CHAPTER EIGHT

CONTRIBUTION OF TANTRA

Tantra is an encyclopaedic literature. "On a critical scrutiny of Tantra texts various references are found to almost all the basic sciences like Botany, Biology, Alchemy, Astronomy, Astrology, Ethereal sciences, Anatomy, Physiology and technical sciences like Architecture, Stone-technology relating to sculpture, weaving, colour preparation, wood-technology etc., and also applied arts such as painting, iconometry, icon-making, decorative art and the art relating to crafts, jewellery etc. Moreover, references can be traced in some Tantras as acquiring knowledge of Logic, Epistemology, Language, Philosophy, History, Religion, Spiritual practices on esoterism and such other branches of knowledge."¹

Moreover, Tantra has contributed much towards Geography, Topography, Botany, Zoology, Astronomy, Psychology, Sociology, Political Science, Mathematics, Algebra, Geometry and Trigonometry etc.²

Our attempt is to categories these subjects referred to or dealt with into four heads and discuss those subjects with reference. They are –

A. Science and Tantra

B. Social Sciences and Tantra

C. Art, Literature and Tantra

D. Miscellaneous subjects and Tantra


2. CC, p.7.
A. The Head ‘Science and Tantra’ includes the following subjects:


B. The Head ‘Social sciences and Tantra’ includes the following subjects:


C. The Head ‘Art, Literature and Tantra’ consists of the following subjects:


D. The Head ‘Miscellaneous subjects and Tantra’ includes the following subjects:


Let us discuss these subjects with reference to Science and Tantric texts and works and other authentic reference books.

A. SCIENCE AND TANTRA

1. ARCHITECTURE

Architecture was regarded as a venerable science in ancient times. Bio-electric megnetia-grid-radiations of under-ground streams of water, faults in the earth—structures or layers, cavities below the surface and earth-quake-prone regions were geographically represented by snakes and the divine bird Garuḍa is shown as holding the snakes under each claw and not allowing the snakes to cross the indicated zone and mastery over these earth energies.3 Based upon this scientific knowledge the science of Architecture was applied to any kind of temple construction in India.

3. SSI, p. 121.
Some Tantra texts mention the art of Maṇḍapa⁴, temples⁵, and Kuṇḍa.⁶

Tantric Architecture is specially dealt with in Haya-Śīrṣa-Pañcarātra⁷ and Tantra Samuccaya.⁸

The Architecture of Tantric temples varies from region to region but temples themselves do not differ basically. They are similar in construction and the various parts are given the same names all over.

The most important part of the temple is called 'Garbha' (womb). The God or the Goddess, in the form of the chief idol is placed in the womb. Leading up to the Garbha from the porch is a kind of corridor through which one enters. This sexual design pertains to West Assam temples also. They are divided into three parts—porch representing the lower end of the vagina up to the hymen, the hall or vagina itself and the inner sanctum or the uterus.⁹

Some modern scholars find relational correspondence between the Tantric Maṇḍalas and religious monuments such as structural temples, cave temples, stupas etc.

Rājrāni Temple¹⁰ in Bhuvaneshvara is a Mañjuśrī type of temple based on Śrīyantra. Even the Ellora caves¹¹ are designed panel by panel on the Maṇḍala plans.

The Haṅgseśvarī Temple¹² in West Bengal is a rather modern Tantric temple of the eastern India. In this six-storied temple the Maṇḍala pattern is unfolded. The interior of

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4. TTI (SLP), p. 99
6. ATV, pp. 677, 679; BTS, p. 534.
8. Ibid, pp. 69-70; STA, p. 5.
the temple is made in accordance with ŚaṭCakras of the human body through which the 
Kuṇḍalini Śakti, symbolized as the Goddess Haṅgseśvarī, marches upward.

2. ASTROLOGY AND ASTRONOMY

Astrology is one of the six limbs of the Vedas without which the Vedas are likely
to be misinterpreted and the sacred rituals made ineffective by not doing them at the
proper or auspicious time.

The six Vedāṅgas are13 –

(i) Śikṣā - Phonetics and euphony (ii) Chandas - Metre (ii) Vyākaraṇa
Grammar(iv) Nirukta - Etymology (v) Jyotisa - Astrology (vi) Kalpa-Rules for
sacrificial acts.

Tantric Astrology is one of the most ancient sciences of India. A scholar
beautifully reflects the base of Astrology as resting on Vedantic principles that are exactly
as these of Tantra system.14

According to Tantra15, this universe including physical body and planetary systems
have been made out of five elements i.e., Earth, Water, Fire, Air, Ether. On the other hand
according to modern science, the entire universe is made up of various elements. These
elements and their compounds cover the entire things in the world.

Zodiac is a significant concept in Astrology. It is also called Rāṣi which means
cluster. They are twelve (12) in number.16

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13. As quoted in PT, p. 62.
15. HAFA, p. 95.
16. TA, p. 10; ACSL, p.94.
<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Rāśi Name in English</th>
<th>Sl. No</th>
<th>Rasi Name in English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mesa Aries</td>
<td>7</td>
<td>Tula Libra</td>
</tr>
<tr>
<td>2</td>
<td>Vṛṣa Taurus</td>
<td>8</td>
<td>Vṛṣcika Scorpio</td>
</tr>
<tr>
<td>3</td>
<td>Mithuna Gemini</td>
<td>9</td>
<td>Dhanu Sagittarius</td>
</tr>
<tr>
<td>4</td>
<td>Karkata Cancer</td>
<td>10</td>
<td>Makar Capricorn</td>
</tr>
<tr>
<td>5</td>
<td>Siṁha Leo</td>
<td>11</td>
<td>Kumbha Aquarius</td>
</tr>
<tr>
<td>6</td>
<td>Kanyā Virgo</td>
<td>12</td>
<td>Mīna Pisces</td>
</tr>
</tbody>
</table>

All these Rāśis are related with the different parts of body. They are

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Rāśi Name in English</th>
<th>Parts of body</th>
<th>Sl. No</th>
<th>Rāśi Name in English</th>
<th>Parts of body</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meṣa Head</td>
<td>7</td>
<td>Tula Pelvis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Vṛṣa Face</td>
<td>8</td>
<td>Vṛṣcika Secrets</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Mithuna Chest</td>
<td>9</td>
<td>Dhanu Two thighs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Karkata Heart</td>
<td>10</td>
<td>Makara Two knees</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Siṁha Belly</td>
<td>11</td>
<td>Kumbha Two legs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Kanyā Waist</td>
<td>12</td>
<td>Mīna Two feet</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The planets rule the signs Aries to Pisces in the order Mars, Venus, Mercury, Moon, Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn Jupiter. Particular planets are said to be exalted in signs – Sun in Aries, Moon in Taurus, Mercury in Virgo, Saturn in Libra, Mars in Capricorn, Jupiter in Cancer, Venus in Pisces.

There are 27 lunar mansions, each is sub-divided in four parts (108). The sidereal zodiac is divided into 21600 minutes of arc and apportioned into Candrakalās. As each constellation is 1800° in extent, so in each there are nine Candrakalās. It is called Navamāṁśa. These are associated with a constellation, starting from Aries and proceeding in order. A planet may thus be described by its position.

The physical body is the equivalent of the planet Earth. In it are the counterparts of oceans, rivers, trees, plants, minerals etc. The seven oceans are identified with the seven bodily tissues of Indian Physiology. The body is like a tree, with its root at the top of the head. Just as earth has an axis (Mount Meru), so human beings too have an axis which

17. ET, ii, p. 151.
18. TA, p. 10.
passes through the center of the body from the apex of the head to the base of the spine. Around this axis the planets rotate. The following chart makes it clear.  

*Yoga of the Kalachakra*

**SPIRIT**

<table>
<thead>
<tr>
<th>Planet</th>
<th>Cerebral (Air)</th>
<th>Oral (Earth)</th>
<th>Anal (Water)</th>
<th>Genital (Fire)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pluto</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mercury</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jupiter</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saturn</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Venus</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Uranus</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neptune</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mars</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

*Matter*

The Planets within the Body

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The axis is the place where Śiva and Śakti, the Sun and the Moon, have their union. A network of Nādis in this case, channels of vital energy, radiate out from the central point.\textsuperscript{21}

The influence of planets on particular constituents of body (Saptadhātus) and also their connection with three humorous body (Tridoṣa) may be known from the following chart.\textsuperscript{22}

### COSMIC CONNECTION

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Plexus</th>
<th>Letters</th>
<th>Elements (Tridosa)</th>
<th>Planet</th>
<th>Cosmic</th>
<th>Gem</th>
<th>Human System</th>
<th>Nature</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mulādhāra</td>
<td>vam; sam; sam; sam</td>
<td>Pitta</td>
<td>Mars</td>
<td>Yellow</td>
<td>Coral</td>
<td>Marrow</td>
<td>Hot</td>
</tr>
<tr>
<td>2</td>
<td>Swadhiṣṭāna</td>
<td>gam; bham, mam; yam; ram; lam</td>
<td>Kapha with much yayu</td>
<td>Moon</td>
<td>Orange</td>
<td>Pearl</td>
<td>Blood</td>
<td>Cold</td>
</tr>
<tr>
<td>3</td>
<td>Manipūra</td>
<td>dam; dham, nam; tām; tham; dam; dham, nam; pam; pham</td>
<td>Pitta</td>
<td>Sun</td>
<td>Red</td>
<td>Ruby</td>
<td>Bone</td>
<td>Hot</td>
</tr>
<tr>
<td>4</td>
<td>Ardhañata</td>
<td>kam; kham; gam, gham; nam; eam; cham; jham; nam; tām; tham</td>
<td>Vāta</td>
<td>Saturn</td>
<td>Violet</td>
<td>Blue</td>
<td>Nerves</td>
<td>Cold</td>
</tr>
<tr>
<td>5</td>
<td>Vīfuddha</td>
<td>am; am; eam; im; aim; yam; ym; om; rm; oum; lam; rm; m; ham</td>
<td>Vāta</td>
<td>Venus</td>
<td>Indigo</td>
<td>Diamond</td>
<td>Sperm</td>
<td>Cold</td>
</tr>
<tr>
<td>6</td>
<td>Ājnā</td>
<td>Ham; ksm</td>
<td>Kapha</td>
<td>Jupiter</td>
<td>Blue</td>
<td>Yellow</td>
<td>Fat</td>
<td>Hot</td>
</tr>
<tr>
<td>7</td>
<td>Sahasrātra</td>
<td>All letters</td>
<td>All the three elements</td>
<td>Mercury</td>
<td>Green</td>
<td>Emerald</td>
<td>Flesh</td>
<td>Cold</td>
</tr>
</tbody>
</table>

Tantra is a Sādhanā Śāstra. So it is full of rituals. All the rituals are done at proper time calculated by the Tantric Astrology and Astronomy.

Besides these, Tantra deals with Palmistry and Physiognomy.\textsuperscript{23}

\textsuperscript{21} Ibid, p. 24.

\textsuperscript{22} ET ii, p. 150.

\textsuperscript{23} BRT, 9/32, pp. 296-302.
3. ĀYURVEDA (MEDICAL SCIENCE)

One of the greatest contributions of Tantra towards human civilization is its Medical science, i.e., Tantric Āyurveda. Tantric drugs are still used.

A great Tantric scholar writes,

In India there is even today a flourishing trade of medieval chemical products with Tantric levels. Indian almanacs liberally advertise Tantric drugs. It is, of course, purely commercial business, the main capital of which is the exploitation of the good will and reputation which Tantric drugs once enjoyed in the past. Indian, Medical Science as revealed in the Caraka Saṃhitā and Suśruta Saṃhitā is basically Tantric.24

Almost all the medical texts of Tantra are lost, but a few of texts on alchemy still survive. In the Tantric religious texts, knowledge about human body is presented under the following categories –

Śarīrotapatti-kramaḥ (the process by which the body is formed), Śaṅīra-sthānādi-nirṇayaḥ (location of nerves etc. within the body), Bhūta-guṇaḥ (qualities of matter by which body is formed), Śaṅīrasthāvāyu-nirṇaya (identification of the element of air in the body) and Śaṅīra-kosha-varṇanam (description of the muscles of the body). The knowledge has necessarily many limitations if judged by modern standards. But some forms of observation and experiment were involved in their understanding because dissection for anatomical purposes was known. A class of Tantra was dedicated to the science of surgery and dissection of the body. There are reasons to hold that the original purpose of the Tantric Śavasādhanā was dissection.25

24. HTR, p. 32
Tantric Ayurveda has eight main divisions. They are  

a) Śalya Tantra – Healing of wounds and diseases of the lower limbs through surgery.
b) Sālakya Tantra – Healing of wounds and diseases of the upper limbs.c) Kāya-cikitsā Tantra – Healing of all external and internal diseases of general type.
d) Bhūta-vidyā Tantra – Dealing with mental diseases.
f) Agada Tantra – Science of toxicology.
g) Vājīkaraṇa Tantra – Prescription for enhancing sexual vigour etc.
h) Rasāyana Tantra – Science of chemical preparations needed for medicinal and other purposes.

Of these eight sciences of Tantric Āyurveda, only a few texts dealing with Rasāyana still survive.

The Tantric physicians known as Rasavidyās used mainly drugs produced from mercury, sulphur, iron, mica, gold and silver.  Some Tantric texts and works contain recipes for the treatment of various physical disorders and for counteracting the effect of poison. Besides plants and herbs, some beasts, birds, reptiles, aquatic creatures and insects are mentioned in connection with Tantric Therapy. While the meat of some creatures is recommended, milk, excreta, particularly urine, tooth, nail, tail, hair, bone, horn, fat, blood, liver etc. of others have been stated to have medicinal value.

Tantric Āyurveda system covers the whole range of treatment. It is not a specialised medical science as we see in the modern medical sciences. We may also classify the Tantric Āyurveda system into the following in the light and system of the modern medical systems.

27. Ibid, p. 34.
28. NLT, p. 168.
Arthrology, Carcinomatology, Dermatology, Haematology, Mammology, Neurology, Odontology, Oncology, Toxicology, Trichology, Urology, Gynaecology, Sexology, Nephrology, Paediatrics, Cardiology and ENT (Eyes, Nose and Throat) etc.

Some Tantra works have mentioned various Tantric medicines and Tantric Mantras. We may place the names of diseases and the medicines with the names of Tantric works in the form of a chart.

<table>
<thead>
<tr>
<th>Name of the Department According to Modern Medical Sciences</th>
<th>Name of the Disease</th>
<th>Name of the Tantric Texts or Works as Sources</th>
<th>Other Reference Books that Mention or Quote</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Paediatrics</td>
<td>Fever</td>
<td>Kumāra Tantra&lt;sup&gt;29&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cough</td>
<td>Kumāra Tantra&lt;sup&gt;30&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Diarrhoea</td>
<td>Kumāra Tantra&lt;sup&gt;31&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Weeping</td>
<td>Kumāra Tantra&lt;sup&gt;32&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Indigestion</td>
<td>Saravājī&lt;sup&gt;13&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>2. Dermatology</td>
<td>Skin diseases</td>
<td>Mātvasūka&lt;sup&gt;34&lt;/sup&gt;</td>
<td>New Light on Tantra</td>
</tr>
<tr>
<td></td>
<td>Leptosy</td>
<td>Uddhāsa Tantra&lt;sup&gt;35&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>3. Nephrology</td>
<td>Urinary affection</td>
<td>Mahākāla Tantra&lt;sup&gt;26&lt;/sup&gt;</td>
<td>Cikitsū-vidhāne Tantra-śāstra</td>
</tr>
<tr>
<td>4. Urology</td>
<td>Kidney Stone</td>
<td>Vajrajogini Tantra&lt;sup&gt;37&lt;/sup&gt;</td>
<td>Cikitsū-vidhāne Tantra-śāstra</td>
</tr>
<tr>
<td></td>
<td>Strangury</td>
<td>Nāgārjuna Tantra&lt;sup&gt;38&lt;/sup&gt;</td>
<td>Cikitsū-vidhāne Tantra-śāstra</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Prayogacintāmanī&lt;sup&gt;29&lt;/sup&gt;</td>
<td>New light on Tantra</td>
</tr>
<tr>
<td>Name of the Department According to Modern Medical Sciences</td>
<td>Name of the Disease</td>
<td>Name of the Tantric Texts or Works as Sources</td>
<td>Other Reference Books that Mention or Quote</td>
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<tr>
<td>5. Arthrology (Orthopaedic)</td>
<td>Fracture dislocation of bone</td>
<td>Arkaprakāśa&lt;sup&gt;40&lt;/sup&gt; Prayogacintāmaṇi&lt;sup&gt;41&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>6. Odontology (Dental)</td>
<td>Dental diseases pain, Swelling etc.</td>
<td>Kāmaratna&lt;sup&gt;42&lt;/sup&gt; Sarvavijayi&lt;sup&gt;43&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>7. Toxicology</td>
<td>Toxin, poison, snake biting, scorpion, dog biting, etc..</td>
<td>Kāmaratna&lt;sup&gt;44&lt;/sup&gt; Sarvavijayi&lt;sup&gt;45&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>8. Tricology</td>
<td>Hair falling, greying etc.</td>
<td>Kāmaratna&lt;sup&gt;46&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>9. Sexology</td>
<td>Early semen falling etc.</td>
<td>Kāmaratna&lt;sup&gt;47&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>10. Splanchnology</td>
<td>Piles</td>
<td>Todāla Tantra&lt;sup&gt;48&lt;/sup&gt; Cikitsā-vidhāne Tantra-sāstra</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Anal Fistula</td>
<td>Gāruḍī Tantra&lt;sup&gt;49&lt;/sup&gt; New Light on Tantra</td>
<td></td>
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<tr>
<td></td>
<td>Hydrocele</td>
<td>Gaurikāśicalikā&lt;sup&gt;50&lt;/sup&gt; New Light on Tantra</td>
<td></td>
</tr>
<tr>
<td>11. Endocrinology</td>
<td>Diabetes</td>
<td>Y oginī Tantra&lt;sup&gt;51&lt;/sup&gt; Sarvavijayi&lt;sup&gt;52&lt;/sup&gt; Cikitsā-vidhāne Tantra-sāstra</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Obesity</td>
<td>Prayogacintāmaṇi&lt;sup&gt;53&lt;/sup&gt; New Light on Tantra</td>
<td></td>
</tr>
</tbody>
</table>

