Chapter Two
The Role of Upasana in Purushartha as Found in Tantra Shastra

In the common parlance the term purushartha is used casually to mean benefit or profit. This usage prevails across the nation. Even in the villages the term has retained its form and meaning. This is indicative of the cultural literacy of the people over generations. There are many such expressions which have gone into the fabric of daily conversations. “What is all this karma kanda going on?”, “Dakshin Khand is karma bhumi, Uttar Khand is jnanabhumi” (South India is the field of karma. North India is the field of jnana). Even the tribal people of the Himalayan ranges know this much. Puja-path, vrat-upvas-bhajan, haldi-kumkum, dhoop-arathi, ghanta-shankhanada, japa-dhyana, mandir-prasad, all these vernacular expressions are residues of real upasana lingering still in the breath and blood of the elderly generation.

The Amara Kosha, a book of Sanskrit glossary commences with Mangalacharanam (invocation of auspiciousness) and thereby reminds the student the spiritual purpose of life. It gives the synonyms of upasana as पूजा नमस्या अपचिति सपयाहिणा. समा वरिवस्या नु शुष्क्रा परिवर्यायंपुपासना. The author of Amara Kosha is aware of the meaning in experience and it is evident in his invocation. These terms mean worship whose associated limbs are already pointed out in the above paragraph. The random list of terms given in the previous chapter of this thesis contains words linked to upasana. The major Upanishads, Vedanta Sutras/Brahma Sutras, and the Puranas ordain the seekers to pursue various Vidyas (a set of disciplines involving mental exercises) which are meant for procuring wealth and other mundane requirements, and also the inner spiritual resources for rendering the mind receptive to the communications of life, the nature, and God. The Thirty-Two Vidyas is a compilation in English which discusses only the Vedic Vidyas. Dr V Raghavan in his scholarly introduction opines that this book is the only modern work solely devoted to the elucidation of the Vidyas. Sri K Narayanaswami Aiyar, the compiler confesses in his foreword that only an occultist who has his Divine Vision opened to higher states can do justice to the subject. He states that personally the Gayatri-Vidya has been of immense benefit to him. He takes twenty-five pages to describe this Vidya and quotes extensively from different primary and secondary sources.

117 ibid p 74 lines 1421-22
118 See p 1-2.
secondary resources to provide a wide view. But nowhere is found the hint of experience.

Dr. V. Raghavan quotes a few notable verses from *Sivagita* on *upasana*. Reading such works for the purpose of academic study, the scholars speculate on *Vedic* themes and the later development of *Tantric Devatas* in the course of history etc. It is here one ought to listen to Bhagavadpada in the *Sutrabhashya* (the commentary on the *Brahma Sutras*), where he opens his heart regarding the direct contact with the *Devatas* by the *Yuga Purushas* like Bhagavan Vedavyasa. He says, 

Even though it is not possible for us, those who have the life span of *Yugas* to contact the Gods and deities as referred to in the Epics and *Smritis*, if one wants to find out the truth of this statement one has to only resort to *performance research* by following the *Yoga Sutra* quoted by Bhagavadpada in the same passage.

*व्यासदास देवताकन्त: संयमः, तथा छ व्यासादयो देवादिषि। पल्लवशास्त्र व्यवहारशास्त्रिति स्मर्यते॥* 

By the repetition of the *Mantra* comes the realisation of the intended deity. A verse from *Sivagita* gives the clue for the practice as

उपसांगम्य बुध्या यदासन देवतानामः।

remaining within one’s spiritual interior in the posture of the *Devata* with the help of *dhyana sloka* is the worship of the *Devata*. *Sampadupasanam* and other methods are external compared to this one. It is rather very naive to remark that there are *Vedic* gods and *Tantric* gods because these are not social and historical categories.

There are two ways of invoking the *Devatas* to receive the offerings, one is through the *Yajnagni* and the other is through the *Chudagni*. The former requires the external procedures whereas the latter is totally an internal process. The *Tantra Shastra* classifies these into three categories such as *apara*, *parapara*, and *para* on the basis of the combination of the two ways mentioned. In the *para* form *Chudagni* alone is involved. In the *apara* form the *Yajnagni* has in it the internalized *Chudagni*. In the *parapara* form the *upasaka* becomes aware of the internalization procedure and process. *Tantra Vidya* takes into consideration the three forms of the *Devata*, the *Mantra*, and the *Yantra*. These are approximately light, sound, and form respectively. These are also called *para*, *parapara*, and *apara* respectively. Obvious enough that one finds the geometrical form of the *Yajna*-pit and the vibrations of the *Mantra* make the manifestation of the *Devata* possible in the elemental *fire*. All are interconnected and integrated into a dynamic and unified whole. This is *Maha Vidya*. The Divine Mother is called *Vimarsharupini*, *Vidyā*, and *Viyadajagatprasu* in the *Rahasyanama Sahasra* (a thousand secretive names) which is


121 Ibid. 371

another name for the text Sri Lalita Sahasranama. She is Sarvayantramika, Sarvamantrarupa, and Manonmani Manonmani is the consciousness of the expansive dimension of the cosmos. This is the being mode experience differently named in various Shastras such as Siddha-Siddhanta Paddhati, of the Natha Parampara.

**Tantra Shastra prominently uses Vidya to mean Upasana and the mantra involved in it** While the Vedas/Upanishads give mandatory injunctions like अहस्त सन्त्यामुपासित, एवमुपासित्वयम they do not provide the details at one place. The supportive material gathered in the form of Kalpa Sutras and Prayoga Vidhanam will be of help only when the content is demonstrated by a practicing upasaka.

The same is the case with quotations from the Brahma Sutras or the Patanjala Yoga Sutras, अपि संसारपने प्रत्यासूलुलामाम्याम | or ईशप्रणिधानां. These two sutras bring two new synonyms namely samradhanam and pranidhanam. Taking the help of dictionaries would be like learning swimming inside an anchored boat. It is here one has to recognize the inevitability of संप्रदाय. The Parashuramakalpasutra asserts that upasana yields all the results when endowed with two factors संप्रदायविशालामाम सदसिद्धि.

In clear terms संप्रदाय is मृत्युपचारार्थानुसारण and विद्यास. is मन्त्रेयु फलसाधनत्वाद्विषयको निष्ठय | But the genuine question is what the benefit is. Here the faith has to exercise its assertive power Shradhha is the birthright of every human being.

