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three superior kinds of Fish—namely, Shāla, Pāṭhīna,[1] and Rohita.[2] Those which are without bones are of middle quality, whilst those which are full of bones are of inferior quality. The latter may, however, if well fried, be offered to the Devī (7-8).

There are also three kinds of parched food, superior, middle, and inferior. The excellent and pleasing kind is that made from Shāli rice,[3] white as a moonbeam, or from barley or wheat, and which has been fried in clarified butter.[4] The middling variety is made of fried paddy. Other kinds of fried grain are inferior (9-10). Meat, fish, and parched food, fruits and roots, or anything else offered to the Devatā along with wine, are called Shuddhi[5] (11). O Devi! the offering of wine without Shuddhi, as also pūjā and tarpaṇa (without Shuddhi), become fruitless, and the Devatā is not propitiated (12). The drinking of wine without Shuddhi is like the swallowing of poison. The disciple is ever ailing, and lives for a short time and dies[6] (13). O Great Devi! when the weakness of the Kali Age becomes great, one's own Shakti or wife should alone be known as the fifth Tattva. This is devoid of all defect[7] (14). O Beloved of My

[1] and [2] The two latter are commonly called Boāl and Ruhi respectively in the vernacular.

[3] A variety of rice of very small grain and very white.

[4] Ghee.

[5] Purity. The meat, wine, grain, etc., are called Shuddhi. Shuddhi is also commonly used for anything which is eaten to take away the ·ste after drinking wine, such as salt or pān-leaf. As to the effect of ·king without Shuddhi, see verse 13.

·nother check upon indiscriminate wine-drinking, for it cannot ·ged in until Shuddhi is obtained, prepared, and eaten with the ·ites.

hesha-tattvang Maheshāni! nirvīryye prabale Kalau,
·akīyā kevalā jneyā sarvva-dosha-vivarjitā.

here is to the three classes of women who might be (one's own wife), Parakiyā (the wife of another), and ne who is common). This Tantra (according to the ·ntenances Shaktis of the second and third kind, he Shakti should be the wife of the Sādhaka

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

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MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

Vīja[1] in its centre, and outside the triangle and in the order here stated a circle, a hexagon, and a square (21). The excellent disciple should then worship in the four corners of the square the Pīthas,[2] Pūrṇa-shaila, Uddīyāna, Jālandhara, and Kāma-rūpa, with the Mantras formed of their respective names, preceded by Vījas formed by the first letter of their respective names, and followed by Namaḥ[3] (22).

Then the six parts of the body should be worshipped in the six corners of the hexagon.[4] Then worship the

[1] *I.e.*, Hrīng.

[2] See Introduction. Satī, Wife of Shiva, was daughter of Dakṣha, who made preparations for a great yajna (sacrifice), but purposely neglected to invite Shiva. Satī went to the yajna, and, hearing Her father abuse Her Husband, whom She greatly loved, was so affected that She there and then fell down and died. When Shiva heard of this, fire flashed from His three eyes, which took the terrible form of Bhairava. The sacrifice was destroyed. Shiva took up the dead body of Satī, and roamed, and sat with it in abstracted grief on Kailāsa and inert, for His power of Shakti had gone from Him. With the withdrawal of His divine force (Prakṛiti) the world was overspread by Demons and given up to sin. To cause Shiva to save the world, Vishṇu with His discus cut into fifty-two pieces the body of Satī, which fell in fifty-two different places of pilgrimage known as the Mahā-Pīṭha-sthānas, and the celestials sent Kāma, the God of Love, to tempt Shiva from his great yoga. As a result the Great God was reunited His Shakti, but Kāma himself was killed by the fire of His anger ted in a flash of fire from Shiva's central eye. Madana (Kāma) to ashes, and then became known as Ananga, the bodiless ready explained, the Pīthas are the fifty-two places of re the fifty-two various parts of the body of the Goddess t was cut to pieces by the discus of Vishṇu. Thus breasts fell at Jalandhara (*supra*) and Rāma-giri, is worshipped as Tripura-Mālinī. The organs of celebrated Tāntrika centre Kāma-rūpa (*supra*), in ddess is worshipped as Kāmākhyā Devī. The s of the body, the hands and fingers, the right , navel, thighs, feet, toes (some at Kālī-ghāt), t other Pīthas, and at each of which the Devī rent names, and is accompanied by a Shiva itled.

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Da (28). These twelve parts are—Tapinī, Tāpinī, Dhūmrā, Marichī, Jvālinī, Ruchi, Sudhūmrā, Bhoga-dā, Vishvā, Bodhinī, Dhāriṇī, Kṣhamā[1] (29). After this, worship the region[2] of Sun in the vessel[3] of offering with the following:

MANTRA.

Ang: Salutation to the circle of Sun, with His twelve parts (30).

Then the worshipper should fill the cup of offering three-quarters full with wine taken from the jar, uttering the Mātṛikā Vījas in the reverse[4] order (31). Filling the rest of the cup with water taken from the special offering, let him worship with a well-controlled mind the sixteen digits[5] of the Moon, saying as Vījas each of the sixteen vowels before each of the sixteen digits spoken in the dative singular, followed by the Mantra Namaḥ (32).

The sixteen desire-granting digits of Moon are—Amṛitā, Prāṇadā, Pūṣhā, Tuṣhti, Puṣhti, Rati, Dhṛiti, Shashinī, Chandrikā, Kānti, Jyotsnā, Śhrī, Prīti, Angadā, Pūrṇā, and Pūrṇāmṛitā[6] (33). As in the case of the other Devas named, the disciple should then worship the region with the following:

pectively mean "Containing heat," "Emanating producing," "Burning," "Lustrous," "Purple g enjoyment," "Universal," "Which makes ive of consciousness." Dhāriṇī and Kṣhamā ue of which the Sun draws water from the rs it again on the Earth as rain.

yā-pātra. [4] *I.e.*, from Kṣha to Ā.

i namaḥ, Ang Prāṇadāyai namaḥ, etc.

ı kalās of Moon (Soma) are—(1) Amṛitā at which nourishes the plants which me-producing; (4) Tuṣhti=Pleasing; ti=Playful; (7) Dhṛiti=Constancy; ("Man in the Moon"); (9) Chan- (10) Kānti=Charming; (11) Jyotsnā erity-giving; (13) Prīti=Affection- rifying; (15) Pūrṇā=Complete;

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The sixteen desire-granting digits of Moon are—Amritā, Prānadā, Pūshā, Tushti, Pushti, Rati, Dhriti, Shashinī, Chandrikā, Kānti, Jyotsnā, Shrī, Prīti, Angadā, Pūrnā, and Pūrnāmritā[6] (33). As in the case of the other Devas [illegible] the disciple should then worship the region the following:

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Thou who art like the nectar which is in Ananga,[1] and art the embodiment of Pure Knowledge, place into this liquid the ambrosia of Brahmānanda (39).

O Thou, who art the very image of That![2] do Thou unite[3] this arghya with the image or self of That, and having become the kulāmṛita,[4] blossom in me[5] (40).

Bring into this sacred vessel, which is full of wine, essence of ambrosia produced from the essence of all that is in this world, and containing all kinds of taste (41).

May this cup of self, which is filled with the nectar of self, Lord, be sacrificed in the Fire of the Supreme Self[6] (42).

Having thus consecrated the wine with the Mantra, think of the union[7] in it of Sadāshiva and Bhagavatī[8] and wave lights and burning incense-sticks before it[9] (43).

This is the consecration of the Shrī-pātra[10] in Kaulika worship. Without such purification the disciple is guilty of sin, and the worship is fruitless[11] (44). The wise one should then, according to the rules prescribed for the

[1] A name of Kāma=God of Love. The interpretation adopted is that of Hariharānanda Bhāratī. Tarkālangkāra's runs as follows: "O Embodiment of pure knowledge! I place the nectar of Brahmānanda into this liquid, which is loved by those who seek sensual pleasure." The meaning of the Mantra is that the wine is converted into that by the mere taking of which a man becomes happy.

[2] The Vedantic Tat in the TAT TVAM ASI—"Thou art *That*," or the Supreme Brahman.

[3] Tadrūpeṇa eka-rasyang kṛitvā arghyang=Having unified (as in sexual union) this arghya with the image of That. Eka-rasyang=State of being in the same rasa (emotion, sentiment).

[4] Consecrated wine.

[5] *I.e.*, Bring me joy.

[6] Ahantāpātra-bharitam idantāparamāmṛitam:
Parāhantāmaye vahnau homa-svīkāra-lakṣhaṇam.

[7] Sāmarasya=Eka-rasya (*vide ante*, note 3).

[8] Shiva and his Shakti.

[9] Ārati.

[10] Cup of prosperity, or auspicious cup, set apart for all purificatory rites during the ceremony.

[11] See Introduction (*sub voce* Pancha-tattva).

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case by the names of each of the four Gurus[1] (50). Then, with wine from the cup of enjoyment,[2] the worshipper should, in the lotus of his heart, offer oblations to the Ādyā-Kālī. In this oblation Her own Vīja[3] should precede, and Svāhā should follow Her name.[4] This should be done thrice (51).

Next, with wine taken from the cup of the Shakti,[5] oblation should be similarly offered to the Devatā of the parts of Her body and their Āvarana[6]-Devatās (52). Then, with the wine in the cup of the Yoginī,[7] oblation should be offered to the Ādyā-Kālikā, carrying all Her weapons and with all Her followers.

Then should follow the sacrifice to the Vaṭukas[8] (53). The wise worshipper should draw on his left an ordinary rectangular figure, and after worshipping it, place therein food with wine, meat, and other things (54). With the Vījas of Vāk, Māyā, Kamalā,[9] and with the Mantra:

"Vang,[10] Salutation to Vaṭuka,"[11] he should be

[1] It is customary also to add the Guru's wife's name, the wife being the Shakti.

[2] Bhoga-pātra. [3] *I.e.*, Krīng.

[4] Krīng Ādyāng Kālīng tarpayāmi: Svāhā. Bhāratī says that the Mantra for the Tarpana of the Devī is—Hrīng, Shrīng, Krīng, Parameshvari Svāhā Ādyāng Kālīng tarpayāmi.

[5] Shakti-pātra.

[6] The word is Angāvarana = Anga + Āvarana—that is, the Devatā of both classes (Bhakta, 226). By Anga is here meant the six limbs (*Shad*anga), considered as Devatās, and by Āvarana-Devatās, the attendant Devatās (see verse 90, *post*). [7] Yoginī-pātra.

[8] Between the tarpana to the Devī, as in verse 53, and before the sacrifice to Vaṭuka, the practice is to perform—(1) Tattva-shuddhi, which is done by seven Mantras, in each of which the vital airs, the constituent parts of the body (*p*rithivī, ap, tejas, vāyu, ākāsha), the emotions, the sentiments, the senses, constituent parts of the body, and vāyu, tejas, salila, bhūmi, ātmā, are mentioned by name, with the prayer that the same may be purified, and a declaration by the worshipper that he is the jyoti*h* (light) and free from sins; and (2) Tattva-Svīkāra; and (3) Vindu-Svīkāra. See Bhakta's edition, at p. 226. These rites are described at p. 227. Verse 54 describes the mode of sacrifice.

[9] *I.e.*, Aing, Hrīng, Shrīng. [10] *I.e.*, Vīja of Varuna.

[11] Aing, Hrīng, Shrīng, Vang, Vaṭukāya nama*h*.

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[10] *I.e.*, Vīja of Varu*ṇ*a.

[11] Aing, Hrīng, Shrīng, Vang, Va*ṭ*ukāya nama*ḥ*.

MANTRA.

Ong, O Devī! O Shivā, O Exalted One, Thou art the image of the final conflagration[1] at the dissolution of things, deign to accept this sacrifice, and to reveal clearly to me the good and evil which is my destiny. To Shivā I bow.

This is the Mūla-Mantra in the worship of Shivā.

Having said this, perform the sacrifice, saying, "This is Thy Vali. To Shivā, Namaḥ. O Holy One! I have now described to Thee the mode of formation of the circle of worship[2] (and the placing of the cup[3] and other rites) (61-62). Then, making with the two hands the Kachchhapa-Mudrā,[4] let the worshipper take up with his hands a beautiful flower scented with sandal, fragrant aloes, and musk, and, carrying it to the lotus of his heart, let him meditate therein (in the lotus) upon the most supreme Ādyā[5] (63-64).

Then let him lead the Devī along the Suṣumnā Nāḍī[6] which is the highway[7] of Brahman to the great Lotus of a thousand petals,[8] and there make Her joyful.[9] Then bringing Her through his nostrils, let him place Her on the flower[10] (her presence being communicated) as it were by one light to another,[11] and place the flower[12] on the

1 Kālāgni-rūpiṇī. 2 Chakra. 3 Shrī-pātra.

4 Tortoise Gesture. The right thumb is left free, the first finger of right hand is placed on the first finger of left, the second and third fingers of the right are placed between the thumb and first finger of left, the little finger of right hand is placed on first finger of left, and the remaining three fingers of left are placed on the back of the right hand, which is slightly curved.

5 Parātparām Ādyām = The Supreme Ādyā or Kālī.

6 See Introduction.

7 Brahma-vartman: just as Rāja-vartman means the King's highway.

8 See Introduction.

9 For Her Lord and Husband is there, with whom She is then united.

10 Referred to in verses 63, 64.

11 The idea is that, when the light of one lamp is transferred to another, the light exists at both places.

12 To which the presence of the Devī has been communicated.

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Then let him lead the Devī along the Sushumnā Nāḍī[6] which is the highway[7] of Brahman to the great Lotus of a thousand petals,[8] and there make Her joyful.[9] Then bringing Her through his nostrils, let him place Her on the flower[10] (her presence being communicated) as it were by one light to another,[11] and place the flower[12] on the

[1] Kālāgni-rūpiṇī. [2] Chakra. [3] Shrī-pātra.

[4] Tortoise Gesture. The right thumb is left free, the first finger of right hand is placed on the first finger of left, the second and third fingers of the right are placed between the thumb and first finger of left, the little finger of right hand is placed on first finger of left, and the remaining three fingers of left are placed on the back of the right hand, which is slightly curved.

[5] Parātparām Ādyām = The Supreme Ādyā or Kālī.

[6] See Introduction.

[7] Brahma-vartman: just as Rāja-vartman means the King's highway.

[8] See Introduction.

[9] For Her Lord and Husband is there, with whom She is then united.

[10] Referred to in verses 63, 64.

[11] The idea is that, when the light of one lamp is transferred to another, the light exists at both places.

[12] To which the presence of the Devī has been communicated.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

and the Vital Airs[1] of the Ādyā-Kālī Devatā,[2] may they come here and stay happily here for ever. Svāhā (72-74).

Having recited the above three times, and having in due form placed the Vital Airs[3] (of the Devī) in the Yantra[4] with the Lelihāna[5]-Mudrā, with folded palms, he (the worshipper) should say (75):

MANTRA.

O Ādyā Kālī! hast Thou had a good journey, hast Thou had a good journey? O Parameshvari! mayest Thou be seated on this seat[6] (76)?

Then, whilst repeating the primary Mantra, sprinkle thrice the water of the special oblation[7] over the Devī, and then make Nyāsa[8] of the Devī with the six parts of Her body. This ceremony is called Sakalīkarana or Sakalīkriti. Then worship the Devī with all the sixteen offerings (77). These are: water for washing the feet, the water for the offering, water for rinsing the mouth and for Her bath, garments, jewels, perfume, flowers, incense-sticks, lights, food, water for washing the mouth,[9] nectar,[10]

[1] Prāṇāḥ (see note 5, p. 115).

[2] The Ever-glorious Primordial Devī Kālī—*i.e.*, Ādyā Kālī Devatā.

[3] Prāṇa-pratishthā.

[4] Diagram.

[5] Literally, showing the Lelihāna-Mudrā. Lelihāna is derived from the root Lih(a) = to lap, to lick. It is also a name of Shiva. Lelihāna-Mudrā is of two kinds. In the Dakshinā-mūrti-Sanghitā it is described to be as follows: Hold the index, middle, and ring finger straight downward; hold the little finger out straight. The thumb should touch the root of the ring finger. Bhāratī refers to the Dakshinā-mūrti-Sanghitā. The other kind is as follows: The two closed fists are placed near the two ears, the mouth is opened wide, and the tongue protruded and moved about. In the notes in the Kulārṇava edition of Bhakta it is said that it is the practice among worshippers to show Lelihāna-Mudrā, Khadga (sword) Mudrā, Vara-Mudrā, and Abhaya-Mudrā, Munda (head) Mudrā after Prāṇa-pratishthā.

[6] A usual form of welcome.

[7] Visheshārghya.

[8] See Introduction.

[9] There are two offerings of this water Āchamanīya, as water is used rinsing the mouth both before and after the repast of the guest, to also water is offered for washing the feet.

[10] Wine.

GSL

and the Vital Airs[1] of the Ādyā-Kālī Devatā,[2] may they come here and stay happily here for ever. Svāhā (72-74).

Having recited the above three times, and having in due form placed the Vital Airs[3] (of the Devī) in the Yantra[4] with the Lelihāna[5]-Mudrā, with folded palms, he (the worshipper) should say (75) :

MANTRA.

O Ādyā Kālī! hast Thou had a good journey, hast Thou had a good journey? O Parameshvari! mayest Thou be seated on this seat[6] (76) ?

Then, whilst repeating the primary Mantra, sprinkle thrice the water of the special oblation[7] over the Devī, and then make Nyāsa[8] of the Devī with the six parts of Her body. This ceremony is called Sakalīkarana or Sakalīkriti. Then worship the Devī with all the sixteen offerings (77). These are: water for washing the feet, the water for the offering, water for rinsing the mouth and for Her bath, garments, jewels, perfume, flowers, incense-sticks, lights, food, water for washing the mouth,[9] nectar,[10]

[1] Prāṇāḥ (see note 5, p. 115).

[2] The Ever-glorious Primordial Devī Kālī—*i.e.*, Ādyā Kālī Devatā.

[3] Prāṇa-pratishṭhā.

[4] Diagram.

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[10] Wine.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
GSL

After worship of the Bell with the

MANTRA.

O Mother, Who produces the sound which proclaims triumph to Thee. Svāhā,

he should ring it with his left hand, and, taking up the incense-stick with his right hand, he should wave it up to the nostrils of the Devī.[1] Then, placing the incense-stick on Her left, he should raise and wave the light ten times up to and before the eyes of the Devī[2] (84-86). Then, taking the Cup and the Shuddhi[3] in his two hands, the worshipper should, whilst uttering the Mūla-Mantra, offer them to the centre[4] of the Yantra (87).

MANTRA.

O Thou who hast brought to an end a crore[5] of kalpas,[6] take this excellent wine,[7] as also the Shuddhi, and grant to me endless liberation (88).

Then, drawing a figure (in front of the Yantra), according to the rules of ordinary worship, place the plate with food thereon (89). Sprinkle the food (with the Mantra Phaṭ) and veil it with the Avaguṇṭhana-Mudrā[8] (and the Mantra Hung[9]), and then again protect it (by the Mantra Phaṭ[9]) (Saying Vang[9]), and, exhibiting the Dhenu-Mudrā[10] over it, make it into the food of

[1] Ārati is done by waving the light and incense-stick in an elliptical circle in front of the image, the top of the circle being under the nostrils or the eyes (see next verse).

[2] And then, according to the ritual, he should place it on the right.

[3] *Vide* p. 104, note 5.

[4] *I.e.*, to the Devī in the Yantra (diagram).

[5] Ten millions.

[6] A day and night of Brahmā, or 4,320,000,000 human years (see Introduction).

[7] Vāruṇī-kalpa. Vāruṇī is liquor made from rice. See note 3.

[8] The Mantras are not in the text, but are those used with sprinkling, veiling, and protecting.

[9] See p. 73, note 6; p. 71, note 10.

After worship of the Bell with the

MANTRA.

O Mother, Who produces the sound which proclaims triumph to Thee. Svāhā,

he should ring it with his left hand, and, taking up the incense-stick with his right hand, he should wave it up to the nostrils of the Devī.[1] Then, placing the incense-stick on Her left, he should raise and wave the light ten times up to and before the eyes of the Devī[2] (84-86). Then, taking the Cup and the Shuddhi[3] in his two hands, the worshipper should, whilst uttering the Mūla-Mantra, offer them to the centre[4] of the Yantra (87).

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[7] Vāruṇī-kalpa. Vāruṇī is liquor made from rice.

See note 3.

[9] The Mantras are not in the text, but are those used with sprinkling, veiling, and protecting.

[10] See p. 73, note 6; p. 71, note 10.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

The six parts of the body[1] of the Devī should then be worshipped at the four corners of the Yantra,[2] and in front and behind it in their order; and then the line of Gurus should be worshipped[3] (97). Then, with scent and flowers, worship the four Kula-gurus—namely, Guru, Parama-guru, Parāpara-guru, Parameshṭi-guru[4] (98).

Then, with the wine in the cup of the Guru, make three Tarpaṇas[5] to each, and on the lotus of eight petals[6] worship the eight Mother Nāyikās—namely, Mangalā, Vijayā, Bhadrā, Jayantī, Aparājitā, Nandinī, Nārasinghī, and Kaumārī[7] (99-100), and on the tips of the petals worship the eight Bhairavas—Asitānga, Ruru, Chaṇḍa, Krodhonmatta, Bhayangkara, Kapālī, Bhīshaṇa, and Sanghāra[8] (101-102). Indra and the other Dik-pālas[9] should be worshipped in the Bhū-pura,[10] and their weapons outside the Bhū-pura, and then Tarpaṇa should be made to them (103).

[1] The six angas are the heart, head, tuft (shikhā)—when Hindu women worship they gather together a lock of their hair, and knot it as their shikhā—kavacha (see p. 32, note 4), three eyes (see p. 82, note 9), and two sides of the hand (palm and back).

[2] Diagram—*i.e.*, at Agni, S.E.; Nairṛita, S.W.; Vāyu, N.W.; and Īshāna, N.E. Agni is Fire, Nairṛita is the name of Yama, Vāyu is Wind, and Īshāna Shiva.

[3] There are three lines of Guru—Divyaugha (heavenly line), Siddhaugha (Siddha line), Mānavaugha (ordinary human line). The Gurus of the first class are four—Mahādevānanda-nātha, Mahākālānanda-nātha, Bhairavānanda-nātha, Vigneshvarānanda-nātha. There are five of the second class, and ten of the third class. Of the second class are—Brahmānanda-nātha, Pūrṇadevānanda-nātha, Chalachchittānanda-nātha, Chalāchalānanda-nātha, Kumārānanda-nātha. Of the third class are—Vimalānanda-nātha, Bhīmasenānanda-nātha, Sudhākarānanda-nātha, Nīlānanda-nātha, Gorakshānanda-nātha, Bhoja-devānanda-nātha, Vighneshvarānanda-nātha, Hutāshanānanda-nātha, Samayānanda-nātha, and Nakulānanda-nātha.

[4] *Vide* p. 111, note 10.

[5] Oblation.

[6] The Heart lotus (see p. 84, note 6).

[7] See pp. 84, 85 (*cf.* Ullāsa v., verse 134).

[8] See pp. 84, 85 (*cf.* Ullāsa v., verse 135)

[9] Protectors of the ten sides—that is, North, East, South, West, Above and Below, South-East, South-West, North-East, and North-West.

[10] See Introduction.

The six parts of the body[1] of the Devī should then be worshipped at the four corners of the Yantra,[2] and in front and behind it in their order; and then the line of Gurus should be worshipped[3] (97). Then, with scent and flowers, worship the four Kula-gurus—namely, Guru, Parama-guru, Parāpara-guru, Parame*shṭi*-guru[4] (98).

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[1] The six angas are the heart, head, tuft (shikhā)—when Hindu women worship they gather together a lock of their hair, and knot it as their shikhā—kavacha (see p. 32, note 4), three eyes (see p. 82, note 9), and two sides of the hand (palm and back).

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[4] *Vide* p. 111, note 10.

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[9] Protectors of the ten sides—that is, North, East, South, West, Above and Below, South-East, South-West, North-East, and North-West.

[10] See Introduction.

GSL

May He liberate[1] us from out of this life (of a beast) (109-110).

Then, taking the sacrificial knife,[1] the excellent worshipper should worship it with the Vīja "Hung," and worship Sarasvatī and Brahmā at its end, Lakshmī and Nārāyaṇa[2] at its middle, and Umā and Maheshvara[3] at the handle (111-112). Then the sacrificial knife should be worshipped with the

MANTRA.

Namaḥ to the sacrificial knife infused with the presence of Brahmā, Vishṇu, Shiva, and their Shaktis (113).

Then, dedicating it with the Great Word,[4] he should, with folded hands, say: "May this dedication to Thee be according to the ordained rites" (114).

Having thus offered the beast to the Devī, it should be placed on the ground[5] (115). The worshipper then, with mind intent upon the Devī, should sever the head of the beast with one sharp stroke. This may be done either by the worshipper himself or by his

[1] A heavy knife with a straight blade and a curved end like a crescent. The cutting is done with the straight blade.

[2] Vishṇu—a compound word made of Nara (water) and Ayana (refuge)—"He Whose refuge was in water in the beginning of the creation." The Supreme Lord first created water, on which He reposed Himself. It is said also that the Lord descended on earth as the Sages Nara and Nārāyaṇa, sons of Mūrti (daughter of Dakṣha) and Dharmma (Shrīmad-bhāgavata, ii. 77). According to the Kālikā Purāṇa, Nārāyaṇa is the Singha portion of the Nara-singha Avatāra.

[3] Shiva—"the Great Lord."

[4] Mahā-vākya—*i.e.*, the following Mantra: Vishṇurong tatsat adya (to-day; here the worshipper inserts the date, month, pakṣha, or half of the lunar month, and the position of the Sun in the Zodiac) samastā-bhīpsita-padārtha-siddhi-kāmaḥ (desirous of obtaining success and the object of desire) (here is given the name and gotra of the performer of the sacrifice) aham Ishṭa-devatāyai pashum imam sampradade (I give away to the Ishṭa-devatā this beast).

[5] Hitherto the animal has been standing, but before sacrifice it is raised and held before the Devī, and then placed on the ground.

GSL

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[5] Hitherto the animal has been standing, but before sacrifice it is raised and held before the Devī, and then placed on the ground.

GSL

Devatās, whose names are hereinafter given) should be worshipped over these lines (122). Over the lines from West to East worship Mukunda,[1] Īsha,[2] and Purandara :[3] over the lines from South to North, Brahmā, Vaivasvata,[4] and Indu[5] (123).

Then a triangle should be drawn within the square, and within the triangle the Vīja Hsau*ḥ*[6] should be written. Outside the triangle draw a hexagon, outside this a circle, and outside the circle a lotus with eight petals, and outside this a (square) Bhū-pura,[7] with four entrances; so should the wise one draw the excellent Yantra[8] (124). Having worshipped with the Mūla-Mantra[9] and with offerings of handfuls of flowers, the space thus marked off[10] and washed, the articles[11] for the Homa sacrifice with the Pra*ṇ*ava,[12] the intelligent one, should, after first uttering the Māyā Vīja,[13] worship in the pericarp of the lotus the Ādhāra-shakti[14] and others,[15] either individually

[1] Vi*shṇ*u—" Giver of liberation."

[2] Shiva—Īsha is God, the Controller.

[3] Indra, so called as destroying the Asura Tri-pura.

[4] Yama—Son of the Sun.

[5] Chandra—the Moon, the pleasing one.

[6] This is the Mahā-preta Vīja, the formation of which is shown in the eighth verse of the Ānanda-laharī of Shankarāchārya. The Mahā-pretas are the five Shivas—Brahmā, Vi*shṇ*u, Rudra, Īshvara, and Sadāshiva (Rudra-yāmala Tantra). Ha-kāra = Shiva, and Sa-kāra Au-kāra = Sudhā-sindhu.

[7] Bhū (Earth), pura (town, city, etc.). This is the part of the diagram outside the drawing, the marked-off space within which the diagram is drawn (see Introduction).

[8] Diagram. [9] See p. 70, note 9. [10] Ma*ṇḍ*ala, or Yantra.

[11] *I.e.*, Ghee, plantain, rice, fried paddy (Bengali khaī, or lāja in Sanskrit), bael-leaf, flowers, curd, and charu (rice boiled with milk), stick of Palāsha-tree, and leaves of Shamī (a thorn).

[12] Ong. [13] Hrīng. [14] Shakti of the Support.

[15] *I.e.*, Prak*ṛ*iti, Kūrmma (tortoise), Ananta (Serpent), P*ṛ*ithivī (Earth), Sudhāmbudhi (Ocean of Nectar), Ma*ṇ*i-dvīpa (Island of Gems), Chintāma*ṇ*i-g*ṛ*iha (Room of Chintāma*ṇ*i stones, which grant all desire), Shmashāna (Cremation ground), Pārijāta (Tree so called), Kalpa-v*ṛ*ik*sh*a (The tree which grants all desires), Ratna-vedikā (Jewelled altar), Ratna-singhāsana (Lion seat of gems), Ma*ṇ*i-pī*th*a (Gem-set seat)—all to be worshipped in the pericarp (see *ante*, pp. 83, 84).

Devatās, whose names are hereinafter given) should be worshipped over these lines (122). Over the lines from West to East worship Mukunda,[1] Īsha,[2] and Purandara :[3] over the lines from South to North, Brahmā, Vaivasvata,[4] and Indu[5] (123).

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[12] Ong. [13] Hrīng. [14] Shakti of the Support.

[15] *I.e.*, Prakṛiti, Kūrmma (tortoise), Ananta (Serpent), Pṛithivī (Earth), Sudhāmbudhi (Ocean of Nectar), Maṇi-dvīpa (Island of Gems), Chintāmaṇi-gṛiha (Room of Chintāmaṇi stones, which grant all desire), Shmashāna (Cremation ground), Pārijāta (Tree so called), Kalpa-vṛiksha (The tree which grants all desires), Ratna-vedikā (Jewelled altar), Ratna-singhāsana (Lion seat of gems), Maṇi-pīṭha (Gem-set seat)—all to be worshipped in the pericarp (see *ante*, pp. 83, 84).

lotus on the seat of Fire in the embrace of Vāgīshvara,[1] and worship in the seat of Fire with the Māyā-Vīja[2] (130).

Then let him bring Fire in the manner prescribed,[3] and gaze intently on it, and, whilst repeating the Mūla-Mantra, invoke Vahni into it with the Mantra Phaṭ[4] (131-132). Then the seat of Fire should be worshipped in the Yantra with the

MANTRA.

Ong Salutation to the Yoga-pīṭha of Fire,[5]

and on the four sides, beginning on the East and ending on the South, Vāmā,[6] Jyeshṭhā,[7] Raudrī,[8] Ambikā,[9] should be worshipped in the order given (133).

Then the marked-off space[10] should be worshipped with the

MANTRA.

Salutation to the sthaṇḍila of the revered Devatā, the Primeval Kālikā[11]:

and then within this place the worshipper should meditate upon the Devī Vāgīshvarī[12] under the form of the Mūla-

[1] *I.e.*, Brahmā. [2] Hrīng.

[3] *I.e.*, either on a mud or bell-metal platter.

[4] Tarkālangkāra says that "Phaṭ" is here incongruous in that it is the Astra or Weapon Mantra used to avert danger, and would therefore read "phaṭā tāḍanam," or "phaṭā rakshaṇam," in lieu of "phaṭāvāhanam."

[5] Ong Vahner Yoga-pīṭhāya namah. Yoga-pīṭha is the Seat of Fire.

[6] and [7] See next note.

[8] *Cf.* Bhūta-shuddhi Tantra, chap. iv.: "O Maheshāni! Vāmā is Brahmā and Jyeshṭhā is called Vishṇu, and by Raudrī is to be understood Rudra. Vāmā dwells in the navel, Jyeshṭhā in the heart, and Raudrī always in the head. These are the Vindus from which everything has originated. Brahmā, Vishṇu, and Rudra are Prakṛiti Herself. And O Parameshāni! it is the Vindu which prompts them to action. It is by Vindu that everything is created, protected, and absorbed (*srishṭi*, sthiti, laya). The Vindu is the Vīja (Cause) of Brahmā, Vishṇu, and Mahesha."

[9] Mother—here the Benign and Motherly aspect of the Devī.

[10] Sthaṇḍila.

[11] Shrīmad-Ādyā-Kālikāyāḥ Devatāyāḥ sthandilāya namaḥ

[12] Devī of Speech—Sarasvatī.

lotus on the seat of Fire in the embrace of Vāgīshvara,[1] and worship in the seat of Fire with the Māyā-Vīja[2] (130).

Then let him bring Fire in the manner prescribed,[3] and gaze intently on it, and, whilst repeating the Mūla-Mantra, invoke Vahṇi into it with the Mantra Phaṭ[4] (131-132). Then the seat of Fire should be worshipped in the Yantra with the

MANTRA.

Ong Salutation to the Yoga-pīṭha of Fire,[5]

and on the four sides, beginning on the East and ending on the South, Vāmā,[6] Jyeshṭhā,[7] Raudrī,[8] Ambikā,[9] should be worshipped in the order given (133).

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[5] Ong Vahner Yoga-pīṭhāya namah. Yoga-pīṭha is the Seat of Fire.

[6] and [7] See next note.

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MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

This is the Mantra for kindling Fire. After this, with folded hands, Fire should again be adored (141-142).

MANTRA:

I adore the kindled Fire of the colour of gold, free from impurity, burning, author of the Veda,[1] the devourer of oblations,[2] which faces every quarter[3] (143).

After adoration of Fire in this manner, cover the marked-off space[4] with kusha grass, and then the worshipper, giving Fire the name of his own, *Ishta*-devatā,[5] should worship[6] him (144).

MANTRA.

Ong, O Red-eyed One! Vaishvānara, origin of the Veda, come here, come, come here, (help me to) accomplish all (my) works: Svāhā.[7]

Then the seven Tongues[8] of Fire, Hira*n*ya and others, should be worshipped (145-146). The worshipper should

[1] Agni Vaishvānara is regarded as Author of the Hymns of the *Rig*-veda (x. 79, 80).

[2] Agning prajvālitang vande Jāta-vedang Hutāshanang:
Suvar*n*a-var*n*am amalang samiddhang sarvvatomukham.

[3] Hutāshana is a name of sacrificial Fire. [4] Sthandila.

[5] See p. 65, note 3. This is done thus: "Agni! tvam Ādyā-Kālikā-nāmāsi" = Agni, thy name is Ādyā Kālikā.

[6] Archchanā: in external archchanā scent and flower are offered. The Mantra is: "Ete gandha-pu*sh*pe Ādyā-Kālikā-nāmāgnaye nama*h*" (These the flower and scent are to Agni, whose name is Ādyā Kālikā); and before archchanā the Deva must be invoked with the Āvāhana Mantra, which is as follows: "Ādyā-kālikā-nāmāgne! ihāgachchha ihāgachchha; iha ti*shth*a, iha ti*shth*a, iha sannidhehi, iha sannidhehi; iha sammukhībhava, iha sammukhībhava; iha sanniruddho bhava, iha sanniruddho bhava; mama pujāng gri*h*āna" (O Agni! whose name is Ādyā-Kālikā, come here, come here, stay here, stay here, fix thyself here, fix thyself here, be here in front of me, be here detained, be here detained. Accept my worship).

[7] Ong Vaishvānara Jātaveda ihāvaha ihāvaha; lohitāk*sh*a, sarvva-karmā*n*i sādhaya: svāhā. Vishvānara = "Ruling or benefiting all men," is a name of Savitri. Vaishvānara = Son of Vishvānara, an epithet of Agni. As to Veda, *vide* p. 129, note 3.

[8] *I.e.*, Kālī, Karālī, Mano-javā, Su-lohitā, Sudhūmra-var*n*ā, Ugrā or Sphulinginī, Pradīptā. The Mantra is Ong Vahner Hira*n*yādi sapta-jihvābhyo nama*h*.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

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the length of the space between his stretched-out thumb and forefinger,[1] and place them lengthwise in the ghee[2] (150). He should meditate on the Nādī Idā[3] in the left part of the ghee, and on the Nādī Pingalā[4] in the right portion, and on the Nādī Sushumnā[5] in the centre, and with a well-controlled mind take ghee from the right side, and offer it to the right eye of Vahni[6] with the following :

MANTRA.

Ong to Agni Svāhā.[7]

Then, taking ghee from the left side, offer it to the left eye of Vahni with the

MANTRA.

Ong to Soma Svāhā[8] (151-153).

Then, taking ghee from the middle portion, offer it to the forehead of Vahni with the

MANTRA.

Ong to Agni and Soma Svāhā[9] (154).

Then, saying namah, take the ghee again from the right side, say first the Pranava,[10] and then

MANTRA.

To Agni the Svishti-krit[11] Svāhā.

With this Mantra he should offer oblation to the mouth of Vahni.[12] Then, uttering the Vyāhriti[13] with the

[1] Prādesha.

[2] Clarified butter used for oblation in the Homa sacrifice. The two blades of grass should be placed in such a way as to divide the ghee into three equal parts.

[3] See Introduction. [4] See *ibid.* [5] See *ibid.* [6] Fire.

[7] Ong Agnaye Svāhā. [8] Ong Somāya Svāhā (Moon).

[9] Ong Agni-Somābhyām Svāhā. [10] Om.

[11] Om Agnaye svishti-krite svāhā. Svishti-krit, one who causes good sacrifice ; a form of Fire. [12] Fire.

[13] The three great worlds, the three mansions—Bhūh (Earth), Bhuvah (Space between Earth and Heaven), and Svah (Heaven) These, with

the length of the space between his stretched-out thumb and forefinger,[1] and place them lengthwise in the ghee[2] (150). He should meditate on the Nādī Idā[3] in the left part of the ghee, and on the Nādī Pingalā[4] in the right portion, and on the Nādī Sushumnā[5] in the centre, and with a well-controlled mind take ghee from the right side, and offer it to the right eye of Vahni[6] with the following :

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GSL

with fruits and leaves.[1] The worshipper, with the Sanghāra-Mūdrā,[2] transferring the Devī from the Fire to the lotus of his heart (162), should then say "Pardon me," and dismiss[3] Him who feeds on oblations.[4] Then, distributing presents,[5] the Mantrin should consider that the Homa has been duly performed (163).

Then the excellent worshipper should place between the eyebrows what is left over of the oblations[6] (164). This is the ordinance relating to Homa in all forms of Āgama[7] worship. After performance of Homa the worshipper should proceed to do japa[8] (165). Now, listen, O Devi! to the instructions which relate to japa by which the Vidyā[9] is pleased. During japa, the Devatā, the Guru, and the Mantra should be considered as one (166). The letters of the Mantra are the Devatā, and the Devatā is in the form of the Guru. To him who worships them as one and the same, his is the greatest success[10] (167).

The worshipper should then meditate upon his Guru as being in his head, the Devī in his heart, the Mūla-Mantra in the form of tejas[11] on his tongue, and himself as united with the glory of all three (168). Then, adding the

[1] Leaf: Tāmbula or Pān-leaf (Bhāratī).

[2] Sanghāra-Mūdrā. Left hand placed with palm downward, the right hand is placed on it, the back of the right hand touching the back of the left. The fingers of one hand are placed between the fingers of another; then the hands are given a turn, and the two index fingers are joined. In bringing the Devī to the heart a flower from those offered should be taken up with the tips of the index finger, and brought near the nose, and, when smelling it, the worshipper should think that he has brought her to the heart.

[3] Visarjana.

[4] Hutāshana—*i.e.*, Vahni, Fire.

[5] Dak*shi*nā. At the conclusion of Homa the officiating priest tells the assembled people to consider that everything has been faultlessly done. This is Achchhidra Avadhāra*n*a ("*Kri*tam idam homakarmāchchhidram astu").

[6] *I.e.*, he should mark his forehead with the mixture of ashes and ghee left. This is called Tilaka.

[7] Tāntrika.

[8] See Introduction.

[9] *I.e.*, the Devi Ādyā Shakti (see Introduction).

[10] Siddhi.

[11] Light, heat, and energy

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · सत्यमेव जयते · भारत सरकार

GSL

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[10] Siddhi.

[11] Light, heat, and energy

GSL

MANTRA.

O Great Queen![1] Thou Who protectest that which is most secret, deign to accept this my recitation. May by Thy grace success attend my effort.

After this, let him with folded hands recite the hymn[2] and the protective Mantra[3] (174-176). Then the Sādhaka should, with the special oblation[4] in his hand, going round the Devī, keeping Her to his right, say the following, and dedicate his own self[5] by offering Vilomārghya[6] (177).

MANTRA.

Om, whatsoever ere this I in the possession of life, intelligence, body, or in action, awake, in dream or dreamless sleep have done, whether by word or deed, by my hands, feet, belly, or organ of generation, whatsoever I have remembered or spoken—of all that I make an offering to Brahman. I and all that is mine I lay at the lotus-feet of the Ādyā Kālī. I make the sacrifice of myself Ong tat sat[7] (178-181).

Then, with folded hands, let him supplicate his Ishta-Devatā,[8] and reciting the Māyā-Mantra,[9] say :

MANTRA.

"O Primordial Kālikā ! I have worshipped Thee with all my powers and devotion,"

[1] Maheshvarī.
[2] Stotra.
[3] Kavacha. The text of this and the hymn are given in the next chapter.
[4] Visheshārghya.
[5] Ātma-samarpaṇa. This should be done by reciting the Mantra in Shlokas 178-181.
[6] Vilomārghya is offering of arghya at the feet of the Devī. Arghya is generally offered at the head, but the worshipper, in offering his own self as arghya, offers same at the feet. Vilomārghya = reversed arghya.
[7] See p. 21, note 2.
[8] The particular deity of the worshipper ; here Kālī.
[9] Hrīng.

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MINISTRY OF CULTURE · GOVERNMENT OF INDIA

cups, and the purified food in plates kept for that purpose, and then should food and drink be taken with such as are present at the time (190). First of all, some purified food should be eaten to make a bed as it were[1] (for the wine which is to be drunk). Let the assembled worshippers then joyously take up each his own cup filled with excellent nectar.

Then let him take up each his own cup and meditate upon the Kula-Kuṇḍalinī,[2] who is the Chit,[3] and who is spread from the Mūlādhāra[4] lotus to the tip of the tongue, and, uttering the Mūla-Mantra,[5] let each, after taking the others' permission, offer it as oblation to the mouth of the Kuṇḍalī[6] (191-193). When the Shakti is of the household,[7] the smelling of the wine is the equivalent of drinking it. Worshippers who are householders may drink five cups only (194). Excessive drinking prevents the attainment of success by Kula worshippers[8] (195).

They may drink until the sight or the mind is not affected.[9] To drink beyond that is bestial[10] (196). How is it possible for a sinner who becomes a fool through drink and who shows contempt for the Sādhaka of Shakti to say "I worship the Ādyā Kālikā"? (197). As touch[11] cannot affect food, etc., offered to Brahman, so

[1] This practice is not followed, at any rate at present, by the Vishṇukrānta worshippers. They hold the cup of wine in the left, and the shuddhi in the right, and as they drink they take the shuddhi. With the first cup they take meat, with the second fish, with the third mudra, and with the fourth all these, and with the fifth cup anything they may desire.

[2] See Introduction.

[3] Divine intelligence.

[4] See Introduction.

[5] See p. 70, note 9.

[6] The offering to the mouth of the Kuṇḍalī is done by pouring the wine down the throat of the worshipper in whom the Kuṇḍalī resides.

[7] Kula-strī—*i.e.*, where the wife of the worshipper is his Shakti, as opposed to cases where the Shakti is Parakiyā or Sādhāraṇī, a practice discountenanced by this Tantra (see Introduction).

[8] Ati-pānāt kulīnānāng siddhi-hāniḥ prajāyate.

[9] Literally, Does not go round.

[10] Yāvan na chālayed dṛishṭing, yāvan na chālayen manaḥ,
Tāvat pānang prakurvvīta, pashu-pānam-ataḥ-param.

[11] Of a person of an inferior caste.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

cups, and the purified food in plates kept for that purpose, and then should food and drink be taken with such as are present at the time (190). First of all, some purified food should be eaten to make a bed as it were[1] (for the wine which is to be drunk). Let the assembled worshippers then joyously take up each his own cup filled with excellent nectar.

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[5] See p. 70, note 9.

[6] The offering to the mouth of the Kuṇḍalī is done by pouring the wine down the throat of the worshipper in whom the Kuṇḍalī resides.

[7] Kula-strī—*i.e.*, where the wife of the worshipper is his Shakti, as opposed to cases where the Shakti is Parakiyā or Sādhāraṇī, a practice discountenanced by this Tantra (see Introduction).

[8] Ati-pānāt kulīnānāng siddhi-hāniḥ prajāyate.

[9] Literally, Does not go round.

[10] Yāvan na chālayed dṛishṭing, yāvan na chālayen manah,
Tāvat pānang prakurvvīta, pashu-pānam-ataḥ-param.

[11] Of a person of an inferior caste.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

CHAPTE R VII

PĀRVATĪ was pleased at hearing the revelation of the auspicious Mantra of the Ādyā Kālikā, which yields abundant blessings, is the only means of attaining to a knowledge of the Divine essence, and leads to liberation; as also at hearing of the morning rites, the rules relating to bathing, Sandhyā, the purification of Bhāng, the methods of external and internal Nyāsa[1] and worship, the sacrifice of animals,[2] Homa, the formation of the circle of worship,[3] and the partaking of the holy food.[4] Bowing low with modesty, the Devī questioned Shankara (1-3).

Shrī Devī said:

O Sadāshiva![5] Lord,[6] and Benefactor of the Universe, Thou hast in Thy mercy spoken of the mode of worship of the supreme Prakṛiti[7] (4), which benefits all being, is the sole path both for enjoyment and final liberation, and which gives, in this Age,[8] in particular, immediate success (5). My mind, immersed in the ocean of the nectar of Thy word, has no desire to rise therefrom, but craves for more and more (6). O Deva, in the directions Thou hast given relating to the worship of the great Devī, Thou hast but given a glimpse of the hymn of praise,[9] and of the protective Mantra.[10] Do Thou reveal them now (7).

[1] See Introduction.
[2] Vali.
[3] Chakra (see Introduction).
[4] Mahā-prasāda.
[5] See p. 4, note 5.
[6] Jagannātha.
[7] *Vide* Introduction. Parā-prakṛiti-sādhana. Prakṛiti (Pra=before, kṛiti=creation). That which precedes creation. The Devī is so called. From Her and Purusha the creation (Sṛishti) has come.
[8] Kali Yuga.
[9] Stotra.
[10] Kavacha (see p. 32, note 4).

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[8] Kali Yuga.
[9] Stotra.
[10] Kavacha (see p. 32, note 4).

Possessor of all the Arts,[1]
Thou art Kamalā,[2]
Destroyer of the pride of the Kali Age,[3]
Who art kind to Him of the matted hair,[4] (12)
Devourer of Him Who devours,[5]
Mother of Time,[6]
Thou Who art brilliant as the Fires of the final Dissolution,[7]
Wife of Him of the matted hair,[8]
O Thou of formidable countenance,[9]
Ocean of the nectar of compassion,[10] (13)
Merciful,[11]
Vessel of Mercy,[12]
Whose Mercy is without limit,[13]
Who art attainable alone by Thy mercy,[14]
Who art Fire,[15]

[1] Kalā-vatī (see *ibid.*, verse 74). The Kalā or Arts are sixty-four in number. The Shakti should always be Kalā-vatī. Devī is also called Kalā-mālā, or Garland of the Arts (Lalitā-sahasra-nāma, verse 151). Kalā-vati may also mean "possessed of all parts, complete, perfect."

[2] Kamalā (see Lalitā-sahasra-nāma, verse 73, where the Devī is called Kāma-kalā-rūpā). On this Bhāskara-rāya says that there are three Vindus and the hard akala. The first Vindu is Kāma, and the last Kalā; according to the rules of pratyāhāra, Kamalā includes all four. Kamalā is a name of Lak*sh*mī, but the Kālikā Purā*n*a says Devī is alone indicated by Kāma. Devī is also Kamalā, as She is all Shaktis.

[3] Kali-darpa-ghnī.

[4] Kapardīsha-k*ri*pānvitā. Kapardīsha is a title of Shiva, derived from His matted hair.

[5] Kālikā, because She devours Shiva as Mahā-kāla (see Chapter IV., verse 31).

[6] Kāla-mātā.

