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(3)

CARYĀPĀDA — (Cont.)

KIRĀNAGAMĀ  
Part 3

Kṛtvā snānam yathā proktam kaupīnam parivartayet ॥  
 dvādaśāngula vistīrṇam dainghyam tadduikaram bhavet ।  
 astasūtrakṛtā rajjurathavā sodasātmikā ॥  
 gokeśakusasaktādha balbajaś smāntakaś thavā ।  
 astāngulāś dhikā kāryā svanitambapramānatāḥ ॥  
 ekāngula parināhā kāryā granthi vivarjita ।  
 kṛtvā grantim katisthāmī tu kaupīnam trayamī lambitam ॥

Then, having finished the morning ablutions as prescribed earlier, one should wear a strip of cloth (kaupīna) over the breeches. Kaupīna is to be twelve angulas in breadth and two hastas in length. The cord to be girt round the hips (for the purpose of wearing Kaupīna), should have been made of eight or sixteen strings. Or, it can be made of cow-hair, darbha and grasses like balbaja and asmantaka. The katisthā is to be ~~not~~ eight angulas more than the circumference of the hip and loins. Its thickness should be about one angula. It should be prepared so as to be without any knot. Beginning the cord around ~~the~~ ~~hips~~ it one should knot it exactly on the hip.

The strip of cloth should be worn through the cord  
 three part of it being pendent. 386

15- 16

Kartaryamī suklavastramī vā kāsāyamī vā Bhaveddrīdham ।  
 sandhyāmī kṛtrā punardhyāyet - puṣpahasto graham guroh ॥  
 vidhivannamya tam pāscāt - pāthedvā śrīmūyādapi ।  
 sivāstramathānyamī vā sāmānyamī sēvaramī ca yat ॥

One should wear, according to his stage, either a pure white garment or reddish loin cloth in a fitting manner. After finishing his sandhya worship, ~~and~~ he should meditate for some time. Then taking flowers in his hands he should go to his preceptor's house. There, having prostrated before the preceptor as enjoined in the scriptures he should study or listen to the Sivagamas or other common scriptures dealing with the nature of Lord Siva.

yogapitham guroh karyam daingyam ~~sad~~ trimśadangulam  
 caturangula visternam pativallī-vicititam ॥  
 hastamātrabhyadankam krtvā tadgatakonayoh ।  
 śankhatrayakrtatopamī bāhyepadmatrayāttalam ॥  
 guruna va guroh karyam caturimśad-tadangulam  
 yogapitham yathā pūrwanī tat-sadangulavishram ॥

The preceptor's yogapitha (pedestal) should be thirty-six angulas in length and four angulas in breadth. It should have been decorated with variegated figures of leaves and creepers. ~~On the~~ <sup>Both</sup> sides of the pedestal, for about a length of hasta, it should have been marked with proper symbols and likewise its corners also should have been beautifully engraved. The outer surface of the pedestal should have been majestically adorned with <sup>three</sup> ~~the~~ figures of ~~the~~ couch-shell and lotuses. Or the yogapitha of the preceptor can be made as having of greater size also, its length being forty-four angulas and breadth being six angulas. Even in such construction, the pedestal should be decorated as prescribed before.

whenever doubt arises, he should raise it with all perseverance. Obstruction in the form of doubt during the course of the preceptor's instructions is ~~never~~ not prohibited. But it should be exposed only on obtaining the permission of the preceptor. ~~At the end of~~ After finishing the study, the disciple, relaxing himself for a while, should salute his preceptor and supplicate to him begging his forgiveness.

24-25

ulthāyuktam ca sañcintya madhyāhna samayottaram ।  
svasaktya srnuyādvaśpi cintayetvā paltet tada ॥  
jñātā - trithamasau prājñat - prājñamekām ghatendūḥ ।  
trityasavanam krtvā namaskṛtya gurum śivam ॥

After ~~the noon-time~~, ~~falling~~ Leaving the preceptor's house, after the noon-time, the disciple should ruminate on those instructions put forth by the preceptor; depending on his mental vigour, he can listen to, or ponder over, or study the scriptural injunctions and truths. An intelligent disciple ~~can~~ acquires one part of the knowledge of the preceptor by knowing the procedure of scriptural studies and abiding by those rules. The disciple should do

the sandhya-worship for the third time (during the evening) and he should worship his preceptor and Lord Siva. 390

26 - 30

guru svapet - yāgagrhe suddhe vāsnyatā bhūtale ।  
 jātanām vestanām Kānyamī śiro mūḍamī na vestayet ॥  
 nākashphuta tathā kānyā kātakākhyā sīhāvā sūkha ॥  
 janakākhyāssuṛtāssyuh kātaryāśca jātāśubhā ॥  
 visamānāma bhogāngā na - pāñcādi - sāṅkhya ॥  
 yathēcchā kānaka khyādyāḥ kātaryāśśāstacoditāḥ ॥  
 vānātattva kālājñāna - pādasthānādi - bhedataḥ ।  
 kṣetram suvartitam kīrtvā tatsaptim mūḍhagena tu ॥  
 yathā sīnayopaghātā syāt - tathā sītyarthayatāstvihā ।  
 upaghātā bhavetsthānāmī tēna rākṣāprayatnataḥ ॥

The preceptor should sleep in the yāgagrha or in some other auspicious place. (Now I ~~address myself~~ ~~to~~ explain about the wearing of matted-hair). The preceptor ~~can~~ can wear the braided hair forming a coil on the top of his head. Those who are with shaven head should not wear the matted hair. There are various patterns in braiding the locks of hair (jata) which are beneficial and auspicious. Nākashphuta, kātaka, janaka, (in ~~no~~ of circular form) - these are the varieties of jatas.

These kinds of jatas are formed by <sup>partitioning</sup> ~~parting~~ the <sup>391</sup> locks of hair into fifteen or thirteen, eleven, nine or five etc. parts. There <sup>are some more</sup> ~~is another~~ kinds of jata known as kanaka, etc which may be formed according to one's desire but in a manner set forth in the scriptures. The locks of hair may be divided <sup>even</sup> into fifty or thirty-six or thirty-eight or twenty-eight or eighty-one or fourteen parts according to one's own convenience. Staying in a sacred place one should wear jata by yoking the locks of hair with. It is enjoined in this scripture that one another, if a person who wears jata, by some way or other violate the rules and get debased because of bad conduct etc, then the auspicious jata will be become bereft of its divinity and serenity. Even the sacred place where he stays becomes defiled. Therefore he should, by all means, be protective of its serenity.

