CHAPTER XIV

DISCUSSION UPON, AND SELECTION OF
THE GURU

In the Yogini Tantra it is said:

"Mantra should not be taken from the father, maternal grandfather, brother, one who is younger in age, or from one who is of the party of one's enemy."

In the Gaṇēśavīmārśinī it is said: "Initiation by a Yati, the father, one living in a forest, or when taken from a Sannyāsī does no good to a Śādhaka."

In the Rudrayāmala it is said: "A husband should not initiate his wife, nor a father his son or daughter, and a brother should not initiate his brother. But if a husband is Siddha Mantra, he can initiate his wife as his Śakti, and in that case the Guru will not acquire fatherhood by reason of his having given Mantra, nor will the disciple become his daughter by reason of having received it from him. (The provision that a husband may initiate his wife as his Śakti must be understood to apply to Virācāra and Kulacāra only. Such an initiation is not ordained for Paśvācāra and the like, for in such Ācāras there is no worship with Śakti.) The letters in a Mantra are the Devatā, and the Devatā is Guru himself; so that Śādhakas and Śādhikās who desire their own good should make no distinction between Mantra, Devatā, and Guru."

In the Siddhi Yāmala it is said: "O beloved one! if by good fortune a Śādhaka attains Siddhi in a Mantra, he may dispense with the ordinary conditions for becoming a Guru, and initiate his own Śakti (wife)."

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2 Guruvicāra—that is, selection with judgment after discussion.

3 Literally, "One who has completely subdued the senses": an ascetic so called.

4 This term has here a technical meaning, which is explained at see post.

5 Or, ordinarily, when the Guru gives Mantra, the Śīṣya becomes his son; but this is not so in the case stated.

6 The two divisions of Tāntrik Śādhakas of those names (see Introduction to Tantra Śīstra).

7 The Ācāra of the Paśus. Varga. Women Śādhakas.
In the Yāmala it is said: “A husband should not initiate his wife nor a father his daughter; but if a husband is Siddhamantra, he may initiate his wife as his Śakti, and in that case the initiated does not become a daughter to him. If a father is Siddhamantra, he may initiate his son, and a brother may be initiated by a brother who is Siddhamantra, and thus become a Siddhamantra himself. For, in the case of a Siddhamantra all disqualifications for giving and receiving initiation become qualifications.”

The word Siddhamantra does not here mean “one who has attained Siddhi in a Mantra.” It is a technical word, explained in the Krama-candrika as follows: “Kāli, Tārā, Śoḍaśi, Bhuvanesvari, Bhairavi, Chhinnamastā, Dhūmāvatī, Bagalā, Mātaṅgī, Kamalātmikā. These ten Mahāvidyās are called Siddhavidyās. Those who are initiated in their Mantra are called Siddhamantras.”

In the Kāli Kalpa it is said: “O Mahādevi! if a Mantra is worshipped by three generations (great-grandfather, grandfather, and father) in succession, then that great Mantra becomes Siddhamantra.”

In the Matsyaśūkta, it is said: “A mantra given by a father is not faulty in Śaiva and Śākta rites, although it may not have force in other rites.”

Moreover, in certain special matters a father has the right to initiate his eldest son if he is worthy, as, for instance, the Matsyaśūkta says: “One may give (Mantra) to his eldest son, the crest gem of his family.”

The Śrikrama says: “Mantra may with prudence and care be given to an intelligent eldest son.”

And so forth.

**Women Gurus**

The Rudrayāmala says that a woman may be a Guru who possesses the following qualities: She must be Kūlīna (practising Kulācāra, Kulajā (born of a Kaula or respectable family), of auspicious appearance, fair face, and lotus-eyed; decked with gold and gems; endowed with intellect, calmness of mind, and all other good qualities; a follower of her Ācāra,”

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1 See below.  
2 That is, all disqualifications cease.  
3 That is, the Ācāra of the Kaula division of Tāntrik Śādhanas.  
4 A family which is and has been in past generations followers of Kulācāra.  
5 She must be endowed with all good signs.  
6 Literally, “whose face is like the moon.”  
7 Sadācāra. Ācāra is the way or practice which the particular person should follow.
PRINCIPLES OF TANTRA

good, pious, and chaste,1 with control over the senses; of good conduct and devoted to the service of her elders; proficient in Mantras and in their meanings; ever engaged in Japa,2 and devoted to the worship of her Iṣṭadevātā.3 By the worship of such a woman both Sādhana Śakti 4 and spiritual knowledge is attained. A widow should not initiate.5 Initiation by a woman is to be recommended; in particular, initiation by a mother of her son, which gives results eight-fold greater than is ordinary.

A widow, however, may initiate if she has sons. A Siddhāmantra 6 may, without any restriction, be taken from widows, and such initiation will have ordinary effect. If, however, it is taken from the mother, it will produce eight-fold effect. If a Sati 7 who has both husband and sons gives Siddhāmantra without request and of her own initiative, then also such initiation will produce an effect eight times that of an ordinary initiation. If a mother gives her son the Mantra she herself worships, and the son becomes devoted to it, he undoubtedly acquires the eight forms of Siddhi. O Devī! initiation in the mother’s own Mantra is indeed precious; the Sādhaka who receives it from his mother in the first place obtains enjoyment 8 in whatsoever form 9 he desires, and then undoubtedly becomes possessed of the knowledge of the meaning of thousands of crores 10 of Mantras, and finally attains liberation. If a mother gives her own Mantra in a dream, and notwithstanding the Sādhaka is again initiated, he is doomed to be born as a Dānava.11 If through special good fortune a mother initiates her son at his request, there is in that case no necessity for Mantravīcāra,6 and the Sādhaka acquires Siddhi. In the case also of a Mantra received in a dream there is no need for Vīcāra,6 either in respect of the Guru or the Mantra.

In the Rudrayāmala it is said: “In the case of a Mantra received in a dream there is no necessity for Vīcāra 12 of Guru and Śiṣya. If a Mantra

1 Sādhi, female of Sādhu.
2 “Recitation” of Mantra (see Introduction to Tantra Śastra).
3 The particular Devatā which she worships.
4 Power inherent in and derived from Sādhana.
5 Ordinarily; for, see post.
6 See ante.
7 A wife perfectly devoted to her husband.
8 Bhoga.
9 Literally, “body” (Śarira)—he may by Sakāma Sādhana obtain such forms of enjoyment in this body, or in another body in another birth. By Yoga he can enter into other bodies in this birth. Thus, if he desires to become a Rāja, he may in this or the next birth become one.
10 A crore is ten millions.
11 Demoniac enemies of the Devas.
12 Discussion with a view to select (see ante).
is received in a dream from a woman, it will be purified by a Samskāra.”¹

“No Mantra becomes effective without the taking of Guru,² therefore the life of the Guru should be invoked into a Mantra received in a dream and into a Ghaṭa, and the Mantra should then be received by writing it on a banian³ leaf with Kuṅkuma.”⁴ This is laid down in the Yogini Tantra and other books.

The Dhyāna,⁵ Mantra, Stava,⁶ Kavaca ⁷ and so forth, for women Gurus are different from those for male Gurus. Sādhakas will learn them from the Matyākshātha, Gupta-sādhanas, and other Tantras.

We have above quoted but briefly a few short excerpts from all that has been said in Śāstra concerning Guruvicāra ⁸ and the outer characteristics ⁹ of Guru.

We have not even touched the inner characteristics of Guru, which have been specified in the Kulārṇava, Kāmākhyā, Rudrayāmala, and other Tantras. For an exposition of these deep and solemn spiritual sayings would require a separate volume; secondly, these statements are not for public ears; and thirdly, we doubt whether the Gurus of the present day will be able to put their teeth into them.¹⁰ Far less do we expect that Śiśyas¹¹ will be able to judge and select Gurus with intelligence. We therefore refrain from undertaking what is both a useless and, at the same time, improper task.

**GURU FAMILY AND FAMILY GURU¹²**

In the Yogini Tantra it is said: “A special honour appertains to the Guru family for ten generations¹³ by reason of giving Mantra in Paśvacāra; for twenty-five generations by reason of giving Mantra in Virācāra; for

¹ Mantrasamskāra—that is, purification of the Mantra, which is done afterwards.
² That is, acceptance of Guru by Śiśya, and of Śiśya by Guru.
³ Vāṭa. ⁴ A red powder made of a root called Sāthi, coloured red.
⁵ The formula containing a description of the Devatā, who is the subject of meditation. ⁶ Hymn of praise.
⁷ Amulet. ⁸ Selection with judgment of a Guru.
⁹ That is, his knowledge of Sādhanas, Śāstras, etc., as compared with spiritual intuition.
¹⁰ That is, understand them even a little.
¹¹ Disciples.
¹² Gurukula and Kulaguru—that is, the subject of the Guru’s own family and of the Guru himself, who is family Guru to others.
¹³ That is, if in searching for a Guru one finds a member of a Guru family who comes within ten generations of an ancestor of his who had initiated an ancestor of the present intending Śiśya, then the Śiśya should accept him as his Guru, and so mutatis mutandis with the rest.
fifty generations where the Mantra is one of any of the Mahāvidyās, and for one hundred generations by reason of teaching Brahmayoga."

In the Pichchhilā Tantra it is said: "If a Śīya forsakes the family of his ancestral Guru under a sinful delusion, he dwells in terrible Hell as long as the Sun, Moon and Stars endure."

In the Bhādharmā Purāṇa it is said: "For this reason, if a descendant of the Guru family, who is even younger in age, is a learned man, he should be accepted without discussion as Guru for initiation because he belongs to the Guru family." Many Tantras have in this way ordained that the Śīya cannot forsake the Guru family. But in course of time this ordinance has become the cause of the ruin of the Ārya Society.

As a matter of fact, the cause of this ruin is not the ordinance itself, but it is the arrogance of the Guru family and the ignorance of Śīyas which has brought it about.

In the Kulārṇava Tantra it is said: "Death overtakes him who forsakes Mantra, poverty overtakes him who forsakes Guru, and the Śādhaka who forsakes both Mantra and Guru goes to the Raurava Hell." Nowadays there are many who would make this verse an authority against forsaking the Guru family. But according to Tāntrik Ācāryas a Śādhaka will be considered sinful in the sense of this verse only if he forsakes his own Guru and Mantra; for one cannot abandon a thing which one has not accepted. The saying "One should not forsake the family of his ancestral Guru" means that while there is a person fit to be Guru in the Guru family, one should not forsake him and adopt another Guru. Otherwise, the Śīya is not prohibited from leaving the Guru family. What, then, do the words "should not forsake" mean? Even the verses quoted above from the Yogini Tantra are interpreted by some people to mean that successive generations should be honoured as descendants of Gurus of the Śīya’s ancestor, even if they are not actually taken as Gurus.

We do not object to this interpretation. It cannot, however, have been intended by the Śāstra that members of the ancestral family of Guru must be taken as Gurus, even if they are not fit to be such. This is clearly put in the Bhādharmā Purāṇa, which says that, "If a descendant of the Guru family who is even younger in age is a learned man, he should be taken as Guru"; that is to say, in such a case only the claim of the

1 The ten great mūrtis of the Devi.
2 Naraka.
3 That is, than some third person not belonging to the Guru family.
4 Learned men. See ante.
5 That is, though such may not be taken as Gurus, respect must be shown and support given to them.
Guru family is indisputable. As to placing oneself in the hands of an incompetent person simply out of regard for the Guru family, we leave it to the intelligent reader to decide whether upon a consideration of the principles which govern the matter of the Guru such a proposition is reconcilable with Dharma and reason. A learned man, though younger in age, is older in knowledge. In the domain of knowledge the Sādhanasāstra is concerned with seniority of knowledge only. Hence a learned man, even if he is younger in age, is considered older, and this seniority entitles him to be a Guru. Śiśyas should also remember here that the learning which is here spoken of is not the sort of learning for which degrees or titles are given. On the contrary, the learning I speak of is that which utterly destroys all the bondage of Jīva. Nowadays, most of those who represent the ideal type of a learned man in worldly society are considered devoid of all sense, and perfectly ignorant in the society of Sādhakas. Hence, when one speaks of a learned man in the Guru family we must be understood to be speaking of one who possesses the learning which makes a man a Guru, and not the learning which consists in knowledge of the ordinances of the Smṛti, or the subtleties of the Nyāya philosophy. Notwithstanding that a man is considered to be learned according to the notions of society, the Śiśya should ascertain whether he is learned in the science of Sādhana. To the misfortune of Indian Society accomplished Sādhakas and Mahāpurusas have disappeared from Guru families, and with them also the divine energy acquired by their Sādhana. The ruins of those Guru families now generally consist of a few Gurus, who exist like wicks which smell foul after the lamps have been extinguished. Society is on the verge of being destroyed by their oppressions and persecutions. They think that the profession of a Guru is a second Kuliniyas.

Considering how their indulgence in acts repugnant to Dharma is daily increasing, and how much of the poisonous fruits of their Karma have become ripe, it seems that the day is not far off when these Gurus will be paid off. Although such paying off is inevitable, according to natural laws, yet we shall raise here one or two points dealt with in the Sāstra. For these Gurus have decided that they have got a charter over

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1 That is, the learning of the Guru, on which account he is selected to give initiation.

2 Upādhi.

3 Literally, destroys all Upādhis of Jīvahood, meaning the philosophical Upādhis of name and form. There is here a play on the word Upādhi.

4 Great men.

5 Tejas.

6 As the Kulins think that by virtue of their birth, they have a right to a superior position in society, so do Guru families.

7 That is, will receive the Dakṣiṇā or present made to the Brāhmaṇa and go.
the race of Śisyaś for all time, till the day of final dissolution, so that no one has now the power to deprive them of their right. They think that even if they are self-willed and oppressive, Śisyaś have no right to discuss the matter, for “there should be no discussion of the Guru’s family.”

