CHAPTER XIX

CEREMONIAL WORSHIP

In the Gandharva Tantra it is said: "A man should worship a Devatā by becoming a Devatā himself. One should not worship a Devatā without himself becoming a Devatā. If a person worship a Devatā without himself becoming a Devatā, he will not reap the fruits of that worship."

The Vasiṣṭha Rāmāyaṇa says: "If a man worships Viṣṇu without himself becoming Viṣṇu, he will not reap the fruits of that worship. If he worships Viṣṇu by himself becoming Viṣṇu, a Śādhaka will become Mahāviṣṇu."

The Bhārata says: "Man should not take the name of Viṣṇu without himself becoming Viṣṇu, nor worship Viṣṇu without becoming Viṣṇu, nor remember Viṣṇu without becoming Viṣṇu. One cannot attain Viṣṇu without becoming Viṣṇu."

The Bhavisya says: "A man should not remember Rudra without himself becoming Rudra, nor worship Rudra without becoming Rudra, nor take the name of Rudra without becoming Rudra, nor will he attain Rudra without becoming Rudra."

The Āgneya says: "By worshipping Rudra a Śādhaka becomes himself Rudra. By worshipping Viṣṇu he becomes Viṣṇu. By worshipping Śūrya he becomes Śūrya. By worshipping Śakti he becomes Śakti, and by worshipping Ganeśa he becomes Ganeśa."

The Bhavisya says: "A man should not take the name of a Devī without himself becoming a Devī, nor worship a Devī without becoming

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1 Pūjā.
2 Cf. the Rudrayāmala:

"Ye Guṇāḥ śānti devasya paśca-ritya vidhyāyinaḥ.
Te guṇāḥ sādhakavare bhavantyeva na cāyathā."

The Tāntrik Śādhana is a means of realizing the advaita tattva, and the first step towards this accomplishment is the unification of the Devatā and the worshipper. The Nyāsas with other ritual are intended to effect this.

3 Apparently this and the next two references are Paurāṇik.
a Devi. One should worship a Devatā by becoming the self of that Devatā —(that is, the Devatā Herself)— by means of Mantra-Nyāsa. The Gandharva Tantra says: "It is by becoming a Devatā that a person should worship a Devatā. A person should not worship a Devatā while he himself is a non-Devatā. O Spouse of Śiva! if Japa is performed without Mantra-Nyāsa, it is Āsurīk (non-Daiva) and ineffectual. A man should worship a Devatā by becoming the self of that Devatā by means of Nyāsa. By Prāṇāyāma, Dhyāna, and Nyāsa, a Sādhaka’s body becomes a Deva’s body."

The Gandharva Tantra says: "Bhūtaśuddhi, Rśyādīnyāsa, Pithasaktinīyāsa, Karanyāsa, Aṅganyāsa, Mātrkanyāsa, and Vidyānyāsa; O Maheśvari! by means of these Nyāsas a Sādhaka becomes himself full of Devatā."

BHĀVA

If I wish to acquire the burning and lighting Śakti of fire, I must be fire myself; or if I would possess the coolness and the Śakti of sweetness possessed by water, I must be full of water myself; or if I want to acquire the speed and the Śakti of touch possessed by air, I must be full of air myself; or if I wish to have the hardness and the Śakti of smell possessed by earth, I must be full of earth myself; so if I wish to acquire, even in the least degree, the eternal Śakti (the eight forms of Siddhi and so forth),

3 Thus the Ācārabheda Tantra says: "Vāmācāro bhavet tatra vāmā bhūtvā yajet param." The mental attitude is reflected in the ceremonial provision of the Rahāṣya-pūjā, that the Sādhaka should dress himself, like a young woman, in beautiful garments; his forehead painted with vermilion, and his body perfumed and garlanded with flowers.

4 Devatāmaya. Author’s parenthesis.

5 See Introduction to Tantra Śāstra. The object and effect of Nyāsa is stated later in the text.

6 Author’s parenthesis.

7 See Introduction to Tantra Śāstra.

8 Breath control and meditation.

9 Purification of the elements constituting in their Mahābhūta form the gross body (see Introduction to Tantra Śāstra, and post).

10 In this Nyāsa there are five Nyāsas, of which the Nyāsa of the Rśi is the first.

11 See as to the various forms of Nyāsa and their meaning, Introduction to Tantra Śāstra.

12 Idea, thought, feeling, sentiment, nature, state. This very important term is difficult to define, but the use to which it is put in the text will indicate its various shades of meaning to the reader.

13 Power.

18 Agnimaya.
of Bhagavān or Bhagavati, I must be full of Him or Her. I must completely
sink my individual existence in the existence of Him or Her whose Śakti is
to be communicated to me, otherwise it will never be so communicated.
One person becomes full of another to the extent to which he loses himself
in the Bhāva of that other person; and the Śakti of the latter is commu-
nicated to him to the extent to which he becomes full of such other. This
is the natural law in the domain of Śakti. The nature of Bhāva, by
means of which men acquire the power of becoming full of another person
in the Samsāra and in Sādhana can only be sensed by men of Bhāva. Others
cannot describe nor understand it. Nay, even Bhagavān, the
consort of Bhavānī and creator of all things, has, in trying to find out the
nature of the play of Bhāva, Himself become overpowered with his own
Bhāva, and has said: "The true form of Bhāva cannot be explained by
words." We have not the power to explain what it is. What we can do
is to quote what the Lord of Śakti has Himself said on the subject.

In the Kaukāvali Tantra, it is said: "Bhāva is quality of the mind.
How can it then be expressed in words? It can therefore never be spoken.
Words can only point out the direction in which it lies. Just as the sweet-
ness of molasses can be realized only by the tongue, and can never be
explained and realized by even thousands of words, so Bhāva and that
which constitutes it can be realized only by the mind, and can never be
explained by word (t). One single Mahābhāva appears in different
forms (devotion, love, affection, and so forth) to express different condi-
tions. Again, when Bhāva deepens, all those differences in it are
ultimately lost in the single great Bhāva (2). It is this Bhāva which is
the Lord, in whom all bliss is confined and consecrated. It is this Bhāva
which takes the Form of Prakṛti, and it is this Bhāva which is Ātmā, the
Essence, the Supreme and Great (3). As Bhāva, this Ātmā is a thing to
be heard of, to be thought of, to be constantly meditated on, and to be
realized by Vīra Sādhakas by means of various forms of Sādhana prescribed

1 Vide ante. Here nature. And if he has the nature, he has the thoughts
and feelings of that nature.
2 If the Bhāva of A is transformed into the Bhāva of B, it follows that the
former acquires with such transformation the Śakti of the latter.
3 Vide ante.
4 Bhāvuka.
5 11th Ullāsa.
6 Dharma.
7 Vibhāva: its various parts and manifestations as explained in the next
sentence.
8 Great Bhāva.
9 Author's parenthesis.
10 Upādhi.
11 Mahābhāva.
12 Īśvara.
13 Rasa.
14 That is, one should live and move in the company of such persons as
constantly speak of God and study Śruti (revelation) (see post).
in the Tantra Śāstra (4). It is this Ātmā whose substance is Bhāva which must be heard in the word of Śrutis; it is this Bhāva which must be the subject of thought.\(^1\) It is this Ātmā whose substance is Bhāva which must be meditated on according to the instructions of the Guru (5). When in this way hearing,\(^3\) thinking,\(^2\) meditation,\(^8\) Śādhanā, and so forth, have been performed, then that Ātmā which is Bhāva, and which is detached from all things, is surely realized. When adorned by the multitude of Bhāvas, Bhagavān Paramēśvara begins to manifest the power of His own play in that body of the Śādha matured by Śādhanā, then all the Bhāvas of the Śādha disappear in the body of Bhagavān leaving merely a feeling of the presence of Bhagavān, whose substance is one undivided Bhāva and of massive consciousness and bliss (6).

