

first element is fire, the second is air, the third is water, the fourth is the earth (109), and, O Beautiful Face! as to the fifth element, know it to be ether, the support of the Universe (110). O Sovereign Mistress of Kula, he who knows Kula,¹ the five Kula-tattvas,² and Kula worship, is liberated whilst yet living³ (111).

End of the Seventh chapter entitled "Hymn of Praise (Stotra), Amulet (Kavaca), and the description of the Kula-tattva."

CHAPTER VIII

CASTES AND ĀŚRAMAS

AFTER hearing of the various forms of Dharma, Bhavānī,¹ Mother of the worlds, Destructress of all worldly bonds, spoke again to Śaṅkara (1).

Śrī Devī said:

I have heard of the different Dharmas which bring happiness in this world and the next, and bestow piety,² wealth, fulfilment of desire, ward off danger, and are the cause of the realisation of oneness with the Supreme³ (2). I wish now to hear of the castes⁴ and of the stages of life.⁵ Speak in Thy kindness, O Omnipresent One! of these, and of the mode of life which should be observed therein (3).

Śrī Sadāśīva said:

O Thou of auspicious Vows! in the Satya and other Ages there were four castes; in each of these were four stages of life; and the rules of conduct varied according to the caste and stages of life.⁵ In the Kali Age, however, there are five castes—namely, Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra, Sāmānya.⁶ Each of these five castes, O Great Queen!⁷ have

¹ Feminine of Bhāva—a title of Śiva.

² Dharma.

³ Nirvāṇa-kāraṇam.

⁴ Varṇa.

⁵ Āśrama, that is of Student (Brahma-cārya), Householder (Gṛhastha), Forest dweller (Vāna-prastha), and Mendicant (Bhikṣu, Avadhūta, Saṁnyāsī).

⁶ The ordinary division is into the first four castes. The Tantra adds a fifth—Sāmānya—which means common, or low-born. The new caste is not based on any essential difference, but is a hybrid from the others. *Vide post*, v. 113.

⁷ Maheśvarī.

¹ *i.e.*, the matters mentioned in verse 97.

² Wine, Meat, Fish, Parched grain and Woman.

³ Jīvan-mukta. He is then possessed of Supreme or Tāttvika knowledge, and freed from the necessity of all rites.

two stages of life.¹ Listen then, O Ādyā! whilst I narrate to Thee their mode of life, rites, and duties² (4-6). I have already spoken to Thee of the ways of men born in the Kali Age. Unused as they are to penance,³ and devoid of learning in the Vedas, incapable of doing the rites, short-lived, and incapable of strenuous effort,⁴ how can they endure bodily labour? (7).

O Beloved! there is in the Kali Age no Brahmācārya⁵ nor Vāna-prastha,⁵ There are two stages only, those of Gṛha-stha and Bhikṣuka⁶ (8). O Auspicious One! in the Kali Age the householder⁷ should in all his acts be guided by the rules of the Āgamas.⁸ He will never attain success⁹ by other ways¹⁰ (9). And, O Devī! at the stage of the mendicant¹¹ there is no carrying of the staff as enjoined in the Veda, since, O Thou Who knowest the Truth!¹² that is a practice which is Vedic¹³ (10). O Gentle One! the adoption

¹ *i.e.*, Gārhaṣṭhya and Saṁnyāsa. The first Brahma-cārya and the third Vānaprastha are abrogated, owing to the strictness of their rules and the conditions they involve. The latter does not exist, and the morally and physically weak and fallen beings of the Kali Age are incapable of observing the former as was done in better ages.

² Dharma.

³ Tapas.

⁴ *i.e.*, such performances as involve great physical labour beyond the capacity of the weaklings of the Kali Age.

⁵ See p. 207, n. 5.

⁶ Householder and mendicant.

⁷ Gṛha-stha.

⁸ *i.e.*, the Tantras to use in a generic sense a more commonly known term.

⁹ Siddhi.

¹⁰ *i.e.*, by following Vedic or Smārta rites.

¹¹ Bhikṣuka.

¹² Tattva-jñe.

¹³ Śrauta-saṁskṛti. Śrauta is the adjective derived from Śruti (the Vedas), and Saṁskṛti, or Saṁskāra, are the purificatory ceremonies of the twice-born castes. The Tantra thus further emphasizes the degeneracy

of the life of an Avadhūta,¹ according to the Śaiva rites,² is in the Kali Age equivalent to the entry into the life of a Saṁnyāsin³ (11). When the Kali Age is in full sway, the Vipras⁴ and the other castes have equal right to enter into both these stages of life (12). The purificatory rites of all are to be according to the rules ordained by Śiva, though the particular practices of the Vipras and other castes vary (13).

A man becomes a householder the moment he is born. It is by Saṁskāra,⁵ that he enters upon the other stage of life.⁶ For this reason, O Great Queen!⁷ one should first be a householder, following the rules of that mode of life (14). When, however, the Brahman is known and one is freed of

of the Kali Age, since even in those two stages (Āśrama) which are prescribed during its continuance, there is a dispensation from rites which the men of that Age are incapable of observing. The Saṁnyāsa Āśrama is in vogue in the Kali Age but the carrying of the staff (Daṇḍadhāraṇa) is not permitted, as the rites attending investiture with the Daṇḍa are Vedic. Some however do carry the Daṇḍa.

¹ Literally, shaken off, cast aside, washed off, one who has separated from the world. An Avadhūta has been thus defined:

Yo vilambyāśramān varṇān-ātmanyeva sthitaḥ pumān,
Ati-varṇāśramī yogī avadhūtaḥ sa ucyate.

“A man who is above both caste and stage of life (āśrama), and ever contemplating the Supreme Soul only, he is called Avadhūta.” The Brāhmaṇa must study, teach, give and take alms, worship and perform worship for others. The Avadhūta, if a Brāhmaṇa, however, does not follow these injunctions, or, if he is a Kṣatriya or Vaiśya, the duties laid down for these castes (see *Śakti and Śākta*).

² Śaiva-Saṁskāra—*i.e.*, purificatory ceremonies, according to the Śaiva rites *i.e.*, in the Kali Age the broad principles are to be found in the Śaiva rules, though there must be differences of ritual in the different sects.

³ One who adopts Saṁnyāsa—renunciation; an ascetic.

⁴ Brāhmaṇas.

⁵ A Consecratory rite.

⁶ *i.e.*, marrying and living the ordinary life of society is the usual destiny of man. It is his exertions and merit which determine the possibility of his entrance into the other Āśrama.

⁷ Maheśvarī.

worldly desires,¹ it is then that one should abandon all and seek refuge in the life of an ascetic² (15). In childhood one should acquire knowledge; in youth, wealth and wife. The wise man in middle age will devote himself to acts of charity and piety, and in his old age he should retire from the world (16).

No one should retire from the world who has an old father or mother, a devoted and chaste wife, or young and helpless children³ (17). He who becomes an ascetic⁴ leaving mothers,⁵ fathers,⁶ infant children, wives, agnates and cognates,⁷ is guilty of a great sin (18). He who becomes a mendicant without first satisfying the need of his own parents and relatives is guilty of the sins of killing his father and mother, a woman, and a Brāhmaṇa⁸ (19). The Brāhmaṇas and men of other castes should perform their respective purificatory rites according to the ordinances laid down by Śiva. This is the rule⁹ in the Kali Age (20).

Śrī Devī said:

O Omnipresent One! tell Me what is the rule of life⁹ for the householder and mendicant, and what are the purificatory rites¹⁰ for the Vipras¹¹ and other castes (21).

¹ Tattva-jñāne samutpanne vairāgyaṁ jāyate yadā.

² Saṁnyāsin.

³ Before renouncing the world the Avadhūta must take care to see that no one suffers by such renunciation.

⁴ Yaḥ pravrajati, who goes forth, that is, out of the world.

⁵ *i.e.*, the Mother and all who occupy the same place as the Mother—*e.g.*, Aunt.

⁶ See last note—*e.g.*, Uncle.

⁷ *i.e.*, the helpless and dependent on him.

⁸ These are called Mahā-pātakas, "great sins".

⁹ Dharma.

¹⁰ Saṁskāra.

¹¹ Brāhmaṇas.

Śrī Sadā-śiva said:

The state of an householder is for all the descendants of Manu¹ the first duty. I shall, therefore, first speak of it and do Thou listen to Me, O Lady of the Kaulas² (22). A householder should be devoted to the Brahman and have his mind turned towards the knowledge of Brahman, and should dedicate whatever he does to Brahman (23). He should not tell an untruth, or practise deceit, and should ever be engaged in the worship of the Devatās and guests³ (24). Regarding his father and mother as two visible incarnate deities, he should ever and by every means in his power serve them⁴ (25). O Śivā! O Pārvatī! if the mother and father are pleased, Thou too art pleased, and the Supreme Being⁵ is propitious to him (26). O Primal One! Thou art the Mother of the Worlds, and the supreme Brahman is the Father; what better religious act⁶ can there be than that which pleases You both? (27). One should offer, as desired, seats, beds, clothes, drink, and

¹ The representative man and father of the human race. There are fourteen mentioned in the Manu-Smṛti.

² Kaulinī. This word is defined by Bhāskaraṛāya under verse 88 of *Lalitā* as follows:

Kula = Śakti, Akula = Śiva. The relation between these two is Kaula, Kaula = Śiva-Śakti-Sāmarasya. She who is possessed of this is Kaulinī.

³ Atithi. Tithi is a lunar day, and the A-tithi is the stranger guest seeking shelter and a meal, who stays not longer than one Tithi.

⁴ It is said:

Pitā svargaḥ pitā dharmāḥ, pitā hi paramaṁ tapaḥ,
Pitari pṛitīm-āpanne priyante sarva-devatāḥ.

i.e., Father is heaven, father is Dharma, father is the highest Tapas or object of devotion. When father is pleased, all Devas are pleased. But the mother is even more honoured. Garbha-dhāraṇa-poṣābhyām pitar mātā gariyasī—*i.e.*, Mother is superior to father on account of her bearing and also nourishing the child. Also Jananī janma-bhūmiśca svargād-api gariyasī: Mother and the land of one's birth are superior to heaven itself.

