CHAPTER II

WHAT IS THE NECESSITY FOR THE TANTRAS
WHEN THERE IS THE VEDA?

Now we come to the doubt we have mentioned—namely: “Why, seeing that there is the Veda, was the Tantra Śāstra created?” In the first place, we object to the objection itself. The question why the Tantra Śāstra was created comes next. We ask why this question has arisen? Perhaps the modern educated community of fastidious critics will be astonished to hear us ask this question. The reason for their astonishment lies in our assertion that it is not possible that the Śāstra should be created. The Śāstra in our opinion is an eternal thing. I know that you will probably say: “What orthodoxy! what blindness! what shocking superstition!” It does not matter if you do. Just as it is blind faith to be partial to one side without heeding the reasons which really exist in favour of the other, so it is scepticism to rely on mistaken inferences in total disregard of the reasons which exist against them. In your opinion it is orthodoxy to speak of the Śāstra as an unerring and eternal thing, but in mine it is scepticism to deny it. We shall therefore at once proceed to investigate that which, if disregarded, is scepticism, and if regarded, is orthodoxy.

In the first place the root and cause of dispute is that, while in your opinion the Śāstra was prepared after a view of the world and in accordance with it, in my opinion the world was constructed on a view of the Śāstra and in accordance with it. Consequently, while in your opinion man is the author of the Śāstra, in mine the Śāstra has no author but only revealers—namely, Brahmā, Viṣṇu, and Maheśvara, and after them the succession of Rṣis. To this perhaps the philosophic Pandits of our own country will take some exception. For they not improbably have heard, or read in the Veda, that the Vedas, Vedāṅga, and Vedānta all emanated from the mouth of

1 Śiva.
2 The scriptures of the Hindus—Ṛg, Yajur, Sāma, and Atharva Vedas. It has been said that the Tantra is a fifth Veda.
3 See foot.
4 Doctrine of the Vedas (Upaniṣads): the subject of the philosophy (darśana) so named.
Paramêśvara Himself. We do not deny this, but would point out that
the very Veda which they know to be the language of Paramêśvara has
been described to be Brahman Itself by its Revelers, those three most
worshipful Devas.

In the Vṛhamallīa Tantra¹ it is said:

"Daughter of the mountain! know the Veda to be Brahman Itself.
The Veda has no author, but is self-manifested. Of yore the Veda was
sung by Bhagavān to Svayambhū Brahmma.² From Mahādeva Himself³
to the Ṛṣis all are, age after age, the remembrancers of the Veda, but
none is its author."

The Śāstra says that the Rg Veda and other Vedas came out with
the breath of Brahma. Many consider this to be strong evidence of
Paramêśvara's authorship of the Veda. But it is not that, but evidence of
the revelation of the Veda. Because the Veda was breathed out by
Brahma, it does not follow that He was its author, for no one is the author
of his own breath. We are simply instruments of inspiration. None of us
is their creator. For he who can create breath is indestructible even in
the great dissolution of things.⁴ Brahma's body, unlike our own, is not
made of gross matter consisting of the five elements. That body of His is
all Himself, full of the play of eternal consciousness. It is some particular
part of Himself which has emanated from Him as Veda in the form of
breath. This is why the Śāstra has said: "Daughter of the mountain, know
the Veda to be Brahma Himself."

Bhagavān, though capable of creating all things, is incapable of
creating another like Himself—that is, something which is not Him but is
yet similar to Him. Rāma, Kṛṣṇa, Gaṅgā, Viṣṇu, Durgā, Kāli, whomso-
ever you may mention, all are Himself. You cannot point to anyone who
is different from, and yet is like, Him. Had there been, or could have
been, another like Him, he would never have been sole Mistress⁶ without
a second.⁶ As I can only appear and disappear with my own selfness,
but cannot create another like myself, so Brahma, too, cannot create the
Veda, which is but another aspect of Himself. He merely reveals the
Veda as His expiration at the beginning of creation, and withdraws it as
His inspiration at the time of the great dissolution. The Śāstra has
therefore said: "In respect of the sayings of a man, it is permissible to
inquire whether there be error or not, but in the case of the Veda, as it has
no author, the question of error does not arise at all."

Here someone may say that, if that be so, Paramêśvara's creation
itself is an impossibility, for if you and I, and every other Jīva are all He,

¹ See also Rudra Yāmala, chap. iv.
² The self-born.
³ Śiva.
⁴ Mahāpralaya.
⁵ Ādhiśvāri.
⁶ Advitiya.
whom then does He create? If, however, creation by Brahma becomes impossible, we are not at all afraid. Why should the descendants of Aryas be astonished to hear that “there is no creation,” when all their Sāstras freely say that, in a real spiritual sense, there is no creation, preservation and destruction by Brahma, all such being a mere illusive display? As a matter of fact, although in a real sense there is no creation, yet for us jīvas subject to Māyā, of which we are the product, creation undoubtedly exists. But the Veda was not created even in the sense of that which we call creation. Just as Rāma, Kṛṣṇa, and the other incarnations are the eternal Brahman, so is the Veda. Just as It, although self-manifest, manifested itself in the womb of Kaushalyā or Devaki by means of its Māyā; so also the Veda, though self-manifest, appeared in the heart of Bhagavān, and came out with His breath at the will of Her whose very substance is will. The Vedas, Purāṇas, Tantras, and other Sāstras, are self-manifest and self-evident. Language, which is the gross form of sound, is its own author. It matters very little if at the first hearing these things seem impossible. In our discussion as to the principles of Mantra, we shall proceed to decide this point according to the Sāstras. For the moment the Sādhaka will excuse me a few intervening Chapters.

Here let us understand what harm will result if the Dharma Sāstra of the Aryas is supposed to be of human origin. What is that defect for fear of which it has been declared to be self-manifest and emanent with the breath of Īśvara? We reply not for fear of any defect. The Veda is called self-manifest because it is so. It is not for fear of darkness that we admit the fact that light gives lustre. Whether darkness be present or not, it is for ever evident that a light is self-manifest. That which cannot be manifested by another, but which itself makes manifest all things, is called self-manifest. The Sāstra says: “There is no need to sweeten by means of something else a thing which is sweet by nature, and which imparts sweetness to things which are not sweet, nor is there anything which can impart sweetness to that which is naturally sweet. We sweeten things like milk, cream and curd with gur, sugar-candy, honey and the like. But there is no need to sweeten honey in a similar way; nor is there anything in the world which can sweeten honey. We reveal the courtyard and interior of a house, and all things in it by a light. But to reveal that light another is not required. The light reveals itself, and is therefore called self-manifest. Light alone of all things in the world possesses the power to reveal. Light is itself luminous; what else, then, can reveal it? Like honey and light, the Veda also is self-manifest. The Veda reveals

1 Mother of Rāma.  
2 Mother of Kṛṣṇa.  
3 That is sound in the subtle state and which exists in gross form as speech (Vālkhari) is uncreated.  
4 Molasses.
the principles of all things in the Brahmāṇḍa, but is itself its own revealer. Who can reveal that which reveals all? It is not possible to have something which is beyond everything. Even if for fear that there may be darkness we do not admit the existence of light, yet light, revealing itself, makes visible and thus destroys darkness. Similarly, if for fear of any imperfection we do not admit that the Śāstra is self-manifest, yet the Śāstra, revealing itself, makes plain and thus removes the imperfection. That imperfection is this: Āryan philosophers have said: “What is free from mistake, error, and deceit, that is authoritative.” 1 Śāstras are authoritative sayings—that is, the sayings of Śāstra are free from mistake, error, and deceit. When we hear it said that man is the author of Dharma Śāstra, it seems to us as if light and darkness were holding a consultation. It is evident that while man is erring, Śāstra is unerring. Śāstra never makes a mistake. Man is always doing so. Śāstra is the eternal seat of mercy. Man the source of deceit. Śāstra has no beginning or end. Man is ever subject to birth and death. Man is the slave of his senses. Śāstra guides to the supersensual. Śāstra is the unselfish Guru 2 of the world. Man is a very worm of selfishness. It is a baseless fancy to try to bring about an agreement between these mutually conflicting conditions.

