



THE
TANTRA
OF

SRI CHAKRA

Prof. S. K. RAMACHANDRA RAO



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MERU OF SRI-CHAKRA



ॐ रेत्वीश्वरीहै स्त्रियोहै सौभृद्धै सूक्ष्मामल
वयर्णदृसमलवयर्णदृसमलवयर्णश्री
परपावकेस्वरामधि रवगुरुनृथपरवगुरुगुरु
श्रीगुरुनाथर्है सूक्ष्मामलवयर्णदृसौभृद्धै॥०॥५॥

ABOUT THE BOOK

There is hardly a Hindu devotee who has not heard of Sri-Chakra, seen one or held it in reverence. Despite this popularity, however, few are acquainted with details of this diagram or its symbolism and fewer still with the philosophical foundations of its worship.

Here is a book, the first of its kind, written by a well-known scholar and author, drawing the material from original and mostly unpublished sources.

The Bhāvanopanishad, which is the tantrik text for Sri-Chakra, has been translated and annotated here, along with citations from other tantrik sources. The cult has been explained here in detail.

It is at once philosophical, psychological and esoteric in approach. It is meant for the layman and the scholar alike.

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THE TANTRA OF SRĪ-CHAKRA

(BHĀVANOPANISHAT)

by

Vidyālankāra

Prof. S. K. RAMACHANDRA RAO

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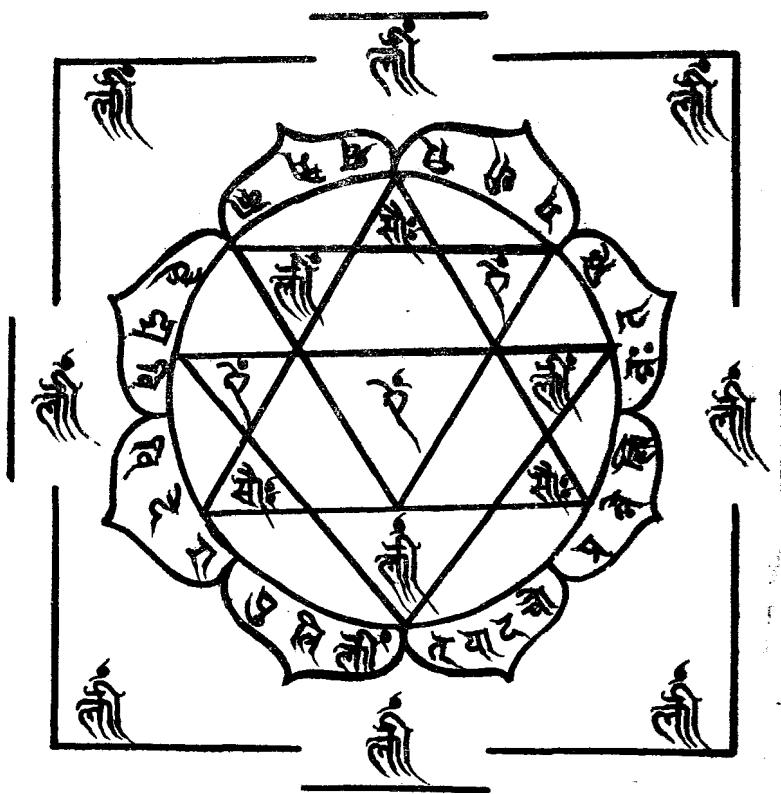
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Introduction

I THE MEANING OF CHAKRA



The Sanskrit expression 'chakra' usually means a 'wheel'. The etymology of the word would suggest 'that by which anything is done' (kriyate anena). The wheel of the cart, the wheel of the potter, the wheel-like weapon that is flung against the enemy are all called 'chakras'. In its extended meaning,

chakra also signifies a kingdom, and because the wheels of the King's chariot can roll on there without hindrance. The King of the land is thus described as a 'chakra-vartin'. The word also signifies an arrangement of the army (*chakra-tvūha*), in order to fortify its position and secure victory. Sanskrit poets are found to employ characteristically circular patterns of letters of words (*chakra-bandha*), to convey the meaning more forcefully (if also more tortuously) than usual.

Whatever the sense in which the word is employed, it invariably means a power-field, an arrangement of parts so as to accomplish the desired end. The circular form which the chakra usually brings to mind, denotes both comprehension and facility. It comprehends all the parts, units and details in a compact and effective manner, so that the whole form is unitary and functional.

But the form need not necessarily be circular. The idea of comprehension may be metaphorical, as in expressions like *ṛtu-chakra* ('the round of the seasons'), *rāśi-chakra* ('the pattern of the zodiac'), *nakshatra-chakra* ('the collection of stars') and *nāḍi-chakra* ('the arrangement of arteries').

The psychophysiological constructs of normal human energy in terms of the six 'chakras' (*mūlādhāra* at the base, *svādhiṣṭhāna* at the root of the penis, *manipūra* near the navel, *anāhata* in the heart, *viśuddha* behind the throat, *ājñā* between the eye-brows) answer to the same description. Each of these chakras is a conceptual categorization of a pattern of energies, proper to that level of organization. The chakras do not suggest anatomical parts, nor even physiological functions. They are entirely abstractions even as the *sahasrāra* ('the thousand-petalled lotus', which is in actuality outside the psychophysical framework, and hence called *nirālanība-puri*) imagined to be on top of the head, the *manaś-chakra* ('the mind centre', responsible for the experiences of dream, hallucination etc.), and the *soma-chakra* ('the moon-centre', respon-

sible for compassion, dispassion, generosity, patience etc.) are. They are individual vortices of energy dynamics.

The imagery of chakra as a potent pattern of forces involving cohesion, regularity and functional unity is an old one in India. Its visual representation is to be found even in the remains of the Indus valley civilization, and its verbal expression is to be found even in the hymns included in *R̥gveda*. Since those early days, it is a recurrent imagery employed in diverse contexts: as *samsāra-chakra* ('the transmigratory round of phenomenal occurrences'), *kāla-chakra* ('the generative cycle of time'), *dharma-chakra* (the wheel of the doctrine'), *yoginī-chakra* ('the representation of recurrent female divinities'), *mantra-chakra* ('the cycle of sacred formulae') and so on. It is interesting to note that in extreme tāntrik practices which are also antinomian in character, the mystic sessions of spiritual orgies were called *chakras* (viz., the aggregation of participants who are united under a common cultic discipline), and the deliberation in such sessions was called *chakra-pūjā*, a term of dubious reputation. The idea of an effective aggregation of abstract deities, concretely represented by initiated human participants, in a mystically potent session was basic to this tāntrik context. The concept of *bhairavī-chakra* where drink and debauchery are subliminated to their spiritual counterparts is well-known in occult literature. The same idea is relevant in the concept of *rāsa-mandala*, a particular pattern of the male and female devotees of Kr̥shṇa, identifying themselves with Kr̥shṇa and the cowherd damsels (*gopīs*), engaged in dance-rituals involving amorous details.

Incidentally, the expression *mandala* is generally synonymous with *chakra*. This word also means a wheel, something circular, a unitary aggregation of details, a kingdom, an army. We have words like *dharani-mandala* or *bhū-mandala* ('the earth circle'), *sūrya-mandala* ('the solar orb'), *chandra-mandala* ('the lunar orb'), *nara-mandala* ('the aggregation of arteries'), *nābhi-mandala* ('the pattern of energies at the navel center'),

and *tārā-mandala* ('the group of stars'). This word acquired an especial cultic significance in the tantras belonging to the Mahāyāna Buddhist persuasion and to the Nātha-siddha ideology. 'Mandala-offering' and 'mandala-visualization' are important details in the religious practices of Tibet, Mongolia and Japan. And there are treatises dealing with *Mandala*-worship and explaining its symbolism written by Nātha-siddhas, Buddhist tāntrik masters and Tibetan yogis.

Mandala in this context is defined as 'that which gathers the essential details' (*mandam lāti*). A popular tāntrik text, *Tantra-rāja-tantra* describes the nature and uses of *mandala* in worship and in meditation. Like, *chakra*, *mandala* denotes an act of concentration of all the significant details of the world, or of a doctrine, of ones own constitution or of his own mind. It is also the place where such concentration is facilitated. As an act of concentration, it gathers up the inner energies, and as a place for concentration, it brings together the outer energies. It is an expedient or device that has been tried out, confirmed and standardized.

It is also called a *yantra*, which is usually described as a concrete, mostly visual, representation of the act of concentration of the devotee's own thoughts as well as the place of concentration of the forces in the outside world. It is more often looked upon as a gadget, a contraption, a mechanical device. The three words, *chakra*, *mandala* and *yantra*, are in fact synonymous. But in popular imagination, each connotes a characteristic feature that distinguishes it from others. For instance, *chakra* suggests a circular form, while the *mandala* may be a figure of any shape (usually a square). While both *chakra* and *mandala* are usually linear representations (sometimes brilliantly coloured, especially *mandala*), *yantra* is a three-dimensional model. It must be noted that there is also a three-dimensional model of Śrī-chakra (called *meru*), and that there are physical models of *mandalas* in various materials in Tibet and Japan (especially for offering). And not infrequently Śrī-chakra is also called Śrī-yantra.

Whether it is called a *chakra*, *mandala* or a *yantra*, the instrument is a sphere of influence, a consecrated ground, an arena for the play of thoughts, feelings and forces both inside the devotee and outside him. It is an instrument that is employed to activate energies, stimulate thoughts, harmonize feelings, and co-ordinate inner and outer forces. It is rightly described as a psychocosmogram.

As an instrument mediating between the aspects of energy inside the individual and the dimensions of energy outside him, it is structured functionally into three levels of 'space' as a medium of movement: the level constituting the physical world of things and beings (*mahākāśa*), the level representing thoughts and feelings (*chittākāśa*), and the level of pure, undifferentiated consciousness (*chidākāśa*). The first represents the objective world, the second the subjective appraisal thereof, and the third the elimination of this duality. Space, by definition, is luminous (from the root *kāś*, 'to shine'). The three levels denote three degrees of the luminosity. The first level is where the naturally luminous space is almost wholly clouded by the predominantly inert and inhibiting *tamas*. In the second level, however, the luminosity is partially permitted by the influence of the active and emotional *rajas*. The luminosity is maximized in the third level, for it is the light of pure awareness, *sattva*, that dominates there.

The chakra, therefore, enables the transformation of the first level of space into the second, and the second into the third. In a crude manner of speaking, we may describe it as the conversion of matter into energy, and energy into consciousness. As the transformation takes place, greater harmony is achieved. The distinction between the objective world, the subjective person and the consciousness that is at once both objective and subjective and neither objective nor subjective, breaks down.

The complete harmony of existence is symbolized by the point (*bindu*) that occupies the central position in a chakra.

In fact, the chakra is described as an unfoldment (*sṛṣṭi*) of the *bindu*, and the *bindu* as the enfoldment (*samihṛti*) of the chakra. The imagery of the all-enveloping space issuing out of the womb of a dimensionless (and therefore imperceptible) point is frequently met with in tāntrik texts. The body is the space, and pure consciousness is the point. Thus there is two-fold movement in practices connected with chakra: from the formless *bindu* to the form of the chakra, and from the concrete representation of the chakra to the abstract *bindu*. Chakra is a device or instrument that facilitates both these movements.

II SRI-VIDYĀ AND SRI-CHAKRA

The significance of the prefix 'Śrī' in the expression Śrī-chakra denotes that the instrument employed is auspicious, beneficent, salutary, conducive to prosperity. 'Śrī' is the name of the mother-goddess who rules over the universe: 'tvam śrī-tvam iśvari' (*Durgā-sapta-śatī*, 1, 79). She is so called because all living beings depend upon her for being, for happiness, for the fulfilment of their destiny (*śriyate sarvair iti śrīḥ*). The conception and employment of Śrī-chakra are relevant only in the framework of an esoteric discipline known as Śrī-vidyā, which is variously interpreted as 'the vidyā of the nature of Śrī' (the ultimate benefit, viz., *mukti*), 'the vidyā that yields śrī (prosperity)', the vidyā of Śrī (the mother-goddess), and 'the vidyā and Śrī (in the sense of the path and the goal)'.

Vidyā usually means knowledge (from *vid*, 'to know'), learning, discipline, system of thought. But in the tāntrik context, it has an extended meaning, and it signifies a female divinity, (which is the personification of the essential process of consciousness) or her power (which is actualized when consciousness is focussed). The mother-goddess, Durgā, is described as stationed in all beings in the form of *vidyā* ('yā devī sarva-

bhūteshu vidyā-rūpena samsthitā'); and the form of *vidyā* is explained as the primordial *prakṛti* (*ādi-prakṛti*), viz., the mother-goddess Lakshmi, whose other name is Śrī. *Vidyā* also signifies the wisdom that leads to liberation ('sā vidyā paramā mukter hetu-bhūtā sanātani,' *Durgā*, 1, 57); and in this sense, she is the highest divinity ('Vidyā si sā bhagavatī paramā hi devi', *ibid.*, 4, 9).

The tāntrik texts speak of ten *vidyās* or cultic goddesses whose worship is commended for health, happiness, wealth and welfare here, and liberation from phenomenal bondage hereafter. The ten divinities are classified into (1) the extraordinary *vidyās*' (*mahā-vidyās*), Kāli and Tārā; (2) the 'ordinary *vidyās*' (*vidyā*), Shodaśī (or Tripurā), Bhuvaneśvarī, Bhairavī, Chinnamastā and Dhūmāvatī; and (3) 'adept *vidyās*' (*siddha-vidyās*), Mātaṅgi, Kamalā and Bhagalāmukhi. The 'extraordinary' *vidyās* presuppose on the part of the devotee great rigour, austerity, persistence and detachment; the practice is filled with grave risks. The 'adept *vidyās*' are likewise to be propitiated by the would-be adepts, and therefore involve rituals of a kind that the common man would find extremely arduous and hazardous. The 'ordinary' *vidyās* are suitable for ordinary aspirants, and they are safe. Each of these *vidyās* has a characteristic form and particular *dhyāna*, *mantra*, *kavacha* and other details of tāntrik ritual.

The first among the 'ordinary' *vidyās*, viz., Shodaśī, is technically known as Śrī-*vidyā*. Shodaśī literally means 'the damsel of sixteen years', and her form is identified with deities like Lalitā, Rāja-rājeśvarī, Sundari, Kāmeśvarī and Bālā. But the texts explain that the *vidyā* is called 'shodaśī' because the *mantra* of this *vidyā* consists of sixteen seed-syllables. We read in *Vāmakeśvara-tantra*

वर्णितं नैवं शक्येऽयं श्रीविद्या षोडशाक्षरी ।
ब्रह्मविद्यास्वरूपा हि भक्तिसुक्तिफलप्रदा ॥

This sixteen-lettered *vidyā* is here described as the wisdom

concerning the absolute (*brahma--vidyā*), and its rewards are said to be both devotion (*bhakti*) and liberation (*mukti*). Another text, *Jñānārnava-tantra*, explains why it is called Śrī-vidyā:

कामराजाख्यमन्त्रान्ते श्रीबीजेन समन्विता ।
षोडशाक्षरविद्येऽयं श्रीविद्येति प्रकार्तिता ॥

The fifteen-lettered *mantra* is known as *Kāmarāja-mantra* or *Kādi-vidyā* (the sacred formula beginning with the syllable 'ka'). The fifteen syllables are accommodated in three groups (*kūṭas*) called Vāgbhava, Kāmarāja and Śakti-kūṭas respectively:

Group I. क ए ई ल हीं

Group II. ह स क ह ल हीं

Group III. स क ल हीं

The texts add that the syllables in three groups are like beads in a rosary to be recited one after the other (*Varivasyā-rahasya*, 1, 21). This *mantra*, which is the verbal form of the mother-goddess is known as *pañcha-daśāksharī* (fifteen-lettered'). By adding the secret syllable 'śrīm' it becomes *śhodaśī* (sixteen-lettered'). 'Śrīm' is the original and own form of the mother-goddess. It is implicit in the 'fifteen-lettered'. *mantra*; and it becomes explicit in the sixteen-lettered *mantra*. Hence the mother-goddess is herself called 'Śrī-vidyā'; and the body of knowledge concerning her is also 'Śrī-vidyā'. The chief instrument through which the mother-goddess is propitiated and the knowledge concerning her as put into practice is Śrī-chakra. The fifteen-lettered (or sixteen-lettered) *mantra* is meant to transform the wisdom Śrī-vidyā into a concrete form ('*vidyā śarira-vattā mantra-rahasyam*', *Pratyabhijñā-sūtra*).

The *mantra* is itself the body of the mother-goddess; it describes the body by its power of inward intuition (*vimarśā-*

sakti). It is only when the divine body is thus brought into the effective consciousness of the devotee that it is called a *vidyā*. The verbal expression of this *vidyā* is the *mantra* (*pañchadaśī* or *shodaśī*), and the visual expression is the *yantra* (Śrī-chakra). The two are essentially identical.

The three groups of letters in the fifteen-lettered *mantra* are called 'peaks' (*kūṭa*) or sections (*khanda*). They denote respectively Fire (*agni*), Sun (*sūrya*) and Moon (*soma*); creation, preservation and dissolution; volition (*icchā*), cognition (*jñāna*) and action (*kriyā*); *sattva*, *rajas* and *tamas*; wakefulness (*jāgrat*), dream (*svapna*) and deep sleep (*sushupti*); the knower (*jñātṛ*), the knowledge (*jñāna*) and the known (*jñeyā*); the individual self (*ātmā*), the inner self (*antarātmā*) and the supreme self (*paramātmā*). The triad is usually represented in the *yantra* as a triangle (*trikona*). Śrī-chakra is basically an elaboration of the triangle. When we speak of the sixteen-lettered *mantra*, we add 'Śrīm', the secret dimension of the mother-goddess to the above triad. This denotes the transcendental aspect: Brahmā (or the absolute) described also as the mother-goddess herself who is the great essence of the triad (Mahā-tripura-sundarī), and represented in the *yantra* visually as the point (*bindu*) in the center of the triangle.

Śrī-chakra is thus basically a triad. We read in *Kālikā-purāṇa*:

त्रिकोणं मण्डलं चास्या भूपरं च त्रिरेखकं ।
मन्त्रोऽपि त्रयक्षरः प्रोक्तः तथा रूपत्रयः पुनः ॥

त्रिविधा कुण्डली शक्तिः त्रिदेवानां च सूष्टये ।
सर्वं त्रयं त्रयं यस्मात्स्मान्तु त्रिपुरा मता ॥

There are three dimensions of the Śrī-chakra corresponding to the three sections of the *mantra*, and each of the dimensions has a further division into three units. Each of these nine units is called a *chakra*; and this has correspon-

dance with the nine letters of the *mantra* called *navārṇa*. The basic triangle has its apex downward, signifying the feminine aspect of the mother-goddess. There are four other triangles of similar nature (viz., feminine). These are called *sakti-trikonas*, and represent five forms of feminine energy. There are also four triangles with their apices upward, signifying the male aspect. They are Agni- or Siva-trikonas. In the tāntrik ideology, male is passive and female is active. There are four 'male' triangles and five 'female' triangles, thus constituting nine triangles in all, corresponding to the *navārṇa* ideology.

चतुर्भिः शिवचक्रेष्व शक्तिचक्रैश्च पञ्चभिः ।
नवचक्रैश्च संसिद्धं श्रीचक्रं शिवयोर्वपुः ॥

The symbolism of Śrī-chakra is prominently in terms of the numbers three and nine ('tridhā chaiva navadhā chaiva chakra-samketakam punah', *Yoginī-hṛdaya*, 1, 73). But the four 'male' triangles and the five 'female' triangles are represented in the *yantra* as mutually intersecting, thus bringing into being as many as forty-three triangles. It is customary to regard the central point (*bindu*) also as a triangle and speak of forty-four triangles in all. However, the enclosures in the *yantra* are nine only (*navāvaraṇa*), arranged in three groups, corresponding to the three sections of the mantra. The tāntrik text dealing especially with the worship of Śrī-chakra, *Nityā-hṛdaya*, says that Śrī-chakra is produced when the five forms of Sakti and the four forms of Siva get united.

There is a two-fold way of looking at the *yantra*. If we start from the outer-most enclosure (*āvaraṇa*) which is in the form of a square (called *bhūpura*) and move inward until the central dimensionless point (*bindu*) is reached, the movement suggests progressive implication, and contracting of the dimensions leading finally to dissolution in the point. It is described as the way of enfoldment, (*samhṛti*). If, on the other hand, we begin with the central dimensionless point (*bindu*) and move outward until the all-enclosing square (*bhūpura*) is

reached, the movement suggests progressive explication and expansion. It is described as the 'way of unfoldment' (*sṛṣṭi*). In either case, there are nine enclosures.

III THE STRUCTURE OF ŚRI-CHAKRA

The nine enclosures have characteristic forms, names, meanings, symbolisms and correspondences with the aspects of human constitution. If we follow the 'way of enfoldment', the nine enclosures successively are as follows:

Group I. (*Inner Group symbolising absorption or samhāra*)

- (1) The central dimensionless point (*bindu*), representing the transcendental aspect of the mother-goddess, denoted by the secret syllable 'Śrīṁ'. In fact, it is this point (coloured red) that is really the Śri-chakra. Everything else is only a manifestation of aspects thereof. The point is identified with Lalitā or Rāja-*rājeśvarī* the chief deity of the tāntrik cult;
- (2) The primary triangle with its apex downward and coloured white immediately around the central point. It may be seen that this triangle does not intersect with any other triangle, and stands independent in structure. Other triangles in the *yantra* are formed by extending the three sides of this primary inverted triangle. The triangle is feminine in character, and is said to represent the three fundamental manifestations of the mother-goddess: Kāmeśvarī (presiding over the Kāmarūpa-piṭha, symbolizing the moon, and representing creation), Vajrēśvarī (presiding over Pūrnāgiri-piṭha, symbolizing the sun, and representing preservation), and Bhaga-mālinī (presiding over Jālandhara-piṭha, symbolizing the fire, and representing dissolution). The three corners of the triangle stand for the three 'peaks' (*kūṭa*) of the fifteen-lettered *mantra*.

The triangle itself is regarded as the abode of the mother-goddess (*kāma-kalā*) ;

- (3) The figure of eight-corners (*ashṭa-kona*), surrounding the primary triangle consisting of eight triangles, coloured red;

Group II: (*Middle Group, symbolising preservation or sthiti*)

- (4) The figure of ten angles (called 'inner' or *antar-dasāra*) consisting of ten triangles, coloured blue, surrounding the eight-coloured figure;
- (5) Another figure of ten angles (called 'outer' or *bahir-dasāra*) surrounding the above, also consisting of ten triangles, coloured red;
- (6) The figure of fourteen angles (consisting of fourteen triangles) (called *chatur-dasāra*), surrounding the above;

Group III: (*Outer Group, symbolizing extension or sṛṣṭi*)

- (7) The 'eight-petalled lotus' or the circle with eight petal-like projections, red in colour, on the outside (called *ashṭa-dala-padma*) enclosing whole of Group II (which in turn encloses Group I) ;
- (8) The sixteen-petalled lotus (*shodasa-patraka*), or the figure with sixteen petal-like projections on the outside, surrounding the above; and
- (9) The square field (*chatusrasra*) in which all the above units are positioned. It is imagined to be the 'earth-stretch' (*bhūpara*), all inclusive, bound by three ramparts.

Of the above units, units 2 to 6 are regarded as Sakti-aspects and the units 1 and the last three are Siva-aspects. While the

above nine constitute the main pattern of Śrī-chakra, it is usual to introduce between 9 and 8 three concentric, circles (known as *tri-vṛtta*), representing the three worlds (*bhu*, *bhuvaḥ* and *svar*), the three *gunas* (*sattva*, *rajas* and *tamas*), and the basal centre (*mūlādhāra*) in the living beings.

Each of these nine units (called *chakras*) has its own name, characteristic form, and significance. Their names are respectively: (1) *Sarvānanda-maya* (being the aperture of the absolute or *brahma-randhra* on her head); (2) *Sarva-siddhi-pradā* (being the top of her head); (3) *Sarva-roga-haru* (being her forehead); (4) *Sarva-rakshā-kara* (being the middle of her eye-brows); (5) *Sarvārtha-sādhaka* (being her neck); (6) *Sarva-saubhāgya-dāyaka*, (being her heart); (7) *Sarva-saṅkshobhana* (being her navel region); (8) *Sarvāśā-pari-pūraka* (being the *svādhishṭhāna-chakra* of the mother-goddess); (9) *Trailocya-mohana* (the outermost line being the feet, the middle line thighs, and inner line knee of the mother-goddess).

Lalitopākhyāna (43, 2-13) identifies the prevalent religious disciplines with these chakras. The highest tāntrik discipline viz., Śāmbhava, Śaivism, Śākta cult, Vaishnavism, Bhāgavata discipline, solar cult, Vedic religion, Jainism and Buddhism. Correspondances with the *chakras* of human constitution have also been suggested: *mūlādhāra*, *svādhishṭhāna* and *nābhi* in the outer group (Extension), *manipūra*, *anāhata* and *viśuddha* in the middle group (Preservation); and *ājñā* and *sahasrāra* in the inner group (Absorption) of the *chakras* (*Yoginī-hṛdaya*).

The three groups of *chakras* mentioned earlier are imagined to constitute the body of the goddess: the first (*vāgbhava* consisting of five letters, representing Moon) is her head, the second (*kāmarāja*, six letters, Sun) below her neck up to her hip, the heart or torso; and the third (*śakti*, four letters, Fire) the part of the body of the body below the hip (*mūlādhāra*). She is therefore called (*mūla-kūṭa-traya-kalevarā*).

Besides the forty-three triangles involved in the design of Śrī-chakra, there are also twenty-four *sandhis* (where two

lines meet) and twenty-eight *marmā-sthānas* (where three lines meet), which have their own significances. During the worship ritual, these spots also receive attention. The meeting of two lines indicate the union of Śiva and Śakti, while the meeting of three lines suggest the explicit presence of the harmony between Śiva and Śakti (described as *sāmarasya*). And the seed-syllables in the fifteen-lettered *mantra* are identified with the *chakras* in Śrī-chakra: *La* (*prithvī-bīja*), with the four-sided figure outside, *sa* (*chandramā*) with the sixteen-petalled lotus, *ha* (*ākāśa-bīja*) with the eight-petalled lotus, *i* (*bhuvaṇeśvarī-bīja*) with the fourteen cornered figure, *e* (*Vishṇu-bīja*) with the outer ten-cornered figure, *ra* (*vahni-bīja*) with the inner ten-cornered figure, and *ka* (*Śiva-bīja* or *Kāma*) with the eight-angled figure. The primary triangle and the central point are represented by the crescent-moon and the *bindu*.

The background philosophy explains that the *bindu* is *Śrī* or *Mahā-Kāmeśvarī*, and its initial manifestation is *nāda* or sound (half-syllable or crescent moon). Thereafter, the primary triangle (*trikona*) takes shape as the organ of generation of the universe (*yoni*). The *bindu* is Kāmeśvara, the ground of the universe; the *trikona* is Kāmeśvarī, the mother of the universe. The union of these two is Śrī-chakra, which represents the entire phenomenal pattern including the underlying unitary principle.

IV THE PATTERN OF ŚRĪ-VIDYĀ

The Śrī-vidyā lore, in which the worship of Śrī-chakra occupies the central position, counts among its pioneers both gods and sages. A list of twelve teachers is usually given: Manu, Chandra, Kubera, Lopāmudrā, Manmatha, Agastya, Nandiśa, Sūrya, Vishṇu, Skanda, Śiva and Durvāsa. It is said that each of them started a school of his own with regard to the worship and significance of Śrī-chakra. However, only two came to be current: the school started by the demigod Manmatha (also called Kāmarāja, hence the name of the school,

'Kāmarāja-vidyā', 'madhumati-mata' or 'kādi-mata') and continued by the sage Agastya; and the school started by Agastya's wife Lopāmudrā (called 'hādi-mata').

Of the two schools, the 'kādi-mata' (so called because the fifteen-lettered *mantra* begins with the letter 'ka') is not only earlier but more important than the 'hādi-mata' (so called because the *mantra* begins with the letter 'ha'). Among the teachers of this school are counted Parama-siva, Durvāsa, Hayagrīva and Agastya. And among the source-books of this school are *Vāmakeśvara-tantra*, *Tantra-rāja-tantra*, *Yoginī-hṛdaya*, *Tripurārnava*, *Parānanda-tantra*, *Svacchanda-tantra*, *Lalitā-triśatī*, *Tripurā-rahasya* and *Sakti-saṅgama-tantra*.

There is also a view that the first group (*vāgbhava-kūṭa*) of letters in the *mantra* (क ए इ ल ही) is 'kādi--vidyā' (as it commences with the letter *ka*), the second group (*kāmarāja-kūṭa*) is 'hādi-vidyā' (ह स क ह ल ही), and the third group (*Sakti-kūṭa*) is 'sādi-vidyā' (स क ल ही).

Among the three schools, the five *sandhyās* are devoted to different divinities. In the 'Kādi-school' (also called Kālikrama), Kāmakalā-kālī is worshipped in the morning, Bhuvaneśvari in the afternoon, Chāmuṇḍā in the evening, Samaya-kubjikā at night and Kādi-pañchadaśi at midnight. In the 'Hādi-school' (also called Sundari-krama) the divinities worshipped at the aforesaid five times are respectively: Ādyā-kālī, Tārā, Chinna-mastā, Bagalā and Hādi-pañchadaśi. This worship is not recommended for house-holders. In the 'Sādi-school' (also called Tārā-krama), the divinities worshipped are respectively Dakshinā-kālī, Tārā, Bālā, Jñāna-sarasvatī, and Sādi-pañchadaśi. The 'Kādi-school' is said to be *sāttvik*, the 'Hādi-school' *rājasik*, and the 'Sādi-school' *tāmasik*.

There are three major procedures in the worship of Sri-chakra: (1) Hayagrīva-saṃpradāya, where worship is conducted according to 'dakshināchāra' ('southern recension') em-

ploying *Lalitā-sahasra-nāma* and *Lalitā-trisati*, and offering *kumkum*; (2) Ānanda-bhairava-sampradāya where worship is conducted according to 'vāmāchāra' ('the left-handed school); and (3) Dakshināmūrti-sampradāya, where worship is conducted according to 'samayāchāra' ('the doctrinal school'). The third procedure is supposed to be the best. Here the 'extension mode' (*sṛṣṭi-krama*) comprehends the nine *chakras* from the central point to the outer-square; the 'preservation mode' (*sthiti-krama*) extends from the outer square to the eight-petalled lotus and from the central point to the fourteen-cornered figure; and the 'absorption mode' (*samhāra-krama*) from the outer square to the central point.

The 'extension mode' is adopted for worship in the morning, the 'preservation mode' in the afternoon, and the 'absorption mode' during night. In addition to the nine-*chakras*, worship in this procedure is conducted to the three concentric circles (*tri-vṛtta*) between the outer square and the sixteen-petalled lotus. This detail is present in the Śrī-chakra design adopted by the Ānanda-bhairava-sampradāya, but worship to it is not conducted. And in the design accepted by the Hayagrīva-sampradāya, this detail is altogether absent.

I

The Tāntrik Background

1. ATHARVA-VEDA

Bhāvanopanishad is a short text dealing with the symbolism of Śri-chakra and bringing out the importance of meditation on this symbolism. It is described as an upanishad in the sense of 'secret doctrine' and 'higher wisdom'. It is included in the classical collection of 108 upanishadic texts (enumerated in *Muktikopanishad*, 1, 5), and more specifically in the collection of texts known as 'Śākta-upanishads' viz., the upanishads that emphasize the tāntrik outlook and seek to reconcile this outlook with traditional Vedāntic approach.

Such upanishads are usually affiliated to the *Atharva-veda* corpus. *Muktikopanishad*, itself a minor upanishad, suggests the existence of as many as 1,180 upanishads, but provides a list of only 108 upanishads, arranged in five groups: 10 of them belonging to *Rg-veda*, 32 to *Yajur-veda* of the 'Kṛṣṇa' division, 19 to the same veda of 'śukla' division, 16 to *Sāma-veda*, and 31 to *Atharva-veda*. The classification is rather arbitrary.

The classical upanishads, regarded as the major texts that constitute the first dimension of the *prasthānatraya* ('foundational triad', the *Gītā* and the *Brahma-sūtras* being the other two dimensions), number about thirteen. The master, Śaṅkara, has written commentaries on ten of them and has cited the other three as authoritative. They are all integral portions either of the 'brāhmaṇa' or of the 'śāṁhitā' parts of the Vedic complex. And they are recited in Vedic 'śākhās', and so are

of doubtless antiquity. They also project a thought-structure that is fresh and fundamental to Indian thought.

In contradistinction to them, there are numerous minor upanishads that are in vogue among students and scholars. Most of them have little in common, either in style or in content, with the major upanishads; they appear to be obviously recent in composition. The thought that they project is neither fresh nor fundamental, neither original nor universal. Often, the words of the older upanishads are borrowed, with no attempt to conceal or alter. Most of these texts are sectarian in approach, and theistic in spirit. It is possible therefore to group them as Śaiva, Vaishṇava, Śākta, Yoga and so on.

While they claim to be 'upanishads' (for they uniformly reject the gross ritualism of karma-kāṇḍa, and emphasize the mystic aspect of the rituals), they tend to approach the style of the 'sūtras' (aphorisms). It is not seldom that the statements in them are too concise to be clear, too enigmatic to be dependable. We, however, find this trend already in evidence when we consider the style in which *Māndūkya-upanishad* (classed among the classical or major upanishads), has survived.

The 'upanishads', which are in fact independent compositions, are generally affiliated to the *Atharva-veda*; which itself was undoubtedly a later addition to the traditional Vedic corpus, which was only a triad: *Rg*, *Yajus*, and *Sāman*. This affiliation is understandable for it would have been impossible to graft these texts on any of the other vedic divisions, which were not only well-defined in structure but precise in scope and spirit. The 'upanishads' that have found affiliation to the *Atharva-veda* number over a hundred. Most of them are accommodated in the 'charaṇa-vyūha' section of *Atharva-pariśiṣṭa*, which is itself supplementary in character.

Affiliation of these 'upanishads' to the *Atharva-veda* is justified on another count. The celebrated Vedic commentator,

Sāyaṇa, in the prefatory essay to his commentary on the *Atharva-veda* discusses at length the problem of the validity and authenticity of this veda. It may be gathered from his arguments that even then there prevailed a view which denied the vedic status to the Atharva corpus. The 'seers' of the Atharvan hymns do not figure in the traditional lists of Vedic seers (*anukramanīś*). The three collections (*Rg*, *Yajus*, and *Sāman*) are not only referred to collectively as *trayī* in all the early works bearing on vedic knowledge (and even in the tāntrik works), but are themselves comprehensive and consistent.

Sāyaṇa, however, argues that the *Atharva-veda* is as authentic as the other three vedas, and that it has rightly been accorded a higher place than the other three as the 'brahma-veda'. The vedic sacrifice involved three kinds of priestly participants, each of whom specialized in one of the vedic triad: the 'hotṛ' in *Rg-veda*, the 'adhvaryu' in *Yajur-veda*, and the 'udgāṭṛ' in *Sāma-veda*. The ritual needed another priest who coordinated the activities of these three, and was in the nature of a master of ceremonies. He was called 'brahmā'; he had to be proficient in all three vedas, and in addition in the *Atharva-veda*, which was his own speciality. It was his responsibility to guide the ritual as a total affair, to be alert throughout the conduct of the sacrifice and prevent errors and lapses. It was also his function to forestall by corrective rituals the undesirable consequences of the errors in the utterance of the *mantras* or in the performance of the ritual sequences.

The importance attached to the 'brahmā' priest was also derived from the fact that he was expected to know the meaning and significance (*artha*) of the hymns employed in the sacrifice, while it was sufficient for the other priests to know how to articulate the appropriate *mantras* and how to perform the several ritualistic acts in the sequence. According to Sāyaṇa, the body of the sacrifice which comes into being by the proper employment of speech and mind are represented in

the vedic triad (*Rg*, *Yajus* and *Sāman*), while the overall import is communicated by the fourth veda, viz., the *Athravan* alone (cf. *Gopatha-brāhmaṇa*, 3, 2, and *Aitareya-brāhmaṇa*, 5, 33). Thus the *Atharva-veda* assumes considerable significance in the vedic exegesis. While this was little more than an academic argument in the early stages, the contents of this veda did become popular, and prevalent in the folk context. In fact, religion of the masses was guided more by the prescriptions of this veda than by those of the other three.

The *Atharva-veda* is characteristically different from the Vedic triad, in language, style, structure as well as thought-content. It ignores altogether the sacrificial context and the other-worldly gains, but focusses attention on magical rites, therapeutic measures, and practical procedures calculated to achieve specific benefits in this world (like health, longevity, wealth, sensual pleasures, political power, elimination of opposition, destruction of enemies and so on). There is also an undercurrent of spiritual aspirations (*brahmanyāyi*) as fundamental to meaningful living.

The sage Atharvan, after whom the corpus got its name, is altogether absent from *Rg-veda*. As many as 175 hymns in the *Atharva-veda* are ascribed to Atharvan, who is identified with the sage Bhṛgu, who is said to have emerged from the perspiration that flowed copiously from the body of Brahmā while he was engaged in severe austerities (*Gopatha-brāhmaṇa* 3, 4). The celebrity of Atharvan rested on his skill in curing ailments ("ye'thravaṇas tad bheshajam") and thus conferring benefits on humanity (such as health, long life and nourishment, *bhaishajyāni*, *āyushyāni* and *paushtikāni*). His counter part, Āṅgiras, who has but 15 hymns to his own credit, was an adept in black magic and sorcery (*ābhichārikāni*). The corpus in its present form, called appropriately 'Atharvāṅgiras', comprehends both these aspects of practical life.

The significant role that the Atharvan priests played in ancient society has been brought out in the two verses, now found in *Atharva-pariśiṣṭā* (4, 6)

यस्य राज्ञे जनपदे अथर्वा शान्तिपारगः ।
 निवसत्यपि तद्राज्यं वर्तते निरुपद्रवम् ॥
 तस्माद्वाजा विशेषणं अथर्वाणं जितेन्द्रियम् ।
 दानसम्मानसत्कारैर्नित्यं समभिपूजयेत् ॥

"The kingdom in which resides the Atharvan priest, who is an expert in pacificatory rites, is bound to prosper, free from all calamities. Therefore, the king should especially honour the Atharvan priest, who has mastery over his own sense-organs and mind".

While the Atharvan priest was sought after by the princes and the people for their own welfare and material gains, the priest himself was to be saintly and otherworldly. It is in his austerity that his power abides. And he was constantly preoccupied with austere rites to enhance his own power. It is this aspect that dominates the upanishadic texts that are affiliated to the *Atharva-veda*. Some of these texts describe themselves as 'the head of the Atharva' (*atharva-siras*), viz., the culmination of the Ātharvaṇic ideology.

2. UPANISHADIC FRAMEWORK

There is an Upanishad called *Atharva-sira-upanishad*, meaning "the secret doctrine concerning the head of the Atharvan". The gods approach the terrible Rudra in the heavenly region, and ask him: "who are you?" And Rudra reveals to them his identity as the sole reality, all-pervasive and ever-enduring:

देवा ह वै लोकमायांस्ते रुद्रमपृच्छन्, क्वा वा भवनिति । सोऽज्ञानीद्वयेकः
 प्रथममासीद्वर्तमि च भविष्यामि च, नान्यः कश्चिन्मसो व्यतिरिक्त इति । सोऽज्ञाना -
 दम्तर प्रविशत् विशेषो व्यक्तरं प्राविशत् । सोऽहं नित्यानित्यो व्यक्ताव्यक्तो
 ग्रन्थाहम् etc.

He equates himself with the Brahman of the earlier upanishads, responsible for the phenomenal world of multiplicity while re-

maining immutably alone. Towards the end of the text, the teacher of this pantheistic philosophy, Rudra, is described as "the revered head of the Atharva" ("ity āha bhagavānatharvāśirah"); and his teaching also is called by the same name ("ya idam-atharvasīram brāhmaṇodhīte" etc.).

The concluding sentence of the *Bhāvanopanishad* (according to the recension accepted by Bhāskara-rāya) assures that one who understands the ideology of this text understands also the 'head of the Atharvan'.

Here is an attempt to identify the Tāntric teaching with the culmination of thought followed in the *Atharva-veda*, and to reconcile this teaching with the vedāntic outlook. It is well known that the tantras are aligned with the *Atharva-veda*. *Sukra-nīti* (4, 3, 27), for instance, mentions that the sciences of medicine (*āyurveda*), archery (*dhanur-veda*), music (*gandharva-veda*) and the tantras are affiliated to the *Rg-veda*, the *Yajur-veda*, the *Sāma-veda*, and the *Atharva-veda* respectively.

The traditional view is that the tantras are more specifically affiliated to the 'Saubhāgya-kāṇḍa' portion of the *Atharva-veda*. The tāntrik works themselves claim that the *Atharva-veda* is the source of their ideology, and the authority for their prescriptions. *Rudra-yāmala*, for instance, holds that the mother-goddess (*devī*), who rules supreme in the tāntrik context, belongs to the Atharva-division of Vedic tradition (*ātharvanya-sākhini*). The same text contains an eloquent eulogy of this Veda, which in the eyes of the rigorous vedic traditionalists is out of bounds for decent folk (17, 1-26): this is the veda which contains the essence of the wisdom of all the four vedas ('chatur-veda-jñāna-sārah', 26); from this veda emerged the *Sāma-veda*, *Yajur-veda* and *Rg-veda*, characterized by the three *gunas*, *sattva*, *rajas*, and *tamas*, respectively (2-3); within its scope (*atharva-veda-chakra*) is included the kundalī dynamics (10), and in it resides the great mother-goddess who incorporates in herself all the gods, and who re-

presents all the sacred hymns (11). Thus this *veda* would render the other *vedas* either irrelevant or unnecessary.

It cannot be denied that there was continuing discord between the tāntrik votaries holding fast to the *Atharva-veda* and the vedic traditionalists who recognized only the other three *vedas*. Whatever the causes and nature of the conflict, there was a tendency, originally hesitant but gradually gathering strength, to integrate the practical aspects of the two rival approaches. This tendency naturally assumed many forms. If the common belief was that the tantras were derived from the *Atharva* complex, there was also the view (e.g., in *Nārāyaṇīyatana*) that the *vedas* themselves were derived from the Yāmala texts of the tāntrik tradition: the *Rg-veda* from *Rudra-yāmala*, the *Yajur-veda* from *Vishnu-yāmala*, the *Sāma-veda* from *Brahma-yāmala*, and the *Atharva-veda* from *Sakti-yāmala*.

Some of the tāntrik texts (like *Kāka-chandeśvara-mata*) taught that the vedic corpus had become obsolete, due to their great age, while the tantras have arrived to fill their place. *Kulārnava-tantra* likened vedic wisdom to the common harlots, for the *vedas* made their wisdom readily accessible to all and sundry, in contrast to the tantras which, like respectable housewives, confined their wisdom (which incidentally was regarded as the same as vedic wisdom) only to the duly initiated.

The tantras in due course came to be classed with the *purāṇas*, as variant versions of vedic wisdom. Aparārka's commentary on *Yājñavalkya-saṁhitā* counsels that the tantras should not be condemned by the votaries of vedic tradition, although the validity of the tantras is restricted to some portions thereof.

One of the powerful expressions of this tendency to integrate aspects of vedic orthodoxy with tāntrik ideology was the composition of tāntrik texts in the style of *upanishads*. In

the context of vedic orthodoxy, the portions known as the upanishads represent the final stage of vedic wisdom, which reject (or restricted the scope of) rituals in favour of the mystical intuition of reality, which substituted liberation from phenomenal ills (*mukti*) for the procurement of heavenly rewards (*swarga*) as the ultimate goal of human life, and which advocated knowledge (*jñāna*) as the royal road to this final goal, in preference to ritualistic action (*karma*). The tāntrik 'upanishads' have much the same approach with regard to the tāntrik context. They seek to reject the path of action (whether the vedic rituals or the magical rites of the Atharvan and Āngiras types), and emphasize the symbolical significance of the vedic and tāntrik prescriptions. While advancing beyond the action-oriented tantras, these 'upanishads' attempt to re-interpret the vedic message in terms of the tāntrik ideology. Lakshmidhara's gloss on *Saundarya-laharī* goes to the extent of pronouncing that the performance of external rites is actually un-vedic, and that the genuine teaching of the veda is to develop an intuitional understanding of the essential significance of these rites.

The word 'upanishad' means 'secret teaching' or 'direct transmission of the liberating wisdom'. The method advocated in the canonical upanishads for the realization of the highest truth (which was also directly experienced in ones own being) is wisdom (*jñāna*). Verbal understanding (*śravana*), purposeful reflection on the import and significance of the texts (*manana*), and intent, intimate contemplation (*nidhidhyāsana*) are suggested as effective instruments for the acquisition of such liberating wisdom. The 'upanishadic' texts affiliated to the *Atharva-veda* have the same approach, and prescribe the same methods although in a tāntrik framework.

With the exception of three major upanishads (viz., *Praśna*, *Mūndaka* and *Māṇḍūkya*), the 'upanishads' formally affiliated to the Atharva-veda do scarcely any justice to the nomenclature of 'upanishad'. Most of them, for the most part, are

merely bits and pieces of passages from several major upanishads stuck together with little regard for organization of thought or unity of import. The better known among these minor upanishads are elaborate and didactic, but borrowing heavily from the vedic corpus: *Mahā-nārāyaṇa* in 36 khaṇḍas; *Bṛhaj-jābāla* in eight brāhmaṇas; *Nṛsiṁha-pūrva-tāpanīya* in eight adhyāyas; *Nṛsiṁha-uttara-tāpanīya* in nine khaṇḍas, an *Nārada-parivrājaka* in nine upadeśas. They are widely read, and frequently commented upon, for they do breathe an air that is reminiscent of the major upanishads.