31 - 35

prātassānighya gantavyamī <sup>1</sup> Bhasmakaupinadandakam ।  
 Bhasmādhārāḥ prakantavyā dīḍhā-mrd-ghatikāśubhāḥ ।  
 tasyāhyāyāmatāḥ kāryā-sūtrāḥ kṛetrāngulorochrayāḥ ।  
 caturangalavisternāmī madhye tatsaṅgrahamī Bhavet ॥

510

kuryadala<sup>1</sup>bukām vāpi sōdaśārdhāngulāni pari 1 392  
suryātāni nālikerāgrami tatkāyāmī caturangalam ॥  
daśāngulāparināhami yavakamī vā tathā bhavet 1  
tathā grīvā sada kāryā paritascaturangula ॥  
kāniśthikāparināhas - tatbandho dvādaśāngulam 1  
jātarūpamukhami slistāmī khyāto bhasmāśrayo mayā ॥

Early in the morning, one should come out of his residence, having taken with him bhasma (vibhuti), kaupīna and danda. Proper caskets should be made for the purpose of placing bhasma. They can be made of clay. A small earthen casket should be made so as to be strong and shining. The casket may be ~~14 long~~, <sup>14</sup> fourteen angulas in length, fourteen angulas in height and four angulas in breadth. A small pedestal (support) is to be attached at its centre. Gr. The bhasma-sambuta may be made even with alābuk its height being equal to eight angulas. Its top-most surface must be ~~so~~ in a well-formed circular shape comparable to the tip of a cocoa-nut fruit. This top surface should be ~~so~~ four angulas in height. Its thickness may be equal to ~~the~~ ten angular ~~and~~ or ten yavakas. Its neck-part should be made

around the casket, its height being four angulas. 393  
 In order to avoid breakages, a strip should be  
 fitted around the top, its thickness being equal to that of  
 a little finger. Its upper surface, with an extent of  
 twelve angulas should be formed elegantly and  
~~semigiraffe~~ <sup>semigiraffe</sup> ~~compaginated~~ <sup>compaginated</sup> to the casket. Thus ~~an~~ <sup>an</sup>  
~~account~~ <sup>account</sup> → the construction of Bhasma-samputa  
 was vividly explained to you.

36-38(a)

na deva sannidhau marge svāgni-guru sannidhau:  
 uddhūlamāni prakartavyam nacāsuddhe mahī tale ||  
 uddhūlyāvāni gṛhami gacche chraṇādhyayanaākulah ||  
 sytā sāhityātharā pāscāt- bhojanārtham tāpashīnā  
 Bhikṣātanāni prakartavyam tadguruṇyadi sammataṁ

Besmearing of Bhasma should not be done <sup>neither</sup> in the vicinity of Lord Siva (i.e. Sivalinga), nor in a path-way, nor in the vicinity of sacrificial fire and <sup>to</sup> preceptor. It should not be done even in a desecrated place. Having besmeared himself with Bhasma according to the prescribed rules, he should go to the preceptor's house

his mind deeply engrossed in śravana and adhyayana-

Having listened to ~~or having~~ recited the holy scriptures,  
on the permission of his preceptor  
he should proceed to wander for alms to be  
utilised as food for the ascetics.

38(8) - 41

anadhyāyeshu savesu nityakarmādhiko Bhavet ॥  
evam dine dine vṛttistaduryākhyātāmī mayā tava  
gurupreksanayukto vā japaścanāratośpi vā ॥  
gurupreksanayuktena dhanārjanārato Bhavet ।  
evam kalatrākhyātāsastātadvayorapi ॥  
sastāmicchati vā śrotum pūjāhīno yathā Bhavet ।  
tato vāgīśvarūmīstvā tēna sāsthāvadharanam ॥  
(iti sūmat- Kiranākhye mahatantre caryāpāde  
Samayacāra vidhīḥ prathamah patalah )

During the days which are unfit for the study of holy  
scriptures, the daily duties become supererogatory.  
Thus the important <sup>courses of conduct</sup> ~~observances~~ to be <sup>observed</sup> ~~daily followed~~ daily,  
are explained to you by me. These are to be observed  
according to the directions of his preceptor and <sup>eagerly engag</sup> ~~along~~  
<sup>in</sup> ~~with~~ japa and arcanā. On the direction of his

395

engaging himself in earning wealth, he can observe these ~~conduct~~ courses. Thus the rules regarding the customary observances to be followed by <sup>( )</sup> ~~Samayi~~ and <sup>( )</sup> ~~putraka~~ are declared to you ~~as~~ <sup>to</sup> ~~not~~. These rules are applicable ~~for~~ all times (past, present and future) and these are told to you as explained in the scriptures. ~~When~~ <sup>Since</sup> ~~Samayi~~ ~~or~~ ~~putraka~~ ~~becomes~~ is not in a position to do the worship of Sivalinga, if he is very much intent on hearing the instructions ~~of~~ the scriptures he should worship Vagisvarā. With the grace of Vagisvarā he becomes fit for ~~and~~ the study of holy scriptures.

( This is the chapter on the rules of daily observances the first of the Canya-section of the Kiranagama mahātantra )

( Then, the chapter on the worship of ~~Sarasvati~~ Sarasvati )

*Ganudah -*

vāgīśvarī pūjanam deva coditam noditam trayaḥ ।

tasyā dhyānam pūnam mudrām mantrasiddhim vadasi me ॥

*Ganuda -*

O, Lord, the worship of Vāgīśvarī ( Sarasvati ) was pointed out earlier ~~but~~ but it was not elaborately told by you. Now kindly explain to me about dhyāna, mandala, mudra, and mantra pertaining to the Goddess Sarasvati.

2-4(a)

*Bhagavan -*

pūjā vāgīśvarī deū mandale vaktra samijnake ।

trikare-hastamāthabjam madhyadesavirājite ॥

kāryam dvāradhvayānabdhām kāñcīpāśānkitam pūnam ।

os̄thām ratrena rājāś kartaryam caranau taṭhā ॥

śuklam padmamukham tadvadbhāhye satvrajoyutam ।

The Lord said -

The worship of Vāgīśvarī (śaṇṭīśvarī) devī is to be performed in a particular design (motif) called vākṭā mandala. A square should be drawn, each side being three hastas in length and its middle portion being replete with lotus-design (usually, eight-petalled lotus). The two entrances (dvaras) of the square (one, ~~one~~ in the south and another in the north) should be ~~more~~ designed and two diagonals are to be drawn ~~in such a way as to appear like beautiful ears.~~ The lips-design should be formed with ~~powder~~ gem-powder and likewise two feet with the same substance. The lotus-face of the goddess is to be formed in white colour. All other space should be coloured with ~~and~~ white and red powder.

