Chapter Four

Analysis of the Purport by Applying the Sixfold and Fourfold Criterion

This chapter serves the purpose of content analysis of the Sutra texts under study. The analysis is done according to the two approaches followed by the classical commentaries on the scriptures. A book on any shastra gains acceptance among the scholars, students, and men of wisdom on the basis of its fulfilling the basic requirements prescribed according to the criteria applicable to the given shastra. The two approaches of the analysis are 1) the sixfold criterion which determines the authenticity and acceptability of the text, and 2) the fourfold criterion which identifies the target group addressed in the book and describes the eligibility criteria of the aspirants addressed. They are

1) शास्त्रगितात्त्मकता तथा पर्यावरणम् and 2) अनुवादः/संबन्धः चतुष्टयविपरीतः respectively. The originality and novelty are also brought to fore through this method. The applicability and practical approach of the book are evaluated and the assured benefits are enumerated. The total impression about the book totally depends upon the maximum benefit derivable from it. To arrive at the Tatparyam (purport) the sixfold criterion is given below in a verse. These are unavoidable in any book on shastra, be it a commentary or an independent work. However, the deeper spiritual dimensions of these two approaches are revealed to this researcher. An insight regarding the sixfold criterion is given in the fifth chapter of this thesis. It takes the aspirant closer towards the being mode.

1) 252 उपभब्योऽवस्थायायासोपूर्वता फलोऽर्थयादे पपती च लिङ्गः तात्पर्यन्तर्निर्णये।
2) उपभब्यः - उपस्थितः । 3) अनुवादः । 4) पपूर्वता । 5) अर्थयादः । 6) उपपत्ति:।
1 1 Introduction and conclusion
1 2 Repetition of terms, concepts, and references
1 3 Any new, special, or unique perspective, approach, and method
1 4 Assured fruit, benefits/purushārthas
1 5 Supportive examples, episodes, and models
1 6 Convincing arguments

The above list of sixfold criterion constitutes the āṅgам (evidential elements) to arrive at the purport of a text taken up for study. The list of fourfold criterion253 follows

253 ibid p 3
अधिकारि -विषयः-संबल्कः-प्रयोजनम् are the four criteria.

2.1 अधिकारि is the aspirant who seeks the benefit, प्रयोजनम्।

2.2 विषयः is the content of the text which includes i) the definition of the goal accomplishing which the aspirant gains the benefit ii) the description of prescribed means by which the goal can be pursued iii) definition of an aspirant in the context of the given text iv) presentation of the benefit to its maximum limit.

2.3 संबल्कः is the linkage of the means, the goal and aspirant.

2.4 प्रयोजनम् य is the enjoyable fruit, Phalam. The fruit of the efforts becomes enjoyable only to the eligible aspirant who is richly qualified as per the criteria.

Before proceeding to have a sample analysis it will be highly rewarding to make a critical study of Dr. Frawley’s search that produced Tantric Yoga and the Wisdom Goddesses. 254 As stated by him in the preface, “The book was not planned but happened spontaneously as a convergence of three factors. The first was my long term worship of the Goddess and her consort Lord Shiva. The second, as noted above, was my recent contact with the works of Ganapati Muni. The third factor was the growing interest in Tantra in the West and the need to inform people of the deeper meditational tradition of Tantra, which most people are not properly aware of.” 255

The auspicious sign is that he hopes that the book “will help bring about an understanding of the close relationship between Tantra, Yoga, Veda, and Ayurveda, which are different aspects of the same tradition, each inherent in the other, and perhaps the planet’s most complete and integral system of spiritual development.” 256

The three stranded apt dedication statement of Dr. Frawley reflects the shishtachara (worthy practice of the virtuous) at the commencement of his book. That he means what he writes is evident in the report of Ganapati Muni’s yogic experience of “the opening of his skull, the loosening of the suture at the top of the head. After that a light and energy radiated from the top of his head. He lived in the state transcending the ordinary mind-body complex, not just as an idea, but as a physical fact.” 257

Above all, his “Contact and study with other great Hindu gurus like Anadamayi Ma and Ramakrishna, the former the Goddess incarnate and the latter the great devotee of Kali, were also important inspirations in the search that has produced this book.” 258 Without keeping in view this background of the author an attempt of critical study of his book would be indeed ‘critical’. The core section of the book which systematically deals with the Dasha Maha Vidya forms Part Two of the book. The Part One is meant to create a foundation for the understanding of Tantra in its full scope.