42. KRN, 12/92.
43. SV, 59 Sl.
44. KRN, 14/133.
45. SV, 149 Sl.
46. KRN, 5/113-117
47. Ibid, 6 Up.
48. As mentioned in CHIT, p. 21.
49. As quoted in NLT, p. 227.
50. Ibid, p. 224.
51. As quoted in CHIT, p. 77.
52. SV, 49 Sl.
53. As quoted in NLT, p. 251.
<table>
<thead>
<tr>
<th>Name of the Department According to Modern Medical Sciences</th>
<th>Name of the Disease</th>
<th>Name of the Tantric Texts or Works as Sources</th>
<th>Other Reference Books that Mention or Quote</th>
</tr>
</thead>
<tbody>
<tr>
<td>12. Neurology</td>
<td>Epilepsy</td>
<td>\textit{Bhairavi Tantra}⁵⁴</td>
<td>Cikitsā-vidhāne Tantra-śāstra</td>
</tr>
<tr>
<td></td>
<td>Memory loss</td>
<td>\textit{Kāmaratna}⁵⁵</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Headache</td>
<td>\textit{Sarvāvijayi}⁵⁶</td>
<td></td>
</tr>
<tr>
<td>13. Gynaecology</td>
<td>Leucorrhoea</td>
<td>\textit{Arkaprakāsa}⁵⁷</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sterility, Barreness</td>
<td>\textit{Dattāreya}⁵⁸</td>
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<tr>
<td></td>
<td></td>
<td>\textit{Sarvāvijayi}⁶⁹</td>
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<tr>
<td></td>
<td></td>
<td>\textit{Kāmaratna}⁶⁰</td>
<td></td>
</tr>
<tr>
<td>14. Parasitology</td>
<td>Elephantiasis</td>
<td>\textit{Bhoja Tantra}⁶¹</td>
<td>New Light on Tantra</td>
</tr>
<tr>
<td>15. Virology</td>
<td>Measles, Small pox</td>
<td>\textit{Gaurikāñcalika}⁶²</td>
<td>New Light on Tantra</td>
</tr>
<tr>
<td>16. Respiratory system</td>
<td>Asthma</td>
<td>\textit{Yogasāra Tantra}⁶³</td>
<td>Cikitsā-vidhāne Tantra-śāstra</td>
</tr>
<tr>
<td></td>
<td>Cough</td>
<td>\textit{Sarvāvijayi}⁶⁴</td>
<td></td>
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<tr>
<td></td>
<td>Tuberculosis</td>
<td>\textit{Sarvāvijayi}⁶⁵</td>
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<td>17. ENT</td>
<td>Scrofula, Mumps and</td>
<td>\textit{Kāmaratna}⁶⁶</td>
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<td>Goitre</td>
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<td>Sinus</td>
<td>\textit{Gāruḍi Tantra}⁶⁷</td>
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<td>Bleeding from Nose</td>
<td>\textit{Sarvāvijayi}⁶⁸</td>
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<td>Deafness</td>
<td>\textit{Kāmaratna}⁶⁹</td>
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54. As quoted in CHIT, p.121-122.  
55. KRN, 12/34.  
56. SV, 63 Sl.  
57. As quoted in NLT, p. 183.  
58. DATA, pp. 60-65.  
59. SV, 107-110 Sl.  
60. KRN, 8/59-64.  
61. As quoted in NLT, p. 250.  
63. As quoted in CHIT, p. 64.  
64. SV, 50 Sl.  
65. Ibid, 55 Sl..  
66. KRN, 12/93.  
67. As quoted in NLT, p. 249.  
68. SV, 58 Sl.  
69. KRN, 12/68.
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<tr>
<th>Name of the Department According to Modern Medical Sciences</th>
<th>Name of the Disease</th>
<th>Name of the Tantric Texts or Works as Sources</th>
<th>Other Reference Books that Mention or Quote</th>
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<tr>
<td>18. Surgical (General) Department</td>
<td>Tumour, Sore, Injury, Wound, Burn, Cut</td>
<td>Yogini Tantra&lt;sup&gt;70&lt;/sup&gt;</td>
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<td>Garudi Tantra&lt;sup&gt;71&lt;/sup&gt;</td>
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<td>19. Oph-thalmology</td>
<td>Par blindness sore, Eye sore, poor sight and other eye problems</td>
<td>Nagarjuna&lt;sup&gt;72&lt;/sup&gt;</td>
<td>New Light on Tantra</td>
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<td>Varaha Tantra&lt;sup&gt;73&lt;/sup&gt;</td>
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<td>20. Gastroenterology</td>
<td>Stomach disorder</td>
<td>Todala Tantra&lt;sup&gt;74&lt;/sup&gt;</td>
<td>Cikitsa-vidhane Tantra-sastra</td>
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<td>21. Haematology</td>
<td>Haematemesis</td>
<td>Visvasara Tantra&lt;sup&gt;75&lt;/sup&gt;</td>
<td>Cikitsa-vidhane Tantra-sastra</td>
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<td></td>
<td>Pheru Tantra&lt;sup&gt;76&lt;/sup&gt;</td>
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<td>Siva Tantra&lt;sup&gt;77&lt;/sup&gt;</td>
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<td>22. Cardiology</td>
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<td>Visvasara&lt;sup&gt;78&lt;/sup&gt;</td>
<td>Cikitsa-vidhane Tantra-sastra</td>
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<tr>
<td>23. Carcinomatology</td>
<td>Cancer</td>
<td></td>
<td>Srimanta&lt;sup&gt;79&lt;/sup&gt;</td>
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70. As quoted in NLT, p. 254.
71. Ibid, pp. 229-231.
72. As quoted in NLT, p. 200.
73. Ibid, p. 188.
74. As quoted in CHIT, p. 44.
75. Ibid, p.3.
76. Ibid, p. 4.
77. Ibid, p. 4.
78. Ibid, p. 35.
79. SR, p.81.
Tantra works on Tantric medicines have prescribed medicines for almost all the diseases. It is not possible to mention those medicines for want of space. Only the medicine of Cancer is prescribed here.

There is a proverb in English – Cancer has no answer. But Tantra has tried to give its answer.

The preparation of the medicine of Cancer as prescribed by Tantric Śādhas, is as follows:

Kṛṣṇa Tulsi (*Ocimum santum*), urine of the cow, cow-curd, crushed black pepper and honey are mixed and taken. In addition to it, Mahā Mrtyuṇjaya Japa is performed. The Tantric Mahā Mrtyuṇjaya Mantra is mentioned in *Śāradā Tilaka*.  

In Tantra texts and works, we find various magical remedies of diseases like utterance of mantras, tying herbs in different parts of the body, fore-head marks with different substances etc. We have not mentioned all these. We are concerned here with other positive remedies as mentioned in Tantra texts besides cancer. We have left many other diseases and names of Tantra texts for want of space.

But the Tantric therapeutics has to be tested by research and experiment before acceptance or rejection. Besides herbal medicines and other substances used in the preparation of medicines, Tantric Therapy includes Āsanas, Mudrās, Prāṇāyāma, Yantra and Mantra. The effects of Āsanas, Mudrās, Prāṇāyāma, Yantra and Mantra are discussed in respective chapters.

80. Ibid, p.81.
81 SAT, p.501.
82. NLT, p. 169.
83. NLT, p.260.
Moreover Dhauti, Basti, Neti, Nauti, Trāṭaka and Kapālbhāti are also practised in Tantric Therapy.84

Specialisation is one of the most important features of modern Medical Science. It is not found in Tantric Therapy. Tantric Therapists have to study the whole Medical Science related to body and mind.

4. ALCHEMY (CHEMISTRY)

Alchemy is a medieval form of Chemistry. The chief aim of it was to discover how to turn ordinary metal into gold.85

Indian Alchemy very largely derived its colour, flavour, in fact, its nourishment from the Tantric Cult. In almost every country the progress of Chemistry can be traced to medicine and a belief in the artificial gold-making or the transmutation of the base metals into gold, as well as, to the search after the vital elixir of life or the Philosopher's Stone. But in India these were used as necessary aids and helping agents to spiritual pursuit. The ultimate goal of life, according to Hindu Philosophy and Religion is to gain a beatific experience of the Divine in human nature. Health, wealth, vigour and longevity do not constitute the self-sufficient ends of medicine and Alchemy, but are pursued for the fulfilment of the ultimate and higher goal of life on the transcendental plane.86

Indian Alchemy was based on the twin concept of male and female. In India mercury was regarded as the seminal fluid of Śiva (main principle) and sulphur as the menstrual discharge of His Consort or of the celestial nymphs.87

84. Ibid, pp. 264-265.
85. OLD, p. 27.
86. HCAM, p. 113.
87. NLT, p. 123
Tantric mysticism with alchemy as an integral part was cultivated even much earlier than 700 A.D.\textsuperscript{88}

According to Tantra\textsuperscript{89}, preservation of the body is achieved by the use of mercury medicaments and breathing exercises. Tantra, therefore, deals with medicinal preparations consisting mostly of mercury, calculated to make the body undecaying and immortal for the emancipation of a man while lives.

In Tantra, the word ‘Rasa’ has been used to mean mercury.\textsuperscript{90}

The literature on Alchemy is vast. Some works on alchemy are admittedly Tantric. So these have to be considered in an account of Tantric Literature. Of such works mention may be made of \textit{Mārkaṇḍeha Tantra} and \textit{Rasārṇava kalpa}. Besides these, we find some Tantric works on Alchemy and Chemistry. Some of them are as follows\textsuperscript{91}:

\begin{itemize}
\end{itemize}

\textit{Mārkaṇḍeha Tantra}\textsuperscript{92} describes the method of the preparation of mercury. This Tantra also describes the method of transmuting copper into gold and the usefulness of Pārada Bhasma\textsuperscript{93} (Mercury ash).

\textit{Rasārṇava-kalpa} is a part of \textit{Rudrayāmala}. It has described several processes like roasting (dhamana), heating (tāpana), steaming (svedana), digestion (pācana), calcination

\begin{itemize}
\item \textsuperscript{88} HCAM, p. 115.
\item \textsuperscript{89} Ibid, p. 128.
\item \textsuperscript{90} NLT, p. 124.
\item \textsuperscript{91} HCAM, p. 128.
\item \textsuperscript{92} MT, v, 5/17-25.
\item \textsuperscript{93} Ibid, 5/38-40.
\end{itemize}
(jāraṇa) and blending (sāraṇa) of mercury with herbs and minerals. It has also described the method of preparing several drugs involving the processed mercury having the power of prolonging life, increasing youthful vigour and virility.⁹⁴

This Tantra mentions some scientific apparatus⁹⁵ and describes the test for mercury⁹⁶ and the purification of mercury.⁹⁷

Other Tantra works on Alchemy and Chemistry deal with the preparation of Karpura Rasa⁹⁸ (calomel), killing of gold,⁹⁹ colouring of metals,¹⁰⁰ apparatus for killing metals¹⁰¹, preparation of silver,¹⁰² extraction of zinc for calamine etc.,¹⁰³ names of superior metals¹⁰⁴, synonymous words for zinc¹⁰⁵, preparation of vitriol¹⁰⁶ and brass metal¹⁰⁷.

⁹⁴. NLT, p. 156.
⁹⁵. Rasāṃvākalpa as quoted in HCAM, p. 366.
⁹⁷. Ibid, p. 368
¹⁰². Dhātuva as mentioned in NLT, p. 131.
¹⁰³. As quoted in HCAM, p. 326.
¹⁰⁶. Ibid, p. 422.
¹⁰⁷. Ibid, p. 422.
Tantra describes the preparation of gold as follows:\textsuperscript{108}

\begin{verbatim}
riagasya sambhavām tāmraṁ madhye melāpanaṁ kṛtām
bibhāge tu kṛte tatra jāyate kumbhikā śubhā
tanmadhye gālayenriagam trivāram yatnapūrvakam
jāyate nirmanāṁ svargaṁ-uḍitaṁ caiva kumāke.
\end{verbatim}

Lead and Copper being alloyed together gives rise to gold.

The aim of Tantric Alchemy and Chemistry was to make sound health and get a long life.\textsuperscript{109} The Tantric Alchemists wanted Siddhi. One of the ways to Siddhi was the use of some compositions containing a mixture of mercury, sulphar, mica and some other metallic substances. In preparing preservative medicaments, mercury and mercurial preparations, sulphur and mica were of great use. Thus, alchemical practices came to be restored by Tantric writers.\textsuperscript{110}

5. BIO-SCIENCE

We may get an idea about animals and plants from different Tantra texts. No systematic studies have been made in Tantra regarding Bio-science. Tantra has discussed the respiration and breathing system in Tantra Yoga. But it differs from the modern Biology.

According to Tantra, every male has female pole and every female has male pole in latent form. This Tantric truth has emerged out under the name of bi-sexuality in modern bio-physics. Tantra locates the exact place of male-female pole in the body where the bio-physics has yet to reach.\textsuperscript{111} According to Tantra,\textsuperscript{112} the right side always represents

\begin{itemize}
\item \textsuperscript{108} Rasarnava, xii, 97-98 as quoted in HCAM.
\item \textsuperscript{109} NLT, p. 123.
\item \textsuperscript{110} Ibid, p. 123.
\item \textsuperscript{111} TH, p.20.
\item \textsuperscript{112} Ibid, p. 20.
\end{itemize}
male Sun or positive pole while the left side represents the female Moon or negative pole. 

In *Tripura Samhita* Devī declares, \(^{113}\)

"The wife should know the basic fact that the female gene resides in the left side of all males. He cannot discover the self when he is alienated from his nature."

Tantra also prescribes plants and herbs for various purposes. Most of these are used in the preparation of Tantric medicines. This proves that Tantric seers possessed much knowledge in the science which we call Bio-Chemistry in modern times. If we analyse the chemical compositions of those plants and herbs, it will be clear to us why the Tantric Śādhakas selected these. The chemical compositions of some of them are mentioned below:

(a) **ĀŚOKA** \(^{114}\)

Botanical name: *Saraca indica* Linn

Chemical composition: (i) Tannin, Catechol, Essential Oil.

(ii) Catechol, Haematoxylin, a Ketosterol, a Saponin

   Organic Calcium compound.

(b) **VAṬA** \(^{115}\)

Botanical name: *Ficus bengalensis* Linn

Chemical composition: (i) Milky juice (ii) Sterols, glycoside (iii) Terpenoids (iv)

   Albuninoid fieosterol, glutathione, cellulose, lignin

(c) **MARICA** \(^{116}\)

Botanical name: *Piper nigrum* Linn. Or *Capiscum solanum*

Chemical Composition: (i) Alkaloids, (ii) Acids, (iii) Fatty alcohols, essential oil.

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\(^{113}\) As quoted in TH, p. 20.

\(^{114}\) CB, ii, p. 44.

\(^{115}\) Ibid, p. 56.

\(^{116}\) Ibid, p. 125.
6. ENVIRONMENTAL SCIENCE

At present environmental pollution has been a global problem. Tantric Śādhakas were aware of the consequences of pollution. So in Tantric rituals, much stress is given on cleanliness, environment and uses of different kinds of perfumes and herbal medicines and crops.

*Mahānirvāṇa Tantra* hints at water pollution. This Tantra says that if the dead body of an animal, possessing bones be found in a lake, tank or well then it should be once taken out, and the same should be purified.\(^\text{119}\) If such places contain but a small quantity of water, and this has been polluted by the stench of the dead body, then they should be dewatered and the loose mud removed therefrom.\(^\text{120}\) If not so purified, then the water of the reservoirs polluted by the touch of the dead body become undrinkable and the reservoir cannot be consecrated.\(^\text{121}\)

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\(^{117}\) Ibid, p.113.

\(^{118}\) Ibid, I, p. 124.

\(^{119}\) MN, 11/157.

\(^{120}\) Ibid, 11/159.

\(^{121}\) Ibid, 11/161.
7. GEOGRAPHY

Tantra is a Sādhanā Śāstra. In course of the discussion on Tantric rituals, Tantra has given much valuable geographical information. Some geographical names occur in a few Tantra works. Some of the geographical places mentioned in Tantra have been identified and some of the places are yet to be identified.

Yogini Tantra is considered to be a store-house of geographical names. Niśāvān-tatva-samhitā\textsuperscript{122} is also a valuable source of Geography in ancient India.

Following names of places are mentioned in Yogini Tantra. The names of Kañña, the numbers of Patala and Śloka are also mentioned in the chart.


table

PLACES (LANDS) MENTIONED IN YOGINI TANTRA

<table>
<thead>
<tr>
<th>Name of the Place</th>
<th>Part (Khandā)</th>
<th>Patala (Number)</th>
<th>Śloka (Number)</th>
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\textsuperscript{122} As mentioned in NLT, pp. 311, 312-313.
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<td>Patala (Number)</td>
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**NAMES OF RIVERS MENTIONED IN YOGINĪ TANTRA**

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<th>Patala (Number)</th>
<th>Sloka (Number)</th>
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<td>Yogītīrtha</td>
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<td>86</td>
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</table>

**NAMES OF MOUNTAINS MENTIONED IN YOGINI TANTRA**
Besides these, Tantra mentions Pīṭhasthānas which show Tantra’s special contribution towards the Geography of India. The names of all the Śāktapīṭhas are given in a separate chapter.

Tantra also gives valuable information about the places where copper and zinc are available.

Location of Mineral Resources Like Copper

According to Tantra123, Nepāla, Kāmarūpa, Bengal, the country of Mleccha-Ruma (Istambula), Malaya mountain and the Phirangakas etc. are the place where copper is available.

---

123. Rasārṇava kalpa as quoted in HCAM, p. 430.
Location of Zinc

Zinc is available in Kamboja, Ruma (Istambul), Balkh etc.

jisatvam yattu divyain ca sthānāni tasya ca śṛṇu
kumbhādravatha kāmboje rumadeśe’ balakṣatī

Information about Iron

Modern geologists may wonder at the information supplied by Tantra about iron. Tantra says that among all metals, iron occupies the first position in the world.

prthivyām dhātumadhyesu sarvēṣāṁdhiṣṭaṁ sadā

Information about Continents

According to ancient Indian Geography, there are seven dvīpas (continents). They are - (i) Jambu Dvīpa, (ii) Kuśa Dvīpa, (iii) Plakṣa Dvīpa, (iv) Puṣkara Dvīpa, (v) Salmala Dvīpa, (vi) Krauṇca Dvīpa, (vii) Śaka Dvīpa.

The name of Jambu Dvīpa, which embraces the whole of the Northern Hemisphere, is mentioned in Tantra.

Division of Assam

Brhadgavākṣa Tantra gives a description of three divisions of Assam instead of four. Each division is called a Pīṭha. They are - (i) Ratna Pīṭha, (ii) Kāma Pīṭha, (iii) Saumāra Pīṭha.

126. EGT, pp. 73-74.
127. TL, iv, 8/83.
128. As mentioned in TK, p. 336.
**INFORMATION ABOUT KAMARUPA**

_Yogini Tantra_\(^{129}\) gives an extensive boundary of Kāmarūpa. It is said to comprise the whole of the Brahmaputra Valley, Bhutan, Rangpur District (Bangladesh), Coochbehar, part of Mymensingh District (Bangladesh) and probably the Garo Hills.

According to this Tantra\(^{130}\), Kāmarūpa included the tract lying between the Karatoya river on the west and the Dikrang on the east, the mountains of Kāñcana and Girikanyakā on the north and the confluences of the Brahmaputra and Lakṣmī rivers on the south.

According to Gait,\(^{131}\) Kāmarūpa included roughly the Brahmaputra Valley, the Bhutan, Rangpur and Coochbehar.

_Yogini Tantra\(^{132}\), splits Kāmarūpa into nine Pīṭhas. They are – (i) Puṇyākhyā (ii) Madhyapīṭha (iii) Nāla Pīṭha (iv) Saumāra (v) Hayātāmra (vi) Śīvalalpa (vii) Vārāh (viii) Kolapīṭha (ix) Śīpīṭha.

_Haragauri Saimvāda\(^{133}\) divides Kāmarūpa into four Pīṭhas with clearly marked river boundaries –

i) **Ratnapīṭha** – Between the Karatoya and the Svarṇakoṣa

ii) **Kāmapīṭha** - Between the Svarṇakoṣa and the Kapilī

iii) **Svarnapīṭha** - Between the Puṣpikā and the Bhairavī

iv) **Saumārapīṭha** - Between the Bhairavī and the Dikrang.

This Tantra gives a list of names of states and places in the Second Patala entitled ‘Deśa-rajya-saṁkhya-niyama’\(^{134}\).

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129. YOG, 2/1, 3 Pats. 1/11 Pat.
130. YOG, 1/11/17-18.
132. YOG, 2/1/33-59.
133. HGS, 6/4-8.
134. Ibid, 2nd Pat.
States of India and Other Countries

In the seventh Patala of Sundarī Khaṇḍa of Śakti SaṅgamaTantra, the boundaries of different countries are given. The fifty-six countries described in the seventh patala are the following:\(^{135}\):

<table>
<thead>
<tr>
<th>No.</th>
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<th>No.</th>
<th>Country</th>
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<td>28.</td>
<td>Kirāṭa</td>
<td>56.</td>
<td>Saindhava</td>
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</tbody>
</table>

\(^{135}\) ŚASA, III, 7/16-71.
Division of India

In the eighth patala of Sundari Khanda of Śaktisaṅgama Tantra, an account of the division of India into five provinces is recorded. This is an excellent division of the country according to directions or in prasthas. The five prasthas or divisions are called (i) Indraprastha (ii) Yamapraṣṭha (iii) Varunapraṣṭha (iv) Kurmapraṣṭha (v) Devapraṣṭha.

The Chinese pilgrims also divided India into five divisions and called India Five Indices. But these divisions differ from the divisions found in Śaktisaṅgama Tantra.