Many, made restless by the inconstant waves of glittering physical science, are wont to say that Śāstra is nothing but the outcome and evidence of extensive experience. Someone, it is supposed, has said, or written down, as much as he has seen. From this it follows that whether the principles contained in Śāstra be true or not, great credit must be given to him who spoke it. We, too, are not niggardly in giving such credit, but we find it very difficult to give credit to another whilst going to perdition oneself. You yourself are blind, and will, by leading me along some thorny path which you have discovered, drown me in a dark well. It is the height of folly to expect that in this state of things I shall speak of your extensive experience. I admit that you have seen and heard much more than I have. But who says that all which you have seen and heard are unerring, incontrovertible, and eternally pure? May be one day, in going to a river, its water seemed to you very pure and very cool. But who told you that, if relying on your word, I go into the river to bathe, I shall not be caught by a crocodile? What is the evidence that, even if the water be pure, there is no fear of danger? My going into the water may be the result of your extensive experience, but who will be responsible for my life? Secondly, this extensive experience appears to be to a large extent worthless. In the first place, it is the experience of a blind man. Next, it is difficult to ascertain the length of the period of which experience has

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1 Āpta.
2 Spiritual teacher.
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been had. Of all the experience which man has acquired during the four ages—namely, Satya, Tretā, Dvāpara, and Kali—we know only Āryāvarta,1 Bhāratavarṣa,2 or at the most, Jambudvīpa,3 and perhaps the salt sea beyond. This is the furthest limit of experience. Now I ask, Who is it that has made mention in the Śāstra of seven seas—to wit, the seas of salt, sugar-cane juice, wine, clarified butter, curd, milk, and sweet water? You will say that whoever may have done so has made a mistake. It matters not. But whence came the names of the seven seas? You and I have not crossed the uncrossable sea, and reached the region of those seas. Whence could this country have got the names of the seven seas lying one after the other beyond the salt sea, which it is so difficult to traverse, and upon view only of the farthest quarter of which expert foreign navigators retrace their steps? You may say: “I do not believe in your salt sea”; but you know by what language you will be addressed should such ingratitude on your part to that which supports your body with its salt become known. Lay aside your far-fetched interpretation, your philosophical reasoning, your scientific argumentativeness. I do not want to hear of them where a matter of direct vision is concerned. I will not admit the validity of any other evidence. I will not bow my head before anything except the Śāstra. May I be reminded of the lives of Samarasimha, Pratāpasimha, and Śivāji,4 before I turn my thoughts to the words of those who, though possessed of the sense of sight, proceed to disprove the existence of things seen, and of truths established by Śāstra, and to give far-fetched interpretation of them. Alas! the lion-hearted heroes, pillars of Sanātana dharma! where are you to-day in this dismal time? That resplendent lustre of yours hallowed by Śādhanā is mingled with the Mantra Śāstra itself. Do ye to-day shed that lustre in every letter, in every accent? Let the Śāstra of Bhārata be again resplendent with the fire of the austerities5 of Bhārata's sons.

Next, the earth is composed of seven islands, each of which is divided into nine continents.6 The nature of the surface of each continent, its extent, heights, and depths, its inhabitants, their religion, practices, and longevity, the various Devatās who exercise particular power in each particular place, the different Devatās who are worshipped in different places, and lastly, the special accounts given of the seven Svargas7 and seven Pātālas,8 and so forth: these are all matters which I have not at all mentioned. Say, are all these things dreams or illusion,9 or mere

1 Country of the Āryas.
2 India, as described in chap. iii of the Viśu Purāṇa.
3 The continent of that name (see Ibid., chap. ii).
4 Rajput and Mahrāṭta heroes.
5 Tapas.
6 Under worlds.
7 Upper worlds.
8 Varṣa.
9 Māyā or Moha.
imagination? It matters not if you explain them away as mere imagination, but save your own head. If you call it all imagination, then, as the salt sea is imagination, as BHARATAVARŞA is imagination, so you and I too are imagination. We would advise you, instead of calling so many things imagination, to consider yourself alone as imaginary, in which case all trouble will be at an end. Not to speak of you and I, who are but the meanest of insects, even those whose acute and overpowering intellect penetrated into Brahmaloka have, when dealing themselves with things which are beyond the senses, trampled on all kinds of evidence, and loudly declared to the world “Sāstrayonitvā.” In that deeply dark place where all kinds of evidence fail, Sāstra alone is the glowing light. We know not how powerful must be the evil Karma acquired from birth to birth of him who suspects or believes the Sāstra to be of human authorship. It is said: “Thieve not, lie not, believe in and love the Creator, and you will attain eternal peace.” A Dharma Sāstra, the foundations of which are based on a few such settled maxims as these may be the fruit of extensive experience. To be induced by such a form of faith to doubt or disbelieve the Sanātana Dharma and Sanātana Sāstra, visible manifestation of Brahman himself, is the greatest degradation possible. It may be that in the case of that Sāstra which has as its main object the maintenance without conflict of a balance between the four actions of eating, sleeping, fearing, and sexual intercourse, its responsibility may cease with the provision of a few such maxims as “Thieve not, lie not, etc.” It is, however, the greatest impudence for us to discuss the truth or otherwise of that Sāstra the object of which is to declare the principles relating to the molecules and atoms of the endless crores of Brahmnadās, each consisting of fourteen worlds. These principles we shall state, so far as it lies in our power, in our discourse on worship. Man is imperfect, and whatever he does is imperfect. The imperfect can never attain the goal, and that which has not reached the goal is ignorant of the full truth about the Brahman. Who dare proceed along an unseen path in reliance upon the word of such an ignorant guide? Instead of relying upon their own words, Devas and Rṣis have therefore admitted the evidence of Sāstra, composed of authoritative sayings, to be alone the sole authority.

1 The highest of the seven upper worlds.

2 “On account of its having Sāstra as its source,” the third aphorism of the First Part, chap. i, in the Vedānta Sūtra.

3 Pṛśabdha, or that Karma which has begun and is already bearing fruit (see Introduction to Tantra Sūtra, “Karma”).

4 By “reformed” Hinduism.

5 The eternal and immutable scripture and code of duty of the Hindus.

6 Pūjā.
Responsibility for the education of children always rests with the parents. How can a senseless child be saved unless warned by parents, who point out to it which is the path of life, and which is the path of death? It is under this responsibility that, after the declaration of the truth, Bhagavān Himself has, descending on earth in the form of Śāstra, said: "Both Turiya¹ and Śabda Brahman² are my eternal bodies." Though invisible to human eyes, the Supreme Creatrix,³ taking the world which She maintains upon Her lap has, as it were, with the finger, pointed out, and declared: "Do not, through misunderstanding, fall away from truth, and Dharma, and the Veda. Do not stray from the path of right practice."⁴ Following upon the echo of that solemn sound, millions of sacrificial pits⁵ have been lighted on mountains, riverbanks, in fields, forests, hermitages, temples, sacrificial chambers of monarchs, and householders, and in the abodes of celibate ascetics. The very tops of the palaces in Heaven⁶ have been reddened with the light of the sacrificial fires on earth. None can say how many millions of Āryan great men⁷ have done sacrifices in religious observances⁸ extending over twelve, a hundred, and a thousand years, and have with bodies cleansed of sin by their austerities,⁹ entered through its open portals the Brahma-loka.¹⁰

Introduction of Tantra

The curtain of the drama of time gradually and inexorably continued falling. Slowly evil days of unrighteousness,¹¹ murky with Māyā, continued to cast a gloom of impure practices¹² over the world of Dharma. Unknowingly, men steeped in that darkness began to enter wrong paths. Disease, sorrow, grief, and anguish sorely oppressed the life of the world.