"A cow eats various kinds of grass, but extracts from them only one essential thing,\(^4\) which assumes various forms by connection \(^6\) with the Upādhis \(^5\) of milk and so forth. In the same way, in whatever of its constituents \(^7\) Bhāva may be cultivated, in the end all Bhāvas are converted into a single great Bhāva in the form of the Supreme Devatā, whose substance is massive consciousness and bliss (7). It is the essence \(^5\) which is produced in the body of a cow from grass which ultimately appears as the chief essence,\(^8\) milk, and from that milk is evolved that which is but a changed form of it, the essence \(^4\) of curd; from curd comes ghee, and even from ghee some other essence \(^4\) unnamed. But however numerous the varieties may be, such as milk, curd, ghee, and so forth, due to difference of conditions under which they are formed, the substance of them all is ultimately the essence \(^4\) derived originally from grass; all which subsequently appears, being merely the one thing in different forms. Similarly, in whatever Bhāva His Śādhanā is performed, He is the cause and effect of all Bhāvas and the root thereof as Bhāva, and in the end nothing remains but the substance of perfect bliss and massive consciousness in the form of one single great Bhāva.\(^9\) Viewed rightly, there is no cause or effect which is different from Him (8-9). As in the field of Śādhanā His play \(^10\) as Bhāva is thus diversified, so also in the domain of creation is it so. He is the only one Paramātmā who has been born, is being born, and will be born in different matrices, according to the different bodies to be assumed. After having performed the work of creation or manifested Himself as Jīva, He, though in reality undifferentiated, is, through the effect of sinful and meritorious works, sometimes born, sometimes dead, sometimes bound:"

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\(^1\) Manana. \(^2\) Śravana. \(^3\) Dhyāna. \(^4\) Rasa. \(^5\) Literally, "by communication to it of" (adhyāsa).

\(^6\) Qualities, apparently limiting conditions.

\(^7\) Vibhāva—that is, minor Bhāvas, particular manifestations of Mahābhāva.

\(^8\) Paramaraśa. \(^9\) Mahābhāva. \(^10\) Līlā.
sometimes liberated, sometimes happy, sometimes male, sometimes female, sometimes neuter, and sometimes beyond the Upādhis of sex and bodiles though present in an infinite number of bodies (11). In this way the eternal Paramātma, who is the essence of and the great Bhāva, plays the play of His own diversity in the meditations, consisting of different Bhāvas of Sādhakas, despite that He is Himself one and without a second. In reality the play also of Her who is full of play is the Śakti, which is Herself, and diversity in that play does not affect Her inherent unity (12). The Sādhaka in whom appears the Divyabhāva or Virabhāva sees the supreme Tattva or Brahmanayi in a single life (13). He who, liberated whilst yet living, has become Ātmā in its true form, moves on the earth merely to work out the remaining portion of his Karma, which has begun to bear fruits in his body. It is such a Mahātma, son of the Devi, who is called a Bhairava. Of the three Bhāvas spoken of above, two, the Virabhāva and the Divyabhāva, are good Bhāvas, and are the essence of Kulatattva; and are superior on account of their connection with Kula, and are direct paths to liberation. For this reason the nature of these two paths should not be told to all classes of Sādhakas (15). The Sādhaka who does not perform Sādhana in the Bhāva prescribed for him in the Sāstra for ten days continuously, and whose worship of Iṣṭadevatā becomes in consequence thereof defective, is fallen in the domain of Sādhana (16). To such a fallen man the Guru should not give instructions in any Bhāva or worship. Such a fallen Sādhaka will only become pure in Bhāva if he receives initiation again from a Kañcaguru. For this reason a right-minded Sādhaka should perform the worship of his Iṣṭadevatā and such other acts with great care and strict adherence to his own Bhāva (17).

In the Kaulavali Tantra it is said: "Just as no Vaidik Samskāra can be fruitful in a twice-born who is devoid of Veda; or as devotion cannot develop without devotion to Viṣṇu; or as liberation without a knowledge of Śakti is ridiculous; or as competence in the Tantra Sāstra is by no means possible without a Guru; or as a woman without husband has no right to perform any religious rite; or as a Virāsdhāka of the Devi or of Myself is not competent to perform his own Sādhana without

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1 Rasa.
2 Mahābhāva.
3 In other words, realizes Her. As regards these two Tāntrik Bhāvas see Introduction to Tantra Sāstra.
4 Jīvanmukta.
5 Prārabdha.
6 Literally, "well established".
7 Tattva.
8 E.g., if a vīra, he must do worship with or in Virabhāva—that is, not only with the particular ritual enjoined, but in the mental and devotional state and with the intention prescribed.
9 "Sacrament" (see Introduction to Tantra Sāstra).
10 Vedahina: who has not received instructions in Veda.
Kulatattva; ¹ so a Sādhaka devoid of Bhāva has no competency for any form of Sādhanā or Siddhi. Hence a Sādhaka should always adhere to a Bhāva. ² Competence in the Kula Sāstra can in no way be acquired in the absence of Bhāva. Hence only a Sādhaka pure in Bhāva becomes a true Kaulika.

In the Kaulāvali Tantra it is said: “I shall explain the true form of Bhāva as it has been told in Tantra. Bhāva is of three kinds—namely, Divya, Vira, and Paśu. According to these Bhāvas, Gurus also are of three kinds—namely, Divya-Guru, Vira-Guru, and Paśu-Guru. Mantra-devatā also (Devatā presiding over Mantra, Mantra-śakti) ³ is of three kinds—namely, Divya-mantra, Vira-mantra, and Paśu-mantra; that is to say, a Mantra issuing from the mouth of a Divya-Guru is a Divya-mantra, a Mantra issuing from the mouth of a Vira-Guru is Vira-mantra, and a Mantra issuing from the mouth of a Paśu-Guru is a Paśu-mantra (1).

Of the said three forms of Bhāva, the first—that is, the Divya-bhāva—is the source of great good, and grants all forms of Siddhi. The second—that is, the Vira-bhāva—is middling; and the third—that is, the Paśu-bhāva—is spoken ill of throughout the world (2). Notwithstanding the repeated performance of Japa, Homa, and Tapasyā, in the form of numerous physical austerities, Tāntrik Mantras will never be fruitful without Bhāva (3). A Sādhaka may perform thousands of Vira-sādhanas,⁴ discuss the extremely subtle nature of Kula and Akula,⁵ or perform Pūjā, and so forth, in Pithas; ⁶ or feed Brahmānas, make gifts out of love to his own or other families, or have control over his senses, or perform the rites of Kulācāra; ⁷ but if, despite of adherence to Kulatattva,⁸ his Ātmā is not pure in Bhāva, all these acts will prove useless (4–5).

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¹ The Kula articles; the Paścata-tattva.
² That is, one of the Bhāvas prescribed in the Sāstra, such as Paśubhāva etc. Worship cannot be done as the worshipper pleases but according to the injunctions of Sāstra.
³ Author’s parenthesis.
⁴ Sādhanā of the Vīrācāra.
⁵ That is, Śakti and Śiva.
⁶ See Introduction to Tantra Sāstra. Places where portions of the body of Devi as Saṭi fell.
⁷ The Ācāra of the Kaulas. Bhāskararāya, in his Commentary on the words “worshipped by those devoted to the Kaula path” in v. 93 of the Lalitā, says that there are three modes of worship of Devī—viz., Samaya (Vaidik, and according to the five Āgamas), Miśā (or mixed, described in the eight Tantras, Candraśekhara, and others), and Kaula, which differ from the above two, and described in other Tantras.
⁸ Vide ante.
CEREMONIAL WORSHIP

"It is by virtue of Bhāva that a renunciating (Nिकामा) 1 Sādhaka attains liberation. It is by virtue of Bhāva that a non-renunciating (Sकामā) 1 Sādhaka's family and Gotra, 8 prosper. It is by virtue of Bhāva that the bodies of both forms of Sādhakas are purified (6). What is the use of an elaborate performance of Nyāsas, or purification of elements, 8 or of worship, if there be no Bhāva in the heart of the Sādhaka? (7). Who is there who does not worship Vidyā (Devatā as Mantra), 4 and make Japa of Her? It is only through want of Bhāva that performance is ever fruitless (8). I shall speak, first of all, of the Divyabhāva according to Tantra. A Sādhaka of the Divyabhāva should meditate on the form, 6 thinking the whole world to be filled with a mass of the light 6 of that worshipped Devatā and of the colour of that Devatā. Establishing life in all limbs of the form of that Devatā by means of their respective Mantras, 7 let him see his whole Ātmā and the entire visible world to be constituted of Her. Thus should the Iṣṭadevatā be worshipped by him (9-10). And so forth.

In the Rudrayāmala (6th Paṭala) it is said: "O Sadāśiva! hear again attentively of the Paṣubhāva. Even a Paśu 8 can, by acquiring powers similar to those of Nārāyaṇa 9 by means of Sādhana in his own Bhāva, attain such Siddhi 10 as to be able, by the grace of Mahāvidyā, 11 to go to the City of Vaikuṇṭha 12 as an embodiment of great Dharma, 13 with a four-armed body, bearing a conch-shell, a discus, a club, and a lotus in his hands, 14 and riding on Garuḍa 15 (1-2). The great Bhāva of Paṣubhāva grants Siddhi in all Bhāvas; for it is after first attaining Siddhi in the Paṣubhāva that a Sādhaka should certainly adopt the great and superior Bhāva of Virabhāva, and subsequently the very beautiful Divyabhāva, productive of great fruits (3). Even whilst in the Paṣubhāva a Mantra can reach Siddhavidyā 16 (4). If by good fortune a Sādhaka is born in a Kaula family, and receives initiation in the great Mantra of the great

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1 Author's parenthesis. That is, a Sādhaka who acts selflessly without desire for the fruits of action. The Sakāma Sādhaka is he who acts out of interest.

