CHAPTER TWO

A. BACKGROUND OF TANTRA

Generally no major historical event happens in a day or for only one cause. Many causes lie behind it and it takes many days or periods. It took many years for the emergence of Tantric Literature and growth of the Tantric Cult. Almost all the scholars consider the Tantric Cult to be pre-historic¹ and pre-Aryan.² There are differences of opinion among the scholars regarding the date of the origin of the Tantric Cult and Tantric Literature.

Considering the views of the scholars, we have, however, tried to fix the period in which Tantric Literature emerged and the Tantric Cult reached its zenith. Now it is necessary for us to know the causes why Tantric Literature emerged in large numbers and the Tantric Cult gained immense popularity in spite of the presence of the vast Vedic Literature and Cult and other philosophies.

Scholars divide the history of the religio-philosophic culture of India into well-defined chronological periods.³ They are –

1. Pre-Aryan Period⁴ - C. 3000 B.C. – 2000 B.C.
2. The Vedic Period⁵ - C. 2000 B.C. – 600 A.D.
3. The Age of Revolt⁶ - C. 600 B.C. – 300 A.D.
4. The Puranic Age⁷ - C. 300 A.D. – 1200 A.D.

¹ FC, i, p. 174
² ITHI, p. 93.
³ CHI, iv, p.31, Article: Evolution of religio-philosophic culture in India.
⁴ Ibid, p. 32.
⁵ Ibid, p. 33.
⁶ Ibid, p. 35.
⁷ Ibid, p. 46.
5. The Muslim Period - C. 1000 A.D. – 1757 A.D.

6. The Modern Age - C. 1757 A.D. – 1947 A.D. and also to-date.

We may roughly call the entire period from the 5th century A.D. to the 17th century A.D. Tantric Period and it may, according to some scholars, be extended up to the 18th or 19th century A.D. Tantric Period in which Tantric Literature emerged, flourished, declined and restored a little, may be classified into four stages.

A. Period of the emergence of Tantric Literature and the assuming of the systematic forms of the Tantric Cult: From the 5th century A.D. to the 7th century A.D.

B. Peak Period: From the 7th century A.D. to the 14th century A.D.

C. Declining Period: From the 14th century A.D. to the 19th century A.D.

D. Restoration Period: From the 19th century A.D. to date.

So Tantric Period including all the stage-periods fall under the three chronological periods of the religio – philosophic cultural history of India. They are (i) The Puranic Age, (ii) The Muslim Period and (iii) The Modern Age.

Our studies on the social, economic, political and religious sceneries of India in relation to the background of Tantra, center round these three periods, i.e., the Puranic Age, the Muslim Period and the Modern Age.

8. Ibid, p. 58
10. ODA, p. 14
11. HCAM, p. 114.
15. THIC, p. 4.
17. MOT, p. 2.
POLITICAL BACKGROUND

In the history of India, the period from the 4th century A.D. to the 6th century A.D. when the Guptas ruled India, is called the Gupta Period or the Golden Age. Before the Guptas, India specially northern India was ruled by the powerful Mauryans (B.C. 322 – 184).

During the period between the downfall of the Mauryans and the foundation of the Gupta empire, various parts of India were ruled by the Sungas, the Kanvas, the Sātvāhanas, the Śakas, the Greeks, the Parthians and the Kushanas.

Together with these kingdoms, a large number of indigenous states flourished in northern India. There was no strong centralized Government as different parts of the country were ruled by different dynasties.

After the Gupta empire's disintegration several petty Gupta princes continued to rule up to the 12th and the 13th centuries.

In the post-Gupta period, the Hunas, the Maitakas of Vallabhi, the Mukharas of Kanauj, the Chalukyas, the Pallavas, the Rastrakutas, the Pandyas, the Varmanas of Kamarupa including Bhaskarvarman, the Ahoms in Assam and the Palas in Bengal.