\* A picture of the mandala

48 - 6

kṛtā paścānyaset-pūthamī prāśādena sabinduṇā ॥  
 ṣaṇṭīśvarī namaskṛtā mūrtim śrimurdhurato yajet ।  
 āramīśāntyavisangamī ca pañcāngamī syāt-sabindukam ॥  
 sadakṣareṇa kartavyā yatkriyā sā vāhanādikā ।  
 vidiśvarangāni sāmyujya dīkṣvastramī sāmnyojayet ॥

(Having drawn the particular mandala in this manner)  
 the aspirant should contemplate <sup>( )</sup> pūthāsakti (ādhārasakti)  
 at the centre of the mandala accompanied with mulamantra  
 adorned with bindu. Then contemplate on the figure of Vāgīśvara  
 and transmit the power on the pitah accompanied with  
 the Pramāṇa mantras. Five angamantras are to be formed  
 beginning with the first long svāra and ending with visarga.  
 All these mantras are in combination with bindu. As regard to  
 the rituals, all the activities like invocation (āvahana)  
 are to be done with mulamantra formed of six syllables.  
 Four angamantras are to be ideated in the four sub-  
 quarters and the fifth one, namely astra-mantra, is to be  
 contemplated around all directions.

7 - 8

gandhabhupādīnāś bhūryācya tato mudrām pūdārasyet,  
 dvau hastau sanīhatau krtvā parasparāniyojītāu ॥  
 angusthāvuccritau laghau tathāś dhāḥ kanyāśidvayam,  
 krtvāivāvāmī pūrṇātā pūrṇāmī mudhēyāmī jvālinī mātā ॥

dhyāyeccatubhujāṁ śuklāṁ - aksaśūtrakarāṁ śubhāṁ ।

putrakābhya-hastāṁ ca varadāṁ locanistribhīḥ ॥

Vagīsvarī should be meditated upon as of having four arms, white complexion, four benificial hands each one holding aksa-sūtrā, scripture, albhaya mudra and varada mudra and as of having three eyes.

10-12, (a)

juhuyāt-pāyasaṁ sājyam gulakhandayutāṁstilāṁ ।

kṛṣṇān guggulumātrāṁ vā sahassram̄ śatamera vā ॥

Putrā chaikyam̄ punahkṛtrā labdhvāsnujñām̄ jāpet punah ।

dvādaśāiva sahassrāṁ samidbhīnnypaurksajaiḥ ॥

Putrā snte varadā svājyam̄ pūjaya jāyate tada ।

As regard to Romakriyā, the aspirant should offer oblations like pāyasa, ājya, black sesamum seeds mixed with pieces of molasses, each piece being as much as guggulu. This may be done thousand or hundred times. As explained before, at the end of Romakriyā, the aspirant should do ektikarana. Then, obtaining the graceful permission of the devata (mentally) he should do japa, reciting the particular mantra twelve thousand times. On the completion

of japa (i.e. completion of 12,000 japas) he should do 1600 homa using the jaggots got from asvattha tree. At the end of this homakriya, the deity becomes pleased enough to grant boons.

108 - 16½

śivasya daksine bhāge śatam japtvā dīne dīne ॥  
 pūjāntes sya bhāven medhā dhyāyatāḥ pratyahām sādā ।  
 udgirantūm śesabdaughām dhyāyet - ātmamūchām parām ॥  
 pratyahām jalapānādā śatam japtvā gṛstām tathā ।  
 navanītā vacoyogo grahane śāśi samijñāke ॥  
 Bhāvedayam vidhīm kuwan samiyukta guruvad bhr̄īśam ।  
 vāgīśī pūjanām khyātam sarvakāmārtha sādhanām ॥  
 nā 55 khyeyām kascittārkyā jñātā bhaktim punaryathā ।  
 yathēcchati tathā siddhimultamāmī khecarādikām ॥  
 tadā bīkṣātānam kītrā japtvā sādhakena tu ।

Citi śūmat-kiranākhye mahātānthe caryāpāde sarasvatī pūjā vidhi dītyāḥ pāṭalāḥ.  
 Sādhaka who is entitled to do sivalinga pūjā should do the japa of sādhyamantra pertaining to Vāgīśī, meditating <sup>upon</sup> her and invoking on the southern ~~petal~~ petal of padmāsana. The recitation may be done hundred times. Because of his daily worship

performed in the prescribed manner, the aspirant becomes endowed with Supreme knowledge. The sadhaka 401 can even meditate on the deity as if it is directly facing himself and pouring ~~forth~~ <sup>the</sup> streams of auspicious words. He <sup>is</sup> may do japa hundred times daily, ~~placing in~~ or touching the water or ghee ~~for~~ with the ring-finger (anāmika). On taking this enchanted and consecrated water or ghee the aspirant would be favoured with word-power. During the time of lunar eclipse he can do this process using the clarified butter. The aspirant becomes exceedingly powerful like the preceptor by performing the worship of Vāgisvarī following the rules enjoined here.

Thus the worship of Vāgisvarī which is efficacious in accomplishing the desired fruits is told to ~~to~~ you. Since this is a sacred vidyā ~~one~~, it should not be told to anyone. Only on ascertaining one's intense devotion and diligence it may be divulged to him. Through the worship of Vāgisvari in this manner one can achieve the greatest accomplishments such as aerial flight etc. After finishing the daily worship, the sadhaka should go round for alms and then should do japa.

## ATHA BIKSĀTANA-VIDHIH

402

(Then, the chapter on the ~~rules~~ <sup>procedure</sup> of going  
about for alms)

Garudah :

Biksātanam traya deva sūcitarū noditam mama !  
Katham vā kutra vā grāhyam vadāndhaka-nibarhaya !!

Ganuda

O, Lord, ! Annihilator of ~~the~~ Andhakāsura !

The (As one of the ritualistic conducts of a celebut) the  
activity of going out for alms was hinted at earlier. But  
it was not explained to me vividly. How and whence  
should one receive alms? Kindly explain to me.