8 Clan, lineage.

9 That is, Bhūtasiddhi; as to which, see post.

10 Author's parenthesis.

11 Mūrti.

12 That is, the Mantra assigned in Nyāsa to each limb.

13 See Introduction to Tantra Śāstra: the Bhāva in which Tamas predominates.

14 Viṣṇu.

15 Powers.

16 The Devī.

17 The heaven of Viṣṇu (see ante).

18 Here virtue.

19 The Bird-King, vehicle of Viṣṇu.

16 Mantrasiddhi.
Kaulika Devatā worshipped in Kulācāra by previous successive generations he will surely attain Siddhi without having recourse to Paśubhāva by travelling along the path of Kulācāra only (5). But if a Sādhaka of the Paśubhāva can fortunately gain the favour (consciousness)¹ of Vidyā (Mantraśakti),² then only will he become competent for the Virabhāva. Subsequently, by the grace of the Virabhāva, he will attain Divyabhāva (6) The best of men who take refuge in the Divyabhāva, and the Virabhāva, become undoubtedly masters of desire-gratifying trees and creepers (7) Sādhaka should live in some great Pītha² as an Āśramī (adhering to any of the four Āśramas—namely, Brahmacarya, and so forth),³ devoted to meditation, well-versed in Mantras and Tantras, and possessed of self control. Such a Sādhaka will command the world of Jivas by virtue of his own power (8). If, fortunately, a Sādhaka succeeds in attaining Bhāva Mahābhāva, and so forth, it is not necessary for him to acquire any other fruits; for the moment a man attains to Bhāva he knows My Tatvā.⁴ (9) He who has attained Siddhi in Bhāva very soon attains Siddhi in speech. Sarasvatī constantly dwells within him, and Lakṣmī lives constantly in his house as his Mother, forsaking even Nārāyana⁵ in Vaikuṇṭha.⁶ My perfect grace undoubtedly falls upon him, and then the Sādhaka surely attains great Siddhi. O Sadāśiva! true, true is this, and indeed true (11).⁷

In our worldly experience we constantly see that the more a man becomes full of Bhāva for wife and children, the more he loses himself and becomes full of them. The Sakti of love of the loved one, in respect of whom such depth of Bhāva exists, is communicated in an equal measure to the body, senses, and mind of the lover. When a lover becomes restless and mad with such an intense love, then only, like one who is overpowered by wine, does he lose sight of the Samsāra, despite his living in it, and become free from all bonds of worldly things, despite that he is constantly immersed in them. He loves the Samsāra because it is necessary for his Sādhana of love for his beloved one. Otherwise, why is it that the Samsāra which a lover looks at with great endearment to-day pierces, as it were, his eyes like a poisoned arrow to-morrow if he loses his beloved one? Why is it that one who loves a husband or wife, or a son or a daughter, for whom his or her love has reached its full intensity, immediately renounces the Samsāra and becomes a Sannyāsi, or attempts to end the pain of separation from the loved one by suicide? The things of the Samsāra appear full of love to a lover because they are connected with the object of his love. The dresses and ornaments and even playthings of a husband or a wife or a son or a daughter who are absent become dear to us because of their

¹ Author's parenthesis.  
² That is, he knows the, or My, truth.  
³ Seat of the Devī.  
⁴ Vide ante.
connection with the objects of our love; otherwise, why is it that parents keep with great care things belonging to their children who live far away from them? Such articles are materials for the perfection of Bhāva in the domain of love. The sight of even a piece of cloth worn by a deceased son fills his parents with intense grief. The sight of a pair of shoes worn by her deceased husband moves a woman to tears. All these are but different forms of perfection of Bhāva. Now, let Sādhakas consider what sort of a consummation of Bhāva there is if this love be centred not in wife and children, who are but, as it were, persons seen in a dream in this transient Samsāra, but in the beauteous feet of the Mother of the world, who is the centre of all love in the Brahmacāda, full of love, full of Brahman, and full of bliss? How intense will be the climax of the consummation of Bhāva of him who has offered at the feet of the Mother all devotion, all love, and all affection for parents, wife, and children! Worldly Jīva! if the sight of a toy which belonged to a son or a daughter of yours can overpower you with Bhāva and make you sometimes laugh and sometimes weep, just think what is it that a Sādhaka cannot do in the intoxication of Bhāva whose son's or daughter's plaything is this entire Universe? In the sphere of his Bhāva there is no such thing as Abhāva (want of Bhāva). The sight of everything in this world moves him to overflowing Bhāva. In whatever direction he turns his eyes, on water, land, or space, he sees the robes (Ambara) of Her who is robed with space (Digambarī). In play the Mad Girl has gone away, no one knows where, leaving Her garments behind. This is the reason why to-day the sky is full of the Mother's robes and the Universe is full of the Mother's ornaments. Say, now, how can a Sādhaka remain unmoved on seeing this? With what heart can a devotee who sees the Brahmacāda form of the Brahmanayi remain unmoved? Unceasing tears of love flow from his eyes in the plenitude of his tender feeling. It is only when perfection of such perfect Bhāva takes place that one begins to directly realize the truth of the words of Śiva: "The Tattva of Śiva and Śakti is the cause of Tattvajñāna." O Devī! Nirvāṇa can never be attained without knowledge of Śakti." Then only does the Sādhaka see with a Divine vision: "She

1 Siddhi, or consummation.
2 Siddhi. That is, the wife has affection (Bhāva) for her deceased husband, and this is brought out and intensified to its fullness by the sight of articles which belonged to him. The Bhāva therefore becomes Siddha.
3 Siddhi.
4 The Devī is here called the son or daughter of the Sādhaka.
5 Author's parenthesis. Ordinarily the world means simply want.
6 An expression of endearment used for the Devī.
7 Universe.
8 Spiritual knowledge.
exists as Tejas in vehicles, stones, and minerals. O Mistress of Devāś! after this what need be said about Her presence in living beings? Nothing exists where Mahāmāyā does not exist.” Then only does the wave of Śiva’s song, “Thou Kālī art alone the Dispenser of good Spouse of Girīśa, and art all things,” penetrate with its flow through the innermost recesses of his heart. Worship of the Devi’s playful eternal forms is nothing but Sādhana for this great Siddhi. When by virtue of Siddhi in Sādhana, by means of the Śakti (all full of consciousness), of Mahāmantra, the Sādhaka sees the Tattvas of the play of the Creation, Preservation, and Destruction of endless millions of universes shining in Her Fair body from Her feet to Her head, then only do the great portals, which are the loss of oneself in Mahābhāva for Her, open before that fortunate Sādhaka. This is why to the Sādhaka nothing is at that time so effective in awakening great love, drawing out the feeling of attachment, soothing the eyes, filling the heart with bliss, and pouring nectar into the inmost recesses of the heart, as the evidence of that vast play manifested as movements of every limb of the Mother in the refulgence of Her World-enchanting beauty. It is only when the Sādhaka’s eyes are painted with the collyrium of this attachment that the refulgence of the beauty, resembling a mass of crushed black collyrium, of the Fair Spouse of Mahākāla shines in every bank of clouds. The light of Her who charms the Blue-throated Deva beams through the blue throat of the peacock, and the endless waves of the beauty of Śyāmā flow in the deeply blue petals of fresh and full-blown blue lotuses, and in the soft and bright blue beauty of Aparājītā flowers. Then it is that the Sādhaka loses himself at sight of the mystery of the secret play of Mahāprakṛti, the Genitrix of the Universe, in even the Prakṛti of the Universe.