The answer comes from the guru within to have faith first and then to wait with prayer for the right guidance. The seeker is the Purusha and what is sought is Artha. Every seeker ought to know that one is not swatantra. The Swatantra Karta is, as seen already, is Eshwara. Puram or puri means a city. One who dwells in a city is a purusha. The Upanishad mentions that the living body is a puram with eleven dvaras (openings, holes). This is not a literary image. Hence the meaning sought must become the means to reach the platform of experience. Mere literary sensibility prevents this movement. The role of the guru is to lead the disciple to this platform of experience. The Lord who is the Guru of all gurus is eternally vigilant to supervise this function of the
guru. If the mind-body- yantra is not properly tuned the meaning would remain verbal or get coloured or blocked. Hence Tantra Shastra gives graded practices of upasana with the help of yantras, mantras, and a wide range of support materials. The seeker purusha and the Lord who is the Uttama Purusha together remain in the living body. The term purushartha (self-effort and the object of self-effort) now yields a deeper meaning. What is sought by the seeker must be acceptable to the Lord. The means to achieve the goal also must be approved by the Lord. The means and the goals are made possible and available by the sovereign Power of the Lord and therefore the same Power as the Shastras governs the pursuits in the life of the human beings. The animals do not have this restraint because they are programmed by their innate impulses. It is the capacity of viveka which distinguishes a human being from an animal. The Shastras are called Dharma Shastras because they not only help to maintain the balance and harmony of humanity but also prevent the elements of adharma from manifestation. They are called Smritis because they are meant to enlighten the conscience of the people. Even though human beings are born with dharmasmruti (value consciousness) they grow under the influence and impact of the prevailing life style in the society which is under the spell of the Yuga Dharma. Hence it is necessary to adhere to the Shastra Dharma which alone activates viveka and saves the seeker from the pitfalls of adharma. Activated viveka is jijnasa (the spirit of enquiry till discovery). The very fact that man is capable of enquiry shows that with proper guidance it is possible for him to achieve the highest goal. The first prerequisite is being human always and it means following dharma always. This in experience is the enlightened conscience of an upasaka. The Tantra Shastra may be considered the dynamic practical manual which protects the upasaka by enlightening the conscience and which brings about the expansion of consciousness to the highest extent possible स्वाधिमोक्ष पुरुषार्थः.\textsuperscript{134}(self-observation is the object of self-effort) आत्मनालाभ विषयं विवेकः.\textsuperscript{135} (nothing is greater than the accomplishment of the atma)

What is purushartha? A Devi upasaka answers. पुरुषार्थः सुखम् तत्तद्य तैदिगुक्म कृत्रिमम् चेति | तैदिगुक्म मोक्षरुपम् कृत्रिमम् वस्त्रूतीयपुरुषार्थः काम इत्युत्पत्तेः उभयोऽध्ययनम् धर्मम् तत्स्यायिती साधनम्.\textsuperscript{136}

There are two types of sukham (well being), one is natural and the other is artificially created. The natural state of well being is the essential nature of Moksha. The artificially created state of well being is the third purushartha of Kama. For both of these the means is Dharma. And even for Dharma the necessary means is Artha.

The tangible things available for the physical sense organs (to contact, or to consume, or to possess) come under the category of Artha. Through the ways of adharma when artha is amassed it causes the accumulation of papam (sin) which is intangible.

\textsuperscript{134} Sri Parasurama, Parasuramakalpasutra. (Baroda Oriental Institute, 1979),
\textsuperscript{135} ibid
\textsuperscript{136} ibid p 337 Vrrikara’s words are quoted
And yet it can be traced from its manifest effects. The sins inaugurate vicious circles of bhoga (indulgence), roga (diseases), and further life cycles of sufferings. Hence Bhagavadpada warns the seekers to guard oneself against anartha (pitfalls) while entertaining the mind with artha (objects of desires). And yet such warnings should not be taken to the extremes.

However, Chanakya, the brilliant brain of Artha Shastra, does not give the status of direct means to artha for Sukham. His sutra states:

सुखस्य मूलम् धर्मं धर्मस्य मूलम्: अर्थस्य मूलम् राज्यम्
दल्लिंगपियिन्ज्या. संरक्षिति

The root cause of well being is Dharma. Of Dharma it is Artha. Of Artha it is the State. Established in Dandaneeti it protects the people.

The means for natural well being is provided by the Stotra Sahitya (the devotional literature). Unlike the extensive and elaborate commentaries on the scriptural lore (inclusive of the Vedas and the Tantra Shastra) the devotional literature of the Acharyas contains simple and direct instructions on upasana. They seem to follow the patterns of the puranas and the itihasas. At the same time their upasana oriented stotras (devotional hymns) are found to incorporate the essence of their own esoteric experiences. The varieties of such references address the seekers who are at different levels of movement towards the Parama Purushartha (the supreme Lord as the highest Goal) or Moksha.

Among the thousands and thousands of devotional hymns which have come down to the present generation Bhagavadpada’s Soundarvalahari stands out as a singular work which has inspired thirty six upasakas to write commentaries in Sanskrit over a period of a few centuries. Besides these there are many studies on the text in different languages across the country. The Ministry of Education and Social Welfare, Government of India published, perhaps for the first time in the history of the sovereign republic of India, a huge volume of this unparalleled glory of Tantra Vidya along with nine major commentaries in Sanskrit, with English translation and notes, Tamil translation, Hindi and Tamil rendering of verses, Prayoga (in Tamil and English), Yantras, and illustrations, with a forward by Dr. Karan Singh, the then Union Minister of Health and Family planning, in 1976 during the Maha Kumbhabhishekam of Sri Kanchi Kamakshi Temple, Tamil Nadu.

In the appendix of the above volume it is mentioned that the prayoga (mode of practical application) of the verses in accordance with the desired effects has been

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138 Most of the devotional hymns are orally propagated (subtitle needed)
139 True upasakas preserve the sanctity of facts, than the non-upasaka historians, regarding the authorship etc
140 Kancheepuram is one of the major Shakti Peethas in the spiritual geography of the country

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prescribed in many prayoga texts available in different parts of the country such as Bengal, Kerala, and Tamil Nadu. The details of the prayoga of one hundred verses also are given in English. It is unfortunate that the key aspect is omitted in it. But other publications are available which are of help to an upasaka. The Mysore edition (ORI) of Soundarya Lahari with Lakshmidhara's commentary in Sanskrit with the editor's critical note in Sanskrit on twenty four aspects of Tantra and Vidya is a useful handbook to an upasaka. This edition contains faithful reproduction of the Kerala parampara of prayogas in the appendix. Having studied the original material in the Malayalam commentary of Sri Kandiyoor Mahadeva Shastri one comes to feel the spiritual validity of the sampradaya of Rshi-Chandas-Nyasa-Devata Dhyana of Soundarya Lahari prevalent in Kerala. The Seer of the whole text is given as Govinda Rshi who is the guru of Bhagavadpada. The Devata is Sri Maha Tripurasundari. The nyasa mantras are derived from the text. The Panchopachara Puja (a mental process to be followed) is prescribed at the commencement of the Parayanam (ritualistic reading) or Japa-anushtanam (turning the specified beads for counting) of the whole text or the select verse/s as the case may be. These are the unavoidable limbs of upasana. The discipline is called Mantropasana as it involves mantras and Devatopasana as it involves the associated Devatas.