⁵ Para-brahman.

⁶ Tapas: penance.

food to mother and father. They should always be spoken to in a gentle voice, and their children's demeanour should ever be agreeable to them. The good son who ever obeys the behests of his mother and father hallows the family (28-29). If one desires one's own welfare, all arrogance, mockery, threats and angry words should be avoided in the parents' presence (30). The son should remain obedient to his parents and should, on seeing them bow to them and out of reverence to them, stand up in their presence, and should not take his seat without their permission (31). He who, intoxicated with the pride of learning or wealth, slights his parents, is beyond the pale of all Dharma, and goes to a terrible Hell (32). Even if the vital breath were to reach his throat,¹ the householder should not eat without first feeding his mother, father, son, wife, guest, and brother² (33). The man who, to the deprivation of his elders and equals, fills his own belly is despised in this world, and goes to Hell in the next (34). The householder should cherish his wife, educate his children, and support his kinsmen and friends. This is the eternal duty³ (35). The body is nourished by the mother. It originates from the father. The kinsmen, out of love, teach. The man, therefore, who forsakes them is indeed vile (36). For their sake should an hundred pains be undergone. With all one's ability they should be pleased. This is the eternal duty³ (37). That man who in this world turns his mind to Brahman and adheres faithfully to the Truth in his conduct is above all a man of good deeds, and knows the Supreme, and is blest in all the worlds (38). The householder should never punish his wife, but should cherish her like

a mother. If she is virtuous and devoted to her husband, he should never forsake her even in times of greatest misfortune (39). The wise man, whilst his own wife is living, should never with wicked intent touch another woman, otherwise he will go to hell (40). The wise man should not, when in a private place, live and sleep or lie down close to another man's wife. He should avoid all improper speech and braggart boldness in her presence (41). By riches, clothes, love, respect and pleasing words should one's wife be pleased. The husband should never do anything displeasing to her (42). The wise man should not send his wife to any festival, concourse of people, pilgrimage or to another's house, except she be attended by his son or an inmate of his own house¹ (43).

O Maheśvari! that man whose wife is both faithful and happy is surely looked upon as if he had performed all Dharma, and is truly Thy favourite also (44). A father should fondle and nurture his sons until their fourth year, and then until their sixteenth they should be taught learning and their duties² (45). Up to their twentieth year they should be kept engaged in household duties, and thenceforward, considering them as equals, he should ever show affection towards them (46). In the same manner a daughter should be cherished and taught with great care, and then given away with money and jewels to a good husband³ (47).

The householder should in the same way also cherish and protect his brothers and sisters and their children, his

¹ Amātya—Friend, or counsellor.

² Charity, self-abnegation, self-control, truthfulness, beneficence, etc.

³ Vara (Bridegroom), from "Vṛ" = "to adore," because the bride's father pays homage to him. Vara also means the "Chosen One". The girl should be married before puberty but the Śāstras say that the girl should be kept unmarried unless a qualified husband be secured. (Tarkālamkāra).

¹ Prāṇaiḥ kaṇṭhagatairapi=Even if the vital airs stick inside the throat and cannot be drawn into the lungs. This is called Kaṇṭha-śvāsa, the stage before death.

² Uterine—Sodara: "Born from the same womb."

³ Sanātana-Dharma.

kinsmen, friends, and servants (48). He should also maintain his fellow-worshippers,¹ fellow-villagers, guests and unexpected strangers² (49). If the wealthy householder does not so act, then let him be known as a beast, a sinner, and one despised in the worlds (50). The householder should not be inordinately addicted to sleep, idling, care for the body, dressing his hair, eating or drinking, or attention to his clothes (51). He should be moderate as to food, sleep, speech, and sexual intercourse, and be sincere, humble, pure,³ free from sloth,⁴ and persevering⁵ (52). Chivalrous to his foes, modest before his friends, relatives, and elders, he should neither respect those who deserve censure nor slight those who are worthy of respect (53). Men should only be admitted to his trust and confidence after association with them and observation of their nature, inclination, conduct, and friendly character (54). Even an insignificant enemy should be feared, and one's own power⁶ should be disclosed only at the proper time. But on no account should one deviate from the path of duty⁷ (55). He who knows Dharma⁸ should not speak of his own fame and prowess, of what has been told him in secret, nor of the good that he has done for others (56). A man of good name should not engage in any quarrel with

¹ Sva-dharma-nirata, which, however, may also mean "faithful to one's own religious observances and duties".

² Udāsina—one who is neither a friend nor an enemy (Bhāratī).

³ Śuci=Bāhyābhyantara-śauca-saṁpanna (Bhāratī)—*i.e.*, should be outwardly and inwardly clean.

⁴ Dakṣa=Nirālasya (Bhāratī).

⁵ Yukta=Udyogavān (Bhāratī).

⁶ Ātma-bhāva—*i.e.*, one's own intentions, power, resources, etc. Bhāratī says that the term equals Sva-prabhāva. According to the Amara-kośa, Pra-bhāva is the power arising from wealth or ability to inflict punishment.

⁷ Dharma.

⁸ Dharma-jña.

an unworthy motive,¹ nor when defeat is certain, nor with one who is either superior or inferior to himself (57). He should diligently earn knowledge, wealth, fame, and religious merit,² and avoid all vicious habits,³ the company of the wicked, falsehood, and treachery⁴ (58). Ventures should be undertaken according to the circumstances and one's condition in life, and actions should be done according to their season. Therefore, in everything that a man does he should first consider whether the circumstances and time are suitable⁵ (59). The householder should employ himself in the acquisition of what is necessary and in the protection of the same. He should be judicious, pious, good to his friends. He should be moderate in speech and laughter, in particular in the presence of those entitled to his reverence⁶ (60). He should hold his senses under control, be of cheerful disposition, think

¹ In Bhakta's edition it is said: "An unworthy quarrel should be avoided, even if victory is certain." There is, however, an "And" (Ca). Tarkālakāra renders the verse thus: "The man possessed of a good name should not, even when victory is certain, engage in a dispute with his superior or inferior with an unworthy motive."

² Dharma.

³ Vyāsana. Defined in the *Amara-kośa*: Vyāsanaṁ vipadi bhramiṣe doṣe kāmaja-kopaje—*i.e.*, calamity or disaster, fall or defeat, and vicious habits engendered by lust or anger, of which there are ten and eight kinds respectively. The last-mentioned meaning is applicable here. There are various kinds, such as excessive addiction to women, intoxicating drinks, gambling, hunting, etc. (see *Kāmandakīya-Nīlīsāra*, Chapter XI, verse 12). The term is a comprehensive one, and is sometimes used generally for all defects—sleeping in the day, over-addiction to dancing and singing, etc.

⁴ Or unjust persecution of others.

⁵ It is a common saying that an action should only be undertaken after considering Deśa (place), Kāla (season), and Pātra (the party concerned in it).

⁶ The rules of etiquette amongst the ancient Hindus were rigorous, as amongst other races during the past age of manners. Yawning, loose speech, or postures were forbidden.

of what is good,¹ be of firm resolve, attentive, far-sighted, and discriminating in the use of his senses² (61).

The wise householder's speech should be truthful, mild, agreeable, and salutary, yet pleasing, avoiding both self-praise and the disparagement of others³ (62). The man who has dedicated tanks, planted trees, built resthouses on the roadside, or bridges, has conquered the three worlds⁴ (63). That man who is the happiness of his mother and father, to whom his friends are devoted, and whose fame is sung by men, he is the conqueror of the three worlds (64). He who has taken the vow of truth, whose charity is ever for the poor, who has mastered lust and anger,⁵ by him are the three worlds conquered (65). He who covets not others' wives or goods, who is free of deceit and envy, by him the three worlds are conquered (66). He who is not afraid in battle nor to go to war when there is need, and who dies in battle undertaken for a sacred cause, by him the three worlds are conquered (67). He whose soul is free from doubts, who

¹ Which Bhāratī explains as meaning "keep his thoughts fixed on the Śāstras," etc.

² The senses are the doors through which the mind perceives the outer world. It should be cautious as to the objects with which it brings itself in contact, and not expose itself to temptation. Bhāratī says, Mātrā = Indriyavṛtti and Sparśa is the relationship of the senses to external objects.

³ So it is said: Satyaṁ brūyāt priyaṁ brūyāt na brūyāt satyaṁ-apriyaṁ (Say what is true and pleasant, but not what is unpleasant even if true); also, Hitam manohāri ca durlabham vacaḥ (*Kirātārjunīya* of Bhāravī) —i.e., Rare is the word both salutary and pleasing.

⁴ By pleasing others the Paramātmā, who is in all, is pleased. When any of these acts is done, it is accompanied by the Pratiṣṭhā ceremony. The tree, pond, etc., are dedicated to the Deity, and the consecrated object becomes public property. Public utility is served and religious merit is acquired by the dedication. Would that such acts were done in our day!

⁵ The first two of the six sins—Kāma, Krodha, Lobha, Moha, Mada, Mātsarya.

is devoted to and a faithful follower of the ordinances of Śiva, and remains under My control, by him the three worlds are conquered (68). The Knower¹ who looks upon all alike and acts merely for the guidance of his fellowmen, has conquered the three worlds (69).

O Devī! purity is of two kinds, external and internal. The dedication of oneself to Brahman is known as internal purity (70) and the cleansing of the impurities of the body by water or ashes, or any other matter which cleanses the body, is called external purity (71). O Dearest One! the waters of Gaṅgā, or of any other river, lake, tank, pond, well, or pool, or of the celestial River, are equally purifying² (72). O Thou of auspicious Vows! the ashes from a place of sacrifice and cleansed earth are excellent, and the skin of an antelope, a clean cloth and grass are as purifying as earth (73). O Auspicious One!³ what need is there to say more about the rules of purity and impurity? Whatever⁴ purifies the mind that the householder should do (74). Let there be external purification upon awakening from sleep, after sexual intercourse, making water, voiding the bowels, and at the close of a meal, and whenever dirt of any kind has been touched (75).

