CHAPTER XVIII
ORDINANCES RELATING TO WORSHIP

In the authorities already quoted the Śāstra has ordained the exorcism of Spirits and removal of obstacles even before the commencement of worship, Japa, Yajña, or such other thing. The reason for this is that through the oppressiveness of Bhūtas, Pretas, Piśāchas, Daityas, and Dānavas, even suspicious works become beset with obstacles, specially in the Kali age, and the nineteenth century therein. This is why we have had to write at such length in the refutation of the Kali-daitya in connection with the subject of worship. Though every matter which we have discussed may not be found in the Śāstra, we have been obliged to deal with them because they are relevant to the Śāstra of which we treat. In order to depict the scenes of the Rāmāyaṇa and the Mahābhārata, it is as much necessary to introduce Rāvana, Kumbhakarṇa, Duryodhana, and Śakuni, as it is to present Sugrīva, Vibhīṣaṇa, Bhima, and Arjuna. Similarly, in establishing the authority of the rites relating to worship, it is as much necessary to introduce the band of wrong-arguers, who are a shame to the land of Bhārata, the Motherland of Āryas, as it is necessary to present Digambara, Rāmaprasāda, and Dāsarathi who lived in the love of the Mother of the world. The errors of the non-Ārya community are daily accepted, as though they were the sayings of the Śāstra and the words of Śādhakas. It is in order to save the guileless Ārya community from this terrible, dangerous situation in which it is placed that we have been obliged to discuss the views of the opposing party, and to show that they are not approved of by the Śāstra. How tortuous is the course of

1 Pujaṇidhāna.
2 Bhūtas.
3 "Recitation" of Mantra and sacrifice.
4 Ghosts, evil spirits, the demoniac enemies of the Devas.
5 The evil genius of the Kali age.
6 Upāsanā-tattva.
7 All bad characters. The two first are brother Dānavas. Duryodhana was the head of the Kauravas. Śakuni was his adviser and maternal uncle.
8 All good characters. Sugrīva was the Monkey-King ally of Rāmacandra. Vibhīṣaṇa, though brother of Rāvana, was ally of Rāma. Bhima was brother of Yudhiṣṭhira, second of the Pāṇḍavas and Arjuna was their third brother.
9 Celebrated Tântriks, Śādhakas, and poets.
time when everyone seeks a Dharma suited to his liking. For those who thus seek Dharmas to suit their individual tastes, the Sastra is an eyesore; for that is called Sastra by which the wayward faculties of the mind are brought under control, and which is, in fact, the unfailing instrument by which the vast dominion of the Queen of Queens of the Universe is ruled. It is no wonder that the Sastra should be an eyesore to unruly subjects who dishonour the commands of their Sovereign. Subordination to the commands of Sastra is nowadays considered derogatory to freedom, and consequently extremely distasteful. What, however, such persons really think is that their Dharma should be subordinate to their command, for they consider themselves free men.

Idleness makes people semi-omniscient, for idle people eagerly seek opportunities to avoid work; and it is really this eagerness to avoid labour which lies at the root of their unswerving faith in such Sastra as seek to establish the superiority of Jaina-kapda of their unique love for the Yoga Vasistha, Bhagavadgita, and Upanishads, and of their equally unique repugnance for Tantra, Mantra, Yoga, Bhajana and Sadhana Sastras. Rising before daybreak, bathing early in the morning, performance of the Sandhya rite, cleansing temples, collecting Kusa grass, flowers, Tulsi-leaves, Bael-leaves, and so forth, fetching water from streams, taking only one meal a day, eating haviya food without flesh, performance of religious rites, Sraiddha and Tarpana, observing hospitality and continence, lying on the ground, keeping up at nights, visiting burning-grounds and places of pilgrimage, constant expenditure of money on religious works in the names of Devas and Pitris—all these are doubtless troublesome things. Had not Sadhana-Sastras prescribed them, we have little doubt but that these people would have at once abandoned the Gita and Upanishads, and sought refuge with Tantra and Mantra. At the foot of all this over-insistence of knowledge is the desire to avoid work. Those amongst the Vaishnavas who are steeped in lethargy and laziness have for a long time

1 Time has a degenerating effect until the renewal of the world after dissolution (pralaya).  
2 Religion, duty, etc.  
3 Rajarajeshvar.  
4 Department of knowledge.  
5 See Introduction to Tantra Sastra.  
6 For worship.  
7 A pure kind of food made with particular fruit and vegetables, and cooked in a particular manner. See my "Mahanirvana Tantra".  
8 Obsequial rites.  
9 Oblation.  
10 Brahmacarya.  
11 Smaasanas.  
12 Forefathers (see Introduction to Tantra Sastra).  
13 Tirthas.  
14 The Bhagavadgita now so widely known and preached.
been saying: "The Karmakāṇḍa is a jar full of poison." The Śiva community also says, through the grace of Śankarācārya: "Sadāśiva am I, and consciousness." 8 The Śākta community says: "Bhairava am I; Śiva am I." Those who are initiated and educated in the polemics of knowledge and science of the nineteenth century consider the chief and final decision of all Śāstras to be that there is no connection between Dharmā and Karma; 8 but in the Bhagavadgītā (which is the basis for all the Śāstras on the authority of which these people seek to establish the superiority of their novel, tasteful, and agreeable views) the commands which Bhagavān Śrī Kṛṣṇa Himself gave to Arjuna respecting work, when the latter was unable to decide for himself what to do, clearly prove that there is no greater sin for a man who is attached to the world than to give up work. 3 But we need not confine ourselves to ordinary folk attached to the world, for the Bhagavadgītā says that the Yoga of work is the highest duty even of Yogīs who are detached from it. For instance:

"In this world there is a twofold path, as I before said, O sinless one! that of Yoga, by knowledge of the Sāmkhyas; and that of Yoga by action of the Yogīs." 4

"Man winneth not freedom from action by abstaining from activity, nor by mere renunciation doth he rise to perfection." 5

"Nor can anyone, even for an instant, remain really actionless; for helplessly is everyone driven to action by the qualities born of nature." 8

"Who sitteth controlling the organs of action, but dwelling in his mind on the objects of the senses, that bewildered man is called a hypocrite. 8 But who, controlling the senses by the mind, O Arjuna! with the organs of action without attachment, performeth Yoga by action, he is worthy." 10

"Perform, then, right action, for action is superior to inaction, and, inactive, even the maintenance of thy body would not be possible." 11

"The world is bound by action, unless performed for the sake of sacrifice. 13 For that sake, free from attachment, O son of Kunti! perform thou action." 13

"He who on earth doth not follow the wheel thus revolving, sinful of life and rejoicing in the senses, he, O son of Pṛthā! 14 liveth in vain." 15

Again: "Janaka and others, indeed, attained to perfection by action." 16

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1 Department of work.
2 Cīrūmāṭra.
3 Karma, action, work.
4 Mrs. Besant's translation is here adopted.
5 III. 4.
6 Guṇas.
7 Prakṛti.
8 III. 5.
9 III. 6.
10 III. 7.
11 III. 8.
12 Yajña.
13 III. 9.
14 Pṛthā or Kunti was the mother of the Pāṇḍavas. Hence Arjuna is called Pārtha.
15 III. 16.
16 III. 20, first hemistich.
"There is nothing in the three worlds, O Pārtha! that should be done by Me, nor anything unattained that might be attained; yet I mingle in action." 8

"Who abides ever in this teaching of Mine, full of faith and free from cavilling, they, too, are released from actions." 8

"Who carp at My teaching, and act not thereon, senseless, deluded in all knowledge, know thou these mindless ones as fated to be destroyed." 6

"Even the man of knowledge behaves in conformity with his own nature. Beings follow nature. What shall restraint avail?" 6

"Better one's own duty, though destitute of merit, than the duty of another, well discharged. Better death in the discharge of one's own duty. The duty of another is full of danger." 7

In the fourth chapter it is said:

"However men approach Me, even so do I welcome them, for the path men take from every side is Mine, O Pārtha!" 8

"They who long after success in action on earth, worship the Shining One's for in brief space verily, in this world of men, success is born of action." 10

"The four castes were emanated by Me by the different distribution of qualities and actions. Know Me to be the author of them, though the actionless and inexhaustible." 11

"Nor do actions affect Me, nor is the fruit of action desired by Me. He who thus knoweth Me is not bound by actions." 11

"Having thus known, our forefathers, ever seeking liberation, performed action. Therefore do thou also perform action, as did our forefathers in the olden time." 14

In the fifth chapter it is said:

"Renunciation and Yoga by action both lead to the highest bliss. Of the two, Yoga by action is verily better than renunciation of action." 15

"He should be known as a perpetual ascetic who neither hateth nor desireth. Free from the pain of opposites, O Mighty Armed! he is easily set free from bondage." 18

"Children, not sages, speak of the Sāmkhya and the Yoga as different. He who is duly established in one obtaineth the fruits of both." 19

"That place which is gained by the Sāmkhyas is reached by the Yogis also. He seeth who seeth that the Sāmkhya and the Yoga are one." 20

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1 Prithā or Kunti was mother of the Pāṇḍavas. Hence Arjuna is called Pārtha.
2 III. 22. 8 III. 31. 4 III. 32. 3 III. 33.
3 Dharma. 7 III. 35. 1 IV. 11. 9 Devatās.
20 IV. 12. 11 Guṇas. 10 IV. 13. 18 IV. 14.
24 IV. 15. 19 V. 2. 28 Śamāsā.
37 Cold and heat, hunger and plenty, etc.
3 V. 3. 18 V. 4. 30 V. 5.
"He who acteth, placing all actions in the Eternal, abandoning attachment, is unaffected by sin as a lotus-leaf by the waters."  

"Yogīs, having abandoned attachment, perform action only by the body, by the mind, by the Reason, and even by the senses, for the purification of the self."  

"Having known Me, as the Enjoyer of sacrifice and of austerity, the mighty Ruler of all the worlds, and the Lover of all beings, he goeth to peace."  

In the sixth chapter it is said:  
"He that performeth such action as his duty, independently of the fruit of action, he is an ascetic; he is a Yogī; not he that is without fire and without rites."  

"That which is called renunciation, know thou that as a Yoga, O Pāṇḍava! Nor doth anyone become a Yogī with the formative will unrenounced."  

"For the sage who is seeking Yoga, action is called the means; for the same sage, when he is enthroned in Yoga, serenity is called the means."  

"The Yogī is greater than the ascetics. He is thought to be greater than even the wise. The Yogī is greater than the men of action, therefore become thou a Yogī, O Arjuna!"  

"And among all Yogīs, he who, full of faith, with the inner self abiding in Me, adorneth Me, he is considered by Me to be the most completely harmonized."  

In the eighth chapter it is said:  
"He who constantly thinketh upon Me, not thinking ever of another, of him I am easily reached, O Pārtha! of this ever harmonized Yogī."  

"Having come to Me, these Mahātmās come not again to birth, the place of pain, non-eternal. They have gone to the highest bliss."  

"The worlds, beginning with the world of Brahmā, they come and go, O Arjuna; but he who cometh unto me, O Kaunteya! he knoweth birth no more."  

