CHAPTER TEN

CONCLUSION

Tantra is both science and arts. It has various meanings. Different scholars and writers have used the word Tantra in different senses. Tantra is used in the senses of loom, principal part, main point, system, paraphernalia, an unbleached cloth, administration, chapter, state, Ayurveda, scientific treatises, principal doctrine, procreation, a method, composition, herbs, conclusion, weaving, oath, set of duties, sacred scriptures which lead to the expansion of knowledge. In its present widely sense, Tantra means a literature which spreads knowledge and particularly knowledge of profound things with the help of Mantra and Yantra and helps the attainment of salvation.

Like the Vedas, Tantra is a revealed science. Lord Śiva Himself propounded Tantra for the emancipation of mankind, though some Tantric texts are of human origin.

The Tantric Cult is pre-historic and pre-Vedic. But the Literature of Tantra emerged, spread, reached the zenith, declined and survived during the long Tantric Period that began from the 4th century A.D. to the 19th Century A.D. Centuries elapsed between the period of the origin of Tantra ideas and their codification.

Tantra originated in India and spread to other countries like Nepal, China, etc. Most of the scholars view that Tantra originated in Kāmarūpa or in Bengal.

Tantric Literature is broadly divided into Āgama, Saṁhitā and Tantra, though there are other classes of Tantra. Synonymous words for Tantra are Āgama, Nigama, Dāmara, Yāmala, Rahasya, Āmnāya, Sūtra, Saṁhitā, Arṇava and the Fifth Veda.

With universal approach, penetrating insight, foresight and far sight, wide vision, broad adaptability, utilitarian principle and synthetic attitude, the Tantric Śādāhakas attracted the millions and millions of people and made Tantra popular.
The aim of Tantra is to help the Śādhaka to conquer the material world, to awaken the Kundalinī Śakti, to feel oneness with Śiva-Śakti and to get his soul liberated. Emancipation through enjoyments is the main aim of Tantra.

In spite of the dominant role of the Vedic Cult and other philosophies, Tantra flourished as an invincible cult and literature due to its social, political, cultural, economic and religious background.

The contents of Tantric Literature are divided into (i) Jñāna (ii) Yoga (iii) Kriyā (iv) Carya. Generally, Tantra deals with creation, destruction, determination of Mantra, position of Gods, description of holy places, duties of Āśrama, classification of beings, Yantra, cremation of plants and others, according to Tantra laksana.

Besides these, Tantra either discusses or refers to many subjects. Those subjects are – Architecture, Sculpture, Astronomy, Astrology, Ayurveda (Medical science), Bio-science, Alchemy (Chemistry), Mathematics and Geometry, Physiology and Anatomy, Psychology, Symbolic Science, Environmental Science, Geography, Physics, Yoga, Music and Dance, Economics, Education, Ethics, History, Political Science, Sociology, Law, Philosophy, Religion, Magic and Samskara.

Tantra is characterized with its antiquity, dialogue form, openness to all irrespective of caste and sex, hidden nature, encyclopedic literature, non-sectarian approach, mysticism, technical terms, practical nature, body centered philosophy, revolutionary outlook, Śādhanā like Pañca Makāra, Kumārī Pūjā etc. and all-embracing nature.

Tantra is basically a Śādhanā-Śastra. TantraŚādhanā includes the Guru, the Śisya, Dīkṣā, Mantra, Yantra, Pūjā, Kumārī Pūjā, CakraPūjā, Pañcamakāra, Śaṭ Karma and Bali. The position of the Guru is above all in Tantra.

Hindu Tantra is a vast literature. Tantra treatises are still very numerous, though the greater part has been lost, destroyed or missing. Besides original treatises, there is a large number of commentaries and digests.
The number of Tantra works existing in the manuscripts is far larger. Different lists of Tantra show the vastness of Tantric Literature. Some scholars term Tantric Literature as the work of inferior writers. But the proper study of Tantra reveals that Tantra has much literary value. It possesses almost all the literary traits and qualities, though it is a Mantra Śāstra.

In spite of Tantras Zenith-position, the decline of Tantra came for want of proper interpretation of the cryptic language of Tantra, actual abuse of its injunctions, dread of spiritual practices, and oppression by some Muslim rulers and impact of the Western Civilization. Series of charges labelled against Tantra are mainly due to the Pañcamakāra Sādhanā, Śaṭkarma and Bali.

