CHAPTER XIII

ON THE GURU

All that has been above mentioned in relation to Mantra Tattva depends on Gurutattva, for the root of initiation,⁸ is in Guru; the root of Mantra is in initiation;¹ the root of Devatā is in Mantra; and the root of Siddhi is in Devatā. Bhagavān has, therefore, said in the Muṇḍamālā Tantra: “Mantra is born of Guru, and Devatā is born of Mantra, so that, O Beauteous One, Guru stands in the place of a grandfather to the Iṣṭadevatā. Just as service done to the father or grandfather pleases the son or grandson, service done to Guru pleases Mantra; service done to Mantra pleases Devatā; and service done to both Guru and Mantra also pleases Devatā.”

Any deviation from this line of action produces contrary results; that is to say, just as service done to the son and grandson disregarlding the father and grandfather really displeases instead of pleasing the former, so the worship of Mantra at a disregard of Guru or worship of Devatā, at a disregard of Mantra or worship of Iṣṭadevatā, at a disregard of Guru and Mantra, rather angers than pleases them. Here it should also be understood that, just as there is no possibility of pleasing the son and grandson by serving them at a disregard of the father and grandfather, so also there is no possibility of pleasing the father and grandfather by serving them without care for the son and grandson. There is no likelihood of pleasing the Guru even by serving him and Mantra at a disregard of Devatā, or him alone at a disregard of Devatā and Mantra. The necessity for these observations exists in the fact that nowadays one finds many disciples⁸ who only seek the protection of Guru for fear of having to make Jaṭa⁴ of Mantra, and to worship Devatā. Such respect for Guru is in itself a sign of dishonest motive. In fact, Siddhi is near at hand for him only who makes no distinction between Guru, Mantra, and Devatā.⁵ Śāstra has therefore said: “What does not

¹ Gurutattva. ² Dīkṣā. ³ Śiṣya. ⁴ Vidyā, Introduction to Tantra Śāstra. ⁵ All are Devatā and manifestations of the Brahman.
the greatly pleased Jagaddhātri\(^1\) give to him who makes no distinction between Mantra and Gurudeva?" This is what Śāstra says. But nowadays people greatly dispute about the Guru. There are many who dislike to worship a man as being in a real sense Brahman. As Mantra is, in their opinion, mere letters,\(^3\) so Guru is, in their judgment, a mere man.\(^5\) As a matter of fact, ignorance as to the subject of Gurus is the sole cause of such a conclusion, for from what Śāstra says on the point there is no room for doubt that the Guru is not to be regarded as a mere man. She who is the dispeller of all doubts and Mother of the Universe has Herself made this clear. In the Yoginī Tantra it is said: "Devī said, O Maheśvara, who is the Guru whom Thou, O all-merciful Deva! has called greater than Thyself?" Īśwara replied: "O Mahādevi, the Dīkṣāguru\(^4\) in all Mantras is, O great Devī, the First Lord\(^6\) Mahākāla, and none other. He is undoubtedly the Dīkṣāguru in all Mantras—Śaiva, Śākta, Vaiṣṇava, Gāṇapatya, Aindava,\(^7\) Mahāśaiva, and Saura. He alone, and none else, is the speaker of all Mantras. O Daughter of the Mountain, at the time of giving Mantra to a disciple\(^7\) Mahākāla appears in the body of man. O Devī, the Guru on whom the giver of Mantra\(^8\) meditates in the lotus in his head is the same as Him on whom the disciple\(^7\) also meditates in the lotus of his head. Therefore, O Maheśvarī, there is the same Guru for both teacher\(^9\) and disciple. O Śaṅkara, it is because the Supreme Guru\(^10\) appears in the body of the human Guru that Śāstras relate the greatness of the latter.\(^11\) Just as an image is, after infusion of life into it, the appearance\(^12\) of Her who lives on Mount Kailāsa,\(^13\) notwithstanding that it is made with mere clay taken from your or my house, so, notwithstanding that the body of Guru is born in this or that country, it is the appearance of Iṣṭadevātā. As in the Durga Puja festival and other Pujas life\(^14\) must be established\(^15\) in the image, so at the time of initiating disciples in Mantras the Guru