A diseased child brings death on itself by eating, under the influence of delirium, unwholesome food. Although the child does not understand,

¹ The fourth state of consciousness above dreamless slumber (suṣupti), the sleep of dreams (svapna), and the awakening (jāgrat). According to the Upaniṣads, there are the three last states; three functions—viz., creation, preservation, destruction; and the three individual Jīva (Viśva, Tajasa, Prajāpa), the collective Jīva (Vaishvanara, Hiranvyagarbha, Sutrātman), and the Paramātman. The fourth state above these is the Turiya. Śaiva doctrine speaks of a nameless fifth beyond Turiya, and two functions, viz., Turodhana, the function of Iśvara, and Anugraha, the function of Sadāśiva.

² The manifested Brahman with attributes—the sound or word as distinguished from the attributeless, unmanifested absolute—the Parabrahman.

³ Paramesvari—the Devi.

⁴ Ācāra.

⁵ The Kūḍa, in which the sacrificial fire is lighted.

⁶ Svarga.

⁷ Mahāpuruṣa.

⁸ Vrata.

⁹ Tapas.

¹⁰ The highest, or the three highest, of the fourteen worlds.

¹¹ Adharma.

¹² Anvācāra.
the Mother, who foresees the consequences, does. The thought of the child’s inevitable harm naturally pains the heart of the mother, who is goodness incarnate. In accordance with this natural law, the loving heart of the good All-Mother CREATRIX of the three worlds was moved, and the Mother, deduced by Her own play with a grieving heart, questioned Vaidyanātha, saying: “Deva of Devas, how shall the Jiva be saved?”

In the Kulārṇava Tantra we read:

“Devi said: ‘Bhagavān, Thou art the Deva of even Devas, Thou art Īśvara, the ordainer of the five duties, omniscient, easily approached by devotion, and merciful to thy supplicants. Though Paramāśīvara, Thou art the Īśvara of Kulasādhakas and the only source of the nectar of mercy. Deva, in this worthless dark Samsāra, all Jivas are oppressed with the gloom of sorrow. The countless multitude of Jivas inhabiting all kinds of bodies constantly suffer the pains of both birth and death. There is no end of all this. None is happy, but all are oppressed with a deep sorrow. O chief of Devas and Lord, tell me how these may be delivered from the bonds of existence.’”

Here the Mother has given full expression to the purpose for which She has willingly become the Mother of the world. The heart of the Mother of the world was the first to weep at the sight of its miseries. Though Herself ever changeless, Her heart throbbed with the agitation caused by the immense rolling waves of emotion into which Her eternal mercy was now thrown. “Mother, this Brahmāṇḍa is Thy image and reflection. Thou seest Thine own face in the mirror of Prakṛti, and art intoxicated with Thine own love. The day upon which, at sight of the misery of the world, Thy mercy shadowed with gloom that everjoyful countenance of Thine, on that same day the countenances of Thy children were shadowed with the thought of the pain which comes of separation from Thy love. From that day the world which had been separated from its Mother knew the love of the Mother’s heart. From that day Thy children in the universe have learnt to call Thee by various names: Durgā, when they have fallen amidst the insurmountable difficulties of the world; Tārā, when they behold the huge waves of the ocean of existence so difficult to traverse; and Kālī, when crushed by the torment of a terrible fate. Glory to the stream of mercy in the merciful Mother. Glory to the wave of pity in Her who is full of pity. Glory to the Mother’s endless love. From that day the never-ceasing currents of Thy love flow through all the veins, the marrow of the bones, and the heart of Jiva. And so to-day, O Mother, should even a vile, hellish sinner like myself

1 Śiva, as chief physician of all human ills.
2 That is, though He is the supreme Lord and Guide of all, He is in a special sense the Lord and Guide of worshippers according to Kulācāra.
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forget in his danger all else, he cannot forget Thy name. Whenever the fearful form of danger appears, Someone opens, as it were, the door of the heart, and at that instant the courtyard of the universe resounds with the cry: 'Victory, Victory, Victory to Tārā!' I know not whether others hear the sound; but, Mother, since Thy own substance is the sounds Nāda and Bindu,¹ what sound, then, wilt Thou hear? Whether Thou hear it or not, I hear, O Mother, that as I sound 'Victory to Tārā,' another instantly arises as an echo: 'Fear not, have no fear.' Who is that Other, O Mother? Glory to Thy eternal play. O Mother! Thou knowest and Father knows.'

When the pain of disease becomes unbearable, I am instantly healed by saying: "O Mother!" But the disease is again made worse by the taking of a bad diet. The heart is again attacked by doubts, misgivings, and reasonings. Nowadays our ears are constantly tormented by the ravings of that Sannipāṭika delirium. Wherever we go we hear: "Why is there the Tantra when there is the Veda?" The patient does not understand that the delirium has got worse, and that his end is near. Upon this the chief of Physicians² is at a loss to discover what He should do. He then searches His entire store of remedies, and prescribes rasāyana.³ At other times it is poison, but for delirium it is the elixir of life.⁴ In a healthy body poison is the messenger of death, but in delirium it acts as a great mantra, renewing life. This is the reason why, O Sadhaka, a Sadhana of acute, powerful, and burning mantras, is prescribed for us in the Tantra. It is when all other medicines, all other Sādhanas, have failed that the necessity arises for the Tantra Śāstra, because in the storehouse of Śāstras there is no other Sādhana than that prescribed in the Tantra. Śāstra has therefore said: "When the south wind blows strongly from the Malaya mountains, there is no longer need to wave the palmleaf fan." By Sādhana we nowadays understand something which has to be done upon one day in our life, like vaccination against small-pox.⁵ Formerly we took the Bengal form of vaccination.⁶ What does it matter that we now take the English form?⁷ Formerly we did both Sādhaṇa and Bhajana⁸ according to the Veda, Purāṇa, and Tantra. What harm (you say) will follow if

¹ From the Sakala Paraṃesvāra came Śakti; from Śakti came Nāda, and from Nāda issued Bindu. The Devī Paraṃesvāri is container of them all (see Saradātiṣṭha, chap. i).

² Vaidyanātha or Śiva.

³ A class of medicine in the Ayurvedic system.

⁴ Literally, Amṛta, or nectar.

⁵ The true nature of Sādhanā is long and persistent effort and self-training until success (Siddhi) is achieved.

⁶ Vaccination direct with small-pox virus.

⁷ Vaccination with serum.

⁸ Worship.
we now do them according to the Bible or even the Koran? No other harm is done than this, that life is itself harmed. It may be enough for those to whom religion and duty are mere forced labour. But in the case of those who wish to see Dharma as a thing directly visible, and who wish by its minute vision to realize all supersensual things, their resolve extends to death, their purpose to fruition, their path to the Brahmaloka, and their destination is the Brahman Itself. O Jivas of this earth! Conceive to what highest of abodes they, after penetrating through this cauldron-shaped Brahmāṇḍa, must ascend, whose final aim is the lotus feet of the Mother of the world, kissed by the head of Him who bears the crescent moon.

