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Chapter 1 : Hinduism - Ultimate Reality and Divine Beings

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Kali the feminine form of Kaala" i. After time, she manifests as "space", as Tara , from which point further creation of the material universe progresses. The divine Mother, Devi Adi parashakti , manifests herself in various forms, representing the universal creative force. She becomes Mother Nature Mula Prakriti , who gives birth to all life forms as plants, animals, and such from Herself, and she sustains and nourishes them through her body, that is the earth with its animal life, vegetation, and minerals. Ultimately she re-absorbs all life forms back into herself, or "devours" them to sustain herself as the power of death feeding on life to produce new life. She also gives rise to Maya the illusory world and to prakriti , the force that galvanizes the divine ground of existence into self-projection as the cosmos. The Earth itself is manifested by Adi parashakti. Hindu worship of the divine Mother can be traced back to pre-vedic , prehistoric India. Shaktism The form of Hinduism known as Shaktism is strongly associated with Samkhya , and Tantra Hindu philosophies and ultimately, is monist. The primordial feminine creative-preservative-destructive energy, Shakti , is considered to be the motive force behind all action and existence in the phenomenal cosmos. The cosmos itself is purusha , the unchanging, infinite, immanent, and transcendent reality that is the Divine Ground of all being, the "world soul". This masculine potential is actualized by feminine dynamism, embodied in multitudinous goddesses who are ultimately all manifestations of the One Great Mother. Mother Maya or Shakti, herself, can free the individual from demons of ego, ignorance, and desire that bind the soul in maya illusion. Practitioners of the Tantric tradition focus on Shakti to free themselves from the cycle of karma. New religious movements[edit] Some people believe in, but do not worship, a Heavenly Mother , or heavenly mothers, the wife and female counterpart of the Heavenly Father. The Mother Goddess, or Great Goddess , is a composite of various feminine deities from past and present world cultures, worshiped by modern Wicca and others broadly known as Neopagans. She is considered sometimes identified as a Triple Goddess , who takes the form of Maiden, Mother, and Crone archetypes. She is associated with the full moon and stars, the Earth , and the sea. In Wicca , the Earth Goddess is sometimes called Gaia. Carl Gustav Jung suggested that the archetypal mother was a part of the collective unconscious of all humans, and various Jungian students, e. Erich Neumann and Ernst Whitmont , have argued that such mother imagery underpins many mythologies , and precedes the image of the paternal "father", in such religious systems. Such speculations help explain the universality of such mother goddess imagery around the world. The Upper Paleolithic Venus figurines have been sometimes explained as depictions of an Earth Goddess similar to Gaia. Encyclopedia of Dubious Archaeology. The Civilization of the Goddess Hodder, I. Religion in the Emergence of Civilization. The image of the Mother Goddess with which we are familiar today has its modern genesis in the writings of Johann Jakob Bachofen. In Bachofen published his famous study Das Mutterrecht in which he developed his theory that human society progressed from hetaerism, characterized by unrestricted sexual relations, to matriarchy, in which women ruled society, and finally to the most advanced stage, patriarchy. Bachofen conceived of religious practice as progressing in a parallel manner from a belief in a mother goddess to a more advanced belief in a father god, associating belief in a mother deity with a primitive stage in the development of human society: Bachofen believed that the matriarchal form of social organization derived from the maternal mystery religions As we see with Bachofen, modern theories of the Mother Goddess have inevitably been shaped by modern cultural presuppositions about gender. It is not only Bachofen and Ramsay, but many others after them, who assume the stereotypical femininity of the Mother Goddess. This was largely because of the belief that the worship of fertility goddesses was an important part of agricultural societies all over the world, and also due to a tendency to look at ancient remains through the lens of later-day Hinduism, in which goddess worship had an important place. However, scholars are now increasingly aware of the stylistic and technical differences among