\(^1\) She who supports the Universe.
\(^2\) Aksara.
\(^3\) Instead of being the embodiment of the one and only Guru, the Brahman.
\(^4\) The Guru who initiates.
\(^5\) Ādinātha.
\(^6\) From Indu, meaning the moon. Moon worshipper.
\(^7\) Śiṣya.
\(^8\) The initiator.
\(^9\) Guru.
\(^10\) Whom both the earthly Guru and his Śiṣya worship.
\(^11\) It is not the man who is praised, but the Supreme Spirit, whose representative and embodiment he is.
\(^12\) Mūrti.
\(^13\) The abode of Śiva, where the Devī lives with Her Spouse.
\(^14\) Prāṇa.
\(^15\) Pratīṣṭhā. This refers to the Pratyā-pratīṣṭhā rite by which through power of the worshipper's consciousness Śakti is awakened in the inert substance of the image, and which is known as establishment of life in the image.
must establish the life of the Guru in his own body. Were Guru nothing but what we take him to be, then whose life is it that is established in him? Again, at the time of such establishment the Guru does not do so, saying: "Let the life of me, holding such title, belonging to such caste, and possessing such an appearance, be established." He then establishes in Himself the vital force of the Supreme Guru seated in the thousand-petalled lotus in the head of Jivas. He who is beautifully white like camphor, the jasmine flower, or the Autumnal Moon, with His two hands granting blessing and dispelling fear, embraced on the left by His Śakti, bright like the rising Sun, He sinks His own existence in the sea of His existence, and, considering Himself to be that Supreme Existence, bows to His own self as His Śisya bows to Him. Just as an image is an instrument in which Divinity is seated, so also is the body of the Guru. Were it the physical body of Guru which Śāstra has spoken of as "Guru," then the formula for meditation for every Guru would differ according to the appearance of the individual Guru. For this reason Śāstra has clearly stated that one who thinks of Guru as a mere man—"My Guru is such a person having such an appearance"—is never liberated. If we were to consider that the image made for worship this year alone represents the true form of the Mother of the World, it follows that the image of the preceding or following year is unlike Her, for Her images cannot be exactly similar. Indirectly, also, it follows that there is no divinity in the images built in other people's houses. Similarly, if we think that "my Guru is He whose name is such and such, and who has such and such a title," we contradict the truth that "He who is my Lord is the Lord of the world, He who is my Guru is the Guru of the world." We must therefore understand that in whatever form an image may be made, in every such image She alone appears who is in all things in the world; hence all images, though differing in appearance from each other, are the same, in that each embodies the Mother who is one, and not many. Similarly, although Gurus have different physical bodies, they are all same in so far as they are embodiments of the One. Śāstra has therefore said: "He who is my Lord is the Lord of the world, He who is my Guru is the Guru of the world; and hence in all Tantras there has been ordained one Dhyāna and one Mantra in the case of the Guru. In fact, just as the wick of one lamp is ignited at the flame of another, so

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1 That is the Supreme Guru.
2 Prāṇāsakti.
3 Kuṇḍa.
4 That is, he makes the two mudrās (gestures) called Vara and Abhaya.
5 Spouse.
6 Yantra.
7 Devatā.
8 Dhyāna.
9 Formula of meditation.
the Divine Śakti which is Mantra is communicated to the disciple's body from that of the Guru. Just as the power¹ of burning and giving light in the case of either lamp or of the fire which is the result of their combination remains the same both before and after the ignition (the fire in both lamps being the same), so the real Guru is everywhere the same, whether in the body of the (earthly) Guru or in that of his disciple.

