CHAPTER III

THE EPHEMERAL AND MODERN MONISM

We shall have to refer to many a picture painted by former accomplished Sādhakas. Here we reproduce two modern examples, joyous and sorrowful, of dualism and non-dualism. Although it is not a picture of pure non-dualism, as advocated by the Vedānta, yet we refer to it as having been drawn in that light. Sādhakas will pardon me for such a quotation, which, though out of place in the Tantra Tattva, is necessitated by the corrupt state of things produced by a revolution in dharma. A thinker, overpowered by a dread of the dualistic world, has said:

"Thy intoxication of pride is unceasing, and Thy desires are unending. Thou knowest that thy body and mind pass away; Still thou doest as if thou knew it not. The seasons, tithis,¹ and months will come as before, But thou dost not once think whither thou wilt go. So listen, I bid you. Abandon the guṇas of rajas and tāmas.² Think of Him who is stainless, And thy dangers will then cease.³"

To this song the high-souled Tāntrik Sādhaka Digambara Bhaṭṭācārya has made the following reply:

"Om intoxicates the mind. Desire is eternal. The body is true, the mind is true. And so is the Sādhanā of Śyāmā.⁴ Winter, summer, all six seasons,⁵ come, stay and depart. The Sādhanā of the Mother’s son endures, And so does the kindness of the Mother’s heart;

¹ Lunar days. ² The qualities of passion and darkness or sloth. ³ The Black One—a title of the Devī as Kāli. ⁴ There are six seasons—viz., Grīśma, corresponding with parts of March and April (Vaiśākha and Jyeṣṭha); Varṣā, May, June (Aṣādha and Śrāvaṇa); Śaraṭ, July, August (Bhādra and Āśvina); Hemanta, September and October (Kārtika and Agrahayana); Śīta, November, December (Pauṣa and Māgha); Vāsanta, January, February (Pāluṇa Caitra).
THE EPHEMERAL AND MODERN MONISM

So I say to you, listen. Cease saying: 'Untrue, untrue'! Seek the Devi, who is Herself truth.
Free then shall thou be of thoughts untrue."

The Sādhaka will here realize the difference between the two. The non-dualist says: "Thy body and mind pass away—thou knowest this—yet still doeth as if thou knew it not." But Digambara, despite his knowledge of the ephemeral nature of body and mind, says that, though they may be ephemeral in and as part of the Samsāra, yet "The body and mind and practice of the Sādhana of Śyāmā are true." If the mind and body be untrue, how can I expect to reach the true and eternal Mother by doing Sādhana with these false materials? And can you, too, think of "Him who is stainless" with your false mind? The pursuit of the false Samsāra makes the work of the mind and body false. But the work of the same body and mind will turn out to be true if these undertake a search for Her whose substance is truth.¹ If the body and mind be false, why should your dread be true? Next, the non-dualist, says: "Winter, summer, and the other seasons, the tithis, and twelve months, will come as before; but whither thou wilt go thou dost not once think."

These words, however, do not lie well in the mouth of a believer, as if there were no certainty as to where I shall go on leaving the world in which there are the tithis, and twelve months, and other seasons; as if all things changing and revolving in the world will remain, but I only shall not remain; as if this will be my final end.² This is much like what infidels say: "Can the body return after it has once been reduced to ashes?"

However that may be, the believing Sādhaka has frowned upon this lament of the transitoriness of things, and with an unflinching heart has said: "Winter, summer, six in all, come, stay, and go. The Sādhana of the Mother's son endures, and so does the kindness of the Mother's heart." Nothing goes away anywhere for ever. Things remain at the place to which they belong. The only difference is that they go, and return as new things. As in the Samsāra all things go, and return in a new form, so the kindness of the Mother is ever with the Sādhaka Her son in birth after birth. Nothing is lost for ever.

The Sādhaka will here take note of the divine vision of the accomplished devotee. "Winter, summer, six in all, come, stay, and go, but the son's Sādhana and the Mother's kindness alone endure." Everything is ephemeral in the world which you know to be ephemeral. Only the son's Sādhana and the Mother's kindness endure. To the eyes of the Sādhaka privileged to know that truth, the ephemeral world also appears as eternal. Again, the non-dualist says: "I say to you, listen. Abandon the gunas of

¹ Literally, the true tattva.
² Ecstasy—here "end."
rajas and tamas. Think only of Him who is stainless, and your dangers will cease.” That is, “These gunas are merely inimical to Sādhana; so drive them away; do not tread a path infested by robbers. On the other hand, think of Him who is stainless, and your perils will be at an end.” That is, He who is to be thought of is stainless. His beauty is of a pure and perfect whiteness. The gunas of rajas and tamas are, as it were, stains. With such stains one cannot think of Him who is stainless.

Thus we must understand that the white Sattva guna is necessary in order to think of the white Brahman. Now, I ask, is not Māyā a bond, and is it not composed of Sattva as well as of Rajas and Tamas? Some day you will have to throw off that Sattva guna also. Perhaps you will say that constant thought of the Stainless One will cause the Sattva guna to fall off of itself. To that I would ask, Is that thought of yours, which can drive away even the Sattva guna, so afraid of the other gunas that it cannot appear in their presence? Thinker, your thought is full of cares. That it is which makes you so thoughtful. It is because Rajas guna and Tamas guna ever maintain the false show of the Samsāra that they have to be discarded, and the mind made to rest on the Stainless One.

It is at this point that the Sādhaka says: “Brother, if you are a hero,¹ with the keen sword of Sādhana in your hand, why should you be afraid of the robber? It is only the frail coward who fears him.” In reliance upon the fear-dispelling name of Abhaya² you cry: “Victory to Jagadamba!” and advance to conflict face to face, and by the grace of Vijayabhairavi³ victory will, without doubt, be yours. See, however, that you do not destroy anything in the dominion of Rājarājesvari. Put your foes under your feet, and then you will see that these very enemies will be charmed by your dauntless bearing, and become your obedient servants, and will be to you like sons, friends, and attendants. Then joy will overpower you at the sight of the eternal and the transitory playing with one another. Do not despise anything as untrue. Digambara the Sādhaka has therefore said: “So I say, listen. Give up repeating, ‘Untrue, untrue!’ Seek the Devī, who is truth Herself, and you will be free of untrue thoughts. Just so long as the truth⁴ of Her whose substance is truth itself does not possess the mind, so long the world will appear to be fleeting. When, however, the rays of the beauty of the Mother who is Truth itself come to fill the heart, when the eyes are filled with the vision of the Mother, then the variegated picture of the world is merged in the Mother’s Self.”

¹ Vira.
² The Devī as dispeller of fear. The true Tāntrik is essentially the fearless one.
³ Devī of victory.
⁴ Tattva.
In whatever direction I turn my eyes I see nothing, nothing but the Mother. In water, on land, and in space the Mother dances before the eyes of the Sādhaka, to whom the world thus appears true. When the world becomes full of the Mother, then all the guṇas cease to be enemies. Nothing is then a stain. It is no longer necessary to regard the world as stained, and to look upon another as stainless. When the Mother, painted with brilliant collyrium, dispeller of the fears of Her devotee, seats Herself in his heart, then everything, be it stained or stainless, becomes but the ornament of Her lotus feet. When great waves of emotion rise in the ocean of the Sādhaka’s love, then the three worlds sink in the surging billows of its waters. The lustre of the black beauty of Her who charms the three worlds, falling whereon, lays open the gate of Brahmāṇḍa. Maddened with joy, the Sādhaka also then opens the door of his heart, and sings:

“He who takes shelter at the feet of Śyāmā
Never goes to the house of Death.
Whose heart and soul revels to drink the nectar of Śyāmā’s name.
Whose thought and meditation Śyāmā fully possesses,
For him, in life and death, Śyāmā is his death’s destruction.
Opening wide the portals of heaven and earth,
Raising on high the standard in Śyāmā’s name,
By his own strength he goes to the cremation-ground;
Yet, having attained Śivahood, he does not become a corpse.
How can he become a corpse whose Yoga has been done on hundreds of corpses?

He who holds in the cage of his heart the Śyāmā bird
Mākes Śyāmā one with the Self,
And ever beholds the Self in Śyāmā.
In love and with joy Śyāmā, uniting with the Self, dances.
Oh, the hair of my Śyāmā is dishevelled!
In Her black hand She holds a black sword;
The dark moon adorns Her dark tresses;
On Her dark face a dark smile plays.
The dark rays of Her body darken the face of the three worlds.
The spirit (Ātma) is Śyāmā,
The body is Śyāmā,

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1  Añjana, put on the eyes to increase brilliancy, to cure redness, burning of the eyes, etc.
2  Śyāmā, a name also of the Devī as Kālī.
3  Referring to the Tāntrik Śavāsana, or posture in which the fearless Tāntrik performs his rite, seated on a corpse.
4  An Indian bird of that name.
The Samsâr is Śyāmā,
Śyāmā is one’s home.
Nothing exists but Śyāmā.
Delusion also is full of Śyāmā.
In the false vision, which is Śyāmā,
The only cure of this Śyāmā malady
Is a draught of the pure nectar of Śyāmā’s name.
Oceans and rivers and all other waters
Become one in the waters of dissolution;¹
All these are but corpses at the feet of Śyāmā.
The memory of Śyāmā fills the Samsâra with Śyāmā.
When shall the form of Śyāmā meet my gaze
In the form of corpses and in the form of Śiva? ²
The community of Sâdhakas will consider whether he is non-dualist
or duality itself, the mirror of whose heart reflects the scene:

"The spirit is Śyāmā;
The body is Śyāmā;
The Samsâra is Śyāmâ.
Śyāmâ is one’s home, and ocean and rivers.
And all other waters become one in the water of dissolution."