Who ought to be the Rshi of Soundarya Lahari? None of the commentators, modern editors, and upasakas seems to have raised this pertinent question except a wandering mendicant who had mentioned to this researcher about the Subhagodaya Stotra of Govinda Bhagavadpada as the reason. An old Malayalam copy of it in possession revealed that Bhagavadpada had followed his master's voice, spirit, and content in and through Soundarya Lahari. Hence the cap, container, brand, and content ought to be that of his master. The ecstasy of divine nectar not only brought joy but also revealed the beauty of the Divine Mother to the disciple Bhagavadpada experienced the bliss of Subhagodaya (the dawn of auspiciousness) and expressed in verses the Soundarya (delightful beauty) he saw and improvised intricate mantra patterns into the whole hymn. This is the reason behind its efficacy and consequent popularity.

Without the guru's directives an upasaka of Sri Vidya would never perpetuate the Shastra in any form. The strikingly identical expressions in some of the verses of both the texts mentioned above not only reflect the concord in the content but also Bhagavadpada's sense of purpose in introducing the relevant modifications acceptable to guru Govinda Bhagavadpada. It would suffice to cite one contextual example here.

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141 The prayoga (application) of any mantra/stotra mantra requires the minimum details of application
143 These are hitherto not known observations which emerged during the parayanam of these texts.
Both these verses mention about the sixty four Tantras which cater to the needs of those who seek siddhis (enchancing powers). Sri Govinda Bhagavadpada refers to Kaula Matam, and Mishra Matam which were condemned cults, and mentions about the auspicious Five Agama Samhitas which follow the practices in keeping with the Vedas and mentions that Bhagavati is the MahaVidya, the real and supreme goal in those holy texts. But Bhagavadpada confines to the one Tantra mentioned in singular term as Svatantram And he deliberately does not mention the name of that Tantra text. The later upasakas know the reason. The Shubhagamas are taken up by the Vaishnava Acharyas after Bhagavadpada’s sojourn is completed and the text which is not named is taken up by the Shakta Acharya. Poornaprajna’s Tantrasarasangraha which follows the Shubhagamas and Sri Bhaskararaya’s bhashya on Nityashodhakarnava which is a part of Yamakeshvara Tantra (dialogue between Lord Shiva and Parvati) are found to fit well into the divine scheme of lokasamgraha (cosmic consolidation) of the Lord Bhagavadpada did not touch upon Sri Lalithasahasranama and Sri Bhaskararaya did not take up Sri Vishnusahasranama This is known as the sampradaya maryada (the restraint imposed by the lineage) It does not mean anything else. This is conveyed by the upasakas. But the academicians seem to make a mess about such matters.

The Vedic Mahāvidyas which are meant for Paramārtha (i.e., the supreme goal of Paramapurushārtha) are given in the texts known as the Shubhāgama Panchaka. One of these Mahāvidyās is focused by Bhagavadpa in Soundarya Lahari. According to him one Tantra is capable of conferring all Purushārthās to the upāsaka. This Tantra is identified as SriVamakeshvaraTantra of which Nityāshodhakārṇava is a portion commented upon by Sri Bhāskararāya. More about the Mahāvidyās of which Sri Vidyā is very prominent, potent and is pursued by the Jivanmuktas, will be discussed in the third chapter of this thesis

The above point is acceptable to Śri Kandiyoor, a great upāsaka. He quotes a few verses, (which are the words of Lord Śiva as mentioned by him without giving the title of the text from which they are extracted) to substantiate his statement regarding the

144 The Jivanmuktas (living liberated) pursue upāsana effortlessly. See page 87 of this thesis.
negative criticism of Kulamatam extensively found in Sri Lakshmīdhara’s commentary on Soundarya Lahari. According to Sri Kandiyoor all the Tantras are valid as stated in his Malāyalam commentary on Soundaryalahari. Sri Bhāskararāyā is identified as a great Kulayogi and Kula Siddha. From this it is clear that the required clarity regarding the nature of upāsanā ought to be gathered from one’s Guru alone. In order to get such a Guru, it is necessary to pursue the upāsanā of the Panchāyatanam.

Bhagavadpada’s traditional centres of Spiritual Wisdom namely the Four Āmnāya Peethas and their Branch Mutts have been following the Panchāyataṇa upāsanā as is evident in the conduct of the daily Pūjās in these centres, even to this day.

3.1 The systematic worship of Panchāyatanam

Panchāyatanam bōdhatanātmat 1
1. śān� hiṁṣaṁ dhvajān ca hriṇāharaṁ devaṁ (१)
2. haṁ skandāmaṁ bhunāyaṁ bhuµyaṁ (२)
3. śān� hriṅgeṇaṁ saṁuditvaṁ (३) sthaṇyaṁ (४)
4. devaṁ viniḥsaṁvaṁ vajraṁ (५)
5. lomādhaṁ jyotisāṅgaḥ (६) skandāṁ saṁmanāṁ vajraṁ vivasāyaṁ (७)

Panchāyatana upāsana kālayet dr̄ṣṭasaṁtāma (८)

The system of worship of Panchāyatanam is prescribed by Maharshi Bodhāyana and the order of placing the Devātās must be followed. Appropriate Devātā Śūktas from the Vedas are chanted while the Pūjā is performed. Depending upon the placement of given Devātā at the centre the unit is named Shiva Panchāyatanam, Viṣṇu Panchāyatanam, Devi Panchāyatanam, Ganeśha Panchāyatanam and Sūrya/Soura Panchāyatanam.

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145 Kandiyoor, Soundaryalahari, p 70
146 Data edn Lalitasahasranama, text in Sanskrit with Saubhagya Bhaskara Bhashya of Bhaskararaya, (Data Shri Pitambara Sanskrit Parishad, May 1982), p 463 source identified as Kulamava Tantra
**Panchayatana Puja**

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<td>गणेश.</td>
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<td>अम्बिका</td>
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<tr>
<td>अम्बिका</td>
<td>महेश्वर.</td>
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* See foot note 147, in the previous page
Sri Bhaskararaya gives the reason for selecting these *Devatas* in his commentary on Sri Lalitasahaaranamam. He quotes from *Padma Purana* as given below:

अतः परं च देवानामचरणं कारयेतुः।
गणेशं पुजयेघस्तु विश्वस्तत्स्य न बाप्पहे॥
आशोत्यकर्मेऽर्तत्त्वार्थं धर्ममीशास्य भाषयम्।
शिवं धर्मार्थमीशाय चतुर्वर्गाय चण्डकाव्यिति॥

The *Devatā* to be worshipped for:
1) Sri Ganesha 1) Warding off obstacles
2) Sri Surya 2) Maintaining good health.
3) Sri Vishnu/madhava 3) *Dharma* and *Moksha*
4) Sri Shiva 4) *Dharma*, *Artha* and *Moksha*
5) Sri Chandika/Durga 5) *Chaturvarga* i.e., all *Purushārthas*.