Ancient Cities

Saundarya Laharī mentions some capital cities. They are - Viśālā, Kalyāṇi, Ayodhya, Dharā, Madhurā, Bhagavati, Avantī and Vijaya. These are names of famous capital towns of ancient India.

This Tantra also mentions the names of three villages considered to be the source of the major Indian melodies. They are Śaḍaja, Madhyama, Gāndhāra.

CITIES NAMED AFTER MOTHER GODDESSES

An important point is to be noted. Many Indian cities are named after the Mother Goddesses. Ambālā is derived from Ambā, Chaṇḍīgarh from Caṇḍī, Kālā from Kālikā, Simlā from Shyāmālā Devī.

8. MATHEMATICS AND GEOMETRY

Mahāvīra, last Tīrthaṅkara of the Jainism, says,

Whatever there is in all the three worlds are possessed of moving and non-moving.

136. Ibid, iii, 8/1-2.
137. SL, 49 Sl.
138. Ibid, 69 Sl.
139. As quoted in HG, p.185.
140. JON, Introduction
beings, cannot exist as a part from the Gapita (calculation).

*Vedāṅga Jyotisa* says\(^{141}\) that like the crests on the head of peacocks, like the gems on the heads of the cobras, mathematics is at the top of the *Vedāṅga Śāstras*.

This is the supreme importance given to mathematics among other subjects ever since the vedic time.

In Tantric Literature, we find applied Mathematics. Applied Mathematics and Geometry have been used in measuring *Kuṇḍa*, calculating time for Tantric rituals constructing *Maṇḍapa* and temples. Moreover, geometrical forms dominate over the whole range of Indian symbolism, particularly in Tantric diagrams and formulae.\(^{142}\)

Yantra, which is the inseparable part of Tantra, is essentially a geometrical composition.\(^{143}\) Geometry is a branch of Mathematics dealing with the properties and relations of lines, angles, surfaces and solids.

Mathematics is applied to Tantric Astrology and Astronomy.

The number 108 (One hundred and eight) has much significance in Tantra. For example, there are said be 108 Mudrās, 108 Lingas and 108 Beads in rosary. Twice 108 is equal to 216 and this number is linked with the entire cosmology.\(^{144}\)

*Tantra-rāja Tantra*\(^{145}\) gives the mode of calculation of time, which is explained at great length by the commentary. It is there said on the authority of an older text that the duration of year is 365 days, 15 daṇḍas, 30 patalas and 22½ vipalas.

\(^{141}\) IMA, p. 1.

\(^{142}\) TAP, p. 13.

\(^{143}\) Ibid, p. 20.

\(^{144}\) TA, pp. 8-9.

\(^{145}\) TART, Introduction.
Prapancasara Tantra\textsuperscript{146} gives the divisions of time that is based on mathematical calculation.

In making an altar, geometrical knowledge is applied.\textsuperscript{147}

Śāradāṅilaka\textsuperscript{148} lays great stress on the dimensional accuracy of the Vedi, the Kuṇḍa and of everything else used in the different rites which have to be done. Mathematical and Geometrical calculations are given in detail.

The Mathematical zero, discovered in the Yogic process, was born out of reduction and it is with this number that duality comes into existence.\textsuperscript{149}

9. PHYSICS

Modern physicists wonder at the contribution of Tantra towards Physics. Tantra’s notions concerning time and space, the nature of light and heat, gravity and magnetic attraction, the wave theory of sound, are strikingly similar to the concepts of modern science. It must, however, be borne in mind that these scientific generalizations were based on intuitive insight, Yogic visions and practices, and intense observation of natural phenomena, conditioned by an ontological viewpoint, and were not determined by experiments carried out in accordance with modern methods. These discoveries have a direct bearing on Tantric thought, its precepts and practices. As for example, astronomical observations for Tantras, have a utilitarian value in so far as they are used to determine auspicious times for rites and rituals and also are indicators to man’s destiny in relation to the varying positions of the planets.\textsuperscript{150}

\begin{itemize}
\item 146. PRAS, p. XXVIII
\item 147. TTI, (SLP), p.100.
\item 148. ŚĀT, 3/40-81.
\item 149. TAP, p. 13.
\item 150. TW, p.18.
\end{itemize}
CREATION THEORY OF TANTRA

According to Tantra, Siva has two aspects, Nirguna (attributeless) and Saguna (with attributes). As the former, He is transcendent and therefore, dissociated from Prakṛti or Śakti and as the latter, He is associated with Śakti. It is out of this that Śakti emanates; from that, Nāda and out of Nāda, Bindu bursts and divides itself and out of that division there arises Bindu, Nāda and Bīja. Bindu partakes of the nature of Śiva or Jñāna. Bīja is Śakti and Nāda is the relation between the two as the stimulator and stimulated. When the Bindu bursts, there arises an inchoate, volume of sound. This sound is called ‘Śabda Brahman’, which is the Caitanya pervading all creation and the source of letters of the alphabet, of words and other sounds by which thoughts are exchanged. From Śabda there arises Pañcabhūta. This universe of moving and motionless objects is composed of Pañcabhūtas - earth, water, fire, air and ether.

CREATION THEORY (BIG BANG) OF MODERN SCIENCE

There is much similarity between Tantra’s ‘Creation Theory’ and the ‘Creation Theory’ of Modern Science. According to a modern cosmologist of Belgium, ‘This universe is created due to the bursting of a great and original Bindu’ Some scholars give the synonymous words of Physics for Tantric words.

151. ŚĀT, 1/6.
152. Ibid, 1/6.
153. Ibid, 1/7.
154. Ibid, 1/7.
156. Ibid, 1/12-13.
158. Ibid, 1/26.
159. TSAS, p. 102; DE, p. 38.
160. Ibid, p. 103.
Adyasakti - Energy Quanta
Sada Śiva - Power of configuration
Mahākāla - Electro magnatism.

Dr. Albert Einstein comments\textsuperscript{161},

'\textquote{Science without religion is lame,}
Religion without science is blind.\textquote{'}

Tantra is a Śādhanā Śāstra with science.\textsuperscript{162} Modern physicists now agree to some postulations of Tantra.\textsuperscript{163} Finn finds out peculiar similarities between Physics and Tantra.\textsuperscript{164}

According to Tantra\textsuperscript{165}, there is only one Supreme Energy that pervades everything -

\begin{flushright}
yā devī sarvabhūtesu śakti-rūpena saṁsthita
\end{flushright}

All the objects are the converted forms of that Energy. They are conglomeration of Energy.

In his Theory of Relativity\textsuperscript{166}, Einstein postulates that mass and energy are two facets of the same thing and can be converted from one to the other by this formula:

\[ E = MC^2 \quad \text{or} \quad M = \frac{E}{C^2} \]

Where, \( C \) is the Velocity of Light
\( E \) is the Energy
\( M \) is the Mass

\begin{itemize}
\item \textsuperscript{161} As quoted in BTV, p. 3.
\item \textsuperscript{162} Ibid, p. 3.
\item \textsuperscript{163} Ibid, p. 3.
\item \textsuperscript{164} As quoted in Ibid, p. 3.
\item \textsuperscript{165} ŚC, 5/32.
\item \textsuperscript{166} BTV, p.7; YSNi, p.42.
\item \textsuperscript{167} HISK, p. 124
\item \textsuperscript{168} ŚR, p. 28.
\end{itemize}
Tantra’s Yantra, Mantra and Deity are the best examples of this theory.

According to Tantra\textsuperscript{169}, Energy is never unconscious. In every matter, there lies consciousness -

\begin{quote}
\textit{yā devī sarvabhūteṣu cetanetvabhidhīyate}
\end{quote}

According to Quantum Mechanics of Physics\textsuperscript{170}, electrons can sometimes move in erratic directions in an apparent whimsical manner which may be construed as a manifestation of consciousness.

\textit{Vāmakaśvara Tantra}\textsuperscript{171} says that Energy is the wavy dance of Kalas (atoms). It is also called the Law of Indeterminacy of Physics.

According to modern Physics,\textsuperscript{172} the manifested power of Nature is based on a hidden geometrical diagram. It reminds us of Śrī Yantra.

Now modern Physics is very close to Tantra. In the question of the Supreme Energy or the Divine Mother or God, we may quote Stephen Hawking.\textsuperscript{173}

"With the advent of Quantum Mechanics, we have come to recognize that events cannot be predicted with accuracy, but that there is always a degree of uncertainty. If one likes, one could ascribe the randomness to the intervention of God."

10. A NATOMY, PHYSIOLOGY AND EMBRYOLOGY

Anatomy is the science, which deals with the study of form and structure of an animal. When this study relates to human body, we call it Human Anatomy.\textsuperscript{174} According

\begin{itemize}
\item \textsuperscript{169} SC, 5/17.
\item \textsuperscript{170} CC, p. 14.
\item \textsuperscript{171} As quoted in BTV, p.4.
\item \textsuperscript{172} Ibid, p. 5.
\item \textsuperscript{173} Ibid, p.7.
\item \textsuperscript{174} HUA, V.I, p. 3.
\end{itemize}
to modern Human Anatomy, human body is divided into the following systems: (i) Locomotor system (ii) Visceral system (iii) Cardio-vascular system (iv) Nervous system (v) Integumentary system (vi) The organs of the special senses.

The Modern Allopathy System has accepted nine systems for the sustenance of body which are namely: (i) Bones (ii) Muscles (iii) Digestion (iv) Circulation (v) Respiration (vi) Excretion (vii) Nervous (viii) Glands (ix) Reproduction. The nervous and gland systems of the Modern Allopathy are directly related with Tantra Anatomy.

Tantra looks upon the body as the primary requisite of all kind of Sādhanā. Several attempts have been made to analyse the various elements constituting the body, the bones, flesh, sinews, veins, arteries, various organs, internal and external. Thus we find Anatomy and Physiology in Tantra. Tantra Anatomy runs round the concept of Cakras (centres) and subtle channels (nādis).

The channels, passages, and ducts in the body including the arteries, veins, nerves, lymphatic vessels etc. are termed as Nādi and Śīrā in Tantra Anatomy.

According to Tantra, there are 72000 (Seventy two thousand) Nādis in human body. According to Śaktānanda Tāraṅginī, there are 3.5 crores (Three crores and fifty lakhs) Nādis in human body. Of them, 14 (Fourteen) Nādis are important. They are:

(i) Susumnā (ii) Iḍā (iii) Pulgala (iv) Kūhu (v) Gāndhari (vi) Hastijīvā (vii) Sarasvatī (viii) Puṣā (ix) Payasvinī (x) Śaṅkhinī (xi) Yaśasvinī (xii) Vārānā (xiii) Viśvodā (xiv) Ālambuṣā.

175. Ibid, pp. 8-9.
176. ET, ii, p.176.
177. Ibid, p. 176.
178. PSA, p.219.
179. ŚĀKT, 1/7; TVS, p. 109.
180. Ibid, 4/7.
181. Yogīyājñāvalīya as quoted in PT, pp.33-34; ITRA, p. 48.
Some Tantra texts speak of 10 (Ten) chief Nādis.\textsuperscript{182}

The Suṣumnā is the central cord in the vertebral column. The two chains of sympathetic ganglia on the left and the right are named Iḍā and Piṅgalā respectively. The sympathetic nerves have their main connection with the Suṣumnā at the solar plexus.\textsuperscript{183}

A famous philosopher-scholar explains.\textsuperscript{184}

In Charaka and Suṣruta (as in Aristotle) the heart is the central organ and seat of consciousness, but in the Tantric writings (as in Galen) the seat of consciousness is transferred to the brain or rather the cerebro-spinal system. The soul (the Īśva) has its special seat within the Brahmāndhra above the foremen of Monro and the middle commissure, but traverses the whole cerebro-spinal axis, up and down, along with Suṣumnā (the central passage of the spinal cord). The Brahmāndhra (vertebral column) contains the Suṣumnā, the Brahma Nādi and the Manovaha Nādi. The cerebro-spinal axis with the connected sympathetic system contains a number of ganglionic centers and plexuses from which nerves radiate over the head, trunk and limbs.

Vāyu

According to Tantra, Vāyu is an important part of Human Anatomy. Vāyu is forces (currents) that maintain the automatic, reflex, or instinctive activities of the organism. Tantra mentions 10 (ten) chief Vāyu.\textsuperscript{185} They are – (i) Prāṇa (ii) Apana (iii) Vyāna (iv) Samāna (v) Udāna (vi) Nāga (vii) Kūrma (viii) Kṛikara (ix) Devadatta (x) Dhanafijaya.

\textsuperscript{182} SAT, 1/39.
\textsuperscript{183} PSA, p. 226.
\textsuperscript{184} Ibid, pp. 218-219.
\textsuperscript{185} SAT, 1/42-43; SAKT, 1/9.
Cakras

According to Tantra, human body is divided into Śaṭcakras (Six centers). They are Mūlādhāra, Svādhiṃśāna, Manipura, Anāhata, Viśuddha, Ājñā.\textsuperscript{186} Beyond them, lies Sahasrāra, the thousand petalled lotus.

**Mūlādhāra (Sacral plexus)**

It is situated or located in the region of anus in the human body, the place where the anus and urethra canal meet.\textsuperscript{187} This is the resting place of the power of Kundalini before it ascends.\textsuperscript{188}

Four kinds of energy (Prāṇa Śakti) work in this place. Four Yoga-nerves also meet in this region. Brahma\textsuperscript{189} is the presiding deity of this centre. Prthvī Tattva is predominant here. Of the fifty letters (Varnas) constitutive of the alphabets, four petals, four letters,\textsuperscript{190} together with four subtle sounds, are found in this place. Physiologically, this centre is situated at the anus region and is also associated with the area of excretion of solid matter from body.

**Svādhiṃśāna (Prostatic Plexus)**

It is the second centre in the ascending order of Kūndalini Śakti. It is located in the region of testes i.e., the place where the root of the penis and testes meet.\textsuperscript{191} This is the centre of the ap (water) tattva (category).

There are six kinds of vital energy (Prāṇa Śaktis) working at this centre. Six Yog

\textsuperscript{186} SAŚ, p.653; ACSL, p. 85

\textsuperscript{187} ŚANI, 4 sl.; HIP, ii, p.355.

\textsuperscript{188} ŚĀKT, 4/10; ŚANI, 10 sl.

\textsuperscript{189} Ibid, 4/19 ; Ibid, 6 sl.

\textsuperscript{190} ŚĀKT, 4/9.

\textsuperscript{191} ŚANI, 14 sl; GAND, 6/107-108.
Nādis and six letters of the alphabet, together with six subtle sounds are found in this place. Viṣṇu is the presiding deity of this centre.

**Manipura (Solar Plexus)**

It is third Cakra in order of ascent. It is located in the naval centre. Ten subtle energies or Prāṇa - Śaktis are functioning in this centre. Ten Yoga Nādis and ten letters of the alphabet, together with ten subtle sounds, are found in this plane. Ten subtle energies or Prāṇa Śaktis are functioning in this centre. Rudra is the presiding deity of this centre. Physiologically, when the inner flame of fire (Jatharāgni) is properly regulated it results into health. Otherwise, it can be the source of diseases.

**Anāhata (Cardiac Plexus)**

Anāhata Cakra is the fourth centre located in the region of the heart. It is a centre of nutrition. Heart distributes purified blood sent it by lungs to various parts of the body. Twelve subtle energies (Prāṇa Śaktis) work in this centre. Twelve Yoga Nādis and twelve letters of the alphabet, together with twelve subtle sounds, are found in this plane. Íṣa is the presiding deity of this centre.

**Viṣuddha (Pharyngeal Plexus)**

It is the fifth centre located in the region or at the base or root of the throat. There are sixteen subtle energies or Prāṇa-Saktis working in this centre. The number of

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192. ŠĀKT, 4/11.
193. ŠANI, 16 S1.
194. GAND, 6/109-111.
195. ŠĀKT, 4/11.
198. ŠĀKT, 4/12
199. ŠĀKT, 4/19 ; SANI, 23. S1.
Yoga-Nādis that meet here is sixteen. Hence there are sixteen letters of the alphabet.\textsuperscript{201}

Sixteen subtle sounds are heard by the Yogins in this plane. The presiding deity of this plane is Sadā Śiva.\textsuperscript{202} Physiologically, this centre is considered as the centre of vocalization.\textsuperscript{203}

Ājānā (The Circle of Command)

This is the final or the sixth centre, the seat of the mind, located in the centre of the eyebrows.\textsuperscript{204} At this centre two kinds of subtle energy or Prāṇa-Śaktis work. Two Yoga Nādis and two letters of the alphabet\textsuperscript{205} meet in this plane. Two subtle sounds are heard in this centre. Para Śiva is the presiding deity of this plane.\textsuperscript{206} It is the place of Pineal Gland.\textsuperscript{207} This centre controls and desires as well as gives us knowledge. The Pineal Gland does the same work according to Allopathy.\textsuperscript{208}

Sahasrāra (Thousand Lobed)

Sahasrāra is not called a Cakra proper and this plane is located at the top of the skull or the upper part of the brain (Cerebrum).\textsuperscript{209} In this region all the sounds of the alphabet and all the subtle energies of the six centers live in their causal states with manifold forms.\textsuperscript{210} This is the centre where Prāṇa Kuṇḍalini unites with Parā Kuṇḍalini which is ever one with the Supreme Spirit.\textsuperscript{211}

\textsuperscript{201} ŠĀKT, 4/13.
\textsuperscript{202} ŠĀKT, 4/19; ŚANI 29 sl.
\textsuperscript{203} ET, ii, p.183.
\textsuperscript{204} ŠĀKT, 4/14; ŚANI,32 sl; STB, p.30.
\textsuperscript{205} ŠĀKT, 4/14.
\textsuperscript{206} ŠĀKT, 4/19; ŚANI, 37 sl.
\textsuperscript{207} ET, ii, p.183.
\textsuperscript{208} Ibid, p.183.
\textsuperscript{209} GAND, 6/119.
\textsuperscript{210} ŚANI, 40 sl.
\textsuperscript{211} ŠĀKT, 4 sl.
Physiologically, it is the place of the Pituitary Gland. According to Modern Allopathy, Pituitary Gland is located in between two brains and known as Master Gland as it controls the function of all other glands.

**Kuṇḍalinī (Serpent Power)**

According to Tantra, man is considered as a microcosm. Whatever exists in the outer universe exists in him. It is the abode of the Supreme where Śiva and Śakti stay in unison. Energy polarizes itself into two forms, namely, static or potential and working or dynamic. Behind all activities, there is a static background. This static centre in the human body is the seat of the Kuṇḍalinī Śakti or the serpent Power in the Mūlādhāra. Śakti assumes the form of Kuṇḍalinī in the human body. She is all pervading and yet more subtle than the subtlest. She manifests Herself in the form of the fifty letters of the Sanskrit Alphabet (from ‘a’ to ‘ksa’).

This Kuṇḍalinī Śakti gets awake, ascends upward, pierces Śaṭ-cakra (Six-Centres) reaches the Sahasrāra and unites with Sadā Śiva. The rising Kuṇḍalinī is like a flash of lightening, and the fully ascendent Kuṇḍalinī is like a straight column of light. Electrical energy functions in a mechanical manner. The activity of the Kuṇḍalinī, on the other hand, is conscious and autonomous.

This Kuṇḍalinī Śakti, which remains latent and dormant in the Mūlādhāra, passes along the Susumṇa to the Sahasrāra and becomes fully awakened there.

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212. ET, ii., p. 183.
214. ŚĀKT, 1/10.
215. ŚANI, 10-13Sl.; TAG, p.128.
217. ŚĀKT, 4/21-22; SCT, pp.44-45.
218. ŚANI, 11 sl.; SCT, p. 141.
219. SCT, p. 141.
According to an eminent scholar,\(^\text{220}\) Kundalini or the Serpent Power as it is called is the Vagus nerve of modern times, which supplies and controls all the important vital organs through different plexuses of the sympathetic portion of the autonomic system.

