CHAPTER X

WORSHIP OF THE FIVE DEVATĀS

Brahman with attributes is the object of adoration in the Gāyatrī worship already mentioned, although attributeless Brahmā is the goal. That worship, however, is sufficient and adequate only for the sandhyā-prayers¹ said thrice a day. The sandhyā-prayers may be the only and highest form of worship for him who, disregarding the dualistic Brahmāṇḍa, has profoundly understood the monistic truth, and lost all false dualistic notions concerning the body, senses, mind, and life. Although in the ācamana² of sandhyā, there is something of self-resignation which belong to the province of dualistic perception, yet that is intended only for the casting off of sin. For this reason, this part may be called self-purification instead of self-resignation. However that may be, the loving heart of a devotee cannot rest satisfied with this part only. The sandhyā cannot gratify the heart’s desire of Him whose earnest wish is to place everything which he can call his own at Her feet, and to be taken as a slave in return for Her love.

From the Gāyatrī I learn that Mahāśakti, under the aspects of Brahmā, Viṣṇu, and Maheśvara, is the creatrix, preservatrix, and destructrix according to differences which exist between the three guṇas of sattva, rajas, and tamas. But this amount of understanding does not satisfy the mind and heart. Why this play of Hers? What is the process by which this play is regulated? What was Her true aspect³ before this play, and what will Her aspect be after it? Being Herself full of play,⁴ how is She detached from it? How can Jīva, who is but a mere puppet, pass beyond this play and enter into Her real Self? A Jiva’s heart is naturally anxious to have the answer to these and other questions.

Secondly, suppose that I understand from the Gāyatrī as much as I can of these matters.⁵ I then understand that She is pure Brahmā whose substance is existence, consciousness, and bliss. But what do I gain by that? I am an impure, unconscious⁶ Jīva. I hear that the sea

¹ See Introduction to Tantra Śāstra.
² A portion of the sandhyā ritual (see Introduction to Tantra Śāstra).
³ Svarūpa.
⁴ Lilāmāyī.
⁵ Tattvas.
⁶ Jaḍa—that is here, spiritually unconscious.
contains innumerable gems. But what is that to me? The gems of the
sea are in the sea, and my poverty is in me. So long as I do not secure
those gems in my own hand, it will not end my miseries to hear or know
of them. So long as I do not see Her with my eyes and bless myself by
holding Her to my breast, there is no peace for me. I am therefore in
want of a means whereby I can secure Her. I shall do so the day on
which my egoism will be destroyed by the intense fire\(^1\) of spiritual knowl-
edge. But my gross intellect, mind, and life are not satisfied with such
a subtle form of attainment. I am a Jiva with ten senses, and possessed
of mind and life, and these things form the only hope and support of my
egoism. I want a suitable way of obtaining Her without losing these
things. Atmā has never any happiness or sorrow.

My samsāra exists in order to make the mind happy. If I cannot
make that mind happy, if I am only to meet Her after the mind is dead,\(^2\) then it is the same to me whether I meet Her at all or not. And if the
mind is to die, with whom will that meeting take place? \(^2\) This, too, is a
serious problem. For this reason I want Her whom my mind wants.\(^3\)
This is no doubt a very great expectation. But what can I do? I shall
not be able to make my mind suited to Her, so that She must make Herself
suited to my mind, for She or He is possessed of all saktis. Mind is not
able to suit itself to Her, for She is beyond the reach of mind—that is to
say, mind cannot see Her or become suited to Her by its own power.
But She dwells in everything and sees everything, so that it is neither
impossible nor astonishing for Her to become suited to the mind as She
sees it. For my mind is happy if it can form a samsāra with the senses.
Its concern is with happiness, and it is as much ready to form a samsāra
with persons who are in no way connected with it, provided it can be happy
with them, as it is to forsake father, mother, wife, and son, if it does not
get happiness from them. If, therefore, it obtains happiness,—that is
to say, if the senses which are its limbs obtain objects upon which they
can function; if the eye can see Her; if the ear can hear Her words; if the
skin can touch Her; if in this manner and in every way She can provide
happiness to the mind, the life, the body, and the senses; if by withdraw-
ing all the functions of the senses to the mind\(^3\) She can immerse them in
the sea of joy along with the mind—then the mind may forsake father,
mother, wife, son, and others, and live as in a samsāra with Her.

---

\(^1\) Tejas.

\(^2\) Cf. the saying: "I do not want to be sugar, but to eat it."

\(^3\) That is, withdraw the senses from external objects and concentrate them
in the mind, in order that supersensuous perception may be had of Her. The
senses are the effects of the mind, and can be withdrawn into it by yoga, when
the Jiva acquires the power of spiritual perception.
If it is happy, why should it consider as to who is its own, and who is not its own? To judge of happiness by relationship is not a sure mode of judgment. On the contrary, relationship should be judged by happiness. It is because happiness is concerned that She, who has no connection with even seven generations above me, is my (better) half. This is an instance of a person's happiness in the samsāra. If the mind in the samsāra loves to be occupied with the samsāra, then why not form that samsāra with Her? She then becomes father, mother, wife, son, friend, and companion. Devotion, respect, affection, and love, whatever I have to bestow, I bestow on Her. If I can be happy by feeding, clothing, and decking Her, just as one is said to be happy in this samsāra by feeding, clothing, and decking one's children; if the samsāra can be kept up with Her in this manner, then it will not be long before the mind is made suited to Her—that is, just as She would have it to be.1

But in order thus to make my mind suited to Her, it is necessary that She should first be suited to my mind. It will not do for Her to remain sitting in the orb of Sūrya2 or the sphere of Āgni,3 but She must come and sit in the circle4 of my heart. I shall not be able to contemplate different forms of Her at different times—viz., three forms5 in three sandhyās. She must remain for ever fixed in one form, whether standing, sitting, or in any other posture. It will not do that I shall meet Her in three sandhyās during daytime, but never during the night. Like the flow of the Ganges towards the sea, the flow of my sight towards Her will be uninterrupted. Whatever else may cross my sight, it will turn only towards Her.

