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THE ABODE OF THE TANTRIK GOD, SIVA, (MAHADEVA),
WITH THE SIDDHAS IN THE MOON.

Tantrik Order
of America

IN RE FIFTH VEDA

THEORY AND PRACTICE OF TANTRA

Critical Analysis

A church, a temple, or a Kaba Stone,
Koran or Bible or a martyr's bone—
All these and more my heart can tolerate
Since, my religion now is Love alone. —Abu'l Ala.

The external issue, *Int. Jour. of the Tantrik Order*, represents the whole of the Tantra, not any single aspect of it and preserves absolute neutrality with respect to the doctrines or dogmas taught by illegal, illegitimate, irregular, independent (the uninitiated who attempt practice of the Tantras, not of the Order) Tantriks to be found among the Brahmans in India. It is not lawful for any one to attempt to make it responsible as a Journal proper for his own views. The Tantra is bound to guarantee the illegitimates (in India only) their rights as neutrals, and the Journal is equally ready to publish expositions of the work of all sections but without committing itself to any one.

—Robert E. Young, Text Pub. Dir., T. O.

"There exist a large number of educated minds which take delight in the wisdom of the Ancients and in promoting the strange truths of the world's oldest religion; to them we are quite sure the demonstrated facts will play their part in the work along lines laid down by experienced men."

"If these writings even as much as arouse the imagination, and provoke thought, and inquiry, it will result in a new and broader perception of truth. To this end all educators are earnestly and zealously striving; and especially does the Tantra demand the attention of those who thirst after knowledge and are not deterred from seeking it by the fear of imaginary dangers. However for the adventurous students who run and read, the Tantra will prove of little interest, or value; and we trust it will not strike terror to the soul of the little ones, or disturb the simplicity of their faith. The revelations are not calculated to alarm the conscience of the simple-minded; it is a consolation to think they will not read them. The discovery of absolute truth is never of use to the crowd."

Whether the student purr like a kitten or roar like a lion, the Tantra will at least provoke him to silent and open disputation, compel him to a balancing of reason, and develop an independent judgment. Such a discipline is eminently wholesome as it prepares one for the affairs of life. —F. E. Warwick.

While engaged in collecting the evidence presented in this work of what has been written for and against the Tantriks, I owe all to my Teacher whose clearness of vision and power of analysis has made a contented student's life possible to me.—Robert Emile Young.

"These writings will finally enable the student to acquaint himself with a great variety of opinions on the Tantra, and to convey a more accurate judgment to those of lofty aspirations among the young and to men of cultivated minds among the old. So much has been written and said about devotees to this system that authoritative information concerning them is much in demand; the popular (therefore illegitimate) writers repeat old fables or invent new ones, and raise such a smoke around the 'mysteries' that the pure primeval Tantra has been maliciously falsified."

There is always sufficient bias and opposition to doctrines that are new or strange to us.

"Whoever loves his own opinions, and fears to lose them; who looks with disfavor on new truths, should close this Journal; it is useless and dangerous for him; he will understand it badly, and it will vex him."

Accept nothing that is unreasonable; discard nothing as unreasonable without proper examination.—*Gotama (the Buddha)*.

"There is no possibility of establishing a relation between physics and ethics, but through psychology. Psychology enlarges the conclusions of physics and confirms the ideal of morality."

"If thou art attached to anything in the world more than to reason, truth, and justice; if thy Will be uncertain and fluctuating either in good, or evil; if logic alarm thee, if naked truth make thee blush, if thou are hurt when detected errors are assailed; condemn this work out of hand."

Believe that truth is on earth among those, who when they have the power of judgement, are governed by truth, and form right judgement.
—Jesus.

"Hypocrisy is not holiness; conceit is not power; slyness is not wisdom. The art of deceiving, disputing, sophisticating, perverting, and misrepresenting truths, may be learned in schools; but the power to recognize and follow the truth cannot be conferred by academical degrees; it comes only from God. He who desires to know the truth must be able to see it; and not be satisfied with descriptions of it received from others. The highest power of the intellect, if it is not illuminated with love and intimacy with the Supreme Power, is only a high grade of animal intellect, and will perish in time; but the intellect animated by a love of the Supreme is the intellect of the angels, and will live in eternity."