Bhagavān -

Biksāpātham taddasvaśyam tāmrami vā kamasya bhajam ।  
 tadastāngulagarbhami syāt dvādaśāngulamucchritam ॥  
 Hydā prakṣālyā toyena dandamī grhyāss tma sammitam ।  
 sthāulyādānugṛhītavadvetham dasadvādaśāparvakam ॥  
 dandes stramī hydayam pāte nyasya yāyācchivamī grīyan ॥  
 māhāstramī vā ganāmī gauvūm vāgīśīm vā smṛtām jāpet ॥

The Lord said :

The vessel meant for receiving alms should inevitably have been made of copper or brass or any other metal; its interior space should be about 8 angulas and its height by about 12 ~~angus~~ angulas. Having sprinkled (the consecrated water) on it <sup>with</sup> ~~the~~ hydaya mantra, he should take a ~~the~~ nādān staff which should be more or less equal to his own height and with a thickness of one angula, having 10 or 12 joints through its whole length. Having done the nyāsa of astra mantra on the staff and hydaya mantra on the vessel, he should set out for alms, reciting hymns on Lord Śiva, ~~the~~ or let him recite the great astra mantra, or the mantras ~~belonging~~ pertaining to Ganeśvara, or Gaurī, or Vagīśvarī or Mṛtyunjaya

caturvarnyamatedbhikṣāmītyaktrī varṇāntarān gr̄hān ।  
 tatkāle na neometkiñcāt - kuryāt ~~na~~ s̄thīva na kutsite ॥  
 pātrāt p̄apālitam ~~ś~~ bhikṣāmī bhūgatamī yadvivājayet ।  
 s̄thātaryam nacirām kālām niṛttāu na niṛttanām ॥  
 kāntaryam brāhmaṇām tākṣya mānādbhikṣātānām varam ।  
 bhārāmyāpātene yāttāvadbhikṣā sā ~~s~~ sminnigadyate ॥

Excluding the houses belonging to the lowest caste  
 (apart from the principal four castes), one may <sup>receive</sup> ~~get~~ alms  
 from the people of four castes. When he is setting out  
 for alms, let him not salute any one ; let him not  
 spit ~~on~~ the ground ; <sup>and</sup> let him not do any  
 contemptible acts. Let him abandon the materials (got as alms  
 which have fallen down from the vessel or those strewn  
 over the ground. Let him not stand before a house for a  
 long time. On being called back, let him not turn  
 and come back when he is on his wandering.

O, Garuda ! One should go about for alms on each day,  
 observing strict silence. It is proclaimed in the  
 scriptures that that which comes down to into the vessel  
 of its own accord without begging for, can be ~~not~~  
 accepted as alms.

Kanalbhikṣāś tharā kāryā bahudaiwasikā na vā ।  
 tadā pākassvayam kāryastriya vā śuddhaya yadi ॥  
 bīkṣāmānīya tāmera sthāpya sthāne site same ।  
 prakṣālyā hasta pādādi pūrvavaccā ss carīṣṭa punah ॥  
 Hydā samproksya tām dadyācchivaya gurave punah ।  
 Bhajanam tu tatah kāryam tryaksareṇābhimantritam ॥  
 tenāmytami- Bhavatyāśu tadbhuktā mytyujidhavet ।  
 maunamāsthāya Bhuktaryam nacātyantāvirodhakṛt ॥  
 viddhānena jāpedyastu devam mytyuharam param ।  
 saurasangaviniṁuktah paramāyuravāpnuyāt ॥  
 ( iti sūmat- Kiranakhye mahatantre carīṣṭāde Bhīkṣātana vīdhī-  
 trīyah pātakah )

If not in this manner, one can undertake  
 what is known as <sup>XL</sup> kānalbhikṣā. Nothing can be  
 accepted from bahudaiwasika. The alms can be  
 cooked by himself or by women who have <sup>been</sup> initiated  
 or consecrated. Having collected alms and placing it  
 on a pure and even ground, and having purified  
 his hands and legs, he should do ācamana in a  
 manner as explained before. Sprinkling over the alms  
 with Hydāya mantra, he should offer it to the Lord

and then to the preceptor. Then consecrating it with Mrtyunjaya mantra, let him ~~so~~ make away with the alms. ~~Through~~ <sup>By</sup> the consecration ~~will~~ done with the mantra of Mrtyunjaya, the food becomes ~~so~~ possessed of the quality of nectar. By consuming the consecrated meal he emerges ~~into~~ <sup>himself out</sup> as a conqueror of the God of death. Without entertaining any ill-feeling like enmity, anger etc., and observing strict silence, he should take the meals. He who does the incantation of mantra pertaining to Lord Mrtyunjaya according to the scriptural injunctions, he getting himself disentangled from all kinds of hindrances and fettering factors attains everlasting longevity.

(This is the chapter on the procedure of going about for alms, the third of the cayāpāda of the Kīraṇāgama mahātantrā)

## ATHA MRTYUÑJAYA PUJĀ VIDHIH

Then, the rules on the worship of Lord  
Mrtyuñjaya.

garudah

mrtyuñjayastrayet deva sūcito nodito mama ।  
tasya mudrām pūrṇām dhyānām homamantrādikām vada ॥

garuda -

O, Lord, the worship of Lord Mrtyuñjaya was indicated earlier. But it has not been elaborately told to me. Kindly explain to me about the mudra, mandala, dhyāna, homa, mantra etc. pertaining to Lord Mrtyuñjaya.

