Chapter Five

The Dynamics of Achāra: Shastrasamrakshanam

This is the chapter of upasamāhāra of this thesis. Among the sixfold criterion Upakrama and Upasamāhāra together form a lingam (criterion). The introduction and conclusion of a text ought to have conceptual consistency, concord with the major source works in the field, and conclusiveness in the presentation. The most central criterion among the sixfold criterion traditionally applied to evaluate a treatise on any branch of vedyā is Phalam (the enjoyable fruit). Hence, it ought to be given the prime importance. All other tools subserve the Phalam.

The tātparya (purport) of the two select sutra texts taken up for the present, meditative study and the value of their Phalam are interconnected. Higher the value, greater is the quality and vice versa. The quality of the value and the value of the quality influence each other. Both the texts are brought out by the respective authors with a great sense of gratitude because they have enjoyed the fruit and are benefitted immensely. The benefits are accrued only to those who partake the fruit. This is the difference between phalam and prayojnam (benefits).

At a deeper level of upasana, the upakrama of Paramapurusharthā with reference to the jīva is jijnasa which begins with the aham. Through abhyasa the upasaka undergoes various stages of experiences. The apoorvata of these experiences is self-evident only to the upasaka. Arthavada and upapatti in this context present startling revelations which are indicated by the sutras.1)275 श्वस्त्रसंस्कारयोंत्थायायायेन अमोऽवेलक्षणयायम्(2)276 लीलामात्रेमेवेतत्स्यम्

The upasamāhara of upasana and jijnasa is again aham with a difference. It is the AHAM of sarvataṃ (the Self of all). This dimension of the six lingas is comprehended by this researcher in the process of the discipline of sutraparayanam (meditative recital of the sutras). The Shastras find fulfillment in the experience of Poornahanta as they return to their source, the shastrayoni (the Infinite Consciousness which is the culmination of Brahma jijnasa) This is the pratiprasava (reversal and return) of Prakṛti according to the Yoga Sutras.(पुस्तर्क्ष्य तुल्यानां गुणानां प्रतिप्रसवः केवल्य स्वरूपप्रतिष्ठा वा चितिशक्तिरिति Pada.4 Sutra.34)

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275 See Appendix Two to this thesis Sec 3 Sutra 11
276 ibid Sec 4 Sutra 14
5.1 The core practice of Tantra Shastra: Parayanam

In practice and experience it has been found that Parayanam is a multifaceted discipline which is very efficacious as it includes puja, japa, dhyana, and samyama in all these three performances, and it can be applied in sakama purushartha and also in nishkamapurushartha. In Parayanam one does not lose sight of the ultimate goal and at the same time one gets the prayojanam of fruitful life.

One gets asana siddhi (firmness of posture and stability of mind) One gains ajna siddhi (mastery over one’s mind and command over speech at subtle levels which are evident to an upasaka) There are many incidental experiences which one comes across about oneself and others which are to be silently offered to the presiding Devata of one’s upasana at the conclusion of Nitya Parayanam every day. Bhagavadpada’s Shiva Manasa Puja facilitates such offering.

One cannot but agree with Dr Frawley when he asserts that, “Tantra as a tradition, both in the Western world and globally, is here to stay. Its broadness and diversity will continue to support it. We must now recognize the full scope of Tantra with its many dimensions of spiritual, occult, artistic, and scientific knowledge.”

Stepping out of the boundary of East and West, Dr. Frawley discovers the Vedas as an American aspirant who seeks the Truth and true scripture. For him the Vedas are “a living teaching and the rishis are living teachers. There is no gap of time or culture between those of us who live today and the Vedas of many thousands of years past.” It is indeed a remarkable spiritual comprehension which has made him proclaim that “The Vedas are not merely books - though the Vedic texts we do have are authentic – but are the very vibrations of the Divine Word, the Primordial Sound, the voice of original Reality.”

The way he approaches the Vedas unerringly points at the procedure of Parayanam which is identified by this researcher as the core practice of Tantra Shastra. He states, “To approach the Vedas I first put my mind into a silent state and let the teaching unfold itself without the interference of my own thoughts.” He does not seem to depend upon the academic pedestrian’s path of footnotes.