assemblages of female figurines. Further, all goddesses need not have been part of a single goddess cult, and not all ancient goddesses were necessarily associated with maternity. It is indeed possible that some were either images that were worshipped or votive offerings that were part of some domestic cult or ritual. However, not all female figurines necessarily had such a function. Whether we are looking at human or animal figurines, in all cases, their possible significance or function has to be assessed, and cannot be assumed. Apart from their form, the context in which they were found is crucial. This lost civilization is usually portrayed as having been amazingly and precociously advanced, possessing technological skills as yet still not developed even by our modern civilization and paranormal capacities of which we are not even aware. This lost civilization or civilizations is usually presented as the mother culture of all subsequent, historically known civilizations, having passed down their knowledge to them. The lost civilization was, tragically, destroyed, through either a natural cataclysm or some catastrophic technological mishap, and has been somehow hidden from us. There is no archaeological evidence of a supersophisticated civilization years ago—no gleaming cities, no factories powered by Earth energies [The idea of the ascendancy of the Mother Goddess as the primeval deity can be traced back to nineteenth century culture theory, endorsed by Freud and Jung Parker Pearson The modern manifestation was given a huge impetus in the work of Marija Gimbutas , , Few archaeologists support her notion for a number of reasons Meskell ; Tringham , for example. They maintain that the Mother Goddess is an assumption, not a theory, and certainly not a demonstrated thesis. The critics argue that Gimbutas is blending modern myth, feminist ideology, and psychological theory unsupported by clinical research to impose the Mother Goddess archetype on past societies. Reviewers of that work McPherron ; Runnels find problems with the sample size four 5 x 5 m test units on the slope of a tell , use of dating methods, lack of explanation of field methodology, recording systems or lack thereof, omission of clear criteria for discerning interior versus exterior contexts, typology, statistics it is hard to find a part of this work not negatively critiqued. Wesler , pp. While it is no longer an active scholarly theory, the issue of the Mother Goddess continues to be an exemplar for the problems of studying women in antiquity: Loraux in Duby, G. As the essays that follow suggest, what is more likely is that interpretations of female deities, their intersection with the roles of women in antiquity, and the place of these debates in modern society will be rewritten many times in the future. Talalay in James, S. For instance, the single child of Cybele was conceived upon her while she was in the form of a rock and was never reared by her see Southeastern Europe. The distinction between mother goddess and creatrix is often difficult to locate. In the Pacific, the goddess Papa both created the earth and gave birth to the gods. The role of goddess as creatrix is common among goddesses, who can create by some other mechanism than birth, as Inuit Aakuluujjusi did when she threw her clothing on the ground, which walked away as animals. In much earlier work and writing on the site, including by Mellaart, these objects were seen as representational and as religious, relating to a cult of the mother goddess. The work of the figurine team has thoroughly undermined this interpretation. In fact, when properly quantified, few of the figurines are clearly female. A study of the fabric of the figurines by Chris Doherty pers. Many have survived only because they were accidentally burned in hearths and fires. Thus all the evidence suggests that these objects were not in a separate religious sphere. Rather, it was the process of their daily production — not their contemplation as religious symbols — that was important. They gave meaning, at the everyday, low-intensity level, to subjectivities and to the social world that they helped imagine. The Venus of Willendorf. Retrieved March 13,

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Chapter 2 : - The Female Experience and the Nature of the Divine by Ochshorn, Judith Ochshorn

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Divinity as a quality has two distinct usages: Divine force or power - powers or forces that are universal, or transcend human capacities Divinity applied to mortals - qualities of individuals who are considered to have some special access or relationship to the divine. For instance, Jehovah is closely associated with storms and thunder throughout much of the Old Testament. He is said to speak in thunder, and thunder is seen as a token of his anger. This power was then extended to prophets like Moses and Samuel , who caused thunderous storms to rain down on their enemies. Divinity always carries connotations of goodness , beauty , beneficence, justice , and other positive, pro-social attributes. In monotheistic faiths there is an equivalent cohort of malefic supernatural beings and powers, such as demons , devils , afreet , etc. Pantheistic and polytheistic faiths make no such distinction; gods and other beings of transcendent power often have complex, ignoble, or even irrational motivations for their acts. There are three distinct usages of divinity and divine in religious discourse: Deity In monotheistic faiths, the word divinity is often used to refer to the singular God central to that faith. These include by no means an exhaustive list: Divine force or power[edit] As previously noted, divinities are closely related to the transcendent force s or power s credited to them, [5] so much so that in some cases the powers or forces may themselves be invoked independently. This leads to the second usage of the word divine and a less common usage of divinity: In its most direct form, the operation of transcendent power implies some form of divine intervention. For pan- and polytheistic faiths this usually implies the direct action of one god or another on the course of human events. Prayers or propitiations are often offered to specific gods of pantheisms to garner favorable interventions in particular enterprises: In monotheistic religions, divine intervention may take very direct forms: Transcendent force or power may also operate through more subtle and indirect paths. Monotheistic faiths generally support some version of divine providence , which acknowledges that the divinity of the faith has a profound but unknowable plan always unfolding in the world. Often such faiths hold out the possibility of divine retribution as well, where the divinity will unexpectedly bring evil -doers to justice through the conventional workings of the world; from the subtle redressing of minor personal wrongs , to such large-scale havoc as the destruction of Sodom and Gomorrah or the biblical Great Flood. Other faiths are even more subtle: In these latter cases the faiths do not promote deference, as happens in monotheisms; rather each suggests a path of action that will bring the practitioner into conformance with the divine law: More commonly, and more pertinent to recent history, leaders merely claim some form of divine mandate , suggesting that their rule is in accordance with the will of God. The doctrine of the divine right of kings was introduced as late as the 17th century, proposing that kings rule by divine decree; Japanese Emperors ruled by divine mandate until the inception of the Japanese constitution after World War II. Less politically, most faiths have any number of people that are believed to have been touched by divine forces: Saint Francis of Assisi , in Catholicism, is said to have received instruction directly from God and it is believed that he grants plenary indulgence to all who confess their sins and visit his chapel on the appropriate day. In religious Taoism , Lao Tsu is venerated as a saint with his own powers. Various individuals in the Buddhist faith, beginning with Siddhartha , are considered to be enlightened, and in religious forms of Buddhism they are credited with divine powers. Christ is said to have performed divine miracles. Such divinity, in these faiths, would express itself naturally if it were not obscured by the social and physical worlds we live in; it needs to be brought to the fore through appropriate spiritual practices. In Hebrew, the terms would usually be " el ", " elohim ", and in Greek usually "theos", or "theias". The divinity in the Bible is considered the Godhead itself, or God in general. Or it may have reference to a deity. Redeemed Christians born-again or believers, according to Biblical verses, are said to partake of the