We may have an idea about the Kundalini from the following pictures of the ascending Kundalini and the Vagus nerve.
Embryology

Embryology is also included in Human Anatomy in modern Medical Science. Embryology is a science which deals with the formation and development of the embryo from the stage of fertilization of the ovum to the birth of the fully formed fetus. The embryological studies are confined to the life in 'uterus' which, in man, covers a period of ten lunar months or nine calendar months and the series of changes that mould the fertilized ovum into a fully formed foetus are compiled together under the subject of Embryology.

According to modern Science of Embryos,

As a result of the sexual intercourse spermatozoa enters into the ovary and zygote is formed with the process of fertilization. It marks the beginning of an individual. 221

Tantra also says that as a result of the union of semen and menstrual fluid into the ovary the beginning of an individual is marked. 222

\textit{udbhavah puṁstrīyoryogācchukra-soṇītasāṁyutā}

According to modern Human Anatomy 223. if the male gamete containing X chromosome unites with the ovum, the sex of the new individual would be female. In case the y-bearing chromosome meets the ovum, the resulting sex would be a male.

According to Tantra 224 if the seminal fluid is much more than the menstrual fluid, the sex of the new individual would be male. On the other hand, if the menstrual fluid is much more than the seminal fluid, the sex of the new individual would be female. If these are equal, the sex of the new individual would be hermaphrodite –

\begin{itemize}
  \item 221. JV, p. 654.
  \item 222. SAT, 1/28.
  \item 223. HUA, p. 156.
  \item 224. SAT, 1/29
\end{itemize}
rajo 'dhiko bhavannārī bhavet reto 'dhikah punān
ubhayaḥ samatāyantu napuṁsakamiti sthitih

Tantra describes\textsuperscript{225} the gradual growth, day after day, month after month, of the foetus and also adds how from a tiny gelatinous lump it grows into full human shape with all its senses.

According to Tantra\textsuperscript{226} the nerves (Snāyu), bones (Asthi) and marrow (Mājī) are derived from the father. On the other hand, the skin (Tvāk), flesh (Māṁsa) and blood (Asra) from the mother.

\textit{Śrādarātīlaka Tantra}\textsuperscript{227} also describes how the child remains in the womb.

According to Tantra,\textsuperscript{228} during the ninth or tenth month the child in the womb causes the mother suffer and by the force of the wind it comes out of the mother's womb and cries out –

\begin{quote}
\begin{center}
kālakrameṇa sa śiśuṁśatarāṁ kleśayannapi
sampiṇḍita - śarīro 'tha jāvate 'yamavāṅgmukhaḥ
kṣaṇam tisthati nīśceṣṭo bhūtyā roditumicchati
\end{center}
\end{quote}

Thereafter the Kūndalini Śakti who is Caitanyarūpā (consciousness-embodied), all-pervading and lightning-like, who is in all Tattvas and all Devas, subtler than the subtle and is Śabda-Brahman, manifests herself in the child at the time of its birth.\textsuperscript{229}

\textsuperscript{225} Ibid, 1/32-38.
\textsuperscript{226} Ibid, 1/45.
\textsuperscript{227} Ibid, 1/46.
\textsuperscript{228} Ibid, 1/47.
\textsuperscript{229} Ibid, 1/48.
II. PSYCHOLOGY

The word 'psychology' is derived from two Greek words, 'psyche' (which means soul or ātman) and 'logos' (which means science or systematic study of). There was a time when there was no such subject as Psychology. The ‘Mental Philosophy’ was covering ‘the study of the mind’ as a separate branch of Philosophy. In this way Psychology is a legitimate child of Philosophy. In the beginning Psychology was defined as ‘the Science of the Soul’, ‘the Science of the Mind’, ‘The Science of Consciousness’. All these definitions have been rejected. Now Psychology is defined as ‘the Science of Behaviour’. Moreover, the findings of Psychology have been applied to the various aspects of life. There are various branches of Psychology.

Tantra, a Śādhanā Śāstra, does not specially and separately deal with Psychology. Generally, Tantric rituals are based on body and mind. Mantras are uttered at the time of the performance of all Tantric rituals. ‘Man’ of Mantra comes from the first syllable of ‘Manana’ which means ‘thinking’. Tantra also says that Mantra is so called because it is achieved by mental process –

\[ \text{mananānmantramityāhūḥ}. \]

Thus we see Mantra is connected with mind, Mind is considered to be the most important element of Psychology. Mantra is effectual and has psychological effect.

Modern psychologist Freud has found out three layers of human mind – conscious, pre-conscious and unconscious. According to Tantra, there are different grades of

230. EPG, p. 2.
231. EPS, p. 1.
233. SER, p. 85.
234. TTT, p. 91.
235. AEP, p. 47.
236. TSO, pp. 30-41.
consciousness working through the different layers\footnote{KNT, 8/4.} of mind.

Frustrations and mental conflicts threaten the individual's psychological balance. But the human individual is equipped with mental capacities to protect himself against such psychological dangers. These mental mechanisms are known as defence mechanisms or adjustment mechanisms.\footnote{EPG, p. 301.} The sublimation of instincts is regarded as one of the best adjustment mechanisms. Tantra's Pañcamakāra Sādhanā is fully based on the adjustment mechanisms of Psychology. Tantric seers know that the suppression of instincts may bring in disastrous consequences. So the practice of Pañcamakāras was formulated for those also who harboured secret desires for crude physical enjoyments. While carrying out this practice, the practitioners limit the degree of their indulgence. By limiting the use of objects of enjoyment they gradually increase their psychic power and ultimately rise above the allurement of enjoyment.\footnote{DOT, ii, p. 47.} The practice of this Prawṛttimūlaka Pañcamakāra gradually takes them to the Nivṛttipath.\footnote{Ibid, p. 47.}

Tantra's Śaṭkarma Sādhanā is also based on Psychology.

12. SYMBOLIC SCIENCE

Tantra is considered to be the precursor of Symbolic Science. Tantra uses various symbols in diagrams or Yantra. Those symbols carry different meanings. Tantric symbols are – vertical line, horizontal line, upright triangles, downward triangles, dot, circle, svastika etc.

According to some scholars,\footnote{TMSB, pp. 18-19.} the Aryans had no alphabet. So the Vedas are called Śruti as the hymns of the Vedas were to be recited, heard and committed due to the...
absence of letters. The Aryans had to borrow letters from the non-Aryans who followed the Tantric Cult. So the Sanskrit alphabet is of Tantric origin.\textsuperscript{242}

Moreover, the Modern Computer Scientists have acclaimed Sanskrit alphabet and figures to be universally adaptable for computers.\textsuperscript{243}

In the field of Symbolic Science, Tantra’s contribution is immense.

13. YOGA

Tantra has developed an inner discipline, Yoga, to enable everyone who undertakes to follow it, realize the truth of the philosophy of Tantra.

The Tantra Yoga is a special elaboration based upon certain psycho-physical truths which have always formed the kernel of all forms of Yoga in India.\textsuperscript{244}

‘Yoga’ comes from the Sanskrit verb root ‘yuj’ which means ‘to join’\textsuperscript{245} or ‘unification.’\textsuperscript{246} or ‘union’\textsuperscript{247}. The English word ‘Yoke’ on the bullock cart is derived from the same Sanskrit root ‘yuj’.\textsuperscript{248}

In the \textit{Śrīmadbhagavadgītā}, Lord Kṛṣṇa says to Arjuna\textsuperscript{249}.

\begin{quote}
yogasthāḥ kuru karmāṇi saṅgāṁ tyaktvā dhanaṁjaya
siddhyasiddhyoh samo bhutvā samatvāṁ yoga ucyate.
\end{quote}

\textsuperscript{242} Ibid, p. 171.
\textsuperscript{243} SSI, p. 15.
\textsuperscript{244} LOT, p. 6.
\textsuperscript{245} YTP, p. 31.
\textsuperscript{246} DOT, ii, p. 101.
\textsuperscript{247} CSIP, p. 169; RM, p. 67.
\textsuperscript{248} YTP, p. 31.
\textsuperscript{249} BG, 2/48.
Arjuna, perform your duties established in Yoga, renouncing attachment, and be even-minded in success and failure, evenness of mind is called ‘Yoga’.

According to Yogasūtra of Patañjali, 250

\textit{yogascittavyrttinirodah}

Yoga is the cessation of the modifications of ‘Citta’. Yoga is the restraint of mental modifications.

But Tantra defines Yoga differently. According to \textit{Kaulāvalinirṇaya Tantra},

\textit{śiva-śakti-sama-yogo yogah}

The union of Śiva and Śakti is called Yoga. \textit{Sāradātilaka Tantra} defines Yoga:

\textit{aihyām jīvātmānārohuryogain yogaviśāradāh}

This Tantra also defines, 253

\textit{śiva-śaktyātmakain jñānam}

The identical knowledge of Śiva and Śakti is called Yoga.

Yoga is also defined, 254

\textit{ātmeśvara-saṁyogoyogah}

The union of the Self and God is called Yoga.

Tantra works that deal wholly or partly with Yoga are many. Names of some of Tantra works that deal with Yoga are: 255

\begin{itemize}
\item 250. YS, 1/2
\item 251. KN, 17/137.
\item 252. ŚĀT, 25/1.
\item 253. Ibid, 25/2.
\item 254. Commentary on Pāśupāta Sūtra as quoted in ET, ii, p. 96; NMS, p. 29.
\item 255. NLT, pp. 315-318.
\end{itemize}
Tantra accepts Yoga in all its forms—Mantra, Hatha, Laya and Jnana—particularly distinguished by its practice of Laya or Kundalini Yoga and other Hatha processes. Physical, vital or mental energy in kinetic and potential forms put together is called Kundalini or the coiled up power.257

There are eight accessories of Yoga. They are Yama (Restraint), Niyama (Observance), Āsana (Posture), Prāṇāyāma (Regulation of breath), Pratyāhāra (Abstraction), Dhāraṇā (Concentration), Dhyāna (Meditation) and Samādhi (Trance). 258

\[
yamasca niyamscaiva āsanaṁca tataḥ param
\]
\[
prāṇāyāmasca utthah syāt pratyāhārasca pāñcamah
dsāṁ tu dhāraṇā prakā śhāyānāṁ saptamamucye
samādhirāṣṭamah prakā śh sarvapuṃṣya-phala-pradaḥ
\]

According to Niruttara Tantra259, there are six accessories of Yoga. They are Āsana, Prānasainrodha, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi.

256. As mentioned in SYS, pp.150-151.
257. HSO, p. 45.
Tantra Yoga specially deals with the Kuṇḍalini Śakti. The Kuṇḍalini has various states. These states of the Kuṇḍalini have been tabulated below.  

![Diagram of Kundalini States]

- **Slumbering State** (Spiritually asleep)
- **Awake State** (Spiritually awake)
- **Inactive State** (Spiritually awake but still tarrying in the Mūlādhāra Cakra)
- **Active State** (Ascending and descending via the Six Cakras)
- **State of Union with Sahasrāra** (State of merging in pure consciousness)

The Kuṇḍalini Śakti is described in this chapter under the title ‘Anatomy, Physiology and Embryology’.

Tantra also deals with Āsana, Mudrā, Prāṇāyāma, Neuti, Dhauni etc., as instruments for awakening the Kuṇḍalini Śakti from Mūlādhāra Cakra to Sahasrāra.

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260. SCT, p. 142.
261. GRS, 2 up.
262. Ibid, 3 up.
263. RUY, 17Pat, 27. Pat.
264. Ibid, 34 Pat.
265. Ibid, 35 Pat.
for Her union with Śiva.

Let us have a brief discussion on these instruments to know what Tantra Yoga is.

### Asana

According to *Yoga Sūtra* of Patanjali,\(^{266}\)

\[ \text{sthīra-sukkhamāsanam} \]

Asana is steadily easy.

*Kulārṇava Tantra* defines it thus,\(^{267}\)

It performs 'Ātma-siddhi (attaining the highest of Self), cures 'Sa’rva-roga (all diseases) and causes to attain 'Na’ va-siddhi. So it is called Āsana.

\[ \text{ātma-siddhi-pradānācca sarva-roga-nivāraṇāt} \]

\[ \text{nava-siddhi-pradānācca āsanaṁ kathitaiṁ priye.} \]

According to *Gherāṇḍa Samhitā* Lord Śiva spoke 84 lacs of Āsana.\(^{268}\) Of them only 32 Āsanas are useful to mortals.\(^{269}\) Those 32 Āsanas are described in *Gheranādha Samhitā*.

Names of some Āsanas and their usefulness are given below.\(^{270}\)

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Name of Asana</th>
<th>Effects of Asana</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dhanu</td>
<td>Removes lethargy and increases courage.</td>
</tr>
<tr>
<td>2</td>
<td>Hala</td>
<td>Keeps a person youthful and strong. Cures indigestion, constipation and diabetes</td>
</tr>
<tr>
<td>3</td>
<td>Śrṣa</td>
<td>Increases health, beauty and power of body</td>
</tr>
<tr>
<td>4</td>
<td>Ĉakra</td>
<td>Keeps the body slim</td>
</tr>
<tr>
<td>5</td>
<td>Garuḍa</td>
<td>Makes a person active</td>
</tr>
</tbody>
</table>

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266. *YS*, 2/46.
269. Ibid, 2/2.
<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.</td>
<td>Gomukha</td>
<td>Cures of diseases of the mouth</td>
</tr>
<tr>
<td>7.</td>
<td>Padma</td>
<td>Fulfils all types of desires.</td>
</tr>
<tr>
<td>8.</td>
<td>Vajra</td>
<td>Increases longevity</td>
</tr>
<tr>
<td>9.</td>
<td>Bhadra</td>
<td>Helps concentration of the mind</td>
</tr>
<tr>
<td>10.</td>
<td>Siddha</td>
<td>Purifies the nerves of the body</td>
</tr>
<tr>
<td>11.</td>
<td>Śava</td>
<td>Removes fatigue</td>
</tr>
<tr>
<td>12.</td>
<td>Markaṭa</td>
<td>Keeps the navel healthy</td>
</tr>
<tr>
<td>13.</td>
<td>Matsya</td>
<td>Produces steadiness of the body</td>
</tr>
<tr>
<td>14.</td>
<td>Makara</td>
<td>Produces peace</td>
</tr>
<tr>
<td>15.</td>
<td>Hamsa</td>
<td>Promotes mental peace</td>
</tr>
<tr>
<td>16.</td>
<td>Mayūra</td>
<td>Cures diseases of the liver and increases capacity for hearing sounds from a distance</td>
</tr>
<tr>
<td>17.</td>
<td>Kukkuṭa</td>
<td>Reduces sex desires</td>
</tr>
<tr>
<td>18.</td>
<td>Śalabha</td>
<td>Strengthens the strength of arms and cures constipation</td>
</tr>
</tbody>
</table>

**Mudrā**

Mudrā means a posture in Yogic practices in which the whole body plays a part. It also means the symbolic of mystic interwinning of the fingers and hands as part of religious worship.

*Bṛhat Tantra Sāra* defines it thus

\[
\text{modanāt sarvadevānām drāvanāt pāpasantateḥ}
\]
\[
tasmān mudreti vikhyāta munibhistanravedibhīḥ
\]

271. HOD, v, ii, p.1123.

272. BTS, p. 632.
Kulārṇava Tantra defines Mudrā.273

mudāṁ kurvanti devāṁśi marāṁsi drāvayanti ca

tasmān mudrā iti khyātā darśitavyā kulesvāri

It pleases deities and dilutes mind. So it is called Mudrā.

Śāradātilaka Tantra274 names only nine (9) Mudrās and defines them. They are Āvāhana, Sthāpani, Sannidhāpani, Sannirodhani, Sammukhākaraṇi, Saralīkaraṇi, Avagunthani, Dhenu, Mahā.


Brhat-Tantra-Sāra276 names various kinds of Mudra. Of them nineteen (19) Mudrās are selected for Viṣṇu Pūjā. Ten (10) Mudrās please Siva. They are - Liṅga, Yoni, Triśūla, Mālā, Vara, Abhaya, Mṛga, Khaḍḍaṅga, Kapala, Damaru. Nine (9) Mudrās are for Śakti Pūjā. They are - Pāśa, Aṅkuṣa, Vara, Abhaya, Khaḍga, Carma, Dhanu, Śara, Muṣala.

Jñānārṇava Tantra277 mentions at least thirty (30) Mudrās. In Hathrayoga Pradīpikā278, there are references to ten (10) Mudrās. Śiva Saṁhitā mentions ten (10) Mudrās.279

273 KNT, 17/57.
274 ŠĀT, 13/98-104.
275 GRS, 3/1-3
276 BTS, p.632.
277 JN, 4/31-56, 15/47-68.
278 As quoted in HOD, v, ii, p. 1127.
The performance of Mudrās has direct effect upon the Kuṇḍalinī Śakti. Śakti-
Cālinī-Mudrā arouses and activates the Kuṇḍalinī Śakti. She is made to ascend towards the
Sahasrāra.\textsuperscript{280}

Some important Mudrās and their effects are mentioned below:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Names of Mudrā</th>
<th>Effects</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mahāmudrā</td>
<td>Cures cough, fistula, affected spleen\textsuperscript{281}</td>
</tr>
<tr>
<td>2</td>
<td>Nabhomudrā</td>
<td>Cures all diseases.\textsuperscript{282}</td>
</tr>
<tr>
<td>3</td>
<td>Uḍḍīyāna-bandha</td>
<td>Auto-liberation\textsuperscript{283}</td>
</tr>
<tr>
<td>4</td>
<td>Jālandhara-bandha</td>
<td>Siddhi attained\textsuperscript{284}</td>
</tr>
<tr>
<td>5</td>
<td>Mūla bandha</td>
<td>Overcomes old age\textsuperscript{285}</td>
</tr>
<tr>
<td>6</td>
<td>Mahā-vedha</td>
<td>Overcomes old age and death.\textsuperscript{286}</td>
</tr>
<tr>
<td>7</td>
<td>Khecarī</td>
<td>Overcomes hunger, thirst, idleness, diseases, old age and death\textsuperscript{287}</td>
</tr>
<tr>
<td>8</td>
<td>Viparītakaraṇī</td>
<td>Overcomes old age and death.\textsuperscript{288}</td>
</tr>
<tr>
<td>9</td>
<td>Yoni</td>
<td>Saves from all sins.\textsuperscript{289}</td>
</tr>
<tr>
<td>10</td>
<td>Vajra-yoni</td>
<td>Checks the fall of semen\textsuperscript{290}</td>
</tr>
<tr>
<td>11</td>
<td>Śakti-Cālinī</td>
<td>Cures all diseases and energy is formed.\textsuperscript{291}</td>
</tr>
</tbody>
</table>

\textsuperscript{280} SCT, p.125; HR, p.56.
\textsuperscript{281} GRS, 3/8.
\textsuperscript{282} Ibid, 3/9.
\textsuperscript{283} Ibid, 3/11.
\textsuperscript{284} Ibid, 3/13.
\textsuperscript{285} Ibid, 3/18.
\textsuperscript{286} Ibid, 3/22.
\textsuperscript{287} Ibid, 3/26.
\textsuperscript{288} Ibid, 3/31.
\textsuperscript{289} Ibid, 3/38-39.
\textsuperscript{290} Ibid, 3/42.
\textsuperscript{291} Ibid, 3/55.
Pranayama

Prānāyāma is a practice of controlling the movement of the vital energy of a particular body. The process of controlling the Vāyus or energy that flows in the body, is known as Prānāyāma.²⁹²

In Yoga Sūtra of Patañjali²⁹³, Prānāyāma is defined as the stoppage of the inspiratory and expiratory movements of breath which flows, when that has been secured.

\[ \text{tasmin sati śvāsa-praśvāsayar-gati-vicchedāḥ prānāyāmaḥ} \]

According to Hatha-Yoga-Pradīpikā,²⁹⁴ Prānāyāma is of three types—(i) Recaka (ii) Pūraka (iii) Kumbhaka. The drawing in of the air, which is outside one’s body, is called Pūraka. The expelling of the air in the trunk or chest is called Recaka. The stopping of air after one has taken in air from outside or after one has expelled air from the trunk is called Kumbhaka.