[7] Kālānala-sama-dyuti.

[8] Kapardi*n*ī, wife of Shiva, so called Kapardī from His matted hair (see Lalitā-sahasra-nāma, verse 151). The Vishva says that Kaparda means the matted hair of Shiva and the cow-dung cakes. When Shiva incarnated as Milāra, his wife, called Mahālasā, was decked with a garland of cow-dung cakes.

[9] Karālāsyā.

[10] Karu*n*āmr*i*ta-sāgarā (see Lalitā-sahasra-nāma, verse 73).

[11] K*ri*pā-mayī.

[12] K*ri*pādhārā.

[13] K*ri*pāpārā.

[14] K*ri*pāgamā.

[15] K*rishā*nu. K*rishā*nu-retas is an epithet of Shiva whose male seed is fire.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

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Devourer of Him Who devours,[5]
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[15] K*r*ishā*n*u. K*r*ishā*n*u-retas is an epithet of Shiva whose male seed is fire.

Thou Who art the Refuge of the worshippers of virgins,[1]
Who art pleased by the feasting of the virgins,[2]
Who art the Image of the virgin,[3] (16)
Thou Who wanderest in the kadamba forest,[4]
Who art pleased with the flowers of the kadamba forest,[5]
Who hast Thy abode in the kadamba forest,[6]
Who wearest a garland of kadamba flowers,[7] (17)
Thou Who art youthful,[8]
Who hast a soft low voice,[9]
Whose voice is sweet as the cry of a Chakravāka bird,[10]
Who drinkest[11] and art pleased with the kādambarī wine,[12] (18)

[1] Kumārī-pūjakālayā, or Who art the Refuge of such worshippers.

[2] Kumārī-bhojanānanda. At the Kumari-pūjā sweets, a basket of shells, and a new sari are given to the little girls, the soles of whose feet are then painted with alakta (lac-dye).

[3] Kumārī-rūpa-dhāriṇī.

[4] Kadamba-vana-sanchārā. It was under and on the Kadamba-trees, with their beautiful yellow blossom, that Krishna played with the Gopinīs.

[5] Kadamba-pushpa-santoshā (see Lalitā-sahasra-nāma, verse 23).

[6] Kadamba-vana-vāsinī (see Lalitā-sahasra-nāma, verse 23). The palace of Chintāmaṇi is surrounded by a gallery of gems (maṇi-maṇḍapa). Around this is the grove of Kadamba-trees, which in the Purāṇas are said to be seven yojanas in height in the space between the walls of gold and silver. The Bhairava-yāmala says: "The abode of Vindu is the ocean of nectar, the five yonis—that is, five shakti angles in the shrī-chakra—are the divine trees. There is the grove of nīpa-trees. Within that is the gallery of gems. Within that is the palace of Chintāmaṇi."

[7] Kadamba-pushpa-mālinī. The Lalitā-sahasra-nāma, verse 8, speaks of Devī as decked above her ears with clusters of kadamba flowers.

[8] Kishorī.

[9] Kala-kaṇṭhā. She is also Kala-kaṇṭhī (Lalitā-sahasra-nāma, verse 96), or wife of Kala-kaṇṭha, a name of Shiva, whose throat was coloured by poison. According to the Devī Purāṇa, Kala-kaṇṭha was worshipped at Kālanjara.

[10] Kala-nāda-ninādinī—water birds which sing to one another at night, the male to the female and the female to the male, each sitting on opposite sides of the river. Their passionate devotion is often alluded to by poets.

[11] Kādambarī-pāna-ratā.

[12] Kādambarī-priyā (see Lalitā-sahasra-nāma, verse 74). Kādambarī is mead. The Tripurā Upanishad says: "On mead, fish, flesh,

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

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MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

Thou with a tender body,[1]
And Who art slender of waist,[2]
Who art pleased with the nectar of purified wine,[3]
Giver of success to them whom purified wine rejoices,[4] (22)
The own Deity of those who worship Thee when joyed with wine,[5]
Who art gladdened by the worship of Thyself with purified wine,[6]
Who art immersed in the ocean of purified wine,[7]
Who art the Protectress of those who accomplish vrata with wine,[8] (23)
Whom the fragrance of musk gladdens,[9]
And Who art luminous with a tilaka-mark of musk,[10]
Who art attached to those who worship Thee with musk,[11]
Who lovest those who worship Thee with musk,[12] (24)
Who art a Mother to those who burn musk as incense,[13]
Who art fond of the musk-deer[14] and art pleased to eat its musk,[15]
Whom the scent of camphor gladdens,[16]
Who art adorned with garlands of camphor,[17]
And Whose body is smeared with camphor and sandal paste,[18] (25)

[1] Komalāngī.

[2] Kṛishodarī, literally, small of belly. Ā-pīvara-stana-taṭīn tanu-vṛitta-madhyām (Bhuvaneshvarī Stotra): Tānu-madhyā (Lalitā-sahasra-nāma, verse 79).

[3] Kāraṇāmṛita-santoshā. Kāraṇa is the name given to the purified wine used in the Tāntrika ritual.

[4] Kāraṇānanda-siddhi-dā.

[5] Kāraṇānanda-jāpeshṭā.

[6] Kāraṇārchchana-harshitā.

[7] Kāraṇārṇava-sangmagnā.

[8] Kāraṇa-vrata-pālinī.

[9] Kastūrī-saurabhāmodā. Musk is used in worship to scent chandana, etc.

[10] Kastūrī-tilakojjvalā. (The tilaka is the mark worn by sectarian Hindus on the forehead.)

[11] Kastūrī-pūjana-ratā.

[12] Kastūrī-pūjaka-priyā.

[13] Kastūrī-dāha-jananī.

[14] Kastūrī-mṛiga-toshinī.

[15] Kastūrī-bhojana-prītā.

[16] Karpūrāmoda-moditā. (Camphor is burnt in worship during ārati, and is used to scent the pādya, betel-leaf, etc., offered to the Devī.)

[17] Karpūra-mālābharaṇā.

[18] Karpūra-chandanokshitā.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

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[18] Karpūra-chandanokshitā.

Who abidest in the mountain of gold,[1]
Who art like a Moon-beam on the mountain of gold,[2] (30)
Who art gladdened by the recitation of the Mantra Klīng,[3]
Who art the Kāma Vīja,[4]
Destructress of all evil inclinations,[5]
And of the afflictions of the Kaulikas,[6]
Lady of the Kaulas,[7] (31)
O Thou Who by the three Vījas, Krīng, Hrīng, Shrīng, art the Destructress of the fear of Death.[8] (To Thee I make obeisance.)

These are proclaimed as the Hundred Names of Kālikā (32), beginning with the letter Ka. They are all identical with the image of Kālī (33). He who in worship recites these names with his mind fixed on Kālikā, for him Mantra-siddhi[9] is quickly obtained, and with him Kālī is pleased (34). By the mere bidding of his Guru he acquires intelligence, knowledge, and becomes wealthy, famous, munificent, and compassionate (35). Such an one enjoys life happily in this world with his children and grandchildren with wealth and dominion (36). He on a new moon night,[10] when it falls on Tuesday, worships the great Ādyā Kālī, Mistress of the three worlds,

[1] Kanādri-kanitāgārā, the mountain Kānchana—*i.e.*, Sumeru.
[2] Kalā-chala-kaumudī.
[3] Mantra-japānandā. Klīng is the Kāma Vīja. When Ka and La are joined, the remaining Ing is called Kāma-kalā, which is in the Dhyāna in the Lalitā-sahasra-nāma, verse 125, Devī is called "Kāma-kalā-rūpa Mantra Klīng" (Klīng-kārī). Klīng-kāra is Shiva-Kāmeshvara's mouse.
[4] Kāma-vīja—that is, She is Klīng itself.
[5] Pāpa-nāshinī—also (Lalitā, verse 78) Sadāchāra-pravartikā—right action.
[6] Kaulika-pīdā-hārinī.
[7] Kula-kāminī.
[8] Krīng-hrīng-shrīng-varnena Kāla-kantaka-ghātinī—

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[4] ...—that is, She is Klīng itself.
[5] ...also (Lalitā, verse 78) Sadāchāra-pravar-...ight action.
[7] Kula-kāminī.
[8] ...ra-varnena Kāla-kaṇṭaka-ghātinī—

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

becomes the leader in all matters of caste and duty, and the lord among his kinsmen (49). In his mouth Vānī[1] ever abides, and in his home Kamalā.[2] Men bow with respect at the mere mention of his name (50). The eight Siddhis,[3] such as Animā and others, he looks upon as but mere bits of grass.[4]

I have now recited the hymn of a hundred names, which is called "The Very Form of the Ādyā Kālī"[5] (51).

Purashcharana[6] of this hymn, which is its repetition one hundred and eight times, yields all desired fruit (52). This hymn of praise of a hundred names, which is the Primeval Kālī Herself, if read, or caused to be read, if heard, or caused to be heard, frees from all sins and leads to union with Brahman (53-54).

Shrī Sadāshiva said :[7]

I have spoken of the great hymn of the Prakṛiti[8] of the Supreme Brahman,[9] hear now the protective Mantra[10] of the sacred Ādyā Kālikā (55). The name of the Mantra is "Conqueror of the three Worlds,"[11] its *Rishi*[12] is Shiva, the verse is Anuṣhṭup,[13] and its Devatā theĀdyā Kālī (56).

Its Vīja[14] is the Māyā Vīja,[15] its Shakti[16] is Kāma Vīja,[17] and its Kīlaka[18] is Krīng. It should be used for the attainment of all desired objects[19] (57).

[1] Vāṇī, or Saraswatī, is the Devī of Speech.

[2] Kamalā, or Lakṣhmī, is the Devī of Prosperity. *Cf.* Karpūrādi Stotra, verse 6—"in their moonlike face the Devī of Speech ever wanders, and in their lotus-like eyes Kamalā ever plays."

[3] *I.e.*, the eight Powers—Anima, Mahimā, Laghima, Garima, Prāpti, Prākāmya, Īshitva, Vashitva—described in the Introduction.

[4] *I.e.*, as a mere trifle, they being to him so easy of accomplishment.

[5] Ādyā-Kālī-svarūpa—name of the Hymn.

[6] See Introduction.

[7] He is now about to speak of the Kavacha Mantra.

[8] See Introduction.

[9] Or Prakṛiti, who is the Brahman.

[10] Kavacha (see p. 32, note 4).

[11] Trailokya-vijaya.

[12] Revealer (see Introduction).

[13] See p. 29, note 9.

[14] Mantra (see Introduction).

[15] Hrīng.

[16] See Introduction.

[17] Shrīng.

[18] Literally, the bolt—that is, that which shuts out, closes, and finishes the Mantra.

[19] Kāmya-siddhi.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

becomes the leader in all matters of caste and duty, and the lord among his kinsmen (49). In his mouth Vānī[1] ever abides, and in his home Kamalā.[2] Men bow with respect at the mere mention of his name (50). The eight Siddhis,[3] such as Animā and others, he looks upon as but mere bits of grass.[4]

I have now recited the hymn of a hundred names, which is called "The Very Form of the Ādyā Kālī"[5] (51).

Purashcharana[6] of this hymn, which is its repetition one hundred and eight times, yields all desired fruit (52). This hymn of praise of a hundred names, which is the Primeval Kālī Herself, if read, or caused to be read, if heard, or caused to be heard, frees from all sins and leads to union with Brahman (53-54).

Shrī Sadāshiva said:[7]

I have spoken of the great hymn of the Prakṛiti[8] of the Supreme Brahman,[9] hear now the protective Mantra[10] of the sacred Ādyā Kālikā (55). The name of the Mantra is "Conqueror of the three Worlds,"[11] its *Rishi*[12] is Shiva, the verse is Anushṭup,[13] and its Devatā theĀdyā Kālī (56).

Its Vīja[14] is the Māyā Vīja,[15] its Shakti[16] is Kāma Vīja,[17] and its Kīlaka[18] is Krīng. It should be used for the attainment of all desired objects[19] (57).

[1] Vāṇī, or Saraswatī, is the Devī of Speech.

[2] Kamalā, or Lakshmī, is the Devī of Prosperity. *Cf.* Karpūrādi Stotra, verse 6—"in their moonlike face the Devī of Speech ever wanders, and in their lotus-like eyes Kamalā ever plays."

[3] *I.e.*, the eight Powers—Anima, Mahimā, Laghima, Garima, Prāpti, Prākāmya, Īshitva, Vashitva—described in the Introduction.

[4] *I.e.*, as a mere trifle, they being to him so easy of accomplishment.

[5] Ādyā-Kālī-svarūpa—name of the Hymn. [6] See Introduction.

[7] He is now about to speak of the Kavacha Mantra.

[8] See Introduction.

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Shrī Sadāshiva said :

The rules relating to Purashcharana in the worship o the Ādyā Kālikā are the same as those relating to th Purashcharana in the worship with the Brahma-Mantra (76). For Sādhakas who are unable to do them com pletely, both Japa, Pūjā and Homa, and Purashcharana[2] may be curtailed (77), since it is better to observe these rites on a small scale than not to observe them at all. Now listen, O Gentle One! the while I describe to Thee the shortened form of worship (78). Let the wise one rinse his mouth with the Mūla-Mantra, and then perform *Rishi*-nyāsa.[3] Let him purify the palms of the hands, and proceed to Kara-nyāsa[4] and Anga-nyāsa[5] (79). Passing the hands all over the body,[6] let him practise Prā*n*āyāma,[7] and then meditate,[8] worship,[9] and inwardly recite.[10] This is the ceremonial for the shortened form of worship (80).

In this form of worship, in lieu of Homa[11] and other rites, the Mantras may be recited four times the number prescribed in the case of each of them respectively (81). There is also another mode of performance. A person who, when the fourteenth day of the dark half of the month[12] falls on a Tuesday or Saturday, worships Jaganmayī[13] with the five elements of worship,[14] and recites with fully

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rite the Introduction. As a term of social usage, Pura*sh*kāra means the singling out of a person from a number, and placing him in a position of honour. The word in the text is Purashcharyyā-vidhi = Method of Purashcharyyā (=Purashcharana).

[1] See Chapter III., verse 114, *ante*.

[2] For the meaning of these terms, see Introduction.

[3] See Introduction.

[4] *Ibid.* [5] *Ibid.*

[6] This is called Vyāpaka-nyāsa.

[7] See Introduction.

[8] Dhyāna. [9] Pūjā.

[10] Japa. These terms are explained in the Introduction.

[11] See Introduction.

[12] K*rishn*ā Chaturdashī, the fortnight in which the Moon wanes.

[13] A name of Devī as pervading the Universe, which is Her form.

[14] Pancha-tattva—*i.e.*, wine, meat, fish, parched grain, and Shakti.

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The rules relating to Purashcharana in the worship of the Ādyā Kālikā are the same as those relating to the Purashcharana in the worship with the Brahma-Mantra (76). For Sādhakas who are unable to do them completely, both Japa, Pūjā and Homa, and Purashcharana[2] may be curtailed (77), since it is better to observe these rites on a small scale than not to observe them at all. Now listen, O Gentle One! the while I describe to Thee the shortened form of worship (78). Let the wise one rinse his mouth with the Mūla-Mantra, and then perform *Rishi*-nyāsa.[3] Let him purify the palms of the hands, and proceed to Kara-nyāsa[4] and Anga-nyāsa[5] (79). Passing the hands all over the body,[6] let him practise Prā*n*āyāma,[7] and then meditate,[8] worship,[9] and inwardly recite.[10] This is the ceremonial for the shortened form of worship (80).

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pleased (88). The mortal, by the grace of the glorious Ādyā, attains a knowledge of the divine essence,[1] and, possessed of such knowledge, is, without a doubt, liberated even while living[2] (89). Beloved, there is no need here for over-exertion or endurance or penances. The religious exercises of the worshippers of the Ādyā Kālī are pleasant to accomplish (90). By the mere purification of the heart[3] the worshipper attains all that he desires (91). So long, however, as the heart is not purified, so long must the worshipper practise the rites with devotion to Kula.[4] (92)

The carrying out of the practices ordained produces purification of the heart. The Mantra should, however, first be received from the mouth of the Guru in the case of the Brahma-Mantra (93). O Great Queen! Purashkriyā[5] should be done after the performance of the necessary worship and of other prescribed rites.[6] In the purified heart knowledge of Brahman grows.[7] And when knowledge of Brahman is attained, there is neither that which should, nor that which should not, be done[8] (94).

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on Thy two feet, does japa of Thy Mantra one lakh times, and thereafter (abandoning his Pashu-bhāva) at night takes off his clothes, and whilst with Shakti does japa another lakh times, shall become on earth like the Destroyer of Smara (Kāma)—*i.e.*, Shiva, who destroyed Kāma, Deva of Desire." It is elsewhere said: "In the daytime remaining chaste, japa should be done one lakh of times, and at night in bed, with mouth full of *pān*, another lakh of japas should be done" (see Chapter III., verse 14—Purashcharana-rasollāsa, Durgārchchana-mukūra, Āgama-tattva-vilāsa, Kalikārchchana-dīpikā). By "mouth full of pān" is implied that japa is done after a meal, and whilst enjoying oneself in a restful position.

[1] Brahma-jnāna. [2] Jīvan-mukta (see Introduction).

[3] Chitta (considered as the seat of mind). By Chitta-shuddhi is here meant the removal from the mind and heart of all that is impure and likely to interfere with devotion.

[4] *I.e.*, Brahma-Sanātanam. [5] *I.e.*, Purashcharana.

[6] Pratah-krityādi-niyamān—rules relating to morning and other daily rites.

[7] Chitte shuddhe Maheshāni! Brahma-jnānang prajāyate.

[8] Brahma-jnāne samutpanne krityākrityang na vidyate.

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Kaulika[1] worship and to the worship with the five elements[2] of the Primeval Kālikā, the Patron Devī[3] of Kula, will enjoy a multitude of blessings in this life, and attain final liberation at its close. (102)

The characteristic of the first element[4] is that it is the great medicine for humanity, helping it to forget deep sorrows, and is the cause of joy (103). But, O Dearest One ! the element which is not purified stupefies and bewilders, breeds disputes and diseases, and should be rejected by the Kaulas (104). Beasts bred in villages,[5] in the air,[6] or forest,[7] which are nourishing, and increase intelligence, energy, and strength, are the second element[8] (105). O Beautiful One ! of the animals bred in water, that which is pleasing and of good taste, and increases the generative power of man, is the third element[9] (106). The characteristics of the fourth element[10] are that it is easily obtainable, grown in the earth, and is the root of the life of the three worlds (107). And, O Devi, the signs of the fifth element[11] are that it is the cause of intense pleasure to all living things, is the origin of all creatures, and the root of the world which is without either beginning or end[12] (108). Know, Dearest One ! that the first element is fire, the second is air, the third is water, the fourth is the earth (109), and, O Beauteous Face ! as to the fifth element, know it to be ether, the support of the Universe (110). O Sovereign Mistress of

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stays with the disciple, all that is done for the Guru is considered to be the service (sevā) of him, and certain daily practices are dispensed with during the time the Guru is with his disciple.

[1] See p. 155, note 6, *ante*.

[2] Pancha-tattva (Wine, Meat, Fish, Parched Food, and Woman).

[3] Ishta-devatā. [4] Wine. [5] Such as Goat and Sheep.

[6] Birds. [7] Deer and the like. [8] Meat.

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[11] Latā-Sādhana—The worship with woman.

[12] Mahānanda-karan Devi ! prāninānga srishti-kāranang,
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Sexual union is the root of all being. As the Universe is without beginning or end, so is this energy, which is the root of it.

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CHAPTER VIII

AFTER hearing of the various forms of Dharmma, Bhavānī,[1] Mother of the worlds, Destructress of all worldly bonds, spoke again to Shankara (1).

Shrī Devī said :

I have heard of the different Dharmma, 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 union with the Supreme[3] (2). I wish now to hear of the castes[4] 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).

Shrī Sadāshiva 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, Brāhma*n*a, Ks*h*atriya, Vaishya, Shūdra, and Sāmānya.[6] Each of these five castes, O Great Queen ![7] have two stages of life.[8] Listen, then, Ādye ! whilst I narrate to Thee their mode of life,

[1] Feminine of Bha*v*a—a title of Shiva.

[2] Dharmma (see Introduction). Var*n*a (see Introduction).

[3] Nirvvā*n*a.

[5] Āshrama (see Introduction).

[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.

[7] Maheshvari.

[8] *I.e.*, Gārhasthya and Sannyāsa. The first Brahmacharyya 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.

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entry into the life of a Sannyāsin[1] (11). When the Kali Age is in full sway, the Vipras[2] 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 Shiva, though the particular practices of the Vipras[2] and other castes vary (13).

A man becomes a householder the moment he is born. It is by Sangskāra[3] that he enters upon any of the other stages of life.[4] For this reason, O Great Queen![5] one should first be a householder, following the rules of that mode of life (14). When, however, one is freed of worldly desires by the knowledge of the Real,[6] it is then that one should abandon all and seek refuge in the life of an ascetic[7] (15). In childhood one should acquire knowledge; in youth, wealth and wife. The wise man in middle age will devote himself to acts of religion, 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 children[8] (17). He who becomes an ascetic, leaving mothers,[9] fathers,[10] infant children, wives, agnates and cognates,[11] 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 Brāhmaṇa[12] (19). The Brāhmaṇas and men of other castes should perform their respective purificatory rites accord-

[1] One who adopts sannyāsa—renunciation; an ascetic.
[2] Brāhmaṇas. [3] See Introduction.
[4] *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 other āshramas.
[5] Maheshvari. [6] Tattva-jnāna. [7] Sannyāsin.
[8] Before renouncing the world the Avadhūta must take care to see that no one suffers by such renunciation.
[9] *I.e.*, the Mother and all who occupy the same place as the Mother —*e.g.*, Aunt. [10] See last note—*e.g.*, Uncle.
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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 who is obedient to his parents should, out of reverence to them, bow to them and stand up when he sees them, 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 Dharmma, 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 brother[2] (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 supreme eternal duty[3] (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 duty[3] (37). That man who in this world turns his mind to Brahman and adheres faithfully to the truth 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

[1] *I.e.*, even if he is about to die.
[2] Uterine—Sodara, "Born from the same womb."
[3] Sanātana Dharmma.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

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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 who is obedient to his parents should, out of reverence to them, bow to them and stand up when he sees them, 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 Dharmma, 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 brother[2] (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 supreme eternal duty[3] (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 duty[3] (37). That man who in this world turns his mind to Brahman and adheres faithfully to the truth 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

[1] *I.e.*, even if he is about to die.
[2] Uterine—Sodara, "Born from the same womb."
[3] Sanātana Dharmma.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

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,[1] free from sloth,[2] and persevering[3] (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 power[4] should be disclosed only at the proper time. But on no account should one deviate from the path of duty[5] (55). A religious man[6] 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 an unworthy motive,[7] nor when defeat is certain, nor with those who are superior or inferior to himself (57). He should diligently earn knowledge, wealth, fame, and religious merit,[8] and avoid all vicious habits,[9] the

[1] Shuchi = Vāhyābhyantara-shaucha-sampanna (Bhāratī)—*i.e.*, should be outwardly and inwardly clean.

[2] Dakṣha = Nirālasya (Bhāratī).

[3] Yukta = Udyogavān (Bhāratī).

[4] Ātma-bhāva—*i.e.*, one's own intentions, power, resources, etc. Bhāratī says that the term equals sva-prabhāva. According to the Amara-koṣha, pra-bhāva is the power arising from wealth or ability to inflict punishment.

[5] Dharmma.

[6] Dharmma-jna.

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

[8] Dharmma.

[9] Vyasana. Defined in the Amara-koṣha, Vyasanam vipadi bhrangshe doṣhe 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

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worlds[1] (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 whose aim is truth, whose charity is ever for the poor, who has mastered lust and anger,[2] 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 is devoted to and a faithful follower of the ordinances of Shiva, and remains under My control, by him the three worlds are conquered (68). The wise man who in his conduct with his fellow-men looks with an equal eye upon friend and foe, by him are the three worlds conquered (69). O Devi! 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 Gangā, or of any other river, tank, pond, well, or pool, or of the celestial Gangā, are equally purifying[3] (72). O Thou of auspicious Vows! the ashes from a place of sacrifice and cleansed earth are excellent, and the skin of an antelope and grass are as purifying as earth (73). O Auspicious One![4] what need is there to say more about purity and impurity? What-

[1] By pleasing others the Paramātman, who is in all, is pleased. When any of these acts is done, it is accompanied by the Pratishthā 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.

[2] The first two of the six sins—Kāma, Krodha, Lobha, Moha, Mada, Mātsaryya.

[3] *I.e.*, Water everywhere is as purifying as that of the sacred Ganges, which cleanses of sin. The celestial Ganges is Mandākinī, or the Milky Way.

[4] Shivā.

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Shrī Sadāshiva said:

O Thou Who knowest the essence of all things, truly hast Thou spoken. In the Kali Age all observances bear the fruit of enjoyment and liberation when done according to the rites of the Tantras (84). The Brahma-Sāvitrī,[2] though known as Vaidika, should be called Tāntrika also, and is appropriate in both observances (85). It is, therefore, O Devi! 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 Mantras[3] (86). In the Kali Age the Sāvitrī[4] should be said by the Brāhmanas, preceded by the Tāra,[5] and by the Kshatriyas and Vaishyas, preceded by the Kamalā[6] and Vāgbhava[7] Vījas respectively (87). In order, O Supreme Devi! that a distinction may be drawn between the twice-born and the Shūdras, the daily duties[8] are directed to be preceded by Vaidika Sandhyā[9] (88). Success, however, may also be attained by the mere following of the ordinances of Shambhū.[10] 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 saying of the daily prayer is past, all who desire emancipation and are not prevented by sickness or weakness should

[1] Brāhmanas.

[2] *I.e.*, The Vaidikā Gāyatrī:

Om bhūr bhuvah svah:
Tat savitur varenyam bhargo devasya dhīmahi:
Dhiyo yo nah prachodayāt.

(See Introduction.)

[3] The Hangsa-vatī and other Vaidik Mantras have been included in the Tantras, but the privilege of the twice-born to the Gāyatrī is retained.

[4] *I.e.*, Brahma-Gāyatrī.

[5] Om, or Ong. [6] *I.e.*, Shrīng. [7] *I.e.*, Aing.

[8] 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.

[9] *I.e.*, only the first three castes are entitled to the Vaidika Sandhyā.

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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 a 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 relations and friends (102).

A woman whose husband is her vow[1] should not look at him with hard eyes, or utter hard 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 Brahman (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 of her husband, and in her old age of the friends and relatives of her husband. She should never be independent[2] (106).

A father hould not marry his daughter if she does not know her duty to a husband and how to serve him, as lso the other rules[3] of woman's conduct (107).

Neither the flesh of human beings, nor the animals sembling them,[4] nor the flesh of the cow, which is servicele in various ways, nor the flesh of carnivorous animals, swine-meat as is tasteless, should be eaten (108). O Auspicious One![5] fruits and roots of various kinds,

[1] Pati-vratā—*i.e.*, a chaste and dutiful wife.

[2] *I.e.*, her own mistress, with none to guide and protect her. This is the text of Manu.

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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[1] protect his subjects as though they were his own children (118). In government, 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 Dharmma.[2] Rewards and punishments should be awarded justly and in accordance with the Shāstras. The best treaty should be concluded which his power allows (120). By stratagem[3] 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 s in shares according to merit (125).

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GSL

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 a 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 laws[1] (142). A servant should be skilful, clean, 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 Vishnu 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 friends, and his master's enemies to be his enemies, and should ever remain in respectful attendance upon his [illegible], awaiting his orders (145). He should carefully [illegible]al his master's dishonour, the family dissensions, [illegible]thing said in private or which would disgrace his [illegible]aster (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).

Except when in the Bhairavī-chakra[2] or Tattva-chakra,[3] persons of all castes should marry in their caste according to the Brāhma form,[4] and should eat with their own

[1] Shāstras. [2] See p. 175. [3] See p. 175.
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mandala,[1] and exhibit before it lights and incense-sticks (160). The jar should then be worshipped with two fragrant flowers. *Ishta*-devatā[2] should be meditated upon as being in the jar. The ritual should be according to the shortened form (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 wine-cups for the Guru and others (162). The worshipper should then take such of the elements of worship as he wishes,[3] and place them in front of himself. Then, purifying them with the Weapon Mantra,[4] let him gaze upon them with steadfast eyes (163).

Then, placing scent and flowers in the wine-jar, let him meditate upon the Ānanda-Bhairava and Ānanda-Bhairavī[5] in it (164).

DHYĀNA.

He should meditate upon the Blissful Devī as in the first bloom of youth, with a body rosy as the first gleam of the rising Sun. The sweet nectar of Her smiles illumines Her face as beautiful as a full-blown lotus. Decked with jewels, clad in beauteous coloured raiment, delighting in dance and song,[6] She with the lotus of Her hands makes the signs which confer blessings and dispel fears (165-166).

After thus meditating on Blissful Devī,[7] let the worshipper thus meditate upon the Blissful Bhairava (167).

[1] *I.e.*, the square and triangle referred to in verse 158, which is ordinarily perfumed with camphor.

[2] The special deity of the worshipper.

[3] *I.e.*, such Tattvas as one prefers if all cannot be had, but there should be the first (Wine) and one of the Shuddhis.

[4] " Phaṭ."

[5] *Vide* p. 99, note 4.

[6] The Shakti should be versed in all the Arts (Kalā). There are sixty-four of these—learning, singing, dancing, playing, painting, kissing, embracing, collecting flowers, etc. (see Raghu-vangsha, Canto 8, verse 67).

[7] Ānanda-mayī.

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Then, placing scent and flowers in the wine-jar, let him meditate upon the Ānanda-Bhairava and Ānanda-Bhairavī[5] in it (164).

Dhyāna.

He should meditate upon the Blissful Devī as in the first bloom of youth, with a body rosy as the first gleam of the rising Sun. The sweet nectar of Her smiles illumines Her face as beautiful as a full-blown lotus. Decked with jewels, clad in beauteous coloured raiment, delighting in dance and song,[6] She with the lotus of Her hands makes the signs which confer blessings and dispel fears (165-166).

After thus meditating on Blissful Devī,[7] let the worshipper thus meditate upon the Blissful Bhairava (167).

[1] *I.e.*, the square and triangle referred to in verse 158, which is ordinarily perfumed with camphor.

[2] The special deity of the worshipper.

[3] *I.e.*, such Tattvas as one prefers if all cannot be had, but there should be the first (Wine) and one of the Shuddhis.

[4] "Phaṭ."

[5] *Vide* p. 99, note 4.

[6] The Shakti should be versed in all the Arts (Kalā). There are sixty-four of these—learning, singing, dancing, playing, painting, kissing, embracing, collecting flowers, etc. (see Raghu-vangsha, Canto 8, verse 67).

[7] Ānanda-mayī.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

meditation upon the lotus-feet of the Devī and the inward recitation of their[1] Ishta-mantra[2] (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 suffused by Brahman,[3] then offer them to Kālī, and, lastly, eat and drink the consecrated elements (176). O Gentle One![4] this is the Bhairavī-chakra, 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). Pārvati! in Bhairavī-chakra and Tattva-chakra the excellent worshipper should be wedded to his Shakti, according to the laws prescribed by Shiva[5] (178). The Vīra[6] who without marriage worships by enjoyment of Shakti[7] is, without doubt, guilty of the sin of going with another man's wife[8] (179). When the Bhairavī-chakra has been formed, the members thereof 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.[9] The heroic 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

[1] Atasteshāng pratinidhau shesha-tattvasya Pārvati!
Dhyānang Devyāh padāmbhoje sveshta-mantra-japas tathā.

[2] *I.e.*, the Mantra given at initiation. Here it is the Kālikā Mantra Hrīng, Shrīng, Kring, Ādyākālikāyai namah (see Introduction).

[3] Brahma-maya.

[4] Bhadre.

[5] For status of Shaiva wife and her children, see Chapter IX., verse 267 *et seq.*

[6] See Introduction. The worshipper in whom the R jo-guna predominate, and for whom worship must be in the Vīrāchāra form.

[7] Shakti-sevā.

[8] Vinā parinayang vīrah shakti-sevāng samācharan
Para-strī-gāminām pāpang prāpnuyānnātra sangshayah.

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

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

meditation upon the lotus-feet of the Devī and the inward recitation of their[1] Ish*ṭ*a-mantra[2] (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 suffused by Brahman,[3] then offer them to Kālī, and, lastly, eat and drink the consecrated elements (176). O Gentle One![4] this is the Bhairavī-chakra, 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). Pārvati! in Bhairavī-chakra and Tattva-chakra the excellent worshipper should be wedded to his Shakti, according to the laws prescribed by Shiva[5] (178). The Vīra[6] who without marriage worships by enjoyment of Shakti[7] is, without doubt, guilty of the sin of going with another man's wife[8] (179). When the Bhairavī-chakra has been formed, the members thereof 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.[9] The heroic 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

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Dhyānang Devyā*ḥ* padāmbhoje svesh*ṭa*-mantra-japas tathā.

[2] *I.e.*, the Mantra given at initiation. Here it is the Kālikā Mantra Hrīng, Shrīng, Kring, Ādyākālikāyai nama*ḥ* (see Introduction).

[3] Brahma-maya. [4] Bhadre.

[5] For status of Shaiva wife and her children, see Chapter IX., verse 267 *et seq.*

[6] See Introduction. The worshipper in whom the R jo-gu*n*a predominate, and for whom worship must be in the Vīrāchāra form.

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Para-strī-gāminā*ṅ* pāpang prāpnuyānnātra sangshaya*ḥ*.

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GSL

the bonds of the life of a Pashu[1] (189). When, however, the Kali Age is in full sway, the circle should not be concealed. The Vīra should at all places and at all times practise Kula[2] rites and make Kula worship (190).

In the circle all distinction of caste, frivolous talk, levity, garrulity, spitting, and breaking wind should be avoided (191). Such as are cruel, mischievous, Pashu,[3] sinful, atheists, blasphemers of Kula doctrine, and calumniators of the Kula[4] Scriptures, should not be allowed into the circle (192). Even the Vīra[5] who, induced by affection, fear, or attachment, admits a Pashu[1] into the circle falls from his Kula[2] duty, and goes to hell (193). All who have sought refuge in the Kula Dharmma, whether Brāhmanas, Kshatriyas, Vaishyas, Shūdras, or Sāmānyas, should ever be worshipped like Devas (194). He who, whilst in the circle, makes, from pride, distinctions of caste, descends to a terrible hell, even though he should have gone to the very end of the Vedānta[6] (195). How within the circle can there be any fear of sin for Kaulas,[2] who are good and pure of heart, and who are manifestly the very image of Shiva? (196). Vipras[7] and others who are followers of Shiva[8] should, so long as they are within the circle, follow the ordinance of Shiva[9] and the observances prescribed by Him[10] (197).

Without the circle each should follow his own calling according to his caste and stage of life,[11] and should discharge his duty as a man of the world (198). One Japa[12] made by a devout[13] man, when seated within the circle,

[1] See Introduction. Man is liberated from the bonds which bind his humanity to the animal element in him.
[2] Tāntrika rites of the Kaula form.
[3] See Introduction.
[4] See note 2, *ante*.
[5] Tāntrika of the Vīra class.
[6] *I.e.*, even though he be a master of Vedāntic doctrine.
[7] See p. 9, note 7.
[8] Shiva-mārgin, he who follows the mode of life and worship ordained by Shiva.
[9] Shiva-shāsana.
[10] Shāmbhav ächāra.
[11] Āshrama.
[12] See Introduction.
[13] Sudhī (Su=good; dhī=intellect), or Wise.

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10 Shāmbhava āchāra.
11 Āshrama.
12 See Introduction.
13 Sudhī (Su=good; dhī=intellect), or Wise.

merciful, faithful to their vows,[1] and who have realized the Brahman[2] (206-207).

O Knower of the Supreme Soul![3] only those who, possessing the knowledge of the Real,[4] look upon this moving and motionless Existence as one with Brahman, such men are privileged to take part in this circle (208). They who regard everything in the Tattva circle as Brahman,[5] they alone, O Devi, are qualified[6] 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-Mantra[7] and a devout believer in Brahman should be the Lord[8] of the circle, which he should form of other worshippers who know the Brahman[9] (211). In a beautiful and clean place, pleasant to the worshippers, pure seats should be spread with beautiful carpets[10] (212). There, O Shivā! 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 Tāra[11] and ending with the Prāṇa-vīja,[12] 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. The Fire is Brahman. He by whom the offering is made is Brahman. By him who is absorbed

[1] Satya-sangkalpaka. [2] Brāhma. [3] Tattva-jne
[4] Tattva-vid = Tattva-jna, or Brahma-jna (Knower of the Brahman).
[5] Brahma-maya. [6] Tattva-chakrin.
[7] Brahma-Mantra—Ong Sachchidekang Brahma.
[8] That is, Chakreshvara.
[9] That is, who have realized the identity of all things with Brahman.
[10] Vichitra-Āsana—Beautifully made or coloured. [11] Om.
[12] That is, Hangsaḥ—the Mantra "Ong Hangsaḥ."

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
GSL

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[10] Vichitra-Āsana—Beautifully made or coloured. [11] Om.
[12] That is, Hangsaḥ—the Mantra "Ong Hangsaḥ."

Age called Sannyāsa. Now listen while I tell thee what should be done (222).

When an adept in spiritual wisdom has acquired the knowledge of Brahman, and has ceased to care for the things of the world, he should seek refuge in the life of an ascetic[1] (223). If, however, in order to adopt the life of a wandering mendicant, one abandons an old mother or father, infant children and a devoted wife, or helpless dependents, one goes to hell[2] (224). All, whether Brāhmaṇa, Kshatriya, Vaishya, Shūdra, or Sāmānya, are equally entitled to take part in the purificatory ceremony of the Kula ascetic[3] (225).

After the performance of all the duties of a householder, and after satisfying all dependents,[4] 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 Ishṭa-devatā,[5] 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,[6] 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] Sannyāsāshrama.

[2] See Bhakta, p. 357.

[3] Kulāvadhūta-sangskāra, or purificatory rites upon entrance into life of an Avadhūta.

[4] Literally, persons outside the domestic circle.

[5] The text has Para-devatā, which literally means the Supreme Deva (Brahman), but which is translated by Tarkālangkāra as Abhīshṭa-devatā (or Ishṭa-devatā), such Devatā being to each worshipper his Supreme Devatā.

[6] Paramānanda, or in the Brahman who is Supreme Bliss.

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[6] Paramānanda, or in the Brahman who is Supreme Bliss.

MANTRA.

O Fathers! O Mothers! O Devas! O *Rishi*s! be you satisfied. Do you absolve me, about to enter upon the path of renunciation[1] from all debts[2] (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 rites[3] (240). The father and paternal grandfather and great-grandfather are one's soul. In offering, therefore, the individual soul to the Supreme Soul, he who is wise should perform his own funeral rites (241). O Devi! sitting with his face to the North, and invoking the spirits of his ancestors[4] upon the seats which he has prepared for them, he should, after doing them homage, offer the funeral cakes[5] (242). In so offering he should spread kusha grass with its end towards the East,[6] South,[7] West,[8] and towards the North for himself[9] (243). After completion, according to the directions of the Guru, of the funeral rites, the seeker after emancipation should, in order to purify his heart inwardly, recite the following Mantra a hundred times (244):

MANTRA.

Hrīng, let us worship the Three-eyed One[10] whose fame is fragrant, the Augmenter of increase. May I, as the ur[illegible]ruka[11] is freed of its stalk, be liberated from death [illegible] mortality (245).

[1] Guṇātīta-pada—literally, the life without attributes.
[2] *Vide ante.*
[3] Shrāddha.
[4] Who are [illegible]is sva-rūpa (Bhāratī).
[5] Pi*nd*a.
[6] For the Devas and *Rishi*s. The Pi*nd*as are placed on the kusha grass.
[7] For the p[illegible]aternal Ancestors.
[8] For the maternal Ancestors.
[9] For his o[illegible]n shrāddha, offering pinda to himself as dead.
[10] Tryambaka, which, according to Tarkālangkāra, means the Father of the three De[illegible]vas—Brahmā, Vi*shn*u, and Rudra—though the *Rig*-vidhāna uses it [illegible]s an equivalent of Mahādeva (see Ullāsa, v., 210).
[11] A kind of c[illegible]ucumber (see as to Mantra, Wilson, *Rig* Veda, iv., 130).

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[6] For the [illegible] Devas and *Rishi*s. The Pi*nd*as are placed on the kusha grass.
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[11] A kind of c[illegible]ucumber (see as to Mantra, Wilson, *Rig* Veda, iv., 130).

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

like the Light beyond and above Rajo-guṇa,[1] and may I be free of the taint of ignorance "[2] (254).

Having consigned as oblations into the fire the twenty-four tattvas and the functions of the body, he who is now devoid of all action should consider his body as dead (255). 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 possessor of divine knowledge, should take it from his shoulder, uttering the

MANTRA.

Aing Klīng Hangsa.

Holding it in his hand while he recites the three Vyāhṛitis,[2] ending with Svāhā, 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 Vīja,[3] cut off his crown-lock[4] and take and place it in the ghee[5] (258).

MANTRA.

O Crown Lock! Daughter of Brahman! thou art an ascetic[6] in the form of hair. I am now placing thee in the Purifying One.[7] Depart, O Devi! I make obeisance to thee (259).

He should then, whilst uttering the Kāma,[8] Māyā,[9] Kūrcha,[10] and Astra[11] Vījas, ending with the word Svāhā, make the Homa[12] sacrifice of that lock of hair in the well-sanctified fire (260). The Pitṛis, Devas, and Devarshis,[13]

[1] Virajā.

[2] Vipāpmā, the "Sin" being avidyā. This should be repeated at the end of each of the seven groups. The seven Lokas, which are the seven limbs of Praṇava, are collectively called Mahā-vyāhṛiti. Homa, with the first three, is called Vyāhṛiti Homa.

[3] Klīng. [4] See pp. 120, note 1, 151, note 5. [5] Clarified butter.

[6] Tapasvini—feminine of Tapas-vin, one who has performed penances. [7] Pāvaka—*i.e.*, Fire.

[8] Klīng. [9] Hrīng. [10] Hung.

[11] Phaṭ. [12] Shikhā-Homa [13] See Introduction

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[11] Phaṭ. [12] Shikhā-Homa [13] See Introduction

the stage of an ascetic by cutting off the crown-lock with their own Mantra[1] (268). What need is there for those purified by divine knowledge of sacrificial[2] or funeral[3] rites or ritual worship ?[4] For they, acting as they please, are never guilty of any fault[5] (269). The disciple, image of the absence of all contraries,[6] desireless, and of tranquil mind, 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 image of the existent one,[7] and, oblivious of his own name and form, he will meditate upon the Supreme Soul in himself (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 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, indifferent, 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. He is

[1] That is, the Brahma-Mantra. [2] Yajna. [3] Shrāddha.

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

[5] Pratyavāya, from prati + ava + i = to go downwards ; hence detriment, decrease, omission, fault, etc.

[6] *I.e.*, devoid of happiness and misery, etc.

[7] Sat, or Brahman.

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who have not attained union with the Supreme Soul,[1] and who ever seek after enjoyment, is by nature turned towards the path of action[2] (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 them[3] that I have spoken of various rites for the purification of the heart, and have with the same object devised many names and forms[4] (287). O Devi! without knowledge of the Brahman and the abandonment of all ritual worship, man cannot attain emancipation even though he performed countless such acts of worship[5] (288). The householder should consider the Kula ascetic, possessed of divine knowledge, to be the visible Nārāyana[6] in the form of man, and should worship Him as such (289). By the mere sight of one who has subdued his passions[7] 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 Joyful Message, entitled "The Dharmma and Customs of the Castes and Āshramas."

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

[2] Karma—that is, karma-kānda; in worship, ritualism.

[3] That is, in the case of Aprāpta-yoga.

[4] As Shankarāchāryya, in his Commentary on the Chhāndogya Upanishad, says: "Rites are enjoined to 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 of 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)."

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

[6] Vishnu.

[7] Yati.

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[7] Yati.

or voluntary,[1] should be performed according to the injunctions of Shambhū[2] (6). O Dearest One! I have already, in My form of Brahmā, spoken of the rules appropriate to the purificatory and other observances (7), and of the Mantras appropriate to the various purificatory and other observances, according to the differences in caste (8).

In the Satya, Tretā, and Dvāpara Ages,[3] the Mantras, O Kālikā! were in their application preceded by the Pranava[4] (9); but in the Kali Age, O Supreme Devi! the decree of Shangkara is that man do perform all rites with the aid of the same Mantras, but preceded by the Māyā Vīja[5] (10). All Mantras in the Nigamas,[6] Āgamas,[6] Tantras,[6] Sanghitās[6] and Vedas, have been spoken by Me. Their employment,[7] however, varies according to the Ages (11). For the benefit of men of the Kali Age, men bereft of energy and dependent for existence on the food they eat, the Kula doctrine, O Auspicious One! is given (12).

I will now speak to Thee in brief of the purificatory and other rites, suitable for the weak men of the Kali Age, whose minds are incapable of continued effort (13). Kusha*nd*ikā[8] precedes all auspicious ceremonies. I shall, therefore, O Adored of the Devas! speak firstly of it. Do Thou listen (14). In a clean and pleasant spot, free from husks and charcoal,[9] let the wise one make a square,[10] the sides of which are of one cubit's length (15). Then draw in it three lines from the West to East (of the square). Let him then sprinkle water over them, uttering the Kūrcha[11] Vīja the while. Then Fire should be brought to the accompaniment of the Vahni Vīja[12] (16). The Fire, when so brought, should be placed by the side

[1] Kāmya, rites performed with a specific object (kāma).
[2] Shiva.
[3] See Introduction.
[4] Ongkāra (see *ibid*).
[5] Hrīng.
[6] See Introduction.
[7] Prayoga, or application.
[8] From Kusha + kandikā. The rite by which the Fire is purified for all the different kinds of Homa.
[9] So that the ground be smooth for the making of the sthandila.
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[11] Hūng.
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MANTRA.[1]

Hrīng, come, O Carrier of Oblations to all the Immortals, come! Come with the *Rishi*s and Thy followers, and protect the sacrifice. I make obeisance to Thee. Svāhā (23).

Having thus invoked Him, the worshipper should say, "O Fire! this is Thy seat,"[2] and then worship him, the Seven-tongued,[3] with appropriate offerings (24). The seven licking Tongues of Fire are: Kālī,[4] Karālī,[5] Manojavā,[6] Sulohitā,[7] Su-dhūmra-var*n*ā,[8] Sphulinginī,[9] and Vishva-nirūpi*n*ī[10] (25). Then, O Great Devi! the sides of the Fire should be thrice sprinkled with water from the hand, beginning from the East and ending at the North (26). Then the sides of the Fire, from the South to the North, should be thrice sprinkled with water, and following that the articles of sacrifice should be thrice sprinkled (27). Then spread kusha grass[11] on the sides of the square, beginning with the East and ending with the North. The ends of the blades of grass on the North should be turned towards the North, and the rest of the grass should be placed with its ends towards the East (28). The wor-

1 Hrīng ehi ehi sarvvāmara-havya-vaha sva-ga*n*aih munibhih saha adhvarang raks*h*a namah: svāhā.

2 Vahne! ayang te yoni.

3 Sapta-jihva—a name of Fire.

4 "The Black One," which brings about the end at the destined time (Markan*d*eya Purā*n*a, chap. xcix., Hymn to Agni).

5 "The Dreadful One." The cause of the great Dissolution of the world (*ibid.*).

6 "Swift as thought," because of its quality of lightness (*ibid.*).

7 "The Ruddy One" (very red), which accomplishes the desires of created things (*ibid.*).

8 "Who is of a smoky colour," which causes sickness amongst breathing things (*ibid.*).

9 "Having sparks of Fire," because it is altogether shapeless (*ibid.*).

10 "That which makes manifest the Universe, bestows blessings on all breathing things" (*ibid.*). The Purā*n*a reads Vishvāsa-da (bestowing confidence), or Vishva-sr*i*j (creating the universe).