But texts like *Atharva-śiras*, *Rāma-rahasya*, *Sītā*, *Śarabha*, *Sūrya*, *Kṛṣṇa*, *Pāśupata-brahma*, *Hayagrīva*, *Dattātreya* and *Devi* are so obviously cultic and sectarian that their upanishadic character is little beyond the suffix 'upanishad' added at the end. There are texts that deal principally with spiritual practices (especially Yoga) and incidentally with a miscellany of topics (e.g., *Śāndilya* and *Annapūrnā*). Short text like *Ātma*, *Para-brahma*, *Mahāvākyā*, *Atharva-śikhā* and *Paramahaṁsa*, attempt at succinct philosophical essays in the manner of the major upanishads, although with little success. The cult of the mother-goddess has occasioned many 'upanishads' (like *Guhya-Shodhā-nyāsa*, *Shodhā*, *Sumukhī*, *Kālikā*, *Syāmā*, and *Kāli-medhā-dikshita*) which are strongly tāntrik in character. They are rightly regarded as 'Sākta-upanishads'.

The cult of Śrī-Vidyā in particular has a few 'upanishads' like *Bhāvanā*, *Tripurā-tāpiṇī*, *Bahvṛcha*, *Śrī-Vidyā-tāraka* and *Śrī-chakra*. The last named text is a brief one, affiliated to the 'Saubhāgya-kānda' portion of the *Atharva-veda*. But the title is misleading, for it contains little that is relevant to the celebrated design. It deals with the *nyāsa* aspect of worship and eulogizes the acquisition of 'power' (*śakti*) without which neither knowledge nor emancipation may become a reality. The 'upanishad' called *Śrī-Vidyā-tāraka* is also a short one (in four pādas), providing little information concerning the cult. It is in the form of a dialogue between Agastya and Hayagrīva, and deals with four 'khaṇḍas', which, however, are applied to

the syllable *aum* (interpreted as having six *kūṭāksharas*). It considers, all too briefly though, the well-known theme of *Māṇḍūkya*, viz., the self being ‘four-footed’ (*chatushpāt*), passing through the conditions of wakefulness, dream, sleep, and beyond.

Tripurā-tāpini-upanishad and *Bhāvanopanishad* are significant among the texts that deal with Śrī-Vidyā. The former is important inasmuch as it seeks to integrate the vedic outlook with the tāntrik, and also deals with the basic conceptions of Śrī-Vidyā. Bhāskara-raya, the commentator on *Bhāvanopanishad*, suggests that the two texts are complementary in character: the former dealing with the worship-symbolism and the latter with the meditational aspect. The full text of this ‘upanishad’ is given in the appendix. While the text ostensibly attempts to explain the ritualistic dimension of Śrī-Vidyā (Kriyā-Kaṇḍa, 5, 1) it is actually a reinterpretation on tāntrik lines of three well-known vedic hymns: the gāyatrī-hymn commencing with “tat-savitur-varenyam”, the hymn commencing with “jātavedase sunavāmā”, and the hymn “Tryambakam yajāmahe etc” (*Yajurveda*). In five sections, each of which is called an ‘upanishad’, it deals with the external worship of Śrī-chakra, its symbolism, the iconographic significance of the mother-goddess, meditation on the sacred design, and the employment of Śrī-vidyā to pragmatic ends. It contains a description of the nine enclosures of the Śrī-chakra (3, 3). The account is concluded with the assertion that the innermost point (*bindu*) in the central triangle is the real Śrī-chakra.

तदेव चक्रं श्रीचक्रम् । तस्य नाभ्यां अरिन्मण्डले
सूर्याचन्द्रमसौ तत्रोऽङ्करपीठं पूजयित्वा तत्राक्षरं विन्दुरुपं
तदन्तर्गतव्योमरूपिणीं विद्यां परमां सृष्ट्वा महात्रिपुरसुन्दरी -
मावाह्य ...

Bahvṛcha is another upanishad that is directly concerned with the cult of Śrī-Vidyā. It is short, and is affiliated to *Rg-veda* (according to *Muktikopanishad*, 1, 1). It substitutes

'devī' for *brahman*, and explains the emergence of the phenomenal world from her, called variously Tripura-sundari, Lalitā, Balaṁbikā etc. She is the sole reality, "the transcendental *brahman*, impartite and without a second". The text provides the characteristic vedāntic flavour to the cult of Śrī-Vidyā. It even incorporates the four *mahāvākyas* ("prajñānam brahma", "aham brahmāsmi", "tat-tvam-asī", and "ayam-ātmā brahma") into the eulogy of the mother-goddess. The text concludes with the vedic hymn "Recho parame vyoman..." however with no attempt to suggest its relevance to the text.

3. BHĀVANOPANISHAD

Bhāvanopanishad is a short collection of aphoristic statements (*vākyas*), affiliated to the *Atharva-veda*. It occurs in three recensions: (1) the one adopted by the commentator, Bhāskara-rāya, consisting of 36 sentences; (2) the one adopted by another commentator Upanishad-brahma-yogi, substantially identical with the above but with a few additional sentences; and (3) the text that is included in the collection of 108 upanishads, *Upanishat-saṁgrahah* (ed. by Pandit Jagadisa Sastrin, Motilal Banarsidas, Delhi 1970, Part I, Serial No. 87, pp. 548-550), consisting of 67 sentences.

The text in its first recension was published as early as 1896, along with Bhāskara-rāya's commentary (ed. by A. Mahadeva-Sastrin and K. Rangacharya, Govt. Oriental Library, Mysore). The text in its second recension was published from Adyar, along with the commentary of Upanishad-brahma-yogi in 1925 (ed. by A. Mahadeva Sastrin, Adyar Library Bulletin, Adyar, Madras). The text alone was printed in Bombay in 1917 (ed. by W. L. Pansikar, Nirnaya-sagar Press).

The text consists of exceedingly cryptic statements in the style of the *sūtras*, with no suggestion of any thematic classi-

fication of these statements.. The main purpose of the text is to delineate the correspondence between the details of Śrī-chakra with the details of human constitution. Śrī-chakra is the design that is worshipped in the cult of Śrī-Vidyā to the accompaniment of elaborate and precise rituals, or by contemplation on conceptual and symbolic representation. The former aspect is dealt with in the *Tripurā-tāpinī-upanishad*, while the latter is the theme of *Bhāvanopanishad*. Śrī-chakra is a projection of the essential dimensions and also of unity of the entire universe (*brahmāṇḍa*) and also of the basic aspects of the human constitution, in its structure as well as function (*pindāṇḍa*). The essential correspondence or identity between the two aspects (*sāmarasya* or *tādātmya*) as represented by this psychocosmogram is the focal interest of *Bhāvanopanishad*.

It begins with the usual tāntrik acceptance of *guru* as the indispensable gateway for the liberating wisdom, and proceeds to define human constitution in terms of the forms assumed by the *guru*. Then the nine-fold energy represented by the Śrī-chakra is sought to be related to the human constitution in its physical, vital and mental aspects. The bulk of the text is occupied with the enumeration of the nine *chakras* that enter into the composition of Śrī-chakra, and their diagrammatic, cultic and psychophysiological details. The method of enumeration follows the *samhāra-krama* ('the procedure of absorption or dissolution'), viz., commencing from the outer-most enclosure and proceeding inwards until the central point is reached.

The text is closely associated with the tāntrik treatise of great repute, *Tantra-rāja-tantra*. The sentences in the *Bhāvanopanishad* have exact correspondances with verses in the *Tantra-rāja-tantra*; and the commentator Bhāskara-rāya almost exclusively relies on the latter for interpreting the former. The *tantra* is an elaborate text in three distinct parts containing the three divisions of Śrī-vidyā: *kādi*, *hādi* and *kahādi*. The content of the *Bhāvanopanishad*, which is a text belonging to the Kādi tradition, is to be found in the first division, which consists of thirty-six sections, with a hundred verses

in each section. It forms the thirty-fifth section or *paṭala*. There is an excellent commentary on this text, known as *Manoramā*, ascribed to Subhagānanda-nātha.

The commentary, which crystallizes the viewpoint adopted by the *Kādi*-tradition of Śrī-vidyā mentions nine manuals which are core-texts of this tradition: *Vāmakeśvara-tantra*, *Chandra-jñāna-tantra*, *Sammohana-tantra*, *Nityā-shodaśikārnava*, *Mātṛkā-tantra*, *Sundari-hṛdaya*, *Meru-prastāra-tantra*, *prasiāra-chintāmaṇi* and *Bahurūpāśṭaka*. It is, however, doubtful, if all these are in fact independent works. We know, for instance, that *Sundari-hṛdaya* is the name given to a portion of *Nityā-shodaśikārnava*. And, we have it on the authority of Bhāskara-rāya, *Nityā-shodaśikārnava* is itself a part of *Vāmakeśvara-tantra*. The text named *Sammohana-tantra* that is available to us now does not deal with the *Kādi*-tradition, nor do some of the other texts mentioned above. Important core works that project the *Kādi*-tradition, therefore, are only two: *Vāmakeśvara-tantra* and *Chandra-jñāna-tantra*.

Bhāskara-rāya's commentary, however, mentions several works that are regarded as authoritative for the *Kādi*-tradition. Besides *Tantra-rāja-tantra*, the works cited here include *Siva-sūtra* with Vārtika, *Nityā-shodaśikārnava*, *Rahasya-nāma-sahasra* (i.e., *Lalitā-sahasra-nāma*), *Mālinī-tantra*, *Yoginī-hṛdaya* (probably the same as *Sundari-hṛdaya* mentioned in *Manoramā*), *Nityā-hṛdaya* (perhaps a part of *Tantra-rāja*), *Bindu-sūtra*, *Ratna-traya-parikshā* and *Saundarya-laharī*.

Bhāskara-rāya, whose commentary on *Bhāvanopaniṣad* has been included in this edition, was a celebrated authority on the philosophy and practice of the *tantra*, especially of the cult of Śrī-vidyā, during the early part of 18th century. His exact dates are uncertain, but he mentions that his commentary on *Vāmakeśvara-tantra* (called *Setu-bandha*) was completed on Śivarātri in the śaka year 1655 (corresponding to 1733 A.D.), and that his commentary on *Lalitā-sahasra-nāma* (called *Saubhāgya-bhāskara*) in the Saṁvat year 1785 (corresponding

to 1728 A.D.). His father was Gaṁbhira-rāya belonging to R̄g-veda-śākhā and Viśvāmitra gotra, was a scholar and minister in the court of the ruler of Bijapur. He is said to have rendered *Mahābhārata* into Persian, and earned from the ruler the title of 'Bhāratī'. Bhāskara-rāya's mother's name is given as Konamāmbā. His birth place is given as Bhāga-nagara (present-day Hyderabad in the Deccan).

During the family's visit to Vārāṇasī on a pilgrimage, the *upanayanam* ceremony of the boy Bhāskara-rāya was performed in Vārāṇasī, where he resided for some years acquiring the knowledge of eighteen branches of learning from Nṛsimhādhvari (who was a tāntrik initiate under the name Nṛsimhānanda-nātha, and who was the author of a tāntrik work *Śāṁbhavānanda-kalpalatā*, and of the 'paribhāshā' verses for *Lalitā-sahara-nāma*). Initiated into the tāntrik worship of the mother-goddess even as a boy by his own father, Bhāskara-rāya- bhāratī-dīkṣita obtained formal initiation and final consecration (*pūrnābhiseka*) from the tāntrik master of Surat in Gujarat, Sivadatta-śukla by name (whose initiatory name was Prakāśānanda-nātha). Bhāskara-rāya's initiatory name (*dīkṣhā-nāma*) was Bhāsurānanda-nātha. He married Ānandī- bāi, and initiated her in Śrī-vidyā (giving her the initiatory name Padmāvatyāmbikā).

Bhāskara-rāya recognized the oblivion into which the *Atharva-veda* was falling, and resolved to resuscitate scholarly interest in it. He studied the entire corpus of the *Veda* (along with the Brāhmaṇa texts) and began teaching it to students. He was also responsible for popularizing *Devī-bhāgavata* and *Adbhuta-kāṇḍa-Rāmāyaṇa*. He was a great votary of Śrī-vidyā and wrote many manuals explaining its philosophy, symbolism, practice and relevance. He was a prolific writer in several branches of learning, like *veda*, *vedānta*, *mīmāṁsā*, *nyāya*, literary criticism, grammar, ritualistic issues, devotional hymns, and *mantra-śāstra*. His celebrity rests on his works in the last category, among which well-known are his commentary on *Lalitā-sahasra-nāma* known as *Saubhāgya-bhāskara*, his

commentary on *Vāmakeśvara-tantra* called *Setu-bandha* (dealing with the *bahiryāga* and *antaryāga* of the goddess Tripurasundarī), his commentaries on three upanishads, (*Bhāvanopanishad*, *Kaułopanishad* and *Traipuropanishad*), his gloss on *Paraśurāma-kalpa-sūtra* known as *Ratnāloka*, and an independent poetical work called *Varivasyā-rahasya*.

After spending many years in Vārāṇasī, he returned to the South, initially settling down on the banks of the river Krishṇā at the behest of the ruler Chandrasena (who was his admirer) and finally moving down to Tiruvalaṅgādu on the Southern banks of Kāverī in the Chola country. What motivated him to choose this place was the desire to live near his teacher Gaṅgādhara-vājapeyi, under whom he had learnt Nyāya of the Gauḍa type. The Mahratta ruler of the region honoured him and bestowed a village on him on the northern banks of the river, facing Tiruvalaṅgādu. He lived to be a very old man, and passed away at Madhyārjuna-kshetra (Tiruvidaimarudūr). One of his disciples, Umānanda-nātha wrote *Nityotsava*, an important manual on Śrī-vidyā.

His commentary on *Bhāvanopanishad*, called merely ‘bhāshya’, is brief but suggestive. He relies mainly on texts like *Tantra-rāja-tantra*, *Māṭṛkārṇava*, *Tripurārṇava*, *Yoginī-hṛdaya* and *Pārānanda-tantra*. His explanations are cryptic and presupposes a familiarity on the part of the reader with the ideology basic to Śrī-vidyā.

Upanishad-brahma-yogi, the author of the second commentary included in this edition, was a prolific writer in Advaita during the 18th century. His *Paramādvaita-siddhānta-paribhāṣā* was completed in 1709 A.D.; and his commentary on *Muktikopanishad* is dated 1751 A.D. Known in lay life as Śivarāma of Vādhūla gotra, he hailed from Brahmapuram on the banks of the river Pālār. He was initiated into *sāmnyāsa* by Vāsudevendra in Kāñchipuram, where he settled down and founded his own monastery (extant even to this day, known as ‘Upanishad-brahmendra maṭham’). Although his initiatory

name was Rāmachandrendra, he was better known as Upani-shad-brahma-yogi, on account of the commentaries that he wrote on all the traditional 108 upanishads (published by the Adyar Library, Madras, in different collections 1920-1953).

Although an Advaitin by conviction, he was a great devotee of Rāma and preferred the *bhajana* form of worship. His works have the distinct flavour of devotion (*bhakti*). He also evolved the method of contemplation on the *pranava* (*om*), and concentrating on the esoteric quality of sound (*nāda*). Besides commentaries on the three Vedāntic *prasthānas* (the Upanishads, the *Gitā* and the *Brahma-sūtra*) and several independent treatises on Vedānta (*prakaranas*), he composed many musical pieces (*divyanāma-samkirtanas*). He was a contemporary of saint Tyāgarāja (1767-1847 A.D.), with whom he was acquainted.

4. THE MEANING OF BHĀVĀNA

The orthodox approach to divinity assumes four progressive stages: (1) worshipping Godhead in an external image having a recognizable form (*pratikopāsanā*) ; (2) worshipping Godhead in the image with the understanding that the image represents the adorable aspect of the all—pervasive divinity (*pratirūpa-pratimopāsanā*) ; (3) meditating on the significant attributes of divinity, which really abide in ones own heart (*bhāva-pratimopāsanā*) ; and (4) worshipping the abstract divinity by symbolic offerings (*nidānopāsanā*). The last stage culminates in the rejection not only of external props like the physical image, things of worship like flowers etc., but also of the duality between the devotee and the Godhead, which underlies the previous approaches.

The tāntrik tradition has a similar arrangement. Broadly, worship is two-fold: 'external' (*bahir-yāga*) and 'internal' (*antar-yāga*). In the former, a concrete representation of the

divinity is resorted to, and worship is conducted through offering of the *upachāras* (as to an adorable human being), praises (*stuti*), repetition of powerful names of the divinity or seed-syllables communicated by the *guru* (*japa*), and contemplation on the greatness and glory of God (*dhyāna*). The rituals employed here may be vedic or *tāntrik* in character. And the representation of the divinity would be so as to inspire feelings of reverence for Godhead, and so as to be relevant for the ritualistic details. This worship is described as 'gross' (*sthūla*).

The latter form of worship falls into two stages: with external props' (*sādhāra*) and 'without such props' (*nirādhāra*). The 'props' refer to the implements used; but the emphasis is on the mature outlook of the devotee, who will not mistake the props as absolute in their value. The devotee in the first stage understands the symbolisms involved in the physical representation of the divinity and in the ritual sequence. He also knows that the props are only incidental and not indispensable; he must, however, depend upon them until wisdom dawns in him. As he progresses in this stage he will find the props increasingly unnecessary, and will finally dispense with them.

Bhāskara-rāya in his *Setu-bandha* speaks of these stages thus:

उपास्याया : परमेश्वर्या : त्रीणि रूपाणि उपास्तियोग्यानि –
स्थूलं सूक्ष्मं परं चेति । तत्राद्यं करवरणाद्यवशीले, चक्षुरिदिव्ययोर्योर्यं,
द्वितीयं सन्त्रात्मकं श्रवणेन्द्रियवाणिन्द्रिययोर्योर्यं, तृतीयं वासनात्मकं पुष्पवतां
मनसो योग्यम् ॥

The devotee in the first stage looks upon the divinity as having a human form, which the eyes can behold and the hands can touch; this is the gross (*sthūla*) form of the mother-goddess who is the object of adoration and worship. In the second stage, the form of the deity is subtle (*sūkshma*), in the form

of the powerful sounds of a *mantra*, which the tongue can utter and the ear hear. In the third stage, which is transcendental (*para*), the form can be visualized only by the mind, for it consists of the sustained dispositions arising out of accumulated impressions (*vāsanā*) left in the mind of the devotee who has dedicated his entire life to the worship of the mother-goddess.

The meaning of *vāsanā* in the *tāntrik* context is more than mere impressions deposited in the mind by experience during waking life, which the word ordinarily means. The explanation in the texts calls attention to the culturing of the mind as the result of a ritual; the culturing in which the spirit of man is invigorated by directed mental processes ('*vāsayati, karmaṇā yojayati jīva-manāmisi*'). The level of transactional consciousness is heightened, owing to such culturing. The mother-goddess who has been worshipped so intently by the devotee is actually identical with the devotee's own spirit; only the devotee had no clue to this until the third stage is reached. The objects of his search and adoration is now recognized in the deepest layers of his own being; and the object appears before him in the shape of his own intentional consciousness (*vāsanā* or *chaitanya*). External rites, outward search and conventional conduct have no meaning for the devotee any longer.

The devotee's consciousness undergoes a transformation by the discovery that he has made of the divinity in his own being. Such transformation is known as *bhāvanā*. The word, derived from the root *bhū* ('to be') means 'to cause bring something into being', 'to effect'. It also means 'conception' or 'thought' in the sense that a mental process brings into existence an idea as a reality; conceiving causes the emergence of a concept which has correspondence with truth. In an extended sense, the word means 'contemplation' or 'meditation', a deliberate activity which is directed towards the reification and crystallization of a mere mental construct. *Bhāvanā*, as the method of meditation prescribed to explore the hidden

depths of ones own being, figures prominently when the devotee has gone beyond the stage of gross worship of materialized divinity through external rituals (*bahir-yāga*). It is the technique that is effective in ‘internal worship’, especially when the ‘props’ are about to be dispensed with.

The use of the word is not confined to the tāntrik context. We find it used extensively in the Buddhist texts of both theravāda and mahāyāna persuasions in the sense of contemplative exercises. *Bhagavad-Gītā* (2, 66) takes the word to mean the immediate precondition for tranquility: “there is no intentional consciousness” (*buddhi*) for one who has not ‘yoked’ his senses (*ayukta*) ; and he who has not ‘yoked’ his senses cannot be meditative (*bhāvanā*), and without meditation there can be no peace (*sānti*)”. Texts like *Vishṇu-purāṇa* (6, 7) speak of three types of *bhāvanā*: (1) contemplations on the absolute reality in terms of abstractions (*brahmākhyā*), (2) contemplations on the import of rituals (*karmākhyā*), and (3) contemplations that relate the absolute reality with the ritualistic import (*ubhayātmika*). The devotees who resort to the first type deliberate thus: “We shall meditate on Brahman alone” (*‘brahmaiva bhāvayāmāḥ’*) ; the devotees who prefer the second type deliberate: “We shall perform the rituals only” (*‘karmaiva kurmāḥ’*) ; and those who choose the third type deliberate: “We shall meditate on Brahman as well as perform the rituals” (*‘ubhayam anusandadhma’*). The three types are together called *bhāva-bhāvanā* (‘deliberating upon a theme’).

However, the tāntrik employment of the word has connotations which are peculiar to the tāntrik ideology. For instance, the mother-goddess (*devī*) is said to have three forms: (1) subtle (*sūkshma*), viz., the fifteen-lettered *mantra* (*pañchadasī*) ; (2) more subtle (*sūkshma-tara*), as ‘*kāma-kalā*’ which is the universal reality, and (3) most subtle (*sūkshma-tama*), as the principle of *kundalinī* in the psychophysical constitution of the devotee himself. *Bhāvanā* is to meditate on the perfect correspondance among these three forms and thereby

to realize the utter identity between his own individuated self (*jīvātmā*) and the mother-goddess as the transcendental Self (*paramātmā*). It takes the form of figuring out the import of three 'secrets' (*rahasya*): the symbol of worship (*pūjā-sāṅketa*), the symbol of the fifteen-lettered *mantra* (*mantra-sāṅketa*), and the symbol of Śrī-chakra (*chakra-sāṅketa*). The first is on the physical or gross plane (*kāyika* or *sthūla*), the second on the verbal or subtle plane (*vāchika* or *sūkshma*), and the third on the mental or transcendental plane (*manas* or *para*). The three are obviously inter-related. The first two are taught in the texts like *Tripurā-tāpinī-upanishad*, while the third (known as *bhāvanā*) is sought to be taught in texts like *Bhāvanopanishad*.

Bhāskara-rāya opens his commentary on *Bhāvanopanishad* with sentences that reflect the foregoing observations:

इह खलु श्रीत्रिपुरसुन्दर्यः स्थूलसूक्ष्मपरभेदैन त्रिविधायाः उपास्तिरूपाः ।
क्रिया अपि त्रिविधा कायिकी वाचिकी मानसी चेति । तासां बहिर्याग - जप -
अन्तर्यामिरूपाणां एकैक्रस्यां इतरयोः संचलितत्वेऽपि प्राधान्यप्राचुर्यभ्यां कायिकवादि
व्यपदेशः । एतस्तु आदिमं द्रव्यं त्रिपुरातापिन्याद्युपानिषत्सु उपदिश्य ततोऽपि
रहस्यभूतां कालचक्रान्तर्गतश्रीचक्रस्य भावनानाम्नां तृतीयां उपस्तिम् ... ।

Of the three methods taught, the first one is supposed to be proper for lay devotees with little intellectual or spiritual involvement (*mandādhikāri*); the second for devotees who are more evolved intellectually and spiritually and with greater commitment to the worship mode (*madhyādhikāri*); and the third for the most highly evolved aspirant (*uttamādhikāri*). *Kulārnava-tantra* (9.37) goes so far as to condemn the first two methods accommodating them in three modes in a four-fold classification.

उत्तमो ब्रह्मसद्गुणो ध्यानभावस्तु मध्यमः ।
जपपूजाधमा प्रोक्ता बाह्यपूजाधमाधमा ॥

The realization of the absolute is the most excellent or superior; the mode of contemplation comes next in merit; repetitions of *mantras* and symbolic worship are inferior; and external worship by rituals is the worst. What is here referred to as 'brahma-sadbhāva' is *bhāvanā*.

The reason for this preference of *bhāvanā* lies in the distinction made both in the tantras and in the upanishads between two kinds of knowledge, 'transcendental' (*parā*) and the 'transactional' (*aparā*). The former is called *vidyā*, representing the power that liberates, while the latter is *avidyā* or the power that binds. The goal set before the former is emancipation (*mukti*) by the non-dualistic approach (*advaitopāsanā*), and the goal set before the latter is virtuous life (*dharma*) by rituals prescribed in scriptures (*pūjā* etc). In the context of practical spiritual discipline, the distinction corresponds to the distinction made in Vedānta between intuitional realization (*vitti*) and devotional and ritualistic worship (*upāsti*) (cf. *Brahma-sūtra*, 4, 1, 1: Śaṅkara's comments thereon).

The insistence on *bhāvanā* as the highest path was motivated also by another consideration, which probably was relevant during the time when the tāntrik outlook was getting chastened and crystallized. The tāntrik path of external rituals involved several practices which were antinomian and outlandish in character, such as the use of five things forbidden in decent society (liquor, meat, fish, promiscuous sexual congress, and mudrā), sexual mysticism, religious debauchery, licentious living in the name of religion, pious rejection of all conventional norms and constraints, black magic, and revulsive sorcery. Approval of these practices has entered even such texts as *Rudrayāmala* and *Kulārṇava-tantra*, which incidentally also contain praise of *bhāvanā*. Getting inebriated in the *bhairavi-chakra* and indulging in uninhibited carnal satisfactions to the accompaniment of weird rites in total defiance of social prescriptions, nocturnal adventures in the crematoria with strange rituals associated with corpses and goblins, resorting to perilous practices of witchcraft and sorcery such as 'the six occult deeds' (*shat-*

karma, viz., gaining possession, causing obstructions, sowing the seeds of hate, driving out by force, killing in a violent manner and pacification of disease or misfortune), and employment of *mantras* and *mandalas* towards covetous and unrighteous ends characterized the tantra in practice during that period. There was naturally a revulsion among the laity towards the tāntric cults in general; and even among the tāntrik devotees a need was keenly felt to eliminate the evil influence and set the house in order.

It was in this context that the tāntrik ideology was sought to be pruned, and cleared of occult encrustations. An attempt was made to reinterpret the details of tāntrik practices in terms of abstract symbolisms, so as to keep away the grossly licentious vagabonds and the wicked adventurers seeking to exert their evil influence by occult means. The texts began to caution that the tāntrik path was by no means easy or attractive. The *Kulārnava-tantra*, for instance, proclaimed that the Kaula path was more arduous than clinging to the neck of a tiger, walking on the edge of a sword, or holding a venomous viper in bare hand (2,117-119). The same text provides symbolic reinterpretation of the five *ma-kāras* in terms of yogic benefits: 'liquor' (*madya*) is actually the oozing out of nectar from the centre on top of the devotee's head (*sahasrāra*) experienced in Khecharī-mudrā; 'meat' (*māmsa*) is the animal nature of the devotee consisting of merit and demerit; 'fish' (*matsya*) is the breath that goes in the twin-channels *idā* and *piṅgalā* (rivers Gaṅgā and Yamunā); 'sexual congress' (*maithuna*) is the union of Śiva and Śakti in 'sahasrāra' or the mingling of the breath with the *sushumnā* channel; 'parched grain' (*mudrā*) is the drying up of our base and mundane associations. Further, liquor was identified as the element of fire, meat as wind, fish as water, dried grains as earth, and sexual congress as *ākāśa*. They constitute the *kula* or family (group of elements).

The sublimation of such coarse concepts into fine sentiments which help perfect the spiritual preparation of the devotee ap-

pears to be the common concern of the tantras. The substitution of contemplation for crude rituals brought the tantras closer to the vedāntic approach, especially of the Advaita type. Elaborate symbolism to facilitate sublimation was also an effective device employed in the tantras. Many of the minor upanishads, affiliated to *Atharva-veda* and having a tāntrik framework, resort to symbolisms and advocate meditation as the sole effective technique for reaching the fulfilment, which, like the one accepted in vedānta, is held out to be liberation (*mukti*), especially in this very life (*jīvan-mukti*). Thus the advocacy of meditation (*bhāvanā*) in the tāntrik context rendered the tantras acceptable to the people. It also helped reconcile the tāntrik outlook with the vedāntic approach.

The tāntrik sects (*āchāras*) that evolved in the wake of this rapproachment were seven in number, in accordance with the consideration that human temperaments and needs were manifold. Regarded as the highest in the hierarchy of these, according to vedic protagonists, the 'Vedāchāra', prescribes non-violent vedic rites, on contemplation of the divinity in ones body (the 'thousand-petalled lotus'), and on the repetition of the seed-syllable 'Aim'—all these being performed only in daytime. The 'Vaishnavāchāra' is an extension of the first one, but relying to a greater extent on the sacred mythology contained in the *purāṇas*, advocating the observance of *vratas* (like fasting, vegetarian diet, celibacy, avocation that is free from violence, restraint in speech etc.), worship of personal gods (*ishṭa-devatā*, mostly Vishnu) during daytime and repetition of sacred formulae (*japa*) during nights. The 'Śaivāchāra' is likewise an extension of the 'Vedāchāra', with a sectarian variation; relying on the *smṛtis* as well as on *purāṇas* which glorify Śiva, it advocates the observance of *vratas*, and worship of personal gods (mostly male).

The 'Dakṣināchāra', popular in the Southern region of the country, accepts female forms of divinities (*bhagavati*) but conducts worship in accordance with the prescriptions of the 'Vedāchāra'. It permits worship in the night in cemetaries,

on the banks of rivers, under the *bilva*-trees or in sanctified public places (e.g., where four roads meet), but prohibits the use of liquor, meat etc.; and no sexual rites are allowed in any manner. Sometimes, however, garlands of human skulls are worn, and rituals which are dark in import are conducted. This latter tendency is more conspicuous in the 'Vāmāchāra', where the female form of divinity is worshipped with the five *makāras* (liquor, meat, fish, sexual congress and parched grains) in the dead of the night, and in communities of initiated male and female devotees (*chakras*). The conduct in this sect is by no means acceptable in the social context and, therefore, the devotee is advised to keep his sect-behaviour an esoteric secret. The devotee seeks to realize the transcendental feminine principle in his own body and by his own antinomian conduct.

The 'Siddāntāchāra' adopts the Śaivite philosophy, and while the usual tāntrik rites are performed, great importance is attached to Bhairava (a terrible form of Śiva), the form which the devotees seek to assume. The 'Kaulāchāra', while incorporating the details of 'Vāmāchāra', defies all rules and restrictions pertaining even to the sectarian rites. There is nothing that is barred for the devotee here: no place, no time and no conduct. Sometimes they are decent folk (*śishta*), at other times they are outlandish (*bhrashta*); some of them are wont to move about like madmen, ghosts and goblins. They appear as belonging to various sects, while their loyalty to the Kaula ideology is guarded as a dread secret. A verse in *Syāmā-rahasya* tells us that the Kaulas roam about in various garbs: in private, they follow 'Vāmāchāra'; outwardly they adopt 'Śaivāchāra'; in assemblies they pass for devotees of 'Vaishṇavāchāra'.

अन्तः शक्ता बहिः शैवाः सभायां वैष्णवा मता ।
नानवेषधरा: कौला विचरन्ति महीतले ॥

While according to the votaries of the vedic tradition, the order in which the seven sects have been mentioned above is

in terms of decreasing respectability, the *Kulārṇava-tantra* (2, 7-8) would reverse the order, and hold that the 'Kaulāchāra' is most excellent and the 'Vaishṇavāchāra' least meritorious; it is silent about the 'Vedāchāra'.

A related conception concerns the dispositions of the devotees (*bhāva*), which can be of one of three kinds: 'animal' (*paśu*), 'valiant' (*vīra*), and 'divine' (*divya*). *Vāmakeśvara-tantra* explains that the disposition is a quality of the mind which is invariably involved in the religious practice

भाषो हि मानसो धर्मो मनसैव सदाभ्यर्थेत् ।

The 'animal' disposition consists largely of instinctual urges and physical inclination; *tamas* is the *guṇa* that dominates over this disposition, and hence ignorance and bondage characterize the persons belonging to this group. The devotees with this disposition tend to follow the 'Vedāchāra', the 'Vaishṇavāchāra', the 'Śaivāchāra' or the 'Dakṣināchāra'; and they are benefitted only by one of these paths. The nomenclature 'animal', however, does not suggest that the disposition is mean, irreligious or inhuman; it only means that it is the lowest of the three groups of aspirations. But the devotee here has restraint over his senses and passions, studies the scriptures, and engages himself in rites and rituals.

The 'valiant' disposition is dominated by *rōjas*, and therefore exertion characterizes the devotees of this group. They are by no means violent or impulsive in their normal life; the religious path they choose involves adventures, effort, perseverance and steady progress. The vital force (*kundalini*) is well-developed in them, and they are masters of themselves. The paths that attract them, and benefit them, are 'Siddhāntāchāra' and 'Vāmāchāra'. They would find no merit in the study of scriptures, or in conventional piety; and they would be inclined rather to defy social norms and expectations. The path is more tāntrik (*āgama-ja*) than the previous path, which is determined by the *veda* (*veda-ja*).

The 'divine' disposition is characterized by *sattva* or purity. The devotees with this disposition are highly evolved morally and spiritually; they have perfect equanimity, and are entirely free from passions, ignorance, and ill-will. They are mature enough to dispense with the external forms of worship and resort to meditation. While the earlier two dispositions benefit only from physical and concrete modes of worship (*bahir-yāga*), this disposition is eligible to 'inner worship' (*antar-yāga*). The path of 'Kaulāchāra' is sometimes claimed to be appropriate for this disposition; but usually 'Samayāchāra' (the path of wisdom and the method of meditation) is mentioned as an illustration of this disposition.

Some texts suggest that human constitutions are three-fold, according to the prevalence of *sattva*, *rajas*, or *tamas*; and the dispositions are to be chosen in accordance with the constitutional peculiarities. Other texts, however, suggest that the three dispositions must be resorted to in a sequence, first 'animal' (in the early stages of life, till 16 years), then 'valiant' (during middle age, from 17 till 50 years), and finally 'divine' (during old age, after fifty till death). A text would even prescribe that the three dispositions must constitute the three phases of life each day: 'animal' from morning till noon, 'valiant' from noon till night-fall, and 'divine' from night-fall until midnight. Night is the time for deep contemplation on the identity of the individuated self with the absolute consciousness, with constitutes the 'divine' approach (*Rudrā-yāmala*, 11, 32-38).

Pārānanda-sūtra formulates only three spiritual paths: 'dakṣiṇa', 'vāma' and 'uttara'. These three are accommodated to suit the three dispositions mentioned above. The 'uttara' ("beyond") is the best of paths, and *bhāvanā* plays an important role here.

Paraśurāma-kalpa-sūtra is even more explicit in its recommendation of meditation as the best among the methods.

Bhāvanā is interpreted here as the contemplation on the idea that one (Self) is the consciousness energy (*chit-sakti*), different from the three conditions (wakefulness, dream and sleep) and the five sheaths (physical, vital, mental, conscious and blissful). It facilitates rejection of the mode of the corporate existence of the self (*jīva-bhāva*), and helps in the identification of oneself with the mother-goddess. The prescription of this text is:—

देव्यहंभावयुक्तः स्वशरीरे वज्रकवचन्यासं विदधीत ।

II

The Text

श्रीगुरुः सर्वकारणभूता शस्त्रिः ॥ १ ॥

“The auspicious Master is the all-causative power”.

The guru, (the word derived from root *gri*, ‘*gri krgrorucha*, *Uṇādi*, 1, 14), is one who instructs religious lore to a student (‘*grṇāti upadiśati-vedādī-śāstrāṇī*’), or one who is adored because of his greatness in wisdom or austerity (‘*gīryate stūyate-sau mahattvāt jñāna-tapo-vṛddhatvāt*’). Another explanation takes the first syllable, *gu*, to mean ignorance or darkness, and the second, *ru*, to mean its removal or destruction (‘*gus-tvandha-kārah syād ru-kāras tan-nivartakah*’); and hence the *guru* signifies one who, regulating from within, helps destroy the ignorance which binds the student to the transmigratory cycle (‘*girati ajñānam antrayāmi-rūpeṇa, avidyām nāśayati*’). Alternately, *gu* is made to signify reality, and *ru* knowledge thereof (‘*gu-kārah sad-iti prokto ru-kāro jñānavāchakah*’).

While the vedic tradition takes ‘*guru*’ in the sense of preceptor or elder (as, e.g., *Manu*, 4,162, where three persons are looked upon as *gurus*: preceptor, father and mother cf. also *Vi.smṛti*, 32, 1), the tāntrik tradition distinguishes between the preceptor (*śikshā-guru*), who imparts scholastic wisdom, and the master (*dīkshā-guru*), who communicates mystic power which brings about the intuitive and all-penetrating wisdom. The vedic tradition also had the notion of initiation (e.g., the rite of *upanayana*, cf. *Yājñavalkya-smṛti*, 1, 34; and *diksha*, *Taittīriya-samhitā* 6, 1, 1, 1, *Satapatha-brāhmaṇa*, 7, 3, 12, *Aitareya-brāhmaṇa* 1, 4, 10 etc.) which was a magical rite in the nature of necessary prelude to the acquisition of scriptural knowledge. The vedic passages also contain the

mystic import of the sacred words imparted by a competent master (e.g., *mantra* as related to *manman*, RV, 1, 147, 4; 4, 5, 6 etc., ‘powerful word loaded with supernatural might and influence, possessed of extraordinary weight’, ‘mantro guruh punarastu so asmai’). But the integration of the idea of imparted knowledge with the acquirement of power was characteristically tāntrik in origin.

The tāntrik traditions (in India, Tibet, China and Japan) attach great importance to the role of the *guru* in the spiritual career of an aspirant. His guidance is considered altogether indispensable, for the knowledge acquires power only when communicated by him. He is not only a ‘giver of the powerful word’ (*mantra-dātā*) but he protects the disciple from all impediments to the continuing power of this word by his vigilance and grace. The concept of initiation involves this sustained influence of the master.

A tāntrik text says: “Without initiation, there can be no release from the phenomenal bondage; and there can be no initiation without a master. Hence the succession of masters”.¹ The Indian word for initiation is ‘dīkshā’; the first syllable (*dī*) signifies the imparting of the true import of knowledge (‘dīyate jñāna-sadbhāvah’), and the second (*ksha*) the destruction of all impediments to progress (‘kshiyate pāpa-sam-chayah’). In the orthodox texts like *Satapatha-brāhmaṇa* (11, 2, 1, 1,) a man is said to have three births: the first, when he is delivered from his mother’s womb; the second, when he begins to perform the prescribed rituals and acquire knowledge; and the third, when he dies and is consigned to fire. The word *dīkshā* is cognate with the root *dāh* (‘to burn’), and signifies the desire to burn. By being burnt, one is not only cleansed, but assumes a better state of existence. The tāntrik texts speak of *dīkshā* as re-birth. Under the powerful impact of initiation, the ordinary constitution of the aspirant is transformed into an extraordinary assemblage of bodily and mental energies.

There are several kinds of initiation depending on how the master's power is communicated; and accordingly the masters also differ. Initiation by physical touch (*sparsa*) is considered the lowest of initiations, initiation by word of mouth (*vāg*) higher than that, initiation by mere look (*dṛṣṭi*) still higher, and initiation by penetrating into the very being of the aspirant (*vedha*) highest. It is extremely difficult indeed to come across the master who can accomplish the last type of initiation; only the fortunate aspirants get access to such an one.² The initiation that he gives is technically known as 'perfect consecration' (*pūrṇābhiseka*).

Such a master is hailed as 'Śrī-guru', the honorific prefix 'Śrī' suggesting unrivalled excellence³ and perfect prosperity of transcendental bliss when all restraining and limiting factors are overcome. The aspirant regards the *guru* from whom he has received complete consecration as a veritable godhead, indeed as superior to the gods. A text says "Should the god be wrathful against you, the *guru* will guard you; but if the *guru* himself is displeased with you, no one can save you!"⁴ Another text warns that one should not look upon his master as a mere human being, nor the *mantra* that he gives as merely words.⁵ The master's divine character is emphasized by the prescription that as soon as one gets up from his bed in the morning, he should meditate on the sacred feet of his own master (*guru-pādukā-chintana*). This he must do even before he thinks of his chosen deity (*devatā-chintana*). And during the formal worship of Śrī-chakra, the ritual of 'symbolic placement' (*nyāsa*) involves identifying the midmost point of the sacred design (*bindu*) as the mother-goddess herself, and visualizing behind her 'the three-fold currents of the masters' (*ogha-traya*), to be explained later.

The master is precious inasmuch as he can metamorphose an ordinary and even indifferent individual into an eager aspirant, by precepts, counsel and arguments. "Even a common flower can thus be transmuted by him into a lovely lotus;

and having thus transmuted, the master also shines upon it like the welcome sun to help the bud open up in all its glory, instantaneously".⁶ The spiritual awakening of the aspirant is an important event. It involves three details, which need to be integrated: the master (*guru*), the sacred word (*mantra*), and the chosen deity (*devatā*), in addition to the aspirant's own self (*ātmā*) in which the identification must be accomplished. The sacred word acquires its sanctity and power only when it is correctly and willingly communicated by the master;⁷ and the mystic evocation of the deity in front of the aspirant is achieved only by the proper employment of the sacred word. The final upliftment of the aspirant is possible only by the grace of the deity thus evoked.

The tāntrik texts frequently mention the identity of the master with the deity, the sacred word, and the devotee's own self. "The goddess acquires the form of the sacred word; the sacred word acquires the form of the master; the master acquires the form of the devotee's self; and the devotee, while employing the sacred word (*manu*), becomes his own self".⁸ The *Pārānanda-sūtra* (38) prescribes that one must contemplate on the idea that the master is higher than everything; that the sacred word is higher than the master; that the deity is higher than the sacred word; and that ones own transcendental self is higher than the deity.⁹

The three details mentioned above (viz., the master, the sacred word and the chosen deity) are in fact one. A text says: "Even as the words *ghāṭa* (pot), *kalaśa* (jar) and *kumbha* (pitcher) mean the same thing, so the *mantra*, the *devatā* and the *guru* are essentially the same".¹⁰ The *mantra* symbolizes *manas* (mind), the *devatā* stands for the *prāṇa* (vital force), and the *guru* represents the aspirant's own self (*ātman*). The tāntrik discipline prescribes the unison of mind and the vital forces in the order to realize the inner self.¹¹ It is important that the mind must be cleansed and strengthened before, it can become the effective means of realization. Devotion to the human

master is in this context meant to purify the mind and fortify it with the spirituality of the master. But the master is in reality ones own inner self that regulates the mind, and not outside the aspirant. That is why the aspirant is asked to meditate upon the *guru* in the *ājñā* centre (between the eyebrows), and in the two-petalled lotus; the *guru* as the regulating principle (*ājñāpaka*) is said to reside there, and his function of awakening the aspirant takes place at this centre.¹²

It is significant that the *guru*, who is the sole means to self realization (*upāya*) is equated with the aspirant's goal (*upayea*) viz., supreme and transcendental reality, in its reflexive aspect or energy dynamics (*vimarśa* as the mother-goddess).¹³ In the *tāntrik* ideology, the two aspects are not in reality distinct.¹⁴ The customary invocation to the *guru*, included in *Tantra-rāja tantra* (1, 96-100), and repeated in *Sri-vidyārṇava-tantra* 1, 382-386), illustrates the role the *guru* plays in the aspirant's spiritual unfoldment:

नमस्ते नाथ भगवन् शिवाय गुरुरूपिणे ।
विद्यावतार सिद्धैष स्तीकृतानेकविष्णह ॥

नवाय नवरूपाय परमार्थैकरूपिणे ।
सर्वज्ञानतमोभेदभानवे विद्धनाय ते ॥

स्वतन्त्राय दयाकृपविष्णहाय परमात्मने ।
परतन्त्राय भक्तानां भव्यानां भव्यरूपिणे ॥

सिवेकिनां विवेकाय विमर्शाय विमर्शिनाम् ।
प्रकाशिनां प्रकाशाय ज्ञानिनां ज्ञानरूपिणे ॥

पुरस्तात् पाशवैयोः पृष्ठे नमस्तुर्यासुपर्यंधः ।
सदा मञ्चित्तरूपेण विधेहि भवदासनम् ॥

The *guru* is the lord, master, Siva himself. He assumes numerous forms for the sake of transmitting the liberating wisdom. He is ever new, and he consists of nine aspects; but his transcen-

dental form is one only. He is the sun that tears asunder the darkness of all ignorance; he is a mere mass of consciousness. He is free, the highest; but his mercy constitutes his form. However, he yields to his devotees and to the mature folk. He is the sense of discrimination in all men of discrimination; he is the expression in all modes of expression; he is the light in all things that shine; and he is the knowledge in all knowing mortals. The devotee seeks that his own mind be the *guru's seat*.

It does not, however, mean that the *guru* is a mere abstract conception. The tāntrik devotee is very much committed to a human *guru*, with whom he has personally come into contact in the transactional world. The guidance that he gets from the master is by no means imaginary; it is concrete and practical. While the *guru* is an individual, he also symbolizes the theme of personal transmission of the secret of realization in a succession of masters. This succession is known as *saniprādāya* which is defined in the tāntrik texts as whispering into the ears of the prepared disciple the highest truth so as to awaken him spiritually.¹⁵ The never-failing successive transmission of the tāntrik wisdom constitutes the tradition, the origin of which goes back to the moment when creation took place. The purpose of this transmission is to finally awaken the aspirant (*mahābodha-rūpa*) to the truth beyond space, time, and forms. The human *guru* represents this hoary tradition; and he is the contemporary master, who has descended in an unbroken line of masters beginning with Śiva himself.¹⁶ He not only reveals to the aspirant the transcendental reality but helps him realize his own essential reality ('svārtha-paramārtha-prakāṭana-paro guruh').

