

Mahānirvāna Tantra

(TĀNTRIK TEXTS)

महानिर्वाणतन्त्रम्

(मूल तान्त्रिक ग्रन्थ)



Edited by
Arthur Avalon

Mahanirvana Tantra With The Commentary Of Hariharananda Bharati

Arthur Avalon (Sir John Woodroffe)



Mahanirvana Tantra With The Commentary Of Hariharananda Bharati:

Mahanirvana Tantra with the commentary of Hariharananda Bharati Mahanirvanatantram, Hariharananda Bharati, 1929

Mahanirvana Tantra, 1989

Mahanirvana Tantra With The Commentary Of Hariharananda Bharati Arthur

Avalon, 1989-12-31

Mahanirvana Tantra: Tantrik Texts Arthur Avalon, 2004-01-01

The Indian Tantras constitute the Scripture of the Kali age. The intricacies and difficulties of the subject matter require a knowledgeable commentary for the initiate for a clear understanding. Mahanirvana Tantra belonging to the Kaula school is a compendium on Kaulacara detailing all the rituals and practices the sadhaka has to observe to attain liberation. Divided into 14 chapters, the text deals with the questions relating to Liberation of Beings: 1. Worship of Brahman, 2. Supreme Brahman, 3. Importance of Kulacara in Kali Age, 4. Revelations of Mantras and Elements of Worship, 5. Homa and other Rites, 6. Stotra and Kavaca of Devi, 7. The Dharma and Customs of the Castes and Asramas, 8. The Purificatory Rites, 9. Funeral Rites, 10. Account of Expiatory Acts, 11. An Account of Eternal and Immutable Dharma, 12. Installation of Images (Devatas), 13. Consecration of Sivalinga and a Description of the Four Classes of Avadhutas, 14. In short, this work incorporates all that is necessary for the Tantric Ritual. This is the Basic Text for Arthur Avalon's *The Great Liberation*. The book contains an illuminating Sanskrit commentary on the text.

Mahanirvana Tantra Anonymous, 2021-10-21. Written as a dialogue between the god Shiva and goddess Shakti, Mahanirvana Tantra describes the chakras (disk or wheel) referring to the energy centers in our body, ceremonies, yogic practices, and mantras for meditation, as well as a summary of the Hindu laws (dharma) regarding sexual behavior.

Contents:

- Questions relating to the Liberation of Beings
- Introduction to the Worship of Brahman
- Description of the Worship of the Supreme Brahman
- Introduction of the Worship of the Supreme Prakriti
- The Formation of the Mantras
- Placing of the Jar and Purification of the Elements of Worship
- Placing of the Shri patra
- Homa
- Formation of the Chakra and other Rites
- Hymn of Praise
- Stotra
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- Kavacha and the description of the Kula tattva
- The Dharmma and Customs of the Castes and Ashramas
- The Ten Kinds of Purificatory Rites (Sangskara)
- Rites relating to Vriddhi, Shraddha, Funeral Rites, and Purnabhisheka
- The Account of Expiatory Rites
- An Account of the Eternal and Immutable Dharmma
- Installation of the Devata
- The Consecration of Shiva linga and Description of the Four Classes of Avadhutas

Mahanirvana Tantra (Tantra of the Great Liberation) Arthur Avalon (Sir John Woodroffe). The scene of the revelation of this Tantra is laid in Himalaya, the Abode of Snow, a holy land weighted with the traditions of the Aryan race. Here, in these lofty uplands encircled with everlasting snows, rose the great mountain of the north, the Sapta Kula Parvata. Hence the race itself came, and there its early legends have their setting. There are still shown at Bhimudiyar the caves where the sons of Pandu and Draupadi rested, as did Rama and his faithful wife at the point where the Kosi joins the Sita in the grove of Asoka trees. In these mountains, Munis and Rishis lived. Here also is the Kshetra of Shiva Mahadeva, where His Spouse Parvati, the daughter of the Mountain King, was born, and where Mother Ganges also has her

source From time immemorial pilgrims have toiled through these mountains to visit the three great shrines of Gangotri Kedarnath and Badrinath At Kangri further north the pilgrims make the parikrama of Mount Kailasa Kang Rinpoche where Shiva is said to dwell This nobly towering peak rises to the north west of the sacred Mansarowar Lake Mapham Yum tso from amidst the purple ranges of the lower Kangri Mountains The paradise of Shiva is a summerland of both lasting sunshine and cool shade musical with the song of birds and bright with undying flowers The air scented with the sweet fragrance of Mandara chaplets resounds with the music and song of celestial singers and players The Mount is Gana Parvata thronged with trains of Spirits devayoni of which the opening Chapter speaks And in the regions beyond rises Mount Meru centre of the world lotus Its heights peopled with spirits are hung with clusters of stars as with wreaths of Malati flowers In short it is written He who thinks of Himachala though he should not behold him is greater than he who performs all worship in Kashi Benares In a hundred ages of the Devas I could not tell thee of the glories of Himachala As the dew is dried up by the morning sun so are the sins of mankind by the sight of Himachala It is not however necessary to go to the Himalayan Kailasa to find Shiva He dwells wheresoever his worshippers versed in Kulatattva abide and His mystic mount is to be sought in the thousand petalled lotus sahasrara padma in the body of every human jiva hence called Shivasthana to which all wheresoever situate may repair when they have learned how to achieve the way thither Shiva promulgates His teaching in the world below in the works known as Yamala Damara Shiva Sutra and in the Tantras which exist in the form of Dialogues between the Devata and his Shakti the Devi in Her form as Parvati According to the Gayatri Tantra the Deva Ganesha first preached the Tantra to the Devayoni on Mount Kailasa after he had himself received them from the mouth of Shiva After a description of the mountain the Dialogue opens with a question from Parvati in answer to which and those which succeed it Shiva unfolds His doctrine on the subjects with which this particular Tantra deals Shiva and Shakti That eternal immutable existence which transcends the turiya and all other states is the unconditioned Absolute the supreme Brahman or Para brahman without Prakriti nishkala or Her attributes nir guna which as being the inner self and knowing subject can never be the object of cognition and is to be apprehended only through yoga by the realization of the Self atmaj ana which It is For as it is said Spirit can alone know Spirit Being beyond mind speech and without name the Brahman was called Tat That and then Tat Sat That which is For the sun moon and stars and all visible things what are they but a glimpse of light caught from That Tat Brahman is both nishkala and sakala Kala is Prakriti The nishkala Brahman or Para brahman is the Tat when thought of as without Prakriti prakriteranya It is called sakala when with Prakriti As the substance of Prakriti is the three gunas It is then su guna as in the previous state It was nir guna Though in the latter state It is thought of as without Shakti yet making accommodation to human speech in It potentially exists Shakti Its power and the whole universe produced by It To say however that the Shakti exists in the Brahman is but a form of speech since It and Shakti are in fact one and Shakti is eternal Anadi rupa She is Brahma rupa and both vi guna nir guna and sa guna the Chaitanya rupini Devi who manifests all bhuta She