श्रीगणेशपुराणान्तर्गतंचत्यात्तन्प्रातास्त्रयं ॥
By changing the placement of the verses suitably the following five verses can be grouped in five sets to form *Aditya* oriented, *Ambika* oriented, *Vishnu* oriented, *Ganesha* oriented, and *Shiva* oriented *Panchayatana Stotras*.

148 Data edn. *Lalitasaharanam*, p. 479
149 Gomatham edn. *Mahavasudhindra*, p. 211

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The above aphorisms clearly unfold the spiritual dimensions of Mantras, Sampradāya, Faith, and Bhāvanā and Deekshā by means of which all the five aphorisms are understood through experience

2.2 Upāsanā and Mantrasiddhi in the Vedas and Tantras.

It is clear from the discussions so far that Mantra is an important component of Upāsanā. Just as a fruit seed sown and cultivated properly yields the fruits and the seeds in course of time the Mantra also yields the fruits of upāsanā depending upon the Sankalpa (affirmation) declared at the commencement of the practice

Prior to applying the Mantra to invoke the defined and desired results the upāsaka needs to conduct Japa and Homa. This discipline is called Purascharanam, the preparatory course. The Mantrasiddhi (potentization of the speech, thought and mind with the Mantra), is accomplished by strictly following the instructions of one’s Guru. The Devatā of the mantra may or may not yield the expected fruit of sankalpa totally. The reasons are to be ascertained by the Guru alone in such cases. For a sincere and serious sadhaka the experience will be as defined by Bhagavadpada as the berry fruit on the palm, it is obtained directly

Upasanaṃ cha yathāshastre tuṣṭypratyayastāttitiḥ (the flow of thoughts in keeping with the the relevant Śhāstra) defines Bhagāvatpāda. The Vedas have many simple and complex methods of upāsanā involving Veda Mantras with the Mahāsāṁhitā Upāsanā mentioned in the same section of Mantras of the Śkeershā Valli of Tittireeva Samhitā. Besides Japa, offering the prescribed material unto the sacrificial fire, specially invoked for the purpose, also should be undertaken.

These Upāsanā-forms seem to be elaborated in the Tantrās to intensify the efforts so that they bear fruits faster. The latter’s charge addresses the loafer, the indolent, the sluggard. In the
realm of human beings the Karma-born siddhi fructifies very soon indeed, says Lord Krishna in the Bhagavadgita. It would suffice to refer to the Manasollasa Vartikam of Sri Dakshinamurti Stotram for the remarkable details of upāsanā. It is a digest of experience.

This Vartika clearly unfolds the presence of ParaŚakti in the body and defines her functions. The subtle Nādis and their routes are given. These are the Channels of sense powers, thoughts and the powers of Śūkṣma Śāhīra, the subtle body. Three levels of Aham, I are pointed out as: 1) निर्विकल्प, 2)वृद्ध and 3) मलिन which are 1) The Infinite Consciousness which is the goal of all upāsanā 2)the Pure I observed during deep discriminative enquiry 3)the polluted I which is finite and limited respectively 152

The thirty six Cosmic Tattvas which are present in the individual micro-unit are to be identified through व्यंज्ञपासना (upāsanā of the Lord within) leads to समज्ञ्यपासना (expansion of consciousness) This is what Tantra Vidya enables to accomplish (by definition: तन्त्र विद्या) The locations of Soma, Sūrya and Agni in the micro-unit are specified. These are experienced in the process of meditative practices 153

The postures suitable for meditative practices called the Āsanās are classified according to the Devatās who preside over and manifest in and through the Āsanās 154

<table>
<thead>
<tr>
<th>Devatā</th>
<th>Āsanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Sri Brahma</td>
<td>1) स्वास्तिकं शोभुभु शयनं हंसार्थ्यम् ब्रह्मासानसः</td>
</tr>
<tr>
<td>2) Sri Vishnu</td>
<td>2) ब्रह्मचारिः गाम्भीरं नाशार्थ्यं वैष्णवसानसः</td>
</tr>
<tr>
<td>3) Sri Rudra.</td>
<td>3) छिंदार्थ्यं ब्रह्मासानसः</td>
</tr>
<tr>
<td>4) Sri Shakti</td>
<td>4) योग्याथारस्त विदुरशाक्तम</td>
</tr>
<tr>
<td>5) Sri Śhiva</td>
<td>5) शैलं परिप्रेम्यातनकम्</td>
</tr>
<tr>
<td>6) Sri Sadashiva.</td>
<td>6) निमित्तमात्मसानसः    (This is not a physical posture)</td>
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This text does not leave anything to be decided or searched later When the mind has become still the Prāna enters the middle channel. This process gives rise to the

152 ORI Mysore,cdn Dakshinamurthi Stotram,Sanskrit, with Tattvasulha and Manasollasa , (Mysore Oriental Research Institute ,1972), p 99
153 ibid p 170
154 ibid p 175
indicative signals within the *upāsaka* which are listed in the fifth *Ullāsa* of it. These signals are also manifest at the physical level. For example

*मलमुखफळप्यमारोग्यम् लघुता ततोः***
*सुगन्धःस्वरण्डरुत्तमः प्रथमम् योगलक्षणम्***

Total health, natural pleasant aroma, golden complexion are experienced at the first stage of this *Yoga* practice 155.

The Śhvetāśvatara *Mantropaṇishad* contains *mantras* referring to identical experiences. *Manasollasa* draws the attention of the *upāsakās* towards systematically documented experiences which can serve as a check-list of self-purification and spiritual progress. Undoubtedly the *upāsanā* of *Veda Mantras* and *Mantras* of *Tantra Śāstra* unerringly culminate in the experimence of *Pranava*, the *Omkāra*.

2.3 The Experience of Omkāra: the Converging Point of Veda and Tantra.

It was stated in the first chapter of this thesis 156 that the experience of Omkāra points out the spiritual fact regarding the source of all *Mantras* irrespective of their being *Veda Mantras* or of the *Tantra Śāstra*. This is further elaborated here.

Keen and subtle observation of the natural breathing process would disclose to a *sādhaka* the *Nādis* involved in the process. The *Manasollasa* discloses the two-lettered *Mantra* uttered through the *Nādis* as long as the breathing keeps going on. This unbroken stream of *Mantra* takes care of the *Āyu*, life for the day. The *Mantra* is *SO-HAM.***

The *Pranava Upāsanā* mentioned in the *Manasollasa* is as follows.