Bhagavan -

devo yo martyujitpūjyo mantape kalāśāhvaye !  
 keetam konaśitam sūtram kūtrā tatiptiuvato nayet ||  
 tadantaram tribhāgāni syāt - tadbhramo bhāgato bhāvet |  
 pāścimāsyam tada kāryam sawam tacchvetavarnakam ||  
 pīthābjam kāryasiddhiyān - mūrtino jaṅghaya bhāvet |  
 madhye nivesayet kūtami triyakṣarānta - japausadham ||

The Lord said :

Lord Mṛtyunjaya is to be worshipped in a mandala known as Kalāśa. For the construction of such a mandala, first one should make the flour-soaked cord to fall down diagonally and draw a square enclosure. Then taking the three-fourth of the cord and revolving it he should construct a circular figure inside the square. An entrance is to be marked along the western line of the square. The whole area of the square is to be coloured with white powder. For the purpose of accomplishing the desired end, a pedestal is to be ~~formed~~<sup>marked</sup> in the form of lotus. The Lord is to be conceived of as having a definite figure. Exactly at ~~its~~ <sup>the</sup> centre of mandala, He should do the nyāsa of kūtakṣara<sup>( )</sup> associated with the three-syllabled mantra. This particular mantrā is to be recited as japa and for the preparation of herbal medici-

arīgānām brahmaṇām soṣante vāusadantam niyojayet ।  
 vidikṣvāngāni samiyujya dīkṣvāstram yojayet punah ॥  
 kuryajjapāni sahasram tē homastaduvalbhavediha ।  
 jahuyāt- kṣetrāduvājyam madhuyuktam punarnavam ॥  
 pāyasaṁ kṣīrauṅkasya samitprādeśasamīta ।

The last syllables of brahma mantras and arīga mantras are to be combined with 'vāusat', four arīgas are to be worshipped in the intermediate directions and astra is to be worshipped around all the directions. Japa and homas are to be done 1000 times. For making oblations, milk, dūrva, ghee, fresh honey, pāyasa etc are to be used. For the purpose of homan, faggots should have been got from the glomerous trees like nyagrodha, udumbra, aśvattha, madhūka etc, their length being equal to prādeśa.

dhyānam tasya sitam kāyamī sitasparśam catubhujam ॥

kāpālaśūlavaradāmī sicyamānam sudhālavaī ॥

karbūrakṣodadigdhānigamī sitapuspamī sitāmbaram ॥

One should meditate on Lord Mrtyunjaya  
 as having white complexion, endowed with coolness,  
 four arms holding skull, trident, gesture of boom-giving  
 and of protection, small drops of nectar scattered over  
 his divine body. His limbs smeared with the powder of  
 (crude) camphor, adorned with white flower and  
 apparelled with white garment.

dhyāyedevam param sūdham mudrām tasya pradarsayet ।  
 vāma hastādala yojya daksinasya karasya tu ॥  
 musti bandhanagandāñca takrtvā kalasākṛti ।  
 kalasākhyeyamākhyātā tatsaikāstasātami bhavet ॥

Having meditated upon the Lord who shines forth in all purity, the aspirant should gesticulate <sup>the</sup> mudra <sup>⊗</sup> pertaining to him. Placing the right palm on the left palm and clutching the fist, the fingers are to be stretched out so as to present a form of kalasa. This mudra is known as kalasa mudra. Then libations are to be offered 108 times.

⊗ A Diagram

pūṇām mṛtyuḥarām dhyātva yojayet- pratyahām nārah ।  
 ārogyam puṣṭimaisvāryam vṛddhistasyā ss yuso bhāvet ॥  
 aushadham yāgapūrṇam vā kṛtva tatsyādhasāyanam ।  
 pāthenmṛtyuñjayaṁ sāstram - anādhyāya vivarjanāt ॥  
 evam tarkṣya samākhyāto mṛtyuñgaharo harah ॥  
 Cili sūmet- Kiranāchye mehāstāntrē cāyāpāda  
 mṛtyuñjaya pūjāvidhiśatvāt pātālah )

Then contemplating on Mṛtyuñjaya, pūṇāhuti is to be offered. Then the worship of the Lord should be repeated daily. He who does the worship of Lord Mṛtyuñjaya is blessed with healthy life, prosperity, growth of wealth, longevity etc. Preceded by this kind of yāga (worship), the aspirant should prepare a special kind of elixir (herbal medicament) of using medicinal herbs. Besides this <sup>daily</sup>, he should study the Scriptures in which the prowess and power of Lord Mṛtyuñjaya are enshrined and expounded, leaving those inauspicious days. G. Yamada ! the worship of Lord Mṛtyuñjaya has this been explained to you.

(This is the chapter on the worship of Lord Mṛtyuñjaya, the fifth of the Cāyāpāda of the Kiranāgama Mahāstāntra.)

(Then the chapter on the intermission of the study of holy ~~Sevi~~ Scriptures)

Garudah -

anadhyayastriyā deva sūcito nodito mama !  
kesuvāśdhyayanam kāyamī kesuvāśkassa nesyatē "

Garuda -

O, Lord, ~~you~~ inauspicious days in which the study of scriptures should not be undertaken were indicated earlier. But they have not been mentioned in detailed wordly. In which days the study of the holy scriptures should be undertaken? And in which days the study of the scriptures is prohibited?

Bhagavān -

pūrṇā niktaśtāmī pūtā catuṛthī pratipadca yā ।  
 tīrthīsvetāsu kārtavye sravāṇādhyayane na hi ॥  
 vyatipātē ca sāṅkrāntau tīrthāvayastakāsu ca ।  
 sandhyāśvāsāni nīghose vahnīdāhe dīśāmapi ॥  
 akāmāt-tāpase siddhe mṛte mahati rājani ।  
 tārakolkanipātē ca dhūmāketoh pradarśane ॥

Full-moon days, the 9<sup>th</sup> and the 14<sup>th</sup> days of lunar fortnights, the 8<sup>th</sup> day of the first lunar fortnight and likewise the 4<sup>th</sup> day and the first day of the lunar fortnights - these days not fit for the study of holly scriptures. Likewise, the vyatipāta yoga, sāṅkrānti, the 7<sup>th</sup>, 8<sup>th</sup> and the 9<sup>th</sup> days of the second lunar fortnight (kṛṣṇapakṣa). The time during which morning, noon and evening pāṭyās are done (sandhya), the time during which loud noise of thunder occurs, during the time of fire-accident in some direction, when an ascetic attains the final beatitude and when the ruler of a country dies, when a star or meteor falls down and when a comet (dhūmēketa) is seen in the sky - the study of holly scriptures is to be avoided.

nīhāre s ticalē vāyav tāthā s kāla pravarsane ।  
 kīkālāsākhu mandūkā mānjāre cāntare kīte ॥  
 anādhyāyo bhavetsarve tirātrām dānapūjane ।  
 cāndhārākagrahane tāvat-tāthā cāitrotsarve khaga ॥

