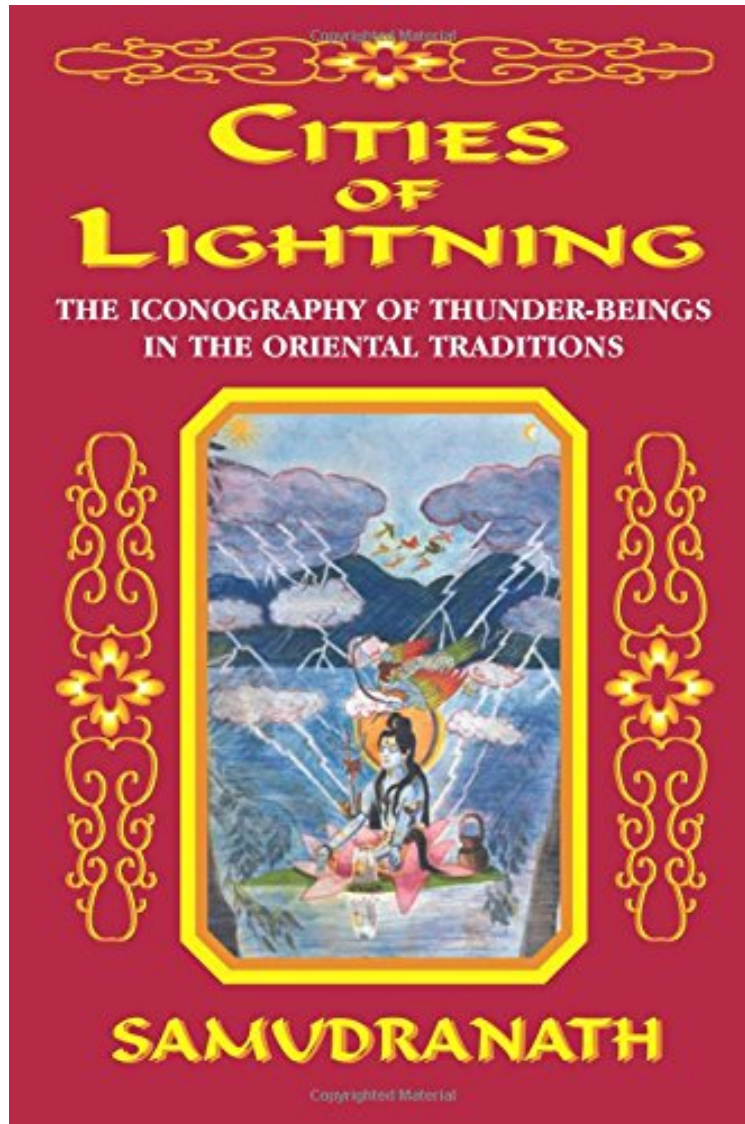


[Free read ebook] Cities of Lightning : The Iconography of Thunder-Beings in the Oriental Traditions

Cities of Lightning : The Iconography of Thunder-Beings in the Oriental Traditions

Samudranath

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Samudranath : Cities of Lightning : The Iconography of Thunder-Beings in the Oriental Traditions before purchasing it in order to gauge whether or not it would be worth my time, and all praised Cities of Lightning : The Iconography of Thunder-Beings in the Oriental Traditions:

1 of 1 people found the following review helpful. One long prayer-full of wonder By Robert L. Curtner The book is a rambling meditation and an intuitive look at the potential interaction with elementals with a focus on the thunder

