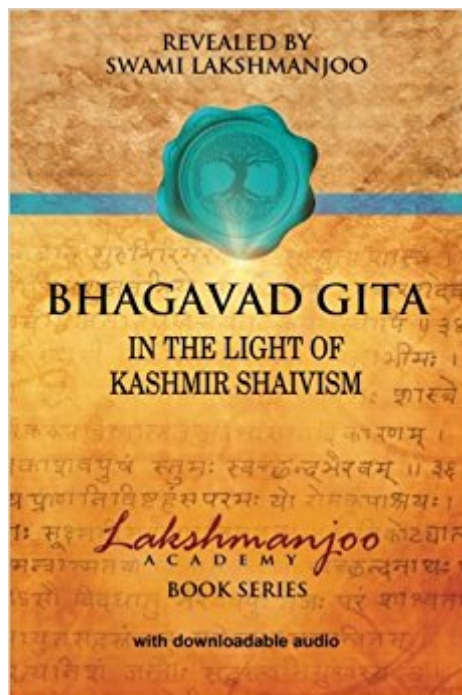




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Bhagavad Gita: In The Light Of Kashmir Shaivism (Lakshmanjoo Academy Book Series)



Synopsis

Bhagavad Gita: In the Light of Kashmir Shaivism Features/Benefits: **•** Includes free downloadable audio of original lectures. **•** Bhagavad Gita means The Song of God. It is a 700-verse Hindu scripture from the epic Mahabharata. **•** This is one of the most important of all Hindu scriptures. **•** This translation, as seen through the lenses of Kashmir Shaivism by the great Master Swami Lakshmanjoo, teaches that we ourselves are warriors in a great battle for liberation. This treasure of knowledge was one of the last works by Swami Lakshmanjoo. He said, **•** "It was a new revelation of the supreme secrets, hidden in the Kashmiri recension of the Bhagavad Gita. **•** Based on Abhinavagupta's commentary of the Gitarthasamgraha, "The Essence of the Gita", Swamiji declared that, **•** "this revelation was initiated by his direct experience of the state of Universal God Consciousness. Here Swamiji reveals the unique and liberating teaching of Kashmir Shaivism which proclaims; "Freedom from all our miseries, as Abhinavagupta boldly declares, can neither be obtained through renunciation of the world, nor by hatred of the world, but by experiencing the presence of God everywhere." At last, the secret and profound meaning of the Bhagavad Gita **•** "The Lord's Song **•** is being made available for the spiritual illumination of all humankind.

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Customer Reviews

Swami Lakshmanjoo was the last in an unbroken line of Kashmir Shaiva masters. As a boy his life

was filled with a spiritual thirst to know and realize God. From a very early age he was filled with spiritual experiences. In fact these experiences were so intense that his parents thought he was suffering from hysteria. They were very concerned and approached their family guru, Swamiji's grand master Swami Ram, requesting him to help their son with his hysteria. Swami Ram laughed and said to them, "Don't worry, I should have such a disorder." As Swamiji grew older his desire to completely realize and apprehend the world of spirituality became paramount. To make this a reality he sat at the feet of his guru Swami Mahatabakak and took up the study and practice of Kashmir Shaivism. He became completely engrossed and enthralled in his spirituality, wholeheartedly practicing day and night, ultimately experiencing the fullness of Kashmir Shaiva realization. It is to his beloved Kashmir Shaivism that he devoted the whole of his life, teaching it to those who asked and translating and commenting on what he considered to be the most important texts of this system. He became renowned as a philosopher saint steeped in the tradition of Kashmir Shaivism. With the growing interest in Kashmir Shaivism over the last thirty years, hardly any publication has appeared without a mention of Swami Lakshmanjoo's contribution to this unique philosophy.

i have started reading / studying the Gita afresh using this great book. Swami Lakshmanjoo reveals the essence of the Gita from a purely non-dualistic perspective reflecting his deep wisdom and experience of Parabhairava.

Excellent.

