



**TANTRA OF THE  
GREAT LIBERATION**  
(MAHĀNIRVĀNA TANTRA)

**ARTHUR AVALON**

ANALON

TANTRA OF THE  
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# Tantra Of The Great Liberation

**Scott C. Dulebohn**



## **Tantra Of The Great Liberation:**

**Mahanirvana Tantra** Arthur Avalon, 2008-07-24 This is not the usual New Age tantric sex manual but a deeply esoteric and traditional book The scene of the revelation of this Tantra is in the Himalayas a holy land weighted with the traditions Here in these lofty lands rose the great mountain the Sapta Kula Parvata 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 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 sweet fragrance resounds with the music and song of celestial singers and players It is not however necessary to go to the Himalayas to find Shiva He dwells wherever his worshippers abide and His mystic mount is to be sought in the thousand petalled lotus in the body of every human Tantra of the Great Liberation Arthur Woodroffe, 1972 **Tantra of the Great Liberation**, 1913 **Tantra of the Great Liberation (Mahanirvana Tantra)** Arthur Avalon, 1980-05 **Tantra of the Great Liberation** Sir John George Woodroffe, 1913 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 Parvvati 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 Parvvati 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     The Great Liberation Sir John Woodroffe, 2013-01-01 The Indian Tantras which are numerous constitute the scripture Sastra of the Kaliyuga and as such is a voluminous source of present and practical orthodox Hinduism The Tantra Shastra is in fact whatever be its historical origin a development of the Karmakanda using that term in the general sense of ritual section of the scripture promulgated to meet the needs of that age Siva says For the benefit of men of the Kali age men bereft of energy and dependent for existence on the food they eat the Kaula doctrine O auspicious one is given Ch IX verse 12 To the Tantras we must therefore look if we would understand aright both ritual yoga and sadhana of all kinds as they exist today as also the general principles

of which these practices are but the objective expression      *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\_x000D\_ Contents\_x000D\_ Questions relating to the Liberation of Beings\_x000D\_ Introduction to the Worship of Brahman\_x000D\_ Description of the Worship of the Supreme Brahman\_x000D\_ Introduction of the Worship of the Supreme Prakriti\_x000D\_ The Formation of the Mantras Placing of the Jar and Purification of the Elements of Worship\_x000D\_ Placing of the Shri patra Homa Formation of the Chakra and other Rites\_x000D\_ Hymn of Praise Stotra Amulet Kavacha and the description of the Kula tattva\_x000D\_ The Dharma and Customs of the Castes and Ashramas\_x000D\_ The Ten Kinds of Purificatory Rites Sangskara\_x000D\_ Rites relating to Vriddhi Shraddha Funeral Rites and Purnabhisheka\_x000D\_ The Account of Expiatory Rites\_x000D\_ An Account of the Eternal and Immutable Dharmma\_x000D\_ Installation of the Devata\_x000D\_ The Consecration of Shiva linga and Description of the Four Classes of Avadhutas      **The Great Liberation** Sir John George Woodroffe, 1953      *Tantra of the Great Liberation (Mahānirvāna Tantra), a Translation...* by Arthur Avalon , 1913      Tantra of the Great Liberation , 1972      **Tantra of the Great Liberation ("Māhanirvāna Tantra")** John George Woodroffe, 1913      Tantra of the Great Liberation, Mahānirvāna Tantra. A Translation from the Sanskrit , 1913      **Tantra of the Great Liberation ("Māhanirvāna Tantra"), a Translation from the Sanscrit, with Introduction and Commentary, by Arthur Avalon** John George Woodroffe, 1913      Tantra of the Great Liberation (Mahānirvāna Tantra). A Translation from the Sanskrit, with Introduction and Commentary, by Arthur Avalon TANTRAS., Arthur AVALON (pseud.), 1913      **Tantra of the Great Liberation (Mahānirvāna Tantra). A translation from the Sanskrit, with introduction and commentary, by Arthur Avalon** , 1913      **Tantra of the Great Liberation** , 1913      The Great Liberation (Mahanirvana Tantra) , 1927      The Great Liberation , 1953      *Shamans, Mystics and Doctors* Sudhir Kakar, 1991 Sudhir Kakar a psychoanalyst and scholar brilliantly illuminates the ancient healing traditions of India embodied in the rituals of shamans the teachings of gurus and the precepts of the school of medicine known as Ayurveda With extraordinary sympathy open mindedness and insight Sudhir Kakar has drawn from both his Eastern and Western backgrounds to show how the gulf that divides native healer from Western psychiatrist can be spanned Rosemary Dinnage New York Review of Books Each chapter describes the geographical and cultural context within which the healers work their unique approach to healing mental illness and the philosophical and religious underpinnings of their theories compared with psychoanalytical theory Choice

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