This great Siddhi is the Jiva’s perfect wealth to be gained by Sādhan, without which none can come by it; sought for as it is even by Him who is worshipped by all creatures. Sādhan is the name of that which ends in Siddhi. If I want that Siddhi I must do Sādhan, which is the work of a Sādhu. So that if I have to do Sādhan, I must become a Sādhu, or if I do Sādhan, I shall, as a matter of course, become a Sādhu.

That Sādhan is of three kinds: physical, verbal, mental. Siddhi and Sādhan I must accomplish with my body, senses, and mind according to circumstances, country, time, and person. Now it must be remembered that all my best wealth consists only of what I shall be able to acquire under the following conditions: It must be acquired in this country, crowded by Varnasamkaras, Mechchhas, Yavanas, and persons who adhere to other religious beliefs; in the Kali age, with its bad practices, filthy habits, oppression, licence, and prostitution; with an impure body where lust, anger, greed, pride, delusion, and envy contend as upon a battlefield; with restless senses, a doubting heart, and in a life which will last at the most a hundred years. All my commerce in the market of this world is with this capital only, and in its use I must both guard the capital and see to the profits. Now tell me who will perform religious ceremonies and sacrifices lasting twelve, a hundred, or a thousand years? Where shall I get the Vaidik Hotars, Ritvīks, Adhvaryus, and Ācāryas, versed in mantra for such a sacrifice? Of the thousands of Sākhas of the Veda, but a few now remain as memorials; the rest are

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1 Begār, done by compulsion and without reward.
2 Siddhi.
3 Jagadambā.
4 Śiva called Candraśekhara.
5 Pious person.
6 People born of parents of different castes.
7 Defiled person and foreigners of different kinds.
8 The six sins—Kāma, Krodha, Lobha, Moha, Mada, Mātsarya.
9 Vrata.
10 Yajña.
11 Various classes of Vedic priests.
12 Branches or school of Veda: the traditional text followed by a particular school.
lost. Which mantra of which of the these Śākhās will to-day draw down which Deva to the seat of sacrifice? From whence will the needed lakhs of heaps of Samidhī be to-day daily procured? Will it ever again happen in that Bhāratavarṣa, in the capital of which a thousand cows are now daily slaughtered, that the milk and ghee of milch cows will flow in streams like rivers? Will the glowing fire be ever again gratified by the offering purified by mantra of mountainous heaps of the holy flesh of animals sacrificed? Will Bhagavān Vaivānara, with bearded face and matted hair effulgent with Brāhmīk light, ever again rise from the sacrificial pit and, bursting through columns of fire playing in fearful tongues of flame, stand before the giver of the sacrifice, and say: "Choose thy blessing?" Will the Lord of Vaikuṇṭha ever again leave Vaikuṇṭha at the prayer of Rṣis oppressed by Rākṣasas and Asuras and descend to earth to guard the sacrifice from the harm which they fear? Will a master of truth like Śukadeva, or a great Sakti like Draupadī, be ever again born of the sacrificial fire? Will Takṣaṅka, King of Nāgas, trembling with fear because of a sacrifice, ever again have to seek the protection of Indra? Will the Deva of a thousand eyes ever again be about to fall with Takṣaṅka into a sacrificial pit, whirled down through space by the power of Brāhmaṇas and the wondrous potency of Mantras? India has to-day lost her old strength and the vigour of her austerities. Gone is that old faith, strength, and fortitude; gone is that courage. In what an unlucky moment was the fatal snake sacrifice commenced! Then worshipped Fire became displeased with India, because of the deprivation of his worship. Then the mantra power of the Brāhmaṇa became offended at being prevented from consuming the King of the Devas with Takṣaṅka. That displeasure and that offence has been in operation ever since. The old day has never returned. The curtain of the sacrificial world has finally dropped. It has not been raised again. How contaminating must be the effect of the Kali age, that, despite the presence in their full strength of Devatās, Mantras, Brāhmaṇas, and the materials for sacrifice, the latter was never completed. Who can unravel the mystery of the play of Yajñēśvari?

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1 Wood used for the homa, sacrifice.  
2 India.  
3 Agni, Lord of Fire, or the Bhagavān Himself in His aspect of fire.  
4 Yajñamāna.  
5 Viṣṇu.  
6 The heaven of Viṣṇu.  
7 Demonic beings.  
8 Tattvājīna.  
9 Son of Vyāsa.  
10 Wife of the five Pāṇḍus.  
11 Serpent divinities of the nether world.  
12 Tapas.  
13 Sarpasatra, performed by King Janaṁejava for the purpose of destroying all snakes, a snake having killed his father, Parīśit.  
14 Indra.  
15 The Devi as Lord of sacrifice (Yajñā).
For this reason I was saying: "O Jīva, born in the Kali age, how dare either you or I proceed there where Mahārājās Pārīkṣit and Jana-
mejaya failed?" And even if we were to advance, would that make every-
one happy? Yajñā\(^1\) is the Sādhana of only those who desire enjoyment, wealth, and heaven.\(^2\) Are those who, being suppliants for the ambrosial
feet of the spouse\(^3\) of Śaṅkara,\(^4\) set no value upon the abode of the Suras,\(^5\) Indra, or Brahma\(^6\)—are they to be tempted by Yajñā? What is to be
done for such as these? With what Sādhana will you gratify them?
You will say by purity of mind and body,\(^7\) living in the Guru's house, listening,\(^8\) thinking,\(^9\) constant meditation,\(^10\) contemplation,\(^11\) concentra-
tion\(^12\) and ecstasy.\(^13\) These means exist in the Vaidik path for the
acquisition of the truth. True; they exist as jewels exist in the sea. But
what is that to you or me? Who can be such a sacrificing monarch as
Rāvaṇa that Varuṇadeva\(^14\) should collect the jewels and present them to
him? Who is such an Emperor in the domain of austerity like Vaśiṣṭha, Viśaṁitra, Jābhāli, Janaka, or Jaimini, that Bhagavān will churn the
ocean of the Veda, and place all the jewels of the knowledge of truth in
his hand? Who can acquire a heavenly\(^15\) body with the effulgence of
Brahman,\(^16\) like that of Naciketa, so as to enable him to go to the house of
Yama,\(^17\) and there from Yama himself receive instructions in the knowl-
edge of the Brahman? No more is to be found that Āryan life in which
every event from the conception in the womb to the cremation of the
body was accompanied by Vaidik mantra. It is no exaggeration to say
that a heavenly body, the passions of which have been controlled, and
which is thus made a suitable vehicle for the development of the knowl-
edge of Brahman according to Vaidik rules, is nowadays impossible of
achievement. Need it be said that no longer does anyone lie with lawful
wife but once only after her monthly period\(^18\) kindling the sacrificial fire\(^19\)

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\(^1\) Sacrifice.
\(^2\) That is, of the Goddess, or Devi.
\(^3\) Devas.
\(^4\) Lord of the Celestials and the creative Brahma.
\(^5\) Lord of the waters.
\(^6\) Svarga.
\(^7\) Manana.
\(^8\) Śravaṇa.
\(^9\) Dhyāna.
\(^10\) Dhāraṇā.
\(^11\) Samādhi.
\(^12\) Lord of death.
\(^13\) According to the ancient Vaidik rule, sexual union must take place once
a month, from the fourth or fifth to the fifteenth day after the menses (the
conceptual period), and then only, without breach of that continence which
governs the married state. The follower of this Vaidik rule is described as Paśu
in the Nitya Tantra (Ṛtukālam vinādeviramanam paribarjayet).
\(^14\) The union of man and wife is a veritable sacrificial rite, a homa, wherein
she is both hearth (Kund) and flame. See the great thirteenth Mantra of the
Homapракaraṇa in the Bhādāranyaka Upaniṣad.
with a heart set steadily on the Parabrahman, in the desire to get a son who will himself be full of the divine spirit. The ancient Brähmanik fire has sunk to ashes through eating the bread of servitude to foreigners for hundreds of generations. No longer are our blood and seed pure and vigorous with the strength of austerity and mantra. No longer do parents observe continence. And so I was saying, long past is that day when the summit of the edifice of the Vaidik Brahma-knowledge could be made to rest upon the foundations of an unswerving purity. Men no longer meditate on the Parabrahman with closed eyes, restraining the senses of perception and action, merging the mind in Prakṛti. Amongst those who nowadays shut their eyes and make a pretence of such meditation you will discern a movement in their shufflings and blinkings even in the darkness. All this is but a show of self-restraint. Bhagavān, speaking even of those who have really controlled their senses, but who have not through habit been able to dispel the mass of impressions which these have made upon their minds, has said in the Gītā: "The fool who, after controlling his senses of action, inwardly thinks of the objects of those senses, is called a hypocrite."