Unless I desire, all distinctions of time, space, and person will cease to exist. In whatever state, under whatever circumstances, I may live, in happiness or in sorrow, in prosperity or in adversity, my life will encircle Her beauteous feet. If, answering these expectations of mine, You first make yourself suited to my mind, then I shall make myself suited to Your mind. It is in order to fulfil these loving expectations of the Sādhaka, that She who is perfect and eternal Brahman has provided for Tāntrik initiation in addition to initiation in the Gāyatri. And Her mercy appears all the more from the fact that even those who have no competency6 for initiation in the Gāyatri have been made eligible by Her for Tāntrik initiation. All persons, and whether men or women, are equally eligible

---

1 If the sādhaka's samsāra consists of Her alone—that is to say, if he is occupied with nothing but Her—then the frame of his mind will easily become what She likes, so that he may be in a position to enjoy Her company constantly.

2 The sun.

3 Fire.

4 Maṇḍala.

5 Rūpa; an allusion to the three dhyānas of the sandhyā.

6 Adhikāra.
PRINCIPLES OF TANTRA

for it. This Door of liberation is ever free to the access of even the basest and lowest born Caṇḍāla.1

We do not observe distinction of caste when stepping into a ferry boat; no distinction is made between sinful and virtuous men as regards bathing in the Ganges; and no distinction exists between unmoving objects, moving objects, insects, and the like dying in the region of Benares in respect of their right to Nirvāṇa liberation. In the same way in the boat in which we cross the sea of existence, in the sacred water of the Ganges of knowledge, and in the Benares of Tāntrik initiation extending over the whole Brahmāṇḍa, no bar is set against the initiation of any. In short, just as fire will appropriate anything to itself, so the Tantra will appropriate anyone to the Brahman. The Tāntrik form of initiation is therefore an unfailing means, having no equal, for the liberation of the three worlds.

Why not, then, worship in this manner any one of the three Puruṣa aspects and the three Śakti aspects specified in the Gāyatri-tattva? There is no fear of such an objection here; for Brahmā, Viṣṇu, Śiva, Śakti, and Śūrya, are the five Devatās mentioned in the Gāyatri. Of these the worship of Brahmā, in the Tāntrik form, has been abolished by Devapāṇi Nārada’s curse, and in the place of Brahmā the worship of Gaṇeśa, who is an ava-tāra of Viṣṇu, has been established; in fact, the worship of none of these five Devatās is outside the scope of the Gāyatri-tattva. It is, therefore, superfluous to say that it is the Devatās of worship according to the Gāyatri-tattva who are also objects of worship according to the Tāntrik initiation.

Moreover, in the Gāyatri Mantra five attributive epithets have been used—namely, pervader of the universe, creator of the world, object of worship, playful Deva, and director of Jīvas’ intelligence.2 The Śakti qualified by these five attributes is eternally seated in each one of the five Devatās of worship. The five aspects3 are all eternal and perfect Brahman. The Śakti of will, the Śakti of action, and the Śakti of knowledge4 are infinite and unlimited in each of them. They are all equally powerful in creating, preserving and destroying, for He is five in one and one in five. Secondly, the aspects for worship in the Gāyatri-tattva are six,5 while the worshipper—that is, I and my mind—are one. It is impossible for a Jīva to adore six aspects with equal love in the same mind. The love, which is to sound constantly in the mind like the note of a

---

1 One of the lowest castes.
2 Lilāmaya.
3 See ante, and Introduction to Tantra Śāstra.
4 Mūrtīs.
5 Iochā, Kriyā, and Jñāna Śaktis (see Introduction to Tantra Śāstra).
4 That is, three Puruṣa forms—Brahmā, Viṣṇu, Mahēśvara—and three Śakti forms—Brahmāṇī, Vaiṣṇavī, Rudrāṇī.
tamburā,¹ will be interrupted if transferred from one aspect to another. Śāstra itself has said:

"For one whose mind travels from one state to another, and so on, there is no liberation, for it is impossible for such a one to perform single-minded Śādhanā." Again: "From morning to evening, and from evening to morning, all that I do, O Mother of the world, is your worship." Thus, to resign oneself wholly day and night to the lotus-feet of the supreme Devatā; to be dependent on Her protection only by maintenance of an intimate relation with Her at all times, whether in adversity or in prosperity, awaking or sleeping, in life or in death; to feel truly in the heart and say, "My mind knows nothing but Thy beautiful feet"; to sink in the untraversable sea of the thought that "I am Mother and the Mother is mine"—such a whole-hearted love for one cannot be formed in respect of six aspects. I know that She is one in six; but my mind cannot be two instead of one in the unbeginning and unending flow of time. How can I offer my one mind to the feet of six persons? How can I love six persons as I love my life? For this reason I must accept some one aspect as the centre of the joy of love, making it the support of my life. Though all aspects are but really Her, yet the three worlds do not possess another aspect similar to that of which the Mantra restores my life, of which the Yantra is the amulet for my safety, and of which the Tantra is the occupation of my whole lifetime, whether that aspect be dark blue like crushed collyrium, or fair like a mass of heated gold, or white like a mountain of silver. "With Thyself alone, O Mother, can Thyself be compared," and "O Mother, what Thou art to me, Thou alone art that to me." The sweetness of Her beauty is not to be judged by these physical eyes of the Jīva. Who but She, who is the only beauty in the world, and who is full of love for devotees, can say whom the eye of love will consider beautiful? Here Deva Hanumān, a guide for the journey to the sea of love, has said: "Although from the point of view of spirit there is no difference between Nārāyaṇa, the husband of Lakṣmi, and Rāmacandra the husband of Jānaki, yet lotus-eyed Rāmacandra alone is my all." That is to say, although there is no real difference between the aspects of Rāma and Nārāyaṇa, yet Rāmacandra is the full-moon of the sea of