It is only so long as Śakti is not fully communicated to the disciple's body from that of the Guru that there subsists the relation² of Guru and disciple. One is a disciple³ only so long as one is a Śādhaka. On the attainment of Siddhi, this dualism is surpassed. Then there is none other than She, the One only, so that the relation of Guru and disciple no longer subsists. Siddhi and liberation are existence as attributeless Brahman. But just as it is impossible to attain liberation beyond the reach of attributes without worship of the Devatā with attributes, so it is impossible to attain monistic knowledge without worship of the Guru. Hence Sastra has said: “Obeisance to the Guru, by whom is shown the Brahman,⁴ who pervades the entire universe of mobile and immobile things. Obeisance to the Guru, by whom the eyes of Jīva, blinded by the darkness of ignorance, are opened with the collyrium stick⁵ of knowledge.” He by whose grace the Brahman who pervades the Universe is revealed and the eye of knowledge is opened is not a mere man, in spite of his appearance as such.

When, after attainment of the previous human birth at the close of a journey through eighty-four lakhs of births, the gate of a Jīva’s good fortune is opened, then Bhagavān, Maheśwara Himself, appears before his eyes as Guru. At that time the wheel of Destiny has revolved to a point at which it places the Jīva in a position where he can see all-merciful Sādāśiva standing before him as Jīva’s Guru. Hence it often happens that the Guru, who has baffled search for even a hundred years, gratifies of his own accord, unsought and in one moment, the fortunate disciple without any effort on the latter’s part. By good fortune, a current of air then blows similar to that which, after a period of terrible drought, stirs fresh clouds heavy with rain, which will soothe with its ample showers the bosom of the parched yet sprouting fields. The crop of Sādhana which adorns the great heart of the Śādhaka: intoxicates the world with the fragrance of full-blown flowers and the beauty of full-grown fruits. As a rule that fortunate day does not arrive unless it has been preceded by the germs of intense Sādhana performed in previous births. We therefore often find that, even if a great saint,⁶ the very incarnation of Śiva, appears before an unfortunate Jīva, the latter does not bow to his lotus-feet. At that time

¹ Śakti. ² Vyavahāra. ³ Śīya. ⁴ Brahmapadam. ⁵ Aṭjana or collyrium is used to brighten the eyes. ⁶ Mahāpuruṣa.
the Jiva's heart is so completely subdued by ignorance through the deluding Mâyâ of the Mother of the World that his eyes open to discover only faults and no virtues in such a man. On the other hand, if a Jiva has acquired a store of religious merits in previous births, attachment and single-minded devotion to the feet of the Guru are natural qualities of his. For this reason Bhagavân Mahâsvâra Himself has said in the Kulârñava Tantra:

"O beloved, how can that subtle aspect of Śiva which is one, omnipresent, attributeless, indifferent, undecaying, unattached like space, unbeginning and unending, be an object of worship to the dualistic mind?" Hence it is that the Supreme Guru has entered into the body of the human Guru. O Devî, if a Sâdhaka duly worships Him with devotion he grants that Sâdhaka both enjoyment and liberation (2). O Devî, although this My form as Śiva is My gross aspect, it is yet being full of light and energy imperceptible to human eyes. For this reason I have assumed the form of Guru in the world of man, and thus protect the race of Śiśyas (3). Paramâsîva Himself in human body secretly wanders on the earth in order to favour Śiśyas (4). For the protection of Sâdhus, Sadâsîva assumes a modest (merciful) form, and though being Himself above the Samsâra, yet appears and acts in this world as though he were a man of the Samsâra (5). O beloved, the Śriguru is Śiva, though He has not three eyes; Viṣṇu too, though He has not four arms; and Brahmâ also, though He has not four heads (6). O Bhavânî, when the fruits of sin predominate, Guru appears as man, and when the fruits of virtuous acts prevail, Guru appears as Śiva (7). Like blind men deprived for ever of sight of the sun, unfortunate Jivas are unable to see the real aspect of Guru, the embodiment of the Brahan, though he is present before their eyes (8). It is undoubtedly true that Guru is Deva Sadâsîva Himself, for who is it who grants

