui 2019-07-02 This volume explores the process of social changes which unfolded in rural society of early medieval Bengal, especially the formation of stratified land relations and occupational groups which later got systematised as jātis. One of the first books to systematically reconstruct the early history of the region, this book presents a history of the economy, polity, law, and social order of early medieval Bengal through a comprehensive study of land and society. It traces the changing power relations among constituents of rural society and political institutions, and unravels the contradictions growing among them. The author describes the changing forms of agrarian development which were deeply associated with these overarching structures and offers an in-depth analysis of a wide range of textual sources in Sanskrit and other languages, especially contemporary inscriptions pertaining to Bengal. The volume will be an essential resource for researchers and academics interested in the history of Bengal, and the social and economic history of early South Asia.

**Ruthless Compassion** Robert N. Linrothe 1999 The historical

development of Esoteric Buddhism in India is still known only in outline. A few verifiably early texts do give some insight into the origin of the ideas which would later develop and spread to East and Southeast Asia, and to Tibet. However, there is another kind of evidence which can be harnessed to the project of reconstructing the history of Esoteric Buddhist doctrines and practice. This evidence consists of art objects, mainly sculpture, which survive in significant numbers from the 6th to the 13th century.

The Tibet Society Bulletin 1976

**Liberation in One Lifetime** Francis V. Tiso 2014-06-24 Milarepa (1052-1135), a major figure in the history of the Kagyu school of Tibetan Buddhism and known as one of Tibet's greatest lamas and poets, continues to inspire Buddhist practitioners worldwide to the present day. *Liberation in One Lifetime* explores the history and spirituality of the Kagyu lineage in relationship to the narratives and teachings attributed to Milarepa by studying some of the earliest versions of these materials. Offering a detailed analysis of the biographical material that has been written about Milarepa (who was also a student of Marpa, a major figure in the development of the Bka'-brgyud-pa school of Tibetan Buddhism), author, theologian, and well-respected Tibetan Buddhist scholar, Francis V. Tiso, describes the historical context of the tradition of hagiography (biography) in Buddhism and other spiritual traditions, and provides a history of Milarepa's influence in Tibet. Part One explains the tradition of composing stories about Milarepa's life and teachings (there have been many throughout the centuries) and includes outlines of the contents of some of them as well as an explanation of the oral versions that have been transmitted via oral epic songs and poems that Milarepa composed. Describing the spiritual components of Bka'-brgyud-pa, Part Two includes tantric practices, an outline for the path of liberation, definitions of "voidness," and the characteristics of fully enlightened Buddhahood. Part Three includes translated biographies and oral teachings of Milarepa (in poetic form) that are considered sacred texts. The book also includes a foreword by Roberto Vitali, a prominent Tibetan Buddhist scholar as well as an extensive bibliography of primary and secondary sources.

Tantric Traditions Swami Agehananda Bharati 1993

**The Invention of Private Life** Sudipta Kaviraj 2015-03-17 The essays in this volume, which lie at the intersection of the study of literature, social theory, and intellectual history, locate serious reflections on modernity's complexities in the vibrant currents of modern Indian literature, particularly in the realms of fiction, poetry, and autobiography. Sudipta Kaviraj shows that Indian writers did more than adopt new literary trends in the nineteenth and twentieth centuries. They deployed these innovations to interrogate fundamental philosophical questions of modernity. Issues central to modern European social theory grew into significant themes within Indian literary reflection, such as the influence of modernity on the nature of the self, the nature of historicity, the problem of evil, the character of power under the conditions of modern history, and the experience of power as felt by an individual subject of the modern state. How does modern politics affect the personality of a sensitive individual? Is love possible between intensely self-conscious people, and how do individuals cope with the transience of affections or the fragility of social ties? Kaviraj argues that these inquiries inform the heart of modern Indian literary tradition and that writers, such as Bankimchandra Chattopadhyay, Rabindranath Tagore, and Sibnath Sastri, performed immeasurably important work helping readers to think through the predicament of modern times.

Gender, Genre, and Power in South Asian Expressive Traditions Arjun Appadurai 2015-12-21 The authors cross the boundaries between anthropology, folklore, and history to cast new light on the relation between songs and stories, reality and realism, and rhythm and rhetoric in the expressive traditions of South Asia.