Pañcamakāra has two meanings – (i) Gross and (ii) Subtle. The subtle meaning of Madya is not wine. It means ‘tasting the flow of supreme nectar oozing from the Brahmarandhra situated at the top of the spinal cord’. Māṁsa means ‘speech control’. Matsya means ‘breath control’. The practice of eating Mudrā means ‘digesting the sentiments of desire, fear, hatred, vanity etc’. Maithuna means the union of Parā Śakti and Para Śiva.’

If we give up the subtle meaning of Pañcamakāra i.e. Madya (wine), Māṁsa (meat), Matsya (fish), Mudrā (grain), Maithuna (copulation), and stick to the gross meanings of Pañcamakāra and proceed to the psychological, historical and scientific analysis of Pañcamakāra, the significance of Pañcamakāra Sādhanā will be clear to us.

The sublimation of instincts is the root of Pañcamakāra Sādhanā. Tantric Śādhakas advocated for sublimation of instincts in the name of Pañcamakāra Sādhanā by substituting a Yoga of enjoyment for the Yoga of abstinence and asceticism.

Moreover, Tantric Śādhakas retained the masses that were being drawn towards Buddhism, within Hindu fold by introducing Pañcamakāra. Pañcamakāra Sādhanā is compared to Homeopathic treatment. Śaṭkarma is also criticised. But Śaṭkarma is considered
to be essential to success in life. Bali is vehemently attacked. But Bali is also justified. It checks indiscriminate-killing of animals.

The Śāktapīthas play an important role in the preservation, promotion and transmission of the Tantric Cult. Tantra works refer to four, eight, ten, eighteen, forty-two, fifty, fifty-one, sixty-four and one hundred eight Śāktapīthas. The Śāktapīthas are not only holy places but also places of geographical, historical, social, political, educational, economic and cultural importance.

These Pithas give birth to the spirit of tolerance, feeling of brother hood, broad outlook, expansion of knowledge, cultural unity, religious consciousness, mutual understanding, economic bondage, linguistic skill and patriotism.

Tantra's contribution towards human civilization is immense. Modern Alchemy, Physics and Anatomy owe to Tantra. Tantra has contributed much towards all the subjects of human faculty. Those subjects are categorized under four heads. They are —

A. Science and Tantra

This category includes Architecture, Astrology and Astronomy, Ayurveda (Medical science), Bio-Science, Alchemy and Chemistry, Environmental Science, Geography, Mathematics, and Geometry, Physics, Physiology, Anatomy and Embryology, Psychology, Symbolic Science and Yoga.

B. Social Sciences and Tantra

This category includes Economics, Education, Ethics, History, Political Science, Sociology.

C. Art, Literature and Tantra.

This category includes Art, Sculpture, Iconography, Music, Dance, Literature.

D. Miscellaneous Subjects and Tantra

This category includes Law, Philosophy, Religion, Sāṁskāra and Magic.
Some Tantra texts mention the art of Maṇḍapa, temples and Kuṇḍa. The architecture of Tantric temples varies from region to region. The sexual design in temples pertains to West Assam temples. Rājrāṇi Temple in Bhuvanēśvara, Ellora caves and Haṅgseśvarī Temple bear the technique of Tantric Architecture.

Tantric Astrology and Astronomy deal with Zodiac, Navamāṁśa and the influence of planets. It also deals with Palmistry and Physiognomy.

One of the greatest contributions of Tantra towards human civilization is its Medical Science. Tantric Āyurveda deals with almost all the diseases like skin diseases, leprosy, urinary affection, kidney stone, strangury, fracture, dislocation of bone, dental diseases, toxin, snake-biting, scorpion-biting, dog-biting, hair falling, hair-greying, piles, anal fistula, hydrocele, epilepsy, headache, memory loss, leucorrhoea, sterility, elephantiasis, measles, small pox, asthma, cough, tuberculosis, scrofula, mumps, sinus, deafness, nasal problems, tumour, cancer, par blindness, eye-sore, stomach disorder and heart diseases etc.

Indian Alchemy very largely derived its colour, flavour, in fact, its nourishment from the Tantric Cult. Tantra deals with the preparation of mercury, gold and silver also. Besides these, Tantra Alchemy deals with sulphur, mica, brass metal, vitriol etc.