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18. AI, p. 515.
22. AI, p. 373.
25. GHA, p. 85.
27. AI, pp. 648-653.
In the beginning of the eighth century, Sindhu was conquered by the Muslim. 
Mahmud of Gajani continued his attacks on India from 998 A.D. to 1030 A.D.28 His slave, 
Kutubuddin established Sultaniate dynasty29 rule in India. Then the Khilji30, the Tughlakas31, the Syeda32, the Lodi33, the Mughals34, ruled India.

In the meanwhile, the European nations began to come to India in order to set up business relation with India. Thus we see the entrance of the Portugese35, the Dutch, the French37 and the British.38

After many battles and wars the British established their supremacy over India and ruled India for about two hundred years.

During this entire period India witnessed the upheavals of rulers, frequent foreign invasions,39 foreign rules, inhuman tortures on the Indian people by the foreign rulers40, forceful mass conversion into Islam41 by the fundamentalist Islamic rulers, destruction of Hindu temples42, large-scale destruction and devastation of Indian holy scriptures, brutal killings of the Hindus by the fanatic Islamic rulers,44 religious conversions.
into Buddhism,\textsuperscript{45} patronage of particular religion by the rulers,\textsuperscript{46} large-scale plunder,\textsuperscript{47} weak central Governments,\textsuperscript{48} birth of feudal kings,\textsuperscript{49} monarchical forms of Government in provinces and in the center, infighting among the rulers,\textsuperscript{50} political instability, political anarchy and confusion.

It does not mean that the whole Tantric Period was characterized by all these. Different centuries had different features. But the Tantric Cult had to pass through these political situations with variation in each period.

In the midst of such political atmosphere Tantra Literature emerged, flourished and declined.

Literature is called the 'Mirror of Society'. So Tantric Literature, basically \textit{Sādhanā śāstra}, is more or less tinged with the political colour of the ages.

Such political background had much impact on Tantra.

\textbf{(II) ECONOMIC BACKGROUND}

During the whole Tantric period, only in the emergent and peak periods the overall economic condition of the provinces where Tantra had stronghold was more or less\textsuperscript{51} satisfactory. Agriculture, trade, industries, foreign trade\textsuperscript{52} etc. flourished barring a few centuries during this period. Agriculture was based on under-developed technology.

\begin{itemize}
\item \textsuperscript{45} HOD, v, ii, p. 1077.
\item \textsuperscript{46} HIND, p. 166.
\item \textsuperscript{47} BHAI, p. 272.
\item \textsuperscript{48} AAT, p. 61.
\item \textsuperscript{49} Ibid, p. 62.
\item \textsuperscript{50} AAT, p. 62; BHAI, p. 272.
\item \textsuperscript{51} AAT, p. 60.
\item \textsuperscript{52} Ibid., p. 63.
\item \textsuperscript{53} LOK, p. 286.
\end{itemize}
But the condition of the peasants and working class, i.e. the Sudras was beyond imagination. They were illiterate, poor, hungry, and economically oppressed.

According to a scholar\textsuperscript{54}:

‘Thus making peasants poorer and poorer, traders, richer and richer and Brahmanas fatter and fatter’.

Moreover, the misrule of different dynasties during the Muslim period made common people’s life miserable.\textsuperscript{55} Peasants and the labourers led a deplorable life during this period.\textsuperscript{56}

**(III) SOCIAL BACKGROUND**

During the emergent period of Tantric Literature, the social status of the Sudras and the women considerably deteriorated.\textsuperscript{57} They were denied many fundamental rights.\textsuperscript{58} Commingling of foreign races and tribes created a new type of caste.

Moreover, during the reign of the Muslim rulers, Hindu society deteriorated morally and materially.\textsuperscript{59}

**(IV) RELIGIOUS BACKGROUND**

In the beginning of the Tantric Period, the glory of the Vedic Cult was abated.\textsuperscript{60} Buddhism flourished, but later on retreated, Jainism attracted masses, but the Jains had to struggle hard for their existence. The survival of the Brahmanism and the emergence of the Bhagvat Cult marked some centuries.