DIFFERENCE BETWEEN AND SIMILARITY OF VEDA AND TANTRA

The world, of course, appears to be thus blissful in the eyes of every Sâdhaka, be he Vaidik or Tântrik, who by the grace of Ānandamayi has attained Siddhi. There is, however, this difference, that the Tântrik Sâdhaka does not—in this unlike the Vaidik Sâdhaka—see a hell in the Samsâra. The hateful and hideous picture which the Vaidik Sâdhaka has drawn of the Samsâra, full as it is of wife, sons, friends, attendants, and other relations, is enough to create a revulsion in the mind of even an ordinary man. But it is a matter for great wonder that Tântrik Sâdhakas have discovered the play of the waves of Brahma-Bliss in this very Samsâra, and have pointed out, as it were with the finger, that every process of cause and effect which obtains in the Samsâra is in a direct manner the stairway of Sâdhana. It is a matter of still greater wonder that Tântrik Sâdhakas, like fish, move and yet remain unsoiled in the mud of worldly actions, the mere contact with which would send you or I to perdition.³ That pure transparent heart of his is not soiled or stained by anything. Even in the midst of fierce

¹ Pralaya.
² The above verses are from the Author’s Gitânjali.
³ Raśâtalâ.
waves he remains as free as the petals of a lotus in water. A Vaidik Sādhaka, also, on attaining Siddhi, does not think of the Samsāra as being anything but Brahman. There is, however, this much difference, which we may illustrate as follows:

Let us imagine that there is in a forest an ancient royal palace, the inner rooms of which are adorned with untold treasures. I approach the building with a desire freely to see or to take them. But such a foul stench comes from all sides that it is difficult to stay there for even a minute. Unable to settle what to do, I look about in every quarter. I find that at my very side there is a flight of stairs. The lower wall bears elaborate ornament, but the stench prevents me from standing there to closely examine it. In particular, I note that, though there is ornament, there is no sign of a door whereby to enter the house. I am therefore obliged slowly to ascend by the flight of stairs, and with good fortune find myself at the top of the building. I there find that the entrance door of the palace is wide ajar, as if to welcome visitors. Entering by that door, I descend by a staircase, and in every room discover proof of the incomparable wealth of the King of Kings illuminating it with the lustre of its beauty. Whilst gazing with astonishment I descend into the lowest room. I then see the leaves of a side door flung open at my very side, through which another visitor enters into the building. Astonished and curious, I say to Him: "Sir, I did not know that there was a door here. When I came I examined the wall for a long time but could only discover ornament, and not a door." The new-comer laughs, and says: "There was, of course, the door, but you could not find it." I again say: "But you found it. How was it that I did not?" He says: "You came by the right path, but I by the left one," upon which the following dialogue ensued:

I. What is the difference between the two paths, New-comer?
N. The decorations of the right path merely beautify the wall, whilst in the left path there is, besides beauty, a device whereby the lines of a door are worked into it.

I. How came you to know of this device?
N. By the instruction of the Guru.
I. But how came the Guru to know of it?
N. By command of the Great Architect who built this edifice.
I. When you pushed, did the door at once open, or was a key required?
N. A key was required.
I. Where did you get the key?
N. Gurudeva gave it to me.

* That is, that of the Veda and Tantra (side post)
I. But how were you able to stand in that foul smell?

N. The bad smell is on the right path only. The left path is ever pleasant, fragrant with the scent of full-blown flowers, and illumined by their beauty.

Upon this I am very much astonished, and ask:

I. As both are paths to the royal palace, why, then, this difference between the two?

N. (laughing). The portion on the left is the inner apartment. Seekers of justice and favour and payers of taxes alone pass along the right path. It is their evil conduct and contact which renders the path on the right so miserable. But should anyone amongst those who have more intimate acquaintance with the royal family desire at any time to see the Queen of Queens (Rājarājēśvari), he goes along the path on the left.

I. What intimate connection, then, have you with the royal family?

N. The Queen our Mother is my dharma-mother.

I. In our country the relationship between a dharma-mother and a dharma-son is a very distant one. How, then, do you call it intimate?

N. I have said She is my dharma-mother.

I. But what of that?

N. You have said that in your country a dharma relationship is a very distant one, but in this our royal palace the relationship is very intimate, so I say She is no mother according to your dharma, but my dharma-mother.

I am abashed, and, taking him with me, leave the house. Standing by the sides of the door, I mark with his help the places of juncture. I see that the lines meet in such a fashion that one cannot avoid giving innumerable thanks to the artist, and showering a thousand curses on the blindness of one’s own eyes. The edges of the door leaves are so neatly formed that it is not possible to discover them without knowledge of the secret sign. Looking with ordinary eyes, one sees nothing but decorations on the wall. Moreover, one is likely to receive a sudden fright at the sight of the snake-like markings to be found at every joint. However that may be, I am happy to see and hear. But I ask myself why, in spite of the existence of this path, I took the needless trouble to traverse one which was so circuitous.

Sādhaka, the “I” of this dialogue, is a Vaidik, and the new-comer a Tāntrik Sādhaka. The building is our gross and subtle body. The foul smell which surrounds it is egoism, attachment, delusion, affection, hatred,

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1 Antahpura, occupied by the ladies, who in all Hindu households live in the zenana, apart from the men.
2 Persons not connected by blood, but who entertain tender feelings for each other, establish such relationship by making Dharma their witness.
3 Stūla, or material body of food.
4 Sūkṣma, the subtle body.
shame, anger, fear, slander, and the like. The flight of stairs is the succession of Śādhanas. The open door at the top of the edifice is knowledge of Tattva. The store of jewels therein is Siddhi or Brahmavibhūti. The paths to the left and right are the Tantra and Veda respectively. The key is the Tāntrik Mantra given by the Guru. The decorations of the wall are the mechanism of the human body. The door leaves in the wall are the Mūlādhāra, and the snake-like markings are Kula-kundalini Herself. What else remains to be understood cannot be revealed. This much alone we can disclose. The rest, the Śādхаka will understand of himself. The Vaidik Śādхаka does not enter the house, or even wait a minute on the ground-floor, for fear of the foul smell. He has no knowledge of the Śaṭcakra. In deep disgust he goes up, and there attains the knowledge of the unity of the Jiva and the Brahman, which is the meaning of all such great sayings as “Thou art that.” But from the moment that knowledge of “That thou art” causes him to see the Brahmāṇḍa as a Brahmavibhūti, he slowly acquires knowledge of the truth as to Jiva through knowledge of Brahman. And then, not to speak of the ground-floor, even the despicable hell of foul smell which surrounds it appears to him as nothing but the Brahman. On acquiring this Siddhi, the world no longer has any terror for him. Then the Vaidik Śādхаka at last comes to see the Brahmavibhūti in the Samsāra. On the other hand, the Tāntrik Śādхаka renounces the Samsāra whilst seeing the Brahmavibhūti in the Samsāra itself. Although the latter is full of foul smells, his nostrils are pleased with a divine fragrance, nor has the Samsāra power to make its own foul smell perceptible or to quench this fragrance. For who can quench that sweet

1 The Brahman.
2 Power, wealth, and manifestation of Brahman.
3 The lowest of the six cakras (Śaṭcakra), or centres in the body, situate in the perineum, between the genital organs and anus.
4 The Devi who abides in this cakra, coiled round the Svayambhū Liṅga (see the Śaṭcakra Nīrūpaṇa, edited by Arthur Avalon).
5 That is, on the ground-floor of the Samsāra, with its senses and passions.
6 Doctrine of the six cakras or centres in the body, which is one of the fundamental principles of the Tāntrik Yoga.
7 The embodied spirit, which is one with Brahman.
8 The Mahāvākyā of the Upaniṣads (Tat Tvam Asi), which establishes this unity.
9 That is, he sees the universe as a flowering of that tree which is God’s power.
10 The Samsāra, or transitory world.
11 That is, the display of the Brahman in the Samsāra itself which is but Its aspect to us.
12 He neither denounces the Samsāra nor becomes attached to it, recognizing it to be, what it is, the display of the Brahman to us.
perfume which by a natural law proceeds from its navel, and spreads over a yojana. And, similarly, when the Kulakunḍalini Mantra, with its fragrance of musk, awakes in the cave of the Mūlādhāra at the base of the Sādhaka’s navel, the universe becomes filled with fragrance, which intoxicates the world. The Sādhaka himself, overpowered by his own joy, scatters the lustre of that joy throughout the Samsāra. Such would also be the case were the Samsāra really a hell. But, in fact, and when viewed with discernment, the Samsāra is neither a heaven nor a hell. It is only that which is its root ingredient. Just as, by whatever name you or I may call a thing, whether cup, jar, bowl, or vessel, it remains in reality nothing but earth; just as, by whatever name you or I may call a thing, whether earring, bracelet, or necklace, it is in reality nothing but gold; just as water is water, whether you call it a river, lake, or sea; so the Brahmāṇḍa, by whatever name we may call it, husband or wife, father or son, friend or stranger, is but one or other aspect of the Brahman. You or I may not understand or admit it. But call upon all Dharmas, all Dharmasāstras, and all the religious bodies on earth, and ask them. None will be able to deny the glaring truth told in Chanḍi: “O Thou all-pervading Devī, Thou art the Sakti in all things spiritual or gross, whatsoever or wheresoever they be. How is it possible to hymn Thy praise?”

The whole world will surely and loudly admit the truth of this Sāstrīk Tattva. What, then, will you hate as being a hell, or foul smelling? In the Vaidik path the perception of this truth is the fruit of Sādhana; in the Tāntrik path it is both the root and the fruit. The Vaidik Sādhaka first tastes the sweetness of the fruit, and then waters the root; the Tāntrik Sādhaka, though he does not find sweetness in the root, yet waters it in the hope that he may enjoy the sweetness of the fruit. This is the reason why fruit ripens on the Tāntrik’s tree long before blossoms appear upon the Vaidik’s tree. It is impossible for a Vaidik to attain in a hundred years the Siddhi which a Tāntrik has in the palm of his hand in the course of one year. Tantra therefore says: “Without doubt, Jīva, during its sojourn in Samsāra, will quickly reach the abode of liberation

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1 Nābhi, as in the case of the musk deer.
2 A distance of eight to nine miles.
3 Viveka.
4 That is, it is only that which it really is—an aspect of the Brahman.
5 The Devī, or God.
6 Codes of religion, duty, etc.
7 Scripture touching the same.
8 The most sacred portion of the Mārkandeya Purāṇa, reciting the actions and praises of the Devī.
9 Power.
10 Sat.
11 Asat.
if he but tread the great path of Kula Dharma. For this reason the protection of the Kaula Dharma should be sought."