In that which follows there are several facts concerning the fundamental principles of the Tantra which are commonly overlooked; when these facts are recognized and applied, they form the foundation stone for the most successful known means of training the human Soul, and the high authoritative source of the observations contained therein entitles them to serious attention of thoughtful students. Some will term this work the black art; even so, it is but natural; and if from the devil, we must keep in mind that he can have no power except that given him by God; and so, it will be from God after all.
—C. M. Tremayne.

To understand this doctrine requires the use of both head and heart. "It is given to us at last to know, to grasp, to handle, and measure the forces through which it is claimed that God proceeded;" but the possibilities of nature are not limited by man's knowledge of them. Beginning on ground with which they are already familiar and working along the lines of least resistance, it is the Tantrik's aim to assist his fellowman in understanding Nature's laws, and bestow the necessary means of salvation upon those prepared to know.
—C. M. Tremayne.

"What man wants today is the emancipation of his mind through compassion, enlightenment, science, and wisdom."

"Man has constantly seen phenomena which he could not, by himself, nor with the assistance of his fellow men, either reproduce or prevent. The fact of unseen powers superior to his strength and beyond his understanding is therefore forced upon his attention."

What knowledge is of most worth? The uniform reply is: Science. This is the verdict on all counts. For direct self-preservation, or the maintenance of life and health, the all-important knowledge is—science. For the indirect self-preservation which we call gaining a livelihood, the knowledge of greatest value is—science. For the discharge of parental function, the proper guidance is to be found only in science. For the interpretation of national life, past and present, the indispensable key is—science. Alike for the most perfect production and present enjoyment of art in all its forms, the needful preparation is still—science. And for purposes of discipline—intellectual, moral, religious, the most efficient study is, once more—science.

—Herbert Spencer.

Tantriks devote their whole life energy to the fearless investigation of truth. Under the direction of what are considered to be the greatest teachers in the world, the Initiate undergoes a course of training which modifies his organization from a psychological, as well as a physiological point of view. If the imagination be diseased, it is with a sudden jerk, restored to its equilibrium.

—Carl Grant Zollner.

The method of the Tantrik is to test everything to its final analysis, and receive as truth nothing whose entity cannot be seen with absolute certainty. With this knowledge, Tantrik literature is presented to the public in the sincere belief that it will do good; in the hope that it will enable all to perceive and to feel more deeply certain things which, neglected, constitute the cause of lasting sorrow amongst those that should be happy. The Tantra itself, is very bold, but its boldness is its beauty; for it is the boldness of chastity, of a lofty and tender morality, for which we must drop pride and speak of things as they are. Religion in its higher sense, as every man sees it, is to him not only a rule of action by which he lives and progresses, but it formulates the rule by which he must die and pass into the mysterious realms of a future life. It is to the study and consideration of the most ancient and profound of religions that the attention of reverent and conscientious minds is invited. Those who are at liberty to develop themselves freely will seldom molest themselves about the opinions of others. Mystics and philosophers do not clash, but arrive at like conclusions by different routes and by the exercise of different faculties of mind.

—Carl Grant Zollner.

That which the Tantriks worship most is pure intelligence. They do not accept any work written by man as a basis of their religion; yet they do accept with great respect and pleasure any religious truth contained in any book. Their one supreme purpose is that of absolute contentment, happiness, and knowledge; and this through proper culture;

To a man without experience, every great truth is not only hidden, but incredible.—Edward Wayne Hathaway.

"What does mankind in general know about the human mind, of what it is composed, its nature, and its sphere of action? How then are they able to judge of its bounds, its limits and capabilities?"

Nature is spiritual still, and the Tantrik calls upon you to once more enthroned God in His creation

Experience keeps the best school; the modern school of Psychology does not combine enough practice with the theory of instruction. Instead of assembling in halls of learning, to be told a series of disconnected facts (the dry bones of knowledge), young men, with their careers before them, would do better with our system of teaching: to go out and serve an apprenticeship under a qualified master. It is the knowledge which assimilates that benefits a man, and knowledge is only assimilated by practice and experience.—K. C. Bernard.

the whole man, body, mind, and soul, must be developed and perfected; such is the psychological technique of Tantrik Yoga.