The tāntrik tradition not only explains the evolution, proliferation, and projection of the phenomenal world of thirty-six categories alongside the entire world of verbal expressions, but also teaches the utter unity of all presentations in the transcendental consciousness (*para-prakāśa*). The power of the sacred word (*mantra-vīrya*) consists in its evocation of the

perfect awareness of the subjective factor, and thus it helps in the realization of unity. The realization of the unity of the aspirant's real nature (*ātmā*), the power of phenomenal projections (*śakti*), and the principle of pure consciousness (*śiva*) is first accomplished by the *guru*, and then communicated to the disciple. In this sense, the *guru* is regarded as identical with tradition. The power of tradition, which is greater than the individual master, finds expression in his teaching¹⁷

The tāntrik tradition began with the First-Master (*ādi-nātha*), Mahākāla, who is in the nature of the primordial shadow (*chhāyā*) cast by the all-pervasive principle of pure power (*Śiva*) at the moment of creation. He is described as the mental emanation of Śiva. When he got formed, the power of the parental Śiva descended into him (*śakti-pāta* or *śaktiyavatāra*). This descent of power is the origin of the *guru* principle. The projection of the phenomenal world (which binds the devotee) and the presentation of the sacred word (*mantra*, which releases the devotee) were coeval. The succession of masters from Mahākāla till our own day symbolizes the transmission of the liberating wisdom, which is ageless.¹⁸ Each tāntrik master represents Mahākāla, the original giver of the liberating *mantra*. The *Mālinī-tantra* identifies the *guru* with the primordial revealer of the potency of the *mantra* (*mantravīrya*).¹⁹

And owing to the potency of the *mantra*, the four-fold values of life (*purushārthas*, viz., 'dharma' or virtuous living, 'artha' or wealth, 'kāma' or pleasures of life, and 'moksha' or final liberation) are accomplished. The master who reveals and transmits this source of all achievements with regard to phenomenal welfare and spiritual beatitude is looked upon as the 'means' (*upāya*). Hence the aphorism in *Śiva-sūtra* (2, 6):

गुरुपायः ।

It is precisely in this sense that the first sentence of the

Bhāvanopanishad describes the master as 'source-energy' for all accomplishments. *Tantra-rāja-tantra* (35, 1) says:

गुरुराया भवेच्छक्तिः :

The master is also the ultimate cause of all phenomenal processes, when he is identified with the category of *śakti*. It may be recalled that in the tāntrik system, the universe consisting of thirty-six categories evolves in three strands, originating from the *parā-samvit* or the pure being (*sat*), devoid of all limitations, differentiations, obstructions, inclinations and urges. This *parā-samvit* is, therefore, represented as a point devoid of dimensions (*bindū*). From this emanate the principle of subjective consciousness (as 'I' or '*aham*') known as Śiva (symbolising the *chit* aspect) and the principle of objective consciousness (as 'this' or '*idam*'), known as Śakti (symbolising the *ānanda* aspect). The two principles are in reality, one: undifferentiated and unmanifest in the *parā-samvit*. However, in the phenomenal context, the Śiva principle is the first evolute, followed by the Śakti-principle, which has three modalities of energy viz., inclination (*icchā*), awareness (*jñāna*) and action (*kriyā*).

The modality of 'inclination' initially occurs as the principle of *Sadāśiva* (or *sādākhyā*, where the first experience of individuated being is had), involving the dichotomy between the 'I' and the 'This', with emphasis on the subjective aspect of experience; the modality of 'awareness' occurs initially as the principle of *iśvara* ('lord of the phenomenal presentations'), with emphasis on the objective aspect of the 'I-This' dichotomy; and the modality of 'action' manifests originally as *śuddha-vidyā* (also called *sad-vidyā*, 'true knowledge'), representing complete recognition of the dichotomy involved in all experience, without emphasis either on the subjective or on the objective aspect. While the modality 'awareness' (*iśvara*) first becomes aware of 'this' and subsequently of the 'I' the modality of 'action' (*śuddha-vidyā*) first becomes aware of the 'I' and

subsequently of the 'this', thus occasioning movement. But *suddha-vidyā* is characterized by the basic awareness that the 'I-ness' and the 'This-ness' are identical, while it is distinguished by *māyā* which sees them as distinct.²⁰

These five categories constitute 'the pure path' (*śuddhādhva*) characterized by the modalities of consciousness only (*chid-rūpa*). The *parāsamvit* thus acquires five-fold powers: (*śakti*): enduring (*nitya*) as consciousness (*śiva*); pervasive (*vyāpaka*) as bliss (*śakti*); complete (*pūrṇa*) or ever content (*nitya-trpta*); inclination (*sadāśiva*), omniscient (*sarvajñā*) as awareness (*īśvara*); and omnipotent (*sarva-kartṛ*) as pure knowledge (*suddha-vidyā*). Their original direction is towards non-differentiation and unity.

Owing, however, to the influence of the primordial veiling power (*māyā-śakti*), which represents the complete separation of the 'I-ness' (*ahantā*) and 'This-ness' (*idantā*), and thus a negation of *suddha-vidyā*, these five characteristics get limited or contracted (and hence the expression *kañchuka*): endurance becomes limited and defined by the time factor (*kāla*); pervasion gets defined by spatial restriction (*niyati*); completion becomes specified by individual desires (*rāga*), omniscience is particularized by circumscribed aspects of knowledge (*vidyā*), and omnipotence is limited by restricted activity (*kalā*). These five modes of contraction are fundamentally aspects of consciousness (*chid-rūpa*) and pure in their nature (*śuddha*), but are subject to the impact of the principle of obscuration (viz., *māyā-śakti*), which is inert (*achid-rūpa*) and impure (*aśuddha*). Therefore, the group of these five modes is called 'the pure-and-impure path' (*śuddhāśuddha*), which is the second strand of evolution. Here the split between the 'I' and the 'This' becomes complete.

The third strand of evolution consists of twenty-six categories, all of them representing 'the impure path' (*aśuddhādhva*), and characterized by non-consciousness (*achid-rūpa*). The power of obscuration (*māyā-śakti*) is the fundamental principle operat-

ing here, and the entirety of phenomenal transactions is occasioned by it. The categories, besides the power of obscuration, under this head are the twenty-five categories postulated in the Sāṃkhya system: the five 'bare-details' (*tan-mātras*: form, taste, sound, smell and touch), the five 'formed elements' (*mahābhūta*: earth, water, air, fire and ākāśa), the five 'cognitive organs' (*jñānendriyas*: eyes, ears, nose, tongue and skin), the five 'organs of action' (*karmendriyas*: organs of prehension, locomotion, speech, elimination and reproduction), the mind (*manas*), the ego (*ahamkāra*), the potential but unformulated awareness (*mahat*), the primordial nature (*mūlaprakṛti*), and the individuated being (*purusha*). The last two categories represent the objective ('This') and subjective ('I') counterparts of the dichotomy inherent in phenomenal experience.

Thus the universe is composed of five categories in the 'pure' strand (symbolising percipient consciousness), twenty-six in the 'impure' strand (symbolizing the presentational world of inert matter), and five in the 'pure-and-impure' strand (symbolizing the representational aspect or the transaction between the two extreme categories mentioned above), altogether making thirty-six (*shaṭ-trimśat-tattvātmaka*). This entire phenomenal context is the projection of the principle of universal energy (*śakti-tattva*), the second evolute representing the bliss (*ānanda*) of pure and transcendental consciousness (*parā-samvit*). It is undistinguished in its essence from the first evolute, viz., the principle of universal awareness (*śiva-śakti*). However, the universal dynamics is better understood by referring to the causative principle as power or energy, which is here identified with the idea of 'master' (*guru*).

Finally, the grace of the master is the foundation for all efforts on the part of the aspirant. When the texts prescribe that one must concentrate upon the identity of ones own self with the master and with Śiva, they insist that the aspirant must be 'devoted' to the master.²¹ The reason is that a mere kindly look from the master is capable of rending asunder all

the obstacles on the aspirant's path and revealing before the aspirant instantaneously the real nature of all phenomenal projection.²²

तेन नवरन्ध्रलुपो देहः ॥ २ ॥

2. 'By him is the body constituted of nine outlets'.

Tanta-rāja-tantra (35, 1-2) brings out the idea that connects this sentence with the previous one:

गुरुरादा भवेच्छक्तिः सा विमर्शमयी मता ।
नवत्वं तस्य देहस्य रन्ध्रत्वेनावभासते ॥

'The master is the primordial power; he is regarded as deliberation. The nine-fold character of his body is revealed by the nine apertures in the body'.

The master identified with the principle of *śakti*, being the first emanation of *śiva*, and being 'mind-form', represents the principle of deliberation (*vimarśā*), as differentiated from *śiva* himself, who is mere illumination (*prakāśa*). The relation between *śiva* and *śakti* is the great theme of all tantra, and this has already been referred to. It bears recapitulation.

The principle of *śiva*, as the first evolute, is differentiated from the ultimate principle of pure and transcendental consciousness (*parā-samvit*) in that it is the principle of active consciousness (*chit*), providing the subjective framework in all experience (viz., the notion of 'I', *aham*), without however any involvement of the objective context. The principle of *śakti*, on the other hand, evolving directly from the principle of *śiva*, is the cosmic energy which defines the objective context (viz., the notion of 'This', *idam*). The phenomenal projection actually proceeds from the principle of *śakti* (who is, therefore, described as the mother-goddess, *mātā*) as the three modalities of energy: 'inclination' (*icchā*), 'awareness' (*jñāna*) and 'action' (*karma*).

The principles of *śiva* and *śakti* are undistinguished, and occur in perfect harmony in the ultimate state of cosmic dissolution (*samhāra* or *pralaya*). During creation (*sṛṣti*), however, the bipolarity of the 'I' and the 'This' (the functions respectively of the principles of *śiva* and the principle of *śakti*) tends to become maximized; and during preservation (*sthiti*) the dichotomy is steadily maintained. The twin functions resulting from this polarity are 'illumination' (*prakāśa*) and 'deliberation' (*vimarśā*), which pervade the entirety of phenomenal reality as well as the transactional experience of all living beings. The relation between the two principles is likened to that of the lamp and its light. The rays of light proceeding in all directions are responsible for the cosmic evolution in terms of thirty-six categories.²³

The function of 'deliberation' (*vimarśā*) is explained as the principle of 'illumination' becoming aware of the processes in its own being as active consciousness ('percipient', *gramātī*), more specifically, becoming conscious of itself as the subject. An extended meaning of 'deliberation' is also drawn out: "It renders even an extraneous thing its own; it renders itself alien to itself; it unifies the two processes²⁴ (identification and alienation); and separates what is thus united". Principally, 'deliberation' signifies dichotomization in the act of awareness in terms of 'self-awareness' (*ahamta*) and 'object-awareness' (*idamta*).

The commentary on *Tantra-rāja-tantra*, and following its lead Bhāskara-rāya, take 'deliberation' to represent the central 'channel' in the human constitution known as *sushumna*. The idea of 'channels' (*nāḍi*) in the body, gross and subtle, is prevalent not only in the tantras and yoga, but even in the vedic thought. The upanishads speak of one hundred and one 'channels' that originate in, and ramify from, the very core of human existence, viz., 'the heart' (*hrdaya*, as the seat of the soul).²⁵ They are described as extremely subtle and minute, like unto a single hair split a thousand-fold. Each of these channels carry and convey the vital force (*prāṇa*), and all of them together

not only sustain life but are responsible for all physiological, mental and spiritual functions. One of them, the one that inclines upward, is the most important one. It enables one to accomplish the highest objective of human existence, viz., immortality (*amṛtata*). While hundred channels bind the individual, this one liberates him. The early upanishads, however, do not name this ascending and liberating 'channel'; we find the first reference to it by name in *Maitri-upanishad* (6, 21).

The idea of 'channels' of energy figures prominently in the tāntrik texts and in yogic practices. The number of channels that support life and sustain the organism is given here as three crores and a half. The subtle body of man is composed of one hundred and one channels, which ramify from the 'heart', the 'basal pit' and other centres (*chakras*). Each of these is said to branch out into a hundred lesser 'channels', each of them in turn branching out, and making an elaborate network of 700 million 'channels', through which the vital currents flow.

The central ascending 'channel' known as *susumṇā* has already been referred to. It occurs inside the most minute channel (called *chitrinī*, representing the lunar energy in the body), enclosed within another channel (known as *vajrinī*, representing the solar energy in the body), which runs inside and along the backbone (called *meru-dāṇḍa*). It represents the principle of fire (*agni*), and is composed of the three *gunas* (*sattva*, *rajas* and *tamas*). It originates in the basal centre *mūlādhāra*, also called *kanda-yoni*, or *adhara-kuṇḍa* representing the earth element in the body), and reaches upto the subtle opening on top of the head (*brahma-randhra*), which represents the seat of pure consciousness, passing through regions representing the other elements (viz., *svādhishṭhāna*-water, *manipūra*-fire, *anāhata*-air, *viśuddha*-ether and *ājñā*-mind).

Thus the *sushumṇā* is the most fundamental chord in human existence, comprehending as it does the three basic strands

(viz., the *gunas*), the three regions (sun, moon and fire), and the five elements, and also providing the possibility of pushing on to the highest goal. It symbolizes the *prakrti* as particularized in the human being. To its left but outside the *merudanda* is another channel, called *idā*, originating from the same source as the *sushumṇā*, but ending in the left nostril: and to its right, also outside the *meru-danda*, is the channel known as *piṅgalā*, originating as *idā* does but ending in the right-nostril. If *sushumṇā* represents the principle of fire, *idā* (masculine and white in colour) represents the lunar principle, and *piṅgalā* (feminine and red in colour) the solar principle. The three channels are united in their origin in the basal center (*mūlādhāra*), and hence they are called (*yukta-trivenī*, three streams united); and symbolize the new-moon (*āmāvāsyā*, when sun and moon meet). They branch off ordinarily as separated streams (*mukta-trivenī*). The streams referred to here are imagined to be the subtle and organic representatives of the river *Gangā* (*idā*), the river *Yamunā* (*piṅgalā*) and the hidden river *Sarasvatī* (*sushumṇā*).

The central channel is closely related to the cosmic energy that lies dormant in every living being, *kundalini* imagined to be like a coiled serpent slumbering in the basal center and blocking the central channel. It is the representative of the principle of *sakti* in man ('deliberation', *vimarśā*) removed from the principle of *śiva* ('illumination', *prakāśa*), which is located in 'the thousand-petalled lotus' (*sahasrāra*) on the crown of the head. The central channel being blocked is responsible for the separation of the two principles in transaction, although they are united in reality. The prescribed discipline in tantra and yoga is to "to arouse" the *kundalini*, which, uncoiling itself, would ascend along the central channel and reach 'the thousand-petalled lotus'. The dichotomy between the twin principles is thus eliminated. The deliberation of *sakti* is actualized in the central channel.

The central channel is thus 'the means' (*upāya*), like the master, of the highest goal before man. It is in this sense

that the *guru* is identified with *sushumna* or the actualized power of *vimarsā*. The comparison is further worked out. The central channel, functioning in several regions, is responsible for different bodily functions, broadly grouped as follows: the organ of gustation (tongue, in the *svādhishṭhāna* region), the two organs of vision (eyes, *manipūra*), the organ of elimination and the organ of reproduction (anus and penis, *anāhata*) and the two organs of audition (ears, *viśuddhā*). These are the nine outlets in all, for the deliberative function of the central channel. They function as gateways or apertures for the vital force to establish contact with the physical world outside.

Corresponding to these nine outlets for the central channel in the body, the master (who is identified with the central channel) has nine forms through which his teaching and grace flow out to liberate the devotee. In conformity with the general tāntrik emphasis on the numbers 'three' and 'nine', the master (who is identical with the principle of *śiva*) is said to flow out in three 'currents' (*ogha*, so called because of the continuity in succession and of the speed with which the devotee is prepared), each current having three forms, thus providing nine 'guides' to lead the devotee to enlightenment and liberation. The first current is described as 'divine', (*divyaugha*) for the three forms of masters in it are beyond the ordinary transactional plane and share the characteristics of the very principle of *śiva*. The third current is that of the 'human' forms (*mānavauṅha*), which are within easy reach of the devotee, for they appear as human individuals and live amidst us. The second current is that of the 'adept' forms (*siddhaugha*), which are half-way between the 'divine' and the 'human'. They are in reality divine (viz., transcendental) forms, but may appear amidst the human folk for providing guidance.²⁶ Conventionally, the three names in each 'current' represent the hierarchy of ones own masters in three generations: ones immediate master (*guru*), his master (*parama-guru*), and his master (*parameshthi-guru*). Beyond these three, the names of the earlier masters are not usually remembered, and so not recited.

Different traditions provide variant lists of these nine guides; but the names are all symbolic and suggestive. The list accepted in the *kādi*-tradition (to which the *Bhāvanopaniṣhad* belongs) gives the names of the nine masters as follows: I 'the divine current', 1. Prakāśa ('illumination', viz., the principle of *śiva*) 2. Vimarśā ('deliberation', viz., the principle of *śakti*); 3. Ānanda ('bliss', viz., awareness or *parā-saṁvit*) II 'the adept current', 4. Jñāna (or Śrī-jñāna, 'knowledge' concerning essential identity, between the 'I-ness' and the 'This-ness', corresponding to the principle of *śuddha-vidyā*); 5. Satya (or Śrī-satya, 'truth' concerning the illumination and its deliberation, corresponding to *Īśvara*); 6. Pūrṇa (or Śrī-pūrṇa, 'fulfilment' or contentment, corresponding to *sadāśiva*); III 'the human current', 7. Svabhāva ('nature' or 'constitution', corresponding to the restricted principle of *niyati*); 8. Pratibhā ('intuitive understanding, *vidyā*'); and 9. Subhaga ('well-equipped', *kalā*). The names as recited usually terminate with 'ānanda-nātha'.

The nine outlets of the central channel, mentioned earlier, have been identified with these nine forms of the master (cf. *prayoga-vidhi* of Bhāskara-rāya): I the right ear with Prakāśa, the left ear with Vimarśā, the tongue with Ānanda; II the right eye with Jñāna, the left eye with Satya, the penis with Pūrṇa; III the right nostril with Svabhāva, the left nostril with pratibhā, and the anus with Subhaga. It may be recalled that these nine outlets are so many expressions of the central channel's deliberation (*vimarśā*), and that the master has been identified with the central channel.

The central channel is also the pathway through which the primal and eternal sound arising in the 'basal pit' (*ādhāra*) travels upwards, as through a hollow reed. The channel has ten 'joints' (*parva*), representing ten stages of ascent, thus providing nine hollow spaces (*avakāśa*) which are called 'apertures (*randhra*).²⁷

The idea of apertures has been pressed for further implications. The Sanskrit word *randhra* may mean, besides out-

let, 'aperture', 'exit' or 'opening', comprehending the idea of 'inlet' also. Apertures are passages through which the desirable or wholesome things (*upādeya*) from outside are taken in, and through which the undesirable or unwholesome things (*anupādeya*) which are within are thrown out. The role of the master with regard to the accomplishment of the devotee's welfare consists in encouraging him towards the objective (*artha-pravṛtti*) and in restraining him from going astray (*anarthād-uparati*). This is how the master's look of compassion (*katāksha*) works.²⁸ These inlet-outlets are really the expression of the master's deliberation.

नवचक्रहृष्टं श्रीचक्रम् ॥ ३ ॥

3. 'Śrichakra is of the form of nine-fold assemblies'.

There are two variant readings for this sentence:

नवशक्तिमयं श्रीचक्रम् ॥

as read by Upanishad-brahma-yogin, and

नवचक्रहृष्टं श्रीचक्रम् ॥

accepted by Bhāskara-rāya. The latter reading has been adopted here. It is significant that the *Tantra-rāja-tantra* (35th paṭala) on which the *Bhāvanopanishad* is entirely based, does not contain this sentence in any form; nor does it refer to this idea explicitly anywhere. It is probable, therefore, that this sentence was a later addition by way of annotation. The texts used by Upanishad-brahma-yogi, in fact, makes the sentence read:

केन ? नवरन्ध्ररूपो देहः नवशक्तिमयं श्रीचक्रम् ॥

This is obviously a very satisfactory reading, for it neatly

and directly formulates the central idea of the whole upanishad, the idea that the human body itself illustrates the design of Śrī-chakra; the nine outlets of the body corresponding with the nine units of Śrī-chakra, each of which is a power (*sakti*).

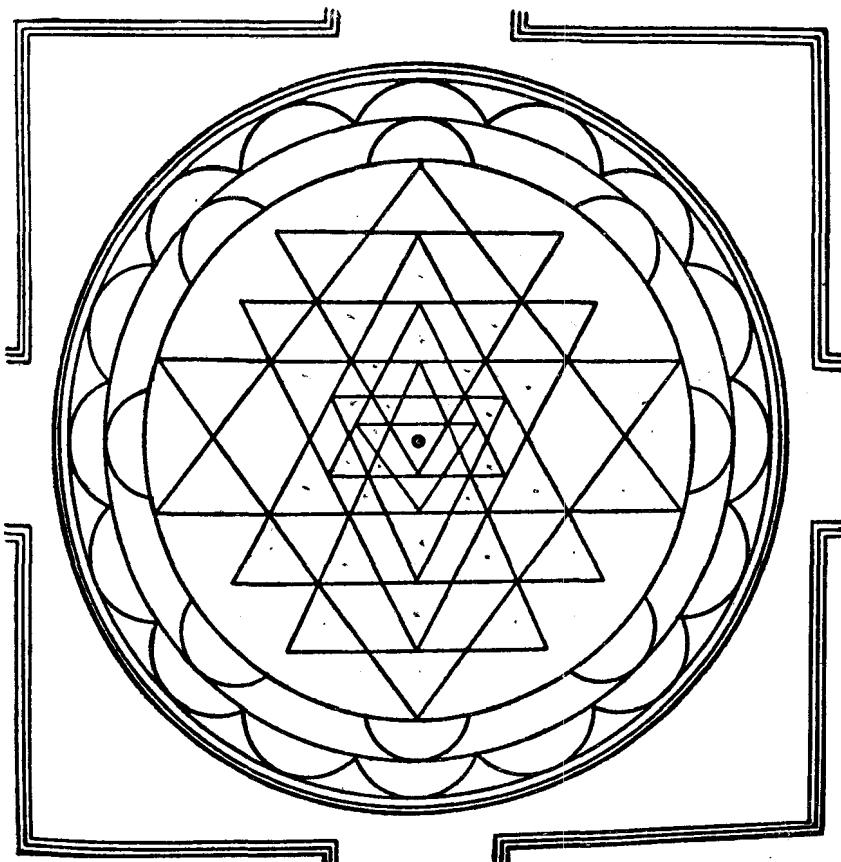


Illustration of Śrī Chakra

Bhāskara-rāya's reading emphasizes that the Śrī-chakra is an auspicious arrangement of nine individual patterns, five of them representing the feminine power (*sakti*) and four the masculine power (*śiva* or *agni*). Each pattern is technically

designated a *chakra* (e.g., *trailokya-mohana-chakra*, *Sarva-siddhi-prada*, *Sarva-roga-hara*). The individual patterns denote aspects or details of the composite pattern, familiar as 'Śrī-chakra', which is "auspicious" by virtue of its integrated arrangement (*samashṭi*). The real Śrī-chakra, however, is the central point (*bindu*, called 'Sarvānanda-maya-chakra'), symbolising the union of the two-fold power, masculine and feminine (*śiva-śakti*). The rest of the pattern is but an explication of its power. If the point is the proper power, the nine-fold arrangement is the form (*rūpa*) it assumes.

Bhāskara-rāya points out that the reference here is to the devotee's own body ("deha ity anuvartate; svakīyo deha eva trailokya - mohanādi-navachakra-samashṭi-rūpa - Śrichakrābhinnah"). The body as a total organism corresponds to Śrī-chakra as an entire pattern. The details of the correspondance, however, are matters of secret instruction, according to him. He notes that the source-book for this upanishad, viz., *Tantrarāja-tantra*, does not spell out the identity of the human body with the Śrī-chakra; and he explains that it is because *Nityāshodasikārnava* deals with this issue at length. Probably he had in mind the 'chakra-sanketa', ('symbolism of the chakra') portion of the 'Yognī-hṛdaya', which constitutes the concluding part of this text. In any case, the body, like Śrī-chakra, is a nine-fold arrangement of outlets (*randhra*), as formulated in the previous sentence 'nava-randhra-rūpo dehah'. The present sentence, therefore, would assume the form:

नवचक्ररूपं श्रीचक्रं नवरन्ध्ररूपो देहः ॥

The concept of *chakra* in Indian literature is varied. The word is derived from the root *kṛ* ('to do'), and etymologically it signifies an instrument of action. The potter's wheel, which helps the production of pots, is called a 'chakra' in this sense; the wheel of the cart is also a 'chakra', for it enables the cart to move. The diagrams, implements, and machines that are meant to accomplish certain pre-determined effects are also

chakras. An extended use of the word is in the sense of assemblage (*samūha*, *vraja*), army (*senā*), or empire (*rāshṭra*). We thus have stellar constellations (*nakshatra-chakra*), planetary arrangements (*rāśi-chakra*) letter groupings (*māṭrku-chakra*) and expressions like *chakra-vyūha* meaning the crucial deployment of army-units on the battle field, and *chakra-vartin* meaning emperor as one who can move about freely in the realm. In the tāntrik context, well-defined congregation of devotees for characteristic ritualistic ends is called a *chakra*; hence expressions like *sādhaka-chakra* ('the assemblage of practitioners'), *chakra-pūjā* ('ritualistic worship in secret groups'), *yoginī-chakra* ('the assemblage of esoteric help-mates'), and so on.

A special connotation of the word is to be found in the idea of the human constitution being composed of several channels of vital force (*nāḍī-chakra*). 'Chakra' here means a vortex, or plexus of forces, physical as well as psychic. They connect the subtle body (made up of the sensory organs and functions of mind, ego and consciousness) with the physical body (made up of the five elements). About thirty of them are listed in the Yoga manuals: the *nāḍis* situated at the toe of the foot (*pādāṅgushṭha*), the heel (*prshṇi*), the ankle (*gulpha*), the knee (*jāṇu*), anus (*gudu*), the *mūlādhāra*, the sacral plexus, the perineum (*yoni*), the testes (*mushka*), the penis (*meḍhra*), the groin (*vāṁkshṇa*), the *svādhisṭhāna*, the *idā* and the *piṅ-gatā* in the *kanda-yoni*, the navel (*nābhi*, umbilical region), the *manipūra*, the thumb (*aṅgushṭha*), the elbow (*aratni*), the armpit (*iksha*), the *anāhata*, the tip of the tongue (*jihvāgra*), the *viśuddha*, the soft palate (*ghanṭikā*), uvular (*tālu*), palate, the nose-tip (*nāsāgra*), between the eye-brows (*bhrū-madhyā*), the *ājñā*, below this region (*lalānā*), the mind (*manas*), and the middle region of the cerebrum (*soma*).

Of these channels, six (*ṣaṭ-chakra*) are regarded as especially important in Yogic practice and hence designated *brahma-chakras*: (1) *mūlādhāra* or the foundational chakra in the form of a triangular space in the midmost portion of the body, re-

presenting the earth element and symbolising the source of physical desires; (2) the *svādhishṭhāna* situated below the navel and in region around the root of the penis (*medhra*), representing the water element; (3) the *manipūra* (the *nurmāṇa-chakra* of the Buddhists) situated in the navel region, and representing the fire element; (4) the *anāhata* (the *dharma-chakra* of the Buddhists) situated in the region of the heart, and representing the air element; (5) the *viśuddha* (the *sambhoga-chakra* of the Buddhists), situated behind the throat, and (6) the *ājñā* ('parama-kula' in the tantras) situated behind the eye-brows, and representing the sun and the moon.

In addition to these six, three more *chakras* are recognized as significant: (7) the *manas-chakra* ('the mind centre'), situated just above the *ājñā-chakra*, and responsible for all sense-cognitions, thoughts, and dreams; (8) the *soma-chakra* ('the lunar centre') situated above the *manas-chakra*, and representing the emotional and spiritual aspects of life (sixteen in number); and (9) the *sahasrāra-padma* ('the thousand-petalled lotus', called *Ushnīsha-kamala*, in Buddhist texts), situated about four finger-breadths above the crown of the head (thus located outside the body although regulating all bodily and mental functions). The last mentioned centre is the seat of consciousness (*śiva*), and there is an aperture on top of the head (called *brahma-randhra*) leading to it.

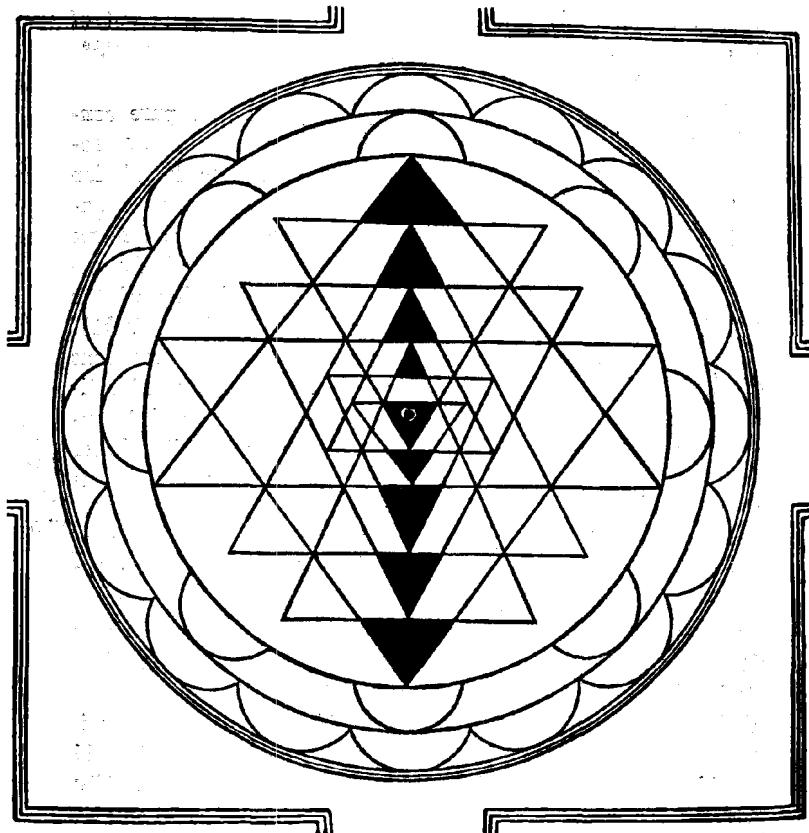
The central channel, *sushumṇā*, (about which we have already spoken at length), springs up at the foundational centre (viz., *mūlādhāra*), runs along the back-bone (called *merudāṇḍa*), and finally reaches this aperture leading to 'the thousand-petalled lotus'. And along its course, all the **above chakras** are located. These *chakras* are so many open spaces (*avakāṣa*) within the organic structure, kept open in the constitution for the descent of pure consciousness (*śiva*) into the system through the *brahma-randhra* (the fissure on the crown of the head), and for the ascent of the *kundalini* (*śakti*) through the *brahma-dvāra* (the gateway at the base of the *sushumṇā*, where the *chitrīś* channel opens up). The ascent

of the *kundalini*, which is the purpose of many yogie and tāntrik practices involves breaking through three knots (*granthi*), named after the three principal divinities, Brahmā (at the base, *mūlādhāra*), Vishṇu (at the heart, *anāhata*) and Rudra (between the eye-brows, *ājñā*), before it passes out of the *brahma-randhra* to reach ‘the thousand-petalled lotus’.²⁹

The principle of open space (*ākāśa*) represents pure consciousness (*śiva*) while the principle of energy (*kundalini*) represents power (*sakti*). The former provides the foundation for the latter; and the two are related to each other as meaning (*artha*) and sound (*śabda*), the former generating forms (*rūpa*) and the latter names (*nāma*). The human body (as all other structures in the universe) is a projection of the *śiva* principle, and the processes involving intentions (*icchā*), cognitions (*jñāna*) and behaviour (*kriyā*) are manifestations of the *sakti* principle. The latter consists essentially of articulations. The Sanskrit alphabet ranging from ‘a’ to ‘ha’ contains forty-nine³⁰ letters, excluding the composite letter ‘*ksha*’ which is counted as the fiftieth. The entire alphabet is represented in the identifying activity of consciousness as ‘*a-ham*’ ('I'). This constellation includes the sixteen phases of the moon, the twenty-four phases of the sun, and the ten aspects of fire.³¹ And corresponding to the articulation-units, we have the channels of circulations in the body which carry fifty vital currents (*vāyu*) bringing into being the *nādī-chakra*. Forty-nine of the currents are distributed thus in the six *chakras*; the *mūlādhāra*-4; the *svādhishṭhāna*-6; the *maṇipūra*-8; the *anāhata*-12; the *viśuddha*-16; and the *ājñā*-3. Add to this the central channel (*sushumṇā*); and we have fifty currents.

Parallel to the *māṭrkā-chakra* and the *nādī-chakra*, we have the Śrī-chakra, also composed of fifty units (according to the Kailāsa-prastāra tradition). The letters of the alphabet as well as the vital currents in the body may be reduced to nine units (*navārṇa*), and this is what the nine *chakras* of Śrī-chakra symbolize. The reduction is on the basis of the three-

fold groupings (*tri-khanda*), in terms of the sun, the moon and the fire, mentioned above.



चतुर्मिः शिवचक्रैश्च शक्तिचक्रैश्च पञ्चभिः ।
शिवशरण्यास्पदं हेयं श्रीचक्रं दिःयोर्वपुः ॥

The details of Śri-chakra have been elaborately dealt with in an earlier publication, *Śri-chakra; Its Yantra, Mantra and*

Tantra, (Kalpataru Research Academy Publications, No. 1). The main features may here be recounted. The expression Śrī-chakra consists of two words, Śrī (meaning ‘prosperity’, ‘wealth’, ‘auspicious’) and *chakra* (the meaning of which has already been explained). The two words are used here conjointly in the sense of ‘auspicious configuration of powers’ (*sakti-samūha*) and the plan or design (*yantra*) of the liberating knowledge (*vidyā*), which brings about the welfare (‘śriyam māti’) of all those who attend to it (‘śriyate sarvair iti’). As it is the diagrammatic representation of the interplay of the principles of pure consciousness (*śiva*) and primordial power (*śakti*), the two principles stand in the relation of ‘illumination’ (*prakāśa*) and ‘deliberation’ (*vimarśa*). It is the aggregate (*chakra*) of varied powers (*śakti*) belonging to consciousness (*śiva*), as Saubhāgya-bhāskara (1, 30) points out. It represents the essential aspects of the entire universe (*brahmāṇḍa*) as well as essential constitution of the devotee’s own body-mind complex (*pindāṇḍa*). It is in this sense a psychocosmic plan, comprehending the objective space (*mahākāśa*) subjective space (*cittākāśa*), and the higher space of pure consciousness which reconciles these two (*chidākāśa*). While it is a symbol of integration of energies, it provides the necessary guidance for transformation of energies towards enlightenment and emancipation.

Śrī-chakra projects the image of the apparent differentiation of the deliberative aspect from the aspect of illumination, and also the actual union of the two aspects. Even as the soul (*jīva*) is contained in the physical body, the union of *śiva* and *śakti* are contained in Śrī-chakra.³² The plan of Śrī-chakra is said to have been unfolded when the primordial power, by its own inner and free impulsion, not only deliberated to assume the form of the extended universe, but became aware of its own identity in the context of objective presentation.³³ The presented universe is of the nature of knowing processes (*jñāna*) and actions (*kriyā*), the intention (*icchā*) being the sole reserve of the primordial power, which deliberates.

In the *mātrkā-chakra*, the articulate sound is the basic

structure over which all our thoughts, emotions, aspirations, fears and pleasures are woven as fabrics. Nothing really can go beyond the articulate sound, which has all the potentiality to evolve into an extremely complex and immense universe of sentences to meanings, meanings to mental images, and mental images to pleasures and pains. This is known as *mātrikā-sakti*.³⁴ It can spread out externally by way of object-denotation, cognition, intentions (*rāga*), emotions like sorrow, surprise, pleasure, envy etc., memory traces, mental constructions (*vikalpa*), and finally the world of endless differentiations. This is outward emanation (*vikāsa*), standing for creation (*sṛṣṭi-krama*). It can also contract (*saṅkocha*) and withdraw the world of differentiations into ones own mere being and pure awareness (*samhāra*). This follows an inward trend.

Śrī-chakra delineates both these trends. The midmost point (*bindu*) represents the initial deliberation of the primordial power without dimensional projections whatsoever (*nishkalā*). It spreads out into a triangle of the subject (*māṭr*), object (*meya*) and the process of the subject apprehending the object (*pramā*). The subject differentiates itself four-fold: outward and transactional self (*ātmā*), inner and isolate self (*antar-ātmā*), higher and uninvolved self (*param-ātmā*), and the self as pure consciousness (*jñānātmā*). The object splits into foundation of welfare (*dharma*) and negation of this (*adharma*). Thus, we have in all nine dimensions in the presentational world (*sakalā*) which are all founded in the one point which is utterly devoid of dimensions.³⁵

Śrī-chakra is an interwoven pattern of nine *chakras*, five of which are identified as representing the primordial power of deliberation (*śakti*) and four as representing the principle of illumination (*śiva*). The *chakras* that represent power tend to be downward in orientation, while those that represent consciousness are upward. The texts give another symbolism for the nine units of the Śrī-chakra: the factor of time (*kāla*), the five elements that enter into the composition of all things

(*bhūta*), and the three states of existence for all living beings (*dhāma*, viz., wakefulness, dream and sleep).³⁶

The nine *chakras* that enter into the composition of Śrī-chakra are as follows:

I. The outer four-sided figure (*bhūpura*), called 'Trailocya-mohana-chakra', consisting of three lines, in the first of which are accommodated the ten 'attainment-divinities' (*siddhis*), in the second the eight 'mother-goddesses' (*mātrikas*), and in the third the ten 'authority-endowing spirits' (*mudrā-devatās*).

The triple-girdle (*trivṛtta*), consisting of three concentric circles within the above; in the first circle twenty-nine 'mother-divinities' beginning with Kālarātri are accommodated; in the second, sixteen 'mother divinities' beginning with Amṛtā; and in the third, the sixteen *nityā*-spirits beginning with Kāmeśvari.

(Note: This triple-girdle is omitted from Śrī-chakra in the Hayagrīva-tradition; and in the Ānanda-bhairava-tradition, it is present but not worshipped; in the Dakṣinā-mūrti tradition, however, it is present and is also worshipped; but it is not counted as an enclosure or as a *chakra*. The *Bhāvanopanishad*, following the account in *Tantra-rāja-tantra*, does not mention this triple-girdle as a detail of Śrī-chakra).

II. The sixteen-petalled lotus (*shoḍasa-dala-padma*), called 'Sarvāśā-paripūraka-chakra' within the triple-girdle; in each of the petals of this lotus, one of the sixteen kalā-deities (Kāmākarshinī etc.) is accommodated.

III. The eight-petalled lotus (*ashta-dala-padma*), called 'Sarva-saṅkhobhaṇa-chakra', within the above; in each of the petals, one of the eight divinities (Anāṅga-kusumā etc.) is accommodated.

IV. The fourteen-sided figure (*chatur-daśāra*), called 'Sarva-

saubhāgya-dāyaka-chakra', within the above; fourteen divinities (Saṅkshobhiṇī etc.) are accommodated.

V. The outer ten-sided figure (*bahir-daśāra*), called 'Sarvārtha-sādhaka-chakra', within the above; ten divinities (Sarva-siddhi-pradā etc.) are accommodated.

VI. The inner ten-sided figure (*antar-daśāra*), called 'Sarvakṛṣṇa-kara-chakra', within the above; ten divinities (Sarvajñā etc.) are accommodated.

VII. The eight-sided figure (*ashṭāra*), called 'Sarva-roga-hara-chakra' within the above; the eight speech-divinities (Vaśinī etc.) are accommodated.

VIII. The triangle (*trikona*), called 'Sarva-siddhi-pradā-chakra' within the above; the three goddesses Kāmeśvarī, Vajreśvarī and Bhagamālinī are accommodated.

(In the space between the eight-sided figure and the triangle the row of masters in three currents or *ogha*: 'divine', 'adept' and 'human', are accommodated).

IX. The central point (*bindu*), called 'Sarvānanda-maya-chakra), within the triangle; it represents the great mother-goddess Mahā-tripura-sundarī herself.

The above account follows the order of absorption (*sāṁhāra-krama*) accepted in the Dakṣiṇā-mūrti-sampradāya. If this order counts the outer-most enclosure (*bhūpura*) first and closes with the central point (*bindu*), the order of preservation (*sthiti-krama*) counts the enclosures from the outer-most enclosure till the eight-sided figure (*ashṭāra*) and again from the central point (*bindu*) till the fourteen-sided figure (*chaturdaśāra*); and the order of emanation (*srshṭi-krama*) from the central point (*bindu*) till the outer four-sided figure (*bhūpura*).

The nine *chakras* are said to have the corresponding parts of the human body.

I. The outer four-sided figure: the first line-feet; the second line-knees; the third line-thighs.

The triple-girdle—the midmost portion of the body.

II. The sixteen-petalled lotus (the region below the navel and in the region around the root of the penis).

The circle that is enclosed by this—the loin (*katī*).

III. The eight-petalled lotus—the navel region (*nābhi*).

IV. The fourteen-sided figure—the abdominal region (*Kukshi-vṛtta*).

V. The outer ten-sided figure—the neck (*kanṭha*).

VI. The inner ten-sided figure—the region between the eyebrows (*bhrū-madhya*).

VII. The eight-sided figure—the forehead (*lalāṭa*).

VIII. The triangle—the top of the head (*mastaka*).

IX. The central point—the opening on the crown of the head leading to ‘the thousand-petalled lotus’ (*brahma-randhra*).

There is another account which works out the correspondances between the details of the *nādī-chakra* (the six centres along the central channel or *sushumṇā*) and the parts of Śrī-chakra.

1. the mūlādhāra-chakra: the bhūpura;
2. the svādhishṭhāna-chakra: the shoḍaśa-dala-padma;
3. the maṇipūra-chakra: the aṣṭa-dala-padma;
4. the anāhata-chakra: the chatur-daśāra;
5. the viśuddhā-chakra: the bahir-daśāra;
6. the ājñā-chakra: the antar-daśāra;
7. the manaś-chakra: the aṣṭāra;

8. the soma-chakra: the trikonā;
9. the sahasrāra-padma: the bindu.

वाराही पितृदेवता, कुरुकुल्ला बलिदेवता माता ॥ ४ ॥

4. “Vārāhī is the father-divinity, and the propitiatory divinity Kurukullā is the mother”.

The exact significance of this sentence is obscure. Bhāskara-rāya merely recounts the contextual reference in *Tantra-rājatantra* (35, 3). The commentary on the Tantra text, *Manoramā*, attempts briefly to explain the suggestions contained in the expression ‘father’ and ‘mother’, the former arresting the defeat of the aspirant, and the latter providing whatever the aspirant seeks. It adds that these powers are “what lead one astray (“unmārga-pravarttikā śaktayah”), creating in the individual misconceptions (‘atasmimnātad-buddhim janayitvā’). Further, it identifies the father-figure with *dharma* (which sustains the practitioner), and the mother-figure with *adharma* (which makes for worldly involvements).³⁷ Thus the commentary is not of much help in understanding why only these two divinities have been chosen for the honour of jointly producing the human body or Śrī-chakra, or what the relevance of Vārāhī and Kurukullā are in the meditation on Śrī-chakra.

It is well-known that the two divinities are folk in character, and that they are invoked chiefly in the context of magical rites of a violent and wicked type (e.g., causing the arrest of normal functions in an enemy, *stambhana*, killing the enemy *māraṇa*, driving the enemy out, *ucchāṭana* etc.). Both these divinities figure in tāntrik rituals in the Himalayan regions (especially in Tibet and also in Assam), in association with many another more important divinity (like Tārā, Sabarī, Mahāmāyūrī, Marīchī, etc.). But they are never regarded as important enough to merit the primordial parental status.

Of the two feminine divinities referred to here, Vārāhī figures frequently as the fifth (*pañchamī*) among the seven

'mother-like divinities' (*mātrikā*, 'mātā iva'): Brahmāṇī (or Brāhmī, spouse of Brahmā, principle of immanence and being), Māheśvari (or Isānī, spouse of Isvara, principle of absolute domination), Kaumāri (or Kārttikeyī, also known as Māyūrī, spouse of Kumāra, principle of everlasting youth), Vaishṇavī (spouse of Vishnu, principle of pervasion), Vārāhī (spouse of Varāha, principle of recovery), Indrāṇī (or Aindrī, spouse of Indra, principle of might) and Yamī (spouse of Yama, principle of death). It is usual to substitute Chāmuṇḍā (principle of destroying demons) for Yamī. *Varāhapurāṇa* (Section on the emanation of the host of Mātrkas), however, enumerates eight of them (*ashṭa-mātrikā*) including Yamī and adding Māhendrī instead of Chāmuṇḍā. Kurukullā figures less frequently, but is listed as one of the nine-family-divinities (*kula-devī*) of the tāntrik practitioners: Nārasimhī, Chāmuṇḍā, Vārunī, Kalāpī, Kurukullā, Nārāyanī, Kaumāri, Parājitā and Aparājitā. She is classed among the sixteen *nityā*-divinities; and *Nityā-tantra* has a section (*paṭala*) for her. *Śrividylārṇavatantra* includes her as a *mātrikā* (3, p. 47) and gives an account of her form and value.

Tantra-rāja-tantra has a separate section devoted to each of these two divinities: the twenty-second for Kurukullā and the twenty-third for Vārāhī. It may be noted in passing that the usual order followed in the tāntrik works is to mention Vārāhī first and then Kurukullā, often in immediate succession. *Tantra-rāja-tantra* lists Kurukullā and Vārāhī at the end of elaborate accounts of the sixteen *nityā*-divinities (beginning with Kāmeśvari, ch. 7).

