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Chapple Venkatesananda continues the long tradition of elaborating on and clarifying the teachings of the sage Vasistha. It captures the verve of the original text while eliminating needless repetition. For the specialist, this book makes available a handy guide to the original Sanskrit without sacrificing philosophical depth.

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To the comparative religionist, it provides an occasion for understanding how Hinduism has been able to accommodate seemingly opposite schools of thought without giving way to the platitudes which mar many syncretic movements.

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The conception of karma in the religious traditions of India has prompted numerous interpretations, many of which equate karma with notions of fate. Karma and Creativity presents a perspective on karma that emphasizes the efficacy of human activity in bringing about desired

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results--from upholding societal order to the attainment of spiritual liberation.

Karma is examined in light of several classical Indian texts. Special attention is given to the concept of mind-only in both Hinduism and Buddhism. The study focuses on the positive approach to action first learned by the sage Vasisin the

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Mahabharata and then taught by him to Sri Rama in the Yogavasis. It concludes with an exploration of the theological and ethical implications of action and creativity.

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www.luminosa.org. During the height of Muslim power in Mughal South Asia, Hindu and Muslim scholars worked collaboratively to translate a large body of Hindu Sanskrit texts into the Persian language. *Translating Wisdom* reconstructs the intellectual processes and exchanges that underlay these translations.

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Using as a case study the 1597 Persian rendition of the Yoga-Vasistha—an influential Sanskrit philosophical tale whose popularity stretched across the subcontinent—Shankar Nair illustrates how these early modern Muslim and Hindu scholars drew upon their respective religious, philosophical, and literary

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traditions to forge a common vocabulary through which to understand one another. These scholars thus achieved, Nair argues, a nuanced cultural exchange and interreligious and cross-philosophical dialogue significant not only to South Asia's past but also its present.

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A distinctive aspect of Hindu devotion is the veneration of a human guru, who is not only an exemplar and a teacher but is also understood to be an embodiment of the divine. Historically, the role of guru in the public domain has been exclusive to men. The new visibility of female gurus in India and the U.S. today, and indeed across the

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globe, has inspired this first-ever scholarly study of the origins, variety, and worldwide popularity of Hindu female gurus. In the Introduction, Karen Pechilis examines the historical emergence of Hindu female gurus with reference to the Hindu philosophy of the self, women spiritual exemplars as wives and saints,

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Tantric worship of the Goddess, and the internationalization of gurus in the U.S. in the twentieth century. Nine essays profile specific female gurus, presenting biographies of these remarkable women while highlighting overarching issues and themes concerning women's status as religious leaders; these themes are

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nuanced in the afterword to the volume. The essays explore how Hindu female gurus embody grace in both senses--as a feminine ideal and an attribute of the divine--and argue that their status as leaders is grounded in their negotiation of these two types of grace. This book provides biographical profiles of the

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following female gurus plus sensitive
scholarly analysis of their spiritual paths:
Ammachi, Anandamayi Ma, Gauri Ma,
Gurumayi, Jayashri Ma, Karunamayi Ma,
Ma Jaya Sati Bhagavati, Mother Meera,
Shree Maa and Sita Devi.

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Explores the role of meditation on the five elements in the practice of Yoga. In *Living Landscapes*, Christopher Key Chapple looks at the world of ritual as enacted in three faiths of India. He begins with an exploration of the relationship between the body and the world as found in the

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Cosmological cartography of S?khyā philosophy, which highlights the interplay between consciousness (puru?ā) and activity (prak?ti), a process that gives rise to earth, water, fire, air, and space. He then turns to the progressive explication of these five great elements in Buddhism, Jainism, Advaita, Tantra, and Ha?ha

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Chapple, and includes translations from the Vedas and the Puranas of Hinduism, the Buddhist and Jain Sutras, and select animal fables from early Hinduism, Buddhism, and Jainism. Chapple also describes his own pilgrimages to the Great Stupa at Shambhala Mountain Center in Colorado, the five elemental temples