We ask, Who has given them this charter? He within whose dominion these matters are has not given such a charter. On the contrary, he long ago foresaw that a forged charter might be produced, and made provisions accordingly. It is because these provisions are not known to the public that all this mischief has been done. If either Guru or Śisya has wrong notions on this matter, he should know the truth as stated in the Śāstra, and be careful of his welfare.

In the Rudrayāmala it is said: “One should abandon a Guru who is destitute of Brahma-bliss, ill-favoured, of evil repute, debased, of crooked mind, and heinously sinful. No man, unless he is the Guru, should be honoured who suffers from the decomposing, or the Śitra, form of the eight kinds of leprosy; one who habitually practises black magic; sells gold; is a thief or a fool; who is very short statured; or has a small tooth between his two front teeth; who is a person devoid of Kulācāra, or restless, or with a stain on his character; who is diseased in the eyes, or adulterous, foul-tongued, sensuous, or with any additional limb (as a person possessing an additional finger); or a hypocrite; or who has fallen from Dharma; or is garrulous; or is greedy, miserly, or a liar; who is a restless character; or without reverent feeling; or who does not follow the five Ācāras; or possessed of many faults.” That is to say, if after a person has been initiated his Guru contracts any of the above-mentioned faults, he should continue to honour and not abandon him; but one who has previous to such initiation contracted any of these faults should never be made a Guru.

In the Kalpacintāmaṇi it is said: “He is unfit to be Guru who is consumptive, or has skin disease, or dead nails, or a small tooth between the two front teeth; or is deaf, or has a cataract of the eye; or is bald, or

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1. This is an adaptation from the latter portion of the quotation from Bhaddhārma Purāṇa at, see ante, which says: “Without discussion, on account of his belonging to the Guru family.”
2. Krūra.
3. Literally, “A person who habitually earns money for injuring (Himsā) people by means of special rites intended for the purpose.”
4. Sale of gold is forbidden in the Śāstra for the higher castes.
5. That is, without peace on account of outside troubles.
6. In talk.
7. Bhāvabhina. The brackets in the preceding case are the author’s.
8. Apparently here the five-fold worship.
9. Śyāvadantā ordinarily means “brown-toothed,” but is translated as above, according to the previous translation of the author.
lame, or deformed, or has an additional limb; is pink-eyed, or of foul breath, or has enlarged testicles; or is a dwarf, hunchback; or leper, or who is impotent, or possessed of any other physical defect.” After mentioning the physical defects, the book goes on to point out defects in habit and character. “Wise men should be careful not to take initiation from or engage in any work (such as the establishment of the image of a Devatā) a Guru who does not perform his duties as enjoined in the Vedas and Smṛtis; who is rough of speech; or is of evil repute; or does a priest’s work; or a medical man; or one who is sensuous, crooked of mind, arrogant, vain, addicted to vices, miscrly, or wicked; who keeps bad company; or is an unbeliever; who is timid, or guilty of a great sin; who does not worship Devatā, Agni, Guru, the Mahāvidyās, and so forth; who is ignorant of the Mantras for the Sandhya-rite, Tarpana, Pūjā, and so forth; who is idle, given over to enjoyments, or devoid of Dharma; who is an astrologer, or has any other defect mentioned in the Āgama.

In the Kāmākhya Tantra it is said: “Through knowledge a Jīva attains liberation, and knowledge is supreme over the supreme. Hence one should forsake a Guru who is unable to give knowledge just as a hungry man seeking food forsakes a householder who has no food to give him (1). That Guru is Śiva Himself, in whom shine the three forms of knowledge (namely, knowledge of Vīra, Divyā, and Kaula; of Satva, Rajas, and Tamas; of Guru, Mantra, and Devatā; of the meaning of Mantra; the awakening of Mantra; and the Yonimudrā). One should seek the protection of such a wise Guru, forsaking an ignorant one (2). From knowledge constantly proceeds Dharma; from knowledge proceeds wealth from knowledge proceeds desire and its fulfilment; and from knowledge proceeds Nirvāṇa liberation (3). Knowledge is the highest object; nothing than it is of greater worth; it is for knowledge that Jivas worship Devatā; and knowledge is the final fruit of Tapasyā (4). Just as a

1 Pātimāśika. Literally, “foul nosed,” which apparently refers to foul breath.
2 The Guru should speak softly and tenderly.
3 Purohita, who is engaged in ritual service.
4 Nāstika.
5 Fire.
6 The ten great appearances of the Devi.
7 See Introduction to Tantra Śāstra.
8 Offering and worship.
9 Tantra Śāstra.
10 Jāna.
11 Vīra and Divyā are two of the Tāntrik temperaments (Bhāva), and Kaula is the highest of its Ācāras.
12 The three guṇas of Prakṛti.
13 Mantrārtha.
14 Mantracaitanya.
15 A celebrated Mudrā in Hathayoga. When Vāyu is stopped by this Mudra, steadiness of mind is produced, and the detachment of Manas from its objects leads to the state known as Īrmanū (see Commentary of Kālīchāraṇa on v. 36 of the Śatcakraraṇīpāna; p. 405 of “The Serpent Power”, VI Edition (1958).
16 Artha.
17 Kāma.
18 Devotion and austerities.
honey-seeking bee flies from flower to flower, so a knowledge-seeking Śīṣya should seek the protection of Guru after Guru (5). Many are the Gurus who extract money out of Śīṣyas, but O Devil! rare are those truly good Gurus who allay the burning of the Śīṣyas’ hearts (6). Obedience to that Guru who has, with the collyrium-stick of knowledge, opened the Jīva’s eye blinded by the darkness of ignorance. Mindful of this (that is to say, knowing how great is the responsibility of Guru), a great Sādhaka will recognize the wise to be Gurus only, and then, O consort of Śiva, Siddhi will surely be attained by means of the Śīṣya’s devotion only (7). A good Guru is he who is calm and self-controlled, is a Kulina, of pure mind worshipping with the five Tattvas (8). He is called a good Guru who has the reputation of being Siddha, maintains his Śīṣyas in any way which their necessities require, and works wonders by means of Divine Śakti (9). A good Guru is he who speaks of things previously unheard of and suited to the mind of the hearer truly and in a charming way, and who can equally explain both Tantra and Mantra (10). A good Guru is he who is always anxious to benefit the Śīṣya by giving him knowledge, and who is capable of punishing as well as rewarding (11). A good Guru is he whose aim is always the highest good who ever converses upon spiritual truths, and who has a single-minded devotion to the lotus-feet of his own Guru (12). O Devil! if a Śīṣya is able to obtain a Guru who is the possessor of such qualities, he should at once seek his protection, relinquishing an incapable Guru, and in such a case time need not be taken into account (13). Reprehensible is the Guru who only takes property from the Śīṣya; who is an oppressor of many (extracts money, etc., from many Śīṣyas (disciples) on the pretext of giving initiation) and is openly ridiculed by the people (14). If, notwithstanding that the Śīṣya is reverent in body, mind, and speech towards his Guru, the latter does not approve of a thing for a Śīṣya out of desire for that thing himself,

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1. Atājana, which is used to clear the vision.
2. Query whether there is a mistake in the author's translation of the original Sanskrit, which runs, “Śīṣyabhaktyā kevalam niścitam” which may mean that Kevala or Kaivalya-liberation is sure to be attained by means of the Śīṣya’s devotion. The author appears to have taken the word Kevala to mean “only”.
3. Pañcatattva (see Introduction to Tantra Śāstra).
4. Accomplished.
5. Paramārtha.
6. Tyaktvā. This does not mean that he should forsake a man actually taken as Guru, but that in such a case he should relinquish selection from the Guru family.
7. Kālaviścāra—that is, whether the time is suitable for Gurukaraṇa.
8. Author’s bracket.
and wastes the Śiśya’s money in improper ways, then that most depraved man who wishes harm to his Śiśya out of greed should be forsaken (15)."

Sādhakas will now ask themselves if the Guru family is to be considered above all discussion? All the authorities quoted above say that such and such a Guru should be relinquished. By the use here of the word Guru is meant not a person who has been accepted as Guru, but reference is made to that Gurukūr̔ 1 which is nothing but the family Gurukūr̔ occasioned by birth in the family of ancestral Guru. If such a Guru is fully qualified according to Śāstra, the Śiśya should take him as Guru instead of seeking the protection of another Guru; otherwise he should be forsaken. This is the meaning of Śāstra. A Judge and Administrator 2 with the necessary qualifications, though he is not the King himself, is yet his representative, and by virtue of the King’s power his commands are inviolable, and he himself is worshipped by all. This is the civil law 3 of the State. By the authority of this law he is the ruler of the kingdom, and the kingdom desires to be ruled by him. It is because he performs the duties imposed on him by the King that his commands are accepted without question, and people pay with confidence revenue into his hands. But if through arrogance or selfishness he, trampling on all political principles, misappropriates that revenue and oppresses the innocent, then that kingdom is in danger of destruction through his oppressions. The community of Śiśyas is in like peril through the oppressions committed by Gurus. In the administration of the State the Judge is concerned with political matters only, and if he interferes in any way with the principles of Dharma, 4 the whole kingdom is in an uproar, and gives unending fuel 5 to the flaming fire of rebellion. Similarly, Guru is only the Judge of principles of Dharma; but if he interferes in any way and in any matter concerning purely temporal matters, there is every likelihood that the fire of rebellion may break out among Śiśyas. And this is what has actually happened. There is, however, this good news to tell—namely, that the One Supreme Queen 6 of the three worlds has entrusted the people with the selection of the Judge. If, then, the people select a robber as their Judge, the Queen cannot be blamed therefor. While in such case the oppressiveness of the robber will, on the one hand, deprive the people of the spiritual wealth which is their greatest possession both here and hereafter, the revenue, on the other hand which they pay will not reach the

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1 Gurutva.
2 Vīcāraka.
3 Rājāniti.
4 See Introduction to Tantra Śāstra. Here religious and ethical rules of universal validity requiring universal allegiance as opposed to particular State laws.
5 Āhūti. Literally, offering.
6 Rājarājēśvarī.
Sovereign's treasury. The person to whom, as our Supreme Guru, we will entrust our all, that it may be carried to Paramesvari, will misappropriate it, but because he does so we shall not ourselves be exempt from the punishment of being sent to hell,\(^1\) which we incur under the regulations of Her kingdom.\(^2\) Just as a Judge has two aspects, in one of which he is an ordinary subject of the King like you and I, and another in which, as representative of the King, he is Judge over us both, so the Guru has two aspects, in one of which he is an ordinary Jiva with ten senses, Māya and Moha,\(^3\) like you and I, and in the other he is Parabrahman Śiva, above the senses, and the Māyā which affects them. Revenue paid into a Judge's hand is intended for the sovereign power. In the same way worship of the Supreme Devatā in the person of the Gurudeva is intended for Brahmaśakti. But as revenue paid into the hands of a Judge who does not serve his Sovereign goes not to the latter but to the people,\(^4\) so worship of the Rājarjeśvari (Queen of Queens) entrusted to a Guru inimical to Brahmaśakti is likely to go, not to the Brahmaśakti, but to the robber Šakti.\(^5\) Hence the King of Kings,\(^6\) who has promulgated rules of State for the universe, has in His ordinance on the selection of Guru Himself proclaimed to all people as follows:

In the Bṛhadārāma Purāṇa it is said: "Sadāśiva Himself is angered against him who is disliked by all. As people pay the King's dues to the Headman, Judges, or Superintendents of administration, so Śiśyas pay the Iṣṭadevata's worship to Gurudeva. But just as if headmen and others who are dishonest or inimical to the Sovereign must be deposed, and the King's dues paid to particularly trustworthy and good men, so Śiśyas should forsake an inimical or arrogant Guru (that is to say, a mere man devoid of Divine Šakti, acquired by Sādhana, and subject to the six enemies?), and take as Guru a mahāpuruṣa possessing the Šakti spoken of in the Śāstra, and then offer his Sādhana at his feet."