In the field of Bio-Science, Tantra's contribution is remarkable. Tantra prescribes plants and herbs for various purposes.

Tantra refers to water pollution which is an important element of Environmental Science.

Tantra supplies much information about Geography. Yoginī Tantra is considered to be a store house of geographical information. Sakti Saṅgama Tantra is also a source of geographical data. Boundaries of different countries are given in this Tantra. The boundary of Kamarūpa is mentioned in Yoginī Tantra and Haragaurī Saṁvāda.

Applied Mathematics and Geometry have been used in Tantra in measuring Kuṇḍa, calculating time for Tantric rituals, constructing Maṇḍapa and temples. Moreover.
geometrical forms dominate over the whole range of Indian symbolism, particularly in Tantric diagrams and formulae.

Tantra's notions concerning time and space, the nature of light and heat, gravity and magnetic attraction, the wave theory of sound, the creation and energy theory, are strikingly similar to the concepts of modern Physics.

Tantric Anatomy and Physiology have attempted to analyse the various elements constituting the body, the bones, flesh, sinews, veins, arteries, various organs, both internal and external. Tantric Embryology is very close to modern Embryology. Tantra's Śaṭcakra and Kūṇḍalini Śakti are the special contributions towards Anatomy and Physiology. Modern Anatomists are still beyond the knowledge of the existence of Śaṭcakra and Kūṇḍalini Śakti.

Tantra is a physio-psycho-spiritual cult. Tantric rituals are based on psychology.

Tantra is considered to be the precursor of Symbolic Science. Tantra is full of symbols. Those symbols carry different meanings.

Tantra has developed an inner discipline, Yoga, to enable everyone who undertakes to follow it, realize the truth of the Philosophy of Tantra. In Tantra, Yoga means the union of Śiva and Śakti. Tantra Yoga includes Āsana, Mudrā, Prāṇāyāma etc.

Tantra refers to some topics that are related to Economics and Commercial Economics. These are sales and purchases, lending and borrowing, hypothecation, revenue, employment and exchange.

Some elements of Education are scattered in Tantra. According to Tantra, the recognized subjects of study are – four Vedas, four Upa-vedas, six Vedāṅgas, Purāṇa, Nyāya, Mīmāṃsā, Dharmaśāstra. Besides these, Tantra recognizes subjects like Kāma Sūtra, Naṭa, Mudrā, Śilpa, Aṣṭa-Gaja-Śyena-Paṅkṣa, Stāpatya, Kāvyā, Raṇīti etc.

Tantra contains many ethical principles regarding husband-wife relation, relation with another's wife, wine drinking, time and duty, behaviour etc.
Tantra is one of the most important sources of History. Haragauri Samvada and Yogini Tantra supply many historical documents.

Tantra deals with some elements of Political Science. It discusses the qualifications of king, duties and functions of a king, appointment of officers, duties of the subjects and foreign policy.

Tantra also discusses some elements of Sociology. It refers to Varṇa Prathā, Āśrama Prathā, marriage system and family group.

The Tantric Cult has much impact on the Indian Art and Sculpture. Sculptures based on Tantra Yoga became the most important subject of Sculptures in Khajuraho and Konark temples. Indian Iconography is enriched with the Daśamahāvidyā and Tantra Yoga’s Maithuna (copulation)

Tantra’s Nādatattva is at the root of Indian Music. According to Tantra, Music is the easiest way through which one can easily concentrate one’s mind.

Tantric Lord Śiva is considered to be the Lord of Dance. Tantric Āsana, Prāṇāyama and Mudrā are connected with the gestures of Dance. Moreover, Dance is an expression of innate creative power that is known as Kuṇḍalini.

Though Tantra is a Sādhanā Śāstra, its vast literature has enriched the treasury of Indian Literature. Tantra Literature bears the reflections of society of the Tantric Period.

Tantra refers to all the contents of Hindu Law including crime and punishment, marriage, dowry, abortion, separation, homicide, theft, succession and inheritance, adoption, partition and share, pre-emption, women’s property, maintenance, guardianship, religious and charitable endowments, debts, Law of Torts and consumers’ protection.