beings. The book provides a look into the personal integrative process of the author, so it has gaps and inconsistencies... Oh WellThe addition of illustrations to provide visual reference and examples would be a great benefit.1 of 1 people found the following review helpful. not easy to readBy AmaliaIf you are already an adept in these areas, then this book may prove useful. Since I am not, I found it to be very rambling in nature.4 of 4 people found the following review helpful. All thunder - no iconographyBy Lama Tendzin DorjeThis book's scope takes in Buddhism, Hinduism and Taoism with helpful examples taken from Native American legend (huh?). Inter alia, the author (a young American gentleman) imparts items of "information" that make me question his erudition. For instance, Jehovah is an emanation of Shiva and (spoiler alert) Atlantis and Lemuria were real.Curiously, for a book claiming to be about "iconography" it has not one illustration. Indeed, despite the book's subtitle, it does not actually deal with "The Iconography of Thunder Beings" at all. If you're curious about the iconography of oriental deities (or, as this book has it, "Deity's"), I would suggest you try one of the many excellent books by Professor Lokesh Chandra. I'm not at all sure that "Samudranath" knows what "iconography" means.

Cities of Lightning is the first full and accurate presentation on the mystical revelation and Tantra of the Thunder-beings in the Oriental traditions. The Thunder-Beings are the Lords and Mothers of Enlightenment. The essence of the Oriental traditions is the experience of enlightenment, of perfect tranquility and bliss. This experience is fully attained through the Thunder-Beings, through their clear-light blessings, and through their power and wisdom. The Thunder-Beings awaken the earth through sound and light (thunder and lightning). Likewise, through sound and light (name and image) they extend themselves to awaken the mind. Their names and images are used in visualization-based meditations and form the basis of the Oriental traditions of Tantra. Through the proper use of these images and sacred sound in meditation, we can fully liberate our minds from suffering and become a Thunder-Being ourselves, capable of flawlessly guiding all sentient beings to the enlightened state. Through the grace of the Enlightened Ones we can at present become a lamp of crystal clear wisdom-light to directly purify our mind, to alleviate the suffering of beings, to create a climate of health and harmony, to pacify harmful influences, to precipitate world peace, and to create a continuous rain of blessings to nourish the hearts of all sentient beings. Cities of Lightning is an exposition on the clear-light imagery and its use in the three Oriental traditions, Buddha Dharma, Sanatan Dharma, and Taoism, as well as an exposition on these three traditions and the Thunder-Beings who originated their Truth.

About the AuthorSamudranath is a Tantric adept, student, and teacher of the three Oriental traditions, Buddha Dharma, Sanatan Dharma, and Taoism, and has done extensive research on these three traditions. His root gurus are Guru Padmasambhava, Lord Shiva Megharaj, and Venerable Lei Kung, the Wisdom-sources of the three Oriental traditions. Samudranath received profound instruction in dreams and pure vision, and was asked to write Cities of Lightning as a vehicle for the wisdom of the Thunder-Beings. Samudranath is a Thunder-specialist who gives instruction in Sanatan Dharma and Shaivite practices to individuals and small groups. He is a pujari (priest) and student of Haidhakan lineage under the tutelage of Mahavatar Sambasadashiv 1008 Haidhakan Wale Babaji. He is also an adept of the Karma Kagyu lineage of Tibetan Buddhism.Excerpt. Reprinted by permission. All rights reserved.Vajrayana: The Lightning-bolt Vehicle Vajrayana is a Sanskrit term meaning Lightning-bolt vehicle. It is a wisdom-collection of the highest teachings transmitted by Lord Buddha in this eon, that took root in India, Tibet and Nepal, and has since spread throughout the world. Lord Buddha taught three main vehicles: Sutrayana, Mahayana and Vajrayana (Tantra); renunciation, transformation and intrinsic freedom. These are essentially different views and approaches which lead to the same goal. The Buddha transmitted these three vehicles to appeal to the varying capacities of students. He taught the first two vehicles and some Tantra while on earth. All Buddhist vehicles or Dharma have their origin with Lord Shakyamuni Buddha. He was the teaching Buddha of this eon, responsible for bringing Buddha Dharma to sentient beings of this civilization. Although he was enlightened previously, he demonstrated the path of development and meditative training, of abandonment and realization. The essence of Buddha's path is the abandonment of harmful acts and habits, and the cultivation of luminous wisdom nature through the taming of the mind. This is the path which Buddha realized and transmitted for all sentient beings to attain the fully enlightened state, to attain the state beyond suffering. When Lord Buddha set out on the path a great storm arose, and the Dharma-protector Muktalinda sheltered him. This storm represented his initiation onto the lightning path, which takes one to the goal as quickly as lightning, which awakens the mind in lightning flashes of realization, which invokes the lightning blessings of the Awakened Ones who attained enlightenment in previous eons. Lord Buddha's work was extraordinary. He had attained enlightenment in previous lives, and according to the aspirations he made on the path, would be responsible for bringing the whole of Buddha Dharma to earth during this particular world system. He was born miraculously. Wise beyond words, he was able to talk and walk at birth. He was brought up a prince, yet left this lifestyle to pursue the goal. To signal his initiating movement from dark to light, Primordial Wisdom Mind arose as thunder-storm. When Lord Buddha had completed his training this happened again, a thunder-storm arose overhead and remained for seven days, a time cycle which denotes highest spiritual achievement. This storm arose just before the Buddha was about to break through into the enlightened state, while he was meditating. This signaled his break-through, enlightenment, the