Now I ask you (who belong to the Guru-Family), by whose grace are you Family-Guru? You are Guru because you carry out the orders of the

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1. Naraka.
2. Literally, "Which will be brought upon us by the invincible power of politics"—that is on the ground of not having paid revenue. If a person owes revenue and knowingly charges a robber with its transmission, he cannot set up the robbery as an excuse for nonpayment.
3. He, like the disciple, perceives with senses which are subject to illusion.
5. Dasyu-Śakti. Such worship does not advance spirituality, but robs the Sādhaka of it.
6. Rājarjeśvara.
7. "The six"—that is, the six great deadly sins.
8. Great man.
Guru of all moving and unmoving things. To-day that King of Kings,\(^1\) through whose Political Power you wield the rod over the whole kingdom, is Himself wielding the rod against you. After receiving punishment from you, I may shift my residence to the jurisdiction of another Judge; but where in the infinite millions of universe can you find a place which is not within the jurisdiction of Him by whom you are going to be punished? In heaven,\(^8\) the mortal world,\(^5\) or the nether world,\(^4\) wheresoever you may flee, the tremendous trident\(^6\) of Virūpākṣa\(^6\) is pointed with unfailing aim at your breast. An ignorant Śiṣya may be afraid of you, but in the blazing fire of the wrath of the Bhairava, who creates, preserves, and destroys, and from fear of whom the Sun and Moon shine, the wind blows, and the God of Death\(^7\) is ever busy, you are nothing but an insignificant speck of an insect. A Śiṣya who has committed even a thousand offences may receive pardon, but for you, relentless Robber-Guru, there is no escape. O Judge! to me an ignorant subject you appear to be a Judge, though not really so; but to the King you are nothing but a subject who has been guilty of a most heinous crime. And if you are proud of your judgeship, then, O Judge! how much greater is the punishment for theft when the Judge is himself the thief! Hence I say, O Guru-Family, type of the Kali age! do not attempt to put forward a deed of permanent lease\(^8\) as Family-Guru of Śiṣyas. If misappropriation of revenue is to be taken as the mark of an official, then can you tell me what it is which is called robbery? O Guru-Family of worshipful feet! know (and we say this with great sorrow) that to-day you have become so degraded in mind and position that one prays to be free of your presence, and is even ashamed to describe you as belonging to the Guru-Family. To-day a descendant of the Guru-Family plays the part of a clown in Jātrā parties,\(^9\) or of the heroine in dramatic performances, or, in the part of the Śiṣya of some low man, touches the feet of a Cāṇḍāla Guru\(^10\) and the next moment this same man again places his feet on the head of a pure Brāhmaṇa and receives offerings of sandal-paste and flower consecrated with the great Mantra of Mahāśakti. Alas! O Mother of the

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\(^1\) Rājarājesvara.  
\(^2\) Svarga.  
\(^3\) Martya.  
\(^4\) Rasātala.  
\(^5\) Śūla.  
\(^6\) Śiva, with the slanting, dreamy, half-closed eyes of one who has taken bhang.  
\(^7\) Yama.  
\(^8\) Mūraka paṭṭā, a lease in perpetuity. Such a Guru is not to pretend to hold his disciples in perpetual fief because he belongs to the Guru-Family without regard to his qualifications to be the Family-Guru.  
\(^9\) Acting without stage and scenery; generally the actors are all males.  
\(^10\) The meaning is that the man who plays the part of Guru may be a Cāṇḍāla (one of the lowest castes), whose feet the man who plays the part of Śiṣya must touch.
World! where are you, O Mother! at this time! Rather the Mother is everywhere, but where are we ourselves? Had not the Mother been everywhere, had not Her eyes been wide open to see everything, and had not She with indomitable force spread the power of Her commands in every place, would the families of Siddha and Sadhaka Gurus, the crest-gems of Aryavarta, which is the crown jewel of Bharatavarsha, have become thus extinct to-day? Would the race of Sadhakas devoted to Her who fulfils all Arthas (purposes and desires) have thus been exterminated for want of Sadhana and for the sake of Artha (money)? Would descendants of Brahma, who had performed austere Tapas, have thus turned Carvalas in habit? A blind man feels no discomfort in the dark, but he who can see is greatly frightened if the light in his room be extinguished. Malpractices do no harm to non-Aryas, but if families of Sadhakas forsake Sadhana they are naturally ruined. So it is, O Guru-Family! that doves nowadays roam over your homestead even at noon, and Dharma looks at it with eyes wide open. But so intoxicated are you with the wine of delusion that your closed eyes can no more be opened by any means. Such as you are, you yet teach your Sisya a Mantra of obeisance which runs “obeisance to the Guru who has, by means of the collyrium-stick of knowledge, opened the eye of him who was blinded by the darkness of ignorance.” O Mother! dwelling in great cremation grounds, direct the band of Bhairavas to clear away the heavy mass of ashes which are, as it were, this sin. Command them to fan into flame the fire of the funeral pyre of Sat, Cit, and Ananda, and to thus dispel the darkness of deep and crass ignorance in Bharatavarsha. Let the children who have lost the Mother rediscover the Father with the help of this light even in the deep darkness of the present new-moon night. Let them run to Thee, O Mother! and find eternal rest at those lotus-feet which are fair as ten million autumn moons.

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That is, the Gurus who have attained and those who are seeking and on the way to attainment.

The land of the Aryas.

Devotion, austerities, etc. (see Introduction to Tantra Sutra).

Anacara.

Roaming of doves is a mark of ruin and desolation.

Dharma (religious duty, etc., here religion personified) cannot bear the sight of any wrong, but here He is represented as looking on with indifference.

Smasanas, where She in Her dread forms dwells.

Attendats of Mahadeva and Mahadevi.

The state of existence, consciousness, and bliss, which is the Brahman.

India.
SELECTION OF THE GURU

THE GURU PROFESSION

In India there has been, along with political revolutions, a revolution in language; and people now speak of Gurugiri, or profession of Guruhood. Of all the means of earning money this profession of Guruhood is nowadays one of the best. In it the Paramārtha (the highest spiritual end) has joined with Artha (money), and from their union has been born an Anartha (evil). As a matter of fact, however, there has not been a union in the true sense between Paramārtha and Artha, and hence it is that this Anartha has come about; for a union between Paramārtha and Artha would have the effect rather of destroying than of creating Anarthas (evils).

However that may be, the community of Gurus who follow this profession is divided into two classes—namely, Prabhu (lord) and Vibhu (omnipresent). There is, moreover, another class which has taken the field recently—namely, the Svayambhu (self-existent). There is no need to explain what the first two classes are, or of whom they are composed. The name Prabhu has come into use through the grace of Prabhus. Nowadays, if anyone appears to be at all out of the common, people at once say: “He is a Prabhu.” As for the class of Vibhus, they are going to be Vibhu (etherialized) themselves through their constant efforts to show the Vibhu (the Omnipresent). Whether they be good or bad, the first two classes originally based themselves on the Śāstra. The third class which has succeeded them takes no heed, however, of any Śāstra. “These sober men are learned men in their own estimation.” In their own estimation they are men of calm mind and learning. They pretend to teach “Yoga”. It is by long search in Purāṇas, historical works, and so forth, that one comes across the name of a Yogi here and a Yogi there. These had by centuries of Tapasyā at first acquired the title of “Muni” or “Ṛṣi,” and then after another hundred or thousand years received initiation in Yoga from a Devatā, or some great Yogi like a Devatā. But nowadays we have regular fairs of Yogīs on the river-side and in the field, and we often hear it said: “Such and such a Babu

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1 Gurugiri.
2 Though Guruhood can never properly be a profession.
3 Vaiśnava Gurus.
4 Referring to the Brahmans, who do not worship images or Brahman with form, but only the formless omnipresent.
5 Whatever be the subsequent developments leading away from Śāstra.
6 Dhīra—the first fruit of Yoga, and a quality highly prized.
7 Devotion, austerity, study, meditation, etc.
8 Hātemāthe. “In the fair and in the field” is a colloquial expression—that is, so-called Yogīs are available in any number at any place.
has received Yoga from such and such a Babu." To-day a gang of men who are at heart atheists,¹ Caṇḍālas defiled by eating the leavings of women of the town, the handmaids of Piśācas,² lapped in luxury, and, heedless both of Devatā and Dharma, has taken the place of the true Yogs of yore, on whose account the Ûrvaśi, Menakā, Rambha, Pañcacūḍā, and Tilottamā,⁴ were wont to hide the lustre of their world-enchancing beauty by the assumption of the forms of beasts and birds, and flee to the very ends of the earth. Lord of the Kali Yuga! mighty indeed is your unfailing power. In this (so-called) Yoga no Devatā's name is mentioned. It has no form or Mantra; in short, it has little to do with worship.⁵ Next, it has absolutely no concern with such things as distinction of caste and Varnāśramadharma.⁶ Its Sādhanā consists of inspiration and expiration of breath, and its results are consumption, phthisis, or cough. Nowadays one meets a few such Siddhas⁸ in every populous place, and as for Sādhakas⁹ there is no lack of them anywhere. Those who tread this path generally belong to the community of case-loving people who are ignorant of the A B C of the Ārya Śāstra, cast-offs of society with perverted intellects. The evil of all this is that such people and their male and female Gurus profess themselves to be followers of the Ārya Dharma.

A still greater evil is threatened by the fact that young men puffed up with their western education, but destitute of real worth, aimless and extremely lazy, show particular eagerness to learn this newly discovered Yoga, which presents itself to them as a religion which may be followed without any labour, trouble, or cost to themselves. To avail themselves of such a golden opportunity, young men often leave their houses and roam about hills near railway stations,¹¹

¹ Upanāṣṭika—though they may not know it, or may pretend not to be so.  
² Low, unclean spirits.  
³ That is, for fear of disturbing their Yoga.  
⁴ Celestial female spirits called Apsarās, of surpassing beauty, who sometimes came to tempt the Munis and Yogīs, and thus to test the reality of their spiritual progress.  
⁵ Upāsanā.  
⁶ Rules relating to caste (Varṇa) and stage of life (Āśrama; see Introduction to Tantra Śāstra). By these qualities (which are also those of the real Yoga) it is rendered attractive to those who have spiritual ambitions, but wish to avoid trouble.  
⁷ Siddhi.  
⁸ Persons accomplished in such pseudo-Sādhana.  
⁹ That is, persons striving to be so "accomplished".  
¹⁰ Dharma.  
¹¹ Here follow some caustic and amusing passages on spiritual shamming. As the aspirants after easy Yoga are only making a pretence of "going into the wilderness," the railway station which brings them comfort and safety and affords the means of return must be near at hand.
and on return they are often heard to say: “As I ascended the summit of such and such a hill I saw a great Yogi resplendent with light lying in a state of ecstasy in a cave. My heart melted at the sight. Silently I bowed to him and remaining standing. After a short time the Yogi quietly opened his eyes; I again bowed to him. Immediately the Mahā-puruṣa looked at me, and affectionately and with a smiling face, said: ‘So you have come, my child? I was very anxious for you; I have already known all about you by means of Yoga. I have myself a Guru in the Himalayas. Hark there, he is saying, my child, a future Yogi has appeared before you,’ and so on and so on.” Śādākha, the “Yogi,” who tells this story, is the future “Yogi” of whom you have just heard from the ghost Yogi (in the Himalayas).

Again, some people are heard to say: “Sitting in a forest, a Yogi is singing to the strains of his viṇā and deer, tigers, elephants, and lions are embracing each other, and swooning away on hearing his song, and so on.” The “Yogi” has renounced all and became a Sannyāsī, but has not been able to part with his dear viṇā. Needless to say, that the “Yogi” who tells us the story has also a viṇā. These sham Yogis are daily gaining mastery over the ignorant community, spreading the web of their charm, to the danger of even intelligent men.

Finding no other means of success, Mahirāvāṇa, the wizard of Lankā, at last deceived Hanumān by assuming the form of Vibhiṣāṇa, and entering into the camp, carried away Rāghunātha and Lakṣmaṇa to Pātāla. Similarly, the band of these wizardly unbelievers are deluding and deceiving the faithful hearts of intelligent men by holding before them the standard of the Hindu religion. Thus creeping into society, they have spread their net so as to carry away to Rāṣṭala the Arya Dharma, which is full of real Siddhi and Śādhanā. Arya society even now, I say, do not listen to the words of Mahirāvāṇa as though they were the words of Vibhiṣāṇa, the crest gem of devotees. Let not those who are enemies of Devatā, of the Veda, and of Dharma, deceive you any longer by their talk about Yoga. Like Hanumān, you will practise Yoga at the door; but Mahirāvāṇa will on his part carry away from the inner apartment to Rāṣṭala the Sanātana Dharma, which is as precious a thing in the temple of your heart as was Rāma-chandra to Hanumān.18

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1 Jyothis.
2 Samādhi.
3 Great man.
4 A stringed musical instrument.
5 The brother of Rāvana.
6 Rāvana’s brother, who took the side of Rāma.
7 Rāma.
8 His brother.
9 The nether world.
10 Nāstikas.
11 The Hindu religion.
12 Whilst Hanumān was keeping guard at the door of Rāma’s camp Mahirāvāṇa entered into it in the guise of Vibhiṣāṇa, and carried away Rāma to Pātāla.
We know that even in that case there is no cause for fear, for in that nether world also Mother Bhadrakāli is Herself the Saviour. We, however, are afraid, because we do not know how long it will be before we shall again see the face of Rāmachandra. We, however, know this also that if the Mother has determined to destroy Mahirāvana, then there is nothing which cannot happen in the kingdom of Mahāmāya, who makes the impossible possible. Still we say, O Society! do not forget to be on your guard; do not bring death on yourself by giving shelter to the Dharmarāksana in your house; do not, at this time when Dharma is being assailed, yourself attempt to weaken it.

Necessity has compelled us to say even a few words more than what is strictly warranted on the subject of Gurutattva. In conclusion, we say to the Prabhūs and Vibhūs, who follow the Guru profession, basing themselves on Śāstra, that they, too, are slowly approaching the condition of the Svayambhūs, who compose the third class of Gurus. We are servants of the Śāstra, and he who destroys its authority is to us an eyesore, however accomplished he may be. To us nothing is of greater authority than the words of Bhagavān, who has Himself said, “He who performs religious acts according to his own will, and in violation of the rules laid down in the Śāstra, will not merely fail to attain Siddhi, but will go to hell.” Professional Gurus, although the root of your profession is the Śāstra, its fruit, twig, leaf, flower, and all else are opposed to the Śāstra.

Whenever you see a Śiṣya, place, time, and person have no effect upon you; but taking him to be your prey, you pounce on his shoulder according to the rule—“should be eaten the moment received.” What Śāstra authorizes you to do this? Even a deadly poisonous snake when it has bitten someone remains senseless and feverish for a whole week. It is generally at such a time that snakes are, through their want of power of movement, killed. Similarly, energy passes from the body of the Guru to that of Śiṣya at the time of initiation, even if the former has previously greatly performed Tapas. In order to recoup himself the loss of this energy, the Guru has to perform for a great length of time Tapas.