On the ~~day~~ occurrence of heavy fog or of tremulous  
 whirlings of forcible wind, <sup>during</sup> untimely occurrence of  
 heavy down pour of rain. whenever a lizard, ~~or~~  
 chameleon, ~~or~~ bandicoot, frog, cat and such ~~the~~ other  
~~bein~~ creatures intrude between the preceptor and disciple  
 — the study of the holy scriptures is to be avoided.  
 During the time of lunar and solar eclipses, and  
 during the time of great festivals like cāitrotsava etc  
 the study of the scriptures is to avoided for three ~~day~~  
 continuous days, engaging himself in offering gifts  
 and performing worship.

anyespi ~~ke~~anikāḥ proktastacchīnusva samāhitah ।  
 tapasijana <sup>mardane</sup> samarnde gogajāśvaprad ~~same~~ ॥  
 mṛta tūyadhravanau yuddhe samīpe śūprarodane ।  
 dṛṣṭe nr̥pe tathākrūre kālikānāñca darsane ॥  
 sudūrāgate mitre dṛṣṭe snyasmimisca bāndhave ।  
 kānīkākhye vīdhānyāhuh kāya vṛttāntarāntatash ॥  
 anadhyāyo bhavet pañcarātrami pūta pranahanam ।  
 anadhyāyo s khilo gñeyas codyassvārthānca nādibhīh ॥  
 (iti sūmat kīrānakhye mahātantra caryābāde  
 anadhyāvaraṇih pañcamah batalah )

There are other circumstances occurring as momentary  
 intermission for the study of the Scriptures. O, Garuda! now  
 listen to these momentary interruptions, with concentrated mind  
 when the ascetics assemble together in a place, when  
 an elephant or a horse dies, when the drums blare  
 forth for the sake of a dead person, when the trumpets  
 sound aloud on account of war, when the crying noise of a  
 woman is heard in the near surrounding place, when one  
 happens to have a vision of a king or a cruel person or other  
 persons like artisans etc, when friends or  
 some other close relatives arrive home from distant

country or place and during similar occasions, the study of the Scriptures is to be postponed for a short period. During the time of purificatory festival (pavitrotsava) one should avoid the study for five continuous days. On all these days which are unfit for the study of the Scriptures, one should diligently engage himself in devotional activities like anmartha pūja etc.

(This is the chapter on the intermission of the study of the Scriptures, the fifth of the Cāṇḍāpāda of the Kṛṣṇāgama mahātantra).

This festival is to be done according to the scriptural injunctions and agreeably to the patron's desire. All the activities concerned with this festival are to be dispensed with by ~~the~~<sup>a</sup> qualified preceptor endowed with auspicious etiquette.

(This is the chapter on the investiture of sacred thread  
 the sixth of the caryāpāda of the Kriṇāgama māhātāntra.)

This page should be placed after  
 426

( Then the chapter on the investiture of  
sacred thread )

*Garudah -*

pañitrohanam deva sūcitanī noditamī mama ।

kimarthaṁ vā kālthamī kāryamī kādā vā vada ūnikara ॥

*Garuda -*

O, Lord, investiture of garland made of threads  
for the sake of purification was indicated earlier. But it  
has not been explained with details. For what purpose  
and in which manner and under what circumstances  
the ~~sacred thread~~ <sup>are</sup> ~~is~~ garland <sup>^</sup> sacred threads are offered  
to the deities? Kindly explain to me about those matters.

catrāṇo vāṇīkā māśā Bhavayenniyamāt-khaga ।  
 niyamopakriyāngatvāt-kānyam - doṣo snyathā Bhavet ॥  
 māngalopō Bhavennātha lopasyāpi bibemyaham ।  
 lopakāntā tramevēśa tathā kuru gataināsam ॥  
 evam vijñāpya devese kānyamālopanam punah ।

The Lord said -

~~The festival of purification occurs in four ways -~~  
 yearly, monthly, obligatorily and as a part of daily worship

There arise defects and violations in the activities concerned with a temple. These aberrations took place primarily in four ways - defects in yearly functions, defects in monthly functions, ~~daily~~ defects in <sup>daily</sup> obligatorily functions and ~~defects~~ defects in <sup>the</sup> functions and in <sup>the</sup> functions that are ~~are~~ allied to the main functions. So many defects take place in other ways also. As an expiatory rite for these aberrations, the purificatory function takes place. " O, Lord, violation of the established rules has, somehow, taken place. Because of this transgression I fear very much. (Since You are the Internal Absolute Ruler), violation has been committed by me as directed by you. In the same way, may I be kindly directed by You to do this ~~potent~~ purificatory festival in order to make the sacred place bereft of evil consequences arising out of violations." Thus supplicating to the Lord, the preceptor should garland the icons with the sacred thread.

āśādhe śrāvane vāśpi yathā sambhavato bhavet ॥  
 śuklapakṣe ca saptamīyāmī trīyodasīyāmītāśpi vā ।  
 pūjāmī kṛtāvā talheśasya sivamāmantrya taddīne ॥  
 prātasthāmī pūjāyemīśa sannidhībhava śāṅkara ।  
 evamāmantrya tatprātah kuryātasya paritrakam ॥

The proper time for paritrakam is either the month of āśādha or śrāvana or <sup>a</sup> other suitable month which is to be decided according to the circumstance. On the 7<sup>th</sup> day or the 13<sup>th</sup> day of bright lunar fortnight, having completed the daily <sup>Siva</sup> ~~script~~ worship of ~~the~~ the preceptor should invoke and appeal to the Lord : " O, God ! Sankara now I proceed (with your grace) to worship You in the early morning. Kindly bless us with your ~~be~~ divine presence. " Thus supplicating to the Lord, the preceptor should offer the sacred threads to the Lord on that morning.

pūtām tātā pūrā grāhyam kṛtam taddvijakānyayā ।  
 alābhāt tādyathā lābhām grāhitvā tātprakalpayet ॥  
 trisūthām yatsaṅkṛtā trigunām trigunākṛtam ।  
 tēna sūtrenā sandhāya tasya jñātvā prakalpayet ॥  
 ārathyā dasā tām sūtrenā dasahāni kramena tu ।  
 kramājyesthādi linganām nāvānāmapi tadbhavet ॥

He should take the sacred threads ~~spun~~ spun by the  
 virgins belonging to the caste of dvija (initiated people).  
 If this kind of pavitra is not available, he should take the  
 available thread and make it fit for investiture by  
 consecratory activity like pravasa etc. Pavitra is to  
 be prepared by twisting the three threads into one ~~con~~ cord  
 and knitting three such cords into one. Pavitra-garland is  
 to be made in this way, knowing the nature of icons and  
 the varieties of pavitras. To begin with, the preceptor should  
 take 10 pavitra-cords and making 10 knots in  
 each pavitra, he should offer them to Sivalingas  
 which are of nine kinds like jyesthalinga etc.