Nothing is to me such an object of endearment, pride, affection, and displeasure, as the garments, ornaments, pastes for the body, and other things made glorious by the glory of the One at Whose feet I have resigned myself. At the sight and touch of these signs I remember Him and am filled with continuous ecstasy. Their absence from the body of a man makes him appear to my eyes as the image of a Piśāc, and the Samsāra as nothing but hell in another form. Such signs of the region of Kaivalya, rare even amongst Devas, form the only certain means whereby I may be drawn out of the sea of Samsāra and then plunged into the sea of Her

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1. The luminous energy of the universal consciousness.
2. Śiva.
3. Līlāmayī.
4. Śiva Nilakanṭha, whose throat is blue from his having swallowed, to save the world, the poison arising from the ocean.
5. A flower sacred to the Devī.
7. Abhimāna—anger which is felt at neglect by the person one loves.
8. A low spirit—as we should here say “devil”.
existence of consciousness and bliss. For this reason in the Śāstra the Guru of the world has Himself commanded that for the attainment of the state of self-loss in this Mahābhāva such signs and marks should be worn on the body not merely during worship, but at all times. And it is according to His command that five different kinds of dress, forehead marks, and so forth, have been ordained for the five classes of worshippers—namely, Śaiva, Vaiṣṇava, Saura, Śākta, and Gānapatya. These are—three lines on the forehead, trident, ashes, matted hair, Rudrakṣa beads, tiger skin, Damaru, human skull, and so forth, for Śaivas; a high line on the forehead, yellow or white dress, marks of conch-shell, discus, club and lotus, rosary of Tulasī, dots of sandal paste on the face, and so forth, for Vaiṣṇavas; red circular forehead mark, red dress, rosary of lotus seeds, and so forth, for Sauras; yellow or red dress, three red lines on the forehead, Sarpasūtra, Yogadāṇḍa, and so forth, for Gānapatyas; and crescent moon-shaped mark with vermilion Kuṇkuma, red sandal and the rest, yantra-shaped forehead mark, dishevelled hair, red dress, trident, and so forth, for Śāktas. All these are nothing but instances of ordinances passed in conformity with the great saying, “A Deva alone should worship a Deva.” Whether visibly, or in work, or in body, or in Śakti—in short, in every way—a Śādhaka must be full of the power and manifestations of the Devatā he worships. It is no wonder that such men as disparage worship and so forth of Devatā should regard forehead marks, three-line marks, ashes, red dress, Tulasī, rosaries of Rudrakṣa beads, and so forth, as visible marks of hypocrisy. But how regrettable is it that such as daily perform worship and so forth yet often think that the wearing of forehead

1 Tilaka.
2 Tripūṇḍra—horizontal lines on the forehead.
3 The seed of a plant used in the worship of Śiva.
4 A small hand-drum.
5 Īrdhva-pūṇḍra—a single vertical line on the forehead.
6 Seed of the Tulasī plant sacred to Viṣṇu.
7 Gopī-candana; sometimes made with the dust of Brindavan and other Vaiṣṇava tīrthas.
8 Sun-worshippers.
9 A thread made in the form of a serpent used as Uttarīya Vastra (cloth).
10 A staff of Yogīs carried as evidence of their Yogadīśī. They hold it until they attain Siddhi. As Gaṇeśa is the Guru of the Yogī sampradāya (community), the Gānapatyas carry this staff.
11 Worshippers of Gaṇeśa.
12 Saffron.
13 In order to aid the worshipper to become like the Devatā he worships, he adopts the signs of the latter. This helps him to establish the unity of consciousness. So in the Rahasya Pūjā the Śādhaka dresses like a woman.
14 Vibhūti.
15 Tripūṇḍra.
marks, three-line marks, and the like, is only another form of accepting flowers, sandal paste, and other things offered to the Devatā ¹; so that it is enough to wear them as little as possible, and wholly unnecessary to make oneself ridiculous in the eyes of the educated community by deck oneself out as a master-stripes, with the body smeared all over with ashes or sandal paste. Some people, again, think that religion or worship of Isvara are matters of the spirit, and therefore there is no necessity for external marks. Some believe that forehead marks and the like are a form of advertisement, in order to tell people that “I have become religious.” According to another view, the wearing of forehead marks, rosaries, and so forth, is but illustration of one’s shamelessness and stupidity. Seeing different persons hold such different views, many people become, despite their faith, ashamed to wear such marks in the view of educated men. We may praise such people as become so ashamed on the score of their modesty, but we are astonished at the sight of the shamelessness of their sense of shame. Or perhaps the sense of shame within them is so greatly ashamed that no such shame is expressed without. Strange, indeed, are the religious faith and devotion to Devatā of these who even in the matter of the worship of Ištadevatā become afraid or anxious because of what other people may think or say about them. Why should such shameless men, who have neither the strength to bear personally what others say nor to remedy it, talk of Siddhi and Sādhana? Or perhaps it is that Siddhi and Sādhana are not their object, and therefore they do not perform Sandhyā prayers and worship. We do not know how to make them understand, but we ourselves are anxious to discover how we can understand them. Why should they show such weakness? Whom are they so much afraid of? We shall try first of all to understand who the people are who frighten them, and why they do so.

There are many kinds of wild, ferocious animals which frown, grunt, roar, and make all manner of frightful appearances at the sight of meek men. Men are not among the creatures on whom they can satisfy their ferocious instincts. Men do not in any way resemble the beasts with which they are in constant feud concerning home and food; and yet if they ever accidentally meet a man on their path, they put on a frightful aspect. The buffalo’s reddened eyes, and terrible glances, are aimed at us, so that he may strike with the points of his levelled horns, and his bellowing makes the heart tremble. The bull’s curved neck, the horse’s kicking, the snake’s loud hissing with expanded hood, the dog’s howling and lashing of the tail, the monkey’s grinning and jumping—what do all these things mean? Do

¹ These are offered first to the Devatā, and then accepted by the Sādhaka as evidence of the presence of the Devatā within him.

² Literally, “things of the inside.”
these animals really want to satisfy their ferocious instinct on men wherever they meet them? If so, they must have some interest in doing so. But what is this interest? Whether we see it in a gross visible form or not, Nature's inscrutable law is that there must be some interest which underlies and prompts action. We cannot, of course, say that this law explains their action as a means of satisfying their ferocious instinct, but this much we can say—that it is an effort at self-defence under the garb of ferocity. Ferocity is desire to kill. Among beasts, birds, insects, flies, and other lower animals, and even among men of their nature, gratification of this instinct to kill mostly exists where the killed is to be the food of the killer, or where it is possible that that which is to be killed would, if alive, have affected any interest of the killer. Where there is no interference with such interest, but there is the possibility of personal safety being in jeopardy, there also we may see the gratification of such instinct. The sight of man inspires birds, beasts, and other lower animals with fear for their safety. Even if man does not show any intention of doing harm to them, his very presence fills their minds with great fear. They therefore try to get rid of that fear by frightening him in their turn. This is why they leap and jump, grunt and roar, frown and fury at his sight. This vast Universe-Kingdom is ever governed by the infallible rule of Dharma.\(^1\) Under this rule each one is ever engaged in the performance of individual duty. Even the heart of the most ferocious ruffian, who fears neither the punishment of the King nor the community in which he lives, nor indeed anybody in the world, yet in the end trembles with fear of Dharma. Such is the incomparably great and universe-subduing power of Dharma that before it this entire universe, composed of Suras and Asuras,\(^2\) of moving and unmov ing things, ever bows its head. It is matter for no wonder that the rule by which even the world of unconscious things\(^3\) is ever imperceptibly governed should also to-day govern the educated community. If one man is afraid of another, the sight of any sign of the latter naturally rouses terror in his mind. He who is a constant server of Dharma is pleased by the thought thereof, and is never frightened. But he who is certain in his mind, whether he admits it to others or not, that he is a sinner against Dharma, becomes naturally afraid at the sight of marks of Dharma in another. The cause of this fear is the thought, "What will be my fate?" Again, such people think: "One of my race and form, with hands and feet—a man such as I am—is about to leave me far behind, and to become a traveller on the eternal fear-dispelling path." Jealousy and malice, prompted by this thought, then overpower that fear and reveal themselves. The weak heart of the unrighteous man then loses all self-control, and, knowing he is in the wrong, and yet not having the strength to set himself

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\(^1\) Law.  
\(^2\) Devas and their enemies.  
\(^3\) Jada.
right, thinks himself blessed by the service of jealousy and malice. Everyone in the Samsāra is not unrighteous, whether he is able to serve Dharma fully or not. On the contrary, Society and Samsāra are full of men who are truly sorry at their inability to duly serve Dharma. In the present state of society it is difficult to find among one hundred men even ten who duly carry out their religious duties. 1 I may not be able to observe these practices myself, but if I see anyone doing so, as the Śāstra enjoins, I respect and honour him, while if I find anyone who is, like myself, devoid of such practices, I hate him with all my heart, as I hate nobody else. In this way practising men 2 who wear the sacred crown lock, 3 and thread, 4 forehead marks, 5 carry rosaries, and so forth, rightly occupy a high position in society. The arrogant class, devoid of such practices, should fall low, and are, as a matter of fact, doing so. The true man of practice never, even in his dreams, thinks that his honour and glory should be widespread in Society; but the universe-enchanting great Śakti of Dharma, appears of itself in the body of a religious man, and overpowers by its force even beasts and birds, not to speak of men and women. Men and women bow at his feet of their own accord, and show him honour and respect. At the sight of this honour and respect the eyes of self-willed men, devoid of good practice are pierced as if by an arrow. But while, on the one hand, Nature’s rules cannot be thwarted, on the other men of beastly nature cannot bear the sight. It is then that, finding no other available means, the community of self-willed men, proud of their education, begins to vituperate, rail at, and ridicule the religious man’s forehead marks, rosaries, dress, and so forth. The object of this railing and vituperation is not really to blame Dharma or the marks of Dharma, nor to establish their uselessness; what is really unbearable to these people is that another person like themselves should be honoured in the Samsāra as a religious man. They therefore endeavour to destroy the honour which he receives, and to prove his worthlessness by speaking ill of Dharma or marks of Dharma. If for fear of banter and ridicule a religious man gives up wearing marks of Dharma, or, though he does not abandon them, people consider him worthless, then in either case the purpose of the railers is.