—M. W. Kibbe.

"Ignorance is visited as sharply as wilful disobedience—incapacity meets with the the same punishment as crime. Nature's discipline is not even a word and a blow, and the blow first; but the blow without the word. It is left to you to find out why your ears are boxed."

—Huxley.

Life according to Nature is the key note of Tantrik ethics. Are you a believer? The Tantra is the oldest religion in the world and is to be found in all sacred scriptures, and in literary records of the earliest denizens of the earth. Instead of fearing, it loves all philosophy, all sciences; it is a natural religion whose songs the running waters of the brook do sing; and in whispers low and sweet, the rustle of the leaves speak the witchery of its harmony. It pervades the heart of all doctrines, great and small. In unmistakable characters, its bible is writ upon the leaves in the forest, in the crevices of the rocks, and upon the crystals of ice and snow. We see its God in the eyes of the one we love, in the flowers, and in the clouds; and hear Him in the wind. Every smile, every tear reveals Him to us. Every phenomenon of nature, each in its benign influence or terrible consequences, points up to his infinite presence.

—Kenneth Siebert Leighton.

To science a man-like being is possible. is imaginabic, with multiplied senses, conscious of an immense number of new phenomena.

"Oh ye children of immortal bliss, listen to me; I have discovered the truth; I have found the path. Know ye your true Self, that knowledge will light you across the ocean of sin and death."

He who clearly and distinctly understands himself and his own emotions loves God; and that more, the more he understands himself and his own emotions.

—Spinoza.

"It is not the Laws of Sacred Books nor the Creeds of men, but Nature's rulings, which constitute the final arbiter of every man's destiny."

Behold in tribulation the key that unlocks the mysteries of the Soul; the Initiate cannot speak to the heart of man, until he has himself drained to the dregs the bitter cup of life's miseries. If there is any one that knows the line of least resistance, when and how to act, and has one object in view it is a Tantrik. He, and he only, can satisfactorily explain the two paths of the Soul after death.

—Henri Balassa Gavarni.

Those to whom sorrow is unknown have yet to learn of life.

"Revelation is two-fold, Vedic and Tantrik."

—Kullukabhata in commenting on Manu II. I.

Give up the greed for storing wealth, O Fool! place in your mind a thirst for knowledge of the existent, satisfied with what each day brings forth.

—Sankara.

"That which was or is designated Siva (supreme god of the Tantriks) was the earliest deity of the Ethiopian or Hamitic nations: his worship was most general and in the Bible was designated Baal. He bore different titles in the countries in which he was worshiped. In the Sanskrit language he was styled Maha Deva, or Supreme God, and after the Aryan conquest he was added to the Brahmanical Trimourti under the title of Siva. Other names are easily traced in the Hamitic languages; as Bala in Bel, the tutelary deity of Babylon; Deva Nahusha or Dionysus, of Arabia and Thrace; Iswara, or Osiris of Egypt. In western mythology he becomes more generally known through the Phoenicians. In Tyre he was Mel-karth, the Lord of the city; in Syria he was Adonis and Moloch; but all through Europe he is best known by the hero-name of Hercules."

In the translation of the Siva Sanhita (a Tantra translated into English for the exoteric world), Babu Sris Chandra Bosu has shown considerable diplomacy in keeping within reasonable bounds as to the explanation, by notes, of Tantrik rituals and technical symbols; the latter have a key which requires still another key. —O. M. Bernard.

Whoso studies this highly secret doctrine of Siva, the Reality, is delivered from all sins. He who knows this attains liberation.

—Dakshinamurtiopanishad of Black Yajur Veda.

The Tantra is based on the worship of the Active Producing Principle (Prakriti) as manifested in the female energy (Sakti) of the Primordial male (Purusha or Siva). In this order the various forces of Nature, physical, physiological, moral, and intellectual, are deified under separate personalities, the presiding deities of which are grouped.