¹ A stringed instrument used by singers in keeping up the note.
² Bhāva.
³ Cult, authority.
⁴ The Devī as Śyāmā, Kālī, Tārā, etc.
⁵ The Devī as Umā, Gaurī, Durgā, etc. Śiva is thus described.
⁶ That is, She determines for each devotee that which he will regard as most beautiful.
⁷ Used honorifically of the monkey Hanumān, the son of Pavana.
⁸ Guru; because of his great devotion of Rāmacandra.
my love, and consequently there is nothing in the three worlds so charming to my mind, life, and eyes, as the aspect of lotus-eyed Rāma, fair of colour, like a young blade of grass. Bhagavān, also, is ever bound by the tender ties of this love, so dear to the Sādhaka. We therefore read in such books as the Purāṇas that whenever that incarnation of devotion, the son\(^1\) of Pavana\(^2\) went to Vaikuntha, Bhagavān, through love for the devotee, changed His usual aspect of Nārāyaṇa into that of Rāma, and, causing Mahālakṣmi to appear as the daughter of Janaka, sat with Her on the same seat. This love play of Brahman is fully displayed to a devotee. Bhagavān has therefore said: "Any devotee who seeketh to worship with faith any such aspect, I verily bestow the unswerving faith of that man." He alone presides in all appearances.\(^3\) He alone is the seat of all forms of love. Of whatever aspect a Sādhaka may be the worshipper, it is He alone, the only desire-gratifying tree,\(^4\) who, by the play of the sacred fountain of His love, can cool the Jīva's heart, scorched by the threefold heat.\(^5\) If He be attained there is no need for the protection of another. The Sādhaka has therefore loudly said, with arms thrown up in joy: "I do not wish to look at another. I do not strive for another. I do not remember another. I do not want to seek the protection of another. My only prayer is that I may never forget in my heart the fair form of Tripurāśundari."\(^6\) 

"Bhagavān Mahēśvara, crowned with the crescent moon, is my refuge. Mahēśvari, the daughter of the King of Mountains, is my refuge. I again say that they both form my only refuge. I will not seek the shelter of any other Devatā."\(^7\) 

"I do not believe in any Deva whose throat is not marked with the blue stain caused by the drinking of poison,\(^8\) whose body is not decked with ornaments of serpents; whose hand does not hold a pot made of a skull, who has not a shining eye on his forehead, whose forehead is not adorned with the crescent moon, and whose left side is unoccupied by his better half."\(^9\) By the words "I do not believe" is not meant that I do not admit the existence of any other Deva, or that I have no love or respect for Him. What is meant is that there is no necessity for me to-

---

\(^1\) Hanumān.
\(^2\) Deva of the Wind.
\(^3\) Bhagavadgītā, chap. vii, Śloka 21.
\(^4\) Mūrti.
\(^5\) Kalpataru.
\(^6\) Tāpatrāya, or threefold miseries (see anta).
\(^7\) The Devī, so called, according to the Kālikā Purāṇa, because She is everywhere triple, and, according to the Tripurāśūnava, because She dwells in the three Nādis (see Bhāskararāya, Comm. Lalitā, verse 125, and Benedectory Śloka).
\(^8\) At the churning of the ocean (Śiva Nilakṣṭha).
\(^9\) Male and female form one complete whole, of which the male is the right side, and the female the left and better half.
believe in any other Deva for the purpose of worship, for I am ever gratified with Him whom I have got. Just as a chaste woman\(^1\) may love her husband only with a pure attachment in which none else has a share, so a Sādhaka may bestow his love for the Lord of the world on one Person only. Initiation in the Mantra of one Devatā is necessary in order that the mind and Ātmā (spirit) may have this right, and this initiation is the Tāntrik initiation.

A system of fivefold initiation is found to prevail in the families of many accomplished Sādhakas. Many people express great astonishment at this form of initiation; for it is an extremely troublesome and almost useless affair to be initiated in the Mantras of the five Devatās, Śiva, Śakti, Śūrya, Viṣṇu, and Gaṇeśa, and to attempt to worship them all with equal devotion. It is no doubt so if all of them have to be worshipped with equal devotion. But as a matter of fact, it is not a question of equal worship. The worship of every worshipper is fivefold; for in the centre of the circle is the worshipper’s own Iśtadevatā,\(^2\) and on each of His four sides the four other Devatās preside. The only peculiarity, in this respect, of the fivefold initiation is that in this form of initiation a person takes from the mouth of his Guru the Mantras of all the five Devatās, while in other forms of initiation Mantras of only one Devatā are thus taken. Initiation in any one Mantra entitles a Sādhaka to all Mantras. Although want of initiation in the Mantras of all five Devatās in no way interferes with this right, yet the speciality of initiation by a Guru in all the Mantras is that this right is thereby made to bear fruit more speedily.

