

INTRODUCTION TO TANTRA S'ĀSTRA

SIR JOHN WOODROFFE



GIYATRI YANTRA

GANESH & CO. (MADRAS) PRIVATE LTD.

Third Edition

1956

Rs. 5/-

Introduction To Tantra Sastra

John Woodroffe



Introduction To Tantra Sastra:

Introduction to Tantra Sastra John George Woodroffe, Arthur Avalon, 2012-08-01 Introduction to the Tantra Sastra John Woodroffe, 2017-11-29 Introduction to Tantra Shastra by John Woodroffe Originally the extended introduction to a translation of the Mahanirvana Tantra by Arthur Avalon a collective pseudonym for Woodroffe and an unnamed collaborator this is a sufficiently general treatment to repay reading apart from the work to which it was originally attached While there are a few caveats Woodroffe was the first Western writer to treat seriously and sympathetically of the Sakta Tantrik cults and their scriptures **Introduction to the Tantra Śāstra** Sir John Woodroffe, 2017-09-02 Introduction to the Tantra shastra by Sir John George Woodroffe An Introduction to Tanthra Shastra by Sir John Woodroffe 1865 1936 This book is intended as a guide for beginners of practical Tantra and those who are interested in Tantric field He was a master in Tantra and a Tantric teacher also Sir John Woodroffes works on tantra like Serpent power Shakthi shaktha Garland of letters are also popular classics on Hinduism that have shaped the common perception of Hinduism in the West *Introduction to Tantra Shastra.* --, 2021-09-09 *Introduction to Tantra Shastra* Sir John George Woodroffe, 1952 **Introduction to Tantra Sastra** John Woodroffe, 2014-12-24 *Introduction to Tantra Shastra* John Woodroffe, 1952 *Introduction to Tantra Śāstra* Sir John George Woodroffe, 2010 Introduction to Tantra Śāstra Sir John George Woodroffe, 1997 **Divine Cartographies** W. David Soud, 2016 A study of how three modernist poets Yeats Jones and Eliot at the height of their careers drew on their religious beliefs to transform some of their greatest poems into maps of the relationship between history and eternity *Sir John Woodroffe, Tantra and Bengal* Kathleen Taylor, 2012-10-12 Working with Bengali mentors especially his close friend A B Ghose Sir John Woodroffe became the pseudonymous orientalist Arthur Avalon famous for his tantric studies at the beginning of the twentieth century Best known for *The Serpent Power* the book which introduced Kundalini Yoga to the western world Avalon turned the image of Tantra around from that of a despised magical and orgiastic cult into a refined philosophy which greatly enhanced the prestige of Hindu thought to later generations of westerners This biographical study is in two parts The first focuses on Woodroffe s social identity in Calcutta against the background of colonialism and nationalism the context in which he was Arthur Avalon To a very unusual degree for someone with a high position under the empire Woodroffe the British High Court Judge absorbed the world of the Bengali intellectuals of his time among whom his popularity was widely attested His admirers were attracted by his Indian nationalism to which his tantric studies and supposed learning formed an important adjunct Woodroffe s friend Ghose however was the chief source of the textual knowledge in which the orientalist scholar appeared to be deeply versed The second part of this study assesses Woodroffe s own relationship to Sanskrit and to the texts and highlights his very extensive but gifted use of secondary sources and the knowledge of Ghose and other Indian people It examines the apologetic themes by which he and his collaborators made Tantra first acceptable then fashionable Partly because of his mysterious pseudonym Woodroffe acquired a near legendary status for a time and remains a fascinating

figure This book is written in a style that should appeal to the general reader as well as to students of Indian religions and early twentieth century Indian history while being relevant to the ongoing debate about orientalism *Myth, cult and symbols in Sakta Hinduism* Beane,2024-05-13 **Rituals and Practices of Tantra** Gaurinath Bhattacharyya Shastri,2002 **Principles of Tantra** Shiva Chandra Vidyarnava Bhattacharya,1969 *Occult Roots of Religious Studies* Yves Mühlematter,Helmut Zander,2021-06-08 The historiographers of religious studies have written the history of this discipline primarily as a rationalization of ideological most prominently theological and phenomenological ideas first through the establishment of comparative philological and sociological methods and secondly through the demand for intentional neutrality This interpretation caused important roots in occult esoteric traditions to be repressed This process of purification Latour is not to be equated with the origin of the academic studies De facto the elimination of idealistic theories took time and only happened later One example concerning the early entanglement is Tibetology where many researchers and respected chair holders were influenced by theosophical ideas or were even members of the Theosophical Society Similarly the emergence of comparatistics cannot be understood without taking into account perennialist ideas of esoteric provenance which hold that all religions have a common origin In this perspective it is not only the history of religious studies which must be revisited but also the partial shaping of religious studies by these traditions insofar as it saw itself as a counter model to occult ideas *Introduction to Tantra Śāstra* Sir John George Woodroffe,1980 **Luzac's Oriental List and Book Review** ,1927 *Luzac & Co.'s Oriental List* ,1918 *Introduction to Tantra* Gaurinath Sastri,2002-07 This 2 Volumes Set Guides The Reader Towards A Better Understanding Of The Secrets Explaining In Simple Language Important Facets Of The Mysteries Of Tantra **The Indian Review** ,1914

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