Kurukullā is regarded here as the deity chosen to receive the offerings on behalf of the sixteen *nityā*-divinities.³⁸ The commentator explains that she is thus undifferentiated (*apṛtha-ghāṭīa*) from each of these *nityā*-divinities. Vārāhī is regarded as the very part and parcel (*aṅga-bhūta*) of the sixteen *nityā*-divinities.³⁹ The sixteen *nityās* represent the full moon of which Śri-chakra is a symbol. Kurukullā represents the full-moon (as a receiver of the offerings), and Vārāhī, and new-moon (for

Varāha etymologically means 'devourer'). That is why *Manoramā* describes Kurukullā as responsible for 'endowment of gifts' (*abhimata-pradā*) and Vārahī as an 'arrestor' (*stambhana-kari*). In fact, in the tāntrik rituals, Vārahī is invoked for paralysing the enemy (*stambhana*), and Kurukullā is invoked for 'fulfilment of all desires' (*sarvābhishṭa-saṁsiddhyai sula-bho'yam*).

Bhāskara-rāya suggests that Vārahī represents the bones etc., (viz., the hard parts of the body), which the child receives from the father, and that Kurukullā represents the muscle etc., (viz., the soft parts) which the child receives from the mother.⁴⁰ Usually, however, both bones and muscles (along with blood and fat-tissue) are said to be derived from the feminine principle (*śakti*), while marrow, semen, breath and vitality are derived from the masculine principle (*śiva*).⁴¹ It is, therefore, uncertain what exactly the commentator had in mind. In any case, he clearly identifies the principles of 'father' and 'mother' within the devotee's own constitution. And significantly enough, the 'father-figure' Vārahī is also a feminine divinity, although the boar's snout has a masculine form.⁴²

Actually, Varāha symbolizes the *prakāśa* ('illumination') of the maculine principle (*śiva*), and Kurukullā the *vinarśā* ('deliberation') aspect of the feminine principle (*śakti*). The former is represented by the central point (*bindu*) in Śrī-chakra and the latter by the triangle (*trikona*). It must be remembered that the triangle is the expansion or deliberation of the central point. Having assumed a concrete form with dimensions (*sakala*), the triangle is in a position to receive the attention of the devotee. There are references to Kurukullā being regarded as 'deliberation'. In *Lalitā-sahasra-nāma* the name of Kurukullā is given to the supreme mother-goddess (1, 144). The commentary on it by Bhāskara-rāya explains that this divinity resides in the auspicious city (*Śrī-pura*, viz., Śrī-chakra) in the well of 'deliberation' ('*vimarśā-maya-vāpyām*'), between the ramparts of ego (*ahamkāra*) and individualized consciousness (*chitta*).⁴³

A few details about these two divinities that would be of interest outside the context of Śrī-chakra may now be given. Vārahī, it was said, is counted among the seven 'mother-like goddesses' (*mātṛkās*) as representing the power of Varāha, an incarnation of Vishṇu. Vārahī (also called Pañchamī and Vārtali.⁴⁴) is iconographically represented as a goddess with the head of a boar (*kolāsyā*), with three eyes, and eight arms carrying a discus, a conch-shell, a lotus, a noose, a mace, a plough in each of the six hands, the other two hands showing gestures of assurance (*abhaya*) and boon-bestowal (*vara-dā*). She is seated on the sacred eagle (*garuda*), or alternately on a tiger, a lion, an elephant or a horse. In *Tripurā-siddhānta* this is said to be the form in which the mother-goddess appeared before



the tāntrik adept Varāhānanda-nātha.⁴⁵ She is described in the tāntrik texts as of frightful appearance (*mahāghorā mahābhīmā bhairavī*) with terrible tusks, but smiling charmingly, invincible, and bestowing confidence and victory on her devotee. Her worship is prescribed in magical rites to compel paralysis, stupor, involuntary gaping, destruction, obstruction, and attraction.⁴⁶

Vārāhī in *Śrī-vidyā* is identified with the commander of the forces of the mother-goddess (*dānya-nāthā*) and also the chief counsellor to the mother-goddess (*mantriṇī*); she is also represented as the dark-coloured tutelary goddess (*Rāja-syāmalā*) in the tantras. As the commander of the forces, she is described as moving in a chariot drawn by boars.

Vārāhī is also one of the *yoginīs*, an attendant on the mother-goddess,⁴⁷ having the form of a boar, being similar to the wild boar in prowess, and being the mother of the boar.⁴⁸ She is said to have lifted up the earth with her tusks to confer benefit on all creatures.⁴⁹ She is sometimes described as the wife of Vishvaksena, the commander of the forces of Vishṇu (*Vishvaksena-kāntā*). But it is more usual to regard her as the power of Vishṇu himself in his incarnation as Varāha. In *Mārkaṇḍeya-purāna*, it is stated that when the mother-goddess went out to fight with the wicked demons, the powers that emanated from all the gods accompanied her. The seven *mātrikās* took their forms thus. Vishṇu's power that accompanied the mother-goddess on this occasion was Vārāhi.⁵⁰

Kurukullā is represented as a deity of lower status than Vārāhī, for she is only a deputy to receive the offerings of the devotees (*bali-devatā*). She is described as red in body-colour, naked, with hair loose and dishevelled, eyes reddened with intoxication, jubilant, and having four hands carrying an arrow, a quiver, a bow, and a noose. She is invoked to antidote poison, especially snake-poison. She is eulogized as the 'mother of the universe', as verily the universe itself, as composed of the three *gunas* (*sattva, rajas* and *tamas*).⁵¹ When she is worshipped, she is surrounded by her own *saktis*, especially the four 'en-

closure-spirits' all quivering with passion, excitement and happiness (*āvaraṇa-devatā*). Her formula for invocation consisting of twenty-five letters is known as 'trikhaṇḍā' (in three sections). She is a composite divinity of being, consciousness and bliss (*sacchidānanda-vigrahā*). She is associated with Tārā, and is said to ferry the devotee across the ocean of transmigration in her boat.

The two parental figures, Vārāhī and Kurukullā, are frequently worshipped together, as they are said to reside on the shore of the ocean of sugar-cane juice (*ikshu-sāgara*), Vārāhī facing the mother-goddess (Lalitā) who holds her court in the island of nine jewels surrounded by four oceans (to be explained later), and Kurukullā facing the devotee.⁵²

पुरुषार्थः सागराः ॥ ५ ॥

5. "The objectives of life are the oceans"

Bhāskara-rāya writes in the prologue to his commentary on *Nityā-shoḍaśikārṇava*: The only objective of human life here, which all people alike desire, is obviously pleasure. But then, pleasure is two-fold: artificial and natural. They are designated by the expressions, love of pleasure (*kāma*) and freedom from phenomenal bondage (*moksha*). The means to achieve both of them is virtuous living (*dharma*), and the means to achieve virtuous life is wealth (*artha*). Thus, wealth is desired by all. One leading to the other, the objectives are only four and are arranged in a hierarchy. Freedom from phenomenal bondage (*moksha*), being natural happiness, is the highest and best among the objectives; and this does not go against the statement in *Kalpa-sūtra*: "Deliberation on oneself is the human objective".⁵³

The objectives of human life (*purushārthas*) are traditionally four: Life in accordance with scriptural injunctions and social norms (*dharma*), wealth in order to fulfil one's normal

functions and duties (*artha*), pleasures of life (*kāma*), and emancipation from the commitment to transmigration (*moksha*). Intelligent beings seek to fulfil these objectives, and hold them as the values of their life. All human aspirations, impulses and behaviour patterns are neatly and adequately comprehended under these four categories. The objectives are here spoken of as 'oceans', for the word ocean is a symbolic expression for the number 'four' (*chatus-sāgara*). The objectives are also likened to the oceans, because of their inexhaustible mass and imponderable depth ('*teshām agādhāpāra-vistāratvāt*'). The word 'sāgara' is also used for the highest count of numbers: *vinda*, *kharva*, *nikharva*, *śamkha*, *padma* and *sāgara*, each increasing tenfold the previous count.

The four objectives limit the existence and the conduct of human beings, in isolation and in groups, even as the four oceans mark the limits of the earth-stretch. The four oceans in classical imagination are: 'the ocean of sugar-cane juice' (*ikshu*) in the West, 'the ocean of wine' (*īrā*) in the South, 'the ocean of ghee ('*ghṛta*') in the East, and 'the ocean of milk' (*kshīra*) in the North, corresponding to *dharma*, *artha*, *kāma* and *moksha*.⁵⁴

That the human body is an island in the midst of these waters is the idea contained in the next sentence. The relationship of these waters with the primordial parental figures mentioned in the previous sentence is that these parental figures are 'shore-guardians' (*tīrapālikā*), Vārāhi the father-figure facing the great mother-goddess who rules over the island as well as the waters (identified with the spirit or soul inhabiting the body and regulating the objectives of life), and Kurukullā facing the devotee. Vārāhi orients the objectives of life in the direction of the mother-goddess, while Kurukullā involves the mother goddess in the objectives of life. The former leads to the highest objective in life, namely, liberation (*moksha*); and the latter leads towards enjoyment of life (*bhoga*).

It may be recalled that the tantras do not deny the value of enjoyment in life. They plead for equal attention to all the four objectives of life, for it is the mother-goddess who has brought into being not only the body (the island) but the objectives of life also (the oceans). Thus the impulses represented by Vārāhī and Kurukullā are inseparable; their functions are complementary to each other, although the directions of their working are contrary. This is the significance of the two divinities being invoked together.

देहो नवरत्नदीपस्त्वगादिसप्तधातुरोमसंयुक्तः ॥ ६ ॥

6. “The body, equipped with the seven body-constituents, skin and hair, is the island of nine gems”.

The text as read by Bhāskara-rāya splits this sentence into two separate ideas:

देहो नवरत्नदीपः ॥ त्वगादिसप्तधातुरोमसंयुक्तः ॥

But it is obvious by the manner of ending of the latter sentence (singular number and nominative case) that it refers to ‘dehah’ ('the body'). There is thus hardly any reason for keeping the descriptive part apart. On the contrary, the significance of the first part gets enriched by the enumeration of the nine parts of the body to correspond with the nine gems of the island.

The text as read as Upanishad-brahma-yogi, however, not only splits the sentence as Bhāskara-rāya has done, but introduces another sentence inbetween (while Bhāskara-rāya makes it occur much later, as sentence 12):

आधारनवक्षमुदाः शक्तयः ॥

His interpretation of the sequence is: “The objectives of life, which constitute attributes dependent upon the body are oceans

in the sense they are immense, unfathomable, and vast. Amidst these oceans, the human body is an island of nine gems, the island being located in the midst of waters. What now are the powers that sustain this island? In answer, it is said—the nine *mudrās* beginning with *yoni-mudrā* and ending with *sarva-samkshobhiṇī-mudrā* correspond with the nine powers beginning with *Mahā-tripura-sundarī* and ending with *Tripurā*".⁵⁴

And, he reads the next sentence as:

त्वगदिसप्तधातुभिरनेकैः संयुक्ताः सङ्कल्पाः कल्पतरवः ॥

"The intentions that are conjoined with the seven varied constituents of the body and skin, are the wish-granting trees'. He interprets the expression 'anekaih' as meaning "by internal and external modifications" (*antar-bāhya-vikāraih*), and takes intentions to be thus manifold (*nānā-vidha-samkalpāh*). The interpretation is tardy, for it is unnatural to associate intentions, which are purely mental, with physical bodily constituents. Bhāskara-rāya's reading separating the idea contained in the latter part of the above sentence (i.e., 'Samkalpāh kalpataravah') and tagging it on to the next sentence dealing with the mind being the garden ('tejah kalpakodyānam') is, therefore, to be preferred. This is also justified by the verse in *Tantra-rāja-tantra* (35, 4) which is the source for these sentences:

रत्नदीपो भवेद्द्वृहे नवत्वं तु त्वगदिभिः ।
सङ्कल्पाः कल्पतरवः स्वाधारा कृतवः स्मृताः ॥

The individual body is an island in more senses than one. It is narrowly confined to a concrete structure; its functions also are severely limited to structural constraints. But all around stretches an unending world of space and time, presented to the individual as the field for transaction. It reaches through goals set for him as the ocean reaches the land by way of a

shore; and these goals (*purushārthas*) bring the delimited body into contact with the immeasurable world around.

The rich and significant imagery of tāntrik ritual is best illustrated in the cosmological speculation given in *Tantrāraja-tantra* (Section 28). We live on the earth-stretch (*bhūmi*) which extends for about five thousand *yojanas* (a *yojanā* is the distance equal to four *krosas* or eight thousand cubits) from the central mount, Meru, made of solid gold. Outside this, are the seven seas. Enveloping the entire mass is 'the wheel of time' (*kāla-chakra*), which is ever moving round the stationary earth-stretch in a clock-wise fasion (*prādakshīnya-krama*), being set into motion by the will-power of the great mother-goddess, who resides in the center of Meru, spreading her light alround. The nine planets which regulate the activities on the earth-stretch are located in 'the wheel of time'. Outside 'this wheel of time' (viz., not being under its influence) is 'the great void' (*mahā-vyoma*), where the sixteenth *nityā*, viz., Chitrā, resides. The other fifteen *nityās* reside in the seven seas surrounding the earth-stretch—salt, wine, sugar-cane juice, ghee, curds, milk, and water.⁵⁶ Inside this great void, there are four oceans (sugar-cane juice, wine, ghee, milk and water). On the shore of these oceans (strictly on the shore of the ocean of sugar-cane juice (*ikshu-sāgara*)), resides the boar-faced divinity Vārāhi, and in the waters the companion divinity Kurukullā, both attendants of the great mother-goddess. In the midst of these oceans is the great island of nine gems ('*nava-ratnām mahā-dvīpam'*).

The human body is identified with this island of nine gems in which the mother-goddess resides in all her splendour (more specifically in the garden known as *Kalpakodyāna*). There is an injunction that along with the garden, the seasons also must be thought of.⁵⁷

Mention may here be made about the philosophy of 'the wheel of time' (*kāla-chakra*), for the symbolism of Śrī-chakra is dependent upon it. In fact, Bhāskara-rāya in his introductory

comments refers to ‘the secret meditations on Śrī-chakra which is incorporated in the ‘Kāla-chakra’ (‘rahasya-bhūtam Kāla-chakrāntargata-śrī-chakrasya bhavanā-nāmnīm’). This ideology equates the ‘time-cycle’ (*kāla-chakra*) with the ‘world-cycle’ (*loka-chakra*). The equation is made possible by the sixteen units (*shoḍasī*), which are common to them. Our transactions depend upon these two dimensions.

The division of time into years (*abdi*) is similar to the division of the world-space into islands (*dvīpa*). The stretch of time traditionally is divided in terms of the sixteen phases of the moon (the fifteen lunar days or *tithis*, and the sixteenth phase comprehending all of the other phases, and marking continuity among them). These are characterized as *nityās*, or more specifically *tithi-nityās*. The sixteenth *nityā*, known as Chitrā, is not involved in the phenomenal presentation of the space-time world. She is said to reside, as was said earlier, in ‘the great void’ (*mahāvyoma*) outside the time-cycle’ (*kāla-chakra*), which in turn is outside the world-space (*bhūmi*). The *nityās* are so called because of their recurrent continuity, despite the periodical waxing and waning of the moon.

It may be recalled that the mother-goddess indeed is the moon of whom the sixteen phases are but her individualized aspects. She resides in the island which is nothing other than the lunar orb.

Time is transactionally divided into nine parts: (1) *ghatikā*: span of twenty-four minutes; (2) *yāma*: duration of three hours; (3) *aho-rātra*: day-and-night; (4) *vāra*: week-day; (5) *tithi*: lunar day; (6) *paksha*: fortnight; (7) *māsa*: lunar month; (8) *rtu*: season extending to two lunar months; and (9) *abda*: year.

The world-space is correspondingly divided into nine gems, representing the nine planets or ‘graspers’ (*graha*) of the transactional world: (1) topaz (*pushpa-rāga*); (2) sapphire (*nīla*); (3) cat’s eye (*vaidūrya*); (4) coral (*pravāla* or *vid-*

ruma); (5) pearl (*muktā*); (6) emerald (*marakata*); (7) diamond (*vajra*); (8) cow's fat-stone (*gomeda*); and (9) ruby (*padma-rāga*). They are arranged in the nine directions from West to South.

The nine gems are associated with the nine 'ladies of the realm' (*chakrēśvarī*): topaz with 'the lady of the time' (*kāla-chakrēśvarī*), sapphire with 'the lady of seals of authority' (*mudrā*), cat's eye with 'the lady of mother-like forms' (*matyikā-*), coral with 'the lady of precious-stones' (*ratna*), pearl with 'the lady of world-space' (*deśa-*), emerald with 'the lady of the masters of traditional wisdom' (*tatva-*), cow's fat-stone with 'the lady of the planets' (*graha-*), and ruby with 'the lady of concrete forms' (*mūrti*).⁵⁶ Each of these is in nine units. The nine units of the time have already been mentioned. The nine *mudrās* are 'saṅkhsobhaṇa', 'Sarvā-karshana', 'Sarva-vaśamākara', 'Sarvonmādana', 'Sarva-mahān-kuśa', 'Sarva-khecharī', 'Sarva-yoni' and 'Sarva-bija'. The nine *māṭrikas* are the nine groups of letters of the alphabet accommodating vowels and consonants. The nine *ratnas* have been mentioned above. The nine *deśas* are in accordance with the nine *ratnas*. The nine *gurus* are *Prakāśānanda-nātiṇa* etc., (mentioned in connection with the nine 'outlets' of the body). The nine *tattvas* are the three-fold grouping in each of the three aspects of knowledge: subject (*jñātṛ*), object (*jñeyā*) and communication between the two (*jñāna*). The nine *grahas* are Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, the ascending node (Rāhu) and the descending node (Ketu). The nine *mūrtis* are the nine bodily constituents: skin, blood, muscle, fat, bone, marrow, vitality (*ojas*) and the life-force (*prāṇa*).

The nine gems are made to correspond with the nine bodily constituents: (1) topaz—muscle; (2) sapphire—hair; (3) cat's eye—skin; (4) coral—blood; (5) pearl—semen; (6) emerald—marrow; (7) diamond—bone; (8) cow's fat-stone—fat tissue; and (9) ruby—vitality. There is an alternate version which makes ruby correspond with chyle (*rasa*), pearl with muscle, coral with skin, cat's eye with blood, topaz with semen, diamond

with bone-marrow, cow's fat-tone with fat-tissue, and emerald with hair.⁶⁰

Seven of these bodily parts (excluding hair and skin) are considered as 'constituents' (*dhātu*) in Indian Medical literature; and the position is accepted by all schools of thought in India. It is, therefore, a little strange that the sentence in *Bhāvanopanishad* speaks of 'bodily constituents beginning with skin' ('tvagādi-sapta-dhātu'). It is understandable that they had to have nine parts of the body to correspond with the nine gems. As we have only seven bodily constituents (*sapta-dhātu*), two were added: skin (*tvak*) and hair (*loma*). The idea of *dhātu* comprehending to seven constituents was well-known and well-defined, and thus the expression 'dhātu' was enough to suggest the seven bodily parts. The two newly added parts (skin and hair) had to be mentioned separately. This is what the sentence does.

But the expression 'tvag-ādi-sapta-dhātu' is difficult to explain. However, Bhāskara-rāya attempts to explain away the difficulty by pointing out that it is a case of 'atadguṇa-sam-vijñāna-bahuvrīhi' compound, where the first 'tvak' ('skin') is to be taken separately, and the following expression 'ādi' ('beginning with') is to be taken in the sense of 'and'. The whole compound would mean, thus, "Skin, hair and the seven *dhātus*".⁶¹

The imagery of correspondence between the nine gems and the nine parts of the body is perhaps derived from a ritualistic detail during consecration, when the nine gems are put into the medicated water of one *khari* measure (equivalent of 4096 *palas*) (*Tantra-rāja-tantra*, 2.63). In the worship of Śri-chakra, names of the nine gems are recited and invoked as ramparts that protect the 'great garden of wishing trees' (*kalpakodyāna*): 'pushpa-rāga-ratna-prākārāya namah' and so on.

सङ्कल्पाः कल्पतरवः, तेजः कल्पकोद्यानम्, रसनया भाव्यमाना
मधुराम्लतिज्जकुक्षायलवणरसाः षड्कृतवः ॥७॥

7. 'Intentions are the wish-granting trees; the lustre of mind is the garden of such trees; and the tastes perceived by the tongue, viz., sweet, sour, bitter, pungent, astringent and salty, are the six seasons'.

The three sentences constitute a single theme: the devotee's mind is the most excellent garden, out of the ordinary, and his intentions can be effective instruments of spiritual fulfilment, veritably the fabled trees of the heaven that grant the desires of those who resort to them. The previous sentence spoke of the body itself as the 'island of nine gems' (*navaratna-dvīpa*). Having procured a body of this excellent opportunity, it is but proper that one should exercise his mind in the right direction, so that the objectives of life are fulfilled. The mind, functioning within the bodily framework, is likened to the celestial garden, where all the six seasons are ever and together present. Each intention arising in the mind partakes of the celestial quality, when it is nurtured by the master's grace.

The three sentences paraphrase the cryptic statement in *Tantra-rāja-tantra* (35, 4) :

सङ्कल्पाः कल्पतरवः स्वधारा ऋतवः स्मृताः ॥

The imagery conjured up in the tāntrik texts dealing with the worship of the mother-goddess Lalitā (or Rāja-rājeśvari) involves her residence in the grove of wish-granting trees. The wishing tree (*kalpa-taru*, from the root *klrp*, 'to frame', 'to intend') is the fabled tree in the Paradise (*svarga*), which has the power to fulfil all that one wishes ('*kalpasya samkalpasya dātā*'), and which has the power to endure till the end of the *kalpa* ('*kalpa-sthāyi*') which is the period of time equivalent to a day of Brahmā (covering one thousand *mahāyugas*, a *mahā-yuga* being the measure of four *yugas* in a series, and the present *kaliyuga* being a total of 432,000 solar years).

The 'island of nine gems' (*ratna-dvīpa*) has already been referred to. In that island is a great garden (*mahodyāna*) con-

sisting of many species of trees, especially the trees of plenty like *scntāna*, *kalpaka*, *hari-chandana*, *mandārza*, *pārijāta*, *bilva* and *kadamba*. The garden is fenced by four ramparts of the nine gems. The central area of the garden houses a large hall made of coral (*māṇikya-mandapa*). The hall is supported by one thousand pillars made of gems (*sahasra-ratna-stambha-mandapa*). Inside this vast enclosure are three tanks (*vāpikā*, lit. ‘wells’), ‘the tank of immortality (*amṛta*)’, ‘the tank of bliss (*ānanda*)’ and ‘the tank of deliberation (*vimarśā*)’. In the midst of these tanks is ‘the great grove of lotus flowers’ (*mahā-padmāṭavī*), in which ‘the mansion of the wish-granting jewel (*chintāmani-gṛha*)’ is located. The mansion has an entrance (*āmnāya*) in each of the four directions. Inside the mansion is a great platform made of jewels (*mahā-māṇi-maya-vedikā*), on which the great throne (*mahā-sinhāsana*) is placed. The throne supports a cot (*mañcha*), the four legs of which are Brahmā (the God of creation), Vishnu (the God of preservation), Rudra (the God of destruction), and Iṣvara (the Lord of all creatures). The plank (*phalaka*) of the cot represents Sadāśiva (the ever-auspicious but inert principle of pure consciousness), corpse-like hence also called *Sadāśiva-preta*. On the cot sits Lalitā surrounded by nine guardian-spirits (*nava-śakti*): Vibhūti (“splendour”), Unnati (“upliftment”), Kānti (“lustre”), Hṛṣṭi (“satisfaction”), Kirti (“celebrity”), San-nati (“courtesy”), Vyushti (“prosperity”), Utkṛṣṭa (“excellence”) and Riddhi (“supremacy” or “accomplishment”).

The seat of Lalitā (or Mahā-tripura-sundarī) is described as the *yoga-pīṭha*, in the form of a red lotus impressed by the Śrī-chakra design (“śrichakrāṇkitam aruṇa-tamarasa-padma-rūpam *yoga-pīṭham*”), symbolizing the very heart-lotus (*hṛdayāravinda*) of the devotee.

The symbolism of the foregoing account is obvious. The mother-goddess who is worshipped in Śrī-chakra is indeed the entire universe in all its modalities. The devotee has to identify that principle in his own body, for his body itself is in reality Śrī-chakra, and the universe in miniature (*pindānda*). He

is helped in this identification through devotion to his master as the very representation of the mother-goddess.⁶³ The 'great grove of lotus flowers' (*mahā-padma-vana*) is 'the thousand-petalled lotus' (*sahasrāra*) which is located at the aperture on the crown of his own head.⁶⁴ The correspondance of the parts of Śrī-chakra with the *chakras* of the human constitution has already been noticed. The imagery is pressed here more pointedly, for the devotee must stir up his intentions before he can contemplate on this identity of the mother-goddess, Śrī-chakra, and the human constitution.

Intentions that are constructed or properly formed (*samkalpa*) can indeed be the fabled trees of plenty. The expression 'sainkalpa' means basically the bringing about of 'desire' ('kalpayati sarva-kāmam saṁpādayati'), producing an effect, causing a movement, or making something. With the prefix 'saṁ' added, it signifies the well-ordered intention towards an accomplishment. It is only when intentions (or resolutions) precede the undertaking, the undertaking is successfully completed; actions without such reinforcement are not fruitful.⁶⁵

Intentions arise in the luminous field with potentiality (*tejah*). Bhāskara-rāya cites a Vedic text as the authority for his interpretation of 'tejah' as mind.⁶⁶ Upanishad-brahma-yogin, however, takes the word to mean the soul of man (*jīva*), for it is the soul that can construct many kinds of images outside of itself; it is soul again that can be delightful like a garden.⁶⁷ But, in the tāntrik context, the word 'tejah' refers to the product of 'the bodily fire' which shines on its own and illuminates the objective world around ('śārīrāgni-sambhūta-padartha-viśeshah'). It is consciousness that encounters the phenomena. It may mean mind in a general sense, and soul in a specific sense.

A more relevant interpretation in the textual context is suggested by the meaning offered in the medical texts. Suśruta, for instance, takes 'tejas' to mean the essence (*sāra*) of all the seven bodily constituents, signifying strength or vigour

(*bala*).⁶⁸ It strengthens, according to him, the eyesight, enhances bodily energy, facilitates the digestive power, improves complexion, and brings about glow on the face. It is directly related to the metabolism in the bodily constituents. The first of seven constituents is 'chyle (*rasa*)', which is formed as the food that is ingested is properly digested and equitably assimilated. Digestion of the food is dependent upon the tastes (*rasas*) that constitute the essential aspect of food. And the tastes are traditionally given as six in number, and they are differentiated initially by perception at the tongue.

The six tastes are sweet (*madhura*), sour (*amla*), bitter (*tikta*), pungent (*katu*), astringent (*kashāya*) and salty (*lavanya*), nourishing the following bodily constituents respectively: semen, marrow, fat-tissue, muscle, chyle and blood, and bone. It is well-known that the bodily constituents are associated with the *chakras*, with the *mātrikas*, and the presiding deities: (1) *mūlādhāra* (at the base)— bone; six letters from *va*; *ḍakinī* and Ganapati; salty taste; (2) *svādhiṣṭhāna* (at the penis)—fat-tissue, letters *ba* to *la*; *Sākinī* and *Brahmā*; bitter taste; (3) *manipūra* (at the navel)— muscle, letters *da* to *pha*; *Lākinī* and *Vishṇu*; pungent taste, (4) *anāhata* (in the heart)—blood; letters *ka* to *ṭha*; *Rākinī* and *Śiva*: astringent taste; (5) *viśuddhā* (at the throat)— skin (*tvag*) (?); the vowels *a* to *ah*; *Dākinī* and *Jivātmā* (the soul); sweet taste (?) and (6) *ājñā* (between the eye-brows)—marrow; the letters *ha* and *ksha*; *Hākinī* and *Paramātmā* (the Supreme spirit); sour taste.

The six tastes are also associated with the six seasons: (1) *vasanta* (spring, generally March-April)—sweet taste; (2) *grīshma* (summer, generally May-June)—sour taste; (3) *varsha* (rains, July-August)—bitter taste; (4) *śarad* (autumn, September-October)—pungent taste; (5) *hemanta* (winter, November-December)—astringent; and (6) *śīśira* (cool months, January-February)—salty taste. The seasons, as aspects of time, are determined by the union of sun and moon, represented in the body by *idā* and the *piṅgalā* channels, entwining the

central channel (*sushumṇā*), which has six centers (*anāhata* to *ājñā*), or hollow spaces described as apertures (*randhra*).⁶⁹ These six centres are, as mentioned above seats of the attendant deities, Dākini, etc. The secret teaching of the tantras insists on understanding the symbolic import of the correspondances between the seasons and their seats (*ādhāra*), viz., the six *chakras* (*anāhata* etc.) which are controlled by the attendant deities.⁷⁰

The 'taste' (*rasa*) is explained in *Yoginī-hṛdaya* ('mantra-saṅketa', 41) with reference to its 'gross' (*sthūla*, involved in the water element) and 'subtle' (*sūkshma*, involved in the earth element) aspects, which are determined by the lunar units in the several centres of the constitution; its relatedness to nectar (*amṛta*) which is the essence of the lunar orb is also brought out.⁷¹

The expression 'tejah' has been explained in *Tantra-rāja-tantra* (30, 51-55). In the *mūlādhāra* of all living creatures, fire (*agni*) is located; in the *anāhata* (heart), sun (*sūrya*); and in the aperture on the crown of the head (*brahma-randhra*), the moon (*chandra*). All three are shining bodies, and they have their own 'lights'. But the mother-goddess (Lalitā), as the primordial and perennial principle of pervasion and continuity (*ādyā-nityā*) is present in all these sources of light, integrating them, and finally unifying them with the mind of the devotee. It is in this sense that the text speaks of 'tejas' (mind or soul) as the pleasure-grove of the mother-goddess.

The text does not, in this context, mention some of the details occurring in its source-book, viz., *Tantra-rāja-tantra* (5, 24-25 and 27). In the Kalpakodyāna, before the nine gems are reached, there are horses and elephants, and after the gems, a moat filled with water (*parikhā*) surrounding the central jewelled hall (*māṇikya-maṇḍapa*). The horses represent the ten organs, five of knowledge (ears, skin, eyes, tongue, and nose) and five of action (speech, hands, feet, the anus and the organ of procreation). The elephants represent the

ten objects of these organs (sound, touch, form, taste, smell, speech, prehension, locomotion, elimination and pleasure).⁷² The moat filled with water symbolizes compassion (*karuṇā*) for all living beings,⁷³ and the jewelled hall in the centre symbolizes the gathering up of all the powers so as to achieve the identification with the mother-goddess.

ज्ञानमर्थम्, ज्ञेयं हवि: ज्ञाता होता । ज्ञातृ-ज्ञात-ज्ञेयानां अभेदभावनं
श्रीचक्रपूजनम् ॥८॥

8. 'Knowledge is the respectful reception; the object of knowledge is the oblation; and the subject who knows is the offerer of oblation. Contemplation of non-differentiation of the Knower, Knowledge and the Known (with ones own self) is the worship rendered to Sri-chakra'.

These sentences wind up the introductory portion of the upanishadic text. Worship of Śrī-chakra (*Śrī-chakra-pūjānam*) the main feature of which is devoted attention (*upāsanā*), takes three forms: (i) ritualistic worship of the *yantra* which is the visual representation of the mother-goddess, employing physical materials and processes of consecration (*yantra-pūjā*); (ii) methodical repetition of the *pañchadaśī*, or *shodasī*, which is the verbal form of the mother-goddess (*mantra-japa*); and (iii) meditation on the symbolism of the *yantra* as well as the *mantra* (*bhāvanā*). The symbolism is of three kinds, as described in *Yoginī-hṛdaya* (included in *Vāmakeśvara-tantra*), which is one of the basic texts for Śrī-vidyā: (i) symbolism of the diagrammatic representation (*chakra-saṅketa*); (ii) symbolism of the *mantra* (*mantra-saṅketa*); and (iii) symbolism of the worship ritual (*pūjā-saṅketa*).⁷⁴

The idea of symbolism suggests the secret form (*rahasyam rūpam*), as the commentary (*Setubandha*) points out. The significance of Śrī-chakra is that it is the secret form of the mother-goddess representing a collocation of diversified powers (*śakti-samūha*), for the threefold phenomenal processes: emanation, preservation and withdrawal. The *mantra* of Śrī-vidyā

is another secret form of the mother-goddess, but suggesting that the initial power is the sound and identified with the *kundalini* in all living beings. The *mantra* not only enshrines the mother-goddess but effectively reveals her to the devotee. The worship is also a secret form, for it highlights the correspondances between the principles involved in the *yantra* and those in the *mantra*, and identifies the mother-goddess with the devotee himself. The secret aspect of worship is brought out in the tāntrik aphorism: 'Bliss is the form of Brahman, and it is organised in the body'.⁷³

The upanishadic text attempts to explain the secret form of worship which involves the understanding of the correspondances between the macrocosmic aspects of the power of the mother-goddess and the microcosmic aspects of the same power. The bulk of the text is concerned with working out the correspondances of the details of Śrī-chakra as a visible design with the principles underlying the constitution of the universe and the individual. The introductory portion that is concluded with the above sentences defines the context of the symbolism of worship (*pūjā-sanketa*).

The ritual of worship normally involves duality of the worshipper (*pūjaka*) and the worshipped (*pūjya*). The worshipper is the devotee, who has the power of understanding (*jñāna-śakti*), the power of resolving (*icchā-śakti*), and the power of performing the rites (*kriyā-śakti*). Because symbolic worship eliminates the rites and presupposes the will, the aspect of understanding alone becomes relevant here. That is why the worshipper is described as the 'knower' (*jñatā*) one who has the power to understand the symbolism of worship. The object of worship (*jñeya*) is of course Śrī-chakra, which is both a design (*yantra*) and a *mantra*. The transaction between the two is the actual process of worship (*pūjā*), i.e., symbolic worship or contemplation (*bhāvanā*).

The symbolism of worship is the central idea of these sentences. Conventional worship has a third modality, in ad-

dition to the worshipper and the worshipped, viz., the process of worship itself, suggested here by the cryptic expression, 'respectful reception' (*arghya*). This modality is nothing other than the understanding of the symbolism, which forms the theme of the upanishad.

The word 'arghya' (from 'argha', *arh*) generally means water that is respectfully offered to an honoured guest as a mark of welcome as soon as he arrives. Its etymological meaning, however, connotes something that is valuable, 'a thing of worth' ('arghyate pūjyate', 'pūjana-yogyam'). It may be construed to mean, as the author of *Manoramā* has done, any article employed in worship ('pūjopakaraṇam'). The knowledge of symbolism (*jñāna*) is what is used in the meditation here, for this worship is exclusively mental, and dispenses altogether with all material implements of worship as well as external rites.

The word 'havis' generally means any oblation (like milk, ghee, grains, etc.) that is offered into the consecrated fire for propitiation of the deity (who is represented by the consecrated fire). It means anything that is offered as an oblation. It is external to the person who offers ('bahih sthitam'). In the present context, the offering of oblation in a sacrificial fire corresponds to the attention that is given to the symbolism of Śrī-chakra (the object of knowledge, *jñeyā*).

The word 'hotā' (*hotr*) means the person who directly makes the offerings into the fire ('juhoti'), the offerer of oblations. Here, it refers to the individual who is contemplating on the symbolism of Śrī-chakra. It is the person's own self (*svātmā*) that is suggested; it corresponds to the worshipper (*pūjaka*) in the triad: 'worshipper-worshipped-worship' (*pūjaka-pūjya-pūjā*).

While the upanishadic text does not mention Śrī-chakra as the object of meditation (*jñeyā*) or of worship (*pūjya*), *Tantra-rāja-tantra* (35, 6) from which these sentences have been

derived, clearly refers to Śrī-chakra as the object of knowledge,⁷⁶ located outside the knower.

ज्ञाता स्वात्मा भवेज्ञानमध्यं ज्ञेयं गहिः स्थितम् ।
श्रीचक्रं पूजनं तेषां एकीकरणमीरितम् ॥

Why has this idea been omitted in the upanishadic text? The tantra text does not closely follow the imagery of the sacrificial ritual as the upanishadic text does; in fact, it does not employ the words *havih* and *hotā*. It uses the word ‘arghya’ in the general sense, as indicated earlier. Its interest is to reduce the transactional world into three basic categories (subject, object and mediation between them), so that the three could be unified in the meditational exercise. The meditator is the subject who is a devotee; Śrī-chakra is the object of his devotion; and identification of the object with the subject is the actual act of devotion (*pūjana*). The upanishadic text, however, has the constraints of the simile of the offerer of oblation (*hotā*), oblation itself (*arghya*), and the offering of the oblation (*havih*). The presence of the deity for whom the oblation is offered is but implied. The deity is deputized by the fire, which, however, cannot be taken as the ‘object of the oblations’.

Further, there appears to have been some confusion with regard to the textual reading. The upanishadic text has borrowed the two words ‘Śrī-chakram pūjanam’, that occur physically together, in the source-book, and has made a composite word out of them: ‘Śrī-chakra-pūjanam’. And ‘ekikaranam’ in the original verse has been paraphrased as ‘abhedabhavanam’. The ‘pūjana’ (worship) of the original passage must naturally correspond with ‘bhāvanā’ (‘meditation’) in the sentence here: but it does not. Hence the omission of reference to Śrī-chakra as the object of knowledge here.

The idea of non-differentiation (*abhedabhavanā*) of the subject, object and the mediation between the two does not refer to the unity of the three details themselves, but to the identity of each one of these details with the devotee’s own

self.⁷⁷ The text seeks to point out that the Śrī-chakra is really ones own body; that the details thereof can all be identified within his own constitution; and that the understanding of this correspondence is also within ones own mind. The mother-goddess who rules over the design called Śrī-chakra is indeed the pure consciousness, the potential energy, and the unconditioned will that constitute the basic fabrics of our existence. The three-fold powers are her manifestations as she presides over the very core of our being.

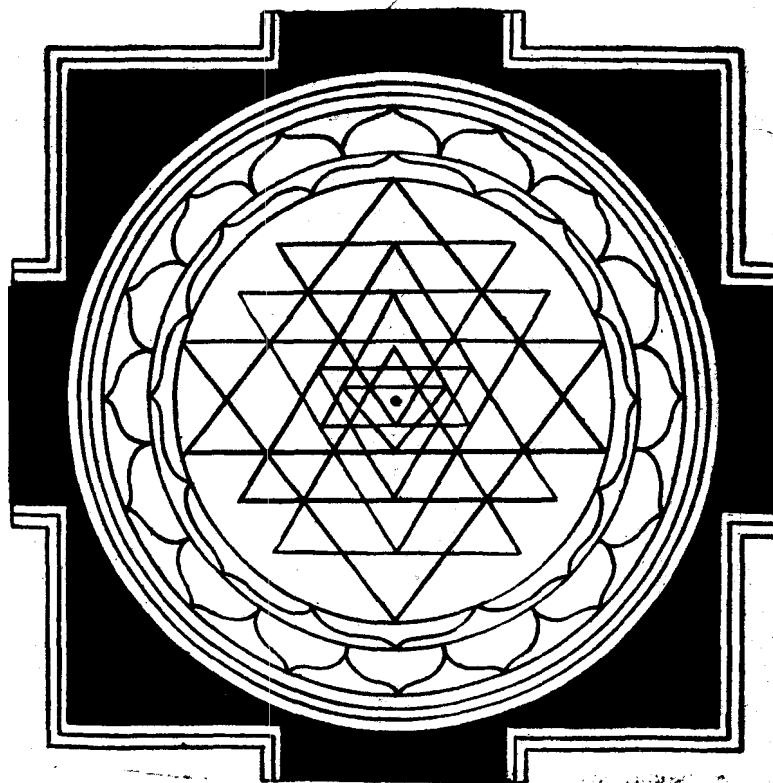
THE FIRST ENCLOSURE (called Trailokya-mohana)

नियति सहिताः शङ्करादयो रसा अणिमादयः । कामकोधलोभमोह
मद्मात्सर्यपुष्पपापमश्ची त्राहम्याद्यष्ट शक्तयः । अधारतवक्तुं मुद्राशक्तयः ॥९॥

9. 'The emotional states like love, along with the normal constraints, are the attainment like that of minute size etc. Desire, anger, greed, delusion, pride, jealousy, merit and demerit are the eight powers, Brāhmī, etc. The nine bodily centies are the powers with the seals of authority'.

The consideration of the details of Śrī-chakra in terms of the nine enclosures now begins. An account of Śrī-chakra has already been given. The first enclosure is the surrounding square within which the entire design is poised. The square is specified by three lines skirting the Śrī-chakra on all the four directions and having doorways on each of the four sides. This enclosure is the first in the procedure of withdrawal (*samhāra-krama*) of the Dakshināmūrit-tradition. This procedure moves from the outermost enclosure inwards till the central point (*bindu*) is reached. This is the order followed in the upanisadic text, as also in *Tantra-rāja-tantra* (35, 7-13).

I. The first line of this surrounding square, the outer-most one, is identified with the outward, or superficial, attainments of Yoga called *siddhis*, the power to turn oneself into minute size (*anūmā*) etc. These attainments are said to be consequent



on 'gross control over the elements' (*sthūlasamīyama*) (cf. Patañjali's *Yoga-sūtra*, 3, 44), and are described as so many 'powers to lord over the elemental forces' (*aiśvarya*). They are generally enumerated as eight in the Yoga texts: (1) *anīmā* (the power to become extremely minute, like an atom); (2) *laghimā* (the power to become extraordinarily light, so that one may float in the air like a blade of grass); (3) *mahimā* (the power to swell and magnify, to the size of an elephant, of a mountain, or even of a township); (4) *iśitva* (the power to rule over and regulate in a creative manner); (5) *vaśitva* (the power to subjugate all living beings as well as inorganic matter); (6) *vrāpti* (the power to extend oneself and reach

even the moon with his finger); (7) *prākāmya* (the power to accomplish efficiently whatever one desires); and (8) *yatra-kāmāvasāyitva* (the power to will effectively, and to reify the things according to ones own whim) (cf. Vyāsa's *Bhāshya* on *Yoga-sūtra*, 3, 44).

The tāntrik texts accept the eight attainments (however naming the eighth one as *icchā*), but add two more: (9) *bhukti* (the power to enjoy the attainments); and (10) *sarva-kāma-siddhi* (the power to fulfil all that one longs for, and never be in want). It may be noticed that the two attainments, *prākāmya* of the Yoga account and *sarva-kāma* of tāntrik account, appear very similar. But the tāntrik interpretation of the attainment known as *prākāmya* refers to the power to assume at will any form whatsoever.

The *aṇimā*-attainment is located at the eastern portal, the *līghimā* at the western portal, the *mahimā* at the southern portal, the *iśitva* at the northern portal, the *vaśitva* at the south-eastern corner, the *prākāmya* at the south-western corner, the *bhukti* at the north-western corner, and the *icchā* at the north-eastern corner; of the other two attainments, the *prāpti* is located along the line on the east moving towards the northern corner, and the *sarva-kāma-siddhi* along the line on the west tending towards the southern corner. Each of the attainments is regarded as a feminine divinity, and hence called *aṇimā-siddhyambā* etc.

The symbolism of these ten attainments has been given in terms of the emotional states (called *rasa*), which are nine in number, and with *niyati*. The expression *niyati* in the first sentence above needs some explanation. The word means constraints or that by which one is restrained (*niyumyate anayā*), and the suggestion is to the play of unseen forces beyond the control of men, or fate that determines ones fortune or misfortune (*bhāgya*). Bhāskara-rāya interprets this word to mean 'prārabdha' or the past actions which have already begun to bear fruit in this life. In other words, it is

the natural constraint for an individual. The author of *Manoramā* takes *niyati* to mean the power that is dependent upon natural constraints ('niyati-siddhyā śaktyā saha'). Both the commentators have ignored the principle of *niyati* accepted in the tāntrik philosophy, as a *kañchuka* (restricting or limiting force) for the pervasive power of bliss, owing to the finitizing power of *māyā*.

The nine emotional states are: (1) *śrīngāra* (the romantic mood), (2) *vīra* (the show of valour), (3) *karuṇā* (compassion), (4) *hāsyā* (wit or humour), (5) *bibhatsa* (utter disgust), (6) *raudra* (terrible indignation), (7) *bhayānaka* (fear and despondency), (8) *adbhuta* (wonder), and (9) *sānta* (tranquil). With *niyati* added to the list, they make ten. And they are made to correspond with the ten attainments mentioned above. It must be admitted that the correspondances suggested by Bhāskara-rāya in his *Nyāsa* lack any psychological or esoteric significance. He has equated *anīmā* with *sānta*, *laghimā* with *adbhuta*, *mahimā* with *karuṇā*, *īśītva* with *vīra*, *vaśītva* with *hāsyā*, *prākāmya* with *bibhatsa*, *bhukti* with *raudra*, *icchā* with *bhayānaka*, *prāpti* with *śrīngāra*, and *sarva-kāma-siddhi* with *niyati*.

II. The second (middle) line of the square is identified with the eight 'mother-like' powers (*mātrikās*) (*Tantra-rāja-tantra*, 4, 68-69). The *purāṇas* describe the origin of these feminine divinities as emanations from the seven heroic gods that had assembled to help the mother-goddess in her fight against the demons. (1) From Brahmā emerged Brāhmī (or Bṛahmāṇī), representing the power of immensity, growth and being, (2) from Maheśvara sprang forth Māheśvarī (or Iśānī), representing the power to dominate over all things, (3) from Kārtikeya (Kumāra) came forth Kārtikeyī (Kaumāri or Māyūrī), the power of youth, (4) from Vishṇu emerged Vaiśṇavī, the power to pervade and sustain all things, (5) from Varāha (Vishṇu's incarnation as boar) emerged Vārāhi, the power to extricate and protect, (6) from Indra came out Indrāṇī, the power of wealth and might, and (7) from Yama emanated Yamī, the power of regulation and withdrawal.