yāvattat sūtra saptissyāt - phāved grāntha gāna ta thā ।  
 sōdaśāṅgula kānyam linga daīrghya ma thā s bi vā ॥  
 aṣṭāṅgula mā tādārthamā vā yathā lābhami vikalpāyet ।  
 sōbhāmārthamā lāmbanam kānyam yathā sōpho ta thā phāvet ॥  
 gōrocana kṛtā sāvā grāntha yāo dāhātū sōbhītāh ।

The number of knots should be as many as the number of threads which constitute the pavitra. The length of pavitra may be 16 angulas or it may be equal to the height of sivalinga (which is to be garlanded); if not, its length may be 8 angulas or 4 angulas. He can make the pavitra even according to the materials available. The pavitras should be offered and made to hang down so as to enliven and heighten the splendid and beautiful appearance of the idol. Pavitras are to be smeared with gowcana (yellow ointment) and all the knots should have been anointed with red-colour mineral (dāhātū) like sindhura etc.

garbhagehasthito deve gandhadhūpasragādibhīḥ ॥  
 baksyairnānāvidhaissnigdhaibhīḥ pūjyo mūlaphalādibhīḥ ।  
 mṛdphasmadantakāṣṭhanīca datrā deve paritvakam ॥  
 pascādanyadine kāryam sarasūtravivarjitaṁ ।  
 adhvīṣeṣpi tatkāryam dūtiyaghni vīsesataḥ ॥

The image of Sivalinga which is installed in the sanctum sanctorum, should be worshipped with ~~recess~~ necessary paraphernalia like gandha, flowers etc. The preceptor should offer garlands, varieties of vicitals, glistening with oil, bulbous roots, fruits etc. After offering clay (for purification), bhasma, sticks to be used as tooth-brush etc., the preceptor should offer paritra. The removal of paritra is to be done on the ~~2~~ next day. Investiture of the sacred thread may be done during the time of adhvīṣa but preferably it may be done in a specific way during the second day.

mydbhasma dantakāṣṭhañca pāntram dāpāyet-kramāt ।  
 hṛīmantrēñtha gāyatrī sāntīrī ca śivena ca ॥  
 visēṣa bhujanam kāryam phakṣyajyaisca svāsaktih ।  
 Sarvesā meva devānām trimśatśutrakūṭam bhavet ॥

Clay, Bhasma, tooth-sticks, pantras—all these are to be offered in the order of mention with Hṛīdaya mantra, gayatri mantra, sāntīrī mantra and Śiva mantra respectively. The patron, who instigates and makes arrangements for pāntrotsava, should feed the devotees with special kinds of foods, eatables, ghee etc., depending on his ability and wealth. For all deities, pantras made of 30 threads is best suited.

avadhīm kārtikām kṛtā navamīm śukla eva tu ।  
 pakṣamekām dasāhami vā pañcarātrāmathāśpi vā ॥  
 na gantavyam tu tatsthānat - yāvaccāiva pañtrikam ।  
 pañtrāmī sthāpayettāvat - avadhīnyāvadāgatah ॥  
 sthāpayet pañcarātrāmī vā trītrātrāmī nātrāmī vā ।  
 tathāpi bhogānāmī dānamī vīśeṣāt - kāntidāmī bhavet ॥  
 śāstroditāmī yathācchātah kāntavyamī yatpañtrikam ।  
 evam pañtrikamī kāryamī śivācārayutānārah ॥  
 c iti śrimat - kiranakhya mohatantre caryāpāde  
 pañtrāvidhiśāstah pataḥ )

The upper limit for pañtrotsava is the 9th day of  
 the bright lunar fortnight occurring in the month of Kartika.  
 This festival may ~~be done for~~ <sup>last long for</sup> 15 days or 10 days or  
 even 5 days. Nobody should go out of the city or village  
 (where pañtrotsava takes place) until the festival  
 gets consummated. (Both internal ~~or~~ and external) purity is  
 to be maintained upto the arrival of the final stage of  
 pañtrotsava. At least, it is to be maintained for 5 or 3 day  
 or for one day. During these days, feeding of devotees,  
~~and~~ exuberant offerings of gifts in an exalted manner  
 would effect lustre and auspiciousness to the sacred pla

(Then the chapter on the proper etiquette of  
Sivacarya )

garudah

sivacārasamāyuktairvidhīkāryastiyoditah ।  
ācāryah kīdrasastesām vīsesam vada śāṅkara ॥

garuda -

O, Lord! it was told by you that all the diuincal activities are to be carried out by those qualified persons ~~associated with~~ edificated with auspicious conducts and observances. Of what nature is an ācārya? What are O, Lord Śāṅkara! What are their specific conducts? Kindly explain to me about these matters

Bhagavan -

astamyañca catudāsyām paksayorulkhayorapi ।  
 visesatpūjanam krtvā kartaryam nartalbhajanam ॥  
 ekabhruktam dinānte vā kāryam punyadinesvapi ।  
 tapasvijanavatsalyam tadbhutiparihaksanam ॥  
 savalhutesu kārunyaam kāryam satyamacāpalam ।  
 anytami gurudevartham na dosāya prakalpate ॥  
 adandena sahāyena kartarya natanakriya

The Lord said :

On the 8<sup>th</sup> and 14<sup>th</sup> days of bright and dark  
 lunar fortnights, the ācārya should worship Lord Siva  
 with intense care and abundant materials. He should  
 take a meal only once in the night of these particular days ;  
 or, he can take it during the last quarter of the day-time.  
 On other auspicious days also, He should observe to these  
 rules. A preceptor should since loving affection  
 towards ascetics and anachomites ; He should have  
 ability to ward off fearness occurring to these high-souled  
 sages. He should be kind towards all creatures ;  
 strictly adhering to the path of truth and being devoid of fickleness in  
 mind, He should not commit fraud or falsehood to his preceptor  
 or to his chosen deity. He should be not be polluted by committing  
 violations. He should not go out of his residence without taking  
 with him a staff or any other accompaniment.