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this (34). The worshipper should then invoke Brahmā, saying, "O Brahman, come here, come here!" and, after doing honour to him by offering water for washing his feet and the like,[1] let him supplicate him, saying, "So long as this sacrifice be not concluded, do Thou deign to remain here," and then make obeisance to him (35). He should then sprinkle the space between the North-East corner[2] of the fire and the seat of Brahmā three times with water taken in his hand, and should thereafter sprinkle the fire also three times, and then, returning the way he went, take his own seat. Let him then spread on the North side of the square some darbha grass, with the ends of the blades towards the North (36-37). He should then place thereon the articles necessary for the sacrifice, such as the vessel[3] (filled with water) for sprinkling, and the vessel[4] containing ghee, sacrificial fuel,[5] and kusha grass. He should also place the sacrificial ladle[6] and spoon[7] on the darbha grass, and purify them by sprinkling water over them, and then, regarding them with a celestial gaze,[8] uttering the

MANTRA.

Hrāng Hrīng Hrūng (38-39).

Then, with his right knee touching the ground, let him put ghee into the spoon with the ladle, and, with desire for his own well-being, let him offer three oblations, saying the

MANTRA.

Hrīng to Vishnu. Svāhā[9] (40).

Taking again ghee in the same way, and meditating upon Prajāpati, oblations should be offered with ghee

[1] Pādya—the first offering to the guest, water to wash his feet, arghya, etc.

[2] Īshāna. [3] Prokshanī-pātra. [4] Ājya-sthālī.

[5] Samidh, or samit-wood. [6] Sruk. [7] Sruva.

[8] That is, without winking or moving the eyelids. Divya-*drishti* = Celestial gaze, for the Deva's eyes are steadfast in regard, and winkless.

[9] Hring Vish*n*ave svāhā.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

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tioned, and, whilst mentally reciting[1] the name of Brahmā, oblation should be offered with the following:

MANTRA.

Hrīng, O Deva of the Devas! do Thou make faultless any shortcomings that there may be in this rite, and anything done needlessly, whether by negligence or mistake. Svāhā (48-49).

Then oblation should be offered to Fire, thus:

MANTRA.

Hrīng, O Fire! Thou art the Purificator of all things. Thou makest all sacrifices propitious,[2] and art the Lord of all. Thou art the Witness of all sacrificial rites, and the Insurer of their success. Do Thou fulfil all my desires (50).

The sacrificing priest, having thus concluded the Svish*ti*-k*rit* Homa, should thus (pray to the Supreme Brahman):

MANTRA.

O Supreme Brahman! O Omnipresent One! for the removal of the effects of whatsoever has been improperly done in this sacrifice, and for the success of the sacrifice, I am making this Vyāh*ri*ti Homa.

Saying this, he should offer three oblations with the three

MANTRAS.

Hrīng Bhūh Svāhā,
Hrīng Bhuvah Svāhā,
Hrīng Svah Svāhā.[3]

Thereafter offering one more oblation with the

MANTRA.

Hrīng Bhūh, Bhuvah, Svah Svāhā,[4]

[1] Literally, remembering. [2] Svish*ti*-k*rit*.
[3] Salutation is made to the terrestrial, atmospheric, and celestial planes. [4] This is to all three planes.

the wise priest should, jointly with the giver of the sacrifice, offer the complete oblation[1] (51-53). If the latter has performed the sacrifice without a priest, he should offer the oblation himself. This is the rule in Abhisheka[2] and other observances (54). The Mantra for the complete oblation[3] is—

MANTRA.

Hrīng, O Lord of Sacrifice! may this Sacrifice of mine be complete. May all the Devatās of sacrifices be pleased and grant that which is desired.[4] Svāhā (55).

The wise one should then, with the giver of the sacrifice, stand up, and, with a well-controlled mind, offer oblations with fruit and *pān* leaves, uttering the while the aforesaid Mantra (56).

The learned one should, after offering the complete oblation, perform Shānti-karma.[5] Taking water from the sprinkling vessel, he should with kusha grass sprinkle it over the heads of the persons present (57), reciting the

MANTRA.

May the water be friendly to me, may water be like a medicament to me, may water preserve me always; water is Nārāyana[6] Himself (58). Do thou, O water! grant me happiness and my earthly desires, and so forth.[7]

[1] Pūrnāhuti.

[2] Abhisheka—primarily means bathing, then sprinkling and initiating: here initiatory ceremonies.

[3] Pūrnāhuti.

[4] After having uttered Māyā Vīja, say: "Yajna-pate! may my yajna be complete, may the Devatās be pleased, may they grant adequate fruits!" The Mantra ends with the Wife of Vahni (Svāhā).

[5] Shānti-Karma is [illegible] which is done at the end of the rite: the sprinkling of the assembly, the Mantras, the saying of "peace," "peace," "peace" (Shānti), etc. He who recites the Shānti Mantra does so for the benefit of the persons present, over whose heads he sprinkles the water.

[6] Vishnu.

[7] This last portion is Vedic, and the first line of the Mantra is cited in full in verses 150-152: Āpo hi shthā mayobhuvah stā na ūrje dadhātana.

Having said this, and sprinkled water over the heads of those present, throw a few drops on the ground, saying (59) :

MANTRA.

To those who are ever hostile to me, and to those to whom we are ever hostile, may water be their enemy and engulf them (60).

Sprinkling a few drops of water in the North-East[1] corner to the accompaniment of the above-mentioned Mantra, the kusha grass should be put away, and supplication should be made to the Carrier of oblations[2] as follows (61) :

MANTRA.

O Carrier of Oblations ! do Thou grant unto me understanding,[3] knowledge,[4] strength, intelligence,[5] wisdom,[6] faith, fame, fortune, health, energy, and long life[7] (62).

Having thus prayed to Fire,[8] he should, O Shivā ! be bidden to depart with the following (63) :

MANTRA.

Sacrifice ! do thou depart to the Lord of Sacrifice.[9]
Fire ! do thou depart to the Sacrifice itself.
Lord of Sacrifice ! do Thou depart to Thine own place and fulfil my desires (64).

Then saying, " Fire, forgive me," the Fire should be moved to the South by pouring oblations of curd on the North of Fire[10] (65). Then the worshipper should

[1] Īshāna. [2] Fire.
[3] Buddhi—capacity to understand the essence of the Shāstras (Bhakta). [4] Vidyā—Ātma-jnāna, self-knowledge.
[5] Medhā—retentiveness of the mind.
[6] Prajnā—the power of discriminating the essential, spiritual wisdom. [7] Tejas—vigour.
[8] Vīti-hotra—a name of Fire. The eater of oblations, or the Carrier of oblations.
[9] Lord of Sacrifice—*i.e.*, Vi*shn*u—do thou reach the place of Vi*shn*u.
[10] And thus extinguishing the Fire on the North.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

give a present[1] to Brahmā,[2] and, after bowing to him respectfully, bid him go, and, with the ashes adhering to the ladle, the officiating priest should then make a mark[3] on his own forehead and on that of the giver of the sacrifice, uttering the

MANTRA.

Hrīng, Klīng, do thou bring peace; mayest thou cause prosperity[4] (66-67). By the grace of Indra, of Agni, of the Maruts, Brahmā, the Vasus, the Rudras, and Prajāpati, may there be peace, may there be prosperity.[5]

Whilst saying this Mantra, he should place a flower on his own head. Thereafter the giver of the sacrifice should, as his means allow, offer presents[6] for the success of the sacrifice[7] and for the Kushaṇḍikā rite (68-69).

I have spoken to Thee, O Devi! of Kushaṇḍikā, which is the groundwork of all auspicious ceremonies, and which all Kula worshippers should with care perform at the commencement thereof (70).

O Auspicious One! I will now speak to Thee of Charu-karma, in order to insure the ritual success in those families in which the cooking of charu[8] is a traditional practice in the performance of all rites (71). The pot for cooking charu should be made of either copper or mud (72). In the first place, the articles should be consecrated according to the rules prescribed in Kushaṇḍikā, and then the pot of charu should be placed in front of the worshipper (73). After careful examination to see that it is without holes

[1] Dakshiṇā.

[2] That is, the Brāhmaṇa who personates Brahmā.

[3] Tilaka.

[4] Hrīng Klīng Sarva-shānti-kara bhava. This is addressed to the Tilaka.

[5] To be read when placing the flower on the head (*vide* next verse)

[6] Dakshiṇā, given to the officiating priest.

[7] That is, of the Homa and of the object for which the preliminary Kushaṇḍikā is done.

[8] Charu (see *post*). Charu = Devatārthang paramānnam (Bhārati).

and unbroken, a blade of kusha grass[1] of the length of a prādesha[2] should be put in the pot (74). The rice should be placed near the square,[3] and then, O Adored of the Devas! the names of such of the Devas as are to be worshipped in each particular ceremony should be uttered in the dative case, followed by the words "to please Thee,"[4] and then "I take," "I place it in the pot," and "I put water into it,"[5] and put four handfuls of rice in the name of each Deva. He should then take the rice, put it in the pot, and pour water over it (75-77). O Virtuous One![6] milk and sugar should be added thereto, as is done in cooking. The whole should then be well and carefully cooked over the consecrated fire (78). And when he is satisfied that it is well cooked and soft, the sacrificial ladle, filled with ghee, should be let into it (79). Thereafter placing the pot on kusha grass on the northern side of the Fire, and adding ghee to the charu three times, the pot should be covered with blades of kusha grass (80). Then, putting a little ghee into the sacrificial spoon, a little charu should be taken from the pot. With it Jānu Homa[7] is done (81). Then, after doing Dhārā Homa,[8] oblations should be made with the Mantras of the Devas, who are directed to be worshipped in the principal rite (82). Completing the principal Homa after performance of Svish*ṭ*i-k*ṛ*it Homa,[9] expiatory Homa[10]

[1] Pavitra, or the pure thing. Kusha is so called because Garuda placed the celestial nectar (Am*ṛ*ita) on blades of kusha grass.

[2] Prādesha is the distance between the top of the thumb and the fourth finger outstretched. [3] Stha*n*dila. [4] Tvāju*sh*tam.

[5] The meaning of this Mantra is: I take this handful of rice in the name of (the Deva); I put it in a pot in the name of (the same Deva), etc.

[6] Su-vrate. This word is by some translated "Virtuous."

[7] The Homa is so called because it is performed with the right knee (jānu) touching the ground.

[8] The ghee is poured from one corner of the sthandila to the next but one—thus, from N.E. to S.W., from N.W. to S.E., from S.W. to N.E., and from S.E. to N.W. [9] See p. 199, verse 45.

[10] Prāyashchittātmaka—that is, the Vyāh*ṛ*iti Homa, which, according to this Tantra, is the equivalent of Prāyashchitta.

should be performed, and the rite thus completed (83). In the sacramental[1] and consecratory[2] ritual this is the method to be observed. In all auspicious ceremonies it should be followed for the complete success thereof (84).

Now, O Mahāmāyā![3] I will speak of Garbhādhāna[4] and other rites. I will speak of them in their order, beginning with *Ri*tusangskāra.[5] Do Thou listen (85).

After performing his daily duties and purifying himself, (the priest) should worship the five deities—Brahmā, Durgā, Ga*n*esha, the Grahas,[6] and the Dikpālas[7] (86). They should be worshipped in the jars[8] on the East side of the square, and then the sixteen Mā*t*rikās[9]—namely, Gaurī and others—should be worshipped in their order (87). The sixteen Mā*t*rikās are Gaurī, Padmā, Shachī, Medhā, Sāvitrī, Vijayā, Jayā, Deva-senā, Svadhā, Svāhā, Shānti, Pus*hti*, Dh*ri*ti, K*sh*amā, the worshipper's own tutelary Devatā,[10] and the family Devatā[11] (88).

MANTRA.

May the Mothers that cause the joy of the Devas come and bring all success to weddings, vratas,[12] and yajnas.[13] May they come upon their respective carriers,[14] and in all the fulness of their power, in their benign aspect, and add to the glory of this festival[15] (89-90).

[1] Sangskāra. [2] Pratis*hth*ā.

[3] The Devī Who is above and controls Māyā.

[4] See Introduction and next note.

[5] See Introduction. The rite (purification of the menses) precedes the Garbhādhāna, or Puberty rite, which takes place on the fifth day after their appearance. Garbhādhāna is, literally, the placing of the seed in the womb, which is preceded by the rite of that name.

[6] The nine Planets.

[7] See p. 129, note 6. According to the Dharmma-Sangraha ("Anecdota Oxoniensia," vol. i., part v., verses 8, 9)—a collection of Buddhis' technical terms—there are four, eight, ten, or fourteen Dikpālas, Loka-pālas, or Regents of the Quarters.

[8] That is, five jars placed there for these Devas (Bhāratī).

[9] See p. 27, note 7. [10] Ātma-devatā. [11] Kula-de

[12] Devotions (see Introduction). [13] Sacrifices (*vide*

[14] The Vāhana, or vehicle, of the Deva, as Garuda of Vis*hn*u

[15] Utsava.

Having thus invoked the Mothers and worshipped them to the best of his powers, the priest should make five or seven marks with vermilion and sandal paste on the wall, at the height of his navel, and within the space of a prādesha[1] (91).

The wise one should then, whilst breathing the three Vījas—Klīng, Hrīng, and Shrīng—pour an unbroken stream of ghee from each of the said marks, and there worship the Deva Vasu[2] (92). The wise man, having thus made the Vasu-dhārā[3] according to the directions which I have given, and having made the square[4] and placed the Fire thereupon, and consecrated the articles requisite for Homa, should then cook the excellent charu (93). Charu which is cooked in this (*Ri*tu-sangskāra) is called Prājāpatya, and the name of this Fire is Vāyu. After concluding Dhārā Homa,[5] the rite of *Ri*tu-sangskāra should be begun (94). Three oblations of charu should be offered with the

MANTRA.

Hrīng, salutation to Prajāpati. Svāhā.[6]

The one oblation should be offered with the following (95):

MANTRA.

May Vishnu grant the power to conceive. May Tvas*htā* give the form. May Prajāpati sprinkle[7] it, and may Dhātā give the power to bear[8] (96).

[1] See p. 130, note 1.

[2] There are eight Vasus. Chedi-rāja, or Indra, is here referred to (see Bhakta, 399).

[3] That is, the mark ◡, within which the five or seven marks are ced (◡⋯◡), and from which the ghee is poured (see verse 92).

Sthandila. [5] See p. 204, note 8.

Hrīng Prajā-pataye. Svāhā. [7] *I.e.*, with my seed.

[8] Vis*hn*ur yoning kalpayatu, Tva*shtā* rūpā*n*i pingshatu,
Āsinchatu Prajāpatih, Dhātā garbhang dadhātu te.
Vishnu make the yoni capable of offspring, may Tvas*htā* give
le shapes, may Prajāpati sprinkle, may Dhātā support thy

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

This oblation should be made with either ghee or charu, or with ghee and charu, and should be offered meditating upon the Sun, Vishnu, and Prajāpati (97).

MANTRA.

May Sinībālī[1] give support to thy womb, may Sarasvatī[2] give support to thy womb, may the two Ashvins,[3] who wear garlands of lotuses, give support to thy womb[4] (98).

Meditating upon the Devīs Sinībālī and Saraswatī and the two Ashvins, excellent oblations should be offered with the above Mantra, followed by Svāhā (99). Then oblation should be offered to the sanctified Fire, meditating upon Sūrya[5] and Vishnu with the

MANTRA.

Klīng, Strīng, Hrīng, Shrīng, Hūng, grant conception to her,[6] who desires a son : Svāhā (100).

Then, in the name of Vishnu, oblations should be offered with the following :

MANTRA.

As this extended Earth[7] ever carries a full womb, do thou likewise carry for ten months until delivery. Svāhā (101).

Meditating upon the Supreme Vishnu, let a little more ghee be thrown into the Fire with the following :

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uterus." This Mantra is in Brihadāranyaka Upanishad, Adhyāya VI., Brāhmana IV., verse 21, and the Mantra in verse 98 follows this—the two, in fact, make one Mantra.

[1] The Vedic Devatā of conception.

[2] Brāhmī, Shakti of Brahmā.

[3] Celestial Physicians.

[4] In the Brihadāranyaka Upanishad, from which these Mantras are taken, they are said by the husband desirous of offspring when he places his mouth on hers.

[5] The Sun.

[6] Here the name of the wife is given in the dative case.

[7] Prithivī.

GSL

MANTRA.

Vishnu! do Thou in Thy excellent form put into this woman an excellent son: Svāhā (102).

And, uttering the following

MANTRA.

Klīng, Hrīng, Klīng, Hrīng, Strīng, Hrīng, Klīng, Hrīng,

let the husband touch his wife's head[1] (103). Then the husband, surrounded by a few married women[2] having sons, should place both hands on the head of his wife, and, after meditating on Vishnu, Durgā, Vidhi,[3] and Sūrya,[4] place three fruits on the cloth of her lap. Thereupon he should bring the ceremony to a close by making Svishti-krit oblations and expiatory rites[5] (104-105). Or the wife and husband may be purified by worshipping Gaurī and Shangkara in the evening, and by giving oblations to Sun (106).

I have now spoken of *Ri*tu-sangskāra. Now listen to that relating to Garbhādhāna (107). On the same night, or on some night having a date of an even number,[6] after the ceremony, the husband should enter the room with his wife, and, meditating on Prajāpati, should touch his wife and say:

MANTRA.

Hrīng, O Bed! be thou propitious for the begetting of a good offspring of us two (108-109).

[1] Literally, let him, after reciting Māyā Vīja, preceded and followed by Kāma and Vadhū, preceded and followed by Māyā, and then Kāma and Māyā, touch her head.

[2] Pati-putra-vatī—a woman whose husband and children are living.

[3] Brahmā. [4] The Sun.

[5] To remedy mistake or error during the ceremony.

[6] Yugma—that is, a "coupled night," or a night on a date with an even number, such as the second or fourth of a month, as distinguished from uneven dates, such as the first or third. It is believed that union on an even date is productive of a son, and on an uneven date of a daughter. Here the even number is as counted from the day of the Ritu-sangskāra; the second, fourth, or sixth day, and so on, counted from that day.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · सत्यमेव जयते · भारत सरकार

GSL

He should then with the wife get on the bed, and there sit with his face towards the East or the North. Then, looking at his wife, let him embrace her with his left arm, and, placing his right hand over her head, let him make japa of the Mantra on the different parts of her body (as follows) (110) : Let him make japa over the head of the Kāma Vīja[1] a hundred times ; over her chin of the Vāgbhava Vīja[2] a hundred times ; over the throat of the Ramā Vīja[3] twenty times ; and the same Vīja a hundred times over each of her two breasts (111). He should then recite the Māyā Vīja[4] ten times over her heart, and twenty-five times over her navel. Next let him place his hand on her member,[5] and recite jointly the Kāma[6] and Vāgbhava Vījas[7] a hundred and eight times, and let him similarly recite the same Vījas over his own member[8] a hundred and eight times ; and then, saying the Vīja "Hrīng," let him part the lips of her member, and let him go into her with the object of begetting a child (112-113). The husband should, at the time of the spending of his seed, meditate on Brahmā, and, discharging it below the navel into the Raktikānadi in the Chitkunda,[9] he should at the same time recite the following (114, 115) :

MANTRA.

As the Earth is pregnant of Fire, as the Heaven is pregnant of Indra, as the Points of the compass are pregnant of the Air they contain, so do thou also become pregnant (by this my seed[10]) (116)

If the wife then, or at a subsequent period, conceive, the householder, O Maheshvari ! should perform in the third month after conception the Pungsavana rite (117).

[1] Klīng. [2] Aing. [3] Shrīng. [4] Hrīng.
[5] Yoni [6] Klīng. [7] Aing. [8] Linga.

[9] The Chitkunda is described to be that part of the uterus "which is just below the navel." The Vaidyaka-ratna-mālā speaks of the Raktikānādi as the one which is of the colour of blood.

[10] Yathāgninā sagarbhā Bhūh, Dyauryathā Vajra-dhārinā,
Vāyunā Dig garbha-vatī, tathā garbha-vatī bhava.

After the performance of his daily duties, the husband should worship the five Devas[1] and the heavenly Mothers, Gaurī and others,[2] and should make the Vasudhārā[3] (118).

The wise one should then perform B*ri*ddhi Shrāddha,[4] and, as aforementioned, the ceremonies up to Dhārā-Homa,[5] and then proceed to the Pungsavana rites (119). The charu prepared for Pungsavana[6] is called "Prājāpatya," and the fire is called Chandra[7] (120). One grain of barley and two Māsha[8] beans should be put into curd made from cow's milk, and this should be given to the wife to drink, and, whilst she is drinking it, she should be asked three times: "What is that thou art drinking, O gentle one?" (121). The wife should make answer: "Hrīng, I am drinking that which will cause me to bear a son." In this manner the wife should drink three mouthfuls of the curd (122). The wife should then be led by women whose husbands and children are living to the place of sacrifice, and the husband should there seat her on his left and proceed to perform Charu-Homa (123).

Taking a little charu as aforementioned,[9] and uttering the Māyā Vīja[10] and the Kūrcha Vīja,[11] he should offer it as oblation, with the following:

MANTRA.

Do thou destroy, do thou destroy all these Bhūtas,[12] Pretas,[13] Pishāchas,[14] and Vetālas,[15] who are inimical to

[1] *Vide* Introduction. [2] The Mā*tri*kās (see p. 205).
[3] *Vide ante*, p. 206, note 3.
[4] Performed on all auspicious occasions, the same as Ābhyudayika Shrāddha. [5] See p. 199, verse 45.
[6] See p. 193, note 9. [7] Moon. [8] A kind of dhal.
[9] *I.e.*, in a sacrificial spoon (Bhārati). [10] Hrīng. [11] Hūng.
[12] "Those who have been," the departed, ghosts.
[13] "Those who have gone before," technically applied to those spirits whose obsequial rites have not been performed.
[14] Filthy and malignant spirits.
[15] Spirits occupying the corpses of the dead.

conception and destroyers of the child in the womb, and of the young. Do thou protect (the child in) the womb, do thou protect (the child in) the womb (124-125).

Whilst reciting the above Mantra, meditate upon Fire, as Raksho-ghna,[1] and on Rudra and Prajāpati,[2] and then offer twelve oblations (126).

He should then offer five oblations with the

MANTRA.

Hrīng, Salutation to Chandra.[3] Svāhā.

And then, touching his wife's heart, breathe inwardly the Vījas Hrīng and Shrīng one hundred times (127). He should then perform Svishti-krit Homa[4] and Prāyashchitta,[5] and complete the ceremony. Panchāmrita[6] should be given in the fifth month of pregnancy (128). Sugar, honey, milk, ghee, and curd in equal quantities make Panchāmrita. It is needful for the purification of the body (129). Breathing the Vījas Aing, Klīng, Shrīng, Hrīng, Hung, and Lang, five times over each of the five ingredients, the husband, after mixing them together, should cause his wife to eat it (130). Then, in the sixth or eighth month, the Sīmantonnayana[7] rite should be performed. It may, however, be performed any time before the child is born (131). The wise one should, after performing the rites as aforementioned, do Dhārā-Homa,[8] and sit with his wife on a seat, and offer three oblations to Vishnu, Sūrya, and Brahmā, saying :

MANTRA.

To Vishnu Svāhā, to the Effulgent One[9] Svāhā, to Brahmā[10] Svāhā (132).

[1] Destroyer of Rākshasas.
[2] Brahmā.
[3] The Moon—a name of Fire.
[4] See p. 199.
[5] See p. 199. That is, by Vyāhriti Homa.
[6] Five nectars, described in the next shloka.
[7] See p. 193, note 9.
[8] See p. 199, verse 45
[9] Bhāsvat, or the Sun.
[10] Dhatri.

Then, meditating on Chandra,[1] let him offer seven oblations to Soma[2] into Fire under his name of Shiva (133). Then, O Shivā! he should meditate upon the Ashwins, Vāsava,[2] Vishnu, Shiva, Durgā, Prajāpati,[3] and offer five oblations to each of them (134). The husband should after that take a gold comb, and comb back the hair on each side of the head and tie it up with the chignon[4] (135). He should, whilst so combing the hair, meditate upon Shiva, Vishnu, and Brahmā, and pronounce the Māyā Vīja[5] (136) and the

MANTRA.

O Wife! thou auspicious and fortunate one, thou of auspicious vows! do thou in the tenth month, by the grace of Vishva-karmā,[6] be safely delivered of a good child. May thou live long and happy. This comb, may it give thee strength and prosperity!

Saying this Mantra, the ceremony should be completed with Svishti-krit Homa[7] and other rites (137-138). Immediately after the birth of the son the wise one should look upon his face and present him with a piece of gold, and then in another room perform Dhārā Homa[8] in the manner already described (139). He should then offer five oblations to Agni, Indra, Prajāpati,[9] the Vishva-devas,[10] and Brahmā (140).

[1] Moon. [2] Indra. [3] Brahmā.

[4] In the old days the women used to dress the hair so as to divide it and let it hang on each side. The hair on each side was called chūrna-kuntala. The portion tied up at the back was called baddha-kesha. During pregnancy the side hair used to be tied up with the chignon (ed. Bhakta, p. 411).

[5] Hrīng. [6] The divine Architect, son of Brahmā.

[7] See p. 199. [8] See p. 199, verse 45.

[9] Prajāpati is usually an epithet of Brahmā. It is also an epithet of Vishva-karmā, the divine Architect, also of Vishnu. Here Prajāpati is used for Vishnu.

[10] Vishva-devas. According to the Māhābhārata, they are the following: (1) Vasu, (2) Satya, (3) Kratu, (4) Daksha, (5) Kāla, (6) Kāma, (7) Dhriti, (8) Kuru, (9) Puru-ravas, and (10) Mādrava. The Smriti says in Ishti-shrāddha, Kratu and Daksha; in Nāndī-mukha, Satya and

The father should thereafter mix equal quantities of honey and ghee in a bell-metal[1] cup, and, breathing the Vāgbhava Vīja[2] over it a hundred times, make the child swallow it (141). It should be put into the child's mouth with the fourth finger of the right hand, with the following :

MANTRA.

Child, may thy life, vitality,[3] strength, and intelligence ever increase (142).

After performing this rite for the longevity of the child, the father should give him a secret name, by which at the time of the investiture with the sacred thread he should be called (143). The father should then finish the Jāta-karma[4] by the performance of the usual expiatory and other rites, and then the midwife should with firmness cut the umbilical cord (144). The period of uncleanliness[5] commences only after the cord is cut; therefore all rites relating to the Devas and the Pitris[6] should be performed before the cord is cut (145). If a daughter is born, all the acts as above indicated are to be performed, but the Mantras are not to be said. In the sixth or eighth month the boy should be given the name by which he is usually known (146). At the time of

Vasu; in Naimittika, Kāla and Kāma; in Kāmaja, Dhuri and Lochana; and in Pārvaṇa, Puru-ravas and Mādrava are mentioned. From the above it will be seen that Dhuri and Lochana of the Smṛiti do not occur in the first list, which mentions Dhṛiti and Kuru. Some say they are twelve, thus avoiding the difficulty. The Amarakosha says that the Vishva-devas are a class of Gaṇa-devatās, and the Shabda-Kalpa-Druma under this head quotes Jatā-dhara, who gives the Ādityas (12 in number), the Vishva-devas (10), the Vasus (8), the Tushitas (36), the Bhāsvaras (64), the Vayus (49), the Mahārājikas (220), the Sādhyas (12), and the Rudras (11).

[1] Kāngsya, from Kangsa.

[2] Aing.

[3] Varchas = Vigour, Vitality, Energy, Firmness.

[4] Birth-rite (see p. 193, note 10).

[5] Ashaucha. The period of uncleanliness after the birth of a child, which begins after the cutting of the umbilical cord, is called Shubha Ashaucha (auspicious ashaucha), as opposed to the inauspicious uncleanliness after a death.

[6] Ancestors.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
GSL

naming of the child the mother should, after bathing him and dressing him in two pieces of fine cloth, come to and place him by the side of her husband, with his face towards the East (147). The father should thereupon sprinkle the head of the child with water taken up upon blades of kusha grass and gold, saying at the time the following :

MANTRA.

May Jāhnavī, Yamunā, Revā, the holy Sarasvatī, Narmadā, Varadā, Kuntī,[1] the Oceans and Tanks, Lakes —all these bathe thee for the attainment of Dharmma, Kāma, and Artha[2] (149).

O Waters ! thou art the Pra*n*ava, and thou givest all happiness. Do thou therefore provide for us food in (this) world, and do thou also enable us to see the Supreme and Beautiful[3] (Para-brahman). Water ! thou art not different from the Pra*n*ava. Grant that we may enjoy in this world thy most beneficent essence.[4] Your wishes arise of themselves spontaneously like those of mothers.[5] Water ! thou art the very form[6] of Pra*n*ava. We go to enjoy to our fill that essence[4] of thine by which thou satisfieth (this Universe). May thou bring us enjoyment therein[7] (150-152).

[1] Indian Rivers.

[2] Spiritual Merit, Fulfilment of Desire and Wealth (see Introduction) —that is, May thou be pious and wealthy, and may all your desires be gratified.

[3] The meaning of the Mantra is—" O waters ! inasmuch as you lead to happiness, do you therefore unite us with (give us) the means of sustenance in this world, and with the most excellent Brahman in the next " (Bhāratī).

[4] Rasa.

[5] The meaning is—" O waters ! as mothers, prompted by their affection, give enjoyment of good things to their children, so do thou grant us enjoyment of your beneficent rasa " (Bhāratī).

[6] Svarūpa.

[7] The meaning of the Mantra is—" O waters ! give us our enjoyment in the abode of that rasa where you please the Universe, that we may get satisfaction therein " (Bhāratī). See also verse 59, *ante*.

The wise one should sprinkle water over the child, with the three preceding Mantras, and then, as aforesaid, consecrate the fire and perform the rites leading up to Dhārā Homa in the manner already described, and then should offer five oblations (153). He should make the oblation to Agni, then to Vāsava,[1] then to Prajāpati,[2] then to the Vishva-Devas,[3] and then to Vahni under his name of Pārthiva (154).

Then, taking the son in his lap, the prudent father should speak into his right ear an auspicious name—one that is short, and that can easily be pronounced (155). After whispering the name three times into the son's ear, he should inform the Brāhmanas who are present of it, and then conclude the ceremony with Svishtikrit Homa and the other concluding rites (156).

For a daughter there is no Nishkrāmana, nor is Vriddhi Shrāddha necessary. The wise man performs the naming, the giving of the first rice, and tonsure of a daughter without any Mantra (157).

In the fourth or sixth month after birth the Nishkrāmana Sangskāra ceremony of the son should be performed (158).

After performing his daily duties, the father should, after bathing, worship Ganesha, and then bathe and adorn his son with clothes and jewels, and, placing him in front of himself, pronounce the following (159) :

MANTRA.

Brahmā, Vishnu, Shiva, Durgā, Ganesha, Bhāskara,[4] Indra, Vāyu, Kuvera, Varuna, Agni, and Brihaspati,[5] may They always be propitious to this child, and may They always protect him throughout his going forth from the house (160).

[1] Indra. [2] Brahmā (see note to verse 207, *post*).
[3] These are ten—viz., Kratu, Daksha, Vasu, Satya, Kāma, Kāla, Rochaka, Dhyānī, Puru-ravas, Ādrava. See Agni Purāna, Ganabheda Adhyāya ; also note under verse 140, *ante*.
[4] *I.e.*, Sūryya, the Sun. [5] Guru of the Devas.

Having said this, he should take the child in his arms, and, preceded by vocal and instrumental music, and surrounded by his rejoicing kinsmen, take the son out of the house (161). Going a little distance, he should show the Sun to the child, with the following (162) :

MANTRA.

Ong, yonder is the Eye (of Heaven) who excels even Shukra[1] in his effulgence, who is beneficent even to the Devas. May we see him a hundred years. May we live a hundred years[2] (163).

Having shown the Sun to his child, the father should return to his own house, and, after making offering[3] to the Sun, feast his kinsmen (164). O Shivā ! in the sixth or eighth month either the father's brother or the father himself should give the first rice to the child[4] (165). After worshipping the Devas and purifying fire as aforementioned, and duly performing the ceremonies leading to Dhārā Homa, the father should make five oblations to Fire, under his name of Shuchi, to each of the following Devas : He should make the oblations first to Agni, next to Vāsava, after him to Prajāpati,[5] then to the Vishva-devas, and then the fifth āhuti to Brahmā (166-168). He should then meditate upon the Devī Annadā,[6] and, after giving Her five oblations in Fire, place the son, adorned with clothes and jewels, in his lap, and give him pāyasa,[7] either in the same or in another room (169). The pāyasa should be put into the child's mouth five times, uttering the Mantras for making oblations to the five vital airs[8] ; and after that a little rice and curry

[1] The planet Venus.

[2] This should be the average age of man in the Kali Age, though, owing to the common violation of natural laws, it is the exception rather than the rule.

[3] Arghya.

[4] *Vide ante*, p. 193, note 13.

[5] Here Vish*n*u.

[6] A form of the Devī, the Giver of food or rice.

[7] Rice boiled in milk, with sugar and a little ghee.

[8] To Prā*n*a Svāhā, to Apāna Svāhā, to Samāna Svāhā, to Udāna Svāhā, to Vyāna Svāhā—that is, Salutation to the five Airs (see Introduction).

GSL

should be put into the child's mouth (170). The ceremony should be brought to a close by the blowing of conches and horns[1] and other music, and by performing the concluding expiatory rite.[2]

I have done speaking of the rice-eating ceremony. I shall now speak of the tonsure ceremony.[3] Do Thou listen (171).

In the third or fifth year, according to the custom in the family, the tonsure of the boy should be performed for the success of the sacramental rites[4] of the boy (172). The wise father should, after concluding the preliminary rites leading up to Dhārā Homa, place on the north side of the Fire, called Satya, a mud platter filled with cow-dung, tila-seeds, and wheat, also a little lukewarm water and a keen-edged razor (173-174).

The father should place the son on his mother's lap, the mother sitting on her husband's left, and, after breathing the Varu*n*a Vīja[5] ten times over the water, rub the hair of the boy's head with lukewarm water. He should then tie the hair with two blades of kusha grass into a knot, uttering meanwhile the Māyā Vīja[6] (175-176). Then, saying the M*ā*yā and Laks*h*mī Vījas[7] three times, he should cut off the knot with the steel razor and place it in the hands of the child's mother (177). The boy's mother should then take it with both hands and place it in the platter containing the cow-dung, and the father should then say to the barber : " Barber, do thou at thine ease proceed with the shaving of the boy's hair, Svāhā." Then, looking at the barber, he should make three oblations to Prajāpati,[8] into Vahni,[9] under his name of Satya (178-179). After the boy has been shaved by the barber he should be bathed and adorned with clothes and jewels, and placed near the fire on the left of his mother, and the father should, after performance

[1] Tūryya.
[2] *I.e.*, Vyāh*r*iti Homa.
[3] Chūd*ā*karan*a*
[4] Sangskāra.
[5] Vang.
[6] Hrīng.
[7] Hrīng and Shrīng.
[8] See p. 212, note 9.
[9] Fir

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · सत्यमेव जयते · भारत सरकार

GSL

of Svishti-krit Homa and the expiatory rites,[1] offer the complete oblation[2] (180-181). Then, uttering the following :

MANTRA.

Hrīng, O Child ! may the omnipresent Creator of the Universe grant thee well-being,

he should pierce the ears of the boy with gold or silver needles (182). He should then sprinkle the child with water, uttering the

MANTRA.

O Water ! thou art, etc. (aforementioned)[3] ;

and, after performing Shānti Karma[4] and other rites, and making presents,[5] bring the ceremony to a close (183). The sacramental rites from Garbhādhāna to Chūdākarana are common to all castes. But for Shūdras and Sāmānyas[6] they must be performed without Mantras (184).

In the case of the birth of a daughter all castes are to perform the rites without Mantras. In the case of a daughter there is no Nishkrāmana (185).

I will now speak of the Sacred Thread Ceremony of the twice-born classes, by which the twice-born become qualified for performing rites relating to the Devas and Pitris[7] (186).

In the eighth year from conception, or the eighth year after birth, the boy should be invested with the sacred thread. After the sixteenth year the son should not be invested, and one so invested is disqualified for all rites (187).

The learned man should, after finishing his daily duties, worship the five Devas, as also the Mātrikās,

[1] By means of Vyāhriti Homa.
[2] Pūrnāhuti.
[3] The rest of the Mantra is in verses 150-152.
[4] Rite that produces tranquillity and averts evil.
[5] Dakshinā.
[6] *I.e.*, mixed castes (see Chapter VIII., verses 4-6).
ntroduction.

GSL

Gaurī, and others, and make the Vasudhārā[1] (188). He should thereafter perform Bṛiddhi Shrāddha[2] for the satisfaction of the Devas and Pitṛis,[3] and perform the rites, ending with Dhārā Homa,[4] as directed in the performance of Kushaṇḍikā[5] (189).

The boy should be given a little to eat; then his head, with the exception of the crown lock, should be shaved, and after that he should be well bathed and decked with jewels and silken clothes (190).

The boy should then be taken to the Chhāyā-maṇḍapa,[6] near Fire, under his name of Samudbhava, and there made to sit on a clean seat to the left (of his father or Guru) (191). The Guru should say: "My son, dost thou adopt Brahma-charyya?" The disciple should say respectfully: "I do adopt it" (192). The Preceptor should then with a cheerful mind give two pieces of Kashāya[7] cloth for the long life and strength of mind of the gentle boy (193). Then when the boy has put on the Kashāya cloth, he should, without speaking, give him a knotted girdle[8] made of three strings of munja or kusha grass (194). On that the boy should say, "Hrīng, may this auspicious girdle prove propitious"; and, saying this, and putting it round his waist, let him sit in silence before the Guru (195).

MANTRA.

This sacrificial thread is very sacred; Bṛihaspati of old wore it. Do thou wear this excellent white sacrificial thread which contributes to prolong life. May it be for thee strength and courage (196).

With this Mantra the boy should be given a sacrificial thread made of the skin of the black buck, as also a staff[9]

[1] See *ante*, p. 206, note 3.

[2] *Vide ante*, p. 210, note 4.

[3] See Introduction.

[4] *Vide ante*, p. 199, verse 45.

[5] *Vide ante*, p. 203, verse 70.

[6] *I.e.*, a clean space with an awning over it. The ceremony is never done in a room, but in the courtyard of the house.

[7] A cotton cloth of brick-red colour, as worn by Sannyāsis.

[8] Mekhalā.

[9] Daṇḍa.

GSL

made of bamboo, or a branch of Khadira, Palāsha, or Kshīra trees (197). When the boy has put the sacred thread round his neck and holds the staff in his hand, the Guru should three times recite the

MANTRA.

"O Water! thou art," etc. (aforementioned),[1]

preceded and followed by Hrīng, and should sprinkle the boy with water taken with kusha grass, and fill the joined palms of the latter with water (198). After the boy has offered the water to Sūryya, the Guru should show the boy the Sun, and recite the

MANTRA.

"Yonder is the Sun," etc. (aforementioned)[2] (199).

After the boy has viewed the Sun, the Guru should address him as follows: "My Son! place thy mind on my observances. I bestow upon thee my disposition.[3] Do thou follow the observances with an undivided mind. May my word contribute to thy well-being" (200). After saying this, the Guru, touching the boy's heart, should ask, "My Son! what is thy name?" and the boy should make reply: "... Sharmmā,[4] I bow to thee" (201). And to the question of the Guru, "Whose Brahma-chārī[5] art thou?" the disciple will reverently answer: "I am thy Brahma-chārī" (202). The Guru should thereupon say: "Thou art the Brahma-chārī of Indra, and Fire is thy Guru." Saying this, the good Guru should consign him to the protection of the Devas (203). "My Son! I give thee to Prajāpati, to Savitri, to Varuna, to Prithivī, to the Vishva-devas.[6]

[1] The Mantra is at verses 150-152.

[2] The Mantra is at verse 163.

[3] Chitta.

[4] *I.e.*, I am (so-and-so) Sharmmā. Whenever an orthodox Brāhmana is asked his name, he should give his first name, followed by Sharmmā. A Kshatriya should say Varmmā, a Vaishya, Bhūti, and a Shūdra, Dāsa.

[5] Student disciple of the second Āshrama (see Introduction).

[6] *Vide ante*, p. 215, note 3.

and to all the Devas. May they all ever protect thee" (204).

The boy should thereafter go round the sacrificial fire and the preceptor, keeping both upon his right, and then resume his own seat (205). The Guru, O Beloved! should then, with his disciple touching him, offer five oblations to Five Devas (206)—namely, Prajāpati,[1] Shukra,[2] Vishnu, Brahmā, and Shiva (207). When the oblations are offered into Fire, under his name of Samudbhava, the names of each of the Devas should be pronounced in the dative, preceded by Hrīng and followed by Svāhā. Where there is no Mantra mentioned, this method is to be followed in all cases (208). After this, oblation should be offered to Durgā, Mahālakshmī, Sundarī, Bhuvaneshvarī, Indra, and the other nine regents of the quarters,[3] and Bhāskara[4] and the eight planets (209). The name of each of these should be mentioned whilst the offering of oblations is made. The wise Guru should then cover the boy with cloth, and ask him, who is desirous of attaining Brahma-charyya: "What is the āshrama[5] thou desirest, my son! and what is thy heart's desire?" (210). The disciple should thereupon hold the feet of the Preceptor, and, with a reverent mind, say: "First instruct me in Divine Knowledge, and then in that of the householder"[6] (211).

[1] Prajāpati—Lord of creatures—an epithet in the Veda originally applied to Savitri, Soma, Tvashtri, Hiranya-garbha, Indra, and Agni; afterwards the name of a separate Deva presiding over procreation (Manu, xii. 121), and the bestower of progeny and cattle. Prajāpati is sometimes invoked as the Creator, and sometimes as one of the thirty-three Rishis. It is also an epithet of the mental sons of Brahmā, who, according to Manu (i. 34), are Marīchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Vashishtha, Prachetas or Daksha, Bhrigu, and Nārada. Some say that there are seven Prajāpatis (the first seven), and others three Prajāpatis (the last three).

[2] Indra.

[3] Dikpālas (see p. 129, note 6; p. 205, note 7).

[4] Sūryya, the Sun. There are nine "Planets" (nava-graha), including the Sun.

[5] State of life (see Introduction).

[6] Grihasthāshrama.

O Shivā! when the disciple in this manner has thus beseeched his Guru, the latter should three times whisper into his disciple's right ear the Pra*n*ava,[1] which contains all the Mantras in itself, and should also utter the three Vyāh*r*itis,[2] as also the Sāvitrī[3] (212). Sadāshiva is its *Ri*shi, the verse is Trishtup,[4] the presiding Deva is Sāvitrī, and its object is the attainment of final liberation (213). The Gāyatrī Mantra is:

MANTRA.

Ong, let us contemplate the wonderful Spirit of the Divine Creator. May He direct our understanding,[5] Ong.

The Guru should then explain the meaning of the Gāyatrī (214-215). By the Tāra,[6] which contains the letters—*i.e.*, A, U, and M—the Paresha[7] is meant. He Who is the Protector, Destroyer, and Creator. He is the Deva[8] Who is above[9] Prak*r*iti (216).

This Deva[10] is the Spirit[11] of the three worlds,[12] containing in Himself the three qualities.[13] By the three Vyāh*r*itis,[14] therefore, the all-pervading Brahman is expressed (217). He Who is expressed by the Pra*n*ava[15]

[1] Ong. [2] Bhūh, Bhuvah, Svah.

[3] The Gāyatrī Mantra (see Introduction and *post*). The word Gāyatrī means that which saves the gāyat (singer, reciter). It is called Sāvitrī, because the world is produced from It. Sū = bring forth.

[4] A form of metre.

[5] Ong tat savitur vare*n*yam bhargo devasya dhīmahi
Dhiyo yo nah prachodayāt Ong.

[6] Ong.

[7] *I.e.*, the Paramātmā considered as Parama Purusha in relation to Prak*r*iti (Bhāratī).

[8] Deva here means abode of light and action (*ibid.*).

[9] Uttama, which here means "more excellent than" (*ibid.*).

[10] *I.e.*, the radiant energy of the Paramātmā (*ibid.*).

[11] Trilokātmā. [12] Or regions—Bhūh, Bhuvah, Svah.

[13] The Gu*n*as—Sattva, Rajas, and Tamas.

[14] Bhūh, Bhuvah, Svah.

[15] The Brahman expressed by the Pra*n*ava is—That, the shadow of which the three worlds are, Who contains the three gunas. Therefore, by the three Vyāh*r*itis the universe pervading Brahman is meant (*ibid.*).

and the Vyāhṛitis is also known by the Sāvitrī.[1] Let us meditate upon the sublime, all-pervading eternal Truth, the great immanent and lustrous energy,[2] adored by the self-controlled ; Savitā,[3] effulgent and omnipresent One, Whose manifested form the world is,[4] the Creator. May Bharga,[5] Who witnesseth all, and is the Lord of all, direct and engage our mind, intelligence, and senses towards those acts, which lead to the attainment of Dharmma, Artha, Kāma, and Moksha[6] (218-220).

O Devi! the excellent Guru, having thus instructed the disciple, and explained to him the Divine Wisdom,[7] should direct him in the duties of a householder (221). "My Son! do thou now discard the garments of a Brahma-chārī,[8] and honour the Devas and Pitris[9] according to the way revealed by Shambhū"[10] (222). Thy body is sanctified by the instructions thou hast received in Divine Wisdom. Do thou, now that thou hast reached the stage of a householder, engage thyself in thy duties appropriate to that mode of life[11] (223). Put on two sacred threads,[12] two good pieces of cloth, jewels, shoes, umbrella, fragrant garland, and paste" (224). The disciple should then take off his Kashāya

1 That is, the Gāvatrī Mantra. The Paramātmā who is designated by Tāra and the Vyāhṛitis is also designated by the Sāvitrī (*ibid.*)

2 Antar-gatang mahad-varchcha h, which is the substance of Bharga (Spirit of the Sun). Omnipresence and Radiance are qualities of Deva (*ibid.*).

3 Though Savitā and Bharga might appear to be distinct, They are in reality one (*ibid.*)

4 Jagad-rūpa.

5 Bharga is the Deva in the solar circle (Brahman).

6 Piety or Religious Merit, Wealth, Fulfilment of Desire, and Liberation (see Introduction)

7 Contained in the Gāyatrī. 8 Student.

9 Forefathers (see Introduction). 10 Shiva. 11 Āshrama.

12 *I.e.*, two white cotton-threads. At the first part of the ceremony a thread of black-buck skin is put round the Brahma-chārī, which is afterwards removed. The cotton-thread has three strands. One is called Kāya-danda, another Vāg-danda, and the third Mano-danda—that is, controller of body, speech, and mind. They are also emblematic of the three gunas—sattva, rajas, and tamas.

cloth and his sacred thread of black-buck skin and his girdle, and give them and his staff, begging-bowl, and also what has been received by him in the shape of customary[1] alms, to his Guru.

He should then put on two sacred threads and two fine cloths,[2] and wear a garland of fragrant flowers, and perfume himself, and thereafter sit in silence near the Guru, who should address him as follows (225-227) :

" Conquer the senses, be truthful and devoted to the acquisition of Divine Knowledge and the study of the Vedas, and discharge the duties of a householder according to the rules prescribed in the Dharmma Shāstras "[3] (228).

Having thus instructed the disciple, the Guru should make him offer three oblations into Fire in the name of Samudbhava with the

MANTRA.

Hrīng, Earth, Firmament, and Heaven, Ong.[4]

He should then himself perform Svishti-krit Homa,[5] and then, O Gentle One ! he should bring the investiture ceremony to a close by offering the complete oblation[6] (229-230).

Beloved ! all ceremonies, from the Garbhaseka[7] to Upanayana[8] ceremonies, are performed by the father alone. The ceremony relating to marriage may be performed either by the father or by the bridegroom himself (231). The pious man should on the day of marriage perform his ablutions and finish his daily duties, and should then

[1] The custom is that immediately after the investiture the friends and relatives should give him money as alms.

[2] *I.e.*, he puts on a fine dhoti, or loin-cloth, and wraps an equally fine chuddur, or sheet, round the upper part of his body.

[3] The moral and legal Scriptures.

[4] Literally, with the three Bhūh, Bhuvah, Svah, preceded by Māyā, and followed by Pranava—that is, Hring. Bhūr bhuvah svah, Ong, or the three planes—terrestrial, atmospheric, and celestial.

[5] See p. 199, verses 48 *et seq.*

[6] Pūrnāhuti.

