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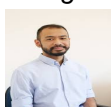
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Mahanirvana Tantra

double the number of Shlokas to be found in the first part here published.

The edition which has been used for the translation is that (now out of print) edited and published at Calcutta by Shri Krishna Gopala Bhakta in Chaitra 1295 Bengali era (April, 1888), with Commentary of Shrimad Hariharananda Bharati, and with additional notes by the learned and lately deceased Pandit Jagannathana Tarkalankara, called Vriddha in order to distinguish him from another celebrated Pandit of the same name. A new edition of the same work is now, in course of publication, with further notes by the latter's son, Pandit Jnanendranatha Tantraratna.

This valuable Commentary is not, however, altogether suitable for the general reader, for it assumes a certain amount of knowledge on his part which he does not possess. I have accordingly, whilst availing myself of its aid, written my own commentary, and added an Introduction explaining certain matters and terms referred to or presupposed by the text which, as they require a somewhat more extended treatment, could not be conveniently dealt with in the footnotes. Some of the matters there explained are, though common and fundamental, seldom accurately defined. Nothing, therefore, is lost by a re-statement of them with an intention to serve such accuracy. Other matters are of a special character, and are either not generally known or are misunderstood. The Introduction, however, does not profess to be an exhaustive treatment of that with which it deals. On the contrary, it is but an extended note written to help some way towards a better understanding of the text by the ordinary reader. For a fuller exposition of general principles and practice the interested are referred to three works which I have in preparation: "Principles of Tantra" (Tantratattva), "Exposition of the Secret Worship" (Rahasyayajnopadhat), and "Description of the Six Centres" (Shatshakranirupana). There are, however, some matters in the Shastro or its accompanying oral tradition which he must, and if disposed thereto will, find out for himself. This, too, is implied by the saying in this Tantra that it is by merit acquired in previous births that the mind inclines to Kaula doctrine (Chapter VII., verse 99). However this may be, no one

9 of 333

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