In the deep Jungles of India flow streams of immortality waiting for the seeker. What we have in the West is a distillation of the high civilisation of india which died long ago. In Kashmire, there is an echo of the ancient wisdom. In Kashmire they teach a form of advaita different from the advaita exported to the West. Many in spirituality argue that because everything is illusion then the world is a disgusting maya. They say that to be a sense slave is to be trapped and that the slave so must reject the sense world like characters in the Matrix. Prabhupadha, Shankara, Ramana Maharshi, Ramakant Maharaj, Ranjit Maharaj, Nisargadatta Maharaj, all say that the body itself is sh't! This position leads to an advaita trap. The world is flattened, gone existence! the man wants to become a living corpse to reach God. But surely there is a grand aesthetic in this illusion? How about the gothic cathedral, classical music, or a beautiful naked blond virgin? Surely we can't say the music of J.S. Bach is sh't or illusion and has no otherworldly quality? Professor Steve Pinker calls the music of

Bach 'auditory cheese cake'. So if we accept the advaita position like sheep, we accept Pinker's crude reducing of J.S Bach to a machinery of rusty matter! Surely there is a transcendental, non reducible power in J.S. Bach? Arthur Schopenhauer argued that J.S. Bach is Brahman! I challenge you to listen to his music in a cathedral like they used to in olden times. We listen wrong. The logical genius, Kurt Godel, somewhat of a mystic, argued for the transcendental in mathematics and art and even the sense world. So maybe Freud was half right when he elevated the orgasm to the meaning of life? This half blind Semite was probably half correct, as the half blind can be, because the orgasm is very real and why not give it a profound meaning if that's your cup of tea? You won't dismiss amazing sex so easily if you experienced sex with a hot girl. The transcendental is there, popping inside and outside of the empirical world, like entering a girl, and disappearing again. The clues are in art, quantum physics and human enjoyment. So we may very well have an immortal within. Vishnu is looking through my eyes at this very moment, as he promises in the Bhagavad Gita. Nowhere in the Gita does God tell me to reject the senses like poison (ahtavakra gita, Hare Krishna's) and nowhere does the gita call the human body 'sh't, like the above stars of advaita. Nietzsche took from Schopenhauer that the world is illusion, but rather than concluding that the illusion is disgusting, Nietzsche saw the world as an aesthetic representation (Vorstellung). So ironically, the apparent nihilist Friedrich Nietzsche, who said 'YES' to life but only to life, was really half blind, like Freud. Life is illusion, but that isn't all, rather, the appearance is also an aspect God. This is the Kashmire Shaivism stream of Indian wisdom, in harmony with the West.

Excellent reading, yet from my point of view , this should be read after one has read other translations of the gitÃfÃ Ã Ã• itself (gitÃfÃ Ã Ã•rthasaÃfÃjÃ Ã Ã Ã•graha), then taking this on. Anything that svÃfÃ Ã Ã•mÃfÃ Ã Ã« lakÃfÃjÃ Ã Ã Ã£man-jÃfÃ jÃ Ã« offers will be excellent, if you are at that level of comprehension as it is the highest form of (non-dual) kaÃfÃ jÃ Ã mirÃfÃ jÃ Ã aivism that is offered ; it compliments all of abhinavagupti-ji 's works. I better understand the offer in the gita by reading abhinavagupti-ji's gitÃfÃ Ã Ã•rthasaÃfÃjÃ Ã Ã Ã•graha (which this book is). One will also improve their knowledge of devanÃfÃ Ã Ã•garÃfÃ Ã Ã« the divine city ÃfÃçÃ Ã ¬Ã Ã œ the city of the devaÃfÃçÃ Ã ¬Ã Ã„,œs , as a bi-product of this reading.

not a starter bhagavad gita, it is only exposition on a commentary, not the full gita. but for those who are already versed in the gita, this provides an invaluable interpretation.

This is an excellent book for starting off on the path to understand. The translation makes you think

about the layered meaning of Bhagavad Gita.

This is not a "standard" Bhagavad Gita. There are no numbered verses. It is a running commentary on many subjects in an unorganized fashion. Very frustrating and annoying. The commentary is a transcription of conversations with John and Denise and their silly questions. "What are the shape of the worlds? Round or egg shaped? They are egg shaped? Are they round?" It's a testament to Lakshmanjoo 's patience.

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