Obeisance to the Supreme Divinity, the All-good and Beauteous Mother

CHAPTER XI

ON MANTRA

The tribute of water which Bhagavān Sūryadeva, the Regulator of the entire universe, takes from the earth during the eight months of Kārtika, Agrabhāyaṇa, Pauṣa, Māgha, Phālguṇa, Caitra, Vaiśākha, and Jyaigtha, He returns to the same earth in the form of rain during the four months of Āśāda, Śrāvaṇa, Bhādra and Āśvina. This taking of tribute again is performed by the stretching out of arms. Arm is the name of the agency by which things are done. For this reason Sūryadeva is called by the names of: "the thousand-rayed one," "the thousand-armed one," and so forth. Terrestrial water is drawn by the power of the sun, and rises to the solar region. It is this power of the sun which is called by the name of Raudra. It is, however, a matter for consideration why the power of the sun is called Raudra. It ought to have been called Saura (that is, appertaining to the sun). Raudra is what appertains to Rudra. Why, then, is sunshine called Raudra? In order to understand that it is necessary to discuss the subject of Gāyatri. Brahmāṇi, Vaiṣṇavī, and Maheśvarī, the presiding and controlling Deities of the three guṇas of sattvā, rajas, and tamas, the Creatrix, Preservatrix, and Destructress respectively, are the three Śaktis whose forms are meditated upon in

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1 Mantratattva—that is, the subject of and principles relating to Mantra.
2 Sun God.
3 There is from the beginning a play on the Sanskrit word kara, which means "tribute," "ray," and "arm," and is derived from the verbal root Kṛ, to do.
4 Sūryaloka.
5 Sunshine.
6 Tattva.
7 Śakti is that "which makes able," or the power by which things happen or act. That power belongs to, or more properly is, the Brahman (God), and manifests in various ways (see Chapter VII of First Part). At Sandhyā the Sādhaka worships the three powers of the Brahman as creator, maintainer, and destroyer of all things. These Śaktis are contemplated upon in the female forms of Brahmāṇi, Vaiṣṇavi and Raudri, or Maheśvari, the Śaktis of Brahmā, Viṣṇu, and Śiva, threefold aspects of the One.
the solar orb at the three Sandhyās.\textsuperscript{1} In the creation, preservation, and
destruction, which take place every day, the morning Sandhyā is the time
of creation, the noon Sandhyā is the time of preservation or maintenance,
and the evening Sandhyā is the time of destruction. In the morning the
world of Jivas is freed from sleep, the tāmasa\textsuperscript{2} Śakti who rules supreme
at the time of dissolution,\textsuperscript{3} and, loosened from the grasp of darkness,
awakes. In the night the universe, although as before, remains covered
by a tāmasa envelope, so that, notwithstanding its actual existence, it is
not perceived by Jivas in a state of sleep. For this reason, the universe
must then be considered "non-existing," otherwise dissolution\textsuperscript{3} has no
meaning.\textsuperscript{4} In dissolution\textsuperscript{3} the world of Jivas exists in the womb of
Prakṛti in a subtle form as seeds, and then later the first blooms of creation
appear through the power of Brahmaśakti. In the creation also which
takes place every day it is this Brahmaśakti who emerges from the solar
orb and suffuses the whole world. This is why in the morning-Sandhyā
rite, Brahmaśakti, the Creatrix, should be contemplated upon in the form
of Brahmanyi in the solar orb. At noon, when the adult world has reached
its full maturity, when the forces (Śakti) of hunger and thirst have
established their full sway over the world of Jivas; when even trees, plants,
shrubs, and creepers are wearied of drinking the rays of the sun, and
yet, under the influence of the force (Śakti) of preservation, hanker for
that drink till evening; when the sun has been established in mid-sky
between the mount of sunrise on one side and the mount of sunset on
the other, it is then that in the noontime-Sandhyā rite—the Viṣṇuśakti,
the Preservatrix of the Samsāra—must be contemplated upon in the form
of Vaiṣṇavī in the solar orb. Again, in the evening, when the world of
Jivas has done its daily play and, weary of body, seeks to enjoy the
blessing and balm of the sleep of dissolution,\textsuperscript{5} it is then that Śivaśakti, She
who gives the unalloyed bliss of the enjoyment of the balm of dreamless
sleep\textsuperscript{6} and is the Destructress of the universe, appears (in order that She
may provide that balm) in the solar orb in the form of Maheśvari. She
covers life with Tāmasa Śakti, and drops the curtain of sleep on this
Samsāra, the Māyik playground of error, and dispels from the minds of Jivas
all the impressions which they have received from the outer world, such as
wife, children, and so forth. It is this Śivaśakti who must be worshipped
in the evening-Sandhyā rite. The Śāstra, therefore, enjoins that the
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\textsuperscript{1} That is, morning, noon, and evening.
\textsuperscript{2} That is the Śakti which manifests the dark inert Tāmasa Guṇa (See
Introduction to Tantra Śāstra).
\textsuperscript{3} Pralaya.
\textsuperscript{4} That is, if the world ceases to exist during pralaya, it must cease to
exist (to the sleeper) during sleep. If the condition during sleep is not pralaya,
then nothing can be called such.
\textsuperscript{5} Pralaya.
\textsuperscript{6} Susūpti.
Sandhyā-rite, if performed other than at the prescribed time, is ineffectual. To let the morning-Sandhyā (when the Śakti of creation is supreme) go by, and to worship the Śakti of creation during the period of supremacy of the Śakti of preservation, is tantamount to living in the domain of one King and paying the tribute due to him to another. The same rule also holds good in the case of the performance of the midday-Sandhyā in the evening or at night when the supremacy of the Śakti of preservation has passed, or in the case of the performance of the evening-Sandhyā on the following day after the supremacy of the Śakti of destruction has passed away in the previous evening. I here give a general idea of the matter. To understand it more deeply and accurately we should know that Mahāprakṛti, who is the aggregate of the three Śaktis of creation, preservation and destruction is composed of the three Guṇas of Sattva, Rajas and Tamas. It is not that when one of the Guṇas is in play that the other Guṇas remain dormant. The eternal play of creation, preservation and destruction, is ever equally present in Her, but we fail to recognize this with our imperfect vision. Let us suppose, for instance, that we see a hungry tiger killing a deer. We think that it is the play of destruction of the Mother of the world. But a keener insight into the incident will make it clear to us that even in this play of destruction there equally exists, in succession, the play of the three Guṇas of Her whose substance is the three Guṇas. We see only the destruction of the deer. But although this is a case of destruction so far as the deer is concerned, it is a case of preservation if we look at it from the point of view of the tiger. For the tiger’s body is preserved by the blood and flesh of that deer. Again, the generation of the tiger’s cub is due to the maintenance of the tiger’s body. Consequently, what is destruction for the deer is creation for the tiger’s cub, just as our own eating involves destruction of the seed-power of the tree, preservation of ourselves, and creation of our children. It must, therefore, be understood that in Her the three forms of play of the three Guṇas exist equally and always, but that according to the Prārabdha Karma of Jivas they appear as creation to some, preservation to others, and destruction to the rest. The Mother’s play is uniform, but with this difference—that, owing to diversity in the Karma of Jivas, the nature of that play is different. She is the aggregate of all Śaktis whose substance is the eternal play of all three Guṇas. That triple play of Hers does not rest for a single moment. It is only the blind vision of Jivas involved in error which makes it appear as if such play occurred in succession. The same water which quenches the thirst and gives life to one man gives death by drowning to another. What are we to understand from this—that