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1 Nîskala. The Brahman is called Sakala when with Prakṛti, as it is Nîskala when thought of as without Prakṛti, for Kalâ is Prakṛti (Saradâtilaka, chap. i). (See Introduction to A. and E. Avalon's "Hymns to the Goddess".)
2 Tejas. 
3 Disciples. 
4 The pious.
5 The brackets are the author’s. The original word is Niraharikāra—without Ahañkāra or egotism, which is here rendered by the author as modest.
6 The revered Guru. Śri, or Auspicious, is a term of respect.
7 As Ās Śiva.
8 Viṣṇu has generally four arms, though in his Kṛṣṇa Avatâra he has two. Brahmâ has four heads.
9 Feminine of Bhava, a name of Śiva in the watery form of the Aṣṭamûrti. The Vâyu Pûrâna says that He is called Bhava because all things come from Him and subsist in water. The Dévî is Bhavânî as the Spouse and Giver of life to Bhava.
liberation to Sādhakas if Guru be not Śiva Himself? O Pārvati, there is not the least difference between Deva Sādāśiva and Śīrguru. Whoever makes a distinction between them commits sin (10). For, O Devī, by assumption of the form of a preceptor, Guru Deva 4 severs the multitude of bonds which bind a Jīva to the state of a Paśu, and enables him to attain to the Parabrahman (11). Assuming the form of a preceptor 4 all-merciful, Iśvara liberates by means of initiation 5 Paśus bound by the bonds of Māyā (12). Just as the words Ghaṭa, Kālaśa, and Kumbha 9 designate the same thing, so the words Devatā, Mantra, and Guru designate the same subject 7 (13). Devatā in its ground 8 is the same as Mantra 6, and Mantra in its ground is the same as Guru. 10 Thus the effect of worshipping Devatā, Mantra, and Guru is the same (14). In My person as Śiva I accept worship, and by appearing as Guru I sever the bonds of the Jīva's existence (15)."

In the Guru Tantra it is said: "If through good fortune acquired by merit in previous births a Sādhaka does Dhyāna and Stotra of Guru, 11 Japa of Gurumantra 12, worship of, satisfaction, and devotion to the feet of Guru, 13 then, O Devī, their Mantras become Siddha, 14 and they are liberated from existence. The merit which a Śīya 15 acquires during his stay in the Guru's house is imperishable, and if the Guru's house happens to be in a sacred place of pilgrimage, 16 that merit is increased a hundredfold."

In the Rudrayāmala it is said: "By devotion to Guru a Jīva will attain the state of Indra, 17 but by devotion to Me he will become swine. (That is to say, if a Jīva, whilst giving devotion to his Iṣṭadevatā, yet slights his Guru, he becomes swine.) In fact, no Śāstra speaks of anything which is superior to devotion to the Guru."

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1 The name of the Devī, as daughter of the Mountain King, Himālaya.
2 The Guru, who is truly a Deva, being the earthly incarnation of Śiva-Himself.
3 The unenlightened tāmasik state (see Introduction to Tantra Śāstra).
4 Acārya.
5 Dīkṣā.
6 Synonymous words meaning "pitcher" or "jar".
7 Pādārtha.
8 That is, the Svarūpa of Devatā (see ante).
9 That is, the Svarūpa of Mantra.
10 That is, the Svarūpa of Guru.
11 That is, meditation on and hymns of praise of the Guru. Service is always given to the Guru by the Śīya.
12 That is, "recitation" (see Introduction to Tantra Śāstra) of the Mantra, of which Guru is the Devatā or "Aṅga".
13 As Deva, the Guru is object of worship.
14 Perfected and fruitful.
15 Disciple.
16 Tīrtha.
17 Lord of the Celestials.
ON THE GURU

Again: "O Mahēśvarī, fie to his wrath, fie to his strength, fie to his race, fie to his works in whom devotion to Guru is not engendered!"

The Yogini Tantra says: "The place where Guru resides is Kālāṣa. The house in which Guru lives is Cintāmanī house. The trees in the Guru's house are Kalpa trees. The creepers are Kalpa creepers. The water even in ditches is Gaṅgā. In short, O Devī, everything in that sacred place is sacred. The female servants in the Guru's house are Bhairavīs, and the male servants are Bhairavas. In this manner it is that an earnest Sādhaka should think of his Guru. O Mahēśvarī, He who has gone round his Guru but once has circled the whole earth with its seven islands."