\textsuperscript{54} Political Ideas and Institution in Ancient India as quoted in AAT, p. 63.
\textsuperscript{55} BHA I, p. 286; HIND, p. 240.
\textsuperscript{56} HIND, p. 241.
\textsuperscript{57} HAI, ii, p. 38; AAT, p. 61.
\textsuperscript{58} AAT, p. 61.
\textsuperscript{59} HIND, p. 245.
\textsuperscript{60} Ibid, p. 246.
During the Muslim period, Islam was the religion of the state though the number of the Hindus was the largest in the country. Some fundamentalist Muslim rulers indulged themselves into religious conversion. Sufism emerged and spread.

There was a birth of numerous sects and sub-sects among the Hindus. The prominent philosophies of India either existed or emerged during the Tantric Period.

(V) MISCELLANEOUS

Famine, diseases, epidemic diseases, natural calamities and superstitions were common to all the centuries.

Under such background Tantric Literature arose, the Tantric Cult spread and declined. The farsighted Tantrics felt the pulse of the masses, studied their psychology, observed the socio-economic-political situation of the country, included the common beliefs of people in Tantra, enriched the Tantric Cult, emanated Tantra texts, simplified the modes of Sādhanā, put magic into rituals, sang the song of equality in Tantric rituals, strengthened Mother Cult, assured people of super-natural powers, introduced symbols in language, preached the importance of the Śākta Pithas, spread the Tantric Cult to the whole of India, systematized this Cult, popularized it and won the heart of the million.

With universal approach, penetrating insight, fore-sight and far sight, wide vision, broad adaptability, utilitarian principle, practical mind, synthetic attitude and

61. Ibid, p. 246.
63. Ibid, p. 246.
64. Ibid, p. 246.
65. STUT, p. 8.
66. AAT, p. 61.
67. PHS, p. 96.
Catholic outlook, the Tantrics refined debased codes, adopted many principles from different philosophies, attracted also large section of aristocrats, initiated many patrons, opened the door to the Śūdras and women, incorporated within itself most of the living creed, influenced the Vedic Cult, the Puranic theme and Buddhism, influenced all the religious sects and many literatures of India and changed views of different spiritual sects.

Tantra had to cross different stages and pass through different political-social-economic and religious conditions of the country. So the causes of the emergence of Tantric Literature and the popularity of the Tantric Cult may be different in different centuries.

Our attempt is to sort out all the common factors of the background of Tantra.

COMMON FACTORS OF THE EMERGENCE OF TANTRIC LITERATURE AND POPULARITY OF THE TANTRIC CULT

(i) The Vedas and the works which were followed by the common people were abstruse for them. The Vedánta system requires high intellectual and moral attainments for its understanding. This philosophy could be followed by only a few gifted souls.

68. Al, p. 668.
69. HIL, i, p. 579.
70. Ibid, p. 579.
71. Al, p. 668.
72. HTR, p. 21.
73. HIL, i, p. 579.
74. Al, p. 663.
75. AAT, p. 67.
76. AAI, p. 663
77. HIL, i, p. 560.
78. HOD, v, ii, p. 1072.
On the other hand, Tantra provided a method which assists men of ordinary intellect.79

(ii) In course of time, the Vedic language became obscure, the real meaning and significance of the original passages were forgotten, artificial and imaginary interpretations were invented and the basic contents were overlooked. Eventually the Vedas came to be looked upon as a symbol of spiritual knowledge. Persons belonging to the dominant class80 monopolized its study and interpretation. This evidently led to the rise of the priestly class. The priestly class in the Vedic age came to the forefront when the sacrifices became too much complicated centering round prescribed formulae which could have been known only to the experts.81

On the other hand, Tantra denied the right of the priests. Ultimately Gurus in Tantra cut them to proper size so that no business in religion, as done in the previous days, would be possible. Tantra was very particular on this matter.82

(iii) The personal right to important religious performances to the Śūdras and women were denied in the Vedas.

But Tantra accorded an exalted position to women83 and allowed the entry of the Śūdras84 to Tantric rituals.

(iv) The utility of the material knowledge was denied in the Vedic tradition. But Tantra gave much importance on material knowledge. To the working people Tantra meant something more than a mere religious system. To them knowledge meant world.