2 Great Prakṛti.  
3 See Introduction to Tantra Śāstra.  
4 Ripe Karma.  
5 That is, it is either creation, preservation, or destruction.
water possesses the power (Sakti) of preserving life, or that it has the power of destroying it? Again, fish, tortoise, crocodile, shell-fish, and other aquatic animals are born in that same water and live therein, and die if taken out of it. Are we to understand from this that water has the power of creating and preserving life? The same sunshine which destroys the life of the wayfarer oppressed by summer heat in some far-stretching plain gives life to the cold Himalayan traveller whose limbs have been stiffened by the fall of snow. Say, now, does this indicate the life-destroying power or the life-preserving power of sunshine? Without this sunshine, trees, shrubs, and creepers dwindle and die. Again, this very sunshine draws water from the earth and carries it to the solar orb. It was Narayana, the preserver of the world, who destroyed Ravana, Kumbhakarna, Kansa, and others in their incarnations, as Rama and Krsna. His name varies accordingly, and is suited to the different forms of His play in different capacities. The energy which draws water from the earth is Raudra or terrible, so far as water is concerned. The same energy which previously manifested a different form then assumes a terrible aspect for the purpose of drawing water. For this reason, although it is Saura or solar energy, it is then Raudra or terrible energy. Thus sunshine is called Raudra or terrible. The play of His forms and their names correspond to the play of the Gunas. Brother Sadhaka, consider but once what difference does there lie between this Raudra or sunshine and Surya or sun. Sun is the name of a mass of compact energy solid and circular in form, while Raudra or sunshine is the name of the rays which it scatters on every side of it. In fact, the difference between the sunshine and the sun is the same as that between the waves of the sea and the sea. Just as in the sea, water exists in a collected form, so in the solar orb energy exists in such form. Just as in the sea single waves heave eternally, so do waves of energy in the solar orb. It must, therefore, be understood that wave is the same thing as water, and sunshine is the same thing as sun. The solar orb lies above (terrestrial water) at a distance of one lakh of yejanas and terrestrial water lies below (the sun) at the same distance. If the sun were to cease to draw this water from the earth by his energy, would it be in the power of water to rise to the solar orb? Or would it be in the power of anything else in this universe to raise water to the solar orb? At what height lies that Brahmamayi who is hardly known to Vedas and