Many, whilst admitting without doubt that the essential conclusion of all Śāstras is that She is all Śakti, and pervades all things, yet ask: "What is the use, so long as knowledge of this fact is not realized, of worshipping according to the Tantra Śāstra?" Such an objection inclines one to laughter. We in turn ask: "If the knowledge that She pervades all things is realized from the very beginning, then what is the use of Śādhana at all?" It is, in fact, the very want of that knowledge which makes all prayer and Śādhana necessary. It is not want of knowledge which should make one desist from practising Śādhan. On the contrary, this circumstance should increase one's attachment to it.*

To prescribe giving up food because the patient has a distaste for it is not the advice of an intelligent man. On the contrary, an honest physician will advise that morsels of food be eaten every day, so that thereby the distaste for it may be overcome. In Tantra Śāstra, also, the chief of Physicians has given this very prescription. Different diets have been prescribed in different cases, according to the nature of the disease. But all the trouble and danger of which we hear nowadays in the community of Tāntriks are fundamentally due to mismanagement of those diets. The patient, through greed, eats bad food. Local medical men, for the sake of self-interest (and it may be, perhaps, without knowing the condition of the patient), will assent to his doing so. At last, when death arrives, a number of laymen will come and say that the fault is attributable to the system of medicine, and to nothing else. Similarly, through the disciple's greed and the Guru's fault, many an untimely death happens in the community of Śādhanakas. Seeing that, a number of laymen belonging to the outside world are of opinion that the fault is that of the Tantra Śāstra, and of nothing else. Hearing this, many people show their intelligence by asking: "Is initiation in the Tāntrik mode indispensable?" Valihari! What a conclusion! We say: Why take all this trouble, when medicine makes a distinction between good diet and bad diet imperative? May not all treatment be dispensed with? You and I find fault with Śiva and with the Śāstra, but the suffering patient plaintively says:

"Whom else shall I blame, O Mother,
But myself only and through fault of my own?"

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1 Tāntrik Dharma of the Kaulas.
2 Vaidyanātha, a title of Śiva.
3 Adhikāra, which is also a division of Hindu treatises on medicine.
4 The reader should note the following passages; which give the Author's explanation of the corruptions which have taken place in practice.
5 An exclamation at some absurdity. As we should say " astounding".
I was mine, but said I was Thine,
And thus in a falsity I am caught."

Old men say that if both the diseased and the disease be on one side, not even the physician's father or grandfather can cure him. But as ill-fortune would have it, in our case the diseased, the disease, and the physician are all three on one side. That even in this state of things a few cures are taking place is due to the unfailing fitness of the Śāstra.

Consensus of other Scriptures as regards the Authority of the Tantra

Who asks the wind to make the fire blaze? As wind comes of itself to a smoking fire and reduces villages, towns, forests, and groves to ashes, so when the first signs of chaos in Dharma appear through the crooked influence of time, suspicious doubt and unbelief manifest themselves, and the heart of man, well furnished with the wealth of heaven, is burnt by the fire of irreligion, and reduced to ashes. Just as a fire first breaking out in a poor man's cottage gradually turns even the royal palace into a mass of charcoal, so if unbelief takes root in the mind of any member of a religious body it makes even the hearts of Pandits of the greatest intellect shake. An inflammable thing burns itself and at the same time any other thing which comes in contact with it. Similarly, an unbelieving man himself falls from Dharma, and also turns others who come into contact with him into unbelievers. For this reason all Śāstras, from the Veda and Tantra to the ordinary Nitiśāstra,1 have counselled the companionship of pious men.2 In the course of time society has long been denied the sight of such. Moreover, impious men have proudly usurped their seats, and, though themselves deceived, deceive society. The Rṣis were wont, sitting on the banks of a lake, to worship the Devas and the Pitrā,3 and to throw the offerings into the water. In the belief that the Rṣis are there, and attracted thereby, the fish in the waters swarm near the shore, but, fools that they are, they do not know that the Rṣis have gone, and that their place is to-day occupied by fishermen who spread their nets. They who were wont to practise austerities and to distribute for the good of living creatures the offerings accepted by Devas have disappeared, and it is beyond the power of the ordinary man to penetrate the motive of those who have spread nets of selfishness from their place. Moreover, it is these people who lead the hosts of different sects and different Śāstras. They are very often heard to say that other Śāstras have no sympathy with the Tantra Śāstra, and that the latter is not a Śāstra.

1 Prescribing good conduct.
2 Śādhus.
3 The "Gods" and forefathers.
which all admit to be authoritative. By other Sāstras are meant principally the Vedas, Purāṇas, Samhitās,¹ and Jyotiṣa,² and, following them, the Dhanurveda,³ Āyurveda,⁴ Gandharva-veda,⁵ and other Sāstras.

The severe blows of political and religious revolutions have left us but portions of all Sāstras. The rest are lost. Rk, Yajur, Sāma, Atharva, Dhanuḥ, and Gandharva Vedas are almost entirely lost. Of Tantras, Purāṇas, Jyotiṣa, and Āyurveda, portions only are extant. All present criticism must therefore be made to rest on ruined columns. Let us suppose that three subjects have been dealt with in the beginning, middle, and end of a Sāstra, and that only a portion of the first, middle, and final part of the Sāstra is extant. Every intelligent man will admit that it is a very wrong inference to draw if in such a case it were said that the Sāstra sought to establish only what was mentioned in that particular portion, and nothing else. It is, therefore, a sign of one-sidedness and shortsightedness to conclude that the Tantra is authoritative only if its authority is acknowledged in such fractional Sāstras as are now current, and not otherwise. Next, if these current Sāstras anywhere assert the Tantra to be unauthoritative, then the Tantra is authoritative; for Sāstra which disproves the Tantra must be subsequent to it. If the Tāntrik cult had not been in vogue previous to such Sāstra, how could it proceed to disprove it?

According to Āryan principles, all Sāstras are without a beginning, so that none is anterior or posterior to another. Even now, in almost all of the extant Sāstras mention is made of all other Sāstras. Such a deeply secret tie binds them the one to the other that, should anyone slip from it, all are torn and scattered. It is, therefore, impossible for one Ārya Sāstra to disprove another. Such adverse criticisms as, despite this fact, we see nowadays paraded as “opinions of the Sāstra” on the Tantra Sāstra, are not the opinions of Ārya Sāstra at all, but the mere outcome of the activity of non-Āryan intellects. Upon the question whether there is in reality any opposition to the Tāntrik cult in the Ārya Sāstra, we shall lay before Sādhakas a few Śāstrī authorities, so that they may for themselves see whether other Sāstras approve or disapprove of the Tantra.

Upaniṣad says: “The Supreme Siva,⁶ the Author of all Sāstras and ordinances, prepared the eighteen Vidyaṣ ⁷ of Śruti ⁶ and all the Darśanas,⁸ manifesting Himself therein in play.”⁹ Being anxiously requested by

¹ Such as the Mānava and other Dharmaśāstras.
² Astrology.
³ Veda of the art of warfare.
⁴ Veda of the art of medicine.
⁵ Veda of the art of music, etc.
⁶ Paramāśiva.
⁷ Branches of knowledge described post.
⁸ Revelation.
⁹ Systems of Philosophy.
¹⁰ That is, by incarnating Himself as the Rāja, who were their revealers or authors.
PRINCIPLES OF TANTRA

Who is inseparable from His own Self, He revealed them from His five mouths in five āmnāyas as the highest good. The eighteen Vidyas are the four Vedas—Ṛk, Sāma, Atharva, and Yajur; the four sub-Vedas—Ayurveda, Gandharva Veda, Daṇḍa Niti, and Dhanurveda; six Vedāṅgas—viz., Śiṣṭā, Kalpa, Vyākaraṇa, Nirukta, Chhandah, and Jyotiṣa; and Purāṇa, Nyāya, Mīmāṁsā, and Dharma Sāstra; and, lastly, the six Darśanas—Vedānta, Yoga, Saṅkhya, Mīmāṁsā, Viśeṣa, and Nyāya.

We believe that no one is ignorant of the fact that a fundamental part of Tāntrik Sādhana is Śaṭcakrabheda. The first aphorism of the Śaṭcakrabheda comes from Upaniṣad itself. We are unable to quote the Vaidik Mantra in as book, but for the purpose of illustration we shall refer only to its substance. It says: “One hundred and one nāḍis emanate from the base of the head. Of these, only one—Suṣumnā—passes out through the head. If at death the life-giving Śakti passes upward along this nāḍi, the Jiva penetrates through the gate of Śūryaloka and attains liberation. All other nāḍis are the cause of the Jiva’s return to Samsāra. Suṣumnā alone leads to liberation.”

The same is stated in the seventh Mantra of the Praśna Upaṇiṣad. In the Kālikā, Tārā, Nārāyaṇa, Śiva Upaṇiṣads, the Nṛsimhatāpani, Gopālatāpani, and other works, short but pregnant aphorisms deal with the appearances of Devatā, Mantras, Dhyāna, worship, and other things alone related in the Tantra. This, we believe, is not unknown to any worshipper. In addition to this, the greater part of the processes dealt

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1 The Devī.
2 Teachings handed down from Guru to Guru.
3 Paramārtha.
4 Medicine, art, code of punishments, warfare.
5 That is, pronunciation of words, or euphony, ritual, grammar, glossary, prosody, astronomy, and astrology.
6 Systems of Philosophy.
7 That is, the piercing of the six cakras or centres in the human body by rousing Kuṇḍalini in the Mūlādhāra, and leading Her to and through each of them successively, by the passage of the Suṣumnā Nāḍī (see Arthur Avalon’s Description of the six centres or Śaṭcakraśīṇūṇa).
8 Śūtra.
9 This being forbidden.
10 Generally translated “nerve” or “artery,” but as used in the case of the Suṣumnā and other similar nāḍis, the word also denotes more subtle channels of energy than the nerves and arteries of the gross body.
11 This nāḍī is centrally situated in the Meruḍaṇḍa, or spinal column, between Idā and Piṅgalā.
12 Abode of the sun.
13 The world.
14 Mūrti of a Devatā.
15 Contemplation.
16 Upāsana.
with in Tantra relative to killing, driving away, and so forth,\(^1\) is contained in the Atharvaveda. Many Vaidik Mantras have also been prescribed in Täntrik worship. Then who can say how many hundreds of Täntrik upāsana tattvas\(^2\) have disappeared with the loss of hundreds and thousands of Śākhās\(^3\) of the Vedas? Other examples are unnecessary.