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"divine nature" through the "exceeding great and precious promises" of Jesus Christ 2 Peter 1: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction. Biblical examples from the King James Bible are below: Joseph Smith described a nontrinitarian Godhead, with God the Father and Jesus Christ each having individual physical bodies, and the Holy Spirit as a distinct personage with a spirit body. Lorenzo Snow succinctly summarized this using a couplet , which is often repeated within the LDS Church: As God now is, man may be.

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Chapter 3 : What does "divine nature" really mean? - new-era

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Pace Elder Glenn L. Pace was an emeritus member of the First Quorum of the Seventy when this was written. The following address was given at BYU on March 9, Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose. Second, those differences are more than physical. I developed a love and appreciation for womanhood in my childhood. My mother, sisters, grandmas, aunts, and female cousins and friends brought immeasurable love into my young life. This set the stage for the adult relationships I have with my wife, daughters, and granddaughters. All of the above have contributed to my feelings of reverence, adoration, and even veneration of righteous women. In pondering the effect women have had on my life, I have concluded that there has been a metamorphosis of my spirit that could not have taken place without these relationships. Mothers Of course, the first woman in my life was my mother. That was just a blink in a lifetime of nurturing. Sisters In addition to the loving care I received from my mother, I received similar nurturing from my big sister, who was my mentor and protector. The night before school started, my apprehension must have shown because she came into the bedroom and started talking to me about school. I explained my concerns, and she immediately began to allay my fears. She told me about recess. I could handle that. You may never graduate from kindergarten. Daughters My appreciation for women rose to a whole new dimension when our two daughters came into our lives. There is something angelic about daughters—at least in the eyes of their fathers. If a man could be born with that insight, his respect for and treatment of a young woman during his dating years would improve significantly. I remember a time when my oldest daughter was just six or seven years old. Her room felt so peaceful, innocent, and pure that I felt like praying. She looked a little puzzled but agreed. On the second or third night, as I began my silent prayer, I felt her little hand on my head. She then turned on her side and with both hands began running her fingers through my hair. I felt touched by an angel. I must admit, it felt so good that my prayers became longer. To this day, whenever there is a family gathering, I will eventually work my way over to the couch or chair where she is located, sit on the floor, and wait for her to run her fingers through my hair. From the time my second daughter was a baby through her early grade-school years, I would rock her to sleep at night and carry her to bed. I always knew when she was asleep because tiny beads of perspiration would appear on her little nose. I would look at her angelic face and wonder if heaven could feel any better than this. Now I realize the peace and comfort she transmitted to me was possibly even greater. I have always been impressed with the love and respect our Savior bestowed upon the women in His life. Have you ever considered the possibility that these women provided immense comfort to His burdened soul? I repeat that my associations and interplay with the righteous women in my life have created a metamorphosis of my spirit and have been purifying and sanctifying. You are all familiar with the story of the Creation. Please pay particular attention to the sequence of events leading up to the introduction of Eve. And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him. He was enjoying a utopia in physical surroundings as well as open communication with God. What more could he ask for? What more could he need? Reuben Clark put it: Adam wandered alone in the glorious Garden in Eden, which he had dressed and adorned—the Garden of Eden with its stately trees, its lovely flowers heavy with sweet odors, its grassy swards, its magnificent vistas with the far reaches of its placid rivers, with its gaily plumed birds, its lordly and graceful beasts, all at peace, for sin was not yet in the world. Through all this