1 Visnu.  
4 Raudra is an adjective of Rudra or Siva, and means "terrible". The reason why sunshine is called Raudra or "terrible" is later explained.  
6 A yejana is equal to eight or nine miles, and a lakh equals 100,000.
Vedāngas, and worshipped with difficulty by Yogis and princes of Yogis—
She who is beyond the reach of mind and speech of even Brahmā, Viṣṇu, and Maheśvara, and who is above the three Gūnas? Again, at what depth does the insignificant Jīva lie—he who is devoid of true consciousness,\(^1\) full of Māyā, and a member of the Samsāra, which is made of the Gūnas in various combinations? Can it ever be in the power of the Jīva to enter by his own unaided Jīva-sakti\(^2\) into Sīva-sakti\(^3\)? Can the child who wishes to rise to the arms of its mother do so unless the gracious mother extends her affectionate arms and herself raises her child? Who has the power and courage to say to him who stands in this limitless field of the universe and desires to go to Her, "Go, Śādhaka, reach safely the arms of the Mother of the Dispeller of all obstacles, I stand security for your success?" That alone which has such power is Mantra-sakti.\(^4\) Both Bhagavān and Bhagavati, therefore, say, "Just as Parabrahman is my eternal self, so also Śabdabrahman\(^5\) (which is Mantra-sakti) is my eternal self." Like sunshine, which is the energy of the sun, Mantra-sakti alone is able to raise the Jivas who inhabit this universe to the arms of Brahmamayī, for Mantra-sakti is Herself. Mantra-sakti alone can lead the unconscious Jīva-world to a true perception of Paramātma by endowing it with that consciousness which it is. For this reason Mantra-sakti is that which is alone efficient in all Śādhana,\(^6\) prescribed in the Ārya Śāstra, or to secure the Siddhi spoken of in it. Just as a lifeless body is incapable of work, so methods and processes devoid of Mantra-sakti are incapable of achieving anything in the domain of Śādhana.

In my brief account of Mantra in the First Part of "Tantra tattva,"\(^7\) I have shown that the Devatā presiding over a Mantra appears in a twofold aspect—first in the aspect of Vācaka Śakti, and secondly in the aspect of Vācyā Śakti. The Vācyā Śakti reveals Itself only when the Vācaka Śakti has been aroused through the worship of the Śādhaka. Whatever may be the appearance of the Devatā presiding over a Mantra, such appearances are nothing but different manifestations of power \(^8\) of Kula-kundalini\(^9\) playing at the aperture in the Mūlādhāra. It is the string of

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\(^1\) Literally, "he who is Jāda."
\(^2\) The Śakti appertaining to Jivahood, the state of the embodied spirit.
\(^3\) The Śakti appertaining to Śivahood. \(^4\) Viṣṇuhara, a name of Gaṇeṣa.
\(^4\) The potency of Mantra, which is Devatā.
\(^5\) Supreme Brahman as contrasted with the Manifesting Śābda Brahman (Sound Brahman).
\(^6\) That is, spiritual training, practice, and ritual of all kinds which are the cause of spiritual achievement (Siddhi). (See Introduction to Tantra Śāstra).
\(^7\) p. 273.
\(^8\) Vihūti.
\(^9\) The Devi of that name whose abode is the Mūlādhāra Cakra of the Jīva. (See Introduction to Tantra Śāstra and Arthur Avalon’s The Serpent Power.)
fifty letters from A to Kṣa which is the (rosary) of Akṣas of Mother Sarasvati. Out of these fifty letters have been formed the nine crores of great Mantras, which are the sole source and means of Siddhi and Sādhanā. A Mantra takes different forms according as it appears as seed, sprout, root, stem, trunk, branch, twig, leaf, flower, and fruit. Just as one cannot have leaf, flower, fruit, twig, and so forth, without first sowing the seed, so one cannot acquire competence for the reception of other Mantras without first being initiated in the special Mantra of the Devatā. For this reason the Mantra of the Devatā which is received at the time of initiation is called Bijamantra, or seed-mantra. The great Bija or seed which Parabrahman as Guru sows in the field of the Sādhaka's heart, after having cleared, ploughed, and irrigated it with the water of His grace. The Mantra formed of the name of a Devatā is the sprout which rises out of that great Mantra, and Tāntrik Sandhyā, Gāyatri, Nyāsa, Pūjā, and Upacāramantras are all its stems, trunk, branches, and twigs. Hymns of praise and homage are its leaves and flowers; and the Kavaca consisting of Mantras, is its fruit. Just as all seeds are contained in the fruits, and sprout, trunk, leaf, flower, and so forth, are contained in the seed in extremely subtle states, so all Bijamantras are contained in the Kavaca, which is the fruit of Mantra; and Siddhi and Sādhanā-sakti, and so forth, are also contained in the Bija in extremely subtle state. Now, to-day many people, through ignorance of Śastric principles, think that Mantra is the name of the words by which one expresses what one has to say to the supreme Divinity. It therefore follows that I may submit my prayer to Him in whatever language I choose. What, then, is the necessity of my using the ever ancient words of the Śāstra? In reply to this we would at the very start point out that the definition which has been given to Mantra by those who hold this view is contrary to Śastric principles, and consequently incorrect. In defining Mantra, Śāstra says: “That is called Mantra, from the Manana or meditation of which arises the Universal special knowledge, that is, special knowledge embracing the whole universe, or realization of the Monistic truth that the substance of the Brahmanda is not different from that of the Brahman. Man of mantra comes from