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1 That is, religious practices, the saying of their prayers, etc.

2 As we say, “Catholique pratiquant.”

3 A long lock of hair on the top of the head left when the rest is shaved or cut. This is as it were the Flagstaff before the royal palace. For here in the Brahmarandhra is the abode of the Supreme.

4 A cotton thread, with three strands worn slanting across the chest. The three strands are Kāyanda, Vāgdaṇḍa, and Manodaṇḍa—that is, controllers of body, speech, and mind. The thread speaks to the wearer of the necessity of these. They are also emblematic of the three Guṇas.

5 Tilaka (see ante).
served; for theirs is the victory if "all brothers" become "equal". They are saved from all fear if no one by any sign or act reminds them of Dharma in any way.

Now, I ask you, O Sādhaka! do you wish to abandon that at which you aim in Sādhana out of fear of these great heroes? Do you really count as men the cowards who lick the feet of beastly propensities and manifest their meanness at every step? If a beast were to threaten you, would you, out of fear, give up the wearing of dresses that befit a man? The difference between a man and a beast is the same as that between a Sādhaka and a man who is devoted to the Samsāra. It is out of consideration for your human state that the Śāstra has given you the privilege of ascending to the high step of Devalhood. If to-day you spurn the good fortune which is within the reach of your hand, and become a beast in imitation of beasts, then why all this trouble to attain that human birth which is rare even for Devas? Why this downfall after receiving initiation in the Mantra of the supreme Devatā? Why, being a son of the Queen of Queens, do you roam about forests in the company of beasts? True it is that you are afraid of beasts; but consider what we have said, and say whether it is really you who are afraid of beasts, or the beings who are afraid of you? Everyone knows that Akrūra was afraid of Kamsa; but think just for once whether it was really Akrūra who was afraid of Kamsa, or Kamsa who was afraid of Akrūra. It is true that the wearing of forehead marks, rosaries, religious dresses, and so forth, by Akrūra was insufferable to Kamsa, but what answer would you give to the question, Why were they insufferable to him? Had not the daughter of the King of mountains, the sister of Achyuta, declared (as daughter of Nanda, dashed to the ground by the hand of Kamsa) that the son of Devaki who was black as a cloud, had descended in the house of Nanda in Gokula as death in order to hurl on the head of Kamsa the fatal thunderbolt? Had not Bhagavān, appearing as a herds-boy, holding the rod of death, been constantly before the eyes of Kamsa, would the latter have fainted out of fear of Kāla (death) at the

1 Kamsa was King of Mathurā in the days of the Pāṇḍavas, and Kṛṣṇa's uncle. He sought to kill Kṛṣṇa, but was slain by the latter. Akrūra was his relative, but a very pious man.

2 Pārvati.

3 Himālaya.

4 Viṣṇu.

5 The Devi Mahāmāyā was born as the daughter of Nanda. She was born at Brindāvan on the same day as Kṛṣṇa was born at Mathurā. Vāsudeva, Kṛṣṇa's father, took Kṛṣṇa to Nanda's house, and changed him for Nanda's daughter, whilst the household of Nanda was made subject to the Devi's māyā. Vāsudeva made over the daughter to Kamsa, who tried to slay her by throwing her on a stone; but she, assuming a heavenly body, went to heaven, and by this exchange the life of Kṛṣṇa was saved from Kamsa, who was led to this action because he had learned that a son of his sister would kill him.

6 Kṛṣṇa.

7 Gopa.
mere mention of Kāla (blackness)? In that case would the terrible order of Kamsa for the oppression of Devas and Brāhmaṇas and the killing of infants been proclaimed in Mathurā? Would he have suddenly, looking like a madman, left his throne and rushed out, crying: “Kill! kill”? Hence I say, think for once whether the frightful appearance which Kamsa used to display to Bhagavān and the devotees of Bhagavān was intended really to frighten Bhagavān, or to save himself from fear of Bhagavān. The Asura knew and yet knew not the Bhagavān, so that in terror befitting an Asura he tried to save himself from his hand. Kamsa was an enemy of Bhagavān. Consequently, devotees to Bhagavān also became objects of his enmity, for a devotee’s body, senses, mind, and heart are marked and ornamented with signs of devotion to Bhagavān. The sight of these marks used to make the Asura’s heart tremble with fear. 

But did the sight of this fear of Kamsa frighten Akrūra, the crest-gem of devotees? In order to remove all causes for fear, either from men, Kamsa, or existence itself, Akrūra brought Bhagavān, who is the fear of fear itself, from Brindāvan to the residence of Kamsa, and thus provided the means of freeing Kamsa from all fears in this and the next world. Had Akrūra been really afraid of Kamsa, and had there been any malice against Kamsa at the root of this fear on the part of Akrūra, would he have brought the Friend of the World from Brindāvan to Mathurā, and thus performed an act of eternal friendship to Kamsa, both here and hereafter?

Kamsa may have entertained malicious feelings against forehead marks and rosaries and the name of Kṛṣṇa, but it was because there was at Mathurā a person who had incurred his displeasure by wearing those marks and rosaries, and taking the name of Kṛṣṇa, that, notwithstanding that he was Asura, he attained a state rare even to Devas. Hence I say, O Sādhaka! if in the ordinary worldly way you look at the community of Asuras hostile to marks of Dharma, considering them to be objects of enmity, you cannot subdue this feeling of yours towards them by ceasing to wear forehead marks and rosaries. If, on the other hand, by the grace of Bhagavān, you have the power to do them mercy, then also you will...
be able to do so through the influence of forehead marks and rosaries, and in no other way.

Śādhakas will doubtless fully understand from all that we have said so far that forehead marks, three lines, and other signs of Dharma which the Sāstra ordains to be worn by Śādhakas on different parts of their bodies, are the chief materials for the attainment of the state in which they are merged in Mahābhāva. The wearing or non-wearing of these outer marks may not matter to the great man who has sunk in the depths of Bhāva, but the non-wearing of them by people whose minds have not been matured in Śādhana, or who are about to enter upon its path, is undoubtedly the sole obstacle which prevents the opening of the door of Mahābhāva for their incoming. It is the mature state of this Bhāva which is called the state of merger in the object of worship—that is to say, self-forgetfulness at the sight of the manifestation of the Self of the worshipped Devatā in one’s mind, heart, body, and Ātmā, and in all the things of this visible Universe. The sole cause of the attainment of Siddhi in this state of absorption is Mantraśakti. Materials of worship, and so forth, are all means whereby we may directly realize this Mantraśakti. Śādhakas acquainted with the principles relating to worship of course know how perfection of the state of merger in Bhāva appears in the person of a Sādhaka through the influence of Mantraśakti. Nevertheless, in order to give some knowledge to those who are eager to perform Śādhana, we are here bound to shortly indicate the lines along which the system works.

**Entrance into the House of Worship**

In the fifth Paṭala of the Annadā Kalpa it is said: “Next (after bathing and wearing of forehead marks, and so forth) the Śādhaka should place Sāmānya Arghya in front of the door of the house in which Iṣṭadevatā is worshipped.”

In the eighth Paṭala of the Kamalā Tantra it is said: “A Sādhaka should enter the house of Yajña after first worshipping the Door-devatā at the door with a handful of flowers.”

In the fourteenth Paṭala of the Nigamakalpalatā it is said: “A Sādhaka should worship the Door-devatā with devotion first at the eastern door

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1 Siddhi.
2 Śakti as Mantra.
3 Author’s parenthesis.
4 That is, the general and ordinary offering as opposed to the Viśeṣa arghya or special offering.
5 Literally, sacrifice; here worship in general.
6 The Dvāradevatā—that is, the Devatā presiding over the entry.
7 Aḥjali; offered in the palms of the hands joined together.
of the house of worship, next at its southern door, then at its western door, and lastly at its northern door, and then worship his Iṣṭadevata inside the Yantra." \(^1\)

In the Gandharva Tantra it is said: "If the Sādhaka is unable to construct a house with four doors or perform worship at four doors, he should at one door mentally imagine there are four, and there worship the Devatā of the four doors."

