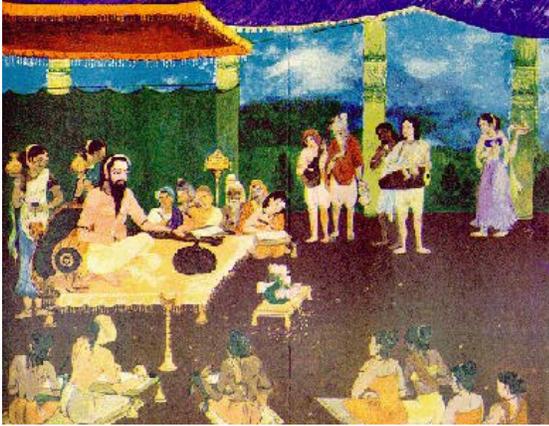


# **THE NEW YOGA MATHA**

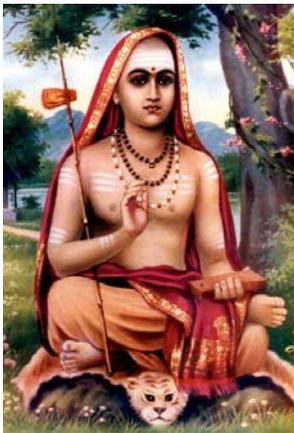
## **School of Applied Yogic Philosophy**



**“Philosophy is an elaboration of different kinds of spiritual experience. The abstractions of high-grade metaphysics are based on spiritual experience and derive their whole value from the experiences they symbolise.”**

**Abhinavagupta**

**Acharya Abhinavagupta**



**Hindu monastic schools or ‘Matha’ were first established by the renowned Indian thinker Adi Shankara with the intent of fostering the religious-philosophical tradition of Advaita (‘non-duality’) under the disciplined supervision of learned and experienced teachers or Acharya.**

**Shankaracharya**

**Given the increasing secularisation of Indian culture, the crass commercialisation of ‘yoga’ in both India and the West, and the continuing ignorance of Indian thought in Western academic institutions, there is a pressing need for new centres of learning on the model of the Hindu monastic school or Matha – not only in India**

**but also in Europe and the West - and not only for Westerners but also for ethnic Hindus wishing to learn more about their own religious-philosophical culture and traditions. The New Yoga Matha is intended to be a trans-sectarian, mixed gender and multi-ethnic residential school for the serious study, practice of applied Hindu religious and yogic philosophy. Its curriculum will be enriched by studies and teaching which show the relation of Indian thought to European philosophy, psychology, science and religion - and its relevance for the spiritual transformation of human beings in today's globalised Western culture.**

**As a 'School of Applied Yogic Philosophy', the Matha will take as its basic orientation Acharya Peter Wilberg's new interpretation of the yogic philosophical traditions of 'Advaita', 'Tantra' and 'Kashmir Shaivism' – an interpretation based on profound knowledge of European as well as Indian thought, and one which offers a wide range of revolutionary applications in the fields of science and medicine, psychology and sociology, politics and economics, yogic practice and religious worship.**

**As well as embracing the history and basic questions of Indian religious philosophy, the School's programme of teaching, teacher training, study and practice will therefore also embrace all of the following four main areas:**

- Applied yogic philosophy of religion and science**
- Applied yogic philosophy of politics and economics**
- Applied yogic philosophy of meditation and worship**
- Applied yogic philosophy of medicine and psychology**

**The Schools principal teacher will be Peter Wilberg. As Acharaya, he will offer not only class teaching and instruction in meditation and Puja but also highly individualised one-to-one teaching - designed to help individual students orient their studies and meditational practice to their personal life aims and interests, or**

to whatever vocations they seek to pursue on completing a stay or course of learning at the Matha.

**If you wish to become a Matha scholar, or can help in any way in our search for financial sponsorship for scholarships, residential accommodation and further premises, contact Peter Wilberg directly or e-mail [matha@thenewyoga.org](mailto:matha@thenewyoga.org)**

### **Testimonial to Acharya Peter Wilberg**

**The essence of Hindu Advaita, Shaivism (Shaivism) and Shaiva Advaita is the 'Science of Awareness'. This science is as old as humanity itself but has taken many forms and many names. In the 10th century it took the form of the holistic 'threefold' science of awareness (Trika Shaivism) through the grace of Acharya Abhinavagupta.**

**This tradition lived relatively secluded in the valley of Kashmir for many centuries and its teachings were very much considered secret. It was not until modern times (in the 1970's) that this teaching was given to the world through the grace of Swami Lakshmanjoo.**

**I have been studying 'Trika' Shaivism for some years now and have benefited from it greatly. What I find attractive in it is its extraordinary ordinariness and its freedom and respect for the individual (that I suspect comes natural when you see and respect every particle in the universe as a manifestation of the Divine Awareness). Yet many of the Trika teachers I have managed to find seems to be more in the field of 'Pay Me-Bless You'-business.**

**Through the teachings of Swami Lakshmanjoo my heart has been filled with more peace, more freedom and more bliss. Yet Swami Lakshmanjoo is gone, and there is no one that 'walks the talk'. Yet then I discovered Peter Wilberg's books and website, and upon reading more and more of his teachings my heart is filled with inspiration, joy and hope.**

**Acharya Peter Wilberg has really updated this age-old tradition of Tantrism in a way that makes it totally applicable for a modern mind and a modern humanity. Peter Wilberg speaks from a place where he not only express understanding if the Trika but also seems have such in-depth knowledge of it that he have made it his own and is able to express it in a creative way.**

**I find it interesting that Swami Lakshmanjoo was considered by many of his devotees as the incarnation of Acharya Abhinavagupta's teacher. How appropriate then, that the guiding light of the revived Trika Shaivism and Tantrism of Acharya Peter Wilberg embodies so strongly the spirit of Acharya Abhinavagupta himself.**

**Visarganath**

**(Associate of the Universal Shaiva Fellowship)**

### **Quotation from the Hindu Tantras**

**“That person is ‘Abhinavagupta’ who remains aware in the course of everyday activities, who is present in the objective domain as well as in the subjective, and dwells there without limitation. He sings the praises of divinity without ceasing to concentrate on the powers of knowledge and activity. He is protected by this praise even though he lives under the pressure of temporal affairs.”**

**Jayaratha**

**(disciple of Acharya Abhinavagupta)**