# ARTHUR AVALON (SIR JOHN WOODROFFE)



## SHAKTIUNDSHAKTA

LEHRE UND RITUAL DER TANTRAS

### **Shakti And Shakta**

**Sir John George Woodroffe** 

#### **Shakti And Shakta:**

Shakti and shakta Arthur Avalon, 2021-08-19 There is no word of wider content in any language than this Sanskrit term meaning Power For Shakti in the highest causal sense is God as Mother and in another sense it is the universe which issues from Her Womb And what is there which is neither one nor the other Therefore the Yoginihridaya Tantra thus salutes Her who conceives bears produces and thereafter nourishes all worlds Obeisance be to Her who is pure Being Consciousness Bliss as Power who exists in the form of Time and Space and all that is therein and who is the radiant Illuminatrix in all beings It is therefore possible only to outline here in a very general way a few of the more important principles of the Shakti doctrine omitting its deeply interesting practice Sadhana in its forms as ritual worship and Yoga Today Western science speaks of Energy as the physical ultimate of all forms of Matter So has it been for ages to the Shaktas as the worshippers of Shakti are called But they add that such Energy is only a limited manifestation as Mind and Matter of the almighty infinite Supreme Power Maha Shakti of Becoming in That Tat which is unitary Being Sat itself Shakti and shakta Arthur Avalon, 2018-10-22 There is no word of wider content in any language than this Sanskrit term meaning Power For Shakti in the highest causal sense is God as Mother and in another sense it is the universe which issues from Her Womb And what is there which is neither one nor the other Therefore the Yoginihridaya Tantra thus salutes Her who conceives bears produces and thereafter nourishes all worlds Obeisance be to Her who is pure Being Consciousness Bliss as Power who exists in the form of Time and Space and all that is therein and who is the radiant Illuminatrix in all beings It is therefore possible only to outline here in a very general way a few of the more important principles of the Shakti doctrine omitting its deeply interesting practice Sadhana in its forms as ritual worship and Yoga Today Western science speaks of Energy as the physical ultimate of all forms of Matter So has it been for ages to the Shaktas as the worshippers of Shakti are called But they add that such Energy is only a limited manifestation as Mind and Matter of the almighty infinite Supreme Power Maha Shakti of Becoming in That Tat which is unitary Being Sat itself **Shakti and Shakta** Arthur Avalon, 2019-06-12 Collection of essays on the practices of Tantra by Sir John George Woodroffe also known by his pseudonym Arthur Avalon was a British Orientalist whose work helped to unleash in the West a deep and wide interest in Hindu philosophy and Yogic practices Shakti and Shakta Sir John George Woodroffe,1929 Shakti and Shakta John Woodroffe, 2015-01-03 Sir John

Woodrooffe was a British Orientalist who often wrote under the pen name Arthur Avalon He translated many works from Sanskrit concerning the Hindu Tantra Shakti and Shakta is a large series of essays on the tantra Shakti and Shakta Sir John George Woodroffe,1920 Shakti and Shakta Arthur Arthur Avalon,2018-02-05 A set of essays with subjects including Indian Religion As Bharata Dharma Tantra Shastra and Veda The Tantra Shastras in China The Tantras and the Religion of the Shaktas Maya Shakti The Psycho Physical Aspect of the Universe Creation as Explained in the Non dualist Tantras The Psychology of Hindu Religious Ritual Kundalini Shakta Yoga and many more Sir John George Woodroffe 1865

1936 also known by his pseudonym Arthur Avalon was a British Orientalist whose work helped to unleash in the West a deep and wide interest in Hindu philosophy and Yogic practices Shakti and Shakta John Woodroffe, 2017-09-07 THE present work deals with its subject only in a very general and as far as the matter permits popular way I refer those who wish to pursue it further to the other works on Tantra sastra which are published under the name Arthur Avalon to denote that they have been written with the direct co operation of others and in particular with the assistance of one of my friends who will not permit me to mention his name I do not desire sole credit for what is as much their work as mine I in particular refer my reader to the series of Articles on the Mantra sastra which I wrote In this last there is given for the first time the rationale of Yoga through the Kundalin akti the outlines of which are indicated in Chapter XVI of this volume Shakti and Shâkta Sir John George Woodroffe, 1951 Shakti and Shakta Essays and Addresses on the Shakta Tantrashastra Arthur Avalon (Sir John Woodroffe), The general Indian Religion or Bharata Dharma holds that the world is an Order or Cosmos It is not a Chaos of things and beings thrown haphazard together in which there is no binding relation or rule The world order is Dharma which is that by which the universe is upheld Dharyate Without Dharma it would fall to pieces and dissolve into nothingness But this is not possible for though there is Disorder Adharma it exists and can exist only locally for a time and in particular parts of the whole Order however will and from the nature of things must ultimately assert itself And this is the meaning of the saying that Righteousness or Dharma prevails This is in the nature of things for Dharma is not a law imposed from without by the Ukase of some Celestial Czar It is the nature of things that which constitutes them what they are Svalakshana dharanat Dharma It is the expression of their true being and can only cease to be when they themselves cease to be Belief in righteousness is then in something not arbitrarily imposed from without by a Lawgiver but belief in a Principle of Reason which all men can recognize for themselves if they will Again Dharma is not only the law of each being but necessarily also of the whole and expresses the right relations of each part to the whole This whole is again harmonious otherwise it would dissolve The principle which holds it together as one mighty organism is Dharma The particular Dharma calls for such recognition and action in accordance therewith Religion therefore which etymologically means that which obliges or binds together is in its most fundamental sense the recognition that the world is an Order of which each man being and thing is a part and to which each man stands in a definite established relation together with action based on and consistent with such recognition and in harmony with the whole cosmic activity Whilst therefore the religious man is he who feels that he is bound in varying ways to all being the irreligious man is he who egoistically considers everything from the standpoint of his limited self and its interests without regard for his fellows or the world at large The essentially irreligious character of such an attitude is shown by the fact that if it were adopted by all it would lead to the negation of Cosmos that is Chaos Therefore all Religions are agreed in the essentials of morality and hold that selfishness in its widest sense is the root of all sin Adharma Morality is thus the true nature of man The general Dharma Samanya Dharma is the universal law

governing all just as the particular Dharma Vishesha Dharma varies with and is peculiar to each class of being It follows from what is above stated that disharmony is suffering This is an obvious fact Wrong conduct is productive of ill as right conduct is productive of good As a man sows so he will reap There is an Immanent Justice But these results though they may appear at once do not always do so The fruit of no action is lost It must according to the law of causality which is a law of reason bear effect If its author does not suffer for it here and now in the present life he will do so in some future one Birth and death mean the creation and destruction of bodies The spirits so embodied are infinite in number and eternal The material universe comes and goes Shakti und Shakta (Shakti and Shakta, dt.) Lehre u John George Woodroffe, Ursula von Mangoldt,1962 Shakti and Shakta Arthur Avalon. 2017-05-24 This work has been selected Shakti and Shakta ,2024 by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public To ensure a quality reading experience this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy to read typeface We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant Shakti und Shakta John Woodroffe Shakti and Shakta John Woodroffe,1918 (Sir),1962 Shakti und Shākta John George Woodroffe, 1962 Shakti and **Shakta** Sir John George Woodroffe, 1929 Shakti and Shâkta John Woodroffe, 1920 Shakti and Shakta Arthur Shakti und Shakta John Woodroffe, 1980 Avalon, 2024

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