In the Viśvasāra Tantra it is said: "The place where Guru resides is Kāśi. The water of his feet is Jāhnavī Herself. Gurudeva is Viśveśvara incarnate, and the great Mantra uttered by his fair mouth is the Saviour Brahman Himself."

"The appearance of Guru is the root of Dhyāna, the lotus-foot of Guru is the root of Pūja, the word of Guru is the root of Mantra, and the grace of Guru is the root of Siddhi."

"If a Sādhaka be cursed by Munis, Pannagas, or Suras, or if he be threatened with the calamity of death, then, O Pārватi, Guru can save him even at the time of such terrible peril and none other."

In the Guptasādhana Tantra it is said: "Guru is Brahmā. Guru is Viṣṇu. Guru is Deva Mahēśvara Himself. Guru is the place of pilgrimage. Guru is the sacrifice. Guru is charity (that is, the religious merit acquired by means of charity). Guru is devotion and austerities. Guru is fire. Guru is Śūrya. The entire Universe is Guru."
“What further religious merit can be acquired by charity or devotion, or by visiting places of pilgrimage, by him who has worshipped the beautiful feet of his Guru? For such an one has worshipped the three worlds. All places of pilgrimage which exist in the whole Universe reside in the sole of the Guru’s Lotus-foot.”

“Brahmā, Viṣṇu, Rudra, and Parameśvarī Pārvatī, Indra, and other Devas, Yakṣas, and other beings born of Devas, Pitṛs, Gaṅgā, and other sacred rivers, all Gandharvas, reptiles, mountains and other moving and unmoving things in the Universe, are eternally seated in the Guru’s body. That very instant the Guru is satisfied, they, too, are satisfied.”

“Even Śāstra is not greater than Guru, nor is Tapasyā, Mantra, or the fruit of religious rites greater than Guru, nor is the Devī Herself greater than Guru, nor is even Śiva greater than Guru. No form and appearance is superior to that of Guru, and there is even no Japa which is superior to Guru—that is to say, by performance of Sādhana of Guru alone one becomes Siddha in all the other modes of Sādhana. Hence it has been said in the Yāmala:

“Śiva alone is Guru, and I am that Śiva. O great Devī, Thou, too, art Guru, and Mantra alone is Guru. For this reason as regards Mantra there is no difference between Gurudeva and Iṣṭadevatā. That Gurudeva must sometimes be contemplated in the thousand-petalled lotus (in the head), sometimes in the lotus of the heart (as Iṣṭadevatā), and sometimes in His visible worldly form.”

In the Pichchhilā Tantra it is said: “Gurus are of two kinds according as they teach and initiate. The first is the initiating Guru, and then follows the teaching Guru. The initiating Guru is he from whom initiation in Mantra is taken, and the teaching Guru is he from whom Samādhi, Dhyāna, Dhāraṇa, Japa, Stava, Kavaca, Purāścarana, Mahā-purāścarana, and other various forms of Sādhana and Yoga are learnt

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1 Tapasya. 3 Tirtha. 5 Devayoni.
2 The forefathers (see Introduction to Tantra Śāstra).
6 Musical Devayonis: sons of Brahmā.
4 Devotion, austerities, etc. (see Introduction to Tantra Śāstra).
5 Mūrti. 8 See Introduction to Tantra Śāstra, ante.
7 The Initiating Guru is the one from whom initiation in Mantra is taken.
6 Successful, accomplished, perfect; for Śakti is thereby fully developed.
10 That is, the Guru as Deva and the patron Deva of the worshipper.
11 This is not the Anāhata lotus, but another close by it, where the chosen Deity is always worshipped.
12 Śīkṣāguru and Dīkṣāguru.
13 Dīkṣāguru.
14 Śīkṣāguru.
18 That is, Yoga, ecstasy, concentration, “recitation” of Mantra, hymn, amulet, and the two rites known as Purāścarana and the greater Purāścarana (see Introduction to Tantra Śāstra).
after initiation. Of these two he is the supreme Guru, from whom the great Mantra of Iṣṭadevata has been heard and learnt, and by him alone Siddhi can be attained."