Secondly, in their anxiety for the welfare of their descendants, accomplished and non-discriminating Sādhakas, crest-gems of Kula,\(^3\) understood it to be great imprudence to allow of the possibility of their families being ruined through the great sin of bearing ill-feeling towards any Deva. They therefore provided against this contingency by prescribing initiation in the Mantras of all the five Devatās, so that no one might think that because he was a Śākta, Viṣṇu was not a Devatā for his worship, and that consequently it was not necessary for him to bear respect and devotion for Viṣṇu; or that because he was a Vaiṣṇava, Śakti was not a Devatā for his worship, and consequently it was useless for him to worship Śakti.

---

\(^1\) Sati.

\(^2\) The Devatā selected by the Sādhaka for his special worship.

\(^3\) That is, between one Devatā and another in the knowledge that all are one.

\(^4\) Tāntrik doctrine.
PRINCIPLES OF TANTRA

TANTRIK INITIATION

The moment a Brähmana is initiated in the Gāyatři Mantra, he becomes fundamentally entitled to the five forms of worship. The speciality of Tāntrik initiation is that it matures this title to the point of bearing fruit.¹ Tāntrik initiation indicates the sprouting state of that,² of which the seed is sown by initiation in the Gāyatři. Bhagavān Śrī Kṛṣṇa has therefore said to Uṛdhava, the crest-gem of devotees, in the Śrimad Bhāgavata:³

"In all parvas⁴ during the year one should perform my Yātrā⁵ and Bali, and should take both Tāntrik and Vaidik initiation, and observe Vrata⁷ in my name."

Again: "My worship is of three kinds—namely, Vaidik, Tāntrik, and mixed (Paurāṇik). I should, therefore, be worshipped according to the rules prescribed in the three Sāstras of Veda, Tantra, and Purāṇa."

In the Tantra Śāstra, Bhagavān Mahēśvara also has laid down the same rule, drawing, however, a distinction between the ages.

In the Kubjikā Tantra it is said: "In the three Yugas of Satya, Treta, and Dwāpara, Devas should be worshipped according to rules prescribed in Śruti and Smṛti. In the Kali Yuga Devas should be worshipped only according to rules prescribed in the Tantra. In the Kali Yuga, Devas are not pleased with worship performed according to rules laid down in any other Śāstra."⁶

In another Tantra,⁷ this has been more clearly stated.

"Performance of Dharma"⁸ should follow the Vaidik method in the Satya Yuga, the method of Smṛti in the Treta Yuga, the Paurāṇik method in the Dwāpara Yuga, and the Tāntrik method in the Kali Yuga."

The following passage occurs in the Purāścarāṇa Rasollāsa: "In the Kali Yuga, in Bhāratavārsa,¹¹ the Dhyānas¹² and Mantras prescribed in Tantra are proper. O Devi of restless glances, O fair-faced lady, the Dhyānas and Mantras prescribed in the Vedas, the Smṛtis, and the Purāṇas are never proper in Bhāratavārsa in the Kali Yuga."

¹ A person may be qualified to do a thing, but it does not follow that without further aid he can accomplish it; and this aid the Tāntrik initiation supplies.
² Eleventh Skandha.
³ Specified occasions for religious observances.
⁴ Festivals such as Dolyātṛa, Rathayātṛa, etc.
⁵ Worship.
⁶ See Introduction to Tantra Śāstra.
⁷ See Introduction to Tantra Śāstra.
⁸ Not stated, but a similar passage occurs in the Kulārṇava Tantra.
⁹ Religious rites.
¹⁰ India.
¹¹ Formulae of meditation (see Introduction to Tantra Śāstra).
In the Mahānirvāṇa Tantra it is said: "My beloved! In the Kali Yuga there is no other path but that path prescribed in Āgama. O spouse of Śiva, it has already been stated by me in Śruti, Smṛti, Purāṇa, etc., that in the Kali Yuga the wise should worship Devas according to the rules prescribed in Āgama." ¹

"In the Kali Yuga the Mantras prescribed in Tantra are naturally efficacious,² speedily bear fruit, and are proper in Japa, Yajña,³ and all other rites. The Mantras of the Veda were fruitful in Satya and other Yugas. In the Kali Yuga they are as impotent as venomous snakes, and are, as it were, dead. Just as the senses of figures pictured on a wall are without action, so in the Kali Yuga Mantras other than those prescribed in Tantra are unable to effect any result."

In the Dattātreya Yāmala we read: "Just as a person without a guardian has no protection in the world, so a person without initiation has no protection, whether in this world or the next."

In the Gautamiya Tantra it is said: "Just as the sons of the twice-born ⁴ who have not received the sacred thread have no right to study the Veda and so forth, but acquire such right by investiture with the sacred thread, so the uninitiated twice-born have no right to recite ⁶ Mantras, worship Devas, and so forth, but acquire such right by initiation. For this reason, after investiture with the sacred thread, the twice-born should again purify themselves according to the Śāstra revealed by Śiva." ⁶

The following is from the Kulārṇava Tantra: "Tapasyā,⁶ observance of rules;⁷ observance of Vrata,⁶ pilgrimage to Tīrthas,⁸ bodily restraint and other acts, are ineffectual if performed by one who is uninitiated. One should, therefore, by all means be initiated by a Guru."