—Waddell's Lamaism, P. 129.

The Linga is one of the forms through which Siva has to be worshiped. It is a great mystery.

—Pandit, K. Narayanswami Aiyer, Translator of Vasudevamanana and Yoga-Vasishta.

Through association with the diverse objects of the world, the devotee should ever worship the Siva-Linga of blissful wisdom.

—The Yoga-Vasishta.

Worship, my dear friend, the auspicious emblem of Siva (Linga) always within thy own heart, with various kinds of flowers made of conditioned and unconditioned concepts; flowers that are the multiform and beautifully colored lotuses, consisting of nerve centers such as Muladhara or the basic plexus, as also those of jasmines that shine brilliantly in the middle of them.

—Sivayogadipika, Ch. 3. V. 4.

I take refuge forever with the teacher Sadasiva, the lord of the Yogins; who is of the form of Linga (emblem of Siva), the divine emblem; who is all-pervading; who is the

To you, Messrs. Students of Nature, only the Tantra contains the pure system of primeval theology.—Pascal Warren Tormes.

Unless one be asked, one must not explain to anybody, nor must he answer a person who asks improperly; let the wise man, though he know the answer, behave among men as if he were an idiot.—Mann, 11. 110.

My priests worship me in the sacrifice of true wisdom.—Siva

Tantriks have, as a presiding deity, Siva, the destroyer and subduer of Tama (darkness, ignorance).—M. E. Kepler.

The orgies of the Tantriks are held in honor of the goddess Durga (the inaccessible).—*Gen. Dict. and Cyclopaedia*, Vol. 9, P. 322.

Patanjali, a Tantrik initiate, was a commentator but never a founder of yoga philosophy; the origin of this system has been in the keeping of the Tantriks for thousands of years.

There is a great Universalism in the Tantrik doctrine and it can flourish in any country without Ganges, Hardwar, and the Himalayas; without Mecca, Medina, or Jerusalem; neither does it require a pilgrimage to Benares.—*P. Marcellin-Delmar*.

one primordial Being that is the sole object of the Upanishads; who is of the nature of light; who is attainable by those that have firm renunciation, and who is situated in the ethereal region of the intellect.—*Sivayogadipika*, V. 1.

He who knows the Prasada Mantra, that was promulgated by the Fifth Veda (the Tantras), and which is the Supreme form of us both, he is himself Siva; this Mantra is present in all beings that breathe, from Siva to worm, and exists in states of expiration and inspiration.

—The Kularnava, Ch. 3.

Tan-tra. Sans., from Tan- to believe. Hind. Sacred Lit. (Pl.), Compositions, great in number and in some cases extensive, always assuming the form of a dialogue between Siva and his bride in one of her many forms, but chiefly as Uma and Parvati, in which the goddess asks her consort for directions how to perform ceremonies and with what prayers and incantations they should be accompanied. In giving her information, he warns her that it must on no account be divulged to the profane. The Saktas are great supporters of the Tantras. —*Encyclopedic Dictionary*, Vol. IV., 91.

Tantra:—From the Sanskrit tan, to believe, to have faith in; hence, literally, an instrument or means of faith, is the name of the sacred works of the worshipers of the female energy of the God Siva. —*International Cyclopaedia*, 1894.

The Saiva and Sakta Tantras teem with descriptions of the various practices of Yoga. In the former, prominence is given to the meditation of Siva or the Principle of Wisdom, and in the latter, to Sakti or the Principle of Energy. But the goal of Yoga according to both is the union of these two principles in man so as to merge the Sakti in Siva. —*Brahmavadin*, P. 390, 1903.

This science of Sankara (Siva—Tantrik) should never be explained to an ordinary person, to an atheist, or to the faithless, ill-behaved or evil-minded person. It should be, after due examination, given to the high-souled ones, whose minds are purified with devotion to their Gurus. It should be taught for a year and a half.

—*Tejo-Bindu-Upanishad* of Krishna-Yajur-Veda.