254 Dr. David Frawley, Tantric Yoga and the Wisdom Goddesses, 5th ed (1996, rpt Delhi. Motolal Banarsidass, 2005),
255 Ibid p 17-18
256 Ibid p 18
257 Ibid p 16
258 Ibid p 17

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While the scope analysis of the author cannot be disputed it is very much evident in the Part One that a first generation learner of any Indian discipline is betrayed by the unavoidable hurdles in the given field. For example, Dr Frawley’s concepts of Tantra are formulated more by intellectual appreciation than through the non-verbal, direct, spiritual communication of the masters and gurus with whom he had contact and study. The impact of dialectical Vedanta seems to arrest his heart and prevents the being mode which he admires in Anadamayi Ma.

He is trained in Ayurveda. He uses his knowledge of Ayurveda to interpret Kali in the following manner: “On a cosmic level, Kali relates to the element of air or the wind, Vayu. According to Ayurvedic medicine, those of Vata or airy temperament, have a portion of Kali’s energy. Like the wind she is mobile, subtle, and transformative. Kali relates to lightning (vidyut-shakti) or the electrical force that manifests in the atmosphere. This force pervades the universe as the energy of transformation.”

The narration goes on and on. Having read ten pages narration on Kali one does not find the sutras on Kali from Sri Kavyakantha’s work. The lock is presented, but the key seems to be missing. Although he uses the typical term of the sutras, namely vidyut-shakti, the description becomes poetic. No doubt, Kali is air, wind, vata, vayu, life force, life energy, and any other meaning which etymology permits. But just as a conglomeration of vegetables does not make a living body, a motley of meanings does not make the Devata manifest.

He does not seem to have comprehended the spiritual fact that the sutras also function as the mantras wherein is to be found the key to open the temple of Kali. The sutra on Kali (विद्युतशक्तिः तिरिच्चर्यते) does not use simile or metaphor of vidyut. It is very clear that the emphatic expression natirichyate (does not mean anything beyond) controls the meaning of the sutra. What appears to be inert power at one plane is not inert at a higher plane. Hence, Kali is electricity. This is what the sutra reveals. In experience, this is the Kalagni which can be invoked in a particular point in the physical body. It is the guru who has to concur with such findings.

Dr. Frawley makes an important statement related to Prana, Tejas, and Ojas. He points out that “The Tantric system relates all three principles to the Goddess because the Goddess is the Yoga Shakti or power whereby Yoga proceeds.

Prana is Kali who is also time, movement and transformation.

Tejas or the root fire is named Bhairavi owing to her fierce nature.

Ojas or the subtle nectar is named Sundari owing to blissful nature.

The movement of Tantric Yoga is between the two triple forms of the Mother. Trpura Bhairavi (the terror of the three worlds) who exist in the form of Kundalmi in the Root Chakra (the supreme speech or Para Vak), and Trpura Sundari (the beauty of the three worlds) who exist in the form of Tripura Sundari (the beauty of three worlds).”

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259 ibid p 69
worlds), who exists as Soma in the Crown Chakra (the supreme power of consciousness or Para Shakti). Kali dwells in the heart, in the middle, allowing for their integration. These are the most important of the Ten Wisdom Goddesses. Their worship is another way to gain control of these three principles. The other forms of the Wisdom Goddesses relate to the processes of the subtle body as has been discussed in their location and function.  

All that is stated above is in keeping with the Tantra Shastra. But the description does not lead to the being mode because the Parayana format is not followed. Jaladijalanta is the code used in Kerala to offer brief worship to any Devata before, during, and after the Japa, Puja, and Homa performances. The dissemination of Shastra is also an aspect of Parayana which demands the Jaladijalanta offering.

1) Jala - at Ajna Chakra
2) Gandha - at Mooladhara Chakra (Earth)
3) Pushpa - at Vishuddhi Chakra (Space)
4) Dhupa - at Anahata Chakra (Air)
5) Deepa - at Manipuraka Chakra (Fire)
6) Naivedya - at Swadhishtana Chakra (Water)
7) Jala - at Ajna Chakra

In the above order the mental worship must be performed which facilitates invoking the grace of the Divinity manifest in the form of the text, content, the reader/listener, and in oneself. This puja is called Panchopachara as the five elements are involved (items 2-6 in the list). These details are not available in any published book. This researcher got it from a senior scientist who left his high post in TIFR, Bombay, to pursue his upasana along with his family. He did not mention the code or the seven item procedure. It was revealed in course of upasana. The mind requires training to move quickly in the vertical locations of the Chakras through anusandhana (follow up) which gradually will lead to the higher practice of bhavana (the unconscious competence of multidimensional perception). It comes by long practice.

Now a brief analysis of some of the sixfold criterion with reference to Sri Kavyakantha's sutras is undertaken.