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1 Seeds of a plant used for rosaries.
2 A crore is ten million.
3 See note ante. 4 Adhikāra. 5 That is, the Sādhaka's Iṣṭadevatā.
6 These terms are explained in Arthur Avalon's Introduction to Tantra Śāstra.
7 The Mantra by that name.
8 Mantras used in making offerings to Devatās. 9 Stuti. 10 Vandana.
11 The protective Mantra. (See Introduction to Tantra Śāstra)
12 That is, the Śakti generated by Sādhanā.
13 Derived from the combination of man and tra.
14 Universe, or “egg of Brahmat."
Manana, which leads to Trāṇa, or liberation from the bondage of Samsāra (hta of Mantra comes from trāṇa) and which calls forth (āmantraṇa) Dharma, Artha, Kāma, and produces Mokṣa.

Putting aside unbelievers, such as have faith in the ordinances of the Śāstra must now understand that to be mantra, in which eternally exists the super-worldly threefold power of perceiving the Brahman in and throughout the Universe, of loosening the bonds of Samsāra, and of calling forth Dharma, Artha, Kāma, and Mokṣa.

Everyone desires to practise Śādhanas and Bhajanas, but the question is whether the hard labour which is involved will bear fruit directly. Who can answer this question? Faced by this difficult problem, who but Mantra alone can proudly and loudly declare, “Siddhi comes from Japa, Siddhi comes from Japa, Siddhi comes from Japa without doubt”? Who has the confidence to say: “If Siddhi is not achieved, I shall be responsible”? Who holds such dominion over the three worlds as to be able to stand between that Devatā who is sought for difficult of worship, and beyond the reach of mind and speech on the one hand and the Jīvasādhaka steeped in great delusion on the other, and say: “Śādhanas, be not afraid, I stand secure for you”? That secure is Mantra alone, the granter of Siddhi and redeemer of all liabilities. How indomitable must be the attractive force of Mantra that it is able of its own strength to move even the great Devatā, who is eternally possessed of Siddhi, and so stay by its own mighty power even the movements of Prakṛti, instilling Śivahood into the Śādhaka by the expulsion of his Jiva nature; thus making, without labour on his part, the eight forms of Siddhi to play constantly before his eyes. When by virtue of Siddhi in Mantra vision of the three worlds is opened to the Śādhaka, then nothing is super-worldly to him. When by the grace of Mahāmāyā the door of Her Māyā which makes the impossible possible is opened, then there is nothing impossible for the Śādhaka himself. For this reason, it is sheer ignorance to suppose that Mantra is mere language. Bijamantras, in particular, cannot possibly be language, for they convey no meaning according to the human use of language.

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1 The Samsāra is the coming and going, the cycle of birth, action, death, and rebirth; the world in which all live who have not by knowledge of the self (ātmajñāna) and the extinction of the will to separate life attained liberation or mokṣa.

2 That is, Religion, Wealth, Desire, and its fulfilment known as the Tri-varga, forming with mokṣa (liberation) the caturvarga, or four aims of all sentient beings. (See Introduction to Tantra Śāstra)

3 See ante.

4 As to Śādhana, see ante. Bhajana is simple worship.

5 Japa, oral or mental, “recitation” of Mantra, which is here stated to lead to success (Siddhi).
They are the Devatā Herself, who is the highest spiritual object for us. They are neither language, nor words, nor letters, nor anything which you and I read or write but the Devatā, who is eternally possessed of Siddhi, and is the Dhvani, which makes all letters sound, and exists in all that we may say or hear. It is a great sin even to think that that Devatā is mere letters. The Śāstra has, therefore, said: “They go to hell who think that Gurudeva is but a man, Mantra is but letter, and image of a Devatā is but a stone.”