In the Śivārcanacandrikā it is said: "A house of Yajña should be entered with the right foot."

In the Meru Tantra it is said: "A Devatā's house should be entered by advancing the right foot first."

In the third Pataḷa of the Sammohana Tantra it is said: "Walking with great care, a Sādhaka should enter a house of worship with the right foot first."

In the eighth Chapter of the Gautama Tantra it is said: "Driving away spirits and meditating on Viṣṇu in his heart a Sādhaka should enter into a house of Śādana with his right foot first and with his head bowed."

In another Tantra it is said: "A Sādhaka should enter a house of worship meditating on the lotus-feet of the Devi in his heart, with his left foot first and touching the door slightly with his left side; that is to say, leaning towards the right side of the door, which is the left side of the Sādhaka, instead of passing just through its middle."

In the Tripurāṇava it is said: "One should enter a house of Yajña by advancing the left foot first."

**Removal of Obstacles**

In the Śambhavi Tantra it is said: "Next (after entering into the house), the Sādhaka should remove divine obstacles by means of his divine sight, obstacles in the midmost spaces of the sky by means of...

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\(^1\) See Introduction to Tantra Śāstra.

\(^2\) The limbs are, out of devotion, kept as close together as possible; there must be no strutting or striding into the place of worship.

\(^3\) Bhūtas. \(^4\) The apparent contradiction is explained post. \(^5\) Author's parenthesis. This is, the room in which worship is to be performed.

\(^6\) Divya. That is, proceeding from Devas, Devayoni, and the spirits.

\(^7\) Divyadāśī. This steady vision (as to which, see post), is acquired by the Hāṭha Yoga process known as Trāṭaka.

\(^8\) Antarikṣa.
water sanctified \(^1\) with the Astra Mantra,\(^2\) and terrestrial obstacles by three taps with the heel of his foot.”

In the third Pātala of the Sammohana Tantra it is said: “On entering into the house a good Śādhaka should look at the articles for worship and next dispel divine obstacles by his divine look, obstacles in the middle spaces of the sky by means of water sanctified \(^1\) with the Astra Mantra,\(^2\) and terrestrial obstacles by three taps on the earth with the heel of his foot.”

The eighth Pātala of the Gandharva Tantra  deals with divine vision, and says: “A Śādhaka will become of good mind by looking with an angry look.”

In the second Pātala of the Viśvasāra Tantra it is said: “Divine look \(^3\) is the name given to that steady gaze in which there is no twinkling of the eye.”

In the fifth Prakāśa of the Meru Tantra it is said: “Divine obstacles should be removed by looking obliquely.”\(^4\)

Taking these dicta together, we can arrive at the conclusion that “divine look” is the name for an angry, oblique look, without twinkling of the eye.

In the Kālikulāmṛta Tantra it is said: “Terrestrial obstacles should be removed by three taps with the heel of the left foot.”

In Somaśambhu, quoted by Rāghava Bhatta,\(^6\) it is said: “Terrestrial obstacles should be removed by three taps with the heel of the right foot.”

The two contradictory dicta are reconciled in the following way: whether in entering the room or stamping with the heel, worshippers of Devas should extend the right foot first and tap with the heel of the right foot. Worshippers of Devis \(^6\) should extend the left foot first and tap with the heel of the left foot.

In the Tantrasāra it is said: “After first removing the obstacles a Śādhaka should next assume the proper sitting posture,\(^5\) or he may remove the obstacles on taking his seat.”

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\(^1\) Abhimāṇtrita. That is, on which a Mantra has been put, or which has (to coin a word) been Mantra-ized.

\(^2\) That is, the “weapon Mantra” “Phat,” which is always used for such and similar purposes.

\(^3\) Divya-drśi.

\(^4\) That is, out of the corners of the eyes.

\(^5\) The great Tāntrik commentator on the Śāradātilaka.

\(^6\) The Devī’s position is on the left side of the Devata, and in the Čakra the Saktis sit on the left of the respective Śādhakas in the circle which surrounds the Čakrāvāra. Woman generally is the left and man the right side.

\(^7\) Āsana. There are a great number of these (see Introduction to Tantra Śāstra), but the ordinary position for worshippers is “the loosened lotus seat” Muktapadmāsana.
In the seventh Paṭala of the Gandharva Tantra it is said: "Next, the Sādhaka should take a seat neither low nor too high. He should never use a seat or an Arghya vessel which is broken.

"On a seat made of the skin of black deer a Sādhaka attains liberation, and on a seat made of tiger skin a Sādhaka attains both wealth and liberation. In a rite done to attain some desire a woolen seat is the best—a red woolen seat being particularly suited for the attainment of the desired object. A seat of Kusa grass leads to attainment of Siddhi in Mantra, and in rites undertaken for the purpose of killing a black woolen seat, and in the worship of Tripurasundari a red woolen seat is the best seat. A seat for use in worship must not be more than two cubits in length, one and a half cubits in breadth, and three fingers in thickness. As regards the seat of deer skin and tiger skin which grant Siddhi, as spoken above, a Sādhaka may use them in any way he pleases, for there is no rule which limits their dimensions. A householder, even if he be initiated, should never sit on a skin of a black deer (in the Yoginihrdaya it is said that Yatis, those belonging to the Vānaprastha Árama, Brahma-çāris, and Bikaśás, alone are competent to sit on the skin of a black deer). Earthen seats cause sorrow, and wooden seats bring ill-luck. Seats of the wood of mango, Nimba, and Kadamba trees in particular, bring destruction of family. Seats of the wood of Vakula, Kingskula, and Jack-fruit trees, cause loss of all property. Seats made of bamboo, brick, wood, earth, grass, and twigs, are the cause of poverty, disease, and sorrow. Hence, Sādhaks should never use such seats. Nor should they use seats cut by weapons, worn out, broken, unclean, belonging to other persons, or unwashed. Among wooden seats, those made of Gāmbhāri wood alone are good, all others being inauspicious. In performing worship a Sādhaka should not take a seat without discrimination. Seats of wood and other materials also should be of the dimensions prescribed in the Śāstra. Wooden seats should be twenty-four fingers long, sixteen fingers broad, and four fingers high. If both earthen and cloth seats are used together (from this it appears that in the absence of all other kinds of seat earthen seats

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4 Asana. There are a great number of these (see Introduction to Tantra Śāstra), but the ordinary position for worshippers is "the loosened lotus seat" Muktapadmāsana.

5 For offering.

6 Kambala.

7 Nausleca Kadamba.

8 Māraṇa.

8 Author's parenthesis. The first and last are ascetics; literally "those who have controlled their passions" and religious mendicants. The second and third are members of the Árāmas of those names.

8 Neem-tree.
also may be used), and if wooden and woolen seats are used together, Sadhakas not only fail to acquire future religious merit, but also lose all merits acquired in the past. Considering all this, a Sadhaka should secure as best a seat as he can for his use."

In the Harsha-Mahesvara it is said: "If a Sadhaka sits on hair, all his religious merits are destroyed. The very touch of hair instantly spoils Siddhi. A Sadhaka should, therefore, make his seat of skin denuded of hair."

In the Kālikā Purāṇa it is said: "One should never use seats made of iron, or brass, or lead. In worship it is best for a Sadhaka to use a seat of stone, or gems, or precious metals. Worship of Devatas, even when the Sadhaka is in water, should be done when seated on seats, and not in a standing posture. In water, seats of stone, Kuśa grass, wood, or metals should be used, and of no other material. In the absence of a seat of any of these kinds, one should imagine such a seat in the water itself; consecrate it as a seat, and then worship the Devatā in the water."

In the Kāmadhenu Tantra it is said: "All the Japa, worship, and so forth, become fruitless of him who spreads a seat in a Tirtha, and performs Japa and so forth sitting on it. The statement that the hardness of earth is due to the mass of the fat of Mahiṣāsura’s body (and is, consequently, unclean), applies to places other than Tirthas." (Fat of the body of Mahiṣāsura is most probably a clerical error for fat of the bodies of Madhū and Kaitabha, or it may have been the fat of Mahiṣaśūre in some other Kalpa.)

In the thirty-first Pāṭala of the same Tantra it is said: "A good Sadhaka should never sit on seats in Siddha, Piṭhas, and Tirthas. If he does, he will not only reap no fruit for having visited such Tirthas, but will suffer the consequence of desertion of Tirthas."