4.1 Analysis of the purport of Dasha Mahā Vidyā Sūtram

This is said to be the first among the sutra texts written by Sri Kavyakantha. As a forerunner of all his later sutra texts this work has special significance. Being a product of upāsana and upāsana oriented work, this text contains in seed form the links which are elucidated and connected in the later works like Rājayogasāra. The sutra-standards

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260 ibid p 196
261 G L Kantam edn Makavidyadhi Sutrakranthavah, p 35
are met with in *Dasha Mahāvidhyā Sutram*. In other words, the text fulfils the requirements of the *sutra* definition given in the third chapter of this thesis. However, all the *lingas* may not be equally prominent. Some of them may be implied like उपसन्तारः.

The conclusion repeated indicates the end of the topics and also the end of the text.

Examples of अपूर्भात:- Any new, special, or rare perspective, idea, or application presented in a unique way are given below to begin with.

1. जानतः शब्दस्तः तस्या: शुद्धमुपासनम् [१-४६]
2. शुद्धमुपासन | सानुमुलगेयम् | [३-७३]
3. शुद्धमुपासनम् | [४-६९]
4. अथास्य: शुद्धमुपासन || [६-८२]
5. शुद्धमुपासन व्यतिरिक्तेण्य भवति | [५-२१]
6. शुद्धमुपासनमिन्द्रोनिविषय [८-१०]
7. तारस्य: शुद्धमुपासनेन माताज्ञायःशुद्धोपासनेन व्याख्यातम् | [७-१५]
8. सुन्दरः: शुद्धोपासनेन कमलत्तिकायः: शुद्धोपासन व्याख्यातम् [१०-५]

Examples of पुरुषर्थम् – the assured fruit of action, additional benefits, and *purusharthas*.

1) आत्मशक्ति प्रभृद्यं कालीमुपासीत | [१-३५]
2) मनन्तः शर्कित दशात् | [२-३९]
3) वाचे शर्कित दशात् | [२-४०]
4) चतुर्वेदः शर्कित दशात् | [२-४१]
5) अत्तरोत् दीर्घजीवितम् पच दशात् | [१६-४२]
6) मुन्तः चैणा दिया भवति | [१६-४३]

Examples of अर्थातः: Supportive examples, episodes, and substantiating statements.

1) संसारिणः प्रहस्तख्रिङ्गम् काली | [१०-४७]
2) योगिनाः हस्तवर्तः ख्रिङ्गम् | [१०-४८]

Examples of उपपत्ति: – Arguments defending the points of view followed, establishing the standpoints in keeping with the *shastra*.

1) प्राणपद्धार: एवोद्यवासायसदयोः
2) न प्राणास्वरूपम् | [१-३१]
3) तदमस्त्य सर्वं मन्त्रा व्यायामः | [२-२०]
4) मन्त्राणाः भाषात्तरिकरणे गृहार्थसमर्पणेन प्रकोपसिद्धः | [२-२८]
5) न जगमन्यसिद्धः | [२-२९]
6) मिदाकपालोध्यो योगी जीवितुः शक्तियात् | [६-२८]
The above sample analysis would suffice to point out that the text complies with the sixfold criterion briefly explained. The assured fruits of *upāsanās* prescribed in the text are enumerated as under. Those *upāsanās* and fruits involving initiation into specified coded *Bija mantras* are not included in this list because of obvious reasons. There are also a few *mudras* given in some of the *Mahāvidyās*, as in *Tara Patala-"अनुजानुदया यान"* [2-53]. These again, are to be disclosed by the *guru* to the eligible disciple. Hence, the fruits of pure *upāsanām* are first enlisted.

<table>
<thead>
<tr>
<th>Name of the Mahā Vidyā</th>
<th>Pure Upāsanam</th>
<th>Fruit of the Pure Upāsanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Kāli</td>
<td>1) Pure breathing - Conscious effort</td>
<td>Enhancing Ātma Shakti</td>
</tr>
<tr>
<td></td>
<td>2) Conscious of mental Processes</td>
<td>Confers upon mental power</td>
</tr>
<tr>
<td></td>
<td>3) Conscious of Speech Processes</td>
<td>Confers upon Vāk-Shakti, Word power</td>
</tr>
<tr>
<td></td>
<td>4) Conscious of Speech Processes</td>
<td>Confers upon powers of Sight</td>
</tr>
<tr>
<td></td>
<td>5) Conscious of Speech Processes</td>
<td>Confers upon Long-life</td>
</tr>
</tbody>
</table>

This is *Prāna Vidyā* It leads to spiritual Liberation (Mukti)

Kali is the Weapon-Sword Which punishes the *Samsāri* (self-indulging human being). She is the handy Weapon, the Sword of Renunciation, the *Kundalini Shakti* for the yogis.

2) Tārā (Śhukla Tāra aspect) 1) Not uttering lies; speaking truth alone, always Pursuing Swādhyāya Realization of Mahat Tattva.