Tantras,—name of certain Sanskrit books each of which has the form of a dialogue between Siva and his wife; are of more recent production than the Vedas.

—*Blockie's Modern Cyclopaedia*, Vol. VIII, P. 204.

TANTRA:—"This religious system is by all odds the most extensive in myth and dogma, the most finished and consistent in theology, the most elaborate and dramatic in ceremony, and the richest and most poetical in symbolism of any cult in the world; it was probably the earliest in origin; has certainly been the most persistent in continuity;

and is claimed by its adherents to be, and thought by most scholars to be, the origin of all other systems."

—Religion and Worship, Ch. 1. P. 46. Phallic Worship by Robert Allen Campbell, 1887.

The elaborate and expensive ritual of the Tantriks is not gone through daily in its entirety. On ordinary days parts of it only are performed, the whole being prescribed on special occasions. W. J. Wilkins of the London Missionary Soc., Author of Modern Hinduism, etc., (Calcutta).

The celebration of the religious rites of the Tantrik is indeed remarkable for all that human ingenuity can devise to render them splendid and imposing. Seeing their holy congregations and hearing the solemn and sonorous recitations of the Mantras by the Siddhas of this Sacred Order impress and exalt the mind in a measure never to be forgotten.

—Earl Loyd Ferguson.

"There are twenty distinct acts in the elaborate ritual of the Tantra," and, "the Tantras declare that there are eighty thousand postures which their worshipers may assume during ceremony; the form being determined by the object in view at the time of the same.

—Modern Hinduism, P. 205. London, '87. Wilkins.

In the Sanskrit books and mantras we must look for the treasures that make human souls rich.

—Alexander Wilder. Introduction to "India. What Can It Teach Us," P. 17. (Müller).

"This Tantrik science is the essence of the Vedas."

—Quoted authority, Tripuratapini-Upanishad; also Commentator on Ananda Lahari.

The metaphysical and subtle character of all the essential concepts of the Tantra, under whatever aspect they are manifested, and into whatever pattern they are interwoven, bear clear evidence of their origin.

—Louis de la Vallee Poussin, Professor at the Univ. of Ghent, Belgium.

The only ritual recognized by the Hindus is the books of law, the Vedas, the Tantras, and the Puranas.

—H. H. Wilson, M. A., F. R. S.

While the Vedantins oppose Kapila and his most eminent disciples they revere them as great Rishis, and dignify their works with the appellations of Tantra, as holy writings.

—H. T. Colebrooke, author of a Grammar and Dictionary of the Sanskrit Language, and Professor of Sanskrit at the Fort William College, Bengal.

The Smriti called Tantra is the Sankhya Sastra as taught by Kapila. The Tantra was composed by a Rishi and is accepted by authoritative persons. Sacred Books of the East.

Aside from the bimonthly Lunar observances upon which the *Tantrasastras* are so strict, five great Performances will take place this year, and upon dates to accord with the eclipses of Feb. 8-9 (Lunar) and 23rd (Solar), July 21st (Solar), Aug. 4th (Lunar) and 19th (Solar)—5008th y. of the Tantrik era (Kali Yuga.)

The efficacy of Tantrik Mantras is deemed to be all powerful; according to some Tantras the faith in these revelations of Siva is so great as to free a believer from the consequences of even the most atrocious sins.—Sir Moses Williams.

"There is no knowledge equal to Sankhya (of Kapila), and no power equal to Yoga."

Thou shouldst not worship mere externals only; such are worshiped by the profane alone. One who worships in the seven Chakras is a follower of the Vedas; he, after death, will become a Mukta.—*Sanat Kumara (One of the Five Agamas).*

Tantriks are the commissioned maintainers of the Veda.—*P. Marcellin Delmar.*

Vol. XXXIV. P. 291. Vedanta Sutras with Sankara's Commentary. —Edit. by Max Müller, Oxford, '96.

Technically speaking, the term Vedanta never occurs in the older Upanishads, but only in the later ones.

—Irven Bernard.

"The Vedas, the Shastras, and the Puranas are clearly like a common woman (open to all); but this mystical Tantrik science is like a high-born woman (kept secluded)." Hence no one who has been initiated into the practices of the Tantriks can be persuaded to speak of them to the uninitiated.