Samdhyā, both Vaidika and Tāntrika,⁵ should be performed thrice daily, and according as the worship⁶ changes

¹ Jñāni = he who has Brahman Knowledge or Tattva-jñāna.

² i.e., Water everywhere is as purifying as that of the sacred Ganges, which cleanses one of sin. The celestial Ganges is Mandākinī, or the Milky Way. The translation follows Tarkālaṅkāra's interpretation.

³ Śivā.

⁴ Whatever purifies the mind—Manah-pūtam bhaved yena. This is a common expression used to signify anything which brings a feeling of satisfaction to the mind, a feeling that the thing is rightly done.

⁵ Samdhyā, the three daily (at Prātaḥ, Madhyāhna, Sāyam) and obligatory ceremonies (see *Śakti and Śakta*) which are either Vaidika (which again varies according to the Veda followed) or according to the Tāntrika ritual.

⁶ Upāsana.

so does the ritual¹ (76). The Sādhakas of the Brahma Mantra have performed their Saṁdhya when they have made Japa of the Gāyatrī realizing within themselves the identity of the Gāyatrī and Brahman (77).² In the case of those who are not Brahma-worshippers, Vaidika Saṁdhya consists of the recitation of the Gāyatrī after offering of oblations to the Sun³ (78).

O Gentle One! in all daily prayers⁴ Japa should be done one thousand and eight, or a hundred and eight, or ten times (79). O Devī! the Śūdras and Sāmānyas⁵ may observe any of the rites proclaimed by the Āgamas, and by these they attain that which they desire (80). The three times (of performance of Saṁdhya) are at sunrise, at noon, and at sunset (81).

Śrī Devī said:

Thou hast Thyself said, O Lord! that when the Kali Age is in full sway then for all castes, commencing with the Vipras, Tāntrika rites are alone appropriate. Why, then, dost Thou enjoin on the Vipras⁶ the Vedic rites? It behoveth Thee to explain this fully to Me (82-83).

Śrī Sadā-sīva said:

O Thou Who knowest the essence of all things! truly hast Thou said that Tāntrik rites produce enjoyment and Liberation for all men in all observances (84). The

¹ Pūjā. Both terms refer to worship, but here the former term has reference to the Deva adored, and the latter to the mode or material of the Upāsana. So the worship of Śiva is Śiva-upāsana, and his pūjā consists of special Mantras and special offerings, such as the leaf of the bael-tree, etc.

² By the knowledge that the Gāyatrī proves the Brahman (Bhārati).

³ Sūrya.

⁴ Āhnika-karma.

⁵ See p. 207, note 6.

⁶ Brāhmaṇas.

Brahma-Sāvitrī,¹ is as much Vaidika, as Tāntrika, and is appropriate in both Vaidika and Tāntrika rites (85). It is, therefore, O Devī! that I have said that when the Kali Age is in full sway, the twice-born shall alone be entitled to the Gāyatrī, but not the other Mantras² (86). In the Kali Age the Sāvitrī³ should be said by the Brāhmaṇas, preceded by the Tāra,⁴ and by the Kṣatriyas and Vaiśyas, preceded by the Kamalā⁵ and Vāgbhava⁶-Bijas respectively (87). In order, O Supreme Devī! that a distinction may be drawn between the twice-born and the Śūdras, the daily duties⁷ are directed to be preceded by Vaidika-Saṁdhya⁸ (88). Success, however, may also be attained by the mere following of the ordinances of Śambhu.⁹ This is verily true, and I repeat it is true and very true, and there is no doubt about it (89). O Adored of the Devas! even if the stated time for the doing of the daily Saṁdhya is past, all, who desire Emancipation but are otherwise prevented, should do it by saying, "Om That Everlasting Brahman"¹⁰ (90). The seat, clothes, vessels, bed,

¹ i.e., The great Vaidika-Gāyatrī:

Om bhūr bhuvaḥ suvaḥ:

Tat savitur vareṇyam bhargo devasya dhīmahi:

Dhiyo yo naḥ pracodayāt.

(See *Garland of Letters*.)

² That is, to the Gāyatrī preceded by Om. The Harisa-vatī and other Vaidik-Mantras have been included in the Tantras, but the privilege of the twice-born to the Gāyatrī is retained.

³ i.e., Brahma-Gāyatrī.

⁴ Om.

⁵ i.e., Śrīrām.

⁶ i.e., Airā.

⁷ Āhnika-karma. When one says of another that he is at his "Āhnika," it is understood that the latter is saying his prayers or doing his Pūjā.

⁸ i.e., only the first three castes are entitled to the Vaidika-Saṁdhya.

⁹ i.e., the Tāntrika ritual ordained by Śiva.

¹⁰ Om Tat Sat Brahma = That, the Being, the Brahman.

carriages, residence, and household furniture of the worshipper should be as clean as possible (91). At the close of the daily prayers the householder should keep himself occupied with household duties or the study of the Vedas; he should never remain idle (92). In holy places, on holy days, or when the Sun or Moon is in eclipse,¹ he should do inward recitation,² and give alms, and thus become the abode of all that is good (93).

In the Kali Age, life is dependent on the food that is eaten³; fasting is therefore not recommended;⁴ in lieu of it, the giving of alms is ordained (94). O Great Queen!⁵ in the Kali Age, alms are efficacious in the accomplishment of all things. The proper objects of such alms are the poor devoted to meritorious acts (95). O Mother!⁶ the first days of the month, of the year, of the lunar half-months,⁷ the fourteenth day of the lunar half-month,⁸ the eighth day of the light half of the lunar month,⁹ the eleventh day¹⁰ of the lunar half-month, the new moon,¹¹ one's birthday, the anniversary

¹ When the Moon or Sun are devoured by Rāhu. One of the names of the latter is Bhū-cchāyā (Earth-Shadow), which shows that the ancient were not so foolish in this respect as some suppose them to have been.

² Japa.

³ The reference here is to the belief that in the Satya-Yuga the vital functions were dependent on the brain, in the Tretā Age on the bones, in the Dvāpara on the blood, and in the Kali Age on food.

⁴ Fasting is not prohibited, and those may do so who can. For those who cannot, acts of charity are substituted.

⁵ Maheśvarī.

⁶ Āmbikā.

⁷ Pakṣa.

⁸ Caturdaśī.

⁹ Śuklāṣṭamī.

¹⁰ Ekādaśī.

¹¹ Amāvāsyā. The day on which the Sun and Moon dwell together or are in the same line.

of one's father's death, and days fixed as those of festivals, are holy days (96-97).

The River Gaṅgā and all the great Rivers, the house of the religious Teacher, and the places of the Devas¹ are holy places. But for those who, neglecting the study of the Vedas, the service of mother and father, and the protection of their wife, go to places of pilgrimage, such holy places are changed to Hell (98-99). For women there is no necessity to go on pilgrimage, to fast, or to do other like acts, nor is there any need to perform any devotion except that which consists in the service of their husband (100). For a woman her husband is the place of pilgrimage, the performance of penance, the giving of alms, the carrying out of vows, and her spiritual teacher. Therefore should a woman devote herself to the service of her husband with her whole Self (101). She should ever by words and deeds of devotion act for the pleasure of her husband, and, remaining faithful to his behests, should please his kinsmen and relations (102).

A woman whose husband is her vow,² should not look at him with hard eyes, or utter harsh words before him. Not even in her thought should she do anything which is displeasing to her husband (103). She who by body, mind, and word, and by pleasant acts, ever pleases her husband, attains to the abode of Brahman³ (104). Remaining ever faithful to the wishes of her husband, she should not look upon the face of other men, or have converse with them, or uncover her body before them (105). In childhood she should remain under the control of her parents, in her youth

¹ Devatā-kṣetra. When they are worshipped such as Śrī-kṣetra (Pūri) the land of Viṣṇu; Arka-kṣetra (Konarak) the land of the Sun God.

² Pati-vratā—i.e., a chaste and dutiful wife.

³ Brahmapada = Brahmatva.

of her husband, and in her old age of the relatives of her husband. She should never be independent ¹ (106).

A father should not marry his daughter if she does not know her duty to a husband and how to serve him, as also the other rules ² of woman's conduct (107).

Neither the flesh of human beings, nor of the animals resembling them,³ nor the flesh of the cow, which is serviceable in various ways, nor the flesh of carnivorous animals, nor such meat as is tasteless, should be eaten (108). O Auspicious One!⁴ fruits and roots of various kinds, whether grown in villages or jungles, and all that is grown in the ground, may be eaten at pleasure (109).

Teaching and the performance of sacrifices are the proper duties of a Brāhmaṇa. But if he be incapable of these, he may earn his livelihood by following the profession of a Kṣatriya or Vaiśya (110). The proper occupation of a Rājanya ⁵ is that of fighting and ruling. But if he be incapable of these, he may earn his livelihood by following the profession of a Vaiśya or Śūdra (111). If a Vaiśya cannot trade, then for him the following of the profession of a Śūdra involves no blame. For a Śūdra, O Sovereign Queen!⁶ service is the prescribed means of livelihood (112). O Devī! members of the Sāmānya ⁷ class may for their maintenance follow all occupations except such as are specially reserved for the Brāhmaṇa (113). The latter, void of hate and attachment,⁸

¹ *i.e.*, her own mistress, with none to guide and protect her. This is the text of Manu.

² Dharma.

³ *i.e.*, apes, monkeys, etc.

⁴ Śivā.

⁵ Kṣatriya.

⁶ Parameśāni.

⁷ *Vide* p. 207, note 6.