In our discussion upon the principle of Mantra, Sādhakas will be given clear proof to show that even the Praṇava,\(^4\) the greatest treasure and very pith of the Veda, is not outside the scope of the Täntrik Mantras. In the Nāradapāncaśatra\(^5\) it is said: “Meditating on the six cakras, Mūlādhāra, Svādiṣṭhāna, Manipūra, Anāhata, Viṣuddha, and Ajñākhyā,\(^6\) he sees his own adored Devatā, Śrī Kṛṣṇa, in his heart, seated on the lotus of a thousand petals embraced by the Śakti-Kuṇḍalinī smiling, beauteous, pure, having the lustre of a young cloud,\(^7\) garmented in yellow silk. In the following Śloka\(^8\) the great eight-lettered Mantra of Bhagavān Śrī Kṛṣṇa is given:

> “Lakṣmīmāyā kāmavijam ‘ng’entam kṛṣṇapadām tathā
>  Vahmiyāntamantranca mantrarājam manoharam.”\(^9\)

In the Varāha Purāṇa it is said: “Beloved, the remembrance, praise, sight, or even touch of a Caṇḍāla\(^10\) who is devoted to Bhagavān\(^11\) easily purifies the world. Lady! knowing this more than earthly power of devotion to Bhagavān, intelligent men should worship Janārdana\(^12\) by the rites prescribed in the Veda of Āgama.”\(^11\)

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\(^1\) This refers to the Täntrik Śaṭkarma, or magical powers—Māraṇam (destruction); uchchātanam (driving away); vāsikaraṇam (bringing under control, which would include hypnotism); stambhanam (arrest—e.g., staying a storm, striking a man dumb); vidveśaṇam (causing antagonism between persons); svastīyāyanam (curative and helping power in disease, misfortune, and danger).

\(^2\) Forms of, or discourses concerning, worship.

\(^3\) Branches of the Veda.

\(^4\) The Mantra Om.

\(^5\) Chap. iii.

\(^6\) These are the names of the six cakras situate in the perineum and in the regions of the genital organ, navel, heart, throat and between the eyebrows, respectively.

\(^7\) A cloud when first formed—black with a tinge of blue from the sky behind it.

\(^8\) From chap. iv of same work.

\(^9\) The author does not translate this verse, which, however, runs as follows: “The charming King of Mantras is Lakṣmī Māyā, Kama bijas, together with the fourth case ending of Kṛṣṇa (Krṣṇāya), followed by the wife of fire.”

Vahmiyā is Svāhā, the wife of the Lord of Fire. Nor does the author give the Mantra, which is: Aīm, Śrīm, Klim, Krṣṇāyā Svāhā. The first three words are Täntrik bijas of Lakṣmī, Māyā, and Kāma, respectively.

\(^10\) One of the lowest, untouchable castes.

\(^11\) God.

\(^12\) The Tantra.
In the Kālikā Purāṇa it is said: "The Devī should be meditated upon as ten-handed, and worshipped according to Durgā Tantra." This is merely an indication of the line of worship. The entire Kālikā Purāṇa follows the Tantra. All the bijas, Mantras and Mūrtis of Bhagavān Mahēśvara which are given for the Śivakavaca in the Brahmottara Khāṇḍa of the Skanda Purāṇa are inspired by Tantra.

The Padma Purāṇa says: "O Devī of beautiful thighs, the religious arts of the uninitiated avail not. Such a one is begotten a beast after death. How can Jīva be beloved of Bhagavān without Vaiṣṇavi initiation, without the Gaurī's favour, and without Vaiṣṇava Dharma?"

In the Devī Bhāgavata we read: "In this manner in the Satya Yuga Brāhmaṇas used to shake constant japa of the Gāyatri, Tārā, and Hrillekhā Mantras." Hrillekhā is a Mantra spoken of in the Tantra. Besides this, the whole of the Upāsanā Khāṇḍa of the Devī Bhāgavata is ornamented with garlands of Tāntrik Mantras.

In the Mahābhārata we have Bhagavān Mahēśvara's words to Dakṣa on the subject of his sacrifice: "O doer of good deeds, I shall again grant you a blessing. Accept it, and hear the message of this blessing with joyous countenance and attentive mind. This auspicious Pāṇḍava Vrata was of yore created by me. It is a vrata extracted by me with careful consideration from the Veda with its six āgās and the Śāṅkhya and Yoga Śāstras. It is performed with severe and long austerities by Devas and Dānavas; hitherto unknown; of universal application and everlasting effect. It may be accomplished in five years, is secret, never blamed by the wise (or it is blamed by fools), and is opposed to the Dharma based on caste distinctions. It is above āśrama dharma and is practised by the great,

1 Śāradīya Adhikāra.
2 Tāntrik "Seed" mantras, such as klim, hrim, śhrim, hūm, etc.
3 Śiva.
4 Amulet of Śiva, borne as an armour (Kavaca) against evil.
5 A portion of the Skanda Purāṇa.
6 Uttarākhanda (last part).
7 See Lalitā Sahasranāma; Kāmeśajñātasaubhāgya mardavoru dvāyanvītā.
8 The first or golden age.
9 Recitation of Mantra.
10 The portion of the Devī Bhāgavata dealing with worship.
11 Śānti Parva (see translation, Introduction, ante).
12 Voluntary religious vow or rite.
13 Parts (see post).
14 Demonic spirits.
15 Varpāśramadharma—relating both to caste and the āśrama, or stages of life: brahmācārī (student), gṛhaṣṭha (householder), vānaprastha (recluse), bhīṣṇu (religious mendicant). Historically, the Tantra appears to represent in some degree influences contrary to caste and Brāhmaṇical claims.
16 Law and duty relating to the Āśrama (see post).
who are not afraid of death. High-favoured Dakṣa! Enjoy, without even performing the great vrata, the great fruits which it bears to those who duly perform it. Cease to grieve at the destruction of the sacrifice. Granting this blessing to Dakṣa Prajāpati, Bhagavān Mahādeva, of immense might, disappeared with his consort and followers.” The community of Sādhakas will understand that this great Pāśupatavrata was according to the Tantra. Besides this, there are many places which closely follow the Tantra. It is needless to mention them all.

Next comes the Mahābhāgavata. It is unnecessary to say that this great Purāṇa follows the Tantra, seeing that it is eternally set on the thousand petals of the lotus, whereon Jagadambā is seated, and that it is that which Bhagavān Vedavyāsa¹ declared to be only another form of Tantra. It is needless to quote any single piece of evidence from the book, for the whole of it, from beginning to end, is evidence.

In the Yoga Śāstra, the philosophy of Patañjali, it is said: “Siddhi is of five kinds—namely, acquired by birth, drugs, Mantra, austerity and ecstasy.” Some are in possession of Siddhi from birth, such as Kapila, Prahlāda, Śuka, and others. Some get it by taking drugs, such as the Ṛṣi Māṇḍavya. Some acquire it by constant japa of the Mantra, such as the successful Sādhakas. Others obtain it by dint of austerities, such as Viśvāmitra and others. Some attain to it by means of ecstasy, and such are Yogī.”

All these five forms of Siddhi are the results of practice in Yoga in former births. In the present life they are simply revealed by the help of such causes as birth, drugs, Mantra, etc. That form of Siddhi which comes from constant repetition of Mantras cannot be acquired without the help of Tantra, the Mantraśāstra. Again, according to the Tantra, it is not the highest, but the second form of Siddhi.

As to the Āyurveda, every good physician knows (as is also not unknown to Sādhakas that all forms of worship directed in connection with the saying of Mantra ⁴ over medicines, preparation of metallic drugs of the ash of mercury, and other things, as described in the Āyurveda, follow processes prescribed in the Tantra and employ Tāntrik bijas, Mantras, etc.⁴ We are unable to openly quote all those Bījas, Mantras, etc. Competent inquirers will obtain a mass of evidence by going through this Śāstra.

In Jyotiṣa it is said: “At inauspicious times, such as unclean months, the following acts should not be done: commencement of education,

¹ Who arranged the Vedas, wrote Mahābhārata and the eighteen great Purāṇas.
² Janmaja, Oṣadhija, Mantraja, Taśoja and Sāmādhija.
³ Sāmādhī.
⁴ Amantrānā.
⁵ Indian medicine is greatly indebted to the Tāntrikas.
piercing of the ear-lobes, tonsure, investiture with the sacred thread, marriage, bathing for the first time at a place of pilgrimage, seeing the Anādi-devatā, examination, enjoyment of ease, purāścarana, and initiation.” Had not the Tantra Śāstra been an ever-existent authority, how could purāścarana and dīkṣā have been dealt with in it?

Śrī Agastya Samhitā says: “The Mantra, which Guru gives with satisfaction and a joyous countenance . . . performing these preliminaries and mentioning the time of solar eclipse, it has been said that the Mantra which a person receives from his Guru at that time becomes easily successful 4 for the Śādhaka.”

In the Mahākapila Pañcarātra we find: “Instruction in Mantra given by Guru at the said Nakṣatra, Tithi, Karāṇa, Yoga, and Vāra, 3 becomes auspicious to a Śādhaka.”

According to Pingalā, “a Mantra, once rightly accomplished, becomes propitious even if it is not practised and worshipped (afterwards).”