In the ninth chapter it is said:

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1 Brahman.  
8 V. 10: a constant simile denoting the detached aspect of the Brahman.  
9 Buddhi.  
4 V. 11.  
6 V. 29.  
7 VI. 1. That is, not he who merely renounces the household and the daily rites.  
11 Tapasvi.  
13 Samkalpa.  
9 VI. 2.  
18 VI. 3.  
18 VI. 47.  
19 VI. 14.  
18 Son of Kunti, that is, Arjuna.  
19 VIII. 15.  
44
"He who offereth to Me with devotion a leaf, a flower, a fruit, water, that I accept from the striving self, offered as it is with devotion." 1

"Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya! do thou that as an offering unto Me." 2

"Thus shalt thou be liberated from the bonds of action, yielding good and evil fruits, thyself harmonized by the Yoga of renunciation, thou shalt come unto Me when set free." 3

"The same am I to all beings; there is none hateful to Me nor dear. They verily who worship Me with devotion, they are in Me, and I also in them." 4

"Even if the most sinful worship Me, with undivided heart, he, too, must be accounted righteous, for he hath rightly resolved." 5

"Speedily he becometh dutiful, and goeth to eternal peace. O Kaunteya! know thou for certain that My devotee perisheth never." 6

"They who take refuge with Me, O Pārtha! though of the womb of sin, women, Vaisyas, even Śūdras, they also tread the highest Path." 7

"How much rather, then, (do) holy Brāhmānas and devoted royal saints; having obtained this transient joyless world, worship thou Me." 8

"On Me fix thy mind; be devoted to Me; sacrifice to Me; prostrate thyself before Me; harmonized thus in the Self, thou shalt come unto Me, having Me as thy supreme goal." 9

In the twelfth chapter it is said:

"Arjuna said: 'Those devotees who ever harmonized worship Thee, and those also who worship the Indestructible, the Unmanifested, whether of these is the more learned in Yoga?'" 10

"The Blessed Lord said: 'They who with mind fixed on Me, ever harmonized, worship Me, with faith supreme endowed, these, in My opinion, are best in Yoga.'" 11

"They who worship the Indestructible, the Ineffable, the Unmanifested, Omnipresent, and Unthinkable, the Unchanging, Immutable, Eternal," 12

"Restraining and subduing the senses, regarding everything equally, in the welfare of all rejoicing, these also come unto Me." 13

"The difficulty of those whose minds are set on the Unmanifested is greater; for the path of the Unmanifested is hard for the embodied to reach." 14

1 IX. 26.  6 IX. 30.  10 XII. 1.
2 IX. 27.  7 IX. 31.  11 XII. 2.
3 IX. 28.  8 IX. 32.  12 XII. 3.
4 IX. 29.  9 IX. 33.  13 XII. 4.
 16 XII. 5.
"Those verily whom, renouncing all actions in Me and intent on Me, worship, meditating on Me, with whole-hearted Yoga." 1

"These I speedily lift up from the Ocean of death and existence, O Pārtha! their minds being fixed on Me." 2

"Place thy mind in Me, into Me let thy Reason 3 enter; then, without doubt, thou shalt abide in Me hereafter." 6

"And if Thou art not able firmly to fix thy mind on Me, then, by the Yoga of practice, seek to reach Me, O Dhanañjaya!" 8

"If also thou art not equal to constant practice, be intent on My service; performing actions for My sake, thou shalt attain perfection." 6

"If even to do this thou hast not strength, then, taking refuge in union with Me, renounce all fruit of action with the self-controlled." 7

"Better, indeed, is wisdom than constant practice; than wisdom meditation is better; than meditation renunciation of the fruit of action; on renunciation follows peace." 8

In the eighteenth chapter it is said:

"Nor, indeed, can embodied beings completely relinquish action; verily he who relinquisheth the fruit of action, he is said to be a relinquisher." 9

"Good, evil, and mixed—threefold is the fruit of action hereafter for the non-relinquisher; but there is none ever for the renouncer." 10

"By devotion he knoweth Me in essence, who and what I am; having thus known Me in essence he forthwith entereth into the Supreme." 11

"Though ever performing all actions taking refuge in Me, by My grace he obtaineth the eternal indestructible abode." 13

"Renouncing mentally all works in Me, intent on Me, resorting to the Yoga of discrimination, 10 have they thought ever on Me." 14

"Thinking on Me, thou shalt overcome all obstacles by My grace; but if from egoism thou wilt not listen thou shalt be destroyed utterly." 15

"Entrenched in egoism, thou thinkest, 'I will not fight'. To no purpose is thy determination; nature will constrain thee." 16

"O son of Kunti! bound by thine own duty, 17 born of thy own nature, that which from delusion thou desirest not to do, even that helplessly thou shalt perform." 10

"The Lord dwelleth in the hearts of all beings, O Arjuna! by His illusive power 18 causing all things to revolve, as though mounted on a potter's wheel." 19

1 XII. 6.  8 XII. 7.  9 Buddhhi.  4 XII. 8.  5 XII. 9.
16 Siddhi, XII. 10.  7 XII. 11.  8 XII. 12.  9 XVIII. 11.
18 XVIII. 12.  11 XVIII. 55.  13 Buddhhi-Yoga.
19 XVIII. 57.  12 XVIII. 58.  15 XVIII. 59.
15 Karma; quaeo duty: rather effects of previous action.
20 XVIII. 60.  16 Mejyā.  18 XVIII. 61.
"Flee unto Him for shelter with all thy being, O Bhārata! By His grace thou shalt obtain supreme peace, the everlasting dwelling place." 1

"Thus hath wisdom, more secret than secrecy itself, been declared unto thee by Me; having reflected on it fully, then act thou as thou listest." 8

"Listen thou again to My supreme word, most secret of all. Beloved art thou of Me and steadfast of heart, therefore will I speak for thy benefit." 3

"Merge thy mind in Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My truth; thou art dear to Me." 4

"Abandoning all duties, come unto Me alone for shelter. Sorrow not; I will liberate thee from all sins." 6

Let Śādhakas now see for themselves whether in the Gītā Bhagavān has prescribed abandonment of work 7 or performance of it. We are not at all astonished or grieved to see that a study of Bhagavadgītā leads to an abandonment of Karmakāṇḍa 8 by sentimental folk who feign devotion and who go emotion-mad at the very mention of Bhagavadgītā, though they have no devotion to Bhagavān Himself. What we are sorry for is, that even such men as worship the speaker of this Gītā as their Iṣṭadevatā and call it Bhagavadgītā, on account of its words having issued from His fair mouth, say that “the Karmakāṇḍa is a jar of poison”. Who can penetrate this mystery? When the fruit appears the flower dries up of itself and falls.

But how wonderful must be the intensity of the greed and the impatience and hurry of those who, on seeing this, understand the flower to be of no use and proceed to destroy it the moment it is blown? What sort of degree-hunting malady 9 has seized society, that it should cause a mad rush to secure the highest degree in every department? 10 Even in the worship of Devatā each one aspires to be the highest degree-holder. “In no department shall I be inferior.” This intensely devilish idea of the nineteenth century is about to become supreme by the defeat of the divine 11 notions which belong to the domain of worship. We cannot say when

1 XVIII. 62. 2 XVIII. 63. 3 XVIII. 64. 4 XVIII. 65.
5 Dharma. 6 XVIII. 66. 7 Karma.
8 The department of Scripture dealing with action and ritual.
9 Upāḍhirōga.
10 A very keen observation. Everyone cackles about, Kaivalya, and would be a Yogi, not because of any inherent competency, but because pride will not allow them to take a lower place. By the expression of their view that this is only for the “ignorant,” they swing a censer to their supposed “knowledge”.
11 Sāttvik.
Vaidyanātha, the destroyer of Tripūrā, will deliver society from the pains of this disease.

Had the examination for the degree sought for been held at any seat of learning other than that of Sādhana of Mahāvidyā, the number of learned degree-holders would have been so large that it is doubtful whether place could have been found for them all in Brahmāloka, Vaikunṭha, and Kailāsa. But we are secure from this danger in that Bhagavān Himself, the dweller in all hearts and Creator of all things, is the Examiner. Unless He gives the degree of service to himself, who is there who can free himself of servitude to the Upādhis? It is the presence of these latter pestilential Upādhis which prevents the acquisition of the former. These latter Upādhis must be shaken off before we can obtain the former Upādhi, or this Upādhi must be obtained before the others can be got rid of. There might have been a chance of bogus Upādhis (degrees) being considered genuine, were it possible to go elsewhere after having received them from Bhagavān. But, O pretender to devotion, who art so fond of the Upādhi (title) of devotee! all this Universe is the field of work of that Rājarājetvarī alone, who is the sole Mistress of this infinite creation of things moving and unmoving. Where in this Universe can you go so that you may escape the all-penetrating look of Her whose eyes are infinite? Who has told you that your bogus Upādhi will not be caught in the net of Her Māyā, in which everything from Brahman to a blade of grass is eternally held? Why, then, further trouble to create a counterfeit in the midst of this net? He who tries to snap the Karma-threads of this net by his own strength knows not that its meshes are there only to take him out of the water, and not that he may pass into it from the net. The kind of dissatisfaction with the Samsāra and Karmakāṇḍa which one occasionally feels before entry upon the path of spiritual knowledge, is cleared, is not true dispassion, but only passion in a different guise. Hence the fool who, on feeling such dissatisfaction, wants to forsake the Samsāra or Karma, only sticks in the meshes of that net, and resting half within and half without it loses his life amidst unsufferable pains. He neither remains in the net nor passes out into the water, but failing both ways, “falling from this and

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1 Śiva, who is lord of physicians, for he cures all human ills.
2 The Upādhis (apparently limiting conditions) of name and form spoken of in the systems of philosophy. There is a play on the word Upādhi, which means also “degree” or “title”.
3 Jāla.
4 A pun on the word Jāla, which as an adjective means, in Bengali, “counterfeit,” and as a substantive means “net”.
5 See last note.
6 With the world and ritual worship.
7 Tattvajñāna.
8 Vairāgya.
losing that,” becomes untimely subject to the grasp of death. It therefore becomes an intelligent person not to make futile efforts to tear the net, but endeavour to move about happily in the water within the net. If by the grace of the Devi, who is will, you gain the strength which will enable you to dive into deep water, if you have grown fit to sink in the fathomless infinite sea of the Brahmarājī’s self, then Mahēśvara, who holds the thread of this net, will Himself undo its top-knot. The tie of attachment to the Samsāra will be loosened, and then, finding his path open, the Jiva, freed from existence,1 will leap from the net with the cry, “Victory, victory, victory to Tārā!” and sink into the sea of the Self of the Mother of the world; but to take a leap untimely is but the preliminary to a terrible fall. To renounce the Karmakāṇḍa at this time is the taking of such an untimely leap. Had the talk of renunciation of Karma any reality in it, it would not have been necessary to have said so much as to renunciation of Karma before renouncing it.2 Just as death does not wait for anyone’s permission, so liberation does not wait for anyone’s comment. Inspiration and expiration of breath go on in a Jiva’s body by a natural process. The wiseacre who tries to renounce work3 by hanging himself, and so interrupting this regular function of nature, will, whether he loses Karma or not, first lose his body. Similarly, in the case of those who are ever eager to renounce the Karmakāṇḍa prescribed to them individually as suited to the respective castes4 and Āśramas5 into which they are, according to their Gunas and natural law, divided, such men first renounce their Dharma, whether they renounce Karma or not. It is difficult to restrain one’s laughter on hearing the talk of renunciation of Karma nowadays, for this renunciation means renunciation of the Sanāthā prayām6 daily and occasional worship of the Deity, Śrāddha7 of parents, religious festivities, such as Dola and Durga Pājā, and so forth; but not such things as the maintenance of wife and children, earning and spending money, eating and having sexual intercourse. The alleged justification for this sort of renunciation is said to rest, firstly in “doing things which give Him pleasure,” and on the fact that a wise man’s actions are “like water on a lotus-leaf.” Can Samsāra ever bind a person who is wise? Men like Janaka8 are examples to show

1 Jivanmukta.
2 They talk of renouncing Karma, and they talk so much of it because they cannot in fact renounce it.
3 Karma.
4 Varna (see Introduction to Tantra Śāstra).
5 Stage of life (see Introduction to Tantra Śāstra).
6 The rite done three times a day (see Introduction to Tantra Śāstra).
7 Obsequial rites.
8 Rājapāti, King of Mithilā, father of Sītā, wife of Rāmachandra.
that it cannot. Taking this ideal of Janaka, Bengal, the playground of religious anarchy, is nowadays giving birth to many Rājaṛṣis, Devarṣis, Mahaṛṣis, and Upaṛṣis. Although Janaka or “progenitor” was the name by which Mahaṛṣi Janaka was known, he did not make himself such in fact. That he and his name might correspond, the Mother of the world, whose attachment to devotees is great, Herself became his daughter, and made him famous in the world by assuming the beloved name of Jānaki, a name made glorious by the glory of the devotee; but in order to make the present-day Janakas worthy of the name, the Mother of the world should rather disappear than appear. Being religious heroes, they do not intend to show cowardice, like Janaka, by abstaining from taking wives to themselves on the way to fight the battle of religion. Why become afraid of the Samsāra? They are, therefore, in no way inferior to Janaka, but rather, to a considerable extent, superior, in the character of Janaka, or progenitor, and Rājaṛṣi. We are rather pleased than sorry at this. Our only concern is this: Rājaṛṣi Janaka had another name—namely, Videha, or Bodiless—from which Jānaki got Her name Vaidehi. How long will it take these men to become possessed of this name? How long must we wait in this Kali age to find among ourselves men like Rājaṛṣi Janaka Videha (bodiless) of the Tretā age? How long will it be before these men relieve the burden of the earth by becoming Videha—that is, bodiless—upon it?

Whether the ideal of Janaka obliges us to renounce wealth and wife or not, it does not at any rate require us to give ourselves up to worldly enjoyment. Moreover, Janaka did not renounce Sandhyā prayers, worship, and the Karmakāṇḍa suited to his caste and Āśrama; on the contrary, he always took care to perform them as enjoined in the Śāstra. Just as his other actions, such as his rule of his kingdom, were not based on egotism so his Sandhyā prayers, worship, and so forth, also were not dependent on it. This is the story of the Rājaṛṣi. As for the present day Pseudo-Ṛṣis, they, of course, become liberated Sannyāsis at times of worship, prayer,

—The first three are various classes of Ṛṣis (seers), and the last means Pseudo-Ṛṣis.

—Dharmavira.

—Dharmayuddha.