[7] *Vide* Introduction.

[8] *Ibid.*

worship the five Devas and the Divine Mothers, Gaurī and others, and making the Vasu-dhārā[1] do *Vriddhi* Shrāddha[2] (232). At night the betrothed bridegroom, preceded by vocal and musical instrumental music, should be brought to the chhāyā-ma*nda*pa[3] and seated on an excellent seat (233). The bridegroom should sit[4] facing the East,[5] and the giver of the bride should face the west, and the latter, after rinsing his mouth, should, with the assisting Brāhma*n*as, say the words "Svasti" and "*Ri*ddhi"[6] (234).

The giver of the bride should ask after the bridegroom's welfare, and ask also his permission to honour him, and upon receiving his answer should honour him by the offer of water for his feet and the like[7] (235), and saying, "I give this to you," let him give the bridegroom the gifts. The water[8] should be given at the feet and the oblation[9] at the head (236). Articles for the rinsing of the mouth should be offered at the mouth, and then scents, garlands, two pieces of good cloth, beautiful ornaments and gems, and a sacred thread should be given to the bridegroom (237). The giver should make madhu-

[1] *Vide* p. 206, note 3. [2] *Vide* pp. 210, note 4, 233.

[3] *I.e.*, the pandal (see *ante*).

[4] At the time of the actual ceremony.

[5] Ordinarily a giver sits with face to East, and the person to whom the gift is given sits with his face to the North. But in the case of the gift of the bride in marriage the rule is as in the text.

[6] *I.e.*, one party says, Svasti-vachana ("Be it well"), to which the others reply *Ri*dhyatām ("May it be well done"): words of benediction and prosperity. The giver of the bride first says Punyāha-vachana—that is, he calls upon those present to declare that the time is auspicious. Upon their so declaring, the giver then says *Ri*ddhi-Vachana—that is, he calls upon them to express their wish that the marriage may prove prosperous. On their saying, "May it be prosperous," the giver lastly asks them to say the word of benediction (Svasti-vachana, "Be it well"). The following Mantra is then recited: "May Indra who listens to the wise, bless us. May Pushā the all-knowing bless us. May Tārk*sh*ya (Aru*n*a), the felloe of whose chariot-wheel is ever unbroken, bless us. May Bri*h*aspati bless us; Ong Svasti, Ong Svasti, Ong Svasti."

[7] Pādya, etc [8] Pādya [9] Arghya.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
सत्यमेव जयते · भारत सरकार

GSL

parka by mixing together curd, ghee, and honey in a bell-metal cup, and place it in the hand of the bridegroom with the words, "I give you" (238). The bridegroom, after taking it, should place the cup in his left hand, and, dipping the thumb and ring fingers of his right hand into the madhu-parka, should smell it five times, reciting meanwhile the Prāṇāhuti Mantra,[1] and then place the cup on his north. Having offered the madhu-parka, the bridegroom should be made to rinse his mouth (239-240).

The giver of the daughter should then, holding dūrvā and akshata,[2] touch the right knee of the bridegroom with his hand, and then, first meditating on Vishṇu and saying "Tat Sat,"[3] he should mention the name of the month, the paksha,[4] and tithi,[5] and then the names of the gotra[6] and pravara[7] of the bridegroom and his ancestors one by one, from the great-grandfather, beginning with the last, and ending with the father.[8] The bridegroom's name should be in the objective, and the names of the others in the possessive case. Then follow the bride's name and the names of her ancestors, their

[1] *I.e.*, Prāṇāya svāhā, Apānāya svāhā, Samānāya svāhā, Udānāya svāhā, Vya svāhā (see p. 119, note 9).

[2] Dūrvā Grass and sun-dried rice.

[3] See p. 21, note 2, and Introduction.

[4] The lunar month is divided into two pakshas (which literally means turn or wing)—the Shukla (=white or light) and the Krishna (=black or dark).

[5] Each half of a lunar month is divided into fifteen tithis, or lunar days.

[6] Gotra means lineage, descent, family. The gotra of each family is derived from its founder (Ādi-purusha). Manu speaks of eight gotras, and the Dharmma-pradīpa of forty-two gotras. Castes other than Brāhmanas derive their gotra and pravara from their Gurus. Pravara means well-known, excellent, illustrious. Thus, in Jāmadagni Gotra, the Pravaras are Jamadagni, Aurva, and Vashishtha. In Bhāradvāja Gotra they are Bharadvāja, Angiras, and Bārhaspatya. In each Gotra there are usually three or five Pravara Purushas (illustrious men). Pravara is, therefore, the branch of a Gotra named after a distinguished member of it. A person, therefore, has both a Gotra and a Pravara from which he is descended.

[7] See last note.

[8] As follows: The great-grandson of A, the grandson of B, the son of C, D, him I honour. The Gotra and Pravara should be mentioned.

gotras, etc.; and he should then say: "I honour thee with the object of giving her to thee in Brāhma marriage" (241-244).[1]

The bridegroom should then say: "I am honoured." The giver upon this should say, "Perform the ordained marriage rites," and the bridegroom should then say: "I do it to the best of my knowledge" (245). The bride, adorned with beautiful clothes and jewels, and covered with another piece of cloth, should then be brought and placed in front of the bridegroom (246). The giver of the bride should once again show his respect to the bridegroom by the present of clothes and ornaments, and join the right hand of the bridegroom with that of the bride (247). He should place in their joined hands five gems or a fruit and a pan-leaf, and, having saluted the bride, should consign her to his hands (248). At the time of consigning the bride the giver should, as before, mention his name twice in the nominative case, and should state his wish,[2] and should also mention the names of the three ancestors of the bridegroom, with their gotras, all in the possessive case, as before.

He should then mention the name of the bridegroom in the dative singular, and then the names of the three ancestors of the bride, with their gotras, etc., in the possessive case. At the time of mentioning the bride's name in the adjective singular he should say after that, "The honoured, adorned clothed, and Prajāpati-devatākā,"[3] and saying, "to thee I give," he should

[1] Thus: I, A (the giver), give to thee, B (the bridegroom), the great-grandson of C of W Gotra and X Pravara, the grandson of D of W Gotra and X Pravara, the son of E of V gotra and X Pravara, F. I give to thee (name of bride) of Y Gotra and Z Pravara, the great-granddaughter of G of Y Gotra and Z Pravara, the granddaughter of N of Y Gotra and Z Pravara, the daughter of I of Y Gotra and Z Pravara in Brāhma marriage.

[2] Kāma.

[3] As adjective of her name, meaning She who is dedicated or belongs to Prajāpati (the Lord of Procreation).

GSL

give away the bride. The bridegroom should, saying "Svasti,"[1] agree to take her as his wife (249-251). Let the giver then say, "In Dharmma,[2] in Artha,[3] in Kāma,[4] thou should be with thy wife;" and the bridegroom should reply, saying, "So I shall," and then recite the praise of Kāma[5] (252).

MANTRA.

It is Kāma who gives and Kāma who accepts. It is Kāma who has taken the Kāminī[6] for the satisfaction of Kāma. Prompted by Kāma, I take thee. May both our kāmas[7] be fulfilled[8] (253).

The giver should then, addressing the son-in-law and the daughter, say: "May, by the grace of Prajāpati, the desires of you both be accomplished. May you two fare well. Do you two together perform the religious observances"[9] (254). Then both the bride and bridegroom, to the accompaniment of music and blowing of conch-shells, should be covered with the cloth, so that they may have their first auspicious glance at one another (255). Then gold and jewels, according to the giver's means, should be offered to the son-in-law as presents. The giver should then think to himself that the ceremony has been faultlessly done[10] (256). The bridegroom either, on the same night or the day following, should establish fire, according to the rules of Kushandikā[11] (257).

The fire that is made in this Kushandikā is called Yo-

[1] See p. 225, note 6. [2] Religious observances. [3] Worldly affairs.
[4] Enjoyment. [5] The God of Love. Kāma means also desire.
[6] Woman. [7] Desires.
[8] That is, the giver has expressed his desire (kāma). The bridegroom desires and, prompted by desire, takes the kāminī, which literally means a passionate, and then any, woman.
[9] Literally, "Protect the Dharmma," by which is meant "Perform pious and religious acts."
[10] As should be done in every ceremony for the tripti (satisfaction) of the Parama-purusha for, if the worshipper is satisfied, the Brahman in him is satisfied.
[11] *Vide* p. 203, verse 10.

jaka,[1] and the charu[2] which is cooked is called jāpatya.[3] After performing Dhārā Homa[4] in the the bridegroom should offer five oblations (258). The oblation should, after meditation upon Shiva, Durgā, Brahmā, Vishnu, and the Carrier of Thunder,[5] be made to them one after the other singly in the sanctified fire (259). Taking both his wife's hands, the husband should say: "I take thy hands, O fortunate one! Do thou be devoted to the Guru and the Devatās, and duly perform thy household duties according to the religious precepts" (260). The wife should then, with ghee given by the husband, and fried paddy[6] given by her brother, make four oblations in the name of Prajāpati (261). The husband should then rise from his seat with his wife and go round the Fire with her and offer oblations to Durgā and Shiva, Ramā and Vishnu, Brāhmī and Brahmā, three times to each couple (262).

Then, without reciting any Mantra, the bride should step on a stone,[7] and, standing thereon, the bride should take seven steps. If the Kushandikā[8] ceremony is performed at night, the bride and bridegroom, surrounded by the ladies present, should gaze upon the stars Dhruva and Arundhatī[9] (263). Returning to their seats and seated thereon, the bridegroom should bring the ceremony to a close by performing Svishti-krit Homa and offering complete oblations[10] (264). The Brāhmma marriage, according to kula-dharmma, in order to be faultless, should take place with a girl of the same caste as the husband, but she should not be of the same gotra,[11] nor should she

[1] The Ur[illegible]er. [2] See p. 203, verse 71.
[3] Relating to, or dedicated to, Prajāpati (the Lord of Procreation).
[4] See p. 199, verse 45. [5] Indra. [6] Lāja.
[7] This is called the Shilārohana and Sapta-padī-gamana. Until these seven steps the marriage is not complete. At each step a Mantra is uttered. [8] See p. 203, verse 70.
[9] Dhruva is the Polar Star, emblem of fixity (or devotion). Arundhatī was a wife celebrated for her devotion to her husband, Vashishtha.
[10] Pūrnāhuti, and as to the Homa see p. 199, verse 48.
[11] As the husband's father and mother.

apinda[1] (265). The wife married according to a rites is the mistress of the house, and without her ermission another wife should not be married according to those rites (266). O Kuleshvari! if the children of the Brāhma wife are living or any of her descendants be living, then the children of the Shaiva[2] wife shall not inherit (267).

O Parameshvari! the Shaiva wife and her children are entitled to food and clothing from the heir of her Shaiva husband in proportion to the property of the latter (268). Shaiva marriage[3] celebrated in the Chakra[4] is of two kinds. One kind is terminated with the Chakra and the other is lifelong (269). At the time of the formation of the Chakra the Vira,[5] surrounded by his friends, relatives, and fellow-worshippers, should, with a well-controlled mind, by mutual consent, perform the marriage ceremony (270). He should first of all submit their wishes saying to the Bhairavīs[6] and Vīras[7] there assembled, "Approve our marriage according to Shaiva form" (271). The Vīra should, after obtaining their permission bow to the Supreme Kālikā, repeating the Mantra of seven letters (Kālikā Mantra[7]) one hundred and eight times (272).

O Shivā! he should then say to the woman: "Dost thou love me as thy husband with a guileless heart?" (273).

O Queen of the Devas! the Kaula woman should then honour her beloved with scents, flowers, and coloured rice,[8] and with a faithful heart place her own hands on

[1] See *post*.
[2] See *post* (see Chapter VIII., verse 178).
[3] Shaiva Marriage is referred to in verse 178, Ullāsa viii.
[4] The Circle of Worship (see Introduction).
[5] Hero (see Introduction).
[6] The Shaktis or Women worshippers of the circle.
[7] Hrīng Parameshvarī Svāhā.
[8] Akshata. Ordinarily paddy is half boiled, and then husked. Akshata is husked without boiling. At marriage the rice is coloured yellow.

his (274). The Lord of the Chakra should then sprinkle them with the following Mantra, and the Kaulas, seated in the Chakra, should approve and say: "It is well"[1] (275).

MANTRA.

May Rāja-rājeshvarī, Kālī, Tārinī, Bhuvaneshvarī, Bagalā, Kamalā, Nityā, Bhairavī,[2] ever protect thee both (276).

The Lord of the Chakra should sprinkle them twelve times with wine or water of oblation,[3] reciting the above Mantra. The two should then bow to him, and he should upon that let them hear the Vījas of Vāgbhavā and Ramā[4] (277). There is no restriction of caste or age in Shaiva marriage. By the command of Shambhū, any woman who is not a sapinda,[5] and has not already a husband, may be married[6] (278).

The wife married for the purposes of Chakra in the Shaiva form should, in the case of the Vīra who desires offspring, be released on the dissolution of the Chakra only after the appearance of her menses. The offspring of the Shaiva marriage is of the same caste as the mother if it be an Anuloma marriage, and a Sāmānya if the marriage is Viloma[7] (279-281). These mixed castes should, at the time of their fathers' shrāddha and other ceremonies, give presents of edibles to, and feast the Kaulas[8] only (282).

Eating and sexual union, O Devi! are desired by, and

[1] Svasti.
[2] That is, Sight of the Dasha Mahāvidyā.
[3] Arghya.
[4] Aing Shrīng. Ramā is Lāksmī.
[5] Blood relation within six degrees, together with the wives of the males. Among them are sapinda relations to each other.
[6] There are some additional rules observed by the Vishnu-krānta School of Tāntrikas (*vide* Bhakta ed., p. 457).
[7] Anuloma is where the man is of the same or a higher caste than the woman, and Viloma is where the man is of a lower caste than the woman.
[8] Tāntrikas (see Introduction).

natural to, men, and their use is regulated for their benefit in the ordinances of Shiva[1] (283). Therefore, O Maheshāni! he who follows the ordinances of Shiva undoubtedly acquires Dharmma, Artha, Kāma, and Moksha[2] (284).

End of the Ninth Joyful Message, entitled "The Ten Kinds of Purificatory Rites (Sangskāra)."

[1] Nrināng svabhāva-jang Devi privang bhojana-maithunam
Sangkshepāya hitārthāya shaiva dharmme nirūpitam.

[2] Religious Merit, Piety, Wealth, Fulfilment of Desire, and Liberation (see Introduction).

CHAPTER X

SHRI DEVI said :

I have now learned from Thee, O Lord ! of the ordinances relating to Kushandikā[1] and the ten Sangskāras.[2] Do Thou now, O Deva ! reveal to Me the ordinances relating to Briddhi Shrāddha[3] (1). O Shangkara ! tell Me in detail, both for My pleasure and the benefit of all beings, in which of the sacramental[4] and dedicatory[5] ceremonies Kushandikā and Briddhi Shrāddha should be, or be not, performed. Say this, O Maheshāna (2-3).

Shrī Sadāshiva said :

O Gentle One ! I have already in detail spoken of all that should be done in the ten Sangskāras[6] commencing from Jīva-seka and ending in marriage (4), and of all that which should be performed by wise men who desire their own weal. O Beauteous One ! I will now speak of what should be done in other rites. Do Thou listen to it (5).

My Beloved ! in consecrating tanks, wells, and ponds, images of Devatās houses, gardens and in vrata,[7] the five Devas[8] and the celestial Mothers[9] should be worshipped, and the Vasu-dhārā[10] should be made and

[1] *Vide* p. 203, verse 70.

[2] The ten " Sacraments " or purificatory ceremonies of the Hindus (see Introduction).

[3] See verses 11 *et seq.* to verse 63, *post.*

[4] Sangskāra. [5] Pratishthā. [6] *Vide ante*, Chapter VIII.

[7] See Introduction. [8] Brahmā and others.

[9] The Mātris—Gaurī and others.

[10] *Vide* p. 206, note 3.

Briddhi Shrāddha[1] and Kushandikā[2] should be performed (6-7). In ceremonies which may be, and are, performed by women alone there is no Briddhi Shrāddha, but (in lieu thereof) a present of edibles[3] should be made for the satisfaction of the Devatās and the Pitris (8).

O Lotus-faced One! in such ceremonies the worship of the Deva, Vasu-dhārā, and Kushandikā should be devoutly performed by the women through the aid of priests (9). If a man cannot perform a rite himself, then his son, the son's son, the daughter's son, agnate relatives, sister's son and son-in-law and the priest, are, O Shivā! the best substitutes (10). I will, O Kālikā! now in detail speak of Briddhi Shrāddha. Do Thou listen to it (11).

After performing the daily duties, a man should with mind intent worship Gangā, Vishnu—the Lord of Sacrifice,[4] the Divinity[5] of the homestead, and the King (12); and inwardly reciting the Pranava, he should make nine, seven, five, or three Brāhmanas of Darbha grass[6] (13). The Brāhmanas should be made with ends of the grass which have no knots in them,[7] by twisting the upper ends of the blades from right to left two and a half times (14).

In Briddhi Shrāddha and Pārvana Shrāddha[8] there should be six Brāhmanas, but, O Shivā! in Ekoddishta[9] Shrāddha there should be only one (15). The wise one should place the Brāhmanas made of kusha grass all in one receptacle, with their faces to the north, and bathe them with the following (16)

[1] *Vide* p. 210, note 4.
[2] *Vide* p. 203, verse 70.
[3] Bhojya.
[4] Vishnu Yajneshvara.
[5] Vāstvisha, or Vāstu-devatā.
[6] Little bundles of Kusha Grass are tied up to represent Brāhmanas.
[7] Nirgarbha.
[8] The Shrāddha performed on the new moon day, called Mahālayā, preceding the Durgā Pūjā. Water and sesamum-seed (tarpana) are daily offered to the Pitris during the month preceding Mahālayā; on the last day the Shrāddha is performed.
[9] Shrāddha in name of one person only, and performed only once. The first Shrāddha (see verses 70, 71, and 73, *post*).

MANTRA.

May the Divinity of water, who is like the Māyā Vīja,[1] be propitious for the attainment of our desire. May He be propitious in that which we drink. May He always stand forward for our good[2] (17).

Then with scents and flowers the Brāhmanas[3] made with kusha grass should be worshipped (18). The wise one should then place on the west and the south six vessels in pairs with kusha, sesamum-seed, and Tulasī[4] (19). On the two vessels placed on the west two of the Brāhmanas should be seated facing east, and on the four seats on the south the four Brāhmanas should be seated facing north (20).

The Divinities should be imagined to be in the two seated on the west and the paternal Ancestors in the two seated on the left of those on the south and the maternal ancestors on the right. Know this, O Pārvati (21).

In Ābhyudayika[5] Shrāddha the Nāndīmukha fathers and the Nāndīmukhī mothers, as also the maternal Ancestors in the male line and in the female line, should be mentioned by name. Before this, however, one should turn to his right and face the north, and after the performance of the requisite ceremonies for the worship of the Devas he should turn to his left and face the south and perform the rites necessary for the offering of the Pindas[6] (22-23).

In this Ābhyudayika Shrāddha, O Shivā! all the rites should be performed in their order, beginning with the

[1] Hrīng.

[2] The Mantra is Vaidika, and the Vīja in it Tāntrika. The meaning is that the Devatā of Water is identical with the Devī Māyā. The Ādyā is invoked as such that She may be beneficent.

[3] Bhū-sura = Devas on earth, or Brāhmanas.

[4] The Tulasī plant (*Ocymum sanctum*), which is sacred to Vishnu.

[5] Also called Nāndīmukha Shrāddha (see p. 236, note 1).

[6] Funeral cakes.

rites relating to the Devas, and if there be any deviation the Shrāddha fails in its object[1] (24).

The word of supplication addressed to the Devas should be said whilst facing the north, and when the same is addressed to the paternal or maternal Ancestors it should be said whilst facing south. And now, O Thou of pure Smiles ! I will first state the words of entreaty[2] which should be addressed to the Devas (25).

After mentioning the name of the month and paksha,[3] the tithi[4] and the occasion, the excellent worshipper should say " for the prosperous result of the ceremony."[5] Then he should repeat the names and gotras[6] of the three fathers[7] and of the three mothers,[8] and of the three maternal grandfathers[9] and of the three maternal grandmothers,[10] in the possessive case, and he should thereafter say : " I am performing the Shrāddha of the Vishva-Devas[11] represented by the image of the two Brāhmanas made of kusha grass." These, O Great Devi ! are the words of entreaty[12] (26-29).

[1] This Shrāddha is performed on all joyful occasions, such as marriage. The word Ābhyudayika is derived from Abhyudaya, which means prosperity, happiness, festival. It is also called Nāndīmukha Shrāddha. The word Nāndīmukha means the prelude (mukha=face) of any auspicious rite (Nāndī being derived from Nand=to please). In this rite the name of each of the Ancestors is preceded by the word Nāndīmukha in the case of a male, and Nāndīmukhī if a female. It is a Shrāddha or commemorative offering to the Pitris preliminary to any joyous occasion, initiation, marriage, etc., to the father, grandfather, great-grandfather, maternal grandfather, etc.

[2] Anujnā=Assent, Permission, Command, Entreaty (see *post*, verses 26-29).

[3] Divisions of the lunar month, of which there are two—the light and dark half.

[4] A lunar day, which may be less than twenty-four hours.

[5] Karmābhyudayārtham. [6] Lineage.

[7] Father, Grandfather, Great-grandfather.

[8] Mother, Grandmother, Great-grandmother.

[9] Maternal Male Ancestors. [10] Maternal Female Ancestors.

[11] That is, Vasu, Satya, Kratu, Daksha, Kāla, Kāma, Dhriti, Kuru.

[12] The words of the ritual are as follows : Vishnur Ong, tat sat to-day ——, in the month of ——, when the Sun is in Rāshi ——, in Paksha ——, the tithi ——, I, —— Devas Sharmā, —— for the prosperity of

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O Pārvati! when the Anujnā-vākya is either for paternal or maternal Ancestors, the same words should, with the necessary alterations, be said for the paternal and maternal Ancestors,[1] and the Vishva-Devas left out (30). Then, O Shivā! the worshipper should recite the Brahma-Vidyā Gāyatrī[2] ten times (31). He should next say the following

MANTRA.

I salute the Divinities, the Fathers—*i.e.*, the Fathers and Mothers—the great Yogis; I salute Pu*shti*[3] and Svāhā;[4] may we have such auspicious occasions over and over again.

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this —— ceremony, of my father, Nāndīmukha, whose gotra is ——, and name is ——; of my grandfather, the Nāndīmukha, whose gotra is —— and name is ——; of my great-grandfather, the Nāndīmukha, whose gotra is —— and name is ——; of my mother, the Nāndīmukhī, whose gotra is —— and name is ——; of my paternal grandmother, the Nāndīmukhī, whose gotra is —— and name is ——; of my paternal great-grandmother, the Nāndīmukhī, whose gotra is —— and name is ——; of my maternal grandfather, the Nāndīmukha, whose gotra is —— and name is ——; of my maternal great-grandfather, the Nāndīmukha, whose gotra is —— and name is ——; of my maternal great-great-grandfather, the Nāndīmukha, whose gotra is —— and name is ——; of my maternal grandmother, the Nāndīmukhī, whose gotra is —— and name is ——; of my maternal great-grandmother, the Nāndīmukhī, whose gotra is —— and name is ——; of my maternal great-great-grandmother, the Nāndīmukhī, whose gotra is —— and name is ——; and of the Vishva-Devas ——, beg leave to perform the Abhyudayika Shrāddha in the Brāhmanas made of kusha grass. The Shrāddha is performed of—(1) On Father's side: Father, Mother, Grandfather, Grandmother Great-grandfather, Great-grandmother; (2) on Mother's side: Grandfather, Grandmother, Great-grandfather, Great-grandmother, Great-great-grandfather, Great-great-grandmother; and (3) the Vishva-devas. It may be noted that the gotra of the father and his Ancestors and the mother is the same, and the gotra of the maternal Ancestors is the same. A woman's gotra changes, some say, after marriage, others after her death and Sapindīkarana Shrāddha ceremony, and becomes that of her husband.

[1] If any of the Ancestors be living, he or she should be presented with food, drink, etc. [2] See p. 39.

[3] Vedic Devī—also called Pu*shan*, who nourishes living beings—wife of Ganapati. She is also a Mātrikā (Mārkan*d*eya Purā*n*a, xxii. 13). Pu*shti* is also a title of the Devī (see Lalitā-Sahasra-Nāma, verse 94).

[4] See p. 39, verses 109-111.

GSL

The excellent worshipper, having repeated the above Mantra three times, and taking water in his hand, should wash the Shrāddha articles with the

MANTRA.

Vang, Hūng, Phat (32-33).

O Mistress of the Kula! a vessel should next be placed in the corner of Agni.[1] Then uttering the

MANTRA.

O Water! Thou art the nectar which killest the Rākshasas, protect this sacrifice of mine.

Water with Tulasī-leaves and barley should be put into it; and the wise one should, after first offering handfuls of water to the Devas and then to the Vipras,[2] give them seats of kusha grass (34-35).

The learned men, O Shivā! should then invoke the Vishva-Devas,[3] the fathers, the mothers, the maternal grandfathers, and the maternal grandmothers (36). Having so invoked them, the Vishva-Devas should first be worshipped; and then the three fathers, the three mothers, the three maternal grandfathers, and the three maternal grandmothers should be worshipped, with offers of Pādya, Arghya, Āchamanīya,[4] incense, lights, cloths. Then, O Beauteous One! permission should be asked in the first place of the Devas for the spreading of the leaves[5] (37-38).

Then a four-sided figure[6] should be drawn uttering the Māyā Vīja,[7] and then in a similar way for the paternal and maternal sides two figures each should be drawn (39). After these have been sprinkled with the Vāruṇa Vīja,[8] leaves should be spread over the figures. These leaves should be sprinkled with the Vāruṇa Vīja,[8] and then

[1] North-West. [2] Brāhmaṇas. [3] *Vide ante*, p. 215, note 3.
[4] Water for the feet, offering, sipping water, etc.
[5] Plantain leaves are spread to place the Pindas thereon.
[6] Maṇḍala. [7] Hrīng [8] Vang.

drinking-water and different kinds of edibles and rice should be distributed in their order[1] (40).

After giving honey and grains of barley and sprinkling the offerings with water, accompanied by the

MANTRA.

Hrāng, Hrūng, Phaṭ,

the worshipper possessed of the knowledge of Truth should dedicate the edibles by the names of the Vishva-Devas,[2] the fathers, the mothers, the maternal grandfathers and the maternal grandmothers, and thereafter repeat the Gāyatrī[3] ten times and thrice repeat the

MANTRA.

"I salute the Divinities," as aforesaid.[4]

After this, O Adyā![5] he should take the directions (of the officiating Brāhmaṇas) relating to the disposal of the remnants of edibles[6] and of the Piṇḍas[6] (41-43).

Upon receiving the directions of the Brāhmaṇa, he should, O Beloved! make twelve Piṇḍas of the size of bael fruits with the remnants of the Akṣhata[7] and other things (44). He should make one more Piṇḍa equal in size with the others, and then, O Ambikā![8] he should spread some kusha grass and barley on the Nairṛita corner[9] of the figure[10] (45).

[1] That is, beginning with the Devas. [2] See p. 215, note 3

[3] See Introduction.

[4] *I.e.*, the Mantra "Devatābhyah," etc., verse 32.

[5] Primordial One.

[6] Thus:

Question. "Ong, there is some edible left over; to whom should it be given?"

Answer. "Ong, give it to the honoured ones."

Question. "Ong, I wish to give Piṇḍas."

Answer. "Ong, do so."

[7] See p. 230, note 8.

[8] A title of the Devī. Ambikā=Mother.

[9] That is, the South-West corner. [10] Maṇḍala.

GSL

MANTRA.

Such of my family as have none to offer Pi*nd*as to them whom neither son nor wife survive, who were burnt to death or were killed by tigers or other beast of prey, such kinsmen[1] of mine as themselves are without kinsmen,[2] all such as were my kinsmen in previous births, may they all obtain imperishable satisfaction by the Pi*nd*a and water hereby given by me (46-47).

O Adored of the Devas ! having with the above Mantra offered the Pi*nd*a to those who have no one to offer them Pi*nd*as, he should wash his hands and inwardly recite the Gāyatrī,[3] and repeat the

MANTRA.

" I salute the Divinities,"[4]

and so forth, three times, and then make the square[5] (48).

O Devi ! the wise man should in front of the vessels containing the remnants of the offerings make such squares in twos (for his Ancestors), beginning with the paternal Ancestors (49).

O Shive ! he should then sprinkle the squares with water with the Mantra already prescribed,[6] and then spread kusha grass over them and sprinkle them with the Vāyu Vīja[7] (49), beginning with the kusha spread on the square for the paternal (male) Ancestors, and then offer three Pi*nd*as, one at the top, another at the bottom, and one in the middle, in each of the squares[8] (50).

[1] Bāndhavas. [2] Without anyone to offer Pi*nd*as to them.
[3] See Introduction.
[4] *I.e.*, the Mantra " Devatābhyah," etc. (in verse 32).
[5] Ma*nd*ala. [6] *I.e.*, the Varu*n*a Vija, Vang. [7] Yang.
[8] The Ma*nd*ala is drawn with water, and four Ma*nd*alas are so drawn. The first Ma*nd*ala is for the paternal male Ancestors—father, father's father, and father's father's father. The second Ma*nd*ala is for the female Ancestors—mother, father's mother, father's father's mother. These two Ma*nd*alas are for the paternal side. The third Ma*nd*ala is for the maternal male Ancestors—mother's father, mother's father's

O Maheshvari! the names of each of the Ancestors should be mentioned, inviting him or her, and then the Pi*nd*a should be given with honey and barley,[1] concluding with Svadhā (51). After the Pi*nd*as are given (in manner aforesaid) the Lepa-bhojī[2] Ancestors should be satisfied by the offer to them of the remnants which remain on the hand. These should be scattered on all sides with the

MANTRA.

Ong, may the Lepa-bhojī Ancestors be pleased.

In Ekoddis*hta* Shrāddha[3] the offering to the Lepa-bhojī Ancestors is not made (52).

Then for the satisfaction of the Devas and Pit*ri*s the Gāyatrī[4] should be inwardly recited ten times, and the Mantra, "I salute the Divinities,"[5] as aforesaid should be similarly recited three times, and then the Pi*nd*as should be worshipped[6] (53). Lighting an incense-stick and a light, the wise one should, with closed eyes, think of the Pit*ri*s in their celestial forms partaking of their allotted Pi*nd*as, each his own, and should then bow to them, uttering the following (54)

MANTRA.

My father[7] is my highest Dharmma. My father is my highest Tapas.[8] My father is my Heaven. On

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mother, and the father of the last. The fourth Ma*nd*ala is for the maternal female Ancestors—mother's mother, mother's father's mother, mother's father's father's mother. The last two Mandalas are for the female Ancestry.

[1] The Pi*nd*as are offered as follows: "I offer thee (of such and such gotra), highly praiseworthy (Nāndīmukha) and well known (Pravara, see p. 226, note 6), this Pi*nd*a with honey and barley. It is thine: Svadhā.

[2] Lepa-bhojī Ancestors are the fourth, fifth, and sixth Ancestors. From the seventh upwards there are no Pi*nd*as to be offered.

[3] Shrāddha for one particular Ancestor only.

[4] *Vide* Introduction. [5] "Devatābhyah," etc. (verse 32).

[6] The commentator adds: "With scents and flowers."

[7] Pitā. Here collectively used for all the Pit*ri*s.

[8] *Vide* Introduction.

my father being satisfied, the whole Universe is satisfied (55).

Taking up some flowers[1] from the remnants, the Pitris should be asked for their blessings, with the following (56)

MANTRA.

Give me your blessings, O Merciful Pitris. May my knowledge, progeny, and kinsmen always increase. May my benefactors prosper. May I have food in profusion. May many always beg of me, and may I not have to beg of any (57-58).

Then he should remove the Devas and Brāhmanas made of kusha grass, as also the Pindas, commencing with the Devas. The wise one should then make presents to all three[2] (59).

He should then make japa of the Gāyatrī ten times, and the Mantra, "I salute the Divinities,"[3] five times, and, after looking at the fire and the Sun, should, with folded palms, ask the Vipra[4] the following question (60):

"Is the Shrāddha complete?"[5]

and the Brāhmana should make reply:

"It has been completed according to the injunctions"[6] (61).

Then, for the removal of the effects of any error or omission, the Pranava[7] should be inwardly recited ten times, and the ceremony should be brought to a close, uttering the following

MANTRA.

"May the Shrāddha rite be faultless";

1 Nirmālya—Flowers left over after the Shrāddha.
2 *I.e.*, the Devas and the paternal and maternal Ancestors.
3 The Mantra "Devatābhyah," etc. (verse 32).
4 The Brāhmana who is always present to assist at these ceremonies.
5 *I.e.*, faultlessly done.
6 Vidhāna.
7 Ongkāra.

and then the food and drink in the vessels should be offered to the officiating Brāhmaṇa (62).

In the absence of a Vipra,[1] it should be given to cows and goats, or should be thrown into water. This is called "Vriddhi Shrāddha," enjoined for all obligatory sacramental[2] rites (63). Shrāddha performed on the occasion of any Parvvan[3] is called "Pārvvaṇa Shrāddha"[4] (64).

In ceremonies relating to the consecration of emblems or images of Devas, or while starting for or returning from pilgrimage, the Shrāddha should be according to the injunctions laid down for Pārvvaṇa Shrāddha (65). On the occasion of Pārvvaṇa Shrāddha the Pitṛis should not be addressed with the prefix "Nāndīmukha," and for the words "Salutation to Pushṭi"[5] should be substituted the words "Salutation to Svadhā"[6] (66).

O Beautiful One! if any of the three Ancestors be alive, then the wise one should make the offerings to another Ancestor of higher degree (67). If the father, grandfather, and great-grandfather[7] be alive, then, O Queen of the Devas! no Shrāddha need be performed. If they are pleased, then the object of the funeral rite and sacrifice[8] is attained (68).

If his father be living, then a man may perform his mother's Shrāddha, his wife's Shrāddha, and Nāndimukha Shrāddha; but he is not entitled to perform the Shrāddha of anyone else (69). O Queen of the Kula![9] at the time of Ekoddishṭa Shrāddha[10] the Vishva-Devas[11]

[1] Brāhmaṇa. [2] Sangskāra.

[3] Name given to certain days of the lunar month, such as Amāvasyā (New Moon), Pūrṇimā (Full Moon), Ashṭamī (Eighth Day).

[4] Pārvvaṇa-Shrāddha is Shrāddha performed on the occasions last mentioned—not only on Mahālayā Day—the New Moon preceding the Durgā Pūjā.

[5] Namo 'stu Pushṭyai. [6] Namaḥ Svadhāyāi.

[7] Literally, three Ancestors, beginning with father.

[8] Shrāddha and Yajna. If all the three Ancestors are alive, they are feasted instead of Piṇḍas being offered to them.

[9] Followers of Kulāchāra.

[10] See p. 241, note 3. [11] See p 215, note 3.

are not to be worshipped. The word of entreaty[1] should be addressed to one Ancestor only[2] (70).

At the time of Ekoddishta Shrāddha[3] cooked rice and Pinda should be given whilst facing south. The rest of the ceremony is the same as that which has been already described, with the exception that sesamum should be substituted for barley (71).

The peculiarity in Preta Shrāddha[4] is that the worship[5] of Gangā[6] and others is omitted, and in the framing of the Mantra the deceased should be spoken of as Preta[7] whilst rice and Pindas are offered to him (72).

The Shrāddha performed for one man is called "Ekoddishta." In offering Pinda to the Preta, fish and meat should be added (73). O Mistress of the Kula![8] know this, that the Shrāddha which is performed on the day following the end of the period of uncleanliness[9] is Preta Shrāddha[10] (74). If there is a miscarriage, or if the child dies immediately on birth, or if a child is born, or dies, then the period of uncleanliness is to be reckoned according to the custom of the family (75).

The period of uncleanliness in the case of the twice-born is ten days (for Brāhmanas), twelve (for Kshatriyas), and a fortnight (for Vaishyas); for Shūdras and Sāmānyas the period is one month (thirty days) (76).

On the death of an Agnate[11] who is not a Sapinda,[12] the period of uncleanliness is three days, and on the death of a Sapinda,[12] should information of it arrive after the period prescribed, one becomes unclean for three days (77).

The unclean man, O Primordial One![13] is not entitled

1 Anujnaā-vākya.
2 *I.e.*, the person whose Ekoddishta Shrāddha is being performed.
3 *I.e.*, the first of Ekoddishta Shrāddha.
4 See note 7.
5 Archchana.
6 The Devī of the Ganges.
7 *I.e.*, the spirit before obsequial rites.
8 Kaula Tāntrikas.
9 Commonly called period of mourning.
10 *Vide ante.*
11 Jnāti.
12 *I.e.*, having the same Pinda, or funeral rice-ball offering. A kinsman connected by the offering of the Pinda.
13 Ādyā.

to perform any rite relating to the Devas and the Pitris, excepting Kula worship[1] and that which has been already commenced (78).

Persons over five years of age should be burnt in the burning-ground, but, O Kuleshāni! a wife should not be burnt with her dead husband[2] (79). Every woman is Thy image—Thou residest concealed in the forms of all women in this world.[3] That woman who in her delusion[4] ascends the funeral pyre of her lord shall go to hell (80).

Kālikā! the corpses of worshippers of Brahman should be either buried, thrown into running water, or burnt, according as they may direct (81).

Ambikā![5] death in a holy place or a place of pilgrimage, or near the Devī, or near the Kaulikas,[6] is a happy one (82).

He who at the time of his death meditates on the one Truth, forgetful of the three worlds, attains to his own Essential Being[7] (83).

After death the corpse should be taken to the burning-ground, and when it has been washed it should be smeared with ghee and placed on the pyre, with the face to the north[8] (84).

The deceased should be addressed by his name, and Gotra and as Preta.[9] Giving the Pinda to the mouth of the corpse, the pyre should be lighted by applying the torch to the mouth of the corpse, inwardly the while reciting the Vahni Vīja[10] (85).

Beloved! the Pinda should be made of boiled or un-

[1] Kula-Pūjā. [2] This passage condemns the practice of Satī.
[3] Tava svarūpā ramanī, jagatyāchchhanna-vigrahā.
[4] Moha. [5] See p. 239, note 8. [6] Followers of Kulāchāra.
[7] Svarūpe tishthati—literally, "stays in his own Essential Being." Sva-rūpa—"the thing in itself"—is here the equivalent of Paramātmā (Bhāratī). All are, in fact, one with the Brahman; but by the destruction of Karmma and the removal of Māyā Jīva ceases to be such, and returns to its Essential Being, the Paramātmā.
[8] Uttarābhimukha. [9] See p. 244, note 7.
[10] Rang—the Vīja of Fire.

boiled rice, or crushed barley, or wheat, and should be of the size of an emblic myrobalam[1] (86). To the eldest son of the Preta is given the privilege of performing the Shrāddha ; in his absence to the other sons, according to the order of their seniority (87).

The day after the day upon which the period of uncleanliness expires, the mourner should bathe and purify himself, and give away gold and sesamum for the liberation of the Preta[2] (88).

The son of the Preta should give away cattle, lands, clothes, carriages, vessels made of metals, and various kinds of edibles, in order that the Preta may attain Heaven (89).

He should also give away scents, garlands, fruits, water, a beautiful bed, and everything which the Preta himself liked to insure his passage to Heaven (90).

Then a bull should be branded with the mark of a trident, and decorated with gold and ornaments, and then let loose, with the object that the deceased may attain Heaven (91).

He should then with a devout spirit perform the Shrāddha, according to the injunctions laid down for the performance of Preta Shrāddha,[3] and then feed Brāhmaṇas and Kaulas possessed of Divine knowledge, and the hungry (92).

The man who is unable to make gifts should perform the Shrāddha to the best of his ability, and feed the hungry, and thus liberate his father from the state of existence of a Preta (93).

This Preta Shrāddha is known as Ādya or Ekoddishta Shrāddha, and it liberates the deceased from the state of Preta. After this every year on the

[1] Harītakī.

[2] The Mantra said whilst giving away is : " Ong : to-day (here mention month, paksha, tithi, etc.), for the liberation of my father, whose gotra is —— and whose name is ——, I give away gold, etc., to the Brāhmaṇa, whose name is —— and whose gotra is —— "

[3] See p. 244.

tithi[1] of his death edibles[2] should be given to the deceased (94).

There is no necessity for a multitude of injunctions nor for a multitude of rituals. Man may attain all siddhi[3] by honouring a Kaulika. The object of all Sangskāras[4] is completely attained if, in lieu of the prescribed Homa, Japa, and Shrāddha,[5] even a single Kaulika[6] is duly honoured (96), at the time of the ceremony.

The injunction of Shiva is that all auspicious ceremonies should be performed between the period beginning with the fourth day of the light half of the lunar half-month, and ending on the fifth of the dark half-month (97).

He, however, who is desirous of performing any rite which must be performed may perform it even on an inauspicious day,[7] provided he be so directed by his Guru, by a *Rit*vij,[8] or a Kaulika[9] (98).

A Kaulika[10] should commence the building of a house, should first enter a house, start on a journey, wear new jewels, and the like, only after worshipping the Primordial One with the five Elements[11] (99).

Or the excellent worshipper may shorten the rite. He may thus, after meditating on the Devī, and inwardly reciting the Mantra and bowing to the Devī, go wherever he may desire (100).

In the worship of all Devatās, such as the Autumnal Festival[12] and others, dhyāna and pūjā[13] should be per-

[1] A lunar day, which may be less than twenty-four hours.

[2] The offering of Pindas on the anniversary of his death is called Vātsarika Shrāddha.

[3] Sarva-siddhi—Success in all things.

[4] "Sacraments" (see Introduction).

[5] That is, the burnt sacrifice, recitation of Mantra, obsequial rites (see Introduction).

[6] Follower of Kulāchāra (see Introduction).

[7] Viruddhe 'hni.

[8] Priest.

[9] Tāntrika of Kulāchāra.

[10] *Vide* last note.

[11] Pancha-tattva—Wine, meat, etc. (see Introduction).

[12] Sc. in Autumn. The Durgā Pūjā is so called because it is celebrated in Autumn. Durgā Pūjā is also celebrated in Spring, and is then called Vāsantī, or Vernal Festival.

[13] Meditation and external worship.

formed according to the ordinances laid down in the Shāstras relating to such worship (101).

According to the ordinances relating to the worship of the Primordial Kālī, animal sacrifice[1] and [illegible] should be performed, and the rite should be brought to an end by the honouring of Kaulikas[3] and making of offerings[4] (102).

The general rule is that Gangā, Vishnu, Shiva, Sūryya, and Brahmā should first be worshipped, and then the Deva the special object of worship (103).

The Kaulika[5] is the most excellent Dharmma,[6] the Kaulika is the most excellent Deva, the Kaulika is the most excellent pilgrimage,[7] therefore should the Kaula be always worshipped[8] (104).

The three and a half kotis[9] of Places of Pilgrimage, all the Devas beginning with Brahmā Himself, reside in the body of the Kaula. What, therefore, is there which is not attained by worshipping him? The land in which the good and fully initiated[10] Kaula resides is blessed and deserving of honour. It is most holy, and is coveted even by the Devas (105-106). Who can in this world understand the majesty of the fully initiated Sādhaka,[11] who is Shiva[12] Himself, and to whom there is nothing either holy or sinful? (107).

Such a Kaula, possessing merely the form of man, moves about this earth for the salvation of the entire world and the instruction of men in the conduct of life (108).

1 Vali.
2 See Introduction.
3 Followers of Kulāchāra; also called Kaulas.
4 Dakshinā.
5 *Vide ante*, note 3.
6 *I.e.*, embodiment of righteousness (see Introduction).
7 *I.e.*, he is the embodiment of all the Holy Places. A visit to him is the equivalent of the visit to all Holy Shrines.
8 Archchayet.
9 A koti is a crore or ten million—*i.e.*, all the multitude.
10 Pūrnābhishikta.
11 One who is intently striving to attain siddhi.
12 Shivātmā (Brahman).

Shrī Devī said :

Thou hast, O Lord ! spoken of the greatness of the Soul[1] of the fully initiated Kaula. Do Thou in Thy mercy speak to Me of the ordinances relating to such initiation[2] (109).

Shrī Sadāshiva said :

In the three Ages[3] this rite was a great secret ; men then used to perform it in all secrecy, and thus attain liberation (110).

When the Kali Age prevails, the followers of Kula rite should declare themselves as such, and, whether in the night or the day, should openly be initiated[4] (111).

By the mere drinking of wine,[5] without initiation,[6] a man does not become a Kaula. The Kula worshipper becomes the Lord of the Kula Chakra only after full initiation[7] (112).

The Guru should, the day before the initiation, worship the Deva of Obstacles[8] with offerings, according to his ability for the removal of all obstacles (113).

If the Guru is not qualified to officiate at a full initiation[9] ceremony, then it should, O Beloved ! be performed by a duly initiated Kaula[10] (114). Gang is the Vīja of Ga*n*apati (Ga*n*esha) (115). Ga*n*aka is the *Rish*i, the Chhanda is Nīv*r*it,[11] the Lord of Obstacles[12] is the Devatā, and the Mantra is applicable for the removal of obstacles to the performance of the rite[13] (116).

Adding successively six long vowels to the Mūla

[1] Māhātmya. [2] Abhi*sh*eka.

[3] Yuga—that is, Satya, Tretā, and Dvāpara, the three past Ages (see Introduction).

[4] See p. 55, verse 78. [5] Kevalang madya-sevanāt.

[6] Abhi*sh*eka. [7] Pūr*n*ābhi*sh*eka (see Introduction).

[8] Ganesha. [9] Pūr*n*ābhi*sh*eka.

[10] *Vide* p. 248, note 3. Changing one's Guru is not allowed unless the latter is not qualified when the services of a qualified preceptor may be sought. It is said " the disciple thirsting for knowledge may go from one Guru to another in the same way that a bee longing for honey goes from flower to flower." [11] A form of metre.

[12] Vighna—that is, Ga*n*esha. [13] *I.e.*, initiatory rite.

Mantra,[1] *Shad*anga-nyāsa[2] should be performed, and O Shivā! after doing Prā*n*āyāma[3] let Ga*n*apati be meditated upon (117).

DHYANA.

Meditate on Ga*n*a-pati as of the colour of vermilion, having three eyes, a large belly, holding in His lotus-hands the conch,[4] the noose,[5] the elephant-goad,[6] and the sign of blessing.[7] His great trunk adorned with the jar of wine which it holds. On His forehead shines the young Moon.[8] He has the head of the King of elephants; His cheeks are constantly bathed in wine. His body is adorned with the coils of the King of servants. He is dressed in red raiment,[9] and His body is smeared with scented ointments (118).

[1] Gang.

[2] *Shad*anga-nyāsa proper is also called Hridayādi-*shad*anga-nyāsa—*i.e.*, of the six parts of the body, beginning with the Heart: (1) Heart, (2) the Head, (3) the Crown-lock, (4) the Thorax, (5) the three Eyes, (6) the palm and back of the Hand. Kara-nyāsa is also called Angush*th*ādi-*Shad*anga-nyāsa—*i.e.*, nyasa of six parts, beginning with the Angu*shth*a, or thumb: (1) Thumb, (2) Index finger, (3) Middle finger, (4) Ring finger, (5) Little finger, and (6) the palm and back of the Hand.

[3] For the details of this practice, see ed. Bhakta, p. 497. Commence inhalation with the left nostril, making japa of the Vīja Gang sixteen times; retain the breath, making japa sixty-four times; lastly, exhale through right nostril, making japa thirty-two times. Then the order is reversed by commencing with right nostril, and lastly with the left nostril. These three actions make one Prā*n*āyāma. This Tantra speaks of two ways of Prānāyāma—the Ghera*nd*a Sanghitā of seven and the Ha*th*a-yoga-pradīpikā of three.

[4] Shangkha.

[5] Pāsha.

[6] Angkusha—the hook for driving elephants.

[7] The text has I*shth*a. Vara Mudrā = Sign of Blessing. This is done by merely turning in the thumb, its end touching the palm below the ring finger, all the fingers being held straight out.

[8] Bhāratī explains this passage to mean—"His diadem shining with the young Moon."