—From the Sanskrit by Sir Monier Williams, Prof. of Sanskrit at East India College, Haileybury.

"Son of the Charm," means that you may be a member of the Sat Bhai—the Seven Brothers, which is Hindi and Tantrik. It is popularly supposed to be an extinct society, but I have written notes to show that it is still existent. Sat Bhai has many members.

—Babu Hurree, a character in Kipling's *Kim*, P. 290.

Tantriks trace back their origin through philosophical Brahmanism to the earliest conceptions foreshadowed in the Veda.

—Sir Monier Williams, *Religious Thought and Life in India*, P. 181.

The Tantriks consider the Tantras a Fifth Veda and attribute to them equal antiquity and superior authority.

—*Encyclopedic Dictionary*, 1902.

Tantras (from Tansu tan. to believe) are sacred writings which are said to have been composed by Siva. The Saiva (Tantrik) sect or degree, looks upon the Tantras as the Fifth-Veda, and attribute to them equal antiquity and superior authority. The date of the first composition is involved in considerable obscurity; some of the Tantras appear to have been written chiefly in Bengal, and in the Eastern districts of Hindustan. The Saktas (first degree, American div.) derive the principles of their sect, and their religious ceremonies wholly from the Tantras, and hence are called Tantriks.

—*Biblical, Theological, and Ecclesiastical Cyclopaedia*, (Vol. 12, P. 864. Supplement C-Z. with addenda A-Z), McClintock and Strong.

Tantra.—(Sanskrit religious treatises teaching magical formulas for the worship of the gods and the attainment of superhuman power). They are also known as Agama, 'that which has come down' (also applied to the Brahmana portion of the Veda). Their authorship is sometimes ascribed to Dattatreya, but generally thought to have been revealed by Siva. They are said to number sixty-four without counting many works of a Tantrik character.

—William Dwight Whitney, Professor of Comparative Philology and Sanskrit in Yale University, *Century Dictionary and Cyclopaedia*, Vol. IX. P. 978. 1903 Edition.

The Tantras deal almost exclusively with the practical side of the Aryan Religion. —Gomat.

The Tantras and the Vedas have classified and systematized the correspondence between sounds, colors, forms, symbols, figures, minerals, vegetables, animals, etc., and again between the cosmic and microcosmic principles or powers. A student initiated into the secret of said correspondences would, by a proper manipulation of the forces inherent in the sounds, etc., be able to create, preserve, destroy, obscure, and reconstruct almost anything in nature. It is upon these arts and sciences that the Ancient Aryans depended for the accomplishment of all worldly desires.

—Pandit, C. Kotayya.

"The Veda-science is the Tantrik science, so say the Rishis."

The fee for teaching it is one thousand panas, etc., etc.

—Vasishtha Dharmasastra, 21. 7.

The science and art of the projection of forms are the subjects treated in the Vedas and Tantras, and the key of the latter is only in possession of Initiates.

—Pandit, C. Kotayya.

This knowledge is the subtlest of the subtle; it is easily understood; it causes the belief of truth; it excites wonder in the world of unbelievers; it is the support among them that believe. —Sivagama.

The only interpretation of the Hindu Scriptures is to be found in the Tantras. —Pandit, R. A. Sastri.

The adjustment of the Vedic texts used by the Brahmans of India is according to the Tantras or the Puranas.

—Narendra Nath Dutt (Vivekananda).

Tantras:—Professor Wilson thinks this system was founded on the worship of the female principle and the practice of Yoga, with the Mantras or mystic formulae of the Vedas.

—Biblical, Theological and Ecclesiastical Cyclopaedia, Vol. 2. P. 864.

The Tantras would doubtless throw a flood of light on the Fourth or Atharva Veda.

—Sir Monier-Monier Williams, M. A., Ph. D., D. C. L., K. C. I. E.