—The people whom the author satirizes claim not only to be Ṛṣis, like Janaka, but surpass him in that they become progenitors with their wives, a simpler and to most a more pleasant affair than the search for wisdom.

—Because, though with a body the world did not bind him. He was Jivanmukta.

—Here is a play on the word Videha, which referred in previous passages to Mukti and here to death.

—Ahanikāra.

—Upaṛṣis.
and so forth, no matter whether they renounce anything else or not. Why, brethren, is your love for God so much greater than your love for your wives, children, and relations, that when liberation, which loosens all bonds, is so near at hand, the bond of prayer will alone frustrate it? How imprudent is the scepticism of those who, blinded by the vanity of their knowledge, are keen for every worldly pursuit, and yet would renounce Sandhyā prayers, worship, and so forth, on the ground of their being Karma? In short, it is no easy matter to throw dust in the eye of Dharma. 

Bhagavān, who sees all things, has said: “Even against your will you will be obliged to do Karma.” Under the severe pressure of the unrelenting law of nature I am bound to serve Karma as a slave, for there is no means of escape from its close grasp. Why, when accepting this slavish service of Karma, should I be deprived of the benefit of its fear-dispelling hand? I would have, with all submissiveness, renounced Karma, had Karma renounced me. Since I have been born in the land of Karma, in order to perform it, I will not renounce Karma so long as life lasts; but if, on the other hand, Karma renounces me, I will not be sorry therefore. I am very much afraid of doing my own Karma, but why should I be afraid of doing the Karma of my Mother, seeing that She is the Dispeller of fear? I do not any longer belong to myself, so that, O brother! what Karma can there be which I can call my own? Karma is Hers, whose I am. I am the Mother and the Mother is mine. The glory of Karma with me lies no longer in its being Karma, but in the fact of its being the Mother’s Karma. So long as the relation of Mother and son will not end for me, this joy of Karma also will not end. Blessed are my birth and life in that, by being born in this land of Karma—that is, Bhārata—I am to-day going to sever the bonds of Karma with the Mother’s Karma-sword. Glorious is my Mother’s unbounded mercy that! She, who is beyond the range of thought and truth itself, and full of mercy, and whose Karma approved by Her is such that even Brahmā, Viṣṇu, and Maheśvara, find it difficult of right performance, has, for my sake, with Her own mouth dictated in the Dharmaśāstras that Karma is Her worship, replete with Her love and tenderness! What can be a greater good fortune for a Jīva in the world than this? We know not if there is any other Jīva so unfortunate in the world as he who is deprived of this good fortune. O Mother of the world! save me, O Mother! Rather may I spend millions of lives in fearful Hells than that I should be deprived of the loving worship of Thee, O Mother!

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1 They say that Upāsanā is wrong; on which they are asked whether they have risen so high spiritually that they have shaken off all bondage other than that of Upāsanā, which alone stands in the way of their gaining Muktī.

2 True religion.

3 India.

4 That is, spoken of in the Śāstra.
See that I, who have been initiated in the great Mantra, the gem of spiritual consciousness (which is of rarity to even Brahmā and other Devas), and who have been upbrought in the Śādhanā of the great Yantra, which is the source of the creation, preservation, and destruction of the three worlds, may not become Motherless when Thou art the Mother! For what have I come here, if it be not to do the Mother’s work? Bless me, O Mother! by answering this, my question to Thyself! O Mother! the earth is too small to hold the bliss which I feel to-day when I remember that, being a Jīva, I have been initiated in Thy Mantra as uttered by Śiva Himself, O Daughter of the Mountain! Thou art bliss itself. Thyself keep to-day Thy own bliss, and at the same time take this joyless son of Thine up into Thy blissful arms in order to make the words of Sadānanda true. I have been initiated. Now, tell me how I am to be educated? Thou hast Thyself promulgated Thy commands in the form of Śāstra. Do Thou now Thyself explain the truth concerning Thee by opening in the form of Śādhanā the door of that Śāstra. Tell me, O Mother! what have you said in the Śāstra?

In the Tantra Samhitā it is said: “For him who has received Mantra—that is, initiation—worship is of two kinds, according as it is outer and inner. Inner worship, to the exclusion of outer worship, is prescribed for Sannyāsīs, whilst both inner and outer worship are prescribed for all others.”

In the Gautamiya Tantra it is said: “This inner worship grants liberation to Śādhakas even during their life-time, but Munis alone who are desirous of liberation have the competence to perform it. Hence, such Śādhakas as are unable to perform mental worship in the manner above described should do it with the aid of mental elements similar to those used in outer worship.”

The following are the words of Śiva in the Samhitā quoted by Rāghavabhaṅga: “O Devī! whose face is as the moon! by knowledge only and without gifts, Homa, and other like actions, a householder can

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1 Tattvacintāmaṇi.
2 See Introduction to Tantra Śāstra; here used in the sense that She is the instrument of creation.
3 Śiva the “Ever joyful”.
4 Literally, “explain Thy Tattva”.
5 Mumukṣu.
6 In outer worship articles (Upacāra) are used, such as lights, flowers, incense. In the mental worship here spoken of ideal offerings are made which correspond to the material articles of external worship.
7 The great Tāntrik commentator and author of the commentary on the Śāradatlakā.
8 Dāna.
9 Karma.
never attain welfare either here or hereafter. If even a householder does not make gift or perform Homa or worship, as enjoined, then who will daily do these things? (2) O fair Devī! a Brahmacārī ¹ has no right to make gifts (for he is destitute). Who, then, will make gifts to Gurus according to their capacity? Those who live in forests ² also have not the means to make gifts. Moreover, in the Kali Yuga living in forests ³ is disallowed " (ś).  

Hence, Parivrājakas ⁴ only are able to secure liberation from all pain and sorrows by knowledge alone, without making gifts and performance of Homa and other ritual acts. O Devī! whose face is fair as a lotus, the Parivrājaka ⁵ who is not averse to the performance of ritual action,⁶ and the householder who is averse (that is, feigns aversion) ⁷ to it, will both sink into Kumbhīpāka ⁸ (ś). Virtuous wives of the family and householders desiring their own welfare should daily perform worship with auspicious elements, and make gifts in the names of Devas, Brahmānas, and so forth (ś). If members of the Vānaprastha Āśrama ⁹ and Yatis ¹⁰ daily do works of charity, and so forth, they will never be liberated from the Samsāra. On the contrary, they become more and more attached to it. Those who, after having adopted the Sannyāsa ¹⁰ or Vānaprastha Āśrama, ⁸ become attached to action,¹¹ like householders, fall from the height which they have reached, and become subject to sorrow here and hereafter (ś).  

In fact, such householders as omit outer worship through sloth, make pretence to spiritual knowledge, and say "outer worship is useless, and without spiritual significance."¹² We perform mental worship only." The above-quoted passages from the Śastra bear strong evidence to the fact that this judgment of theirs is wholly opposed to Śastra, and the result of views which are independent of it. It is with the mind that mental worship must be performed; but so long as that mind is not "under my control," with what shall I perform mental worship? So long as "I am of the mind," instead of "the mind being of me," I have no right to do

1 The celibate student.
2 That is, belong to the third, or Vānaprastha Āśrama.
3 The Vānaprastha Āśrama. There were four Āśramas in other ages, but in the Kali Yuga there are only two—viz., the second Gārhasthya (that of a householder) and the last Bhikṣuṇī or Avadhāta. See "Mahānirvāna Tantra," chap. viii. 8. Neither the conditions of life nor the character, capacity, and powers of the people of this age allow of the first and third.
4 That is, ascetics: Sannyāsīs. ⁵ Karma.
6 Author's parenthesis.
7 One of the Hells. ⁸ Vide ante.
8 Those who have controlled their passions: ascetics.
9 The fourth, ascetic Āśrama.
10 Lankika. Literally, temporal.
mental worship exclusively. This is very true. If through lack of mastery of my mind I am unable to offer mental flowers at Her feet, if I cannot with independence settle my mind on that which I desire, then what guarantee is there that, when engaged in mental worship, for which I have no competence, my mind will not forget to contemplate Her feet, and think of the happiness of Samsāra? Milk is admitted by all to be the most powerful of means for the preservation of human life. Curd, milk, butter, ghee, and so forth, are all transformations of milk. This is why all things prepared from milk have the reputation of being delicious. But if by accident anything sour or bitter falls into milk and turns it, then, apart from any other test, even its smell causes nausea, and the revulsion which it produces is more lasting than that caused by any other thing. The only reason for this is that milk is the best of delicious things. Had not milk been so good, its corruption would not have been so bad. For instance, although sugar, sugar-candy, and sweetmeats are prepared from molasses, if molasses is not sufficiently boiled and treated so as to be converted into any of these things, it will at any rate remain what it is—molasses—or become moist sugar. And this molasses or moist sugar, if it cannot be used in preparing Sandeśa with curd, will at least give sweetness to a sour curry of mango, amđa, or plum—a sweetness so attractive that the remembrance of such a sweetened curry makes the mouth water, whilst the remembrance of sweetmeats produces merely a sensation of their absence, and nothing else. This is why it has been necessary to give a name to this mixed taste, and we accordingly have the adjective "sour-sweet". The reason why molasses is not altogether spoiled by mixture with something sour is that it is not as superior a thing as milk is. If a person lives on milk only, he may perchance meet with such a difficulty through his supply of milk becoming accidentally spoiled, as one who lives on sweetmeats only can never experience. Similarly, although all admit that mental worship is the best of all forms of worship, if the mind with which that worship is performed becomes corrupt, polluted, or disordered, with what shall I perform the worship? When the mind is in this state, such a stench issues from it as makes the approach of even men, not to speak of Devas, impossible. We quite understand that it is necessary to take the cream out of milk, but if the milk itself is putrid, whence am I to get the cream? If I mix the cream that was in the milk with something else, and thus spoil the milk itself, if I mix the faculty of devotedness that was in my mind with attachment to wife and children in the Samsāra, and then try to acquire spiritual devotion to Bhagavān or Bhagavati with

1 Kāra; that is, milk thickened by boiling.
2 A sweetmeat.
3 A sour fruit.
4 Āsaktiśakti. Literally, "attachment-Sakti".
5 Parābhakti.
that mind, such an effort will prove as futile both here and hereafter, as if we sought to drink milk where there is only whey. Hence, so long as I am unable to bind at the door of the temple of my heart the All-good Suravi from whom are drawn, and who fulfills, all desires, the only way in which I can preserve my life is not to make myself dependent solely on milk, but to use milk, molasses, sweetmeats, or any other thing which I can procure at all times without difficulty. However sour be the mango or amda you may give me, I shall mix with it the molasses of lesser devotion, and prepare such a sour curry as will make the mouths of even Sannyāsīs and Śādhus water, and will bring back a liking for food even to a sick man, to whom it is repugnant, so as to render him again capable of eating even sweetmeats and sweet pudding. Of what use is it to tempt me with milk, pudding, and sweetmeats if I have a dislike for every kind of food? If my mind is not calm, of what use is it to give me, who suffer from the disease of Samsāra, instructions in mental worship, which is the food for Yogīs? So long as I have a dislike for food, I am not only unable to eat the food you offer, but am likely to suffer an untimely death by starvation. Hence, in the dispensary of Vaiḍyānātha, and according to the Tāntrik cult, food for sickness is not the same as food for Yogī. Sannyāsīs have the privilege of performing mental worship only, but as a man of the Samsāra, I may always perform both mental and outer worship. First of all, that is the most delicious thing for me which will cure my dislike for food. If you want to give me milk, give it; but so long as my dislike for food remains, pray do not depend on milk alone. For the moment, milk will not give as much gratification as sour things will do. To-day I shall feel immense joy in outer worship by illumining the Manḍapa, and filling it with the delightful fragrance of burning incense, making the quarters resound with the music of drums, kettle-drums, gongs, and bells, and with the heartfelt cry, “Victory, victory to Thee, Mother Tārā!” along with recitation of hymns which reach the inmost recesses of the heart, looking with the pupils (Tārā) of these two eyes straight into the pupils (Tārā) of the eyes of the three-eyed Devī, I shall see the Universe all full of Tārā. But if I proceed to perform mental worship only without the necessary

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1 The heavenly cow which is the mother of all cows, and which came out of the sea when it was churned. Here used metaphorically for the Devī.
2 A sour fruit.
3 Gaunābhakti. Literally, secondary, as opposed to Mukhya or principal.
4 The word etymologically means “Lord of healers”—epithet of Śiva, as the physician of all human ills.
5 House of worship.
6 Stotras.
7 There is here a play on the word Tārā, which means the pupil of the eye, and is also a name of the Devī as Saviour.
competence, therefore I shall, owing to the absence of Tārā from the heart, despite the power of sight, see darkness only in the three worlds as I sit in this temple, illumined with hundreds of lamps. Can the simultaneous appearance of even hundreds of millions of suns and moons illumine the place where the Brahmagayi is wanting? In the infinite firmament of my heart infinite numbers of planets, stars, suns, and moons shine less than glow-worms if the light of Brahmagayi is there. If it is not there, hundreds of thousands of each of such lights cannot make up for even a hundredth part of Her brilliance. So long as the brilliance of the full moon does not permanently exist in my firmament; so long as my Mother dwelling in the orb of Mantra, full of pure nectar, does not spread the lustre of Her eternally beaming smile on the hill of dawn of my heart, so long as the bright and the dark fortnights exist for me; so long as there are for me the double path of desire and cessation of desire, Samsāra and Sādhana, adherence to home without and homeless asceticism within; so long I must (if I would see the moonbeams which charm the mind of the Moon-crested Deva) make the moon rise without, destroying the darkness within with the light of this moon, and with the help of that reflected light discover the centre of its emanation. It is almost impossible to gaze directly at the sun, yet one may easily and minutely examine the solar disc in its reflection in the water of some stone or other vessel. In the same way subtle manifestations of Her real self become truly visible without in Yantras, Mantras, images, and so forth. Pure mental worship has been prohibited for householders, because they cannot achieve it without outer worship. Samsāra Dharma is the consecrated shrine of human worship. It is impossible for one who is governed by it to perfectly accomplish mental worship of the Deity. Just as it is not easy to keep uncovered milk fresh in a cowshed full of cows' urine, so also it is difficult to keep the mind attached in love to Devatā in the Samsāra, with all its attachments and affection for wife and children. Hence, so long as my mind is not controlled, it is wholly useless to cry for mental worship.