His total shraddha is a model value and a value model and it is coupled with the love for humanity. He discloses the secret of Tantra Shastra password mantra in the following passage:

“Shiva Dakshinamurti should be worshipped by all those who seek initiation into this mantra or into any mantras. He holds the key to all wisdom, both mantric and

\[277\text{Edn Brhatstotaratnamakara, p 79-80}
\[278\text{Dr David Frawley, Tantric Yoga and Wisdom Goddesses, p 35}
\[279\text{Dr David Frawley, Arise Arjuna, (1995, 3rd rpt New Delhi Voice of India,2000), p 219}
\[280\text{Ibid, p 220}
meditational. If one does not have a guru, one can initiate oneself into a mantra before an image of Dakshinamurti. If the aspirant is sincere Dakshinamurti himself will energize the mantra for him.  

5.2 The significance of Shiva Dakshinamurti

The meditation verses on Lord Dakshinamurti in the Tantra Shastra unfold two aspects of spiritual communication. One is the silence as the commentary of the spiritual reality and the other is the gesture of vyakhyana mudra. It is also called Chinmudra. This powerful gesture involving the five fingers of the right hand can bring about refinement at all levels of five koshas through the image of the Lord. Hence it is considered very efficacious to sit by the side of Lord Dakshinamurti to invoke the grace of initiation into a given mantra. There are two forms of the Lord in this gesture as the Guru namely Veena Dakshinamurti and Medha Dakshinamurti. The former holds a veena and the latter holds the fire pot indicating the Yajagni and the Chidagni. The Divine Mother is addressed as Dakshinamurtiirupini and Chidagni-kundasambhuta. In Shringeri, Karnataka, during the Navaratri Puja Sri Sharadamba is decorated and worshipped as Dakshinamurtiirupini besides the other forms. Sri Sharadamba also holds the veena besides the pustaka. The Dakshinamurti Upanishad of the Krishna Yajur-Veda gives the details of different meditations on the Lord. The upasana of the Lord is sought by the Maharshis like Shaunaka in this Upanishad and Sage Markandeya who is blessed by Lord Dakshinamurti guides them. In this Upanishad the seed syllables of the Dakshinamurti mantras are given in partly coded language. It is significant that one of the systems of Sri Chakra worship is known as Dakshinamurti Sampradaya which is followed by the Shringeri Parampara.

The more one pursues the Puranas, Itihasas, the Vedas, and the devotional literature the more one gets convinced that the Tantra Shastra encompasses all perspectives of all levels of spiritual growth and expansion of consciousness. Just as the space accommodates all forms and yet remains the very basis of them, the Tantra Vidya provides the basis and system of practice to all levels of shraddha till it matures to reach the state of perfect being mode without the dependence on the Shastra. It is with this purpose that the temples are designed and conducted by the Rshis and the Acharyas. The living body is to be recognized as the temple. Till then one may follow the discipline of kshetradarshana (seeing what is inside the temple) Hence, the

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281 Dr. David Frawley. *Tantric Yoga and Wisdom Goddesses*, p 92-93
282 ORI Mysore edn Dakshinamurthi Stotra, p 6-8
284 Adyar edn. Mantrasastra Lalita-Sahasranaman, p 286.
285 ibid p 45
286 See foot note 282
287 SRK Math edn. *Pujavidhanam*, (Madras The President, Sri Ramakrishna Math, 1979), p 7 verse quoted
importance of properly installed and regularly propitiated images of the ancient temples should be nationally recognized for maintaining the auspiciousness so that the temples can function as the centres of spiritual education. Those who conduct the affairs in the temples, the priests and the tantris (officiating priests) ought to take genuine interest to train themselves and educate the pilgrims as to how best one can get benefited by the temples. Instead they seem to follow the procedure mechanically having convinced that it is enough and they are accepted by the faithful in the society. In fact they are in a way responsible for the loss or growth of faith in the Shastra in the society.

5.3 अग्निमिच्छध्यायम् भारतम्: The fiery call of the Vedas

The capitalistic, utilitarian mind of the modern human does not hesitate to consider the environment as capital and calls it Natural Capital, whereas the cultured upasaka sees it as Mother Nature and calls her Sri Mata. The fast life of the modern world demands various forms of energy alternatives. The search for bio-fuel is a striking example in this context. The ancient agriculturist gave more attention to the field, seeds, and environment whereas the modern agro-engineers give more value to the yield at the cost of all that is natural and life sustaining. So is the case with modern daily life. Tantra Shastra prescribes the field care discipline to utilize the life energy resources to make the daily life more energetic and fulfilling. It demands cultural refinement.