The Chinese Hevajratana Charles Willemsen 2004 The Hevajrantra, the well-known Anuttarayogatantra, about 'unsurpassed yoga', is a direct successor of the Tattvasamgraha, a yogatantra. It was translated from Sanskrit into Chinese in the 11th century. The Chinese translators offer a text which remains true to its contents, but which is at the same time acceptable to the Chinese milieu of the 11th century. This diplomatic effort explains many discrepancies, which were no problem to the initiate.

The Tantric Ritual of Japan Richard Karl Payne 1991 This is the first book to describe in details the fire rites of Japanese Tantrism, called in Japanese goma, from Sanskrit homa. The Shingon goma is a living contemporary ritual whose origins go back to Vedic India and to Indo-European antiquity.

**Indian Esoteric Buddhism** Ronald M. Davidson 2002 This groundbreaking work describes the historical origins of the Tantric movement in early medieval India. Drawing on primary documents--translated into English for the first time from Sanskrit, Prakrit, and Bengali--Davidson shows how changes in medieval Indian society, including economic and patronage crises, a decline in women's participation, and the formation of large monastic orders, led to the rise of the esoteric tradition in India that became the model for Buddhist cultures in China, Tibet, and Japan.

In the Company of Gods Günther-Dietz Sontheimer 2005 This Volume Contains Twenty Essays Divided Into Four Sections: Folk Religion, Bhakti, History And Law, And An Epilogue That Reflects On Sontheimer`S Thoughts On Hindu Law, The Constituents Of Hinduism, His Interest In Folk Bronzes, Documentary Film-Making, And A Poem By Dilip Chitre On Sontheimer. The Resultant Volume Is Testimony To The Shoreless Reach Of Sontheimer`S Work.

Who Invented Hinduism David N. Lorenzen 2006 Who Invented Hinduism? presents ten masterly essays on the history of religious movements and ideologies in India by the eminent scholar of religious studies, David N. Lorenzen. Stretching from a discussion on the role of religion, skin colour and language in distinguishing between the Aryas and the Dasas, to a study of the ways in which contact between Hindus, on the one hand, and Muslims and Christians, on the other, changed the nature of the Hindu religion, the volume asks two principal questions: how did the religion of the Hindus affect the course of Indian history and what sort of an impact did the events of Indian history have on the Hindu religion. The essays cast a critical eye on scholarly Arguments which are based as much on current fashion or on conventional wisdom as on evidence available in historical documents. Taking issue with renowned scholars such as Louis Dumont, Romila Thapar, Thomas Trautmann and Dipesh Chakrabarty on some central conceptions of the religious history of India, Lorenzen establishes alternative positions on the same through a thorough and compelling look at a vast array of literary sources. Touching upon some controversial arguments, this well-timed and insightful volume draws attention to the unavoidably influential role of religion in the history of India, and in doing so, it creates a wider space for further discussion focusing on this central issue.

The Journal of the International Association of Buddhist Studies

International Association of Buddhist Studies 1987

Buddhist Thought Paul Williams 2002-01-04 Buddhist Thought guides the reader towards a richer understanding of the central concepts of classical Indian Buddhist thought, from the time of Buddha, to the latest scholarly perspectives and controversies. Abstract and complex ideas are made understandable by the authors' lucid style. Of particular interest is the up-to-date survey of Buddhist Tantra in India, a branch of Buddhism where strictly controlled sexual activity can play a part in the religious path. Williams' discussion of this controversial practice as well as of many other subjects makes Buddhist Thought crucial reading for all interested in Buddhism.

**The Crystal Mirror of Philosophical Systems** Blo-bzang-chos-kyi-nyi-ma (Thu'u-bkwan III) 2009-04 The Crystal Mirror of Philosophical Systems by Thuken Losang Chökyi Nyima (1737-1802) is probably the widest-ranging account of religious philosophies ever written in pre-modern Tibet. Thuken was a cosmopolitan Buddhist monk from Amdo, Mongol by heritage, Tibetan in education, and equally comfortable in a central Tibetan monastery or at the imperial court in Beijing. Like most texts on philosophical systems, his Crystal Mirror covers the major schools of India, both non-Buddhist and Buddhist, but then goes on to discuss in detail the entire range of Tibetan traditions as well, with separate chapters on the Nyingma, Kadam, Kagyü, Shijé, Sakya, Jonang, Geluk, and Bön. Not resting there, Thuken goes on to describe the major traditions of China-Confucian, Daoist, and Buddhist-as well as those of Mongolia, Khotan, and Shambhala. The Crystal Mirror is unusual, too, in its concern not just to describe and analyze doctrines, but to trace the historical development of the various traditions. All this makes the Crystal Mirror an eloquent, erudite, and informative textbook on the religious history and philosophical systems of an array of Asian cultures--and provides evidence that serious and sympathetic study of the history of religions has not been a monopoly of Western scholarship.