In the Āgama Sandarbha it is said: "To take the Gāyatri is the first initiation for the awakening of a knowledge of the Ātmā."

For this reason worship of the Gāyatri should come first and worship of another (Iṣṭadevatā) according to Tāntrik initiation should follow. This is the proper Tattva ⁹ for the Brāhmaṇa, Kṣatriya, and Vaśya castes—that is to say, after first taking initiation in the Gāyatri by the Samskāra ¹⁰ of Upanayana,¹¹ one should be initiated according to Tantra in the Mantra of one's Iṣṭadevatā. For Śūdras, for whom there is no Samskāra of Upanayana, the Tāntrik initiation alone is prescribed. In the Kali Yuga initiation in the Gāyatri, though originally Vaidik, is acceptable only in the form prescribed in the Tantra Śāstra.

² The Tantra. ⁶ Siddha.
³ Japa. ⁷ Niyama.
⁴ See Introduction to Tantra Śāstra. ⁸ See Introduction to Tantra Śāstra. ⁵ Members of the three superior castes.
⁹ Holy shrines. ⁶ Principle, doctrine, line of work.
¹⁰ "Sacrament" (see Introduction to Tantra Śāstra). ¹¹ Putting on of the sacred thread.
The Mahānirvāṇa Tantra says: "This Śāvitrī, who is Brahman, is as much Tāntrik as Vaidik—that is to say, is proper both in Vaidik and Tāntrik rites. O Devī! for this reason, when the Kali age is in strength, the twice-born are entitled to perform daily worship with the Gāyatrī Mantra alone of all Vaidik Mantras. But in the Kali age the Gāyatrī Mantra should be preceded by the Prāṇava in the case of Bṛhmaṇas; by the Lakṣmi-bīja in the case of Kṣattriyas; and by the Sarasvati-bīja in the case of Vaiśyas."

Besides this, the Vaidik Mantras which have been prescribed in Tāntrik rites, such as the ten Samskaras and the like, have, in spite of their Vaidik origin, become Tāntrik owing to their having been repeated by Maheśvara and Maheśvari in connection with the Tāntrik Method. For this reason, rites performed with those Mantras in the Kali Yuga will not be fruitless.

"O Devī, without Samskaras the body is not purified, and therefore without them a person is not entitled to perform rites relating to Devas and Pīta. Members of the Brāhmaṇa, and other castes who desire their welfare in this and the next world, should, therefore, by all means, and with care, receive the Samskaras specified for their respective castes. Garbhādhāana, Pumsavatā, Simantonnayana, Jātakarma, Nāmakarana, Nīkrīramaṇa, Annaprāśana, Chūdakarana, Upanayana, and Vivāha—these are the ten Samskaras prescribed in the Sāstra for Brāhmaṇas, Kṣattriyas, and Vaiśyas. Śūdras and people other than Śūdras—that is to say, the lowest classes of Śūdras—as have no Upanayana; so that they have only nine Samskaras, the twice-born castes only having the full ten Samskaras. O fair Lady! these ten Samskaras and all other rites, daily, incidental, or done to gain some reward, should be performed according to the mode laid down by Śambhu—that is to say, according to the Tāntrik method.

"My beloved, as Brahmā, the revealer of the Vedas, I have already related the rules which should be followed in different rites. Mantras also have been indicated according to different castes, such as Brāhmaṇa and others, for all the Samskaras and other rites. O Kalika, in the Satya, Treta, and Dvāpara ages, in those rites the Prāṇava should precede those Mantras. O Paramesvarī, in the Kali age men should perform those

---

1 Gāyatrī Mantra, as to which see Introduction to Tantra Sāstra.
2 That is, "Om".
3 That is, "Śring".
4 That is, "Aing".
5 Sacraments (see Introduction to Tantra Sāstra).
6 The forefathers (see Introduction to Tantra Sāstra).
7 For a description of these various "sacraments," or Samskaras see Introduction to Tantra Sāstra.
8 See Introduction to Tantra Sāstra.
9 Siva.
10 The Devī.
11 See Introduction to Tantra Sāstra.
12 That is, "Om".
rites, using the Māyābija\(^1\) at the commencement of those Mantras by the command of Śaṅkara\(^2\)—that is to say, according to the Tantra Śāstra. In Nigama, Āgama,\(^3\) the Tantras (Gautama, Sanatkumāra, etc.), the Vedas, and the Samhitās,\(^4\) I have laid down all Mantras. But in different ages they should be applied in different ways. O Mahāmāyā, I shall next speak of Garbhādhāna and other rites. Of those, here first of all of the purification of the menses,\(^5\) and next, in their order, of all the other rites.\(^6\)

From the above Sādhakas will learn that initiation in the Gāyatri, although originally Vaidik, is Tāntrik in the Kali age.