In the Mantramuktavāli: “Initiated persons should duly make japa of Mantras and worship Devatās, for no sin or uncleanness touches the initiated who are self-controlled.”

It has been said in the Nārada Samhitā: “Next, we shall provide for pūjā, as prescribed in Āgama, concerning persons tainted with uncleanness.

Besides this, there is a mass of proof in Brahma Purāṇa, Siva Purāṇa, Viṣṇu Purāṇa, Mārkaṇḍeya Purāṇa, Agni Purāṇa, Āditya Purāṇa, Vāyu Purāṇa, Liṅga Purāṇa, Nandikesvara Purāṇa, Bhaviṣya Purāṇa, Mātṛīa Purāṇa, Kūrma Purāṇa, Garuḍa Purāṇa, Brahma Purāṇa, Brahma-vaivarta Purāṇa, Matsya Śūktam, Siva Samhitā, Īśāna Samhitā, Siva Dharma, Siva Sūtra, and other Śāstras. Were we to quote the evidence of every book, it would not be possible to find room for them in this small volume. We are, therefore, obliged to refrain from doing so against our will.

Next, it is necessary to inquire in this connection whether there were ever any Śādhakas or Śādhikās initiated in Tāntrik Mantras, and possessed of Siddhi therein, amongst those who were discoverers, controllers, and founders of Śāstras, or amongst those who were worshipped throughout the world as successive generations of gurus for their practices, study,

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1 Śiva lingam.
2 A rite in which mantras are repeated at prescribed manner of times (see Introduction to Tantra Śāstra).
3 Dīkṣā.
4 Siddha.
5 Star, lunar day, a division of the day (of which there are eleven), conjunction, week day.
6 Adhikāra (chapter) on Āśauca (uncleanness).
7 Tantra.
8 Female Śādhaka.
Sādhana, and Siddhi in every Śāstra, or amongst those who descended on earth from the Deviloka and Devaloka,\(^1\) for the establishment of Dharma, the preservation of the human race, and the promulgation of Śāstra. We shall make no reference to the community of Śadhakas coming after them. Those only we shall present here whose names the Śāstras have proclaimed.

The Kulacūḍāmaṇi says: “Manu, Candra, Kubera, Mammatha, Lopāmudrā, Maṇi, Nandi, Sakra, Skanda, Śiva, Krodhabhattāraka, Pañcami, Durvāsā, Vyāsa, Śūrya, Vaśīta, Parāśara, Aurova, Vahni, Yama, Nirūta, Varuṇa, Aniruddha, Bharadvāja, Daśināmūrti, the Ganapā, the Kulapā, Lakṣmī, Gangā, Sarasvatī, Dhātrī, Śeṣa, Pramatta, Unmatta, Kulabhairava, Kṣetrapāla, Hanumān, Daśa, Garuḍa, Kāśyapa, Kuṣa, Kunta, Jamadagni, Bṛgu, Bṛhaspati, the Chief of the Yadus, Dattātreya, Yudhiṣṭira, Arjuna, Bhimasena, Droṇācārya, Vyākapi, Duryodhana, Kunti, Sītā, Rukmiṇī, Satyabhāmā, Draupadi, Īrvaśī, Tilottama, Puspadanta, Mahābuddha, Vāla, Kāla, Mandāra, Kailāsa, Kīrṣiasindhu, Udadhi, Himavān, Nārada—all these are Virāśadhakas.\(^2\) They have been spoken of as great Viras,\(^3\) and by the grace of Mahāvidyā\(^4\) they have attained Samādhi in their respective lines of action.”

The Jñānārāvya\(^5\) says: “The said Vidyā\(^6\) is worshipped by Manu”; and the Daśināmūrti Samhitā says: “The above-mentioned Mantra is worshipped by Śūrya,” and “the said Vidyā is worshipped by Agastya,” and as to another Mantra, “The said Vidyā is worshipped by Durvāsa.”

In addition to all these, Dattātreya, Parasurāma, Viśvāmitra, Rāmacandra, Balarāma, Śrī Kṛṣṇa, Brahma, Viṣṇu, Mahēśvara, Mahākāla Himself, the imperturbable Nārada, Mātanga, and other Bhairavas, Sanatkumāra, Gautama, Kapila, Kātyāyana, and other Rṣis, were all initiated in the Mantras of Tantrā, and attained Siddhi therein. From the special mention of these persons as initiates it does not follow that the rest were uninitiate. Śāstra has merely mentioned the names of those whom circumstance has made renowned in all the worlds, and of the names mentioned but one small sūtra has been quoted. In one word, it may be said that, amongst those whose names have been mentioned in the Ārya Śāstras, Śrīmuṣṭi, and Samhitās, those who were uninitiated in the Mantras of the Tantra are very rare.

On hearing that even Mahākāla, imperturbable Brahma, Viṣṇu and Mahēśvara, Rāmacandra, Śrī Kṛṣṇa, Gangā, Lakṣmī, Sarasvatī, Sītā, Rukmiṇī, and others, were initiated in Tāṇtrak Mantras, let none think that their greatness was lowered thereby. Their store of greatness is not

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\(^1\) Abode of Devī and Devas (heaven).
\(^2\) That is, Śadhakas following vīrācāra.
\(^3\) Here one of the Tāṇtrak divisions of worshippers.
\(^4\) The Devī.
\(^5\) In the Mantra adhikāra (chapter).
\(^6\) Feminine Mantra.
so small as yours or mine that it is liable to be dried up at every wind.
The addition or subtraction of one or two waves makes very little difference in a greatness which is of endless extent, unfathomable, and solemn, like a vast ocean unruffled by any wind. How can their greatness be lowered unless they worship another? It is because we are talking that we are obliged to use the word “their.” But from the spiritual point of view it should be “His”. Sādhaka, know it for certain that, under the names of Kāli or Kṛṣṇa, Hari or Hara, it is Him whom we know—He who, moved by the sweetness of His own play, and with the desire to shed the joy of love and Brahma-bliss upon the hearts of His devotees, saves the universe in five forms, though but one Brahman in reality. He is five in one and one in five, and, together with the universe, is one without a second. What other, then, is there whom He can worship? If in any form, in the course of play or in any incarnation, He has worshiped, know that worship to be nothing but the tapasyā of Nara Nārāyaṇa in the Badarikāśrama, the pañcatapah of Jagadambā in the Himalaya, the worship of Govardhana in Brindāvana, the Kātyāyani-Vrata, the love for Śrī Kṛṣṇa, and worship of Kṛṣṇa-Kāli by Śrī Rādhikā, and the worship of Mahādeva by Śrī Kṛṣṇa, after receiving initiation from Vedavyāsa. He has made obeisance to Himself, and that not in order to worship another, but in order to preach to the world the potency of Mantra, Tapas, and Dharma. Whenever it has become necessary to preach any Śakti to the religious world, He Himself has shown the path by acquiring Siddhi in the Sādhana of that Śakti, worship being but the means to the attainment of Siddhi. He has thus given instruction to all people. Bhagavān appears in the heart of Guru, and Himself gives His own Mantra to the disciple. In this His greatness does not suffer. How can the son learn to make obeisance to his parents unless the parents themselves show it to him? The parents of the world have, therefore, made obeisance to themselves, and so taught the world how to make obeisance to them. As His full Brahmahood is not affected by His

4 That is, they worship themselves.
5 Viṣṇu and Śiva.
6 The pañcavedatā: Śiva, Viṣṇu, Śakti, Ganeśa, and Sūrya.
7 Nara, an ancient rśi, and Nārāyaṇa is Viṣṇu. Both did tapas in the Badarikāśrama (Badarinath) in the Himalaya. Nara subsequently incarnated as Arjuna, and Nārāyaṇa as Śrī Kṛṣṇa, at the end of Dvāpara Yuga.
8 See last note.
9 Gaurī performed the pañcatapah (five penances to secure Śiva as Her husband).
10 Śrī Kṛṣṇa worshipped the mountain Govardhana.
11 Vrata which Śrī Kṛṣṇa asked the Gopīs (herdswomen) to perform before the Rāṣṭa festival.
appearance as a daughter of the Lord of Mountains as the fruit\(^1\) of Mahādeva's austerities and for the destruction of the demon\(^2\) Tāraka, or by his appearance as the son or daughter of Nanda as the fruit of the devotion of the herdswomen\(^3\) and for the destruction of Kamsa and others, so neither His sole unity without a second nor His greatness are affected by His initiation in Tāntrik Mantras and the attainment of Siddhi in worships prescribed in the Tantra, done to show to the world the potency of Mantra.

It is needless to point out that Dattātreya, Gautama, Sanatkumāra, Kapila, Nārada, and other Rṣis were Tāntriks. Works such as the Dattātreya Samhitā, Gotama Tantra, Sanatkumāra Tantra, Kapila Pañcarātra, Nārada Pañcarātra, and others, are obvious proofs of it. Probably there is no Sādhaka who does not know of the great Rṣi Kātyāyanā. Drawn by the intensity of his devotion, Devī Herself assumed the form of a girl, full of youth, and appeared at the root of a bael tree on the sixth evening after the new moon, in the month of Āsvina, for the destruction of the Demôn\(^2\) Mahiṣa. Since then the Victor of Mahiṣa has been worshipped in autumn\(^4\) under the name of Kātyāyanī or daughter of Kātyāyanā. It is this Rṣi Kātyāyanā who is the author of the Gṛhya\(^6\) of the Yajur Veda.