[9] Bhāratī interprets this passage to mean—"His body aglow with His red raiment." He is of the colour of vermilion.

Having thus meditated upon Ganapati, he should be worshipped with mental offerings,[1] and then the protecting power of the seat[2] should be worshipped.[3] These are Tībrā, Jvālinī, Nandā, Bh[illegible]dā, Kāma-rūpiṇī, Ugrā, Tejasvatī, Satyā, and Vighna-vināshinī.[4] The first eight should be worshipped in their order, beginning from the east, and the last should be worshipped in the middle of the Maṇḍala. Having thus worshipped them all, the lotus-seat itself should be worshipped (119-120).

Meditating on Gaṇesha once again, He should be worshipped with offerings of the five elements.[5] On each of His four sides should the excellent Kaulika worship Gaṇesha, Gaṇa-nāyaka, Gaṇa-nātha, Gaṇa-krīḍa, Ekadanta, Rakta-tuṇḍa, Lambodara, Gajānana, Mahodara, Vi[illegible], Dhūmrābha, and Vighna-nāshana[6] (121-123).

Then the eight Shaktis, Brāhmī,[7] and others, and the ten Dikpālas[8] and their weapons should be worshipped, and after that Vighna-rāja[9] should be bidden to depart[10] (124).

Having thus worshipped the King of Obstacles, the worshipper should perform the preliminary[11] ceremony, and then entertain the Kaulas versed in divine knowledge with the five elements[12] (125).

[1] See Ullāsa v., verses 142 *et seq.*

[2] Pīṭha-shakti (see Ādhāra-shakti, *ante*).

[3] Bhāṣāṭīkā adds—"With Mantras made up of the Praṇava, the name and Namaḥ."

[4] The first eight are to be worshipped on the eight sides, and the last—the "Destructress of Obstacles"—in the middle.

[5] Pancha-tattva—*i.e.*, wine, meat, fish, parched food, and woman.

[6] These are called the surrounding (Āvaraṇa) Deities. They are forms of Gaṇa-pati, Who is called by these names Himself.

[7] Brāhmī, Nārāyaṇī, Maheshvarī, Chāmuṇḍā, Kumārī, Aparājitā, Vārāhī, Nārasiṅghī (*cf.* Chapter V., verse 134; and Chapter VI., verse 100).

[8] Indra, etc. (see Chapter VI., verse 103).

[9] King of Obstacles—Gaṇesha.

[10] "Lord of Obstacles! Pardon me," is the Mantra of dismissal.

[11] Adhivāsa.

[12] Pancha-tattva.

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The next day, having bathed[1] and performed his ordinary daily duties as already enjoined, he should, O Beloved! give away sesamum-seed and gold for the destruction of all sins from his birth, and a bhojya[2] for the satisfaction of the Kaulas (126). Then, giving arghya[3] to Sūryya, and having worshipped Brahmā, Vishnu, Shiva and the nine Planets, as also the sixteen divine Mothers, he should make a Vasu-dhārā[4] (127).

He should then perform Vriddhi Shrāddha for the good result of the rite, and, going up to the Guru, bow to him, and pray to him as follows (128).

(Prayer to the Guru.)

Save me, O Lord! thou that art the Sun of the Kaulas. Protect my head, O Ocean of Mercy! with the shade of thy lotus-foot (129). Grant us leave, O Exalted One, in this auspicious Pūrnābhisheka that by thy grace I may attain the success of my undertaking without any hindrance (130).

(The Guru should then reply:)

My son! be thou, by the permission of the Shiva-Shakti,[5] initiated with the full initiation. May thou attain the object of thy desire by the command of Shiva (131).

Having thus obtained the permission of the spiritual Preceptor, he should make the Sangkalpa[6] for the removal of all obstacles and for the attainment of long life, prosperity, strength, and good health (132).

The Sādhaka, having solemnly formed his resolve, should worship the Guru, by presenting him with clothes

[1] Bhakta adds—"With sarvvaushadhi or Āmalakī (a kind of Myrabolam) water."

[2] *I.e.*, rice, uncooked vegetables, ghee, sugar, salt—what, in short, is given uncooked for the purpose of making a meal.

[3] Offering.

[4] See p. 206, note;

[5] Shiva and Shakti—the Two in One.

[6] "Solemnly declare his purpose" (see Introduction). See ed. Bhakta, p. 503, for details.

and jewels, and kāra*ṇa*[1] with Shuddhi,[2] and do honour to him (133).

The Guru should then make with earth an altar four fingers in height and measuring one and a half cubit either way in a beautiful room painted with red earth, etc., decorated with pictures, flags, fruits, and leaves, and strings of small bells.

The room should have a beautiful ceiling-cloth,[3] lighted with lines of lamps fed with ghee to dispel all traces of darkness, and should be scented with burning camphor, incense-sticks, and incense, and ornamented with fans,[4] fly-whisks,[5] the tail feathers of the peacock, and mirrors, etc., and then he should with rice powdered and coloured yellow, red, black, white, and dark blue draw Ma*ṇḍ*ala[6] called Sarvato-bhadra,[7] beautiful and auspicious in every way (134-138).

Then each person should perform the rite preparatory to mental worship, according to his Sangkalpa,[8] and then, having made mental worship, should purify the five elements with the Mantra previously mentioned (139). After the Pancha-tattvas[9] have been purified, the jar, which must be either of gold or silver or copper or earth, should be placed with the Brahma Vīja[10] on the Ma*ṇḍ*ala.[11] It should be washed with the Weapon Mantra[12] and smeared with curd, Aks*h*ata,[13] and then a vermilion mark should be placed on it with the Mantra "Shrīng" (140-141).

He should then recite three times the letters of the alphabet, with the Vindu superposed from Ksha to A,[14] and recite inwardly the Mūla Mantra, and fill the jar with

[1] Wine. [2] See p. 104, note 5. [3] Ghandrātapa. [4] Chāmara.
[5] Made of the tuft of the tail of yak. [6] Diagram.
[7] Name of a Yantra—Sarvato-bhadra Ma*ṇḍ*ala.
[8] Sva-kalpokta-vidhinā. As to Sangkalpa, see Introduction.
[9] *I.e.*, the wine, meat, fish, mudrā, and woman.
[10] Ong. [11] Square—the Sarvato-bhadra Ma*ṇḍ*ala.
[12] Pha*ṭ*. [13] See p. 230, note 8.
[14] *I.e.*, the Mātr*i*kā Vīja.

wine[1] or water from some holy place, or with ordinary pure water, and then throw into the jar nine gems or gold[2] (142-143).

The merciful Guru should then place over the mouth of the jar a leafy branch of a Jack-tree, a Fig-tree,[3] an Ashvattha-tree,[4] and of a Vakula and Mango-tree, with the Vāgbhava Vīja[5] (144).

He should then place on the leafy branch a gold, silver, copper, or earthen platter, uttering the Ramā Vīja[6] and Māyā Vīja[7] (145). Then, O Beauteous One! two pieces of cloth should be tied to the neck of the jar. When worshipping Shakti the cloth should be of a red colour, and in the worship of Shiva and Vishnu it should be white (146).

Inwardly reciting the

MANTRA.

Sthāng, Sthīng, Hrīng, Shrīng,

the jar should be fixed in its place, and after putting into it the Pancha-tattvas[8] the nine cups should be placed in their order (147). The Shakti Pātra should be of silver, the Guru Pātra of gold, the Shrī Pātra[9] should be made of the human skull,[10] the rest of copper (148). Cups made of stone, wood, and iron should be rejected; the material of the cups in the worship of the Mahā-Devī should be according to the means of the worshipper (149).

After placing the cups, libations should be offered to

[1] Kārana.

[2] As to the gems used, see Introduction. A piece of gold is used weighing one tola, or a gold mohur.

[3] *Ficus glonuiata rox.* Kaulikārchana-dīpikā substitutes Vata, or *Ficus indica.*

[4] *Ficus religiosa.* [5] Aing. [6] Shrīng.

[7] Krīng. [8] Wine, meat, etc.

[9] Shrī-pātra is the cup from which liquid is taken for sprinkling, etc., and which is not used for drinking. In some schools the drinking-cup is made of a skull.

[10] Mahā-shangkha (the great Conch-shell)—that is, human skull.

the four Gurus[1] and the Devī, and the wise one should then worship the jar filled with nectar (150). Lights and incense should then be waved[2] and sacrifices made to all beings,[3] and after worshipping the divinities of the pītha[4] he should perform *Shad*angganyāsa[5] (151). He should then do Prānāyāma, and, meditating on the Great Devī, invoke Her, and thereafter worship Her, the Object of his worship, to the best of his ability and without niggardliness (152). The excellent Guru, O Shivā ! should perform all the rites ending with Homa, and then honour the Kumārīs[6] and worshippers of Shakti by presenting them with flowers, sandal-paste, and clothes (153).

The Guru should then ask the permission of those present with the following words :

O you Kaulas ! who are vowed to Kula-worship, be kind to my disciple. Do you give your permission to his Sangskāra of Pūr*n*ābhis*h*eka (154).

The Lord of the Chakra, having thus asked those present, should respectfully say: "By the grace of Mahāmāyā[7] and the majesty of the Supreme Soul,[8] may thy disciple be perfect and devoted to the Supreme Essence"[9] (155).

The Guru should then make the disciple worship the Devī in the jar, which has been worshipped by himself, and then, mentally repeating the

MANTRA.

Klīng, Hrīng, Shrīng[10]

over it, move the immaculate jar, with the following

MANTRA.

Rise, O Brahma-kalasha,[11] thou art the Devatā[12] and grantest all success. May my disciple, being bathed

[1] See Chapter VI., verse 50. [2] *I.e.*, Ārati. [3] Sarva-bhūta-vali.
[4] Or seat (see p. 106, note 2). [5] See Introduction.
[6] Unmarried girls. [7] The Devī (see Introduction).
[8] Paramātmā. [9] Para-tattva-parāya*n*a.
[10] That is, the Vījas of Kāma, Māyā, and Ramā, or Lak*sh*mī.
[11] Jar—that is, the Brahman itself. [12] Devatātmaka.

GSL

with thy water and leaves, be devoted to Brahman (156-157).

Having moved[1] the jar in this manner, the Guru should mercifully sprinkle the disciple seated with his face to the North with the Mantra about to be spoken (158).

The *Rishi* of the Mantra of this auspicious Pūrnābhisheka rite is Sadāshiva, the presiding Devatā is the Ādyā Devatā, the Vīja is "Ong," and its applicability is for the auspicious sprinkling[2] on the occasion of the Pūrnābhisheka ceremony (158-159).

MANTRA.

May the Gurus sprinkle[3] thee. May Brahmā, Vishnu, and Maheshvara sprinkle thee; may the Mothers Durgā, Lakshmī, Bhavānī, sprinkle thee; may Shodashī, Tārinī, Nityā, Svāhā, Mahisha-mardinī, all these sprinkle thee with the water that has been sanctified by the Mantra; may Jaya-durgā, Vishālākshī, Brahmānī, Sarasvatī, may all These sprinkle thee; may Bagalā, Varadā, and Shivā sprinkle thee; may the Shaktis, Nārasinghī, Vārāhī, Vaishnavī, Vana-mālinī, Indrānī, Vārunī, Raudrī, sprinkle thee; may Bhairavī, Bhadra-kālī, Tushti, Pushti, Umā, Kshamā, Shraddhā, Kānti, Dayā, Shānti, always sprinkle thee; may Mahā-kālī, Mahā-lakshmī, Mahā-nīla-sarasvatī, Ugra-chandā, Prachandā, constantly sprinkle thee; may Matsya, Kūrma, Varāha, Nrisingha, Vāmana, Rāma, Bhrigu-Rāma, sprinkle thee with water; may Asitānga, Ruru, Chanda, Krodhonmatta, Bhayangkara, Kapālī, Bhīshana, sprinkle thee; may Kālī, Kapālinī, Kullā, Kurukullā, Virodhinī, Viprachittā, Mahogrā, ever sprinkle thee; may Indra, Agni, Shamana,[4] Raksha, Varuna, Pavana, Dhana-da,[5] Maheshāna, who are the eight Dikpālas,[6] sprinkle thee; may Ravi, Soma,

1 That is, by the Mantra.
2 That is, Consecration.
3 Or Consecrate (Abhishinchantu).
4 An epithet of Yama.
5 Kuvera.
6 Protectors of the Quarters.

Mangala,[1] Budha, Jīva,[2] Sita,[3] Shani,[4] Rāhu, Ketu,[5] with all their Satellites, sprinkle thee; may the stars, the Karaṇas,[6] the Yogas,[7] the Days of the Week, and the two Divisions of the Month,[8] the Days, Seasons, Months, and the Year anoint thee always; may the Salt Ocean, the Sweet Ocean, the Ocean of Wine,[9] the Ocean of Ghee, the Ocean of Curd, the Ocean of Milk, the Ocean of Sweet Water sprinkle thee with their consecrated waters; may Gangā, Yamunā, Revā, Chandra-bhāgā, Sarasvatī, Sarayū, Gaṇḍakī, Kuntī, Shveta-gangā, Kaushikī,[10] may all these sprinkle thee with their consecrated waters; may the great Nāgas[11] beginning with Ananta, the birds beginning with Garuḍa,[12] the trees beginning with the Kalpa tree,[13] and the great Mountains sprinkle thee; may the beneficent Beings residing in Pātāla,[14] on the earth, and in the air, pleased at this hour of thy Pūrṇābhiṣheka, sprinkle thee with water (160-175). May thy ill-luck, bad name, illness, melancholy and sorrows be destroyed by the Pūrṇābhiṣheka, and by the glory of the Supreme Brahman (176). May Alakṣhmī,[15] Kālakarṇī,[16] the Ḍākinīs,[17] and the Yoginīs,[18] being driven away

[1] Sun, Moon, and Mercury.
[2] Bṛihaspati, or Jupiter.
[3] Shukra, the planet Venus.
[4] Saturn.
[5] Ketu is the descending node, considered as the ninth planet, and the body or trunk of the demon Sainghikeya. Rāhu is the ascending node—a demon with head and without body, swallowing the Sun and Moon in eclipse.
[6] Astrological divisions of the day.
[7] Lucky or unlucky conjunctions of Planets or Stars, which are ten in number: Vava, Valava, Kaulava, Taitila, Vanija, Vishṭi, Shakuni, Chatushpada, Kintughna, and Nāgo-yoga.
[8] The Pakṣhas, which are Shukla and Kṛishṇa—light and dark.
[9] Surā.
[10] Names of Rivers.
[11] Serpent-divinities, with human head and tail of serpent, said to inhabit the Nether Worlds (Pātāla).
[12] The Vāhana of Vishṇu.
[13] Tree in Indra's heaven that yields all that is desired.
[14] The Nether World.
[15] Devī of Adversity as regards loss of wealth.
[16] Devī of Misfortune.
[17] Female Spirits, attendants on Kālī.
[18] Female Spirits, attendants on Durgā.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

by the Kālī Vija, be destroyed by the Abhi*sh*eka (177). May the Bhūta,[1] Preta,[2] Pishāchas,[3] and the maleficent Planets be driven out, put to flight, and destroyed by the Ramā Vīja ;[4] may all misfortune caused thee by magic and by the incantations of thy enemies, may all thy transgressions of mind, word, and body be destroyed as the result of this initiation ; may all thy adversities be destroyed, may thy prosperity be undisturbed, may all thy desires be fulfilled as the result of this Pūr*n*ābhi*sh*eka (178-180).

With these twenty-one Mantras the disciple should be sprinkled with water ; and if he has obtained already the Mantra from the mouth of a Pashu,[5] the Guru should make him hear it again[6] (181).

The Kaulika Guru should, having informed the worshippers of Skahti, call his disciple by his name and give him a name ending with Ānandanātha (182).

Being thus initiated in the Mantra by the Guru, the disciple should worship his I*sh*ta-devatā[7] in the Yantra[8] (of the Guru), and then honour the Guru by presenting him with the Pancha-tattvas[9] (183).

The disciple should also give as Daksh*i*nā[10] cows, land, gold, clothes, drinks, and jewels to the Guru, and then honour the Kaulas,[11] who are the very embodiments of Shiva[12] (184).

The self-possessed, purified, and humble disciple, having honoured the Kaulas, should touch the sacred feet of the Guru with veneration, and, bowing to him, pray to him as follows (185) :

[1] Spirits, Ghosts.
[2] Spirits before performance of Shrāddha.
[3] Bad and filthy Deva-yonis, who are invoked by those who are Pishacha-siddha.
[4] Shrīng.
[5] See Introduction.
[6] From his own mouth.
[7] The Divinity of his worship.
[8] Diagram.
[9] Wine, meat, etc.
[10] Presents.
[11] Who are present.
[12] Shivātmaka—whose soul is the soul of Shiva.

PRAYER TO GURU.

Holy Lord ! Thou art the Lord of the world. Lord ! thou art my Lord. O Ocean of Mercy ! do Thou gratify my heart's desire by the gift of the excellent nectar (186).

The Guru should then say :

" Give me leave, O Kaulas ! you who are the visible images of Shiva Himself, that I may give to my good and humble disciple the excellent nectar " (187).

The Kaulas will then say :

" Lord of the Chakra ! thou art the Supreme Lord Himself, Thou art the Sun of the Kaula lotus. Do Thou gratify this good disciple, and give him the Kaula nectar " (188).

The Guru, having obtained the leave of the Kaulas. should place in the hand of the disciple the drinking-cup filled with the excellent nectar, as also the Shuddhi (189).

The Guru should then, devoutly meditating on the Devī in his heart, place the tilaka[1] on the forehead of the disciple, as also of the Kaulas, with the ashes adhering to the sacrificial spoon (190).

Let the Guru then distribute the Tattvas offered[2] to the Devī, and partake of the food and drink as directed in the injunctions relating to the formation of Chakra[3] (191).

O Devī ! I have spoken to Thee of the auspicious rites relating to Pūrnābhisheka. By this one attains divine knowledge and becomes Shiva Himself (192).

The Pūrnābhisheka should be performed for nine or seven or five or three or one night (193).

There are, O Kuleshāni ! five different forms in this purificatory rite. In the rite which lasts nine nights the Mandala[4] known as Sarvato-bhadra[5] should be made (194).

[1] Sectarian mark.

[2] Prasāda-tattva = Prasāda is food offered to a Deva or Guru, and is deemed holy food.

[3] See Chapter VI., verses 189 *et seq.*

[4] Yantra. For these Mandalas, see Tantra-sāra, pp. 124-129, and p. 168.

[5] All propitious.

GSL

Beloved ! in the rite which lasts seven nights the Mandala Nava-nābha, in the rite which lasts five nights the Mandala Panchābja, in the rite which lasts three nights and in the rite which lasts one night the Mandala of eight-petalled lotus should be respectively made (195).

O Devī ! the injunction is that on the Sarvato-bhadra and Nava-nābha Mandalas nine jars[1] should be placed, on Panchābja Mandala five, and on Ashta-dalābja Mandala one jar, and the Angga-Devatās[2] and the Āvarana-Devatās[3] should be worshipped in the filaments and other parts of the lotuses (196-197).

The Kaulas who have been fully initiated are pure of soul. All things are purified by their looking, touching, and by their smelling them (198). All men, whether they are Shāktas, Vaishnavas, Shaivas, Sauras, or Gānapatas,[4] should worship the Kaula Sādhu[5] with devotion (199).

It is good for a Shākta to have a Guru who is a Shākta, for a Shaiva a Shaiva Guru is commendable, and for a Vaishnava a Vaishnava, for a Saura a Saura as Guru is advised, and a Gānapata is the proper Guru for a Gānapata, but a Kaula is excellent as Guru in the case of all ; therefore the wise one should with all his soul be initiated by a Kaula (200-201). Those who worship the Kaulas with Pancha-tattva[6] and with heart uplifted cause the salvation of their Ancestors, and themselves attain the highest end (202).

The man who has obtained the Mantra from the mouth of a Pashu[7] is of a certainty a Pashu, and he who has obtained the Mantra from a Vīra[7] is a Vīra, and he who obtains it from a Kaula knows the Brahman (203). One who has been initiated according to Shākta rites[8] is a Vīra ; he may purify the Pancha-tattvas only in the

1 Ghatas.
2 The limbs of the Devī, which are considered as Devatā.
3 The attendant Devatās.
4 *I.e.*, Gānapatyas.
5 Holy man, or Sage
6 Wine, etc.
7 As to the meaning of these classes of men, see Introduction.
8 *I.e.*, without Pūrnābhisheka.

worship of his own Ishta-devatā,[1] he may never be the Chakreshvara[2] (204).

He who kills a Vīra, he who drinks wine which has not been consecrated,[3] he who seduces the wife of or steals the property of a Vīra, these four are great sinners, and the man who associates with any of these is the fifth sinner (205). Those evil-natured men who disparage the Kula Way,[4] Kula articles, and the Kula worshipper go down the low and vile path (206).

The Rudra-dākinīs and Rudra-bhairavīs[5] dance in joy (at the thought of) chewing the bones and flesh of men who hate wine and the Kaulas (207). They are merciful and truthful, and ever desire the good of others, for such as slander them there is no escape from Hell (208).

I have in the various Tantras spoken of various ceremonies and of many repetitions of practices; but in the case of a Kaula who is devoted to the Brahman, it is a matter of indifference whether he practises or omits them (209).

There is one Supreme Brahman Who exists, spread throughout the Universe (or any part of it). He is worshipped, because there is nothing which exists apart from Him (210).

Beloved! even those who look to the fruit of action and are governed by their desires and by the worship of different Devas, and addicted to worldly pursuits, go to and become united[6] with Him (211). He who sees everything in Brahman, and who sees Brahman everywhere, is undoubtedly known as an excellent Kaula, who has attained liberation while yet living[7] (212).

End of the Tenth Joyful Message, entitled "Rites relating to Vriddhi Shrāddha, Funeral Rites, and Pūrnābhisheka."

[1] Special tutelary Devatā.

[2] Lord of the Chakra, who alone can pour out wine from the jar, and drink and distribute as he thinks right. The others are prohibited from doing so.

[3] Vrithā-pāyī = Vain-drinker. [4] Kula Worship, etc.

[5] Spirits of that name, attendant on Shiva and Kālī.

[6] Literally, Enter. [7] Jīvanmukta (see Introduction, cxxxii).

CHAPTER XI

LISTENING to the injunctions[1] of Shambhū relating to the different castes and stages of life, Aparṇā[2] was greatly pleased, and questioned Shangkara thus (1) :

Shrī Devī said :

Thou hast, O Lord ! out of Thy kindness for Me and in Thy omniscience, spoken of the customs and the rules of religious conduct and sacraments[3] for the well-being of the world (2). But the men of the Kali Age, being wicked, and blinded by anger and lust, atheists,[4] of wavering minds and addicted to the gratification of their senses, will not in their ignorance and folly follow the way laid down by Thee ; it behoves Thee, O Ishāna ! to say what will be the means of their liberation (3-4).

Shrī Sadāshiva said :

Thou hast asked well, O Devī ! Thou who art the Benefactress of the world, the Mother of the world, Thou art Durgā,[5] Thou liberatest people from the bonds of birth and the toils of this world(5). Thou art the Primordial One, Thou fosterest and guardest this world, Thou art beyond the most excellent ; Thou, O Devī ! supportest the moving and the motionless Universe (6). Thou art Earth,[6] Thou art Water, Thou art Fire, Thou art Air,

[1] Dharmma.

[2] Devī—so called because during the time She was doing penance She would not so much as eat a leaf to appease Her hunger.

[3] Sangakāras.

[4] Nāstika—Unbeliever in the Vedas, etc.

[5] "Mother" (Jananī), which Bhāratī interprets as equivalent of Janayitṛi. Durgā = "Difficult to understand."

[6] Pṛithivī

Thou art the Void,[1] Thou art consciousness[2] itself, Thou art the mahat-tattva[3] (7). Thou art life in this world; Thou art the knowledge[4] of self, and Thou art the Supreme Divinity. Thou art the senses; Thou art the mind, Thou art the intellect; Thou art the motion and existence of the Universe[5] (8).

Thou art the Vedas, Thou art the Pra*n*ava,[6] Thou art the Sm*ri*tis, the Sanghitās, the Nigamas, the Āgamas, and the Tantras,[7] Thou pervadest all the Shāstras, and art the Abode of all that is good (9). Thou art Mahākālī,[8] Mahālaks*h*mī,[9] Mahā-nīla-sarasvatī,[10] Mahodarī,[11] Mahā-māyā,[12] Mahāraudrī,[13] and Maheshvarī[14]; Thou art Omniscient and full of knowledge, there is nothing which Thou knowest not; yet, O Wise One! since Thou askest Me, I will speak of it for Thy pleasure (10-11).

Thou hast truly spoken, O Devī! of the ways of men, who, knowing what is for their welfare, yet, maddened by sinful desire for things which bring immediate enjoyment, and devoid of the sense of right and wrong, will desert the True Path. I speak now of that which will contribute to their salvation (12-13).

[1] Void = Viyat = Ākāsha = Ether, Space

[2] Ahangkāra

[3] The Sankhya category of that name.

[4] Knowledge = Vidyā—here Ātma-jnāna.

[5] By the senses are meant the eyes, ears, etc. Bhāratī says that mind (manas) means heart (h*ri*daya), and understanding (buddhi) means shāstrādi-tattva-jnāna (knowledge of the essence of the Shāstras, etc.).

[6] Ongkāra.

[7] See Note in Bhakta's Edition, p. 527, where the Sanghitās are said to refer to the Mahābhārata and other similar writings. See also the Introduction.

[8] As the Destructress of the Universe.

[9] As the Cause of all prosperity and intelligence.

[10] As the Source of all learning.

[11] For She holds the Universe in Her womb.

[12] She Who is above Māyā, Which holds the Universe under Her spell.

[13] She Who is the fierce Destructress.

[14] As She dominates and is the Lord of all.

In the doing of what is forbidden and in the omitting of what is enjoined men sin, and sins lead to pain, sorrow, and disease (14).

O Kula-nāyika ![1] know that there are two kinds of sin—that which contributes merely to the injury of one's own self, and that which causes injury to others (15). Man is released of the sin of injuring others by the punishment inflicted by the King, and from other sins by expiatory rites[2] and Samādhi[3] (16).

Those sinful men who are not purified by either punishment or expiation cannot but go to hell, and are despised both in this world and the next (17).

O Ādyā ! I shall first of all speak of the Rules relating, O Maheshvari ! to punishment by the King. The King who deviates from these himself goes upon the downward path (18).

In the administration of justice, servants, sons, mendicants,[4] friends, and foes should all be treated alike (19).

If the King is guilty of any sin himself, or if he should have wronged one who is not guilty, then he may purify himself by fasting and by placating those he has wronged by gifts (20). If the King should consider that he is guilty of any sin which is punishable by death, he should then abdicate his kingdom and go to a forest, and there labour for his liberation and penances (21). The King should not, without sufficient reason, inflict heavy punishment on persons guilty of a light offence, nor should he inflict light punishment on persons guilty of a great offence (22). But the punishment by which many offenders may be deterred from ill-doing, and (punishment) in the case of an offender who is fearless[5] of crimes, should be heavy, although the offence be a light one (23).

[1] The Devī (as mistress of the Kaulas). [2] Prāyashchitta.

[3] Samādhi—Chitta-vritti-nirodha, or Yoga (Bhāratī) (see Introduction).

[4] Udāsīna—Persons who, after giving up all they possess, live by what pious people give them.

[5] *I.e.*, in the case of hardened criminals.

In the case of one who has committed the offence but once only and is ashamed of his ill-deed, or of one who fears crime and is a respectable man, a light punishment should be inflicted, even if the offence be a grave one (24).

If a Kaula or a Brāhmaṇa is guilty of a slight offence, they should even, though highly honourable, be punished by the King by a rebuke (25).

The King who does not bestow adequate rewards and punishments after consultation with his ministers is a great sinner (26).

A son should not leave his mother and father, the subjects should not leave their King, nor the wife her husband, even though they are greatly guilty[1] (27).

The subjects should actively protect the kingdom, property, and life of the just King ; otherwise they will go upon the downward path (28).

Shivā ! those who knowingly go with their mother,[2] daughter,[2] or sister,[2] those who have killed their Mahā-gurus,[3] those who have, after having taken refuge in the Kula Faith, abandoned it, and those who have broken the trust placed in them, are great sinners (29-30).

Shivā ! the punishment of those that go with their mother, sister, and daughter is death, and if the latter are wilful participants the same punishment should be inflicted upon them (31).

The sinful man who with a lustful mind goes to the bed of his mother or father's sister, or daughters-in-law, or mothers-in-law (wife's mother), the wife of his preceptor, the wife of his maternal or paternal grandfather, the daughter or wife of his mother or father's brother, the wife or daughter of his brother, the sister's daughter, the master's wife or daughter, or with an unmarried girl,

[1] The text may, however, mean — "Unless they are greatly guilty."

[2] Each of these terms is suggestive of a class. Thus, *Mother* would include her sister, her sister-in-law, etc.

[3] *I.e.*, Father and Mother, and Husband in the case of married women.

should be punished by castration,[1] and these women also if they are wilful participants in the crime should be punished by the cutting of their noses and turning them out of the house that they may be released from sin (32-34).

The punishment of the man who goes with the wife or daughter of a sapi*n*da,[2] or with the wife of a man who has trusted him, is to be deprived of all his property and to have his head shaved (35).

If through mistake (by ignorance) one should happen to marry any of these,[3] either in Brāhma or Shaiva form, then she should at once be disespoused (36).

A man who goes with the wife of another man of the same caste as himself, or of a caste inferior to his own, should be punished by the imposition of a fine and by being kept on a diet of grains[4] for one month (37).

If a K*sh*atriya, Vaishya, Shūdra, or Sāmānya, O Thou of Beauteous Face! goes with a Brāhma*n*a woman knowing her to be such, then his punishment is castration, and the Brāhma*n*a woman should be disfigured and banished from his kingdom by the King. For such as go with the wives of Vīras, and for such wives, the punishment should be the same (38-39).

The wicked man who enjoys the wife of one of a higher caste should be heavily fined, and kept on a diet of grains for three months (40).

And if the woman is a wilful party, she should be punished as above mentioned.[5] If the wife is the victim of a rape, then she should be separated from, but maintained by, her husband (41).

A wife, whether married according to Brāhma or Shaiva form, should in all cases be renounced if she has

[1] Linga-chchheda = Cutting off the genitals.
[2] Kinsman.
[3] *I.e.*, one of the prohibited degree.
[4] Ka*n*a = grains, broken rice, etc.
[5] Shaving of head, disfiguring, etc

gone with another even if it be only once, and then whether of her own desire or against it (42).

Those who have intercourse with public women, or with cows or other animals, should, O Deveshi ! be purified by being kept on a diet of grains for three nights (43).

The punishment of those wicked men who have unnatural intercourse[1] with a woman is death ; this is the injunction of Shambhū (44).

A man who ravishes a woman, even if she be the wife of a Cha*nd*āla, should be punished by death, and should never be pardoned (45).

A man should consider as wife only that woman who has been married to him according to Brāhma or Shaiva form. All other women are the wives of others[2] (46).

A man who with lust looks at another man's wife should fast for a day to purify himself. He who accosts[3] her in a secret place should fast for two days. He who touches her should fast for four days ; and he who embraces[4] her should fast for eight days to purify himself (47).

And the woman who with a lustful mind behaves in the same manner should purify herself by following the same rules of fasting (48).

The man who uses offensive language towards a woman, who sees the private parts of a woman who is not his wife,[2] and laughs derisively at her, should fast for two days to purify himself (49).

A man who shows his naked body to another, or who makes another person naked, should cease eating for two days to purify himself (50).

If the husband proves that his wife has had intercourse with another, then the King should punish her and her paramour according to the injunction laid down (51).

If the husband (has good cause to believe and yet) is unable to prove the faithlessness of his wife, then he

[1] Pāyung gachchhatām.
[2] Para-strī.
[3] Sambhā*sh*ya.
[4] Pari*sh*vajya.

GSL

should separate from her, but he should maintain her if she remains under his control (52).

If the husband, on seeing his wife enjoying with her paramour, kills her with her paramour, then the King should not punish him with death (53).

If the husband prohibits the wife to go to any place or to talk with anyone, then the wife should neither go to that place nor talk with that person (54).

If, on the death of the husband, the widow lives with the relatives of the husband under their control, following the customs[1] of a widow's life, or in their absence she lives with the relatives of her father, then she deserves to inherit her husband's property (55).

The widow should not eat twice a day, nor should she eat food cooked by one who is not her husband's Agnate; she should renounce sexual enjoyment, animal food, jewels, sleeping on soft beds,[2] and coloured clothes[3] (56).

The widow faithful to her Dharmma should not anoint herself with fragrant ointments, she should avoid village gossip, and should spend her time in the worship of the Deities and in the performance of Vratas[4] (57).

In the case of the boy who has neither father, mother, nor paternal grandfather, the mother's relatives[5] are the best guardians (58). The mother's mother, mother's father, mother's brother, mother's brother's son, mother's father's brother, these are the relatives[5] on the mother's side (59).

Father's mother, father, brother, father's brother's and sister's sons, father's father's brother, are known as paternal relatives[6] (60).

The husband's mother, father, brother, the husband's brother's and sister's sons, and the husband's father's brothers, all these are known as the relatives of the husband[7] (61).

[1] See *post*.
[2] Paryyangka—that is, with mattresses (gadi) and the like.
[3] Rakta—literally, red.
[4] See Introduction.
[5] Mātri-bāndhavas.
[6] Pitri-bāndhavas.
[7] Pati-bāndhavas.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

Ambikā ! the King should compel a man, according to his means, to give food and clothes to his father, mother, father's father, father's mother, the wife whose son cannot support her, and to the maternal grandfather and grandmother, who are poor and have no son (62-63).

If a man speaks rudely[1] to his wife he must fast for a day, if he beats her he must go without food for three days, and if he causes her bloodshed then he must fast for seven days (64).

If a man in his anger or folly calls[2] his wife his mother, his sister, or daughter, then he should purify himself by fasting seven days (65).

If a girl be married to an impotent man, then the King should cause her to be married again, even if the fact is discovered after the lapse of some time. This is Shiva's injunction (66).

If a girl becomes a widow before consummation of marriage, she also ought to be remarried. This also is the command of Shiva (67).

The woman who is delivered of a child within six months of her marriage, or after the lapse of a year following her husband's death, is not a wife, nor is the child legitimate (68).

The woman who causes a miscarriage before the completion of the fifth month, as well as the person who helps her thereto, should be heavily punished (69).

The woman who after the fifth month destroys the child in her womb, and the person who helps her thereto, are guilty of killing a human being (70).

The cruel man who wilfully kills another man should always be sentenced to death by the King (71).

The King should correct the man who kills another man through ignorance,[3] or in a fit of passion,[4] or by mistake,

[1] Durvvāchyang kathayan.

[2] *I.e.*, if a man says to his wife, "You are my mother," meaning that she was not his wife.

[3] Pramāda.

[4] Bhrama.

GSL

either by taking his property from him or by giving him a severe beating[1] (72).

The man who tries to compass his own death, whether by himself or by the aid of another, should be awarded the same punishment as the man who kills another through ignorance (73).

The man who kills another in a duel, or kills an enemy who attempts to kill him, is not guilty of any offence (74).

The King should punish the man who has maimed another by maiming him, and the man who has beaten another by having him beaten (75).

The wicked man who flings any missile, or lifts his hand to strike a Vipra,[2] or one who should be honoured, or who strikes either of them, should be punished by a pecuniary fine for the first offence, and by the burning of his hand for a second offence (76).

If a man dies consequent upon a wound inflicted by any weapon or otherwise after six months, then the offender should be punished for the assault, and shall not be punished with death by the King (77).

If the King kills subverters of his government, men who plot to usurp his kingdom, servants secretly befriending the King's enemies, men creating dissatisfaction against the King among the troops, subjects who wish to wage war against the King, or armed highway robbers, he shall not be guilty of any sin (78-79).

The man who kills another, compelled by his master's order, is not himself guilty of the killing, for it is the master's killing. This is the command of Shiva (80).

If a man's death is caused by a beast belonging to, or weapons in the hand of, a careless man, then the latter should be punished by a pecuniary or bodily punishment (81).

Those detestable persons who disobey the King's command, who are arrogant in their speech in the King's

[1] Tibra tādana

[2] Brāhmaṇa

presence, or who decry the Kula faith, should be punished by the King (82).

He who misappropriates property entrusted to him, the malicious man, the cheat, he who creates ill-feeling between men, or who makes people quarrel with one another, should be banished from the kingdom by the King (83).

The King should banish from his kingdom those abandoned[1] and wicked-minded men who give away their sons and daughters in marriage for money, and who give their daughters (in marriage) to impotent husbands (84).

Persons who attempt to harm others by the spreading of baseless calumnies should be punished by the just King in accordance with their offence[2] (85).

The King should compel the calumniator to pay the sufferer money commensurate with the harm done (86).

For such persons as steal gems, pearls, gold, and other metals, the punishment should be either the cutting off of the hand or the entire arm, according to the value of the stolen property (87).

Those who steal buffaloes, horses, cattle, jewels, etc., and infants, should be punished by the King as thieves (88).

Thieves who steal food and articles of small value should be corrected by being kept on a diet of grains for a week or a fortnight (89).

O Adored of the Devas! the traitor and the ingrate can never attain liberation by sacrifices, votive observances, penances, acts of charity, and other expiatory rites (90).

The King should, after severely punishing them, exile from his dominion men who give false evidence, or who are partial as arbitrators (91).

The testimony of six, four, or even three witnesses is sufficient to prove a fact; but, O Shivā! the testimony of two witnesses of well-known piety is enough (92).

[1] Patita = Fallen.

[2] "According to the gravity of the calumny." According to a variation in the Text.

Beloved ! if witnesses contradict one another on questions of place, time, and other details of fact, then their testimony should be rejected (93).

O Beloved ! the word of the blind and the deaf should be accepted as evidence, and the signs and writing of a dumb man and of one who is both deaf and dumb should also be accepted (94).

Of all evidence and in all cases, and particularly in litigation, documentary evidence is the best, as it does not perish and always endures (95).

The man who fabricates a writing for his own use or for the use of another should be punished with double the punishment of a false witness (96).

The statement on oath, on his own behalf, of a careful and unerring man is of a higher probative value than the word of many witnesses (97).

O Parvvāti ! as all virtues find their support in Truth, so do all vices find their support in untruth (98).

Therefore, the King shall incur no blame by chastizing those who are devoid of Truth and are the receptacle of all vices. This is the command of Shiva (99).

Devī ! if a man says, " I tell the truth," at the same time touching any of the following—a Kaula, the Guru, a Brāhmaṇa, water of Gangā, an image of a Devatā, a Kula religious Book, Kulāmṛita,[1] or the offerings made to a Deity, he has taken an oath. If after that he speaks an untruth, then he will go to hell for one Kalpa[2] (100-101).

An oath that an act which is not sinful will be or will not be done, should always be kept by men (102).

The man who has broken his oath should purify himself by a fortnight's fast ; and one who has broken it by mistake should live on grains for twelve days (103).

Even the Kula-dharmma, if not followed according to Truth and the injunctions, not only fails to secure final liberation and beatitude, but leads to sin (104).

[1] *I.e.*, Consecrated Wine.

[2] 4,320,000,000 years of mortals—till the end of creation.

GSL

Wine is Tārā Herself in liquid form,[1] is the Saviour of beings, the Mother of enjoyment and liberation, who destroys danger and diseases, burns up the heaps of sins, and purifies the world. O Beloved! She grants all success, and increases knowledge, intellect, and learning, and, O Ādyā! She is ever worshipped by those who have attained final liberation and those who are desirous of attaining final liberation, by those that have become and those striving to be adepts,[2] and by Kings and Devas for the attainment of their desires (105-107).

Mortals who drink wine with their minds well under control and according to the injunctions (of Śhiva) are, as it were, Immortals[3] on earth (108).

By partaking, in accordance to the injunctions, of any of the tattvas,[4] man becomes like unto Shiva. What, then, is the result of partaking of all the five Tattvas[4]? (109).

But the drinking of this Devī Vāruṇī[5] in disregard of the injunctions destroys the intellect (understanding), life, fame, and wealth of men (110).

By the excessive drinking of wine the drunkard destroys the understanding,[6] which is the means for the attainment of the fourfold end[7] of human existence (111).

Only harm at every step, both to himself and to others, comes out of a man whose mind is distracted and who knows not what should and what should not be done (112).

Therefore, the King or the Lord of the Chakra should correct by bodily and pecuniary punishments those who are over-addicted to wine and intoxicating drugs (113).

[1] Surā drava-mayī Tārā jīva-nistāra-kāriṇī
Jananī bhoga-mokshānāng nāshinī vipadāng rujāng (105).
Dāhinī pāpa-sanghānāng pāvinī jagatāng, Priye!
Sarvva-siddhi-pradā jnāna-buddhi-vidyā-vivardhinī (106).
Muktair mumukshubhiḥ siddhaiḥ sādhakaiḥ kshiti-pālakaiḥ
Sevyate sarvvadā Devair, Ādye! svābhishṭa-siddhaye (107).

[2] Siddhas.

[3] Amartya, Amara—*i.e.*, the Devas who do not die.

[4] Wine, meat, etc.

[5] Wine here spoken of as a manifestation of the Devī.

[6] Buddhi.

[7] Dharmma, Artha, Kāma, Mokṣha.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

The understanding of men is clouded by the drinking of wine, whether in small or large quantities, according to the difference in the quality of the wine, to the temperament of the individuals, to the place where and the time when it is taken (114).

Therefore, excessive drinking is to be judged, not from the quantity drunk, but from the result as shown in difficulty of speech and from the unsteadiness of hands, feet, and sight (115).

The King should burn the tongues and confiscate the money of, and inflict corporal punishments on, men who hold not their senses under control, whose minds are distracted by drink, who deviate from the duty they owe to Devas and Gurus, who are fearful to behold, who are the source of all folly, who are sinful, and transgressors of the injunctions of Shiva, and bring ruin on themselves (116-117).

The King should severely chastise and fine the man who is unsteady in hands, feet, or in speech, who is bewildered, maddened, and beyond himself with drink (118).

The King, who labours for the happiness of his subjects, should inflict pecuniary punishment on the drunkard who is guilty of evil language and is devoid of fear and shame[1] (119).

O Kuleshvari ! a Kaula, even if he has been initiated[2] a hundred times, should be regarded as a Pashu, and expelled from the Kula community[3] (120).

The Kaula who drinks excessively of wine, be it consecrated or not, should be renounced by all Kaulas and punished by the King (121).

The drunken twice-born man who makes his Brāhmī wife[4] drink wine should purify both himself and his wife by living on a diet of grains[5] for five days (122).

[1] *I.e.*, a confirmed and shameless drunkard.

[2] *I e.*, let him be ever so initiated.

[3] Kula-dharmma.

[4] Wife married in Brāhma form.

[5] Kaṇa—that is, the broken grain left on husking ; or the text may mean—a spare diet.

The man who has drunk wine which has not been sanctified should purify himself by fasting for three days, and who has eaten meat which has not been sanctified should fast for two days (123).

If a man partakes of fish and parched food[1] which have not been sanctified, he should fast for a day, but who participates in the fifth tattva[2] without conforming to the rites should be corrected by the King's punishment (124).

He who knowingly eats human flesh or beef should purify himself by a fortnight's fast.[3] This is the expiation for this sin (125).

Beloved ! a man who has eaten the flesh of animals of human shape, or of carnivorous animals, should purify himself by a three days' fast (126).

The man who partakes of food cooked by Mlechchhas, Cha*nd*ālas, and Pashus, who are the enemies of the Kula creed, is purified by a fortnight's fast[3] (127).

And, O Kuleshvarī ! if anyone knowingly partakes of the leavings[4] of these,[5] then he should fast for a month to purify himself, and if he has done so unknowingly he should fast for a fortnight[3] (128).

The injunction is that if a man partakes of food cooked by a man of a caste inferior to his own, he should, to purify himself, fast for three days (129).

By the partaking of food of a Pashu, Cha*nd*āla, and Mlechchha, which has been placed in the Chakra or in the hands of a Vīra, no sin is incurred (130).

One who partakes of forbidden food at a time when food is scarce, in times of famine and danger, or when life is at stake, is guiltless of any transgression (131).

If food is eaten on the back of an elephant, or on a block of stone, or on a piece of wood, which can be carried only by several men, or in places where nothing

[1] Mudrā. [2] Coition (Surata or Maithuna).
[3] Pak*sh*a. [4] Uchchhi*sh*ta. [5] Mlechchhas, etc.

objectionable is actually perceived, there is no fault[1] (132).

Animals the flesh of which is forbidden, as also diseased animals, should not be killed even for the purpose of sacrifice to the Devas. By killing such animals sin is incurred (133).

If anyone knowingly kills a bull, then he shall do penance (as described below), and if he does so unknowingly he shall do half of such penance. This is the command of Shangkara (134).

So long as the penance is not performed he shall not shave or pare his nails nor wear clean[2] raiments (135).

Shivā ! he should fast for a month, and should live on grains for another month, and should live eating food which he has begged during the third month. This is called *Kri*chchhra-Vrata[3] (136).

At the end of the penance[4] he should shave his head and free himself from the sin of wilful killing of the bull by feasting Kaulas, relatives (Agnates), and Bāndhavas[5] (137).

If the death of a cow or bull is caused by want of care, the expiation is an eight days' fast for a Brāhma*na*, and for a K*sha*triya or inferior castes fasting for six, four, and two days (138).

O Kaulini ! the sin of wilfully slaughtering an elephant or a camel, or a buffalo, or a horse is expiated by a three days' fast (139).

Expiation for killing a deer, sheep, goat, or a cat, is a

[1] Bhak*shya*-do*sha*. Bhak*shya* = Food, Do*sha* = Fault, Defect. The term is used, not as regards the quality of food so much as the place where it is eaten, with whom it is eaten, and in whose presence it is eaten. Some consider that their food is polluted if another looks at it ; others deem their food to be polluted by being taken out of the *chauka*, or enclosed space, where it is cooked, and so forth.

[2] *I.e.*, washed by any alkaline preparation.

[3] *I.e.*, expiatory rite, penance. *Kri*chchhra = attended with pain, painful and humiliating.

[4] Vrata.

[5] Cognates and connections.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

fast for one whole day and a night, and one who has killed a peacock, a parrot, or a gander should abstain from food till sunset of the day on which the sin is committed (140).

If anyone kills any other inferior animal which possesses bones, he should live on vegetable food for a night. The killing of a boneless animal is expiated by repentance (141).

There is no blame upon Kings who kill beasts, fish, and oviparous creatures when hunting ; for hunting, O Devī ! is an immemorial practice[1] among Kings (142).

Killing should always be avoided, O Gentle One ! except if it be for the purpose of sacrifice to a Deva. The man who kills according to the injunctions sins not[2] (143).

Should a man be unable to complete a religious devotion[3] which he has undertaken, if he walks across the remnants after the worship of any Devatā, or if he touches an image of a Deva when he is unclean, then in all such cases he should recite the Gāyatrī (144).

The father, the mother, and the giver[4] of the Brahman are the Mahā-gurus. He who speaks ill of, or towards, them should, in order to purify himself, fast for five days (145).

Similarly, O Beloved ! if anyone speaks ill of other persons entitled to respect, Kaulas and Vipras, then he should purify himself by fasting two days and a half (146).

A man may for the acquisition of wealth go to any country, but he should avoid such countries and Shāstras as prohibit Kaulika rites (147).

The man who of his own free-will goes to a country where the Kaula-dharmma is prohibited falls from his status, and should be purified by Pūrṇābhiṣeka[5] (148).

In expiatory penance, that which is recognized as a fast is going without food for eight yāmas[6] from sunrise (149).

[1] Sanātana-dharmma.
[2] That is, killing for the purpose of sacrifice is not sinful killing.
[3] Vrata.
[4] *I.e.*, the Preceptor who initiates one in the Brahma-Mantra.
[5] See Introduction.
[6] Yāma—eighth part of a day.

The fast is, however, not broken should one drink a handful of water or eat the air[1] for the preservation of his life (150).

If one is unable, by reason of old age or disease, to fast, then, in lieu of each fast, he should feast twelve Brāhmanas (151).