Here it is necessary to understand with some clearness the nature of alphabets. Commonly we consider alphabets to be written characters and pronounced letters. In ordinary usage all the letters are called Aksaras, but “Letters” come to an end the moment they are pronounced, and never wait for a third moment. Viewing the matter from this philosophical standpoint, it is impossible for a word, a sentence, or language in general to be a combination of letters. As, for instance, in pronouncing the word Kalaśa (pitcher), when La is pronounced after Ka, Ka is no more; and when Sa is pronounced after La, La is no more; so that, although the letters Ka, La, and Sa are successively pronounced, it is impossible to pronounce (all at once) the word Kalaśa. As a matter of fact, it is the letters which are pronounced, and not the words. Only the letters linked together in the forms of words as willed by Īśvara are pronounced successively one after another according to rules of the Śāstras. It has, therefore, been said: “The particular letters and number of letters which Īśvara has ordained should convey a particular meaning, and are capable of conveying that meaning, do, when uttered successively in the manner fixed, convey that meaning.” The truth concerning the origin of language is that after the appearance of the Vedas, which are the Sadabrahmaṇi in the form of Mantras, Īśvara, when creating for the world of Jīvas languages consisting of an aggregate of sounds, willed that such and such letters, when combined together, should as a sound convey

1 Literally, Svarūpa of the Devatā. Svarūpa literally means “having its own form,” as opposed to the existence or appearance of the same thing in another form.

2 Varna or Aksara.

3 Unlettered sound.

4 Tattva.

5 Aksara.

6 Varna. Both Varna and Aksara (Letters) are Kuṇḍalini made articulate in speech and visible in writing. Aksara also means an alphabet and “indestructible”.

7 That is, there cannot be a combination of letters any more than there can be such between the present and the past.

8 Sound Brahman.

9 Śabdas.

10 Varna.
such and such a meaning. This is the eternal law and accomplished fact. No one can change it by reasoning, argument, and controversy, and cause a revolution in language. It is the existence of this eternal law which supports the world. For this reason the Śāstra has said: "The three worlds would all have lain in deep darkness had not the light called Sabda (sound) blazed throughout the entire Samsāra." The sound here referred to is that of the Vaidik language approved of by the Śāstra. It is unnecessary to mention other languages, for they are all but transformations of that great Prakṛti the Vaidik language. However that may be, our concern at present is with the original language only. Here also two letters cannot be pronounced together. How can we admit that to be an Akṣara (letters of the alphabet), which is created at one instant, is destroyed at the next, and which when pronounced has disappeared? Yet its name is Akṣara—that is to say, that which never wastes, is never destroyed, but is unbeginning, unending, ever established, and everlasting. It is a pity that, although we have all along been writing, reading, seeing, and hearing Akṣaras we do not know as yet what an Akṣara is. Bhagavān has said: "Just as Parabrahman is my eternal body, so Sabdabrahman is also my eternal body." Who but that self-manifest Bhagavān whose eternal body is sound can set forth its nature? In the Yogini Tantra it is said that at the beginning of creation, after the dissolution at the end of a Kalpa, the unborn and immortal charmer of the mind of Mahākāla stood with warrior frenzy on his breast in order to destroy the Daitya named Ghora, who had been born out of a part of Śiva in the course of the joyful play of the two Parabrahmans. The infinite millions of Yoginis born of the rays of that lustrous form of the Mother of the World then began to dance around Her in mad joy. The war-music of Brahmamayī in martial play began to resound upon the battlefield of the entire Universe. Beating time to that music, my Mother, who is, as it were, the flag of victory over death, set in motion a second period of dissolution by Her unting dancing. Of that time Mahākāla Himself gives the following account:

1 The relation between sound and its meaning is permanent. Language is not a mere matter of convention. A word denotes a thing because it must do so: Īśvara having so willed it.  
8 Vikṛti.

2 Akṣara means both a letter of the alphabet and "indestructible".

3 See ante.

4 Pralaya.

5 A Kalpa is a period between two dissolutions.

6 Śiva.

7 Demon.

8 That is, Śakti and Śiva, who though in fact one, manifest in these dual forms.

9 A class of Śaktis attendant on Kāli.

10 Whoever reaches Her becomes victorious over death.
"Seeing that very wonderful and mad dance of the Mother of the world, my mind was so distracted with fear that (finding no other means of escape) I took shelter in the body of Herself of Universal form,¹ and then, entering the path of Suṣumnā,² I saw and heard (inside that luminous Brahman body) things which, O Devī, were all so wondrous that I have never seen or heard the like again, and which I have not even the power to describe. Who can count, O Devī, the countless millions of great Universes,³ which constantly move within Her body? Brahmās, Viṣṇus, and Maheśvaras⁴ with millions of arms, heads, and differing forms (not to speak of Brahmās, Viṣṇus, and Maheśvaras with four, five, or a thousand heads) exist in that body. They are all Creators, Preservers, and Destroyers of different Universes, and possessors of all great powers.⁵ O Devī, the sight of all these wonderful things overpowered my mind, and I forgot all (which had happened in the past. I even forgot myself, and) I wondered who I was (Great Devas were there, but none seemed to notice me). Nowhere was I asked by anybody who I was, (where I had been), and whence I came. O Devī, in the World of that Devī's body I thus became forgetful, and doubts arose in my mind. I could remember nothing. Moving about in this way for a million years I (passed your navel region and) reached the loteus of your heart.⁶ The wonderful and beautiful sight which I saw there I have not the power, O Paramēṣvari, to describe fully. There I saw the Śāstras which are the source of the Dharma, Artha, Kāma, and Mokṣa of Jīvas.⁷ Of that Śāstra body Āgama or Tantra (consisting of mantra) is the Paramātmā, Vedas are the Jīvātmā, Darśanas are the senses, Purāṇas are the body, and Smṛtis are the limbs. O fair-faced Devi, all the other Śāstras exist as hairs of Her body. In short, as the Jīvātmā is to the Paramātmā, so is the Veda to the Tantra. (That is to say, just as the existence of the mind or the Jīvātmā, according to the Nyāya Philosophy, depends on the existence of Ātmā, so the existence of Veda depends on