In the Kūlāgama, Gurus have been described and divided into the following six classes:

"Instigator ¹ (or he who instigates initiation by explaining its utility and that of Sādhanā); Inaugurator ² (he who inaugurates Sādhanā and its aims); Explainer ³ (or he who explains Sādhanā and its object); Director ⁴ (or the person who definitely and clearly shows what Sādhanā is and its object); Teacher ⁵ (or he who teaches Sādhanā and its object); and Illuminator ⁶ (or the person who imparts knowledge of, and concerning, Sādhanā and its object by tearing asunder the ties of the heart). Know Gurus to be of these six kinds, of which the first five kinds are, as it were, the effects of the last as the cause" (that is to say, without the spiritual knowledge which the Illuminator imparts, instigation, inauguration, explanation, direction, and teaching, are not only ineffectual, but even productive of great harm both in this world and hereafter).

For this reason Bhagavān, the creator of all things, has said in the Pichchhilā Tantra: "This Sādhanāsāstra is based solely on Guru. In it there is no beneficent lord other than Guru (that is to say, there may be hosts of lords who are not beneficent). O Maheśvari! a Sādhaka should seek the protection of Guru."

In the Rudrayāmala it is said: "O Paramēśvari! the fool who commences Japa and Tapas ⁷ by reading books instead of receiving instructions from Guru acquires nothing but sin. Neither mother nor father nor brother can save him. O fair Lady! Guru alone can in a single moment destroy the mass of his sins, for in the Tantra Śāstra none but Guru has any competence.⁸ One should therefore take as one's Guru a very good man."

In the Guru Tantra it is said: "If Guru be pleased, Siva Himself is pleased; if Guru is displeased, the three-eyed Deva ⁹ is displeased; if Guru be pleased, the all-good Devī is pleased; and if Guru be displeased, Tripurasundari ¹⁰ becomes displeased. Hence, O Maheśvari! for the

¹ Preraka.
² Śucaka.
³ Vācaka.
⁴ Dārika.
⁵ Śikṣaka.
⁶ That is, he who goes into details and teaches the ritual.
⁷ Bodhaka, who gives intellectual grasp of the various aspects of the subject and spiritual knowledge.
⁸ "Recitation" of Mantra, devotion, austerity, etc. (see Introduction to Tantra Śāstra).
⁹ Adhikāra.
¹⁰ One of the Daśamahāvidyā.
crossing of the sea of Samsāra, Guru is the only master, protector, and destroyer, and he also is the granter of liberation.”

The Śādhaka should now realize whether the state of a Guru as described in the above-mentioned quotations from the Śāstra is something human or Divine, something appertaining to a Jīva or to the Brahman. If we are to suppose that the Gurudeva becomes man because that Guruśakti which is Brahman appears in a human body, we must also conclude that Devatā becomes clay or stone because she appears in a clay or stone image. In fact, that which constitutes the state of a Guru is undivided perfect Brahman. Though appearing in clay or in stone, the Brahman is all-pervading, and cannot be limited to any point. It is impossible that that which does not become limited in inert clay or stone will become so in conscious man. As a matter of fact, a Śādhaka can by the force of his own Śādhanā awaken the Śakti of consciousness in unconscious images made of clay or stone. On the other hand, to him who is even not entitled to be called a Śādhaka, but is merely a seeker of competency for Śādhanā, that clay image is never conscious. For this reason, then, it is necessary, in order to gain Śakti, to distinguish between conscious and unconscious. Amongst all conscious things such an one is required as can by the overpowering force of its consciousness make even other unconscious things conscious. That is why, on the subject of taking Gurus, the Śāstra prescribes that discrimination be made between persons competent and incompetent to become Gurus, otherwise, had the Śakti which constitutes man been identical with the Śakti which constitutes the state of a Guru, any man would be acceptable as Guru, and there would have been no necessity for such a critical examination of inner and outer Śaktis.