The need of the hour today for the Bharateyas is to own up the values and meanings which constitute the culture of the land and live upto them. India is a rich nation but the Indians are made poor by a subtle conspiracy of deculturing them by the uncultured invader civilizations. An invader is an intruder and hence there is no wonder that the invader’s intention is not only to enjoy but also to destroy. The greatest irony is that the very native inheritors seem to have become outsiders to their own culture! To own up one’s culture it is necessary to utilize properly the cultural space available in the land in all its dimensions. The vast temple space wherever available across the country ought to become once again the activated centre of culture and not of tourism.

Tantra Vidya has a definite and decisive role in the reassertion of the inner strength of Bharateeya and the glory of Bharatam. Agni and Chidagni should be invoked. It takes diligent and uncompromising self-application through self-imposed discipline at the four areas of social existence namely the public service, the law and order, the administration, and the common people. The educational institutions which are supposed to contribute to the cause of public service are the potential fields for the performance research of Tantra Vidya. Intergenerational culture transfer ought to be the thrust area of

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288 Kamakoti edn. Soundaryalahan, p 124 Rg-Veda mantra quoted "उलिंशत भा स्यप्नः अग्निमिच्छध्यायम् भारतम्!" The commentator gives the meaning as "हें भारता भारस्यगायम् ज्योतीस्वायम्। चक्रविधिायामिति यावत् रत्स्योपासनात्स्या ब्यद्य भारत्या सरस्यत्या श्रीविधाया उपासकाः॥"
the HRD Cells and the TQM Body in schools and colleges. What is not caught in the school will never be thought of in the college.

5.4 The Missing Link

The emerging concept of offering a degree on one hand and the appointment order on the other hand makes it obvious that learning is for earning to make a living. But to make the HRD Cell the prison for placement officers and the TQM Body to count and measure time and space in terms of money spent and money earned means that the human beings have forgotten the value of being human. Between the human being and being human there seems to be a wide gap which cannot be filled in by any management concept including TQM because such concepts are either product centred or performance oriented with reference to wealth generation or money management. Such total quality product and performance do not assure total quality person.

Healthy thoughts make a healthy mind. Healthy mind makes a healthy body. This order is missed by those who are slogan mongers of health. Healthy mind in a healthy body need not be true, for a strong rapist certainly does not have a healthy mind in the moral and spiritual sense. Being good is more true and real than looking good. Doing good proceeds from being good. But it does not happen in spite of HRD and TQM. What then is the missing link? This calls for the concept upgradation of HRD in the light of present study.

5.5 SRD Identified as a New Priority Area

"That is the very soul of education — increasing the energy resources in man and giving it a humanistic direction."\(^{289}\)

SRD is the abbreviation of spiritual resources development. This is identified as a new priority area in the course of the present study. The energy resources in man referred to in the above quotation are not merely physical. The embodied being purusha has five koshas wherein both jiva and Eshwara reside. The jiva resides and Eshwara presides. Therefore the powers and energies are called Deva-atma-shakti. Increasing the energy resources in man cannot be an isolated effort for strange experiences because no jiva is swatantra and any effort to enhance the powers and energies ought to be meant for the service of the Lord in all things and beings. Any ulterior motive would cause self annihilation. However the inner spiritual resources manifest during the course of upasana and things happen at God’s Will. The attitude of prasada alone would keep the upasaka always under the divine care.

The study of the select sutra texts prompted organizing a Two Day State Level Seminar on Life Energy Resources. There are different forms of energies at different levels of micro-macro existence. These are meant for bringing about the movement of

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\(^{289}\) UGC-ASC Mysore, Reading Material, 57th Orientation Programme, 01-08-03 to 28-08-03 p 76 courtesy “Role and Responsibility of Teachers in Building Up Modern India”, Swami Ranganathananda quoted
consciousness from the lower levels towards the higher realms of cosmic expanse. The theme of the seminar was delimited to life energy resources in the context of holistic discipline. Nine papers were presented by the resource persons in five sessions during the two days.