According to Kulārṇava Tantra,²⁹⁵ Prānāyāma is of two types—(i) Agarbha (ii) Sagrabha. Prānāyāma done without Japa and Dhyāna is called Agarbha. Prānāyāma with Japa and Dhyāna is called Sagarva.

\[ \text{japa-dhyānaṁ vinā 'garbhaḥ sagarbhastaadviparyāyat} \]

Prānāyāma regulates the vital airs. It produces stability in the body and equanimity in the mind. The body of an individual becomes free from all sorts of distortions, such as leanness, obesity and crookedness through regular practice of Prānāyāma. A person can even violate the Law of Gravitation through Prānāyāma.²⁹⁶

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²⁹². DOT, ii, p. 97; SABH, p.68.
²⁹³. YS, 2/49.
²⁹⁴. As quoted in SYS, p. 179.
²⁹⁵. KNT, 15/41.
²⁹⁶. SCT, p. 124.
B. SOCIAL SCIENCE AND TANTRA

'Social Science and Tantra' includes the following subjects – (1) Economics, (2) Education (3) Ethics (4) History (5) Political Science (6) Sociology.

I. ECONOMICS

Tantra refers to some topics that are related with Economics and Commercial Economics. These are sales and purchases, lending and borrowing, hypothecation, revenue, employment and exchange.

Sales and Purchases

When both the buyer and the seller are agreed as to the object of sale and the price thereof, and mutual promises have been made, the purchase becomes complete. The purchase of things not seen is concluded by hearing the description thereof. If the article is found to differ from its description, then the purchase is of no effect.297

Lending and Borrowing

In the borrowing of barley, wheat or paddy, the profit of the lender at the end of the year is laid down to be a fourth of the quantity lent, and in the case of the loan of metals one-eighth.298

Employment

A person engaged in service should be skilful, clean, truthful, wakeful, careful and alert and should possess his senses under control.299

Mortgage

The mortgage and sale of property which is undivided, without one consent of the co-sharers, is invalid.300

297. MN, 8/135, 137.
298. Ibid, 8/141.
299. Ibid, 8/143.
300. Ibid, 12/188.
Revenue

Where land has been brought under cultivation by considerable labour, the king, since he is the Lord of the Soil, should be given a tenth of the profits of the land, and the rest should be enjoyed by him who has reclaimed it.  

Gold Exchange

By using the augmented (weight increased by the addition of inferior metals) gold as a means of exchange one can amass wealth.

Silver Exchange

This is to be melted and one-hundredth part of its weight of mercury to be amalgamated with it. This silver can be used for purposes of exchange and one can thus amass wealth.

2. EDUCATION

The Tantric period witnessed the Vedic Education System, the Buddhist Education System, the Islamic Education System and the British Education System. Tantra did not introduce any new System of Education. We find some factors of Education scattered in Tantra. They are sorted out and discussed below.

Recognized Subjects of Study

According to Tantra, Vidys are said to be eighteen which are as follows.

Four (4) Vedas, Four (4) Upavedas, Six (6) Vedangas, Purana, Nyaya, Mimamsa, Dharmastra.

\[ \text{sruti-prasiddha a\text{ä}du\text{ä}sa-vidyā iti ca}\text{vāro vedā-upa-veda śca ca}\text{vāra} \]
\[ \text{ṣaḍaṅgāni puraṇa-nyāya-mīmāṃsā- dharma-śastraṇi} \]

301. Ibid. 12/114.
302. As quoted in HCAM, p. 437.
304. PT, p. 62.
Four Vedas – Four Vedas are Rk, Sāma, Yaju, Atharva.

Four Upa-Vedas – Ayurveda, Gāndharva, Daṇḍanīti, Dhanur-Veda.
   Ayurveda is the Upa Veda of the Rgveda.
   Dhanurveda is the Upa-Veda of the Yajurveda.
   Gāndharva is the Upa-Veda of the Sāmaveda.
   Daṇḍanīti or Arthaśāstra is the Upa-Veda of the Atharva-Veda.

Six Vedāṅga – Six Vedāṅgas are – Śiksā, Kalpa, Vyākaraṇa, Nirukta, Chanda, Jyotiṣa.

Purāṇa – Vyāsadeva composed eighteen (18) Mahāpurāṇas and eighteen (18) Upa purāṇas. The eighteen Mahāpurāṇas are –
   (i) Brahma (ii) Padma (iii) Visnu (iv) Siva, (v) Linga, (vi) Garuḍa
   (vii) Nārādiya (viii) Bhāgavata (ix) Agni (x) Skanda (xi) Bhaviṣya
   (xii) Brahmavaivarta (xiii) Mārkaṇḍeya (xiv) Vāmanā (xv) Varāha
   (xvi) Matsya (xvii) Kūrma (xviii) Brahmāṇḍa.

Bhāgavata Purāṇa mentions –
   brāhmaṁ pādmaṁ vaiśpavaṁca saivain laṅgain sagāruḍam
   nārādiyaṁ bhāgavatāṁ āgneyaṁ skanda-saṁjñitam
   bhaviṣyaṁ brahmavaivartaṁ mārkaṇḍeyaṁ saṅvāmanam
   vārāhaṁ matsyaṁ kaurmaṁc brahmāṇḍamiti-tri-saṁ.

305. Ibid, p. 62.
308. HP, p. 99.
309. As quoted in SSAI, p. 45.
Nyāya

The great sage Gotama who was also known as Gautama and Aksapāda founded the Nyāya philosophy. Accordingly, Nyāya is also known as the Aksapāda system. There are such other names for the Nyāya Philosophy as Nyāyavidyā, Tarkaśāstra (the science of reasoning) and Ānvīkṣiki (the science of critical study).³¹¹

Mimāṃsā

The Mimāṃsā or Pūrva Mimāṃsā was founded by Jaimini.³¹² Its primary object is to defend and justify Vedic ritualism.³¹³

Dharmaśāstra

Smṛtis written by Manu and other Smṛtikāras like Yājñavalkya, Parāśara, Atri etc are called Dharmaśāstra.³¹⁴

These are eighteen Vidyās to be studied, according to Tantra.

Tantra also recognizes the following subjects for studies³¹⁵ – Kāma, Suda, Nata Mudrā, Śilpa, Aśva, Gaja, Śyena-parīkṣā, Astra-nirmāṇa, Sthāpatya, Keralī, Svara Šakuna, Rājaṇiti, Kāvya, Ālamkāra etc.

Learning Period

According to Tantra,³¹⁶ a father should fondle and nurture his sons until their fourth
year, and then until their sixteenth they should be taught learning and their duties.

caturvarṣavadhi sutān lālayet pālayet pitā
tatah  środaśaparyantaṁ gupān vidyāṁca śikṣayet

Women Education

Tantra advocates for women education. Mahānirvāṇa Tantra says.317

ekanyāpyevaṁ pālaṇīyā śikṣaṇīyāṭiyatnataḥ

In the same manner (like a son) a daughter should be cherished and taught with
great care.

Sex Education

Tantra recognizes Kāmasāstras as a subject of study.318

Method of Teaching

There are many methods of teaching. Of them, Question -Answer method ■
considered one of the best methods. Tantra’s dialogue form reminds us of this method. In
Āgama,319 Pārvatī asks and Lord Śiva answers. In Nigama, Lord Śiva asks and Pārvatī
answers.320

Tantra says,321

‘How can clear knowledge be gained if one’s doubts are not raised to be met?’ The
student with an analytical turn of mind gains deep-seated knowledge. His questions help
him towards depth of knowledge. The unquestioning student is of no use. The earnest student
is recognized by his questions.’

317. Ibid, 8/47.
318. PT, p. 65.
319. RUY, Introduction.
321. TPR, 18/58-59.
Method of Memorization

'The Tantric worshippers evolved a new method of retaining in memory the form of the symbols or ideogram by giving a name to each of the symbols of the alphabet, the initial of which corresponded to the alphabetic sound. This is how originated the fifty words (i.e. names of Sakti) which are recited by every one of the Tantric worshippers. 323

As for example, 323


3. ETHICS

Tantra contains many ethical principles. Some of those principles are mentioned here –

Husband-Wife Relation

Mahānirvāṇa Tantra says that the householder should never punish his wife. He should cherish her like a mother. If she is virtuous and devoted to her husband, he should never forsake her even in times of greatest misfortune. 324

Relation with Another’s Wife

Tantra also advises a householder not to live, sleep or lie down close to another man’s wife in a private place. It further advises to avoid all improper speech and braggadocio, boldness in her presence. 325

\[ \text{virāle śayanaṁ vāsaṁ tyajet prājñāḥ parastrīyā} \]
\[ \text{ayukta-bhūṣaṁcaiva striyaṁ sauryaṁ na darsayet.} \]

322. LG, p. 20.
324. MN, 8/39.
325. Ibid, 8/41.
Wine Drinking

Tantra advises a Sādhaka not to drink wine in front of the Guru, the superior and the honourable persons.326

\[ \text{'śrīguru - jyeṣṭha - pūjyānāṁ purataḥ kulanāyike} \]
\[ \text{nopaviśya pivenmadyam iti śāstrasya nirṇayaḥ} \]

Time and Duty

Tantra is a practical science. It stresses on activities. Tantra advises a person to perform his next day duties on that day and the duties of the afternoon at noon.327

Time of Copulation

\[ \text{Kulāṛṇava Tantra warns a person not to copulate by day}^{328} - \]
\[ \text{divase na ramennārīm} \]

Companion

\[ \text{Gautamiya Tantra}^{329} \text{ advises a person not to laugh with and talk to a person who is censurable in society.} \]

Key to Success

In agriculture and trade, all negligence, vicious habits, laziness, untruth and deceit should be avoided in every way.330

\[ \text{ataḥ sarvātmanā devi bāṇijya-कṛṣि-karmasu} \]
\[ \text{pramāda - vyanālasayain mithyā śāthyain vivarjyet.} \]

326. KNT, 7/81.
327. Ibid, 1/42.
328. Ibid, 11/64.
329. GAU, p. 125.
330. MN, 8/134.
Behaviour

*Saubhāgyalakṣmī Tantra*\(^{331}\) advises not to show such behaviour as not sanctioned by Śāstras. This Tantra further advises a person to shun violence, not to make illicit relation with other’s wife and not to use harsh, false and irrelevant words. It also advises not to be greedy for other’s property and not to think of other’s harm.

Telling Lies and Theft

*Meru Tantra*\(^{332}\) says that telling lies and theft are reproachable.

4. HISTORY

Tantra is one of the most important sources of History. In *Hara-Gauri-Saṁvāda* we find many historical events of Assam. These are depicted in the guise of myths and their truth is based on facts. It is stated in the concluding portion of the seventh paṭala that Kings named Gajāṅka, Śūkaṅka and Mṛgāṅka reigned on the north bank of the Brahmaputra.-

\[
gajāṅkaḥ śūkaṅkaśca mṛgāṅka iii te trayāḥ
bhaviṣyaṁi ṇrṇa devi yāvat varṣadvaya-śatam.\(^{334}\)
\]

Except for a few inaccurate chronological statements, *Hara-Gauri-Saṁvāda*\(^{335}\) has many stories, which can be corroborated by historical evidence.

Gajāṅka alias Arimatta was a powerful king. Numerous traditions cropped up round Rājā Arimatta. After Arimatta, Śūkaṅka and Mṛgāṅka ruled Kāmarūpa and Kāmatā.\(^{336}\)

\(^{331}\) SAU, 8/12-13.
\(^{332}\) ME, 10/21.
\(^{333}\) HGS, Introduction
\(^{334}\) Ibid, 7/19.
\(^{335}\) Ibid, Introduction
\(^{336}\) GHA, p. 53.
Historians opine that *Yogini Tantra* is one of the most important sources of ancient Assam.\(^3\)\(^3\)\(^7\)

*Kālikā Purāṇa*\(^3\)\(^3\)\(^8\) which is treated as Śākta Tantra, also mentions the political and the cultural condition of ancient Assam.

The legend of Narakāsura is described in *Yogini Tantra*\(^3\)\(^3\)\(^9\) and *Kālikā Purāṇa*.\(^1\)\(^4\)\(^6\)

These give the story of the origin of Narakāsura, his rise, his eventual fall and his death at the hand of Lord Kṛṣṇa.

According to historians,\(^3\)\(^4\)\(^1\) some historical materials have been found about the dynasty established by Narakāsura.

Saumara (Ahom kings) dynasty is mentioned in *Yogini Tantra*.\(^3\)\(^4\)\(^2\) The Coet kingdom is also described.\(^3\)\(^4\)\(^3\)

We find the names of the following kings in *Yogini Tantra*. Some are historical figures. In case of some kings, no historical evidences can be produced in support of their historical identities. Only researchers in future may unfold it.

1. Narakāsura\(^3\)\(^4\)\(^4\)  2. Benu Singh (Coch king)\(^3\)\(^4\)\(^5\)  3. Haiheya\(^3\)\(^4\)\(^6\)  4. Tāla-jangha\(^3\)\(^4\)\(^7\)

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\(^3\)\(^3\)\(^7\). GHA, p. 5.
\(^3\)\(^3\)\(^8\). KPU, 36 Ch.
\(^3\)\(^3\)\(^9\). YOG, 1/10 Pat.
\(^3\)\(^4\). KPU, 36 Ch.
\(^3\)\(^4\)\(^1\). GHA, p. 12.
\(^3\)\(^4\)\(^2\). YOG, 1/12/47-53.; VK, iv, pp.302, 392.
\(^3\)\(^4\)\(^3\). YOG, 1/13/2-23.
\(^3\)\(^4\)\(^4\). Ibid, 1/12 Pat.
\(^3\)\(^4\)\(^5\). Ibid, 1/13 Pat.
\(^3\)\(^4\)\(^6\). Ibid, 1/14 Pat
\(^3\)\(^4\)\(^7\). Ibid, 1/14 Pat
5. Kolāsura\textsuperscript{348} 6. Plava, Yavana and Kaumara dynasty in Kāmarūpa.\textsuperscript{349} 7. Viśvambhara\textsuperscript{350} 8. Bāṇa\textsuperscript{351} 9. The Saumaras (Ahoms)\textsuperscript{352} 10. Mahāñkuśa\textsuperscript{353} 11. Bahuraja\textsuperscript{354} 12. Sagara\textsuperscript{355}

Yogini Tantra\textsuperscript{356} also describes how and where the Mlecchas, who, born to Plava-Yavanas and Saumāras became the protectors of Kāmarūpa.

\textit{Tantra Kaumudī}\textsuperscript{357} has some historical importance. The author, Devanatha Tarkapancanana, states in the colophon, that he wrote the work under Naranārayana. It is stated that king Govindadeva Gajapati honoured him with valuable gifts. There was another king, named Viśva Siṅgha, who probably succeeded the above king. His son was Malladeva, lord of Kāmatā.

The historical importance of \textit{Tantraloka} of Abhinava Gupta is that it gives some biological and autobiographical information.\textsuperscript{358}

5. POLITICAL SCIENCE

The traditional classification of Governmental powers by function is threefold\textsuperscript{359} (i) Legislative, the enactment or making of laws (ii) Executive, the application of

\begin{itemize}
\item 348. Ibid, 1/17 Pat
\item 349. Ibid, 1/14 Pat
\item 350. Ibid, 1/17 Pat.
\item 351. Ibid, 1/14 Pat.
\item 352. Ibid, 1/14 Pat.
\item 353. Ibid, 1/14 Pat.
\item 354. Ibid, 1/14 Pat.
\item 355. Ibid, 1/14 Pat.
\item 356. Ibid, 1/14 Pat; BTL, p. 339.
\item 357. BTL, p. 315
\item 358. As mentioned in Ibid, p.403.
\item 359. IPS, p. 115.
\end{itemize}
execution of law and (iii) Judicial, the enforcement of law through legal or court process. In most Governments the three branches are called the legislative, executive and judicial branches.

In the Monarchical form of Government the king himself dealt with these three branches with the help of other ministers in ancient India. Tantra does not describe the Monarchical form of Government in full. It only touches some elements of the Monarchical Government in course of the description of Tantric rituals. Tantra mentions the duties and functions of kings and subjects. These cover all the three branches of the modern Governments.

**Qualifications of a King**

The existence of a country depends upon the qualifications of a king if there exists the Absolute Monarchy. During the Tantric Period, Absolute Monarchy was prevalent. So Tantra gave much stress on the qualifications of a king. According to Mahānirvāṇa Tantra, the king should be very learned, yet not garrulous; full of knowledge, yet anxious to learn; full of honours, yet without arrogance. In awarding both reward and punishment the king should be calm and discriminating. The king should be of calm position, judicious of action in time of trouble, of good conduct and reasonable in his expenditure.

The king should be an expert in the maintenance of his forts, well-trained in the use of arms. He should even ascertain the disposition of his army and teach his soldiers military tactics.

\[ nipuṇo durgasaṃskāre śastra-śikṣā - vicākaṣaṇaḥ \\
sva-sainya-bhāvārveśi syāt śikṣayet-raṇa-kausalam. \]

360. MN, 8/128.
361. Ibid, 8/122.
362. Ibid, 8/123.
Kalika Purana also gives a list of the qualifications and disqualifications of a king.

Duties and Functions of King

Tantra also discusses the duties and functions of a king. Mahanirvana Tantra suggests the king to avoid war if peace exists. Moreover, a king should agree to any treaty if it happens honourably. To a king either victory or death is preferable.

\[
yuyuṣṭa\ \text{garhiṭa}\ \text{sandhau\ sammānah\ sandhiruttamā}
\]

\[
\text{mṛtyurjayo\ vā\ yuddheṣu\ rājanyānām\ varānane.}
\]

This Tantra warns a king not to covet the wealth of his subjects or levy excessive taxes. He should protect his subjects as though they were his own children.

Mahanirvana Tantra also advises the king to take counsel of his ministers. It says that the king should take the advice of his ministers in administration, war, treaty and other affairs of the state –

\[
yāyām\ \text{yuddhaṁ\ tathā\ sandhiṁ\ karmānyāni\ yāni\ ca}
\]

\[
\text{mantriḥ\ saha\ kurbbā\ vicārya\ sarvathā\ nṛpaḥ}
\]

War should be carried on in accordance with Dharma. Rewards and punishment should be awarded justly and in accordance with the Śastraś. The best treaty should be concluded which his power allows. By stratagem should the end desires be attained. By the same means should wars be conducted and treaties concluded. Victory, peace and prosperity follow stratagem.

363. KPU, 84/31-33, 42.
364. MN, 8/117.
365. Ibid, 8/118.
366. Ibid, 8/119.
367. Ibid, 8/120.
368. Ibid, 8/120-121.
In the battle, the king should not kill one who is stunned, who has surrendered his arms or is a fugitive, nor those of his enemies whom he has captured, nor their wives or children.\textsuperscript{369}

The king should not put his trust in any single person, nor place one man in charge of the administration, nor treat his inferiors as equals, or be familiar with them.\textsuperscript{370}

\textit{naikasmin viśvesadrājā naikaiṁ nyāye niyoyayet}

\textit{sāmyaiṁ kṛdhopahāsaṁca nicaiḥ saha vivarjayet.}

The king should protect soldiers, commanders, wife, children, servitors, the insane, the helpless, orphans and those who are old and infirm.\textsuperscript{371}

In the administration of justice, servants, sons, strangers, friends and foes should all be treated alike.\textsuperscript{372}

\textit{Śāraḍātiṅaṅka Ṭantra}\textsuperscript{373} says that defeating the enemies, the victorious king should satisfy the ministers by giving them villages, land, wealth etc. If the ministers are not satisfied, the king will suffer much.

\textit{vijitya nikhilāṇccatrāṇa saha vīraśriyā sukham}

\textit{aṅgata vijaya rājā grāma – kṣetra- dhanādibhiḥ}

\textit{prīṇayenmantrinaiṁ sanyogvibhavaiḥ pṛīta-mānasaiḥ}

\textit{mantri yādi na santusyedanarthaḥ syāṁmahipateḥ}

\textit{Śāmṛājyalakṣmī – pūṭikā}\textsuperscript{374} says that the primary duty of a king rests in his actions.