Not to speak of ordinary folk, even of such a renowned and accomplished Sādhaka as Mahārāja Rāma Kṛṣṇa, the following story is told:

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1 That is, despite the possession of pupils (Tārā) in the eyes.
8 Udayīcāla from which the sun is said to rise.
9 The month is divided into two halves according to the waxing and waning of the moon.
6 Pravṛtti.
6 Nivṛtti.
6 Gārhasṭhya.
7 Sannyāsa.
6 Vibhūtis.
9 Diagrams (see Introduction to Tantra Śāstra).
10 The Dharma of the household life.
11 "Worship," in the sense that the performance of duty to fellowmen is such. The shrine of such worship is contrasted with that in which the Devatā is worshipped.
12 A member of the Natare Raj family—a great Sādhaka.
At a particular time during the first stage of Sādhana, after initiation, when the Mahārājā, in disregard of his public duties, and with prohibition of public access, used to remain constantly immersed in Puṭā, Dhyāna, and so forth, a pair of gold bracelets were ordered for his wife, Rāṇī Kātyāyanī. A few days after the order had been given the Rājā, seeing the wrists of the Rāṇī unadorned, asked her the reason for it, and was told in reply that the bracelets had not yet been prepared. Next day, when he was engaged in Puṭā, a Sannyāsī with matted hair appeared at the gate of his palace, and asked the gatekeeper: "Where is your Mahārājā? Tell him that a Sannyāsī ¹ has come to see him." They replied with great humility: "Lord! the Mahārājā is now in the house of worship. No one may go there; and even if we speak to him now, there is no chance of getting a reply." The Sannyāsī laughed and said: "I tell you, go". The gatekeepers were afraid of disobeying him, and did as they were told to do, but to no effect. Rājā Rāma Kṛṣṇa was at that time immersed in mental worship of his Iṣṭadevatā, and so made no reply, notwithstanding the arrival of the Sannyāsī. The gatekeepers came back and told the Sannyāsī what had happened. The Sannyāsī raised his eyes a little, smiled, and said in a deep voice: "When the Mahārājā comes out after finishing his worship, tell him that to think of the Rāṇī's bracelets is not to perform mental worship of Iṣṭadevatā." Saying this, the Sannyāsī went away hurriedly. The gatekeepers did not understand the meaning of his words, and did not dare oppose the Sannyāsī from going away, for as an ascetic he was free to come and go. Afterwards, on coming out of the house of worship, Rājā Rāma Kṛṣṇa asked the gatekeepers: "Where is the Sannyāsī?" In fear they told him the Sannyāsī's words, and of his departure. "To think of the Rāṇī's bracelets is not to perform mental worship of Iṣṭadevatā." With the quickness of lightning these words entered through the Rājā's ears into his mind. He shook with fear at the offence which he had committed, and repeated the words, "Where is the Sannyāsī?" in a voice choked with sorrow and trembling with fear. The Rājā then himself ran into the public road to find him, but as he was then in a spiritually unfit state to meet the Sannyāsī, he was unable to discover him. Nevertheless, what the Sannyāsī had done and said made the Rājā seclude himself from everybody after this incident. No one could say as to where he was or what he was doing at any time. He became inattentive, his gaze was fixed, and his self ever immersed in a stream of continuous Samādhi. ² Three years passed in this way. Then one day, when, according to his usual practice, the Rājā was engaged in worship in his house of worship, the same Sannyāsī again appeared. On seeing him, the gatekeepers made obeisance at his feet, and respectfully conducted him to the

¹ Ascetic.
² Ecstasy.
door of the Rājā’s house of worship. On that day also the Rājā was busy performing mental worship, but he found himself in a great difficulty. In order to worship the Devī who is mind itself with mental articles of worship, the Rājā had that day adorned the brow of the Devī with dishevelled hair with a high-crested mental jewelled crown. He then proceeded to adorn the shell-shaped neck of the Devī who bears great love for Her devotees with a mental garland of crimson Jābā flowers. But as often as he raised his hands to put the garland on the Mother’s neck, so often his effort was baffled by the high crest of the crown. Having repeatedly failed, he became sorrowful and anxious, and thought to himself, “Perhaps to-day I shall not be able to put a garland on the Mother’s neck.” In unbounded sorrow his large eyes filled with tears, and weeping he cried: “O Mother! what shall I do?” A voice from outside replied: “Rāma Kṛṣṇa! why do you weep? It is by putting a crown on the Mother’s head that you have to-day brought about all this trouble. Take it off, and then Garland Her.” Rāma Kṛṣṇa started, left the Mother and Her worship, and opened both the outer and inner doors of the house of worship. He then saw before him a Mahāpuruṣa, a Sannyāsī smeared with ashes and full of Tejas. He recognized him as Pūrṇānanda Giri the perfect Śādhaka, who had been his companion in Śādhanā done by them in cremation-grounds in the previous birth. He bowed at his feet, and said “Brother! this is my condition to-day! The Mother and you know how I have passed these three years since you went away, after having done me the favour of putting me to shame.” Pūrṇānanda laughed, and said: “Have no fear, brother. It is because I then left that I am able to approach you to-day after these three years. Being what you were then, the time had not yet come for me to see you. Think what a difference there is between your former thought of the Rājī’s bracelets and your present difficulty about the garland. It is because the Mother has blessed you that I am here again to keep my promise given in the previous birth.” After this incident Mahārājā Rāma Kṛṣṇa became a Bhairava and Mahārājī Kātyāyanī a Bhairavi, and companions of Pūrṇānanda Giri in Mahāśmaśāna-sādhana, on the banks of the Ātreyī at Buxar.

1 Manomaya.
2 Kambu-Kaṇṭha.
3 Scarlet hibiscus used in Tāntrik Devīpūja.
4 Vide post, p. 1047.
5 Great man.
6 Spirit, power, spiritual force, and lustre.
7 Śmaśāna-sādhana.
8 The Śādhanā done by Tāntriks in the great cremation-grounds.
9 “I hope some day to be able, by the grace of the All-good Mother, to present Śādhakas and Śādhikas with a biography of Mahārājī Rāma Kṛṣṇa, in which his history both previous to and following this incident will be related.” (Author’s note).
Now, Sādhakas consider how few fortunate perfect Sādhaka Mahā-puruṣas like Mahārāja Rāma Kṛṣṇa are born in this Samsāra. How many in this world are blessed with friends of previous birth, such as Pūrṇānanda Giri, to answer their questions? How many religious heroes are there who, being Princes themselves, have yet the strength to turn from royal opulence, splendours, and enjoyments, and become Śmaśāna-sannyāsīs? To how many Sādhakas does the Mother of the world show Herself in the form of Guru at the time of their death? Even such a man as Rāma Kṛṣṇa, who had already greatly practised Sādhanā in previous births, in the first stage of his present Sādhanā forgot the Mother during mental worship, and thought of the bracelets of his wife. Mental worship being so difficult, does it not make one ashamed even to think that you and I, steeped in worldliness as we are, have perfect competence to perform it? Pūrṇānanda Giri came to remind Rāma Kṛṣṇa of this. But for you and I it is not necessary that a Pūrṇānanda Giri should so come, for does not the burden of this joyless mountain of Samsāra remind us of it? Rāma Kṛṣṇa’s connection with the Samsāra lasted only so long as he did not acquire full competence for mental worship, but when, by the grace of the Devī who is perfect Bliss, he met Pūrṇānanda, and acquired such competence, from that time his connection with the Samsāra ceased. Then was the day on which his mind became self-controlled, leaving all thought of the Rāṇi and her bracelets. From that day began the dance of the waves of joy of the Devī, who is mind itself. She revelled in battle, in the broad field of his mind, and as a result the mental garland of Jābha flowers struck Her crown and was thrown back.

Can you say that any incident of such a nature ever happened in the course of your or my mental worship? We call the Mother into our heart by picturing the image of Her whole body in our mind. We then give Her seat, welcome, water for the washing of her face, grains of paddy and blades of Dūrva-grass to show the honour we pay Her, water to clean the lips and throat, honey, and other things, and water again. We next bathe the Mother of the world, and then adorn Her with clothes and

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2 Tantrik ascetics who frequent and do Śadhanā on the burning ground.
3 Nirānanda Giri—a pun. The name Pūrṇānanda Giri etymologically means “mountain of perfect joy”.
4 From the day that the Rāja withdrew his mind from worldly things and settled it on the Devī from that day the Devī began to dance with joy in his mind. And this dancing prevented him from garlanding Her whilst She had the crown on.
5 Āsana.
6 Śvāgata.
7 Pādhyā.
8 Arghya.
9 Aćamanīya.
10 Madhuparka.

Aćamanīya is always given twice in worship.
ORNINANCES RELATING TO WORSHIP

ornaments. It was at this time of adornment that this trouble about Her crown and garland happened to Rāma Kṛṣṇa. Can the mind of a Jīva, attached to worldly things, remain undistracted during the time which is required to do all this? Not to speak of undistraction for the whole of this period, is it even steady for the length of time which it takes us to say these few words? Hari, Hari! you and I start on journeys to Vaikuṇṭha, Kailāsa, and Brhadāvana under the guidance of minds which travel to the South Pole from the North Pole at every twinkling of the eye ten times every half an hour! You and I will be left on the path, and the mind will go to its own place. Thus, neither home-life nor homeless asceticism, nor Vaikuṇṭha, nor Kailāsa will be for me. To live at home after that, with life only, but without the mind, is to lose all. The learned of ancient times have therefore said, "where there is a chance of losing all, a wise man gives up half," in order that he may save the other half. The Śāstra, also observing our danger of losing all, has counselled the performance of both inner and outer sacrifice, and of both mental and outer worship. He who proceeds to perform exclusively mental worship in dependence on a mind untrained and unpurified runs every chance of losing all. At such a time I shall deem it a great gain if, by abandoning half of mind, I can save the half of outer worship. Hence, until non-dualistic Samādhi is attained, both Sannyāsa and householders must perform both inner and outer Sacrifice. A householder in particular will be wholly ruined unless he does so. A Sannyāsī's mind may, by dint of his cultivation of discernment and dispassion, become someday free from the bond of attachment to worldly things, and thus transparent and fair and pure; but for a householder, a Jīva ever bound by the ties of love to wife, children, and so forth, and thereby rendered without understanding, there is no such hope unless, by reason of a Sādhanā performed in previous births, the merciful Devi shows him Her utmost mercy.

In the Gandharva Tantra also Bhagavān, the creator of all things, has clearly so commanded after speaking of inner sacrifice: "O Mahēśvarī!

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1 The heaven of Viṣṇu (see ante), the abode of Śiva and the city sacred to Kṛṣṇa.
2 That is, we shall never reach Kailāsa, etc.
3 Sannyāsa.
4 Yajña. See as to the extensive meaning of this term A. Avalon's Introduction to "Mahānirvāṇa Tantra".
5 That is, mental worship.
6 Monistic experience in Yoga ecstasy.
7 Viveka; between the "real" and "unreal".
8 Literally, "made jāda," which means inert, senseless. As true understanding is free of such attachments, anything which produces them tends to make the mind to that extent jāda.
9 Yajña; see note ante.
by performing inner sacrifice in this manner Sādhakas become Brahman Itself, and it is in this way that I worship Īśvāri. And Yogis and Munis also constantly perform worship in this way. But a householder can never attain Siddhi by means of this inner sacrifice alone. He can attain Siddhi only if he performs both outer and inner sacrifice."  