is the Ananda rupini Devi by whom the Brahman manifests Itself and who to use the words of the Sarada pervades the universe as does oil the sesamum seed In the beginning the Nishkala Brahman alone existed In the beginning there was the One It willed and became many Ahab bahu syam may I be many In such manifestation of Shakti the Brahman is known as the lower apara or manifested Brahman who as the subject of worship is meditated upon with attributes And in fact to the mind and sense of the embodied spirit jiva the Brahman has body and form It is embodied in the forms of all Devas and Devils and in the worshipper himself Its form is that of the universe and of all things and beings therein *Mahanirvana Tantra of the Great Liberation* Anonymous,2022-01-04 Written as a dialogue between the god Shiva and goddess Shakti Mahanirvana Tantra describes the chakras disk or wheel refering to the energy centers in our body ceremonies yogic practices and mantras for meditation as well as a summary of the Hindu laws dharma regarding sexual behavior Contents Questions relating to the Liberation of Beings Introduction to the Worship of Brahman Description of the Worship of the Supreme Brahman Introduction of the Worship of the Supreme Prakriti The Formation of the Mantras Placing of the Jar and Purification of the Elements of Worship Placing of the Shri patra Homa Formation of the Chakra and other Rites Hymn of Praise Stotra Amulet Kavacha and the description of the Kula tattva The Dharmma and Customs of the Castes and Ashramas The Ten Kinds of Purificatory Rites Sangskara Rites relating to Vriddhi Shraddha Funeral Rites and Purnabhisheka The Account of Expiatory Rites An Account of the Eternal and Immutable Dharmma Installation of the Devata The Consecration of Shiva linga and Description of the Four Classes of Avadhutas **The Eternal Food** R. S. Khare,1992-08-25 An interdisciplinary study of the cultural meaning and uses of food in India and Sri Lanka drawing on the abundant commentary by saints ritualists poets and the divine in both religious and literary contexts The eight papers some from a January 1985 conference Food Systems and Communications Structures in Mysore India focus on the long term wide spread significance of food rather than on caste differences changing diets or a comparison between Hindu and Buddhist approaches Includes a glossary without pronunciation Paper edition unseen 17 95 Annotation copyrighted by Book News Inc Portland OR

Ethics, Distance, and Accountability Shomik Dasgupta,2021-10-22 Rammohun Roy c 1772 1833 is counted amongst the most influential intellectuals of Modern India But even after a century of debate and enquiry scholars are still not quite sure whether he was a consistent and articulate political thinker or a man of intellectual compromise and paradox This book argues that Rammohun was a consistent thinker who creatively responded to the political challenges of the East India Company s government in India by reading deeply into Sanskritic and Indo Persian intellectual traditions to develop a political thought of his own Rammohun s political thought was concerned with three distinct but related themes i the restructuring of the East India Company s administration from a distant and invisible government at London to Calcutta ii the importance of ethical practice in Bengali society and iii the legal and ethical obligation of the Company to be accountable to its subjects Rammohun consistently stressed the importance of societal ethics and highlighted the consequences of the

distance between London and Bengal on governmental accountability A unity of thought can thus be identified in his work

The Visva-bharati Quarterly Rabindranath Tagore, Sir Surendranath Tagore, Hirendranath Datta, 1971 *The Visva-Bharati Quarterly* ,1972 **The Modern Review** Ramananda Chatterjee, 1921 Includes section Reviews and notices of books **Prabuddha Bharata, Or, Awakened India** ,1953 **Tantrik texts** Sir John George Woodroffe, 1929

Trübner's Bibliographical Catalogues Kegan Paul, Trench, Trubner & Co, 1925 American Oriental Series ,1935 **A Union List of Printed Indic Texts and Translations in American Libraries** Murray Barnson Emeneau, 1967 **Luzac's Oriental List and Book Review** ,1939 Proceedings ,1969 Documents from the Rudravarṇa-Mahāvihāra, Pāṭan: Sales and mortgages Śrī Rudravarṇa Mahāvihāra (Pāṭan, Nepal), 1985

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