Is it not a vain presumption on our part to hope to be able to successfully travel along a path in which the discipline is so strict and the trial is of so searching a character? Śrī Kṛṣṇa, who was Bhagavān in person, failed to impress the truth on Arjuna, though he pointed it out to him, as it were, with a finger in the Yuga-Sandhyā, at the close of the Dvāpara age and the commencement of the Kali age. He failed (Arjuna being a Kṣatriya), to make him hold fast in his heart the knowledge of the truth which is the possession of Brähmanaas. We are surely, therefore, not awake but dreaming if we hope to acquire knowledge of truth by reading the Yogavāśiṣṭha, Rāmāyaṇa, and the Gītā while sunk in the gloom and under the full sway of the Kali age. We, on the contrary, know that many a spiritually disposed man, who, under the influence of such a daydream, has attempted to become a Yogi along the Vaidik path, has ended in becoming neither a believer nor an unbeliever, but a queer being, half man, half lion. By

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1 The Supreme. Similarly the Tantra (Yogini, chap.vi) says that union should be performed with a divine feeling and disposition (Maithunam pracareidhimān devatābhāvaçeṣṭitam), accompanied by the mantras given in the Tantrasāra.

2 Brahmatejas. 3 Yavanas. 4 Tapas.

5 See past. It is a mistake to suppose that brahmacarya (continence) is limited to one of the āstamas only. It governs all, including the married state (see Yogiyajñavalkya, chap. i).

6 Brahmacarya.

7 The Source whence the senses (indriyas), mind (manas), and all the phenomenal being, derives.

8 That is, the period of transition from one Yuga to another, reckoned at a thousand years.

9 Warrior caste.

10 Tattva.
constant meditation upon a misty nothing, his mind and heart become such a vacuity that there is neither faith, reverence, devotion, nor love in them, but merely a bewilderment with the inward lament: "Alas, I am lost!" In many places we have found such persons coming secretly to ask: "What means are there left for us?" But their only difficulty is this: They want to know whether it is not possible for them to become Tāntrik or Paurāṇik worshippers in secret, whilst keeping up the show of the possession of Brahma-knowledge and without having publicly to wear the sacred crown lock, or thread, or to paint their bodies with the sacred marks. Is it not deplorable that a man should be in this condition, repenting at last in this fashion at the close of his life, after having gone through all its useless troubles?

It was with the knowledge that man might have to die such an unhallowed death even after the acquisition of the precious human body, which is, as it were, a thornless step to the door of Brahma, that She who dwells in the heart prescribed the remedy millions of years ago. But what can we do? As I have said, a diet which is daily bad aggravates the disease. The musical Sādhaka has therefore said:

"It is the fault of none, O Mother Śyāmā.

It is I myself who dig and thus sink in the water."

And is that death an easy one? The suffering of that repentance is more unbearable than even the torture of a hundred rods at the hands of Yama. The thought of the remembrance of such a horrible death melts the hardest heart, and flooding tears wet the livid visage of the dying man. Then, with unrestrainable force, a fountain of tears bursts forth from the innermost recesses of the heart.

"What shall I do, O Mother? Day by day the malady grows stronger. I am in grave danger through the disorder of Pitta as Sattva, Vāyu as Rajas, and Kapha as Tamas. This time the delirium is that of Sānnipāta. O Mother, it is my destruction, and thus I weep incessantly!"

At the close of such a life, wanting in trust and full of lament, both inward and outward restraint are impracticable. The ecstatic trance is

1 Akāśa: literally, ether, space.
2 The Śikha, or long strand of hair worn at the back of the top of the head by orthodox Hindus from after the date of the Cūḍakaraṇa ceremony.
3 Worn by the twice-born classes among the Hindus.
4 Tilaka, or sectarian marks, and Nāma, or names of the Deities.
5 Rānaprasāda.
6 Bile as sattva, the manifesting principle; wind as rajas, principle of activity; and phlegm as tamas, principle of inertia.
7 A fever.
8 Sānnipāta—a play on the word.
9 Śama and dama.
10 Samādhi.
impossible. The dawning of the truth that all is Brahman is a far-off thing. In consequence, a journey along that difficult path, with a body decrepit such as mine, is hardly to be thought of. To take to the Vaidik path and then, upon failure to acquire a knowledge of truth, to judge the Veda to be ineffectual, is as though one were to judge a tree to be without fruit after we had touched its roots only, when the tree gives its fruit to him alone who can reach its topmost branches. There is more chance of getting the fruit some day or other without even touching the tree if one has but faith in the existence of the fruit, and takes up one’s abode in its shade.

It may seem a mystery hard to unravel that the mere sitting down at the foot of a tree which gives its fruit only to him who can reach its topmost branch, without even touching its root and in dependence on faith alone, will yet one day or other surely secure the fruit, yet, in fact, it is not such an impossibility as it appears to be when first stated.

It often happens that parents walk about in the gardens attached to the houses of rich landholders, enjoying the evening breeze, holding by their hands their son and daughter. It may also happen that on such an occasion a tree is discovered in the garden to be laden with ripe fruit. The parents, desirous of seeing how the hearts of their children yearn for the fruit, speak to them, and pointing out the fruit, say: “See what nice fruit has ripened on the tree.” Instantly turning their eyes to the fruit, the rich man’s children, bred up in softness and indulgence, are unable to restrain themselves, and at once assail their parents with weeping and the cry: “Give, give, give!” Out of play the parents say: “Then climb up the tree and bring the fruit down.” But the children know that they cannot do so, and the parents’ fun only fires them with anger. They then throw themselves about on the ground weeping. The heart of the loving mother is melted, and she says to her husband: “Enough now, find out the means.” Then father and mother take up the two children in their arms, and hold them up to the branches of the tree. Thus supported by their parents’ arms, the boy and girl pluck the wished-for fruit with their own hands and dance with joy. And thus we see that it is not impossible for the children of the rich, brought up with indulgence, to make unreasonable demands, and yet to have them satisfied.