Varāhapurāṇa, however, speaks of eight *māṭṛkās*, and adds to the above list Māhendrī. *Bahurūpāśṭakā* also speaks of eight of them, but inserts Śivadūti as the eighth instead of Māhendrī. But it is more usual to enumerate seven only, substituting however Chāmunda for Yami. While six of the *māṭṛkā* had their male counterparts, Chāmunda is said to have sprung up directly from the body of the mother-goddess herself, when she found that the demons were hard to tackle despite the six of these forces.⁷⁸ However, in the tāntrik texts, the eighth force known as Mahā-lakshmi (different from Vaiśnavī) is added.

It may also be mentioned in passing that the seven *māṭṛkās* represent the seven vowels, from which all speech originates; they serve as mothers ('mātā iva') and, therefore, they are 'mother-like' (*māṭṛkā*). Nandikeśvara's *Kāśikā* and Upamanyu's *Tattva-vimarśinī* explain the initial formulation of vowel sounds contained in *Māheśvara-sūtras* in this manner. The seven seed-sounds are: the five pure-vowels (*a, i, u, ṛ, ḥ*) and the two compound vowels (*e* and *o*).

The symbolism of the eight 'mother-like' forces which assisted the great mother-goddess in her battle with demons has been suggested in the purāṇas.⁷⁹ The symbolism is in terms of the eight evil dispositions of human beings, which corrupt human nature and prevent the light of the pure spirit being actualized during daily life. The upanishadic text also mentions the familiar six classes of unfavourable dispositions: lust (*kāma*), anger (*krodha*), greed (*lobha*), delusion (*moha*), pride (*māda*), and envy (*mātsarya*), and adds merit (*pūṇya*) and demerit (*pāpa*). The justification for the addition, however, has not been given. *Tantra-rāja-tantra* (35, 7) mentions the six 'waves' or stresses (*ārmis*) and merit and merit:

ॐ चक्र्षयः पुण्यपापे च त्राहम्न्यादा मातरः ॥

The six 'waves' traditionally are: hunger, thirst, old age, death, sorrow and delusion.⁸⁰ Bhāskara-rāya rejects that this is the

meaning of the expression 'ūrmi' in this context as contrary to tradition. But the author of the commentary on *Tantra-rājatantra* himself gives this interpretation.⁸¹ And he suggests that merit (*pūṇya*) and demerit (*pāpa*) are two kinds of actions (*karmāṇi*) that come into being as a result of these stresses.

In any case, the symbolism suggested in the *purāṇa* is as follows: lust—*Yogīsvarī* (perhaps the same as *Chāmunda*); anger—*Māheśvari*; greed—*Vaishṇavī*; pride—*Brahmāṇī*, delusion—*Kaumāri*; envy—*Indrāṇī*, slander (*paiśunyā*)—*Yamī*; and jealousy (*anqusūya*)—*Vārāhi*.⁸² In the later tāntrik literature, the seven *māṭrkās* came to be worshipped principally to suppress the evil tendencies in the devotee. The group of six tendencies (*śad-varga*) was regarded as obstacles to Yoga.⁸³ In general, Brāhmī was identified with the primordial desire to create (*kāma*), *Māheśvarī* with the tendency to degenerate and get lost (*krodha*); *Kumāri* with the youthful longings to be and to enjoy (*lobha*); *Vaishṇavī* with the power to fascinate and delude (*moha*); *Vārāhi* with pride and arrogance (*mada*); *Indrāṇī* with jealousy and envy (*mātsarya*); *Chāmunda* with the urge to sin (*pāpa*) and with the desire to hurt others by black-magic (*abhichāra*); and *Mahā-lakshmī* with the benign tendencies (*pūṇya*). *Tantra-rājatantra* (36, 15-16) explains that *pūṇya* is the behaviour of a man prompted by wisdom while *pāpa* is the behaviour consequent on delusion.

There is also an identification of the eight *māṭrkās* with the eight bodily constituents, for the Yiginis (attendant-divinities) in this enclosure are said to be manifest (*prakāṭa*). The *māṭrkās* are, therefore, to be regarded as gross in form.⁸⁴ The eight bodily constituents are presided over by the eight of these powers: skin by Brāhmī; blood by *Māheśvari*, muscle by *Kaumāri*, fat-tissue by *Vaishṇavī*, borne by *Vārāhi*, bone-marrow by *Indrāṇī*, semen by *Chāmunda*, the vitality (*ojas*) by *Mahālakshmī*; and they are said to be located respectively at the meet-of-the eyebrows, breasts, navel, heart, face, nose and forehead.⁸⁵

III. The third (inner) line of the square is identified with ten *mudrā*-divinities. The expression *mudrā* originally meant a seal of authority, an insignia, an acknowledged eligibility. Later, it came to acquire the connotation of hand-gestures employed to express emotions. In the tantrik context, the word meant an approach which brings about delight to the divinities.⁸⁶

The *mudrās* can be one of three kinds: 'gross' (*sthūla*), viz., bodily postures and finger-gestures; 'subtle' (*sūkshma*), composed of seed-syllables that are appropriate and powerful (*uksharātmakāh*); and 'transcendental' (*parā*), viz., consisting purely of mental orientations in an attempt to understand reality (*vāsanātmaka*). The four weapons that the human form of the mother-goddess carries in her arms (bow, arrow, noose and goad) are the *mudrās* belonging to the first variety. The nine seed-syllables (*dram*, *drīm*, *kłim*, *blūm*, *sah*, *kraum*, *hskhphrem*, *hsaum* and *aim*) are illustrations of the second variety. The *mudrās* that preside over the third line of the first enclosure belong to the third group.

Tantra-rāja-tantra (4, 23-25) enumerates twenty *mudrās* commonly employed, five of them used in worship-rituals (*āvāhanī* etc.), four being symbolic.

The nine powers represented by these *mudrās* (*mudrā-saktis*) are: *Samkshobhinī* ('the power that agitates'), *Vidravini* ('the power that drives away'), *Ākarshinī* ('the power that fascinates'), *Vasi-karaṇī* ('the power that subjugates'), *(Unmā-dini* ('the power that maddens'), *Mahānkuśā* ('the power that goads'), *Khechari* ('the power that moves about in the void'), *Bija* ('the power that is the source') and *Yoni* ('the power that procreates'). To this group is added *Tri-khaṇḍinī* ('the power that cuts asunder the separation of phenomena into three units: knower, known and knowable), also called *śaktyutthāpini* ('the power that arouses and sustains the power in the devotee').⁸⁷ This last one is the *mudrā* employed to invoke the mother-goddess, *Lalitā*.

The nine 'powers' enumerated above are said to be identical with the nine bodily centres of power: the familiar six *chakras* (the *mūlādhāra*, the *svādhiṣṭhāna*, the *manipūra*, the *anāhata*, the *viśuddha*, and the *ājñā*); the two 'thousand-petalled lotuses' (*sahasra-dala-kamala*), one on the crown of the head above the *ājñā*, and the other at the base, below the *mūlādhāra*; and the tip of the tongue (*laṁbikāgra*). The configuration of all these (*samashṭi*) constitutes the tenth 'power',⁸⁸ corresponding with the Tri-khaṇḍikā, mentioned above.

It may be noticed that the ten *mudrā-śaktis* as well as their correspondance with the ten bodily centres have not been mentioned in *Tantra-rāja-tantra* in this context. Nor is the mention of the 'powers' connected with the third line of the square to be found in this text elsewhere. For instance, after the eight *mātrikas*, the text (4, 71), proceeds to discuss the symbolism of the second enclosure (4, 72-73). It is thus understandable that the text of the upanishad used by Upānishad-brahma-yogi does not contain this sentence here.

The first enclosure consisting of these three groups of divinities (*siddhis*, *mātrikās*, and *mudrās*) is called 'Trailokyamohana', the three 'lokas' referring to the three planes of experience: attainments, obstructions and powers. The three planes are confined to the body-mind complex in its actual transaction with the world around. They are sought to be propitiated so that the aspirant may be guarded from the possibility of going astray or failing in his endeavour.

In the iconographic representation of the divinities on these three planes, the symbolism is emphasised. The *siddhis* on the first plane are red in colour, are moon-crested, and carry in their right hand a collection of wish-granting jewels (*chintāmani*) and their left hand is in the posture of assurance (*abhaya*). The *mātrikās* are dark blue in colour, wear red garment, and carry in their hands a red lotus and a bowl filled with nectar. The *mudrās* resemble in their colour the morning sun, and carry in their two hands a goad and a noose.

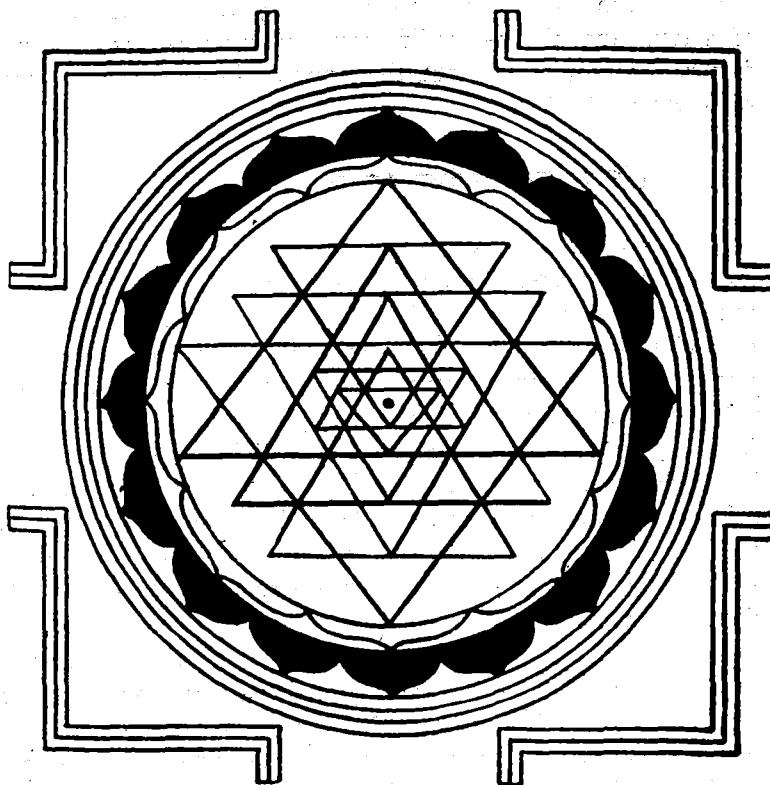
THE SECOND ENCLOSURE
(called Sarvāśā-paripūraka).

पृथिव्यस्तेजोवावाकाश - श्रोत्रत्वक्षिङ्गाप्राण - वाक्पादपाणिपायूपस्थानि
मनोविकाराः कामार्क्षिष्यादि षोडशसत्त्वः ॥१०॥

10. '(The elements) earth, water, fire, air and *ākāśa*; (the sense-organs) ears, skin, eyes, tongue, nose; (the organs of action) speech, feet, hands, anus and penis; and the modifications of the mind, altogether constitute sixteen 'powers' corresponding to (the sixteen *nityās*) beginning with Kāmākarshinī'.

The second enclosure, called "the complete fulfiller of all longings" is within the first enclosure. Inbetween the two enclosures, it is usual to have three concentric circles (*trivṛtta*), but they have not been included in the present account. The three circles symbolize the three objectives of life: virtuous living (*dharma*), wealth (*artha*) and pleasures (*kāma*). When worship is conducted to this detail (as in Dakshināmūrti-tradition), the outer circle represents twenty-nine *mātrikās* beginning with Kālarātri, the middle circle sixteen *mātrikās* beginning with Amṛtā, and the inner circle the sixteen *nityā*-divinities beginning with Kāmeśvarī.

It is significant that the second enclosure is in the form of a circle with sixteen niches on the outside. Technically, it is called a lotus with sixteen petals (*shodasa-dala-padma*). In the sixteen petals, the sixteen vowels of the Sanskrit alphabet are inscribed, symbolizing the sixteen *kalās*, or phases, which are also called the *nityās*. The classical *nityās* (who are also sixteen) are Kāmeśvarī, Bhagamālinī, etc. But the *nityā-kalās* of this enclosure are named differently. They are (1) Kāmākarshinī ('fascinating the desires'), (2) Buddhyākarshinī ('fascinating the consciousness'), (3) Ahamkārākarshinī ('fascinating the ego'), (4) Śabdākarshinī ('fascinating the sounds'),



(5) Sparśākarshinī ('fascinating the touch'), (6) Rūpākarshinī ('fascinating the form'), (7) Rasākarshinī ('fascinating the taste'), (8) Gandhākarshinī ('fascinating the smell'), (9) Chittākarshinī ('fascinating the thoughts'), (10) Dhairyākarshinī ('fascinating the fortitude or valour'), (11) Smṛtyākarshinī ('fascinating the recollections'), (12) Nāmākarshinī ('fascinating the verbal mode as name'), (13) Bijākarshinī ('fascinating the seed'), (14) Ātmākarshinī ('fascinating the selfhood'), (15) Amṛtākarshinī ('fascinating the immortal') and (16) Śarirākarshinī ('fascinating the physical body').⁸⁹

The text mentions sixteen factors of individual existence which are sought to be identified with the above *kalā-nityas*:

the five elements, the five organs of cognition, the five organs of action, and all the modifications of mind as the sixteenth factor. The text spells out the cryptic statement in *Tantra-rāja-tantra* (35, 8) :

भूतेन्द्रियमनांस्येव कर्मान्तित्या कला पुनः ।

The word *kalā* means an aspect, a phase, a unit. According to *Nityā-shodāśkārnava*, it refers to the vibrations of the vital force (*spandah prāṇah*), which express themselves as the five vital currents and the eleven sense-functions. The five vital currents (*prāṇa, apāna, vyāna, udāna* and *samāna*) are substituted here with the five elements, which enter into the formation of the sense-organs in the individual. It is common knowledge that in Indian thought, sense-functions are also referred to as so many *prāṇas*. Thus, the mind, the ten senses, and the five elements represent sixteen collocations of vibrations of the same vital force ('shoḍaśa-spanda-sandoha-chamaṭkṛti-mayīḥ kalāḥ').⁹⁰

And these collocations are eternal patterns, and in this sense they are called *nityās*. The word *kalā* is the name of each of the sixteen divinities; and by tradition they are prefixed with the expression 'nityā', says Bhāskara-rāya.⁹¹ In the *nyāsa*, each of these is addressed as 'nityā-kalā'. Sometimes, the word 'devī' is also added at the end.

The sixteen divinities are associated with the sixteen vowels: 'a' with Kāmākarshinī, 'ā' with Buddhyākarshinī and so on. The vowels are inscribed in the petals moving in the anti-clockwise direction. The sixteen vowels are said to represent the sixteen *nityās*, corresponding to the *kalās*.

The sixteen *kalās* and the sixteen *nityās* are thus associated: (1) Kāmākarshinī—Kāmeśvarī; (2) Buddhyākarshinī—Bhagamālinī; (3) Ahamkārākarshinī—Nityaklinnā; (4) Śabdākarshinī—Bheruṇḍā; (5) Sparśākarshinī—Vahnivāsinī; (6) Rūpā-

karshinī—Mahāvajrēśvarī; (7) Rasākarshinī—Śivadūti; (8) Gandhākarshinī—Tvaritā; (9) Chittākarshinī—Kulasundari; (10) Dhairyākarshinī—Nityā; (11) Smṛtyākarshinī—Nilapatākā; (12) Nāmākarshinī—Vijayā; (13) Bijākarshinī—Sarvamangalā; (14) Ātmākarshinī—Jvälāmālinī; (15) Amṛtākarshinī—Chitrā; and (16) Śarīrākarshinī—Mahānityā.

The significance of this enclosure is explained as ‘self-protection’ of the devotees (*ātma-rakshā*). The ‘longings (*āśā*) spring from discontent; and longings are fulfilled only when the discontent is eliminated. Discontent can finally be removed only when the devotee identifies himself with the transcendental Śiva, who is ever complete and content.⁹² The several factors mentioned as *kalās* above are expressions of the power of ‘deliberation’ (*vijmarśā*) on the part of this Śiva, who is pure illumination (*prakāśa*). The ‘deliberations’ normally flow out into the world of names and forms, but within the framework of Śrī-chakra they are attracted towards the source of ‘deliberation’ itself. It is, therefore, that the expression ‘ākarshana’ (attraction) is employed with reference to each of the sixteen ‘deliberations’.

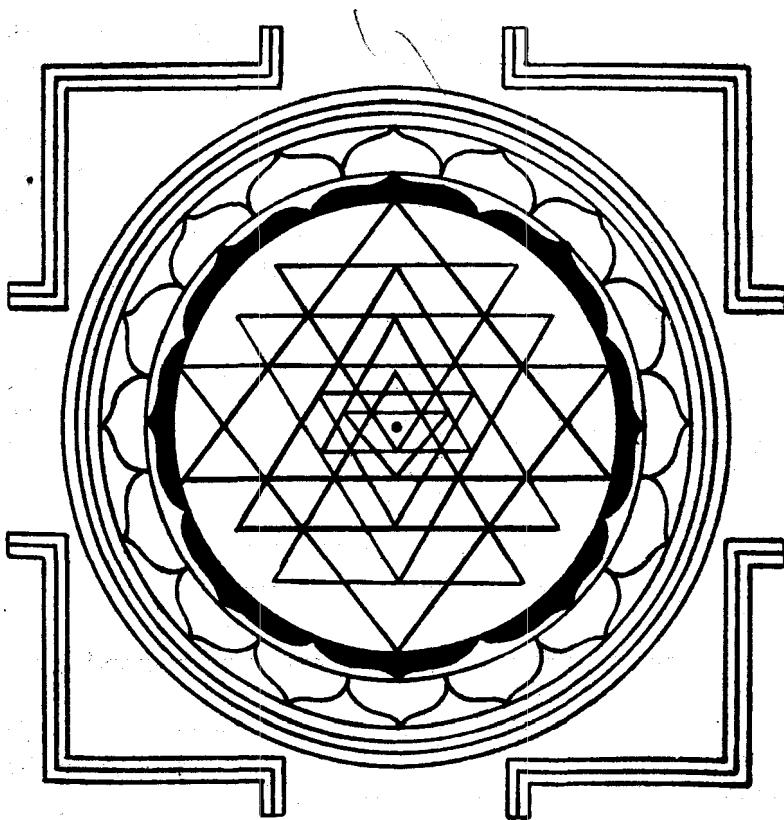
THE THIRD ENCLOSURE (called Sarva-saṁkshobhaṇa)

वचनादानगमनविसर्गनिन्द-हृतोपादानोपेक्षारूप्य बुद्धयोऽनङ्गकुसुमाद्यष्टौ ॥११॥

11. ‘Speech, prehensions, locomotion, elimination, pleasureable feelings, rejection, attention and detachment are the eight modes of the mind, corresponding to *Anaṅga-kusumā* etc’.

The third enclosure, called “the agitator of all” is in the form of a lotus with eight petals (*ashṭa-dala-padma*) located in the hollow of the sixteen petalled lotus (viz., the second enclosure). The petals represent the eight divinities associated with the principle of erotic urges independent of the physical body (*anāṅga*), and differentiated by the several functions of

attraction (*ākarshana*). It needs to be recalled that the tradition of Śri-vidyā has incorporated many details of the cult of Cupid or Eros (*Manmatha* or *Kāma*). We will revert to the discussion of this aspect later. It may, however, be mentioned here that the deities mentioned in this enclosure are different forms of Eros.⁹³



In the eight petals of the lotus, eight groups of consonants are inscribed, and each group is associated with a form of Eros. (1) *Anaṅga-kusumā* ('the flower of Eros'); the group of five consonants beginning with 'ka', on the petal facing East; (2) *Anaṅga-mekhalā* ('the girdle of Eros'); the five consonants beginning with 'cha', on the petal facing South;

(3) Anaṅga-madaṇā ('the intoxication of Eros'); the five consonants beginning with 'ṭa', on the petal facing West; (4) Anaṅga-madaṇātūrā ('the urgency of the intoxication of Eros'); the five consonants beginning with 'ta', on the petal facing North; (5) Anaṅga-rekhā ('the skirting line of Eros'); the five consonants beginning with 'pa', on the petal facing South-East; (6) Anaṅga-veginī ('the urge of Eros'); the four consonants beginning with 'ya', on the petal facing South-West (7) Anaṅgānkuṣā ('the goad of Eros'); the four letters beginning with 'śa', on the petal facing North-West; and (8) Anaṅga-mālinī ('the garland of Eros'); the two letters 'la' and 'ksha' on the petal facing North-East.

The symbolism of this enclosure has been briefly stated in *Tantra-rāja-tantra* (35, 8) as follows:

कर्मन्दियार्थं दोषात्र ज्ञेयः स्युं शक्तयोऽष्ट वै ॥

"The objects of the five organs of action along with the three *doshas* constitute the eight powers". The upanishadic text spells out the details of objects of the organs of action as speech (of the organ of mouth), prehension (of the hands), locomotion (of the feet), elimination (of the anus), and pleasureable feelings (of the penis). The organs of action themselves have been included in the sixteen factors of the second enclosure. Here, these have been described as mental modalities (*buddhayah*).

To this group of five are added three other modalities of the mind: rejection (repulsion or withdrawal); acceptance (attention or approach tendency); and indifference (or detachment). It is not certain if these three are what are suggested by the expression 'dosha' in the tantra. For the commentator explains that by *doshas* are meant the three familiar 'corrupting constituents' *vāta* etc., and he cites the authority of the 27th *pāṭala* of the same tantra.⁹⁴ The natural interpretation is that "vāta etc.", means *vāta*, *pitta* and *kapha*; but

the authority cited by the commentator does not justify this interpretation, for the *paṭala* referred to deals with different forms of *vāta* (as vital current, *prāṇa*), but not with *pitta* and *kapha*.

The three additional factors mentioned in the upanishadic text, viz., rejection (*hāna*), acceptance (*upādāna*) and indifference (*upekshā*), are no doubt mental modifications (*buddhayah*); and they are independent of sensory functions (whether cognitive or conative). But it cannot be ascertained how they can be classed with the objects of the five organs of action to constitute one group. It is interesting in this connection to note that *Nityā-shoḍāśikārṇava* explains the eight-fold nature of the third enclosure in terms of eight-fold nature (*prakṛtyaṣṭaka*).⁹⁵ The eight aspects of nature are the five elements (earth, water, fire, air and *ākāśa*), or the five *tanmātras*, ego (*ahamkāra*), individualized consciousness (*mahān*) and primordial nature (*prakṛti*). It is curious that Bhāskarārāya, who has commented on this text also, does not notice the disparity in the interpretations.

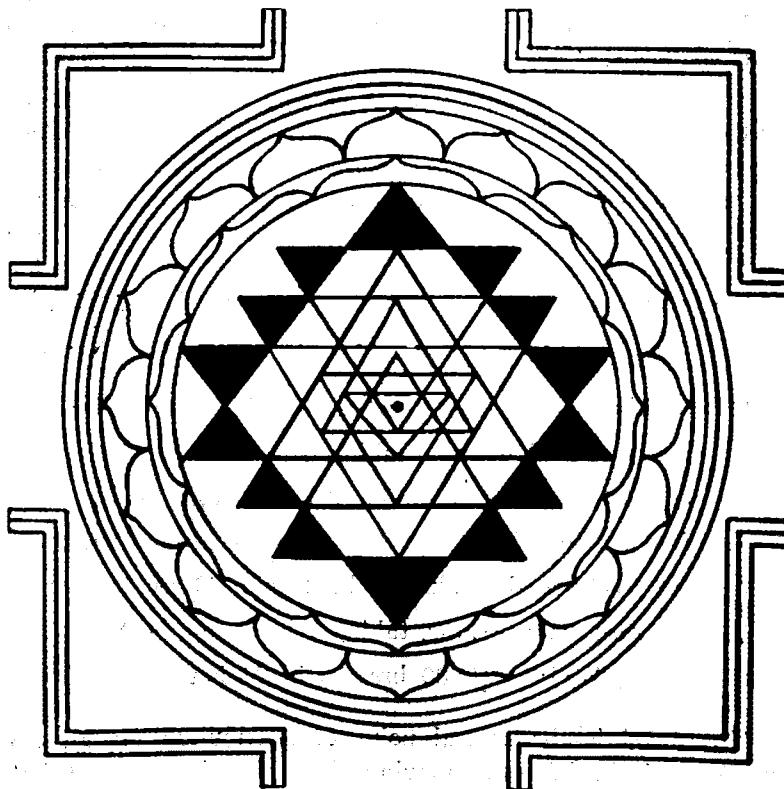
The significance of the enclosure is explained in the *Dīpikā* on *Yoginī-hṛdaya* (1, 81) as follows: The word ‘Sarva-saṃkshobha’ means withdrawal (*samihāra*) of the principles of reality from the earth principle upto the principle of pure consciousness (*śiva*), so that the world of plurality is finally dissolved.⁹⁶ The final mental modality mentioned in the upanishadic text is ‘indifference’ (*upekshā*), which has been explained as steering clear of the bipolar tendencies of approach and aversion, and abiding in perfect composure.⁹⁷

THE FOURTH ENCLOSURE (called Sarva-saubhāgya-dāyaka)

अलम्बुषाकुहूर्विश्वोदरावारणाहस्तिजिह्नायशोक्तीप्यस्मिनीगान्धारी पूषा शङ्खिनी
सरस्वती हडा पिङ्गला सुषम्णा चेति चतुर्दशा नाड्यः सर्वसंक्षेपिष्यादि
चतुर्दशाशक्तयः ॥१३॥

13. 'Alambushā, kuhū, viśvadarā, vāraṇā, hasti-jihvā, yaśovatī, payasvinī, gāndhārī, pūshā, śāmkhini, sarasvatī, idā, piṅgalā and sushumṇā are the fourteen channels of the vital force in the body (*nāḍis*), corresponding with the fourteen powers, Sarva-saṁkshobhiṇī, etc.'

The fourth enclosure called "the provider of all prosperity", is in the form of a complex figure having fourteen triangles, thus constituting a figure with fourteen corners (hence called 'chaturdaśāra'). The fourteen corners represent the fourteen 'powers' of the mother-goddess beginning with Sarva-saṁkshobhiṇī ('the agitator of all'), in the corner facing East, and others in the other corners in an anti-clockwise order. These



'powers' are described as presiding over the fourteen principal channels in the body. The fourteen triangles of the figure are inscribed with the fourteen consonants beginning with 'ka' and ending with 'dha'.

The concept of the channels in the body has already been referred to. The 27th Section of *Tantra-rāja-tantra* deals elaborately with the identity of the life-currents in the body (*prāṇa*) with the aspects of Śri-chakra. The wind that springs forth from the *mūlādhāra* centre at the base comes to be designated as the life-force (*prāṇa*). The body being made up of the five elements (earth, water, fire, air and *ākāśa*), and each element having a predominant role to play in a specific part of the body, the life-force assumes five major forms. Our manner of breathing is influenced by the five elements present in the body; and, in turn, the five elements are influenced by the way we breathe. Normally each of us breathes 360 times in a period called a *nāḍikā* (equal to about twenty-four minutes). The duration of a day (*dina*) consists of sixty of such *nāḍikās*. Therefore, in a day (of 24 hours), we breathe (*śvāsa*) as many as 21,600 times. The collection of all the breaths is the mother-goddess herself.²⁸ This is called '*nāḍi-chakra*', viz., the organization of the winds within the body. The distribution of the breaths among the bodily centres is given as follows:

1. *mūlādhāra* 600 breaths, taking 40 minutes
 2. *svādhiṣṭhāna* 6000 breaths, taking 6 hrs. 40 minutes
 3. *manipūra* 6000 breaths, taking 6 hrs. 40 minutes
 4. *anāhata* 6000 breaths, taking 6 hrs. 40 minutes
 5. *viśuddha* 1000 breaths, taking 1 hr. 6 min. 40 sec.
 6. *ājñā* 1000 breaths, taking 1 hr. 6 min. 40 sec.
 7. *sahasrāra* 1000 breaths, taking 1 hr. 6 min. 40 sec.
- (Total: 21,600 breaths in 24 hours)

The navel is the central point of distribution for all the breaths and the life-force moving along the channels is what

makes consciousness possible. Normally the breath alternates between the channel reaching the left nostril (*idā*, representing the lunar principle in the body) and the channel reaching the right nostril (*piṅgalā*, representing the solar principle). The former cools and the latter warms the body, and, between them, all the body-building and body-breaking processes take place. The two channels meet at the *mūlādhāra*, close to the *kundalinī*, which is the source of the bodily energy (*vāyu*), the life-force (*bindu*), and the expressive tendency (*nāda*, lit. sound). The channel that is central (having the *idā* to its left, and *piṅgalā* to its right, the two twining round itself) is called *sushumna* (or *avadhūtikā*), corresponding to the principle of fire. This is the channel through which the *kundalinī* can ascend to 'the thousand-petalled lotus' on the crown of the head. The *kundalinī* is imagined as a serpent with three coils and a half, asleep at the mouth of the *sushumna*. She is the mother-goddess, having her home in the subtle body of every individual.

Around the central channel is the network of 72,000 channels, of which the most important are the fourteen, mentioned in the text above, as corresponding to the fourteen 'powers' indicated in the fourth enclosure of Śrī-chakra.

- (1) The *Alambushā* corresponding to the letter 'ka' and to Sarva-saṁkshobhiṇī, ('the agitator of all') is the channel starting from the base of the central channel and reaching the anus (*pāyu*); (2) The channel called *Kuhū* starts from both sides of the central channel and reaches the penis (*dhvaja*); it corresponds with the letter 'kha' and with Sarva-vidrāviṇī ('the chaser of all'); (3) The channel known as *Viśvadarā* is inside the stomach (*jathara*), but it reaches alround; it corresponds with the letter 'ga', and with Sarvākarshiṇī ('the attractor of all'); (4) *Vāraṇā* (sometimes called *Varuṇā*) extends upwards and downwards from the same region; it is identified by the letter 'gha', and with Sarvāhlādinī ('the glad-dener of all'); (5) *Hasti-jihvā* begins at the eastern side of *Idā* and goes to the left toe; it is the letter 'ña', and Sarva-sam-mohinī ('the deluder of all'); (6) *Yaśovatī* (or *Yaśasvatī*)

begins at the same place and reaches the right toe, it is the letter 'cha', and is Sarva-stambhini ('the arrestor of all'); (7) *Payasvini* is the channel reaching the right ear, and is the letter 'chha', Sarva-jrambhini ('the releaser of all'); (8) *Gāndhāri* reaches the left eye, and is identified with the letter 'ja', Sarva-vaśāmkari ('the subjugator of all'); (9) *Pūshā* reaches the right eye, and is the letter 'jha' and Sarva-rañjanī ('the delighter of all'); (10) *Śamkhinī* is the channel reaching the left ear, the letter 'ña' and Sarvonmādinī ('the maddener of all'); (11) *Sarasvatī* reaches the tip of the tongue and is the letter 'ta', and Sarvārtha-sādhanī ('the accomplisher of all desires'); (12) *Idā* is the channel to the left of the central channel, and reaches the left nostril; it is identified with the letter 'tha', and with Sarva-sāmpatti-pūraṇī ('the provider of all wealth'); (13) *Pīngalā* is to the right of the central channel, and reaches the right nostril; it is identical with the letter 'da' and with Sarva-mantra-mayī ('made up of all the *mantras*'), and (14) *Sushumṇā*, the central channel which reaches the opening at the crown of the head (*brahma-randhra*); it is identified with the letter 'dha' and with Sarva-dvandva-kshayam-kari ('the dispeller of all duality').

The locations and the directions of the *nādīs* are given slightly differently in different texts. The above account mainly follows *Tantra-rāja-tantra* (27, 33-41) and *Darśanopaniṣad* belonging to Sāma-veda. The latter text mentions that *Idā* and *Pīngalā* are to the left and right of the central channel as also *Sarasvatī* and *Kuhū*; at the back of *Idā* is *Gāndhāri*, and at the front *Hasti-jihvā*; at the back of *Pīngalā* is *Pūshā* and in front *Yaśovati*; inbetween *Kuhū* and *Hasti-jihvā* is *Viśvadarā*; and inbetween *Kuhū* and *Yaśovati* is *Varuṇā*; *Yaśasvinī* is located between *Pūshā* and *Sarasvatī*; inbetween *Gāndhāri* and *Sarasvatī* is *Śamkhinī*; and *Alambushā* is located in the *mūlādhāra* stem but extends to the anus. Another text, *Yoga-chūḍāmaṇi-upaniṣad* enumerates ten important channels; and gives their places of function. Besides *Sushumṇā*, *Idā* and *Pīngalā*, it mentions that *Alambushā* functions in the mouth, *Kuhū* in the genitals, *Gāndhāri* in the left eye, *Hasti-Jihvā* in the right

eye, *Pūshā* in the right ear, *Yaśasvinī* in the left ear, and *Śamkhinī* in the anus.

The *nyāsa*-procedure given by Bhāskara-rāya, however, has different places. According to him, the channels mentioned in the upanishadic text are to be located in the centre of the forehead (*Alambushā*), on the right side of the forehead (*Kuhū*), on the right cheek (*Viśvadarā*), on the right shoulder (*Vāraṇā*) on the right side (*Hasti-jihvā*), on the right thigh (*Yaśovati*), on the right ankle (*Payasvinī*), on the left ankle (*Gāndharī*), on the left thigh (*Pūshā*), on the left side (*Śanikhini*), on the left shoulder (*Sarasvati*), on the left cheek (*Idā*), on the left side of the forehead (*Pīngalā*), and at the back of the forehead (*Sushumṇā*).

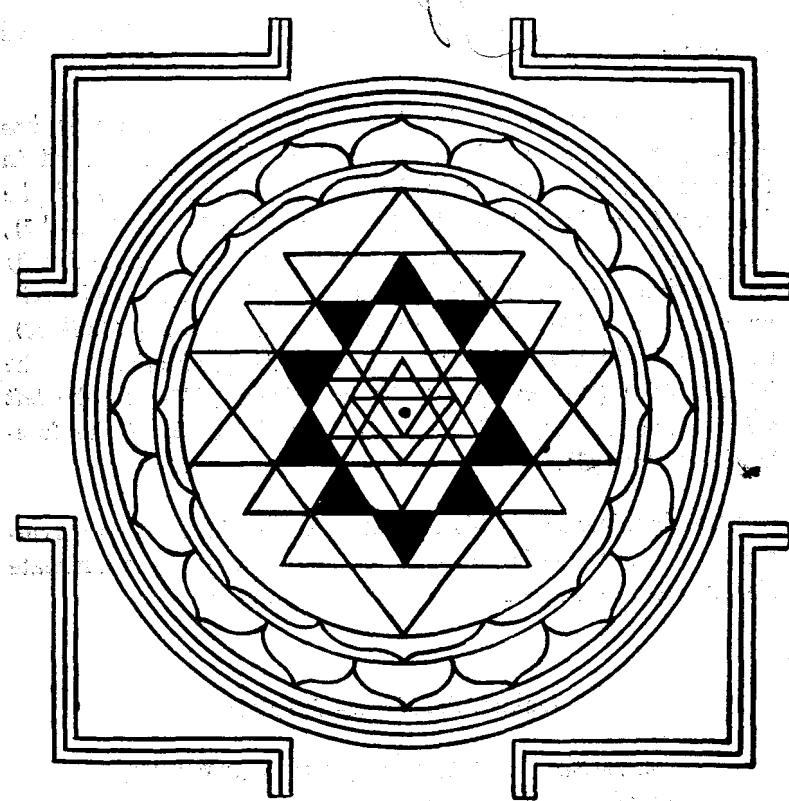
The significance of this enclosure is explained that its symbolism is most cherished by all, for it suggests the ultimate identity of the supreme Śiva and his powers.²⁹

THE FIFTH ENCLOSURE (called Sarvārtha-sādhaka)

प्राणापानव्यानोदानसमान—नागकूर्मकरदेवदत्तधनञ्जया दश वायवो
सर्वसिद्धिप्रदादि शहिदंशारदेवता : ॥१४॥

14. ‘The ten forms of the vital current, prāṇa, apāna, vyāna, udāna, samāna, nāga, kūrma, kṛkara, devadatta and dhananjaya are the divinities in the ten-cornered figure, Sarva-siddhi-pradā, etc.’

The fifth enclosure, called “the accomplisher of all objects”, is in the form of a figure with ten corners, enclosed within the figure with fourteen corners (viz., the fourth enclosure). It is named the ‘outer ten-cornered figure’ (*bahir-dasāra*), to distinguish it from another similar figure enclosed within it (and so called *antar-dasāra*, the sixth enclosure). The ten triangles formed by it represent ten ‘powers’ of the mother-goddess, Sarva-siddhi-pradā (‘the provider of all attainments’)



in the corner facing East, and others in the corners in an anti-clockwise order. These powers are said to preside over the ten principal forms of vital action (*prāṇa*) in the body. The ten triangles are inscribed by the ten letters beginning with 'ṇa' and ending with 'bha'.

The concept of *vāyu* ('wind', i.e., the 'vital current', *prāṇa*) is fundamental to the concept of the channels. The different vital currents dealt with here are so many 'manifestations of consciousness' (*chaitanya-jīmbhāṇam*), derived from the capacity to combine on the part of the five bodily constituent factors (earth, water, fire, air and *ākāśa*) and the individualized consciousness (*buddhi*).¹⁰⁰ The principle that organizes

these several factors of the body and the sense-organs is the soul (*jīva*), which is nothing other than the individualized consciousness in its condition of non-discrimination (viz., phenomenal state).

We have spoken of the channels which are 72,000 in number. Of them ten are most important because they carry the vital currents (*prāna-vāhinyah pradhānā duṣṭa*), and thus sustain the 'soul-hood' (*jīva*), viz., the efficient organization of the bodily factors, mental modalities, and the sensory functions.¹⁰¹ The ten vital currents are grouped into the *prāna*-pentad (*prāṇa-pañchaka*) and *nāga*-pentad (*nāga-pañchaka*).

In the first pentad are included:

(1) *prāṇa*, located principally in the heart, although moving about in the nostrils, the head, and the navel, moving upward causing food to be swallowed, respiration and all other bodily movements; (2) *apāṇa*, located principally in the navel; although moving about in the navel, the thighs and the stomach, causing evacuation of faeces, urine, semen and menstrual fluid, as well as bearing down foetus; (3) *vyāṇa*, located principally in the nostrils and stomach, although it pervades all over the body, causing circulation of blood and chyle, growth, building of the body, and sustenance of life, (4) *udāṇa*, located principally in the throat, although it moves about in the hands and feet, accompanying *prāṇa*, and causing speech and alimentation, and (5) *samāṇa*, located principally in the navel (near the digestive fire or *jāṭharāgni*) and the toes of the feet, although its function is pervasive in the body, causing reception of food, digestion, separation of the nutrients from the waste-products, and nourishment of the body.

In the second pentad are included minor vital currents: (1) *nāga* whose function is to cause belching, etc. (2) *kūrma* which causes the movement of eyelids; (3) *krkara*, which is responsible for proper digestion and hunger; (4) *devadatta*, which is responsible for fatigue and yawning, and (5) *dhanan-*

jaya, which causes various sounds within the body during bodily functions, and which does not leave the body even at death.

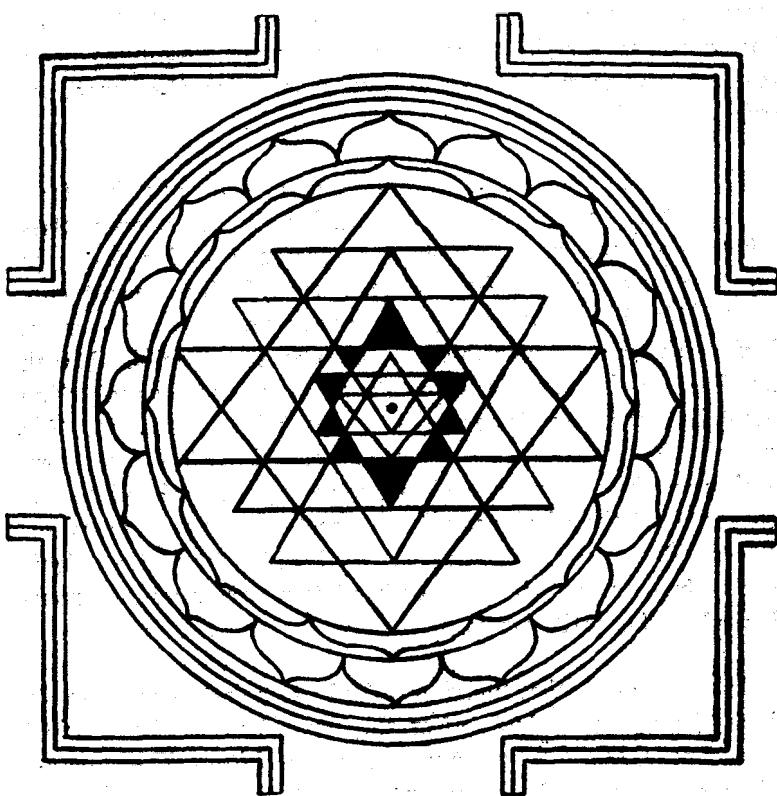
These ten vital functions are symbolized by ten divinities: Sarva-siddhi-pradā ('the one who bestows all attainments'), Sarva-sampat-pradā ('the one who bestows all wealth'), Sarva-priyamkārī ('the one who does the most desirable'), Sarva-kāma-pradā ('the one who fulfils all desires'), Sarvaduhkha-vimochinī ('the one who removes all suffering'), (Sarvamṛtyu-praśamanī ('the one who counteracts all portents of death'), Sarva-vighna-nivāriṇī ('the one who helps overcome all obstacles'), Sarvāṅga-sundarī ('the one who is comely in all limbs') and Sarva-saubhāgya-dāyinī ('the one who bestows all prosperity').

The significance of this enclosure is the accomplishment of the ultimate good (*śiva*), which is the objective alike of all the vedic and the tāntrik rituals. The ten vital currents are also said to represent the ten incarnations of Vishṇu, which were meant to accomplish the welfare of mankind.

THE SIXTH ENCLOSURE (called SARVA-RAKSHA-KARA)

एतद्वायुः संसर्गकोपाधिभेदेन रेचकः पाचकः शोषको दाहकः प्लावक इति
प्राणमुद्ययेन पञ्चधा जाठरानिर्भवति । क्षारकः उद्वारकः क्षोभको जृम्भको मोहक इति
नागमुखयेन पञ्चविधात्ते मनुष्याणां देहगा भक्ष्य-भोज्य-चोष्य-लेण्यात्मक पञ्चविधमन्तं
पाचयन्ति । एता दश वष्टिकलाः सर्वज्ञाया अन्तर्देवताः ॥१५॥

15. 'This vital current (or wind) led by *prāṇa*, becomes the five-fold 'stomachic fire', owing to differences in the conditioning factors, viz., the one that eliminates, the one that digests, the one that dries up (the *doshas* of the 'stomachic fire'), the one that burns, and the one that floods. The vital current, led by *nāga*, becomes five-fold fires in the body of human beings, viz., the one that secretes bile, the one that



throws out, the one that churns (food), the one that swells, and the one that dissolves, and thus helps digest the five kinds of food, viz., what is eaten without mastication, what is masticated, what is sucked, what is licked up, and what is drunk. These are the ten aspects of the vital fire corresponding to the divinities of the ten-cornered figure, Sarvajñā, etc.'

The sixth enclosure is, like the previous one and enclosed within it, is in the form of a ten-cornered figure. In order to distinguish it from the fifth enclosure, it is called 'inner ten-cornered figure' (*antar-dasāra*). The ten triangles formed by it represent ten 'powers' of the mother-goddess, Sarvajñā ('the all-knowing one') in the corner facing East and others in the other nine corners in an anti-clockwise order. The

powers are said to symbolize the ten aspects of digestion. The triangles are inscribed with the letters beginning with 'ma' and ending with 'la-ksha', thus completing the consonant series.

The *Tantra-rāja-tantra* (35, 1) mentions merely the 'fires' (*usthnayah*), ten in number, represented by the powers 'Sarvajñā' etc.; and the commentary thereon explains that the ten fires refer to the fires in the seven bodily constituents (chyle, blood, muscle, fat-tissue, bone, marrow, and semen, *dhātvagnis*, viz., responsible for metabolism) conjoined with the fires in the three *doshas* (*vāta*, *pitta* and *kapha*). The same interpretation is given in *Prapañcha-sāra-tantra*. The upanishadic text, however, spells out the 'fires' as pertaining to the ten aspects of digestion, and as related to the ten forms of the vital current enumerated in the previous enclosure. Bhāskara-rāya attempts to justify this latter significance by saying that it is authoritative, but does not mention what the authority is.

In any case, the function called 'rechaka' eliminates or ejects the waste-products after the separation of the nutrient portion of the food (*sāra*) from the waste (*kitṭa*). The function called *pāchaka* is the actual process of digestion; *śoshaṇa* is absorption of the watery portion of the digested food, and aiding the action of the 'stomachic fire'; *dāhaka* is burning in the sense of metabolic action; *plāvaka* is flooding the food with chyle in order to help the 'stomachic fire' burn. *Kshāraka* secretes the bile; *udgrāhaka* drives out the wind that might interfere with proper digestion; *kshobhaka* churns the food well in the stomachic cavity; and *mohaka* assimilates the food in the body. These aspects have but distant relevance to the process of digestion as explained in Indian medicine. The correspondance between the ten 'winds' of the previous enclosure and the ten 'fires' in this enclosure is not close either.

The divinities in this enclosure corresponding with the above 'fires' are: (1) Sarvajñā ('the one that knows all') iden-

tified with the consonant 'ma'; (2) Sarva-śakti-pradā ('the one that bestows all energy'), 'ya'; (3) Sarvaiśvaryā-pradā ('the one that bestows all mastery'), 'ra'; (4) Sarva-jñāna-mayī ('the one that is filled with all knowledge'), 'la'; (5) Sarvavyādhī-nāśinī ('the one that destroys all diseases'), 'va'; (6) Sarvādhārā ('the one that supports all'), 'śa', (7) Sarva-pāpa-harā ('the one that removes all sin'), 'sha'; (8) Sarvānandamayī ('the one that is filled with all happiness'), 'sa'; (9) Sarva-rakshā-svarūpiṇī ('the one whose nature is to protect all'), 'ha'; and (10) Sarvepsita-pradā ('the one who grants all the desires') 'la' and 'ksha'.