⁸ Nirmama. Mama, or Mama-tā, is a sense of "Mineness," attachment to self, to one's property, etc.

self-controlled, truthful, the conqueror of his senses, free of envy and all guile, should pursue his own avocations (114). He should ever be the same to, and the well-wisher of, all men, and teach his well-behaved pupils as if they were his own sons (115). He should ever avoid falsehood, detraction, and vicious habits,¹ arrogance, friendship for low persons, the pursuit of low objects, and the use of language which gives offence (116). Where peace is possible, avoid war.² Peace with honour is excellent. O Beauteous One!³ for the Rājanya it should be either death or victory in battle ⁴ (117). A man of the kingly caste should not covet the wealth of his subjects, or levy excessive taxes, but, being faithful to his promises, he should ever in the observance of his duty ⁵ protect his subjects as though they were his own children (118). In administration, war, treaties, and other affairs of State the King should take the advice of his Ministers (119). War should be carried on in accordance with Dharma.⁶ Rewards and punishments should be awarded justly and in accordance with the Śāstras. The best treaty should be concluded which

¹ Vyasana (see p. 215, note 3). Manu enumerates ten evil habits as arising from pleasure, and eight from anger. Under the first head are: hunting, gambling, sleeping in the daytime, gossip, women, intoxicants, dancing, singing, instrumental music, and idle roaming; and under the second: slander, violence, insidious injury, envy, detraction, unjust seizure of property, violent language and assault. The word translated as "falsehood" (Mithyālāpa) in the text may also mean "frivolous conversation."

² The Sanskrit may also mean, "Desire for war when there is peace is blameworthy."

³ Varānanā.

⁴ A Kṣatriya should not flee from the field of battle.

⁵ Aṅgī-kṛtaṁ dharmam *i.e.*, duty undertaken or promise made.

⁶ Because men have to fight, they should not do so like beasts.

his power allows (120). By stratagem¹ should the end desired be attained. By the same means should wars be conducted and treaties concluded. Victory, peace, and prosperity follow stratagem (121). He should ever avoid the company of the low, and be good to the learned. He should be of a calm disposition, judicious of action in time of trouble, of good conduct, and reasonable in his expenditure (122).

He should be an expert in the maintenance of his forts, well trained in the use of arms. He should ever ascertain the disposition of his army, and teach his soldiers military tactics (123). O Devi! he should not in battle kill one who is stunned, who has surrendered his arms, or is a fugitive, nor those of his enemies whom he has captured, nor their wives or children (124). Whatever is acquired either by victory or treaty should be distributed amongst the soldiers in shares according to merit (125).

The King should make known to himself the character and courage of each of his warriors, and if he would care for his interests he should not place a large army under the command of a single officer (126). He should not put his trust in any single person, nor place one man in charge of the administration, nor treat his inferiors as equals, nor be familiar with them² (127). He should be very learned, yet not garrulous; full of knowledge, yet anxious to learn; full of honours, yet without arrogance. In awarding both reward and punishment he should be calm and discriminating (128). The King should either himself or through his spies watch his subjects, kinsmen, and servants (129). A wise master should not either reward or punish anyone in a fit of passion

¹ Upāya.

² Nicaih kriḍopahāsam vivarjayet=eschew playing and joking with the low.

or arrogance and without due cause (130). Soldiers, commanders, ministers, wife, children and servitors he should protect. If guilty, they should be punished according to their deserts (131). The King should protect, like a father, the insane, the helpless, children and orphans,¹ and those who are old and infirm² (132).

Know that agriculture and trade are the appropriate callings of the Vaiśya. It is by agriculture and trade that man's body is maintained (133). Therefore, O Devi! in agriculture and trade all negligence, vicious habits,³ laziness, untruth, and deceit should be avoided in every way (134).

Śivā! when both buyer and seller are agreed as to the object of sale and the price thereof, and mutual promises have been made, then the purchase becomes complete (135). O Dearest One! the sale or gift of property by one who is a lunatic, out of his senses,⁴ under age, a captive, or enfeebled by disease, is invalid (136). The purchase of things not seen is concluded by hearing the description thereof. If the article be found to differ from its description, then the purchase is of no effect (137). The sale of an elephant, a camel, and a horse is effected by the description of the animal. The sale is, however, set aside if the animal does not answer its description (138). If in the purchase of elephants, camels, and horses a latent vice becomes patent within the course of a year from the date of sale, then the purchase is set aside, but not after the lapse of one year (139). O Devī of Kula! the

¹ Mṛta-bāndhava, those whose protectors are dead.

² The text is Jvarābhībhūta, but probably should be read (and is so translated) as Jarābhībhūta, the latter being the adjective of Vṛddha. But, read as in the original, the meaning would be "stricken by disease".

³ Vyasana (see p. 223, note 1).

⁴ e.g., by drink.

human body is the receptacle of piety, wealth, desires, and final Liberation. It should therefore never be the subject of purchase; and such a purchase is by reason of My commands invalid (140).

O Dear One! in the borrowing of barley, wheat, or paddy, the profit of the lender at the end of the year is laid down to be fourth of the quantity lent, and in the case of the loan of metals one-eighth (141). In monetary transactions, agriculture, trade, and in all other transactions, men should ever carry out their undertakings. This is approved by the laws¹ (142).

A servant should be skilful, clean, truthful, wakeful, careful and alert, and possess his senses under control (143). He should, as he desires happiness in this and the next world, regard his master as if he were Viṣṇu Himself, his master's wife as his own mother, and respect his master's kinsmen and friends (144). He should know his master's friends to be his friends, and his master's enemies to be his enemies, and should ever remain in respectful attendance upon his master, awaiting his orders (145). He should carefully conceal his master's dishonour, the family dissensions, anything said in private or which would hurt the mind of his master (146). He should not covet the wealth of his master, but remain ever devoted to his good. He should not make use of bad words or laugh or play in his master's presence (147). He should not, with lustful mind, even look at the maidservants in his master's house, or lie down with them, or play with them in secret (148). He should not use his master's bed, seat, carriages, clothes, vessels, shoes, jewels, or weapons (149). If guilty, he should beg the forgiveness of his master. He should not be forward, impertinent, or attempt to place himself on an equal footing with his master (150).

¹ Śāstras.

Except when in the Bhairavī-cakra¹ or Tattva-cakra,¹ persons of all castes should marry in their caste according to the Brāhma form,² and should eat with their own caste people (151). O Great Queen! in these two circles,³ however, marriage in the Śaiva form is ordained,⁴ and as regards eating and drinking, no caste distinctions exist (152).

Śrī Devī said:

What is the Bhairavī-cakra, and what is the Tattva-cakra? I desire to hear about them, and it behoves Thee kindly to speak of them (153).

Śrī Sadā-śiva said:

O Devī! in the ordinances relating to Kula worship I have spoken of the formation of Circles.⁵ That should be done by the excellent worshippers at times of special worship (154). O Dear One! there is no strict rule relating to the Bhairavī-cakra. This auspicious Circle may at any convenient time be formed (155). I will now speak of the rites relating to this Circle, which benefits the worshippers, and in which, if the Devī be worshipped, She speedily grants the prayers of Her votaries (156).

The Kulācārya⁶ should spread an excellent mat in a beautiful place, and, after purifying it with the Kāma⁷ and

¹ See below.

² There are eight forms of marriage, of which the Brāhmodvāha is that most generally adopted.

³ *i.e.*, the Bhairavī-Cakra and Tattva-Cakra.

⁴ Śaivodvāhaḥ prakīrtitaḥ. In the *Tantrāntara* it is said that in Śaiva marriage a Brāhmaṇa can marry a woman of all the classes, a Kṣatriya can marry all classes except a Brāhmaṇa, a Vaiśya all classes except Brāhmaṇa and Kṣatriya. A Śūdra may marry a Śūdra or Sāmānya, a Sāmānya may marry a Sāmānya alone (ed. *Bhakta*, p. 338).

⁵ Cakra.

⁶ The instructor in Kula worship versed in the Tantras and Mantras and in the knowledge of the Brahman.

⁷ *i.e.*, "Klīm."

Astra¹-Bijas, should seat himself upon it (157). Then the wise one should draw a square with a triangle in it with either vermilion or red sandal-wood paste, or simply water (158). Then, taking a painted jar, and smearing it with curd and sun-dried rice, and placing a vermilion mark on it, let him put a bunch of leaves and fruit upon it² (159). Filling it with perfumed water whilst uttering the Praṇava,³ the worshipper should place it on the Maṇḍala,⁴ and exhibit before it lights and incense-sticks (160). The jar should then be worshipped with scent and flowers. The Iṣṭa-devatā⁵ should be meditated upon as being in the jar. The ritual according to the shortened form should then be done (of the Iṣṭa-devatā) (161). Listen, O Adored of the Immortals! whilst I speak to Thee of the peculiar features of this worship. There is no necessity of placing the nine cup for the Guru and others (162). The Sādhaka should then take such of the elements of worship as he wishes,⁶ and place them in front of himself. Then, purifying them with the Weapon Mantra,⁷ let him gaze upon them with steadfast eyes⁸ (163).

Then, placing scent and flowers in the wine-jar, let him meditate upon the Ānanda-Bhairavī and Ānanda-Bhairava in it (164).

¹ *i.e.*, "Phaṭ."

² Usually a mango twig with leaves and a cocoa-nut is placed on the mouth of the jar. The water is perfumed with camphor and the like.

³ Om̐. The first word : from Pra=before, Nu=to speak.

⁴ *i.e.*, the square and triangle referred to in verse 158, which is ordinarily perfumed with camphor.

⁵ The special form of Deity of the worshipper.

⁶ *i.e.*, such Tattvas as one prefers if all cannot be had, but there should be the first (Wine) and one of the Śuddhis.

⁷ "Phaṭ."

⁸ Divya-dṛṣṭi.

DHYANA

He should meditate upon the Ānanda-Bhairavī as in the full bloom of youth, with a body rosy as the first gleam of the rising Sun. The light of nectarlike sweetness of Her charming smile illumines Her face as beautiful as a full-blown lotus.¹ Decked with jewels, clad in beauteous coloured raiment, delighting in dance and song,² She with the lotus of Her hands makes the signs which confer blessings and dispel fears (165-166).

After thus meditating on the Blissful Devī³ let the worshipper thus meditate upon the Ānanda-Bhairava (167).

