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Eros To Godhead Sutras Of In Greek mythology, Eros (UK: / ɪ ˈ r oʊ s /, US: / ɪ ˈ r oʊ s /, Ancient Greek: Ἔρως, "Desire") is the Greek god of love and sex His Roman counterpart was Cupid ("desire") In the earliest account, he is a primordial god,

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A landmark new translation and edition Written almost two millennia ago, Patañjali's work focuses on how to attain the direct experience and realization of the purusa: the innermost individual self, or soul. As the classical treatise on the Hindu understanding of mind and consciousness and on the technique of meditation, it has

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exerted immense influence over the religious practices of Hinduism in India and, more recently, in the West. Edwin F. Bryant's translation is clear, direct, and exact. Each sutra is presented as Sanskrit text, transliteration, and precise English translation, and is followed by Bryant's authoritative commentary, which is grounded in the classical understanding of yoga and conveys the meaning and depth of the sutras in a user-friendly manner for a Western readership without compromising scholarly rigor or traditional authenticity. In addition, Bryant presents insights drawn from the primary traditional commentaries on the sutras written over the last millennium and a half.

This dissertation also highlights principles of human behaviour in the

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The mountain-goddess of many names, wife of Shiva, the third person of the Hindu Trinity, who is here termed Shambhu for Swayambhu, the Self-Existent. The invocation is abrupt and does not begin with the beginning, Ganesha (Janus), Lord of Incepts, who is invariably invoked by the Hindu, that he may further the new undertaking. This god is worshipped under the form of a short stout man, with an elephant's trunk and protuberant belly. (See Vol. III, P. 38, "A View of the History, Literature, and Mythology of the Hindus," by William Ward, of Serampore, London, 1832.) The loves of Krishna and the sixteen thousand milkmaids are recorded in the Bhagavat; this eleventh incarnation of Vishnu is a dark-blue man, playing with both hands upon the pipe, whilst Radha, his wife, stands his left side. Kamadeva, or the Hindu Cupid, the son of

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Bramha, is represented as a beautiful youth, the most lovely of all the gods, holding a bow and flower-tipped arrow, with which, while wandering through perfumed glades, accompanied by Rati, his spouse, he wounds the hearts of the inhabitants of the Triloka or Three Worlds. Sir William Jones says that he appears to correspond with the Greek Eros and the Roman Cupido, but that the Indian description of his person and arms, his family, attendants and attributes has new and peculiar beauties. Sambar' A'sura was one of the Rakshasas, gigantic and diabolical beings, whom Kama slew.

Assimilation of universal laws is the first key to manhood.

Sacrificing the ephemeral to the eternal is the final key. Sacrificing others is a crime against Nature, for sacrifice is always a voluntary, not an enforced, act. Sacrifice proper is unselfish love of humanity

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in person and in secret. Defiling the altars of gods with blood is worse than murder. Four Metaphysical and Philosophical Keys to Theosophy: 1. Parabrahman or Absoluteness is the One and Only Reality. 2. Mulaprakriti or Noumenon of Matter is a veil thrown over Parabrahman. 3. Logos or Word is Divine Thought Concealed. 4. Fohat or Light of Logos is Divine Thought Revealed. The Three Fundamental Propositions of The Secret Doctrine analysed and amplified. How The One Becomes Two Ones: Parabrahman and Logos, and then Three. And how The Three Live within The One. Allusions to Logos in the Bhagavad Gita examined in the Light of Theosophy. Deity is Life and Law, and vice versa. Compassion is the Divine Law of Universal Sympathy and Sacrifice. Overseen by Spiritual Intelligences above, Compassion is enacted by the Intelligence of Nature and Her dual forces below. Deity is Unerring

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Karman or Abstract Nature: the Mind and Soul of the Universe. The One Eternal Life and Law, triple in its manifestation, is underpinned by the three Propositions of The Secret Doctrine. Each proposition is examined according to The Bhagavad-Gita, and in the light of Theosophy. Narada and Krishna speak with One Voice. Narada is the Deva Rishi of Occultism. He impelled animal man towards intellectual freedom. Narada's aphorisms on Devotional Love and Krishna's precepts to Arjuna are impossible to tell apart. A recension of Narada Bhakti Sutra in the light of Theosophy: 1. O Lanoo, listen to the Voice of the Heart Doctrine. 2. Give it all away or you will lose it. 3. Let your life become an example to unbelievers. 4. True life can only be found through Devotion to All. 5. With subdued heart place all thy works on Me. 6. Rise above the trappings of personal life. 7. Feel the Great Heart within. 8. With