¹ Virūṭ.
² The Nādi, or channel of energy of that name. (See Introduction to Tantra Śāstra and Arthur Avalon's "Serpent Power ".)
³ Brahmāndas.
⁴ There is not only one Brahmā, Viṣṇu, and Maheśvara. Those which men worship are the Devas of this Universe, but there are countless Universes, each of which has its own trinity of Devas.
⁵ Aīśvarya—that is, the attributes of Īśvara.
⁶ That is, he passed the Manipūra cakra in its Universal form, and reached the heart (anāhata) centre of the Devī's body, the universe. The brackets are the Author's.
⁷ Religion and religious merit, wealth, desire and its fulfilment, and liberation. (See Introduction to Tantra Śāstra.)
⁸ The philosophies.
the existence of Tantra. Just as in the body of the Jiva Paramātmā is the Śakti of pure consciousness, so in the body of the Śāstra Tantra is the Śakti of consciousness consisting of Mantras. Just as all activities of the Mana-Śaktī with Guṇas, flow constantly through the Jivātmā, so all Vicāra-Śaktī, consisting of knowledge varying according to competence caused by differences in the three Guṇas, Sattva, Rajas, and Tamas are eternally seated in the Veda. Just as the ultimate goal of mind is immersion in the Parabrahman, and the end of the active forces, consisting of Sattva, Rajas, and Tamas, is to disappear altogether, so the ultimate goal of Veda is to be merged in Tantra through the knowledge of the omnipresence of Brahman. And the end of the different Adhikāras caused by differences in the Guṇas is to be totally destroyed.) Then, O Devī, I saw letters of dazzling brightness at the edges, the middle, and the roots of the petals of that lotus of Thy heart, embracing Śikṣā, Kalpa, Nirukta, ChaNDAs, and all other minor Śāstras, givers of welfare to the three worlds. Then, O Devī, I saw, within the pericarp of Thy lotus, hundreds of groups of letters shining most brilliantly like millions of suns and moons, and surrounded by circles of the light of millions of great fires. Those luminous letters, with as their substance the true and lasting Parabrahman, shone with the brilliance of millions of suns, were cool like millions of moons, and radiant as millions of fires. O Devī, those luminous letters consisted of all knowledge, of all wonders, of all sacrifices, and of all places of pilgrimage. (That is to say, when the subject of Śādhanā is the form of Mantras, the letters generate knowledge of the science of all things in the Brahmāṇḍa. It is a matter of everyday experience that wonderful events are brought about by changes produced inevitably in the laws of Nature by the great power of Mantra-Śakti, which can make the impossible possible. The Śādhanā of letters leads unfailingly to the vision of the supreme Devā, a result which the