155 ibid p 177
156 See page 3 of this thesis
157 ORI Mysore, edn Dakshinamurthi *Stotram*, p 180-Verse 43, followed by Tattvasudha com

There is no Grammar exercise involved here. The mention of grammatical terms is meant for turning the attention inward so that the subtle region of experience can be comprehended. "SO", while inhalation and "Ham," it goes out "O" is evident in "So," "Am" is evident in "Ham". Without breaking the stream the awareness is to be held at...
**Vertical dimension of AUM and HREEM**

relevant extract

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**Vertical experience**

* Ganesh and Company edn. Sri Lalitha Sahasranamam, yoga Annotation, Eng, T.V. Ramanaiah, (Nellore: Sri T.V. Ramanaiah, Dec 1965), p – (Fig. 2)
*Guru Mandala in Sahasraram*

Six Chakras*

* Ganesh and Company edn. Sri Lalitha Sahasranamam, yoga Annotation, Eng, T.V Ramaiah, (Nellore. Sri T V. Ramaiah, Dec. 1965), p – (Fig. 5)
the point within where ‘O’ touched and at the humming point one discovers the upward track of the *Panchākshara Pranava*.  

The popular *Panchākshara Mantra* is *Śhīva Panchākshara* Whereas the *Vedic Panchākshara* is revealed here as *Pranava*, which according to the men of Wisdom, has five *sthānās*, platforms. They are ः, ः, ः, ः, ः regions of manifestation in the vertical movement of *Prāṇa* from the *Mālādhāra*. At the culminating region of *Nāda* called *Nādānta* the upāsaka comes to intuitively perceive the Devatās of these five regions of manifestation The thirty six *Tattvas* are also comprehended  

The *Ashtamūrti Upāsanā* of Lord Śhīva referred to in the *Stotra* on Śrī Dakshinamūrti and the eight-fold *Prakṛti* of Yogeśhwara Lord Krishna are not different. This *upāsanā* leads to the comprehension of thirty six *Tattvas* which are delineated in the *Śhīva Āgamas* and also *Śhakta Tantras* The *upāsanā* of any of the *Panchāyatana Devata* with the proper *Śhāstra* support such as *Veda-UPaniṣad, Tantra, Hatha-Mantra-Laya-Raja-Samanaska-Amanaska/Tāraka Yoga* discipline helps one to reach the *experience* of *Sarvatmabhava*, the All-inclusive Lord. This *experience* is variably named in the *Śhāstras*. This *experience* of *Pūrṇāhantā* can’t be better hinted at than as expressed in *Manasollasa*.

*Uṣṇaḥṣaḍaṁśa ’pyaḥ ।

*Pratāpamukhāḥ śrīkṛṣṇaśca mahāmaṇḍalaḥ ।

*Pārāśākhyātānām mukhaḥ śrīkṛṣṇaśca mahāmaṇḍalaḥ ।

*Śandrāpanām mukhaḥ śrīkṛṣṇaśca mahāmaṇḍalaḥ ।

*Śrīkṛṣṇaśca mahāmaṇḍalaḥ mukhaḥ ।

*śrīkṛṣṇaśca mahāmaṇḍalaḥ mukhaḥ ।

*śrīkṛṣṇaśca mahāmaṇḍalaḥ mukhaḥ ।

*śrīkṛṣṇaśca mahāmaṇḍalaḥ mukhaḥ ।

*śrīkṛṣṇaśca mahāmaṇḍalaḥ mukhaḥ ।

Usually the scholars go for the dialectical or linguistic exercises upon these verses. *In the verbal game the tree is missed for the wood*  

*Simānām samānaḥ ।

*Pauruṣaḥ samānaḥ ।

*Puruṣaḥ samānaḥ ।

*Puruṣaḥ samānaḥ ।

*Puruṣaḥ samānaḥ ।

*Puruṣaḥ samānaḥ ।

*Puruṣaḥ samānaḥ ।

The above *Sloka-Mantra* used in the *Sri Chakra Pūjā* leads the upāsaka towards the *experience* of *Pūrṇāhantā* without demanding any intellectual interference.

Bhagavan Sri Ramana Mharshi’s personal *experience* is strikingly simple “If one concentrates on the *Sahasrāra* there is no doubt that the ecstasy of *Samādhi* ensues .. He must still try to eradicate the *vīsanā* .. . So he passes down from the *sahasrāra* to the heart through what is called the *jīvanādī*, which is only a continuation of the

158 ibid p 180 Verse 44  
159 ibid p 165.  
160 ibid p 21  
161 Kandiyoor, Soundarvalahan. p 73 Verse given differently Different versions are communicated in the 
parampara purposefully

50
Sushumna ... It starts from the solar plexus, rises through the spinal cord to the brain and from there bends down and ends in the heart.

These words proceed from experience. And he asserts,

"I speak from experience I knew it even in my home during my trances . . . . I had a very clear vision and experience. All of a sudden a light came from one side erasing the world vision in its course until it spread all round when the vision of the world was completely cut. I felt the muscular organ on the left had stopped and the body became blue and motionless. Vasudeva Sastri embraced the body, wept over my death, but I could not speak. All time I was feeling that the Heart centre on the right was working as well as ever. This state continued 15 or 20 minutes. Then suddenly something shot out from the right to the left resembling a rocket bursting in air. The blood circulation was resumed and condition restored. I then asked Vasudeva Sastri to move along with me and we reached our residence. The Upanishads say that 101 nadis terminate in the Heart and 72,000 originate from them and traverse the body. The Heart is thus the centre of the body. It can be felt in the absence of the body also. It is said to be a centre because we have been accustomed to think that we remain in the body. In fact the body and all else are in that centre only."

The above passages from Talks with Sri Ramana Maharshi Vols I to III are recorded words of Sri Ramana Maharshi regarding the Heart centre which is another name for Purāṇānatha. However, the details of the intuitive perceptions are not touched upon by him. But it would suffice to point out the non-verbal and non-physical dimensions of the experience which is the culminating platform of Upāsanā either according to the Vedas or the Tantra.

In fact, the initial procedures and methods may seem to differ in the case of Veda-based and Tantra-based upāsanās. But at deeper levels, both types of upāsanās bring about the expansion of Consciousness and both are comprehended to be serving complementary functions as seen so far in this second chapter.