Tantric Philosophy occupies an important place in the history of Philosophy of India. Tantra aims at liberation through enjoyment. It prefers to represent the Eternal Brahma as the Eternal Mother of the Universe. According to Tantra, Kuṇḍalini Śakti brings about the union of the individual and the Absolute.
Tantra is not an institutionalized religion. Tantra has strengthened the foundation of the Hindu Religion.

Tantra refers to ten Saṁskāras i.e., Garbhādhāna, Puṁsavāna, Śimantonnayana, Jāta-Karma, Nāma-karaṇa, Niśkramaṇa, Anna-prāśana, Čudā-Karaṇa, Upanayana and Vivāha.

Tantra deals elaborately with Black and White Magic. White Magic is designed to secure good health, prosperity and other kinds of material well-being. Black Magic is calculated to cause harm to hostile people, bring others control etc.

Tantra is a Sādhanā Śāstra. In spite of this basic characteristic, Tantra has much relevance to modern times. We find its relevance to science, technology, trade, commerce, solving political problems like communalism, upper class- lower class disputes etc., modern education system, political system, medical science, environmental pollution and its solution, women freedom, Hindu Law, curbing sexual offences, modern Magic, modern surgery, the concept of Mother India, inauguration of establishments and calculating auspicious time for the performance of different functions, modern Architecture, Sculpture, Iconography, Para-psychology, Saṁskāra and solution to the problems of marriage, job etc.

Tantra seems to be more relevant to modern times than other prominent philosophies and ideologies followed in India.

Tantra is bitterly criticized, vehemently opposed and ruthlessly attacked mainly for its Paṇḍamakāra Sādhanā. We have already discussed it with scientific approach and with references to Tantra Texts and scholars' views.

We may explain it with the help of modern Law of Economics. It is the Law of Diminishing Marginal Utility.\textsuperscript{1} It is the basic law of consumption.

\textsuperscript{1} MET, p. 151.
This law states\(^2\) that when a person starts consuming a commodity, his want is very urgent and the consumption gives him very great satisfaction. But as consumption proceeds, the satisfaction goes on progressively diminishing.

The use of the same goods makes us feel bored. Its utility diminishes in our estimation.

Tantric Śādhakas who introduced this Śādhanā realized the nature of satisfaction. A Śādhaka can enjoy fully and gradually advances towards the path of salvation by throwing away his desires for enjoyment.\(^3\)

Animal sacrifice is also attacked and criticized. Different organizations protest against this custom of the Tantric Cult.

We may justify this Animal sacrifice if we analyse it with scientific mind.

Many people are fond of meat. They buy meat of goat from the butcher’s shop, cook it and eat. Thus they get satisfaction. If a person cooks the meat of a sacrificed goat and eats it, he also gets satisfaction. There is a remarkable difference between the satisfaction of the first group and the second person. Psychology makes this difference. The person who takes the meat of the sacrificed goat, thinks that he is taking Mahāprasāda. He takes it with purity. This purity of thought is absent from the mind of people who take meat from the butcher’s shop. Medical Science gives much importance on the psychology of patients. If we take poison with balanced and pure mind, it may turn into nectar. On the other hand, nectar turns into poison if it is taken with sceptic mind. Moreover, Tantra allows the killing of animals (only male animals) only at the time of Śakti Pūjā. This checks indiscriminate killing of animals.\(^4\)

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2. Ibid, p. 151.
3. DOT, ii, pp. 46-47.
4. KNT, 5/ 46\&89; MN, 6/7.
Our studies may not be completed if we fail to refer to some of the brightest stars in the galaxy of Tantric Sadhakas. Many Tantric Sadhakas dedicated their lives to the cause of the welfare of masses. Some of them remained behind the curtains and left the world silently. Some Tantric Sadhakas were compelled to come to the forefront for their supernatural powers and unstained Sadhana. A few Sadhakas applied their Siddhis to succour the masses who suffered from various problems of life. We have sorted out the names of a few Tantric Sadhakas of different periods. They are as follows –