80. HTR, p. 22
81. ROT, p. 7.
82. Ibid., p. 8.
83. Revati Tantra as quoted in PT, p. 548
84. MN, 8/181.
knowledge, that which guided them in their multifarious practical and productive works and the repository of these was Tantra which supplied them the materials for achieving professional success and satisfaction.85

(v) Most of the philosophies preached the renunciation of the worldly and family life. Common people disliked this philosophy and were in search of a philosophy that would advocate for both enjoyment86 and renunciation.

Tantra advocated for both enjoyment and renunciation.

Moreover, suppression of natural instincts of human beings was given much importance in other philosophies.

But Tantra disapproved of it and introduced Pañca Makār in Tantra Śādhan.87

(vi) When masses of common people were being drawn towards Buddhism, the Hindu Tantrics wanted to retain them within the Hindu fold.87 As common people were fond of wine, meat, fish and enjoyment of women,88 these were included in Tantric rituals. Thus, checked mass conversion into Buddhism.

(vii) According to some scholars, Tantra arose as a result of the large-scale admission of the aboriginal peoples into Brahmanical society. The Brahmans adopted many of the tribal rituals and charms which were officially compiled, sponsored and fostered by them.89

(viii) Common people who were prey to diseases, illiteracy, poverty, feudal oppression and economic exploitation, got ‘panacea’ in Tantra as Tantra assured them of solving...
these through Tantra Śādhanā.  

(ix) Mother Cult which is pre-historic was dormant in the mind of masses. The majority of the Tantra works centre round Mother Cult. So Tantra gained popularity for the Mother Cult and its unorthodox nature.

(x) Tantra's synthetic nature won the heart of millions. A scholar views -

The Tantras offered themselves to the people at this stage, containing within them the essentials of Vedic sacrifices and oblations, and the essence of monothestic philosophy of the Upaniṣadas, of the Bhakti Cult preached by the Purāṇas, of the Yoga method propounded by Patanjali and of the mantra element of the Atharvaveda. Tantrism can be best studied as the synthesis of all that was good in the various forms of Śādhanā in vogue.

(xi) Vedic practices were not directly connected with community for want of temples and temple-like institutions, where people could assemble and take part in common rituals. Pūjā, which was unknown to the early Vedic period, was performed in temples in later period. Durgā Pūjā basically a Tantric Pūjā connected all the members of society from the Brāhmaṇas to the fallen Śūdras. Thus the Tantric Cult became community based.

Tantra's body-based philosophy attracted the masses. Toiling people could not know the importance of their body. This philosophy drew the attention of the people and made Tantra popular.

In conclusion we may quote the view of a scholar who has summarized the whole background of the popularity of Tantra.

90. AAT, p. 63.
91. ROT, p. 8.
92. PHS, p. 275.
93. CC, p. 89.
‘Tantra liberalized the rites and rituals by reducing the rigour of Brāhmaṇical practices. It ensured greater freedom of religious performances to women and Sudras. The rigid caste determination of the Brāhmaṇical system was done away with. It laid greater emphasis on kriyā or practices of certain kinds as conducive to progress on the way to salvation. Mere contemplation or meditation was not regarded as enough by Tantra prescribed means of healing diseases, causing harm to enemies and of acquiring material happiness. Tantra also taught Siddhis or means of acquiring power whereby many worldly things could be achieved.’

These are the reasons which popularized Tantra among the mass of people.

B. AIMS AND OBJECTIVES OF TANTRA

Our studies on the background of Tantra make us know the causes of the emergence and flourished position of Tantra. Those also help us know the aims and objectives of Tantra that once attracted millions of the Indians.

The mystery of human birth is connected with the aims of Tantra. So let us start with the mystery of human birth.