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1 Pāḍha.
2 That is, perhaps, these Mahirāvanas have been only permitted to appear and take the sinful path that they may be eventually destroyed; for all is possible to Mahāmāya.
3 Rāksasa, or demon, in the garb of Dharma religion.
4 See ante.
5 Siddha.
6 Austerities, worship, and similar preparations undertaken with the view to kindle the fire of the Guru in the latter’s body, and later to recoup the energy transmitted to the disciple.
7 Tejas; the transmission of which is known as Saktisāñcāra.
as also Purāścarāṇa in the form of Japa of the Mantra, which he has
given in initiation. Thus only he can regain his normal state. But
you, the incarnations of abnormality, are in the habit of granting
initiation at the rate of ten or twenty a day, as animals are offered for
sacrifice on the great Navami day. Race of Prabhus, the saviours of the
helpless, can you say what will be your fate? In you are combined a
venomous power to bite, and boa-like capacity of eating. You are
shaking with the fever of delusion and stuffed with food up to the throat.
O Prabhu! behold and see that the Prabhu (Lord) who punished the
Kāliya Snake has to-day come to test your power and authority.
Even now, while there is yet time, touch the beauteous feet of the
Lord of Lākṣmī and say: “Lord of the helpless, friend of the poor,
I have reaped the consequence of disobedience to Thy commands,
destroy the sins of this sinner, who has sought protection at Thy feet,
and punish him with the rod of Thy grace. Let me be blessed with the
touch of Thy beauteous feet.” And on your behalf we, too, say: “Bhagavān,
the chief purpose of Thy play is to lighten the earth of the weight
of unrighteousness, which oppress it in India. To-day the weight Gurus
has become a heavy burden. All merciful Deva, who but Thee can remove
it? The race of Āryas is sorely oppressed with initiation; the waters of
the Jumna are terribly poisoned by his deadly snake, which is the race
of Gurus. O Lord, colour for once the gem on the head of this snake
with the colour of Thy spotless lotus-feet, which are like the red lotuses.
With a thrust of Thy feet free the earth of the poison fang which is self-
seeking and drive this snake from Jambūdvīpa to Ramanakadvīpa,

1 “Recitation” of the Mantra according to the Śāṣṭri in injunctions. This,
when done under certain prescribed conditions, is the rite known as
Purāścarāṇa.

2 Prakṛti.

3 The Durgā pūja begins on the seventh lunar day of the bright fortnight,
and lasts till the ninth or Navami day, on which a large number of animals
are sacrificed.

4 Kṛṣṇa, who killed Kāliya. This was a demon in the form of a snake
which lived in a lake. Its presence made the lake so poisonous that fish could
not live therein, cows could not drink its water, and birds flying over it fell
dead. Kṛṣṇa jumped into the lake and subdued the serpent, and compelled it
to return to the sea.

5 Līlā.

6 That is, the Devatā is invoked to stand on the snake when the red
painted soles of the Deva will be reflected in the gem on the head of the snake.

7 India.

8 One of the seven islands. The author takes advantage of the etymologi-
cal meaning of Ramanāka, or that which gives pleasure, to make reference
to the pleasure of the Rāsallā.
the seat of your everlasting Rasa festivities. Let men and women, boys and girls, bath with faithful hearts in the waters of initiation and cool their minds and hearts. 1 Himavān, 2 Nīsadha, Vindhya, Sumeru, Malayāvān, and many other mountains, 3 are situated in Jambudvīpa, 4 but, O Lord, no mountain is so unbearable 5 as this Guru profession. 6 We have heard that you held Mount (Giri) Govardhana. This makes us hope that some day Thou wilt surely hold this profession (Giri) either by Thy foot or by Thy hand, for by the ill-fortune of India this profession (Giri) also has become Govarddhana, thus fostering the ignorant. 7 Thou didst uphold Mount Govarddhana in order to shatter the pride of the King of Devas. 8 Once again, O Lord! Thou wilt have to hold it in order to shatter the pride of the King of the Kali Yuga. It was Thou who as Mount Govarddhana didst receive the worship of the herdsmen, and Thou Thyself must receive worship as Guru Govarddhana (increaser of the race of Guru). 9 The punishment of Kāliya 10 and the upholding of Mount Govarddhana were both Thy play. 11 Now, O Thou who art full of play, 12 the field has been prepared for both these plays. 13 It remains only that Thou Thyself should incarnate. And to Thee, Daughter of the King of Mountains, 14 we say, O Mother! Thou hast said that a Guru who gives Mantra is also Thy father’s Guru, and so stands to Thee as Thy grandfather. If for fear of destroying the Guru’s glory of the mountain-family of Thy father, Thou showest indulgence to this Guru profession, then we shall be obliged to stand before our Father, the Lord of Bhairavas, and the Dakṣayajña 15 is the outstanding proof of the little

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1 Himālaya.
2 Giri.
3 See ante.
4 Kṛṣṇa upheld Govardhana when Indra deluged the surrounding country with continuous rain, and thus gave shelter to people and the cattle.
5 Gurugiri; a play on the word Giri, which, as an independent word, means mountain, and as suffix in Bengali means profession.
6 A play on the word Govardhana, which means that which increases (Vardhana) cows (Go). The ignorant are spoken of as a race of cows, the number of which is increased by these so-called but incompetent Gurus.
7 Indra (see ante).
8 Kṛṣṇa must uphold the race of Gurus as he upheld the mountain. He must raise the race from their depressed condition. Then the race of Gurus will be worthy of worship, as was Mount Govardhana after Kṛṣṇa had raised it. The Gurus are compared to Govardhana.
9 Līlā.
10 The Devi Pārvatī, daughter of Himālaya, the Mountain King.
11 The sacrifice of Dakṣa, Śiva’s father-in-law, which the latter destroyed on hearing of the death of his spouse, the Devi, as Satī.
forgiveness he accords to the family of his father-in-law. And then the remedy will surely be attained. But in that case, O Mother! a blemish and rebuke will for ever attach to Thy father's family. Hence we pray you as a good daughter to find out a remedy for all this while there is yet time. Do you yourselves settle in private a question which concerns you privately?

"O Guru family! do not attempt to become a Guru in order to save Sisya, but prepare yourselves to become a Sisya for your own saving. Then by the grace of Guru the world will become your Sisya. Had you yourself learnt how to worship a Guru, to-day you would not have had to suffer indignities, moving from door to door amongst Sisyas. If a patricide's son is educated after the notions of his father, he is sure to turn out a patricide himself. Similarly, by receiving initiation from a Guru like yourself, who is estranged from his Guru, your Sisya has to-day become ready to ruin you. It is useless to mourn over this, for you are reaping the consequence of your own action. Had you yourself been Siddha, or, at least, a Sadhaka, your Sisya might some day have become a Sadhaka. Had you been a servant of your Guru's house, esteeming it to be Brndavana or Kashi itself, innumerable men and women would to-day have left Kasi and Brndavana that they might prostrate themselves in the dust at your door. But instead of that you are to-day a Guru only in name. Like a servant, you appear at the door of your miscreant Sisya to receive your annual due from him, only to be driven away like a dog; or you heartily approve of his evil practices in the hope of eating the remnants of his food. Know that it is the powerful influence of the Kali Yuga which prevents a thunderbolt from falling on your head. Even here the sorrowful tale does not end. In luxurious feasts, where wine and women of the town hold sway, the Guru is to-day engaged in cooking, for in the opinion of the Sisya the Guru is an hereditary slave bought for nothing. Dharmaraja, Yamadeva! has hell become so full that it cannot afford room to these men, whose proper place is there? Save, O Bhagavan! This current of abominable sin will bring on a great untimely dissolution and destroy the world. Gurus! forgive us. We

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1 A playful threat against the Devi. The author prays that She will remedy this evil of the Gurus. If She be unwilling to do so for fear of destroying the Guru glory of her father's family, well, the author will go to Her husband Siva, who, as the Dakshayajna showed, will not scruple to deal with this evil.
2 Perfected.
3 That is, one seeking such perfection and power of accomplishment.
4 That is, the town of Brndavan, sacred to Krishna and the holy city of Benares.
5 Mahapralaya.
6 A name of Yama, the God of Death.
7 Sansaara.
shall not draw this picture of hell any more. O Mother, Jagadamba! Thou art the Mother of the World. Be Thy sons good or bad, all this, O Mother! is Thy play. We know that Thou canst never forsake us. Hence with tears in our eyes we say, O Mother! what play is this of Thine to throw Thy babes in arms in the dust? O Devī! beauteous with the dark hue of clouds laden with water! O merciful Mother! with a copious shower of mercy from that three-eyed spring, the Devī Herself, which removes the threefold sorrows of the three worlds, wash away for once the mud of infamy which soils the Guru family in India; and showing Thy real self to Thine erring children, lift them to Thy bosom with Thy lotus-hands, which bestow blessing and dispel fear. Paint, then, their soiled and vice-tainted eyes with the collyrium of Thy love. O Thou, who grantest all desires! O Mother! who art the highest object of all desires, Thou art all to Śiva and the most precious to His heart. If to-day Jīva Thy son is able to hold those Beauteous Feet, the treasure which even Śiva by His Śādhanā seeks to gain, then, O Queen of queens of the Universe, of what can he be in want? What poverty is it which can then oppress him and drive him to take (humble) stand at the door of his Śīya? O Mother! stand forth as Mother taking up Thy son in Thy arms. Let all the world touch Thy son’s feet after it has first rested at Thy feet. Make the world of Śīyas know that in order to understand what a Guru is, one must know Thee first, and that Guru, who is only Thyself in a loving form, is weightier than thee. And let them hear the most secret and profound converse between Thee the Mother and Thy son, that loving and endearing welcome, which is Mantra. To hear and understand this to destroy the discipleship of the Śīya, the Guruhood of the Guru, the Mantra-nature of Mantra, and the strife and struggle to attain to Thee. With such destruction all disappears in that unity which is the great truth that when all is gone

1 The Devī as mother of the world.
2Her three eyes are compared to a spring of water.
3Ādhyaṭmik, or mental and physical troubles; ādibhautik, produced by the world, other men, animals, etc.; ādīdīavik, or danger from Devas and Spirits.
4 The Devī’s hands are represented making the gestures (mudrā) of granting boons (varamudrā) and dispelling fear (abhaya mudrā).
5Añjana, used to clear the vision.
6Paramārtha svarūpiṇī.
7Rājarājevari.
8 The Guru. If people get faith in the Devī, then they will respect the Guru.
9Lit., gurutattva.
10Gurutara; play on the word Guru, which as a noun means “spiritual preceptor” and as an adjective “heavy”—that is, being greater.
11Mantruttva.
‘Thyself alone remains.’ Let us sink in the unity which is Gurutattva, Mantratattva, and Thy Tattva. If, however, it causes Thee great pain to destroy these three Tattvas which are so dear to Thee, then be Thou at least gracious to make us understand that:¹ which the destroyer of Kāma² has himself described as follows in the Kāmākhyā Tantra: ‘The Devi’s favour must be secured first, and then the favour of Śrīguru. After this, there is generated single-minded devotion to the lotus-feet of the Supreme Devatā, through the influence of the great Mantra, which issues from the Guru’s mouth. That single-minded devotion makes the Sādhana pure; out of that pure Sādhana arises pure knowledge; and that pure knowledge leads to the attainment of the highest liberation of Jīva. This is the truth. This is the command of Śāstra.’”

**The Characteristics¹ of Disciples**

Nowadays, as there is no one to criticize the editor of a newspaper, whilst the latter criticizes the whole world, so there is none to criticize the characteristics of Śiṣyas whilst they criticize all Gurus.⁴ Just as no one who stands by the side of the sharpened hundred-tongued quill of the editor has the right to say anything about him, so the race of Gurus when standing before the Śiṣyas, so heroic in speech, can say nothing. For to the single tongue of the Guru there are a hundred of the Śiṣyas. At the most the Guru will perhaps try to explain one or two things to the Śiṣya in a few words in Sanskrit, but then the Śiṣya will most probably drive him away with his ridicule in English. The Śiṣya will test the Guru on the touchstone of Śāstra, but the Guru will stare blankly at the gilt on the Śiṣya, for Jñāna⁶ is all that the Guru possesses, whilst the Śiṣya is strong with the weapon of Vi-jñāna.⁷ Society complains that it is no longer possible to obtain a Guru such as the Śāstra indicates. From this it would seem that there is now no want of Śiṣyas, who are competent to be such according to the Śāstra. We are, however, ourselves at a loss to know whether it is the Guru or the Śiṣya who is the more rare to find. Even to-day

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¹ Literally, the tattva.
² Śiva, who destroyed Kāma, the God of Love, with a flash of fire from His third eye when the latter sought to disturb Him from His Yoga, that He might unite with His spouse Pārvati for the creation of a son (Kārtikeya).
³ Śiṣya.
⁴ After administering due rebuke to the Gurus for their incompetency, the author proceeds to deal with the failings of the present-day disciples.
⁵ Spiritual knowledge which produces liberation.
⁶ Scientific and artistic knowledge.
it is not impossible to find ten good Gurus out of every hundred. But
does one find even a single Śiṣya out of a thousand who is competent
to be a disciple according to the Śāstra? Whatever is necessary in any
fashion, for any purpose or in any place in this universe has been provided
for even before its creation by the Mother. It is impossible that She
who has been careful to create the mother's breast with its milk, which
provides food for the baby after birth, has not created competent Gurus
for religious-minded Śiṣyas. As a matter of fact, just as competent Gurus
are never in want of competent Śiṣyas, so competent Śiṣyas are never
in want of competent Gurus. The Śāstra has, therefore, said, "In the
matter of Devatā, Tirthā, Dvija, Mantra, Daivajña, medicine and
Guru, each person achieves results therefrom according to his thought;
that is to say, one achieves visible results in proportion to one's faith
in them. Nowadays many people have acquired the habit of despising
the race of Gurus on the supposition of their being incompetent. But
how many of these people consider whether they themselves are com-
petent to become Śiṣyas? Considering the amount of competence which
you and I possess, it is sheer presumption on our part to deem the entire
race of Gurus to be incompetent. Boys and young men stirred by the
recent agitation over the subject of the Sanātana Dharma and whose
meagre equipment consists of a knowledge of such matters as history,
fiction, novel-writing, and of acting and the like, are busy in the occupa-
tion of selecting Gurus. A section of them have come to the conclusion
that by "Guru" is meant "a prince of Yogis sitting with closed
eyes in the lotus posture on the snowclad summit of the Himālaya,
or in a solitary mountain cave, or in a thatched hut in the midst of some
great forest outside the pale of human habitation, and surrounded by
tame wild animals." I admit that such a person is a good Guru, but
of what avail is he to you or me? True that an infinite store of precious
gems exists in the womb of the unfathomable sea, but of what use is
it to you or me? What can you or I expect from him who has forgotten
the dualistic waves of the ocean, and has sunk to its depths wherein
is the monistic truth? True that I am thirsty, and am standing on
the bank of the river, but the water lies at a great depth below the top

1 It is a common saying that he who is fit for and truly deserves a Guru
will surely find one.
2 Place of pilgrimage; here the efficacy which is attributed to it.
3 A twice-born; here a Brāhmaṇa.
4 Diviner, foreteller.
5 The Hindu religion.
6 Padmāśana, a common form of Āsana in Yoga.
7 Wild animals do not fear or hurt the Yogi.
8 Which is the state of the Yogi. He who can help the dweller in a
dualistic world is he who is himself a part of it.
of the bank. I cannot cross that steep mountain-like formidable shore and descend into the water, and yet my life cannot be saved without it. What is to be done in such a case? Am I to beg water of one who has sunk and lost himself in the mid-current of the river, the flow of whose sense functions have mingled with that current of the river; who, though he is "who" to me is no longer "he" to himself? Am I to beg of one who will not deign to turn his eyes even if countless Jivas like myself were to break their heads on the bank? To him it is nothing whether the world is safe or the great dissolution untimely threatens. The entire universe has not the value of a straw to him. Can you and I expect to be reckoned as even atoms in his eyes? I can get water from the man who has crossed the shore and descended into the water, but has not yet reached the bottomless stream. For us and the ordinary people the Śāstra has therefore said, "and a householder who knows the import of all Śāstras is called a Guru," and again, "a Guru for rites relating to Devas, Pitṛs, or both, should be a house-holder and fellow-countryman." To him who has risen above false dualism the relation of Guru and Śīya is nothing but a flower in the ether.