"A seat is called Āsana for giving Ātmasiddhi (A) (Siddhi of the self); preventing Sarvaroga (Sa) (all diseases), and giving Navasiddhi (Na) (fresh Siddhi)."

In the Gorakśa Samhitā it is said: "Seated postures are as many in number as Jivas and animals. For every one of the eighty-four lakhs of Jivas a separate seated posture has been spoken of. Mahēśvara alone

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1 Author’s parenthesis.
2 Puṇya.
3 Maṇi.
4 Ratna. Maṇi and Ratna are generally used synonymously. Ratna may also mean here precious stones.
5 An Asura slain by the Devī.
6 All the Devipīṭhas and Piṭhas, where great Sadhakas have attained Siddhi and other places of pilgrimage.
7 A lakh = 100,000.
is aware of the particulars of all these postures. Of the aforesaid eighty-four lakha of seated postures, two are the best—namely, the Siddha seat (Siddhāsana) first and the lotus seat (Kamalāsana) next. (As these seats are not used in worship and such other rites, we desist from dwelling on their characteristic peculiarities here.)

Rāghava Bhātţa says: "Japa, worship, and so forth, should be performed sitting in postures, such as Padma, Svastika, Vīra, and so forth, otherwise they will be ineffectual."

In another Tantra quoted by Rāghava Bhātţa it is said: "Place the left foot on the right and the right foot on the left, gird up the loins and heels, and fix the gaze at the tip of the nose. To sit in this way is the Padma seat, adored of all Śādhakas (1)."

In the eighth Chapter of the Gautamiya it is said: "The two feet should be placed well on the two thighs: This is the Padma seat, beloved of Yogīs."

In the second Pațala of the Sammohana Tantra it is said: "A Yogī should sit with a straight back, crossing his feet. This is called Svastika seat (2)."

"A Yogī should sit with a straight back, keeping one of his feet on the ground and placing his other foot on the thigh of that foot. This is called Vīra seat." Although the Śāstrik authority does not say which foot should be on the ground, it has been the practice among successive generations of adepts to keep the left foot down and place the right foot on the left thigh (3).

In the third Pațala of the Sammohana Tantra is it said: "O Devī! a Śādhaka should sit on the prescribed seat, arranging his limbs in any of these forms of sitting posture. At the time of worshipping a Devatā it is not proper to place one's feet in any other way."

In the Yogini Tantra it is said: "Placing a seat on the ground a Śādhaka should sit on it, adopting the Svastika or some other form of sitting posture, and covering his feet with his cloth."

**Rules Relating to Direction in Worship**

In the Yāmala it is said: "The space between the worshipped (Devatā) and the worshipper (Śādhaka) should be on the east. The right side of

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1 Author's parenthesis; but as to the lotus seat, see next passage.
2 These are described post.
3 Literally, "putting his feet within the folds of his knees."
4 Ācāryas.
5 Material seat spoken of before. Āsana is used in the twofold signification of the actual thing on which a Śādhaka sits and the posture in which he sits.
6 Dik-nirnaya.
the Śādhaka should be the south, the left side north, and the back west. In every case these directions should be adopted in performing worship. That is to say, although the directions are fixed according to the rising and the setting sun, the direction which the Śādhaka faces in performing worship is the east. For there is no such thing as an absolute direction in the world, all directions being relative to the positions of the individual. The term “direction” itself proves this sufficiently. “That which is merely directed or pointed out is called direction.” For instance, that which I call my east will be directed or pointed out as west by a person who is to the east of me. Hence it is quite plain that direction exists in respect of an individual and not absolutely. But, blinded by the vanity of philosophic wisdom, some people do not see this derivative meaning of direction, but speak of the existence of absolute directions. Essentially, however, there is no such thing as direction; but whatever direction is pointed out at any time is direction at that time. If directions are fixed according to the rising and setting of the sun, they are the same for all people, and the pointing out of a direction by one person settles it for all.

For the reasons given above, the Śāstra has said in the Bhāvacūḍāmaṇi: “O Devil! according to the desire of a Śādhaka the Devatā appears in all directions (for Her who is Omnipresent it is impossible that there should be either front or back). Still, one should perform a worship and other ritual acts at night, facing the north. In worshipping Śiva in particular, one should always take care to face the north, whether during day or in the night. As regards worship and so forth relating to Viṣṇu, it is best to face the east, though it is not improper to face the north. As regards Śakti, it is best to face the north, although it will not be out of order if the Śādhaka faces the east."

In the Vārāhiya it is said: “Having bathed, one should sit for worship, clad in white, having duly done Ācamana and facing east.”

In the Gautamiya it is said: “A Śādhaka with well-controlled Ātmā should sit on the prescribed seat facing the east.

“Bathed, clad in clean, fine, and unsoiled cloth, with face, hands, and feet washed, with forehead brightened by a high white line, having duly done Ācamana; having performed the sacred hand-mudra; facing the east, properly seated in the Baddhapadamāsana or Svastika posture—thus should a Śādhaka worship with joined palms his Gurus and Gaṇeṣa.”

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1 Literally, “Divine work”.
2 This actual north will be the ritual east.
3 Ritual sipping of water for the purpose of cleansing the lips, mouth, and throat.
4 Čudāhvapūndra.
5 Kara-mudrā.
6 Cleansing the lips and throat.
7 See Introduction to Tantra Śāstra.
In Haribhaktivilāsa it is said: “A worshipper of Śrī Kṛṣṇa should generally sit facing the east during day, and in the night a Sādhaka, with composed countenance, should perform worship and so forth, facing the north. 

“Worship and so forth should be performed sitting, facing the north or east in front of the image of Devatā.” That is to say, if the established Devatā ¹ is facing the west, the Sādhaka should face the east, and if the Devatā is facing the south, the Sādhaka should face the north.

In the Kālikā Purāṇa it is said: “Of all the quarters the north pleases the Spouse of Śiva. A Sādhaka should, therefore, always sit facing the north in the worship of Caṇḍikā.”

In the Śaktanandatarangini it is said: “Worship of Devas should be performed facing the east during the day and facing the north in the night, but worship of the Devi and worship of Śiva should always be performed facing the north.”

TIME FOR WORSHIP

In the twenty-eighth Paṭala of the Gandharva Tantra it is said: “After receiving initiation from Guru in accordance with the injunctions a good Sādhaka should daily worship the Devi in the morning with undivided heart.”

In the second Paṭala of the Yogini Tantra it is said: “He who desires to reap a full crop of fruits from his rites should begin them in the morning and finish them all by noon.”

In the eleventh Paṭala of the Nigamakalpalatā it is said: “The daily worship should be begun after the passing of the half of the first Prahara ² and finished at the end of ten Daṇḍas. ³ If Japa and so forth are performed in the morning, it is not improper to perform worship at noon.”

In the third Ullāsa of the Mahānirvāṇa Tantra it is said: “The duties of the morning ⁴ should be performed in the morning, Sandhyā prayers should be said at the three divisions of the day, ⁵ and worship of Iṣṭadevatā should be performed at noon. This is the general rule for the initiated in all Mantras.”

PLACE OF WORSHIP

In the seventh Paṭala of the Gandharva Tantra it is said: “It is prohibited to worship Devatā and so forth in a place which is unclean with hair, insects, and the like, cold, very low, very high, jungly, very

¹ Pratiṣṭhita Devatā; that is, the permanently fixed Devatā.
² The first three hours of the day.
³ Four hours after daybreak.
⁴ Prātabhūtya.
⁵ The junctions at morn, noon and even.
windsy, infested with other animals, covered with dust or mud, where
beasts are near by, treeless, at a distance from water, open on all sides, or
unpleasant to the worshipper. Worship should not be performed in
even a holy place if its soil is saline or infested with insects.” The above
is an account of places, the use of which for Yajña is prohibited. Below
is given an account of places which are recommended for use in Yajña:

“O Mahādevī! a place for the performance of Yajña by a Śādhaka
should possess the following characteristics: It should be near to a tank,
or well, in a garden of flowers, having a beautiful temple on it, with a
clean altar, furnished with articles for drinking and eating, perfumed with
camphor, sandal, incense, and so forth; bright red like the rays of the
morning sun, pleasant, delightful to the mind, containing all the weapons
of Devatā and a well-furnished inner house.

“The best places are holy grounds, river-sides, caves, Tirthas,
summits of mountains, confluences of rivers, holy forests, solitary gardens,
at the foot of bael-trees, valleys, places overgrown with Tulasī plants,
pasture lands, temples of Śiva without a bull, at the foot of Aśvattha, Āmalaki trees, cowsheds, islands, temples, seashore, one’s own house,
the abode of Guru, places which naturally tend to generate single pointedness of mind, places free of animals and solitary. If a Śādhaka performs
worship in solitude at any place, the Devi Herself accepts the leaves, flowers,
fruits, and water offered by him. If the Śādhaka has sufficient reverence and devotion, if there are sufficient articles for worship, and if the worship
is performed in solitude, the Mother of the world who is attached to Her
devotees appears of Her own will at such a place.”