Tantra says that soul connected with Śakti has to pass 84 lacs of births in plants, animals and birds. Then it assumes human form –

\[ sthāvoorādiṣṭu kīṭesu pāṣapakṣisvā sailaṅge \]

\[ caturaśīlakṣaṁ vai janma cāṇotī so vyayah \]

And

\[ tato labhate pareśāni mānasīyaṁ durlabhāṁ tānum. \]

94. TIB, p.46.
95. NV, 2/5
96. Ibid, 2/6.
So human birth is the most precious of all births as the knowledge of Tattva is only possible in human birth. In all previous births soul acquires virtue and as a result, soul gets human body.97.

\[
na \text{ manuṣyaṁ vinā anyatra tattvānānantu vidyate} \\
kadācīllabhyate janma mānuṣyaṁ punyasaṅcayāt.
\]

Lord Kṛṣṇa also says98,

\[
prayatnādyatamānasu tyaṁ saṁśuddhakilibiṣah \\
anekajanmasaimsiddhastato yāti parāṁ gatim.
\]

The Yogi, however, who diligently takes up the practice attains perfection in this very life with the help of latencies of many births, and being thoroughly purged of sin, forthwith reaches the supreme state.

According to Tantra, soul assumes four kinds of form, i.e., Udbhidaja (from plants), Svedaja (from sweat), andaja (from egg), jarāyuja (from womb), for thousands of time and assumes human forms and becomes virtuous. It can attain salvation if it acquires the knowledge of tattva.99

\[
Kulārṇava Tantra further says,100 \\
atra janma sahasreṣu sahasrairopi pārvati \\
kadācīllabhate jantur mānuṣyaṁ punyasaṅcayāt.
\]

Oh! Pārvati! thousands and thousands of Jiva (self) take birth for thousands and thousands of time. Of all, only a few get human forms only for virtue.

\[Vīśvasāra Tantra\] says that there is no other birth so precious as of human birth. Human like birth does not exist in any other place. Even gods, fathers and all others

97. RUY, 1/158
98. BG, 6/45
99. KNT, 1/13
100. Ibid, 1/15.
for human birth.\textsuperscript{101}

\begin{quote}
\textit{mānusyasadasāsam janma kutāpi naiva vidyate}

\textit{devaṭāḥ pitarah sarve vānchanti janma mānuṣam}
\end{quote}

How valuable this human life is! How precious it is! Tantra knows the value of human life and human body. Human body is given the highest position in Tantra.

Tantra believes that human body is a miniature universe\textsuperscript{102} –

\begin{quote}
\textit{bṛhatbrahmāṇḍāṁ yadrūpaim tadrūpaim kṣudrarūpakam}
\end{quote}

It also says that all that is found in the cosmic can be found within each individual and the same principles that apply to the universe apply in the case of the individual being.

\begin{quote}
\textit{brahmāṇḍe ye guṇāḥ santi te tisthanti kalevare.}\textsuperscript{103}
\end{quote}

Moreover, in human beings the surplus of energy that is not being used to maintain the functioning of the organism is also symbolically described as a coiled or resting serpent. This potential energy is called Kuṇḍalinī.\textsuperscript{104}

\begin{quote}
\textit{bhujangarūpīṁ devīṁ mūlādharāni vāsinīṁ}
\end{quote}

Kuṇḍalinī is a technical term for the Divine Power in the microcosm. Man, as Mahākundalī is the name for the same Power manifest in the universe\textsuperscript{105} on cosmic scale. It takes many forms in its manifestation, physical energy, sex-energy, life-energy, mental energy and spiritual energy. Naturally as each of these is raised to its optimum and

\textsuperscript{101} Viśvasāra Tantra as quoted in TTT, p. 19
\textsuperscript{102} TOD, 2/2.
\textsuperscript{103} SĀKT, 1/10.
\textsuperscript{104} KUT, 6/7
\textsuperscript{105} ŚANI, 10 sl.
co-ordinated together, the development of the human consciousness becomes whole and entire.  

So Tantra primarily aims at the fullest development of human personality, including physical and mental development and also the total awakening of the Kundalini Śakti.

Hence the chief aim of Tantra is to help a Śādhaka to feel the presence of Kundalini Power within himself, to awaken that Kundalini Power, to unite Śakti with Śiva, to feel oneness with Śiva-Śakti and to get his soul liberated. The complete immersion of the duality in unity is its aim.