DHYANA

I meditate upon the Deva Who is white as a Stream of camphor, Whose eyes are large and beautiful like lotuses, the lustre of Whose body is adorned with celestial raiments and jewels, Who holds in His left lotus-like hand the cup full of nectar, and in the right a ball of Śuddhi⁴ (168).

Having thus meditated upon Them both, and thinking of Them in a state of union⁵ in the wine-jar, the worshippers should then worship Them therein, with Mantra, beginning with the Praṇava and ending with Namaḥ, the names of the Devatās being placed between,⁶ and with perfume and flower. Let him then sanctify the wine (169).

¹ Bhārati reads it to mean, 'Her charming smile and the sweetness of her words illumine Her face'.

² The Śakti should be versed in the Arts (Kalā). There are sixty-four of these—learning, singing, dancing, playing, painting, kissing, embracing, collecting flowers, etc. (see *Raghu-vaṃśa*, Canto 8, verse 67).

³ Ānanda-mayī.

⁴ Śuddhi-guṭikā—that is, a ball of purified Śuddhi or Tattva which is eaten.

⁵ Sāmarasya, which means identity, or in the ordinary material sense sexual union.

⁶ The Mantra would thus be: Ete be gandha-puṣpe: Om̐ Ānanda-Bhairavāya Namaḥ and Ete gandha-puṣpe Om̐ Ānanda-Bhairavyai Namaḥ.

The Kula worshipper should sanctify the wine by repeating over it the Pāśādi-trika-Bija and Svāhā¹ a hundred and eight times (170). When the Kali Age is in full sway, in the case of the householder whose mind is entirely engrossed with domestic desires, the three sweets should be substituted in the place of the first element of worship (wine) (171). Milk, sugar, and honey are the three sweets.² They should be deemed to be the image of wine, and as such offered to the Deity (172). Those born in the Kali Age are by their nature weak in intellect, and their minds are distracted by lust. By reason of this, they do not recognize the Śakti to be the image of the Deity³ (173). Therefore, O Pārvatī! for such as these let there be, in place of the last element of worship (sexual union), meditation upon the Lotus-feet of the Devī and the inward recitation of their⁴ Iṣṭa-mantra⁵ (174).

Therefore such of the elements of worship as have been obtained should be consecrated by the recitation, over each of them, of the same Mantra one hundred times (175). Let the worshipper, with closed eyes, meditate upon them as

¹ *i.e.*, the Mantra, consisting of three Bijas, beginning with Pāśa, or Ām—"Ām Hṛīm Krom: Svāhā."

² Madhura-traya. Some say ghee, honey, sugar. It has been previously said that the Sādhaka householder may drink up to five cups. Here it is said that a householder is not to drink at all. The apparent contradiction is resolved by Tarkālamkāra, who says that a householder whose mind is engrossed in his Sādhana may drink five cups but he whose mind is occupied with worldly matters and rites for the attainment of worldly advantages should not drink.

³ Sva-bhāvāt kali-janmānaḥ kāma-vibhrānta-cetasāḥ
Tadrūpeṇa na jānanti Śaktim sāmānya-buddhayaḥ.

⁴ Atasteṣāṃ pratinidhau śeṣā-tattvasya Pārvatī!
Dhyānam Devyāḥ padāmbhoje sveṣṭa-mantra-japas-tathā.

⁵ *i.e.*, the Mantra given at initiation. Here it is the Kālikā-Mantra Hṛīm, Śrīm, Kṛīm, Ādyā-kālikāyai Namaḥ.

suffused by Brahman,¹ then offer them as before to Kālī, and, lastly, eat and drink the consecrated elements (176). O Gentle One!² this is the Bhairavī-cakra, which is not revealed in the other Tantras. I have, however, spoken before Thee of it. It is the essence of essences, and more excellent than the best (177).

Pārvatī! in Bhairavī-cakra and Tattva-cakra the excellent worshipper should be wedded to his Śakti, according to the laws prescribed by Śiva³ (178). The

¹ Brahma-maya.

² Bhadre.

³ Vivāho bhairavī-cakre tattva-cakre'pi Pārvatī.

Sarvathā sādhakendreṇa kartavyaḥ Śaiva-vartmanā.

Two forms of marriage are, Brāhma (the usual kind) and Śaiva. There is in the first no restriction as regards age or caste. A widow can also so marry. The only restriction is that the woman has not already a husband (ix, 279). The latter marriage is of two kinds, one terminated by the Cakra and the other life-long (ix, 269 and in verse 280). The persons so married are Śaktis. A Śakti again may be Pūjyā or Bhogyā. The latter may be enjoyed and not the former who merely acts as Uttara-sādhikā, that is, assists in the ritual the man whose Śakti she is. A Pūjyā-Śakti is never for life. The Bhogyā-Śakti may be for life or for the Cakra only. In all cases some form marriage precedes intercourse where it takes place. On verse 174 Tarkālamkāra says that the Brāhma wife is called Sva-śakti or Aparā-śakti (that is not Para-śakti). The Śaiva wife is called Para-śakti. The Brāhma wife, if purified by Śaiva marriage ritual or taken as a Śakti in the Bhairavī-cakra, becomes a Para-śakti. Para-śakti should (he says) be treated as the Sādhaka's mother and as Divinity (Iṣṭa-devatā). If the thought of wife relationship (Bhāryā-bhāva) arises in the mind there is a fall. Here (he says) Śiva has prohibited the last Tattva ere long for men of ordinary intelligence and weak control over their desire (Kāma). Such are not competent to take a Śakti. This is not clear. But presumably what is meant is that they are not in a position to do Sādhana with a Śakti. For such a man the presence of a woman is rather an obstacle—Vighna—than a help). Those, however, who by Sādhana have conquered lust, may do Sādhana with Śakti. The Uttara and other Tantras say that after doing Sādhana with Siva-śakti and obtaining success (Siddhi) then when the mind is free of temptation, Sādhana may be done with Para-śakti. *Gupta-sādhana Tantra* says that "in Kulācāra the Siddhamantrin should worship (Pra-pūjayet) the Kula women."

I may add that the various grades of competency and Cakra must be considered. There are men who do Sādhana with a woman who never

Vira¹ who without marriage worships by enjoyment of Śakti² is, without doubt, guilty of the sin of going with another man's wife³ (179). When seated in the Bhairavī-cakra men of all castes composing it are like the best of the twice-born; but when the circle is broken, they revert again to their own respective castes (180). In this Circle there is no distinction of caste nor impurity of food.⁴ The Vira worshippers in the Circle are My image; there is no doubt of that (181). In the formation of this Circle there is no rule as to time or place or question as to fitness.⁵ The necessary articles may be used by whomsoever they may have been brought (182). Food brought from a long distance, whether it be cooked or uncooked,⁶ whether brought by a Vira⁷ or a Paśu,⁸ becomes pure, immediately it is brought within the Cakra (183).

While the Cakra is being formed, all dangers flee in confusion, awed by the Brāhmaṇik⁹ lustre of its Viras (184).

have sexual intercourse with her nor thought of it. The Para-śakti in human form is identified not with the Para-śakti in Supreme Power.

For status of Śaiva wife and her children, see Chapter IX, verse 267, *et seq.*

¹ See *Śakti and Śakta*. The worshipper in whom the Rajoguṇa predominates, and for whom worship must be in the Virācāra form.

² Śakti-sevā.

³ Vinā pariṇayam viraḥ śakti-sevām samācāran

Para-strī-gāminam pāpam prāpnuyān-nātra samśayaḥ.

⁴ Literally, there is nothing to be considered Uccīṣṭa. This term means food left on the plate of a person after he has finished eating. These leavings are considered impure.

⁵ Pātra-vicāraṇā.

⁶ Pakkva, a-pakkva, which also means ripe or unripe, here means cooked or uncooked. Cooked food should not be taken from the place where it has been cooked; if so, it becomes impure.

⁷ See *Śakti and Śakta*.

⁸ See *Ibid.* Cooked food should not be touched by a lower caste; if so, it becomes impure. But the rule does not apply to uncooked food.

⁹ Brahma-tejas. The word Brāhmaṇik is here to be understood in its primary meaning, "Brahma jānāti sa Brāhmaṇik"—*i.e.*, he who knows the Brahman is a Brāhmaṇa, and not as signifying the Brāhmaṇa caste.

Upon the mere hearing that a Bhairavī circle has been formed at any place, fierce Piśācas, Guhyakas, Yakṣas, and Vetālas¹ depart afar in fear (185). Into the circle come all the holy places,² the great and holy places,³ and with reverence Indra⁴ and all the immortals (186). Śivā! the place where a circle is formed is a great and holy place, more sacred than each and all the other holy places. Even the Thirty-three⁵ desire the excellent offerings⁶ made to Thee in this circle (187). Whatever the food be, whether cooked or uncooked, and whether brought by a Mleccha,⁷ Caṇḍāla,⁸ Kirāta,⁹ or Hūṇa,¹⁰ it becomes pure as soon as it is placed in the hand of a Vira¹¹ (188). By the seeing of the circle and of the worshippers therein, who are but images of Myself, men infected with the taint of the Kali Age are liberated from the bonds of the life of a Paśu¹² (189). When, however, the Kali Age is in full sway, the circle should not be concealed. The Vira should at all places and at all times practise Kula¹³ rites and make Kula worship (190).

¹ See note under Ch. III, v. 25.

² Tirtha—Shrines, places of pilgrimage.

³ Mahā-tīrtha.

⁴ King of the Celestials.

⁵ Tri-daśa—*i.e.*, the thirty-three Devas—*viz.*, twelve Ādityas, eight Vasus, eleven Rudras, and two Aśvins. The word also means "Devas," as they do not go through the three (Tri) stages (Daśās): growth, maturity, decay.

⁶ Naivedya.

⁷ Non-āryan.

⁸ See p. 51, note 5.

⁹ Untouchables, living by hunting.

¹⁰ Hun.

¹¹ See *Śakti and Śakta*.

¹² See *Śakti and Śakta*. Man is liberated from the bonds which bind his humanity to the animal element in him. A Paśu is one in whom the Tamoguṇa is dominant. He is not fit for Vira Sādhana.