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magnificence Adam wandered, lonely, unsoled, unaccompanied, the only being of his kind in the whole world, his life unshared in a solitude of exquisite elegance, and, what was of far greater moment, his mission, as he knew it to be, impossible of fulfillment, except the Father gave him an helpmeet. Much like President Clark, Milton describes the beauty of the garden and the variety of animals. Seeing that Adam is now ready for the introduction of Eve, God describes what is going to happen next. He had never seen anything like her in the garden. Those feelings flowing into him had as their source her wellspring. It also went further than providing Adam with company. Remember what Adam said when Eve stood beside him for the first time: There is a limit to our spiritual development as long as we are single. Indeed, a husband and wife are not two identical halves, but a wondrous, divinely determined combination of complementary capacities and characteristics. The world we live in has gone awry with its focus on the physical part of the male and female relationship. If there is too much focus on the physical, the vital areas of intellectual, emotional, and spiritual union are not being placed in an environment where they can flourish and grow. Sisters, keep in mind that anything that detracts from your divine nature should be avoided. Some of these options will complement your God-given natures. Others will chip away at it. Some things will make you strong. Others will make you hard. Some will increase your spiritual sensitivity. Others will separate you from the Spirit. If the world keeps chipping away at the divine nature of women, it is probable that our relationships in marriage will not bring about the sanctification necessary for exaltation; or, as a minimum, the process will be delayed. A husband and wife are not two identical halves, but a wondrous, divinely determined combination of complementary capacities and characteristics. I express my love and appreciation to my wife. She is an example of one who has retained her eternal nature through forty-seven years of marriage, six children, twenty-nine grandchildren, and putting up with me. Wearing that eternal nature well, she has supported me as a General Authority for twenty-five years. I could not have served nor would I have been qualified to serve without her love and support. She has been the crucial key to the metamorphosis I desperately needed to become worthy and able to serve. Her eternal nature and destiny was never clearer to me than at the temple marriage of our youngest son. I have had the sacred honor of performing the temple marriages of all six of our children, and they along with their spouses were worthy to be in attendance on this occasion. Prior to the ceremony, as I spoke of sacred things, I looked at my wife, who was seated next to our son. My spiritual eyes were opened, and I saw her shining in all of her glory as she basked in the warmth of having joy and rejoicing in her posterity. I saw before me a priestess, queen, and goddess. There is absolutely nothing the world can offer that could come close to the fulfillment she was feeling. There was no accomplishment in the world she could have attained that would have made me love her more or be more proud of her efforts. Her eternal nature was then and is now still intact. These are eternal roles in which one continues to complement the other throughout all eternity. It is the marriage ceremony in the temple in which husband and wife receive the power to perfect their relationship and, thereby, obtain their exaltation. Widtsoe put it this way: Modern revelation sets forth the high destiny of those who are sealed for everlasting companionship. They will be given opportunity for a greater use of their powers. And this progress is not delayed until life after death. It begins here, today, for those who yield obedience to the law. It takes the righteous interplay of male and female. I can put it no better than did one of the great women in our history, Eliza R. Selected Papers on Religion, Education, and Youth, ed. Brigham Young University Press, , 59â€” David Hawkes New York: Barnes and Noble, , ; book 8, lines â€” Bookcraft, , Houghton Mifflin, ,

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Chapter 4 : The Female Experience And The Nature Of The Divine.(Book Review) - Version details - Trove

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Beliefs Ultimate Reality and Divine Beings One of the most commonly retold Hindu myths is that which describes the creation of the world involving the so-called "Hindu Trinity"â€”Brahma, Vishnu, and Shiva. There are many variations of this basic myth. Here is one of the most popular: In the beginning the entire universe was pervaded by Brahman , the abstract divine force. There was no earth, no heaven, nothing. At a particular timeâ€”when the time was "right"â€”a vast ocean washed over the cosmos, and a huge serpent emerged from the waters. Vishnu appeared, sleeping on the serpent. As Vishnu slept, floating on the waters, the sound "om" began to vibrate throughout the universe. Vishnu awoke, and out of his navel grew a lotus. When the lotus opened, Brahma was sitting there. Vishnu said to him that it was time to create the world. Brahma then set about creating the world. He broke the lotus into three pieces, and with the first made the heavens, with the second the skies, and with the third the earth. He then populated the earth with all living beings. Shiva often does not appear in this myth, although in some versions he appears later when the world has been engulfed in chaos. He begins to dance, and in the process creates tremendous religious heat that engulfs the world in flames, destroying it but at the same time purifying it much like what the sacrificial fire does. The cosmos is then once again void, until the waters reappear, and the whole cycle begins again. Just as human beings are born and reborn over and over again, so too is the cosmos. Accordingly, Brahma is often understood to be the creator, Vishnu the preserver, and Shiva the destroyer. This, however, is only part of the story. The Hindu idea of the gods is complex. Though in one sense there is only one god, Brahman, this god is not really a single, manifest entity but the divine principle that animates the entire cosmos. Each of the individual gods, in this sense, is thus a manifestation of Brahman. Vishnu, for instance, takes many, many forms. Sometimes he is just Vishnu, often depicted as a royal god who resides in the heavens with his consort, Lakshmi, and maintains the order, or dharma of the cosmos. But Vishnu also manifests himself in the human realm when dharma has broken down; he sends himself down to earth in the form of an avatara. Krishna is an avatara of Vishnu, as is Rama. But these forms of the gods are not understood to be "lesser" versions of Vishnu. They are each fully and completely Vishnu, as are all of the other manifestations of Vishnu or, for that matter, Shiva or Brahma although he typically does not have multiple forms. This is related to the concept of Brahman. Brahman is the overarching, all-encompassing divine principle that contains all beingsâ€”all of the gods, all humans, all demons, and even all animals. Thus each individual god is at once a particular god with particular characteristics and "personality" traits, and at the same time a complete manifestation of Brahman. Thus Hinduism is polytheistic in the sense that there are many, many different godsâ€”classically there are said to be million! Hindus often worship a particular form of the god or goddess, what is called an "ishtadevata" in Sanskrit, a chosen or personal god. Some of these forms are pan-Indian, such as Krishna or Shiva or Ganesh, while others are local, often only known at the village level. There are thousands of goddesses in the Hindu pantheon: Lakshmi, Parvati, Saraswati, Kali, Durga, and so on. These goddesses can be quite distinct. Kali, in contrast, is often a ghastly figure with flaming eyes and a lolling tongue and earrings made of severed heads. Despite their very different personas, however, they are often understood to be different manifestations of Devi, the great goddess who is one. Humans are often only able to see the outward form of the gods and goddesses, because our vision is limited and because we are enmeshed in the illusion that the world we see is the "real" world. This is the effect of maya , illusion. Try our 3 most popular, or select from our huge collection of unique and thought-provoking newsletters. You can opt out of these offers at any time.