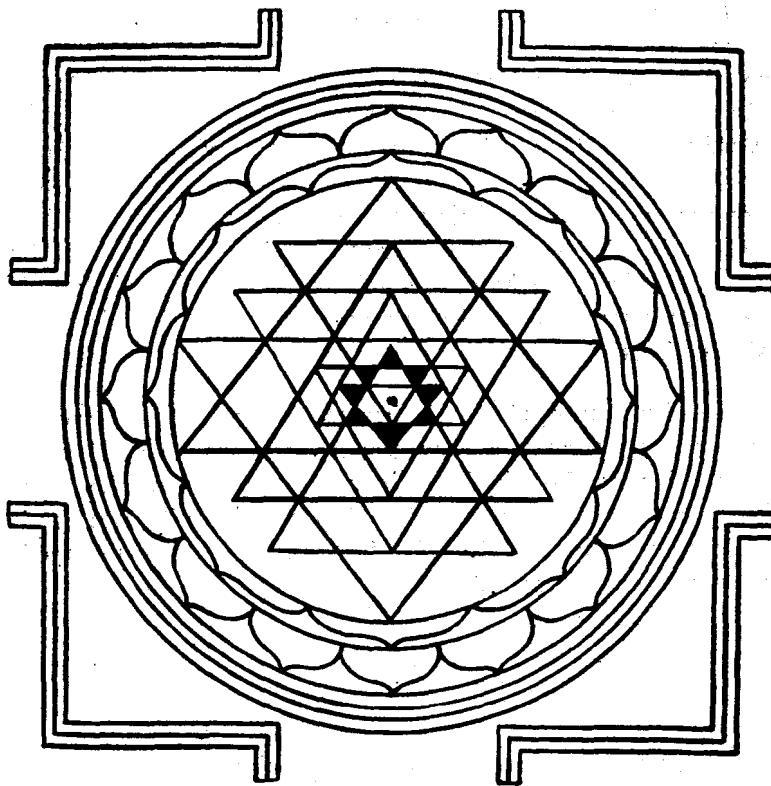
The significance of this enclosure is explained as protection from all obstacles. The devotee withdraws himself from all that hinders him in his spiritual progress, viz., the very phenomena presented consisting of thirty-six principles, and develops an awareness that he is 'Siva' (the ultimate good and pure consciousness).¹⁰⁴

THE SEVENTH ENCLOSURE (called Sarva-roga-harā)

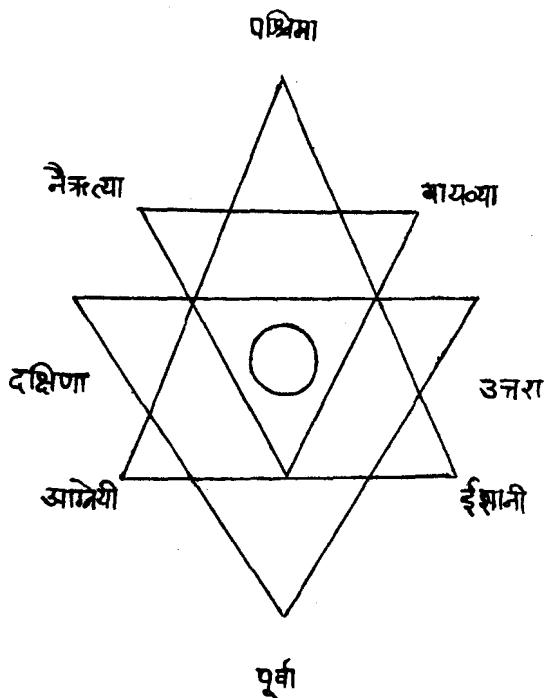
शीतोष्ण-सूख-दुःखेच्छाः सत्त्व-रजस्तमोणुणाः वशिन्यादि शक्तयोऽप्यौ ॥७६॥

16. 'Cold, heat, happiness, unhappiness, intentions, the light of knowledge (*sattva*), the power of action (*rajas*) and the tendency to relax and rest (*tamas*) are the eight 'powers', Vaśini, etc.'

The seventh enclosure, called 'the remover of all diseases' is in the form of a eight-cornered figure (*ashṭāra*). In the eight triangles formed by this figure, eight divinities Vaśini ('the Controller') and others are located, in anti-clockwise order, the first one facing East. These eight divinities are traditionally called 'the divinities presiding over speech' (*Vāg-devatā*). They are so called because they were the eight among a huge concourse of powers to compose the thousand secret names of the mother-goddess (*Lalitā-sahasra-nāma*).

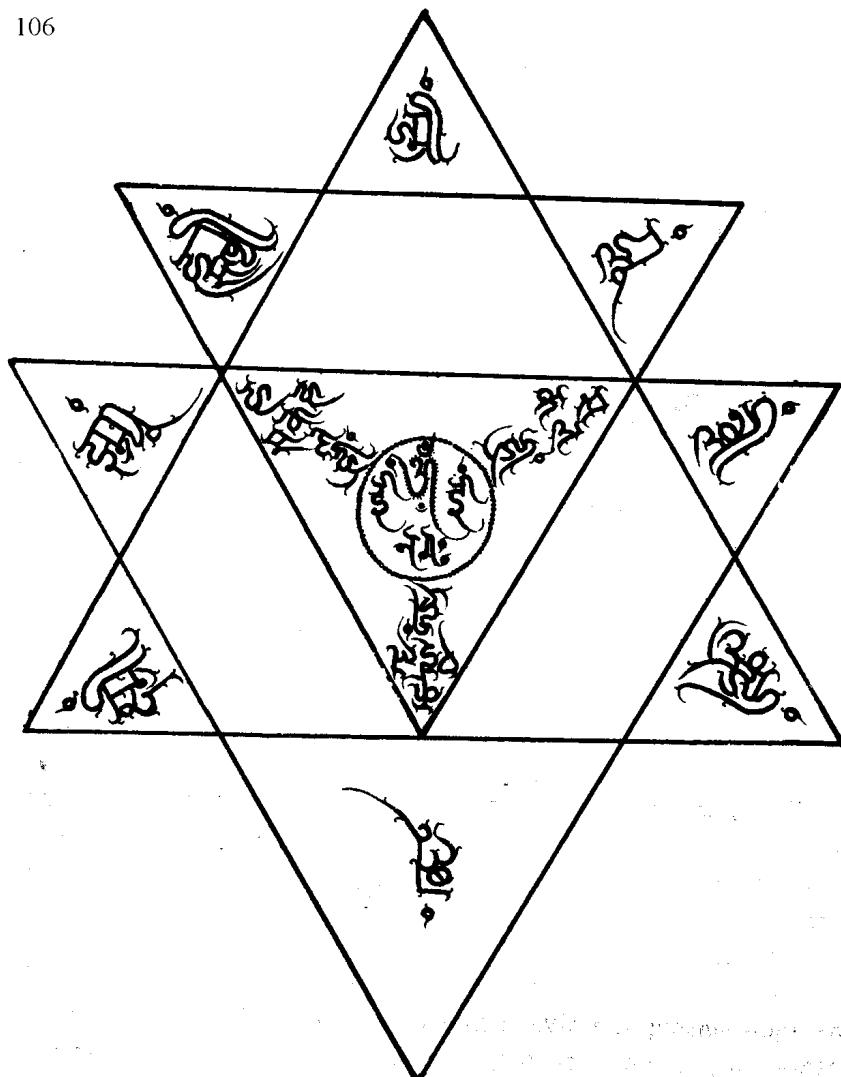


Between them, they exhaust the entire alphabet. (1) Vaśinī represents the sixteen vowels 'a' to 'ah'; (2) Kāmeśī ('the one who lords over the desires') represents the five consonants of the 'ka'-group; (3) Mohinī ('the one who causes delusion') represents the five consonants of the 'cha'-group; (4) Vimalā ('the one that purifies') is associated with the five consonants of the 'ṭa'-group; (5) Aruṇā ('the one whose colour is that of dawn') is associated with the five consonants of the 'ṭa'-group; (6) Jayinī ('the one who conquers') represents the five consonants of the 'pa'-group; (7) Sarveśī ('the one who lords over all') represents the ~~six~~^{five} consonants 'ya', 'ra', 'la', and 'va'; and (8) Kaulinī ('the one of the family') represents the remaining consonants, 'śa', 'sha', 'sa', 'ha', 'la' and 'ksha'.



These eight 'powers' are made to correspond with the eight factors mentioned above. Cold and heat, happiness and unhappiness are familiar pairs of opposites (*dvandva*), which besiege human beings and toss them about in the mire of transmigration. The 'desire' is the whole host of urges and appetites, inclinations and aspirations. The five are regarded as representing the five elements (*mahā-bhūta*): cold—water; heat—fire; happiness—air; unhappiness (viz., hard)—earth; and intentions—*ākāśa*.

To this group of elements (*bhūta-grāma*) are added the three fundamental aspects of nature: *sattva* (representing energy or peace) *rajas* (representing activity or stress), and *tamas* (representing insentience or ignorance). These correspond with the eight-fold nature (*ashtadhā prakṛti*): the five elements, consciousness (*sattva*), ego (*rajas*) and mind (*tamas*).



The five *bhūtas* in each of the three *guṇas*, or each of the five *bhūtas* in three *guṇas* constitute the group of fifteen permanent powers of the mother-goddess (the *niryās*).

The *yoginīs* here (Vaśinī etc.) are regarded as 'secret' (*rahasya*), for they are related to the 'eight-fold body' (*puryashṭaka*), or the subtle body, which is the effect of the

more fundamental elements and cause of all action in the gross body. They are secret in the sense they cannot readily be perceived or identified. The significance of the enclosure consists in its power to erase the most basic disease, viz., involvement in the world that is impure, fleeting, and laden with stress (*anityāśuchikleśa-rūpa-saṃsāra-roga*). This power is got by dissolving the distinction between the subject, the object, and the transaction between them.¹⁰⁵

The eight 'yoginīs' are taken to correspond with the eight bodily constituents: the seven *dhātus* known in Indian medicine and the eighth as their conglomeration (*samashṭi*), and the eight groups of letters, the group of vowels and the 'ka', 'cha', 'ṭa', 'ta', 'pa', 'ya', 'śa' groups of consonants. This is called the 'chakra of a-ka-cha-ṭa-ta-pa-sa'. They are also identified with the eight *yoginīs* presiding over the bodily centres: *dākinī*, *rākinī*, *lākinī*, *kākinī*, *sākinī*, *hākinī*, *yākinī* and their congregation as the eighth.¹⁰⁶ These are the attendant dinitivities (*parivāra-devatā*) of the mother-goddess. These are invoked in the rituals at the head, forehead, meeting of eyebrows, throat, heart, navel, below the navel, and all over the body, respectively. They are represented by their seed-syllables: *rblūm*, *klhrūm*, *nvlūm*, *ylūm*, *jmrūm*, *hslvyūm*, *jhnryūm* and *kshmrūm*.

INSIDE THE SEVENTH ENCLOSURE AND OUTSIDE THE EIGHTH ENCLOSURE

शब्दादि तन्मात्राः पञ्च पुष्पवाणाः । मत इक्षधनुः । रागः पाशः ।

द्रुष्टोऽङ्कशः ॥१७॥

17. 'The five *tanmātras* (sound etc.) are the five flower-arrows; the mind is the sugar-cane bow; the inclination is the noose, and the aversion is the goad'.

The above sentences pertain to the weapons which are traditionally associated with the iconic form of the mother-

goddess as Lalitā or Rāja-rājeśvarī. They do not form an enclosure in themselves, but constitute the periphery of the eighth enclosure, and the interior of the eighth (*ashṭakonamadhye*). It may be recalled that these weapons are the characteristic insignia of the god of love, Kāma (Manmatha, Eros), whose association with the cult of Śrī-vidyā is intimate. The familiar seed-syllable 'klim' in this cult in fact designates Kāma-rāja. The *yantra* of this divinity is a eight-cornered one, in the centre of which the seed-syllable 'klim' is inscribed. Alternately, a lotus with five petals is drawn, in which the seed-syllables 'aim', 'hrim', 'klim', 'blim' and 'strim' are inscribed. These syllables are said to constitute the 'five mantras of the mind-born one'.

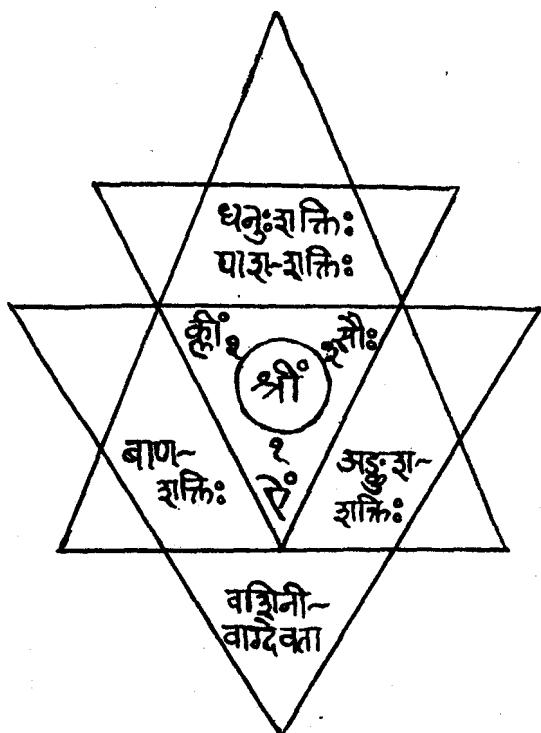
The origin of cupid (Eros) from Brahma, the creator, has been described in the dialogue between Märkandeya and other sages in *Kālikā-purāṇa* (section on 'Kāmotpatti'). He emerged from the brooding mind of Brahma directly, and manifested himself as a Yогin, equipped with arrows made of five kinds of flowers (*kamala*, lotus; *kalhāra*, water lily; *indīvara*, blue lotus; *sahakāraja*, fresh blossoms of mango; and *rakta-kairava*, red night lotus), and a bow made of sugar-cane. He asked his progenitor what his function was, and was told that, by his flowery arrows, he could fascinate both men and women, and thus create the transactional world. He was assured that no one in the world, whether gods or humans, would be able to resist his charms; and was asked to enter the hearts of all human beings, striking their minds with his flowery arrows.¹⁰⁷ He is called 'Manmatha', for he churns or agitates the minds of mortals ('mano mathnāti vikaroti'); he is 'Kāma', for he can assume at will a multiplicity of forms ('kāma-rūpatvāt').

The weapons of the mother-goddess are located in the interval between the seventh and eighth enclosures in the form of their seed-syllables. They are also iconographically depicted, as red in complexion, carrying the weapons on their heads and with their hands in the postures of assurance (*abhaya*) and bestowal of gift (*varada*). They are imagined

to be the weapons both of the mother-goddess as Kāmeśvarī and of Śiva as Kāmeśvara.

While the prescription is that the four weapons (arrows, bow, noose, and goad) must be depicted in the four directions (West, North, East and South, in order) outside the eighth enclosure (viz., the central triangle) it is more usual to represent the bow and arrows together behind the triangle (which faces the devotee), the noose to the left, and the goad to the right. This practice is derived from the association of 'the power of action' (*kriyā-sakti*) of the mother-goddess with the bow and arrows (*bāṇa-dhanushī*), the 'power of will' (*icchā-sakti*) with the noose (*pāśa*), and the 'power of knowledge' (*jñāna-sakti*) with the goad (*aṅkuṣa*).¹⁰⁹

The symbolism of the weapons has been given in the



upanishadic text as well as in other tāntrik texts including the *Lalitā-sahasra-nāma*.¹¹⁰ The weapons are supposed to have three forms: (1) gross (*sthūla*), (2) subtle (*sūkshma*), and (3) transcendental (*para*). The arrows in their gross form are made up of flowers viz., *kamala* (lotus), *rakta-kairava* (red night lotus), *kalhāra* (water lily), *indivara* (blue lotus) and *sahakāraja* (mango flower); in their subtle form they are made of the *mantra*; and in their transcendental form made of the *tanmātras*. The concept of *tanriātras* ('tat evārthe mātram') refers to the bare or subtle elements which are derived from the 'unmanifest' (*avyākṛta*) as primordial modifications prior to their evolved condition and not yet capable of entering into phenomenal transaction. They are sound (*śabda*) corresponding to *ākāśa*, as the first evolute, touch (*sparsa*) corresponding to air (*vāyu*), colour or form (*rūpa*) corresponding to fire (*tejas*), taste (*rasa*) corresponding to water (*ap*), smell (*gandha*) corresponding to earth (*prthivī*), as subsequent evolutes in order. They bring about in due course the gross elements (*mahābhūta*) and the subtle body (*sūkshma-śarīra*). The five *tanmātras* correspond with the five flowers (already mentioned) which are fascinating for the mind (*chittākarshakam*), and so imagined as the darts used by Cupid to make human hearts love-lorn:¹¹¹ *śoshaṇa* (drying up), *mohana* (fascinating), *sandīpana* (exciting), *tapana* (burning), and *mādana* (maddening).

The arrows are intimately associated with the bow, which in its gross form is made up of the sugar-cane stalk, in its subtle form by the *mantras*, and in its transcendental form by the mind (*manas*). The arrows and the bow are located together, for it is the principle of mind (*manas tattva*) that enables the five *tanmātras* to be apprehended by the sense-organs: sound by the ear, touch by the skin, form by the eye, taste by the tongue, and smell by the nose, even as the arrows can shoot forth only when conjoined with the tethered bow.¹¹² The arrows are soft at the end we hold, but sharp at the end it pierces the object; even so the objects of experience are pleasant in the beginning, but eventually result in unhappy-

ness. The bow is rigid and unchanging, even as the mind remains the same, despite the varied sensory experiences.¹¹³

The noose (*pāśa*) is golden in its gross form; it is of the nature of a *mantra* in its subtle form, and is of the nature of attachment (*rāga*) in its subtle form. The desires bind, even as the noose does. Other names for *rāga* (attachment) are *āśā* (desire), *trṣṇā* (thirst, longing), *icchā* (intention) etc. It represents 'the power of intention' (*icchā-śakti*), not mere desire but characterized by the thirty-six principles of phenomenal reality.

The goad (*ankuśa*) is also golden in its gross form,¹¹⁴ a *mantra* in its subtle form, and aversion (*dvesha*) in its transcendental form. The goad, frequently employed to direct the elephants, represents here restraining the mind from the sense-objects which have the effect of binding.¹¹⁵ It is thus the symbol of 'the power of knowledge' (*jñāna-śakti*) of the mother-goddess as well as the same power in the devotee. Knowledge consists in the withdrawal of mind from the sense-objects, which is the spirit of renunciation (*vishaya-vairāgya*). Aversion or hostility (*dvesha*) is to be construed here in this limited context.

These four (the bare objects of experience, the mind, attachment and aversion) are all modes of the mind (*manovṛttayah*). They are in fact the powers that pervade the entire Śrī-chakra, from the outer square to the inner triangle; for they are the powers that inspire and maintain all phenomenal transaction.¹¹⁶

In the same region (viz., interval between the seventh and the eighth enclosures, behind the triangle with apex facing down) are represented the three 'currents' (*ogha*) of masters: the divine, the accomplished, and the human.¹¹⁷

THE EIGHTH ENCLOSURE

(called Sarva-siddhi-pradā)

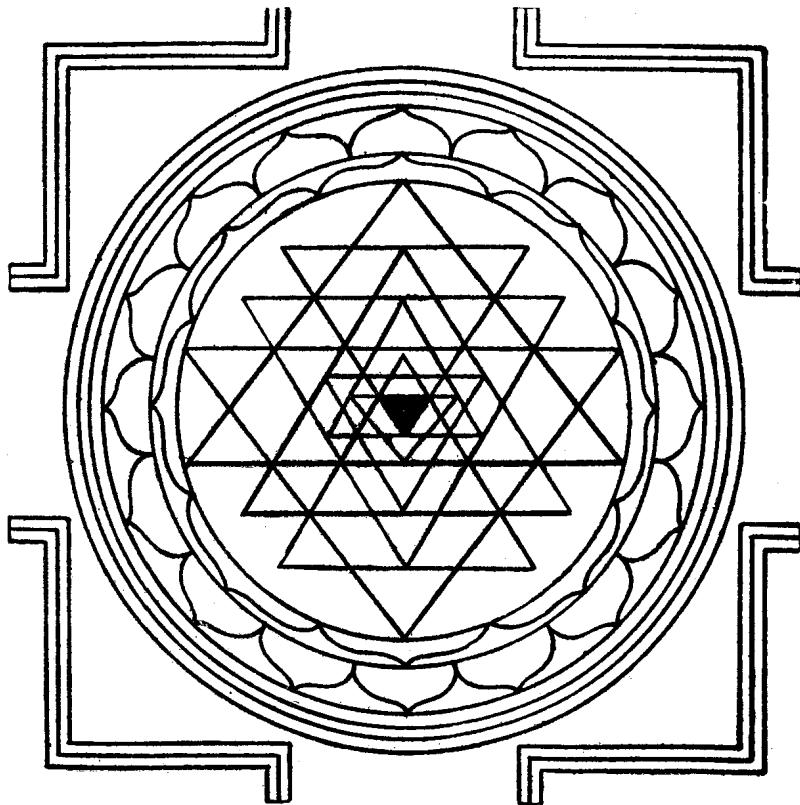
अच्युत-महदहृष्टाराः कामेश्वरी-वज्रेश्वरी-भगमालिन्योऽन्तस्त्रिक्षेणगा

देवता: ॥१८॥

18. 'The unmanifest, the individualized consciousness and ego are the three divinities that constitute the inner' triangle, viz., Kāmeśvarī, Vajrēśvarī and Bhagamālinī'.

The eighth enclosure, called Sarva-siddhi-pradā ('the one that bestows all accomplishment'), is in the form of a triangle in the central region of the whole design, which comes into being when nine triangles (four masculine and five feminine) intersect. This is described as the primary triangle (*māla-trikona*), and is regarded as the very form of the mother-goddess, all other aspects of the design being just extinctions of it. The three corners have associations with many tāntrik triads, the most fundamental being the three-fold forms of the mother-goddess, viz., Kāmeśvarī ('the one who lords over desires'), Vajrēśvarī ('the one who is invincible like the diamond') and Bhagamālinī ('the one who wears the garland of phenomenal powers').

This triangle is looked upon as pure *sattva*, the light of consciousness in its pristine, unfettered, unconditioned and unevolved state, and hence is traditionally white in colour. It symbolizes the elementary iconic form of the mother-goddess as the conjoint manifestation of the three powers (inclination, knowledge, and activity) present behind all phenomenal details, and the three *gunas* (*sattva*, *rajas* and *tamas*) responsible for all evolution. The three corners symbolize the three dimensions of all existence (*tri-khaṇḍa*): Fire (*agni*), Sun (*sūrya*) and Moon (*chandra*); and the following dimensions of individuality: the bodily self (*ātmā*) the inner self (*anta-rātmā*) and the transcendental self (*paramātmā*). The triangle also suggests the three processes of phenomenal existence: creation (*sr̥ṣṭi*), preservation (*sthiti*), and withdrawal (*sam-hāra*).



The three angles of the triangles are important details in tāntrik worship. They are supposed to bestow on the devotee all spiritual attainments (*siddhi*). The details identified with each of the angles are:

- (1) Kāmeśvarī in the corner at the East, representing the principle of Fire (*agni*), the process of creation (*sṛṣṭi*), the dimension of emanations (*vāmā*), the phenomenal self (*ātma*) in the individual being; and the tāntrik seat Kāmarūpa;
- (2) Vajrēśvarī, in the South, representing the principle of Sun (*sūrya*), the process of preservation (*sthiti*), the dimension of leading the evolution (*jyeshthā*), the inner self (*anta-*

rātmā) in the individual being; and the tāntrik seat Pūrnā-giri; and

(3) Bhaga-mālinī (or Bhaga-sālinī), in the North (although West is given as her direction), representing the principle of withdrawal of phenomena (*samhāra*), the dimension of destruction (*raudri*), the transcendental self (*paramātmā*) in the individual being, and the tāntrik seat Jālamīdhara.

In the region enclosed within the triangle towards the West (or North in some accounts) is the mother-goddess (Mahā-tripura-sundarī), representing the principle of the Absolute (Brahman), the process of unnameability (*anākhyā*), the dimension of utter tranquility (*sāntā*), the self as pure consciousness (*jñānātmā*) in the individual being, and the tāntrik seat Oḍdiyāṇa (or Odyāṇa). She is regarded as the primary and primordial power (*mūla-vidyā*).

Each of the three lines connecting two corners is the abode of five attendant divinities, thus making for the fifteen *nityās*, corresponding with the fifteen phases of the moon. It may be recalled that the mother-goddess is identical with the Moon; and Śrī-Vidyā is identical with the knowledge of the lunar phases (*chandra-kalā-jñāna*). Along the line to the North are the *nityās*: Kāmeśvarī, Bhaga-mālinī, Nityaklīnnā, Bherundā, and Vahni-vāsinī. Kāmeśvari as a lunar phase (*tithi-nityā*) is different from the form of the mother-goddess in the corner at the East, as also from the mother-goddess herself in the central point (*bindu*), who is conjoined with Kāmesvara. Likewise, Bhaga-mālinī as a lunar phase is different from her namesake as a form of the mother-goddess in the corner at the North. Along the line to the West are the *nityās*: Nila-patākā, Sarva-maṅgalā, Jvālā-mālinī, and Vichitrā. Along the line to the South are Mahā-vidyeśvarī, Śiva-dūtī, Tvaritā, Kula-sundarī, and Nityā. These are called the divinities of the enclosure (*āvaraṇa-devatā*).

The symbolism of the three forms of the mother-goddess,

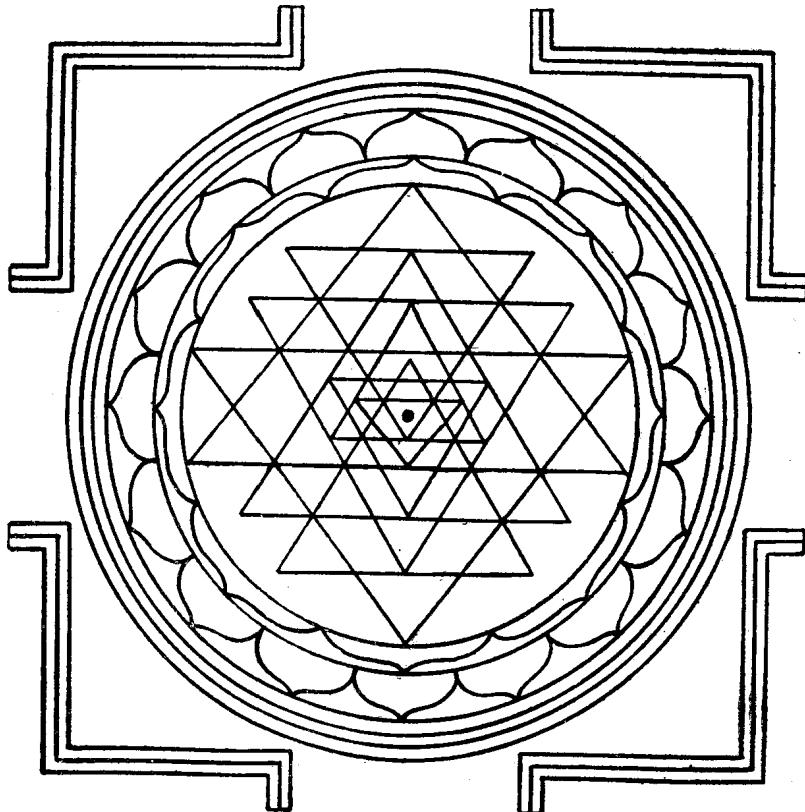
which is the theme of this textual sentence, is that Kāmeśvari represents the primordial nature as unmanifest (*avyakta*, or *prakṛti*), Vajrēśvari the conditioned consciousness (*mahat* or *buddhi*), and Bhaga-mālinī the phenomenal ego (*ahaṅkāra*).¹¹⁸ These three aspects are explained as different dimensions of 'deliberation' (*vimarśā*), even as undifferentiated and original consciousness (*chit*) is the dimension of 'light' (*prakāśa*), the two standing for Sakti and Śiva respectively.¹¹⁹ Directed and differentiated consciousness is occasioned when objects are apprehended, comparable to the fire which has begun consuming a log of wood. But original and undifferentiated consciousness is when no such apprehension has been occasioned, comparable to the fire which is latent in the log of wood.

THE NINTH ENCLOSURE (called Sarvānanda-maya)

निरुगाधिका संविदेव कामेश्वरः सदानन्दपूर्णा स्वात्मैव परदेवता ललिता ।
लौहित्यमेतस्य सर्वस्य विमर्शः ॥ १९ ॥

19. 'The pure and undifferentiated consciousness is verily Kāmeśvara; ones own self, complete with constant bliss, is verily the supreme goddess (luminous), Lalitā; and the redness of all this is deliberation'.

The ninth enclosure (which, however, is strictly not an enclosure, being the point identical with the mother-goddess for whom the other enclosures are relevant) is the midmost point in Śrī-chakra, technically called a *bindu* (also referred to as *bindu-chakra*). It is not structurally involved in the Śrī-chakra pattern. It does not emerge as the masculine and feminine triangles intersect (as other enclosures, 4th to 8th, are formed), but occurs as distinct from all the lines and angles that go to compose Śrī-chakra. The idea of enclosure suggests an area; this point is an enclosure in the sense that three points (representing Fire, Sun and Moon) coalesce in



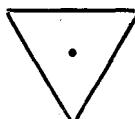
one point here. The three points are sometimes represented as three dots, one above and two below in the form of a face and breasts¹²⁰ (*anusvāra* and *visarga*, the former symbolizing unity, and the latter phenomenal duality. The three dots also bring into being the idea of a triangle with its apex upward.

○

○ ○

It is also the area where Kāmeśvara (symbolizing pure and undifferentiated consciousness, Śiva, beyond the phenomenal constraints) and Kāmeśvarī (symbolizing his energy which is

slightly differentiated, Śakti, which unfolds the phenomenal multiplicity) unite to constitute Mahā-tripura-sundarī. The central point is taken to represent the nature of Kāmarāja.¹²¹ The consciousness with no adjuncts whatever and devoid altogether of all phenomenal involvements (inclination, knowledge, and action) is extremely subtle, and cannot therefore be cognized, described or worshipped in any way. It has neither name nor location, neither feelings nor action.¹²² It is mere Siva, being but inert. But that is the ground on which the entire universe springs up, is sustained, and withdrawn. The Śakti's association with Siva in order to produce the universe, preserve it and withdraw it, is allegorically described as the goddess Kāmeśvarī seated on the lap of the god Kāmeśvara (Kāmarāja). This is graphically represented as the triangle in the middle of which is a point (*bindu*): the triangle represents feminine energy, and the point masculine consciousness.



The goddess ('the shining one', viz., responsible for the manifestation of the phenomenal framework) is called Lalitā, because 'she shines above the worlds' ('lokān atitya lalate'). The worlds are her rays, represented by the 'powers' in the eight enclosures; and she herself is resplendent in the central point, which is the ninth enclosure, from which the other enclosures emanate and into which they are withdrawn.¹²³ She is the main goddess Tripura-sundarī, seated in the Uddiyānapiṭha, surrounded by the three forms of herself, Kāmeśvarī, Vajreśvarī and Bhaga-mālinī seated respectively in Kāmarūpa, Pūrnāgiri and Jālamdhara-piṭhas, constituting the primary triangle:

हूंश्री समस्तां भूलविद्यां औद्धेयाणपोठे श्रीमहात्रिपुरसुन्दरीदेवि श्रीपादुकां
पूजयामि ।

This goddess is nothing other than the devotee's own self, which, by its infinite powers of projection, assumes the form of the entire phenomenal context, but remains unchanged despite the phenomenal involvement, and ever shines as pure being.¹²⁴ The self mentioned here is to be distinguished from *jīva*, the corporeal self, which is engaged in organizing the body, sense-organs and the mind. The latter is an aspect of individualized consciousness (*buddhi*) in its state of non-discrimination (between the body and the self). When, however, this aspect is impressed by the pure light of awareness (*chit*), it deliberates upon its own essential nature and realizes the unreality of the physical body etc., and rests in its own nature even as fire in the log of wood when combustion is not there.¹²⁵

The self is described as 'complete with constant bliss' (*sadānanda-pūrṇa*). This 'enclosure' itself is called 'filled with all bliss' (*sarvānanda-maya*). Constant bliss, uninterrupted by phenomenal stress of any kind is the name given to Siva; it is the same as consciousness (*saṁvit*), which is identified with the transcendental Absolute (*para-brahman*), and with the *kundalinī-śakti*, immanent in the individual being.¹²⁶ The constancy of bliss is due to the continuous flow of nectar (*sudhā-srota*) of immortality from 'the orb of the moon in *ākāśa*' (viz., the primal seat of consciousness in 'the thousand-petalled lotus', with which the mother-goddess is one). Normal happiness pertains to experiences related to sense-objects, which are subject to the law of change; and therefore, is inconstant by its very nature. It is an experience involving the factor of time, space, subject-object distinction, modalities of sensory apprehension, mental processes and consciousness that is conditioned. But the bliss of pure consciousness, where no physical, sensory or mental processes are involved, is constant; its nature is identical with 'being' (*sat*), and is altogether independent of the space-time construct. It is thus described as 'transcendental bliss' (*parānanda*), an expression used synonymously with 'constant bliss' (*sadānanda*), or 'being as bliss (*sat ānanda*)'.¹²⁷

This constant bliss is the expression of the union of Śiva (consciousness, *prakāśa*) and Sakti (power of deliberation, *vimarśā*), which is the most desirable of all experiences, for it is the essential and ultimate nature of every being: it is the very soul of all existence. In this sense it is called 'beautiful' (*sundaram*), more specifically 'beautiful by its very nature' (*nisarga-sundaram*).¹²⁸ This is also the sense in which the mother-goddess is called Tripura-sundarī, sometimes with the prefix 'mahā' (*mahat*, standing for primordial and undifferentiated consciousness) added. The expression 'tripura' (which means 'three-fold', as in *traipura-artha* for 'three-fold meaning') stands for the universal power (*mahā-kundalini*) which is the common foundation for all phenomenal presentation, the individual power in every being (*kundalini*), which is the ground for all intentions, cognitions and actions, and the mediating power (*mantra-śakti*), by means of which the individual realizes the oneness of consciousness-power.

The universal power is the intention of the mother-goddess; the individual power is the action of the mother-goddess; and the mediating power is the wisdom of the mother-goddess. Intention is her head, action her feet, and knowledge her torso.¹²⁹ Intention is tantamount to creation (represented by Moon), action to preservation (Sun), and knowledge to withdrawal of presentation into ones own being (Fire). Intention is represented by the surrounding square (Trailokya-mohana-chakra), and withdrawal by the central point (Sarvānanda-maya-chakra). The expression 'mohana' signifies delusion; and the word 'ānanda' signifies knowledge that cuts the delusion asunder, and enables the devotee to identify his own self with the mother-goddess.¹³⁰ The devotee contemplates on the idea that he is the power of pure consciousness (*chit-śakti*), and distinct from the three bodies (gross, subtle and causal), the three states (waking, dreaming and deep sleep), and the five sheathes (gross body made up of food, the complex of the vital functions, mental processes, the modalities of individuated consciousness, and the most interior bodily self filled with

bliss). He, thereupon, relinquishes the bodily-self-hood (*jīva-bhāva*), and transcends the constraints of individuality.

The implications of the idea of 'deliberation' (*vimarśā*) have already been suggested. Śiva as consciousness is mere illumination (*prakāśa*). This aspect is symbolized by Kāmeśvara, located in the central point (*bindu*), on whose lap is seated Kāmeśvari as deliberation or energy (*sakti*), who is red in complexion and happy in aspect and who bears in her hands the bow, arrows, noose, and goad.¹³¹ The 'deliberation' becomes responsible for the five-fold phenomena (*ākāśa*, air, fire, water and earth). Ākāśa has but one quality (sound); air two qualities (sound and touch); fire three (sound, touch and form); water four (sound, touch, form and taste); and earth five (sound, touch, form, taste and smell). Altogether they make fifteen aspects, corresponding to the fifteen aspects of the moon (*tithi-nityās*).¹³²

The 'deliberation' of the 'light' is said to be in the nature of spontaneous impulsion (*sphurattā*): it projects the phenomenal world, and also withdraws it into the source. It is compared to the rays which emanate from the Sun, who is self-luminous, and which illumine the objects of the world during daytime; at night, the rays are withdrawn and along with the disappearance of the rays the objects of the world are also concealed. The 'deliberation' is necessary for illumination; and light is necessary for deliberation to take place. Deliberation depends upon light for the act of spontaneous impulsion; and light depends upon deliberation for realizing itself. Light is 'I-ness' (*ahamता*), while deliberation is 'This-ness' (*idantा*); the former is the knower, and the latter is the known.¹³³ The field of deliberation (*vimarśā-bhūmi*), where the light (Śiva) and the deliberation (*Sakti*) occur undifferentiated, is the ninth enclosure (*bindu-chakra*).¹³⁴

The description of deliberation as 'lauhitya' is interpreted as 'redness', signifying attachment (*anurāga*) to ones own self

which is a universal phenomenon.¹³⁶ Red is also the colour associated with *rajas* or activity (*śakti*) as distinguished from white which is the colour of being (*śiva*). While 'lauhitya' does mean red, it is interesting to note that the etymological meaning of the word is 'to create or project' (*ruhyate iti*, 'ruha bija-janmani prādurbhāve cha', *bhvādi*-group). When *Tantra-rāja-tantra*, for instance, merely says 'lauhityam tad vimarśah syāt' (35, 14), the expression 'lauhitya' is used synonymously with 'vimarśā' in the sense of projection of the phenomenal world by deliberation.

The significance of this enclosure, therefore, is the complete harmony (*sāmarasya*) of the principle of pure consciousness (*prakāśa*, *śiva*) and the principle of primeval energy as deliberation (*vimarśā*, *śakti*). It signifies a state of nonduality, where all tendencies of approach and withdrawal are non-existent, a state in which the devotee ultimately rests.¹³⁵

अनन्यचित्तत्वेन च सिद्धिः ॥ २० ॥

20. 'By attention that is undistracted is the consummation of worship'.

Having given an account of the symbolism involved in the nine enclosures of Śrī-chakra, the text proceeds to explain the means to be employed in securing the attainment (*siddhi*) that is envisaged by worshipping Śrī-chakra.

The worship, as explained in the introduction, assumes three forms: gross (*sthūla*), subtle (*sūkshma*) and transcendental (*parā*). The first is the ritualistic worship conducted to the physical representation of the divinity (*pūjana*). The second is the employment of mind in the *mantras* (*mānaso japaḥ*). And the third is contemplation (*bhāvanā*).¹³⁷ It is important to note that in all the three forms of worship, mind is necessarily involved, for an act of worship is essentially a special modification of the mind. It is not true to say that

worship involves an emotional attachment (*anurāga*) for the chosen deity. For real worship should be free from such emotional fixations, and contain procedures that are capable of symbolic understanding.¹³⁸ The ritualistic worship of the sacred design (*yantra*) representing the deity and the repetition of the secret formulae (*mantra*) revealing the deity are the two forms such worship normally assumes. In both these forms actions need to be subordinated to the understanding of the import of such actions.

In the third form, however, actions are altogether dispensed with, and understanding alone prevails. This is prescribed as the best method of approach for worshipping Śrī-chakra; the devotee's mind must be devoid of contents, and his attention free from distractions. Even the thoughts of duality (like the devotee and the deity, the subject and the object, the *yantra* and the body, the *āvaraṇa* and the modes of mind) are hindrances to the accomplishment.

As one proceeds inward, from the outermost enclosure, his thoughts are gradually refined, association of ideas is gradually freed from the constraints of conventional reality. This is suggested by the nature of the *yoginīs* that are present in the different enclosures. The concept of *yoginī* is a significant one in Śrī-vidyā. 'Yoga' means the union with pure consciousness or light; the deliberation of this light in the form of the rays of powers is regarded as 'yoginī'.¹³⁹ Śiva as light is the source of power; and *yoginīs* as rays of that light establish the communication of the devotee with the deity. They are defined as "processes of consciousness" (*chin-marīchayah*) and thus they constitute the aspects of the pure consciousness which is identified with the central point (*bindu*) in Śrī-chakra. It is in this sense that *yoginīs* are worshipped as attendant divinities of the mother-goddess.

Each of the eight 'mother-like goddesses' or 'powers' (*śaktis*, Brāhmī etc.), which have concrete human involvements and are forms assumed by the mother-goddess to create,

preserve and withdraw the phenomenal world as well as to bind and free the devotee, has eight 'subsidiary powers' (*upasaktis*). We thus have a group of sixty-four powers, called collectively 'yogini-gaṇa'. Each of these *yoginīs* in turn has a crore of attendants, and thus the number of *yoginīs* (viz., forms assumed by consciousness) is vast. They not only constitute the material world, but preside over all aspects of the transactional world. They also represent the devotee's own physical constitution and his modalities of awareness. Therefore, the major *yoginīs* are sought to be accommodated within the nine enclosures of Śri-chakra.

These modalities of consciousness are broadly grouped into those that pertain to the subject (*māṭr*), those that relate to the object (*meya*) and those that bring the two together (*māṇa*). The outermost enclosure relates to the *meya* or modalities that relate to the objective framework; as we move inward, the transactional aspect (*māṇa*) becomes prominent; and as we near the ninth enclosure, the subject (*māṭr*) becomes significant. In the ninth enclosure (*bindu*), however, consciousness having been absolutely withdrawn from the transactional duality rests in itself (*parama-pramāṭr-viśrānti*).

The nine enclosures have accordingly nine groups of *yoginīs*. The *yoginīs* in the surrounding square (*bhūpura*) are 'manifest' (*prakāṭa*). The enclosure consists of the conventional attainments (*siddhis*), eight in number, the emotional modalities (*māṭrkas*), also eight in number, and the ritualistic seals of power (*muḍrās*), ten in number. These represent concrete benefits to be obtained, from worshipping the first enclosure. The second enclosure (sixteen-petalled lotus composed of sensory functions and mental processes) has *yoginīs* who are 'hidden' (*gupta*), viz., not manifest as in the previous enclosure. The accomplishment of the devotee at this stage is subtle: the aspects of accomplishment being psychological, and not physical. The third enclosure ('eight-petalled lotus', composed of passions related to lust) has *yoginīs* who are 'more hidden' (*gupta-tara*). The fourth enclosure ('fourteen-cornered

figure', composed of passions related to transactional life) has *yoginis* who are 'convention-bound' (*sampradāya*).

The fifth enclosure ('the outer ten-cornered figure', composed of factors conducive to prosperity) has *yoginis* who are 'beyond transactionally accredited groups' (*kulottirṇā*). The sixth enclosure ('the inner ten-cornered figure', composed of the modalities of higher understanding that fulfils the objectives of transactional life) has *yoginis* who are 'deeply imbedded' (*nigarbha*). The seventh enclosure ('the eight-cornered figure', composed of the modalities of higher understanding that eliminate the stresses of transactional life) has *yoginis* who are mystical or esoteric (*rahasya*). The eighth enclosure (the primary triangle, which signifies the devotee's direct communication with the mother-goddess) has the *yoginis* who are more mystical or esoteric (*rahasya-tara*).

The ninth enclosure (the central point, *bindu*, which is the seat of pure consciousness united with primordial deliberation, symbolized by Kāmeśvara and Lalitā, which in turn is identified with the devotee's own self) has *yoginis* who are mystical or esoteric, comprehending the higher and lower planes of intention, knowledge and action (*parāpara-rahasya*). The central point represents consciousness which is pure, undifferentiated and unevolved (*saṁvitti*); there are no processes or modalities of consciousness here. The 'I' and 'Thou' are united here in perfect harmony, and it is therefore termed Mahā-tripurasundari.¹⁴⁰ This attainment is the most cherished of all attainments, for it fulfils entirely the values of individual life (phenomenal perfection, *bhoga*, and emancipation from phenomenal constraints, *moksha*). It is in this sense the consummation (*siddhi*).

The *Tantra-rāja-tantra* (35, 14) mentions that the accomplishment here is characterized by 'consciousness which is free from the notion of another' viz., consciousness that completely attends to itself and to nothing else (*ananya-chittatvam*). The commentary explains that this notion that the central

point of Śrī-chakra is identical with ones own self derives its strength from the practice of meditation on the import of the previous enclosures in order.¹⁴¹ ‘Worship’ (viz., contemplation on the import) of each enclosure is rewarded by an insight into the correspondence that obtains between the details of the enclosure and aspects of ones own being. Movement towards the final enclosure (viz., the ninth) is accompanied by gradually increased understanding about such correspondence. The ‘worship’ of the ninth enclosure marks the culmination of this process of understanding, for it enables the idea of complete identity of the mother-goddess with the devotee’s own self take firm root.

It may be noted that while the *Tantra-rāja-tantra* (35, 14) makes ‘ananya-chittatvam’ (undistracted attention) tantamount to ‘siddhi’ (attainment of object of worship), the upanishadic text makes an instrumental case of the former word (viz., ‘ananya-chittatvena’) “by undistracted attention”, suggesting that undistracted attention is the means and the attainment the end. Bhāskara-rāya, however, explains that the instrumental case here really connotes non-differentiation or identity (‘abhedā tṛtiyā’), rather than causation.