In the Kulāgama it is said: “Those who are instructed by sages possessed of spiritual knowledge become undoubtedly possessed of spiritual knowledge themselves. Those who are instructed by Paśus should, O Devi! be themselves known as Paśus. For though a learned

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2 The power resident in the Guru as such—not the ordinary human Śakti.
3 The Gurutva or Guruhood.
4 Literally, Brahmatva or Brahmahood.
5 Adhikārā.
6 The Śakti of consciousness spoken of above. That is, those who have not realized consciousness in all things must, in order to arrive at this state, make the distinction and take a Guru.
7 Gurukaraṇā.
8 The inner Śakti is that which manifests as true spirituality. The outer Śakti is such knowledge and faculties as learning in Śāstra, details of Śādhanā, ritual, etc.
9 Śādhamas of the Tāmasik class in the three Bhāvas (see Introduction to Tantra Śāstra).
ON THE GURU

man can save an ignorant man, the latter can never save another ignorant man. A boat can carry a stone across a river, but a stone can never carry another stone across it. One person can never guide another person along a path which he has never trod himself; but he who has travelled along any one path, reached its end, and thus known the goal of all paths, can, standing at the centre to which all paths trend, call to the travellers on each of the paths, and thus help them to reach the place where he himself stands.”

In the Mahānirvāna Tantra it is said: “For Śakti-mantra a Śākta Guru is best, for Śivamanastra a Śaiva Guru is best, for Viṣṇumantra a Vaiṣṇava Guru is best, for Śūrya mantra Saura Guru is best, for Gaṇapatī-mantra a Gaṇapatyā Guru is best, and a Kaula Guru is best for all these Mantras. A wise man should, therefore, heartfully desire to take initiation from a Kaula.” For “whoever has been initiated in a Mantra by a Paśū Guru is undoubtedly a Paśū. Whoever has taken Mantra from a Viraguru becomes a Vīra. Whoever has taken Mantra from a Kaula Guru (one following Kulāchāra) knows Brahmān.”

In the Brhannallī Tantra it is said: “A Śaiva may teach other Mantras (than the Śivamanastra). A Vaiṣṇava may teach those (Vaiṣṇavas) belonging to his own community. A Saura may teach Sauras. A Gaṇapatyā may give initiation in worship of Gaṇapati. A Kaula, however, is competent to give initiation in Śaiva, Śākta, Vaiṣṇava, and all other worships. One should, therefore, by all means seek the protection of a Kaula Guru.”

In the Šāradātīlāka it is said: “A Guru, according to the Tantra Śāstra, is one who is possessed of the following qualities: A body which is pure both on the mother’s and father’s side; purity of thought; mastery over the senses; knowledge of the substance of all Tantras; knowledge of the purpose of all Śastras; a doer of good to others; devoted to Japa, Pūjā, and so forth; truthfulness of speech acquired by Tapas; calmness;

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1 To each member of the communities worshipping Devī (Śākta), Śiva (Śaiva), Viṣṇu (Vaiṣṇava), the Sun (Saura), or Gaṇepāla (Gaṇapatyā), the Mantra of the Devatā worshipped is given. Thus the Śākta receives the Śaktimantra at initiation. The passage says that the Mantra should ordinarily be given by a Guru of the same community as the worshipper, though a Tāntrik Guru of the Kaulācāra may give, and is the best to give them all.

2 One practising the Paśūcāra—that is, the way of the Paśū (see ante).

3 One practising the Vīraścāra, the Acāra of the Vīrabhāva; as to which, see Introduction to Tantra Śāstra.

4 The last and highest of the Tāntrik Acāras (see Introduction to Tantra Śāstra).

5 “Recitation” of Mantra and ceremonial worship.

6 Devotion, austerity, self-restraint, self-control, etc.
proficiency in the Vedas and the Vedāṅgas; eagerness to know the truths of the Yoga path, and who feels the presence of Devatā in the heart, and so forth.