The sins of speaking ill of others, self-laudation, evil habits,[2] impropriety in speech or action, should be expiated by repentance[3] (152).

All other sins, whether committed knowingly or unknowingly, are destroyed by repeating the Gāyatrī of the Devī and feeding the Kaulas (153).

These general rules are applicable to men, women, and the sexless ; the only difference is that in the case of the women the husband is their Mahā-guru (154).

Men who are suffering from very great disease and those who are always ailing become purified and entitled to perform rites relating to the Devas and the Pitṛis by giving away gold (155).

A house which has been defiled by unnatural death, or which has been struck by lightning, should be purified by one hundred Vyāhṛiti[4] Homas (156).

If the dead body of an animal possessing bones be found in a lake, tank, or well, then it should be at once taken out, and the same should be purified (157).

The method of purifying such places is as follows : Twenty-one jars of pure water should, after being consecrated with Pūrṇābhishḥeka Mantra, be poured into it (158).

If such places contain but a small quantity of water, and this has been polluted by the stench of the dead

[1] *I.e.*, enjoy fresh air. During the fast, the person fasting should not leave the house.

[2] Vyasana.

[3] Manu says that this repentance should be accompanied by determination not to repeat the sin.

[4] Vyāhṛiti = Bhūḥ, Bhuvaḥ, Svaḥ (see p. 222, note 15).

body, then they should be dewatered and the loose mud removed therefrom, and when this has been done water should be poured in the manner described (159).

If they contain water of sufficient quantity to drown an elephant, then a hundred jars of water should be removed, and then consecrated water should be poured into them (160).

If not so purified, then the waters of the reservoirs polluted by the touch of the dead body become undrinkable, and the reservoir cannot be consecrated (161).

Bathing in these reservoirs is useless,[1] and any rite performed with their waters becomes fruitless, and any person using the water for any purpose whatever should remain without food for a day and take Panchāmṛita[2] to purify himself (162).

Should anyone perchance see a wealthy man who begs, a warrior averse to battle, a detractor of the Kula-dharmma, a lady[3] of the family who drinks wine, a man who is a traitor, or a learned man addicted to sin,[4] then in any of these cases he should view the Sun, utter the name of Vishnu, and bathe in the clothes which he is wearing at the time (163-164).

Men of the twice-born classes should, if they sell donkeys, fowls, or swine, or if they engage in any low pursuits, purify themselves by observing the three days' vrata[5] (165).

The Tri-dina-vrata, O Ambikā! is thus performed: the first day is to be spent in fasting, the second day is to be spent in eating grain meals only, and the third in drinking water only (166).

The man who, without being asked, enters a room the door of which is closed, and one who speaks of things which he has been asked to keep secret, should go without food for five days (167).

[1] *I.e.*, does not purify.
[2] The five nectars (see p. 211, note 6).
[3] Kula-strī=the Brāhmī wives and their daughters.
[4] Pāpa-rata.
[5] Tri-dina-vrata.

The man who from pride fails to rise when he sees anyone worthy of veneration coming towards him, or when he sees the Kula Scriptures being brought in, should go without food for a day in order to purify himself (168).

In this Shāstra spoken by Shiva the meanings of the words used are plain ; those who put far-fetched meanings upon them go the downward path (169).

I have spoken to thee, O Devī ! of that which is the Essence of essences, of that which is above the most excellent, of that which conduces to the well-being (of men) in this world and the next, as also of that which is both purifying and beneficent and according to Dharmma (170).

End of the Eleventh Joyful Message, entitled " The Account of Expiatory Rites."

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
GSL

CHAPTER XII

SHRĪ SADĀSHIVA said :

O Primordial One ! I am speaking to Thee again of the everlasting laws ; the wise King may easily rule his subjects if he follows them (1).

If Kings did not establish rules,[1] men in their covetousness would quarrel among themselves, even with their friends, relatives, and their superiors (2).

These self-seeking men, O Devī ! would for the sake of wealth kill one another, and be full of sin by reason of their maliciousness and desire to thieve (3).

It is therefore for their good that I am laying down the rule in accordance with Dharmma,[2] by following which men will not swerve from the right (path) (4).

As the King should punish the wicked for the removal of their sins, so should he also divide the inheritance according to the relationship (5).

Relationship is of two kinds—by marriage and by birth ; of these, relationship by birth is stronger than relationship by marriage (6).

In inheritance, O Shivā ! descendants have a stronger claim than ascendants, and in this order of descendants and ascendants the males are better qualified for inheritance than females (7).

But among these, again, the proximate relation is entitled to the inheritance ; the wise ones should divide the property according to this rule and in this order (8) :

If the deceased leaves son, grandson, daughters, father,

[1] Niyama.

[2] Dharmma-sammata—in accordance with righteousness.

wife, and other relations, then the son is entitled to the whole of the inheritance, and not the others (9).

If there are several sons, they are all entitled to equal shares. (In the case of a King) the kingdom goes to the eldest son, but that is in accordance to the custom of the family (10).

If there be any paternal debt which should be paid out of the paternal property, such property should not be divided[1] (11).

If men should divide and take paternal property, then the King should take it from them, and discharge the paternal debt (12).

As men go to hell by reason of their own sins, so they are bound by their individually incurred debts, and others are not (13).

Whatever general property there may be, either immovable or of other kinds, sharers shall get the same according to their respective shares (14).

The division is complete on the co-partners agreeing to it. If they do not agree, then the King should divide it impartially (15).

The King should divide the value or profits of property which is incapable of division, whether the same be immovable or movable (16).

If a man proves his right to a share after the property is divided, then the King should divide the property over again, and give the person entitled his share (17).

O Shivā! the King should punish the man who, after property is once divided by the consent of the co-partners, quarrels again with respect to it (18).

If the deceased dies leaving behind him grandson, wife, and father, then the grandson is entitled to the property by reason of his being a descendant[2] (19).

If the childless man leaves (surviving him) father,

[1] *I.e.*, until the debt is paid.

[2] Adhastāt janma-gauravāt. Adah = lower, Janma - gaurava = gravity, weight, or pride of birth. Literally, by the weight of his posterior birth—that is, property primarily descends.

brother, and grandfather, then the father inherits the property by reason of the closeness of consanguinity (20).

Beloved! if the deceased leaves daughters (surviving him), although they are closer to him, yet the grandsons (sons' sons) are entitled to his property, because man is prior[1] (21).

From the grandfather the property goes to the grandson by the deceased son, and thus it is that men proclaim that the father's self is in the image of the son (22).

In marital relationship the Brāhmī wife is the superior, and the sonless man's property should go to the wife, who is half his body[2] (23).

The sonless widow, however, is not competent to sell or give away property inherited from her husband, except what is her own[3] by her own right (24).

Anything given by the fathers and fathers-in-law approved by Dharmma, whatever is earned by her personal efforts, is to be recognized as "Woman's property"[4] (25).

On her death it goes to the husband, and to his heirs according to the grades of descendants and ancestors (26).

If the woman remains faithful to her Dharmma, and lives under the control of the relations of her husband, and in their absence under the control of her father's relations, then only is she entitled to inherit (27).

The woman who is even likely to go astray is not entitled to inherit the husband's property. She is merely entitled to a living allowance from the heirs of her husband (28).

If the man who has died[5] has many wives, all of whom are pious, then, O Thou of pure Smiles! they are entitled to the husband's property in equal shares (29).

If the woman who inherits her husband's property dies leaving daughters, then the property is taken to have

[1] Mukhya-tara. [2] Ardhāngini. [3] Sva-dhana.
[4] Strī-dhana. [5] Literally, who has gone to heaven.

gone back from the husband[1] and from him to the daughter (30).

In this way, if there is a daughter and the property goes to the son's widow, then, on the death of the latter, it would go back to the husband, and from the father-in-law descend to the daughter of the latter (31).

Similarly, O Shivā ! if property goes to the mother in the lifetime of the paternal grandfather, then, on her death, it goes to her father-in-law through her son and husband (32).

As the property of the deceased ascends to the father, so it also ascends to the mother if she is a widow (33).

But the stepmother shall not inherit if the mother is living, but on the death of the mother it goes to the stepmother through the father (34).

Where, in the absence of descendants, the inheritance cannot descend, it would ascend the same way by which it would descend (35).

Therefore, even when the father's brother is alive, the daughter inherits the property, and if she dies childless then such property goes to the father's brother (36).

As inheritance descends in the male line, the stepbrother inherits even when there is a uterine sister (37).

And when there is a uterine sister and sons of stepbrother, it is the latter who inherit the property (38).

If the deceased leaves (surviving him) both uterine and stepbrother, then, by reason of the property descending through the father, they are entitled to inherit in equal shares (39).

In the lifetime of their daughters their sons are not entitled to inherit until the obstruction is removed by the death of the daughters (40).

In the absence of sons, the daughters divide among themselves the paternal property, after deducting the

[1] Literally, "goes back to the husband"—*i.e.*, the daughters take as heirs of their father, and not of their mother.

GSL

marriage expenses of an unmarried daughter (if any) out of the general estate[1] (41).

On the death of a childless woman the strī-dhana goes to her husband, and the property which she inherited from anyone else goes back to the line of the person from whom she inherited (42).

The woman may spend property inherited by her on her own maintenance, and she may spend profits of it on acts of religious merit, but she is not able to sell or make gifts of it (43).

Where the daughter-in-law of the grandfather (father's father) is living, or the stepmother of the father is living, the inheritance goes to the grandfather, and through his son to the (grandfather's) daughter-in-law (44).

Where the grandfather, the father's brother, and the brother are living, the brother succeeds by reason of the priority in claim of the descendant (45).

If a man dies leaving him surviving his grandfather, brother, and uncle, both of the former are nearer in degree than the last, and the property descends through the father to the deceased's brother (46).

If the deceased leaves a daughter's son and father (surviving him), then the daughter's son inherits, because property in the first place descends (47).

If both the father and the mother of the deceased be living (at his death), then, O Kālikā ! by reason of the superior claim of the male, the father takes his property (48).

If the mother's brother is living, the sapindas of the father take the property of the deceased by reason of the superior claim of the paternal relationship (49).

Property failing to go downwards has (here) gone upwards, but, O Shivā ! by reason of the superior claim of the male line it has gone to the father's family. The

1 That is, the unmarried daughter is given these expenses in addition to a share equal to her sisters

mother's brother, in spite of the nearness of his relationship, does not inherit (50).

The grandson by a deceased son inherits from his grandfather's estate the share which his father would have inherited along with his (the father's) brothers (51).

Similarly, the granddaughter who has no brother and whose parents are dead, inherits, if she be well conducted, her grandfather's (father's father) property with her father's brothers (52).

On the death of the grandfather leaving him surviving his wife, his daughter, and granddaughter,[1] the last, O Devī ! is the heiress of the property, since she takes it through her father (53).

In property which descends the male among the descendants, and in property which ascends, the male among the ascendants, are pre-eminently qualified (to inherit) (54).

Therefore, O Beloved ! if the deceased has daughter-in-law, granddaughter,[2] and daughter surviving him, then his father cannot take the property (55).

If there is no one in the family of the father of the deceased entitled to inherit his property, then in manner above indicated it goes to the family of his mother's father (56).

Property which has gone to the maternal grandfather shall ascend and descend, and go both to males and females through the maternal uncle and his sons and others (57).

If the line of Brāhmī marriage, or if the sapindas of the father or of the mother, be in existence, then the issue of the Shaiva marriage are not entitled to inherit the father's property (58).

The wife and children of the Shaiva marriage, O Gentle One ! are entitled to receive, from the person who inherits the property of the deceased, their food and clothes in proportion to the property left (59).

[1] Son's daughter.

[2] Pautrī—son's daughter.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
GSL

Beloved ! the Shaiva wife, if well conducted, is entitled to be maintained by the Shaiva husband alone. She has no claim to the property of her father and others (60).

Therefore, the father who marries his well-born daughter according to Shaiva rites by reason of anger or covetousness will be despised of men (61).

In the absence of issue of the Shaiva marriage, the Sodaka,[1] the Guru, and the King shall, by the injunctions of Shiva, take the property of the deceased (62).

Beloved ! men within the seventh degree are sapindas, and beyond them to the seventh degree are sodakas, and beyond them are Gotra-jas merely (63).

Where property which has been divided is again wilfully mixed together, it should be divided again as if it had not been divided (64).

The heirs of a deceased are on his death entitled to such share of property, whether partitioned or not partitioned, as the deceased himself was entitled to (65).

Those who inherit the property of another should offer him pindas as long as they live ; it is otherwise in the case of a son by Shaiva marriage (66).

Just as the rules relating to uncleanliness should, in this world, be observed by reason of birth-connection, so they should be observed for three nights by reason of connection by heirship (67).

The twice-born and other classes shall purify themselves by observing the rules as to uncleanliness from the day they hear the cause of it until the end of the period prescribed ; this is so both in the case of Pūrnā-shaucha[2] and of Khandāshaucha[3] (68).

If the period has expired when one hears the cause of it, then there is no Khandāshaucha. And as regards Pūrnāshaucha, it should be observed for only three days.

[1] Samānodaka (see verse 63).

[2] The period of mourning to be observed by Agnates within the seventh degree.

[3] The period of mourning observed by Agnates not within the seventh degree.

GSL

but if one hears of the cause of the uncleanliness after the lapse of a year there is no period of uncleanliness to be observed (69).

If a son hears of his father's or mother's death, or if the faithful wife hears of her husband's death after one year, then the son or the widow shall observe the period of uncleanliness for three nights (70).

If during the continuance of a period of uncleanliness another new period begins, then the period comes to an end with the end of the Garu-ashaucha[1] (71).

The degree[2] of different kinds of uncleanliness depends on the greater or lesser length of the period which should be observed. Of the various kinds of uncleanliness, that which is extensive in point of time is greater than that which is less extensive (72).

If on the last day of a period of uncleanliness another period commences, then the uncleanliness is removed on the last day of the first period of uncleanliness; but if the cause of uncleanliness be such as to necessitate the observance of the full period, then the pre-existing period should be extended by two days[3] (73).

The unmarried female shall observe the period of uncleanliness of the father's family, but after she is married she is to observe impurity for three days on the death of her parents (74).

After her marriage the wife becomes of the same gotra[4] as her husband; the adopted son similarly becomes of the same gotra as the person who adopts him (75).

A son should be adopted with consent of his father and mother, and at the time of adoption the adopted should,

[1] *I.e.*, the Pūrnāshaucha.

[2] Gurutva.

[3] *I.e.*, if a Khandāshaucha commences on the last day of a Pūrnāshaucha, then both expire at the same time on expiration of the Pūrnāshaucha; but if another Pūrnāshaucha occurs on the last day, then the period of the first Pūrnāshaucha is extended two days, and both expire on the same day.

[4] Family, line of descent.

GSL

with his kinsmen, perform the sacramental rites,[1] mentioning his own gotra and name (76).

The adopted son shall have the same right to the property of his adoptive mother and father, and the same rights to offer pi*nd*as to them as the natural-born son has, since they are his mother and father (77).

A boy of less than five years of age and of one's own caste should be adopted and brought up ; a boy of over five years of age is not eligible (78).

O Kālikā ! if a brother adopts his brother's son, then the brother adopting becomes the father, and the natural father becomes the uncle of the boy so adopted (79).

He who inherits the property of another should observe the Dharmma of the person he inherits ;[2] he should also follow his family custom and please his kinsmen (80).

In the case of the death of kānīnas,[3] golakas,[4] ku*nd*as,[5] and persons guilty of great sins,[6] there is no uncleanliness to be observed, and they are not qualified to inherit (81).

In the case of the death of a man who has been punished by castration, or of a woman who has been punished by the cutting of her nose, or of persons guilty of very great sins,[7] there is no period of uncleanliness to be observed (82).

The King should for twelve years protect the family and property of those of whom no news is known, and who have disappeared without any trace of their whereabouts (83).

On the expiration of twelve years the image of such a person should be made with kusha grass and cremated. His children and others should observe a period of uncleanliness for three days, and liberate him from the condition of a Preta[8] (84).

[1] Sangskāra.

[2] By this is meant—Should carry out religious worship of the deceased, as where a Shākteya inherits property of a Vaish*n*ava, he need not change his own mode of worship, but simply maintain the service of the Devatā in the way the deceased used to.

[3] Child of unmarried woman. [4] Son of a widow.

[5] Bastard born in the lifetime of husband.

[6] Ati-pātaki. [7] Mahā-pātaki. [8] See p. 244, note 7, *ante*.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

The King should then divide his property among the members of his family in their order, beginning with the son ; otherwise he (the King) incurs sin (85).

The King should protect the man who has no protector, who is powerless, who is in the midst of adversity, because the King is the Lord of his subjects (86).

Kālikā ! if the man who has disappeared returns after the lapse of twelve years, then he shall recover his wife, children, and property ; there is no doubt of that (87).

Even a man is not competent to give away ancestral, immovable property, either to his own people or to strangers, without the consent of his heirs (88).

A man may, at his pleasure, give away self-acquired property, be it movable or immovable, and may also give away ancestral movable property (89).

If there be a son or wife living, or daughter or daughter's son, or father or mother, or brother or sister, even then one may give away self-acquired property, both movable and immovable, and inherited movable property (90-91).

If a man gives away or dedicates such property to any religious object, then his sons and others cannot affect such gift or dedication (92).

Property dedicated to any religious object should be looked after by the giver. The latter is, however, not competent to take it back, because the ownership of such property is Dharmma[1] (93).

Ambikā ![2] the property or the profits thereof should be employed by the dedicator himself, or his agent, for the religious object to which it was dedicated (94).

If the proprietor out of affection gives away half his self-acquired property to anyone, then his heirs shall not be able to annul the gift (95).

If the proprietor gives half his self-acquired wealth to any of his heirs, in such a case the other heirs shall not be able to avoid such gift (96).

[1] *I.e.*, the property belongs to the purpose for which it has been dedicated.

[2] Mother.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

If one of several brothers earns money with the help of the paternal property, then, while the other brothers are entitled to proportionate shares of the paternal property, no one but the acquirer is entitled to the profits (97).

If one brother acquires ancestral property which was lost, then he shall receive two shares, and the other brothers shall together receive one share (98).

Religious merit, wealth, and learning are all dependent on the body, and inasmuch as this body comes from the father, then (in such sense) what is there which is not paternal property ? (99).

If whatever men earn, even when separate in mess and separate in property, is to be considered paternal property, then what is there that is self-acquired ? (100).

Therefore, O Great Devi![1] whatever money is earned by one's own individual labour shall be self-acquired ; the person acquiring it shall be the owner thereof, and no one else (101).

O Devi ! the man who even lifts his hand against his mother, father, Guru, paternal and maternal grandfathers, shall not inherit (102).

The man who kills another shall not inherit his property ; but the other heirs of the person killed shall inherit his property (103).

Ambikā ! eunuchs and persons who are crippled are entitled to food and clothes so long as they live, but they are not entitled to inherit property (104).

If a man finds property which belongs to another, on the road or anywhere else, then the King shall, after due deliberation, make the finder restore it to the owner (105).

If a man finds property, or a beast of which there is no owner, then the finder becomes the owner of the same, but should give the King a tenth share of such property or beast (or of the value thereof) (106).

If there be a competent buyer for immovable property, who is a near relation, then it is not competent for the

[1] Maheshi.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

owner of the immovable property to sell the same to another[1] (107).

Among buyers who are near, the agnate[2] and one of the same caste[3] are specially qualified, and in their absence friends, but the desire of the seller should prevail[4] (108).

If immovable property is about to be sold at a price fixed, and a neighbour pays the same price, then the latter is entitled to purchase it and no other (109).

If the neighbour is unable to pay the price and consents to the sale (to another), then only may the householder sell the property to another (110).

O Devi ! if immovable property be bought without the knowledge of the neighbour, the latter is entitled to have it upon the condition of his paying the price immediately he hears of such sale (111).

Should, however, the buyer, after purchasing it, have converted the place into a garden, or built a house thereon, or if he has pulled down any building, the neighbour is not entitled in such a case to obtain the immovable property by the payment of its price (112).

A man may, without permission, without payment, and without obstruction, bring under cultivation any land which rises from the water,[5] which is in the middle of a forest, or otherwise difficult of access (113).

Where land has been brought under cultivation by considerable labour, the King, since he is the Lord of the soil, should be given a tenth of the profits of the land, and the rest should be enjoyed by him who has reclaimed it (114).

One should not excavate tanks, reservoirs, or wells, nor plant trees, nor build houses in places where they are likely to injure other people (115).

[1] This and the following shlokas deal with the right of pre-emption.
[2] Jnāti—*i.e.*, a person within the same gotra. [3] Savarna.
[4] Bhāratī adds—If there be several buyers belonging to any of these classes, the person to whom the seller wishes to sell the property will have a predominant claim. [5] *Chur*, or alluvial land.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

All have the right to drink the water of tanks and wells dedicated to Devas, as also the water of rivers, but the neighbours alone have the right to bale[1] it out (116).

The water should not be baled out of tanks, etc., even by neighbours, if to do so would cause a water famine (117).

The mortgage[2] and sale of property which is undivided without the consent of the co-sharers, as also when the right of the parties therein is not determined, is invalid (118).

If property mortgaged or deposited with another is destroyed wilfully or by negligence, then the King should make the mortgagee or depositee restore the value thereof to the owner (119).

If any animal or any other thing is used with the consent of the depositor by the person with whom they are placed, then the depositee should bear the expense of food and keep (120).

Where immovable or movable property is made over to another for profit, such transaction will be invalid if it be not for a definite time, or if the amount of profits is indeterminate (121).

Common (joint) property should not, on the father's death, be employed for profit without the consent of all the co-sharers (122).

If articles are sold at improper prices,[3] then the King may set aside such sale (123).

As a body is born and dies only once, and property can be given away only once, so there can be but one Brāhma marriage of the daughter[4] (124).

The man, devoted to his ancestors, who has an only son, should not give him away (in adoption), and, similarly, he should not give away an only wife or an only daughter in Shaiva marriage (125).

[1] Sechana—for irrigation purposes.

[2] Nyāsa.

[3] Krama-vyatyaya-mūlya—*i.e.*, articles of less value at a higher price or of greater value at a less price.

[4] This shloka is against remarriage in Brāhma form, but as regards Shaiva Wife, see next verse.

In rites relating to the Devas and the Pitris, in mercantile transactions, and in Courts of law, whatever the substitute (Agent) does is the act of the employer (126).

The immutable rule is that the Agent or emissary[1] should not be punished for the guilt of the employer (127).

In monetary dealings, in agriculture, in mercantile transactions, as also in all other dealings, whatever is undertaken, the same should be performed if in agreement with Dharmma[2] (128).

The Lord protects this universe. Whoever wish to destroy it will be themselves destroyed, and whosoever protect it them the Lord of the Universe Himself protects. Therefore should one act for the good of the world (129).

End of Twelfth Joyful Message, entitled, " An Account of the Eternal and Immutable Dharmma."

[1] Dūta—Ambassador

[2] Dharmma-sammata.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

CHAPTER XIII

PĀRVATĪ, the Mother of the three worlds, Her mind engrossed with thoughts for the purification of men polluted with the impurities of the Kali Age, humbly asked Mahesha, the Deva among Devas, who had thus spoken of the essence of all the Nigamas, which is the seed of heaven[1] and final liberation[2] (as follows) (1) :

Shrī Devī said :

How should the form of Mahākālī be thought of, She who is the Great Cause,[3] the Primordial Energy,[4] the Great Effulgence, more subtle than the subtlest elements ? (2).

It is only that which is the work of Prakṛiti which has form.[5] How should She have form ? She is above the most high. It behoves thee, O Deva ! to completely remove this doubt of mine (3).

Shrī Sadāshiva said :

Beloved ! I have already said that to meet the needs[6] of the worshippers the image of the Devī is formed according to Her qualities and actions (4).

As white, yellow, and other colours all disappear in black, in the same way, O Shailajā ![7] all beings enter Kālī (5).

Therefore it is that by those who have attained the knowledge of the means of final liberation,[8] the attribute-

[1] Svarga. [2] Mokṣha. [3] Mahad-yoni.

[4] Ādi-Shakti. [5] Rūpang prakṛiti kāryyānām.

[6] So it has been said—Upāsakānāng kāryyārthe Brahmano rūpakalpanā. The Supreme Brahman takes on various forms for the benefit of the worshipper.

[7] Shailajā—Born of the Mountain. So She is also called Girijā.

[8] Jnāna here means brahmajnāna.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

less, formless, and beneficent Kālashakti is endowed with the colour of blackness (6).

As the eternal and inexhaustible One image of Kāla[1] and soul of beneficence is nectar itself, therefore the sign of the Moon is placed on her forehead (7). As She surveys the entire universe, which is the product of time,[2] with Her three eyes—the Moon, the Sun, and Fire[3]—therefore she is endowed with three eyes (8).

As She devours[4] all existence,[5] as She chews all things existing with her fierce[6] teeth, therefore a mass of blood[7] is imagined to be the apparel of the Queen of the Devas (at the final dissolution) (9).

As time after time She protects all beings from danger, and as She directs them in the paths of duty, her hands are lifted up to dispel[8] fear and grant blessings[9] (10).

As She encompasses the universe, which is the product of Rajoguṇa,[10] she is spoken of, O Gentle One! as the Devī who is seated on the red lotus, gazing at Kāla drunk with intoxicating wine and playing[11] with the universe.[12] The Devī also, whose substance is intelligence,[13] witnesseth all things[14] (11-12).

It is for the benefit of such worshippers as are of weak intelligence that the different shapes[15] are formed[16] according to the attributes (of the Divinity) (13).

[1] Time (see verse 141, Chapter V.).

[2] Space and time are not things separate from Ishvara—Dikkālayor ishvarānatiriktatvāt (Sāngkhya Darshanam).

[3] The Ichchhā Kriyā and Jnāna Shaktīs. [4] Grasana.

[5] Sarva-sattva. [6] Kāla-danta. [7] Bhāratī adds—of all beings.

[8] Abhaya. [9] Vara. [10] *I.e.*, the active quality.

[11] *I.e.*, the restless play of Time with the universe is seen in the never-ceasing changes it effects.

[12] Universe—Kālikā (because it is originated from Kāla, or Time). In the dhyāna in verse 141, Chapter V., Kāla is described as dancing before the Devī.

[13] Chinmayī. The term is also given to the Supreme Brahman.

[14] Sarva-sākṣhi-sva-rūpiṇī. "Sva-rūpiṇī," because, though it is the Puruṣha who is the witness, She is Herself the Brahman, and therefore also a witness, just as She, too, is also Chinmayī. [15] Rūpa.

[16] Kalpita—that is, the Devī assumes such forms to meet the needs of the ordinary man, who in such matters is generally weak of intelligence.

Shrī Devī said :

What merit does the worshipper gain who makes an image of the Great Devī of mud, stone, wood, or metal, in accordance with the representation[1] described by Thee for the salvation of humanity, and who decks the same with clothes and jewels, and who, in a beautifully decorated house, consecrates it ? (14-15).

O Lord ! out of Thy kindness for me, reveal this also, with all the particular rules according to which the image of the Devī should be consecrated (16).

Thou hast already spoken of the consecration of Tanks, Wells, Houses, Gardens, and the images of Devas, but Thou didst not speak in detail (17).

I wish to hear the injunctions relating to them from thy lotus-mouth. Out of thy kindness, speak, O Parameshāna ! if it pleases Thee (18).

Shrī Sadāshiva said :

O Parameshvari ! this supreme essence[2] about which Thou hast asked is very mysterious. Do thou, therefore, listen attentively (19).

There are two classes of men—those who act with,[3] and without,[4] a view to the fruits of action. The latter attain final liberation. I am now speaking of the former (20).

Beloved ! the man who consecrates the image of a Deva goes to the region of such Deva, and enjoys that which is there attainable (21).

He who consecrates an image of mud stays in such region for ten thousand kalpas. He who consecrates an image of wood stays there ten times that period. In the case of the consecration of a stone image the length of stay is ten times the latter period, and in the case of the consecration of a metal image it is ten times the last-mentioned period (22).

Listen to the merit[5] which is acquired by the man

[1] Dhyānam, or representation which is the subject of it.
[2] Tattva.
[3] Sakāma, or Kāmi.
[4] Nishkāma, or Akāmā.
[5] Punya.

who, in the name of any Deva, or for the attainment of any desire, builds and consecrates and gives away a temple made of timber and thatch and other materials, or renovates such a temple, decorated with flags and images of the carriers[1] of the Deva (23).

He who gives away a thatched temple shall live in the region of the Devas for one thousand koṭi[2] years (24).

He who gives away a brick-built temple shall live a hundred times that period, and he who gives away a stone-built temple, ten thousand times the last-mentioned period (25).

Ādy[3] ! the man who builds a bridge or causeway shall not see the region of Yama, but will happily reach the abode of the Suras,[4] and will there have enjoyment in their company (26).

He who dedicates trees and gardens goes to the region of the Devas,[5] and lives in celestial houses surrounded by Kalpa[6] trees in the enjoyment of all desired and agreeable enjoyments (27).

Those who give away ponds and the like for the comfort of all beings are washed of all sins, and, having attained the blissful region of Brahmā, reside there a hundred years for each drop of water which they contain (28).

Devi ! the man who dedicates the image of a Vāhana[7] for the pleasure of any Deva shall live continually in the region of such Deva, protected by Him (29).

Ten times the merit which is acquired on earth by the gift of a Vāhana made of mud is acquired by the gift of one made of wood, and ten times the latter is acquired by the gift of one made of stone. Should one made of

[1] *I.e.*, the Vāhanas of the Devas—*e.g.*, the peacock of Kārtikeya (see *post*).

[2] Koṭi=Crore=100 lacs—*i.e.*, 10,000,000. [3] Primordial One.

[4] *I.e.*, Devas whose abode is heaven.

[5] Tridasha-mandira. [6] Trees which grant all desires.

[7] Each Deva has got his separate Vāhana, or carrier, usually an animal. Thus, Vishnu has Garuda, Shiva the Bull, Yama the Bison, etc.

GSL

brass or bell-metal or copper, or any other metal, be given, then the merit is multiplied in each case tenfold (30-31).

The excellent worshipper should present a great lion[1] to the temple of Devī, a bull[2] to the temple of Shangkara,[3] and a Garuda[4] to the temple of Keshava[5] (32).

The geat lion has sharp teeth, a ferocious mouth, and mane on his neck and shoulder. The claws of his four feet are as hard as the thunderbolt (33).

The bull is armed with horns, is white of body, and has four black hoofs, a large hump, black hair at the end of his tail, and a black shoulder (34).

The Garuda is winged, has thighs like a bird, and a face like a man's, with a long nose. He is seated on his haunches, with folded palms (35).

By the present of flags and flag-staffs the Devas remain pleased for a hundred years. The flag-staff should be thirty-two cubits long (36), and should be strong, without defects, straight, and pleasant to look at. It should be wrapped round with a red cloth, with a chakra[6] at its top (37).

The flag should be attached to the top of the staff, and should be marked with the image of the carrier[7] of the particular Devatā. It should be broad at the part nearest the staff and narrow at the other end. It should be made of fine cloth. In short, whatever ornaments the top of the flag-staff is a flag (38).

Whatever a man presents with faith and devotion in the name of a Deva, be it clothes, jewels, beds, carriages, vessels for drinking and eating, pān plates,[8] spittoon, precious stones, pearl, coral, gems, or anything else with which he is pleased, such a man will reach the region of such Deva and receive in turn a Koti[9] times the presents he made (39-40).

[1] Mahā-singha. [2] Vrishava. [3] Shiva.
[4] Garuda is the Bird King Vāhana of Vishnu. [5] Vishnu.
[6] The discus carried by Vishnu. [7] Vāhana.
[8] Pān Plates—Plates for serving made-up betel-leaves (Pān, or Tāmbula). [9] Ten millions.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · संस्कृति मंत्रालय · भारत सरकार

GSL

Those who worship with the object of attaining[1] a particular reward gain such reward which (however) is as destructible as a kingdom acquired in a dream. Those, however, who rightly act without[2] hope of reward attain nirvāṇa, and are released from rebirth (41).

In ceremonies relating to the dedication[3] of a reservoir of water, a house, a garden, a bridge, a causeway, a Devatā, or a tree, the Vāstu Spirit[4] should be carefully worshipped (42).

The man who performs any of these ceremonies without worshipping the Vāstu-Daitya is troubled by the Vāstu-Daitya and his followers (43).

The twelve followers of the Vāstu Daitya are Kapilāsya,[5] Pingakesha,[6] Bhīshaṇa,[7] Raktalochana,[8] Kotarāraksha,[9] Lambakarṇa,[10] Dīrghajanggha,[11] Mahodara,[12] Ashvatuṇḍa,[13] Kākakantha,[14] Vajravāhu,[15] and Vratāntaka,[16] and these followers of Vāstu should be propitiated with great care (44-45).

Now, listen! I am speaking of the Maṇḍala where the Vāstu-Purusha should be worshipped (46).

On an altar[17] or on a level space, which has been well washed with pure water, a straight line should be drawn, one cubit in length, from the Vāyu[18] to the Īshāna[19] corner.

[1] Kāmī.

[2] *I.e.*, for the sake of right itself, and without regard to the fruits thereof.

[3] Pratishṭhā—which is derived from Prati and Sthā=to stay, means the act of making anything, stand firmly, establishing firmly.

[4] Vāstu=site, foundation. Vāstu is usually sued in Bengal to signify homestead lands. All Vāstu lands—in fact all lands—are controlled by the Vāstu Spirit—called Vāstu Purusha—and the Vāstu Purusha should be propitiated by Vāstu-yajna.

[5] Of a tawny face.

[6] Of tawny hair.

[7] The ferocious one.

[8] With red eyes.

[9] Having deep-sunk eyes.

[10] Having long ears.

[11] Having long thighs.

[12] Having a large belly.

[13] Horse-faced.

[14] Having the voice of a crow.

[15] Having arms like the thunder-bolt.

[16] Destroyer of Vratas (see Introduction, *sub voce*, Vrata).

[17] Vedī.

[18] S.E. corner.

[19] N.E. corner.

In the same manner another line should be drawn from the Īshāna[1] to the Agni[2] corner, and another from the Agni[2] to the Nairṛita[3] corner, and then from the Nairṛita[3] to the Vāyu[4] corner (47-48).

By these straight lines a square mandala should be drawn (49). Then two lines should be drawn from corner to corner (diagonally) to divide the mandala into four parts, like four fish-tails (50).

The wise man should then draw two lines, one from the West to the East, and the other from the North to the South, through the point where the diagonal lines cut one another, so as to pass through the tip of the fish-tails (51).

Then four diagonal lines should be drawn connecting the corners of the four inner squares so formed by the lines at each of the corners (52).

According to these rules, sixteen rooms should be drawn with five different colours, and an excellent yantra thus made (53).

In the four middle rooms draw a beautiful lotus with four petals, the pericarp of yellow and red colour, and the filaments of red (54).

The petals may be white or yellow, and the interstices may be coloured with any colour chosen (55).

Beginning with the corner of Shambhu,[5] the twelve rooms should be filled up with the four colours—viz., white, black, yellow, and red (56).

In filling up the rooms one should go towards one's right, and in the worship of the Devas therein one should go to the left (57).

The Vāstu Spirit should be worshipped in the lotus, and the twelve daityas,[6] Kapilāsya and others, should be worshipped in the twelve rooms, beginning with the Īshāna[1] corner (58).

[1] N.E. corner. [2] N.W. corner. [3] S.W. corner.
[4] S.E. corner. [5] *I.e.*, Ishāna corner = N.E.
[6] Demonic Spirits—that is, the Vāstu Daityas.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

Fire should be consecrated according to the injunctions laid down for Kusha*nd*ikā,[1] and after offer of oblations to the best of one's ability, the Vāstu-yajna should be concluded (59).

I have thus described, O Devi ! the auspicious Vāstu worship, by the performance of which a man never suffers dangers from Vāstu (and his followers) (60).

Shrī Devī said :

Thou hast described the ma*nd*ala of, and the injunctions relating to, the worship of Vāstu, but thou hast not spoken of the Dhyāna, my husband ; do thou now reveal it (61).

Shrī Sadāshiva said :

I am speaking of Dhyāna of the Vāstu-Rāks*h*asa,[2] by constant and devoted repetition of which all dangers are destroyed. O Maheshāni ! do thou listen (62).

The Deva Vāstu-pati[3] should be meditated upon as four-armed, of great body, his head covered with matted hair, three eyed, of ferocious aspect, decked with garlands and earrings, with big belly and long ears and hairy body, wearing yellow garments, holding in his hand the mace, the trident, the axe, and the Kha*t*vānga.[4] Let him be pictured as (red) like the rising Sun and like the God of Death to one's enemies, seated in the padmāsana[5] posture on the back of a tortoise, surrounded by Kapilāsya and other powerful followers, carrying swords and shields (63-66).

Whenever there is panic caused by pestilence or epidemics, an apprehension of any public calamity, danger to one's children, or fear arising from ferocious beasts or Rāks*h*asas,[6] then Vāstu with his followers should be meditated upon as above, and then worshipped, and thus all manner of peace may be obtained by

[1] See Chapter IX., §§ 14-39, *ante*. [2] Demonic Spirit.

[3] Lord of Vāstu.

[4] Kha*t*vānga is a staff with a skull at the top of it, considered to be a weapon of Shiva carried by penitent yogins.

[5] See Introduction. [6] Demonic Spirits.

the offer of oblations of sesamum-seeds, ghee, and pāyasa[1] (67-68).

O Suvratā![2] in these rites the Grahas[3] and the ten Dikpālas[4] should be worshipped in the same way as Vāstu is worshipped (69).

Brahmā, Vishnu, Rudra,[5] Vāṇī, Lakshmī, the celestial mothers, Ganesha, and the Vasus,[6] should also be worshipped (70).

O Kālikā! if in these rites the Pitṛis[7] are not satisfied, then all which is done becomes fruitless, and there is danger in every stage (71).

Therefore, O Maheshi! in all these rites Ābhyudayika Shrāddha[8] should be performed for the satisfaction of the Pitṛis (72).

I shall now speak of the Graha-yantra,[9] which is the cause of all kinds of peace. If Indra and all the planets are worshipped, then they grant every desire (73).

In order to draw the yantra three triangles should be drawn with a circle outside them, and outside, but touching the circle, eight petals should be drawn (74).

Then should a beautiful Bhūpura[10] be drawn (outside the yantra) with four entrances, and (outside the Bhūpura) between the East and North-East corners a circle should be drawn with its diameter the length of a prādesha,[11] and between the West and the South-West corners another similar circle should be drawn (75-76).

Then the nine corners[12] should be filled up with colours of the nine planets, and the left and right sides of the two inner triangles should be made white and yellow,

[1] Pāyasa is a kind of custard made with milk, sugar, ghee, and rice usually (no eggs). For rice, other grains, or soojee (coarse wheat flour), are sometimes substituted.

[2] Virtuous One.

[3] The nine Planets.

[4] Guardian regents of the quarters.

[5] Shiva. Vāṇī is Sarasvatī. As to Celestial Mātṛikās, see p. 27, note 3.

[6] They are eight in number.

[7] The forefathers—Manes.

[8] See p. 236 note 1.

[9] Diagram of the Planets.

[10] See Introduction.

[11] See p. 130 note 1.

[12] Apparently of the three trangles.

and the base should be black. The eight petals should be filled up with the colours of the eight regents of the quarters[1] (77-78).

The walls of the Bhūpura should be decorated with white, red, and black powders, and, O Devi! the two circles outside the Bhūpura should be coloured red and white, and the intervening spaces of the yantra may be coloured in any manner the wise may choose (79-80).

Listen now to the order in which each planet should be worshipped in the particular chambers, and in which each Dikpati[2] should be worshipped in the particular petals, and as to the names of the Devas who are present at each particular entrance (81).

In the inner triangle the Sun should be worshipped, and in the angles of the two sides Aruṇa[3] and Shikhā.[4] Behind him with the garland of rays[5] the two standards of the two fierce ones (Shikhā and Aruṇa) should be worshipped (82).

Worship the maker of nights[6] in the corner above the Sun on the East, in the Agni[7] corner Mangala,[8] on the South side Budha,[9] in the Nairṛita[10] corner Vṛihaspati,[11] on the West Shukra,[12] in the Vāyu[13] corner Shani,[14] in the corner on the North Rāhu,[15] and in the Īshāna[16] corner Ketu,[17] and, lastly, round about the Moon the multitude of stars (83-84). Sun is red, Moon is white,[18] Mangala is tawny, Budha is pale[19] or yellowish-white, Vṛihaspati is yellow,[20] Shukra is white,[21] Shani is black,[22] and Rāhu and Ketu are of variegated colour; thus I have spoken of the different colours of the Grahas (85-86).

[1] Dikpālas. Their colours are—Yellow (Indra), Red (Agni), Black (Yama), Shyāmala or Dark blue or Dark green (Nairṛiti), White (Varuṇa), Black (Vāyu), Golden (Kuvera), and colour of the Full Moon (Īshāna).

[2] Or Dikpāla. [3] The charioteer of the Sun.

[4] The rays of the Sun. [5] Angshumālī.

[6] Rajanikara—the Moon. [7] North-West. [8] Mars.

[9] Mercury. [10] South-West. [11] Jupiter. [12] Venus.

[13] South-East. [14] Saturn. [15] Rāhu. [16] North-East. [17] Ketu.

[18] Shukla. [19] Pāṇḍu. [20] Pita. [21] Shveta. [22] Asita.

The Sun should be meditated upon as having four hands, in two of which he is holding lotuses; and of the other two, one hand is lifted up to dispel fear,[1] and the other makes the sign of blessing.[2] The Moon should be meditated upon as having nectar in one hand, and the other hand in the attitude of giving.[3] Mangala should be meditated upon as slightly bent and holding a staff in his hands. Budha, the son of Moon, should be meditated upon as a boy, the locks of whose hair play about upon his forehead. Guru[4] should be meditated upon with a sacred thread, and holding a book in one hand and a string of Rudrāksha beads in the other; and the Guru of Daityas[5] should be meditated upon as blind of one eye, and Shani as lame, and Rāhu as a trunkless head, and Ketu as a headless trunk, both deformed and wicked (86-89).

Having worshipped each of the planets in this manner, the eight Dikpālas, Indra and others, beginning from the East, should be worshipped (89).

He of a thousand eyes,[6] of a yellow colour, should first be worshipped. He is dressed in yellow silk garments, and, holding the thunder in his hand, is seated on Airāvata[7] (90).

The body of Agni is of red hue. He is seated on a goat; in his hand is the Shakti.[8] Yama is black, and, holding a staff[9] in his hand, is seated on a bison. Nirriti is of dark green colour,[10] and, holding a sword in his hand, is seated on a horse. Varuna is white, and, seated on an alligator,[11] holds a noose[12] in his hand. Vāyu should be meditated on as possessed of a black radiance, seated on a deer and holding a hook.[13] Kuvera is of the colour of gold, and

[1] Abhayakara. [2] Vara.
[3] *I.e.*, making the Dāna-mudrā (Gesture of bestowing).
[4] Brihaspati—the Guru of the Devas.
[5] Shukra (Venus), the Guru of the Daityas (Demonic Spirits).
[6] Indra. [7] Airāvata is the name of the Indra's elephant.
[8] The name of Agni's weapon. [9] Danda.
[10] Shyāmala. [11] Makara. [12] Pāsha. [13] Angkusha.

seated on a jewelled lion-seat,[1] holding the noose[2] and hook[3] in his hands. He is surrounded by Yaksh*a*s,[4] who are singing his praises. Īshāna is seated on the bull; he holds the trident in one hand, and with the other bestows blessings. He is dressed in raiments of tiger-skin, and his effulgence is like that of the full moon (91-95).

Having thus meditated upon and worshipped them in their order, Brahmā should be worshipped in the upper circle, which is outside the mandala, and Vish*n*u in the lower one. Then the Devatās at the entrances should be worshipped (96).

Ugra,[5] Bhīma, Prachan*d*a, and Īsha, are at the eastern entrance; Jayanta, Ksh*e*tra-pāla, Nakulesha, and V*r*ihat-shirāh, are at the southern entrance; at the door on the west are V*r*ika, Ashva, Ānanda, and Durjaya; and Tri-shirāh, Purajit, Bhīmanāda, and Mahodara are at the northern entrance. As protectors of the entrances, they are all armed with weapons, offensive and defensive (97-98).

Suvratā! listen to the meditation[6] on Brahmā and Ananta. Brahmā is of the colour of the red lotus, and has four hands and four faces. He is seated on a swan. With two of his hands he makes the signs which dispel fear and grant boons, and in the others he holds a garland and a book. Ananta is white as the snow, the Kunda flower, or the Moon. He has a thousand hands and a thousand faces, and he should be meditated upon by Suras and Asuras[7] (99-101).

Beloved! I have now spoken of the meditation,[6] the mode of worship, and the yantra.[8] Now, my beloved, listen to their Mantras in their order, beginning with the Vāstu Mantra (102).

[1] Singhāsana—Throne. [2] Pāsha. [3] Angkusha.
[4] Devayoni (see p. 1, note 6, *ante*) of that name.
[5] This and the others are the Dvāra-devatās.
[6] Dhyāna. [7] Devas and Daityas. [8] Diagram.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA · सत्यमेव जयते · भारत सरकार

GSL

MANTRAS.

When K*sh*a-kāra[1] is placed on the Carrier[2] of Oblations, and the long vowels are then added to it, and ornamented with the nāda-vindu,[3] the six-lettered Vāstu Mantra is formed (103).

The Sūryya Mantra is thus formed: first the tāra[4] should be said; then the Māyā[5]; then the word tīgma-rashme[6]; then the word ārogya-dāya[7] (in the dative singular); and, last of all, the wife[8] of Fire (104).

The recognized or approved Mantra of Soma is formed by saying the vijas[9] of Kāma, Māyā and Vāṇī, then Am*ri*ta-kara, am*ri*tam plāvaya plāvaya svāhā (105).

The Mantra of Mangala is proclaimed to be Aing hrāng hrīng sarva-dus*ht*ān nāshaya nāshaya svāhā[10] (106).

The Mantra of the son of Soma[11] is Hrāng, Shrīng, Saumya sarvān kāmān puraya svāhā[12] (107).

The Mantra of the Sura-Guru[13] is formed thus: Let the tāra[4] precede and follow the Vīja of Vā*n*i, and then say, Abhīs*ht*am yachchha yachchha, and lastly svāhā[14] (108).

The Mantra of Shukra is Shāng, Shīng, Shūng, Shaing, Shaung, Shnga*h* (109).

The Mantra of the Slowly Moving One[15] is Hrāng hrāng

[1] *I.e.*, the letter K*sh*a.

[2] Agni (Fire)—*i.e.*, the Vija of Fire Ra.

[3] The sound point (Chandra-vindu) = Ng or M. The Vāstu Mantra is—K*sh*rāng, K*sh*rīng, K*sh*rūng, K*sh*raing, K*sh*raung, K*sh*rnga*h*.

[4] *I.e.*, Ong-kāra = Om.

[5] *I.e.*, Māyā-vīja = Hrīng.

[6] O Thou with fierce rays!

[7] To the giver of good health.

[8] Svāhā. The Mantra is—Ong hrīng tīgma-rashme ārogya-dāya svāhā.

[9] Vijas of Kāma, etc., are—Klīng, hrīng, aing. The Mantra is—Klīng, hrīng, aing Am*ri*tam plāvaya plāvaya svāhā (O Thou with nectar rays! do thou pour nectar again and again).

[10] Destroy all the wicked again and again.

[11] Budha.

[12] O Son of Soma! gratify all desires.

[13] Vr*i*haspati.

[14] The Mantra is: Ong Aing Ong Suraguro abhis*ht*am yachchha yachchha svāhā—O, Guru of the Suras (Devas)! grant the wished-for thing (abhīs*ht*a—Abhi-*sht*a, from root Ish, to wish for).

[15] Shani, who is lame.

hrīng hrīng sarva-shatrūn vidrāvaya vidrāvaya Martan*da*sūnave nama*h*—Destroy, destroy all enemies—I bow to the son of Mārtan*da*[1] (110).

The Mantra of Rāhu is Rāng, Hraung, Bhraung,[2] Hring—Soma-shatro shatrūn vidhvangsaya vidhvangsaya Rāhave nama*h*—O Enemy of Soma (Moon)! destroy, destroy all enemies. I bow to Rāhu (111).