(Chitrā aspect) 2) Conscious of the speech of others All dual aspects Realization of Mahat Tattva

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262 See Appendix One to this thesis for the text.
<table>
<thead>
<tr>
<th>3) Sundari</th>
<th>1) Conscious enquiry into the source of enquiry itself.</th>
<th>1) for Liberation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2) Seeking inward direction towards Aham</td>
<td>2) for Sarvajnata siddhi</td>
<td></td>
</tr>
<tr>
<td>4) Bhuvaneshwari</td>
<td>1) Always being aware of the inter-space between the eye and the object of Vision</td>
<td>1) Experience of Peace which is unbroken</td>
</tr>
<tr>
<td>2) Shifting the attention from the object to the perceiver</td>
<td>2) Realization of the real Perceiver Experience of Supreme Peace.</td>
<td></td>
</tr>
<tr>
<td>5) Bhairavi</td>
<td>1) Locating the Mūlādhāra</td>
<td>1) Realization of the Parā dimension of Speech</td>
</tr>
<tr>
<td>6) Prachanda Chandikā</td>
<td>1) Keeping the attention on Mūlādhāra and feeling the heat within the body</td>
<td>1) The Experience of the Touch of Divinity</td>
</tr>
<tr>
<td>2) The flow of Power from the inter-space between the sun and Earth into the body through Sushumna Nādi</td>
<td>2) The Expanse of Divinity</td>
<td></td>
</tr>
<tr>
<td>7) Dhūmāvati</td>
<td>1) in this case, there is no specific practice to be followed. It is not following anything by Sarvasankalpa Tyāga</td>
<td>1) The experience of Mahāmounam (the Great Silence)</td>
</tr>
<tr>
<td>8) Baglamukhi</td>
<td>1) Mediation on the Indrayoni, at the root of the tongue within the mouth.</td>
<td>1) The inner enemies, i.e., the negative impulses / thoughts are arrested</td>
</tr>
<tr>
<td>2) Arresting the movements of Vāyu within the body which is called Hatha Yoga</td>
<td>2) Ability to arrest the movements of anything.</td>
<td></td>
</tr>
</tbody>
</table>
As in the case of Tara, the second Malta Vidya.

| 9) Matangi | As in the case of Tara, the second Mahā Vidyā. |
| 10) Kamalātmikā | As in the case of Sundari, the third Mahā Vidyā |

The coded Bija Mantras in each Patala of the text are given below along with the fruits of upāsanā.

<table>
<thead>
<tr>
<th>Patala</th>
<th>No. of sūtras containing the Bija Mantras</th>
<th>Fruits of Upāsanā</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Kālī</td>
<td>1) रसजय</td>
<td>As in the case of Pure Upāsanā</td>
</tr>
<tr>
<td>2) Tārā</td>
<td>फ्रणवमायास्नीकोर्चर्चैस्ततासमुपासीता [45] मायास्नीकोर्चर्चैवा [48] मायास्नीकोर्चर्चैवा [49]</td>
<td>श्रुत्वन्त प्रणवेन या [50] As in the case of Pure Upāsanā</td>
</tr>
<tr>
<td>3) Sundari</td>
<td>वाक्कामशक्तिमिः [46] ब्रह्मयोनिशान्त्तिन्द्रमायामिः खभुनायहङ्किगु ब्रह्मदमायाभिः या [47] तातिम्यं श्रीविविहारः [48] आसुयणं वायविः [48]</td>
<td>रमात्या वा श्रीविविहया [49] प्रणवमायाश्रीपूर्वक्या श्रीमायाकाम वाणीशक्तिसम्पूर्तिया श्रीविविहया वा [52] As in the case of Pure Upāsanā</td>
</tr>
<tr>
<td>4) Bhuvaneswari</td>
<td>3)मचयाः [66] प्रणवसम्पूर्तिया वा [67]</td>
<td>द्वितीयशिल्तामणिरवच्यते [68] As in the case of Pure Upāsanā</td>
</tr>
<tr>
<td>No.</td>
<td>Deity</td>
<td>Mantra</td>
</tr>
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<td>-----</td>
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<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>5</td>
<td>Bhairavi</td>
<td>⁷)अस्या अश्विनि मनः: श्रीविभूष्णुच्चतो[१०] अर्थ यमगुणवत्वायियामयांकामियामार्दिवाम्  [११] यमगुणकामानिष्ठ: युक्तितीयम्  [१२] यमगुणहिभित्तिस्तम्भसूर्यकृस्तीयम्  [१३] सुन्दरायाणाियात्रापि प्रायम्याव्यक्तम्  [१४] द्वितीयां कामराजं कृतम्  [१५] तृतीयं शक्तिकृतम्  [१६]</td>
</tr>
<tr>
<td>7</td>
<td>Dhūmāvati</td>
<td>७)दित्तमधूणसहितलेन शिवोद्देशेन सम्बोधनेन  [२०]</td>
</tr>
<tr>
<td>8</td>
<td>Bagalāmukhi</td>
<td>८)खेज्जृनिशिल्पितचन्द्रेण: संयुम्ते:[९]</td>
</tr>
<tr>
<td>9</td>
<td>Mātangi</td>
<td>९)वाण्हृद्यममर्गेषर: सतिवृ युम्तौ तलायावल्लस्तस्यस्य नतलायावस्तस्यस्य मृत्युयामधिदिस्तश्चाप्याश्च: कर्मकपेश: शुप्पालवस्य सति इन्द्र: सतिः सतिः सति हरेश्वरनासिकपूर्वं: सतिः सतिः सतिः सतिः गणपतिस्य गुप्तशिलामले संयुम्ते जलस्वामोऽनुसासिकधनूः बहा सतिवृहिङ्गिन: शिर इति तत्त्वम्:  [९१]</td>
</tr>
<tr>
<td>10</td>
<td>Kamalātmikā</td>
<td>१)अस्या अश्विनि मनः: श्रीविभूष्णुच्चतो[११] प्रथमेव्यल्कनिशिल्पितचन्द्रेण: सहिते: स भवति  [१०]</td>
</tr>
</tbody>
</table>
The originality and novelty in the presentation of the content in this text are not in the terms of linguistic and rational considerations. This does not mean that let the author’s mastery over the *sutra* style and selection of new codes for presenting the *mantras* (as required by the *sampradāya* of *Mantra Śāstra*) is considered non-essential to the pursuit of *upāsanā*. There are indeed matchless expressions of *Sri Kavyakantha* which do not go unnoticed by a student of *Sanskrit*. Two samples follow.