¹³ Tāntrika rites of the Kaula form.

In the Circle all distinction of caste, frivolous talk, levity, garrulity, spitting, and breaking wind should be avoided (191). Such as are cruel, mischievous, Paśu,¹ sinful, atheists, blasphemers of Kula doctrine, and calumniators of the Kula² Scriptures, should be kept far away from the Circle (192). Even the Vira³ who, induced by affection, fear, or attachment, admits a Paśu⁴ into the circle falls from his Kula duty,⁵ and goes to hell (193). All who have sought refuge in the Kula-Dharma, whether Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, or Sāmānyas, should ever be worshipped like Devas (194). He who, whilst in the Circle, makes, from pride in supremacy of his caste, distinctions of caste, descends to a terrible hell even though he should have gone to the very end of the Vedānta⁶ (195). How within the Circle can there be any fear of sin for Kaulas,⁵ who are good and pure of heart, and who are manifestly the very image of Śiva? (196). Vipras⁷ and others who are followers of Śiva⁸ should, so long as they are within the circle, follow the ordinance of Śiva⁹ and the observances prescribed by Him¹⁰ (197).

¹ See *Śakti and Śākta* also see p. 233, note 12.

² See p. 233 note 13, *ante*.

³ Tāntrika of the Vira class. The Vira is a man of strong impulses and passions. In him the Rajoguṇa is dominant. Tāntrik Sādhana is mainly aimed at using these impulses and passions in such a way that they help the man in the upward path.

⁴ See *Śakti and Śākta*.

⁵ That is, his duty as a kula-sādhaka.

⁶ *i.e.*, even though he be a master of Vedāntic doctrine.

⁷ Here the word is used as the equivalent of the Brāhmaṇik caste.

⁸ Śaiva-mārgin, he who follows the mode of life and worship ordained by Śiva.

⁹ Śiva-śāsana.

¹⁰ Śāmbhavācāra. Emanating from Saṃbhu (Śiva) both words = beneficent.

Without the Circle each should follow his own calling according to his caste and stage of life,¹ and should discharge his respective duty for the ordered continuance of the world (198). One Japa² made by a devout³ man, when seated within the circle, bears the fruit attainable by the performance of a hundred Puraścaraṇa⁴ and by Śavāsana, Muṇḍāsana, and Citāsana⁵ (199). Who can describe the glory of the Bhairavī-cakra? Its formation, though but once only frees of all sins (200). The man who for six months worships in such a circle will become a King, he who so worships for a year becomes the Conqueror of Death,⁶ and by the daily performance of such worship he attains to Nirvāṇa (201).

What is the need, O Kālikā! of saying more? Know this for certain, that for the attainment of happiness in this or the next world there is only the Kula-dharma, and no other (202). When the Kali Age is dominant and men are devoid of all Dharma, even a Kaula merits hell by concealment of the Kula-dharma⁷ (203).

I have spoken of the Bhairavī-cakra, which is the sole means of attaining enjoyment and final Liberation. I will now speak to Thee, O Queen of the Kaulas! of the Tattva circle. Do Thou listen (204).

The Tattva cakra is the king of all Cakras. It is also called the Divine Circle.⁸ Sādhakas who have not attained

¹ Āsrama.

² Repetition of Mantra.

³ Su-dhī (Su = good; dhi = intellect), or Wise.

⁴ A Mantra rite. See *ante*, p. 56, n. 1.

⁵ These are particular postures—on a corpse, on skulls, and funeral pyre respectively. In the case of Japa done on these the Mantra if of one letter should be said 10,008, if of two letters 8,008, if of three letters 5,008, and of more letters 1,008 times.

⁶ Mṛtyumjaya, a title of Śiva, means "Conqueror of Death".

⁷ Gopanāt kula-dharmasya kaulo'pi nārakī bhavet.

⁸ Divya-cakra: possibly so called because those who join it are of the Divya-bhāva.

to a Knowledge of Brahman¹ may not take part in it (205). Only those worshippers of the Supreme Brahman² are competent to take part in this circle who have attained to Knowledge of Brahman who are devoted to Brahman,³ pure of heart, tranquil,⁴ devoted to good of all beings, who are unaffected by the external world,⁵ who see no differences, but to whom all things are the same,⁶ who are merciful, faithful to their vows,⁷ and who have realized the Brahman⁸ (206-207).

O Knower of That!⁹ only those who, possessing the Knowledge of the Real,¹⁰ look upon this moving and motionless Existence as one with Brahman, such men are competent to take part in this Circle (208). They who regard everything in the Tattva Circle as Brahman,¹¹ they alone, O Devī, are qualified¹² to take part therein (209). In the formation of this Circle there is no necessity for placing the wine-jar, no lengthy ritual. It can be formed everywhere in a spirit of devotion to Brahman (210). O Dearest One! the worshipper of the Brahma-Mantra¹³ and a devout believer in Brahman should be the Lord¹⁴ of the Circle, which he should

¹ Brahma-jñā.

² Para-brahmopāsaka.

³ Brahma-tatpara—He to whom the Brahman is his highest Aim.

⁴ Thānta = Free from attachment and envy (*Bhāratī*).

⁵ Nir-vikāra—Changeless.

⁶ Nirvikalpa—no distinction, to whom there is no longer "I" and "Thou," "I" and "This," but to whom all things are the Brahman.

⁷ Satya-samkalpaka.

⁸ Brāhma.

⁹ Tattva-jñā. Tat = That = Brahman. Tattva = Brahman state or Thatness. Tattva is the real. Tattvajñā = the knower of That.

¹⁰ Tattva-vid = Tattva-jñā, or Brahma-jñā: Knower of the Brahman.

¹¹ Brahma-maya.

¹² Tattva-cakriṇaḥ.

¹³ Brahma-Mantra,—Om Saccidekaṁ Brahma.

¹⁴ That is, Cakreśvara.

form of other worshippers who know the Brahman¹ (211). In a beautiful and clean place, pleasant to the worshippers, should be spread beautiful carpets for seats² (212). There, O Śivā! the Lord of the Circle should seat himself with the worshippers of Brahman, and have the elements of worship brought and placed in front of him (213). The Lord of the Circle should inwardly recite the Mantra, beginning with the Tāra³ and ending with the Prāṇa-bija,⁴ a hundred times, and then pronounce the following Mantra over the elements (214):

MANTRA

The act of offering is Brahman. The offering itself is Brahman. Into the Fire which is Brahman offering is made by him who is Brahman. By him alone, who is absorbed in the offering to Brahman, is unity with Brahman attained⁵ (215).

All the elements should be purified by the inward recitation of this Mantra seven or three times (216). Then, with the Brahma-Mantra,⁶ making an offering of the food and drink to the Supreme Spirit, he should partake thereof with the other Sādhakas, Knowers of the Brahman (217).

¹ That is, who have realized the identity of all things with Brahman.

² Vicitra = Beautifully made or coloured; Āsana = mats, carpets.

³ Om̐.

⁴ That is, Hamsaḥ—the Mantra, "Om̐ Hamsaḥ." The Hamsa-Mantra is called Ajapā. Hamsa is Prāṇa-bija (Life mantra). Ha is outgoing breath and Sa = Indrawn breath. Breathing is the Mantra which is constantly said of itself: Hamkāreṇa bahir yāti saḥ-kāreṇa viśet punaḥ. According to some Saḥ is the outgoing and Ham̐ the indrawn breath.

⁵ Brahmārpaṇaṁ Brahma-havir Brahmāgnau Brahmaṇā hutaṁ, Brahmaiva tena gantavyaṁ Brahma-karma-samādhinā. *vide ante*, p. 45.

⁶ That is, Om̐ sachidekaṁ Brahma. The words "Brahmaṇi arpaṇaṁ astu" are also added.

O Great Queen! ¹ there is no distinction of caste in the Brahma Circle,² nor rule as to place or time or cup.³ The foolish men who in their ignorance, make distinctions of birth⁴ or caste⁵ when seated in the Divya-cakra go upon the downward path⁶ (218-219). And therefore should those excellent worshippers, possessed of the Knowledge that the Supreme Brahman pervades all things, perform the rites of the Tattva Circle with every care for the attainment of religious merit, fulfilment of desire, wealth, and Liberation⁷ (220).

Śrī Devī said:

Lord! Thou hast spoken in full of the duties of the householder; it now behoves Thee kindly to speak of the duties appropriate to the ascetic life⁸ (221).

Śrī Sadā-śiva said:

Devī! the stage of life of an Avadhūta⁹ is in the Kali Age called Saṁnyāsa. Now listen while I tell Thee what should be done (222).

When a man who is versed in Spiritual Wisdom¹⁰ acquires Brahman knowledge, and distaste for all Karma he should seek refuge in the life of an ascetic (223). If, however,

¹ Maheśāni.

² That is, Tattva-cakra.

³ Pātra (*Tarkālaṁkāra*). It may also mean worthiness—that is, there is to be no distinction as to persons deserving, or undeserving, to take part in the Cakra. The expression Deśa-kāla-pātra is very often used, and there it means the worth of the person one deals with.

⁴ Kula—family, or rank.

⁵ Varṇa.

⁶ Adhamā-gati.

⁷ Dharma, Artha, Kāma, Mokṣa.

⁸ Saṁnyāsa.

⁹ Avadhūtāśrama (Avadhūta+Āśrama). Avadhūta=Ava+dhū+ktā =Shaken off, rejected; hence, one who has separated himself from the world (see p. 209, note 1, and *Śakti and Śakti*.) Āśrama=hermitage, place of rest or refuge, also stage of life.

¹⁰ Adhyātma-vidyā-nipuṇa = Ātma-vidyābhijña.

one abandons an old mother or father, infant children and a devoted wife, or helpless dependents, and adopts the life of a wandering mendicant, one goes to Hell¹ (224). All, whether Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra, or Sāmānya, are equally entitled to take part in the purificatory ceremony of the Kula ascetic² (225).