भावनाया : किया उपचारा : । ‘अहं’, ‘त्वं’, ‘अस्ति’, ‘नास्ति’,
‘कर्तव्यं’, ‘अकर्तव्यं’, ‘उपासितव्यं’ इति विकल्पानां आत्मनि
विलापनं होमः । भावना विषयाणां अभेदभावना तर्पणम् ॥२१॥

21. ‘The processes of meditation are the attendances involved in worship. The dissolution of all mental modifications like ‘I’, ‘thou’, ‘it is’, ‘it is not’, ‘it must be done’, ‘it must not be done’, ‘must be worshipped’ etc., in ones own self is oblation offered with fire. Meditation on the non-differentiation of objects (meditated upon) is the gladdening libation’.

It has been suggested earlier that the transcendental mode of worship (*para*) dispenses with the rituals of normal external worship. The latter has an iconic framework, while the former

is purely symbolic. The external worship (*bahir-yāga*) is of two kinds: (1) ‘intentional’ (*kāmya*), viz., propitiating a deity for protection (*rakshā*), pacification (*śānti*), victory (*jaya*), gain (*lābha*), punishing an offender (*nigraha*), and destruction of enemy (*nidhana*); and (2) occasional (*naimittika*), viz., preparation of the sacred designs (*yantra*), oblation with fire (*homa*), performance of rituals like invoking, seating etc., (*kriyā*), meditation (*dhyāna*), regulation of breathing (*yoga*), and gladdening libation (*tarpana*). The internal-worship (*antar-yāga*) is contemplation of the identity of the devotee and the deity, and is worship in a unique way.¹⁴²

The external worship usually involves five acts of attendance or service (*upā-chāra*): offering sandal fragrance (*gandha*), offering flowers (*pushpa*), presenting light (*dīpa*), burning incense (*dhūpa*), and offering eatables (*naivedya*). The five offerings symbolize the five elements that constitute the universe, including the devotee’s body-mind complex: earth represents fragrance, *ākāśa* flowers, fire light, incense air and eatables water (taste).¹⁴³ The acts of attendance are alternately enumerated as invitation (*āhvāna*), seating (*sthāpanā*), approaching close (*sannidhi-karaṇa*), worship (*pūjā*), and dismissal (*visarga*).¹⁴⁴ And the five offerings mentioned above are included in the fourth act (viz., *pūjā*) in this account.

Whatever the details, the symbolism involved in them is important even in external worship, and is even more so in internal worship. The *Tantra-rāja-tantra* version of this part of the upanishadic text significantly says that the acts of attendance involved in worship are passing (*chala*, fluctuating), but symbolical identification of oneself with them would bring about alertness (*apramattatā*, vigilance), viz., stability in meditation.¹⁴⁵ The acts are passing or unsteady in the sense that there are periods when worship is not done; and it is to be expected that the benefits of the acts of worship are not present during these intervals. But when the devotee identifies his own self with the deity worshipped and goes through the ritual of worship guided by the symbolism of the details of

worship, then the benefits of the worship are not lost even during the intervals, for he continues to be aware of the deity (viz., his own self) constantly.

The attendances involved in worship (*upachārāḥ*) are, therefore, of the nature of identifying the entire universe of thirty-six categories with the devotee's own self.¹⁴⁶ The expression 'upachāra' implies actions. Whatever processes help in the attainment of identity (*siddhi*), mentioned in the previous upanishadic sentence ('ananya-chittatvena siddhīh') are to be regarded as actions of this nature. The 'actions' that meditation consists of are meant to dissolve the whole host of differentiations, distinctions and discriminations, all into ones own self ('vikalpānām hetoh svātmani nāśanam').

Differentiations are illustrated in the text by pairs of opposites like the subject and the object in experience (which transform themselves into the structures and functions of the organs of cognition as well as action), the assertions and denials (which represent conventional acceptances and rejections), and the duties and avoidances (representing the scriptural commands and prohibitions). The detail 'to be worshipped' (*upāsitavyam*) refers to the upanishadic plea in favour of contemplation. These seven details comprehend the entire range of human behaviour.¹⁴⁷ And the dissolution of the source of all human behaviour is the import here.

The concept of oblation with fire (*homa*) has been considered in the text with reference to its essential symbolism. Bhāskara-rāya in his commentary on *Nityā-shodasikārnava* explains that fire must be imagined to be present at the mouth of *kundalinī*; the pot containing the fire is the devotee's mind; and the flames of the fire that spread alround are the mental processes, which are the oblations to be offered (*havis*). The processes which are normally oriented outward are in meditation oriented inward; they are withdrawn from the objective context, and are directed towards ones own self.¹⁴⁸

The oblation with fire is of two kinds: ‘conventional’ (*apara*) and ‘transcendental’ (*para*). The former is again of two kinds: ‘gross’ (*sthūla*) with physical fire and materials that could be put into it; and ‘subtle’ (*sūkshma*) with *mantras* and breathing exercises. The transcendental oblation is the final obviation of all differences and distinctions between the knower and the known, the word and the meaning etc., so that these differentiations do not arise again.¹⁴⁹ This can be done only with ones own self in its real nature as the immutable and constant frame of reference, identified with the mother-goddess.

This is styled as *bhāvanā*, meditation which erases all notion of multiplicity and establishes the sense of oneness of phenomenal presentation and its identity with the mother-goddess as the harmonious blend of pure consciousness and primordial energy. This corresponds to the libation that is offered to please the gods, manes or humans. The expression ‘*tarpana*’ is derived from the root ‘*trp*’ (‘to please’, ‘to satisfy’), and is usually in the form of water that is poured in order to satiate. Here, what is poured out is the notion of multiplicity that is at the root of all transactional behaviour, and into what it is poured is ones own self.

Parasurāma-kalpa-sūtra makes explicit the symbolism of oblations: “All that can be cognized is the oblation to be offered; the sense-organs are the sacred ladle through which the oblation is offered; the ‘powers’ of the individual (to cognize and to act) are the flames, and ones own self is the fire into which the oblation is offered. The person himself is the priest who offers the oblation”.¹⁵⁰

पञ्चदशतिथिरूपेण कालस्य परिणामावलोकनं पञ्चदश नित्या : ॥२२॥

22. ‘The fifteen *nityā* divinities (appear) when sequential change of time is seen in terms of fifteen lunar days’.¹⁵¹

This forms the final detail in the symbolism of Sri-chakra.

It has already been mentioned that Śrī-vidyā is identified with *rhundra-kalā-jñāna* (viz., the knowledge of the phases of the Moon). The lunar month has two fortnights: bright (*sita*) and dark (*asita*). We usually look upon the Moon as waxing during the former half of the month, and waning during the latter. There is a gradual increase in the phases of the Moon for the fifteen days of the bright half of the month until the Fullmoon appears; and a correspondingly gradual decrease for the fifteen days of the dark half until Moon totally disappears from our view. We tend as onlookers to project this sequential change (*parināma*) on the lunar orb itself, which, as a matter of fact, does not undergo any change. The Moon is one with existence (*sādākhyā*) and is altogether immutable (*mahā-nitya*). Its phases partially reveal this being and unchangeability, but they all suggest their oneness with the Fullmoon; they also recur in unaltered sequence, and hence they are also called 'immutables' (*nityā*).

In the worship of Śrī-chakra, the fifteen *nityās* are named Kāmeśvari, Bhaga-mālinī, Nitya-klinnā, Bherundā, Vahnivāsinī, Mahā-vajreśvari, Śiva-dūti, Tvaritā (kshipra-pradā), Kula-sundarī, Nityā, Nila-patākā, Vijayā (Vichayā), Sarvamaṅgalā, Jvālā-mālinī and Chitrā (Vichitrā). They are represented in the triple-girdle (*tri-vṛtta*), between the outermost enclosure (*bhūpura*) and the sixteen-petalled lotus (second enclosure), in the form of the sixteen vowels, each of them inscribed in a petal in anti-clockwise order. They are worshipped during the bright half of the month in the order mentioned above, viz., Kāmeśvari on the first day, Bhaga-mālinī on the second day, and so on, till Vichitrā on the fifteenth day; and during the dark half in the inverse order, viz., Vichitrā on the first day and Kāmeśvari on the fifteenth.¹⁵² The Fullmoon or the Newmoon represents the incorporation of all these phases; and therefore, the sixteenth aspect of the Moon (*shodasi*) is looked upon as Mahā-tripura-sundarī (or Lalitā), represented in the central point (*bindu*) of Śrī-chakra.¹⁵³

The fifteen phases are called *kalās*, and also *nityās*. Each

of them is a phase, but is also a form of the whole; each *kalā* in this sense is also a *nityā*.¹⁵⁴ Each of the fifteen aspects is non-different from the Moon; each power (*śakti*), likewise, is identical with the pure consciousness (*paramaśiva*). The sixteenth phase of the Moon, however, has a unique characteristic inasmuch as it is one with the Fullmoon. It is in order to suggest this that Kāmeśvari as the *mahā-nityā* (or *shodasi*) is seated on Kāmeśvara's lap.¹⁵⁵ *Kalā*, meaning a minute part of a thing, is, in this philosophy, a delimiting, or conditioning, factor (*kañchuka*): it limits the power to accomplish all things (*sarva-kartrtva*). *Kāla*, meaning time, is likewise a delimiting or conditioning factor, which limits the permanence (*nityatā*) of consciousness (*chit*). The universe is a manifestation of the impact of these two limiting principles. It is described as the 'cycle of time' (*kāla-chakra*), which is determined by the fifteen lunar days (*kalā*) in an ever recurrent sequence (*nitya*). Śrī-chakra, a symbolic diagram of the phenomenal organization as well as of human constitution, is to be understood within this 'cycle of time', and not outside it.¹⁵⁶ The sixteenth *kalā*, which is *mahā-nityā*, is the central point (*bindu*), which is the source from which Śrī-chakra emerges and unfolds itself, even as from the 'being-principle' (*sādākhya*) of the Moon all the fifteen phases emerge and appear.

The universe is structured by time, by space, and by the conjoint operation of both. The way of the universe is continuous and consistent change (*parināma*), determined by time in the form of the fifteen lunar phases (*tithis*). The spread of the universe is in terms of the mount Meru, the seven seas, and the seven islands, making altogether fifteen units corresponding to the fifteen phases of the moon; the sixteenth *vyoma* of space being identical with the Moon's very being as the sixteenth phase (*sādākhya* or *shodasi*). The interdependence of time and space also manifests itself in sixteen phases.

Viewing the entire universe of change as the deliberation of unchanging awareness (*chit*) is the framework of meditation

that is suggested here. The dimensions of Śrī-chakra as evolutionary modifications of the central point (*bindu*) is the model that is offered to drive home the significance of such viewing.

एवं मुहूर्तनितयं मुहूर्तदितयं मुहूर्तमात्रं वा भावनापरे
जीवन्मुक्तो भवति । स एव शिवयोगीति गद्यते ॥२३॥

23. 'One who engages himself in this meditation for the duration of three *muhūrtas*, two *muhūrtas* or even a single *muhūrta*, becomes liberated in this very life; he is called a *siva-yogin*'.

The theme of this portion of the text is the reward of meditation of the oneness of the devotee with the deity, on the identification of the phenomenal plurality with the one pure consciousness, and on the deliberation of the immutable into temporal and spatial mutations. The devotee not only contemplates on the symbolism of Śrī-chakra and its universal significance, but restrains his breath in order to achieve the even flow of pure processes of contentless consciousness, which eliminates the stressful duality of subject-object, process-product, means-end, etc. This is not mere intellectual understanding, or isolated physical exercise. It is a total engagement: the devotee's constitution is wholly attuned to the identity of the mother-goddess with his own self, and of the entire phenomenon of infinite variety with his own simple awareness. It is the condition in which the internal and the external factors of reality have been dissolved, leaving only the light of one's own self to shine forth.

This has relevance for the tāntrik initiation known as 'pitāmbara-vidyā' for awakening *kundalini*. As long as *kundalini* is asleep, the individual is oriented outward; the individual's inward orientation is possible only when *kundalini* is wakened up from this slumber. Upon the *kundalini* waking up, the breath is immediately and spontaneously restrained; and because of this, thoughts are gathered up, and are finally dis-

solved. The individual can no longer be distracted. He is in a state of tranquil, deep, and unbroken meditation.

This state of total absorption may be of varying duration. The text speaks of one *muhūrta*, two or three *muhūrtas*. A *muhūrta* is any brief period of time; but it is usually taken as equivalent to forty-eight minutes. If the devotee is in the state of absorption for periods such as this, it signifies a complete transformation of his being. He is no longer fettered by the phenomenal constraints.

He is described as having achieved *jīvan-mukti* or emancipation even while alive in this body ('*jīvan eva muktih*'). Emancipation is the reverse of involvement in phenomena. Such involvement presupposes ignorance of things as they are, consequent on which there are delusions, attachments, and stresses. Bondage thus is a matter of mental processes: modifications of consciousness, projecting the world outside, and conditioning our reactions to it. Emancipation is the knowledge of things as they are,¹⁵⁷ and therefore it is freedom from constraints imposed by phenomenal involvements.¹⁵⁸

Bondage, in the tantra ideology, as in Vedānta, is occasioned by ignorance. The mental processes prompt the self, involved in phenomenal transactions to regard the world (including the body) as distinct from itself and as counter-reality. They do not allow the realization that the whole complex of worldly processes as they appear is merely a play of *māyā*, and that it is in truth a modification of ones own consciousness, which is identical with the mother-goddess. The object is in reality identical with the subject. When the awareness of this (*abhedapratīhā*) arises, the individual passes beyond the constraints of phenomenal display, and recognizes his own true nature (the unchanging being as pure awareness, *paramaśiva* who is *viśvottirna*).¹⁵⁹

Liberation, therefore, is in effect, an understanding and nothing more; for, bondage is caused only by ignorance. Tran-

scendently speaking, there is neither bondage nor realization. Bondage is the kind of understanding that binds, while liberation is the understanding that frees. And right understanding when it arises instantaneously frees, and is not delayed till the exhaustion of the *karmas* that have brought the current life into existence. In other words, liberation need not wait for death to occur. There are schools of thought in India which assert that true liberation is only a *post-mortem* affair (*videha-mukti*). But the tantras not only admit the possibility of liberation during the present life (*jīvan-mukti*), but emphasize its superior value.

The description given in *Tantra-rāja-tantra* of one who is thus liberated even while living highlights this tāntrik approach. "When the life-force, which had been crooked and slumbering, wakes up and straightens itself, and by its own will, rises up through the central channel, it goes out through all the sensory apertures, and pervades the entire universe, illuminating it. Then the devotee becomes fully aware of the identity of himself, the universe, and the mother-goddess. He is then called a liberated one even while being in this body. Merit and demerit do not touch him. He passes beyond sorrow and happiness. He is freed from inclinations and aversions. He abandons all expectations from actions. He is content, with no clingings whatever; and he is naturally so. His mind is under his control; and he is not prompted by others to do aught. He merely lives, allowing his body-complex to complete its course. He has perfect equanimity; and he disregards praise and blame alike. He looks upon friend and foe in the same way. And he is endowed with beneficent qualities like virtue and compassion. Such a one is known as *jīvanmukta* in this world".¹⁶⁰

The tāntrik idea of *jīvan-mukti* differs from the Vedāntic idea in that the tantras, unlike Vedānta, speak of the vision of the deity as the characteristic feature in one who has been liberated from the fetters of ignorance.¹⁶¹ Further, a *jīvanmukta*, in the tāntrik outlook, would be a devotee (*bhakta*)

as well as a wise one (*jñāni*). The culmination of the understanding of identity between the devotee's own self, the universe, and the mother-goddess is the wisdom that liberates. The elimination of ignorance (*avidyā-nivṛtti*) which results in the realization of ones own true nature (*sva-svarūpaprapti*) is indeed the liberation (*mukti*); but the elimination of ignorance is made possible only by devotion.¹⁶² It is in this context that the additional sentence that we find in Upanishad-brahma-yogin's text becomes meaningful:

तस्य देवतामैक्यसिद्धिः ।

"For him, the *jīvan-mukta*, there is the accomplishment of the identity between the deity and his own self".

The description of the *jīvanmukta* as a *śiva-yogi* is peculiar to this upanishadic text. Bhāskara-rāya cites Jaigīshavya as an illustration of sages who are characterized as *śiva-yogis*. Jaigīshavya is an ancient sage mentioned among the Sāṃkhya teachers in *Mahābhārata* (12, 319, 59; 2, 9, 12, Kapila, Āsuri, Pañchāśikha, Jaigīshavya, Asita, Devala, Parāśara, Vārshaganya etc.), and also in *Harivamśa* (952) and *Bhāgavatapurāṇa* (9, 21, 26). Nothing more about him is known. But *śiva-yogi* being one of the five names for an emancipated soul is mentioned in *Tantra-rāja-tantra* (36, 37), others being 'yogi' (ascetic), 'jñā' (the knower), 'brahma-vijñāni' (the knower of the Absolute), and 'ātma-vit' (knower of the self).¹⁶³ The commentary on the passage claims that these names are commonly applied in the Vedas and in the tantras to the wise ones who are aware of the transcendental reality.

The same text explains the *yoga* involved in such a wise one. 'Mind' (*dhīḥ*) is an expression of *śakti*, while 'consciousness' (*chit*) is an expression of *śiva*. Mind is a deliberation of consciousness, which is the very self, with no prompting from an outside agency. Consciousness is so called because the power of deliberation lies hidden (like fire in a log of wood that is

not burning); it is called 'mind' when deliberation is on (like the log of wood that has caught fire and is burning). The union of 'mind' and 'consciousness' is what is referred to as *yoga*, in the sense of 'deliberation' (*vimarśa*).¹⁶⁴ Śiva is 'consciousness', and when śakti (deliberation) has been understood to be identical with it, it is the culmination of both wisdom and devotion. 'Mind' and 'consciousness' get united in this condition, mind having lost its independent form, and consciousness being unitary and pervasive. This is signified by the expression 'śiva-yoga'.

कादिमतेन अन्तश्चकभावना : प्रतिपादिता : ॥२४॥

24. 'The meditations pertaining to the inner chakra have been expounded here according to the 'kādi' system of thought'.

The theme of the upanishadic text is the explanation of the symbolism involved in Śrī-chakra as a diagrammatic representation of 'the cycle of time' (*kālachakra*) and of the *chakras* in the human constitution. The devotee is asked to identify all the details of the universe and of his own body-mind complex with the mother-goddess, who is identified with his own self. The universe is merely the 'deliberation' on the part of consciousness, and has no existence apart from the subjective framework. Śrī-chakra, therefore, is not outside the devotee, but inside him ('antar eva śrī-chakram, na bahih').

This truth will dawn on him as a result of meditations (*bhāvanā*), which 'integrate the soul and the mind with the actions' and hence called *vāsanā*.¹⁶⁵ It may be recalled that the sentences of the upanishadic text are taken from the portion of *Tantra-rāja-tantra* known as 'vāsanā-paṭala' (section 35). Meditations are not only mental processes focussed on a specific theme, but a technique by means of which the deity is firmly established ('adhibivāsayati, sthāpayati devatā anena') in the mind of the devotee. Meditations are explained as three-fold: (1) *brahma-bhāvanā*, where the meditator identifies his own self as the absolute reality; (2) *karma-bhāvanā*, where

the meditator employs the ritualistic actions to strengthen the fervour with which meditations are carried out; and (3) *ubhaya-bhāvanā*, where the meditator seeks to understand the symbolic import of the ritualistic actions so as to confirm his understanding about the non-differentiation of the deity with his own self. The 'antaś-chakra-bhāvanā' (meditation upon the inner *chakras*) belongs to the last variety.

The explanations offered in the text are said to be based on the tāntrik viewpoint known as 'kādi'. This viewpoint is distinguished from two other viewpoints, 'hādi' and 'sādi' on the same theme (Śrī-vidyā). The third viewpoint, however, is least known and all too inadequately crystallized. The expressions 'kādi', 'hādi' and 'sādi' refer to the three formulations of the fifteen-lettered *mantra* of Śrī-vidyā, the first one beginning with the letter 'ka', the second with 'ha', and the third with 'sa'. The *mantra* itself is traced by Bhāskara-rāya to a hymn in 'Śāṅkhāyana-śruti' belonging to the Vedic corpus.¹⁶⁶ And the secret of this *mantra* is communicated by twelve pioneers, of whom Kāmarāja (Manmatha, Cupid or Eros) was responsible for the 'kādi'-viewpoint (later taught by a line of teachers Paramaśiva, Durvāsa, Hayagrīva and Agastya); and Lopāmudrā (Agastya's wife) for the 'hādi'-viewpoint. The viewpoints are crystallized in two versions of the *mantra*, one beginning with the letter 'ka' (representing Kāma or Kāmaraja)¹⁶⁷ and the other with 'ha' (representing Śiva or consciousness, or void, *abhra*, *viyat*).¹⁶⁸ The effective letters, (viz., the letters which are repeated not being counted) in the former are seven ('ka', 'i', 'la', 'hrīm', 'ha' and 'sa'), while the effective letters in the latter are only five ('ha', 'sa', 'ka', 'la' and 'hrīm').

The 'kādi'-viewpoint is the more ancient of the two, and has been well integrated with the Vedic tradition, and, therefore more popular in the country. The principal texts that expound this viewpoint are *Vāmakeśvara-tantra*, *Yoginī-hṛdaya* (a part of the former), *Tantra-rāja-tantra* (with a commentary called *Manoramā*), *Pārānanda-tantra*, *Śakti-saṅgama-tantra*, *Svacchanda-tantra*, *Tripurārṇava*, *Tripurārahasya*

and *Kāma-kalā-vilāsa*. *Bhāskara-rāya's* works (like *Varivasyā-rahasya*) also follow the same line of thought. The celebrated work *Lalitā-triśati* too has been composed to illustrate the 'kādi' viewpoint.

This viewpoint is sometimes associated with a method of worship known as 'kālī-krama'. Kālī here means the energy that fashions the entire universe ('kalayali jagat sarvam iti'), viz., the śakti as 'deliberation' (*vimarśā*) of Śīva. This energy is identified with the source of power in the individual, *kundalinī*. The initial letter 'ka' is also said to be the seed-sound for the couple Brahmā (the creator of the world) and Sarasvatī (the producer of the word). The transcendental unity of the world and the word in ones own consciousness is the prevailing doctrine expounded in this school of thought.

य एवं वेद सोऽर्थविशिरोऽधीते । इत्युपनिषत् ॥२५॥

25. 'He who understands thus may (be said to have) mastered the 'head of Atharva'. Thus the secret teaching (closes)'.

This upanishad is affiliated to the *Atharva-veda*, and since it deals with the esoteric aspects, it is described as the 'head of Atharva' (viz., the culmination of effective symbolism). While the other three vedas relate primarily to the transacational world and to the ritualistic actions, this veda is said to concern itself with 'inner rituals', mental exertions by way of meditation and symbolism, and practices of arousing the *kundalinī*. Atharva-veda is usually associated with the worship of mother-goddess, and is said to be the source of all the cults related to this worship.

The significance of the word *upanishad*, as employed to designate these tāntrik texts, is that the matter dealt with constitutes 'secret teachings' (*rahasya*). The secret aspect of the teaching emphasizes the oneness of the *mantra* (verbal form of the mother-goddess), *kundalinī* (the individualized or immanent power of the mother-goddess), and the *mahakundalinī*.

(or Śrī-dakṣiṇā, the transcendental essence of the mother-goddess, whose 'deliberation' is the entire universe). The verbal form acquires the 'power', when it is properly understood and employed in spiritual practices under the guidance of the master. This is called 'the effective power of mantra' (*mantra-vīrya*). This is also the 'secret of the mantra' (*mantra-rahasya*). These two expressions are employed as synonymous with the word *upanishad*.

The value of 'the secret teaching' is that it helps realization of bliss (which is the true nature of consciousness) and frees the devotee even while he is in this present condition of existence.¹⁶⁹

भावनोपानीषत्

श्रीगुहः सर्वकारणभूता शक्तिः ॥ १ ॥ तेन नवरन्ध्रस्यो देहः ॥ २ ॥
नवचक्ररूपं श्रीचक्रम् ॥ ३ ॥ वाराही पितृरूपा कुरुकुला बलिदेवता
माता ॥ ४ ॥ पुरुषार्थाः सागराः ॥ ५ ॥

देहो नवरत्नदीपः ॥ ६ ॥ त्वगम्बदि-सप्तधातु-रोमसंयुक्ताः सङ्कल्पाः
कल्पतरवः । तेजः कल्पकोद्यानम् ॥ ७, ८ ॥ रसनया भाव्यमाना मधु-
राम्लतिक्तकटुकषायलक्षणरसाः षडृतवः ॥ ९ ॥

ज्ञानमर्थं ज्ञेयं हविः ज्ञाता होता । ज्ञातु-ज्ञान-ज्ञेयानां अभेदभावनं
श्रीचक्रपूजनम् ॥ १० ॥ नियतिः (सहिताः) शृङ्गारादयो (नव) रसाः अणि-
मादयः । कामकोधलोभमोहमदमात्सर्युष्यपापमय्यो ब्राह्मणाद्यष्टशक्तयः ॥ ११ ॥

आधारनवकं मुद्राशक्तयः ॥ १२ ॥ पृथिव्यसेजोवायवाकाश श्रोत्रत्व-
कचक्षुर्जिह्वाप्राणवाकपादपाणिपायूषस्थानि मनोविकाराः कामाकर्षिण्यादि षोडश-
शक्तयः ॥ १३ ॥ वचनादानगमनविसर्गानन्दहानोपादानोपेक्षास्त्यबुद्धयो-
ऽनङ्गकुमुमादृष्टौ ॥ १४ ॥ अलम्बुसा कुहूर्विश्वेदरा वारणा हस्तिजिह्वा
यशोवती पयस्त्रिनी गान्धारी पूषा शङ्खिनी सरस्वती इडा पिङ्गला सुषुम्णा
चेति चतुर्दश नाडयः सर्वसङ्घेभिष्यादि चतुर्दशशक्तयः ॥ १५ ॥ प्राणपा-
नव्यानोदानसमाननाग्रूर्मकूरदेवदत्तधनञ्जयाः दश वायवः सर्वसिद्धिप्रदादि
बहिर्दशारदेवताः ॥ १६ ॥ एतद्वायुसंसर्गकोपाधिभेदेन रेचकः पाचकः
शोषको दाहकः प्लावकः इति प्राणमुस्त्यत्वेन पञ्चधा जठरामिर्भवति ॥ १७ ॥
क्षारक उद्गारकः क्षोभको जृम्भको मोहक इति नागप्राधान्येन पञ्चविधास्ते
मनुष्याणां देहगाः भक्ष्यभोज्यचोष्यलेशपेयात्मकं पञ्चविधमन्तं पाचयन्ति

॥ १८ ॥ एता दश वहिकलाः सर्वज्ञायाः अन्तर्देशारगा देवताः ॥ १९ ॥
शीतोष्णसुखदुःखेच्छाः सस्वरजस्तमोगुणाः वशिन्यादिशक्तयोऽष्टौ ॥ २० ॥

शब्दादि तन्मात्राः पञ्चपुष्पवाणाः ॥ २१ ॥ मन इक्षुधनुः ॥ २२ ॥
रागः पाशः ॥ २३ ॥ द्वेषोऽङ्गुशः ॥ २४ ॥ अव्यक्तमहदहङ्काराः कामे-
श्वरीवज्रेश्वरीभगमालिन्योऽन्तस्थिकोणगा देवताः ॥ २५ ॥ निरुपाधिका संविदेव
कामेश्वरः ॥ २६ ॥ सदानन्दपूर्णा स्वात्मैव परदेवता लङ्घिता ॥ २७ ॥
लौहित्यमेतस्य सर्वस्य विमर्शः ॥ २८ ॥

अनन्यचित्तत्वेन च सिद्धिः ॥ २९ ॥ भावनायाः क्रिया उपचाराः
॥ ३० ॥ अहं त्वमस्ति नास्ति कर्तव्यमकर्तव्यमुपासितव्यमिति विकल्प्या-
नामात्मनि विलापनं होमः ॥ ३१ ॥ भावना विषयाणामभेदभावना तर्पणम्
॥ ३२ ॥ पञ्चदशतिथिथ्येण कालस्य परिणामावलोकनं पञ्चदश नित्याः ॥ ३३ ॥

एवं मुहूर्तंत्रितयं मुहूर्तंद्वितयं मुहूर्तमात्रं वा भावनापरो जीवन्मुक्तो
भवति । स एव शिवयोगीति गद्यते ॥ २४ ॥

कादिमतेन अन्तश्वकभावनाः प्रतिपादिताः ॥ ३५ ॥

स एवं वेद सोऽथर्वशिरोऽधीते ॥ ३६ ॥

॥ इत्युपनिषत् ॥

* * *

अनुबन्धः

- 1) विना दीक्षां न मोक्षः स्यादुक्तं शिवशारने ।
सा च न स्याद्विनाचार्य इत्याचार्यपरम्परा ॥ (Kularnava)
- 2) वेधदीक्षाकरो लोके श्रीगुरुर्दुर्लभः प्रिये ।
शिष्योऽपि दुर्लभस्तात्कृ पुण्ययोगेन लभ्यते ॥ (Kularnava 14,66)
cf also दीक्षाप्रहणार्थं गुरोरवश्यकता ।
- 3) श्रीशब्दः शोभादिपरः । अभियुक्तानां नाम श्रीपदपूर्वं प्रयुजीत,
श्रीचक्र-श्रीशैल-श्रीविद्या-श्रीफलादिवत् । (Saubhagyabhaskara)
cf also सङ्कोचनदारिद्विविधायिनी परिषूर्णानन्दरूपा सम्पत् श्रीरित्युच्यते ।
(Yoginihrdayadipika, pujasanketa 44)
- 4) मुरुः पिता मुरुर्माता गुरुर्देवो गुरुर्द्विः ।
शिवे हृषे गुरुस्त्राता गुरौ हृषे न कश्चन ॥ (Rudrayamala 2,65)
- 5) गुरौ मनुष्यबुद्धिं च मन्त्रे चाक्षरबुद्धिकां ।
प्रतिमासु शिलाबुद्धिं कुर्वाणो नरकं ब्रजेत् ॥ (Kularnava 2, 45)
- 6) तस्वाद्विवेकवैराघ्ययुक्तवेदान्तयुक्तिभिः । श्रीगुरुः प्रापयत्वेव नपद्ममपि
पद्मताम् । प्रापय्य पद्मतामेने प्रबोधथति तत् क्षणात् । तस्मात् सर्व-
प्रथनेन सेव्यः श्रीगुरुभास्करः ॥ (Bodhasara)
- 7) गुरुपदेशतो मन्त्रं, मननात् त्राणनादभि (Rudrayamala)
cf also गुरुपदेशात् तद् गच्छ नान्यथा शास्त्रकोटिभिः ।
- 8) मन्त्ररूपा भवेद्देवी देवीरूपो गुरुर्मवेत् ।
गुरुरूपो भवेदात्मा आत्मरूपी मनुर्भवेत् ॥
- 9) सर्वेभ्यः परो मुरुः । गुरोः परो मन्त्रः । मन्त्रात्परा देवता ।
देवतायाः परः परमात्मा इति भावयेत् ॥ (Paranandasutra 38)

- 10) यथा घटश्च कलशः कुम्भश्चैकार्थवाचकाः ।
तथा मन्त्रो देवता च गुरुश्चैकार्थवाचकाः ॥ (Sundaritapini)
- 11) गुरु-मन्त्र-देवतात्म-मनः-पवनानां ऐक्यनिष्ठालग्नादन्तरात्मवित्तिः ।
(Parasuramakalpasutra, 1, 7-11)
- 12) प्रूमध्ये द्विदलपद्मे आज्ञापकस्य श्रीगुरोरवस्थानात् , आज्ञाचक्संज्ञा
तावत्पर्यन्तं मनोनिग्रहाभ्यासे ईषद्गूजानोदयो भवति ।
(Saubhagyabhaskara)
- 13) गृणीत तस्चमात्मीयमात्मीकृतजगत्त्रक्षम् ।
उपायोपेयरूपाय शिवाय गुरवे नमः ॥
(quoted in Yoginihrdayadipika, 2, 26)
cf also तमिच्छाविश्राहा देवीं गुरुरूपां विभावयेत् ।
(Nityahrdaya)
- 14) ब्रह्मैव शक्यप्रपञ्चप्रतिर्योगिर्त्वेन शक्तिरित्युच्यते इति सांग्रदायिकाः ।
(Saubhagyabhaskara, p. 148)
- 15) सम्प्रदायः सम्यक् याथार्थ्येन कर्णे शिव्यस्य प्रदीयते इति ।
- 16) सम्प्रदायो महाबोधरूपो गुरुमुखे स्थितः । (Yoginihrdaya 2, 26)
- 17) गुरोर्गुरुतरा शक्तिः गुरुवक्त्रगता भवेत् ।
(Trisirabhairavatantra)
- 18) आदिनाथो महादेवि महाकालो हि वः स्मृतः ।
मुरुः स एव देवेशि सर्वमन्त्रेषु नापरः ॥ (Kaulopanisbad)
cf also अहं विशामि तर्वद्देहे शक्त्या युक्तोऽभवत्प्रभुः ।
तस्माद् भव मुरुर्धि द्विष्पोऽहं फरमेश्वर ॥
(Kulachudamani-tantra)

and आदौ सर्वे देवेन्मन्त्रदः परमो गुरुः ।

परात्परे गुरुस्त्वं हि परमेष्ठिरहं ततः ॥

(Kulasadbhavatantra)

- 19) स गुरुमृत्समः प्रोक्तो मन्त्रवीर्यप्रकाशकः ।

आदिमान्त्यविहीनान्तु मन्त्राः स्युः शरदश्रवत् ।

गुरोर्लक्षणमेतावदादिमान्त्यं निवेदयेत् ॥

(Malini-tantra, quoted by Bhaskararya
in his commentary on Bhavanopanishad, 1)

- 20) तत्र जगदहंतया पश्यन् सदाशिवः । तदेव जगादिदंतया पश्यन्ती-
श्वरः अहंतेऽदंतयोरभेदबुद्धिः शुद्धविद्वा । तयोरेव भेदबुद्धिर्माया ।

(Setubandha, 'mantra' 46)

- 21) शिवगुर्वात्मनां ऐक्यनुसन्धानात् तदात्मकम् ।

(Yoginihrdaya, 'mantra' 49)

- 22) 'गुरोराज्ञाप्रभावेण केवले निष्प्रपञ्चकम् ।' (Quoted in 'Setuban-
dha' on the above, with the remark : तस्य गुरोनिरीक्षणात्ति-
स्त्रिलपाशभेदसामर्थ्यं, तस्मामर्थ्यवशाद् विशुद्धः शिष्यो भक्तिनन्द-
प्रस्तुत्पत्तपरमशिवाहंभावभावनाप्रवणः ।.)

- 23) शिवस्त्रकाशमयस्य प्रथा विमर्शशक्तिः, यथा दीपस्य प्रभा तद्रूप ।
तस्याः प्रसर एव षट्क्रिंशत्त्वात्मना परिणामः ।

(Yoginihrdayadipika)

- 24) निमशो हि सर्वसहः । परमपि आत्मीकरोति, आत्मानं च परी-
करोति, उभयं एकीकरोति, एकीकृतं द्वयमपि न्यस्मावधति इत्येवं
स्वसावः ॥

- 25) e. g. Brhadaranyaka, 2, 1, 19 etc. Chhandogya 8, 6; 5, Kaushitaki 4, 19; Prasna, 3, 6, 7; Mundaka, 2, 2, 6; Taittiriya- 1, 6, 1.
- 26) अथ नाथान् प्रवक्ष्यामि मदूपान् नित्यविग्रहान् ।
 विद्यावतारसोपानशूतांस्तप्यजूरं तथा ॥
 प्रकाशोऽथ विमर्शोऽन्यस्वानन्दोऽपर इत्यपि ।
 नामभेदादहं लोके कल्पयन् दिव्यरूपतः ॥
 त्रयस्तेभ्यः समुत्पन्नाः सिद्धाश्च त्रय एव ते ।
 ज्ञानः सत्यः पूर्ण इति श्रीमुखास्ते समीरिताः ॥
 दिव्या मदन्तिके नित्यं सिद्धा भूमाविहापि च ।
 निवसन्ति ततस्तेभ्यः समुत्पन्नास्त्रयस्तथा ॥
 स्वभावः प्रतिभस्तद्वत् सुभगश्चेति नामतः ।
 ते भूमावेव सततं निवसन्ति मदात्मकाः ॥
 एवं नवमिस्तान्त्रं लोके प्रथितैभवम् ।
 अकल्पयत् कादिशक्तिस्त्वदनन्या कृते युर्गे ॥
 (Tantra-raja-tantra 2,1-6)
- 27) सनातनानां नादानां नवरन्धस्थितात्मनां । (Nityahrdaya 8, 141)
 अथ अस्तम्य ऊर्ध्वे प्रसृतायां सुषुण्णायां दश पर्वाणि ।
 तेषां मध्ये नक अवकाशाः । त एव रन्धफदेनोच्यन्ते ।
 (Dipika on the above)
- 28) एतदुक्तं भवति-यथा रन्धैः उपादेयग्रहणं अनुपादेयर्मोचनं च क्रियते,
 तथा विमर्शपरमार्थस्य गुरोः कटाक्षे साधकानां अर्थप्रवृत्तिः अनर्थ-
 दुपरितिश्च । (Manoroma on Tantra-raja-tantra 35, 2)
- 29) See for details Purnananda's Shat-chakra nirupanam

- 30) The fifty letters of the matrka-chakra are vowels 16, and consonants 34, cf Varadaraja's Varttika on Siva-sutra 3, 26.

अकारादिक्षकारान्तपञ्चाशद्वर्णविग्रहा ।
शिवादिक्षितिपर्यन्ततस्वग्रामप्रसूतिभूः ॥

- 31) पोदशेन्दोः कला भानो द्विद्वादश दशानले ।
सा पञ्चाशत्कला ज्ञेया मातृकाचक्ररूपिणी ॥

- 32) शरीरे यथा जीदस्यावस्थानं तथा श्रीचक्रे शिवयोरिति ।

(Saubhagyabhaskara p. 195; NS edition)

- 33) cf यदा सा प्रमा इति:स्वेच्छया विश्वरूपिणी ।
स्फुरत्तामात्मनः पश्येत् तदा चक्रस्य सम्भवः ॥

(Nitya-shodasikarnava 6, 9)

- 34) cf Sivasutra 1, 6 शक्तिचक्रसन्धाने विश्वसंहारः ।

(Bhaskaras Varttika on it)

शक्तयश्च जगत् कृत्स्नं ताश्च ज्ञानक्रियात्मकाः ।
वृत्रयः पूर्वनिर्दिष्टास्तच्चकं चकनादतः ॥

- 35) बैन्दवं चक्रमेतस्य त्रिरूपत्वं पुनर्भवेत् ।
धर्माधर्मौ तथाऽत्मानो मातृमेयौ तथा प्रमा ॥
नवयोन्यात्मकमिदं चिदानन्दघनं महत् ।
चक्रं नवात्मकमिदं नवधा भिन्नमन्त्रकम् ॥

(Nitya-shodasikarnava 6, 12-13)

- 36) पूर्वपञ्चिमकौ द्वारौ प्राणाणानात्मकौ स्मृतौ ।
काले धामानि भूतानि नवचक्राण्यनुक्रमात् ॥ (Ibid., 5, 43)

- 37) बलिदेवः स्वमायाः स्युः पञ्चमी जनकात्मिका ।
कुरुकुला भवेन्माता पुरुषार्थस्तु सागराः ॥

(Tantra-raja-tantra, 35, 3)

स्वमायाः अतस्मिस्तद्बुद्धि जनयित्वा उन्मार्गप्रवर्तिकाः शक्तयः ।
पञ्चमी ब्राह्मणादिषु पञ्चमीत्वात् वाराही इत्यर्थः । जनकात्मिका
साधकानां जनकवद् अभिभवस्य स्तम्भनकरी शक्तिरिति यावत् ।
कुरुकुला मातृत्वया शक्तिः साधकानां मातृत्वद् अभिमतप्रदा शक्ति-
रित्यर्थः ।

एतदुक्तं भवति— स्वात्मत्वेन परिभावनायाः जनकजनन्योः अंशात्वेन
देहेन्द्रियबुद्ध्यादिषु संकान्तौ धर्माधर्मैः वाराही-कुरुकुलात्मकी
भावयोदिति । (Manoroma on the above)

- 38) अथ पोडशनित्यानां या प्रोक्ता बलिदेवता ।
सा विद्या कुरुकुलायाः पञ्चविंशत्क्षणोदिता ॥

(Tantra-raja-tantra, 22, 1)

(सर्वोसां नित्यानां बलिदेवतायाः स्वसात् स्वसात् अपृथग्भूतायाः...)