Here Sādhakas should note that Mahēśvara Himself says: "It is in this manner that I worship Īśvāri! And Yogīs and Munis also perform worship in this way." As to His worshipping Himself whether as Śiva or as Śakti, we have nothing to say. But speaking of Yogīs and Munīs He says that they worship "constantly," meaning thereby that they, too, are afraid of falling from their station unless they keep up a practice of constant worship. Now say, O mental worship! is it not a sign of impending lunacy to think that to-day you and I, whose efforts at worship are few and far between, are not competent to accomplish the form of worship in which Mahēśvara alone worships Himself with full competence, and in which the competence of Yogīs and Munīs is made to depend upon the constant practice of inner worship? Had householders been altogether free of outer affairs the Śāstra would never have bound them to outer practice, nor should we have had to enter into this close and sifting inquiry on the subject for their sake. You, O householder! may easily consider yourself free of all outer activities, but so long as you bear the title "householder" how can I believe it? The Samsāra consists of outer activities, and household Dharma is the Dharma by which the continuance of this Samsāra is maintained. Who will then believe that a person whose title of "household" is based on his connection with this household Dharma has nothing to do with matters of outer concern? As for those householders who have acquired detachment, discernment, and dispassion, whom Bhagavān has called Karmayogīs in the Gītā, and who perform outer work with minds free from egotism, such great men are free from attachment to outer concerns, but not out of all touch with them. We call them unattached to action because, although they are in the midst of action, their mind is not attached to it. The mental faculties of a Yogi are for the most part satisfied with mental objects, so that he alone is competent to perform exclusively mental worship. As for myself, who am steeped in worldliness, my mental faculties always seek outer objects, so that it is not possible that I should have the competence for exclusively

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1 Yajña; see note ante.

2 Adhikāra; that is, losing their competency.

3 That is, those who achieve Yoga by means of selfless, selfless action, by which they become partakers of the universal activity of the Brahman for the good of the world.

4 Though they do actions, they are not attached to them.
ment worship. A single day’s abstention from outer bathing makes my body restless with the burning of summer heat; a single day’s fasting weakens my physical body; a single night’s waking robs me of the power of rising the next day. These causes not only make the body unfit, but also exhaust, disturb, and overpower its mental faculties. When thus my mind cannot have peace and comfort for a single moment in the absence of outer objects, it is obvious that it cannot rest satisfied with the performance of exclusively mental worship. If, however, through continuous practice of inner worship along with outer worship I ever sink in the sea of Her manifestations—Her form, qualities, name, and love—and am overwhelmed by them; if, like a deeply intoxicated man, who, though he rightly and with safety does all acts which are matters of daily habit, yet does not perceive that it is he himself who does them, I can become intoxicated with the drink of the nectar of love and devotion to Her; and though performing the works of Samsāra based on habit, yet do not perceive my own agency in such performance; and if I thus mingle my individual existence with Her existence, it is then that I shall be competent to give up outer and to perform exclusively mental worship. And on that day I shall not only give up outer worship, but all outer objects will of themselves be separated from me. So long as this does not happen, it must be deemed a great sin even to desire to give up outer worship by merely personal effort. If we suppose that we can constantly and carefully perform all outer works concerning the body, the Samsāra and worldly things, and yet at the time of Her worship we can worship purely mentally, and then after such worship resume attention to our food and other physical desires and necessities, then let me tell you that such deceit practised on the Deity is but the broad road for a journey to hell. It is truly astonishing that according to your religion I am to continue to do acts which have the effect of tightening the bonds of Karma which lead to worldly Māyā, attachment, and wrong action, making us fall, forgetful of inevitable death, from the true path, baffling the purpose of human life, and making us subject to the servants of death; but I am to give up acts which sever the bonds of accumulated Karma and destroy its sufferings by the sharp edge of the sword of knowledge, dispassion, and discernment, and the effect of which is to carry us through and beyond the Brahmaloka to liberation in the eternal abode of Brahmanayī. Just as water is drained away by water, or one thorn is drawn out by the aid of another, so by Karma are destroyed the bonds of Karma. Hence, Bhagavān Mahēśvara, who grants the fruits

1 Vibhūtis.

2 When the Śādānaka is in a position to give up outer worship, he will give up all other external activities. Before then it is useless to give up one and the most important form of such activities—namely, outer worship.
of all Karma, and is the helmsman of the vessel which crosses the sea of Karma, has said with His own mouth in the Sâktânandatarânga: 1

"Through Karma Jivas are born, through Karma they die. After destruction of body, through Karma they receive bodies in rebirth and again become subject to Karma (1). Just as a calf finds out its dam amongst a thousand cows, so the good and evil Karma of a Jiva follow their author among the infinite millions of Jivas. Karma acquired in previous births is most powerful in this Samsâra. Who has the power to baffle its course? (2) A Jiva’s body itself is made of Karma, and all Karma has its home in his body, so that only such pure ordinances should be followed as are favourable to Karmayoga (3). O Devi! all things moving and unmoving are made of Karma. Karma is mother, Karma is father, and Karma itself is the Jiva’s guide in the spiritual path in the form of the Supreme Guru. 2 Through Karma a Jiva attains heaven or hell 3 (4). Controlled by their virtues 4 and sins, pregnant with happiness and sorrow respectively, Jivas receive physical bodies in classes determined by such Karma and merely enjoy their fruits (5). O Parvati! it is only rarely and after passing through thousands of births in Samsâra that a Jiva receives a human body by virtue of accumulated Karma (6). Eating, sleeping, and sexual intercourse—these are common to all living creatures. Man’s superiority to all Jivas lies in his possession of knowledge. Hence, he who being a man is without knowledge is no better than a beast (7). O Mistress of Kula! though at the time of death a Jiva loses his own body, yet he does not realize the worthlessness of all relations with wife, mother, brother, son, and so forth (8). A man lives a hundred years; but a very short span of life. But even of these hundred years sleep usurps one half, and the remaining half is spoiled by ignorance in childhood, enjoyment in youth, sorrow in old age, and so forth (9). Samsâra is the root of sorrow. Whoever is in and belongs to this Samsâra is sorrowful. None is happy but he who has abandoned the Samsâra (10). Man remains ever bound to defecation in the morning; to hunger and thirst at midday; and to passion and sleep in the night (11). He is unwilling to taste the Divine 5 remedy for this great disease, but constantly partakes of all such injurious food as aggravates it, thinking it to be sufficient medicine (12). Knowing full well that the body exists in order that his own Dharma may be worked out, he again performs evil Karma with that body. Being the owner of a

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1 Ist Ullâsa, discourse on knowledge. A celebrated Tántrik work by Pûrûnanda Giri.
2 All precepts are from the supreme Guru. These precepts are the Guru Himself. The Guru is these precepts, and His precepts when carried out are Karma.
3 Svarga or naraka.
4 Puâya.
5 Divya.
cow of plenty," the fool seeks the milky juice of the ākanda plant (that is to say, existing in a human body by the help of which the four-fold object of Dharma, Artha, Kāma, and Mokṣa may be easily attained, he journeys down to perdition through the pursuit of worthless worldly happiness) a (13). The body is transient, and so is wealth. A Jīva's death is always near him. Hence, in order that he be saved from the fear and anxiety caused by that ever accompanying death, let him first of all earn religious merit (14). Deluded is he who does not earn the permanent wealth of Dharma by means of his transient body, which changes at every moment of time (15). Nor father, nor mother, nor son, nor any other relation follow a Jīva to the next world that they may help him there. Dharma alone accompanies him to that inaccessible place to bear evidence of his Karma (16). Bound by ties of affection to wife and children, a person cannot attain liberation. Death exercises equal rule over all, be they learned or ignorant, strong or weak, rich or poor (17). Just as the wealthy man lies in constant dread of the King, water, fire, thieves, and even wife, children, and relations, so sinners live in constant dread of death (that is to say, only such men in the world are fearless by the grace of the fear-dispelling Mother as have prepared themselves to meet death by acquiring Dharma) b (18). Hence an intelligent man should do to-day and in the forenoon what has been set to be done to-morrow and in the afternoon, for death does not wait to see whether a work has been done or remains to be done (19). He alone can attain liberation, severing the bonds of Karma by means of Karma, who does such Karma with body, mind, and speech, with freedom from desire for the fruits thereof (20).

In the Rudrāyāmala it is written: "A Sādhaka attains Siddhi only when the Mother of the world is satisfied. To a Sakāma Sādhaka She grants happiness and to a Niṣkāma Sādhaka She grants liberation. Let no one think that She should be worshipped only at a certain period of life, for She is eternal, and Her presence is never wanting. It is not also as though She were at a distance, and some time must elapse before She can be brought near to you, for She lives in all things (1). A Sādhaka should, therefore, always adore the daughter of the Mountain-King, the

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1 Kāmadhenu, the cow which gives that which is desired.
2 This juice looks similar to milk, but is harmful.
3 See Introduction to Tāntra Šāstra.
4 Author's parenthesis.
5 Religion and duty.
6 Author's parenthesis. Dharma is here merit.
7 One of the chief and oldest Tāntrik Scriptures.
8 That is, a Sādhaka who does action with desire for the fruit.
9 Who acts wholly unselfishly; who does good not for the sake of reward, but for the sake of good.
Mahāmāyā, who is eternal and true, He should ever sing hymns in Her praise, and worship Her, and ever hear and talk of Her name, Her qualities, form, and greatness, and so forth (2). A man of sense should, instead of wasting time in gambling, and the like useless pursuits, spend his life in worship, Japa, Yajña, Stava, and so forth, of the Devatā (3). What is achieved by talk of other matters but a useless waste of life? Hence, O Devī! a Sādhaka will, on receiving knowledge of Mantra, Yantra, and so forth, from the mouth of the Guru, happily attain liberation from the terrible bonds of Samsāra (4)."

The following are Śiva's words in the Kulārṇava Tantra: "O Devī, I shall tell thee what Thou hast asked me. Listen. O Śiva-Śāsanā, a Jīva cannot attain liberation except through initiation (in the Tāṇtrik cult) (1). Attainment of Siddhi in Mantra is impossible without Yoga, and attainment of Siddhi in Yoga is impossible without Mantra. Hence, only the form of Yoga, in which both are practised, leads to attainment of Brahman (2). Just as in a dark room one can see everything with the help of a light, so a Jīva ensnared in Māyā sees the true aspect of Paramātmā with the help of Mantra (3). Hence, one should earnestly receive initiation immediately on the attainment of his sixteenth year. Just as a piece of iron when treated with juices of herbs and Mantras turns into gold, so on being bathed in the milk of Guru's mercy and initiated in the great Mantra a Jīva forsakes Jīvahood and undoubtedly attains Śivahood (4)."

In the Gandharva Tantra it is said: "Ātmā is Tripureśvari Herself, and is unattached, attributeless, and pure. A Sādhaka will in this way meditate on Ātmā and Iśtadevatā as inseparable from one another, and become merged in Her (1). I am She (my substance is not different from Hers). By this thought immersion in Her is attained. One should certainly meditate on this that there is nothing in this world save Her (2). The mass of Her spirit, fire, and energy fills the entire universe. The thought of this will fill the Sādhaka with bliss, He will move freely like a Devatā while yet on earth (3). There is nothing in the world which a Sādhaka who practises the Yoga of meditation in this manner should worship, for this virtuous great man deserves the worship of all and worships

1 Recitation of Mantra, sacrifice hymn.
2nd Ullāsa.
3 She who either instructs or is instructed by Śiva, as in the case of Nigamas and Āgamas.
4 Author's parenthesis.
5 11th Ullāsa, section on Dhyāna (meditation).
6 The Devī as mistress of the three (tri) worlds (puras).
7 Tejas.
none (4). Although possessing a human body, this wise man who is proficient in, and whose Ātmā is in, Yoga is in reality not a man, but a Devatā. Such a man alone is a Sannyāsi (one who has forsaken Karma). Such a man alone widens the path of Karma. The Ātmā of such a man alone is united with the Deity; and such a man alone is called a Muni by all Śāstras. There is nothing in this world which he cannot do, and he alone is an accomplished great Yogī (5). He whose Ātmā is always united with Devatā, gratifying and adorning his Ātmā with all pleasing objects of sensuous perception, and worshipping the Devatā with a sense of Her inseparateness from his Ātmā, and whose Ātmā is ever united with Devatā, is himself a Devatā (6). A Śādhaka certainly will perceive the presence of his Devatā in the work, the doer, and the work done; in whatever things—such as dance, music, and the like—he sees or hears; in whatever dresses and ornaments he wears; in whatever animals and things, be it elephants, horses, carriage, bedstead, and so forth, on which he goes and rests; in whatever he eats, and, in short, in whatever else he does (7). When in possession of those objects of desire which a worldly man enjoys for his own self-gratification, a Śādhaka will perceive the Divinity within them, and enjoy them for the gratification of the Devatā dwelling in his heart (8). Everything that a Śādhaka does, from his awaking in early morning to the time of deep sleep in the depth of the night, will be done with the sense of the presence of Devatā therein. The habit of so doing will arouse a divine disposition in the Śādhaka by means of which he will attain Siddhi (9). Only he who has such disposition becomes Siddha and none else (that is to say, another person may have some other form of Siddhi, but for want of this disposition that Siddhi will not produce liberation). Hence, such persons only as seek Dhyānayoga practice and liberation, and who constantly worship Tripurasundari the Devi, who is bliss itself, with devotion will truly attain liberation” (10).

