

GOLDEN JUBILEE OF INDIA'S INDEPENDENCE SERIES-20



# INTRODUCTION TO TANTRAS AND THEIR PHILOSOPHY



PUSHPENDRA KUMAR



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the *Śāstra* is not indispensable. *Practice what we say and see the results for yourself, then faith will be born* - says the Teacher of the *Tantra*.

There is besides, a greater stress here on the practical side of the *Śāstra* than in the traditions which exalt Knowledge, *Jñāna*, above Action, *Kriyā*. Knowledge is of course indispensable but for the right knowledge to dawn and be properly received and assimilated there is needed a precedent discipline which readies the system, a *Sādhanā* with its outer and inner ramifications which prepare and mould all the parts of man to the utmost degree of receptivity. The *Tantra* provides for a graded system of *Sādhanā* according to the competence, *adhikāra*, of the seeker. *Pūja*, external worship with various *upacāras*, like flower, incense, offering etc, is the first stage; next comes *Japa*<sup>1</sup>, repetition of *Mantra* according to prescribed procedure; then *Dhyāna*<sup>2</sup>, mental contemplation, adoration; the last

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1. *Meditating on the form of the Devatā denoted by the Mantra, Japa should be made in the mind. (Bhūtaśuddhi tantra). A mantra should be repeated with faith, devotion, attention, submission, and perception of the Divine image in the mind. (Kulārnavatantra)*  
*Japa is of three kinds : Vācika (by audible words), Upāmsu (lips and tongue moving, but inaudible to the person making japa), and Mānasika mental (lips and tongue not moving). Japa has the supreme virtue of gradually withdrawing the mind from other thoughts and impressions, and fixing it on the Divine image. When concentration by this means is perfected, the consciousness of the sadhaka is transferred to the Mantra-devatā. This is called Mantracaitanya (awakening of Mantra.) (pp.434-435).*
  2. *dhyāna is of two kinds, sthūla (gross) and sūkṣma (subtle). Sūkṣma or supersensuous, is Thy sound-body*



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