Worship of Śiva

In the fifth Paṭala of the Toḍala Tantra it is said: “A Śādhaka, be
he a Śaiva, or a Vaishnava, or a Śākta, or a Saura, or a Gāṇapati,
should worship first Śiva and then other Devatās. If a person worships another
Devatā after having first worshipped Śiva, the fruits of that worship are
truly increased a crorefold. If, however, he first worships another Devatā

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1 Pasubhirnavilokita. That is, worship should be done in a place which
cannot be approached by beasts.
2 Anāvṛtyaśatudākṣu.
3 All such circumstances distract from the necessary tranquillity of mind.
4 Maṇḍapa.
5 Gṛhāntara.
6 Yagyabhūmi; where worship is done.
7 Pipul.
8 Emblic Myrobalan.
9 Worshippers of Śiva, Viṣṇu, Devī, the Sun, and Gaṇesha.
10 Ten millions.
and then worships Śiva, all the fruits of that worship are devoured by Yakṣas and Rākṣasas.”

Śiva’s words in the sixty-fourth Paṭala of the Utpatti Tantra are as follows: “How can a Śākta, or a Vaiṣṇava, a Śaiva, or a Gānapatya, attain Siddhi if he does not worship Śiva? O Devī! if a person worships another Devatā without first worshipping Me, that worshipped Devatā does not accept his worship, but returns to Her own seat, having cursed him. O Devī! O Maheśvari! whatsoever in the way of flowers, Naivedya and so forth, from even a mountain heap of sweetmeats duly arranged, fruits and all sorts of flowers gathered as prescribed, and of all kinds of food heaped as high as Mount Sumeru, and quantities of curry and so forth as great as great seas, are offered without first worshipping Śiva will be unacceptable as excrements. In the Kali age, whoever worships another Devatā without first worshipping Śiva is guilty of a great sin.”

In the first Paṭala of the Lingārcana Tantra it is said: “O Paramēśvarī! everyone, be he a Śākta, Vaiṣṇava, or Śaiva, should first worship Śiva with bael-leaves, then pray for His permission to worship other Devatās, and afterwards worship them. Otherwise, Maheśvari! without worship of Śiva everything will be as unacceptable as excrements. O Paramēśvarī! so long as one lives on earth, one should daily worship Śivalīṅga, which is Brahman with supreme devotion.”

In the twelfth Paṭala of the Mātrkābheda Tantra it is said: “The Devatās who are within this Universe, as well as those who are without it, are all gratified if only Śiva is worshipped.”

In the Mahālīṅgēśvara Tantra it is said: “A Śādhaka, whoever he may be, belonging to the three worlds will suffer a painful death if he worships Kāli, Tārā, and Tripurasundarī without worshipping carthen Śivalīṅga.”

In the Tripūrā Kalpa it is said: “So long as a bad Śādhaka does not worship Śivalīṅga, neither Tripurasundarī nor Tārā nor Kāli accept his worship.”

“Mahāvidyām pūjāyatvā
Śivapūjām samācāret
Anyathākaraṇāt devī
Na pūjāphalamāpnyayāt.”

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1 Evil spirits.
2 Worshippers of Śiva, Viṣṇu, Devī, the Sun, and Gaṇeṣa.
3 The Devī as great Lord of the Universe.
4 Offerings of food.
5 The phallic form of Śiva.
6 Forms of the Devī.
7 No translation of this Sanskrit verse is given in the original, which in English runs: “Worship of Śiva should be performed after worshipping Mahāvidyā; otherwise, O Devī! the fruits of worship will not be reaped.”
CEREMONIAL WORSHIP

In the Meru Tantra it is said: “All Brāhmaṇas, Kṣatriyas, Vaśyas, Śūdras, and Anuloma ¹ half-castes, should ever worship Śīvalīnga with care and with Mantras special to its worship.”

In the Yājñavalkya Samhitā it is said: “By worshipping a single Bānaliṅga ² a man reaps the fruits of worshipping ten million other Liṅgas. Constructing an altar (Gaurīpīṭha) ³ with copper, crystal, gold, stone, or silver, one should establish a Bānaliṅga on the Piṭha ⁴ and then worship it. Even liberation, not to speak of worldly gain, comes within the grasp of him who worships Bānaliṅga daily with devotion.”

In the Viramitrodvaya it is said: “A householder should not worship a Bānaliṅga which is very small, or very large, or brown. A Bānaliṅga shining and deeply dark like a black bee is the best for worship by a householder. A Bānaliṅga, whether it is with Piṭha (Gaurīpīṭha) ⁴ or without Piṭha, should be worshipped even without purification or so forth by means of Mantras. Every Bānaliṅga, whether it exists in a palace or in a Piṭha, grants Siddhi and liberation to the Śādhaka.

“O great King! none of the Bānaliṅgas existing on this earth require Prāṇapratiṣṭhā, ⁶ purification, ⁷ or the invocation or dismissal of Devatā, ⁸ (In the eternally established Brahmaliṅga, Bhagavān the Creator of all things is eternally present, so that both invocation and dismissal are impossible in respect of it.)”

In the first Paṭala of the Liṅgārccana Tantra it is said: “Beloved One! the country in which the Liṅga is not always worshipped is as degraded as a trenching-ground. If Brāhmaṇas, Kṣatriyas, and Vaśyas do not worship the Liṅga, they will at once become Caṇḍālas. ⁹ And if Śūdras do not worship Śīva, they will attain the state of swine. O Mistress of Devas! the house in which Śīva is not worshipped is like a pit of excrements, and one should avoid the food and drink of that house just as one avoids excrements.”

ORDER OF WORSHIP

In the seventh Chapter of the Gautamiya Tantra it is said: “Worship is of five kinds. Hear from Me the difference between them. I shall one

¹ Born of father of higher caste and mother of lower caste.
² A Liṅga formed of stones of a particular oval shape found in the Caṇḍakī River.
³ Author’s note. This is the Yoni which encircles the Liṅga.
⁴ That is, the Gaurīpīṭha. ⁵ Vide ante.
⁶ That is, the life-giving rite. ⁷ Samskāra.
⁸ Āvāhana and Visarjana (see ante).
⁹ One of the lowest and most unclean castes.
after another speak of the differences between the five forms of worship—namely, Abhigamana, Upādāna, Yoga, Svādhyāya, and Ijyā.1

“To go to the house of Devatā, cleanse the place where the Devatā is seated, and remove from the person of the image the paste, flowers, garlands, and so forth attached to it. This is called Abhigamana. Upādāna is the name given to the cutting of flowers and the like and the collecting of materials such as incense, sandal, and so forth. Ijyā is the name for the worship of the Iṣṭadevata, with offerings of materials such as Pādhya 2 and so forth, accompanied by Mantras, according to the Śāstra after Bhūtaśuddhi, Prāṇāyama, Nyāsa, mental worship, and so forth. Svādhyāya is the name given to the doing of Japa according to the Śāstra of the great Mantra, consisting of the name ‘Kṛṣṇa,’ reading its Sūkta, Stotra,3 singing the name of Hari, and studying the spiritual Śāstra, in their respective order. Yoga is the meditation of Iṣṭadevata in one’s mind. O man of good deeds! these are the five forms of worship. They grant the fruits of Sāmīpya, Sārūpya, Sādṛṣya, and Sāyujya in succession: 4 Abhigamana and Upādāna grant Sāmīpya, Ijyā grants Sādṛṣya, Svādhyāya grants Sārūpya, and Yoga grants Sāyujya.”

(The Gautamiya Tantra ordains worship of Viṣṇu. Consequently, it speaks of Japa of the Mantra, consisting of the name of Kṛṣṇa, and singing of the name of Hari. But this is merely an indication of a Śādhaka’s duty relating to his Iṣṭadevata, be he a worshipper of Śakti or of Śiva, or of any other Devatā. Śādhakas other than Vaiṣṇavas will understand the Japa of the name of Kṛṣṇa, and singing the name of Hari to stand for Japa of the names of their individual Iṣṭadevatās, and singing of their names.)

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1 These are each described post.
2 Water for washing the feet.
3 Purification of the elements.
4 Control of breath.
5 See Introduction to Tantra Śāstra.
6 Hymn.
7 These are four qualified states (pada) of Muktī. Sādṛṣya is apparently Sālokya, which precedes and leads up to Kaivalya, or absolute liberation, which is the establishment of the true form (Svarūpya) of consciousness.