Tantra also aims at helping a Śādhaka for self-realisation and self-discovery.

According to some scholars, Tantra aims at two things - (i) Liberation. Attainment of Siddhi.

In the context of liberation Kulārṇava Tantra expresses

\[ \text{nānāvidhāsārīrasthā anantā jīvarāsayaḥ} \]
\[ \text{jāyaṇe ca mriyante ca teśām mokṣa na vidyate} \]
\[ \text{sādāduḥkhāturā deva na sukhī vidyate kvacit} \]
\[ \text{kenopāyena deveśa mucyate vada me prabho.} \]

106. MOT, p. 63.
107. RUY, 26/27
108. PPG, p. 13; TMSB, p. 136.
109. TAP, p. 32
110. TTT, p. 308.
111. POT, p. 101; STAT, p. 39.
112. MVT, Introduction
113. CPI, ii, p. 22.
114. TIB, p. 6.
115. KNT, 1/4-5.
Innumerable beings of different forms are born and they die. They are not liberated. O Lord! O God! those beings are always unhappy. Please tell me how these beings are liberated.

Tantra's objective is also to free man from the bonds of ignorance, limitation and suffering to which he is normally subject and release him into a state of unfettered freedom and unalloyed bliss—

*tvāyā kṛtāni tantrāni jīvoddhāraṇaḥ hetaye.*

Tantra's objective is to teach a Śādhaka that to him the world is not illusion and so compels him to try to make himself and surroundings happy to the best of his ability.

Tantra's another aim is to make people well-acquainted with all the utilitarian subjects and make them thaumaturgists, theologians, alchemists, herbalists, physicians, astrologers and astronomers.

Another aim of Tantra is to urge a Śādhaka to know the hidden truth underlying in both the dreadful and the beautiful aspects of Nature and unravel the mystery of creation.

According to a scholar, the object of Hindu Tantra is the acquisition of wealth, mundane enjoyments and rewards for moral actions.

In conclusion, we may quote Woodroffe,

*Tantra Śāstra is a Śādhana Śāstra,* and the object of it is to reach the highest Truth, which is the Brahman, the attributeless, impartite Tattva, which is without beginning or end and is the highest bliss.

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116. MN, 1/49.
117. MVT, Introduction.
118. POT, pp. 582-583.
119. DOT, ii, p. 61.
120. HCAM, p. 120.
121. PRAS, Introduction.
C. CONTENTS AND SUBJECTS OF TANTRA

Tantra is a vast literature. We have already stated that Tantra\textsuperscript{122} is that class of literature that deals with creation, destruction, determination of Mantra, description of holy places, duties of Āśrama and others. Besides these subjects mentioned in Tamrā-Lakṣaṇa, Tantra also discusses and refers to other subjects. All those subjects dealt within Tantra are grouped under four contents\textsuperscript{123} — Jñāna, yoga, kriyā, caryā. A complete Tantra should consist of these four contents. This four-fold division of contents is general, but does not apply to each and every Tantric work.

(I). CONTENTS OF TANTRA

(i) Jñāna: It means knowledge. It comprises actual philosophical doctrines, sometimes with a monotheistic bias and sometimes leaning towards monism.\textsuperscript{124} This part includes occultism including a knowledge of the mystic powers of letters, syllables, formulas and figures.\textsuperscript{125}

Generally following topics are included in this part —

Origin of Śakti, origin of Bindu, origin of Nāda, origin of Śabda-Brahman, creation of Pañca-bhūta, Nādi-nirūpaṇam, Varṇas (letters), origin of Mantra etc.

(ii) Yoga: It comprises\textsuperscript{126} of the means of mind-control, especially with the object of acquiring magic powers. Jñāna-Yoga, Mantra-Yoga, Rāja-Yoga, Laya-Yoga and Hatha-Yoga are included.\textsuperscript{127}

\textsuperscript{122} Vārāhī Tantra as quoted in BTS(U), Introduction, p. 2.
\textsuperscript{123} TIB, p. 5.
\textsuperscript{124} HIL, I, p. 560.
\textsuperscript{125} Ibid, p. 560.
\textsuperscript{126} ET, i, p. 15.
\textsuperscript{127} TIB, p. 5.
(iii) Kriya: This part contains instructions for making idols and constructing and consecrating temples.  