Through the ill-fortune of India, many people have nowadays learnt by rote such passages as “outer worship is inferior,” “outer worship is a low form of worship,” and “outer worship is lower than the lowest form of worship”; but most of them do not know for what rank of worshippers outer worship is inferior, or low, or lower than the lowest, and how these passages should be harmonized with their context. And some of them even desist from making any inquiry lest they should lose the opportunity

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1 Author’s parenthesis—that is, work done for the sake of its fruits.
2 That is, the fruit of that Karma is dedicated to the Supreme, and is not made to serve petty selfish ends.
3 Dīvyabhāva.
4 Perfection.
5 Author’s parenthesis.
6 Literally, “with devotion in the Dīvyabhāva.”
of parading the passages. Bhagavān, who dwells in all hearts, has, however, ordained worship to be of different classes, according to differences in the competence of worshippers, and clearly said in the Muṇḍamālā Tantra: "Mental worship, in which pure Sattva alone operates, brings about high Siddhi and grants liberation. This form of worship, which consists of inner sacrifice, destroys the Jīvahood of a Jīva and grants him Sīvahood (1). Although outer worship is Rājasī, it grants all forms of prosperity, destroys all kinds of danger, secures enjoyment in this world and liberation hereafter, removes all evils, cures all diseases, annihilates all enemies, and severs all bonds (2). Beloved one! what I have said as to outer worship being a lower form of worship is not intended to apply to Sādhakas following Virācāra, or Paśvācāra. For Sādhakas following the Divyācāra only outer worship is a low form of worship" (3). Here a Sādhaka should observe that even for Sādhakas of the Divyācāra outer worship is not altogether prohibited. It is merely a lower form of worship for them; that is to say, a person following Divyācāra has perfect competence for inner worship, and therefore outer worship is not a necessity for him. It will not, however, do him any harm if he performs it, for a worship of the All-good Devī, in whatever fashion it may be performed, cannot possibly injure anybody. A Sādhaka of the Divyācāra is, in truth, a permanent source of great good, so that the non-performance of outer worship does not affect him. It is, therefore, immaterial for him whether he does or does not perform outer worship. It does not matter to the sea whether rivers fall into it or not. But you and I who follow the Paśvācāra or Virācāra are nothing but lakes of water which we have dug out ourselves. If we neglect the rivers, the result will be that we ourselves shall turn into deserts. It is, therefore, nothing but a sign of lunacy to frown with displeasure at outer worship, which is not prohibited to, nor worthy the disrespect of, even permanently liberated Sādhakas of the Divyācāra. If, however, a householder is intently eager to perform exclusively mental worship, there is a path for him opened by Bhagavān Himself, by which he may fulfil this desire. The Mother of the world forbade that anyone should ever travel that path in the domain of Sādhana. If, unfortunately, anyone must travel it, the following are the conditions which have to be observed:

In the Gandharva Tantra it is said: "If a householder lives in a forest, and on any particular day that forest is infested with lions and

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1. Otherwise by comparison with the context others might be disillusioned.
2. That is, the Sattva Guṇa (see Introduction to Tantra Śāstra).
3. Yajña.
4. That is, it is the outcome of the rajas guṇa.
5. See Introduction to Tantra Śāstra.
6. 25th Paśa.
tigers, then on that day he may perform mental worship. Or, if he lives in a village or a town, and his house is besieged by the army of a foreign king, then in such time of political disorder he is privileged to perform mental worship. Or, whether he lives in a forest or in a village or town, if he is imprisoned by sentence of a law-court, then at such time also he may perform mental worship. But even in these three cases the Sadhaka is entitled to perform mental worship only if he is unable to obtain articles for outer worship."

His privilege to perform mental worship in these three cases depends on his inability to leave the place where he is situated to procure articles for outer worship. For, if such articles are to his hand, and nevertheless he omits to perform outer worship, then even in the circumstances mentioned he will do wrong, because of his initial incompetence for exclusively mental worship. Now, if there be anyone who desires to perform outer worship under the conditions above described, we think it would be well for him were the All-good Mother, who grants all desires, to refuse to fulfil this desire on his part.

In the same Tantra it is said: ¹ "What is the use of saying much? This much only I briefly say, whether it be stated in the Sāstra or not: A devotee should always perform worship with all kinds of both terrestrial and aquatic flowers and their leaves. Worship should be done with leaves if flowers be wanting; with fruits if leaves be wanting; with whole grains of barley where there are no fruits; or, at least, with water should there be no whole grains of barley. Daily worship should never be neglected. If even water is wanting, then only should one have recourse to exclusively mental worship."

In the Niruttara Tantra it is said: ² "By virtue of his worship of Iṣṭadevatā a Sadhaka himself receives worship in the world (for whoever in this world worships Her is adored by the world).³ By Japa he undoubtedly acquires Siddhi (Aṣṭimā, and so forth), ⁴ and by Homa he attains success in all worldly things. Therefore a Sadhaka should perform all three: worship, Japa and Homa. O Kuleśvarī! ⁵ only Sadhakas of Vīrabhāva and Divyabhāva ⁶ are competent to perform mental worship."

In the Picchila Tantra it is said: "Even if a Sadhaka has received the Mantra of a Mahāvidyā or Siddhāvidyā, ⁷ that Mantra-vidyā injures him if he neglects to perform Japa. One can never attain wealth without performing Homa, or Siddhi without performing Japa, and, O Paramēśvarī!

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¹ Gandharva Tantra, 14th Patāla. ² 7th Patāla. ³ Author's parenthesis. ⁴ Mistress of Kulā. ⁵ See Introduction to Tantra Śāstra. ⁶ See pāt.
it is impossible to receive worship anywhere unless one worships his Iṣṭadevatā."

In the Mūnḍamālā Tantra it is said: "O Cāṇḍī! he who worships Kālikā with devotion and according to the rites attains to the state of Śiva, even though he be a Jīva. This is true, true, undoubtedly true. A Sādhaka should always perform the rites. It is by the performance of rites that a great Sādhaka attains the highest Siddhi. Hence, one should never renounce rites."

In the Yāmala we read: "Meditation is of two kinds, according as it is gross or subtle. Subtle meditation is the meditation on the Devatā's body, consisting of Mantrā, and gross meditation is meditation upon Her body, with hands, feet, and so forth. The subtle form of Supreme Prakṛti is made of pure knowledge. It is not possible for a Jīva to meditate on this subtle form. By meditating on the gross form does a Jīva attain liberation."

"O Devī! unless worshipped, the Devatā never grants any fruit. It is only when the Sādhaka, with or without knowledge, meditates on, remembers, worships, praises in hymns, and pays obeisance to, the Devī that She grants liberation to Her worshippers."

In the Gandharva Tantra Īśvara said: "He who devotedly performs daily worship in this manner becomes like Kandarpa to women, and powerful like Śiva in the world of men (1). He is truly fortunate, and an ornament of his race. Blessed indeed are his father and his mother (2). The Devī appears in him, and, like myself, that person, possessor of great knowledge, undoubtedly becomes master of the eight-fold Siddhi of Anīmā and so forth (3). To his enemies he is destructive like fire, to his friends he is pleasing like the moon. In punishment he is like death, and in sanctity he is like fire (4). In speech he is like Bṛhaspati, in forbearance like the earth. Sarasvati is ever present on his tongue, and Laksī in his house. All Tīrthas are permanently established in his body. He therefore has no fear of rebirth (5). In wealth he is the Lord of wealth (Kubera), and.

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1 2nd Paṭala.
2 Kṛyā.
3 Dhyāna.
4 Kāma, the God of Desire.
5 Literally, ‘the angas (part) of the Devī appears in him’—i.e., divinity—but not in its plentitude.
6 See, as to these powers, Introduction to Tantra Śāstra.
7 For fire purifies, and is itself never impure.
8 Bṛhaspati is the Guru of the Devas. As the earth bears every thing, it is the model of patience.
9 He has both wisdom and wealth; two things which generally do not go together.
10 Author's parenthesis.
ORDINANCES RELATING TO WORSHIP

in fiery energy he is like the Sun; in strength he is like the God of wind, Pavana; in liberality he is like Indra; in singing he is, as it were, Tumburu himself. Such is the man who daily worships the All-good Devi, who grants all desires (6). O Mistress of Devas! if the worship of Mahātripurasundari is omitted for one day, the Sādhaka should expiate the sin resulting therefrom. He should fast on the day on which there is thus no worship, and perform preliminary rites for the next day’s worship. On the day following let him worship first the Guru according to the injunctions, and then after he has finished the worship of Iṣṭadevatā, let him feed virgins and Brāhmaṇas (7-8). Such is the expiation for omission of worship for one day. If it is omitted for more than one day, the defaulter should be re-initiated and perform Japa of his Iṣṭamātram a hundred thousand times (9). Whoever omits to perform worship for two or three days in the Sādhana of Mahātripurasundari and Yogiṇīs (of any Śakti Devatā), loses all his Siddhi, and is cursed by the Yogiṇīs (10). Life, learning, fame, and strength leave him, and the Yogiṇīs destroy his flesh, semen, vital fluid, and blood, and frustrate all his desires (11). Bitter quarrels arise with friends, and especially with wives. His sin ruins the crops, and he himself falls into dangers at every step (12). Truly, truly he is attacked with diseases, and being impoverished, he suffers even in this world the three forms of terrible sufferings (ādhyātmik, ādhibhautik, and ādhibāvīk, and of body, speech, and mind) (13). (Sādhakas know that these things constantly happen where the path of Sādhana is obstructed). Though a Sādhaka cannot, owing to his neglect to act according to the Śāstra, obtain liberation, yet by virtue of his initiation in the Mahāmantra, he will go to heaven; and then, after enjoyment of such happiness as is to be had therein, he will fall again on earth and become the Lord of an empire. And during life here he will have unparalleled devotion to the lotus-feet of the Mother of the world by virtue of the initiation accomplished in the previous birth. Thereafter he will attain to Kaivalya (14). The fool who neglects the worship of Iṣṭadevatā and sets himself to meditation on Brahma without having first attained the highest fruit of worship—namely, cittalaya—is in this world a murderer.

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1 Tejas.  
2 King of the Devas.  
3 A Gandharva.  
4 The Devi; as to Tripurasundari, see A. and E. Avalon’s “Hymns to the Goddess”.  
5 The Mantra in which he was initiated.  
6 Author’s parenthesis.  
7 Rasa.  
8 Author’s parenthesis. The first three classes of suffering are those caused by the self, the outer material world, and the world of Devas.  
9 Svarga.  
10 That is, the absorption of the Jiva’s citta in the object of worship called Samprajñātā Samādhi.
of Brahman (15). If a Śādhaka who is devoted to Japa and meditation
is at any time unable himself to perform worship and so forth by reason
of his occupation in some work of gain or benefit (that is, acquiring some-
thing new or safeguarding that which has been already acquired), he should
engage his own Guru to do worship on his behalf (16). All forms of Siddhi
are in the hands of him whose welfare is the subject of constant concern to
a pure-hearted Guru who is proficient in both knowledge and work,
possessed of superworldly power, and inspired with the spirit of all
Devas 1 (17). Not only in the case of worship of Iṣṭadevatā, but in that
of every form of religious work prescribed in the Tantra Śāstra, none but
the Śādhaka’s Guru, Guru’s wife, and Guru’s son is competent to perform
it if the Śādhaka is unable to do so personally.”

In the Pichhitā Tantra it is said: “The Guru personally has the right
to perform worship as prescribed in the Tantra. It is well accomplished
if performed by Guru, Guru’s son, or Guru’s wife. O Mistress of Devas!
in the absence of Guru, a Śādhaka should himself perform worship and so
forth.” (Here by absence of Guru, Guru’s son, and Guru’s wife, is meant
that, though alive, they are not available.) 2

In the Varadā Tantra it is said: 3 “All the rites prescribed in the
Tantra in connection with the worship of Iṣṭadevatā should be performed
by the Śādhaka himself. In case of his inability to personally perform
them, he should have them carried out by the Guru or his wife, if she is a
mother (and if the Mantra and Devatā of the husband and wife are the
same). 4 If performed in any other way, everything will be spoiled.”