Among the weapons wielded by *Kāli* the sword is considered special for many reasons. Just as the expression the Crown denotes the king or the Emperor, the sword with an Eye on the sharp edge denotes Mother *Kāli* Herself. In the case of former literary expression its meaning is limited to the figure of speech [अंतर्कराणः], whereas in the latter case, the sword invokes deeper spiritual implications beyond the domain of literary sense. Above the aesthetic joy of comprehending the Eye on the sharp edge of the sword of *Kāli* it awakens the divine sense of protection. The devotee comprehends the fact that Mother *Kāli* punishes a *sansāri*, but not mercilessly and blindly. Her weapon is accessible to a *Yogi*. Nay, She is accessible to a *Yogi*, at will, as *असंगमशस्त्रः* (the sword of detachment).

Why not the *mantras* in translation be used for the same purpose? Why should the *mantras* be in *Sanskrit*? These are answered in the following three *sutras* briefly and clearly.

A *mantra* in translation does not serve the purpose of *japa*. The reason being the change of frequency in the manifestation of *Pranava*, the *Oṃkāra* in and through the words, letters, and tones articulated with any other tongue. Mastery over *Śikṣā* (the discipline of *Vedic* Phonetics) is a must to understand the implication of the three *sutras* given above. With minimum words maximum communication is achieved through these *sutras*. *Kāli* and *Kāla* are presented as the cosmic cooks in the first *Pātala*. And the cooking goes on non-stop.

*Kāli* is the *Vidyut-Shakti*, electricity as already shown. And as electricity she brings about changes in the structure of things, living, and non-living. This is the process of ripening, and ripening is not all. *Kali* not only destroys everything in this process but also
creates things fresh and new. Those who refuse to change for better are the samsāris (the indulgers) whose changes are fanciful and sensual, pleasure oriented. Kāli wears the garland of skulls around the neck as per the meditation on her. This shows her glory of being terribly beautiful with skulls of those who have transcended the body consciousness. The following sutras unfold what is briefly explained here.

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Further, the author uses burning charcoal to drive home a very intricate aspect of every experience which is usually ignored and left without enquiring its nature. The common denominator in each and every thought (including the subject I and the objects this or that) is the Light of Consciousness. The guru draws the attention of the disciple towards the Light of Consciousness obtaining in the sense-objects, feelings, and thoughts. This attention, deepened with meditation in the course of sādhanā, leads to the pure Light of Consciousness. The following two sutras in the third Patala unfold this.

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Just as the burning charcoal is taken as an instance to demonstrate the fire, the knowledge of sense objects is taken as an instance to draw the attention of the upāsaka towards the Light of Consciousness.

The target group addressed in the sutra text under study is that of the upāsakas. Both the sākāmīpāsakā and the niṣkāmīpāsakā are benefited by the works of Śrī Kavyakantha in general and this text in particular. Those who seek the means of fulfilling desires related to dharma, artha and kāma are sākāmīpāsakā (desire prompted upāsakas). Those who have one and only desire for the Parama Purushārtha, Moksha are niṣkāmīpāsakā: (the renunciate upāsakas). However, they need not necessarily be sannyasis.