Many people are willing to take initiation only if they can get householders like Yājñavalkya or Valiśṭha for their Gurus, otherwise not. But they do not stop to consider that in order to obtain such Gurus they themselves must be Śīyas, like Rājaṛśi Janaka, or Bhagavān Rāmachandra. Doubtless everyone has his ambitions, but if they exceed the bounds of possibility men call them mad. If one proceeds to read fiction without understanding it, one is reduced to the plight of Duryodhana in the court of Yudhiṣṭhira’s Rājasūya Yaja. To fasten one’s heart in the mould of novels and fulfil its unreasonable desires, and to acquire competence from Siddhi and Sādhana by seeking shelter at the feet of Guru, are not one and the same thing. Only such a man who has gone into the water can do me good as can come out of it, and either bring water to me who am on land, or can take me with

1 Mahāpralaya.
2 Ākasakusuma; the Sanskrit form of the expressions “castle in the air”.
3 Sīti’s father; Rāma’s father-in-law.
4 Son of Daśaratha, hero of Rāmāyaṇa, incarnation of Viṣṇu.
5 When Yudhiṣṭhira did the Rājasūya Yaja, a Gandharva prepared for him a carpet, the design on which was so natural that in crossing the room in which it was, Duryodhana took a tank which was represented on it to be real water, and tucked up his clothes lest they should be wetted, on which all the assembly laughed, to the discomfiture of Duryodhana.
6 A great sacrifice performed by a universal monarch at the time of his coronation as a mark of his undisputed sovereignty.
him from the land to the water. There may be countless Siddhas 1 who are lying submerged in the water, but there is no means by which I may derive any benefit from them. But I shall be gratified if I get a kind-hearted person who is half-sunk or almost sunk, or has just entered into the water. Hence for all persons belonging to the household Ārama, householders make the best Gurus. Some people, again, think that one should not take initiation from a Guru without first gauging the extent of his knowledge and intelligence. It is difficult to restrain one’s laughter at this idea. If before going to school a boy can measure the extent of his teacher’s knowledge and intelligence, then what is the necessity of his going to school at all? One must make an offering of one’s ignorance to whomsoever one accepts as one’s Guru. This is the natural law in the world of Guru and Śisya. Unless one is ignorant, there is no necessity to take a Guru. The Sāstra therefore says, “I bow to the Guru by whom is opened with the collyrium-stick 2 of knowledge the eye blinded by the darkness of ignorance.” To desire to test the knowledge and intelligence of the Guru is tantamount to the wish to see that which our parents have done in their childhood. As notwithstanding that parents have at one time been children, they are already youths when they become parents; so in spite of a Guru having been ignorant at one time, he is already an unfathomable sea of knowledge when he initiates you or I; otherwise, if the Guru who is to impart knowledge to the Śisya is himself ignorant, it is impossible to be initiated by him. I can examine only that subject of which I have knowledge. But to proceed to examine a subject of which I know nothing is tantamount to exhibiting my own ignorance. Maybe that I am a passed degree-holder in many subjects. But does this entitle me to be an examiner of a Guru? Perhaps the Guru is not a passed degree-holder like myself, but what of that? I am, despite of my being well educated in all subjects, a perfect ignoramus in the field of Sādhana, and the Guru is, notwithstanding his ignorance of all subjects, a past master 3 in Siddhi and Sādhana. What I have to learn from him is unknown to me even in dream. It is, therefore, the height of impertinence, presumption and foolishness on my part to try, blinded as I am by the vanity of worldly knowledge, to test that spiritual knowledge which is the possession of the Guru. There is nothing which I can teach the Guru, but my own knowledge is so little that I can spend a life-time in seeking to increase it.

There is, moreover, another class of men who are charmed by the glamour of love-maddening plays, or by speech or writing, and are

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1 Perfect men who have attained Siddhi.
2 Aśījana, which clears the vision.
3 Literally, Mahāmahopādhyāya—that is, great Paṇḍit.
anxious to become Dhruvas\(^1\) or Prahlādas\(^2\) ten times every hour. Yoga, Yajña, Tapasya,\(^3\) and such other things, again are eye-sores to them. They think in their minds: “I will melt Hari by weeping tears of play,\(^4\) whether my mind and heart possess even a smack of devotion or not. I will be in the world an ideal devotee, for I have heard that a devotee does not require to perform Japa,\(^5\) Tapas,\(^6\) worship, adoration, or anything of the kind.” All talk of knowledge is, as it were, forbidden by their Dharma. For the fruit of knowledge is liberation, and as Vaiṣṇava books say, “Devotion\(^7\) is superior to knowledge,\(^8\) and liberation\(^9\) is its handmaid,” they are devotees, and do not want liberation. It is as if liberation were prostrating itself in the dust with tears in its eyes before them, praying that it be accepted, and with annoyance they say: “Be off! We don’t want you!” Nowadays such men are found in abundance in quarters where live unbelievers\(^10\) in disguise, who carry the banner of Hinduism, but are actually devoid of all Dharma.\(^11\) Whatever be the acts of unrighteousness they may commit, they are found not guilty, and acquitted on their performing Saṅkūrtana\(^12\) to the accompaniment of a Khola\(^13\) in the evening at the close of every week. In their opinion any Mantra or form of worship other than this “cry of Hari in a tumult”\(^14\) belongs to the province of the lowest grade of worshippers. However that may be, through the indifference and shortsightedness of preachers of religion (Dharma), and the strong forbearance of the Ārya Society, which nothing can move, this community is daily receiving such indulgence that the creation of Non-Ārya Society—in fact but dubbed with the name of Ārya Society—is undoubtedly inevitable. The band of these pseudo-Prahlādas\(^15\) think

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\(^1\) Rāja Uttānapāda’s son, a great devotee for whom Viṣṇu made the Dhruvaloka. The Pole star is called Dhruva.
\(^2\) Son of Hīranyakaśipu, and a great devotee of Viṣṇu.
\(^3\) Yoga, sacrifice, austerity, etc.
\(^4\) That is, by feigning weeping.
\(^5\) Recitation of Mantras (see Introduction to Tantra Śāstra).
\(^6\) See ante.  \(^7\) Bhakti.  \(^8\) Jñāna.  \(^9\) Mukti.
\(^10\) Nāstika.  \(^11\) That is, who really do not belong to it.
\(^12\) Nāstika.
\(^13\) That is, who really do not belong to it.
\(^14\) An elongated, drum-shaped, musical instrument used in Saṅkūrtana. The reference is to Brahmos, who hold weekly prayer-meetings after the manner of the Christians.
\(^15\) See ante.
that all Gurus are like Sāṇḍha and Amarka,1 and cite the case of Prahlāda to show that there is no necessity to take a Guru. They, however, do not stop even once to consider that if everyone can be a Prahlāda by becoming a devotee in this fashion, why then has there been only one Prahlāda during all these ages? In the infinite world of moving and unmoving things infinite numbers of devotees to Bhagavān have been born. But why has there not been born another like Prahlāda? Why has not Bhagavān stood before any other devotee in the form of half-man, half-lion?2 Is devotion to Bhagavān (it is said) so partial towards one party that it cannot reveal its own power3 to any person other than Prahlāda? If the respect that is paid to Prahlāda is due to this sort of devotion, then it is difficult to count the number of Prahlādas which exist in this Sāstra.4 Herein a little knowledge of the truth as told in the Sāstra is necessary. Unable to bear any longer the oppressions of Hiranyakaśipu, Brahmā and other Devas sought the protection of the Lord of Vaikunṭha. Bhagavān said to them: “Wait a little time more. So long as he does not become the enemy of his own self (Ātmā), the store of his sins will not be full, and I, too, shall not be able to destroy him.” The Devas were astonished, and asked: “Lord, a Jīva never becomes an enemy of his own self. How then can this be possible?” Bhagavān replied: “You need not be afraid; it is the self indeed which is born as a son,4 and I myself shall take birth as his son.” The Devas understood the plane of the crest gem of the cunning4 and were assured. In order to accomplish the purpose of the Devas, Bhagavān incarnated Himself as Prahlāda as a son of the King of Daityas5 in the womb of Kayādhū. Now, is it not beyond the possibility of even a dream that that which happened to Prahlāda, the incarnation of Bhagavān Himself in the form of a devotee, should happen to you, me, or anybody else? Because He showed a divinely brilliant example of an unflinching devotion to Himself by His incarnation as a devotee in order to create a feeling of enmity in Hiranyakaśipu, is it possible that you and I should show the same? Hari, Hari, Hari!6 If this could happen, why should He Himself have incarnated as Prahlāda?

And did He, on being incarnated as Prahlāda, show His devotion without first taking a Guru? Those who are ignorant of the Sāstra may

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1 Gurus to whom Prahlāda’s father sent him for education, and who tried to dissuade Prahlāda from worship of Viṣṇu.
2 Viṣṇu took this form as Nṛśimha avatāra to destroy Prahlāda’s unbelieving father for his persecution of the latter on account of his devotion to Viṣṇu.
3 Vībhūti. 4 That is to say, there are innumerable Prahlādas in it.
5 The father is born as the son.
6 Chakrī. 7 Hiranyakaśipu.
7 Equivalent to the English exclamation “My God!”
easily come to the conclusion that Prahlāda had no Guru. But learned men and Śādhus conversant with Śāstra know that when Hiranyakasipu was away from home and in war the King of Devas ¹ stole away Kayādhu ² from the unguarded Dāitya City with the object of destroying her and the child in her womb. On the way Nārada, the Divine R̄ṣi, questioned him, saying: "King of Devas! Why this wickedness in taking away a woman with child?" Indra replied with confidence: "O thou whose wealth is Tapas,³ the kingdom of Devas is on the point of being utterly destroyed by Hiranyakasipu's oppression. If after this the father and the son unite to commit oppressions, the three worlds will be destroyed. From fear of this I have determined to kill the Dāitya's Queen along with the child in her womb, for I do not see any other means of averting the danger." The Divine R̄ṣi laughed and said: "King of Devas, stay your hand. This child has been conceived, and will be born for the very purpose of bringing to an end the oppressions of Dāityas. You have no need to destroy the child in the womb, for this child is destined to reinstate the tutelary goddess of good fortune ⁴ of the race of Suras." Trusting the R̄ṣi's words, the King of Devas released the Dāitya Queen, and went away to his own place. Kayādhu then fell at the R̄ṣi's feet, weeping, and said: "Lord, seeing me helpless, the King of Devas stole me away, and now through your grace I am safe from him; but how can I now go to the Dāitya City? Even if a chaste woman of respectable family thus falls into the hands of an enemy, no one believes that she remains inviolate. Moreover, if the King of Dāityas comes to know of that which has happened, he will most surely abandon me. O Lord! of what use is life to me if it be made unbearable through public calumny, abandonment of my husband, and the burden of pregnancy? But how, on the other hand, can I surrender a body which bears a child? Father! save me from this terrible dilemma." Seeing the Dāitya Queen to be in such great danger, the Divine R̄ṣi said: "Mother! fear not that your virtue may be impugned; for that I am your witness. For the present do you stay in my hermitage until Hiranyakasipu, your husband, returns. Then you will go with him to the Dāitya City." Approving of the Divine R̄ṣi's assuring words, Kayādhu stayed in Nārada's hermitage, during which time He explained to her, at her request, the Yoga of devotion ⁶ to Bhagavān. Bhagavān, incarnated as a devotee, took Nārada, the Guru of Devas, as His Guru, and Himself practised the Yoga of devotion ⁶ to Himself while still living in the womb. The effect of that devotion ⁷ was the assumption by Bhagavān of a half-man, half-lion

¹ Indra.
² Hiranyakasipu's wife.
³ Austerity, devotion, study, self-restraint, etc. (see Introduction to Tantra Śāstra.)
⁴ Lakṣmi.
⁵ Bhakti.
form. Now, seeing that Bhagavān Himself, the treasure which all devotees worship, made His own devotee His Guru, whilst learning devotion to Himself, it is the height of ignorance to say to-day that Prahlāda had no Guru. Bhagavān is almighty. It is not possible that He who could burst through a crystal column and assume a wonderful half-man, half-lion form, full of brilliance, could not preach the Yoga of devotion to Himself without instruction from a Guru. But still, in order to uphold the honour of Śāstra, the Guru of the three worlds became a disciple Himself, and making His own disciple His Guru whilst He lived in the womb, He issued from it as a Siddha. Now, Śādhakas should understand that even He, devotion to Whom, even when simulated, makes us proud, carried out an intricate scheme by making the King of Devas into an instrument for upholding the glory of Guruhood, and yet to-day we imagine Prahlāda an ordinary son of a Daitya, and proceed to quote him as a precedent on the supposed ground that he had no Guru. Marvellous is our audacity! Marvellous also are our intelligence and education, and marvellous, too, will be our inevitable downfall! Hence we say, do not imagine yourselves to be new Prahlādas, mistaking a play of Daityahood to be one of Devahood, and a play of Brahmahood to be one of Jivahood. Do not thus be foolish according to the wish of Īśvara. Dwarfs that you are, do not stretch out your hands to catch the moon; mere flies that you are, do not jump into a pit of flaming fire, where you will be reduced to ashes.