Again: “In the Kali age men should by all means purify their Ātma by practice of truth, and perform all the duties prescribed for their respective castes according to the mode prescribed by Myself—that is to say, according to the Tantra Śāstra. Dikṣā,\(^7\) Pūja,\(^8\) Japa, Homa, Puraścaraṇa,\(^9\) Tarpaṇa,\(^10\) Vrata,\(^11\) (Upanayana), Vivāha, Pumsavana, Śiman- tonnayana, Jātakarma, Nāmakaraṇa, Cūḍākaraṇa,\(^12\) Antyeṣṭikriyā,\(^13\) Śrāddhā of forefathers (Pitṛs), should all be performed according to the Tantra Śāstra. Śrāddhā\(^7\) in Tirthas, Vṛṣotsarga,\(^11\) Śāradīya Utsava,\(^12\) Yātrā,\(^13\) Gṛhapraveśa,\(^14\) the putting on of new clothes and the like, consecration\(^15\) of tanks, wells, and the like; rites to be performed on particular Tithis,\(^16\) such as Pratipāda,\(^17\) beginning the construction of a house, the consecration of a house, the establishment of images of Devatās, duties to be performed by day or night on specific occasions\(^18\) in particular seasons or months, or every year, and all other acts daily or incidental to be done or not done, should be governed by the rules prescribed by me. If through delusion or wickedness, any Jīva fails to perform these acts according to Tāntrik rules, he will be deprived of the fruits of all religious performances done by him, and will in the next world be born as a worm in dung. O Mahāēśvarī, should anyone in the Kali Yuga forsake my cult\(^19\) and perform

\(^1\) That is, “Hring”.

\(^2\) Śiva.

\(^3\) See Introduction, ante.

\(^4\) R̄tusamskāra, which precedes Garbhādhāna Samśkāra.

\(^5\) Initiation.

\(^6\) External worship, consisting of the rites beginning with Āvaraṇapūja, and ending with the worship of the principal Deity.

\(^7\) See Introduction, ante.

\(^8\) Offering, oblations.

\(^9\) These are various Sam̄skāras, or “Sacraments”, described in Introduction to Tantra Śāstra.

\(^10\) Funeral rite.

\(^11\) Offering of bulls in Śrāddhas.

\(^12\) The autumnal festival, Durgā Pūja.

\(^13\) The commencement of journey.

\(^14\) The first entry into a house.

\(^15\) Pratīṣṭha.

\(^16\) Lunar days.

\(^17\) The first day after the new moon or the full moon.

\(^18\) Parva.

\(^19\) Mata.
any rite according to another Śāstra, that rite will bear for him fruit contrary to that which he desires. In the Kali age initiation in a cult opposed to mine (prescribed in a Śāstra other than Tantra) will prove to be the destruction of the Sādhaka's life. Puja performed by him will be fruitless, Homa performed by him will be as the pouring of Ghee into ashes.1 He will incur the anger of Devas, and will be in danger at every step. O Ambikā, when the Kali age is ripe, should anyone who knows the command of the Śāstra issued from my mouth, perform any rite according to another Śāstra, such a one will be guilty of a great sin. And in particular, if anyone should perform the sacred thread ceremony, or marriage, according to other methods than those prescribed by me, that man will remain in a terrible hell so long as the sun and moon endure. The performance of Upanayana according to rules laid down by any other Śāstra will be equivalent to the sin of killing a Brāhmaṇa.2 And the boy who in such case wears the sacred thread will be fallen and more degraded than a Cāṇḍāla.3 The thread, too, worn by him round his neck will be without virtue.4 A wife married according to the rites of another Śāstra will not be a legitimate wife, according to Dharma. O Devi, leader in Kula, the man who marries her will sin. By intercourse with her he daily commit the sin of having intercourse with a prostitute. Devas and the Pītṛs will not accept food and water from his hand. For the food offered by him is like excrement, and the water offered by him is like pus. The child born of that man and woman will be a bastard,5 excluded from all religious acts,6 and deprived of the right to perform all rites7 relating to Devas and Pītṛs, and to be a follower of Kula. Should the image of a Devatā be established by a method other than that ordained by Śambhu, then such Devatā will never appear in such image. The establishment of that image will, therefore, be useless as respects the next world, and will simply spell trouble and waste of money in this. Should anyone perform a Śrāddha according to a method other than that prescribed in Tāntra, then that Śrāddha will be useless, and the person so performing it will go to hell with all his forefathers. Water offered by him will be like blood, and pinda8 offered by him will be like excrement. For this reason, man should by all means seek the shelter of the path prescribed by Śaṅkara. O Devi, what more need I say? Truly, truly, I say, any

1 It should be poured into fire.  
2 Upanayana.  
3 One of the six great sins. Upanayana is investiture with the sacred thread.  
4 Vṛāya.  
5 One of the lowest castes.  
6 That is, it will be a mere common piece of thread.  
7 Kāmini: child born of an unmarried woman.  
8 Dharma.  
9 Tāntrik rites.  
10 Balls of food offered in Śrāddha to the Pītṛs.
act performed according to any other method than that prescribed by Śambhu will prove of no avail. Not to speak of religious merit to be acquired in future, even that which has been acquired in the past will be destroyed. There is no escape from hell for one who follows not the practices ordained by Śambhu. O Mahēśvari, it is by the performance of daily and incidental religious acts according to the path described by me that a person performs your Sādhanā. Of these, worship with your Mantra, Yantra, etc., form special Sādhanā. I shall now speak of the great remedy for the disease brought about by the Kali age. Do Thou listen to it."

**Loss of Tantras and Treatises on this Scripture**

From these commands of Bhagavān, who is the seat of the welfare of the three worlds, Sādhikas will also surmise what irremediable loss has been caused to the Āryan race through want of knowledge of, and practice according to, the Tantra Śāstra. A large number of treatises on the Tantra Śāstra are required for the proper performance of these religious rites and duties, and it is inevitable that there should be a longing in the hearts of Sādhikas to collect such treatises for the purpose of meeting this requirement.