After the performance of all the duties of a householder, and after satisfying all dependants and others,³ one should go forth from his house, indifferent, free from desires, with all his senses conquered (226). He who wishes thus to leave his house should call together his kinsmen and friends, his neighbours and men of his village, and lovingly ask of them their permission (227). Having obtained it, and made obeisance to his Iṣṭa-devatā,⁴ he should go round his village, and then without attachment, set forth from his house (228). Liberated from the bonds of household life, and immersed in exceeding joy,⁵ he should approach a Kula ascetic of divine knowledge, and pray to him as follows: (229).

O Supreme Brahman! all this life of mine has been spent in the discharge of household duties. Do Thou, O Lord! be gracious to me in this my adoption of the life of an ascetic (230).

¹ See *Bhakta*, p. 357. *Tarkālaṁkāra* says that Veda teaches that when there arises the sense of detachment in a man he should take the ascetic path (Saṁnyāsa). The verse may seem to conflict with this. But the answer is that the prohibition there does not apply where there is intense dispassion (Vairāgya such as that of Śuka-deva, Buddha-deva, Caitanya, Śaṁkarācārya and other great men like them).

² Kulāvadhūta-saṁskāra, or purificatory rites upon entrance into life of an Avadhūta.

³ Literally, persons outside the domestic circle.

⁴ The text has Para-devatā, which literally means the Supreme Deva (Brahman), but which is translated by *Tarkālaṁkāra* as Abhīṣṭa-devatā (or Iṣṭa-devatā), such Devatā being to each worshipper his Supreme Devatā. So far as the Tantra is concerned the Iṣṭa-devatā is either the Brahman or Supreme Devī-Kālikā.

⁵ Paramānanda, or in the Brahman who is Supreme Bliss.

The religious Preceptor¹ should thereupon satisfy himself that the disciple's duties as a householder have all been accomplished, and, on finding him to be of calm mind and full of discernment, initiate him into the second stage (231). The disciple should then, with a well-controlled mind, make his ablutions and say his daily prayer, and then, with the object of being absolved from the threefold debt² due to them, worship the Devas, the Ṛṣis,³ and the Pitṛs (232).

By the Devas are meant Brahmā, Viṣṇu, and Rudra, with their followers⁴; by the Ṛṣis³ are meant Sanaka and others, as also the Devarṣis³ and the Brahmarṣis³ (233). Listen whilst I now enumerate the Ancestors⁵ who should be worshipped (234). The father, paternal grandfather, paternal great-grandfather, mother, the maternal grandfather, and others in the ascending line, and the maternal grandmother and others in the ascending line (235). At the time of adoption of the life of an ascetic,⁶ the Devas and Ṛṣis should be worshipped in the East, the paternal ancestors in in the South, the maternal ancestors in the West (236).

¹ Guru.

² The threefold debt is that due to the Devas, Ṛṣis, and Pitṛs for protection, teaching, parentage; the fourth debt (Mānava) is that to men for their help. The first is discharged by Yajña, the second by Brahmācārya, the third by giving birth to children, and the fourth by the performance of the duties of the Āśrama.

³ Ṛṣi according to some comes from that root Dṛś=to see for they are seers. Vācaspatya derives it from root Ṛṣ=to go, that is, one who has gone to the end of Saṁsāra by Jñāna is a Ṛṣi. *Bhāratī* classifies them as follows: the highest are the Mānasa-putras of Brahmā who are Sanaka, Sanandana, Sanātana and others. The second class are the Devarṣis—Nārada and others. The third class are the Brahmarṣis Bhṛgu and others. Others give a different classification, Bhṛgu is there a Mānasa-putra which is then the same as Brahmarṣi. Another class of Ṛṣis is the Kings who are Ṛṣis (Rājaṛṣi).

⁴ *Bhāratī* says that "their followers" should be "his", that is, Rudra's followers.

⁵ Pitṛs.

⁶ Nyāsa-karma = Samnyāsa-karma.

Spreading two seats on each of these sides, beginning from the East, and invoking the Devas and others thereto, they should there be worshipped¹ (237). Having worshipped them in proper form, Piṇḍas² should be offered to each of them separately according to the rules relating thereto. And then, with folded palms, let the disciple thus supplicate the Devas and Ancestors (238):

MANTRA

O Fathers! O Devas! O Ṛṣis! O Mothers! be you satisfied. Do you absolve me, about to enter upon the path of Renunciation³ from all debts⁴ (239).

Having thus prayed to be free from all debts, bowing again and again, and being thus freed of all debts, he should perform his own funeral rites⁵ (240). The father and paternal grandfather and great-grandfather are one's Self. In offering, therefore, the individual Self to the Supreme Spirit, he who is wise should perform his own funeral rites (241). O Devī! sitting with his face to the North, and invoking the spirits of his ancestors⁶ upon the seats which he has prepared for them, he should, after doing them homage, offer the funeral cakes⁷ (242). In so offering he should spread Kuśa grass with the ends towards the East,⁸

¹ That is, the Devas and Ṛṣis in the East, the paternal Ancestors in the South, and the maternal Ancestors in the West. And each should be worshipped there separately.

² Funeral cakes.

³ Guṇātīta-pada—literally, beyond the life of attributes.

⁴ *Vide* verse 232, *ante*.

⁵ Śrāddha in order to realize his severance from the world and to consign the individual Self (Ātmā) into the Supreme Self (Paramātmā).

⁶ Who are his Sva-rūpa (Bhāratī).

⁷ Piṇḍa.

⁸ For the Devas and Ṛṣis. The Piṇḍas are placed on the Kuśa grass.

South,¹ West,² and towards the North for himself³ (243). After completion, according to the directions of the Guru, of the funeral rites, the seeker after Liberation should, in order to purify his heart inwardly, recite the following Mantra a hundred times (244):

MANTRA

Hrīm, Let us worship Tryambaka⁴, sweet-scented increaser of nourishment. May He free us from the bond of death just as the Urvārūka⁵ is freed of its stalk. May He not cast us away from immortality (245).

Then the religious Preceptor⁶ should draw a Maṇḍala⁷ on the altar of a shape in accordance with the form of worship of the Iṣṭa-devatā of the Sādhaka,⁸ and then place the jar on the altar and commence worship (246). Then the Guru, possessed of Brahma knowledge, should meditate upon and worship the Supreme Spirit in the manner prescribed by Śaṁbhu, and place fire on the altar (247). The Guru should then offer unto the fire so sanctified the oblation according to his own Kalpa,⁹ and then make his disciple perform the complete Homa¹⁰ (248). He should first offer oblation with

¹ For the paternal Ancestors.

² For the maternal Ancestors.

³ For his own Śrāddha, offering Piṇḍa to himself as dead.

⁴ Tryambaka, which, according to Tarkālamkāra, means the Father of the three Devas—Brahmā, Viṣṇu, and Rudra—though the Ṛg-vidhāna uses it as an equivalent of Mahādeva (see Chapter v. 210).

⁵ A kind of melon (see as to Mantra, Ṛg-vedā, vii, 59, 12). See *ante*, p. 141.

⁶ Guru.

⁷ Maṇḍala, or diagram which should be that of the Iṣṭa-devatā of the disciple.

⁸ That is, the shape of the figure will vary with the Devatā worshipped. The Vedī or altar should be made according to the form of worship.

⁹ See *post*, under ch. x, v. 139.

¹⁰ Sākala-Homa—the universal oblation or sacrifice to Fire.

the Vyāhṛtis, and then with the vital airs, Prāṇa, Apāna, Samāna, Udāna, Vyāna¹ (249).

For the destruction of the false belief that the body, whether gross or subtle, is the Ātmā, the Tattva-Homa² should be performed, uttering the following words:

MANTRA

“Earth, Water, Fire, Air, Ether; (then) Smell, Taste, Vision, Touch, Hearing; (then) Mouth, Hands, Feet, Anus, and Organ of generation; (then) Ears, Skin, Eyes, Tongue, and Smell; (then) Manas, Buddhi, Ahaṁkāra, and Chitta;³ (and lastly) all involuntary acts, the functions of the senses and of life,⁴”

He should then say (after each group):

“May all these of mine be purified;” (adding)

“Hrīm: ⁵ I am the Light, may I be free from Desire⁶ and from the Sin of Ignorance: Svāhā”⁷ (250-254).

Having consigned as oblations into the fire the twenty-four Tattvas and the functions of the body, he who is now actionless should consider his body as dead (255).

¹ The Vyāhṛti are Bhūh, Bhuvah, Svaḥ. See p. 244, note 1.

² Cf. Tattva-suddhi, Chapter VI, verse 53.

³ Constituting the mental Self, or Antaḥkarana.

⁴ The twenty-four Tattvas have been grouped under their different heads—(five) Pṛthivi, Salila, Vahni, Vāyu, Ākāśa; (five) Gandha, Rasa, Rūpa, Sparśa, Śabda; (five) Vāk, Pāṇi, Pāda, Pāyu, Upastha; (five) Śrotra, Tvak, Nayana, Jihvā, Ghrāṇa; (four) Manas, Buddhi, Citta, Ahaṁkāra.

⁵ Or Mahā-māyā. The union of Cit (Śiva) and (Śakti), that is “May I be like unto the universal Caitanya united with Hrīm.

⁶ Virajā, that is free from Rajoguṇa which is the impulse to action.

⁷ Vipāpmā, the “Sin” being Avidyā. This should be repeated at the end of each of the seven groups and an oblation made into Fire. The seven groups include that of the vital airs. This rite resembles Tattva-suddhi. See p. 150, note 4, Cf. A. Avalon's *Serpent Power*, v. 40.

Considering his body as dead and devoid of all function, and calling to mind the Supreme Brahman, let him take off his sacred thread (256). He, the knower of the Tattva, should take it from his shoulder, uttering the

MANTRA

Aim Klīm Hamṣaḥ

Holding it in his hand while he recites the three Vyāhṛtis,¹ ending with Svāha, let him throw it steeped in ghee into the fire (257). Having thus offered the sacred thread as an oblation to the fire, he should, whilst uttering the Kāma-Bija,² cut off his crown-lock³ and take and place it in the ghee⁴ (258) [with the]

MANTRA

O Crown Lock! Daughter of Brahman! thou art an ascetic⁵ in the form of hair. I am now giving thee a place in the Purifying One.⁶ Depart, O Devī! I make obeisance to thee (259).