<table>
<thead>
<tr>
<th>Name of the Tantric Sadhakas</th>
<th>Appearance Century (A.D)</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Krishnananda Agama Vagisha</td>
<td>15th century</td>
<td>Nabadwip, Bengal (India)</td>
</tr>
<tr>
<td>Sarvananda</td>
<td>16th century</td>
<td>Mehar, Bengal (Now Bangladesh)</td>
</tr>
<tr>
<td>Gosain Bhattacharya</td>
<td>16th century</td>
<td>Dacca, Bengal (Bangladesh)</td>
</tr>
<tr>
<td>Ardhakali</td>
<td>17th century</td>
<td>Mymensingh, Bengal (Bangladesh)</td>
</tr>
<tr>
<td>Raja Ramkrishna</td>
<td>18th century</td>
<td>Bengal (Bangladesh)</td>
</tr>
<tr>
<td>Gangesha Upadhyaya</td>
<td>-</td>
<td>Mithila, Bihar (India)</td>
</tr>
<tr>
<td>Devaditya</td>
<td>-</td>
<td>Mithila, Bihar (India)</td>
</tr>
<tr>
<td>Vardhamana</td>
<td>-</td>
<td>Mithila, Bihar (India)</td>
</tr>
<tr>
<td>Vamakhyapa</td>
<td>19th century</td>
<td>Birbhum, Bengal (India)</td>
</tr>
<tr>
<td>Ramakrishna Paramahamsa</td>
<td>19th century</td>
<td>Hooghly, Bengal (India)</td>
</tr>
<tr>
<td>Vishuddhananda Paramahamsa</td>
<td>19th century</td>
<td>Burdwan, Bengal (India)</td>
</tr>
</tbody>
</table>

5. BS, iii, pp. 149-158; UDN1, p. 612
7. CHI, iv, p. 417, Article: Sakti-Worship and Šākta Saints.
8. Ibid, p. 418.
9. BS, iv, pp.107-126; UDN1, p. 612.
10. CHI, iv, p. 417.
14. PRR, i-iv pts; SRK, i-v, pts.
15. BS, iii, pp. 342-368.
Some Śādhakas were born in the 19th century and they left their mortal bodies in the 20th century. We have selected some Śādhakas who practised Tantra Sadhanā, owned Siddhis, showed supernatural powers and solved the problems of the masses by applying their miraculous powers. They were present in the 20th century, which is known as the scientific century. Most of them showed their miraculous powers not only to the illiterate but also educated persons including national and international figures. We have chosen them only to show that Tantra is not only dusty remains of the past but also relevant to scientific ages and modern times. Our preference to the 19th and 20th centuries does not indicate that this 21st century is devoid of Tantric Śādhakas having supernatural powers. In this century, many Tantric Śādhakas are also proving the potency of Tantra by showing miraculous powers and these are regularly telecast through the different and popular Television channels. But we have not presented them here. We have only given very short descriptions of those Śādhakas who were legendary Tantric figures of the 19th and 20th centuries.

SRI RAMAKRISHNA PARAMAHAMSA

Sri Ramakrishna Paramahamsa was born at Kamarpukur in Hooghly in West Bengal. He was born in 1835 A.D. and he left for heaven in 1886. He was initiated into

<table>
<thead>
<tr>
<th>Name of the Tantric Sadhakas</th>
<th>Appearance Century (A.D)</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baradacharana Mazumder</td>
<td>19th century</td>
<td>Murshidabad, Bengal (India)</td>
</tr>
<tr>
<td>Nigamananda Saraswati</td>
<td>19th century</td>
<td>Nadia, Bengal (India)</td>
</tr>
<tr>
<td>Shiva Candra Vidyarnava</td>
<td>19th century</td>
<td>Nadia, Bengal (India)</td>
</tr>
</tbody>
</table>
Sākta Mantra by Kenarama Bhattacarya. He was initiated into the pure Tantric Sādhanā by Mother Bhairavi. He was not interested in showing his ‘Siddhai’. But Swami Vivekananda and other personalities felt his supernatural powers. Swamiji often repeated that his success was due to his Guru.

Personalities blessed by him

Swami Vivekananda, Swami Abhedananda, Ishwar Chandra Vidyasagar, Keshab Chandra Sen, Vijay Krishna Goswami, Devendra Nath Tagore.

VAMAKHYAPA

Vamakhyapa was born at Tarapur in Birbhum in West Bengal. He was born in 1241 B.S. and he died in 1318 B.S. He was the greatest Sādhaka of Goddess Tara. His supernatural powers were witnessed by hundreds and hundreds of people. Probably no other Tantric Sādhakas showed such supernatural powers as Vamakhyapa. He is a wonder in the history of Tantric Sādhanā.