In the Guptasādhana Tantra it is said: “O Maheśvari! if worship
and so forth through any others than these persons (Guru, his son, or his
wife who is a mother) 5—that is, by any other Tāntrik preceptor 4—then
the fruits of such worship will fall into the grasp of Yakṣas and Rākṣasas 6 (1).
(Hence, if a person is himself unable to perform the worship of his Iṣṭadevatā,
his Guru should take his place.) 8 If the Guru, who is an appearance of
Brahman, performs worship and so forth, then, O Maheśvari! such worship
will bear a hundred-crore-fold 6 fruit (2). Or, O Parameśvari! if the
Śādhaka performs such worship and so forth himself, he should at its
conclusion offer to the Guru all the things which have been already offered
to the Devatā; for, on being offered to Guru they bear crore-fold 6 fruit (3).
O Maheśvari! if the Guru’s wife performs the worship and so forth, she
should carry out the necessary sacrifice 7 and the like, but not the Homa.

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1 Sarvadevasvarūpāmayā. 2 Author’s parenthesis. 3 10th Paṭala. 4 Ācārya.
5 Demonic spirits. 6 A crore is ten millions. 7 Bali.
She should, after collection of the articles for Homa, place them before the Devi, and, by repeating the Mūlamātrā, offer them to Mahādevi. By doing this only, the purpose of Homa will be accomplished. A Sādhaka should never have Homa done in fire by his Guru's wife. O Devī! worship of Iṣṭadevatā, or whatever else is done by a Guru for his Śīya is productive of undecaying fruits. The provisions in the Śāstra for the appointment of various persons as representatives, such as a Rtvik's son and others, where the Yajamāna is personally incapable, have force only with regard to religious rites, prescribed in the Smṛti Śāstra. Worship prescribed in the Tantra Śāstra should never be performed by means of such representatives. If a Sādhaka engages a Purohita to perform Tāntrik worship or other rites, not only will all his desires be frustrated, but even the ever-merciful Mother of the world, the Beloved of Mahākāla, by whose worship our aims are attained, will become angry with him."

Although the Śāstra says that the Sādhaka who gets the worship of his Iṣṭadevatā and other rites performed by his Purohita will reap fruits contrary to that for which he looks, yet it may be that doubts and questionings may arise as regards this matter. In truth, however, such doubts are possible only for those who see no difference between a Guru and a Purohita. He, however, who knows the real nature of the relationship between a Guru and a Śīya on the one hand, and between a Yajamāna and a Purohita on the other, can have no such doubt. A Purohita is a fit representative of the Yajamāna in the performance of religious rites, and may further, by the strength of his own devotion, advance the well-being of the Yajamāna by his blessing. But a Guru is lord over the Śīya's body, mind, life and intellect. He it is who secures for the latter shelter at the feet of the supreme Devatā. He it is who kindles the beneficial lamp of Mantra in the terrible deep darkness of Māyā, and is the only helmsman who can safely steer the vessel to the shore across the boundless sea of Samsāra. A Guru can never be his Śīya's representative; for, so far as a Śīya is concerned, the three, Guru, Mantra, and Devatā, are one and the same. When, however, a Guru himself performs the worship, preliminary rites and so forth, which should have been performed by his Śīya, what happens is this: He performs worship of himself in the matter of the worship of the Śīya, and the Śīya is blessed by making over

1 The principal Mantra of the particular Devatā worshipped.
2 He who makes the sacrifice.
3 Priest. The distinction between the Priest and the Guru is given in the text.
4 Tapas (see Introduction to Tantra Śāstra).
5 Vide ante.
6 That is, the Śīya who wishes to worship the Devatā through his Guru causes the Guru to worship himself, because the Śīya's Guru and Devatā are the same.
the worship to the care of his Guru, who is visible Brahman. This has been clearly explained in the discourse on Guru-tattva. Now, what we have yet to understand is how the fruit of worship is increased a millionfold by reason of the worship being performed by the Guru himself, and how the benefit of such worship is communicated to the person of the Śiśya. The fruits of the sacrifice, worship, and so forth, which a Purohita is empowered by Śāstra to perform in cases where the Yajamāna is unable to do so himself, are enjoyable in this world and hereafter. And it is undoubted that, whatever is enjoyable, either in this world or in heaven, is a subject of sensual perception; for all objects of enjoyment are apprehended by the senses. From this it conclusively follows that the work of a Purohita is fruitful only as regards the body, senses, mind, and life of the Yajamāna, whether in this world or hereafter, but has no greater effect. But what a Guru does, reaches even the Ātmā of the Śiśya. By virtue of the beneficial work performed by a Purohita, the Yajamāna’s Ātmā may be carried to heaven and other regions of the next world; but its utmost effect is upon the causal body, and the Ātmā itself is not directly reached. But the fruit of what a Guru does goes beyond the next world, and is the cause of the illumination of the superworldly supreme truth in the Śiśya’s Ātmā. These supersensuous truths are the subject of constant realization, and superworldly wonders constantly happen in the Śiśya’s Ātmā.

At the movement, in every Cakra, of Kuṇḍalini, the Mistress of Cakras who plays in the heart of the lotus in the Kula-cave, and moves along the stem of the Mūlādhāra lotus, the Śādhaka’s Ātmā rises and sinks in the sea of the Brahman-bliss of Brahmanayl with the playfulness of the waves of the eight forms of Siddhi—viz., Anīmā and the rest.

It is impossible to explain this by an illustration drawn from the objective world. But just as the power of sight of a Yogi, although located in his eyes, reaches unchecked the solar orb in company with the solar rays, and by its keenness penetrates its disc and then views the eternal play in the eternal regions of Brahmaloka, Vaikuṇṭha, and Śivaloka, so the Ātmā of a Śādhaka who has attained Siddhi in Mantra reaches, with the help of Mantraśakti, the true aspect of the Mother of the world, the great Śakti, in whom alone are centred all Mantraśaktis, and ever beholds the play of bliss in all the regions where Her powers are ever displayed.

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1 On the Guru.  
2 Vide ante.  
3 Svarga.  
4 Śāstra.  
5 Kāraṇapadeha; the subtle body.  
6 That is, the Mūlādhāra.  
7 As to these powers, see Introduction to Tantra Śāstra.  
8 The three highest of the upper worlds.  
9 The heaven of Viṣṇu (see note).  
10 The heaven of Śiva.  
11 Vībhūtis.
ORDINANCES RELATING TO WORSHIP

It is only the Śakti by which at the time of initiation the Tejas\(^1\) of the Guru is communicated to the Śisya; the Śakti which, like the burning and revealing light, is passed from the lamp of the Guru to the wick of the Śisya’s body, moist with the oil of the Guru’s love; the Śakti which, issuing from the Guru and entering the Śisya brings the two bodies into closer union when worship is done; it is that Śakti which alone is able to communicate, directly and at once, to the Śisya’s body the fruits of the worship and other acts performed by the Guru. For it is only the Mantra-Śakti of the particular Devatā which passes from the body of a particular Guru to that of a particular Śisya which is capable of entering from that Guru’s body into the body of that Śisya. To no other Śakti is the path of communication open.\(^8\)

Just as no one who is not intimately related to us is allowed entry into the inner apartments of our house, so the outer fruits of rites performed by another for the accomplishment of a Śādhaka’s happiness enjoyable by his external senses cannot enter into the inner recesses of his heart. They are acquainted with the outside only, and outside they remain. For this reason, the effect which is achieved by worship and so forth performed by Guru, who is visible Brahman,\(^8\) or by the Guru’s wife or their son, cannot be accomplished if even ten million Purohitas together perform them in concert. Nay, even if, as a representative of the Yajamāna,\(^4\) the Purohita performs the worship of the same Devatā with the same Mantra (as is the practice in Bengal in Śyāmā Pūjā, Jagaddhātri Pūjā, and similar other Pūjās),\(^6\) his worship is powerless to touch the Ātmā of the Śādhaka. For, unlike the Guru, the Purohita’s Ātmā-Śakti or Mantra-Śakti has never passed into the Yajamāna’s Ātmā, since there can be no such passage without initiation. Hence, although a Purohita can, at the time of worship, make the Devatā approach by the force of Mantra, and thus accomplish the worship, the Merciful Mother returns in sorrow because She is unable, through the fault of the author of the rite, to give him all the desired fruits with which She came laden to his house of worship, and which She had intended to give him in fulfilment of Her promise.\(^6\) To-day the affectionate Mother has with all tenderness brought with Her, tied up

\(^{1}\) Spiritual energy.

\(^{8}\) The Guru communicates the Mantra Śakti of a particular Devatā from his own body to the body of the Śisya. It is the Mantra-Śakti of that particular Devatā alone which can freely pass from the Guru to the Śisya along the path established between the two bodies by initiation.

\(^{8}\) Śakṣāt Brahman.

\(^{6}\) Vide ante.

\(^{6}\) The Kāli Pūjā and Pūjā of Jagaddhātri. Author’s parenthesis.

\(^{6}\) The promise made in the Śāstra that such and such worship will be productive of such and such fruits.
in Her cloth, precious gifts for Her son, who ever lives away from home; but on coming to the son’s house She found that he is not there, and hence cannot make over those gifts to him. Worse, however, than this, She sees the son’s presents given to Her, not by him personally, but by a representa-tive of his. None but a Mother in this world can realize the terrible pain which such neglect on a son’s part causes to a Mother’s heart. Hence, seeing that the son has gone away to distant lands, the Mother sends him a message in the pages of Sāstra, thus:

“My child! worship Me if you will, give Me presents if you will, and I shall be present with joy to receive the gifts of My son. But, My child, see that you are not yourself absent, and do not make your gifts to Me through another. Otherwise, your neglect and absence and the sorrow they cause will keenly grieve My heart, and tears of sorrow will bedew My face, chasing away all smiles of joy. My child, am I nobody to you? Ah, silly child! I am the Mother—I am your Mother, the Mother of all the millions of universes. What secret can you have from Me who dwell in all things? And why be secret with your Mother, My child? You may desire to keep a thing secret from Me, but I come to know of it before it even passes through your mind. Such as I am, how can you keep anything secret from Me? Moreover, the relation between Mother and son is such that there can be no secrets between them. But perhaps you keep away from Me because of your lack of power, unworthiness, and impurity. But, My child, have you not heard that I am all powers, and am the Saviour of the fallen, and Deliverer of the three worlds? You may be lacking in power, but I have all powers in Me. By My own Śakti I create universes from particles of dust and turn them again to dust. Being as I am the sole Mistress of the store of Śaktis, am I not able to make you powerful by My Śakti? You may be impure, but I raise the fallen. By taking My name Jivas become pure themselves and purify the world. Being what I am, can I not Myself make you pure? How impure can you become that I cannot make you pure? Ah, My child! how long does impurity last? Only so long as My name does not enter your ears. It is true that Jivas fall, but that is only so long as I, who purify the fallen, do not take them up into My arms. You shirk My presence on account of your impurity, but no one remains impure after he has come to Me. I am a Dweller in cremation grounds, because I do not wish that there should be anything impure in the world. Even My dead child is not impure to Me. As for you, you are a child vitalized by a great mantra.

1 After the Indian fashion.

Śakti.

Śrāvastī. Fire purifies all things, and here all bodies are consumed. Her manifestation is great in the burning ground.
What should you fear? Hence I say, My child, why have any hesitation before your Mother? Whatever you wish to give Me, bring it to Me yourself, saying, “I am poor and impure,” and I shall not only take your gift, but purify you at the same time. If only I get you to come before Me, I shall give you what I have to give you. This is why I say, dear child, do not wound your Mother’s feelings by charging another person with the care of the Mother. It does not matter to me whether My worship is not done. But it is a sorrow which I cannot bear that I am unable to give you that which I brought for you.”

It is the great strain of this sorrow which makes the merciful Devī wrathful. The Tantra Śāstra has, therefore, said: “If a Sādhaka engage a Purohita to perform Tāntrik worship, all his desires will be frustrated, and Kālikā ¹ will become angry.” It is because the Mother’s feelings are wounded that all the desires of the Sādhaka are frustrated; otherwise, why should the worship of Her who grants all desires be productive of such disastrous effect? Why should the ever-merciful Mother who has assumed the Kāla,² subduing name of Kāli in order to destroy even the Sādhaka’s fear of Kāla ³ become angry? It must be understood that this anger is not really such, but only profound mercy in another form. None, however, but the Mother’s son who has with his own eyes seen the Mother’s play is ever privileged to enjoy the intense pleasure of seeing the play of the waves of this sweet and yet severe wrath of the Mother. This is why, O Mother! we have in the Invocation at the beginning of this book begged of Thee Thy anger, which is sweeter than the sweetest of things which looks a complex,⁴ and is yet a very simple thing; and this is why we have not cared to beg from Thee Thy mercy. O Merciful Devī! when wilt Thou show such mercy as to bless me by making me tremble at the play on Thy loving face of Thy pretended anger, instead of Thy happy and indulgent smile? On that day Thy name of Caṇḍī ⁵ will be justified, and my fear of the Rod ⁶ will vanish, O Mother! Does one who experiences such anger ever desire mercy again? Thy anger is the hidden treasure of the secluded store of love. Thou mayst ask, How many have been so fortunate as to have learnt to become angry ⁷ on seeing with their own eyes Thy anger? But, O senseless Child! ⁷ dost Thou, being the Mother, not even know that the anger of one who says, “I am growing angry,” simply makes one

¹ The Devī.
² Death.
³ Kūṭila—that is, full of designs.
⁴ Derived from Caṇḍa, wrathful: the Devī as wrathful Destructress of Demons.
⁵ The emblem of Yama, the God of death.
⁶ That is, to show not common anger, but such anger as the Devī manifests.
⁷ Terms of endearment applied to the Devī.
laugh? Glory to Thee, O Merciful Mother! Glory, glory to Thy anger! Glory to Thy mercy! Glory to the anger by which mercy is conquered!