- 39) अथ पोडशनित्यानां अङ्गभूता तु पञ्चमी । (ibid., 23, 1)
40) स्वदेहे ज्ञानेन्द्रिय-कर्मेन्द्रिय-बुद्ध्यादिषु संकान्ता ये जनक-जनन्यो-
रंशविशेषाः अस्थादि-मांसादित्वगत्स्ते वाराहीत्वेन कुरुकुलात्मेन
कामाद् भावनीयाः ।
41) त्वगसूक्ष्मांस-मेदोऽस्थिधातवः शक्तिमूलकाः ।
मञ्ज्जाशुक्रप्राणिजीवधातवः शिवमूलकाः ॥
42) वाराहाः खीत्वेऽपि तन्मुखस्य पुरुषत्वात् पितृरूपतोपपत्तिः ।

- 43) कुरुकुलास्यदेवी श्रीपुरे अहङ्कार-चित्रमयप्राकारयोर्भव्ये विमर्शमय-
बाप्यां अविकृता । तदुक्तं ललितास्तवरभे वापी प्रकृत्य-

‘कुरुविन्दतरणिनिलयां कुलाचलस्पर्धिकुचनमम्भव्याम् ।
कुकुमविलिसगात्री कुरुकुलां मनसि कुर्महे सततम् ॥’

इति । तःश्राजे च द्वाविशे पटले निरूपिता तद्वूपा ।

(Saubhagya-bhaskara, p. 112)

- 44) वाराही पञ्चमी विश्वविजया भद्रकौमुदी ।
वार्ताली चेति विस्वयाता स्तम्भनाद्यखिलेष्टदा ॥

(Tantra-raja-tantra, 3, 88)

- 45) वराहानन्दनाथस्य प्रसन्नत्वान्महेश्वरी ।
वाराहीति प्रसिद्धैर्यं वराहवदनेन च ॥

- 46) वाराही भद्रिणी भद्रा वार्ताली कोलवक्त्रका ।
जृम्भिणी स्तम्भिनी विश्वा जम्भिनी मोहिनी शुभा ॥
सुनिधनी वशिनी शक्ती रमोमा स्वरशक्तयः ।
सज्जिनी शूलिनी धोरा शंखिनी गदिनी तथा ॥
चक्रिणी वज्रिणी ईव पाशिन्यद्वुशिनी शिवा ।
चापिनी बाणिनी चोशा सुसलिन्यपराजिता ॥
जयप्रदा जया जैत्री रिपुहा भयवर्जिता ।
अमया मानिनी पोत्री किटिनी दंष्ट्रिनी रमा ॥

(Sri-vidyarnava-tantra, 3)

cf. also : Tantra-raja-tantra, 23, 13.14

ध्यायेच देवीं कोलार्सा तसकाञ्चनसन्निभाम् ।
आकृष्ठं वनितारूपं ज्वलत्पिङ्गशिरोरुहाम् ॥

त्रिणेत्रां अष्टहस्तां च चक्रशङ्खमथाभृजम् ।
पाशं च मुसलं सीरमभयं वरदं तथा ।
दधाना गुरुडास्कन्धे सुखासीनां विचिन्तयेत् ॥

- 47) दुर्गा चण्डेश्वरी चण्डी वाराही कार्तिकी तथा ।
हरसिद्धा तथा काली इन्द्राणी वैष्णवी तथा ॥
बद्रकाली विश्वालक्ष्मी भैरवी कामरूपिणी ।
एताः सर्वाश्र योगिन्यो भृङ्गरैः स्तापयन्तु ते ॥
- 48) वराहरूपधारी च वराहोपम उच्यते ।
वाराहजननी चाथ वाराही वरवाहना ॥

(Devi-purana, 45 'Devi-nirukta')

- 49) वराहरूपिणीं देवीं दंष्ट्रोदृतवसुन्पराम् ।
शुभदां सुप्रभां शुभ्रां वाराहीं तां नमाम्यहम् ॥
- (Brhad-nandikesvara-purana)

- 50) कुरुकुला कुरञ्जाक्षी विषहन्त्री विषापहा ।
विश्वेश्वरी विश्वालक्ष्मी गारुडी गजगमिनी ॥
विनता विश्वजननी विश्वाल्या विश्वमातृका ।
राजसी तामसी सर्वा रणत्काञ्चीविभूषणा ॥
नागहन्त्री नागमाता नागिनी नगजा प्रिया ।
नलिनी नन्दिनी भव्या सदा पुष्पवती शिवा ॥
मदद्वा मदवती मादिनी मन्मथालसा ।
भैहिनी मुरजप्रीता मुनिमानसवृसिनी ॥

पोतस्था पुरजित् कान्ता पोतशक्तिः पुरप्रिया ।
दिगम्बरा दितिः सौभ्या दिनेशी दिनवल्लभा ॥
दधावती दमधीता दारुणी लोकधारिणी ।

(Sri-vidyarnava-tantra, 3)

cf. also Tantra-raja-tantra, 21, 11-12

विकीर्णकुन्तलां नग्नं रक्षामानन्दविग्रहाम् ।
दधानां चिन्तयेद्वाणं चापं पाशं तुष्णि करैः ॥
तत्समानाशुधाकारवर्णाः देव्यास्तु बाह्यगाः ।
ऋतुस्नाताः स्फुरयोन्यः सदानन्दारुणेश्वराः ।

- 51) इक्षिवराघृतदुधाभियमध्ये नवरत्नके ।
द्वीपे तां ललितां नित्याविनोदानन्दितां यजेत् ॥

(Tantraraja-tantra, 22, 1)

तत्त्वीरे पूजयेद्वीं पञ्चमीं तीरपालिकाम् ।

तत्सागरेषु परितो रत्नपोतचरीं यजेत् ॥ (ibid, 5)

... तस्याः समवस्थानं दक्षिणपश्चिमकोणदिक्प्रदेशे ललितामिसुखं
इति सम्प्रदायः । ... पञ्चम्यधिष्ठिततचीरसागरेषु कुरुकुलायाः
पूजनं...समवस्थानं इक्षुसागरे उत्तरपश्चिमकोणे ... साधूमिसुखं इति
सम्प्रदायः । (Manorama on above)

- 52) इह स्वल्ल निखिलजनामिलष्टणीवं सुखमेव पुरुषार्थः । तच्च
कृत्रिममहृत्रिमं चेति द्विविधं क्रमेण काम-मोक्षपदाभ्यां अभिलिप्यते ।
तदुभयसाधनत्वाद्वर्त्ते, धर्मसाधनत्वादर्थोऽपि सर्वामिलष्टिं एवेति
परस्परं तरतमभावापच्चा अपि पुरुषैरर्थमानत्वाविशेषाच्चत्वारोऽपि
पुरुषार्थं एव । यतु 'स्वविर्मर्शः पुरुषार्थ' इति कल्पसूत्रं तन्मोक्षस्यैव
अकृत्रिमसुखत्वान्मुख्यत्वामिप्रायेण इत्यविसुद्धम् ॥

- 53) पश्चिमाद्युत्तरान्नदिक्षु विद्यमाना इक्षिवराभृतक्षीरसागरः स्वीयधर्मादि-
पुरुषार्थचतुष्टयरूपाः । (Bhaskara-raja)
- 54) देहाश्रवधर्मादिपुरुषार्थाः सामराः, तेषामपारगाधविस्तारत्वात् । तत्र
देहो नवरत्नद्रीपः, द्रीपस्य सागरमध्यपातित्वात् । तद्रदीपस्य
आधारशक्तयः का इत्यत आह — ‘आधारे’ति । योनिमुद्राऽऽस्त्रि-
सर्वसंक्षेपमिणीमुद्राऽऽस्त्रि महत्रिपुरसुन्दर्यादित्रिपुरान्ता नवशक्तयो
भवन्ति ।
- 55) लवणेष्वामुरासर्पिदधिक्षीरजलात्ममिः ।
सिन्धुमिः सप्तमिर्द्वीपैस्तत् संस्यैद्विगुणी तरैः ॥ (Tantra-raja-tantra, 28, 8)
- 56) व्यासिमय प्रवक्ष्यामि सम्यक् ते काल-लोकयोः ।
यदायत्तमिदं विश्वं नित्यास्तत्कालविग्रहाः ॥ (नित्याः षोडश)
कालस्य षोडशाकारो रूपो दृश्यत एव हि ।
वृद्धिक्षयाभ्यां चन्द्रस्य आदया कलया तथा ॥
लोकरूपं तत्प्रमाणं कालचक्ष्य तादृशम् ।
तयोरन्योन्यनित्यात्वव्याप्तिं तद्वत् स्थिरिं तयोः ॥ (ibid, 28, 3-5)
- 57) इक्षिवराभृत दुर्घाब्धिमध्यगे नवरत्नके ।
द्रीष्टे तां ललितां नित्याविनोदानन्दितां यजेत् ॥ (Tantra-raja-tantra 22, 4)
cf. also कल्पकोद्यानमन्त्रैश्च क्रतुं श्वापि समर्चयेत् । (ibid, 5,24)
हीं श्री कल्पकोद्यानाय नमः । तत्रैव रत्नद्रीपै हीं श्री क्रतुभ्यो नमः ।
- 58) - नवरत्नमयं द्रीपं नवस्तण्डविराजितम् ।
मातृकाद्येन तत्प्राप्ना नमोन्तेन समर्चयेत् ॥

पुष्पं नीलं च वैदूर्यं विद्रुमं मौक्किकं तथा ।
ईशान्मरकतं वज्रं गोमेदं पद्मरागकम् ॥

(Tantra-raja-tantra, 5, 22-23)

- 59) कालो मुदा मातृका रत्ने देशो गुरुत्तथा ।
तस्वं महाश्च मूर्तिश्च चक्रवर्णन्तनामकः ॥ (ibid 26)
- 60) धातुरोमभिः ओजःशुक्-मज्जास्थि-मेदो-मास-रोम-त्वग्-रुधिरैर्मध्य-
प्रागादिक्रमैः ॥ (Manorama, 35, 4)

cf. also अत्रायं सप्तप्रदायलभ्योऽर्थः मास-रोम-त्वग्-रुधिर-शुक्-मज्जास्थि मेद-
ओजासि पुष्पराग-नील-वैदूर्य-विद्रुम-मौक्किक-मरकन-वज्र-गोमोद-
पद्मरागात्मक नवरत्नमयखण्डरूपाणि प्रतीच्छदि-निर्कृत्यन्तदिक्षुमध्ये-
उवस्थितानीति विभावयेत् ॥ (Bhaskara-raja)

- 61) स्वगेका रुधिरात्मध्यन्ताः सप्त लोमानि चैरि नवकं नवरत्नात्मकं
स्वण्डनवक्फमिति सिद्ध्यति ॥
- 62) नमसे कल्पवृक्षाय चिन्तितात्मप्रदाय च ।
बिश्वेभराय देवाष नमस्ते बिश्वमूर्तये ॥
- 63) एवं विश्वप्रकारा च चक्रहृष्टं महेश्वरि ।
देव्या देहे यथा प्रोक्तो गुह्यदेहे तश्चैव च ।
तत्प्रसादात्म शिष्योऽपि तद्रूपः संप्रजायते ॥

(Yogini-hrdya, 'mantra-sanketa', 67-68)

- 64) महापद्मवनान्तस्ये वाभवे गुरुणदुकाम् ।
आप्यायितजगद्गूणा परमामृतवर्षिणीम् ॥

(ibid, 'Puja-sanketa', 5)

(महापद्मवनम् । ब्रह्मरन्त्राधोमुखसितसहस्रदलाकुलकमलं पद्मदलैराकुल-
त्वात् वनमिव वनम् comm. on the above)

65) सङ्कल्पपुरःसरं कर्मणि प्रवृत्त्या कर्त्तसिद्धेः । (Manoroma, 35, 4)

cf. also मानसा सङ्कल्पविशेषा एव सन्तानादिकल्पवृक्षाः संङ्कल्पपुरःसरं कर्मसु
प्रवृत्त्याऽभिमतफलसिद्धेः । तेषामाभारभूतं तेजो मन एव
कल्पकोद्यानम् । (Bhaskara-raya)

66) 'मनो ज्योतिः' इति श्रुतिव्यवहारादिह सङ्कल्प-विकल्पात्मकं मन एव
तेजःपदेनोच्यते ।

The citation is from Taittiriya-samhita, 1, 5, 2.

67) स्वातिरिक्ते-नानाविधतेजःकल्पको जीव एव उद्घानकत् जीवस्य
रमणीयत्वात् ।

68) रसादीनां शुक्रान्तानां ध्रातूनां यत्परं तेजस्तत् खलु ओजः, तदेव
बलमित्युच्यते । (Susruta-samhita, 1, 15)
(यत्परं तेजः, यदुङ्कृष्टं सारः)

69) ऋतवः वसन्ताद्याः सुषुभ्नाया इडा-पिङ्गलात्मक-चन्द्रार्कसंयोगादनुसित-
कालात्मकत्वात् तत्स्थानाधाराणां ऋतवात्मकत्वमित्यर्थः ।
(Manoroma, 35, 4)

cf. also आधारं स्वाधिष्ठानं च मणिपूरमनाहतम् ।

मध्यमं वज्रकण्ठं च लम्बिकां च विशुद्धिकाम् ।

आज्ञां च नवकं विद्धि पट्टचक्रानि त्रिहीनकम् ॥

(Svacchanda-sangraha)

नवरन्त्रस्थितात्मना नवरन्त्राणि नवाधाराणि सुषुभ्नान्तर्गतगगनभागरूपाणि
etc. (Dipika on Yagini-hradaya, 'Puja-sanketa', 147)

- 70) सुषुम्नामध्यसंस्थेषु घडाधाराम्बुजेषु ताः ।
तिष्ठन्ति प्राणिनां देव्यः सिद्ध्यन्ति ज्ञानपूजिताः ॥

(Tantra-raja-tantra, 16, 60)

(ज्ञानपूजिताः, आसा देहाधिष्ठातृरूपत्वं परमार्थं गुरुमुखाज्ञात्वा
पूजिताः, Manorama on the above)

- 71) विद्यास्थैश्चन्द्रबीजैस्तु स्थूलसूक्ष्मो रसः स्मृतः ।
सम्बन्धो विदितो लोके रसस्याप्यमृतस्य च ॥

(विद्याबीजस्थैः चन्द्रबीजैः सकारैः स्थूलसूक्ष्मः; स्थूलो रसः
अपस्त्वगतो, व्यापकत्वात्, सूक्ष्मो रसः भूतस्त्वगतो व्याप्यत्वात्;
स्मृतो भावितः, स्मृतिहिं भावना । Dipika on the above)

- 72) कर्त्पकोद्यानमन्त्रैश्च क्रह्तुंश्चापि समर्चयेत् ।
इन्द्रियाण्यश्वरूपाणि तत्र पश्यमतो यजेत् ।
इन्द्रियार्थान् गजान् पूर्वे तज्जाम्नैव समर्चयेन्

- 73) उक्तकमेण संपूज्य तत्त्वकेश्वरी प्रिये ।
करुणातोयपरिखं मध्ये माणिक्यमण्डपम् ॥

- 74) चक्रसङ्केतको मन्त्रपूजासङ्केतकौ तथा ।
त्रिविधालिपुरादेव्याः सङ्केतः परमेश्वरि ॥

(Nityashodasikasnava, 6, 6)

- 75) अनन्दं ब्रह्मणो रूपं, तत्र देहे व्यवस्थितम् ॥

(Parasu-rama-kalpa-sutra)

श्रीचक्रं पूज्यमिति यावत् ।

77) स्वात्मनो भिन्नवत् प्रतीयमानज्ञातु-ज्ञान-ज्ञेयात्मकेषु त्रिध्वपि
स्वात्मस्वरूपत्वेन प्रतीयमानो ज्ञाता पूजकः, स्वकीयत्वेन प्रतीयमानं
ज्ञानं पूजोफकरणं अर्थं, स्वब्रह्मत्वेन प्रतीयमानं ज्ञेयं पूज्यं श्रीचक्रम् ।
तेषां बोधात्मकत्वेन अपृथगभावः पूजनमिति ॥ idid

78) ततो देवीशरीरातु निष्कान्तातिभीषणा ।
चण्डिका शक्तिरत्युग्रा शिवाशतनिनादिनी ॥

(Markandeya - Purana)

79) कामः कोधस्तथा लोभो मदो मोहोऽथ पञ्चमः ।
मात्सर्यं षष्ठमित्याहुः पैशुन्यं सप्तमं तथा ॥
अनसूयाष्टमी ज्ञेया इत्येता अष्टमातरः ॥
कामादि गण एषोऽयं शरीरं परिकीर्तिंतम् ।
जग्राह मूर्ति तु यथा तथा ते कीर्तिं मया ॥

80) बुमुक्षा च पिपासा च प्राणस्य मनसः स्मृतौ ।
शोकमोहौ शरीरस्य जरामृत्यू षड्मयः ॥
शोक-मोहौ जरा मृत्यू-क्षुत्-पिपासे षड्मयः ।

(comm. on Bhagavata purana)

.81) ऊर्जयः बुमुक्षा-पिपासा-शोक-मोह-जरा-मृतयः
(Manoroma, 35, 7)

82) कामं योगीश्वरीं विद्धि क्रोधं माहेश्वरीं तथा ।
लोभस्तु वैष्णवीं प्रोक्ता ब्रह्माणी मद एव च ।
मोहः स्वयं तु कौमारी मात्सर्यं चैन्द्रजा-विदुः ॥
यामी दण्डधरा देवीं पैशुन्यं स्वयमेव च ।
अनसूया वराहास्त्या इत्येताः परिकीर्तिः ॥

- 83) तत् प्रत्यूहाः षडास्त्र्याताः कामकौघौ ततस्तथा ।
लोभमोहौ मानमदौ वह्वित् सर्वनाशकाः ॥

(Tantra-raja-Tantra 27, 56.)

- 84) मातृका स्थूलरूपत्वास्त्रगादि व्यापकतः ।
योगिन्यः प्रकटा ज्ञेयाः स्थूलविश्वप्रथात्मनि ॥

(Nityashodasikarnava, 8, 123)

- 85) त्वगसृष्टमांसमेदोऽस्थिमज्जाशुकाणि धातव इति सप्त धातवो वैद्यके
प्रसिद्धाः । ओजोनामको धातुरष्टम इति तु वेदमाष्टे । एतेषां
चाभिमानिन्यो देवता ब्राह्मणादाः क्रमादृष्टौ । तासां च शरीरे स्थितिः
भ्रूमध्यनितम्बनाभिहृदयकण्ठास्यनासाललाटादिस्थानावच्छेदेनेति प्राचां
ग्रन्थेषु प्रसिद्धम् ।

(Setu-bandha, 8, 123, 3p. 55)

- 86) मुदं रातीति मुद्रा स्यात्... मुष्टिरेव तु ।
स्वल्पमेदात् कोणहर्षौ प्राणिनां जनयत्यतः ॥
तेनैव सर्वदेवानां मुद्रा हर्षप्रदा मता ।
पूजाकाले दर्शनीया मुद्रास्ताः सर्वदा शिवे ॥

(Tantra-raja-tantra, 4, 58, 59.)

- 87) त्रिभिः ज्ञात्-ज्ञान ज्ञेयात्मभिः संसारस्त्वण्डनात् ।

- 88) मूलाधारादिषट्टकं, ऊर्ध्वाधिः सहस्रदलकमले द्वे लम्बिकाग्रमेकं इति
नवाधाराः । तेषां समष्टिरेकेति दश । एतैः संक्षेपिण्यादि-त्रिखण्डान्त
मुद्राभिमानिशक्तिदशकस्याभेदाः ॥

(Bhaskara-raya)

- 89) कामं बुद्धिमहाकारं शब्दं स्पौर्णे ततः परम् ।
 रूपं रसं गन्धं चित्रं धैर्यं स्मृतिं तथा ॥
 नामं बीजं तथात्मा च अमृतं सशरीरकम् ।
 बीजद्वयस्वराद्याश्र आकर्षण्यन्तका क्रमात् ॥
 (Tantra-raja tantra, 4, 72-7)
- 90) घोडशस्पन्दसन्दोहचमत्कृतिमयीः कलाः ।
 प्राणादिषोडशानां च प्राणानां प्राणनालिकाः ।
 बीजभूतस्वरात्मत्वाकलनाङ्गोजरूपगाः ॥
 (Nitya Shodasikarnava, 18, 135-136)
- 91) कला इत्यासां देवीनां नाम । तच्च संप्रदायान्तित्यापदपूर्वकम् ।
 (Setu-bandha, 176)
- 92) आश्रा अतृसस्य पदार्थान्तरेषु स्पृहा । तस्याः सर्वेस्याः स्पृहायाः
 परिपूरकं नित्यपूर्णत्रुतिलक्षणपरमशिवसामरस्यप्रतिपादनेन ।
 (Yogini-hridayadipika, 1, 80)
- 93) अनङ्गरूपा सानङ्गमदनाऽनङ्गमन्यथा ।
 अनङ्गकुसुमाऽनङ्गकुसुमातुरं संज्ञकम् ॥
 अनङ्गशिशीराऽनङ्ग मेस्वलाऽनङ्गदीपिका ।
 अङ्गाशापालयोर्मध्ये ब्राणानङ्गवृतीर्थ्यजेत् ॥
 (Prapanch, 1, 81)
- 94) दीषा वातादयः प्रोक्ताः सप्तविंशति पटले इति यावत् ।
 (Manoroma, 35, 8)
- 95) प्रकृत्यष्टकरूपस्थाः कवर्गद्यष्टवर्गगाः ।
 अनङ्गकुसुमद्याश्र सर्वसंक्षेभकारके ॥ (8, 140)
- 96) सर्वेस्य क्षित्यादेः शिवान्तस्य उपर्युपरि तत्त्वकमेण संक्षेभः ।
 तस्य संहारलक्षणस्य कारकं भेदप्रचलयरूपत्वात् ॥
 (Yogini-hridaya dipika, 1, 81)

- 97) इष्टानिष्ठोभयविषयकप्रवृत्तिनिवृत्यौदासीन्येनावस्थानम् ॥
 (Saubhagya-bhaskara, 1, 9)
- 98) देवी ललिता सर्वात्मना श्वाससमष्टिरूपेण ।
 (Manoroma, 27, 32)
- 99) सर्वसौभाग्यं सर्वस्पृहणीयतया तस्या दायकम् ।
 सर्वस्पृहणीयपरमेषास्पदपरमशिवैक्यप्रतिपादनेन ॥
 (Yogini-hridaya-dipika, 1, 82)
- 100) भूतात्मबुद्धिसंघातशक्तिचैतन्यजटभण्म् ।
 प्राणास्तसाक्षिभूतो हि जीवस्तस्वात्मकः परः ॥
 (Tantra-raja-tantra, 36, 39)
 (‘‘पञ्चभूत स्वरूपाणां बुद्धेश्च संघातसामर्थ्येन चैतन्यस्य विजून्मणमेदाः
 प्राणा इति । तस्याक्षिभूतो देहेन्द्रियादिस्वरूपानुसंधानप्रवृत्तः । एत-
 दुक्तं भवति- चिदुपलिङ्गस्वरूपा बुद्धिः स्वाविवेकावस्थायां देहादिरूप
 तत्रानुसंधानप्रवृत्तेनिवृत्ता जीवसंज्ञां लभत इति । यदा चिदुपलिङ्ग-
 स्वरूपिणी बुद्धिः स्वस्वरूपरामर्शेन देहेन्द्रियादीनां अथाधात्म्यात्
 तदात्मकत्वेन अनुसन्धानप्रवृत्तेनिवृत्ता दाह्याभावद् बहिरिव स्वस्वरूपेण
 विश्राम्यति तदा परसंज्ञां लभत इति ॥

Manoroma on the above)

- 101) प्राणाद्याः पञ्च विस्थाता नागाद्याः पञ्च वायवः ।
 एते नाडीसहस्रे वर्तन्ते जीवरूपिणः ॥

(Dhyana-bhādupanjshad.)

cf also Prapanch-sara-tantra, 2,9-14

प्राणाद्या वायवस्तस्मिन् पूर्वमेव कृतास्पदाः ।
 परस्परमपानश्च प्राणश्च प्रतिबन्धते ॥
 अशात्यूर्ध्वं यदा प्राणस्तदाऽपानो नयत्वधः ।
 बदा समानः काशमर्त्तिं संबुद्धयन्ति पाचिदुम् ॥

तदा तत्पक्वमुर्कं तु रथमादाव धावति ।
 व्यानो जन्तोस्तु तं देहमापादतलमत्तकम् ॥

उदानः प्राणसहगो निमेषोन्मेषकारकः ।
 उद्गारकारको नाग उन्मीलवति कूर्मकः ॥

क्षुक्तु छुक्रको देवदत्तो जृभषकर्मकुत् ।
 घनज्ञयो देहेऽस्मिन् कुर्याद् बहुविधान् रवान् ॥

स च लौकिकवायुत्वान्भृतं च न विमुच्यते ।
 इत्यमी मारुताः प्रोक्ता दश देहाधिगामिनः ।

- 102) सर्वेषां वैदिकानां तन्त्रिकाणां क्रियमाणमर्थः प्रयोजनं परमशिवप्राप्तिः,
 तत्साधयति । (Yogini-hrdaya-dipika, 1, 83)

- 103) बहयो दश संप्रोक्ताः सर्वज्ञादास्तु शक्तवः ।
 (बहयो दश धातुषु सप्त दोषेषु त्रयश्च सम्मूय दशोति यावत् ।

Manoroma on the above)

- cf. also बहयश्च दशाऽन्ये स्युस्तेषां सप्त तु धातुगाः ।
 त्रयस्तिदोषगाः प्रोक्ताः स्वेदकलेदात्रगाश्च ते ॥
- त्वगसृक्तमासमेदोप्रस्थिमज्जाशुक्राणि धातवः ।
 ते दूष्या कफपिचेन दोषास्तप्रेरको मस्त् ॥

(Prapancha-sara-tantra, 2, 15-16)

- 104) रक्षा प्रतिकूलपदार्थादुपरतिः परिहारः । पट्टिंशचत्वात्मकं सर्वमेव
 प्रतिकूलपदार्थः । तस्मात् सर्वसात् रक्षा ‘शिवोऽहं’ भावभावना-
 लक्षणां करोति । (Yogini-hrdaya-dipika, 1, 84)

- 105) सर्वरोगहरे चक्रे अनित्याशुचिकलेशरूपसंसारे रोगः, तस्य हरणे
प्रभावशालिनि सप्तमचक्रे संस्थिता वशिन्याद्याः । ...ज्ञातुज्ञानज्ञेय-
विभागशून्यनिर्विकल्पबोधलक्षणपरमशिवसमावेशः, तद्रूपिणी... ।
(Yogini-hrdaya-dipika, p. 296)

- 106) cf. Nitya-shadasikarna, 7, 60-61

- 107) अनेन चारूरूपेण पुष्पबाणैश्च फलमिः ।
मोहमन् पुरुषांस्त्रीश्च कुरु सृष्टि सनातनीम् ॥
प्रच्छन्नरूपी जन्तुनां प्रविश्य हृदये सदा ।
सुखहेतुः स्वये भूत्वा कुरु सृष्टि सनातनीम् ॥
त्वत्पुष्पबाणस्य सदा मुख्यं लक्ष्यं मनोऽस्तु च ।
सर्वेषां प्रणिनां नित्यं मदमोहकरो भवन् ॥

- 108) इच्छाशक्तिमयं पाशं अङ्गुशं ज्ञानरूपिणम् ।
क्रियाशक्तिमये बाणधनुषी दधुर्ज्जवलम् ॥ (Yogini-hrdaya, 6, 53)

(शब्दादिवाणानां मनसा धनुषा सह संयोजनं क्रियाशक्तेरेव
छ्यापारः । इच्छाशक्तिमयं पाशम्, ज्ञानशक्तिमयं अङ्गुशम्, क्रिया-
शक्तिमयं बाणधनुषी । एवं आयुधचतुष्यं स्वेच्छागृहीतकामकला-
मायावथवविग्रहबाहुचतुष्येन दधुर्ज्जवलं etc.

Dipika, on the above, p. 64)

- 109) ... तन्मात्रा पुष्पयाधकाः ।
मनो भवेदिष्युधनुः पाशो राग उदीरितः ।
द्वेषः स्यादङ्गुशः प्रोक्तः क्रमेण वरवर्णिनि ॥

(Tantra-raja-tantra, 35, 11.12)

(तन्मात्राः शब्दस्पर्शरूपरसगन्धाः पञ्चतस्त्वरूपाः । तेषां पञ्च-
सायकत्वं प्रमुखे अभिमुखस्वरूपतया परिणामे पुरुषरूपतया वा ।
मनस्तस्त्वं इक्षुधनुः विषयपरामर्शस्वरूपाणां शरसमेन्द्रियाणां तचद्विषयेषु
प्रेरकत्वात् । इन्द्रियाणां तदर्थानां मनसश्च प्रवृत्तिरूपेण वा उभय-
क्रियात्मकत्वात् तद्विषयादानं तेन न पुनरुक्तिदोषः । पाशो रागतस्त्व-
रूप इति यावत् तयोर्बन्धकत्वं सामान्यात् ।

(Manorama on the above

- 110) रागस्वरूपपाशाद्या कोधाकाराङ्कुशोज्ज्वला ।
मनोरूपेक्षुकोदण्डा पञ्चतन्मात्रसायका ॥
- 111) बाणाः स्युल्लिविधाः प्रोक्ताः स्थूलसूक्ष्मपरस्त्वतः ।
स्थूलाः पुण्यमयाः सूक्ष्मा मन्त्रात्मानः समीरिताः ॥
पराश्र वासनायां तु प्रोक्ताः स्थूलान् शृणु प्रिये ।
कमलं कैरवं रक्तं कह्वारमिन्दीवरं तथा ॥
सहकारजमित्युक्तं पुष्पपञ्चकमीश्वरि ।
मान्मथक्षेभजनकं पूजाहौमविधानतः ॥
जपमन्त्रप्रयोगादौ सिद्धमन्त्रैश्च पञ्चमिः ।
तथाविधं स्यात्त्वापं स्थूलं पुण्ड्रेक्षुकाण्डजम् ॥

(Tantra-raja-tantra, 5, 47-51)

- 112) बाणधनुषोः संयोजनक्रियायाः शब्दादिविषयमनोरोगरूपक्रियायाः च
एकरूपत्वात् । (Setu-bandha, 6, 53)

cf. also 'शब्दस्पर्शादयो बाणा मनस्तस्याभवद्धनुः' quoted op. cit. 5, end

- 113) मुखे मुरुपत्वे सति परिणामे परुषत्वात् । (Setu-bandha)

- 114) पाशाङ्कुशयोः स्थूलं रूपं सौवर्णमयमिति संपदायः ।
 (Manorama, 5, 53)
- 115) ज्ञानं विषयाच्चित्तस्य निवारकत्वात् अङ्कुशः । तत्रिवारणं च विषय-
 वैग्राम्यं विना न संभवति । तच्च द्वेष एव । 'विरक्तिः विषयद्वेष'
 इति वचनात् । (Setu-bandha, 6, 53)
 cf. also पाशाङ्कुशौ तदीयौ रागद्वेषात्मकौ स्मृतौ ।
- 116) विश्वविषयस्फूर्तिजनिका या मनोवृत्तयः ता एव कमेण चतुरक्षादि-
 बिन्दुचक्रान्तकमेण विद्यमानाः शक्तयो ज्ञेयाः ।
 (Setu-bandha, 5, 42)
 cf. also इषुमिः पञ्चमिर्धनुषा च विध्यत्यदिशक्तिरहणा विश्वजन्या ।
 (Tripuropanishat, 13)
- 117) देव्यास्तु पृष्ठभागे तु नवर्पक्तिकमाद्यजेत् ।
 सन्तोषानन्दपरतः प्रयजेद् गुरुसन्ततिम् ॥
 (Sri Vidyarnava-tantra, 1, 231)
- 118) अत्राव्यक्तशब्देन प्रकृतितस्यं महच्छब्देन बुद्धितस्यं अहंकृतिशब्दे-
 नाहङ्कारतस्यमुच्यते (Manorama, 35, 12)
- 119) त्वन्मयी धीः समास्याता मन्मयी चिदुदीरिता ॥
 (Tantra-raja-tantra, 36, 35)
 (एतदुक्तं गवति- चित्तस्वरूपस्य स्वेच्छयोपलब्धिः बुद्धिरिति ।
 उपलब्धिस्वरूपमन्तरेण तस्यगतवद्विवत् सैव यदा स्थिता तदा चिदिति
 संज्ञा इति ।
 (Manorama on the above))

120) विन्दुं संकल्प्य वक्त्रं तु तदधस्थं कुचद्रथम् ।

(Nitya-shodasikarnava, 1,201)

121) चक्राजमध्ये यो बिन्दुर्लिख्यते स कामेश्वरस्य स्वरूपम् इति रहस्यम् ।

(ibid 4,6)

122) शक्त्या विना शिवे सूक्ष्मे नाम धाम न विद्यते ।

ज्ञानेनापि महादेवि शर्म कर्म न किञ्चन ॥

(ibid,4,7,)

cf also त्रिकोणरूपा योनिस्तु बिन्दुता बैन्दवं भवेत् ।

कामेश्वरस्वरूपं तद्विश्वाधारस्वरूपकम् ॥

and परो हि शक्तिरहितः शक्तः कर्तुं न किञ्चन ।

शक्तस्तु परमेशानि शक्त्या युक्तो यदा भवेत् ॥

(ibid, 4,6)

123) लोक्यन्तं इति लोकाः किरणाः, आवरणदेवताः । तान्तिकम्

तत् स्यानोपरितनबिन्दुस्थाने ललिते अतिरां शोभते इति ।

(Saubhagya-bhaskara, p. 196)

124) संवित् कामेश्वरः स्मृतः ।

स्वात्मैव देवता प्रोक्ता ललिता विद्यविग्रहा ॥

(Tantra-raja-tantra, 35,13)

(संवित् कामेश्वरः सकलात्मकं चैतन्यं कामेश्वर इति यावत् ।

स्वात्मा विविधविश्वविकल्पात् स्वरूपतया विलाप्य सद्वस्तु भासते

स स्वात्मा देवता योत्मानत्वात् ललिता निरवद्यरूपत्वात् विश्वविग्रहा

ज्ञात् ज्ञान-ज्ञेयविग्रहा ।

Manorama on the above)

125) चिदुपलभिधस्वरूपा बुद्धिः स्वविवेकावस्थायां देहादिरूपतयानुसन्धा-
नप्रवृत्तेनिवृत्ता जीवसंज्ञां लभते । ..चिदुपलभिधरूपिणी बुद्धिः
स्वस्वरूपपरामर्शेन देहेन्द्रियादीनां अयाथात्म्यात् तदात्मकत्वेन अनु-
सन्धानप्रवृत्तेनिवृत्तादाशाभावाद्विहिरिव स्वस्वरूपेण विश्राप्यति तदा
परसंज्ञां लभते । (Manoroma, 36, 39.)

126) विद्या कुण्डलिनीरूपा मण्डलत्रयमेदिनी ।
तडित् कोटिनिभप्रस्था विस्तन्तु निभाकृतिः
व्योमेन्दुमण्डलासक्ता सुधा श्वोतः स्वरूपिणी ।
सदा व्यासजगत् कृत्स्ना सदानन्दरूपिणी ।
एषा स्वात्मेति बुद्धिमत्तु रहस्यार्थो महेश्वरि ॥

(Yogini-hridaya, 'mantra-sanketa', 70-72)

(सदानन्दरूपिणी, सदानन्दः परमशिवः स्वरूपे यस्या सा । एषा
चिन्मयी कुण्डलिनीशक्तिः स्वात्मेति बुद्धिः तदात्मतया समावेशः)

(Dipika-on the above)

127) आनन्दः शब्दादिविषयानुभवेऽप्यत्ति क्षणिकः । तत उच्चते
'परानन्दविधूर्णितं' इति । कोऽर्थः ? त्रिरूपसमयस्थितवस्तुभ्यः
पुरातनी देशाकालानवच्छिन्ना परममहद्रूपा स्वभावसुन्दरी पर-
प्रकाशात्मकपरमशिवसामरस्यपरिपूर्णपरानन्दशालिनी विमर्शशक्तिः
श्रीमहात्रिपुरसुन्दरी इत्यर्थः ।

(Dipika on Yogini-hridaya, 'Chakra-sanketa')

128) निसर्गसुन्दरं सर्वैः स्वात्मतया स्पृहणीयत्वात् । (ibid, p. 52)

129) त्रिपुरा त्रिविद्या देवीब्रह्म विष्णवीशरूपिणी ।

ज्ञानशक्तिः कियाशक्तिरिच्छाशत्रयात्मिका प्रिये ॥

(Vamakesvara-tantra)

cf. also इच्छा शिरः प्रदेशश्च ज्ञाना च तदधोगता ।

किया पदगता ह्यस्मा एवं शक्तित्रयं वपुः ॥ (Sanketa-paddhati)

130) देव्यहंभावयुक्तः स्वशरीरे वज्रकवचन्यासजलं विदधीत ॥

(Parasu-rama-kalpa-sutra)

131) लोहितां ललितां बाणचार्णिपाशसुणीः कैरः ।

दधानां कामराजाङ्गे यन्त्रितां मुदितां सरेत् ॥

(Tantra-raja-tantra, 4, 62)

c. also विश्वाकार प्रथाधारनिजरूपशिवाश्रयम् ।

कामेश्वरपर्युद्धनिविष्टमतिसुन्दरम् ॥ (Yogini-hradaya, 1, 52)

132) एक एव प्रकाशास्त्रः परः कोऽपि महेश्वरः ।

तस्य शक्तिविमर्शास्त्वा सा नित्या गीयते बुधैः ॥

विमर्शास्त्वा तु नित्या सा पाञ्चविध्यं समागता ।

आकाशानिलससार्चिः सलिलावनिभेदतः ।

एकैकगुणवृद्धा तु तिथिसंस्त्वात्प्रमागता ॥ (Sanketa-paddhati)

133) स्वाभाविकी स्फुरता विमर्शरूपस्य विद्यते शक्तिः ।

सैव चराचरमस्त्रिलं जनयति जगदेतदपि च संहरति ॥

(Saubhagya-Subhagodaya)

c. also वाचकेन विमर्शेन विना किं वा प्रकाशयते ।

वाच्येनापि प्रकाशेन विना किं वा विमृश्यते ॥

तसाद्विमर्शो विस्फूर्तौ प्रकाशं समपेक्षते ।
प्रकाशश्चात्मनो ज्ञाने विमर्शं समपेक्षते ॥

(Matrka-viveka)
quoted in Saubhagya-bhaskara

- 134) वेदकवेष्ययोरहन्तेदन्तयोः शक्तिशिवयोरभेदैक्यविमर्शभूमिरेव बिन्दुचक्र-
मिति ज्ञेयम् । (ibid)
- 135) शिवशक्तिलक्षणग्रकाशविमर्शसामरस्यरूपत्वात्, अत्र सर्वत्र प्रवृत्ति-
निमित्तभेदाभावादद्वैतविश्वान्तिरेव परमार्थः ।
(Yogini-hrdya-dipika, 1, 85,)
- 136) एतदुक्तं भवति—सर्वस्य स्वात्मन्यनुरागात् कर्सिंश्चद्विषयेष्यनुरागादेव
मनसः स्थित्यभावाच्च तदनुरागो लौहित्यमिति ।
(Manorama, 35, 14,)
- 137) उपास्तेरपि त्रीणि रूपाणि—विग्रहादिपूजनं स्थूलरूपं, मानसो जपः
सूक्ष्मं, एषा भावना परं रूपमिति ।
(Bhaskara-raya's comments on the
previous sentence of the text)
- 138) सा च उपासना मानसक्रियाविशेषरूपा ।
देवताविषयकोऽनुराग एव उपासनेति केचित् । तत्र । अनुराग-
ज्यात्मस्या क्रियैव उपासना सा च द्विविधा तन्मन्त्रजपरूपा ॥
(Setu-bandha)
- 139) योगः परमशिवसम्बन्धः, तद्रूपः परमचिन्मरीचिभूताः शक्तयः ।
तासां मिथः परमशिवः, अस्य अनन्तशक्तिस्त्वात् ।
(comm. on Yogini-hrdaya, 'Puja-Sanketa', 204)

140) सर्वानन्दमये देवि परब्रह्मात्मके परे ।
 चक्रे सविचिरुपा च महाक्रिपुरसुन्दरी ॥
 स्वैराचारेण संपूज्या त्वहंतेदत्योः समा ।
 महाकामकलारूपा षीठविद्वादिसिद्धिदा ॥

(Nitya-Shodasikarnava, 8, 171-172)

141) इति भावना स्वात्ममावना सिद्धिः । फलं उपस्तेरिति यावत् ।
 अनन्यचित्तत्वं स्वात्मत्वे साधनास्थैर्यादिति यावत् ।

(Manorama 35, 14)

142) अन्तर्यागवहिर्यागौ गृहस्थः सर्वदाचरेत् इत्यादिना पूजाद्वैविद्याव-
 गमात् ऐक्यभावनं अन्तर्याग एव । बालपूजा तु गन्धपुष्पादीनां
 निवेदनात्मको मानसः सङ्कल्प एव । काम्यनैमित्तिकादिपूजान्तरेषु
 तत् एव धर्मात्मितिदेशः । इयं तु अपूर्वव पूजा ।

(Saubhagya-bhaskara, 'phala-sruti, 12, 255)

143) पञ्चरूपिणमात्मानं दिव्यैः पञ्चोपचारकैः ।
 अर्पयेत्सह गन्धेन पूथिवीं कुसुमेन स्मृ ॥
 धूपेन वायुं दीपेन तेजोऽलेन रसं पुनः ॥

144) आह्वानं स्थापनं देव्याः सन्निधीकरणं तथा ।
 पूजां विसर्जनं प्राहुर्वुधा पञ्चोपचारकम् ॥

145) उपचारश्चल्त्वेऽपि तन्मयस्वादप्रमत्ता ॥ (35, 15)
 (चल्त्वेऽपि अननुसन्धानसमयेऽपि स्वप्नादौ इत्यर्थः । तन्मयत्वात्
 अप्रमत्ता स्वस्वरूपभावस्थैर्यम् ।

(Manorama on the above)

१४६) उपचाराः विश्वाहंकृतिरूपाः । विश्वसिन् पट्टिंशत्त्वात्मके सर्वत्र
अहंभावः, ‘ब्रह्मैवाहं’ इत्याकागरिक्य सार्थदिकी पराहंतरभावेनेति
यत्तत् ।

(Setu-bandha, 5, 44)

१४७) बुधमदस्सत्ययोः ‘अहं’, ‘त्वे’ इत्यनेन ग्रहणम् । ‘आस्ति’, ‘नास्ति’
इत्यनेन लौकिकयोर्विधिनिषेधयोः; ‘कर्त्तव्यं’ ‘अकर्त्तव्यं’ इत्यनेन
चैदिकयोः कर्मकाण्डस्ययोः ‘उपासितव्यं’ इत्यनेन वेदशिरस्थविधे-
ग्रहणम् । ... एतत् सप्तकेन वृत्तिसामग्र्युपलक्ष्यते ।

(Bhaskara-raya's commentary)

१४८) तप्तिनि कुण्डलिन्या मुखे विभाव्य, पात्रं मनस्त्वेन भावयित्वा तदीय-
मरीचिरूपा वृत्तय एव हविरिति विभाव्य जुहुयात् । बहिर्मुखतया
प्रसरन्तीर्वृतीः अन्तर्मुखीकृत्य स्वात्मनि योजयेदिति भावः ।

(Setu-Bandha, 8, 15.)

१४९) वाच्यार्थानशेषेण वेदवेत्तुविदात्मनां ॥
स्थितिः परो भवेद्द्वोः सर्वभेदविलापनम् ॥
स्वात्मरूपमहावहिज्वालारूपेषु सर्वदा ।
निरुद्धेन्धनरूपेषु परमार्थात्मनि स्थिरे ।
निर्व्युक्त्यानचिकापस्तु ऋहोमः समीरितः ॥

(cf.-also Prayoga-krama-dipika)

१५०) सर्वे वेदं हव्यम् । इन्द्रियाणि सुचः । ऋक्तयो ज्वालाः । स्वात्मा
पावकः । स्वयमेव होता ॥

१५१) The translation follows the Tantra-raja-tantra version
(35, 22)

तिथिरूपेण कालस्य परिणामावलोकनम् ।
नित्या पञ्चशैताः स्युरिति प्रोक्तास्तु वासनाः ॥

(तिथिरूपेण सितासितपक्षयोः परिणामावलोकनं चन्द्रमण्डले सितासित-
कल्पनम् । एता नित्याः कामेश्वरीनित्याद्याः । एतदुक्तं भवति चन्द्र-
मण्डले सितासितकलानां वृद्धिक्षयहेतुः तिथिकृतः काल इति, यतस्त-
सात् तिथिरूपकालात्मिकाः कामेश्वर्यादिनित्या इति । किञ्च तिथि-
नित्यानां अवान्तरकालात्मकत्वं तामिः अवान्तरकालात्मिकाभिः
चन्द्रमण्डलत्वेन उपलक्षितस्य प्रपञ्चस्य कार्यमाणत्वं, तासां महानित्या-
त्मकस्वरूपेण अपृथक्त्वभावनया तदुपास्तिश्चोक्तेति सम्प्रदायार्थः ।

(Manoroma on the above)

- 152) ब्रतिपत्तिथिमारम्भ्य पौर्णिमास्यन्तमद्विजे ।
एकैकां पूजयेनित्यां महासौभाग्यमान्नुयात् ॥
कृष्णपक्षे महेशानि पूजयेत्तिथिमण्डलम् ।
विचित्राद्या यावत् कामेश्वरी भवेत् ॥

(Nitya-shodasikarnava, 8, 122)

- 153) दर्शाद्या पूर्णिमान्ताश्च कलाः पञ्चदशैव तु ।
षोडशी तु कला ज्येया सच्चिदानन्दरूपिणी ॥

(Subhagodaya)

चन्द्रमण्डले हि सादास्या कला वृद्धिहासरहितैका । अन्यः पञ्चदश
याताशातभागिन्यः । तदभिन्नायाः श्रीदेव्या अपि चिद्रपा कला
त्रिपुरसुन्दरीपदवाच्यैका ।

comm. on above

154) कला इत्यासां देवीनां नाम । तच्च सम्प्रदायान्नित्यापदपूर्वकम् ।
 (Setubandha, 1, 176)

155) श्रीपरमशिवाभिना शक्तिरेव तावनित्या इत्युच्यते । तस्याथ पञ्चदश-
 किरणाः तदाकारा अपि तद्वत् कामेश्वरपर्यङ्गयन्त्रणमात्रविघुर-
 इतरधर्मैः सदृशः सन्ति । तेन कामेश्वराङ्गयन्त्रिता एका त्रिपुरा-
 सुन्दरी महानित्या इत्युच्यते । इतरास्तु नित्या एव ॥
 (ibid 1, 23)

156) ईदृशस्य च नित्यं परिवर्तमानस्य कालरूपतिथिंचकस्यान्तरेव श्रीचकं-
 तिष्ठति, न बहिः ।

(Bhaskara-raya's comm.)

157) मुक्तिः याथाथ्यै ज्ञानमर्थनाम् ।

(Tantra-raja-tantra, 36, 17)

158) याथात्म्यज्ञानादसङ्कोच एव मुक्तिरित्यर्थः ।

(ibid)

159) इति वा यस्य संवित्तिः क्रीडात्मेनास्तिलं जगत् ।

स पश्यन् सततं युक्तो जीवमुक्तो न संशयः ॥

(Spanda-nirnaya, 2, 5)

160) एवं सा जीवशक्तिस्तु यदा कुण्डलिनीस्थितिम् ।

विहाय कञ्जुतां याति स्वेच्छादण्डाहता सती ॥

तदा विश्वप्रतीतिः स्यात् प्राणिनामन्यदा पुनः ।

निशान्वकारे सुवनस्थिस्तिवत् स्वात्मनः स्थितिः ॥

एवं यो वेत्ति यो देहे देशिकदेशदर्शितः ।

वेत्ति ब्रह्म परमं मां त्वामपि च साधकः ॥

जीवन्मुक्तः स विजेयः शुद्धात्मासत्कर्मानसः ।
 अस्पृष्टपुण्ड्रमपश्च शोकहर्षतिभूमिगः ॥
 रागद्वेषविरुद्धुक्तस्त्यक्तसर्वक्रियाफलः ।
 निरुपादिकसन्तुष्टः स्वेच्छाधीनेच्छया युतः ॥
 स्वदेहमात्रात्रश्च समश्च स्तुतिनिन्दयोः ।
 समारिमित्रकल्याणगुणशीलदयान्वितः ॥
 एवं स कथितो जीवन्मुक्तो लोकेषु साधकः ॥

(30, 67-73)

- 61) स्वोपस्यदर्शनं जीवन्मुक्तिः । जीवन्मुक्तो न कर्मभिर्लिप्यते । पुण्य-
 पापैर्वा । न स पुनरावर्तते । न स भूयः संसारं सम्पद्यते ।
शादी च भक्तो भवेत् ॥

(Parananda-sutra, 3,8.)

- 162) एतदुपासमषा अविद्यानिवृत्या स्वस्वरूपावासिलक्षणो मोक्ष इति
 भावः ।

(Saubhagya-bhaskara, 2,86)

cf. also Tantra-raja-tantra, 30,82 ff.

- 163) थोगी ज्ञो ब्रह्मविज्ञानी शिवयोगी तथात्मवित् ।
 तेनैव विहितं सर्वं प्रपञ्चात्मैक्यविग्रहम् ॥

(योगीत्यादिनामपञ्चकं वेदेष्वागमेषु च परमार्थविदस्तत्त्वमतानुगुणं
 प्रोक्षम्)

(Manorama on the above)



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164) त्वन्मयी धीः समास्याता मन्मयी चिदुदीरिता ।

उभयैक्याद्रिवेकात्मा जीवोऽन्यस्तद्विवेकवान् ।

(*Tantra-raja-tantra*,36,35)

एतदुक्तं भवति चित्स्वरूपस्य स्वेच्छयोपलब्धिर्बुद्धिरिति । मन्मयी शिवमयी स्वात्मिकेति यावत् । एतदुक्तं भवति उपलब्धिस्वरूपमन्तरेण तरुगतवह्वित् सैव यदा स्थिता तदा चिदिति संज्ञेति । उभयैक्याद्रिवेकात्मा धीचित्स्वरूपयोरष्टथक्त्वात् चिदात्मानं विमुशतीति ।

(*Manorama on the above*)

165) वासना वासयति कर्मणा योजयति जीवमनांसि ।

(*Jat adhara*)

cf Prakasa on *Varivasya-rahasya*:

कामो योनिः कमला वज्रपाणि-
र्गुहा मातरिश्वाग्रमिन्दः ।
पुनर्गुहा सकला मायथा च
पुरुच्येषा विश्वमातादिविद्या ॥

(*Tripuropanishat*)

167) क ए ई ल । हीं । ह स क ह ल । हीं । स क ल । हीं ॥

168) ह स क ल । हीं । ह स क ह ल । हीं । स क ल । हीं ॥

169) मन्त्रवीर्यं शृणु प्राज्ञे कथयामि सुखास्पदम् ।
येन ज्ञानानुभूतेन जीवन्मुक्तो भवेन्नरः ॥

(*Tantra-raja-tantra*,35,67)