**The Direct and Superior Power of Tantra**

It seems the result of some great sin even to harbour the thought that upon the favourable or unfavourable opinion of other Śāstras the authority of that Tantra depends which keeps living and safe in the shadow of its mighty arms all things moving and unmoving in the universe and world of Sādhana from the creation of the First Self\(^6\) to the great dissolution.\(^8\) Authors of Smṛti, Samhītās, Purāṇas, and Darśanas, have, even after the practice for ages of severe austerities, failed to discover Her, and, prostrating themselves to the earth in obeisance, have said: "O Thou whose guṇas\(^3\) are unknown to all Nīgamas,\(^9\) how can we, O Mother, describe that beauty of Thine which is visible only to Paramāśiva ?"\(^10\)

Again, it has been said: "O Mother, Creatrix of all! who else is able and will dare to describe the greatness of Thy guṇas, which even Brahmā, the Lord of creation,\(^11\) with his four mouths; the victor of Tripura, with his

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1 Siddhi.  
2 Asura.  
3 The gopīs, who loved Śri Kṛṣṇa.  
4 Sarat, the months of Bhādra and Āsvina.  
5 Gṛhya, or household śūtras of that Veda.  
6 Puruṣa or Ego.  
7 Mahāpralaya.  
8 Qualities, functions.  
9 Śrutas.  
10 The Supreme Śiva.  
11 Prajāpati.
five mouths; Kārtikeya, commander of the celestial armies, with his six mouths; and Anantadeva, the Lord of serpents, with his thousand mouths, are unable to describe?"

Puspadanta has said: "If Sarasvatī herself were to write for unending ages with a pen made from an indestructible branch of the Kalpa-tree, with ink in volume equal to that of the Black Mountain contained in the ocean as its pot, upon the wide surface of the earth as writing-paper, even then She would fail to record Thy gunās."

It is a dangerous learning which to-day makes a man, in order to prove the authority of Tantra Śāstra, the word of Śiva Śakti (who is beyond the mind and speech of this world, Whose merciful regard the three worlds supplicate, whose meanest servants, the Yogīs, Rāsis, Munis, Siddhas, Śādhus, and Śādhakas, are honoured throughout the world), depend on the words of the self-same Rāsis.

Learned man! Lay aside this learning of yours, and be not ashamed for having done so. If any have come to this world with a perverse intellect, you undoubtedly are their chief. Disputes, questionings, doubts, and misgivings on this subject arise in your and my minds. But in none of the Śāstras do we find those who are to remove our doubts themselves raising a whisper against Tantra. Nowhere therein do we find it questioned whether the Tantra Śāstra is authoritative or not. You will say that perhaps they had not such an all-embracing vision as we have got. But there is no "perhaps" in the matter. Such scepticism was not in their nature. You and I, though born of Brāhmaṇa parents, are to-day behaving like Caṇḍālas through bad companionship. And so we consider it derogatory to our honour to bow our heads at the feet of our parents. But they were sons of Brāhmaṇas, and Brāhmaṇas themselves, and thus the sceptical question suitable only to a Caṇḍāla's nature never found a place in their minds. Where there is no question, how can there be an answer?

Just as people fearlessly enter the palace of their King at the time of payment of their yearly taxes, and seek his protection when unavoidable danger appears, so, whenever any unavoidable difficulty has arisen in

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1 Śiva called Tripurāri from his victory over the Demon Tripura, or as some say, the three cities of the Asuras.

2 Son of Śiva.

3 Who, from under the nether worlds (pātāla), supports the universe on his head (see Viṣṇu Purāṇa ii, chap. 5).

4 The heavenly tree, which granted all desire as its fruit.

5 Adepts in Yoga, Seers, sages, the perfected (śiddha), holy men, and religious men who practise Śādhana.

6 One of the lowest castes.
matters of worship or any ādhyātmik, ādhibhautik, or ādhdaivik danger has arisen, all Śāstras have stood at the door of Tantra and given instructions in its name for man's safety. And at other times, whenever there has been occasion to describe practices, rules of caste, history, and the like, they have timidly assumed silence, considering the saying of Tantra to be as weighty and solemn as royal messages, and beyond penetration on their part. Consequently, they do not launch into a discussion upon Tantra at every word. This is not due to want of faith, but bespeaks perfect reverence on their part.

It is in Bengal alone that we hear people, now here, now there, raising the grating cry of "Tantra, Tantra!". But in other provinces, such as Mahārāṣṭra, Drāvīḍa, Otkala, Kāśmīra, and Nepāla, people do not call that Śāstra, Tantra, but Mantra Śāstra, just as people do not take the name of their fathers, but call them "Father". The meaning of this is that worship of Īśvara is every person's daily duty, and that Mantra is essentially necessary for worship. If Mantra be necessary, then one must necessarily ask the help of a Mantra Śāstra. If, in spite of such eternally valid evidence as the words of Śāstra, lives of Rṣis, immemorial practice, anyone still says "Unauthoritative" to such we, as followers of the Śāstra, will reply: "The Vedas, Śmṛti and words inspired by the spirit of Dharma are authority, and if to any person all this is of no authority, then who will accept his words as authority?"

Such evidence is sufficient to prove the acquiescence of the Śāstras, but the acquiescence which is required by polemics is different.

In anticipation of danger from doubt, which is the characteristic of the Kali age, the great Ordainer has made adequate provision against it. Other Śāstras have repeatedly and clearly said: "The doubt of a person without faith is no example"—that is, should an unbeliever do any work ordained of Śāstra, and yet derive no benefit from it, then his case does not stand for an example, "because everywhere it is only a believer who is competent for the performance of Vaidik rites." Whatever may be the reason, the Śāstra will only bear fruit for those who have faith in it. The matter is, however, otherwise with Tantra. For I cannot disbelieve it even though I be the greatest and most obdurate of sceptics. I may not have faith in Veda or Śāstra, in God, the next world, sin and righteousness, Heaven and Hell, yet I cannot but believe in Tantra.

Of the three forms of evidence— namely, perception, inference, and Śāstra the sceptic may not have faith in inference and Śāstra, but he

1 See paśu. 2 Ācāra. 3 Vargadhāma 4 Mahārāṣṭra country. 5 Dravīḍa country—Madras. 6 Orissa. 7 The "personal" God. 8 Adhikāra. 9 Pramāṇa. 10 That is, pratyakṣam, anumānam, Šabda. 11 Nāṣṭika, or disbeliever in the Vedas.
yields to and accepts direct perception as the only true form of evidence. And thus, even though I be the greatest sceptic, I cannot ignore Tantra, which is a Pratyakṣa Śāstra⁴: "The potency of a thing does not wait upon intellectual recognition." Whether you believe it or not, medicine has power, and will cure disease. It does not wait upon your intellectual recognition of the fact. There is an inherent power in fire to burn. It will burn the hand which is knowingly or unknowingly put into it without waiting for the belief or unbelief of the owner of that hand or anyone else. Similarly Siddhi, the visible② fruit of the Tantra Śāstra, is the outcome of its natural potency. Whether you or I believe it or not, Tantra Śāstra will, when applied as directed by itself, bear visible③ fruit. The combined determination of ākṣaras of persons such as you or I will not avail to prevent that. Relying on the strength of its own arms, Tantra does not recognize the efficacy of anything, call it reasoning or evidence, judgment or inference. All Śāstras, in making ordinances in conformity with Tantra, have guarded their individual honour. For as it would matter little to the sea if all the waves were to become cross and to turn their currents away from it, so it would matter little to the Tantra even if all other Śāstras were to go against it.

You may rush towards a lion with marshalled herds of furious elephants, but at the moment the resounding roar is heard of the maned King of Beasts, subduing even the loudest voices, then everyone will fly, one knows not whither. Similarly, place all Śāstras on one side and Tantra on the other, and then you will see that the directly perceptible war cry of Mantras, resounding like the solemn booming of thunderclouds, will make them senseless, and disperse and drive them away to places of which there is no knowing. It is because of this eternally self-evident superhuman virtue of the power of Mantra that the Tantra and the Devatā worshipped therein are eternally awake. Who will with impunity throw weapons of crooked and fallacious argument at one whose voice is guided by the Devatā, who directs all intellects in the Brahmāṇḍa, and who dwells in every heart? The fancies of inference are ever trampled under foot by direct perception. Tantra has therefore said: "Kulaśāstra is eternal evidence, because it bears visible fruit. Putting aside the sceptics, even such animals as beasts, birds, and the like, admit visible things to be evidence. It is by force of the realization of such evident fruit that Tantra has destroyed all perverse arguers. Who knows what will happen in the hereafter? That is the best of all philosophies which bears actual and visible fruit in this world." This is what Śāstra says.

¹ A practical Śāstra of experience.
² Pratyakṣa.
³ Anumānam.
⁴ That is, in the next birth.
⁵ Tantra.
⁶ Darśana.
When, however, in society it is found that on many occasions Tāntrik rites bear no fruit, doubt arises in the people's mind. We ourselves are much pleased to see and hear all this. For where they complain of a want of fruits we do not discern it. Is it not a fruit if Svastyāyana.1 leads to dire consequences? Through our ill-fortune a mango-tree bears āmdā,8 or through lack of intelligence we wish an āmdah-tree to bear mangoes. This it is which gives rise to the difficulty about fruit. Your and my belief that “we do a work according to the Śāstra” is really a wicked vanity on our part. And it is because Śāstra and Devatā are unable to bear with this insolence of ours that they shatter our conceit in giving us fruit the opposite of what we sought. And then we think “alas! what has happened? faith is shaken!” but if we understand the matter rightly it is only a wrong belief which is dissipated. Neither place, time, nor subject is according to faith, yet still there is the meaningless and unreasoning cry, “according to Śāstra.”5 Why should Śāstra tolerate this wrong? Śāstra ordains that a pūjā is to be held at dead of night. But maybe, either from fear of keeping up at night or attracted by the mahāprāśāda,4 you sit in worship in the early evening. Why then should not what is begun in early evening end in misfortune? For this reason Śāstra has said: “Who does not worship Mahāvidyā,6 or repeat Mantras.” It is only for want of one thing—namely, the proper disposition—that there occurs a want of fruit. It is a very difficult thing to worship Her with a heart inspired with true feeling for Her. Rāmaprāśāda has therefore said: She is to be sought through feeling. Can we without feeling find Her?"

In fact, it is great foolishness to doubt Mantra or Devatā on account of one’s own deficiencies. It bespeaks great stupidity to put out a fire by pouring water on it, and then to opine that it has not the power to burn. Similarly, it is a heinous sin to misdō Tāntrik work and then to doubt Śāstra. It is always the mark of a weak, feminine nature to endeavour to establish one’s superiority on the issue of a verbal quarrel, whereas it is the sign of a man to desire to conquer the world by the strength of one’s own arms. Similarly reasoning, argument and inference may be the work of other Śāstras, but the work of Tantra is to accomplish superhuman and divine7 events by the force of its own Mantras. The power to destroy, to banish, and control,8 are, with others, matters of daily accomplishment.