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Chapter 5 : BBC - Religions - Christianity: The feminine divine

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Greek mythology is the source for many great works of literature, art and theater. It has inspired people working in the fields of psychology, sociology and anthropology. As in many ancient religious systems, the gods of Greek mythology were both male and female. Greek goddesses often celebrated the feminine divine in nature, as did Demeter, Persephone, Aphrodite and Gaia. Demeter and Persephone Demeter is the goddess of fertility and agriculture and the mother of corn, which she invented on the island of Sicily. While Demeter bestows fertility upon the Earth, she also can also withhold it, as she did after Hades kidnapped her daughter Persephone and spirited her away to the Underworld. Demeter searched the world for nine days, carrying a torch and refusing to eat, drink or bathe until she found her child. She learned her husband, Zeus, had given their daughter to his brother Hades without telling her, so she left the company of the gods on Olympus and walked the Earth, where she worked as a nursemaid for Metanira, the wife of King Celeus, caring for their son, Demophon. The gods tried to persuade her to return home, but she refused and declared that famine would remain upon the Earth until she got Persephone back. While Hades eventually released Persephone, he tricked her into eating a pomegranate before she left. Demeter knew this meant her daughter would have to return to the Underworld, but since she had only eaten part of the fruit, she would only have to stay there for one-third of the year. Demeter allowed the Earth to become fruitful again, but during the time when Persephone had to return to the Underworld each year, the crops would not grow. Persephone Persephone, also known as the Maiden and the Goddess of Twofold Name, had been gathering flowers with her friends when she was abducted by her uncle. Hades took her to the Underworld, where instead of colorful flowers, she had groves of black poplar and willow trees. So Persephone unwillingly became the Queen of the Underworld, or "the fair young goddess of the netherworld," according to Greek Mythology Link. Aphrodite Aphrodite is the goddess of love and sexual passion. From these unions she gave birth to many children. Aphrodite often intervened in human affairs, especially when love was involved. She helped Melanion win the hand of Atalanta, the virgin huntress. But she also caused calamities to fall upon those who refused to worship her, such as the Lemnian women. As a punishment for their snub, Aphrodite made their husbands fall in love with the Thracian women and leave the Lemnians on their own. Gaia In Greek mythology, Gaia is the Earth. She bore Uranus, the sky and heavens, and he became her mate. Together they had formed the Titans, the Cyclopes, and the Hecatoncheires, but Uranus hated his children and cast them into the Underworld, which was inside Gaia. Gaia convinced the Titans to attack their father, which they did, and overtook him. Later she had a falling out with the gods and gave birth to giants who attacked the heavens.

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Chapter 6 : Divinity - Wikipedia

Female Experience and the Nature of the Divine by Judith Ochshorn. Indiana University Press, - *The Female Experience and the Nature of the*.