Sādhaka, tell me what King and what Queen you consider to be the greatest in the world? Who is a King before the King of Kings of three worlds? And who is a Queen before the Queen of the greatest Yogi? She whose feet are worshipped by Upendra and Surendra? You and I are

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1 Literally, the tattva of advaita Brahman.
2 That is, Śiva, who, by His great austerities, is the Lord and exemplar of all ascetics.
3 Names of Viṣṇu and Indra. Viṣṇu is the younger brother of Indra.
children of such parents. Wherein are we of no account? Wherein do we lack tender, affectionate, and indulgent treatment? On the day upon which Jīva sheds bitter tears for the fruit of liberation borne by the Tree of Veda in the garden of the world, on that very day the Mother of the world, seeing that her weak children were unable to climb that tree, addressed the Deva of Devas, and affectionately said: "No longer play; but quickly find some means." And what other means could there be than that which they gave? The Father and Mother of the world extended their two assuring arms of Āgama and Nigama, and held up their sons and daughters, the men and women of the world. Supported by their parents' arms, they have plucked with their own hands the fruit of liberation precious even to Yogis borne by the tree of Veda. Sādhakas have thus, without having had to climb the tree of Veda, easily attained, by means of the mantras of the Tantra Śāstra, Kaivalyāsiddhi, the fruit of Veda. We do not know whether so much kindness is shown at all times. But it must at least be shown at the time of enjoyment of the evening breeze.

The sun is setting, and a deep, dark, fearful night approaches. At such time can the Mother leave Her children alone in the dense and gloomy forest? Satya, Tretā, and Dvāpara ages, the three praharas of the Mother's day, are passed, and the last prahara of the Kali age is about to pass. The sun of the life of Jīva in the Kali age cannot long remain above the horizon, and so he too is going to set. A dense, dark, deadly night is coming. Is it to be thought that the Mother who gladdens the heart of Mahākāla and dispels all fear arising from existence will leave Her children alone in such a terribly perilous evening? When She enters her Cintāmaṇi house surrounded by pārijāta, flowers in the island of gems, Her sons and daughters also, whose only support is the skirt of

1 Siva.

2 The Āgama is here the Tantra when in the form in which the Devi is questioner and Siva the teacher; and Nigama when the Devi assumes the latter role to instruct Her spouse.

3 Final liberation (Mokṣa); Bhajarāja, commenting on the Yoga Sūtra (iv. 33), explains Kaivalya to be that state of energy in which modification is extinct, and it remains alone in its own nature.

4 That is, at the close of the last of the ages.

5 A prahara is three hours, day and night thus being of eight praharas duration.

6 Cintāmaṇi is the jewel which yields all desires. Of this the house or city is built. Brahmaṇḍa Pr.: In the Gaurapāda Sūtra, 7, the house is explained as the place of origin of all those mantras which bestow all desired objects (cintita).

7 A heavenly tree in the paradise of Indra.

8 Manidvīpa, in the ocean of nectar, called by the Rudrayāmala "the lamp of the world."
their mother's dress, will, with quick steps, follow their Mother into the eternal region. Our Mother is Rājarājecāvari and all-merciful, and thus we are so spoilt, proud, and prone to take offence. We cannot give up the habit of readily taking offence, which we have acquired from our companionship with our mother. This habit is essential to the relationship between Mother and child, and so, as long as life exists, we cannot give it up. This habit is a part and parcel of our life, and at death we will make a present of it to Her feet. Reciting the life-renewing mantra, "We are of the Mother and the Mother is ours," we shall bid farewell to the Samsāra. This, by the Mother's grace, is the standard of perpetual victory here and hereafter for the Śādhaka, the Mother's child. The Śādhaka knows that this play, consisting of mantras of Her whose embodiment is yantra and Tantra, is very beautiful, sweet and charming to the mind and heart.

MONISM

VEDĀNΤA AND ŚAṆKARĀCĀRYA

Here and there we find a number of monists who firmly believe that the knowledge of Tattva or non-dualistic Siddhi, as promulgated by the adored great man Śaṅkarācārya, cannot be attained in any other way than that laid down by him, and that none but he can teach the principles of monism. Had these people been themselves proficient in such principles, we might have found ground to believe what they said.

But we regret that their statement is the only evidence of their knowledge. We are unable ourselves to make out by what evidence they have arrived at the conclusion that non-dualistic Siddhi is not attainable by any other means than that prescribed by the Vedānta. It may be that they believe that there was never born another as proficient in its principles as Śaṅkarācārya, who was an incarnation of Śaṅkara. Himself. We, too, admit this with bowed heads. But what is the proof that the attainment of monistic truth is impossible except through the Vedāntik philosophy, as taught by him? You and I cannot be men like Śaṅkarācārya. But cannot he be like Him whose incarnation he is said to be, and for which he is honoured and worshipped? Is that

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1 Queen of Queens.

2 The meaning is that a child takes more offence at that which is done by the mother he loves than at that which is done by a stranger, to whom he is indifferent.

3 Tāntrik diagrams, used in worship.

4 Advaita.

5 Advaitists.

6 That is, the realization of the unity of all things.

7 Siva.
truth unknown to Śiva which was promulgated by His incarnation? How can we believe that a spark can burn the whole world, and that yet there is no heat in fire? As a matter of fact, the principle of monism, which was taught by the Vedānta philosophy, has been brought into harmony with the principle of dualism in the Tantra Śāstra. It is hard to say how many hundreds of Yogīs and Rāis, Śādhus and Śādhakas, have been slain or wounded in the fights over dualism and monism. Bhagavān, the Creator of all things, has in the Tantra Śāstra brought that fight to a close by harmonizing prakṛti and viśeśa. But those who are by nature inclined to fighting ever consider peace to be a trouble, and this is why even to-day there are to be found many dualists in the community of the learned who are hostile to Tantra. But the idea of a quarrel between Jīva and Śiva at one and the same time shames us and makes one laugh.

Looking at the matter with the eye of a philosopher, it seems as if monism and dualism are as much asunder as the eastern and western seas. On the one side monism says that the Samsāra is a mirage, a wave of Māyā, an effect of illusion, just as the mistaking of a rope for a serpent, or of the nacre of an oyster shell for silver. Brahman, who is knowledge, eternal, pure, and without attribute, is beyond ignorance, attributes and the samsāra. He has no desire, activity, endeavour nor is subject to Karma. In short, only He exists, and nothing else. On the other hand, dualism says that He has desire, activity, endeavour, care, and is subject to Karma. In short, all things which are said to exist, exist in Him. There is nothing which does not exist in Him. Both are Śāstras. The one is not, in authority, either superior or inferior to the other. Which will give way to which? Both have Bhagavān for their witness and Judge. The settlement of this dispute is impossible by mere men. Therefore, to dispel the doubts of the three worlds, She who dwells in all hearts Herself assumed the role of questioner, and He who dwells in all hearts and is the beloved consort, of the all-good Devi answered Her questions, and Nārāyana Himself accepted the answer as the truth.—Agata, or issued from the mouth of Śiva; Gata.

1 Vikṛti is, literally, “change,” as of form—here effect. The meaning is that the Tantra harmonizes the origin of things with its effects—God and His world.

2 All manifestations of Deity are subject to both time and Karma. Thus it is said, Namastat karṇabhya vidhirapi na yebhyah prabhavati (Salutation to Karma, over which even the Creator Brahmā cannot prevail), and,

Ye samastā jagataḥśtānabhiśamharakārināḥ
Te pi kāleṣu hiyaṁte kālohi balavattarāh
(The Creator, Preserver, and Destroyer, in time become extinct; because time is the stronger).

3 Viṣṇu

4 Tattva.
or entered into the mouth of the Daughter of the Mountain;¹ and Abhimata, or approved of by Vasudeva.²

For these three reasons, and taking the initial letters of the three words, the Tantra Sāstra is called Āgama.³ Where Pārvatī is the questioner and Mahēśvara answers, there the Sāstra is called Āgama. Where, to heighten the sweetness of the play, Mahādeva is the questioner and Mahēśvarī answers, there it is called Nigama. The Tantra Sāstra is called Nigama by taking the initial letters of the three words nirgata, gata, and mata, in the verse in which it is said—Nirgata, or issued out of the mouth of the Daughter of the Mountain; Gata, or entered into the mouths of the five-mouthed Deva;⁴ and Sammata, or acquiesced in by Vasudeva.⁵ The Tantra Sāstra is divided into these two parts of Āgama and Nigama. Just as, however, there is in reality no difference between Bhagavān and Bhagavatī, the male and female speakers of Tantra, so there is none between Āgama and Nigama revealed by them. The sole purpose of both is to give liberation to the Jīva by a method through which monistic truth is reached through the world of duality.