The seminal topic of Kundalini is of practical significance to the desire-prompted upāsakas as well as the spiritual aspirants of liberation. Śrī Kavyakantha’s
authentic experiences are encapsulated in a few sutras on Kundalini in terms of the Mahā Vidyas namely Kāli and Prachanda Chandikā or Chinnamastā. The vividness and clarity of his expressions reflect the conviction born of direct experience.

4.2 Analysis of the Purport of Sri Matravidya Sūtram

The third criterion namely अपूर्वत्ता (any new, special, or rare perspective, idea, or application presented in a unique way) is taken up here. From the standpoint of presenting the precepts of a Śhāstra, the third Sūtra of the fourth section stands out as the most unique one.

The dialectical presentations of concepts of different schools of thought do not form the conclusive and final, irrefutable and infallible Siddhānta (accomplished end) because each of such debates is meant for creating the context for graded comprehension of subtle cosmic principles. Prakriyā means the method of creating well intended context. It is the function of Śhāstra

This Sūtra places the enquiring intellect on the platform of zero-bias. An impartial intellect understands the function of a given Prakriyā like the Panchakośa Prakriyā. It is not in any way in conflict with the Śhāriratrāya Prakriyā. The five sheaths and three bodies pertain to the gross, subtle, and causal levels of individual being. But the conflicts arise when the context is not properly understood in which the sheath is called bondage or a veil or protection.

The Six Darśanas are to be rightly understood, according to the above Sūtra, as the deliberate efforts of the Rṣis who brought out the respective Sūtra texts to create appropriate contexts to comprehend different aspects of micro and macro existence and functions. Sri Kedarnath has made explicit and perfect statement in this Sūtra regarding the proper attitude towards different world views based on many and varied points of view. Perhaps, after Parashurāmakalpasūtram on Sri Vidyā krama based on Sri Chakra Tradition, it is Sri Kedarnath who has re-asserted this great value of samanvaya in positive terms. In Parashurāmakalpasūtram it is hinted as सर्वदर्शनानांत्यता (non-hatredness) towards all Darśanas, which is no doubt a very powerful negative assertion with a positive purpose.

This is not a speculative attempt to logically contrive a verbal model to establish that all Darśanas reveal one and the same Spiritual Reality. Perhaps, such an attempt may at its best provide a good compilation. A motley of terms, an array of references and clever jugglery of words can never reveal the unified experience which assimilates all levels of experiences. For want of better expression, it may be stated that the Samanvaya is the

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267 Sn Parashurama, Sn Parashurāmakalpasūtram, p 31 Sūtra 14
natural outcome of the experience of Pūrṇam (the sweeping vision of totality which does not require editing and compiling of the details gathered gradually in course of study of scriptural sources) is another name of Divine Grace.

To a query, "Mā, Who are you?,” Mā Ānandamayi responded with unassuming simplicity and immaculate innocence. "I am Purna Brahma Nārāyana." This utterance is discerned to be the Mantra, the Matrmahāmantra of Śrī Mātrvidyā Sūtram. The sūtras are different strands of inner visions the mantra has yielded to Śrī Kedarnath. The uniqueness of this Matrmahāmantra is that it is uttered by Śrī Mā Herself whom the Sutra text identifies as that ever pure, which is well established in all worlds with the auspicious name Śrī Śrī Mātā Ānandamayi Who indeed is the Supreme Imperial Majesty. She is locally known as Srimati Nirmalasundari Devī.

A very pertinent question seems obvious here. Could this Sutra be just a eulogy? The following sutras provide the answer.

1. The one who is praised is the Lord, the Guru and one’s own Self.
2. A seeker ought not to neglect or reject Satpūrsha, and Satśāstra under any circumstance.
3. The Grace will manifest in the pure hearts.
4. It does not depend upon the will of the individual nor can one’s choice claim it.
5. By devotedly pursuing Śrī Mātrvidyā one attains Matrpasāda.

Further, this researcher’s experiences eloquently point out that the Spiritual Reality asserts itself in the most unexpected ways. These experiences do reveal the inner connectivity of the above sutras. It was in 1983 a very clear vision intimated him that further instructions of Śrī Vidya will be through Śrī Mā Ānandmayi. This happened in Jabalpur; he had never seen her and had missed her in Bangalore during her visit. He had never known Śrī Kedarnath as her disciple. That the vision had occured long after her

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269 See Appendix Two to thesis  
270 ibid  
271 ibid
Mahāsāmādhi also was unknown to him. It was indeed the Divine Grace that he received a letter by post from Sri Kedarnath which was beyond any expectations. The response to him was “श्रीमात्रेः नमः,” though he was unaware of Sri Mātrvidyā Sutram in manuscript form which was waiting for its great moment of Grace. Then within four months he was asked to live together with him in Sādhana. After almost a year the Master’s test yielded the result The Sutras were handed over to him for Śrīmahāvidyāpāsana (the pursuit of upāsana based on the Sutras). Hence, मन्त्रवत् शृवत्, the Sutras are mantras. The Mātrmahāmantra is a Sutra as well, . It is in fact, the seed of Grace.