Mar 22, - 7: The following article contains only excerpts of the inspirational message to women delivered by the Honorable Minister Louis Farrakhan on Sunday, September 11, before a packed audience full of M. Vanguard and female guests at Mosque Maryam in Chicago, Illinois and simulcast live via the internet. Sandy Muhammad poses with members of the M. There will never be a Righteous Kingdom until and unless there is a Righteous Woman. Where there are no decent women there are no decent men. No matter what your color, or race or ethnicity, you have never looked at yourself as a part of The Divine. After this message today that view of yourself will change. We live in the Creation of God. Whatever God creates is of Himself. Kabasa Muhammad of Chicago with some of the 1, Nation of Islam women and girls who came to the Chicago-area for a special retreat and attended services at Mosque Maryam. Some of my brothers and sisters who are Islamic scholars: We can wrangle over that with any scholar in the world by asking the question: We want to acquaint you today with your Divinity. And then call on you to be yourself. In that chapter, The Angels were in dispute among themselves as to who would have charge of Mary. Not the mother of Abraham, not the mother of Moses, not the mother of Muhammad, but the mother of Jesus. Now let me help you to know why Mary is an example for women: If they saw the woman pregnant, but not with a man, they would have charged her and killed her. If God created us from the same essence, then what is that essence that determines our character? The essence of you is God Himself. But his time is up, and your time has come! And now God has come to bring you back to yourself! You must be introduced to your intrinsic nature; the essence that determines your character, which is God Himself. Because if your moral character and your mental character is of God, then you have to ask yourself: That our mental qualities have been curtailed, brought down or even killed? It is a book to be studied! It is a book to be acted upon! We are now in our Genesis. So in reading these things from the Bible, it helps us to see our Divine Nature. And if you go to the Genesis 5: When God created this man and this woman, He gave them assignments. Courtney X Powell Maryam. What do you think that means? Well, as with everything else that He created, He created the human being to reproduce themselves! But if you are in the image and the likeness of God, then He, too, is being reproduced every time you properly reproduce! God tells the male and female: God never intended for a woman to be ignorant! He never intended for a woman to be unlearned, uneducated because if you are unlearned and uneducated, you cannot fulfill your destiny. The Enemy wanted you dumb! He has denatured the female and the male! And anytime somebody de-natures you, they have de-valued you! So right now as a Black woman or as a Black man: You are not valued. We are the children of slaves. The slave-master had a purpose for us that was not the Aim of God. When we were on the plantation, the slave-master had freedom to go in and out of us, sexually. Whether we wanted to give ourselves or not, he took it from us, right? When you look at yourself on the screen today in Hollywood, and other places, how does Hollywood portray not only Black women, but White women as well? And they also want you to teach your children in a way that they, too, will be down. Is this who you are? Is this what you want to be? Or do you want something better than what the White man has made of you? It means that in that act the man recognizes your Supreme Value. Your womb is the Workshop of God. Every king, every ruler, every prophet, every wise man or woman, every scientist, every general, every person of value came through The Womb of a Woman. Her womb was the Worship of God because God from her womb produced that one which would reconcile the whole of humanity back to Himself. Your womb is a special place. It took billions of dollars to create from the Isthmus of Panama a canal that would link the Atlantic Ocean to the Pacific Ocean so that the travelers would not have to go all the way around the tip of South America. So that channel is so valuable, that armies protect that channel.

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The Female Experience and the Nature of the Divine by Judith Ochshorn Bloomington, Indiana University Press, pp. \$ Show all authors First Published October 1, Book Review.

Woman embodies the feminine aspect of God, through which he created the creation. God placed within women divine qualities of strength, virtue, love, and the willingness to sacrifice to raise future generations of his spirit children. Women by divine nature have the greater gift and responsibility for home and children and nurturing there and in other settings. Women have a divine role, but some may need help remembering their true identity. They deserve to be treated with the utmost care, respect, and dignity. Treating women as such, will empower not only the individual but society as a whole. Perhaps, as a result, men, women, and children will be able to recognize what is divine within them and act accordingly. The Reflection of Divine Nature in Women Once, women were honored as strong, beautiful, creative, sensual beings. In those ancient times, we humans were keenly attuned to the heartbeat of the planet. Life was lived on the edge. Women have done a remarkable service to literature and culture. Vedic scriptures asserted that women and men both are two sides of the same coin. No one is superior to the other in the materialistic world. Woman is the manifested divine form of the same absolute energy, say, masculine energy as is stated by Samkhyas. Seeing divinity even in a small insect is the core teaching of Hindu scriptures. This idea is reflected in Bhagavadgita at Our survival as a species depended on our ability to live in harmony with the world. The feminine aspect of life was necessary for our very survival, and the sacred feminine was honored by ancient around the world as bringer of life, growth, decline, death and rebirth. Woman was life itself. The power of women in those ancient times was undeniable “ without women, we humans would not be here now. We grew apart from the primal rhythms native to us and we abandoned our old ways to explore human life through a masculine-centric lens of action and movement. Gifts inherent to women were lost or set aside. Gifts of the masculine “ focus, action, physical strength “ were revered and made central. The divine nature and value of a woman What does it mean when you see a man get down on his knee, get out his ring, and propose to a woman? It means that in that act the man recognizes your supreme value. For a man to get down on his knee, with honor and respect, indicates that you are so valuable. He wants you to come to him; he wants you to give yourself to him, so he will act in a way to make you give yourself. Culture is the back bone of any civilized country. Indian culture is one of the most ancient that has been accepted by all historians and scholars of all streams. Even centuries ago, mother India had witnessed all material and philosophical prosperity in a continuous flux. The status of womanhood reached its pinnacle in vedic times for which extant sanskrit literature is the evidence She is to us the representative of God, as God is the mother of the Universe. It was a female sage who first found the unity of God, and laid down this doctrine in one of the first hymns of the vedas. Our God is both personal and absolute; the absolute is male, the personal, female. And thus it comes that we now say: In Sanskrit treatises, two prominent aspects of respect to women as mother and wife are glorified. This entire world is the union of prakrti and purusha according to Samkhya school that stood on the edifice of vedic scriptures 11 Prakrti is the feminine energy and the Purusha is the masculine form of a single absolute entity. This great text has to say on woman, wife in its practical, spiritual and open-hearted way! This is only a very small extract from this large book. This should at the same time pay respect to women everywhere and also give back some good name to this awesome work of social importance. By taking a dowry out of greed bride price , he becomes the seller of his offspring [3. The divine are extremely happy where women are respected worshiped, figuratively , where they are not, all actions projects are fruitless [3. Hence, men who seek prosperity should always respect women, and on solemn occasions and festivals, adorn with ornaments, clothes and food [3. The family in which the husband is content with the wife and the wife is content with the husband, is certain to have divine blessings. In this article, an effort is done to show that women were attributed highest position in Hindu scriptures and their role as a mother and wife is very crucial in nurturing the inherited values passed on to us