The Tantriks, indeed, claim respect for their books as a Fifth-Veda, and regard them with reverence equal to that given the Rig, Sama, Yajur, and Atharva Vedas. Thus, in the Saiva Tantras that deity is represented as saying: "The five seas issued from my five mouths. These five are known

That Society is the greatest wherein the highest truths become practical.—Narendranath Dutt (Vivekananda).

On the physical plane we see that forms of matter are produced by the combination, variation, and permutation of its particles, whether solid, liquid or gaseous. As the above functions imply motion or vibration, there can be no formation of form without movement. Motion is caused by the difference in the density of material particles, the solid being moved by the liquid and the liquid by the gaseous. A general proposition in physics is that a gross or dense substance is moved in, by, or through a subtle one. The foregoing law applies to the highest (essence or matter) as well, and does not stop at ether.

—Pandit C. Kotayya.

The knowledge of what is meant by OM is the essence of all the Vedas.—F. Max Müller.

Even in times of dire distress a teacher of the Veda should rather die with his knowledge than sow it in barren soil.—Mann, Ch. 2, V. 1.

Instead of the Veda the Brahmans of the present day read the six systems of philosophy and the Tantra. Chips from German Workshop, P. 302.—Max Müller.

"In the Tantras all real information on the Mantras and their correlations is withheld from the books, being transmitted only from Guru to initiate"

About two hundred Tantras are recoverable in India today.—Paul Marcellin-Delmar.

as the paths to final liberation. There are many seas, but none equal to the upper one" (i. e. the Tantra, which came from the uppermost head).

—Modern Hinduism, P. 194, W. J. Wilkins, London.

The Tantras are called the Fifth Veda and constitute the bible of the Indian Saktas.

—Sir Monier-Monier Williams, M. A., Ph. D., K. C. I. E.

The bridge of thoughts and sighs that spans the whole history of the Aryan-World, has its first arch in the Veda.

—Max Müller.

The Tantras practically constitute the Fifth Veda.

—Sir Monier-Monier Williams, M. A., Ph. D., D. C. L.

It is impossible to read the Vedas, or the many fine compositions in illustration of them, without believing that Pythagoras and Plato derived their sublime theories from the same foundation with the sages of India.

—Sir William Jones, K. C. I. E., Author of Commentaries on: "Asiatic poetry," "The Gods of Greece," "Italy," and "India;" "The Second Classic Book of the Chinese," "Musical Modes of the Hindus;" Translator of: "Speeches of Isaeus," "Nadir-Shah" (Persic), "Gita-govinda," "Institutes of Manu" (Skt.), "Sakoontala" (Skt.), "Moallakat;" Author of "Persian Grammar;" Judge of the Supreme Court of Judicature, Fort William, Bengal; Linguist and Oriental Scholar; Author, Asiatic Researches; Founder, Asiatic Soc. of Bengal, 1784.

"The symbols and rites of Tantrik celebrations are invested by the priests with mystical and occult significance, unintelligible to the masses and confided only to those who, after most severe trials of faith and endurance, are found worthy of initiation into the divine secrets. They are then made acquainted with the exalted and abstruse doctrines evolved by the priesthood for the simple worship of nature; doctrines that constitute wisdom of the most transcendent and spiritual character; grand and sublime in the loftiness of its teachings and ideality, and in the beauty of its poetic conceptions."

The religion and philosophy contained in the works of Sanskrit Literature is destined, sooner or later, to become the faith of the people; already we may perceive it shining through in the writings of the learned. —Max Müller.

The Panca-Tantra is still studied in the schools of India. It came into existence in the sixth century after Christ, and has been translated into all of the civilized languages of the world.

—P. 186, India and Her People. Abhedananda, Swami.

The Vedas and Tantras which embody the truths of occult sciences, are said to be esoteric (works intended to be

The study of the Vedas will produce as great a revolution in the West as the Renaissance did during the Middle Ages.
—Schopenhauer.

What should be openly uttered by me of this speech? They secretly speak of that which is hidden.—Rig Veda, Mandala, 4.5.8.

The Panca Tantra was not written later than 380 A. D.; of this we are positive.—M. Müller, in lecture before the University of Cambridge.

**There are 190 pages in Vira
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