The demonstrative session held by Brahmasri KPC Anujan Bhattathirpadusing a simple metallic device, which he called oorja mapana yantram, drew the attention of 120 participants. Bhattathirpad classified energy into two categories viz. geo-energy and bio-energy. The former is associated with gross and inert things whereas the latter is related to the living organisms including the human beings. The tantra specific dimension of Sanskrit script which is capable of spreading sattwic vibrations was the highlight of his demo-session. This is found to be in keeping with the sutra of Sri Kavyakantha. According to the sutra any language other than Sanskrit does not carry the clear and distinct nada of Pranava and therefore a mantra in translation only conveys the associated meaning which does not amount to the mantra.

The potentials of Language (any language) as neuro-linguistic programme were demonstrated by Sri Clement D’Souza. After presenting the paper on “Life Energy Management for Ayurarogyasoukhyam”, he brought to the notice of the gathering the presence of pranic aura and successfully treated a case of common head ache of a participant. It was stated by him that repeating a hypnotic suggestion for twenty one times has remarkable significance and efficacy.

Is it possible to consider the pursuit of Prakrti upasana as eco-friendly dimension of Dasa Maha Vidya? This question was put by Dr.Ramachandra Bhat, Kotemane. Earlier this resource person had presented a paper on “Activating the life energy sources through ‘Tantra Vidya’ (with special reference to Mahavidyasutram of Vasishta Ganapati Muni).” Sri Ambalapadi Sripati Acharya concurred with the eco-friendly concept of upasana. He also remarked that it is not seeing the nature as mother, but it is seeing Mother’s Nature which is all-inclusive.

5.6 Speech as a Form of Life Energy

Among the different forms of energies Chit-Shakti is referred to as the most subtle form of energy. It encompasses all other forms of energies. The Soundarya Lahari extols this energy as Parabrahmamahishi (the Divine Consort of the Lord). Her three manifestations are praised in the Vedas and the Puranas. In the Ratri Sukta of the Rg-Veda Shakti is revealed as Sri Maha Kali presiding over the Tamoguna. The Sri Sukta refers to Sri Maha Lakshmi who presides over the Rajoguna. The Saraswati Sukta reflects Sri Maha Saraswati who presides over the Sattwaguna. Sri Durga Saptashati of

290 K.P.C. Anujan Bhattathirpad, Patunjaretathu Mana, Peruvanam, CHERPU-680 561, Trinchur Dt., Kerala
291 See, p 87 of this thesis
292 ORI Mysore edn Soundaryalahar, p.190 verse 97.
The Markandeya Purana is an important Parayana text of Tantra Vidya. It has three Pouranika Suktas (stotras) which are parallel to these Vedic Suktas. Both sets of Suktas are chanted during the Parayana. This anushthanam (composite discipline of puja of the Devatas of the text in the text, japa of the prescribed mantra, and the loud reading of the text) blesses the upasaka with insights and visions which indicate and bring about the refinement of the individual being. Here follows this researcher’s observations regarding speech as a form of energy comprehended during the Sutraparayanam.

The vertical dimension of the movement of speech is demonstrated in a very simple way by drawing the attention towards the very process of writing. The written form of communication takes horizontal dimension, word after word, and line after line. But the bulk of the written form obviously takes the vertical dimension. So what? It would be evident with a little observation that the horizontal formation of the lines are regulated and controlled by the fundamental norm of vertical arrangement from top to bottom in a page. Now, what about the uttered speech?

Two popular krtis (composition) of karnatik classical music parampara are taken to refer to the experience of the vertical dimension of speech in daily life Nabhi, Hrt, Kantha, Rasana are the terms specified in Sant Tyagaraja’s krti to point out the movement of manifest speech when a person communicates either through singing or speaking.

An experienced musician can identify the four locations within the body as the navel, the heart, the throat, and the tongue. Besides the fact that these physical regions and organs are involved in the process of speech before its final delivery, it should be noted that at each of these levels the thought which would be communicated gathers the emotional content, voice identity, and the culturing of language, style, and tone. The subtle forms of the Cosmic Elements viz, Air, Water, and Fire are combined to produce the audible, articulated speech which travels through Space in the medium of Air. Of course the mind is very much required for this process.