\textsuperscript{369}. Ibid, 8/124.
\textsuperscript{370}. Ibid, 8/127.
\textsuperscript{371}. Ibid, 8/131-132.
\textsuperscript{372}. Ibid, 11/19.
\textsuperscript{373}. SAT, 16/29-30.
\textsuperscript{374}. Śāmṛājya-lakṣmī-pūṭikā as translated in TTI, pp. 198-199.
as head of the judiciary, in resolving duties. In such occasion, he is advised first to listen patiently to all persons separately who intend speaking on the matter, brood over and give his verdict betraying ignorance about one another’s view. He is also advised to take away everything of the enemy by following the dictates of science of polity on the matter, while keeping his movements secret and still resorting to some other pretext. Moreover, the king should protect and honour ascetics, guests, physicians, Tantra-sadhakas, fire-priests, poets, singers, actors, musicians, archers, wrestlers, warrior-class, traders, Śūdras, Anyas, Yogins and learned ones.

**Appointment of Officers**

*Sāmrājya-lakṣmi-pūthikā* gives a list of seventy-two officers appointed by the king. The respective officers are as follows:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of Officers</th>
<th>Sl. No.</th>
<th>Name of Officers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Mantrin (Prime Minister)</td>
<td>2</td>
<td>Senādhīpa (Commander-in-chief)</td>
</tr>
<tr>
<td>3</td>
<td>Upādhyāya (Preceptor)</td>
<td>4</td>
<td>Purohita (Royal chaplain)</td>
</tr>
<tr>
<td>5</td>
<td>Purāṇīka (one, versed in ancient legends and stories)</td>
<td>6</td>
<td>Jotiṣika (Astronomers)</td>
</tr>
<tr>
<td>7</td>
<td>Vidvat (Learned men)</td>
<td>8</td>
<td>Kavi (Poets)</td>
</tr>
<tr>
<td>9</td>
<td>Vaiñīka (Lute players)</td>
<td>10</td>
<td>Gāyaka (Singers)</td>
</tr>
<tr>
<td>11</td>
<td>Nāṭa (Actors)</td>
<td>12</td>
<td>Parihāsaka (Court jester)</td>
</tr>
<tr>
<td>13</td>
<td>Lekhaka (Writers of royal writs)</td>
<td>14</td>
<td>Gaṇaka (Arithmeticians)</td>
</tr>
<tr>
<td>15</td>
<td>Bhīṣajaḥ (Physicians)</td>
<td>16</td>
<td>Kālasuca (Astrologers)</td>
</tr>
<tr>
<td>17</td>
<td>Devārcaka (Worshippers)</td>
<td>18</td>
<td>Prādvivāka (Judge)</td>
</tr>
<tr>
<td>19</td>
<td>Samayāśāmsin (Time recorders)</td>
<td>20</td>
<td>Dvārapāla (Guards)</td>
</tr>
<tr>
<td>21</td>
<td>Sauvidalla (Chamberlains)</td>
<td>22</td>
<td>Śūda (Sauce-makers)</td>
</tr>
<tr>
<td>23</td>
<td>Karadipin (Lamp-carriers)</td>
<td>24</td>
<td>Dhana kośādhipa (Super-in-ten-dent of royal treasury)</td>
</tr>
<tr>
<td>25</td>
<td>Vastra-kośādhipa (Super-in-ten-dent of wardrobes)</td>
<td>26</td>
<td>Dhānya-Kośṭhādyakṣa (Super-in-ten-dent of granaries)</td>
</tr>
</tbody>
</table>

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<tr>
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</thead>
<tbody>
<tr>
<td>27</td>
<td>Gandhakosādhipa (Super-in-ten-dent of perfumery)</td>
<td>28</td>
<td>Ayudha-sāla-netr (Super-in-ten-dent of armoury)</td>
</tr>
<tr>
<td>29</td>
<td>Yāna-śalādhipa (Super-in-ten-dent of conveyances)</td>
<td>30</td>
<td>Gaja-kūṭādhipa (Super-in-ten-dent of elephant stalls)</td>
</tr>
<tr>
<td>31</td>
<td>Mandurāparipālaka (Officer-in-charge of horses)</td>
<td>32</td>
<td>Goṣṭādhipa (Officer-in-charge of cattle)</td>
</tr>
<tr>
<td>33</td>
<td>Dinākṛtya-vyāyādhipa (Officer-in-charge of daily expenses)</td>
<td>34</td>
<td>Pura-Pāla (City-super-in-ten-dent)</td>
</tr>
<tr>
<td>35</td>
<td>Yāmika (Night watchers)</td>
<td>36</td>
<td>Vana-pāla (Super-in-ten-dent of forests)</td>
</tr>
<tr>
<td>37</td>
<td>Ārakṣa-rakṣaka (Super-in-ten-dent of guards)</td>
<td>38</td>
<td>Malla (Wrestlers)</td>
</tr>
<tr>
<td>39</td>
<td>Aṅga-rakṣaka (Body guards)</td>
<td>40</td>
<td>Sibikā-vāhaka (Palanquin bearers)</td>
</tr>
<tr>
<td>41</td>
<td>Chatra-dhara (Parasol bearers)</td>
<td>42</td>
<td>Phalaka-pañi (Soldiers with shield)</td>
</tr>
<tr>
<td>43</td>
<td>Rāja-cihna-dhvaja-dhara (Bearer of flags with royal emblem)</td>
<td>44</td>
<td>Bandin (Bards)</td>
</tr>
<tr>
<td>45</td>
<td>Vāḍya-vāḍaka (players on musical instruments)</td>
<td>46</td>
<td>Kalācikādharā (Bearer of the ladle, Kalācikā)</td>
</tr>
<tr>
<td>47</td>
<td>Kaṃcikā-vijaka (Fan men)</td>
<td>48</td>
<td>Karaṇḍa-vāhaka (Basket-bearer)</td>
</tr>
<tr>
<td>49</td>
<td>Hema-kunda-vilasatkara (Carriers of golden bowl)</td>
<td>50</td>
<td>Pāḍukā-vāhaka (Carrier of footwear)</td>
</tr>
<tr>
<td>51</td>
<td>Ratna-kambaladī-prāsādaka (Spreader of the royal bed)</td>
<td>52</td>
<td>Mālakāra (Florists)</td>
</tr>
<tr>
<td>53</td>
<td>Citrakara (Painters who are adept in Sudhākarma (plastering)</td>
<td>54</td>
<td>Rukmakāra (Gold smiths)</td>
</tr>
<tr>
<td>55</td>
<td>Tāmra-kāṁsyakara (Dealers in copper and bellmetal)</td>
<td>56</td>
<td>Lohakāra (Iron smiths)</td>
</tr>
<tr>
<td>57</td>
<td>Daru karmakara (Carpenters)</td>
<td>58</td>
<td>Paśaṅa-taksaka (Stone-workers)</td>
</tr>
<tr>
<td>59</td>
<td>Saucika (Tailors)</td>
<td>60</td>
<td>Carmakāra (Cobblers)</td>
</tr>
<tr>
<td>61</td>
<td>Kumbhakāra (Potters)</td>
<td>62</td>
<td>Nāpita (Barbers)</td>
</tr>
<tr>
<td>63</td>
<td>Grha-nirmātṛ (Masons)</td>
<td>64</td>
<td>Cāra (Spies)</td>
</tr>
<tr>
<td>65</td>
<td>Gulikā-kārmuka-dhara (Ball and bow bearing hunters)</td>
<td>66</td>
<td>Mrgapakṣināṁ pālaka (Tamers of animals and birds)</td>
</tr>
<tr>
<td>67</td>
<td>Dāśa (Fishermen)</td>
<td>68</td>
<td>Servants with swordsticks (Kūta) and hammer (mudgara)</td>
</tr>
<tr>
<td>69</td>
<td>Servants for watering the court-yard from leathern-water-bags</td>
<td>70</td>
<td>Vitāḥ (A number of boon companions)</td>
</tr>
<tr>
<td>71</td>
<td>Gaṇiḥkāḥ (Courtezans)</td>
<td>72</td>
<td>Pīṭha-mardaka (Dance masters of courtesans)</td>
</tr>
</tbody>
</table>
Duties of the Subjects

Tantra describes the duties of the kings. Tantra also reminds the subjects of a country of their duties. According to Mahānirvāṇa Tantra, the subjects should actively protect the kingdom, property, and life of the just king; otherwise they will go upon the downward path.

Foreign Policy

At present every country strives for friends as an unavoidable course. It is, therefore, quite natural on the part of any country that it has to establish sound and friendly relations with other nations to counter-weight the enemy nations. These friendly or hostile relations are termed as International Relations and the policy adopted for the establishment of such political relations is called the International Politics. Foreign policy is an integrated element of International Politics.

The vision of Tantric Sādhakas also reaches this important content of Political Science. Tantra formulates six-fold foreign policy.

The six-fold foreign policy or Śādguṇya of a king is described as follows:

1. Sāṁdhi : Peace or alliance.
2. Vigraha : Conflict
3. Yāna : Military expedition against enemy
4. Āsana : Waiting in preparedness for repelling a charge.
5. Sāṁśraya : Seeking shelter with another mighty king
6. Dvidhākaraṇa : Playing duplicity with the enemy or effecting rebellion in the ranks of enemy.

376. MN, 11/28
377. INP, p. 2.
All these six foreign policies are policies adopted by a king in relation to an alien
ruler, more specifically an enemy. A king while dealing with an enemy, should apply his
discretion, power and judgement quite judiciously and take recourse to one or more
policies, as and when suitable for him.379

6. SOCIOLOGY

Sociology has been defined as the science of society.380 Castes, family group and
marriage systems are main elements of Sociology. Tantra refers to Varṇa Prathā, Āśrama
Prathā, marriage system and family group.

Āśrama Prathā

Regarding Āśramas, the observation of Winternitz is remarkable.381

Whilst Manu has four Āśramas or stages of life; our Tantra teaches that in the Kali
epoch there are only two Āśramas, the stage of the householder and that of the ascetic.

Lord Siva says in Mahānirvāṇa Tantra that in the Satya and other ages there were
four stages of life.382 In the Kali Age, all castes have two stages of life.383

teṣāṁ sarva-varṇāṇāṁ āśrāmaṁ dvau maheśvari

In the Kali Age, there is no Brahmacarya nor Vānapratṣa. There are two stages:
only, those of Grhaṣtha and Bhaiksuya.384

brahmacaryāśrāma nāsti vānapraṣṭhā 'pi na priye

gṛhaṣthyaḥ bhiksukṣaścāya āśrāmaṁ dvau kalau yuge

381. HIL, I, p. 570.
382. MN, 8/4.
383. Ibid, 8/6
Yoginī Tantra 385 says that the Sannyāsa Period in Kāmarūpa is long. Nobody gives up meat there. So there is no stage of Brahmacarya.

kāmarūpeṣa sannyāsastathā dīrghāṁ mataṁ priye
na tyajet sāmiṣaṁ de vi brahmacaryamatam na ca

The adoption of the life of an Avadhuta, according to Śaiva rites, is equivalent to the entry into the life of a Sannyāsin.386

Moreover, all the castes including the Brāhmaṇas will have the right to these two Āśramas.387

Varṇa Pratha

Hindu society is generally divided into four castes - Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra. Tantra speaks of five castes – Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra and Sāmānya.388

kṛtādau kalikāle tu varṇāḥ pāṇca prakīrtitāh
brāhmaṇāḥ kṣatriyo vaiśyaḥ śūdraḥ sāmānya eva ca

Family Group

Tantra hints at the joint family. We can have this idea from Mahānirvāna Tantra: Lord Śiva says389 that he who becomes an ascetic leaving Mothers (the mother and all who occupy the same place as the Mother, e.g. Aunt), fathers (the Father and all who occupy the same place as the Father, e.g. Uncle), infant, children, wives, agnates and cognates, is guilty of great sin.

385. YOG, 2/9/14
386. MN.8/11.
387. Ibid, 8/12.
388. Ibid, 8/5.
389. Ibid, 8/18
This Tantra further says\(^\text{390}\) that the householder should not eat without first feeding his mother, father, son, wife, guest and uterine brother –

\[
mātarām pitārām putrār dārāmatiḥ-sodarān
\]

\[
hitvā grhī na bhuṣīyāt prāṇāḥ kaṇṭha-gata-airapi
\]

Reference to mother, father, and uterine brother indicates that joint family system existed in the Tantric Period.

**Marriage**

According to Manu, there are eight forms of marriage. They are Brāhma, Daiva Ārṣa, Pṛjāpatya, Āsura, Gāndharva, Rākṣasa and Paisāca.\(^\text{391}\)

\[
brāhma daivasthaiva-rṣaḥ pṛjāpatyastathā-suraḥ
\]

\[
gāndharvo rākṣasā-scaiva paisācaścāṣṭamo dhamah
\]

Of these eight forms of marriage, *Mahānīrvaṇa Tantra*\(^\text{392}\) probably recognizes only the Brahma form of marriage. It is regarded as so important that one is debarred from taking another wife in the Brahma form without the consent of the first wife married according to this form. The wife, married in this form, is Patni in the real sense of the term. She is Gṛhesvari (Mistress of the house).

*Mahānīrvaṇa Tantra* mentions another form of marriage. It is Śaiva marriage. Śaiva marriage is of two kinds – i) One kind is terminated with the Cakra and (ii) The other is life long.\(^\text{393}\)

\[
śaivo vivāho dvividhā kulacakre vidhiyate
\]

\[
cakrasya niyamenaiko dvitīyo jīvanāvadhi
\]

---

390. Ibid, 8/33.
391 MSM, 3/21.
392. MN, 9/267.
393. Ibid, 9/270.
At the time of the formation of the Cakra, the Vīra surrounded by his friends, relatives and fellow-worshippers, should, with a well-controlled mind, by mutual consent, perform the marriage ceremony.\(^{394}\)

Moreover, there is no restriction of caste or age in Śaiva marriage. Any woman who is not a Sapinḍa and has not already a husband, may be married.\(^{395}\)

\[
\text{vayo-varṇa-vicāre 'tra Śaivodvāhe na vidyate}
\]
\[
\text{asapiṇḍaṁ bhartṛ-ḥinīmudvāhecchunkhu-śāsanāt}
\]

Probably dowry in marriage was common. In Saundya Laharī it is mentioned.\(^{396}\)

\[
\text{gurutvāṁ visīraṁ kṣitidhara-patih pārvati nijā}
\]
\[
\text{mitambādācchidya tvayi yajaśarūpaṇa nidadhे}
\]

Oh! Daughter of the Mountain! The king of Mountains took heaviness of expense from his flanks and gave them as dowry to you at the time of your marriage.

Tantra allows the remarriage of women. If a girl be married to an impotent man, the king should cause her to be married again, even if the fact is discovered after the lapse of some time.\(^{397}\)

Tantra supports the marriage of widow. Mahānirvāṇa Tantra says that if a girl becomes widow before consummation of marriage, she also ought to be remarried by her father.\(^{398}\)

\(^{394}\) Ibid, 9/271.

\(^{395}\) Ibid, 9/280.

\(^{396}\) SL, 81 Sl.

\(^{397}\) MN, 11/66

\(^{398}\) Ibid, 11/67.
(C) ART, LITERATURE AND TANTRA

The Head ‘Art, Literature and Tantra’ includes the following subjects-

1. Art, Sculpture and Iconography
2. Music and Dance
3. Literature

1. ART, SCULPTURE AND ICONOGRAPHY

The Tantric Cult specially Tantra Yoga has much impact on the Indian Art and Sculpture.

According to a scholar\textsuperscript{399},

“Tantrics use ecstasy to lift themselves into the joy of mystical union, which is much greater than any sensual pleasure. To power their quest, Tantrics intensify and prolong maithuna by using mantra, yantra, kundalini yoga etc. The deeper significance of Tantric ritual is rather to be seen, for example, in the late medieval miniature paintings of royal Tantric couple in sexual union, looking tenderly into each other’s eyes.”

Sculpture was also an essential part of the temple. Sculptures based on Tantra Yoga became most important subject of Sculptures in Khajuraho and Konark temples. At least some of these may be affiliated with rites and practices of Tantric Cults, predominant in this age. Some scenes are closely a direct representation of Tantric rituals.\textsuperscript{400}

Tantra Yoga’s Maithuna (copulation) and Daśamahāvidyās occupy the most important place in Indian Iconography.

\textsuperscript{399} THIC, p. 10.

\textsuperscript{400} Ibid, p. 14.
2. MUSIC AND DANCE

Music: Tantra's contribution towards the musical lore is remarkable. *Sangītaraṇīkaraṇa* of Śāraṅgdeva mentions Cakras, Nādis etc. within the human body in the manner of Tantra. The concept of Nāda found in the Sanskrit works on Music, has a close parallel to that occurring in Tantra. The core of Music is Nāda, which is one of the aspects of the Kuṇḍalinī, that is Nādamayee.

In Music, perfection rests in the Nāda Tattva. When a singer gets identification with Nāda Śakti, he enjoys the same bliss as a Yogi feels at the peak of perfection. In the language of Swami Prajñānanda:

> It is the fact when the Sādhaka, artist and the sympathetic listeners realize the real essence of the Nāda-tattva, they dive into the mysterious Kāmakalā or Kuṇḍalinī and come to know or urge for knowledge of the ideal of music, it (Nāda Sādhana) stirs the sleeping coiled Kuṇḍalinī or sub-conscious mind and consequently, gives a start for the ascent of the divine basic energy. Gradually the awakened energy penetrates all the force centers of the body and finally reaches the thousand petalled lotus of the Sahasrāra, the seat of al-consciousness, Parama Śiva and then Sādhaka artist and the sincere music listeners feel divine communion of the Īvātmā and the Paramātma. They then attain the function of Nāda Sādhana- which enables them to cut as under the knots of nescience and realize the transcendental Brahmana. And this stage can be said to be the ultimate achievements of the practice of music'.

Liberation through Music lies in the realization of the Nāda-tattva. The Nādatattva which is core of Music, is also an unavoidable aspect of the Tantra system.

According to Tantra, Nāda is of two kinds, viz. struck or with vibration (āhata) and

401. As quoted in TIB, p. 32.

402. As quoted in TH, p.97.
unstruck or without vibration (anāhata). The former leads to pleasure, while the Yogin who has been able to withdraw his senses from the external objects, hears the latter.405

Nāda is the soul of Music. But body is required for the manifestation of soul. Soul Nāda manifests through body Rāga. Rāga is the means through which Nāda manifests.404 In the treatise on Music, Rāga is considered as something that colours the mind with some definite feeling, a wave of passion or emotion.405

Many theories have been given for Rāga originator. Some of them lay stress on their base in the Tantric legendary God and Goddesses Śiva and Śakti respectively. Amongst all Rāgas, six are considered as major Rāgas. They are Śrī Rāga, Vasanta Bhairava, Pañcama, Megha, Natanārāyaṇa.406

It is believed that first five Rāgas are emanated from the Śiva Tāṇḍava while the last Rāga came out from the mouth of Pārvaṭī, Śakti, when she performed the Lāsya Dance.407

According to a scholar408,

Śiva and Śakti are the two fundamental principles of the Tantric philosophy. In the musical lore, too, there is a tradition that Rāgas and Rāginīs, which form the basis of vocal music, emanated respectively from Śiva and Śakti. According to one tradition, one Rāga emanated from each mouth of Śiva and one Rāga from the mouth of Śakti.

403. TIB, p. 32
404. ET, ii, p. 143.
405. Ibid, pp. 143-144.
408. S.C. Banerji as quoted in TH, p. 100.
All these five Rāgas are related to five Cakras in the subtle body where five seed letters Lam, Yam, Ram, Vam, and Ham representing five gross elements i.e., earth, water, fire, air and ether are inscribed.  

A scholar writes.