In the Viśvasāra Tantra it is said: “Such a Guru is prescribed by Śāstra as is eager to impart knowledge of all Śāstras, efficient, learned in the meaning of all Śāstras, sweet of speech, of good appearance, having all his limbs, Kūlīna (one practising the Kūlācāra). Of auspicious appearance, self-controlled, truthful, Brāhmaṇa, of a peaceful mind, devoted to the welfare of his parents, and to all other duties belonging to an Āśrama, and living in same country as the disciple.”

From the special mention of the adjective “Brāhmaṇa” it must be understood that none but a Brāhmaṇa can be a Guru for the initiation of all castes.

In the Bhuvanesvarī Tantra it is said: “O great twice-born! A Brāhmaṇa possessed of the knowledge of all times can favour all castes by giving them initiation in Mantras. In his absence a peaceful and pious Kṣatriya can so favour Vaiśyas and Śūdras. In the absence of even a Kṣatriya Guru, a Vaiśya possessed of the above good qualities may favour Śūdras.” A Śūdra cannot be a Guru even for the initiation of his own castemen, much less can he initiate men belonging to other castes. Thus the Śāktananda Taraṅgiṇī says: “If a Śūdra hears Vidyā—i.e., receives a great Mantra from the mouth of another Śūdra—he is doomed to hell in the next world, and suffers from constant misery in this.”

In the Vāsudeva-rahaśya it is said: “If a Śūdra hears Vidyā or Mantra from the mouth of another Śūdra, he starts for the Raurava Hell with ten million generations of his family. Both the giver and receiver of Mantra in such a case meet with the same consequence. For every word given and received both become guilty of the sin of Brahminicide.”

In the Jānānandataraṅgiṇī it is said: “A Śūdra should never give Mantra to another Śūdra. If he does so, both the giver and the receiver

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1 The Vedāṅgas or “limbs” of the Vedas are Śikṣā (science of proper articulation), Kaipa (ritual), Vyākaraṇa (linguistic analysis or grammar), Nirukta (explanation of difficult Vedic words), Jyotiṣa (astronomy), Chandas (metre).

2 This is explained past.

3 For the reason of this, see past.

4 Past, present, and future.

5 Vidyā is a Mantra, but may here mean such matters as are the subject of spiritual knowledge, though the text would indicate the former meaning.

6 Naraka.

7 The killing of a Brāhmaṇa is one of the great sins.
of Mantra will dwell in Hell with thirty million generations of their own families."

In the Kāmadhenu Tantra it is said: “The country in which a sinful Śūdra selling\(^1\) Mantra lives becomes fallen, and its ruler also is contaminated with sin. O Lady of restless glances! how can the tongue of that great sinner pronounce Mantra? O fair Lady! his tongue is full of excrement, urine, and blood. His face is like excrement and urine, his food is made of excrement, his water is urine itself, and he is a Chandāla\(^3\) by caste. The sight of his face makes Ganga\(^5\) to fly from Her own waters, and millions of sites of pilgrimages\(^4\) to fly from their respective seats. Ganga, the purifier of the three worlds, undoubtedly purifies even such great sinners as have committed such sins as Brahminicide and so forth, but at the sight of a Mantra-selling Śūdra She at once leaves the place and repairs to Brahma-loka.”\(^6\)

The adjective, “belonging to an Āśrama,”\(^*\)* specified above in the enumeration of the necessary characteristics of a Guru should be understood to mean “belonging to the domestic Āśrama.” In the definition of a Guru given by the Kulārṇava Tantra it is stated: “A Guru should know the meaning of all Śāstras and be a householder.” The purpose of the requirement that the Guru should be “living in the same country” (as the disciple) is that if the Guru lives in another country it is difficult for the disciple to take instructions from and to serve him constantly.

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\(^1\) That is, making a trade of giving Mantra; which is not, however, unfortunately confined to Śūdras.

\(^*\) One of the lowest castes.

\(^2\) The River Ganges as Deity.

\(^4\) Tīrthas.

\(^5\) The highest of the regions.

\(^6\) See the quotation from the Viśvāsāra Tantra ante.