If the tongue and throat go parching, one cannot speak out the ideas. If the heart is heavy and is arrested with emotions, one cannot speak out. If the stomach is totally empty, one cannot speak out. This only indicates that the energies derived from water, air, and fire are involved in the course and content of communication. This is also true in the context of receiving verbal communication. To hear, to listen to, and to understand the communication, one ought to be in “good elements” — sensitive ears, sharp intellect, sensible heart, and healthy body. The vertical process of uttering is repeated in a subtle way in the listener also before the understanding takes place.

293 T.V.Kapali Sastry, Devi-Puja, (Pondicherry M P Pandit, Sr Aurobindo Ashram, 1959), p 4-16
294 SRK Math edn The Spiritual Heritage of Tyagaraja, 2nd ed (Madras The President Srn Ramakrishna Math, Oct 1966), p 514-15
Further analysis should not be a linguistic exercise of quotation, interpretation, and speculation, because it prevents the being mode of experience. Search for the root of the tongue. The rasana leads to the hrt and not to the brain. No doubt, the animals think for the stomach and with the stomach! Man alone can think with the heart in the heart. Things are learnt by heart and not by head! Is it not true that it is in the heart of hearts every human being preserves the true intentions, motives, and emotions? The brain is but a centre where the signature of the heart is printed along every conscious or/and unconscious thought felt by the individual. Thus, the articulate speech is only the manifest form of feelingful thought or thoughtful feeling.

Sri Muthuswami Deekshitar goes further to provide direct reference to the Tantra specific terms in his krti on Lord Ganapati — the famous ‘piece’ which begins with Vatapi Ganapatim Bhajeham. Alluding to the Rg-Vedic description of Vak (trans social aspect of speech) Sri Deekshitar sings “Paradi Chatvari Vagatmakam” (one who is of the nature of Vak) Paradi Chatvari means the four beginning with Para. According to the Rg-Veda mantra the four dimensions of Vak are. Para Vak, Pashyanti Vak, Madhyama Vak, and Vaikhari Vak. Here, the order is from the subtlest level to the grossest level. The same keertana identifies the location of Lord Ganapati as the Muladhara Kshetra (the field of foundational support). This is the region below the navel. To be precise, it is at the bottom root of the spinal cord. This does not contradict with the description given by Sri Tyagaraja.

The performance research on Vak involves the following simple procedure. One has to perform this in the physical presence of one’s guru or in a quiet temple or a cave. After assuming firm and comfortable posture one has to invoke the grace of the divine forces which supervise and take care of Vak upasana. One has to resolve that under no circumstance the mind will be let loose to receive or respond to the external stimulus. Then slowly the attention should be taken along the breath downward. Focus the mind on the four regions of Vak vertically one above the other and simultaneously the intention to speak out is to be mentally activated, but not actually articulated.

It must be kept in view that speech is not generated inside the mouth like the saliva. Speaking is not spitting out the words. Speech originates from below the navel, passes through the navel, heart, and throat before it manifests as audible, articulated communication. When it is spoken out it takes no time, as it were, to reach the target person. The question arises now regarding the power of Vak to move against the gravitational force of the earth. Vertical movement against the Muladhara Chakra is possible only because 1) speech is released from the subtle plane of Para Vak; 2) it gathers upward momentum towards the mouth and onwards as intended by the individual. Vak is necessarily a subtler and greater spiritual force than the gravitational.
force. In the light of this observation the concept of HRD needs to be upgraded to SRD. Further, it becomes the responsibility of each individual to pursue it in daily life.

This Vak can be transferred to one’s palm and it can be applied as the power of healing by using water. The prayoga (practice) of jalabhinmantranam (divinizing the water) is applied for self protection also. Poornaprajna’s significant contribution to the Tantra Shastra includes the identification of the mantra for healing using one’s own palm. “अयम् में हस्तों भगवान् अयम् में भगवतर्” 296 Performance research in this field requires acharashuddhi. Purity of thought, word, and deed demands constant awareness of the Lord’s glories. Hence faith in God is not a logical necessity, and an answer to the speculative questions of an unrefined intellect.