There is also another class of persons who think that a man can never be a man's Guru; that a man's Guru is Īśvara, and that to obey Him means to follow the teachings which He from time to time gives through the dictates of our intelligence and our heart. These people consider

1 Nyāsīmha, in which He appeared to kill Hiranyakaśipu.
2 Nārada, Nyāsīmha, Śīṣya.
3 One who is perfect.
4 Men pretend to be devoted to Him, and take pride in showing themselves off as devotees, so great is the glory of Him to Whom they offer their simulated devotion.
5 That is, because after His birth there is no mention of His having a Guru. But Prahlāda was Viṣṇu, and had a Guru when in his mother's womb—namely, Nārada—for the latter gave the mother instructions, which the child heard. So also Abhimanyu, Arjuna's son, learnt the art of warfare in his mother's womb.
6 That is, do not misunderstand. This was an exceptional case, due to the fact that Prahlāda was not a Daitya, but Deva; and not a mere Jīva, but Brahman.
7 All which is done, whether by way of wisdom or folly, is done at Īśvara's command. Perhaps the meaning also is that in so far as Īśvara is the creator, His desire as such is that men should not follow the path of liberation, but maintain the Samsāra.
Nature (Prakṛti) to be the Supreme Guru. Mountains, woods, groves, clouds, lightning, rivers, seas, and lakes are all Gurus according to them. But we hold that a conscious human society cannot be built with the aid of such unconscious things. Unaided Nature\(^1\) can be the Guru of trees, creepers, birds, and beasts, but never of men. Immediately a calf brings forth a calf, the latter rises up and sees its mother’s udder according to the law of Prakṛti (Nature); but on the birth of a human child the loving mother must forget the pains of labour, and with her own hand hold her breast up to its mouth, otherwise its desire to drink its mother’s milk is not gratified. A calf one month old will, if thrown into water, easily swim across it according to Prakṛti’s teaching. But throw a boy of ten or even twenty years of age into water, and (unless he has learnt swimming from another man) he will founder and die. Sādhakas should know that it is the same people who through their rejection of a human Guru, and dependence on Nature\(^1\) as their guide,\(^6\) have been reduced to such miserable plight in the waters of a mere tank, who are prepared to cross the ocean of existence ten times every half an hour in the name of Prakṛti-Guru, and who also call on others to accompany them. If your desire to emulate birds and beasts were one which was capable of fulfilment, then, O Śīya of Prakṛti\(^12\) your body also would have been similarly built. \(\text{In fact, you do not understand Prakṛti, whose Śīya you boast yourself to be. This is greatly to be regretted. What Jiva is there in this universe who is not a Śīya of Prakṛti? From the appearance of a Jiva to his reabsorption in Parabrahman every faculty or act of body, speech, and mind is regulated according to the law of Prakṛti. It is neither the mark of intelligence to say, nor is it the teaching of Śāstra, that the four faculties of eating, sleeping, fearing,\(^4\) and of sexual intercourse, are alone governed by Prakṛti. Bhagavān Himself has said to Arjuna: “Jivas follow their individual Prakṛti (Nature). How can it be forcibly suppressed?\(^8\) A person is born in a particular caste according to the decree of fate\(^6\) and the fruits of his action\(^7\) in previous lives. He can only attain Siddhi through the Ācāra\(^8\) and Mantra in which he

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\(^1\) Prakṛti.  
\(^2\) Guru.  
\(^3\) Disciple of Nature.  
\(^4\) Bhāya—this is a common, though to us a peculiar, classification of faculties. Fear is considered inherent in the Jiva’s nature, and he can no more shake it off than he can shake off the desire to eat and sleep, etc.  
\(^5\) Nigraha. That is, Nature cannot altogether be crushed. It will recur. It is only by the slow process of Śādhanā that it can be modified.  
\(^6\) Adṛṣṭa. That is, the unseen cause of that which makes him what he is and impels his action.  
\(^7\) Karma.  
\(^8\) The way or practice which he as a member of such caste and holding such and such a position in it has to follow.
has been initiated by Prakṛti. The Śāstra says that he whom Prakṛti has made a Brāhmaṇa must attain the state of Brahman through the Ācāra of a Brāhmaṇa. Just as looking at things from their gross aspect it is impossible to turn a beast into a man, so also if their subtle aspect be considered it is impossible to convert a Caṇḍāla into a Brāhmaṇa. Had Prakṛti surrendered all Her claim on a Jīva after his birth, then it might have been possible some day to bring about such a change of caste. But when Prakṛti does not release Jīva, but, on the contrary, his relationship with Her subsists till the moment immediately preceding complete liberation, it is by no means possible to avoid Her rule. According to the ordinance of Guru Prakṛti, an unconscious hill or mountain can never be the Guru of a conscious man, and thus take the place of a conscious human being. But it is also a wonderful freak of Prakṛti Herself that one who is himself a man can feel ashamed to call another conscious man his Guru, but feels not the least shame in calling an unconscious hill or mountain such.

Some people, again, conclude that if work is truly done by the potency of Mantra, there is no necessity to take a Guru. Why should not a Mantra taken by one's own self from the Śāstra lead to Siddhi? Although we have indirectly answered this question while discussing the subject of Gurus, yet we ask, Why should not such people also hold that the potency of Mantra is without effect where a Guru is not taken? For the necessity of taking a Guru is as much asserted in the Śāstra as the potency of a Mantra. What sort of faith is it which accepts one part of the Śāstra and rejects another?

The Śāstra says: “All Japa is based on initiation, all Tapasyā is based on initiation. It is under the shelter of initiation that one should live in Brahmacya, Gārabha, and Vānaprastha Ārāmas. O Beloved Devi! the performance without previous initiation of Japa, Pūjā, and so forth, is like the sowing of seeds on a rock. As such seeds will never bear fruit, nor will such acts. O Devi! an uninitiate attains neither a good state nor Siddhi. For this reason one should by all means receive initiation from a Guru. If a person dies uninitiated, he goes to the Raurava Hell. One should therefore take care to receive initiation from

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1 That is, Nature has made him Adhikārī for a particular Ācāra or Mantra. Nature here is only the resultant of his previous Karma.

2 The way or practice which he as a member of such caste and holding such and such a position in it has to follow.

3 That is, from one of the lowest castes into the highest.

4 Mantrasākātī.

5 See Introduction to Tantra Śāstra and Ants.

6 See Introduction to Tantra Śāstra.

7 Ceremonial worship.

8 Sadgati: a better state than that which he possesses.
Tântrik Guru. If a man without being initiated by a Guru takes a Mantra which he reads in a book, then even a thousand Manvantaras will not end the sufferings in hell of that worst of men. O Queen of Devas! initiation taken according to the Śastra at once consumes lakhs of sins and crores of greater sins. It does not become an intelligent person to say that because when a lamp is lighted a man can see things for himself there is therefore no necessity to light the lamp. If a Sādhaka has acquired the necessary Śastrik competence, he can by virtue of Mantraśakti endow even an unconscious image with consciousness.

But in order to awaken Mantraśakti a Guru is, like a lamp, necessary. It is true that the work will be done by the Mantraśakti, but who but a Guru has the power to awaken it? Just as a wick can, when lighted, burn and illuminate according to the quantity of its combustible substance, but in order to light it another flame is required, so similarly for the unintitiated a Guru in whom there is Divine Power, Sādhana and Siddhi is necessary. Such powers, however, exist in conscious beings only, and not in unconscious things. Among conscious beings also they can exist only in a Devatā who is fully conscious, or in a Devatā-like great man. This is why the Śastra ordains that a Siddha or Sādhaka man should be taken as Guru, and not creepers, leaves, hills, or mountains. Whatever may be the process, such initiation and Sādhana as are spoken of in the Śastra can never be accomplished without a Guru. It is true that the account of a country contains descriptions of its roads, but if a person is suddenly faced by a danger in the midst of these roads, how is he to be saved? As none but he who is fully acquainted with the road can know how to save him, so, although the Śastra contains accounts of Sādhana and Siddhi, yet when some superhuman difficulty arises in the course of Sādhana, none but a Guru can save from it. The Śastra has therefore said: ‘If the Iṣṭadeva becomes wrathful, the Guru can save a Sādhaka; but if the Guru becomes angered, neither the Iṣṭadevatā alone nor even all Devatās together can save him.’ The meaning of all this will not probably be understood in a society without Sādhana, but even now in India incidents frequently occur which reveal the truth of these infallible commands which have issued from the beauteous mouth of Bhagavān Himself. Many Sādhakas who have reached a high stage of

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1 A Manvantara is the one-fourteenth part of a Kalpa, or day of Brahmā, which is 4,320,000,000 years.
2 A lakh equals 100,000, and a crore equals 10,000,000.
3 Sins are divided into upapātaka (venial sins), pātaka (greater sins), and Mahāpātaka (great sins), though generally the classification is into the two last classes.
4 The power inherent in, or which more strictly is, Mantra itself.
5 Daiva.
development are yet overthrown by the displeasure of the Guru, notwithstanding their good equipment of Sādhana, and become as low and destitute of lustre as stars which have fallen from the firmament. Again, we often see persons without Sādhana or purity of body, speech, or mind, without, in fact, anything to speak of in the way of Sādhana or worship, but who have ever in their mouths the cry, “Victory to Thee, O Guru! O Śīrguru!” both in prosperity and in adversity. And yet by the mercy of Her who is merciful, that Sādhaka easily acquires by his worship of Her in Her aspect as Guru, but for a very short time, the fruit which he could not acquire by lifelong worship of Her in Her aspect as Īṣṭadevatā. He whose heart constantly rings with the triumphant clarion-call to Siddhi through austere Sādhana, whose heroic feet are restless to dance a leaping furious dance in the field of battle, full of horror and intense darkness, and whose strength of Siddhi is ready, and is, as it were, roaring thunder for the shattering of the formidable army of Samsāra with its six divisions, such a man knows that the triumphant and heroic son of Bhairavī of Victory is unconquerable in the three worlds solely by virtue of his possession of the Supreme Weapon of devotion to Guru. He alone who is ready to pass through that ordeal of burning fire knows that “the word of Guru is true and everything else is false”. The Śāstra says: “If the Guru gives a command which is even contrary to the Tantra Śāstra, that command must be considered approved of by the Veda like the words of Mahārudra.

When all earthly means fail: when Śāstra shrinks back and Śastra is robbed of its power; when even the Devatā, with uplifted hand to bless, checks Her indomitable will and stands back; when in that terrible and pitiless great cremation ground, where horrors do a frantic dance, there is, despite the presence of the all-good Mother, nothing in all the infinite world which for our safety we can call our own; in that deep darkness of a new-moon night, haunted with destructive Bhairavas, Vaiḍīlas, Siddhas, Bhūtas, Vaṭūkas, and Dākinīs; when even the fire of

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1 Calling upon Siddhi to come to the Sādhaka. 8 Uttāla.

2 Six enemies or sins—lust (Kāma), anger (Krodha), greed (Lobha), delusion (Moha), pride (Mada), envy (Mātsarya), which are here compared to the six divisions of the army, the Samsāra, which is to be conquered.

4 The Devī, as spouse of Śiva the formidable (Bhairava).

5 Brahmasūtra.

6 Śiva.

7 There is here a play on the words Śāstra and Śastra: the first meaning Scripture, and the second arms, or here religious rites, by which the spiritual combat is won.

8 Śmaśāna, where corpses are burnt.

9 Various terrible spirits whose assaults the Sādhaka during his Sādhana suffers, and resistance to whom proves his worth.
the Sādhaka's austere Tapas\(^1\) is dimmed, and the firm and heroic heart
of even the great Vīra\(^2\) shakes with fear; when even the intricate bonds
of the Sādhaka’s posture,\(^3\) on the back of the corpse which is awakened
by Mantra, is loosened; \(^4\) when with a fainting heart the Vīra\(^5\) feels as
he sits the earth quake furiously under him; when without means of
rescue he is about to fall and be crushed; when he is overtaken by the
swoon of death—if even at such times the Sādhaka but freely and with
full confidence opens his heart but once, and extends his uplifted hands,
saying, “Save me, I pray thee, O Gurudeva!” then the Mother of the
world, who is Herself the Guru, at once forgets all his faults, dispels all
his difficulties with Her glance, and stretching forth ten hands instead
of two, says: “Come, my child, there is no more fear,” and blesses the
Sādhaka by raising him to Her assuring bosom. On that day the
Sādhaka also puts to its final test the question whether Guru is greater or
the Mother is greater.\(^6\)

Hence I say, O brother Sādhaka! when will that day come to you,
the day on which the Guru will merge in the Mother's self,\(^7\) and you will
be beside yourself in that maddening joy which is born of that union?
O All-Merciful Mother! turn for once Thy merciful glance, brighten for
once the fire \(^8\) in the heart of the Sādhakas of Thy beloved Bhārata,\(^9\) and
grant full success to the Sādhana of Thyself as son by appearing before
him as his Guru in Thy aspect as Father and in Thy aspect as Mother,
so that as servants bound to Thee by that grace of Thine we may dance
with joy and sing:

“None beseeches Thee, O Śyāma! Thyself fulfilllest Thy own desire.
Thou weepest also just as Thou laughest in the intoxication of Thy
happiness.”\(^10\)

There is, however, a class of inquirers into Sāstra who encourage
themselves with the notion that they will set their minds to Siddhi and
Sādhana in old age, after their intellect has been matured by knowing,
hearing, and assimilating the views of all Scriptures. From the energy
which these people display it would seem as if great men, such as
Mārkaṇḍeya, Dadhāchā,\(^11\) and Bhīṣmadeva,\(^12\) who enjoy eternal

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1 Devotion, austerity, etc. (see Introduction to Tantra Sāstra).