1 A rite to dispel evil and to bring about good.
2 A sour, skinny fruit.
3 That is, everyone nowadays is speaking of Śāstra, but none really cares for or applies it.
4 The great food or flesh of the animal of sacrifice.
5 The Devī.
6 Bhāva.
7 Daiva.
8 Māraṇam, Uchchātanaṃ, Vasikaraṇam.
Thousands of great and accomplished Sādhakas still illumine all India with the glory of their austerities. In every Indian cremation ground the refulgent and divine halo of Bhairavas and Bhairavīs is yet to be seen mingling with the light of the flames of funeral pyres, rending apart the waves of nocturnal darkness and illuminating the wide expanse of Heaven. Dead and putrefying corpses submerged near cremation grounds are still brought to life by the force of the Sādhakas’ Mantras, and made to render aid to Sādhana and Siddhi. Tāntrik Yogīs even now and in this world obtain, through the potency of Mantras, direct vision of the world of Devas, which lies beyond our senses. She, with dishevelled hair, the Dispeller of fear from the hearts of those who worship Her, still appears in great cremation grounds to give liberation to Her devoted Sādhakas, who, fearful of this existence, make obeisance to and supplicate Her. Sādhakas still merge themselves in the Self of Brahman, laying their Brahmārandhra at those lotus feet of Brahmayi, which are adored by Brahmā and other Devas. The throne of the Daughter of the Mountain is still moved by the wondrous, attractive force of Mantras. This, in the eyes of Sādhakas, is the ever broad and royal road upon which they travel untiring to the city of liberation. Maybe there is nothing but darkness for the bedridden and dying blind man. Yet know that of a surety, oh blind man, that the darkness exists only in your eyes.

We are obliged to say something else. In Bengal a species of high-class creatures called “educated critics” has come into existence, who at every word are wont to say: “The Tantra Śāstra is a recent production. The age of the earth is 5,000 years in all. Within this period the creation of man dates back 3,000 years. Previous to that his forbears were, according to some, frogs, and according to others, monkeys.” Whose antiquarian researches have led to such discoveries? It is no wonder that they should deem the Tantra Śāstra a recent thing. We, too, cannot oppose or be sceptical of their views. Even if we think we shall not believe it, our intellect believes of itself. For had not such

1 Tapas.
2 Smaśāna, where Śavāsana, Muntoṃsana, Latāśādhanā, and other Tāntrik rites are practised.
3 Adept Tāntrik men and women.
4 Before and whilst awaiting burning, the corpse is placed in the sacred stream.
5 Mahāmasānas, where some of the most difficult forms of Tāntrik Sādhana are practised. The auspicious Kālikā is thought of as with dishevelled hair (vīgālītāchikurā), and so is the hair of the devotee (see Karpūrādi stotra, verses 8, 10).
6 The cavity of Brahmā at the top of the head, here used for the head generally.
7 The Devi.
8 The Devi as daughter of Himavat.
THE EPHEMERAL AND MODERN MONISM

been the state of their forbears, why should the descendants be such as they are? Alas! O Providence, we know not whether you ever dreamt of such a perversion of intellect, of such a disastrous change of nature in the children of Manu. Be the idea sound or superstitious, we still say: “From the time that the Devas were established in the seven heavens, on the summit of Mount Sumeru, from that time we Brāhmaṇas have belonged to the race of Brahmā. So long as Gangā endures on earth, we, too, shall endure in the race of Brahmā. So long as the sun and moon shine in the sky, we, too, shall endure in the race of Brahmā.” In Śāstra alone does a Brāhmaṇa live, so that the existence of Brāhmaṇas and Śāstras are one and the same thing. Judging from the point of view of those for whom the creation of man is 3,000 years old, Tantra will be a recent creation of, say, a 100 years’ age. Intelligent men must therefore now consider that within these 100 years only, in the midst of four or five revolutions caused by minor forms of Dharma, in the course of contest with sceptics, the Tāntrik Śāstra and initiation have been promulgated and preached through heaven, the mortal world, and the nether world, to the ears of every man and woman of every home in Bhāratavarṣa, consisting of Cīna, great Cīna, Nepāla, Kāśmīra, the Dravidian Land, Mahārāṣṭra, Āṅga, Barīga, Kalīga, Saurāṣṭra, Magadhā, Pāncāla, Utkala, and other countries and continents beginning from the mount of sunrise to the mount of sunset. What blessed criticism! It is on this account that old far-sighted grammarians gave the prefix “sam” instead of any other to samālocana (criticism). Historical critic, what shall we say to you? Valiha! There is yet another sad thing to tell. In the community of worshippers there are a few persons belonging to the Vaiṣṇava sect who believe

1 Vidhātā.
2 Svarga.
3 The holy River Ganges.
4 Upadharma, used in a bad sense.
5 Svarga.
6 Martya.
7 Rasātala.
8 Mahācīna.
9 Madras country.
10 Mahrāṭa country.
11 Country about Bhagalpur, Tirhut.
12 Bengal.
13 Part of Orissa described in the Tantras as from Pūrī to the Kṛṣṇa River.
14 Surat.
15 Southern portion of Behar.
16 Punjab.
17 Orissa.
18 Udayācala and Astācala: the mountains from which the sun is said to rise, and on which it sets, respectively.
19 Samālocaṇā.
20 A pun; the word “sam” in Bengali meaning “a clown.”
21 A form of exclamation which literally means “I am beaten. I have no words for it.” Astounding.
22 Worshippers of Viṣṇu.
that the Tantra is the Śāstra dealing with the worship \(^1\) of Śaivas \(^2\) and Śaktas \(^3\) alone, and that it is in thorough antagonism to the Vaiṣṇava Dharma. We do not know what to say in reply to this. To those who hold such a belief we with folded hands put the question: "What Tantra is this?" The name of the Tantra of which they have heard from their Lords \(^4\) is Svatantra, \(^5\) while that which is Śāstra is called Tantra. When dealing with the subject of the characteristics of Tantra, it has been said that it is that which is "approved of by Vāsudeva". \(^6\) In this there is nothing to which a true Vaiṣṇava can take exception. But then we have nothing to say to those with whom the objection lies, because they are Lords. \(^7\) When they interpret the Śāstra of Devotion, \(^8\) it seems that they are Lords of Vaiṣṇavas alone; but when they sit in judgment disproving Tantra, it would seem that they are Lords of Viṣṇu also; otherwise, how can they dare to disprove the words of their Lord? \(^9\) If the Tantra Śāstra is hostile to Vaiṣṇavas, we then ask by whose grace did they receive that Viṣṇu Mantra, initiated in which they, in their pride of Vaiṣṇavism, cast sinister glances at the Tantra Śāstra? It is, indeed, a sign of great scepticism to be an enemy of Tantra after initiation in a Tāntrik Mantra. We know that honest Vaiṣṇava Śādhakas are never inimical to Tantra. But still, for those who are so mistaken, it is necessary to point out what the Tantra itself has to say in this respect.

Tantra says: "Kāli alone in the Kali age, Kṛṣṇa alone in the Kali age, Gopāla and Kālikā \(^{10}\) in the Kali age, are the Devatās who are awake." \(^{11}\)

"Mahākāli and Mahākāla exist in the manner of a grain of gram. Just as the grain of gram has on the outside a covering, and is in the inside divided into two equal portions closely touching each other, so the Parabrahman \(^{12}\) is covered on the outside by Māyā, and exists interiorly as Siva and Śakti in equal parts closely united the one to the other. It is

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\(^{1}\) Upāsanā Śāstra.

\(^{2}\) Worshippers of Śiva.

\(^{3}\) Worshippers of the Goddess, or of Śakti the Devi.

\(^{4}\) Prabhu, the title by which the gosvāmīs, or religious preceptors of Vaiṣṇavas, are called by their disciples.

\(^{5}\) Svatantra means "different". There is a play on the words, the meaning of the passage being that Tantra is Śāstra, but what they have heard is different, that is not Śāstra.

\(^{6}\) Viṣṇu, Lord of Vaiṣṇavas (see post.).

\(^{7}\) Prabhu, the title referred in footnote 4 above.

\(^{8}\) Bhaktīśāstra.

\(^{9}\) Viṣṇu, by whom the Tantra is approved (see post.).

\(^{10}\) Kṛṣṇa and Kāli.

\(^{11}\) That is, active; whose activities are efficacious.

\(^{12}\) Literally, "Tattva of".
this Paramātmā existing in the forms of Śiva and Śakti who is Mahārūdra, Mahāviṣṇu, and Mahābrahmā. The one only Brahmān is called and differentiated by the three names Brahmā, Viṣṇu, and Maheśvara. But he who looks upon the different forms which pass under these different names as really different never attains liberation."

In the Muṇḍamālā Tantra it is said: "So long, O Supreme Devī, as it is thought that there is a different Spirit in different beings, so long only is the world multiform, activities different, and feeling diverse; Brahmā, Viṣṇu, and Maheśvara distinct; Gaṇeśa, Dīneśa, Vahni, Varuṇa, Kubera, and the Dīkpāla different Devas; effort is of many kinds; beings are masculine, feminine, and neuter; bael leaves are different from tulsi leaves, Javā, Drona, and Aparājita are different from Tulsi-leaves; the Divya, Vīra, and Paśu forms of worship are different, the idea of difference exists in Tantra; different forms of worship are prescribed for different Devatās; and so long (O Mother of the world) is Hari deemed separate from Hara, and so long (O Śiva) are Kāli with the terrible jaws, Śe with the beautiful matted hair, Śoḍaṣi and Bhairavi, different Devīs; Bhuvaneśvarī, Cinnamastā, Annapūrṇā, Bagalomukki, Mātangi, and Kamalātīkā are different Devīs, and Sarasvatī and Rādhika are distinct. As long as the notion of unity at the lotus feet of Bhavānī does not exist, so long endeavours, activities, modes of worship, and practice are different, O Devī of fair body! O Śaṅkara! when perception of the truth grows in the lake of the Śādhaka’s pure heart, then in the resplendent bloom of the flower of non-duality, which is the lotus feet of Tārīṇi, the vision of one only Brahmān, not only in all Devas and Devīs, but in every being in the Samsāra, opens to the view of the Śādhaka."