Despite the essential truth of the monistic principle, its comprehension by all is an impossibility in this dualistic phenomenal Samsāra. For this reason it has not been generally accepted as the path to be followed, though it has been preached even to the farthest quarters of the earth by Śaṅkarācārya himself, and successive generations of thousands of disciples who have followed him. Amongst those who have travelled along the monistic path, scarcely one in a thousand has succeeded in reaching his destination safely, without trouble. When we speak of the nondualistic path shown by Śaṅkarācārya, many may think that that which is devoid of Tāntrik practice and is advocated solely by the Vedānta is that path. But we mean nothing of the kind, nor is it our purpose here to say anything as to whether that path is or is not accompanied by Tāntrik practice. This much only we now say—namely that the monistic path advocated by Śaṅkarācārya is one which is characterized by the force of an intense

¹ Girīja, or the Devī as Pārvatī.
² Viśnu.
³ The author here refers to the definition of Āgama—

"Agatang sambhuvaktreyyah
Gataca giriṇāmukhe
Matanca vāsudevena
Tasmāt āgama ucyate.

⁴ Śiva.
⁵ The definition as ordinarily given is:

"Nirgato giriśvāvatrāt
Gatasca gūḍā śrutim
Matasca vāsudevasya
Nigama parikathya.
Vairāgya, as is shown by the command: "Hastily get out of your home." It is doubtful whether one man in a hundred thousand has ever been able to attain Siddhi along this path. We do not know whether there are at the present time any true monists, but whether there are any or not, there are still many who in the name of Śaṅkarācārya pretend to be such in the Dāndī's matha, the Brahmaṇī's āśrama, and the Mohanta's ākharha.

It is not yet time to speak of these. There are men in the successive generations of Śaṅkarācārya's disciples who have earned, in the opinion of philosophers, a world-wide reputation as monistic Vedāntists, and are still worshipped as Gurus, owing to the uncommon power of argument which they displayed in demolishing the views of Nāyaka philosophers, atheists, and others. How much Siddhi such men (despite their being Gurus of the philosophic world) really attained, Sādhakas can only guess from the fact that they disproved other's views and established their own. It passes our understanding how he who has knowledge of nothing beyond Brahman can yet resolutely engage in militant discussion with Nāyaka philosophers. A power of astute argument in philosophy, and monistic Siddhi attained by Sādhana, are not one and the same thing.

Non-dualistic Siddhi is a far cry for him who has still the principle of argument in him. Who will deny that a discussion with philosophers creates an amount of distracting dualistic propensities a thousand times greater than that created by contact with wife and children? However that be, while we are bound to make our reverence to these philosophical Dāndīs on the ground of their power of discussion, we are disinclined to give them even a nod on the ground that they should be considered as having attained monistic Siddhi. Such being the case of the Gurus, it is needless to say what sort of Siddhi is attained by their disciples.

The power upon attainment of Siddhi in Vairāgya Sādhana to make the knowledge of the Truth one's pursuit is a very rare thing in this Samsāra.

It is, therefore, no exaggeration to say that the achievement of the comprehension of monistic truth in the face of the antagonism of a dualistic world is an impossibility. Non-dualists travelling the path of the Vedānta

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1 Dispersion or indifference to the things of the world; other-worldliness.
2 Success; that is, here, the liberation which is the end of all spiritual striving; or success in the preliminary stages leading to it.
3 Monastic establishment of Dāndīs, a sect of Sanyāsīs.
4 Abode of celibate ascetic.
5 Monastic establishment, presided over by its chief or Mohant.
6 One of the six systems of Hindu philosophy.
7 One is talk about, and the other is realization of, the Brahman.
8 That is, upon having attained to the state of dispassion.
9 Tattva.
know that a person, in order to acquire a knowledge of truth, must first
appear before a Guru devoted to Brahmān and seek his help, and that it
is only if the latter kindly gives him instructions that he can acquire non-
dualistic knowledge. Where, however, according to monism, all are
Brahmān, the relation of teacher and student becomes an impossibility.
“Non-duality is to be sought everywhere except with Guru.” The
relationship between Guru and disciple is a thing of dualism. Just as, in
order to pursue the monistic path, I must first with submission travel
along the path of dualism—since, without a Guru, the attainment of
Siddhi is impossible—so the Tantra Śāstra points out to us that if we
entertain any hope of being able to travel along the monistic path we must
first pass through, and must not attempt to leap over, the dualistic world.
Great and mighty heroes have maimed themselves by taking such a jump.

I know that I have to climb to the top of a high precipice, but to
throw my arms in the air and try to fly to it is not the act of an intelli-
gent man. Those who, in the pride of the strength of their arms, have
attempted to do so have invariably ended in being thrown to earth with
broken bones and joints. At length, with grieving hearts, they, too, have
said: “Know, O Śādhu! that it is more difficult to control the mind than
to drink up all the water of the ocean, to uproot Mount Sumeru¹ or to eat
fire, were such possible.”

It was to save the Śādhaka from this deplorable condition and from
these lamentations that the Tantra Śāstra was at length introduced. The
Tantra Śāstra does not, therefore, at the outset ignore this visible, palpable
dualistic world. As, to ascend a precipice, one must advance slowly,
stepping on the earth itself, so also, in order to realize monistic truth, one
must progress slowly through the dualistic world. You will only make
monistic Siddhi more distant and difficult to achieve if it be believed that
the dualistic world is inimical to Śādhanā.

The Tantra Śāstra, instead of calling the dualistic view of things
inimical to Śādhanā, embraced it as a friend. It took into its arms, as
though they were its children, both dualism and monism. Tāntrik
Śādhakas are filled with joy at the sight of the loving sports of both. He
alone realizes the sweetness of the play of both who has plunged into the
non-dualistic Truth after having churned the dualistic world. Though
resting and rocking upon the waves of Samsāra, he is not of it. Though
living in and affected by the dangers and prospects of the Samsāra, he,
like the petals of a wind-rocked lotus, is ever detached from its joys and
sorrows. Full as his heart is of the perfect joy, sorrow never casts its
gloomy shadows upon him. Because of this, Sadānanda,² elated with joy

¹ See Introduction to Tantra Śāstra.
² Siva, the ever joyous.
for his devotees, has said in the Tantra: "In the world some desire non-dualistic, others dualistic knowledge, but those who have known My truth have passed beyond both dualism and non-dualism."

Had those who would do away with the dualistic world as unreal been really able to do so, then no harm would have been done. But on many occasions we see that, whether they have or have not this power, they unquestionably do away with themselves. Why do you, who consider it to be nothing, dread the dualistic world, which you think to blow away with your breath? Again, why take so much trouble to blow away that which is nothing? On listening to the lamentation of non-dualists, one feels as if the dualistic Samsāra had been created merely to frighten them. For them there is no peace, love, freedom from disease, or joy in the Samsāra, but only the cry, "Alas, I am lost!" and the lamenting call to "Save, save!" It is as though, from dread of the dualistic world, monism had shrunk all its limbs, and was trying to find a place wherein to hide its head in the eternal Brahmāṇḍa. Where shall it go to save itself? Wheresoever it goes, it finds a dualistic world. It is of the dualistic principle that the world-play of Brahmamayi is made. Who, living in the world, can understand monistic truth by ignoring the dualistic world? What greater folly can there be than to expect that you and I can with a frown do away with the dualistic world, which even men like the royal Rṣi Janaka, Śukadeva, Śaṅkarācārya, and others could not ignore. Not to mention others, even Paramesvara Himself, the Guru of all moving and motionless things, at whose feet Suras and Asuras pay homage, made pretence to be deluded by Māyā, and sought protection at the feet of Her whose Māyā it was.