since time immemorial. And to women all over “mothers, sisters, wives, daughters, friends, in whatever form they meet us, they bring the divine energy with them. But it is to emphasize that they too are divine, and not property, slave or object. A marriage is always of respect, and is not just for lust, it is family building, providing a happy, safe trusting environment, where both husband and wife have to be happy to complete the picture. Only a balanced, respectful relationship will give any meaning to it. All individuals inherently possess male and female attributes, otherwise there is no balance in the society. But this itself is not the cause of emergence of women writers in India. They guide him by replying in a poetic way in Sanskrit. Also, Ubhaya Bharati, the wife of Mandana Mishra is a great scholar in Sanskrit and philosophy, who could not be defeated in debate by Sankaracharya Henry Steele Commager, an American historian wrote of the late nineteenth century American woman. The present status of women is no different than that of the vedic ideals transferred over times. There are warriors, politicians, writers, scientists, astronauts, administrators, teachers who perfectly render their job while outdoing a male compatriot. At the same time masculinity devoid of union with femininity is incomplete in society. It is not out of context to consider Ms. The Role of Women in Society Our women are not incredible because they have managed to avoid the difficulties of life “quite the opposite. They are incredible because of the way they face the trials of life. Since the creation of the world, women have played a very important role in shaping the civilization and culture of people. The role of women in society may change from time to time, but the influence of women has always been significant. We do have female astronauts and prime ministers, school girls are welcomed into university, women can work and have a family, women have real choices. The impetus for male inclusion in gender-related work is associated with an important shift in how gender issues are conceived and addressed. Men have always been part of the policies and practices of development work, for example, but they have traditionally been treated as generic and ungendered representatives of all humanity. Men are unavoidably involved in gender issues. But, more broadly, gender inequalities are based in gender relations, in the complex webs of relationships that exist at every level of human experience. Gender work with men has also been fueled by the more hopeful insight that men have a positive role to play in fostering gender equality 1. There is growing recognition that gender inequality is an issue of concern to women and men alike and that men have a stake in fostering gender equality. Some men are already living in gender-just ways: And some men are already playing a role in fostering gender equality. Experiences in conflict and post-conflict societies also provide powerful examples of how gender disparities harm men and progress toward gender equality benefits them. Finally, excluding men from work on gender relations can provoke male hostility and retaliation. It can intensify gender inequalities and thus leave women with yet more work to do among unsympathetic men and patriarchal power relations. Given that women already interact with men on a daily basis in their households and public lives, involving men in the re negotiation of gender relations can make interventions more relevant and workable and create lasting change. Many men receive formal and informal benefits from gender inequalities, including material rewards and interpersonal power. At the same time, men also pay significant costs, particularly to their emotional and physical health. More widely, men can be and are motivated by interests other than those associated with maintaining gender privilege. Men may support gender equality because of their ethical, political, or spiritual commitments. Male human rights activists have advocated for gender equality because of their commitment to ideals of liberation and social justice, while male religious leaders have promoted faith-based beliefs in ideals of compassion and justice for women 9 Thus, some men have embraced a moral imperative that men share their rights and responsibilities with women. What principles then should inform efforts to engage men in gender-related policies and practices? Three interrelated principles guide the positive involvement of men in gender issues: There is no doubt that involving men in efforts toward gender equality has the potential to greatly enhance the impact and reach of this work, but whether it does so or not will depend on the play of political and cultural forces. Still, building a gender-just world will bring benefits to both women and men, and the reconstruction of gender relations will require their shared commitment and involvement. We have to relate empowerment at three levels: The group level deals with the collective action

and sense of agency that women experience together, in a group. The societal level deals with the permissiveness of the political and social climate, the societal norms and the public discourse on what is possible and impossible for women to do, how women should behave etc 8 9. The different levels are seen as interconnected and mutually reinforcing, e. Women who are empowered on an individual level will most likely go on and affect the other levels. Empowerment on a group level e. Benefits of the growing global economy have been unevenly distributed leading to wider economic disparities, the feminization of poverty, increased gender inequality through often deteriorating working conditions and unsafe working environment especially in the informal economy and rural areas. Education is a powerful tool of social transformation. Hence, education for women has to be paid special attention. Greater access for women to education must be ensured in the educational system. Gender sensitivity must be developed 4 8. Governmental Organizations are formal agencies working for the empowerment of women. Their role is so impressive because they work with missionary zeal and commitment.