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(pañcamahābhūta mandir) in south India, and the Jaina cosmology complex in Hastinapur. An appendix with practical instructions that integrate Yoga postures with meditative reflections on the five elements is included. Christopher Key Chapple is Doshi Professor of Indic and Comparative Theology at Loyola

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Marymount University. He is the author or editor of many books, including *Yoga and the Luminous: Patañjali's Spiritual Path to Freedom and Engaged Emancipation: Mind, Morals, and Make-Believe in the Mokṣopāya (Yogavāsīṣha)* (coedited with Arindam Chakrabarti), both also published by SUNY Press.

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Presents the multi-faceted Hindu deity Dattatreya from his Puranic emergence to modern times. This book presents the multi-faceted Hindu deity Dattatreya from his Puranic emergence up to modern times. Dattatreya's Brahmanical portrayal, as well as his even more archaic

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Characterization as a Tantric antinomian figure, combines both Vaisnava Saiva motifs. Over the course of time, Dattatreya has come to embody the roles of the immortal guru, yogin and avatara in a paradigmatic manner. From the sixteenth century Dattatreya's glorious characterization emerged as the

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Chapple
incarnation of the trimurti of Brahma, Visnu, and Siva. Although Maharashtra is the heartland of Dattatreya devotion, his presence is attested to throughout India and extends beyond the boundaries of Hinduism, being met with in Sufi circles and even in Buddhism and Jainism via Nathism. The scarce attention which most

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Western scholars of Indian religions have paid to this deity contrasts with its ubiquitousness and social permeability. Devotion to Dattatreya cuts through all social and religious strata of Indian society: among his adepts we find yogis, Brahmans, faqirs, Devi worshippers, untouchables, thieves, and prostitutes.

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This book explores all primary religious dimensions: myth, doctrine, ritual, philosophy, mysticism, and iconography. The comprehensive result offers a rich fresco of Hindu religion as well as an understanding of Marathi integrative spirituality: precisely this complexity of themes constitutes Dattatreya's

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uniqueness. "I learned a great deal from this book. Although I had known about Dattatreya as an important figure in Hinduism, I had never realized the richness and complexity of this truly Protean deity. As Rigopoulos notes, Dattatreya has been largely neglected by scholars, and this book makes you wonder

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why, since he is so intriguing. I suspect that this will become a classic in its area, since there really is no comparable work which does so much relating to Dattatreya. In a way, to read the history of Dattatreya as presented by Rigopoulos is to engage the history of Hinduism! Virtually all of the major historical phases and issues are

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there, from the Vedic period up to the last decade." -- Glen Hayes, Bloomfield College

Covering all aspects of Hinduism, this encyclopedia includes more ethnographic and contemporary material in contrast to the exclusively textual and historical

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approach of earlier works.

A wide-ranging analysis of the Mokṣopāya, the Indian literary classic that teaches through storytelling how to enjoy an active, successful, worldly life in a spiritually enlightened way. In the Mokṣopāya (also known as the

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Yogavasiṣṭha), an eleventh-century Sanskrit poetic text, the great Vedic philosopher Vasiṣṭha counsels his young protégé Lord Rāma about the ways of the world through sixty-four stories designed to bring Rāma from ignorance to wisdom. Much beloved, this work reflects the philosophy of Kashmiri Shaivism. Precisely

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because all worldly pursuits are dreamlike and fiction-like, the human soul must first come to an experience of non-dualistic, mind-only metaphysics, and after attaining this wisdom, promote moral activism. Engaged Emancipation is a wide-ranging consideration of this work and the philosophical and spiritual questions it

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addresses by philosophers, Sanskritists, and scholars of religion, literature, and science. Contributors allow readers to walk with Rama as his melancholy and angst transform into connectivity, peace, and spiritual equipoise.

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