City of Mirrors Lālana Śāha 2017 Carol Salomon dedicated over thirty years of her life to researching, translating, and annotating this compilation of songs by the Bengali poet and mystical philosopher Lalan Sai (popularly transliterated as Lalou) who lived in the village of Cheuriya in Bengal in the latter half of the nineteenth century. One major objective of his lyrical riddles was to challenge the restrictions of

cultural, political, and sexual identity, and his songs accordingly express a longing to understand humanity, its duties, and its ultimate destiny. His songs also contain thinly veiled references to esoteric yogic practices (sadhana), including body-centered Hathayogic techniques that are related to those found in Buddhist, Kaula, Natha, and Sufi medieval tantric literature. Dr. Salomon's translation of the work is the first dedicated English translation of Lalan's songs to closely follow the Bangla text, with all of its dialectical variations, and is here produced alongside the original text. Although her untimely death left her work unpublished, the editors have worked diligently to reconstruct her translations from her surviving printed and handwritten manuscripts. The result is a finished product that can finally share her groundbreaking scholarship on Baul traditions with the world.

**Buddhism in Indian Literature** Narendra Kumar Dash 2007 Contributed articles presented earlier at a national seminar moderated by Visva Bharati and Indian Institute of Advanced Study.

**Rainbow Body and Resurrection** Francis V. Tiso 2016-01-26 Francis V. Tiso, a noted authority on the rainbow body, explores this manifestation of spiritual realization in a wide-ranging and deeply informed study of the transformation of the material body into a body of light. Seeking evidence on the boundary between physical science and deep spirituality that might elucidate the resurrection of Jesus, he investigates the case of Khenpo A Chö, a Buddhist monk who died in eastern Tibet in 1999. *Rainbow Body and Resurrection* chronicles the dissolution of Khenpo's material body within a week of his death, including eye-witness interviews. Tiso describes the spiritual practices that give rise to the rainbow body and traces their history deep into the encounter of religions in medieval Central Asia. His erudite exploration of the Tibetan phenomenon raises the fascinating question of whether there is a connection between the rainbow body and the dying and rising of Jesus. Drawing on a wealth of recent research, Tiso expands his discussion to include the contemplative geography out of which Dzogchen arose some time in the eighth century along the great Silk Road across Central Asia. The result is an illuminating consideration of previously unimagined relationships between spiritual practices and beliefs in Central Asia. From the Trade Paperback edition.

**Tibetan Renaissance** Ronald M. Davidson 2008 How did a society on the edge of collapse and dominated by wandering bands of armed men give way to a vibrant Buddhist culture, led by yogins and scholars? Ronald M. Davidson explores how the translation and spread of esoteric Buddhist texts dramatically shaped Tibetan society and led to its rise as the center of Buddhist culture throughout Asia, replacing India as the perceived source of religious ideology and tradition. During the Tibetan Renaissance (950-1200 C.E.), monks and yogins translated an enormous number of Indian Buddhist texts. They employed the evolving literature and practices of esoteric Buddhism as the basis to reconstruct Tibetan religious, cultural, and political institutions. Many translators achieved the de facto status of feudal lords and while not always loyal to their Buddhist vows, these figures helped solidify political power in the hands of religious authorities and began a process that led to the Dalai Lama's theocracy. Davidson's vivid portraits of the monks, priests, popular preachers, yogins, and aristocratic clans who changed Tibetan society and culture further enhance his perspectives on the tensions and transformations that characterized medieval Tibet.