This chapter has attempted to present Tantra Vidyā as Sādhanā Śāstra. The Vedas as well as the Tantras are the sources of the discipline of Upāsanā. The major component of Upāsanā is Mantra. There are categories of Vedic and Tāntrik Mantras. While all Vedic Mantras are in Sanskrit, there are Tāntrik Mantras in different languages like Malayalam, Tamil and Tribal dialects. They are believed to be as efficacious as the Veda Mantras. Just as the Veda Paramparā has been oral tradition ever since the Vedas got down-loaded into humanity, the Tantra Paramparā also has

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162 Talks With Sri Ramana Maharshi, three volumes in one, (Tiruvannamalai · T N Venkataraman, 1968), p 575
163 ibid p 383
been oral and performance oriented ever since the spiritual aspirations started seeking fulfillment while living in the world of mortality Sri Rasika, Puthige mentions about the mantras in different languages in his Kannada book on Tantra.

Over thousands of years the Teerthas, Siddha Sthanas and Kshethras have been providing the religious space and spiritual environment across the great nation. The temples across the country are the standing and living examples of the centres of Upāsanā. Thousands of Divine Forms are worshipped in these temples. But none of them fall into categories following Śaiva Vedas, Vaishnava Vedas, Śakta Vedas and the like, whereas there are Mantras which fall into categories such as Śaiva Mantras, Vaishnava Mantras. There are upāsakās who follow Vaidika upāsanā or Tāntrika upāsanā or both. So is the case of the temples. The purpose is Upāsanā and the goal is Purushārtha.

The Kshethrāchāravidhi (conduct of temple worship), the genesis of temples, the Āgama, Tantra traditions of Shilpa Śāstra, Vāsthu Tantra and allied disciplines invite the attention of sādhakās who feel the necessity of studying them and reviving the passive or defunct areas for the benefit of humanity. Besides these, the temple traditions of Asiatic countries, the faith, and spirituality behind the pyramids are absorbing areas of performance research in the field of Tantra Vidya.

2.4 Akhilapurusharthā and Tantra Vidya

Tantra Vidya confers upon the upasaka all the purusharthas. The advent of Shastra Avatara (the descent of the scripture on to the earthly domain) for the Yuga happens at the behest of the presiding Devatas (deities) who reside at various levels of Lokas depicted in the diagram on Para Vidya. The Brahma Sutra declares: "तद्धीनन्त्वात् अर्थवत्" Everything is meaningful in this universe, and everything falls in line with the total scheme of things because the infinite Lord holds everything together as the Uttama Purusha. Things do not fall apart because God is the circle whose centre is everywhere, but the circumference is nowhere. Hence there is zero distance between the upasaka and the Lord who is the centre of all Devatas, things and beings. In the Soundaryalahari, the first forty one verses form the first part Chidananda Lahari (the term appears in the verse eight), and the remaining fifty nine verses form the second part Soundaryalahari (the term appears in the verse forty four). Those who are blessed by the Holy Feet of the Divine Mother are called mahabhogarasikā (those who revel in the great feast) and dhanyah (those who are ever content) by Bhagavadpada. In the bhashya on the Brahma Sutra, he asserts from the mountain top that it is a matter of

165 Kamakoti edn BrahmaSutrabhashyam, p 195
166 Kandiyoor, Soundaryalahari, p 77
svahrdayapratyayam\textsuperscript{167} (evident to one’s own heart) In a simple, homely and intimate expression साक्षात् उपलब्धते पाण्याविव आमलकम् (as the berry fruit on the palm, it is obtained directly)\textsuperscript{168} he proclaims his experience in his bhashya on Tattvareeya Upanishad, in the context of Mahopasana It is through such upasakas the Shastras manifest and they do not identify them as the authors for the following obvious reason.

In the verse thirty eight of Soundaryalahari\textsuperscript{169}, Bhagavadpada describes the unparallel experience of the dialogue of the Hamsa pair in the Lotus Centre of the heart in those rare upasakas and this dialogue takes the form of all the eighteen Shastras These Shastras are called Vidyas by him because pursuing them one achieves Artha (all the means to meet the demands for living), one is able to follow Dharma (the dictates of enlightened conscience), one is always able to fulfill the needs of Kama (by creating enjoyable, comfortable, healthy, and pleasant environment), and such a value centered life leads to the greater fulfillment of Akhilapurushartha (all inclusive, assimilative experience of prosperity, peace, pleasure and the supreme realization of living in liberation). This perennial motto of Vedic graded Vidyabhyasa (Education) of Para Vidyaa and Apara Vidyaa ought to be the basis of modern education, be it lower, secondary, higher secondary and Higher or name it whatever be.

The goal of upasana in the Tantra Shastra is Bhoga and Moksha. The micro unit of the society is the family. It is the foundation of basic human relationships recognized by the Vedic Sanatana Dharma. Intergenerational culture transfer takes place primarily in the cultural atmosphere of the family. If the elders in the family are aware of the Akhilapurushartha then there will be prasannata (cheerfulness born of prasada buddhi) in all the members of the family. Whatever is offered to the Lord is called Prasada No cultured Bharateeya ever rejects prasada when given even after a sumptuous session on the dining table This prasada buddhi (the attitude of being always receptive to the Divine Grace in whatever form it comes) liberates the upasaka from the basic fears of mortality, financial insecurity, uncertainty, and injustice under any circumstance because Yoga and Kshema (in the Bhagavad-Gita sense) of such an upasaka is the divine responsibility of the Lord An upasaka knows that one always gets what one deserves So there is no concern over yoga (what ought to come) and kshema (security/welfare).

The guru is praised as bhukti muki pradata (the giver of bhoga and moksha) because he is the enjoyer of this fruit and hence he is capable of guiding the disciple to get it Therefore three things are important in Tantra Vidya. the Guru, the Devata, and the Mantra according to one’s parampara and sampradaya

\textsuperscript{167} Kamakoti edn Brahmasutrabhshyam, p 633 कथम् लोकस्य स्वहृदयप्रत्ययम् ब्रह्मवेदनम् देहधारणम् ग्राम्यप्रतिष्ठातुम शब्देत्।

\textsuperscript{168} See footnote 150

\textsuperscript{169} Kandiyoor, Soundaryalahari, p 88
One of the commentaries on Soundarvalahari\textsuperscript{170} quotes a verse as follows to point out the difference between a non-upasaka and an upasaka.