Among the five Cakras, i.e. Muladhāra, Svādhīṣṭhāna, Manipura, Anāhata and Viśuddha Cakra, the (lastone) Viśuddha Cakra has been considered as the abode of Sarasvatī, the Goddess of Music. This centre, which is also known as lotus has sixteen petals from which the sixteen musical notes are produced which are namely – (1) Pranava (The mystic syllable Om) (2) Udāthā (A portion of Sāmaveda) (3) Humphat (Mystic syllable used in incantation) (4) Vauṣaṭ (5) Svadhā (6) Svāhā (Exclamation used in offering oblation to the deity) (7) Namas (The term used in connection with the name of deity to signify veneration) (8) Amrita (Ambrosia). The seven musical notes namely (9) Shadaja (10) Rishabha (11) Gandhāra (12) Madhyama (13) Pañcama (14) Dhaivatā (15) Niṣāda and (16) Bisha (Poison).

Rapport with Nāda, (Nadānusandhāna) is a unique gift given by Tantra for salvation. In Sādhana, mind is required to be fully concentrated and calmed. Tantra says that Music is the easiest way through which one can easily concentrate one’s mind.

Dance: In the universe, we see the process of creation, maintenance and destruction in a rhythmical order being constantly done by Cosmic Reality. Tantric Lord Śiva is considered to be the Lord of Dance. Lord Śiva’s Dance is explained by a scholar.

409. ET, ii, p. 146.


411. ET, ii, p. 146.

"Siva is a destroyer and loves the burning ground, but what does He destroy? Not merely the heaven and earth at the end of a Kalpa, but the fetters that bind each separate soul. Where and what is the burning ground? It is not the place where our earthly bodies are cremated, but the heart of the bhakta."

Mother Kālī is also a dancer. She dances on the prostate body of Lord Śiva. Woodroffe interprets,413

"She is naked being clothed in space alone (Digambara) because Great Power is unlimited; further She is Herself beyond ‘Māyā’ that power of Herself with which She creates all universe. She stands upon the white corpse like body of Śiva. He is white because He is the illumination. He is inert because He is the changeless aspect of the Supreme and She is apparently the changing aspect of the same, being twin aspects of the one who is changeless and exists as change."

Tantric Āsana, Pāññāyāma and Mudrā are connected with the gestures of Dance.414 With the help of Tantric Yoga, a dancer acquires flexibility of his/her body and expresses his/her emotions perfectly.

Moreover, Dance is an expression of innate creative power that is known as Kuṇḍalinī.415 The perfect dancer tastes the nectar of Bliss which flows downwards from Sahasrāra as a result of the union of Śiva-Śakti.416

Tantra has given much importance on both Music and Dance. So these are mentioned in most of the Tantra works.417

413. As quoted in ET, ii, p. 140.
414. TH, p. 96.
415. ET, ii, p. 141.
416. TH, p. 97.
417. ATV, p. 409; MN, 9/162.
3. LITERATURE

"Literature is not a branch of study to be placed in a separate compartment for the edification only of scholars, but a comprehensive and artistic medium of expression to benefit the literate and the illiterate alike. A true literary composition should appeal in an infinite variety of ways, and set of the stanzas of the Rāmāyaṇa could be set to music and song, narrated with dialogue and action and treated as the first drama, studied analytically for an understanding of the subtleties of language and grammar, or distilled finely to yield esoteric truths", comments R.K. Narayana, famous literaturer.418

This comment is also applicable to Tantra.

Though Tantra is a Sādhanā Śāstra, Tantric rituals can be presented with dialogue and action. Tantric Mantras can be set to music and song.

Literature, in its true sense, is a mirror of society. Tantric Literature is also the reflections on the society of the Tantric Period.

In the Fifth Chapter, we have already discussed the literary value of Tantra and its contribution towards the Literature of Sanskrit.

(D) MISCELLANEOUS SUBJECTS AND TANTRA

The Head 'Miscellaneous subjects and Tantra' includes (1) Law (2) Philoposophy (3) Religion (4) Saṅskāra (Sacraments) (5) Magic.

1. LAW

Hindu system of Law has the most ancient pedigree of the known system of Law. The sources of ancient Hindu Law are419 (i) Śruti (ii) Smṛti (iii) Digests and commentaries (iv) Customs.

418. GDO, p.4.
419. MHL, p. 27.
Ancient Hindu Law consists of Law, Morality and Religion.420

Generally, the sources of ancient Hindu Law deal with marriage, matrimonial causes, adoptions, guardianship, women's property, succession, maintenance, religious endowments, crime and punishment etc.

Tantra, not considered as one of the sources of ancient Hindu Law, does not deal with the contents of Hindu Law comprehensively, specifically and systematically. In course of discussion on and the description of Tantra Sadhana, Tantra refers to some important factors of Hindu Law. Those have, by no means, less importance. The contents that are discussed in Tantra in connection with Hindu Law are as follows:

Crime and Punishment

In Tantra, theft, homicide, adultery, incest etc. are treated as crimes. Tantra also prescribes different methods of punishment that are similar to modern Punishment Theories such as421 (i) Deterrent theory (ii) Retributive theory (iii) Preventive theory and (iv) Reformative theory.

Following kinds of punishment are prescribed by Tantra (a) Pecuniary punishment (b) Banishment (c) Abandonment (d) Beating (e) Complete shaving off the head (f) Burning (g) Death sentence (h) Excision of the penis (i) Cutting off the nose.

Matrimonial Causes

Crimes: According to Mahānirvāṇa Tantra, following are treated as crimes.422

To go with the mother's sister, father's sister, daughter-in-law, mother-in-law, the wife of the Guru, the wife of the paternal grandfather, the wife of the maternal grandfather, the daughter, the wife of the mother's brother, the wife of the father's brother

421. JPT, pp. 163-165.
422. MN, 11/31-33.
the daughter of the brother, sister's daughter, master's wife, master's daughter and an unmarried girl.

**Punishment for these Crimes:** The person convicted of these crimes is punished by castration (cutting off the genitals). Women participants are punished by the cutting off their noses and turning them out of the houses.423

**Crime**

It is a crime to go with the wife of a Sapinda, daughter of a Sapinda, wife of a man who has trusted the person.424

**Punishment for this Crime:** A guilty person is to be deprived of all his property and to have his head shaved.425

**Crime**

If a person goes with the wife of another man of the same caste as himself, or of a caste inferior to his own, he is convicted of adultery.426

**Punishment for this Crime:** This convicted person is punished by the imposition of a fine and by being kept on a diet of grains for one month.427

**Crime**

If a Ksatriya, Vaiśya, Śūdra or Sāmānya goes with a Brāhmaṇa woman knowing her to be such, that person is also convicted of adultery.428

423. Ibid, 11/34.
424. Ibid, 11/35.
428. Ibid, 11/38
Punishment for this Crime: The person convicted of this crime is punished by castration. That Brāhmaṇa woman should be disfigured and banished from his kingdom by the king.\footnote{429}

Crime

The wicked man who enjoys the wife of one of a higher caste is convicted of adultery.\footnote{430}

Punishment for this Crime: The wicked and convicted person is heavily fined and kept on a diet of grains for three months. If the women are willful party, she is similarly punished.\footnote{431}

Crime

If a person has unnatural (carnal) intercourse with a woman, he is convicted of adultery.\footnote{432}

Punishment for this Crime: The punishment of this convicted person is death.\footnote{433}

Crime

A man who ravishes a woman, even if she be the wife of a Candala, is convicted of adultery.\footnote{434}

Punishment for this Crime: This convicted person is punished by death.\footnote{435}

\footnote{430} Ibid, 11/40.
\footnote{431} Ibid, 11/40-41.
\footnote{432} Ibid, 11/44.
\footnote{433} Ibid, 11/44.
\footnote{434} Ibid, 11/45.
\footnote{435} Ibid, 11/45.
Dowry and Punishment

The king should punish those wicked-minded men who give away their sons and daughters in marriage for money.\textsuperscript{436}

Void Marriage

The woman who gives birth to a child within six months of her marriage or after the lapse of a year following her husband’s death, is not a wife, nor the child is legitimate.\textsuperscript{437}

\begin{align*}
udvah\text{-}dv\text{-}d\text{-}dase & \text{ pak}\text{-}se \text{ patyan}\text{-}d\text{-}gata\text{-}h\text{-}ayane \\
pr\text{\c{s}}\text{-}ute \text{ tanaya}\text{\textasciitransliteration{m}} & \text{ yogyain na s\text{-}a \text{ paini na v\text{-}a sutah.}
\end{align*}

Abortion and Punishment

The woman who causes a miscarriage before the completion of the fifth month, as well as the person who helps her thereto, is heavily punished. The woman who after the fifth month destroys the child in her womb and the person who helps her thereto, are guilty of killing a human being.\textsuperscript{438}

Separation

If the husband proves that his wife has had intercourse with another, then the king punishes her and her paramour, according to the injunction laid down. If the husband fails to prove, then he will leave his wife and maintain her if she is loyal to him.\textsuperscript{439}

Homicide and Punishment

The cruel man who wilfully kills another man, should always be sentenced to death by the king. The king should correct the man who kills another man, through

\begin{itemize}
\item \textsuperscript{436} Ibid, 11/84.
\item \textsuperscript{437} Ibid, 11/68.
\item \textsuperscript{438} Ibid, 11/69-70.
\item \textsuperscript{439} Ibid, 11/51-52.
\end{itemize}
negligence or mistake or by ignorance, either by taking his property from him or by giving him a severe beating.\textsuperscript{440}

\textbf{Theft and Punishment}

Persons convicted of stealing gems, pearls, gold and other metals are punished by either cutting off of the hand or the entire arm on the basis of the value of the stolen property.\textsuperscript{441} Those who steal buffaloes, horses, cattle, jewels etc. and children are to be punished by the king as thieves.\textsuperscript{442}

Those who steal food and articles of small value, are corrected by being kept on a diet of grains for a week or a fortnight.\textsuperscript{443}

\textbf{Succession and Inheritance}

If the deceased leaves son, son's son, daughters, father and wife, then the son is entitled to the whole of the inheritance. If there are several sons, they are entitled to equal shares. In the case of a king, the kingdom goes to the eldest son, but that is in accordance with the custom of the family.\textsuperscript{444}

If the deceased dies leaving behind his son's son, wife and father, then the son's son is entitled to the property by reason of his being a descendant.\textsuperscript{445}

If the childless man leaves father, brother and father's brother, then the father inherits the property by reason of the closeness of consanguinity.\textsuperscript{446}

\textsuperscript{440} Ibid, 11/71-73.
\textsuperscript{441} Ibid, 11/87.
\textsuperscript{442} Ibid, 11/88.
\textsuperscript{443} Ibid, 11/89.
\textsuperscript{444} Ibid, 12/9-10
\textsuperscript{445} Ibid, 12/19.
\textsuperscript{446} Ibid, 12/20
If the deceased leaves daughters, although they are closer to him, yet the
grandsons are entitled to his property, because the rights of the male are prior.447

\[ \text{vidyamānāsu kanyāsu sampiśayaśvapi priye} \]

\[ \text{mṛtasya pautro dhanabhāg yato mukhyatarah pumān} \]

Adoption

A son should be adopted with the consent of his father and mother. At the time of
adoption, the adopter should, with his kinsmen, perform the sacramental rites, mentioning
his own Gotra and name.448

The adopted son shall have the same right to the property of his adoptive mother
and father and the same rights to offer Pīṇḍas to them as the natural born son has, since
they are his mother and father.449

A boy of less than five years of age and of his own caste should be adopted and
brought up. A boy of over five years of age is not eligible.450

\[ \text{āpaṇcābdoṁ śīśum grhṇan savarṣu paripālayet} \]

\[ \text{paṇcā-varṣādhiko bālo dattako na prasasyate} \]

Partition and Share

Whatever general property there may be, either immovable or of other kinds;
sharers get the same according to their respective shares. The division is complete on the
co-partners’ agreeing to it. If they do not agree, then the king divides it impartially. If
man proves his right to a share after the property is divided, then the king divides the
property over again and gives the person entitled to his share.451

448. Ibid, 12/76.
449. Ibid, 12/77.
450. Ibid, 12/78.
Pre-emption

If there be a competent buyer for immovable property, who is a near neighbour, then it is not competent for the owner of the immovable property to sell the same to another.452

Women’s Property

Anything given by the fathers and fathers-in-law approved by Dharma, whatever is earned by the personal efforts, is to be recognized as woman’s property453 –

\[\text{pitṛbhīḥ śvaśurairvāpi dattam yad-dharma-saṁmatam} \]
\[\text{svakṛtyopārjitaṁ yacca stṛdhanain tat prakṛtitaṁ} \]

The sonless widow is not competent to sell or give away property inherited from her husband, except what is her own by her own right.454

On the death of a childless woman, the Stridhana or the property of the woman goes to her husband and the property which she inherited from anyone else goes back to the line of the person from whom she inherited.455

In the absence of sons, the daughters divide among themselves the paterna property, after deducting marriage expenses of an unmarried daughter if any, out of the general estate.456

If, on the death of the husband, the widow lives with the relatives of her husband under their control, following the customs of a widow’s life, or in their absence she lives with the relatives of her father, then she is entitled to inherit her husband’s property.457

455. Ibid, 12/42.
456. Ibid, 12/41.
Śaiva Wife and Property

In the line of Brähmi marriage or if the Sapindas of the father or the mother, be in existence, then the issue of the Śaiva marriage are not entitled to inherit the father's property. The wife and children of the Śaiva marriage are entitled to receive, from the person who inherits the property of the deceased, their food and clothes in proportion to the property left. The Śaiva wife, if well conducted, is entitled to be maintained by the Śaiva husband alone. She has no claim to the property of her father and others.458

Maintenance

The king compels a man according to his means, to give food and clothes to his father, mother, father's father, father's mother, the wife whose son cannot support her, and to the maternal grand father and grand mother who are poor and have no son.459

Guardianship

In the case of the boy who has neither father, mother, nor paternal grand-father, the mother's relatives are the best guardians. The mother's mother, mother's father, mother's brother, mother's brother's son, mother's father's brother— they are the relatives on the mother's side.

Father's mother, father, brother, father's brother's and sister's sons, father's father's brother, are known as paternal relatives.460

Religious and Charitable Endowments

If a man gives away or dedicates self-acquired property to any religious object, then his sons and others cannot annul such gift or dedication. Property dedicated to any religious object should be looked after by the giver. The latter is, however, not competent.

458. Ibid, 12/58-60.
to take it back, because the ownership of such property is in Dharma.461

Debt

If there be any paternal debt which should be paid out of the paternal property, such property should not be divided. If sons divide and take paternal property, then the king should take it from them, and discharge the paternal debt.462

LAW OF TORTS

Tantra refers to some laws that are included in Law of Torts in modern law. Those referred Laws of Tort are mentioned here.

1. Defamation

Modern Law of Torts defines 'Defamation' thus—"Defamation is the publication of a statement which tends to lower a person in the estimation of right-thinking members of society generally; or which tends to make them shun or avoid that person."463

Defamation is of two kinds—(i) Libel (ii) Slander. A libel consists of a defamatory statement or representation in permanent form. If a defamatory meaning is conveyed by spoken words or gestures, it is slander.464

Tantra does not classify 'Defamation'. But it awards punishment to the convicted persons of defamation. Mahāmirvāṇa Tantra says that the king in accordance with their offence punishes persons who attempt to harm others by the spreading of baseless calumnies. The king compels the calumniator to pay the sufferer money commensurate with the harm done.465

461. Ibid, 12/92-93.
462. Ibid, 12/11-12.
463. LT, p. 146.
465. MN, 11/85-86.
2. False Witness

The king exiles from his dominion men who give false evidence or who are partial as arbitrators.466

3. Forgery

The man who fabricates a writing for his own use or for the use of another should be punished with double the punishment of a false witness.467

4. Misappropriation of Fund, Cheating etc.

He who misappropriates property entrusted with him, the malicious man, the cheat, he who creates ill-feeling between men, or who makes people quarrel with one another, should be banished from the kingdom by the king.468

5. Vicarious Liability

The agent should not be punished for the guilt of the employer.469

6. Consumer's Protection

If articles are sold at improper prices, then the king may set aside such sale.470

2. PHILOSOPHY

Tantric Philosophy has opened a new door to the religious and spiritual life in India. It is suited to man of all equipments. It contains within it elements of all the important forms of Sādhanā. It aims at liberation through enjoyment.471 It never holds that the world process is unreal. It conceives the Supreme Reality in two forms as Śiva and Śakti (the Supreme Divine Power).

466. Ibid, 11/91.
468. Ibid, 11/83.
469. Ibid, 12/127.
470. Ibid, 12/123.
471. KNT, 2/24.
Tantra prefers to represent the Eternal Brahma as the Eternal Mother of the Universe. The reason is quite obvious. The mother is dearer to children than the father. It is the mother who loves more and cares more for the child than the father. The whole animal world bears most eloquent testimony to this incontrovertible fact to the superiority of mother’s love over all others’ love.\textsuperscript{472}

Tantra also holds that Śiva is the static Absolute. Śakti is the conscious energy of Śiva who creates the world through Śakti.\textsuperscript{473}

Śiva and Śakti as Brahma, are inseparable and non-different from each other. Śakti is the Supreme Energy of Śiva, the Supreme Self.\textsuperscript{474}

‘Thou art the very Parā Prakṛti of Brahman the Paramātmā and from Thee has sprung the whole Universe – O Śiva – its Mother.’

Śakti creates, preserves and destroys the world at the mere will of Brahman.\textsuperscript{475} In other words, Śiva creates, preserves and destroys the universe through his Śakti.\textsuperscript{476}

Tantra says that the association of Śakti with Puruṣa is basic principle of creation. \textit{Saundarya Laharī} also reveals this truth.\textsuperscript{477}

The union of the individual and the Absolute is brought about by Kuṇḍalini Śakti. Kuṇḍalini Śakti lies dormant at the foot of the spinal column (Mūlādhāra).\textsuperscript{478}

\textsuperscript{472} TPS, p. 66.
\textsuperscript{473} MN, 4/25-29.
\textsuperscript{474} Ibid, 4/10; MSC, p. 147.
\textsuperscript{475} MN, 4/30-34
\textsuperscript{476} Ibid, 4/23-27.
\textsuperscript{477} SL, 1 sl.
\textsuperscript{478} ŚANI, 10-13 sls.
awakened and joined to the Absolute that rests in Sahasrāra. The Mantra, Yoga and Japa are considered as means of rousing Kūḍalīnī Śakti.

According to the instruction of the Spiritual Guide (The Guru), the Śādhaka causes the Kūḍalīnī rise from the Mūlādhāra and pierce all the six Cakras and places the Kūḍalīnī at the region of Sahasrāra. Here Kūḍalīnī or Śakti unites with Śiva. Thus the individual becomes the Absolute. The Jīva becomes Śiva.

Tantra Philosophy also differs from other philosophies. Its philosophy (Jīva-bhava is real) is thus somewhat different from the Absolute Monism of Sankara, on the other hand, and from the Qualified Monism of Rāmanuja or the doctrine of identity indifference (bhedabhedavada) of Nimbarka and Jīva Goswami.

Tantra philosophy is summarized by a scholar,

'The Tantras offered themselves to the people (during the period of emergence of Tantra) at this stage containing within them the essentials of the Vedic sacrifices and oblations, and the essence of monotheistic philosophy of the Upaniṣads, of the Bhakti Cult preached by the Purāṇas, of the Yoga method propounded by Patañjali, and of the mantra element of the Atharva-veda.'

3. RELIGION

Tantra is a cult. Tantra is a literature. Tantra is not an institutionalized religion. It is a way of life. It does not preach for any particular religion. The basic principles of

479. ŚĀKT, 4/21-22.
480. DOT, ii, p. 25; YG, p. 39.
481. SANI, 52 sl.
482. PHS, p. 276.
483. Ibid, p. 275
Tantra are applicable to all religions. But Tantra is an inseparable part of the Hindu Religion. The Tantric Cult is one of the foundations of the Hindu Religion. Almost all the rituals of the Hindu Religion are Tantric. The important elements of the Tantric Cult are the Guru, the Śīṣya, Dīkṣā, Mantra, Pūjā etc. These have made the Hindu Religion richer, nobler, finer and greater.