dawning of clear-light in his mind. The Buddhas who preceded him were signaling his full realization or awakening. To shield him from the storm Muktalinda came in the form of a seven-headed naga-serpent. (Some Naga-kings and queens are excellent Dharma-protectors; Muktalinda is especially wise, a Thunder-being, and was a central figure in Cambodian Tantra). With his seven hoods he covered Buddha's head. For seven days this storm raged, so for seven days he was shielded. This event is reminiscent of the story of Moses on Sinai, who received what we call Dharma-transmission in a thunder-storm over seven days. The Buddha realized the perfectly enlightened state, so he became Wisdom-Deity on the earth, and very likely received Dharma transmission during storms. Muktalinda is a protector of specific teachings, so it is likely that the Buddha was receiving transmission. Before Buddha there were countless Buddhas who attained enlightenment in previous eons, but Shakyamuni was responsible for introducing sentient beings of this eon to Buddha Dharma. He was the first of this world system to realize Buddhas enlightened body, speech, mind and wisdom within his own body, speech, mind. (He is the fifth Buddha of this Buddha Kalpa, "fortunate eon". This is considered a fortunate eon because 1000 Buddhas will appear. While in other previous and future kalpas few or no Buddhas appear. More will be said on this later). For the Sources of Dharma, the Buddhas, Dharma is the clear expression of realization. Dharma is realization, it is the wisdom-clear-light of the Buddhas. For us Dharma is the means to develop and maintain realization. We invoke the light of Dharma when we invoke and pray to Buddhas. The perfected mind receives continuous instruction or Dharma from the heart, from wind, sky, trees, spirit, clouds, Deity's, thunder, lightning, animals. Everything is Dharma, the Source of enlightenment. Teachings appear instantly according to wish. When the mind is clear, unagitated, soft, free of fear and doubt, Deity's clear light reflects itself perfectly in a flash. This is the symbolic meaning of the storm: Shakyamuni's breakthrough into the vast expanse of Wisdom Mind. If we have this dream where we're the Buddha and a thunder-storm is over us, then it represents our experience of enlightenment. Even when we experience the minds of other enlightened Buddhas, they are introducing us, reminding us of the experience of our own beginningless enlightenment. We practice Deity yoga in order to fully recollect or awaken this experience of enlightened Mind within. The storm means that Thunder-beings are enlightening us - giving us wisdom, mind-transmission. Mind-transmission is an integral part of Buddha's vehicle. Without the grace of the Buddhas, enlightenment is impossible, so they give us their wisdom-clear-light - the taste of enlightenment - in mind-transmission. They literally mix their mind with ours. It is by invoking their enlightened mind and qualities that we receive the grace (of mind-transmission) which is necessary to attain enlightenment.