The outcome of the performance research of the authors of the select sutra texts is very much tangible in the form the very sutras. Ramana Maharshi is not usually thought of as a Tantric teacher. But Dr Frawley observes: “However, he did install a Shri Chakra, the most important Tantric symbol, at his mother’s Samadhi, which became the center around which his ashram has grown up. Both he and Ganapati Muni empowered the Chakra and observed the regular worship of it.” 297

This indicates the divine gesture of Shastrasamrakshanam (protecting the scriptures through performance). Thus achara (regular observance) has the dynamics of safeguarding the tradition. An experience narrated becomes an episode in the mundane context whereas in the spiritual domain experience remains experience. It does not become the past. Therefore, the word of heart which proceeds from experience is called Aptavakyam and it can trigger off the identical experience in another heart which is free from impediments. An experience in this direction is reported by a spiritually sensitive observer as noted below.

“When in the presence of Maharshi, Gnapati Muni was composing the concluding verses of Uma sahasram, his great Tantric work on the Goddess, Maharshi opened his eyes and said, “Have you finished all that I have dictated?” In this regard we may consider that the Maharshi also had a place in the Tantric knowledge presented by Ganapati Muni.” 298 Here one finds the spiritual dialect of a practical process which the casual listeners will not be able to digest. This spiritual instance reflects the potency of silent performance in silence. Reverential reading of such instances can hasten the process of purification.

Regular parayanam of the select texts is potent enough to invoke the divine response and to evoke the guidance from within because the sutras also operate as

296 ABMM edn Srimadanandatirthabhagavadvpada, Sarvamoolagranthagalu, Sanskrit texts in Kannada transliteration and trans ‘Vidvan Anandatirtha Nagasampuge and others,(Bangalore Akhila Bharata Madhwa Mahamandala,1998),p.283
297 Dr David Frawley, Tantric Yoga and the Wisdom Goddesses, p 17
298 ibid p 17
The mantras. It deepens the spiritual comprehension. The root meaning of \textit{brh/brmh} is to expand, and \textit{tan} also means to expand. The two derivative nouns, \textit{Brahma} and \textit{Tantram} respectively, both in neuter genders, have identical meaning. This is revealed during the \textit{parayanam} of the sutra, \textit{Brahma-Chitih}.\footnote{See, Appendix Two to this thesis} Sri Ma Anandamayi is the embodiment of this revelation. This "bliss-permeated Mother of Bengal"\footnote{Dr David Frawley, \textit{Tantric Yoga and the Wisdom Goddesses}, p 94} did not learn \textit{Sanskrit} and yet the meanings she revealed came forth from her Blissful Being "Ma constantly laughed from the state of Divine bliss, transcending all the dualities of the phenomenal world. Another way to worship Sundari is to worship Ma."\footnote{Ibid p 94}

It may be noted that \textbf{Sri Matrvidya Sutram} is a work in \textit{Sanskrit} by an \textit{upasaka} who has not learnt \textit{Sanskrit} as an academic discipline. If this is possible in the twentieth century it is indeed solid proof that the \textit{shastra} protects itself through the \textit{achara} of the devoted, dedicated \textit{upasakas}. Therefore it is asserted: \textit{आचार्यप्रभवो धर्मः, धर्मस्य प्रमुखच्युतः}.\footnote{Adyar edn \textit{Visnusahasranama}, with the Bhashya of Sr Samkaracarya, Eng trans R Ananthakrishna Sastry, (Madras The Adyar Library and Research Centre, 1980), p 426} (\textit{Dharma} is manifest through constant practice as per the \textit{Shastras} and the Lord of \textit{Dharma} is \textit{Achyuta} – the one who never swerves from \textit{Dharma}).

The need of the hour is humbly demonstrated in and through the present attempt to study the select sutras of the select sutra texts.

This researcher believes that this thesis is, in a sense, partial fulfillment of the constitutional requirement of the nation. With due respect to the mandates of \textbf{PART IV A, FUNDAMENTAL DUTIES}, of the venerable \textbf{CONSTITUTION OF INDIA}, this thesis be dedicated "to value and preserve the rich heritage of our composite culture;" \footnote{Government of India, \textit{The Constitution of India}, As modified up to the 18th May, 1981, (New Delhi Secretary to the Government of India, May 18, 1981), p 20} There are five key words in this thesis which bring to fore what is to be valued and what is to be preserved. 1) \textit{Tantram}, 2) \textit{Upasana}, 3) \textit{Purushartha}, 4) \textit{Samanvaya}, and 5) \textit{Parampara}, these are the five words which encapsulate the values of the rich national heritage and, if assimilated, they facilitate the preservation of the national composite culture.