*Inner Development* Cris Popenoe 1979

*An Anthology of Buddhist Tantric Songs* Per Kværne 1986

**A Study of the Buddhist Saint in Relation to the Biographical Tradition of Milarepa** Francis V. Tiso 1989

**Temenos** 1987

**Indo-Iranian Journal** 1979

**Understanding Mantras** Harvey P. Alper 1991

*Reincarnation in Tibetan Buddhism* Ruth Gamble 2018-07-09

Reincarnation in Tibetan Buddhism examines how the third Karmapa hierarch, Rangjung Dorjé (1284-1339) transformed reincarnation from a belief into a lasting Tibetan institution. Born the son of an itinerant, low-caste potter, Rangjung Dorjé went on to become a foundational figure in Tibetan Buddhism and a teacher of the last Mongolian emperor. He became renowned for his contributions to Buddhist philosophy, literature, astrology, medicine, architecture, sacred geography and manuscript production. But, as Ruth Gamble demonstrates, his most important legacy was the transformation of the Karmapa reincarnation lineage to ensure that, after his death, subsequent Karmapas were able to assume power in the religious institutions he had led. The inheritance model of reincarnation instituted by Rangjung Dorjé changed the Tibetan Plateau's power relations, which until that time had been based on family

associations, and created a precedent for later reincarnate institutions, including that of the Dalai Lamas. Drawing on Rangjung Dorjé's hitherto un-translated autobiographies and autobiographical songs, this book shows that his reinvention of reincarnation was a self-conscious and multi-faceted project, made possible by Rangjung Dorjé's cultural, social, and political standing and specific historical and geographical circumstances. Exploring this combination of agency and historical coincidence, this is the first full-length study of the development of the reincarnation institution.

**Songs and Lives of the Jomo (Nuns) of Kinnaur, Northwest India** Linda LaMacchia 2008

**A Concise History of Buddhism** Andrew Skilton 1997 Chronicles the history of Buddhism and discusses where the religion originated, what its major beliefs are, how it has changed throughout history, and other related topics.

*Dakini's Warm Breath* Judith Simmer-Brown 2002-12-10 A fresh interpretation of the dakini—a Tibetan Buddhist symbol of the feminine—that will appeal to practitioners interested in goddess worship, female spirituality, and Tantric Buddhism The primary emblem of the feminine in Tibetan Buddhism is the dakini, or “sky-dancer,” a semi-wrathful spirit-woman who manifests in visions, dreams, and meditation experiences. Western scholars and interpreters of the dakini, influenced by Jungian psychology and feminist goddess theology, have shaped a contemporary critique of Tibetan Buddhism in which the dakini is seen as a psychological “shadow,” a feminine savior, or an objectified product of patriarchal fantasy. According to Judith Simmer-Brown—who writes from the point of view of an experienced practitioner of Tibetan Buddhism—such interpretations are inadequate. In the spiritual journey of the meditator, Simmer-Brown demonstrates, the dakini symbolizes levels of personal realization: the sacredness of the body, both female and male; the profound meeting point of body and mind in meditation; the visionary realm of ritual practice; and the empty, spacious qualities of mind itself. When the meditator encounters the dakini, living spiritual experience is activated in a nonconceptual manner by her direct gaze, her radiant body, and her compassionate revelation of reality. Grounded in the author's personal encounter with the dakini, this unique study will appeal to both male and female spiritual seekers interested in goddess worship, women's spirituality, and the tantric tradition.

**Resistance and Reform in Tibet** Shirin Akiner 1996 Tibet exerts a powerful fascination far beyond its borders; remoteness and the deeply pervasive character of Tibetan Buddhism have provided the setting for countless works of romance adventure and fantasy. *Resistance and Reform in Tibet* reveals the emergence of a distinctive, modern Tibetan society and the sophistication, creativity and resourcefulness of its people's responses to Chinese domination. Tibet today is neither a socialist idyll nor a regimented gulag but a rich mixture of traditional and innovative strategies in an ancient nation's struggle for survival.

**Buddhist Text Information** 1974

*Prāsādam* D. Bhaskara Murti 2004 A Felicitation Volume From Admirers Of Prof. B. Rajendra Prasad. 31 Contributors, A Number Illustrations. Divided Into 3 Sections-Archaeology, Art And Architecture And Culture. Focus On Recent Researchers In Archaeology, Art, Architecture And Culture.

*East and West* 2004

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