Where there is bhoga there is no moksha and where there is moksha there is no bhoga

But both bhoga and moksha are at hand for the worshippers of the Lotus Feet of the Divine Consort of the Lord

The second line indicates the Akhilapurushartha which is already explained. The first part of the first line conveys the plight of a non-upasaka. The second part speaks about the absence of enjoyment in the case of those who have renounced the bhoga in search of moksha, who have taken to karma-sannyasa (renunciation of Artha and Kama) for the sake of moksha. Such ones are also non-upasakas as they do not have the facility to follow the discipline of the householders’ upasana. This only shows why Tantra Vidya is still in the main stream of SanatanaDharma

2.5 Sakāma Upasana and Nīshkāma Upasana

Tantra Shastra recognizes the requirements of the individual seekers and hence it addresses the given individual specifically. Bhagavadpada asserts in his Prapanchasara Tantra, that the gems, herbal beads, herbal medicines, and mantras have powers which are beyond the scope of the common man’s imagination\textsuperscript{171}. These are meant for facilitating enjoyable, comfortable, healthy, and pleasant environment in which the pursuit of Dharma and Moksha are possible while leading an active householder’s life. While the upasana associated with Artha, and Dharma is called sakama as it involves the element of Kama (i.e., the choice of the desirable objects/objectives which are conditioned by individual’s life context), at a higher level the upasana for Moksha is called nishkama because it is not conditioned by age, gender, status, and any other factor related to the individual. It is like learning swimming. Till mastery over oneself is gained and consistency is attained in recognizing the divinity around, the upasana is sakama. When the attention is turned towards the spiritual interior of oneself, it becomes nishkama. Swimming with the grace of life belt may be considered sakama. When swimming has become graceful without the life belt it may be taken as nishkama. In both the cases it is the water which makes swimming possible. Extending the simile, it is the

\textsuperscript{170} Kamakoti edn Soundaryalahan, p 13 Arunamodini, Sanskrit commentary, is one of the eight commentaries in this edn

\textsuperscript{171} Sankaracharya, Prapanchasara Tantra, with vivarana by Padmapadacharya and Prayogakramadipika Vritti, ed Atalananda Saraswati, & introduction in English by Arthur Avalon, (1935, rpt Delhi Motilal Banarsidass, 1981), p 100 विपाकात्मनात्मकः परस्पराणि किम् तत्र चित्रम् | लोकश्रेष्ठो न खलु भगिनं जीवित्यत्वाद् प्रभाय॥
The *AUM* script within the womb*

* Shrirangamahaguru, *Amaravan*, Kannada, Vol IV, Vijnana – Pranava – Vidye, (Mysore: Ashtanga Yogavijnana Mandiram, May 1985), p. 176  Sketch given by the author  Six figures of the faetus inside the womb depicting, natural omkara lipi, from the third week of conception (fig. 1) to the eight week (fig 6).

**Note:** The baby within the womb is able to remember the Lord and to feel the need of religious life by virtue of AUM script formation of its body  The moment it is delivered it forgets everything about its past thoughts.
Divine Grace which provides the suitable and supportive field, and the deserving means for all creatures. **Upasana is becoming aware of this glorious spiritual truth.**

**Tantra Vidya** aims at the expansion of consciousness which happens when it is applied without compromising with the values of **Dharma** There are **prayogas** known as **Shatkarma** (applications meant for 1) arresting the speech and the limbs, 2) expelling an undesirable person from the dwelling place, 3) causing diseases and death, 4) casting the spell of infatuation, 5) making the victim obey, and 6) dispelling all these negative onslaughts and restoring normalcy (regaining strength) These are seemed to be permitted and prescribed in the **Shastra**, but they lead one to astray. The **Puranas** narrate how the **asuras** resort to such **prayogas** against the **Rshis** The diagram on **Para Vidya** and **Apara Vidya** depicts the area of **rajasic and tamasic** powers related to offensive practices. The Divine Mother is praised with the names (She remains afar to the wicked, terminates the vicious practices, and is devoid of blemishes).

All **upasakas** are necessarily **sadhakas**, but all **sadhakas** need not be **upasakas** Any person who puts forth **sadhana** (proper and adequate effort) to accomplish a **saddhya** (given goal) can be called a **sadhaka** (aspirant). In the realm of human beings the **siddhis** (accomplishments) born of **karma** (physical action which involves time, place, and Providence) manifest ere long, says Lord Sri Krishna. The reason for this manifestation is that the presiding powers governing the Laws of Karma form the network to provide the means and the field in all the realms wherever the human beings are capable of physically reaching Only in the womb the child is given a chance to remain free from the flux. Human birth is not an accident. The **Garbhopanishad** states that the child in the womb, under the protection of The Lord, reassures itself that it will reach the Lord either through the discipline of **Sankhya** or through the discipline of **Yoga.** But once it is thrown out into the world it falls within the field of self-forgetfulness under the impact of its past **karma** How to come out of this maze? The answer is not any **sadhana**, but it is **upasana**.

Sri Sureshwaracharya (known as Vartikakara) provides the gist of the **Shaiva Agama** version of **upasana** in his **Manasollasa Vartika** on Sri Dakshinamurti Stotra of Bhagavadpada. As the **Devata** of the **Stotra** is Lord Shiva the **upasana** follows the **Shaiva sampradaya** But there are crucial references to the essentials of applications in daily life. They are summarized here They create a deep conviction in the efficacy of **upasana**.

1) **ईश्वरो मुरुस्तमेति मूर्तिमेदयिमाणिते** |
2) Upasyoapasketvena guhyashrayamajena cha
svarabhutadirduspena kaalgati svaradhyayen.

3) Brahmastadgvandevor lokasatnabuhupyadu raamaduraanaat
mooladridvabramanaataraya gajasalam te

4) Ekapanchatinasaamasam padyutama shaasanaasaya
swamitvaparyatamam samjnam paryahmaaya

5) Akarshapanayurgya mukaro vindunadu

6) Gurupradalalambate yogamshangalpam

7) Purnaaabhavalaivaloopya sthitovsky

8) Puraprotahkramahamayapariyabajo

9) Purnaanmahayaksena parikeya

The first verse introduces Eshwara, Guru, and Atma to the upasaka. These three terms indicate three levels of differentiated expanse of Lord Dakshinamurthi His body is said to be like the expanse of the space. The second verse is taken from another section from the same text. Its meaning is linked to the differentiated expanse. The Lord puts Him on two platforms playfully as it were, as the worshipper and the Worshipped, the guru and the shishya, and the master and the servant. The third verse says that the Lord has placed in the microcosmic body of the upasaka all those components of the macrocosm such as the seven lokas like the Bhu: as found in the Smritis 21,600 rounds of breathing are the chanting of soham mantra round the clock by the atma as stated in the fourth verse. Along the spinal cord, the five lettered Pranava mantra is located by the masters, as per the fifth verse. The sixth verse shows the distinction between the karana Guru who is the Lord and the karya guru who is the human agent (these two terms are often used by Sri Ramakrishna Parama Hamsa in his conversations). The seventh verse tells that nishkama upasana leads to the shift of self identification from the small, local ego to the expanse of Poorna Aham Bhava which is the fruit of the stotra under
The eighth verse speaks about the bonus of benefits one enjoys by virtue of upasana with this stotra. The ninth verse brings a very apt metaphor to drive home the experience at two levels in one stroke. The flower in hand wafts its fragrance without prompting, and similarly the experience of Poorna Ahanta in full bloom brings its glories to manifestation.