1 Śiva.
2 Such as he who worships Viṣṇu, thinking him to be different from Śiva.
3 Chap. vi.
4 Jiva.
5 The Sun.
6 The Lord of Fire.
7 Lord of water.
8 Lord of wealth.
9 The regents of the ten quarters.
10 Sacred to Śiva.
11 The holy basil (ocimum sanctum), sacred to Viṣṇu.
12 The hibiscus, droma (a white flower) and clitoria—flowers sacred to the Devī.
13 The three different forms of Tāṇṭrik worship (Upāsanā).
14 Viṣṇu.
15 A title of the Devī.
16 Tārā, one of the Daśamahāvidyā, or ten great forms of the Devī.
17 Jāṭā.
18 Forms of the Devī.
19 Ibid.
20 Sarasvatī is Devī of speech, and Rādhikā the beloved of Kṛṣṇa.
21 Title of the Devī; Bhava is Śiva. The Devī and Vāyu Purāṇas say that the Devī is Bhavānī, as giving life to Bhāva.
22 Śaṅkara is feminine of Śaṅkara, a title of Śiva.
23 Tattva.
24 Title of the Devī, as Saviour.
25 Jiva.
"The Śādhaka who contemplates Mahēśvarī, knowing that She is not different from Guru, Viṣṇu, and Mahēśvara, and Mantra, is undoubtedly Mahēśvara Himself, even though he be a Jīva." 4

To say that the Śāstra in which such a universally accepted conclusion is the object of Śādhana and Siddhi, is yet antagonistic to Vaiṣṇavas, though it does not harm Tantra, yet smears the spotless Vaiṣṇava name with the mud of indelible infamy.

To bring about harmony in place of their quarrels, Puspadanta has said in the Mahimnāstava: "All the conflict of opinion which exists in the threefold Śāstra, Sankhya, Yoga, cult of Paśupati, and Vaiṣṇava Śāstra, is due to differences of ideas, and is nothing but the doubt whether this or that is the right path. But, O Lord! just as the waters of all rivers, in whatever direction they flow, and whether in straight or sinuous course, mingle in the end in one great ocean, so Śādhakas (whatever be the path they follow) are at their journey's close sure to meet each other in Thee Who art the one only ocean of Unity."

Śādhaka, know it for certain that that is the final conclusion of every Śāstra, be it Veda or Tantra.

There are present-day Vaiṣṇavas who revel in daily new emotions, who are not satisfied with the forms of the ten incarnations of Bhagavān, or the four armed Nārāyaṇa Vāsudeva dwelling in Vaikuṇṭha, nor even with the conjoined form of Bhagavān Śrī Kṛṣṇa, the perfect incarnation, and who in many instances abandon the Caitanyaless Mantra of Viṣṇu and Kṛṣṇa worshipped by their forefathers, and received by them at the time of initiation, and get initiated in a Mantra which has Caitanya in it. Amongst such people there are many who say that it were better if

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1 Title of Devi, as spouse of Śiva, Mahēśvara.
2 Religious preceptor.
3 Śiva.
4 An embodied spirit; here, "man".
5 Hymn in praise of the greatness of Śiva.
6 Trayi—the Veda. So called because it consists of the three things—song, prose, and verse; or because the first three Vedas are alone included.
7 Philosophical school.
8 Śastras dealing with the cult of Viṣṇu.
9 Rasa.
10 Mūrti.
11 Avatāra of Viṣṇu.
12 Viṣṇu's heaven.
13 Yugalamūrti, or that in which the persons of both Kṛṣṇa and Rādhā are shown together.
14 Pūrṇa avatāra.
15 See next note.
16 There is here both pun and sarcasm. Caitanya means consciousness or intelligence, and is also the name of the celebrated Vaiṣṇava Saint who is the head of a large section of the Vaiṣṇavas. The meaning is that some people have the audacity to think that the Mantra of Viṣṇu is without caitanya (acaitanya)—that is, without consciousness—because not associated with the Saint Caitanya and to think that a Mantra associated with the same Caitanya has alone consciousness (acaitanya).
Tantra Śāstra ceased to exist. They have both the daring and the opportunity to say this because, considering the nature of the daily novel Mantras in which they are initiated, and which are found neither in Veda, Purāṇa, nor Tantra, the existence of the Tantra Śāstra is a source of danger to them. However that may be, it is not necessary to waste time in writing about them. The only refuge of the Hindu race is the tree of Veda, which is manvantaras¹ and kalpāntaras² old. The five forms³ of Tantrik worship are its five branches.

It is by no means impossible that now, towards the end of the Kali age, a few parasites should be found growing on some of its branches. Those, however, who know the original tree will recognize the parasites the moment they see the leaves. However that may be, we do not consider them as included in any of the five communities of worshippers, and are therefore unable to accept their opinion as that of Hindu society. We know them only as Vaiṣṇavas who are initiated according to Śāstra in Viṣṇu Mantras. If they want to destroy the Tantra Śāstra they will simply destroy themselves, because the Viṣṇu Mantras themselves are stated in Tantra alone. To become inimical to Tantra owing to enmity with Śāktas,⁴ caused by difference in practice, is like turning a father out of home because of a quarrel with a brother.

There is another thing of which we are ashamed even to think. We are really pained to see so much anger and enmity in Vaiṣṇavas who worship such an amiable, peaceful, smiling, and sweet-faced Devatā, and who daily eat haviṣya⁵ without flesh. If in this matter they were to ask their Gurus, instead of venting independent opinions of their own, then we, too, shall be saved. If Tantra Śāstra be deemed merely the Śāstra of the Śāktas, then by the grace of what Śāstra have Vaiṣṇavas and the Gosvāmīs of the well-known families of Advaita, Nityānanda, and others, who are Gurus of the Vaiṣṇavas, and who give initiation, preserved their great glory so long? Blinded by anger, people often forget their relation with others, and abuse them, but that is another matter. As a fact, both Śāktas and Vaiṣṇavas are equally initiated in Tantrik Mantras. The authority of the Śrimad Bhāgavata is held by the Vaiṣṇavas in much higher esteem than that of any other Purāṇa or Tantra. That Śrimad Bhāgavata⁶ says: "He who would free himself of the bond of the heart

¹ A manvantara is a fourteenth part of a Kalpa (see post.).
² A Kalpa, or day of Brahma, is 4,320,000,000 years.
³ Vaiṣṇavas, Śaivas, Śāktas, Sauras, Gānapatyaś.
⁴ Worshippers of Śakti, or the Devī.
⁵ A very pure form of food, prepared with fruit, vegetable, and rice.
⁶ Eleventh Book.
should worship Bhagavān in the manner prescribed in Tantra." Again, after referring to the forms of worship prescribed in both Veda and Tantra, it refers separately to the Tāntrik form of worship for the Kali age, and says: “Hear also how worship is to be performed in the Kali age according to the ordinance of various Tantras.”

Commenting on this verse Śrīdharaśāmī says: “By a separate reference again the superiority of the Tāntrik path in the Kali age is shown.”

In the same work Bhagavān counselled Uddhava, the crest-gem of devotees, as to what should be done in His own worship. “In all parvas 1 in the year provision should be made for Jātrās 2 and Valis 3 in my honour. Vaidik initiation 4 and Tantrik initiation should be received successively, and the Cāturmāsa, 5 Ekādaśī, 6 and other Vratas 7 should be observed.” Again, “All articles of Puja, such as water for washing the feet, 8 for sipping, 9 and the others, 10 should be set out in order. Marking out a seat for me with Dharma and other Śaktis, nine in all, make therein a lotus of eight petals bright with the pollen of its womb. Then worship me with Mantras prescribed in both the Veda and Tantra Śāstras for the attainment of siddhi in both.” Here Śrīdharaśāmī has in his Commentary laid down that worship, according to both Veda and Tantra, is requisite for the acquisition of both enjoyment 11 and liberation, 12 as stated in both Veda and Tantra. “Worship of me is of three kinds—namely, Vaidik, Tāntrik, and mixed (that is, Vaidik and Tāntrik and mixed, or Paurāṇik). I should be duly adored according to all the three forms.” 13 “If the Śādhaaka adores me by the Vaidik and Tāntrik paths of Kriyayoga, 14 he will receive from me siddhi in both Veda and Tantra.”

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1 Auspicious tithis (or lunar days) for religious observances.
2 Festivals in the worship of Kṛṣṇa, such as Rathajātrā, Dolajātrā, Snāna-jātrā.
3 Worship (puja) with offerings.
4 Dikṣā.
5 Four monthly.
6 On the eleventh lunar day after new or full moon.
7 Occasional and voluntary religious observances.
8 Padyam.
9 Ācamanam.
10 That is, the other (ordinarily fourteen) upacāras.
11 Bhoga.
12 Mokṣa.
13 The author’s Bengali translation appears here to differ somewhat from the Sanskrit, which runs: “Trayaṇāṃṣṭeṇaiva vedhinā mām samarchchayet,” or “I should be adored by whichever of the three forms it is desired.”
14 Yoga of work.
THE EPHEMERAL AND MODERN MONISM

We ask those who have faith in Bhagavân and the Bhāgavata whether they have faith in these commands of Bhagavân, as stated in the Bhāga-
vata. Now the Śādhaka, who stands arbitrator in the dispute, will see whether the Tāntrik initiation and Scripture do not form the very life's stay for the Vaiṣṇava who follows Śāstra. When the time for the dissolu-
tion of a family comes, we find that both inmates and outsiders become of
the same mind, and so through the misfortune of the present Āryan society
we find that in many cases to be so.