This wrath of the Mother of the Universe, rare in the three worlds, does not easily fall to the lot of even Śiva, not to speak of Jīvas.

Her anger and satisfaction, of which mention is made in the Śāstra, is not really anger and satisfaction, but a mere show of them for the good of the Śādhaka. Secondly, such satisfaction and anger have reference to the ordinances and prohibitions of the Śāstra. Hence we are afraid lest we should, by failing to rouse that anger in Her which is really satisfaction, call upon ourselves the terrible curse of Her pretended anger, and thus bring about our ruin. The Śāstra, therefore, ordains that we should never entrust Her worship to another. Entrusting, however, the worship to the lotus-feet of Gurudeva is not the same as entrusting it to another, for the relation between a Gurudeva and his Śīsya is similar to that between the sea and the river. Although they take their rise from different sources, such as mountains, springs, and so forth, yet rivers in the end mingle with the sea and become one with it. So the Ātmās of Śīyas, although appearing in different bodies, families and races, mingle with the Guru's Ātmā and become one with it. Just as the sea passes by the force of the tide into the rivers, so, on the rising tide of the bliss of Śādhana in the Ātmā of the Gurudeva, its nature passes from him to the Śīsya's body by the force of his own Śakti. The water of the sea does not really increase in volume, but merely heaves forward under the influence of the full moon. No such heaving is, however, possible in the waters of rivers. Similarly, no increase or decrease of bliss is possible in the Guru who is full of perfect bliss; but bliss heaves under the influence of the Śakti (force) of Śādhana. But (as is the case with the sea) such heaving is possible in the body of the Guru, which is full of perfect bliss, so (as is the case with rivers) it cannot take place in the bodies of Śīyas. What happens in the bodies of Śīyas takes place only through the grace of the feet of the Guru, who is a sea of existence, consciousness and bliss.¹ Had rivers been unconnected with the sea, the flow-tide could never have entered into them. Just as notwithstanding the water of the sea merely heaves and does not increase, the flow caused by the force of such heaving actually increases the water of rivers; so, despite the fact that the perfect bliss which is in Guru does not really increase through the worship which he performs, yet the motion which is given to it by the force of the Guru's mercy actually increases the bliss of Śādhana in the body of the Śīsya. This is why the Śāstra says: "If Guru, who is the visible Brahman, performs worship and so forth, then, O Mahēśvarī! such action will bear a hundred-crore-fold fruit." This is why worship by Gurudeva is not, from the spiritual point of view,

¹ Sat, Cit and Ānanda. ¹ A crore is ten millions.
ordinances relating to worship

worship by another, notwithstanding that it is from the ordinary standpoint performed by a person other than the Śiṣya; for in such case the presence of the Guru is the presence of the Śiṣya for the purpose of that worship. If worship of the Śādhaka’s Iṣṭadevatā is done by a person who, though not his Guru, is a Tāntrik teacher, then also such worship will be productive of bad fruits; for notwithstanding that such a teacher is a Tāntrik, he is in this matter in the same position as a Purohita, since in neither case is there the relation of Guru and Śiṣya between the party officiating and him for whom the worship is done. The Śāstra has, therefore, said: “O Maheśvarī! if one causes worship and the like to be performed not by these persons, but by a Tāntrik preceptor, then the fruits of such worship will fall into the grasp of Yakṣas and Rākṣasas.”

All the points of difference which have so far been shown to exist between the effects flowing from the appointment of a Guru and a Purohita become operative only if worship performed by him is Siddha. But where for want of Śāstrī jurisdiction worship performed by a Purohita is beyond his competency, it cannot be Siddha. No Tāntrik rite, and not merely the worship of Iṣṭadevatā, will be Siddha if performed by a Purohita. The provision in the Śāstra for the appointment of various persons as representatives, such a Rtvik’s son and others, have force only in regard to religious rites prescribed in the Śmrī Śāstra. Worship prescribed in the Tantra Śāstra should never be performed by means of such representatives.” Worship other than that of the Iṣṭadevatā will be Siddha if performed by means of any Tāntrik teacher; but in the absence of Guru, Guru’s wife, or Guru’s son, a Śādhaka must himself perform the worship of his Iṣṭadevatā, or have it performed by his own wife, there being no other course open to him.

The Rudra Yāmala says: “Worship is of three kinds—namely, daily, occasional, and performed for the attainment of a desire.” Daily worship is that which a Śādhaka must daily perform on pain of incurring sin, as, for instance, Sandhyā prayers, worship of Śiva, and worship of Iṣṭadevatā. Occasional worship is that the non-performance of which is sinful, but which has to be done only on some particular occasion, as, for instance, Durgā Pūjā, the illuminated Śyāmā Pūjā, Sivarātri Vrata, Janmāṣṭami Pūjā, and the rites which must be performed at the time of an eclipse.

1 Evil spirits.
2 Pratinidhi.
3 Naimittika.
4 Nitya.
5 Kāmya.

7 Durgā Pūjā is the Mahāvrata in honour of the Devi, as Durgā, so greatly celebrated in Bengal; Śyāmā Pūjā is Kālī Pūjā when there are illuminations in honour of Devi, called the Dewali. Janmāṣṭami is held on Kṛṣṇa’s birthday, and the Sivarātri in honour of Śiva.
Worship performed for the attainment of a desire is worship, the non-performance of which is not sinful, but the performance of which produces special fruits, as, for instance, Śānti, Svastyayana.\(^1\) The great difference between daily and occasional worship and worship performed for the attainment of desire is that, while daily and occasional worship must be performed though one may not have any desire to satisfy, worship of the third kind need not be performed under such circumstances.

The Nila Tantra says: “A Śādhaka acquires the privilege of performing occasional worship when he performs the daily worship of Iṣṭadevatā, and he acquires the privilege of performing worship for the attainment of his desire only when he has acquired Siddhi\(^3\) in occasional worship. The ordinance of the Śāstra is that it is only when a person becomes accomplished (that is, remains constantly engaged)\(^4\) in the first two forms of worship—namely, daily and occasional—that he becomes competent to perform worship undertaken for the attainment of his desire.”

In most parts of Bengal we find nowadays a class of people who never do daily worship, but who perform once every year with great eclat a ceremony such as the Durgā Pūjā, or Śyāmā Pūjā, or Jagaddhātri Pūjā\(^4\) and who thereupon think that they have more than sufficiently compensated for the omission to do daily worship throughout the year. They ought, however, to open their eyes, which are clozed by vanity, and first consider whether they have any right to perform such ceremonies as the Durgā Pūjā. In fact, it is not only impossible that worship performed by such men without competence therefor should bear the fruit spoken of in the Śāstra, but it is to all a matter of daily experience that such performances (contrary to the Śāstra as they are) produce most baneful effects at every step. Through the fault of the performer, religious rites bear fruits contrary to that which should follow them. But we often hear critics say that the enumeration of the effects of religious performances mentioned in the Śāstra is a tissue of falsehood intended to allure people. We, however, reply that had religious performances been incapable of producing any effect at all, why do these contrary effects happen? Whether we have the good fortune to be able to see it or not, every intelligent man ought to

\(^1\) That is, the rites of those names to procure peace and auspiciousness. Thus, special worship done with the object of procuring the recovery of a sick child would be Kārma. Neglect to perform such worship would not in itself be a sin, but if devoutly performed it may lead to the result desired.

\(^2\) That is, becomes accomplished.

\(^3\) Author’s interpretation; for it is only by constant practice that success in this or any other matter is attained.

\(^4\) Śyāmā Pūjā is the Kālī Pūjā, and in the Jagaddhātri Pūjā worship is done of the four-handed Jagaddhātri thrice on one day; whereas the Durgā Pūjā is held for three consecutive days.
understand that, if the improper performance of an act inevitably produces an effect contrary to that spoken of in the Śāstra, it is, if properly performed, undoubtedly capable of producing, without fail, the effects which are promised by that Śāstra.

The Gandharva Tantra says: "A Mahāpūjā, with all the various articles therefor and complete in all parts, should be performed every month of every year on auspicious days (1). Besides this, worship should be done daily, for worship of Iṣṭadevatā is a daily work. A Sadhaka may perform occasional rites when he is capable of thoroughly carrying out those of daily obligation. When he thus becomes an adept in the performance of both the daily and occasional rites, then he may think of performing those which are done for the attainment of a particular end (2). Performance of occasional rites is more imperative than that of those last mentioned, and performances of daily rites is more imperative than that of the occasional rites. The misguided man who proceeds to perform occasional rites, or rites to obtain some object whilst neglecting to perform the daily rites and worship, reaps no fruit from the performance thereof (3). To attempt to accomplish occasional rites, or those done for the attainment of a particular desire whilst neglecting to perform those of daily obligation, is as futile as it is to cohabit with a barren woman (4). If all the articles for worship are not available, worship of Cakra-devatā (one's Iṣṭadevatā in the midst of the group of five worshipful Devatās—namely, Śiva, Śūrya, Gaṇeśa, Viṣṇu, and Śakti) (5) should be performed with flowers, fruits, and such other things only. But where the worship is performed in this manner, notwithstanding that other articles are available, such limbless worship cannot be productive of full effects for the Sadhaka, any more than can a limbless man be the performer of a complete Yajña (5). Meditation, Worship, Japa and Homa are the four hands of the Yajña of worship; Mārkā, Śoḍhā, and other Nyāsas form its body; knowledge of the real truth as to Iṣṭadevatā is its Ātma; devotion is its head; reverence is its heart; and the art of performance is its eye. Knowing the body of Yajña to be composed in this manner, a good Sadhaka should perform it in all its limbs, and not divide and make it limbless (6). If the Yajñapurūṣa is made limbless, great evil is likely to befall the Sadhaka. For this reason, in performance the limbs should not be neglected. If the Yajñapurūṣa

1 A great festival. Thus in Bengal the Durgā Pūjā is a Mahāpūjā.
2 Kāmya.
3 Author's parenthetical.
4 Anagahina. That is, worship in which all the ordinary articles of worship are not used.
5 Sacrifice (see Introduction to Tantra Śāstra).
6 As to this Tāntrik rite, (see Introduction to Tantra Śāstra).
7 Sacrifice (see Introduction to Tantra Śāstra).
8 Yajña considered as a person.
is perfect in all His limbs, He grants Siddhi to the Sādhaka in everything. It is by His union with the supreme Sakti which arises out of the effort to accomplish all those limbs that the Yajñapurusa produces Siddhi (7).

The omission of limbs is not so reprehensible in other worship as it is in that of the perfect Yajña-body of Tripurasundari (any Sakti image) (8). For the attainment of Siddhi and Vībhūtis, a Sādhaka should perform worship according to his means. If this rule is transgressed, not only will the worship be defective, but he will incur the great sin of murder of Brahman; since in that case the body of Yajña, which is the body of Brahman itself, is severed and thus made limbless. The limbs of the Yajña-body should be accomplished as directed in the Śāstra, and neither more nor less; for both possession of greater or of a less number of limbs by the Yajña produces sin in the Sādhaka (9). A great Pūjā, with abundance of materials therefore, should be performed on a fourteenth lunar day, or an eighth lunar day, or a full moon day, or between two months (the day between two months or the last day of a month), or on a Mahābhūta day (10). If the fourteenth day of a dark fortnight be a Tuesday, that day is called a Mahābhūta day. Any special performance on this day causes Bhūtas (beings and things) to come within the control of the Sādhaka. Again if there is a conjunction of the Puṣyā Nakṣatra on that day, performance on that day is productive of countless fruits (11)."

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1 A successful result.
2 Author’s parenthesis.
3 Here powers. The powers of the Devatā become, by worship of the Devatā, Vībhūtis of the Sādhaka. For when worship is Siddha the worshipper and the Devatā are one.
4 Vide ante.
5 See post.
6 Vaśikaraṇa.
7 One of the twenty-seven "lunar mansions".