Tantra has strengthened the foundation of the Hindu Religion. The discovery of the Kūṇḍalinī Power and the introduction of Tantric rituals have revolutionized the principles of the Hindu Religion.

The Mother Cult, which is the basis of the Śākta Tantra, has enriched the Hindu Religion.

Tantra enshrines the highest conception of God related to man through self-realisation and as a matter of fact they profess a faith that approaches the synthetic idea of Religion of Religions. At the same time it has been its proud privilege to guide man to a spiritual life blessed with perfect bliss and peace of mind.484

Tantra’s contribution towards religion is that it has presented both philosophy and rituals that are the soul of religion. It also stresses on Nitya Dharma and Laukika Dharma.

4. SAMŚKĀRA (Sacraments)

A man is born, grows and dies. It is the law of Nature. During his lifetime, he has to pass through some important occasions of life. Some occasions are connected before his birth and some are connected after death. These rituals are performed for the all-round development of a person for this and the next world. These rituals are called Sāṃskāras.

Sāṃskāra has been defined as “a peculiar excellence acquiring from the performance of the rites ordained by the Śāstras - an excellence residing either in soul or

484. TPS, p. 21.
The Hindu Religion gives much importance on sixteen (16) Saṁskāras. They are:

**Pre-natal Saṁskāras**
- (1) Garbhādāna (Conception)
- (2) Pūmsavana (Quickening of male child)
- (3) Śīmantonnyanāna (Hair-parting).

**Post-natal Saṁskāras (Saṁskāra of Childhood)**
- (4) Jāta-Karma (Birth ceremonies)
- (5) Nāma-Karaṇa (Name giving)
- (6) Niṣkramaṇa (First outing)
- (7) Anna-prāśana (First feeding)
- (8) Cūḍā-karaṇa (Tonsure)
- (9) Karna-vedha (Boring with ears).

**Educational Saṁskāras**
- (1) Vidyārambha (Learning of the alphabet)
- (11) Upanayana (Initiation)
- (12) Vedārambha (Beginning of the Vedic study)
- (13) Kesānta (Shaving of beard)
- (14) Samāvartana or Śnāna (End of studentship).

**Household Saṁskāra**
- (15) Vivāha (Marriage ceremony)

**Death Saṁskāra**
- (16) Antyeṣṭi (Funeral Samskara)

*Mahanirvāṇa Tantra* justifies the performance of Saṁskāras.

\[
\text{saṁskareṇa vinā devi deha-śuddhirna jāyate.}^{487}
\]

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487. MN, 9/2.
Body is not purified without Sāṁskāras. He who is not purified may not perform the ceremonies relating to the Devas and Pitṛs.

*Mahānirvāṇa Tantra* mentions ten (10) Sāṁskāras. They are⁴⁸⁸ –

1. Garbhādhāna or Jīvaseka (Conception)
2. Puṁsavāna (Engendering a male issue)
3. Śimantonnayana (Parting the hair)
4. Jāta-Karma (Natal rites)
5. Nāma Karaṇa (Naming)
6. Niṣkramaṇa (First outing)
7. Anna-prāśana (First feeding with boiled rice)
8. Cūḍā-karaṇa (Tonsure)
9. Upanayana (Holy thread ceremony)
10. Vivāha (Marriage).

\[
\text{jīva-sekah puṁsavānaiṁ śimantonnayanaṁ tathā} \\
\text{jāta-nāṁni niṣkramapamamnāsanamataḥ-param} \\
\text{cūḍopanayanodvāhāḥ saṁskārāḥ kathitā daśā.}
\]

Śūdras and mixed castes have no sacred thread. They have nine purificatory ceremonies and for the twice-born (Brāhmaṇa) classes there are ten.⁴⁸⁹

\[
\text{sūdrānāṁ śūdra-bhinnāṁ śaṁskārāṁ na vidyate} \\
\text{teṣāṁ navaiva saṁskārā dvijaṁ daśa smṛtāḥ}
\]

A brief discussion on these ten Sāṁskāras will reveal the importance of these Sāṁskāras.

⁴⁸⁹. Ibid, 9/5.
1. Garbhādhāna

The life of a person does not start with his birth. It goes farther back as it is conditioned by parentage, heredity and environment. Its reformation must therefore start with conception. The very first sacrament, therefore, is known as Garbhādhāna, which word literally means ‘placing the seed in the womb’.490 On the very night of the Ritu-Saṃskāra or on some night having a date of an even number after the ceremony, the husband recites the Kāma Bija ‘KLIÑG’, Vāgbhāṭ Bija ‘AñG’ and the Bija ‘HRĪM’ and gets into his wife with the object of begetting a child.491

2. Puṃsavana

If the wife then, or at a subsequent period, conceives, the husband performs the Puṃsavana in the third month after conception.492

\[ jaṭe\ garbhe\ rtau\ tasminanyasmin\ vā\ maheśvarī\ \\
trīye\ garbhāmāse\ tu\ caret\ puṃsavanam\ gṛhi \]

Before this rite, the husband performs Brddhi Śrāddha and Dhara Homa. He lets his wife drink Prajāpatya Caru made of barley, māṣa beans and curd.493 Then she is led to the palace of Caru-Homa. Taking a little Caru, he utters the Maya Bija ‘HRĪM’ and the Kurca Bija ‘HUM’ and offers it as oblation and utters Mantra.494 Then he performs Svīśu kṛt Homa and Prāyaścitta and completes the ceremony.495

490. CHI.ii,p. 396., Article: Hindu Sacraments (Saṃskāra)


492. Ibid, 9/118.

493. Ibid, 9/120-123.


3. Simantonnayana

Then in the sixth or eighth month the Simantonnayana rite is performed. It may however, be performed any time before the child is born.

\[ \text{simantonnayana} \text{ṁ kuryāmasti ṣaṣṭhe 'ṣṭame 'pi vā} \]
\[ yāvanna jāyate 'patyāṁ tāvat śimantana-krīyā. \]

The same rite takes place as it is mentioned in the Puimsavana sacrament. Three oblations to Viṣṇu, Sūrya and Brahmā are offered. He meditates on Candra, two Āśvins, Vāsava, Śiva, Durgā, Prajā-pati and offer five oblations to each of them. Next the husband takes a gold comb and combs back the hair on each side of the head and ties it up with the chignon. While combing the hair he meditates upon Śiva, Viṣṇu and Brahmā and pronounces the Mahā Bija ‘Hṛim’. The ceremony is completed with Sviṣṭi-Kṛt-Homa and other rites.

4. Jāta-Karma

Immediately after the birth of the son, the father looks upon the face of the son and presents him with a piece of gold. He performs the Dhāra-Homa and offers five oblations to Agni, Indra, Prajāpati, the Viśvadevas and Brahmā. Then the father mixes equal quantities of honey and Ghee in a bell-metal cup and doing Japa of the Vāgbhava Bija ‘AIM’ over it a hundred times, makes the child swallow it. It should be put into the child's mouth with the fourth finger of the right hand with the Mantra.

496. Ibid, 9/132.
497. Ibid, 9/132.
499. Ibid, 9/136-139.
500. Ibid, 9/139.
501. Ibid, 9/140-141.
502. Ibid, 9/142-143.
O child! let your life-span, lustre, physical strength and intelligence be increased.

Then a secret name is kept.

The father finishes the Jatakarma by the performance of the other usual expiatory rites. Then the mid-wife cuts the umbilical cord. The period of uncleanliness commences only after the cord is cut. All rites relating to the Devas and Pitrs are performed before the cord is cut. If a daughter is born, all the acts as above indicated are to be performed, but the Mantras are not to be said.

5. Nāmakaraṇa

In the sixth or the eighth month, the boy is given a name by which he is usually known. The mother bathes the boy and dresses him in two pieces of fine cloth. Then she places the boy by the side of her husband. The father sprinkles the head of the child with water taken upon blades of Kusa grass and gold saying the Mantra.

\[ hṝṁ jāhnavī yamunā revā supavitrā sarasvatī \]
\[ narmadā varadā kunī Śāgarasāca sarāṃsi ca \]
\[ ete tvāmabhiṣiṣṭantu dharma-kāmārtha-siddhaye. \]

May Jāhnavi, Yamunā, Revā, the holy Sarasvatī, Narmadā, Varadā, Kuntī, the oceans and the lakes— all these bathe thee for the attainment of Dharma, Kāma and Artha.

He also utters the three Mantras. The five oblations are given to Agni. Vāsava.

503. Ibid, 9/144-145.
504. Ibid, 9/146.
505. Ibid, 9/146.
506. Ibid, 9/147
507. Ibid, 9/149.
508. Ibid, 9/150-152.
Prajāpati, Visvadevas and Brahma. After that the father takes his son in his lap and speaks his (boy’s) name into the right ear. He concludes the ceremony with Śvāșṭikṛt Homa and the other concluding rites.

6. Niśkramaṇa

For a daughter there is no Niśkramaṇa Saṁskāra. But in case of a boy, it is performed in the fourth or the sixth month after the birth.

After having attended daily duties and bath, the father worships Gaṇeśa. Then he bathes and adorns his son with clothes and jewels and placing him in front of himself pronounces a Mantra.

Then the father takes the child in his arms and preceded by vocal and instrumental music and surrounded by rejoicing kinsmen, takes the son out of the house.

Going a little distance, he shows the sun to the child with the Mantra. ‘We see the sun-eyes for a hundred years. These eyes can be seen after crossing Śukra (Venus) and these are useful to Gods. Seeing these sun-eyes, we also live for a hundred years’.

pasyema śaradaḥ śatam jīvema śaradaḥ śatam

511. Ibid, 9/156.
513. Ibid, 9/158.
515. Ibid, 9/162.
516. Ibid, 9/164.
Then having shown the sun to this child, the father returns to his own house and after making offering to the sun, he feasts his kinsmen.517

7. Annapraśāna

When the child becomes six or eight months old, this rite is performed. Either the father’s brother or the father himself gives the first rice to the child.518

\[
\text{sāṣṭhe māsi kumārasya māsi vāpyaṣṭame śive} \\
pitr-bhrāta pitā vāpi kuryādannāśana-kṛtyām
\]

First of all, deities are worshipped.519 Then the father meditates on the Goddess Annadā and offer her give oblations.520 The father places the son adorned with clothes and jewels, in his lap and gives him Pāyasa. The Pāyasa is put into the child’s mouth five times, uttering the Mantras for making oblations to the five vital airs. After that a little rice and curry should be put into the child’s mouth.521

8. Cūḍākaraṇa

In the third or the fourth year, according to the custom of the family, the tonsure of the boy is performed for the success of the future sacramental rites of the boy.522

\[
\text{trīye paṭcane varṣe kuḷācārānu-sārataḥ} \\
cūḍākarma śīśoh kuryādbāla-sāṁskāra-siddhayē.
\]

After worshipping all the deities,523 the father places the son on his mother’s lap. He ties the hair of the son with two blades of Kuśa grass into a knot and cuts off the knot.

517. Ibid, 9/165.
518. Ibid, 9/166.
520. Ibid, 9/170.
with the steel razor and places it in the hands of the child's mother. Then the father takes it with both hands and places it in the platter containing the cow dung. The father requests the barber to proceed with the shaving of the boy's hair. After the boy has been shaved by the barber, he is bathed and adorned with clothes and jewels and is placed near the fire.

The father performs Śvaṣṭi-kṛt Homa and the expiatory rites. Offering the complete oblation, he utters a Mantra.

Then the father pierces the ears of the boy with gold or silver needle. He sprinkles the child with water.

9. Upanayana

In the eighth year from the conception or the eighth year after birth, the boy is invested with the sacred thread.

\[ \text{garbhāṣṭame 'stame vāhde kuryādupanayanain śīrōḥ} \]

The father finishes all the daily duties, worships the Devas, performs Brāddhi, Śrāddha and Dhāra Homa. The boy's head is shaved and he is well-bathed and decked with jewels and silken clothes. Then he is taken to the Chāya Maṇḍapa. There the Guru gives him two pieces of Kāśya cloth for the long life and strength of the mind of the boy. The boy puts on the cloth. Then he is given a knotted girdle made of three strings.

527. Ibid, 9/182.
528. Ibid, 9/183.
529. Ibid, 9/188.
530. Ibid, 9/189-190.
531. Ibid, 9/194.
of Munja or Kusa grass. Uttering Mantra, he puts it round his waist. After that, the boy is given a sacrificial thread made of the skin of the black deer, and also a staff made of bamboo, or a branch of Khadira, Palasa or Ks̱tra tree. When the boy puts the sacred thread round his neck and holds the staff in his hand the Guru shows the boy the sun. After this, the oblations are offered to all the deities.

Then the Guru whispers into his right ear the Praṇavam ‘AUM’ three times and explains the meaning of the Gāyatrī. After it, the Guru directs him in the duties of a house-holder. The boy takes off his Kāśya cloth and the sacred thread of black-buck skin and his girdle, and gives them and his staff, begging bowl and also what has been received by him in the shape of customary alms, to his Guru. He then puts on two sacred threads and two fine clothes and wears a garland of fragrant flowers and performs himself. Then he sits near the Guru. The Guru instructs him to offer three oblations into Fire in the name of Samudbhava with the Mantra:

\[ hrīm bhūḥ bhūvaḥ svāḥ aum \]

HRĪM, Earth, Firmament, Heaven, AUM.

He then performs Svāsti-Kṛt Homa. Thus Upanayana rite comes to a close.

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532. Ibid, 9/198.
533. Ibid, 9/201.
535. Ibid, 9/213.
536. Ibid, 9/216.
537. Ibid, 9/222.
539. Ibid, 9/227-228.
541. Ibid, 9/230-231.
10. Udvāha

At first all the deities are worshipped. At night the betrothed bridegroom preceded by vocal and instrumental music, is brought to Chāyāmanaḍapa and seated on an excellent seat. He is honoured by the giver of the bride. Then the bride, adorned with beautiful clothes and jewels and covered with another piece of cloth, is brought and placed in front of the bridegroom. The bride is given to the bridegroom along with clothes and ornaments. Then both the bride and the bridegroom are covered with cloth, so that they may have their first auspicious glance at one another. The bridegroom performs Dhārā-Homa in the fire and offer oblations to Devas. The bridegroom takes the bride's both hands and says —

\[ pāṇīṁ gṛhnāmi subhage guru-devaṅī bhava \\
\text{gārhatthayāṁ karma dharmeṇa yathāvadanteśālaya } \]

I take thy hands, O fortunate One! Do thou be devoted to the Guru and the Devatas, and duly perform thy household duties according to the religious precepts.

The bridegroom goes round the fire with her and offers oblations to Durgā and Śiva, Ramā and Viṣṇu, Brāhma and Brahmā, three times to each couple.

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543. Ibid, 9/234.
544. Ibid, 9/237-238.
545. Ibid, 9/256.
546. Ibid, 9/259.
547. Ibid, 9/261.
548. GL, 9/260.
549. MN, 9/262-263.
Then the bride steps on a stone, stands on it and takes seven steps.\textsuperscript{550} If Kuśandikā ceremony is performed at night, the bride and the bridegroom, surrounded by the ladies present, gazes upon the stars Dhruva and Arundhati.\textsuperscript{551}

nisāyaṁcet taddā strībhīḥ paśyed-dhruvamarundhatāṁ

Then the bride brings the ceremony to a close by performing Svīṣṭi-kṛt Homa and offering complete oblation.\textsuperscript{552}

\textbf{5. MAGIC}

Tantra deals elaborately with magical practices. Magic is of two kinds.\textsuperscript{553} (i) White and (ii) Black. White Magic is designed to secure good health, prosperity and other kinds of material well-being. On the other hand, Black Magic is calculated to cause harm to hostile people, bring others under control etc.\textsuperscript{554}

**Black Magic**

Ṣāṭkarma of Tantra is termed as Black Magic. It contains, Śānti, Vaśya, Stambhana, Dveṣaṇa, Uccātana, Māraṇa. Śānti is not included in Black Magic. Śāṭkarma is—\textsuperscript{555}

\[ \text{śānti-vaśya- stambhanāni dveṣanoccātane tathā} \]

\[ \text{māraṇantāni śāṁsanti śāṭkarmāni maniśiṇaḥ} \]

We have already discussed Śāṭkarma in the Fourth and the Sixth Chapters.

\textsuperscript{550} Ibid, 9/264 \hfill \textsuperscript{551} Ibid, 9/264 \hfill \textsuperscript{552} Ibid, 9/265.
\textsuperscript{553} TIB, p. 205. \hfill \textsuperscript{554} Ibid, p. 205.
\textsuperscript{555} KRN, 1/9.
White Magic

Some examples of White Magic are as follows

(i) To bring all under control

Roots, barks, leaves, fruits and seeds of Dadima are crushed and pasted. The paste is applied to the forehead of a person. Then this person is able to bring all under control. 556

(ii) To make soldiers motionless

A Śveta Guñjā fruit is put into the ground of cremation. A piece of stone is placed on it. Eight Yoginīs i.e., Raudrī, Māheśvarī, Vārāhī, Nārasimhī, Vaiṣṇavī, Kaumārī Mahālakṣmī and Brāhmī are worshipped. Gaṇapati, Baṭuka and Kṣetrapāla are worshipped and animals are sacrificed. Then the soldiers are made motionless. 557

(iii) To be invisible

If a person wears the root of Bāla and root, bark, fruit, flower and leaf of Pain covered with gold, he will not be seen by anybody. 558

(iv) To make dead fish alive

If a dead fish is rubbed with Bhalla oil and left into water, it will get its life back. 559

(v) Burning of lamp by urine

If a person eats Tila (Sesame) and Sarṣapa (Mustard seeds) continuously for three days, he can light a lamp by his urine. 560

556. DATA, 2/14.
558. Ibid, p. 32
559. Ibid, p. 34
(vi) To check the burning of fire

Juice of the Banana plant and juice of the Ghr̥takumārī are mixed together. If it is rubbed on body, fire cannot burn the person. 561

(vii) To know the time of death

If a person cannot see Arundhatī star among Saptarśi Maṇḍala (Great Bear), he dies within six months. 562

(viii) Fasting period

If a person cooks Pāyasa made from Ghee mixed with the pasted seeds of Apāmārga and eats it, he can remain without food for a month. 563

(ix) Overcoming snake fear

If a person salutes Āstika, king of snakes repeatedly, he can over-come snake-fear. 564

(x) Victory in disputes

The plants Go-jihvā or Śikhimūlā collected in Puṣya Nakṣatra held in the mouth or head, ensure victory. 565

(xi) Counter-acting the menance of theft

Under Puṣya Nakṣatra in the bright half, one should collect the root of the G̥n̥ja plant which is to be tied on the head. This counter-acts the menance of theft. 566

562. Ibid, p. 54.
563. Ibid, p. 57.
564. Ibid, p. 75.
565. PT, p. 563.
566. Ibid, p. 563.
xii) Removal of hunger

Different alternative processes are mentioned in Prāṇatōṣinī Tantra. One of them is as follows –

One should have a meal of Havisya and then perform Mārka Japa and take Ghee with a Mantra.\(^{567}\)

Tantra prescribes certain Sadhāras for acquiring some Siddhis or supernatural powers. Some such Siddhis are the powers by which one can understand the language of birds, animals, beasts etc. by hearing their cries. Prāṇatōṣinī Tantra deals with these in a chapter. Some of them are\(^{568}\)

Mūṣika Sadhanā, Mārjāra Sadhanā, Śṛgāla Sadhanā, Go-sabda-jñāna, Chāga-sabda-jñāna etc.

In Kāmaratna,\(^{569}\) many magical rites are described.

Mantravidyā,\(^{570}\) Uḍḍīsa Tantra\(^{571}\), Aghorī Tantra\(^{572}\), Āścarya Yogamālā Tantra\(^{573}\) mention some magical rites.

\(^{567}\) Ibid, p. 563.

\(^{568}\) Ibid, pp. 243-249.

\(^{569}\) KRN, 11 up.

\(^{570}\) MTV, pp. 63-107.

\(^{571}\) UD, pp. 72-100.

\(^{572}\) AGT, pp. 26-61.

\(^{573}\) AYT, pp. 4-41.