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Chapter 8 : Mother goddess - Wikipedia

Book Review: The Female Experience and the Nature of the Divine Joan O'Brien. Joan O'Brien. Southern Illinois University at Carbondale The Female Experience and.

Walsingham still attracts hundreds of thousands of pilgrims every year from countries as far afield as Nigeria and Argentina, Ethiopia and the Philippines. What unites them is their unwavering devotion to Mary: And for a long time now I have just regarded her as my personal mother, because my own biological mother is gone, is dead. Mother Mary is Mother of all the people on the Earth. Therefore I can identify with her. For me Mary is the feeling, compassionate Mother, the all-embracing Mother. I say that because being a mother I have experience of having children; in that way I connect with Mary. After the pilgrims arrive at Walsingham village, many of them remove their shoes to walk the "holy mile" to the shrine as they pray the rosary and sing to Mary. At the head of the procession, four men carry a beautiful image of Mary in colourful robes, seated on a golden throne, with the baby Jesus in her arms. Is Mary a goddess? But Mary is definitely not a goddess, nor part of the Holy Trinity - even though the attitude of the pilgrims at Walsingham might fool the ill-informed into thinking that she is. Father Michael Ray, one of the priests at Walsingham, explains just how close he thinks this form of devotion comes to worshipping Mary as a goddess. It certainly would be going too far if people did get into worshipping her as if she were a goddess. That is not what we do, that is not what we believe. But we do try to live out those words from her cousin: None of us regards her as God. Catholic theologians argue over just how important her role is in helping her son, Jesus Christ, redeem the faithful from their sins. And there are campaigners who want Mary to become a much more powerful figure than she already is. They want the Pope to make an infallible statement "That the Virgin Mary is a co-redeemer with Jesus and co-operates fully with her son in the redemption of humanity. When Christianity began to spread beyond the Holy Land, it arrived in areas where other gods and goddesses reigned. But before Mary came, the Greek goddess Artemis was worshipped there, and there was a large temple in her honour. The Christian Bible records how craftsmen who made silver shrines to Artemis railed against the newly arrived Christians who were threatening their trade. But their protests were in vain - as Christianity gained a following in Ephesus, Mary replaced Artemis in the affections of the people.

Chapter 9 : The Divine Nature of Women Naturally – A Challenge of 21st Century

In one sense, we already possess a measure of divine (or godly) nature, since "all human beings" male and female "are created in the image of God.

ASL Be partakers of the divine nature. I have inherited divine qualities, which I will strive to develop.

Required Value Experiences Complete the following three required value experiences. Have your parent or leader sign and date each experience after you finish. In your own words, list the divine qualities discussed in your reading. Think about how you can discover and develop each of these qualities. Record your ideas in your journal. Increase your understanding of and appreciation for womanhood. Then ask your mother or another mother you admire what she thinks are important attributes for being a mother. List the attributes in your journal. Then choose one of those attributes and strive to develop it. After two weeks report your success to a parent or leader. For two weeks make a special effort to strengthen your relationship with a family member by showing love through your actions. Refrain from judging, criticizing, or speaking unkindly, and watch for positive qualities in that family member. Write notes of encouragement, pray for this family member, find ways to be helpful, and verbally express your love.

Additional Value Experiences Complete three additional value experiences. You may select from the following options or write up to two of your own. Your parent or leader must approve those you write yourself before you begin. During the sacrament, listen carefully to the prayers and think about what it means to take upon yourself the name of Jesus Christ and how doing this should affect your actions and decisions. Practice keeping your baptismal covenants. Begin by doing something each day to recognize and further develop your divine qualities and to help you always remember the Lord Jesus Christ. After two weeks record your experience in your journal. Strive to be more obedient to your parents. Develop a pattern of obedience as you make a special effort to treat your parents with respect and kindness and do what your parents ask you to do without having to be reminded. After two weeks record in your journal how being more obedient motivated you to want to continue doing so and how it has helped you understand your divine nature and the divine roles of mothers and fathers. Memorize your favorite verse from one of these passages. Identify the divine qualities mentioned in all these scriptures and list them in your journal. Select one quality, and for two weeks strive to make it a part of your daily life. Record your progress and experiences in your journal. Then find and read five scriptures that teach about peacemakers. Pray each morning and evening to Heavenly Father for help to do this. After two weeks write in your journal what new habits you want to develop, how being a peacemaker is part of your divine nature, and how you will continue to be a peacemaker.