

unique and numberless powers, multifarious effects (the universe of multiple objects) evolve from Brahman, just as from milk (evolves yogurt, butter, etc.).³⁴

In these two passages, as well as in many others,³⁵ Śaṅkarācārya uses the term *śakti* as well as the concept, but leaves its role and metaphysical status ambiguous in relation to *brahman*.

In these references, however, Śaṅkarācārya is unwilling to accept *śakti* as an entirely independent reality, for he will then have to explain *śakti*'s nature as well as its relationship to *brahman*. If he is to explain the existence of the empirical world, he cannot completely deny the existence of *śakti*, but if he is to maintain the integrity of his nondualistic model, he cannot accept it as an independent reality either. To overcome this dilemma, Śaṅkarācārya modifies the basic doctrine of causation—Satkāryavāda, the theory according to which an effect must exist in its cause prior to its manifestation. However, he modifies this theory by claiming that the effect is but an illusory appearance, having its cause in that which already exists. Thus, he still adheres to the theory of Satkāryavāda, although not in the sense of Pariṇāmavāda as held by Sāṅkhya, according to which the actual effect comes from the preexisting actual cause, but rather in the sense of Vivartavāda, the theory of illusory effect appearing from a real cause.³⁶

Furthermore, without giving a concrete definition, Śaṅkarācārya uses the term *śakti* interchangeably with *māyāśakti*, *avidyā*, and occasionally even *prakṛti*. In expounding his main thesis, Brahmādvaitavāda, he devotes more space to discussions of the unreal nature of *śakti*, *māyāśakti*, and other synonymous terms than he does to discussions about *brahman*,³⁷ a fact which leads adherents of other schools to refer to him as a Māyāvādin rather than a Brahmavādin.

Sakti The Power In Tantra A Scholarly Approach

Pandit Rajmani Tigunait



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Shakti and Shakta Sir John George Woodroffe, 1929 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

Encyclopedia of Religion and Nature Bron Taylor, Jeffrey Kaplan, 2005-01-01 No Marketing Blurb *Sakti* Rajmani Tigunait, 1998 **Mainly Academic Talks to Students and Teachers** K. R. Srinivasa Iyengar, 1968 From Death to Birth Pandit R. Tigunait, 1997 Through a series of lively stories drawn from the ancient scriptures and his own experience Pandit Rajmani Tigunait reveals the truth about karma how we create it why it becomes our destiny and how we can use it to shape the future of our dreams From Death to Birth will give you insight into life s most perplexing questions

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