In the Tārārahasya it is said:

"The Deva of Devas in obeisance prostrated himself at the lotus feet of Jagadambā, and said: 'Devi, I have been through 120,000 books, and I am yet unable to say what is Kalātattva.' O Śureśvari, do thou relate to me that Kalāyoga! O Devi, lover of devotees, O Mother Kālikā, be pleased with me!' Hearing these words of Maheśvara, the Saviour of the three worlds smiled and said: 'All men in the Brahmāṇḍa are Thy image, and all women are My image. O Mahādeva, practise this yoga day by day.'"

Let the Sādhaka here particularly take note. Here Maheśvarī Herself is the teacher, and Maheśvara the pupil. Mahādeva is Sādhaka;

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1 The Rṣi, son of Vyāsa.
2 The expounder of the Vedānta philosophy.
3 Devas.
4 Demoniac spirits.
5 Śiva.
6 The Devi as Mother of the world.
7 Art of Sādhana.
8 Mistress of Suras (ante).
9 Art of Yoga.
28 Svarīpī.
Mahâdevî answers his questions. The men and women of the world are the objects of Sâdhana. Though omniscient and Lord of all, Śiva himself is bent on practising this yoga of knowledge,¹ and She who dwells in all hearts warns to-day even a disciple such as Śiva, and says: “Mahâdeva, practise this yoga day by day.”² The crest-gem of the greatest Yôgis will practise Yoga, and that by means of daily meditation. Though He is Himself the Creator of the world, He must worship the world before the Truth of Śakti³ can bloom in his heart. It is only when it has fully bloomed that the dualistic universe will disappear in the knowledge which draws no distinction between Śiva and Śakti. The disappearance of the Brahmânda will lead to the knowledge of the true substance of Brahmayi. The Sâdhaka will now understand how the truth as to the Brahman⁴ may be reached through Its universe.

To this objection may be raised that there are not only men and women in the world, but rivers, seas, tanks, forests, groves, fields, mountains, earth, air, sky, sun, moon, planets, and stars. How will these be eliminated? We reply that nothing will be eliminated, but everything will remain. When direct knowledge of the truth of Śakti⁵ is gained, the Sâdhaka will perceive that the entire Samsâra is nothing but the wealth of the Śakti of Viśveśvari.⁶ The dualistic world will then no longer appear to be imical to Sâdhana. On the contrary, this Samsâra will then be recognized to be a most spacious and sacred field full of materials for Sâdhana. We will fully discuss this matter in the Chapter on the worship of form (Sâkara Upâsana) and the play of Śakti (Śaktiśāla). Here we close, after giving a mere hint of the matter in connection with the subject of the necessity of Tantra.

Next, many people express an anxiety as to the possibility of attaining knowledge of this hidden Yoga during this polluted Kali age. This also is not the place for a full reply. This much only I here say, that just as rasâyana⁶ is the proper treatment for a delirious patient, so also the delirious condition of a patient is that which is proper for the application of rasâyana. By the beneficial law of nature, delirium generates such force and strength in the patient’s body that, when he drinks poison, he is able easily to counteract its life-destroying, and to absorb its life-restoring, properties. Similarly, the corrupt influence of the Kali age has generated such a strong poison in the body of Jîva that in the delirium which is born in the malady of existence⁷ he

¹ That is, as Śiva and Śakti are the objects of Sâdhana; so are men and women, who are their vibhûtis.
² Jânayoga.
³ Śaktitattva.
⁴ Brahmântattva.
⁵ Mistress of the Universe.
⁶ See post.
⁷ Bhavaroga.
overcomes the life-destroying property of that mighty cure, full of the fire of Yogis and Bhairavis,¹ the Täntrik Mantra, and with the help of its life-renewing properties attains to the position of a conqueror of death. Consequently, the Kali age is as fit for the Tantra Sāstra as that Sāstra is for the Kali age.

Non-dualistic Siddhi in the attainment of knowledge of Śiva and Śakti existing in all men² and women³ may be new to you and me, but in the domain of Śādhanā it is the utterance, ever true and eternal, of Deva. In the Kulārṇava Tantra it is said:

"The substance of the world is Śiva and Śakti⁴—that is to say, Prakṛti and Puruṣa. Whether this truth exists or not, Kuladharma eternally exists. On account of this sovereign privilege, Kuladharma is the greatest of all Dharmas. How can that which is greatest be common to everybody? That is to say, since qualification for Śādhanā in Kauladharma arises only after the achievement of Siddhi in other dharmas, how can it be said to be upon equality with them?"

It is by virtue of this direct knowledge of the Brahma in the form of Śiva and Śakti that Täntrik Śādhakas ever conquer the world. Strengthened by it, the Śādha does not deign even to cast a look at other Śāstras. To him to whom the realization of Śiva and Śakti throughout the world is a constant achievement, the world is but an insignificant thing. Even the Brahmāṇḍa itself cannot contain the love which the Father and Mother everywhere present in it, bear for him who has realized that Jiva is Śiva and Śiva is Jiva, whether in Suras,⁵ Asuras,⁶ or men, or moving, or immovable things, insects, flies, water, land, space, or in the eternal millions of moving and non-moving things. It is the intoxication of that love that the Śādhaka poet Rāmaprāśāda has said:

"The Mother is present in every house.
Need I break the news as one breaks an earthen pot on the floor?
Jānakī goes with Rāma,
Notwithstanding younger brother Lakṣmaṇa is with him.
Bhairavis are with Bhairavas, and boys with girls.
Rāmaprāśāda says: 'What shall I say of mother,
Daughter, wife, sister, or other?'
Think for yourself."

Tantra Sāstra has discovered the hidden path by which one may learn the monistic truth through the dualistic world. It has immersed the world

¹ Women yogis (yoginis), adepts in the Täntrik yoga.
² Puruṣa.
³ Prakṛti.
⁴ See Introduction to Tantra Sāstra.
⁵ Devas.
⁶ Demonic spirits.
⁷ These are all aspects under which the Mother exists in the world.
of Sādhakas in the current of the divine Bliss\(^1\) by now changing duality into unity, and again from the latter evolving a dualistic play. It has proclaimed the wonderful glory of the beloved spouse of Paramāśiva in the love-embrace of Matter\(^2\) and Spirit.\(^3\) At the sight of all this, one feels as if duality and non-duality were two boys who, quarrelling with each other and maddened by anger, go weeping to their mother, and stand before her in the eager expectation to see whom she will caress and whom she will rebuke. But, on the contrary, the mother instantly puts forth her two arms and takes both upon her lap, when each melts with the love she bestows upon him. Then in their love for their mother, with hearts full of, and gazing upon, her, they both forget themselves in their joy, and fall asleep on their mother's lap, her mere presence having put an end to all their quarrels and disputes. Here the Sādhaka will receive particular help from the last song in the first part of Gitānjali\(^4\) entitled, "The great subject of discussion between the Tantra and the Veda is the Mother."

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\(^1\) Literally, current of the rasa of Brahmacāda.

\(^2\) Jāda.

\(^3\) Caitanya.

\(^4\) A volume of poems by the Author.