(iv) Carya: This part includes the rules about the rites, festivals and social duties.

Broadly speaking the contents of Tantric Literature fall into two classes:

i) Philosophical and Spiritual and (ii) Popular and Practical.

The latter includes Magic, Mantra, Mudrā, Māndala, Nyāsa, Cakra, Yantra etc.

(II). SUBJECTS OF TANTRA

During the long Tantric period innumerable Tantric texts, some commentaries and a few digests appeared in the written form. As Tantric Literature is basically a Śādhanā Śāstra, subjects that are directly connected with Tantra Śādhanā, are specially dealt with in Tantra.

In spite of it, Tantra touches all matters of common belief and interest from the doctrine of the origin of the world to the laws which govern kings, which they have been divinely appointed to rule. Tantra is not only the basis of popular Hindu practice on which account it is known as the Śādhanā Śāstra, but it is the repository of esoteric belief and practices, particularly those relating to Yoga and Mantra-tattva.

Considering people's interest, taste, attitude and utility of the subjects on the basis of the demand of the period, the compilers of Tantra touched and referred to various subjects in Tantric Literature.

128. HIL, i, p. 560.
130. ET, i, p. 14.
131. TIB, p. 6.
132. CPI, ii, p. 91.
133. POT, p. 49.
In face of the wide range of topics which are said to form substratum of Tantra, we may, indeed, call these the ‘encyclopedias of their time.’

Probably no other Sādhanā Sāstra contains so many subjects dealt with or referred to as Tantra.

We may list the following subjects in alphabetical order in the light of modern educational subjects. Those subjects are either dealt with or referred to along with the topics of Sādhanā (Tantric practices) or we may find some scattered elements of modern subjects listed below in Tantra.

We shall discuss briefly these subjects with reference to Tantra works in the chapter entitled “Contribution of Tantra”.

Anatomy
Agronomy
Art, Sculpture and Iconography
Architecture
Astrology
Astronomy
Bio-Science
Chemistry
Embryology
Economics
Education
History
Geography
Law

134. TTI, pp. 15-16.
135. SĀT, 1st patal
136. DATA, p. 45
137. ROT, pp. 28-29; MSC, pp. 137; DHI, pp. 22, 239.
138. HTR, p. 345.
139. RUY, 3 patal
141. SĀT
142. MT, V.
143. ŚĀKT, I, Ullāsa
144. MN, 8, Ullāsa
145. PT, 1st K.
146. YOG
147. YOG; RUY
148. MN, 12, Ullāsa.
Literature\textsuperscript{149}  
Mathematics\textsuperscript{151}  
Medicine\textsuperscript{153}  
Physics\textsuperscript{155}  
Political Science\textsuperscript{157}  
Religion\textsuperscript{159}  
Sādhanā\textsuperscript{161}  

Magic\textsuperscript{150}  
Music and Dance\textsuperscript{152}  
Philosophy\textsuperscript{154}  
Physiology\textsuperscript{156}  
Psychology\textsuperscript{158}  
Sacraments\textsuperscript{160}  
Yoga\textsuperscript{162}

\textsuperscript{149} DOT, p. 32. \textsuperscript{150} DATA \textsuperscript{151} CC, p. 7. \textsuperscript{152} DOT, ii, p. 176. \textsuperscript{153} KRT \textsuperscript{154} SĀT \textsuperscript{155} TW, p. 14 \textsuperscript{156} HTR, p. 12 \textsuperscript{157} MN, 8 Ullāsa \textsuperscript{158} BTV, p. 91 \textsuperscript{159} SAN, II, p. 14 \textsuperscript{160} PT, 2\textsuperscript{nd} K. \textsuperscript{161} RUY, 24 Pat. \textsuperscript{162} Ibid, 23 Pat.