Saptaśāyoravāpīद्विन न कुर्याः (2-5)
मात्रमहामन्त्रं तन्मनस्को जिपेत् (2-12.)

Attempt is self-effort. Achievement is Grace This is hinted by the above two sutras.72 Another uniqueness of this sutra text is its systematic classification of topics in four sections The section title Sadhanollasa suggests the contents and the process of their manifestation. The following sutra unfolds the dynamics of diverse experiences क्षेत्रसंस्कारोऽयंदाच्छादन्युभयोवैलक्षण्यम् (3-11)

The Sutras have followed certain order which can’t be altered. The sections have followed certain order which can not be altered. The topics are classified according to the Prakriyas created by experience The process of their manifestation depends upon Kshethra (the fields and instruments of life) and Sanskāra (Imprints of Karma in the past lives) But Shakti being the common element in all experiences It differentiates, classifies and arranges them Thus the Śastra is born; the injunctions regarding Sādhana are incorporated All these are indeed part of the Divine play. लोकांमात्रेये चैतन्यसर्वम् 4–14

4.3 Kundalini in Sri Mātrvidyā Sūtram

The term Kundalini is not used in this Sutra text. But the Kundalini Prakriyā is given without leaving any aspect in all the four sections. But the third section deals with it in detail.

Kundalini in her cosmic dimension is Mātrshritatvam She is Mahā Tripura Sundari. Bondage and liberation of the creatures, creation and dissolution of the cosmos, all these are due to Mātrshakti She manifests in seven ways Six ways are related to liberation. These are brought out in the six sutras given below which form the Anugraha aspect of Mātrshakti.एकधाराक्षेत्रवत्युद्वान्युभयोवैलक्षण्यम् | 3-4

1) इङ्क्षशक्तिस्यूद्वान्युभयोवैलक्षण्यम् | 3-6.

72 ibid
The Seventh is related to bondage. It is the Nigraha aspect of Mātrāshakti. The third section, “Satvōllāsa”, may be considered the treatise on Kundalini. The following sutras of the first, second and fourth sections are related to Kundalini Prakriyā. They are given in three groups.

Group-One

Deśikāśākṣiptaśāṇāḥस्तत्तपरयायाः | 3-15

Upadeśa Mahatāśākṣiptaśāṇāḥ या सार्वेयाः 3-19

Group-Two

Aṣṭe गुरुपरित् | 3-2

Tatāत्यमनिर्यस्मी | 3-2

Tatā दीक्षा श्रवण | 3-2

Group-Three

Gurūशास्त्रोपदेशात् परीक्षा: प्रकाश: | 3-28

Pareśaśākṣiptaदापप्रेष: | 3-30

Tadāदायप्रधानसन्तयाः 3-30

Group one defines the terms. Group two gives the procedures. Group three describes the experience. The four sections do not restrict the respective sutras within the sections. It is possible to discover links across the sections which facilitate deeper comprehension and assimilation of the Spiritual Truth and its dimensions. For example,

स्वभविन्यिषिषितां स्वप्रकाशाः 3-9

and

तदा स्वरूपप्रतिशा पराशक्तिः शेषभावो या | 3-18

The ninth sutra of the first section refers to the cosmic version of the Supreme Nature. The eighteenth sutra of the third section refers to the microcosmic version of the same Divine Nature in the context of total fulfillment of Anugraha Śakti. The Nigraha Śakti ceases to have any effect in the aspirant in whom the Anugraha Śakti has gained शेषभावः (total and final repose).

The aspirant gets established in the Real Nature of the Self स्वरूपप्रतिशा. At the expansion of consciousness the Anugraha Śakti reaches the limitless, essential rising ground of all that are brought to manifestation by the Nigraha Śakti. The Prakriyā of Nigraha Śakti is not elaborately referred to in this text, because that does not serve the purpose of Upāsanā. The literary
meaning of the term, Nigraha is not applicable in this context. Instead of ‘killing’ it means the opposite process of expansion. Nigraha is veiling and projecting Power of Mātrāhakī whereas Anugraha is revealing and unifying Power. Among the sixfold criterion the three, viz., Phalam, Arthavādā, and upapatti in Sūtram are analysed as under.