1 Force, power, or active principle.
2 Mind-power, or more strictly, Śakti in form of the lower mind or Manas.
3 Qualities. (See Introduction to Tantra Śāstra.)
4 Powers of judgment and reasoning.
5 Adhikāra.
6 Adhikāra is competency. A Śādha is entitled to worship and to have knowledge according to such competency. This competency is affected by the predominance of particular Guṇas in the Śādha himself. When Brahmjñāna is attained, then all question whether a man is fit for this or that necessarily disappears. The establishment of Adhikāra is only a means to an end, and with the attainment of the end (spiritual knowledge) disappears.
7 Varpa.
8 These are four Vedāṅgas, dealing with orthography, ritual, etymology, and prosody.
9 Yajñas.
10 Tīrthas.
11 The potency of Mantra or Śakti as Mantra.
performance of all the sacrifices like the Aśvamedha 1 and so forth cannot
give. By the Sādhana of the great Mantra of letters one achieves at the
same time the fruits of seeing and touching all places of pilgrimage. In fact,
we go not too far in saying that places of pilgrimage themselves desire to
be sanctified by the sight and touch of Great men 2 accomplished in
Mantras. For a Sādhaka's body is not an ordinary material body, but
is the permanent dwelling-house of Her who is the Mistress of all places
of Pilgrimage, 3 and who raises the fallen and grants liberation to the
three worlds. O Devī, in these letters 4 reside all religious merit, 5 all
righteousness, 6 all knowledge, and all Brahma-bliss. (That is to say, by
worshipping them one performs all acts of religious merit at one and the
same time. One achieves by a single means all forms of righteousness
which are the fruits of all religious acts; and one acquires that knowledge,
which is the fruit of all righteousness—namely, that Brahmā is omni-
present throughout the universe; for such an one the Brahmnāda 7 is filled
with Brahma-bliss, which is the fruit of the knowledge of Brahmā.) O
Maheśvarī! these (Mantras) are evidence 8 of the existence of the Vedas
and the Śāstras, and all Jīvas are themselves the supreme energy 9 of
Brahman and the supreme blessing. That is to say, many may easily say
that a spiritual Śāstra which speaks of fruit to be reaped in the next
world is unauthoritative. But even unbelievers 10 will shrink from calling
a Śāstra unauthoritative the fruits of which are visible in this very
world. What this self-evident Śāstra lays down as authoritative must
also, as a matter of course, be considered as such by all people. Even
believers 11 may sometimes be led to doubt the authority of Veda
because they see not its effects. But if Tantra which produces visible
effects admits that Veda or Vedāṅga, or any other Śāstra, is authorita-
tive, then not even unbelievers can dispute it, for Tantra is self-evident.
It is also self-evident that the letters 12 which are Mantras are a form
of evidence of the existence of Jīvas. 13 The use of the terms guttural,
palatal, cerebral, and so forth, in classifying letters 4 relates only to seats
of pronunciation, 14 and not to seats of generation. 15 For instance, what is
pronounced from the throat is called guttural, what is pronounced from

1 The Vaidik horse-sacrifice.  
4 Varna.  
7 Universe.  
10 Nāstika.  
13 Āstika.

2 Mahāpuruṣas.  
5 Punya.  
8 Pramāṇa, note pos.  
11 Tejas.  
14 Āstika.

3 Tīrthas.  
6 Dharmā.  
9 Pramāṇa, note pos.  
12 Āstika.

15 Utpatti.
the palate is called palatal, and so forth. The word pronunciation also means ut (above), charana (to cause to move)—that is, to make letters which were moving below to move above. When that motion above is manifested outwardly, and is perceived by the sense of hearing, it is certain that the motion below has also an inward manifestation in the most subtle supersensual form. It is this deep truth which has been clearly expressed in the Sāstra as follows: In the Prapāñcasāra it is said:

“When through obstruction of the vocal passage a child utters indistinct sounds, it is Kulakūḍalini, who, playing in the aperture of the Mūlādhāra and coiled round the Sūsumnā, utters indistinct sounds repeatedly. It is the echo of this indistinct sound which comes out of the passage of the child’s throat.”

The Prayogasāra says: “O Devī, at that time Antarātman, the substance of which is sound, Himself utters sounds. It is these sounds of His which, in combination with each other, appear as letters.”

In the Śrāddhākāra it is written: “Śabdabrahman exists in all things as consciousness. So it is this Śabdabrahman, the substance of which is consciousness, which exists in the bodies of living beings in the form of Kūḍalini, and then appears as letters in prose, poetry, and so forth, being carried by air to the throat, palate, teeth, and other places.”

In the Viśvasāra Tantra there is the following: “Śadāśiva Himself has spoken of Him as Śabdabrahman. That Śabda (sound) is in the Anāhata Cakra.”

And in the second Paṭala of the same book it is said: “O beloved one! in the Jīva’s own body itself blissful Parabrahman exists as Śabdabrahman, whose substance is all Mantras.” All Mantras are manifestations of Kulakūḍalini Herself, who is the Śabdabrahman, whose substance is consciousness. So that the fact that they are pronounced (outwardly manifested) from such places as the throat, palate, and so forth, does not prove that Śabda (sound) or Mantras are generated at such places. Although Brahman as Śabda is not in reality generated, yet it first appears at the Mūlādhāra. However that may be, what is known to us as Śabda (sound) or varṣa (letter) is the Sakti which gives life to Jivas, so that without doubt Mantras which are Śakti are eternal evidence of the existence of Jivas. Next it has been said that “Mantras are the supreme energy of Brahman.” According to philosophers, Śabda

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1 Uccāraṇa.  
2 Varṣa.  
3 See vol. iii of the “Tāntrik Texts,” edited by Arthur Avalon.  
4 This may also refer to incomplete formation.  
5 Nāda.  
6 Brahman as “sound” manifesting the Universe, which is its Brahmavibhūti.  
7 Vāyu.  
8 Svarūpavibhūti.  
9 Saktimaya.  
10 Tejas.
(sound) is everywhere the quality (Gupa) of Ākāśa (ether and space). For this reason many people are under the impression that Šabda (sound) is produced from Space (Ākāśa). This is merely observation of the effect. According to Tantra which sees the cause of everything, this is a mistaken inference. Tantra, which sees through the subtlest supersensual things,¹ and is ever in favour of direct perception,² holds that Šabda is the cause of the Universe,³ and not the effect of anything. The production of Šabda from Ākāśa is merely its outward manifestation. In reality Šabda eternally exists as Brahman.