Some Incidents and Vamakhyapa’s Miraculous Powers.

His mother’s Ādyāsrāddha, saving of the life of a business man of Rampurhat and of Digambara, Pujā in the Vimalā Temple in Puri.

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20. PRR, I, p. 45.
21. Ibid, pp. 100-120; UDN1, p. 613; DMH, Introduction.
22. PRR, i-iv pts; SRK, i – v pts.
23. BS, xi, pp. 207-276.
24. SRK, iii, pp.3-5.
25. PRR, ii, pp. 27-32.
26. SRK, ii, pp. 91-93.
27. PRR, ii, pp. 17-18.
28. NBA, p. 1221.
29. MAHAT, ii, pp. 52-55.
30. Ibid, pp. 77-79, 115-117
Personalities blessed by him

Devendra Nath Tagore (Father of Rabindra Nath Tagore),32 Swami Vivekananda 
(Then Narendra Nath),33 Nigamananda Paramahamsa,34 Pramode Kumar Chattopadhyaya 
(Writer of Tantrabhifāśira Sādhusaṅga),35 Swami Swarupananda Paramahamsa,36 
Vishuhddhananda Paramahamsa,37 Swami Pratyagatmananda,38 Shiva Chandra 
Vidyarnava.39

VISHUDDHANANDA PARAMAHAMSA

Vishuddhananda Paramahamsa was born in Burdwan in West Bengal. He was born in 1856 A.D. and died in 1344 B.S.40 He was initiated into by Swami Mahatapa41 and he learnt Tantric Sādhana in Jnanaganja in the Himalayan region.42 He showed many miraculous powers based on Sūryaviñāna (Solar science).43 These were witnessed by many personalities like Gopinath Kaviraja.44

Personalities blessed by him

M.M. Gopinath Kaviraja (Educationist, Philosopher, Tantric Scholar)45, S.N 
Dasgupta (Philosopher and Professor)46, Ramesh Chandra Datta (Translator of the
BARADA CHARANA MAZUMDER

Barada Charana Mazumder was born in Murshidabad in West Bengal. He was born in 1293 B.S. and died in 1347 B.S. Many people witnessed his supernatural powers. He was the spiritual guide of Netaji Subhash Chandra Bose and Kazi Nazrul Islam, rebellious poet of Bengal.

Personalities blessed by him

Netaji Subhash Chandra Bose, Kazi Nazrul Islam, Mahatma Gandhi, Sri Ashutosh Mukhopadhyaya, Dilip Kumar Roy (Disciple of Sri Aurovinda).

NIGAMANANDA SARASWATI

Nigamananda Saraswati was born in Nadia in West Bengal. He was born in 1286 B.S. and he died in 1342 B.S. He learnt Tantric Sādhāna from Vamakhyapa. He wa-

47. Ibid, pp. 353-354.
49. Ibid, pp. 365-367.
50. POD, pp.3, 32.
51. Ibid, pp. 4-5.
52. Ibid, pp. 8-13.
54. Ibid, pp. 24-27.
56. Ibid, pp.24-27.
57. Ibid, p. 21.
60. BS, i, pp.297, 324.
61. Ibid, pp. 300-301.
initiated by Sacchidananda Saraswati. His miraculous power spread throughout the country.

SHIVA CHANDRA VIDYARNAVA

Shiva Chandra Vidyarnava was born in Nadia in West Bengal. He was born in 1860 A.D. and he died in 1914 A.D. He was initiated into Tantric Sadhana by his grandfather Krishnasundar. Many persons witnessed his supernatural powers. John Woodroffe was his favourite disciple.

Personalities blessed by him

Surendra Nath Banerji, Veteran congress leader, Lalan Fakir, Kameshwara Singha, King of Darbhanga, Swami Pratyagatmananda, E.B. Havel, Dr. Ananda Kumar Swami.