What, however, is lamentable in this respect, is that the store of medicines has been burnt before the appearance of the disease. The mountain-heap of religious treatises has been almost consumed at the very beginning of the Kali age in the powerful destructive fire of religious revolution. Later on in this book we shall not have the opportunity to mention the names of the treatises of which we have information from original books and compilations on Tantra, and which formed a part of the mass of treatises which has now been almost destroyed. For this reason, before we proceed to deal with the subject of Mantra-tattva,¹ we shall state here, for the information of Sādhikas in connection with the present subject, the names of a few such treatises. From these they will be able to see that when compared with the mass of other treatises on Śāstra,² they form such an insignificant mass that they are lost in the vast womb of the untraversable sea of Tantra so full of deep truths.

<table>
<thead>
<tr>
<th>Kālīvilāsa</th>
<th>Māyātantra</th>
<th>Mālinivijaya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kamkālamālini</td>
<td>Mātrkābheda</td>
<td>Mahānīlā</td>
</tr>
<tr>
<td>Muṇḍamālā</td>
<td>Mātrkodaya</td>
<td>Mahākālasamhitā</td>
</tr>
<tr>
<td>Mahiśamardinī</td>
<td>Mahānirvāṇa</td>
<td>Pherutantra</td>
</tr>
</tbody>
</table>

¹ The principle of Mantras.
² Apparently Tantra Śāstra, in which case the sense is that the treatises which the author enumerates form but an insignificant part of the vast mass of Tāntrik books which are not found or enumerated.
Bhairavatantra
Yoginīḥṛdaya
Āgamādvaitanirṇaya
Bhairavitrantra
Yogasvarodaya
Āgamasandarbha
Bhūtādāmara
Ākāśaḥhairava
Āgamasāra
Virabhadra
Rājarājēśvarī
Ādityahṛdaya
Bijacintāmaṇi
Rādhātāntra
Uttarakāmāhya
Ekajāṭa
Revatītāntra
Uttaratantra
Nirvāṇatāntra
Rudrayāmala
Utpattītāntra
Tripurāśāra
Rāmārācanacamandrikā
Umāyāmala
Viśvasāra
Śāvatāntra
Ekāvīrākalpa
Varāhātāntra
Indrajālatantra
Kamalātāntra
Vāsudevarahasya
Kāltāntra
Kamalāvīlāsa
Vārāhītāntra
Kāmākhyātāntra
Kātyāyanītāntra
Vṛhadgautamiya
Kāmadhenuṭāntra
Kālikārācanacamandrikā
Varṇodhārtītantra
Kālikulasavasva
Kālikalpa
Viṣṇuyāmala
Kumārītāntra
Kālikulasadhāva
Vṛhannila
Kṛkalasādipikā
Kālikulāma
Vṛhadyonī
Kāloṭṭara
Kālikulārṇava
Viṣṇurahasya
Kubjikātāntra
Kālikrama
Vāmakēśvara
Kulodēśa-Kulāṛṇava
Kālīḥṛdaya
Brahmājānātantra
Kulamūlāvātāra
Kumārīkalpa
Brahmāyāmala
Kulaśūtra
Kulacūḍāmaṇi
Advaitatantra
Yakṣadāmara
Kulaprakāśa
Varṇavilāsa
Sarasvatītāntra
Kulasāra
Phetkāriṇī
Śāradātāntra
Kulasūnda
Purasārāgasollāsa
Śaktisāṅgama
Kulāṛṇava
Purasārācanacandrikā
Śaktikāgaṅgasaṅvavasva
Kṣanīrācanacandrikā
Picchilātāntra
Urdhāṁmāya
Kaulārpanadipikā
Prapañcasāra
Svatantratantra
Kaulāvalī
cunācāra
Sammohanatantra
Kramacandrikā
Hamsa
Nidānatantra
Nārāyaṇayaka
Nārāyarājyaka
Niruttara
Nārādiya
Nigamakalpadruma
Nigamakalpatā
Nigamasāra
Nāgādina
Śyāmāraḥsāya
Gancēśavimaranī
dakṣināmūrtisasmitā
Tārāraḥsāya
Yaksīñītantra
Skandayāmala
Yoginītantra
Annadākalpa
Yonītantra
Annapūrṇākalpa
Yogasāra
Āgamakalpadruma
Gautamīyatana
Yogaṇīṇa
Āgamatattvavilāsa
Gaurīyāmala
WORSHIP OF THE FIVE DEVATAS

Gheraṇḍasamhitā
Cakravīcāra
Cinatāntra
Yāmala
Jāññatāntra
Jāññārṇava
Dāmara
Tantrakaumudi
Tantracūḍāmaṇi
Tantradipikā
Tantrapramoda
Tantraratna
Tantrārjā
Tantrasāgarasamhitā
Tantrasāra
Tantrāraśa
Tantrādāraśa
Tāṅtrikadarpaṇa
Tārāhāṇḍa
Tārāṅgama
Tārātanta
Tārāpradīpa
Tārābhaktisudhārṇava
Tārārṇava
Tārūsāra
Tīrūpākala
Tīrūpārṇava
Tīrūpurāṣaṁacchaya
Trailokyasamomohana
Dakṣiṇāṁūrtikaṇa
Dattātreyaśāmala
Durgākala
Devīyāmala
Devīyāgama
Nandikeśvarasamhitā
Nāradapaṇcarātra
Nārāyaṇitāntra
Nigamakalpasāra
Nigamatattvasāra
Nībhandhitāntra
Nṛṣimhaṅkala
Paramahamsapātala
Paradevīrāhasya
Puraścaranabodhinī