2.6 Purushartha and Sadhana in daily life

Daily life in the modern world is media bound. The ads (advertisements) seem to determine the appearance, attire, attitudes, and even the contents of one's experiences. The widening ranges of the knowledge base demand constant updating of one's resources to stay on in the field from where one draws for survival. There seems to have no room for the being mode in the individual's consciousness because it is always doing, doing, and doing to keep going along the way the world is moving. Thinking is not required to operate a computer. It only calls for developing the required skill. One needs to respond to a computer like computer. So is daily life. To have a departure from it one takes to meaningless entertainments like virtual games or wastes the life energies for trivial pleasures. It is sadhana without any purushartha.

There are people who are inspired by the idea of service to the society and they cease every opportunity to go an extra mile in being helpful. Their honesty gives them credibility and they enjoy a certain degree of stable faith in what ever they do. Even then they need not have the ability to have faith in the possibility of existence beyond birth towards the past direction, and existence beyond death towards the future direction. For such considerate beings there is purushartha sadhana because they fall in line with some aspect of Dharma. But they do not feel the necessity of discovering what makes them stick to the idea of service. Here again it is the doing mode which predominates and prevails. Hence there is sadhana and purushartha, but without upasana.

A rare few have sadhana and purushartha who are endowed with unflinching and total faith in the Shastras, in those who know the Shastras, and in the omnipotent, omnipresent, and omniscient Power. It is possible for them to get benefited by Tantra Vidya because they have the potential for upasana. Upasana alone can eliminate the impediments in the sadhana and help one to exercise the right choice at the right time and achieve Akhilapurushartha and find total fulfillment in life.
2.7 *Tantra Vidya* as a Holistic Discipline

*Parayanam* is a holistic discipline of performance in all the *paramparas* of the *Vedas* as well as the *Tantras*. In the latter case, it involves a lot of technical details. There are five limbs associated to the body of the *Devata* which are in the form of texts for loud reading. They are *Kavacham* (the trunk), *Patalam* (head of the deity), *Paddhati* (both hands), and *Sahasrakam* (the face). The Divine Mother is extolled as *Namaparayana Preetwa*. It is not just recital or listening to the electronic medium. These can help committing the text to memory. One has to follow the *Nyasa Vidhi* (installation of the Names in one’s body according to the *Shadanga* pattern). The *Stotras* also, like the mantras, have *Rshi, Chandas, Anga –Kara Nyasa*, and *Dhyana* which constitute the *Nyasa Vidhi Sankalpa* (affirmative pronouncement of the intention) for *Akhilapurusharthas* (unless the purpose is specified) precedes the performance.

Bhagavadpada’s *Shiva Manasa Puja* is a compact programme of *upasana* for those who are drawn towards Lord Shiva. The *Ganesha Purana* gives a package of five verses. This set is called *Panchayatana Pratasmarana Stuti* as it contains praises of five *Devatas* namely *Sri Ganesha, Sri Vishnu, Lord Shiva, Sri Aditya*, and *Sri Ambika* forming *Sri Shiva Panchayatana* (the five abodes of worship with Lord Shiva at the centre).

All these five abodes of worship are mentioned to be efficacious in the *Shastras* in conferring upon the *upasaka* the chosen *purusharthas*. In the second *Parishishta* to Rameshwar’s commentary on the *Parashuramakalpasutras*, many relevant texts are extensively quoted to point out that in the *Kali Yuga* the *Shambhava Marga* (Path lead by Lord Shiva) is to be followed. In the commentary on *Sri Lalita Sahasranama*, Sri Bhaskararaya refers to the *Padma Purana* to state the reasons for selecting the five *Devatas*. These reasons are given below.

<table>
<thead>
<tr>
<th>The <em>Devata</em></th>
<th>Worshipped for</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) <em>Sri Ganesha</em></td>
<td>- Warding off obstacles</td>
</tr>
<tr>
<td>2) <em>Sri Aditya</em></td>
<td>- Maintaining good health</td>
</tr>
<tr>
<td>3) <em>Sri Visnu</em></td>
<td>- <em>Dharma</em> and <em>Moksha</em></td>
</tr>
<tr>
<td>4) <em>Sri Shiva</em></td>
<td>- <em>Dharma, Artha</em> and <em>Moksha</em></td>
</tr>
<tr>
<td>5) <em>Sri Chandika / Durga</em></td>
<td>- <em>Chaturvridhapurusharthas</em></td>
</tr>
</tbody>
</table>

The quotations from Rameshwar’s commentary, as mentioned above, follow.

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185 Adyar edn *Mantrasastra Lalita-Sahasranaman*, p 287
186 Datta edn *Lalitasahasranama*, p 478-479 Quoted from Padmapurana, pushkarkhanda
Ahnikaprakarana Verses 236-37
The performance of Manasa Puja, Likhita Japa (writing down the selected Nama-Mantra in a book set aside for the purpose), temple visit during dawn and dusk, Parayanam at one’s own residence, and a host of other practices integrated into daily life facilitate spiritual comprehension of the expansive being mode of one’s consciousness. This in course of time leads to the realization of the Paramartha (the supreme meaning/goal) which is the Paramatma. Unbroken thread of upasana alone can take one to the heights of this realization.

187 Baroda edn Parsuramakalpasutra, p 440
188 ibid p 329
189 ibid p 435 Yajurvediya Apastambha sutra quoted
190 Ibid p 335

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Preamble to Chapter Three and Chapter Four

Thousands of years of continuity and consistancy of a practical discipline like *Tantra Vidya* which seems to have been lost to the posterity can be recovered through the Indian approach. The content of chapter one and chapter two point out this spiritual fact. It has been the immense and intense faith of this researcher which evolved the sweeping unified visions of *Para Vidya* and *Apara Vidya*, the dynamics of *Yuga Dharma*, the intricate levels of *Pancha Koshas*, and the vertical levels of experiences hitherto not brought out in the research works. It is the experience which makes the actual verification or falsification of the truth about a given pursuit or precept.

The question, 'how ancient is the first *Sutra*?' is answered in the previous chapters. The first *sutra* is the primordial alphabet *AUM*, which in the seed form contains all cosmic vibrations and codes of all things and beings within the expanse of time and space. This *pranava mantra*, this unique and the all inclusive name of the Lord, the seed of *Para Vidya* and *Apara Vidya*, is within the breath of every human being.

It takes *upasana* to pursue the path of inward expansion for which *Tantra Shastra* provides a wide range of practices. But how far they are applicable in the twenty first century? Do the select *sutra* texts contain any relevant and efficacious means for the present century? The following chapters, viz, three and four, attempt to give sufficient hints to find answers to these pertinent queries.