Since time immemorial Assam specially Kamarupa has been one of the greatest Sakt centres. The Sakt Cult was nourished and practised by Naraka. Bhagadatta

62. Ibid, p. 302
63. Ibid, pp. 302, 303.
64. NBA, p. 1284.
65. BS, xi, p. 122
67. Ibid, p. 112.
68. Ibid, pp. 166-167.
69. Ibid, pp. 138-139.
70. Ibid, p. 141.
72. Ibid, p. 175.
73. Ibid, p. 175.
74. AŚAS, p. 140.
75. Ibid, pp. 30-31
76. Ibid, pp. 31-32.
Khen Kings\textsuperscript{77}, Kachari Kings\textsuperscript{78}, Jayantia Kings\textsuperscript{79}, and also Ahom Kings.\textsuperscript{80} Many Sakta Pithas and centers are scattered throughout Assam.\textsuperscript{81} Many Tantric Sadhakas acquired supernatural powers and solved various problems of life of innumerable persons. But those Sadhakas remained unknown to the world. Future researchers may unfold their life history. Of them, we may mention the names of Bagala Baba\textsuperscript{82}, Umapati Baba\textsuperscript{83}, Haradeva Sarmah\textsuperscript{84}, and Ramani Sarmah.\textsuperscript{85}

Thus we have seen that Tantric Sadhakas of India proved the potency of Tantra and relevance of Tantra to the scientific modern times.

Though Tantra is basically a Sadhanā Śāstra or Mantra Śāstra, it is not against modern Science. Tantra itself is a Science.\textsuperscript{86}

Tantra welcomes this materialistic world and inspires Sadhakas to enjoy the world fully. It teaches that liberation is not possible without enjoyment.

It is also correct that Tantra goes with the times. Much water has run down the Ganges since the date of the origin of Tantra. "The society has undergone a thorough change. The old laxity of man, which often led to evil complexities, has been restrained by Sastric injunctions. Marriage and its sanctity are revered everywhere in the Hindu..."

\textsuperscript{77} Ibid, pp. 41-42.  
\textsuperscript{78} Ibid, pp. 43-44.  
\textsuperscript{79} Ibid, pp. 47-48.  
\textsuperscript{80} Ibid, pp. 48-56.  
\textsuperscript{81} Ibid, pp. 135-155.  
\textsuperscript{82} TSS, iii, pp. 572-578.  
\textsuperscript{83} Ibid, ii, pp. 358-471.  
\textsuperscript{84} Heard from the Pāṇḍās of Kāmākhyā  
\textsuperscript{85} Heard from the Pāṇḍās of Kāmākhyā  
\textsuperscript{86} CPI, ii, p. 34.
Religion. Now father is the head of the family. Society is now cultured, enlightened and refined. The people are keen in intelligence, discerning and amenable to reason. Their desire is to be good and to enjoy a life crowned with the highest knowledge of the subjective self and objective world."\(^{87}\)

Moreover, the Tantric doctrines have been retained and reformed wherever need to suit the requirements of growing society and to hasten its advance in all possible ways.\(^{88}\)

Yet proper interpretation of Tantric principles, scientific analysis of the Tantric rituals and proper and systematic study of the vast Literature of Tantra may bring Tantra and modern Science together.

None can deny that modern Science has changed the shape of the world. It has made man omni-potent and omniscient. It has unfolded the mystery of Nature. It has helped man to conquer the three worlds. Its victorious form is felt everywhere. But darkness exists under its light. Modern Science suffers from many deficiencies. Here lies the greatest role of Tantra. Tantra can help Modern Science to make up all those deficiencies. Tantra with Science and Science with Tantra can solve all the unsolved problems of mankind. So Tantra's relevance to modern times is felt by the scholars.\(^{89}\)

In conclusion, we may quote a famous Tantric Sadhaka and scholar.\(^{90}\)

……... "Even though I be the greatest sceptic, I can not ignore Tantra, which is a Pratyaksha Shastra ‘The potency of a thing does not wait upon your 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

87. TPS, p. 42.
88. Ibid, p.43
89. TTT, p.81.
90. POT, pp.244-247.
waiting for the belief or unbelief of the owner of the hand or anyone else. Similarly, Siddhi, the visible fruit of the Tantra Shastra, is the outcome of its natural potency. Whether you or I believe it or not, Tantra Shastra will, when applied as directed by itself, bear visible fruit. The combined determination of lakhs 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 Shastras, in making ordinances in conformity with Tantra, have guarded their individual honour..... Similarly, place all Shastras 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 thunder clouds, 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 Devata worshipped therein are eternally awake ....... Similarly reasoning, argument and inference may be the work of other Shastras, but the work of Tantra is to accomplish superman and divine events by the force of its own Mantras.”