He should then, whilst uttering the Kāma,⁷ Māyā,⁸ Kūrca,⁹ and Astra¹⁰ Bijas, ending with the Mantra Svāhā,

¹ The seven Lokas which are the seven limbs of Praṇava are collectively called Mahā-vyāhṛti. Homa with the first three is called Vyāhṛti Homa. The seven Lokas are: Bhūḥ, Bhuvah, Svah, Mahah, Jana, Tapas, Satya. They have their places in the human body. (See A. Avalon's *Serpent Power*.)

² Klīm.

³ See pp. 160, note 4, 199 note 8.

⁴ Clarified butter.

⁵ Tapasvinī—feminine of Tapas-vin, one who has performed penances.

⁶ Pāvaka = the purifier, i.e. Fire.

⁷ Klīm.

⁸ Hrīm.

⁹ Hūm.

¹⁰ Phaṭ.

make the Homa¹ sacrifice of that lock of hair in the sanctified fire (260). The Pitṛs, Devas, and Devarṣis,² as also all acts performed in the worldly stage of life,³ reside in that lock and have it as their support (261). Therefore the man who renounces the crown-lock and sacred thread after the performance of the oblation becomes one with Brahman (262). The twice-born enter the stage of an ascetic by renunciation of the crown-lock and sacred thread, and the Śūdras and Sāmānyas by the renunciation of the crown-lock⁴ only (263). Then he whose crown-lock and sacred thread have been thus removed should make obeisance to the Guru, laying himself full length upon the ground. The Guru should then raise his disciple and say into his right ear: "O wise one! Thou art That.⁵ Think within thyself 'I am He'⁶ and 'He is I'.⁷ Free from all attachments⁸ and sense of Self,⁹ do thou go as thou pleasest as moved thereto by thy nature"¹⁰ (264-265). The Guru, knower of the Brahman, should then, after removal of the jar and the fire, bend his head in obeisance to the disciple, recognizing in him, his own very Self¹¹ (266), and say:

¹ Śikhā-Homa.

² See p. 240, n. 3.

³ Āśramas. Or "previous stage," if, as according to the Āgama, there are, now, but two stages.

⁴ These classes have no thread, which is worn by the "twice-born" only.

⁵ Tat tvam asi, the Mahā-vākya or Great Word of the Upaniṣads.

⁶ Hamṣaḥ: Aham + Saḥ, the A being deleted.

⁷ So'ham is Hamṣaḥ reversed.

⁸ Nir-mama—literally, devoid of the sense of mineness.

⁹ Nir-ahamkāra.

¹⁰ Sva-bhāva, which is now divine.

¹¹ Atma-svarūpa, which may also mean Brahman, which is the same thing.

“ O Thou whose form is this Universe! ¹ I bow to Thee and to Myself. To Thee and Me I bow again and again. Thou art ‘ That ’ and ‘ That ’ is Thou. Again I bow to Thee.” (267).

The worshippers of the Brahma-Mantra, who know the Tattva and have conquered themselves, attain the stage of an ascetic by cutting off the crown-lock with their own Mantra ² (268). What need is there of sacrificial ³ or funeral ⁴ rites or ritual worship ⁴ for those purified by divine knowledge.⁵ For those, who act as they please, there is no fault ⁶ (269). The disciple, devoid of all contraries,⁷ of tranquil mind because desireless, may, as he pleases, roam the earth, the visible image of Brahman (270). He will think of everything, from Brahmā to a blade of grass, as the form of the Brahman,⁸ and, meditating upon the Supreme in himself, will forget all name and form (271). Homeless, merciful, fearless, devoid of attachment, claiming nothing as his own, devoid of egoism, the ascetic will move about the earth (272). He is free of all injunctions and prohibitions. He shall not strive to attain what he has not, nor to protect what he has. He knows himself. He is equally unaffected by either joy or sorrow. He is calm, the conqueror of himself, and free from all desires (273). His soul is untroubled even in sorrow, desireless even in prosperity. He is ever joyful, pure, calm, independent

¹ Viśva-rūpa.

² That is, the Brahma-Mantra. See p. 236, note 13.

³ Yajña.

⁴ Śrāddha. Pūjana. On the contrary, disjunctive knowledge is inherent in ceremonial ordinances.

⁵ Brahma-jñāna-viśuddhānām: that is, for those whose nature is purified by the knowledge of Brahma tattva.

⁶ Pratyavāya, from prati+ava+i=to go downwards; hence detriment, decrease, omission, fault, etc. Such a one acts prompted by the divine light in him.

⁷ i.e., devoid of the sense of happiness and misery, etc.

⁸ Sat = Truth, Being = Brahman.

and unperturbed. He will hurt no living thing, but will be ever devoted to the good of all being. He is free from anger and fear, with his senses under control and without desire. He strives not for the preservation of his body. He is not obsessed by any longing (274-275). He will be free from grief and resentment, equal to friend and foe, patient in the endurance of cold and heat, and to him both honour and disgrace are one and the same (276). He is the same in good or evil fortune, pleased with whatsoever, without effort, he may obtain.¹ He is beyond the three attributes,² and ignorance,³ free of covetousness, and (wealth) he will hoard not ⁴ (277). He will be happy in the knowledge that, as the unreal universe, which is not Sat, has its support in Sat or the Truth,⁵ so the body has the Spirit as its support (278). He attains Liberation by the realization that the Spirit is completely detached from the organs of sense which function each its own way, and is the witness of that which is done ⁶ (279).

¹ That is, whatever comes to him.

² Nis-traiguṇya. Tri-guṇa, the three qualities of manifested being, are Sattva, Rajas, Tamas. The state of possession of the three qualities is Traiguṇya, which is Sakāma and that of freedom from them Nis-traiguṇya.

³ Nir-vikalpa, which, Bhāratī says, means here devoid of imaginings (Kalpanā). Vikalpa, according to Yoga-Sūtra (i, 9), is a notion conveyed by mere words, but of which there is no corresponding real object.

⁴ Asaṁcayī. Asaṁcayī is a person who makes provision for the uncertainty of the future not necessarily in a bad sense. An Asaṁcayī leaves the future to take care of itself. So Jesus said “ Take no heed for the morrow ” which is Yoga practice.

⁵ Satya—that is, the Supreme spirit=Paramātmā. Ātmā=Self or Spirit. “ Supported ” (Upāśritya) for the Self is the support of all (Āśraya). In it which is the eternally enduring Sat are the changing passing forms which are Asat. The term unreal leads to misconception. Asat is the contrary of Sat, and Sat is that which endures. As to ‘ Reality ’ see *World as Power* by the author.

⁶ The intelligent man becomes aware that his spirit is distinct from the body, and in no way dependent on it (see Chapter VIII, Part XII,

The ascetic should not touch any metal, and should avoid calumny, untruth, jealousy, all dallying with woman, and all discharge of seed (280). He should regard with an equal eye worms, men, and Devas. The ascetic wanderer should know that Brahman is in everything that is done (281). He should eat without making any distinction as to the fitness of place, time, or person, food whether it comes from a Vipra¹ or Caṇḍāla,² or from any other source or person whatsoever (282). The ascetic, though passing his time as he pleases, should study the Scriptures relating to the Self³ and in meditation upon the nature of That⁴ (283). The corpse of an ascetic should on no account be cremated. It should be worshipped with scents and flowers, and then either buried or sunk into water (284). O Devi! the inclination of those men who have not attained union with the Supreme Spirit,⁵ and who ever seek after enjoyment, is by nature turned towards the path of action⁶ (285).

They remain attached to the practice of meditation, ritual worship, and recitation. Let them who are strong in their faith therein know that to be the best for them (286). It is on account of them⁷ that I have spoken of various rites for the purification of the heart, and have with the same object

of the Chāndogya-Upaniṣad). And so, according to the Vedānta—Ātmā sākṣī ceta kevalo nirguṇaśca—“the Spirit is the one, intelligent, attributeless witness,” and to its permanency is due, to use Kantian phraseology, the cause of “the synthetic unity of apperception”.

¹ Vide p. 250, note 6.

² Vide p. 51, note 5.

³ Adhyātma-śāstra, such as the Vedānta and the like.

⁴ Tattva—that is, Brahma-tattva.

⁵ Aprāpta-yoga—that is, those who have not got Yoga, that is, Brahma-jnāna.

⁶ Karma—that is, Karma-kāṇḍa; in worship, ritualism.

⁷ That is, in the case of the Aprāpta-yoga.

devised many names and forms¹ (287). O Devi! without knowledge of the Brahman and the abandonment of all action, man cannot attain Liberation, even though he performed countless such acts of worship² (288). The householder should consider the Kula ascetic, possessed of divine knowledge, to be the visible Nārāyaṇa³ in the form of man, and should worship Him as such (289). By the mere sight of one who has subdued his passions⁴ a man is freed of all his sins, and earns that merit which he obtains by journeying to places of pilgrimage, the giving of alms, and the performance of all vows, penances, and sacrifices (290).

End of the Eighth Chapter entitled “The Dharma and Customs of the Castes and Āśramas.”

¹ As Śāṅkarācārya, in the Commentary on the Chāndogya Upaniṣad, says: “Rites are enjoined on one who is conscious of the nature of actor and recipient, and is subject to the defects of envy, anger, and the rest. Forms of knowledge contribute to the knowledge to the non-dual, and are easy of accomplishment. They are primarily propounded, and first of all adoration with ceremony, inasmuch as, mankind being habituated to ceremony, adoration without it is difficult. In the case, however, of him who has overcome disjunctive knowledge, there is no necessity for religious restraint, observances, or for penance (Tapas).”

² Because, as stated, only non-dual knowledge liberates, and duality is inherent in ceremonial worship.

³ Viṣṇu as collective humanity.

⁴ Yati.