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unfettered mind throw every deed on Me. 9. Intoxicate yourself with the right attitude and ethic. Avatars are our Watchers and Guardians. Prince Siddhartha Gautama locked mankind within one embrace. Jesus was a martyred Adept, not an Avatara. The real Christ is Krishna: Internal Light, not external symbols. The “still small voice” is the Heart and Pulse of the Universe. She is the Voice of the Great Sacrifice. Voice of the Silence and Light on the Path: two books, One Voice! Who speaks with a “still small voice”? Where is The Voice? When will The Voice speak? Where will The Voice speak? Under what conditions? What will The Voice say? How will I know if The Voice is genuine? What will I learn? With twenty-one tips for Pilgrim Souls: 1. Rise above the Fog of Separateness. 2. Seek Darkness with the Lamp of Faith. 3. Confirm Faith by Reason and Experience. 4. Validate Imagination

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by Faith and Will. 5. Lose yourself in the Sea of Devotion. 6. Realise your Ideals. 7. Live your Dreams. 8. Axe the Ashvattha Tree. 9. Slay your Mind. 10. Charity begins at home? 11. Be wise! Restrain thyself! 12. Head learning versus soul wisdom. 13. The false is nothing but an imitation of the true. 14. Act in person but Impersonally. 15. Thoughts and emotions are one and the same. 16. Action speaks louder than words. 17. Higher versus lower altruism. 18. Charity is a debt of honour. 19. Merge self in Self. 20. Seek out the fifth way of Loving. 21. Listen to the Clarion Call. Followed by four parting thoughts: - Master thyself and protect others. - Despise the life that only seeks its own. - Let thy pulses beat to heaven's own music. - Let us be true to each other. And twelve Appendices on: Theosophists described metaphysically and ethically. Action, Renunciation, and their endless variants. At the threshold of two

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paths. Parabrahman: aspects, epithets, synonyms. Mulaprakriti: aspects, epithets, synonyms. Logos: aspects, epithets, synonyms. Fohat: aspects, epithets, synonyms. AUM: definitions, derivatives, parallels. Conscience and Consciousness. A Marriage made in Heaven. Alaya: aspects, epithets, synonyms. Providence rules the Power of the Will and the Necessity of Destiny.

This groundbreaking book successfully fuses the two overlapping traditions of Zen Buddhism and Christianity. Very few Christians who are interested in Zen Buddhism understand the fundamentals of the religion itself. Most of the books which are available on Zen are superficial and fraught with caricatures and erroneous generalizations - concentrating more on meditation than on the real essence of Zen. Now the Christian who has been waiting for a clear

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and thorough explanation of Zen in terms he can understand has been provided with Zen Way—Jesus Way—a unique inside look at Christianity and Zen Buddhism by Dr. Tucker N. Callaway, a committed Christian missionary who for twenty years has practiced zazen in Japanese temples in an effort to reach the heart of the faith. Callaway has a knack for making philosophical concepts clear to the general reader and begins Zen Way—Jesus Way by presenting the fundamental presuppositions of Zen and several of the concepts which are logically deduced from them. Next he relates some of his experiences in Buddhist temples, while explaining the practical applications of Zen philosophy. Finally he interprets the Jesus Way in a manner that makes possible a genuine comparison with the Zen way.

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Contains essays by many of the most important twentieth century Japanese philosophers, offering challenging and illumination insights into the nature of Reality as understood by the school of Zen.

An edifying view of Buddhism from one of today's leading philosophers: a look at its history and foundational teachings, how it fits into modern society, and how it (and other world religions) will evolve. What might religion look like in the future? Our era of evolution in social consciousness and revolution in science, technology, and neuroscience has created difficulties for some practitioners of the world's great spiritual traditions. How can one

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remain true to their central teachings while also integrating those teachings into a new framework that is inclusive of ongoing discoveries? Taking the example of Buddhism to explore this key question, Ken Wilber offers insights that are relevant to all of the great traditions. He shows that traditional Buddhist teachings themselves suggest an ongoing evolution leading toward a more unified, holistic, and interconnected spirituality. Touching on all of the key turning points in the history of Buddhism, Wilber describes the ways in which the tradition has been open to the continuing unfolding and expansion of its own teachings, and he suggests possible paths toward an ever more Integral approach. This work is a precursor to and condensed version of Wilber's *The Religion of Tomorrow*.

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Are we more than stardust? Is the appearance of the fragile Earth in the vast universe more than an accident? Are we not children of a Spirit that pervades the dust, rejuvenates life, and embraces the ever-evolving universe? Is there a cosmic Spirit that wants us to awaken to a consciousness of universal meaning, sacred purpose, and mutual friendship with all beings? This book answers these questions with a spirituality of the numinous in our relation to the elements of the Earth in the matrix of the multiverse by taking you on a journey through nine paths and nineteen meditations of awakening. Not bound by any religion, but in deep appreciation of the religious and spiritual heritage of human encounters with the divine depth of existence in our selves and in nature, they invite you to become sojourners by engaging the most profound embodiments of the intangible Spirit by which it facilitates its own materialization

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in the cosmos and our spiritualization of the cosmos. Use—says this Spirit—the stardust that you are to become a spirit-faring species in an eternal journey of the cosmos to realize its ultimate motive of existence—the attraction of love!

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