Krūng, Hrūng, Kraing to Ketu—is proclaimed to be the Mantra of Ketu[3] (112).

Lang, Rang, M*r*ing, Strūng, Vang, Yang, Ks*h*ang, Haung, Vrīng, and Ang are in their order[4] the ten Mantras of the ten Dikpālas, beginning with Indra and ending with Ananta (113).

The names of the other attendant Devas are their Mantras; in all instances where there is no Mantra mentioned this is the rule. (114).

Sovereign Mistress of the Devas[5]! the wise man should not add Nama*h* to Mantras that end with the word Nama*h*, nor should he put the wife[6] of Vahni to a Mantra that ends with Svāhā (115).

To the Planets and others should be given flowers, clothes, and jewels, but the colour of the gifts should be the same as that of the respective Planets; otherwise they are not pleased (116).

The wise man should place fire in the manner prescribed for Kusha*n*dikā,[7] and perform homa either with flowers of variegated colours or with sacred fuel[8] (117).

In rites for the attainment of peace[9] or good fortune, or nourishment[10] or prosperity, the Carrier of Oblations[11] is called Varada[12]; in rites relating to consecration[13] he

[1] *I.e.*, the Sun. [2] A variation is Bhraing. [3] See p. 257, note 5.
[4] Lang, Indra; Rang, Agni; M*r*ing, Yama; Strūng, Nir*r*iti; Vang, Varu*n*a; Yang, Vāyu; Ks*h*ang, Kuvera; Haung, Īshāna; Vrīng, Brahmā and Ang, Ananta or Vis*hn*u. The last two are above and below the eight corners of the plane.
[5] Deveshi. [6] Svāhā. [7] See pp. 194, note 9; 203, v. 70
[8] Samidh—certain kinds of wood used as fuel for sacrificial purposes.
[9] Shānti. [10] Pus*hti*. [11] Havya-vāhana = Fire.
[12] One who grants boons. [13] Pratis*hth*ā.

is called Lohitāksha[1]; in destructive rites[2] he is called Shatruhā[3] (118).

Maheshāni! in Shānti,[4] Pushti,[4] and Krūra[4] rites the man who sacrifices to the Planets will obtain the desired end (119).

As in the rites relating to the consecration the Devas should be worshipped and libations offered to the Pitris,[5] so also should there be the same sacrifices to Vāstu and the Planets (120).

Should one have to perform two or three consecratory and sacrificial rites on the same day, then the worship of the Devas, the Shrāddha of the Pitris, and consecration of fire are required once only (121).

One who desires the fruit of his observances should not give to any Deva reservoirs of water, houses, gardens, bridges, causeways, carriers,[6] conveyances,[7] clothes, jewels, drinking-cups, and eating-plates, or whatever else he may desire to give, without first sanctifying the same (122-123).

In all rites performed with an ultimate object the wise one should in all cases perform a sangkalpa,[8] in accordance with directions, for the full attainment of the good object (124).

Complete merit is earned when the thing about to be given is first sanctified, worshipped, and mentioned by name, and then the name of him to whom it is given is pronounced (125).

I will now tell you the Mantras for the consecration of reservoirs of water, houses, gardens, bridges, and causeways. The Mantras should always be preceded by the Brahma-Vidyā[9] (126).

[1] The red-eyed one.

[2] Krūra-karmani—that is, in rites to avenge a wrong or injure an enemy, etc.

[3] Destroyer of enemies.

[4] See previous shloka (118).

[5] The forefathers—Manes.

[6] Vāhana.

[7] Yāna.

[8] Preliminary rite expressive of determination. Sangkalpa means determination (see Introduction).

[9] *I.e.*, Brahma-gāyatrī (see p. 39, vv. 109-111, and Introduction).

MANTRAS.

Reservoir of Water ! thou that givest life to all beings ! thou that art presided over by Varu*n*a ! may this consecration of thee (by me) give satisfaction to all beings that live and move in water, on land, and in air (127).

House made of timber and grass ! thou art the favourite of Brahmā ; I am consecrating thee with water ; do thou be always the cause of pleasure (128).

When consecrating a house made of bricks and other materials, one should say : " House made of bricks," etc. (129).

MANTRAS.

Garden ! thou art pleasant by reason of thy fruits, leaves, and branches, and by thy shadows. I am sprinkling thee with the sacred water[1] (of sacred places) ; grant me all my wishes (130).

Bridge ! thou art like the bridge across the Ocean of Existence, thou art welcome to the wayfarer ; do thou, being consecrated by me, grant me the fitting reward thereof (131).

Causeway ! I am consecrating thee, as thou helpest people in going from one place to another : do thou likewise help me in my way to Heaven (132).

The wise ones shall use the same Mantra in consecrating a tree as is prescribed for the sprinkling of a garden (133).

In consecrating all other things, the Pra*n*ava,[2] Varu*n*a,[3] and Astra[4] should be used (134).

Those vāhanas[5] that can (or ought to be) bathed should be bathed with the Brahma-gāyatri[5] ; others should be purified by arghya-water taken up with the ends of kusha grass (135).

After performing prā*n*a-pratis*hth*ā,[6] calling it by its name,

[1] Tīrtha-vāri. [2] Om, or Ong-kāra. [3] Varu*n*a Vija, Vang.
[4] Pha*t*. [5] See *ante*. [6] The life-giving rite.

the vāhana called by its name should be duly worshipped, and when decked out should be given to the Devatā (136).

Whilst consecrating a reservoir, Varuṇa, the lord of aquatic animals, should be worshipped. In the case of a house, Brahmā, the lord of all things born,[1] should there be worshipped. Whilst consecrating a garden, a bridge, a causeway, Vishṇu, who is the protector of the universe,[2] the soul of all, who witnesseth all and is omnipresent, should be worshipped (137).

Shrī Devī said :

Thou hast spoken of the different injunctions relating to the different rites, but thou hast not yet shown the order in which man should practise them (138).

Rites not properly performed according to the order enjoined do not, even though performed with labour, yield the full benefit to men who follow the life of Karmma[3] (139).

Shrī Sadāshiva said :

O Parameshāni ! thou art beneficent like a mother. What thou hast said is indeed the best for men whose minds are occupied with the results (of their efforts) (140).

The practices relating to the aforementioned rites are different. Devi ! I am relating them in their order, beginning with the Vāstu-yāga. Do thou listen attentively (141).

(He who wishes to perform the Vāstu-yāga) should the day previous thereto live on a regulated or a restricted diet.[4] After bathing in the early auspicious hour of morning, and performing the ordinary daily religious duties, he should worship the Guru and Nārāyaṇa[5] (142).

The worshipper should then, after making sangkalpa,[6] worship Ganesha and others for the attainment of his own object, according to the rules shown in the ordinances (143).

[1] Prajāpati. [2] Jagatpātā. [3] Work.
[4] Such as Haviṣhyānna (see Introduction).
[5] Vishṇu. [6] See *ante* and Introduction.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

DHYANAM.

Worship Ga*n*apati,[1] who is of the colour of the Bandhuka[2] flower, and has three eyes ; whose head is that of the best of elephants ; whose sacred thread is made of the King of Snakes ; who is holding in his four lotus hands the conch, the discus, the sword, and a spotless lotus ; on whose forehead is the rising young moon ; the shining effulgence of whose body and raiments is like that of the Sun ; who is decked with various jewels, and is seated on a red lotus (144).

Having thus meditated upon and worshipped Ga*n*esha to the best of his ability, he should worship Brahmā, Vā*n*ī,[3] Vis*hn*u, and Laks*h*mī (145).

Then, after worshipping Shiva, Durgā, the Grahas,[4] the sixteen mothers, and the Vasus in the Vasudhārā,[5] he should perform the V*r*iddhishrāddha[6] (146).

Then the ma*n*dala[7] of the Vāstu-daitya should be drawn, and there the Vāstu-daitya with his followers should be worshipped (147).

Then there make a stha*n*dila[8] and purifying fire as before ; first perform Dhārā-homa,[9] and then commence Vāstu-homa[10] (148).

Oblations should be offered to the Vāstu-purus*h*a and all his followers according to the best of one's ability. The sacrifice should be brought to a close by the gift of oblations to the Devas worshipped (149).

When Vāstu-yajna is separately performed, this is the order which is prescribed, and in this order also the sacrifice to the planets should be performed (150).

Moreover, the Planets being the principal objects of

[1] G...sha. He is also called Siddhidātā—the Giver of success—and therefore is first worshipped (*cf.* as to verse 144, Chapter X., verse 118, *ante*).

[2] A red flower.

[3] Sarasvatī.

[4] Planets.

[5] See p. 206, note [illegible].

[6] See p. 233.

[7] Diagram.

[8] A square.

[9] See pp. 204, *ante*.

[10] Fire sacrifice to the Vāstu spirit.

worship, they should not be subordinately worshipped. The Vāstu should be worshipped immediately after the sangkalpa[1] (151).

Ganesha and the other Devas should be worshipped as in Vāstu-yaga. I have already spoken to you of the Yantra[2] and Mantra and Dhyana[3] of the Planets (152).

I have, O Gentle One ! during my discourse with thee spoken of the order to be observed in the yajnas of the planets and of Vāstu. I shall now speak to thee of the various praiseworthy acts, beginning with the consecration of wells (153).

After making sangkalpa[1] in the proper manner, Vāstu should be worshipped either in a mandala, or a jar,[4] or a Shālagrāma,[5] according to inclination (154).

Then Ganapati[6] should be worshipped, as also Brahmā and Vānī,[7] Hari,[8] Rāma,[9] Shiva, Durgā, the Planets, the Dikpatis[10] (155).

Then the Mātrikās[11] and the eight Vasus[12] having been worshipped, Pitrikriyā[13] should be performed. Since Varuna is principal Deva (for the purposes of this ceremony), he should then be worshipped with particular care (156).

Having worshipped Varuna with various presents to the best of his ability, Vāruna Homa[14] should then be performed in Fire duly consecrated (157). And after offering oblations to each of the Devas worshipped, he should bring the Homa rite to an end by giving the Pūrnāhuti[15] (158).

Then he should sprinkle the excellent well, decorated

[1] See *ante*. In all other worships the Navagraha-pūjā (worship of the nine Planets) is done, and the Planets are objects of subordinate worship. Here the Planets are worshipped as the chief objects.

[2] Diagram. [3] Meditation. [4] Kalasa.

[5] Sacred stones emblematic of Nārāyana, or Vishnu.

[6] Ganesha. [7] Sarasvatī. [8] Vishnu.

[9] Lakshmī. [10] Dikpālas (see *ante*). [11] See p. 27, note 7

[12] See p. 97, note 4. [13] Ābhyudayika-shrāddha (see p. 236, note 1).

[14] *I.e.*, he should offer oblations to Varuna in the Fire, etc.

[15] Complete Oblation

with flagstaffs and flags, garlands, scents, and vermilion, with the Prokshana Mantra,[1] spoken of before (159).

Then he should, in the name of the Deva, or for the attainment of the object of his desire, give away the well or tank for the benefit of all beings (160).

Then the most excellent worshipper should make supplication with folded palms as follows :

" Be well pleased, all beings, whether living in the air or on earth or in water ; I have given this excellent water to all beings ; may all beings be satisfied by bathing in, drinking from, or plunging into this water ; I have given this common water to all beings. Should anyone by his own misfortune be endangered in this, may I not be guilty of that sin,[2] may my work (good work) bear fruit !" (161-163).

Then presents should be made, and Shānti[3] and other rites performed, and thereafter Brāhmanas, Kaulas, and the hungry poor should be fed. Shive ! this is the order to be observed in the consecration of all kinds of reservoirs of water (164-165).

In the consecration of a Tadāga[4] and other kinds of reservoirs of water there should be a Nāgastambha[5] and some aquatic animals[6] (166).

Aquatic animals, such as fish, frogs, alligators, and tortoises, should be made of metal, according to the means of the person consecrating (167).

[1] See Shloka 127, *ante*. [2] The sin of such man's death.

[3] An auspicious rite to secure peace, happiness, and wealth.

[4] Tadāga is a reservoir over 2,000 square cubits in area, and not less than 45 cubits in width. Other kinds are—(1) Drona, 40 by 40 cubits and over ; (2) Vāpī, 130 by 130 cubits and over ; (3) Sarovara is a large tank where the lotus grows ; (4) a Dīrghikā should be 35 cubits wide, with a superficial area of not less than 1,200 square cubits ; (5) Pushkarinī is not less than 20 by 20 cubits ; (6) Kūpa is a well ; (7) Sāgara is one that is larger than any of the above. These reservoirs should be long in shape from North to South ; even those which are of a square form should be slightly longer from North to South.

[5] When a tank is first dug out, a thick column or piece of wood is driven into its centre. It is also called yūpa.

[6] See next Shloka. Artificial fish or frogs, etc., made of brass, etc., are placed in the tank.

There should be made two fish and two frogs of gold, two alligators of silver, and two tortoises, one of copper and another of brass (168).

After giving away the Taḍāga or Dīrghikā or Sāgara with these aquatic animals, Nāga[1] should, after having been supplicated, be worshipped (169).

Ananta, Vāsuki, Padma, Mahāpadma, Takṣhaka, Kulīra, Karkaṭa, and Shankha—all these are the protectors of water (170).

These eight names of the Nāgas should be written on Ashvattha[2] leaves, and, after making japa of the Praṇava[3] and the Gāyatrī, the leaf should be thrown into a jar (171).

Calling upon Sun and Moon to witness, the leaves should be mixed up together, and one-half should be drawn therefrom, and the Nāga whose name is drawn should be made the protector of water (172).

Then a wooden pillar, auspicious and straight, should be brought and smeared with oil and turmeric, and bathed in consecrated water, to the accompaniment of the Vyāhṛiti[4] and the Praṇava,[5] and then the Nāga who has been made the protector of the water should be worshipped with the Shaktis Hrī, Shrī, Kṣhamā, and Shānti (173-174).

MANTRA.

O Nāga! Thou art the couch of Viṣhṇu, Thou art the adornment of Shiva; do Thou inhabit this pillar[5] and protect my water (175).

Having thus made supplication to Nāga, the pillar should be set in the middle of the reservoir, and the dedicator should then go round the Taḍāga,[6] keeping it on his right (176).

If the pillar has been already fixed, then the Nāga should be worshipped in a jar, and, throwing the water

[1] The serpent protector of water (see *ante*). As to Taḍāga, etc., see p. 314, note 4, *ante*. [2] *Ficus religiosa*. [3] Om or Ong.
[4] Bhūḥ, Bhuvaḥ, Svaḥ. [5] Stambha. [6] See note 1, *ante*.

of the jar into the reservoir, the remainder of the rites should be performed (177).

Similarly, the wise man who has taken a vow to consecrate a house should perform the rites, beginning with the worship of Vāstu, and ending with that of the Vasus, and perform the rites relating to the Pitṛis as prescribed for the consecration of a well, and the excellent devotee should worship Prajāpati and do Prājāpatya[1] homa (178-179).

The house should be sprinkled with the Mantra already mentioned, and then worshipped with incense, etc.; after that, with his face to the Īshāna[2] corner, he should pray as follows (180):

MANTRA.

"O Room (or House)! Prajāpati is thy Lord; decked with flowers and garlands and other decorations, be thou always pleasant for our happy residence." (181).

He should then offer presents,[3] and, performing Shānti rites,[4] acce[illegible] blessings.[5] Thereafter he should feed Vipras,[6] [illegible]s, and the poor to the best of his ability (182).

O Daughter of the Mountain! if the house is being consecrated for someone else, then in the place "our residence" should be said "their residence"; and now listen to the ordinances relating to the consecration of a house (or room) for a Deva (183).

After consecrating the house in the above manner, the Deva should be approached with the blowing of conch-shells and the sound of other musical instruments, and he should be supplicated thus (184):

[1] Prājāpatya is an adjective derived from Prajāpati.
[2] North-East. [3] Dakshiṇā. [4] See p. 314, note 3, *ante*.
[5] The blessings referred to are the blessing of Kaulas, Brāhmaṇas, Veshyās, and other honoured persons (Bhakta, ed. 679). By Veshyā is not to be understood an ordinary prostitute, but a Shakti who has received her Pūrṇābhisheka. [6] Brāhmaṇas.

MANTRA.

Rise, O Lord of the Deva among Devas! thou that grantest the desires of thy votaries! come and make my life blessed,[1] O Ocean of Mercy! (185).

Having thus invited (the Deva) into the room, he should be placed at the door, and the Vāhana[2] should be placed in front of Him (186).

Then on the top of the house a trident[3] or a discus[4] should be placed, and in the Īshāna[5] corner a staff should be set with a flag flying from it (187).

Let the wise man then decorate the room with awnings,[6] small bells, garlands of flowers, and mango-leaves, and then cover the house up with celestial cloth[7] (188).

The Deva should be placed with his face to the North, and in the manner to be described he should be bathed with the things prescribed. I now am speaking of their order; do thou listen (189).

After saying Aing, Hrīng, Shrīng, the Mūla Mantra[8] should be repeated, and then let the worshipper say:

MANTRA.

I am bathing thee with milk; do thou cherish me like a mother[9] (190).

Repeating the three Vījas and the Mūla Mantra[8] aforesaid, let him then say:

MANTRA.

I am bathing thee to-day with curds; do thou remove the heat of this mundane existence[10] (191).

[1] Janmasāphalya—Fulfil the object of my life.
[2] Carrier of the Deity.
[3] The Trident is placed if the divinity is Shiva or any connected Deva.
[4] The Discus (Chakra) is placed if the Deva be Vishnu or connected with Him. [5] North-East. [6] Chandrātapa.
[7] Divyavāsa—*i.e.*, cloth of fine texture.
[8] The principal Mantra of the Devatā.
[9] Because it is the mother who suckles.
[10] *I.e.*, the trials and tribulations. Curd is cooling.

Repeating again the three Vījas and the Mūla Mantra, let him say :

MANTRA.

O Giver of Joy to all ! being bathed in honey,[1] do Thou make me joyful (192).

Repeating the Mūla Mantra as before, and inwardly reciting the Pra*n*ava and the Sāvitrī, he should say :

MANTRA.

I am bathing Thee in ghee, which is dear to the Devas, which is longevity, seed, and courage[2] ; do Thou, O Lord ! keep me free from disease (193).

Again repeating the Mūla Mantra, as also the Vyāh*r*iti and the Gāyatrī, let him say :

MANTRA.

O Devesha ! bathed by me in sugar water, do Thou grant me (the object of) my desire (194).

Repeating the Mūla Mantra, the Gāyatrī, and the Varu*n*a Mantra,[3] he should say :

MANTRA.

I am bathing thee with cocoanut-water, which is the creation of the Vidhi,[4] which is divine, which is welcome to Devas, and is cooling, and which is not of the world[5] ; I bow to thee (195).

Then, with the Gāyatrī and the Mūla Mantra, the Deva should be bathed with the juice of sugar-cane (196).

[1] Madhu also means spirituous drink.

[2] Ghee is heat-producing. Longevity—*i.e.*, which prolongs life, increases semen (shukra) and courage.

[3] Vang. [4] Brahmā. [5] Alaukika.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

Repeating the Kāma Vīja[1] and the Tāra,[2] the Sāvitrī,[3] and the Mūla Mantra, he should, whilst bathing the Deva, say :

MANTRA.

Be thou well bathed in water scented with camphor, fragrant aloe, saffron, musk, and sandal ; be thou pleased to grant me enjoyment[4] and salvation[5] (197).

After bathing the Lord of the World in this manner with eight jarfuls (of water, etc.), He should be brought inside the room and placed on His seat (198).

If the image be one which cannot be bathed,[6] then the Yantra,[7] or Mantra, or the Shālagrāma-shilā,[8] should be bathed and worshipped (199).

If one be not able to bathe (the Deva) in manner above, then he should bathe (Him) with eight, seven, or five jars of pure water (200).

The size and proportions of the jar[9] has been already given whilst speaking of Chakra worship. In all rites prescribed in the Āgmas that is the jar which is appropriate (201).

Then the Great Deva[10] should be worshipped according to the injunctions to be followed in His worship. I shall speak of the offerings. Do thou, O Supreme Devi ! listen (202).

A seat,[11] welcome,[12] water[13] to wash the feet, offerings,[14] water[15] for rinsing the mouth, Madhuparka,[16] water[15] for

[1] Klīng. [2] Ong or Om.
[3] Gāyatrī (see Introduction). [4] Bhukti.
[5] Mukti. [6] *E.g.*, a mud image. [7] Diagram.
[8] See p. 313, note 5, *ante*. [9] Ghaṭa.
[10] The word in the text is Mahādeva, by which Shiva is generally meant. As the principal object of worship is for the time being raised above the rest, the particular Deva whose temple is being consecrated is called here Mahādeva. [11] Āsana. [12] Svāgata. [13] Pādya.
[14] Arghya—respectful oblations of rice, durva grass, flowers, etc., and water. [15] Āchamanīya.
[16] Mixture of curd, ghee, and honey offered to an honoured guest (see Ullāsa x.).

sipping, bathing water,[1] clothes and jewels, scents and flowers, lights and incense-sticks, edibles and words of praise,[2] are the sixteen[3] offerings requisite in the worship of the Devas (203-204).

Pādya,[4] Arghya,[4] Āchamana,[4] Madhuparka,[4] Āchamya,[4] Gandha,[5] Pushpa,[6] Dhūpa,[7] Dīpa,[8] Naivedya[9]—these are known as Dashopachāra (ten requisite offerings) (205).

Gandha,[5] Pushpa,[6] Dhūpa,[7] Dīpa,[8] and Naivedya,[9] are spoken of as the Panchopachāra (five offerings) in the worship of a Deva (206).

The articles should be sprinkled with water taken from the offering[10] with the Weapon Mantra,[11] and be worshipped with scents and flowers, the names of separate articles being mentioned. (207)

Mentally repeating the Mantra that is about to be said, as also the Mūla Mantra,[12] and the name of the Deva in the dative case, the words of gift should be repeated (208).

I have told you of the way in which the things to be given to the Devas should be dedicated. The learned man should in this manner give away an article to a Deva (209).

I have shown (whilst describing) the mode of worship of the Ādyā[13] Devī how Pādya, Arghya, etc., should be offered, and how Kāraṇa[14] should be given (210).

To such of the Mantras as were not spoken then, do thou, O Beloved! listen to them here; these should be said when Āsana[15] and other requisites are offered (211).

[1] Snānīya. [2] Vandana.

[3] These are called the Shodashopachāras. *Cf.* this list with that given in Ullāsa vi., and mark the order in which they are given there. The Pūjā there described is Rahasya pūjā, or Secret worship.

[4] See previous Shloka and Notes. [5] Scent. [6] Flowers.

[7] Incense-Stick. [8] Light. [9] Edibles. [10] Arghya.

[11] Phat. [12] See p. 317, note 8. [13] The Primeval Deity.

[14] Wine. [15] The seat offered to the Deva.

MANTRA.

(O Deva !) Thou who residest within all beings ! who art the innermost of all beings ! I am offering this seat[1] for Thee to sit. I bow to Thee again and again (212).

O Deveshi ! after giving the excellent āsana in this way, the giver of the āsana should with folded arms bid him welcome as follows (213) :

MANTRA.

(O Deva !) Thou art He whom even the Devas seek for the accomplishment of their objects, yet for me Thy auspicious visit has easily been obtained. I bow to Thee, O Supreme Lord ! (214).

My life's aim is accomplished to-day ; all my efforts are crowned with success ; I have obtained the fruits of my tapas[2]—all this by Thy auspicious coming (215).

Ambikā[3] ! the Deva should thus be invited, prayed to, and questioned as to His auspicious coming,[4] and then, taking pādya,[5] the following Mantra should be repeated (216) :

MANTRA.

By the mere touch of the washings of Thy feet the three worlds are purified ; I am offering Thee pādya for washing Thy lotus feet (217). He by whose grace is attained all manner of supreme bliss, to Him who is the Soul of all beings I offer this Ānandārghya[6] (218).

Then pure water which has been scented with nutmeg, cloves, and kakkola,[7] should be poured out, and taken and offered with the following (219) :

[1] Āsana.
[2] Penance, etc. (see Introduction).
[3] Mother.
[4] *I.e.*, whether he has had a good journey, etc.
[5] Water to wash the feet.
[6] The Arghya, or offering of bliss.
[7] *Cocculus indicus*

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

MANTRA.

(O Lord !) By the mere touch of that which Thou hast touched[1] the whole of this impure world is purified ; for washing that lotus mouth I offer thee this āchamanīya[2] (220).

Then, taking madhuparka,[3] offer it with devotion and with the following (221) :

MANTRA.

For the destruction of the three afflictions,[4] for the attainment of uninterrupted bliss, I give Thee to-day, O Parameshvara ! this madhuparka ; be Thou propitious (222).

By the mere touch of anything which has touched Thy mouth things impure become pure : this punarāchamanīyam[5] is for the lotus mouth of Thine (223).

Taking water for the bath, and pouring it and consecrating it as before, it should be placed before the Deva, and the following Mantra should be repeated (224) :

MANTRA.

To Thee whose splendour envelops the world, from whom the world was born, who is the support of the world, do I offer this water for Thy bath (225).

When offering bathing water, clothes, and edibles, āchamanīya should be given as each is offered, and, after offering other articles, water should be given only once[6] (226).

[1] Uchchhi*shta* = Leavings ; for what has been touched by another—*e.g.*, food—is impure. And so the saying is—Nochchhi*shta*m kasyachid dadyāt (" Offer leavings to none ").

[2] Water for rinsing the mouth. [3] Honey, curds, etc. (*vide ante*).

[4] *I.e.*, Ādhyātmika, Ādhidaivika, Ādhibhautika.

[5] *I.e.*, Second Āchamanīya offered to rinse the mouth after the Deva takes the Madhuparka. [6] For Āchamana.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA
GSL

Bringing the cloth consecrated[1] as aforementioned, holding it up with both hands, the wise man should repeat the following (227) :

MANTRA.

Without any raiments as Thou art, Thou hast kept Thy splendour or glory[2] concealed by Thy māyā.[3] To Thee I offer these two pieces of cloth. I bow to Thee (228).

Taking different kinds of ornaments made of gold and silver and other materials, and sprinkling and consecrating them, he should offer them to the Deva, uttering the following (229) :

MANTRA.

To Thee who art the ornament of the Universe, who art the one cause of the beauty of the universe, I offer these jewels for the adornment of Thy illusion-image[4] (230).

MANTRA.[5]

To Thee who by the subtle element of smell hast created the earth which possesses all scents, to Thee, the Supreme Soul, I offer this excellent scent (231).

MANTRA.[6]

By me have been dedicated with devotion beautiful flowers, and charming and sweet scents prepared by Devas : do Thou accept this flower (232).

MANTRA.[7]

This incense-stick is the sap of the trees ; it is Divine, and possesses a delicious scent, and is charming, and is fit to be inhaled by all beings. I give it to Thee to smell (233).

[1] Shodhita = Purified, sanctified.
[2] Tejas.
[3] Māyā (see Introduction).
[4] Māyā-vigraha. The image is Māyā, and exists through the Devatās power of Māyā.
[5] Mantra for offering scents.
[6] Mantra for offering flowers.
[7] Mantra for offering incense-stick

MANTRA.[1]

Do Thou accept this light which illumines and has a strong flame, which removes all darkness, and which is brightness itself, and makes bright that which is around it (234).

MANTRA.[2]

This offering of food is of delicious taste, and consists of various kinds of edibles. I offer it to Thee in a devout spirit ; do Thou partake of it (235).

MANTRA.[3]

O Deva ! this clear drinking-water, perfumed with camphor and other scents which satisfies all, I offer to Thee—Salutation to Thee (236).

The worshipper should then offer pān[4] made with camphor, catechu, cloves, cardamums, and, after offering āchamanīya, bow to Him[5] (237).

If the offerings are presented along with the vessels in which they are contained, then the names and description of the offerings may jointly be repeated when making the present, or the names (or description) of the vessels may separately be said and the same given[6] (238).

Having worshipped the Deva in this manner, three double handfuls of flowers should be given to the Deva. Then, sprinkling the temple and its awnings with water, the following Mantra should be said with folded palms (239) :

MANTRA.

Temple ! thou art adorable of all men ; thou dost virtue[7] and fame. In affording a resting-place to this

[1] For offering light.
[2] For offering edibles (Naivedya).
[3] For offering water.
[4] Betel-leaves.
[5] This is the second Āchamanīya, called Punarāchamanīya in the original.
[6] *I.e.*, it may be said : " I give you —— in this vessel," or " I give you —— and this vessel."
[7] Punya.

Deva, do thou be like unto Sumeru[1] (240). Thou art Kailāsa,[2] thou art Vaikuṇṭha,[3] thou art the place of Brahmā, since thou art holding the Deva, who is the adored of the Devas within thee (241).

Since thou holdest within thyself the image of Him whose body is produced by Māyā, and within whose belly exists this universe, with all that is movable and immovable therein (242). Thou art the equal of the Mother of the Devas ; all the holy places are in thee ; do thou grant all my desires, and do thou bring me peace. I bow to thee (243).

Having thus praised the temple decorated with the discus, flag, etc., and worshipped it three times, the worshipper should give it to the Deva, mentioning the object of his desire (244).

MANTRA.

To Thee, whose abode is the universe for Thy residence, I dedicate this temple. O Maheshāna ! do Thou accept it and in Thy mercy abide here (245).

Having said this and having made presents, the Deva to whom the temple has been dedicated should be placed on the altar to the accompaniment of the music of conches, horns, and other instruments (246).

He should then touch the two feet of the Deva and utter the Mūla Mantra, and say, Sthāng ! Sthīng ! be Thou steady ; this temple is made by me for Thee, and, having fixed[4] the Deva there, he should pray again to the temple thus (247) :

MANTRA.

Temple ! be thou always in every way pleasant for the residence of the Deva ; thou hast been dedicated by me ;

[1] *I.e.*, Be as great and as strong as the Himālaya Mountain.
[2] Shiva's Heaven (see Introduction)
[3] Vishnu's Heaven.
[4] Sthirikṛitya

may the Lokas[1] be lasting and without danger for me (248).

Help my fourteen generations of ancestors, my fourteen generations of successors, and me and the rest of my family to find places to reside in the abode of the Devas (249).

May I, by thy grace, attain the fruits attainable by performing all forms of yajnas, by visiting all the places of pilgrimage (250).

May my line continue so long as this world, so long as these mountains, so long as the Sun and Moon endure (251).

The wise man, after having thus addressed the temple and worshipped the Deva, should dedicate mirrors and other articles and the flag to Him (252).

Then the Vāhana appropriate to the Deity should be given. To Shiva should be given a bull. Then pray to Him thus (253) :

MANTRA.

O Bull ! thou art large of body, thy horns are sharp, thou killest all enemies, thou art worshipped even by the Tridashas,[2] as thou carriest on thy back the Lord of the Devas[3] (254).

In thy hoofs are all the holy shrines, in thy hair are all the Vedic Mantras, in the tip of thy teeth are all the Nigamas, Āgamas, and Tantras (255).

May the husband of Pārvatī,[4] pleased with this gift of thee, give me a place in Kailāsa,[5] and do thou protect me always (256).

O Maheshāni ! do Thou listen to the manner of prayer upon giving a lion to Mahādevī[6] or a Garuda[7] to Vishnu (257).

[1] The divisions of the universe (see Introduction). Some interpret Lokas " in this verse to mean Svar-loka, or Heaven, and say that the plural is " Gauravārthe."

[2] Devas Brahmā and others.

[3] Devesha.

[4] *I.e.*, Shiva.

[5] Shiva's Heaven (see Introduction).

[6] The Great Devī.

[7] See *ante*, p. 299, note 4.

MANTRA.

Thou didst display thy great strength in the wars between the Suras[1] and the Asuras[2]; thou didst give victory to the Devas, and didst destroy the Demons. Thou formidable one, thou art the favourite of the Devī, thou the favourite of Brahmā, Vishṇu, and Shiva; with devotion I am dedicating thee to the Devī; do thou destroy my enemies. I bow to thee (258-259).

O Garuḍa! most excellent bird! Thou art the favoured one of the husband of Lakshmī[3]; Thy beak is hard like adamant[4]; Thy talons are sharp, and golden are Thy wings. I bow to Thee, O Indra among birds! I bow to Thee, O King of birds! (260).

As Thou abidest near Vishṇu with folded palms, do Thou, O Destroyer of the pride of enemies! help me to be there as Thou art (261). When Thou art pleased, the Lord of the Universe is pleased, and grants success[5] (262).

When a gift is made to any Deva, an additional present[6] should be made to the Deva for His acceptance of such gifts, and the merit of such rites[7] should also be given to Him in a spirit of devotion (263).

He should then, with dancing, singing, and music, go round the temple, accompanied by his friends and kinsmen, keeping the temple on his right, and, having bowed to the Deva, feed the twice-born![8] (264).

This is the way in which a temple to a Deva should be dedicated, and the same rule is to be observed in the dedication of a garden, a bridge, a causeway, or a tree (265).

With this difference only: that in these rites the ever-existing Vishṇu should be worshipped; but Pūjā[9] and

[1] Devas. [2] Daityas, or Demons [3] Vishṇu.
[4] Vajra-chanchu. [5] Siddhi. [6] Dakshiṇā.
[7] Karmma-phala—the fruit of the work.
[8] Dvija, which, though including the first three castes, probably here refers to the Brāhmaṇas only. [9] Honour, worship.

Homa,[1] etc., are the same as in the case of the dedication of a temple (266).

No temple or other thing should be dedicated to a Deva whose image has not been consecrated. The rules laid down above are for the worship of and dedication to a Deva who has been worshipped and consecrated (267).

I shall now speak of the manner in which the auspicious Ādyā[2] should be installed, and by which the Devī grants quickly all desires (268).

On the morning of the day (of Pratis*hthā*) the worshipper should, after bathing and purifying himself, sit facing the North, and, having taken Sangkalpa,[3] worship the Vāstu-devatā (269).

After performing the worship[4] of the planets, the Protectors of the Quarters,[5] Ga*n*esha and others, and having performed the Shrāddha of his Pit*ri*s,[6] he should approach the image with a number of devout Vipras[7] (270).

The excellent worshipper should then bring the image to the temple which has been dedicated, or to some other place, and there duly bathe it (271).

It should first be bathed with water, then with sandy earth, then with mud thrown up by the tusk of the boar or elephant, then with mud taken from the door of a Veshyā,[8] and then with mud[9] from the lake of Pradyumna[10] (272).

[1] Fire sacrifice (see Introduction).
[2] *I.e.*, Kālī.
[3] See Introduction.
[4] Archana.
[5] Dikpālas.
[6] Forefathers.
[7] Brāhma*n*as.

[8] Literally means a Kept Woman, or Prostitute. When a man visits the house of a prostitute, it is said that he leaves all his virtues at the door, with the result that the mud thereat is holy. This is the current explanation of the use of mud in general practice—an explanation which has the air of a modern attempt to explain that the origin and significance of which has been forgotten. As Tarkālangkāra points out (Bhakta, edn. 676), a Veshyā, who is pūr*n*ābhis*h*iktā, is āvara*n*a (attendant) Devī of one or other of the ten Mahāvidyās, and it is such a Veshyā who is here referred to, and not a common prostitute.

[9] M*r*it.

[10] Pradyumna-hrada. Pradyumna=God of Love. The "mud" is the excreta of the nābhi-mūla.

The wise man should then bathe the image with Pancha-kash*ā*ya[1] and Pancha-pus*h*pa,[2] and three leaves,[3] and then with scented oil (273).

The decoctions of Vā*t*yāla,[4] Vadarī,[4] Jambu,[4] Vakula,[4] and Shālmalī,[4] are called the five Kas*h*āyas[5] for bathing the Devī (274).

Karavīra, Jātī, Champaka, Lotus, and Pā*t*alī, are the five flowers[6] (275).

By three leaves are meant the leaves of Varvvara,[2] Tulasī,[2] and Vilva[2] (276).

With the above-mentioned articles water should be mixed, but no water should be put into scented oil and the five nectars[7] (277).

He should, after repeating the Vyāh*r*iti,[8] the Pra*n*ava,[9] the Gāyatrī, and the Mūla Mantra, say, " I bathe thee with the water of these articles " (278).

The wise man should then bathe the image with the eight jars filled with milk and other ingredients in manners aforementioned (279).

The image should then be rubbed with powdered white wheat or sesamum cakes,[10] or powdered shāli rice,[11] and thus cleansed (280).

After bathing the image with eight jars of holy[12] water, and rubbing it with cloth of fine texture, it should be brought to the place of worship[13] (281).

Should one be unable to perform all these rites, then he should in a devout spirit bathe the image with twenty-five jars of pure water (282).

On each occasion that the Great Devī is bathed she should, to the best of one's ability, be worshipped (283).

Then, placing the image on a well-cleaned seat,[14] She

[1] See Shloka 274.
[2] See Shloka 275.
[3] See Shloka 276.
[4] These are names of certain trees.
[5] Astringent.
[6] Pus*h*pa.
[7] Panchāmr*i*ta.
[8] Bhūḥ, Bhuvaḥ, Svaḥ.
[9] Om or Ong.
[10] Oil-cakes.
[11] Rice that ripens in Winter.
[12] Tīrtha.
[13] The place where the Devī is to be worshipped.
[14] The altar.

GSL

should be worshipped by offering pādya,[1] arghya,[2] etc., and then prayed to (as follows) (284) :

MANTRA.

O Image! thou that art the handicraft of Vishvakarmmā,[3] I bow to thee ; thou art the abode of the Devī, I bow to thee ; thou fulfillest the desire of the votary, I bow to thee (285).

In thee I worship the most excellent[4] primordial[5] Supreme[6] Devī ; if there be any defect in thee by reason of the want of skill of him who has fashioned thee, do thou make it good ; I bow to thee (286).

He should then restrain his speech, and, placing his hand over the head of the Image, inwardly do japa of the Mūla Mantra[7] one hundred and eight times, and thereafter do Anga-nyāsa[8] (287).

He should then perform Sha*d*anga-nyāsa[8] and Mā*tri*kānyāsa[8] on the body of the Image, and, when performing Sha*d*anganyāsa, add one after the other the six long vowels[9] to the Vīja (288).[11]

The eight groups[12] of the letters of the alphabet preceded by the Tāra,[13] Māyā,[14] and Ramā,[15] with the Vindu,[16] added to them, and followed by Nama*h*, should be placed in different parts of the body of the Deva (289).

The wise man should place the vowels in the mouth ; kavarga[17] in the throat ; chavarga[18] on the belly ; *ta*varga[19]

[1] Water to wash the feet.
[2] Offerings (see *ante*).
[3] The Architect of the Devas.
[4] Parātparā.
[5] Ādyā.
[6] Parameshī.
[7] See *ante*.
[8] See Introduction.
[9] *I.e.*, A, I, U, Ai, Au, Ah.
[10] Thus : Hrāng, Hrīng, Hrūng, etc.
[11] The Mantra of the Sha*d*anga-nyāsa—Ong Hrāng Hridayāya (heart) nama*h* ; Ong Hrīng Shirase (head) svāhā ; Ong Hrūng Shikhāyai (crown-lock) va*shat* ; Ong Hraing Kavachāya (upper part of the body) hung ; Ong Hraung Netratrayāya (three eyes) vau*shat* ; Ong Hrah karatala-*pri*sh*th*ābhyām (the two sides of the palm) Pha*t*.
[12] Varga.
[13] Ong.
[14] Hrīng.
[15] Shrīng.
[16] The nasal point.
[17] Ka to Nga.
[18] Cha to Nya.
[19] *Ta* to *Na* (the first of the two Ta groups).

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

on the right and tavarva[1] on the left arm ; pavarga[2] on the right thigh, and yavarga[3] on the left thigh, and shavarga[4] on the head[5] (290-291).

Having placed these groups of the letters of the alphabet on different parts of the image (the worshipper) should perform Tattva-nyāsa[6] (as follows) : (292)

Place on the two feet Pṛithivī-tattva ; on the Linga[7] Toya-tattva ; on the region of the navel Tejas-tattva ; on the lotus of the heart Vāyu-tattva ; on the mouth Gagana-tattva ; on the two eyes Rūpa-tattva ; on the two nostrils Gandha-tattva ; on the two ears Shabda-tattva ; on the tongue Rasa-tattva ; on the skin Sparsha-tattva.[8] The foremost of worshippers should place Manas-tattva[9] between the eyebrows, Shiva-tattva, Jnāna-tattva, and Para-tattva on the lotus[10] of a thousand petals ; on the heart Jīva-tattva and Prakṛiti-tattva. Lastly, he should place Mahat-tattva and Ahangkāra-tattva all over the body. The tattvas should, whilst being placed, be preceded by Tāra,[11] Māyā,[12] and Ramā,[13] and should be uttered in the dative singular, followed by namaḥ (293-297).

Repeating the Mūla Mantra, preceded and followed by each of the Mātṛikā-varṇas,[14] with vindu[15] added to them,

[1] Ta to Na (the second Ta group).
[2] Pa to Ma. [3] Ya to Va. [4] Sha to Ha.
[5] In almost all the Tantras in worship of the Devas, particularly in worship of Ādyā Kālikā, Panchānga-nyāsa is performed—*i.e.*, on heart, two hands, and two feet.
[6] Described in the following verses (293-297).
[7] Here meaning Yoni.
[8] Tattva is principle or essence. Pṛithivī (earth), Toya (water), Tejas (radiance), Vāyu (air), Ākāsha or Gagana (the void or ether), Rūpa (form, visibility), Gandha (Smell), Shabda (Sound), Rasa (taste), Sparsha (touch).
[9] These tattvas, or principles or essences, refer to Mind, Shiva, Knowledge, the Supreme, Embodied Spirit, Prakṛiti, and Principles of Intelligence and Selfhood.
[10] Sahasrāra-padma (see Introduction).
[11] Ong. [12] Hrīng. [13] Shrīng.
[14] Letters of the alphabet. [15] Nasal point

GSL

and followed by the word namah, Mātṛikā-nyāsa should be performed at the Mātṛikāsthānas[1] (298).

(The worshipper should then say) :

MANTRA.

(Although) Thy radiance embraces all the sacrifices, and although Thy body embraces all being, this is the image that has been made of Thee. I place Thee here (299).

Thereafter the Devī should be meditated upon and invoked, according to the rules of worship,[2] and after Prāṇa-pratishṭhā[3] the Supreme Devatā should be worshipped (300).

The Mantras which are prescribed for the dedication of a temple to a Deva should be used in this ceremony,[4] the necessary changes in gender being made (301).

The Devī should then be invoked into the fire, which has in due form been consecrated by the offer of oblations to the Devatās who are to be worshipped ; and thereafter the Devī should be worshipped, and jāta-karmma,[5] etc., should be performed (302).

The Sangskāras[6] are six in number—viz., Jātakarmma. Nāmakaraṇa, Nishkramaṇa, Annaprāshana, Chūḍākaraṇa, and Upanayana—this has been said by Shiva[7] (303).

Repeating the Praṇava,[8] the Vyāhṛitis,[8] the Gāyatrī,[8] the Mūla Mantra,[8] the worshipper used in the injunctions should say, " thine," and then the name of (the sangskāra) jātakarmma, and others, and uttering, " I perform, Svāhā," offer five oblations at the end of each sangskāra[9] (304-305).

Thereafter repeating the Mūla Mantra and the name

[1] The places where the letters of the alphabet should be placed (see Chapter V., verse 118 *ff.*).

[2] Pūjā-vidhāna. [3] " Life-giving " ceremony (see Introduction).

[4] *I.e.*, the Pratishṭhā of the image.

[5] Birth-rite (see Introduction).

[6] Purificatory or Sacramental rites (alluded to in the previous Shloka).

[7] See Introduction. [8] See *ante*.

[9] " I perform your (addressing the image) jāta-karmma and other sangskāras (sacramental rites)."

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

(given to the Devī), one hundred oblations should be offered, and the remnants of each oblation should be thrown over the head of the Devī (306).

The wise man, after having brought the ceremony to a close by Prāyashchitta[1] and other rites, should feed and thus please Sādhakas[2] and Vipras[3] and the poor and the helpless (307).

Should anyone be unable to perform all these rites, he should bathe (the Deva) with seven jars of water, and, having worshipped to the best of his ability, repeat the name of the Devī (308).

Beloved ! I have now spoken to Thee of the Pratis*hthā*[4] of the illustrious Ādyā.[5] In a similar way should men versed in the regulations carefully perform the Pratis*hthā*[4] of Durgā[6] and other Vidyās,[7] Mahesha,[8] and other Devatās, and of the Shiva-lingas that may be moved[9] (309-310).

End of the Thirteenth Joyful Message, entitled "Installation of the Devatā."

[1] Expiatory rite.
[2] Worshippers (see Introduction).
[3] Brāhma*n*as.
[4] Installation.
[5] Kālī.
[6] A form of Kālī.
[7] Different manifestations of Kālī (see Introduction).
[8] Shiva.
[9] Shiva-lingas, or phallic emblems of Shiva, ordinarily should not be moved from where they are fixed (*cf.* Chālayet sarvva-lingāni Shiva-lingan na chālayet). The Vā*n*a-lingas, however, are never fixed.

CHAPTER XIV

SHRĪ DEVĪ said :

I am grateful to Thee, O Lord of Mercy ! in that Thou hast in Thy discourse upon the Worship of the Ādyā Shakti, spoken, in Thy mercy, of the mode of Worship of various other Devas (1).

Thou hast spoken of the Installation of a Movable Shiva-linga, but what is the object of installing an immovable Shiva-linga, and what are the rites relating to the installation of such a Linga ? (2).

Do Thou, O Lord of the Worlds ! now tell Me all the particulars thereof ; for say, who is there but Thee that I can honour by My questions anent this excellent subject ? (3).

Who is there that is Omniscient, Merciful, All-knowing, Omnipresent, easily satisfied, Protector of the humble, like Thee ? Who makes My joys increase like Thee ? (4).

Shrī Sadāshiva said :

What shall I tell Thee of the merit[1] acquired by the installation[2] of a Shiva-linga ? By it a man is purified of all great sins, and goes to the Supreme Abode (5).

There is no doubt that by the installation of a Shiva-linga a man acquires ten million times the merit which is acquired by giving the world and all its gold, by the performance of ten thousand horse-sacrifices,[3] by the digging of a tank in a waterless country, or by making happy the poor and such as are enfeebled by disease (6-7).

Kālikā ! Brahmā, Vishnu, Indra, and the other Devas reside where Mahādeva is in His linga form (8).

[1] Māhātmya. [2] Sthāpana. [3] Ashva-medha.

Thirty-five million known and unknown places of pilgrimage and all the holy places abide near Shiva. The land within a radius of a hundred cubits of the linga is declared to be Shiva-kshetra[1] (9-10).

This land of Īsha[2] is very sacred. It is more excellent than the most excellent of holy places,[3] because there abide all the Immortals and there are all the holy places (11).

He who in a devout spirit lives there, be it even for but a little while, becomes purged of all sins, and goes to the heaven of Shangkara[4] after death (12).

Anything great or small (meritorious or otherwise) which is done in this land of Shiva becomes multiplied (in its effect) by the majesty of Shiva (13).

All sins committed elsewhere are removed (by going) near Shiva, but sins committed in Shiva-kshetra[5] adhere to a man with the strength of a thunderbolt (14).

The merit acquired by the performance there of Purashcharana,[6] japa,[6] acts of charity, Shrāddha,[7] tarpana,[6] or any other pious acts is eternal (15).

The merit acquired by the performance of a hundred Purashcharana at times of lunar or solar eclipse is acquired by merely performing one japa[8] near Shiva (16).

By the offering of Pinda[9] once only in the land of Shiva, a man obtains the same fruit as he who offers ten million pindas at Gayā, the Ganges, and Prayāga (17).

Even in the case of those who are guilty of many sins or of great sins attain the supreme abode if Shrāddha be performed in their names in the land of Shiva (18).

The fourteen worlds[10] abide there where abides the Lord of the Universe in His Linga form with the auspicious Devī Durgā (19).

I have spoken a little about the majesty[11] of the im-

[1] The land of Shiva. [2] Shiva. [3] Tīrthas.
[4] Shiva. [5] Land of Shiva. [6] See Introduction.
[7] Funeral rites (see Introduction).
[8] Recitation of Mantras (see Introduction). [9] Funeral cakes.
[10] See Introduction. [11] Māhātmya.

movable Mahādeva[1] in His linga form. The mahimā[2] of the Anādi[3]-linga is beyond the power of words to express (20).