2 Literally, “Hero”; here one who follows the Tāntrik Virācāra.

3 Padmāsana, or “lotus-seat,” on the back of the corpse on which his
Sādhana is done.

4 From fear, or due to the moving of the corpse through force of the Mantra.

5 This idle question will be solved in the realization of their unity.

6 Svarūpa. 7 Tejas. 8 India. 9 Munis.

10 Prahlāda’s grandson, for whom the Vāmana avatāra took place.

11 Hero of the Mahabhārata, General of the Kauravas.
life, belong to their community, and that death finds no place in their 
nativity. It is with an eye to this class that poets have said: “It is only 
ignorant boors who think that they will bathe when there are no longer 
waves in the sea.”

And for this reason Bhagavān has, in the discourse between the Deva 
and the Devī in the Kulārṇava Tantra, said: “If Ātmā itself does not 
keep Ātmā from injury, then where in the world is the benefactor who 
can deliver Ātmā from this sea of Samsāra? (1) He who in this world 
does not undergo treatment for that disease which leads to hell, what 
will he do when with such disease he goes to the next world, in which 
there is no medicine? (2) The supreme truth should be sought so long as 
this body exists. Who is there so perverse as to commence the excavation 
of a well with a view to extinguish a fire which has already caught his 
house? (3) Like a tigress, old age waits with open mouth to swallow the 
Jīva. As water continually exudes from a broken vessel, so is the period 
of life being constantly shortened. Diseases constantly inflict wounds 
like enemies laying siege to a house. Hence one should as early as 
possible engage in the working of good to oneself (4). Good work 
should be done what time there is no sorrow or danger, and when the 
senses are not disabled (5). Time passes in various occupations, but the 
Jīva knows it not. Happiness and sorrow born of the Samsāra kill the 
Jīva, but even then he does not know the path of the welfare of Ātmā (6). 
How many Jīvas are born, fall into dangers, become subject to suffering 
and sorrow, and die? Even the sight of such does not enlighten the Jīva, 
maddened as he is by drinking the wine of delusion as to what is his own 
good (7). Prosperity is like a dream, youth is shortlived like a flower, 
and life passes like a flash of lightning. How can a man feel satisfied 
who has seen all this? (8) The utmost period of a man’s life is a hundred 
years. Half of it is passed in sleep, and the remaining half also is made 
useless to him by childhood, disease, old age, sorrow, and other such 
causes (9). Utterly indifferent to the work which ought by all means 
to be begun, sleeping during the time he should be awake, and fancying 
danger where there should be firm faith—alas! by what ill-fortune is man 
in this fashion destroyed? (10) How can Jīva, cherishing the fleeting 
Samsāra so dear to him, live without fear in this body as evanescent as 
a bubble of water, and which endures as little as the stay of a bird 
on the branch of a tree? (11) He seeks benefit from things which

1 The celestial combinations which are cast upon the horoscope.
2 Varvaras: ignorant, rustic. The term “barbarian” comes from this root.
3 Jarā (feminine).
4 That is, of course, not in the selfish sense, but in the doing of good, which 
in fact benefits the Self.
do him injury, thinks the impermanent to be permanent, sees his highest good in that which is evil, and yet does he not see that death is coming upon him? (12) O Devil! deluded by the great Māyā, the Jīva sees and yet sees not, hears and yet understands not, reads and yet knows not (13). The whole of this world is at each moment sinking in the deep sea of time,¹ infested with the great alligators of death and disease (14).”

Great is the power of those to make Providence laugh who hope to be initiated after they have without aid heard and understood, and become learned in that which baffles understanding even when understood. To hope to get initiated after having studied philosophy, logic, Veda and Vedānta, is even more dangerous.

In the Kulāryava Tantra Bhagavān has said: “Fools bound by the bonds of Paśuhood fall into the deep well of the six systems of philosophy, and fail to know what is their highest good (1). Through ignorance of the meaning of the Vedas wrong-headed disputants ever wander about scorched by the fire of doubt, knowing not that, driven by the waves of time, they live within the fearful jaws of death (2). The words of a pandit who is well versed in Veda, Āgama, and Purāṇa, but has no knowledge of the highest good,² is for others a mere inflection. Know his words to be like the croak of a crow.³ (The nature of the cawing of a crow indicates good or bad to men, but the crow itself is ignorant of this.) (3). Oppressed by such thoughts as what is knowledge and what is knowable, they read Śāstras day and night. But, O Devil! they for ever remain ignorant of the supreme truth⁴ (4). Many there are who acquire in the world a reputation for poetry and rhetoric, but the inner life of those fools whose senses are without repose is full of care and sorrow (5). The highest good⁵ is one thing, but Jivas ever strive to picture it as something else. The purpose of the Śāstra is one thing, but they explain it as another. They explain with perplexed minds, but do not themselves understand what they explain. There are some who, without instructions from a Guru, but smitten by vanity, read the Vedas and other Śāstras; but those who are possessed of the knowledge of their true meaning are very rare. As a ladle does not know the taste of the

¹ Kāla, which is not translated as death, because death occurs below.
² Vidhātā, the Dispenser.
³ The Tāmasa state of a Paśu (see Introduction to Tantra Śāstra).
⁴ Paramārtha.⁵ Which may or may not be auspicious.
⁶ Good or bad fortune, may be indicated by the sounds of animals. Such a pandit may do good or bad without knowing it. The parenthesis is the author’s.
⁷ Paramātattva.⁸ Paramārthatattva.
liquid which it serves to stir, and as the head carries flowers, but their fragrance is smelt by the nose, so while these people read the Sāstras, the truth they reveal is known by good Śādhakas only. Much labour do they give in the study of the Sāstras, but the result of such study is mere dispute between themselves (6-9). The foolish Jīva sees not the spirit within himself, but is deluded into studying Sāstra like the silly herdsman who, carrying the goat under his arm, yet thinks he sees it in the shadow which it casts in the water of a well (10). Mere verbal knowledge of Sāstras can never destroy the happiness and sorrow which arises from the world of sense any more than the rays of light of a pictured lamp can remove the darkness of a room (11). Study of Sāstras by unenlightened men is like seeing by blind men (a parting of the eyelids only). O Devi! to those only who are enlightened are Sāstras the source of spiritual knowledge (12). Some people stand in front, others at the back, some on the left, and others on the right of the place where the truth is, and quarrel between themselves, saying that the truth is of this kind, or of that kind, or of that other kind, and so forth. Even in the case of a man famous by reason of his education, charity, heroism, and other qualities, but who is absent, some people say that he is of this kind, some others that he is of that kind, and so forth: thus picturing him in various ways. (In fact, all will admit that the Spirit is far from those who dispute whether It is of this kind or that) (13-14). None has direct knowledge, though there are some who have knowledge derived from report (that is, to-day men possess that scholastic knowledge which enables them to argue with one another as regards the various paths spoken of in the Sāstra. They refrain, however, from performing Śādhanā, which will give them direct and immediate knowledge). O Beloved One! there is no doubt that those who as regards Sāstra move in the dark are indeed far away from its fundamental truths (15). Men desire to know from all Sāstras what is knowledge and what is knowable. But, O Devi! the Jīva does not realize that one cannot reach the end of Sāstras even if one were to spend in the pursuit a life of a thousand years, much less can they do so in a life of a hundred years (16). The Vedas and other Sāstras are many, but life is very short. Moreover, in this life there are

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1 As women and others do, or as the Brāhmaṇa in Pūjā puts flowers in his tied Śikhā.
2 Tattva.
3 That is, knowledge of the letter and not of the spirit.
4 Prajñāhīnu.
5 Author's parenthesis.
6 That is, the people may forget the qualities of an ordinary man, but even in the case of a famous one there is dispute, etc.
7 Mūla-tattva.
millions of hindrances. Therefore, one should acquire only the essence of all Śāstras just as a duck takes the milk out of water with which it has been mixed\(^1\) (17). An intelligent man should, after studying all Śāstras, and after acquisition of knowledge of their essential principles,\(^8\) abandon them all just as one who collects paddy throws away the husk and straw. As he who has been satisfied by a drink of nectar no longer cares for food, so one who has known the Spirit\(^3\) has no longer need of the Śāstras (18). O Lady adored of Viras\(^4\)! liberation comes from knowledge alone; liberation cannot be had from anything else, neither from a study of the Vedas nor from reading of the Śāstras. Neither the Vedas nor the philosophies are causes of liberation. Similarly, no Śāstra is such a cause. Knowledge alone is the cause of liberation. All other branches of knowledge\(^5\) are (for this purpose) fruitless. Better is it to hear even a single life-inspiring\(^6\) great Mantra taught by Guru than the load of lifeless\(^7\) blocks of wood which are various forms of worldly knowledge\(^8\) (21). Only from the mouth of Guru can a Jīva learn the one immutable\(^9\) Brahman\(^10\) which has been taught by Śiva Himself. Such knowledge cannot be attained through the study of even ten million Śāstras" (22).

The Śāstra not only speaks of the necessity of testing the Guru, but also of the need to carefully test the Śiśya.\(^11\) Before initiation a Śiśya should live in his Guru’s house for one, two, three, or four years, according to his caste. During these periods the Guru will test the reality of his devotion to Guru and Devatā by constantly giving hard commands. Nothing concerning the Śiśya’s body, mind, and speech should remain unknown to the Guru. During these years of residence with their tests the Guru will learn all about the Śiśya’s whole life. He will test him to see whether after Śāstrīk initiation the Śiśya will continue in the path of Śādhana as ordained in the Śāstra. We do not know how many Śiśyas exist to-day who are ready to undergo these tests, or how many are even aware of them, nor can we say how many Gurus are capable of holding such a test. It appears from the practice prevailing in these days that Gurus and Śiśyas have made a private agreement between themselves to absolve each other of the responsibility of such mutual tests. In consequence of this compact, the race of Gurus is to-day being exterminated, and the Śiśyas, who should

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\(^1\) It is able to sip the milk and leave the water, notwithstanding the two are together.  
\(^2\) Tattva-padārtha.  
\(^3\) Tattva.  
\(^4\) See ante.  
\(^5\) Vidyā.  
\(^6\) Sanjīvana.  
\(^7\) Literally, “unconscious”.  
\(^8\) Laukika Vidyā.  
\(^9\) That is, the Brahman is Niṣkriya (activeless), Prakṛti is Sakriya (with action). Where there is non-duality there is no action.  
\(^10\) Advaita-tattva.  
\(^11\) Disciple.
properly be the ruled, are becoming the rulers. Bhagavān, the Creator of all things, has also in the Tantra Śāstra ordained rules for the testing of the Śiśya, and has spoken as follows of the consequence of their violation:

In the Navaratnesvara it is said: “A Guru acquires fitness to give initiation and a Śiśya to receive it, if they live together for one year.”

In the Sārasangraha it is said: “A good Guru will test the Śiśya under his care for one year.” This test is for a Brāhmaṇa Śiśya only. In the case of Śiśyas belonging to the Kṣattriya and other non-Brāhmaṇik castes, the test is to be extended over gradually lengthening periods.

In the Rudrayāmala it is said: “Fitness to receive initiation is acquired by a Brāhmaṇa in one year, by a Kṣattriya in two years, by a Vaiśya in three years, and by a Śudra in four years, after their devotion to Guru has been during such period tested.”

In the Kulārṇava and other Tantras it is said: “If a Guru initiates one who is unworthy through desire for wealth or through fear, greed, or the like, then the curse of Devatā will fall on that Guru, and the initiation given by him will be fruitless.

“It is useless to give initiation to one who is the Śiśya of another, or who belongs to a bad family, or is a knavish, cunning, fraudulent man,1 or who is vain of his learning, or who is disliked by his wife,2 or who has passed the proper time for initiation, or has any physical defect.”

“He who gives initiation improperly, and he who receives it improperly, both the giver and receiver are cursed by the Devī. Without initiation according to the proper method and worship of the lotus-feet of Guru, the Śiśya will but meet poverty and the Devī’s curse in this world.”

“A Guru should first test a Śiśya according to the rules of Śāstra for the working out of the latter’s Bhoga3 and Mokṣa,4 and then give him instruction in Mantra, otherwise the initiation will be in vain. If through delusion both the Guru and Śiśya give and receive instruction respectively in Mantra without mutually testing the fitness of one another, then both are doomed to the state of a Piśāca.5 Both he who gives instruction contrary to the Śāstra, and he who receives it will, together with twenty-one generations above him, go to a terrible hell.”