Pūjāsāra
Prapaṇḍasāra
Prayogasāra
Vālavilāsa
Brahmayāmala
Brahmāṇḍatāntra
Bhagavadbhaktivilāsa
Bhavacūḍaṁaṇi
Bḥūmaparakrama
Bhuvanēśvaritāntra
Bhuvaneśvarīprājīta
Bhūtasuddhitāntra
Bhairavakośa
Bhairavayāmala
Bhairavaśamhitā
Matsyasūkta
Mantratantraprakāṣa
Mantradarpaṇa
Mantramahodhadi
Mantramukṭāvali
Mantraratna
Mantraratnāvaṭ
Mahākapilapaṇcarātra
Mahākālamahinītāntra
Mahānīlātāntra
Mahālingasvaratantra
Mānasollāsa
Maliniśvaratnātra
Mṛdāṇītāntra
Merutantra
Yogacintāmaṇi
Revatītāntra
Lakṣāsāgarā
Lakṣmikulārṇava
Līṅgārana
Varṇabhairava
Vāmadevatantra
Vāyavayatantra
Vārāhītāntra
Vidyānandaṁbhandha
Vidyoutpattitantra
Vimalatāntra
Vrātāntra

Vṛhaduḍrayāmala
Vṛhamṛtyuṇa
Vṛhannayānta
Vṛhāsantisāntakosa
Vṛyomākeśasamhitā
Vṛyomaratnataṁra
Saktiyāmala
Saktitāntra
Sambhuśasamhitā
Sāktakrama
Saktanandatarangini
Sāmbhavatāntra
Sāradatāntra
Sārādatilaka
Sāvatatāntra
Sikharītāntra
Sivatāṇḍava
Sivadharma
Sivarahasya
Sivasangraha
Saivaratna
Saivagama
Śyāmākalpat ṛ
Śyāmāpradīpa
Śyāmarcana candrikā
Śyāmasaparyākrama
Śyāmasaparyāvidhi
Śrīkulārṇava
Śrītatvācintāmaṇi
Śrīrāmasangraha
Sanatkumārantantra
Samayārantantra
Samayacārantantra
Samohanatāntra
Sarasvatītāntra
Sāracintāmaṇi
Sārasmṛtṛa
Sārasamucchaya
Śvārasvatatantra
Śimhavāhinītāntra
| Siddhalaharitantra | Aghorabhairava | Šodafisamhitā |
| Siddhavidyādīpikā | Bhairavanandasāra | Pārvatītantra |
| Siddhāntasāra | Nigamatattvaratna | Dāmarāṣṭra |
| Siddheśvaritantra | Śivasūtra | Śaṭkarmadīpikā |
| Somaśambhu | Nityaprayogasāra | Śaṭkarmadīhitī |
| Sacchandiamaheśvarā | Nirvāṇasamhitī | Cakresvara |
| Hayasīrṣapañcaratā | Kāmarūpadīpika | Cakramukur |
| Haragaurisamvāda | Kāmesvaratantra | Kaulakṛtyatattva |
| Udāmaresvāra | Kāmkhyāprayoga | Kṛtyatattva |
| Kālikollāsa | Hanumatkalpa | Kṛtyaprayoga |
| Kulakalpatā | Vijayātantra | Āgamāṇava |
| Kāmākhyaḍarpāna | Pīṭharatnākara | Abhicārakavaca |
| Kaumārivilāsa | Kātyāyanikalpa | Śyāmāsaparyā |
| Candikāranacandrikā | Gaurītantra | Siddhītantra |
| Cāmuṇḍatāntra | Mātangītantra | |

We have mentioned the above, in order to give an idea of a fraction only of the names of the treatises of which authoritative mention has been made in the way of ordinary research. Besides this, we hear from Tāṇṭrik teachers ¹ that the number of treatises on Tantra is one lakh,² and some say that it is even more. Moreover, a particularly trustworthy community holds that even now there is no cessation in the creation of Tantras, and that there will also be no such cessation in all the ages to come. Even now Bhagavān, Gaṇapati Deva, at the command of his Father and Mother,³ relates to Rṣis,⁴ inhabiting the Himālayas any Tantra which he hears from them. Mahaṛṣis,⁵ and accomplished Sadhakas, the well-wishers of the three worlds, promulgate them therein through successive generations of disciples. As it is in this way that Tantras reach the earth, there can be nothing to wonder at if new Tantras daily appear in the world. Even to-day, in the discourse of the Father and the Mother of the three worlds ⁶ (the pair who are the Parabrahman), seated on a throne in the midst of the assemblage of Brahmā and other Devas in the bejewelled temple of Kailāśa, the Tantra Śāstra, which is Śabdabrahman ⁷ daily appears in

---

¹ Ācāryas.
² 100,000.
³ Śiva and Pārvatī.
⁴ See the Gāyatrī Tantra, chap. iv.
⁵ Great seers (see Introduction to Tantra Śāstra).
⁶ The Tantras are written in the form of a discussion between Śiva and His spouse Pārvatī.
⁷ Sound-Brahman (see Introduction to Tantra Śāstra).
new forms. Lost Tantras also are being recovered for the salvation of the race of sinners sunk in the sea of the sins of the profoundly sinful Kali age. This is the unerring proclamation of the race of Sādhakas based on knowledge gained by divine vision.

END OF PART 1

---

1 Ghor, which literally means "intense," "unadulterated," an adjective here implying the markedly (sinful) characteristics of the Kali age.