O Suvrāt[4]! even in Thy worship at the Mahāpīthas[5] the touch of an untouchable is unclean, but this is not so in the worship of Hara[6] in His linga image (21).

O Devi! as there are no prohibitions at the time of Chakra[7] worship, so know this, O Kālikā! that there are none in the holy shrine in Shiva's land (22).

What is the use of saying more? I am but telling Thee the very truth when I say that I am unable to describe the glory, majesty, and sanctity[8] of the linga image of Shiva (23).

Whether the Linga is placed on a Gaurī-patta[9] or not, the worshipper should, for the successful attainment of his desires, worship it devoutly (24).

The excellent worshipper earns the merit of (performing) ten thousand horse-sacrifices[10] if he performs the Adhivāsa[11] of the Deva in the evening previous to the day of installation (25).

The twenty articles to be used in the rite of Adhivāsa are: Earth, Scent, a Pebble,[12] Paddy, Dūrvvā grass, Flower, Fruit, Curds, Ghee, Svastika,[13] Vermillion, Conch-

1 Shiva. 2 Sanctity and majesty.

3 An-ādi—literally, without beginning—*i.e.*, those lingas which spring from the ground supernaturally, otherwise called Svayambhū, or self-existent, as distinguished from those which are fashioned and installed by men, such as the lingas of Vaidyanātha, Tārakeshwara, the Chandrashekhara at Chittagong, and other places.

4 Of good resolve, or Virtuous One.

5 Holy places, where different parts of the body of Devī as Satī fell to earth (see Introduction).

6 Shiva. 7 The Tāntrika Circle (see Introduction).

8 Prabhāva.

9 Gaurī is a name of the Devī, and the Gaurī-patta is the emblem of the yoni, or female organ, in which the male linga is generally set.

10 Ashva-medha.

11 Adhivāsa is the rite preliminary to all auspicious ceremonies.

12 The pebble is warmed and applied to the face.

13 Here a triangular figure made of pounded rice

shell, Kajjala,[1] Rochanā,[2] White Mustard Seed, Silver, Gold, Copper, Lights, and a Mirror (26-27).

Taking each of these articles, the Māyā Vīja[3] and the Brahma-Gāyatrī[4] should be repeated, and then should be said " Anena " (with this) and " Amus*h*ya " (of this one's or his or hers)—" may the auspicious Adhivāsa be "[5] (28).

And then the forehead of the worshipped divinity should be touched with the earth and all other articles aforesaid. Then Adhivāsa should be performed with the Prashasti-pātra[6]—that is, the receptacle should be lifted up, and with it the forehead of the image should be touched three times (29).

The worshipper conversant with the ordinances, having thus performed the Adhivāsa of the Deva, should bathe the deity with milk and other liquids, as directed in the ceremony relating to the dedication of a temple (30).

Rubbing the linga with a piece of cloth and placing it on its seat, Ga*n*esha and other Deities should be worshipped according to the rules prescribed for their worship (31).

Having performed Kara-nyāsa[7] and Anga-nyāsa[7] and Prā*n*āyāma[7] with the Pra*n*ava,[8] the ever-existent Shiva should be meditated upon.

Dhyāna.

As tranquil, possessed of the effulgence of ten million Moons; clothed in garments of tiger-skins; wearing a

[1] Lamp-black collyrium, applied to the eyelashes medicinally, or for beautifying the eyes.

[2] A yellow pigment obtained from the inside of the head of a cow, also called Go-rochanā. Tilaka is made with it by some sects.

[3] Hrīng. [4] See Introduction. See also *ante*, p. 39, vv. 109-111.

[5] *E.g.*, taking earth, say: " Hrīng! with this earth may the auspicious Adhivāsa of this Deva be made." Then the image is touched with the earth.

[6] *I.e.*, receptacle—usually a flat bamboo basket—in which all the above-mentioned articles are placed. The image is first touched with each of the articles mentioned singly, and then all are put in the patra and the image is touched by it. [7] See Introduction. [8] Ong.

sacred thread made of a serpent[1]; His whole body covered with ashes; wearing ornaments of serpents[1]; His five faces are of reddish-black,[2] yellow, rose,[3] white, and red colours, with three eyes each; His head is covered with matted hair; He is Omnipresent; He holds Gangā[4] on His head, and has ten arms, and in His forehead shines the (crescent) Moon; He holds in His left hand the skull, fire, the noose,[5] the Pināka,[6] and the axe,[7] and in His right the trident,[8] the thunderbolt,[9] the arrow,[10] and blessings[11]; He is being praised by all the Devas and great Sages; His eyes half-closed[12] in the excess of bliss; His body is white as the snow and the Kunda flower and the Moon; He is seated on the Bull; He is by day and night surrounded on every side by Siddhas, Gandharvas, and Apsarās,[13] who are chanting hymns in His praise; He is the husband of Umā; the devoted Protector of His worshippers (32-38).

Having thus meditated upon Mahādeva and worshipped Him with articles of mental worship, He should be invoked into the Linga, and worshipped to the best of one's powers, and as laid down in the ordinances relating to such worship (39).

I have already spoken of the Mantras for the giving of Āsana and other articles of worship.[14] I shall now speak of the Mūla Mantra[15] of the Great Mahesha (40).

Māyā,[16] Tāra,[17] and the Shabda Vīja,[18] with Au and Ardhendu-Vindu[19] added to it, is the Shiva Vīja—that is, "Hrīng Ong Haung." (41).

[1] Nāga. [2] Dhūmra, or the colour of fire seen through smoke.
[3] Arura—the red colour of the Sun.
[4] The River Ganges, which fell upon His matted hair on its descent from Heaven at the prayer of Bhagīratha. "Shangkara-mauli-vihārini vimale!" as the Gangā-stotrā of Shangkarāchārya says.
[5] Pāsha. [6] Shiva's weapon. [7] Parashu. [8] Shūla. [9] Vajra.
[10] Shara. [11] Vara—*i.e.*, the hands make the Vara-Mudrā.
[12] The eyes are in the sleepy, slanting, half-closed position of intoxication and samādhi. [13] See Introduction. [14] See Introduction and p. 320.
[15] Primary Mantra (see Introduction). [16] Hrīng.
[17] Ong. [18] Ha. [19] The nasal point—Chandra-Vindu.

Covering Shangkara[1] with clothes and garland of sweet-smelling flowers, and placing Him on a beautiful couch, the Gaurī-pa*t*ta[2] should be consecrated in manner above-mentioned (42).

The Devī should be worshipped in the Gaurī-pa*t*ta according to the following rites: with the Māyā Vīja,[3] Anga-nyāsa, Kara-nyāsa, and Prā*n*āyāma should be performed (43).

The Great Devī should, to the best of the worshipper's ability, be worshipped after meditation upon Her as follows:

DHYĀNA.

I meditate upon the stainless One, Whose splendour is that of a thousand rising Suns, Whose eyes are like Fire, Sun and Moon, and Whose lotus face in smiles is adorned with golden earrings[4] set with lines of pearls. With her lotus hands She makes the gestures which grant blessings and dispel fear,[5] and holds the discus and lotus; Her breasts are large and rounded; She is the Dispeller of all fear, and She is clothed in saffron-coloured raiments.

Having thus meditated upon Her, the ten Dikpālas[2] and the Bull[6] should be worshipped to the best of one's powers (44-45).

I will now speak of the Mantra of the Bhagavatī,[7] by which the World-pervading One should be worshipped (46).

Repeating the Māyā,[3] Laks*h*mī[8] Vījas, and the letter which follows Sa[9] with the sixth vowel,[10] with the Vindu[11] added to it, and thereafter uttering the name of the Wife of Fire,[12] the Mantra is formed (which is as follows):

MANTRA.

Hrīng Shrīng Hūng Svāhā (47).

[1] Shiva—*i.e.*, the Linga as His emblem. [2] See *ante*.
[3] Hrīng. [4] Kun*d*ala.
[5] *I.e.*, She holds in her hands Vara and Abhaya Mudrās.
[6] Shiva's vāhana. [7] The Devī. [8] Shrīng. [9] *I.e.*, Ha.
[10] *I.e.*, Ū. [11] Chandra-vindu—the nasal point. [12] Svāhā.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

Placing the Devī as aforementioned,[1] offerings [2] should be made to all the Devas with a mixture of Māsha beans,[3] rice, and curds, with sugar, etc., added to it (48).

These articles of worship should be placed in the Īshāna[4] corner, and purified with the Varuna Vīja,[5] and should be offered after purification with scents and flowers and the following (49)

MANTRA.

O Devas, Siddhas,[6] Gandharvas,[6] Uragas,[7] Rākshasas, Pishāchas,[8] Mothers,[9] Yakshas, Bhūtas,[10] Pitris,[11] Rishis,[12] and other Devas! do you quietly take this offering, and do you stay surrounding Mahādeva and Girijā[13] (50-51).

Then japa should be made of the Mantra of the Great Devī as often as one may, and then with excellent songs and instrumental music let the festival be celebrated (52).

Having completed the Adhivāsa[14] in manner above, the following day after performance of the compulsory daily duties, and having taken the vow, the Five Devas[15] should be worshipped (53).

After worshipping the Mātris[16] and making the Vasudhārā,[17] and performing Vriddhi-Shrāddha,[18] the Door-keepers of Mahesha[19] should, in a calm and devout frame of mind, be worshipped (54).

The Door-keepers of Shiva are — Nandī, Mahā-bala, Kīshavadana, and Gana-nāyaka; they are all armed with missiles and other weapons (55).

Bringing the Linga [20] and Tārinī,[21] as represented by the

1 Clothed and garlanded like Shiva.
2 Vali.
3 A kind of kidney beans.
4 North-East.
5 Vang.
6 Deva-yonis.
7 *I.e.*, one that goes on its breast—*i.e.*, a Nāga, or Snake.
8 See p. 27, note 4.
9 See p. 27, note 7.
10 See Introduction.
11 See *ib.*
12 See *ib.*
13 A title of the Devī as Pārvatī (see p. 2, note 5).
14 Preliminary rite.
15 Brahmā and others.
16 The sixteen Mātrikās, beginning with Gaurī, etc.
17 See p. 206, note 3.
18 See p. 233.
19 Shiva.
20 *I.e.*, Shiva-linga.
21 A title of Devī—"She Who saves."

Gaurī-pa*tta*,[1] they should be placed on a Sarvato-bhadra Ma*n*dala,[2] or on an auspicious seat (56).

Shambhū should then be bathed with eight jars of water with the Mantra[3] "Tryambaka," etc., and worshipped with the sixteen articles of worship[4] (57).

After bathing the Devī in a similar way with the Mūla Mantra, and worshipping Her, the good worshipper should pray to Shangkara with joined palms (58).

MANTRA.

Come, O Bhagavan! O Shambhu! O Thou before Whom all Devas bow! I bow to Thee, Who art armed with the Pināka,[5] Thee the Lord of all, O Great Deva (59).

O Deva! Thou Who conferrest benefits on Thy votaries! do Thou in Thy mercy come to this temple with Bhagavatī:[6] I bow to Thee again and again (60).

O Mother! O Devī! O Mahāmāyā![7] O All-beneficent One! be Thou along with Shambhu pleased: I bow to Thee, O Beloved of Hara[8] (61).

Come to this house, O Devī! Thou Who grantest all boons, be Thou pleased, and do Thou grant me all prosperity (62).

Rise, O Queen of Devas! and Each with Thy followers abide happy in this place; may Both of You be pleased, You Who are kind to your devotees (63).

Having thus prayed to Shiva and the Devī, They should first be carried three times round the Temple, keeping the latter on the right[9] to the accompaniment of joyful sounds, and then taken inside (64).

Repeating the Mūla Mantra, one-third of the Linga should be set in a hollow made in a piece of stone or in a masonry hole (65). (With the following Mantra):

[1] See p. 336, note 9. [2] A form of Yantra. [3] See Ullāsa v., verse 210.
[4] See Introduction. [5] Shiva's weapon. [6] The Devī.
[7] The Devī as both cause of, and liberator from, Māyā.
[8] Shiva. [9] Pradaksh*i*na.

GSL

MANTRA.

O Mahādeva ! do Thou remain here so long as the Moon and the Sun endure, so long as the Earth and the Oceans endure : I bow to Thee (66).

Having firmly fixed Sadāshiva with this Mantra, the Gaurī-*patta*, with its tapering end to the North, should be placed on the Linga, that it may be entered by the latter[1] (67).

MANTRA.

Be still, O Jagad-dhātri[2] ! Thou That art the Cause of creation, existence, and destruction of things ; abide Thou here so long as the Sun and the Moon endure (68).

Having firmly fixed it, the Linga should be touched and the following (Mantra) should be repeated (69) :

MANTRA.

I invoke that Deva Who has three eyes, the Decayless, Īshāna,[3] around whose lion-seat[4] are tigers, Bhūtas, Pishāchas,[5] Gandharvas,[6] Siddhas,[7] Chāra*n*as,[8] Yak*sh*as,[9] Nāgas,[10] Vetālas,[11] Loka-pālas,[12] Mahars*h*is,[13] Mā*tri*s,[14] Ga*n*a-nāthas,[15] Vis*hn*u Brahmā, and *Vri*haspati,[16] and all beings which live on earth or in the air ; come, O Bhagavan ! to this Yantra, which is the handiwork of Brahmā, for the prosperity, happiness, and Heaven of all (70-72).

[1] The Linga is already fixed and erect, the head enters the aperture of the Gaurī-*patta*, which is then slipped over the Linga until it reaches its resting-place.

[2] The Devī as World-Creatrix. [3] Lord, Ruler.

[4] Singhāsana. [5] Ghouls and filthy spirits. [6] See p. 2, note 3.

[7] See p. 2, note 1. [8] See p. 2, note 2. [9] See p. 1, note 6.

[10] Serpent divinities. [11] See p. 18, note 1; 27, note 2.

[12] Guardians of the Quarters p. 129, note 6.

[13] Great Rishis, or Sages. [14] Divine Mothers, Gaurī, etc

[15] See p. 251, note 6. [16] Guru of the Celestials.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

Beloved ! Shiva should then be bathed according to the injunctions relating to the consecration of a Deva, and, having been meditated upon as before-mentioned, should be worshipped with mental offerings[1] (73).

After placing a special arghya,[2] and having worshipped the Ga*n*a-devatās,[3] and meditated upon Mahesha[4] again, flowers should be placed on the Linga (74).

Repeating the Shakti Vīja[5] between Pāsha[6] and Ang-kusha,[7] and the letters from Ya to Sa[8] with the nasal point, and then "Haung Hangsa,"[9] the life of Sadāshiva should be infused into the Linga (75).

Then, smearing the Husband of the Daughter of the Mountain[10] with sandal, aguru, and saffron, He should be worshipped with the sixteen articles of worship according to the injunctions laid down after performing the jāta, the nāma,[11] and other rites (76).

After concluding everything according to the injunctions, and after worshipping the Devī in the Gaurī-pa*tt*a, the eight images of the Deva[4] should be carefully worshipped (77).

By the name Sharva[12] the Earth is meant ; by Bhava is meant Water ; by Rudra, Fire ; by Ugra, Wind ; by Bhīma, Ether[13] ; by Pashu-pati is meant the Employer of a priest for sacrifice[14] ; by Mahādeva, the Source of Nectar,[15] and by Īshāna, the Sun : these are declared to be the Eight Images (78-79).

Each of these should be invoked and worshipped in their order (in the corners), beginning with the East and ending

[1] Articles of worship. [2] Offering. [3] The surrounding Devas. [4] Shiva.
[5] *I.e.*, Hrīng. [6] Ang. [7] Krong. [8] Ya, Ra, La, Va, Sha, *Sh*a, Sa.
[9] The Mantra so formed is—Āng Hrīng Krong Yang Rang Lang Vang Shang *Sh*ang Sang Haung Hangsa.
[10] Girijā-pati—the Husband (Lord=Pati) of the Daughter (-Jā) of the (Himālaya) Mountain (Giri), whose emblem the Linga is.
[11] See Introduction for Jāta (Birth) and Nāma (Naming) rites.
[12] This and the following are the names of the eight forms of Shiva.
[13] Ākāsha.
[14] Yajamāna. By this name (Pashupati) Shiva is denoted as Lord o Men (see p. 344, note 2).
[15] Sudhā-kara—*i.e.*, the Moon.

with the North-East, uttering the Pra*n*ava[1] first and Nama*h* last[2] (80).

After having worshipped Indra and the other Dikpālas,[3] the eight Mā*t*ri*s*, Brāhmī, and others, the worshipper should give to Īsha the Bull, awning,[4] houses, and the like (81).

Then, with joined palms, he should with fervour pray to the Husband of Pārvatī (as follows) (82) :

MANTRA.

O Ocean of Mercy ! O Lord ! Thou hast been placed in this place by me ; be Thou pleased (with me). O Shambh*u* ! Thou Who art the Cause of all causes, do Thou abide in this room, O Supreme Deva ! so long as the Earth with all its Oceans exist, so long as the Moon and the Sun endure. I bow to Thee. Should there occur the death of any living being,[5] may I, O Dhūrjjatī ![6] by Thy grace, be kept from that sin (83-85).

The dedicator should go round the image, keeping it on his right, and, having bowed before the Deva, go home. Returning again in the morning, he should bathe Chandra-Shekhara[7] (86).

[1] Ong.

[2] The Mantras which are said are—Ong Sharvāya ks*h*iti-mūrtaye nama*h* ; Ong Bhavāya jalamūrtaye nama*h* ; Ong Rudrāya agni-mūrtaye nama*h* ; Ong Ugrāya vāyumūrtaye nama*h* ; Ong Bhīmāya ākāsha-mūrtaye nama*h* ; Ong Pashu-pataye yajamāna-mūrtaye nama*h* ; Ong Mahādevāya Somamūrtaye nama*h* ; Ong Īshānāya sūryyamūrtaye nama*h*. Bhava means existence—and water—the first of things. Rudra means fierce, and so is Agni (Fire). Ugra means strong beyond measure, and Pavana or Vāyu is that. Bhīma means terrific, and the great Void is terrific. The Yajamāna is like a beast (Pashu), which requires to be guided, and the Lord of Pashus (Pashu-pati) does that. Mahādeva is the great benignant Deva—the abode of all which is sweet and life-giving. Īshāna is the Lord of all.

[3] See p. 362, note 12. [4] Placed on temple at time of consecration.

[5] *I.e.*, the Temple or its precincts.

[6] Dhūrjjatī—Shiva having the burden—dhūr—of matted locks—jaṭā.

[7] Shiva, so called on account of the crescent Moon which He has on His head.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

He should first be bathed with consecrated Panchāmrita with a hundred jars of scented water, and the worshipper, having worshipped Him to the best of his powers, should pray to Him (as follows) (87-88) :

MANTRA.

O Husband of Umā![1] if there has been any irregularity, omission, want of devotion in this worship, may they all, by Thy grace, be rectified, and may my fame remain incomparable in this world so long as Moon, the Sun, the Earth, and its Oceans endure (89-90).

I bow to the three-eyed Rudra, Who wields the excellent Pināka, to Him Who is worshipped by Vishnu, Brahmā, Indra, Sūryya, and other Devas, I bow again and again (91).

The worshipper should then make presents,[2] and feast the Kaulika-dvijas,[3] and give pleasure to the poor by gifts of food, drink, and clothes (92).

The Deva should be worshipped every day according to one's means. The fixed[4] Shiva-linga should on no account be removed (93).

Parameshvari! I have in brief spoken to you of the rites relating to the consecration of the immovable[5] Shiva-linga, gathering same from all the Āgamas (94).

[1] Umā is a name of Devī. See Canto I. of Kālidāsa's Kumārasambhava :

Umeti mātrā tapaso nishiddhā,
Pashchād umā'khāyāng sumukhī jagāma.

("'Oh (u) do not (mā).' Thus was She restrained from tapas by (Her) mother : thereafter She of beautiful face went by the name of Umā."

[2] Dakshinā.

[3] *I.e.*, a Kaula who has received his pūrnābhisheka initiation, upon which he is born again. The passage may also be interpreted to mean Kaulikas and Dvijas (twice-born classes).

[4] Sthāvara. The image of any other Deva may be moved, but not a Shiva-linga. Where it has been fixed it must remain.

[5] Achala.

Shrī Devī said :

If, O Lord ! there be an accidental omission in the worship of the Devas, then what should be done by their votaries—do Thou speak in detail about this (95).

Say, on account of what faults are images of Devas unfit for worship, and should thus be rejected,[1] and what should be done ? (96).

Shrī Sadāshiva said :

If there be an omission to worship an image for a day, then (the next day) the worship should be twice performed ; if for two days, then the worship should be four times performed ; if for three days, then it should be celebrated eight times (97).

If the omission extends three days, but does not exceed six months, then the wise man should worship after bathing the Deva with eight jars of water (98).

If the period of omission exceeds six months, then the excellent worshipper should carefully consecrate the Deva according to the rules already laid down, and then worship Him (99).

The wise man should not worship the image of a Deva which is broken or is holed, or which has lost a limb, or has been touched by a leper, or has fallen on unholy ground (100).

The image of a Deva with missing limbs, or which is broken or has holes in it, should be consigned to water. If the image has been made impure by touch, it should be consecrated, and then worshipped (101).

The Mahāpīthas and Anādi-lingas[2] are free from all deficiencies, and these should always be worshipped for the attainment of happiness by each worshipper as he pleases (102).

Mahāmāyā ! whatever Thou hast asked for the good of men who act with a view to the fruits of action, I have answered all this in detail (103).

[1] *E.g.*, where the image is polluted or injured, and the like (*vide post*, shloka 100).

[2] See *ante*, p. 336, note 3.

Men cannot live without such actions even for half a moment. Even when men are unwilling, they are, in spite of themselves, drawn by the whirlwind of action (104).

By action men enjoy happiness, and by action again they suffer pain. They are born, they live, and they die the slaves of action[1] (105).

It is for this that I have spoken of various kinds of action, such as Sādhana and the like, for the guidance of the intellectually weak in the paths of righteousness, and that they may be restrained from wicked acts (106).

There are two kinds of action—good and evil; the effect of evil action is that men suffer acute pain (107).

And, O Devi! those who do good acts with minds intent on the fruits thereof go to the next world, and come back again to this, chained by their action[2] (108).

Therefore men will not attain final liberation even at the end of a hundred kalpas[3] so long as action, whether good or evil, is not destroyed (109).

As a man is bound, be it by a gold or iron chain, so he is bound by his action, be it good or evil (110).

So long as a man has not real knowledge,[4] he does not attain final liberation, even though he be in the constant practice of religious acts and a hundred austerities (111).

The knowledge of the wise from whom the darkness of ignorance[5] is removed, and whose souls are pure,[6] arises from the performance of duty without expectation of fruit or reward,[7] and by constant meditation on the Brahman[8] (112).

He who knows that all which is in this universe from

[1] That is, prompted by worldly motives (see verse 112, *post*).

[2] For action which involves the thirst for life leads to life in birth and rebirth.

[3] See Introduction, for Kalpa.

[4] That is, Brahmā-jnāna.

[5] Kshīnatamaḥ—from whose mind the tamo-guna has disappeared.

[6] Nirmalātmā.

[7] Nishkāma-karmma.

[8] Tattva vichāra—that is, meditation on the Tattvas and the Supreme Tattva, the Brahman.

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

Brahmā to a blade of grass is but the result of Māyā,[1] and that the Brahman is the one and supreme Truth, has this (113).

That man is released from the bonds of action who, renouncing name and form, has attained to complete knowledge of the essence[2] of the eternal and immutable Brahman (114).

Liberation[3] does not come fram japa,[4] homa,[5] or a hundred fasts ; man becomes liberated by the knowledge that he himself is Brahman[6] (115).

Final liberation is attained by the knowledge that the Ātmā (Soul) is the witness,[7] is the Truth, is omnipresent, is one,[8] free from all illuding distractions of self and not-self,[9] the supreme, and, though abiding in the body, is not in the body[10] (116).

All imagination of name-form and the like are but the play of a child. He who put away all this sets himself in firm attachment to the Brahman, is, without doubt, liberated (117).

If the image imagined by the (human) mind were to lead to liberation, then undoubtedly men would be Kings by virtue of such kingdoms as they gain in their dreams (118).

Those who (in their ignorance) believe that Ishvara is (only) in images made of clay, or stone, or metal, or wood, merely trouble themselves by their tapas.[11] They can never attain liberation without knowledge[12] (119).

[1] Illusion (see Introduction). *Cf.* Ullāsa ii., verses 34, 46.
[2] Tattva. [3] Mukti.
[4] Recitation of Mantras. [5] Sacrifice (see Introduction).
[6] Brahmaivāham—*i.e.*, Brahma eva aham = " I am the Brahman " ; or So'ham—*i.e.*, Sah Aham = " I am He."
[7] *I.e.*, independent witness of a man's actions—as it is said, Ātmā sāk*shī* chetā kevalo nirgu*n*ashcha.
[8] Pūr*n*a = Impartite, which Bhāratī renders by akha*nda*. [9] Advaita.
[10] The Soul, being One, is not confined to the body. There is but one soul, in which all bodies inhere. [11] See Introduction
[12] For the explanation of these three shlokas, see the " Tantra Tattva " edited by the Author.

M*r*ichchhilā-dhātu-dārvādi-mūrttāvishvara-buddhaya*h*
Klishyantastapasā jnānang vinā mok*sh*ang na yānti te.

GSL

Can men attain final liberation[1] by restriction in food, be they ever so thin thereby, or by uncontrolled indulgence, be they ever so gross therefrom, unless they possess the knowledge of Brahman ? (120).

If by observance of Vrata[2] to live on air, leaves of trees, bits of grain, or water, final liberation may be attained, then snakes, cattle, birds, and aquatic animals should all be able to attain final liberation (121).

Brahma-sad-bhāva[3] is the highest state of mind ; dhyāna-bhava[4] is middling ; stuti[5] and japa[6] is the last ; and external worship is the lowest of all (122).

Yoga is the union of the embodied soul[7] and the Supreme Soul ;[8] Pūjā[9] is the union of the worshipper and the worshipped ; but he who realizes that all things are Brahman for him there is neither Yoga nor Pūjā (123).

For him who possesses the knowledge of Brahman,[10] the supreme knowledge, of what use are japa,[11] yajna,[12] tapas,[13] niyama,[14] and vrata ?[15] (124).

He who sees the Brahman, Who is Truth, Knowledge, Bliss, and the One, is by his very nature one with the Brahman.[16] Of what use to him are pūjā, dhyāna, and dhāraṇā ?[17] (125).

For him who knows that all is Brahman there is

Not, however, that image worship (pratikopāsana) is without its uses for those at lower planes, whatever, in fact, may be their ignorance, or for those at higher planes whom image worship aids. Though the worship of images cannot achieve liberation, it may help in the progress towards it.

[1] Nishkṛiti. [2] See Introduction.

[3] The state of mind in which it is realized that Brahman alone is, all else is Māyā or illusion, and in which the identity of self with Brahman is realized.

[4] The meditative state of mind in which there is constant meditation on the Brahman. [5] Praise. [6] Recitation of Mantra

[7] Jīva. [8] Ātman. [9] Worship.

[10] Brahma-jnāna. [11] See *ante*. [12] Sacrifice.

[13] Penance. [14] Regulations of conduct.

[15] Voluntary vows (see Introduction). [16] Brahma-bhūta.

[17] Meditation and concentration. Bhāratī defines Dhāraṇā as Chitta-vṛitti-nirodha (see Introduction).

neither sin[1] nor virtue,[2] neither heaven nor future birth. There is none to meditate upon, nor one who meditates (126).

The soul which is detached from all things is ever liberated ; what can bind it ? From what do fools desire to be liberated ? (127).

He abides in this Universe, the creation of His powers of illusion,[3] which even the Devas cannot pierce. He is seemingly in the Universe, but not in it (128).

The Spirit,[4] the eternal witness, is in its own nature like the void which exists both outside and inside all things, and which has neither birth nor childhood, nor youth nor old age, but is the eternal intelligence which is ever the same, knowing no change or decay[5] (129-130).

It is the body which is born, matures, and decays.[6] Men enthralled by illusion, seeing this, understand it not (131).

As the Sun (though one and the same) when reflected in different platters of water appears to be many, so by illusion the one soul appears to be many in the different bodies in which it abides (132).

As when water is disturbed the Moon which is reflected in it appears to be disturbed, so when the intelligence[7] is disturbed ignorant men think that it is the soul which is disturbed (133).

As the void inside a jar remains the same even after the jar is broken, so the Soul remains the same after the body is destroyed (134).

The knowledge of the Spirit,[8] O Devī ! is the one means of attaining final liberation ; and he who possesses it is verily—yea, verily—liberated in this world, even yet whilst living ;[9] there is no doubt of that (135).

Neither by acts, nor by begetting offspring, nor by

[1] Pāpa. [2] Sukrita. [3] Māyā.
[4] Ātmā = Paramātmā = Supreme Soul. [5] Vikāra.
[6] Yauvana and Vārddhakya. [7] Buddhi.
[8] Ātma-jnāna = Self-knowledge, realization of the oneness of the individual with the universal soul.
[9] Jīvanmukta (see Introduction).

MINISTRY OF CULTURE · GOVERNMENT OF INDIA

GSL

wealth is man liberated ; it is by the knowledge of the Spirit,[1] by the Spirit[2] that man is liberated[3] (136).

It is the Spirit that is dear to all ; there is nothing dearer than the Spirit ; O Shive ! it is by the unity of Spirits that men become dear to one another (137).

Knowledge,[4] Object of knowledge,[5] the knower[6] appear by illusion[7] to be three different things ; but if careful discrimination is made, Spirit is found to be the sole residuum (138).

Knowledge[4] is Spirit in the form of intelligence ;[8] the object of knowledge[5] is Spirit whose substance is intelligence ;[9] the Knower[10] is the Spirit Itself. He who knows this knows the Spirit[11] (139).

I have now spoken of knowledge which is the true cause of final liberation.[12] This is the most precious possession[13] of the four classes of Avadhūtas[14] (140).

Shrī Devī said :

Thou hast spoken of the two stages in the life of man—namely, that of householder[15] and mendicant ;[16] what is this wonderful distinction of four classes of Avadhūtas[17] which I now hear ? (141).

I wish to hear and clearly understand the distinctive features of the four classes of Avadhūtas : do Thou, O Lord ! speak (about them) truly (142).

Shrī Sadāshiva said :

Those Brāhmaṇas, Kshatriyas, and other castes who are worshippers of the Brahma-mantra[18] should be known

[1] *I.e.*, the Supreme Spirit. [2] *I.e.*, the Individual Spirit.

[3] This is Shruti, which says : Na karmmaṇā, na prajayā, na dhanena ; tyāgena eke amritatvam anashuh ("It is not by meritorious acts and sacrifices, not by pindas offered by children, not by the giving of wealth, but by renunciation (of the particular self) have some attained liberation").

[4] Jnāna. [5] Jneya. [6] Jnāta.

[7] Māyā. [8] Chid-rūpa. [9] Chin-maya. [10] Vijnātā.

[11] *I.e.*, knows himself, and thereby knows his identity with the Supreme Spirit. [12] Nirvāṇa. [13] Dhana (Wealth).

[14] See Chapter VIII. [15] Gṛihastha. [16] Bhikshuka.

[17] See Introduction. [18] See Chapters. II. and III.

to be Yatis,[1] even though they be living the life of a householder (143).

O Worshipped of the Kulas ! those men who are sanctified by the rites of Pūrṇābhiṣheka[2] should be known and honoured[3] as Shaivāvadhūtas (144).

Both the Brāhma and Shaiva Avadhūtas shall do all acts in their respective states of life according to the way directed by me (145).

They should not partake of forbidden food or drink unless the same has been offered to the Brahman or offered in the Chakra[4] (146).

O Beauteous One ! I have already spoken of the customs[5] and Dharmma[6] of the Kaulas,[7] who are Brāhma Avadhūtas, and of the Kaulas who have been initiated.[8] For Brāhma and Shaiva Avadhūtas, bathing, eating evening meals, drinking, the giving of charities, and marital intercourse should be done according to the way prescribed by the Āgamas (147-148).

The above Avadhūtas are of two classes, according as they are perfect[9] or imperfect.[10] Beloved ! the perfect one is called Parama-hangsa, and the other or imperfect one is called Parivrāṭ (149).

The man who has gone through the Sangskāra[11] of an Avadhūta, but whose knowledge is yet imperfect,[12] should, by living the life of a householder,[13] purify his spirit[14] (150).

[1] Yatis—Self-controlled men ; men who have subdued their passions.
[2] See Introduction. [3] Pūjanīya—or worshipped.
[4] Circle of Worship. This shloka means—" Unless in the case of a Brāhma Avadhūta it has been offered to the Brahman, and in the case of a Shaiva Avadhūta it has been offered to the Chakra."
[5] Āchāra. [6] See Introduction.
[7] Tāntrikas of the Kaula sect.
[8] *I.e.*, Shaivas who have received Abhiṣheka.
[9] Pūrṇa, or complete. [10] Apūrṇa, or incomplete.
[11] Purificatory rites, etc. (see Introduction).
[12] Jnāna-durbala—one who has not realized the oneness of himself with the Supreme Self.
[13] Literally, living among men—a life in the world.
[14] Not that the Spirit Itself can be impure, but its integuments may be.

Preserving his caste-mark and practising the rites of a Kaula, he should, remaining constantly devoted to the Brahman, cultivate the excellent knowledge (151).

With his mind ever free from attachment, yet discharging all his duty, he should constantly repeat "Ong Tat Sat," and constantly think upon and realize the saying, "Sah aham"[1] (152).

Doing his duties, his mind as completely detached as the water on the lotus leaf, he should constantly strive to free his soul by the knowledge of Divine truth[2] and discrimination[3] (153).

The man, be he a householder[4] or an ascetic,[5] who commences any undertaking with the Mantra "Ong Tat Sat," is ever successful therein (154).

Japa,[6] homa,[7] pratis*hthā*,[8] and all sacramental rites,[9] if performed with the Mantra "Ong Tat Sat," are faultless beyond all doubt (155).

What use is there of the various other Mantras? What use of the other multitudinous practices?[10] With this Brāhma Mantra alone may all rites be concluded (156).

Ambikā![11] this Mantra is easily practised, is not prolix, and gives complete success, and there is no other way besides this great Mantra (157).

If it be kept written in any part of the house or on the body, then such house becomes a holy place[12] and the body becomes sanctified[13] (158).

O Deveshi! I am telling Thee the very truth when I

[1] So'ham = I am He—*i.e.*, I am one with the Supreme.

[2] Tattva-jnāna.

[3] Viveka. Duty = Ātmochita-karmma, which may mean acts which are fit for him or his position, or what is fit for the soul. Viveka = Faculty of distinguishing things by their properties, and classing them according to their real, and not apparent, nature. In the Vedānta it is the power of distinguishing Truth from untruth, Reality from illusion.

[4] *Grihastha*.

[5] Udāsīna.

[6] Recitation of Mantras (see Introduction).

[7] Sacrifice to Fire.

[8] Consecration.

[9] Sangskāras (see Introduction).

[10] Sādhana (see Introduction).

[11] Mother (see Introduction).

[12] Mahā-tīrtha.

[13] Punyamaya.

GSL

say that the Mantra "Ong Tat Sat" is superior to the essence of essences of the Nigamas, the Āgamas, and the Tantras[1] (159).

This most excellent of Mantras, "Ong Tat Sat," has pierced through the palate, the skull, and crownlock of Brahmā, Vishnu, and Shiva, and has thus manifested itself (160).

If the four kinds of food and other articles are sanctified[2] by this Mantra, then it becomes useless to sanctify them by any other Mantras (161).

He is a King among Kaulas, who sees the Great Being[3] everywhere, and constantly makes japa[4] of the great Mantra "Tat Sat" (*i.e.*, Ong Tat Sat), acts as he so inclines,[5] and is pure of heart withal (162).

By japa of this Mantra a man becomes a Siddha;[6] by thinking of its meaning he is liberated, and he who, when making japa, thinks of its meaning, becomes like unto the Brahman in visible form (163).

This Great, Three-footed[7] Mantra is the cause of all causes; by its sādhana[8] one becomes the Conqueror of Death[9] himself (164).

O Maheshāni! the worshipper attains siddhi[8] in whatsoever way he makes japa of it[10] (165).

He who, renouncing all acts (rites), has been cleansed by the Sangskāra[11] of a Shaiva Avadhūta, ceases to have any right to worship Devas, to perform the Shrāddha of the Pitris,[12] or to honour the *Rishis*[13] (166).

[1] See Introduction.
[2] Shodhita.
[3] *I.e.*, the Ever-Existent Brahman.
[4] Repetition (see Introduction).
[5] Svechchhāchāra (see p. 37, note 6).
[6] *I.e.*, One possessed of the siddhis, or one or some of them (see Introduction).
[7] Tri-pāda.
[8] See Introduction.
[9] Mṛityun-jaya, or Shiva.
[10] As thus—Whether he says Ong Tat Sat; Ong Tat; Ong Sat; Tat Sat; Ong, Tat, Sat.
[11] *I.e.*, Pūrṇābhisheka, which qualifies one to be a Shaiva Avadhūta.
[12] See Introduction.
[13] See Introduction. The meaning is that such an one is above such observances.

Of the four classes of Avadhūtas, the fourth is called the Hangsa (Parama-hangsa). The other three both practise yoga and have enjoyment. They are all liberated and are like unto Shiva (167).

The Hangsa should not have intercourse with women, and should not touch metals. Unfettered by restrictions, he moves about enjoying the fruits of his meritorious acts done in previous lives[1] (168).

The fourth class,[2] removing his caste-marks and relinquishing his household duties, should move about in this world without aim or striving[3] (169).

Always pleased in his own mind, he is free from sorrow and illusion, homeless and forgiving, fearless, and doing harm to none (170).

For him there is no offering of food and drink (to any Deva); for him there is no necessity for dhyāna or dhāraṇā;[4] the Yati[5] is liberated, is free from attachment, unaffected by all opposites,[6] and follows the ways of a Hangsa[7] (171).

O Devi! I have now spoken to Thee in detail of the distinctive marks of the four classes of Kula-Yogīs, who are but images of Myself[8] (172).

By seeing them, by touching them, conversing with them, or pleasing them, men earn the fruit of pilgrimage to all the holy places (173).

All the shrines and holy places which there are in this world, they all, O my Beloved! abide in the body of the Kula-Sannyāsī[9] (174).

Those men who have worshipped Kula Sādhus[10] with Kula-dravya[11] are indeed blessed and holy, have attained their desired aim, and have earned the fruit of all sacrifices (175).

[1] Prārabdha—literally, that which has been commenced.
[2] *I.e.*, the Parama-hangsa. [3] Niḥsangkalpa and Nirudyama.
[4] See Introduction, *sub voc* "Yoga." [5] Self-controlled.
[6] Nir-dvandva—that is, heat and cold, love and hate, etc.
[7] Highest class of ascetic. [8] Mat-svarūpī.
[9] Kaula ascetic, or Avadhūta. [10] Holy men. [11] Wine, etc.

By mere touch of these Sādhus the impure becomes pure, the untouchable becomes touchable, and food unfit to be eaten[1] becomes fit to be eaten. By their touch even the Kirātas,[2] the sinful, the wicked, the Pulindas,[3] the Yavanas,[4] and the wicked and ferocious,[5] are made pure; who else but they should be honoured? (176-177).

Even those who but once worship the Kaulika Yogī with Kula-tattva[6] and Kula-dravya[6] become worthy of honour in this world (178).

O Thou with the lotus face! there is no Dharmma superior to Kaula-Dharmma,[7] by seeking refuge in which even a man of inferior caste becomes purified and attains the state of a Kaula (179).

As the footmarks of all animals disappear in the footmark of the elephant, so do all other Dharmmas disappear in the Kula-Dharmma (180).

My Beloved! how holy are the Kaulas! They are like the images of the holy places. They purify by their mere presence even the Cha*nd*ālas and the vilest of the vile (181).

As other waters falling into Gangā become the water of Gangā, so all men following Kulāchāra reach the stage of a Kaula (182).

As water gone into the sea does not retain its separateness, so men sunk in the ocean of Kula lose theirs (183).

All beings in this world which have two feet,[8] from the Vipra[9] to the inferior castes, are competent for Kulāchāra (184).

Those that are averse to the acceptance of Kula-Dharmma, even when invited, are divorced from all Dharmma and go the downward path (185).

[1] By reason of its having been cooked or touched by a low caste man, or for any other cause. [2] Hunters—a low caste.
[3] Pulindas are a class of Cha*nd*ālas, one of the lowest castes.
[4] Foreigners, Barbarians. [5] Krūra.
[6] Bhāratī says—the first is meat, etc., and the second wine, etc.
[7] See Introduction. Of the Kaula-Tāntrika division of worshippers.
[8] As opposed to the quadrupeds and the quadrumani. Here it means all men and women. [9] A Brāhma*n*a.

The Kulīna who deceived those men who seek for Kulāchāra shall go to the hell named Raurava (186).

That low Kaula who refuses to initiate a Cha*nd*āla[1] or a Yavana[2] into the Kula-Dharmma, considering them to be inferior, or a woman out of disrespect for her, goes the downward way (187).

The merit acquired by a hundred Abhis*h*eka,[3] by the performance of a hundred Purashchara*n*a,[4] ten million times that merit is acquired by the initiation of one man into the Kula-Dharmma (188).

All the different castes, all the followers of the different Dharmmas in this world, are, by becoming Kaulas, freed from their bonds, and go to the Supreme Abode (189).

The Kaulas who follow that Shaiva-Dharmma are like places of pilgrimage, and possess the soul of Shiva. They worship and honour one another with affection, respect, and love (190).

What is the use of saying more? I am speaking the very truth before Thee when I say that the only bridge for the crossing of this ocean of existence is the Kula-Dharmma and none other (191).

By the following of Kula-Dharmma all doubts are cut through, all the accumulation of sins is destroyed, and the multitude of acts is destroyed[5] (192).

Those Kaulikas are excellent who, truthful and faithful to the Brahman, in their mercy invite men to purify them by Kulāchāra (193).

Devi! I have spoken to Thee the first portion[6] of the Mahā-nirvā*n*a Tantra for the purification of men. It contains the conclusions[7] of all Dharmmas (194).

He who hears it daily or enables[8] other men to hear it

[1] A very low caste.

[2] Here used generally for non-Aryan. The Greeks specifically were so-called. [3] See Introduction. [4] See Introduction.

[5] Together with the karmma resulting from such acts.

[6] The second portion of the Tantra has been generally supposed to be lost, but see Preface. [7] Nir*n*aya.

[8] *E.g.*, by engaging someone to read the Tantra to the public.

becomes freed from all sins, and attains Nirvāna at the end (195).

By knowing this King among Tantras, which contains the essence of essence of all the Tantras, and is the most excellent among the Tantras, a man becomes versed in all the Shāstras (196).

The man who knows this Mahā-Tantra is freed from the bonds of actions. Of what use is it to him to go on pilgrimage, or to do japa, yajna, and sādhana?[1] (197).

Kālikā! he who knows this Tantra is conversant with all the Shāstras, he is pre-eminent among the virtuous,[2] is wise, knows the Brahman, and is a Sage (198).

There is no use of the Vedas, the Purāṇas, the Smṛitis, the Sanghitās, and the various other Tantras, as by knowing this Tantra one knows all (199).

All the most secret rites and practices and the most excellent knowledge[3] have been revealed by me in reply to Thy questions (200).

Suvratā![4] as Thou art my most excellent Brāhmī Shakti, and art to me dearer than life itself, know Thou that the Mahānirvāṇa Tantra is likewise (201).

As the Himālaya is among the Mountains, as the Moon is among the Stars, as the Sun is among all lustrous bodies, so this Tantra is the King among Tantras (202).

All the Dharmmas pervade this Tantra. It is the only means for the acquirement of the knowledge of Brahman.[5] The man who repeats himself or causes others to repeat it will surely acquire such knowledge (203).

In the family of the man in whose house there is this most excellent of all Tantras there will never be a Pashu[6] (204).

The man blinded by the darkness of ignorance, the fool caught in the meshes[7] of his actions, and the illiterate

[1] See Introduction. [2] Dharmma-vid. [3] Tattva-jnāna.
[4] Virtuous one. [5] Brahma-jnāna.
[6] See Introduction. Here it means one ignorant of divine knowledge.
[7] See Bhagavad-gītā iv., *pari passu*; also Shiva-Sanghitā, chap. i., verses 4-9.

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man, by listening to this Great Tantra, are released from the bonds of karmma (205).

Parameshāni! reading, listening to, and worshipping this Tantra, and singing its praise, gives liberation to men (206).

Of the other various Tantras each deals with one subject only. There is no other Tantra which contains all the Dharmmas (207).

The last part contains an account of the nether, earthly, and heavenly worlds.[1] He who knows it (along with the first) undoubtedly knows all (208).

The man who knows the second part with this book is able to speak of the past, present, and future, and knows the three worlds (209).

There are all manner of Tantras and various Shāstras, but they are not equal to a sixteenth part (in value) of this Mahānirvāṇa Tantra (210).

What further shall I tell Thee of the greatness of the Mahānirvāṇa Tantra? Through the knowledge of it one shall attain to Brahma-nirvāṇa (211).

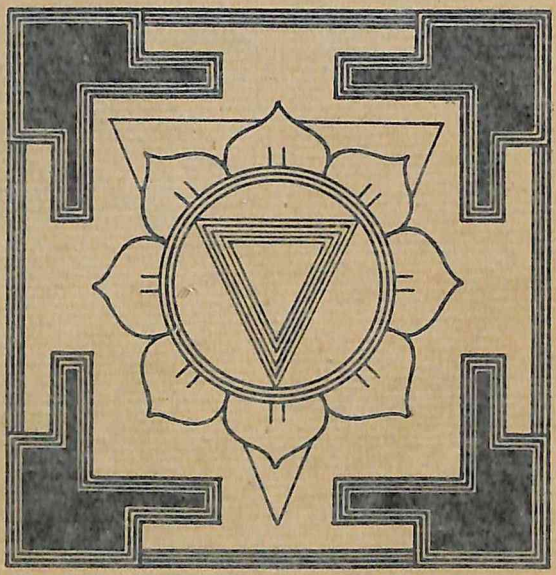
End of the Fourteenth Joyful Message of the First Part of the Mahānirvāṇa, entitled, "The Consecration of Shiva-linga and Description of the Four Classes of Avadhūtas."

[1] Pātāla-chakra, Bhū-chakra, and Jyotish-chakra respectively.

THE END

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ERRATA.

PAGE	XII.	L from bottom for *hitaya yāne* read *hitāya yāni.*
,,	XIII.	L 5 *for* Kulāvadhūtā *read* Kulāvādhuta.
,,	,,	L 9 *for* Chandhuri *read* Chaudhuri.
,,	XXI.	L 5 from bottom *for* "and other groups running from A to Ka and the remaining sixteen from Ka to Tha" *read* "and other groups running from Ka to Tha and the remaining sixteen from Tha to A."
,,	XXV.	L 4 *for* Shambhū *read* Shambhu.
,,	XXXIV.	L 21 for *prārabdhda* read *prārabdha.*
,,	XLVII.	L 12 for *avātara* read *avatāra.*
,,	LXI.	L 11 *for* "Vang" (वँ) *read* "Yang" (यँ).
,,	LXII.	Last line but one *for* la *read* ha.
,,	LXVI.	N (1) *for* Lalitā-Shashasra-nāma *read* Lalitā-Sahasranāma.
,,	LXX.	L 12 for *Shavāchāra* read *Shaivāchāra.*
,,	XCIII.	Last line but three for *laksha* read *ksha.*
,,	XCV.	L 10 from bottom for *Vaidikā* read *Vaidiki.*
,,	CXV.	L 22 *for* Kachchchapa *read* Kachchhapa.
,,	CXXVII.	L 2 for *Mundaāsana* read *Mundāsana.*
,,	,,	L 18 for *Jāladhara* read *Jālandhara.*
,,	5 Notes.	L 6 *for* "In begetting Kārttikeya" *read* "In the begetting of Kārttikeya."
,,	113.	L 5 for "Yāng to the Yogin is Svāhā" *read* Yāng to the Yoginīs Svāhā."