Phalam

1) पूर्णात्मभावेन तत्प्रति: परमपुरुशार्थ: सर्वशास्त्रोपनिषच्च | १-८
2) भगवत्स्वात्त्वसंचारादेव उपदेशार्थलाम: तत्पूर्णात्मविश्रा: | १-२१०
3) अनन्यामात्मभक्त्या सर्वाध्यसिद्धि: | २-१५
4) तदा स्वस्थप्रतिस्थ पराशक्ति: शेषभायो वा | ३-१८
5) मात्स्यपरसाधवदेव निर्सवसंप्रथ: कुतार्थन्तः च | ४-१३
6) लगायतर्गायसानास्य: | ४-३०
7) तदा पूर्णात्मयाशिष्यते | ४-३
8) एतां श्रीमातुर्महावंशसंघों भक्त्यां सम्बन्धाय भागुपसाधार्प्रति: | ४-३२
9) स एव महामाताः मातुपरसाधवदेवानेव परमार्थाचिन्द: परमार्थाचिन्दे: | ५-३३

Very rarely found authorial colophon to this Sūtra text is given below. A reading or recital of it at a stretch holds the breath, arrests the attention and the purpose and genesis of the text flash on the listener’s mental screen as a spiritual bolt from the Infinite Blue.

Arthavādā.

1) _____सर्वलोके सुप्रतिष्ठता | १-१५

‘In all the [fourteen] worlds’, sarvālokē is an idomatic expression based on the scriptural accounts of fourteen worlds which are bhūvarshāsārđīloka: (the Earth and above) and ātalaśaśārdīloka: (the seven below) It is not an exaggeration according to Sri Kedarnath. An episode described by him adds to the faith of the faithful in this regard.

Ma was given the chair of highest rank in the Satya Loka during her astral visit.

2) अनन्यामात्मभक्त्या सर्वाध्यसिद्धि | २-१५

This Sūtra reflects the Puranic Shlokā Mantra.273

The term sarvādhyasārdī is the most appropriate, chosen expression which suits the context of śādhanāloka: The means of accomplishing all Purushārthas is pointed out

as अनन्यमात्मक (unflinching single pointed devotion). This again is not an exaggeration, but a spiritual fact.

**Upapatti** – Arguments supporting the point of view presented; establishing the stand points in keeping with the Śāstras.

1) भगवत्स्वात्मन्यसंचारदेव उपदेशार्थलामः। ततः पूर्णत्वमेवैश्वर्यः। 1–20

The emphasis is achieved with a two-lettered word ऐं, which means ‘by that and that alone’, in this sutra. The true nature of God is realized only through Anupāya. Anupāya is not at the disposal of the aspirant. It is भगवत्स्वात्मन्यशक्ति: It is no means, because it is the Lord. At the culmination of the purifying processes by means of initiation involving शक्ति and / or ज्ञात्वदेशटीका (infusion of Power and/or chanting of a select mantra), the aspirant has to keep waiting. A pure heart is a prepared heart, but is not an enlightened heart. Enlightenment happens by revelation. And revelation is the sovereign will of the Lord which permeates the whole being of the aspirant. (भगवत्स्वात्मन्य-[शक्ति]संचारचरणः) The Bhagavatgīta has a verse reflecting the same concept.

१७४ भगवद्गीता संस्करण: २७४

Anukampā of the Lord is another name for Anupāya. By the supreme Grace of the Lord the flame of wisdom shines in the heart of the aspirant. शुद्धिदेवता तत्प्रकाशः। (४-१६)

This sutra text drives clarity into the minds of its students who have ज्ञात्वदेशटीका (the required attitude of surrender and devotion). Clarity leads to purity and purity leads to Divinity.

The above analysis of the sixfold criterion makes it evident that this sutra text of Sri Kedarnath complies with the requirements unfailingly. The target group addressed in Sri Matrvidyā Sutram consists of those who seek विष्णुक्तम्यायम्, and those who seek the release from bondage born of spiritual ignorance. The author’s colophon resolutely states that thus text is published with the Divine Grace of Sri Mā Ānandamayī for sake of 1) धन्यक्तम्यायम् 2) मुनुस्मुतात्मकानां उपकारार्थं (cosmic consolidation, to borrow Late Dr. K.B. Ramakrishna Rao’s coinage, and for the individual emancipation of seeker-devotees of Divine Mother) The requirements of the fourfold criterion are explicitly evident in the colophon itself “To whom? For What? How far? and what it is all about?”, are very clearly brought out in the second ullaśa of the text. However, the first section deals with ‘what it is all about? in detail. The second section unfolds what सहानां is. The third section elaborates on ‘for What? The fourth section gives the last word on ‘How far?’

The total impact of SriMātrvidyā Sutram lies in its compactness and simplicity.

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274 Gorakhpur edn Bhagavadgīta, p 249 Ch 10 verse 11