In the Kāmadhenu Tantra it is said: "Māṭrkāsakti,⁴ consisting of the fifty letters,⁵ from A to Kṣa, is the seed of all things moving or non-moving. Of these letters,⁶ again, Visarga⁷ is Śakti, and Bindu⁸ is Puruṣa, and in the Ajapāmantra⁹ of Prakṛti and Puruṣa in union She¹⁰ is undifferentiated Pūrṇabrahman.¹¹ O Devī, from letters which are Mantras¹² are born Prajāpati, Brahmā, Viṣṇu, and Rudra, the Destroyer of the world."

"It is true and certain that supreme Kulakunḍalinī Herself, who is the fifty letters,¹³ from A to Kṣa, has given birth to this entire universe, consisting of moving and non-moving things."

In the Māṭrkodaya it is said: "Īsvara is the author¹⁴ of Vedas, Mahārśis (great seers) are the authors of Purāṇas, but in no Śāstra is it said that there is any author of Her. Māṭrkā Devī, who is letter, is, therefore, not created, but self-existent.¹⁵ (For this reason a name of Kulakunḍalinī, the Mantradevatā whose substance is letters, is Māṭrkā— that is to say, the Generatrix of these infinite crores of universes. It is not possible for Her to have a father and a mother. She is, therefore, called only by the name of Māṭrkā, the Mother. She is the Mother of all, and not the child of any.) Just as in space¹⁶ waves of sound are produced by movements of air,¹⁷ so also in the space¹⁸ inside

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¹ Tattvas. ³ Pratyakṣa. ⁵ Brahmanḍa.
⁴ Māṭrkā, which is an adjective derived from Mother, means the letters of the alphabet.
⁵ Varna. ⁶ The h breathing with two parts.
⁷ The nasal breathing with one point.
⁸ That is, the Māntra of inhalation and expiration.
⁹ That is, Māṭrkāsakti. ¹⁰ Perfect Brahman.
¹¹ Mantramaya.
¹² Karta: here only in the sense that the world got it through him; see post.
¹³ Svayambhu.
¹⁴ Ākāśa, or ether.
¹⁵ Literally, by strikes and counter-strikes of air (vāyu).
the Jiva’s body currents of sounds flow owing to the movements of the vital air, and its inward and outward passage as inhalation and exhalation. There is no generation of sound in space. Sound is only manifested therein. Every intelligent man will understand that this manifestation of the gross form of sound is impossible unless sound exists in space in a subtle form, which is the permanent, separate root of gross sound. Such people, however, as want to explain away the universe with its fourteen worlds by reading only the history of India or the Science of language may find scepticism more agreeable to them than the taxing of their brains with such an extremely remote question as “whence come sounds” in space? They satisfy themselves by saying that it is the law of nature that sound should be produced in space, and nothing can be said in respect of that which is a natural law. We, however, have no faith in the words of those who are so pleased to put such implicit faith in nature. For we think that in reality nature as a thing in itself does not exist. The existence of those qualities and properties in a thing which constitute such thing is its nature. If, therefore, one says, “A thing is produced by nature,” does he answer the question why it is so produced? To say that a thing happens by nature is to say that it happens because it happens. Such a statement indicates no search for truth, but only an attempt at escape. In fact, Sāstra (Scripture) is for those people only whose minds have become restless with the desire to know the truth. Those who have understood that the manifestation of sound in space is an effect, and does not indicate that space is the cause of sound, are hardly likely to find peace and satisfaction in the statement that sound is the quality of space. What they want to know is the real truth, supersensual though it be. But it is not within the power of any Jiva to open the door which hides that deep truth from us. Nevertheless, the pain which is caused by ignorance of that truth is unbearable. For this reason Bhagavān, who is the creator of all things, and sheds His mercy on all who seek it, has Himself revealed in Tantra, for the benefit of the three worlds, what He Himself saw in the eternal body of waves of existence, consciousness, and bliss of Her who is all-merciful. He has said that in the eternal body of the Devi, Mantras also, in the form of letters, are eternal Brahman, full of energy and aspects of Herself. Mantras which are seeds

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1 Literally, by strikes and counter-strikes of air (vāyu).
2 Prāṇavāyu.
3 Ākāśa, or ether.
4 Śūlā.
5 Śūkma.
6 Bhāṣāpariccheda.
7 Sabda.
8 Svabhāva. In other words, it is the nature of the thing, and there is an end of it.
9 Sat.
10 Cit.
11 Ānanda.
12 Varnas.
13 Tejas.
14 Bija.