1 Dhārta.
2 Strīdvīṣṭa. In rites the help of the wife is required, and nothing of use is achieved where there is lack of marital harmony. Moreover, his wife to the Śiśya should be his house goddess (grha devatā), and it is his duty to please her.
3 Enjoyment and suffering.
4 Liberation.
5 A low class of unclean spirits.
"If a foolish Guru gives instruction to one who is unpurified,¹ then all his Mantras are destroyed—that is to say, their potency is lost, just as when paddy-seeds are sown in sandy soil their power to germinate is gone. As the minister’s sin affects the King, or that of a wife the husband, so a sin committed by a Śiṣya affects the Guru."²

In the Rudrayāmala it is said: "A Guru should forsake a Śiṣya who is ever addicted to vice, lustful,³ given over to other passions,⁴ of wicked mind,⁵ and evil repute, untruthful, lacking in due humility,⁶ wanting in knowledge, wisdom, and dull of intellect, neglectful of Vaidik duty and of the Ācāra⁷ of his Āśrama,⁸ irreverent, impatient, wrathful, adulterous, of evil mind and thought, without devotion, weak-minded, wicked, truthless, who does Śādhanā with a heart unpurified, full of the defects of the Kali age, and spoken ill of by all. O Vira!⁹ if a Guru, through hope of wealth or the like, does not abandon such a Śiṣya, then that sinful Guru (more guilty than the Śiṣya) will, as well as the Śiṣya, be doomed to hell. The load of sins borne by that Śiṣya will, in a moment, destroy the Guru’s Siddhi, and at once throw him into hell for the undoing of all his deeds. Hence let a Guru take Śiṣyas after careful discrimination according to the rules prescribed in the Śāstra, otherwise he will be doomed to hell for his Śiṣya’s faults."

**The Time For Initiation**

We nowadays find many reputed families of even the Brāhmaṇa caste, not to speak of Ksatriya and other castes whose members, though in no way under the influence of atheistic¹⁰ principles, and having faith and reliance in Dharma,¹¹ are yet under the impression that the command of the Śāstra in the matter of initiation is properly obeyed if a person is initiated some day or other of his life, no matter how old he may then be. It is a matter of even greater regret that their Guru families labour under the same error. The cause of this is to be found in the Guru profession of the Guru families which we have described. However that may be, it is admitted on all hands that initiation is necessary for the purpose of Śādhanā, and that its effect is Siddhi. Śādhanā is performed with the co-operation of the threefold means of body, speech, and mind. When

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¹ Asamskrta. One who has not received the Samskāras.
² Kāmuka.
³ Kāmādiptīya.
⁴ Kuṭila, a designing man.
⁵ Avinīta.
⁶ Ācāra from the root ecā (to do)—that is, acts, habits, practice. Evil practices are anācāra.
⁷ Stage of life (see Introduction to Tantra Śāstra).
⁸ See eṣa.
⁹ Nāśīka.
¹⁰ Religion and duty.
bodily functions have been fully developed and begun to show themselves in the spring shoots, it is then that the wind of the spring of initiation has begun to blow. It is to such persons as are not initiated at this time that the Śāstra refers when it speaks of persons who have “passed the proper time for initiation” in the above quoted passage, setting forth the character of prohibited Śiśyas.¹ The proper time for initiation is the age of sixteen. The words of Devī to Śrī Kṛṣṇa in the Rādhā Tantra are as follows:

“One should receive initiation with devotion on the attainment of the age of sixteen. My Son! for one who has not received initiation at that age, even the Samskāra of taking the name of Hari is fruitless. (It is impossible to fully perform Śādhana after the expiry of the time for Śādhana, and a Mantra which has not been matured by Śādhana does not bear fruit.) One should, therefore, take care to receive initiation at the age of sixteen, otherwise everything which is done is counted but as the work of a Paśu.”

For this reason Bhagavān Maheśvara has said: “O Mother of the three worlds! whoever after having travelled through eighty-four lakhs of births has received the rare human form, yet fails to worship Thee, is like a man who rises to the top of a flight of stairs, and then falls down again.” If a man falls from one of the middle or lower steps of the staircase, he probably is wounded; or if he falls from one of the higher steps, he is likely to be killed; but if he falls from the highest point of the staircase, he cannot escape from being crushed and ground to dust. Similarly, if one falls after attaining human birth and Brahmāṇahood, which is rarer still, there is no easy escape for him.

In the Kulārvana Tantra it is said: “What wonder, O Devī! that this earthly body should be destroyed by the power of Him by whose power the earth is consumed, the Sumeru is rent, and the Sea is dried up (1). We speak of ‘My son,’ ‘My wife,’ ‘My wealth,’ ‘My friend,’ but before one has got over this sort of senseless talk death seizes the body like a tiger (2). Death seizes a man while he is still engaged in doing this thing or that thing, or thinking that he will have to do this thing or that thing (3). An intelligent man will do to-day the work of tomorrow, and in the forenoon the work of the afternoon, for death does not wait for the finishing or unfinished of any work (4). Does not Jīva see approaching him before his eyes Death’s terrible army of diseases guided by Old Age, and with orders from Death himself? (5). Death eats man after piercing him with the spit of thirst (desire), smearing him with the Ghee of mundane objects, and roasting him in the fire of

¹ See ante. ¹¹ “Sacrament”. ² Author’s parenthesis.
³ A lakh equals 100,000. ⁴ Mountain. ⁵ Viṣaya.
attachment and dislike (6). Death brings all under his rule, both boy or youth, old man or child in the womb. The visible world thus remains subject to death (7). Brahmā, Viṣṇu, Maheśvara, and other Devas, and all classes of beings, move towards their own destruction (disappearance). A Jīva should, therefore, be prompt in doing with all his heart such things as are calculated to benefit him in this world and hereafter (8)."

To him who has faith in such direct statements of the Śāstra, and has eyes to see the transiency, under natural law, of the physical body, which is but a bubble in the visible world of Jīvas, even the sovereignty of the vast Universe is as worthless as a blade of grass when compared with the value of even half a second of human existence. We know not to what benighted region we shall have to travel, according to our own Karma, after the dissolution of this present body. Even Devas pray to be born in Bhārata-varṣa, ⁷ that they may be there liberated by birth in a precious human body after forsaking all its enjoyments. This is that Bhāratavarṣa, the Āryāvarṣa, ⁸ which is the field of liberation and which, as well as our human body has been attained, not by our effort, but by Her grace. If this time we lose these, who is so fortunate amongst us as to dare say that he will surely return to this Bhārata, this Āryāvarta, the land which it is hard for even Devas to attain? Who, too, will dare to say that he will also regain this human state and this Brāhmaṇism? Who can say to what unseen region this vaporous cloud will be blown by the wind of some unknown fate? Hence, while there is yet time and the sun shines, the Mother's son must cease playing, and seek to go to the Mother. He must take refuge with all his heart at the feet of Guru, that he may find the path in this deep darkness, making himself, according to the command of the Śāstra, the meanest servant of the Guru, in order that he may become an object of his mercy.

The Śāstra itself, the seat of infinite mercy, has specified the characteristics which a Śīṣya must possess in order that the desire-fulfilling creeper ⁹ of Guru's grace, may bear fruit.

For instance, it is said in the Gautamiya Tantra: "Born in a noble family; of pure spirit; seeking that which is the necessity of Puruṣa (Puruṣārtha—the four-fold object of Dharma, Artha, Kāma, and Mokṣa ⁶); learned in the Vedas; wise; devoted to the service of parents; knower of Dharma ⁷ and a doer thereof; attached to the personal service of Guru;

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¹ Author's parenthesis.

² India.

³ Āryāvarta is the western portion of Northern India. Bhāratavarṣa is all India, but now commonly used synonymously.

⁴ Adṛṣṭa.

⁵ Kaipalatā.

⁶ Author's parenthesis—that is religion, wealth, desire and its fulfilment, and liberation.

⁷ Religion, duty, etc.
proficient in Śāstra; strong of body and mind; ever desirous of doing good to Jivas; a doer of acts which bear good fruit in the next world; devoted to the service of Guru in speech, mind, body, and with his wealth; mindful only of acts the fruit of which endure; with control over the senses; free from sloth; free from delusion and vanity; devoted to Guru’s son, wife, and so forth as to the Guru himself—of such qualities should a Śiśya be possessed otherwise he is but a source of trouble for his Guru.”

In the Kulārṇava Tantra it is said: “O Mother! a Guru should not take as his Śiśya one who is possessed of any of the following or similar faults: He should not accept one who is born in a family cursed by a Brāhmaṇa or almost extinct; without any good quality on the maternal side; one who has been already initiated by a good Guru; an unbeliever; imbecile (physically impotent or incapable of performing Śādhanā); with an overweening idea of his own learning; having less or more than the usual number of or deformed limbs; paralyzed, blind, deaf, dirty, diseased, excommunicated, foul-mouthed; careless of the rules of dress; full of faults; with imperfect limbs, gait, and speech; ever inactive; under the influence of sleep or drowsiness; lazy and addicted to gambling and similar vices; whose appearance does not betoken devotion; mean-minded, wanting in loyalty, and given to exaggerated, improper, and obscene talk; wanting in feeling for others; with no will of his own; ready to receive initiation and do other acts, not out of any particular desire of his own, but at the instigation of others; the mere instigator of others (he does not do anything himself, but instigates others); cunning; impure as regards wealth and wife (he whose wealth has not been earned in the way prescribed in the Śāstra, or whose wife is not married to him according to the Śāstra, or is not chaste); given to the performance of acts prohibited by the Śāstra, and omitting to do those which it enjoins; whose habit it is to divulge secrets, and to do mischief; of catlike qualities (as a cat takes away an article of food from the presence of men and

1 Not troubling over that which is transient and of no real account.
2 For this indicates some inherited sin.
3 Pāśaṇḍa.
4 Author’s parenthesis.
5 Sveçchāveśadhiro, who dresses as he likes, neglectful of the rules therefor. In Śāstra there are rules for dressing, and for dressing at different times and for different Sādhana.
6 Dūṣita.
7 This is the author’s translation of Vyalikavādi. By exaggerated talk is meant impossible “yarna”. It is “improper” where things, which may be permissibly said before one person, are not so permissible in the case of others—e.g., before parents and women. Aśīla is obscene.
8 Author’s parenthesis.
eats it in a secluded place)\(^1\); self-conceited; crane-like in nature (as a crane appears to be outwardly very calm and quiet while all the time it is thinking of destroying others’ lives, so this class of man, whilst possessing the external appearance of quiet, is yet in his inner self most dangerous)\(^4\); a detractor; deceitful; ungrateful; given to spying into others’ secrets; treacherous; rebellious; sinful; ātāyī (ātāyīs are criminals of six classes—namely, incendiaries, poisoners, persons who bear arms to injure others, who steal others’ wealth, or lands, and others’ wives)\(^1\); one-eyed; of ill-repute; who bears false witness; a deceiver of people; braggart or liar; cruel; indecent in speech; talkative; of wrong judgment as regards men or things;\(^6\) quarrelsome; given to rebuking people without reason; ignorant; Cārvāka (Nāstika or unbeliever)\(^1\); a bore\(^3\); one who slanders people behind their back and speaks well of them before their face; or one pretending to a knowledge of Brahman which he does not possess; plagiarist;\(^4\) or self-praiser, envious, given to evil-doing, or peevish (dis-satisfied with his own self through being of an excessively angry temperament).”\(^5\)

In the Gandharva Tantra it is said: “Duly possessed of the aforesaid qualities; very sweet of tongue; stainless in body and speech; wearing white cloth; pure in habits;\(^4\) incapable of speaking ill of others, or of showing disrespect to Devatās; never covetous of others’ food, wives, and land; unwilling to give pain to others; kind to all creatures; sharp-witted; a master of his senses; a believer\(^7\) devoted to Guru; pure; calm-minded; without avarice, constant in his friendships; assiduous to obey the Guru’s words; ever firm in devotion to Guru, Mantra, and Devatā; a Śisya should be possessed of such qualities, otherwise he will surely be a source of trouble to his Guru.”

“A Śisya should, after bowing to his Guru, sit beside him, and leave his presence only with his permission. He should serve his Guru always with the desire to satisfy him, and should obey his orders with pleasure. He should never tell a lie or talk idly before his Guru. A Śisya should not give way to lust, anger, greed, displeasure,\(^8\) loud laughter, flattery, fickleness, crookedness, remorse, before his Guru; nor should he have relations with him by way of lending, borrowing, selling, or buying. For Guru is Śiva Himself, and any attempt to establish with Him a relation other than that of worship with prayer and obeisance is likely to lead the

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\(^1\) Author’s parenthesis.  
\(^2\) Kuvicāra, wrongly judging people or things.  
\(^3\) Through his talk. Vāgvidāmavaka, literally, “one who punishes others by his talk.”  
\(^4\) Vidyācaura.  
\(^5\) Ātmakroḍhana; author’s parenthesis.  
\(^6\) Śuci.  
\(^7\) Åstika.  
\(^8\) Māna.
Śisya to think of him as a mere man. To know that there is no distinction between Iṣṭadevātā and Mantra, between Mantra and Guru, and between Guru and Ātmā. This, O Beloved! is the order in which devotion shows itself. He who disregards his Guru’s words and performs prayer and worship¹ according to his own notions thereof will never attain Siddhi in either Japa² of Mantra or worship of Devatā. One should daily worship one’s Guru according to the Śāstra by Japa or Mantras. The seat, bed, clothes, ornaments, shoes, shadow, and wife, and every other thing belonging to or connected with the Guru should be worshipped as though they were parts of the Guru himself.³ One should never walk across the Guru’s bed, seat, shoes, umbrella, bathing-water, or shadow. At the sight of Guru one should be cheerful and full of great joy, but should regard his lotus-feet with awe and cautious eyes. There is not room enough in this book to quote even a hundredth part of all that is ordained in the Śāstra as to the duties of a Śisya towards his Guru. It will, therefore, be useless to go further into that point here. The very fact that in the Śāstra Guru has been spoken of “as Śiva Himself in visible form,” thus giving to even the Iṣṭadevātā a secondary position, will of itself enable intelligent Sādhakas to understand what are a Śisya’s duties towards that most worshipful Supreme Devatā.

¹ Upāsanā. ² “Recitation” (see Introduction to Tantra Śāstra). ³ Literally, “as his Vibhūtis”—that is, as belonging to or connected with him; something of him may be said to enter into them. Moreover, true respect is shown to a person when all which belongs to or is connected with him is respected.