rudrāksakātakam dñayam dñdrāksainvisamaind <sup>dham</sup> ~~drāksa~~ ॥  
 kanthe bāhuśikhāyām ca dñayam samayinassadā ।  
 subhāmekam catuvaṭham dñdrāksam dñayita vā ॥  
 sphatikam putrakasyoktam sādhake sāṅkhaghāntikā ।  
 hemarūpyamayi vā spī ghāntikā desikasya tu ॥  
 navasaptaśaram pañca trisaram desikasya tu ।

Apart from these rules pertaining to preceptors, there are some general rules with regard to the initiates. Those who belong to the group of samayi, should always) Rosaries and bracelet be made of rudrāksa beads endowed with specific features (as told in the Scriptures); they should be unhurt and strong. Rosaries are to be worn around knock, on arms, and tuft; or, they can wear bright rudrāksa which is with one face or 4 faces. Those who belong to the group of putraka should wear rosaries made of sphatika; sādhakas should wear what is known as sāṅkha-ghāntika; the preceptor should wear the ghāntika made of gold or silver. For a preceptor, the number of threads strings may be 9 or 7 or 5 or even 3.

trisūtram̄ triūrtam̄ kāyam̄ granthau krtā̄ trivest̄nam̄ ॥  
 uparitam̄ bhavedevam̄ kṣatriyādi trayaṣya tu ।  
 trisarām̄ dvisarāntam̄ ~~ca~~ <sup>a</sup> ca kāyamekāsaram̄ kramāt̄ ॥  
 pūjādi kālamātrāntam̄ nōrdhvam̄ tēsām̄ bhavediha ।  
 kṣatriyādi trayaṣyoktām̄ mantranām̄ aganānūritam̄ ॥

The sacred thread (uparita) should consist of three cords  
 each cord made of three strings ~~and~~ having and it is to be  
 provided with a knot with threefold windings or twistings.  
 This kind of uparita is best suited for brahmins. For other  
 three castes like kṣatriya etc. the sacred thread should  
 consist of ~~3~~ <sup>a</sup> on three cords, two cords and one cord  
 respectively. They should wear the sacred thread only  
 during the time of ritualistic worship. They should not wear it  
 after the worship of deity is completed. The initiates belonging  
 to the three castes beginning with kṣatriya are to be given  
 designated with mantra, nama and gana respectively.

mantrādūni sivasyāntam dūjānāmadhvagocare ।  
 jatānām dhanānām bhasma-lepanām brāhmaṇasya tu ॥  
 tripundra-kamī sikhā caiva ~~ks~~ ksatriyādītrayasya tu ।  
 tasmin-jane pradātaryam upāntam parasparam ॥

Dvijas are to be initiated into particular mantras in such a way that they should recite them upto the point of siva-tattva, associated with the complete range of asheras. Wearing of jata and besmearing of Bhasma are enjoined for brahmins; wearing of three-lined Bhasma and sikhā (tuft) are enjoined for other three castes like ksatriya etc. The investiture of sacred thread may be done for the initiates of a particular caste by the preceptor belonging to that particular caste or by the preceptor belonging to the caste superior to that particular caste.

naśūnyamastakam lingam drṣṭvā yāyat- Kadācana  
 patādinaścya gantavyam namaskṛtya ca bhaktitah ॥  
 anālham durbalam bhītam dungastham na parityajet ।  
 gavāmūlthāpānam kāryam ◊ magnānām gardamādīsu ॥  
 vṛākhyeyo gurūnā teṣām sīvācāro yathāsthitah ।  
 samikṣepena sīvācārah khyātisāmī gerupūrvakah ॥  
 (iti sūmat- kīraṇākhye mahātantis cāyāpāde  
 sīvācāyācāravidhīsaptamah pātah )

The preceptor should instruct on the following rules and conduct to his disciples: "On seeing a linga whose top is without any leaf or flower, you should never go unmindful of Adoring it with leaf or flower, you should prostrate before the linga with ardent devotion. You should not disown any indigent and lonely person, weak person afflicted with difficult and fearness and those who are caught up in bad circumstances. You should <sup>raise up and protect</sup> help the cows plunged into mine

Knowing the well-behaved nature and etiquette of the disciple, the preceptor may expound the ~~meanings~~ meaning of the scriptures. Thus the modes of conduct concerned in preceptor and disciples have been stated to you briefly.

(This is the chapter on the rules of etiquette of <sup>a</sup> the precept  
 the seventh of the cāyāpāda of the Kīraṇāgama mahātantis)

(Then, the chapter on the rules of the four stages of religious life and of preceptorship)

Garudah -

madhye varṇa catuskasya gurutram kasya tadvada!  
sa ca praktaś tra nāddhāntē śivavat-sarvamocakah ॥  
snusāmātroditā bandhūrūpananno yadā bhavet!  
yadā teśām phaveddikṣā tādātuh putrakādikam ॥  
antyajāścōpasanno vā tādā spṛṣyāḥ kāthām punah ।  
yadā tasya na dīrṣā syānna gurussarvamocakah ॥

Gauda -

G, Lord, among the people of four castes, to whom does the preceptorship belong? It is declared in the Scriptures that the preceptor, like Lord Śiva, is capable of accomplishing release for all kinds of beings. A preceptor does not get defiled on the approach of ~~ster~~ snusa (daughter-in-law) or mother or other related persons. Besides, on getting initiation, they are being called by the names samayē, putraka or sādhaka. But how does there arise pollution on the approach of a person of low caste (antyaja). If it be said that since he is not an initiated one there arises pollution, then it is to be held that preceptor is not a redeemer of all beings.

Bhagavan -

caturvarnādivarnānām - ācāryatvamihoditam ।  
 brāhmaṇādi-catuskarya dīrjo 'nugraha kīnmatah ॥  
 kṣatriyādi-trayam pascāt - kṣatriyo dīkṣayet-guruḥ ।  
 vaisyādi-ditayam vaisyāśūdrāśūdrām tu dīkṣayet ॥  
 anugrahaśnusādīnām kartaryah kintu bhāvataḥ ।  
 yathāsthitos nubhāvena mantrāḥ kurvanti anugraham ॥  
 yadyujyate / ntyajasyāya dīkṣā kintvātī manastī ।  
 kārukānāntu samisparsānna homam tēṣu kalfayet ॥

The Lord said :

Preceptorship is enjoined for the qualified persons belonging to all the four castes. (But there is this following difference). A brahmin preceptor is entitled to ~~bestow grace~~ to give initiation, for all the four castes. A kṣatriya preceptor has the privilege of giving initiation to the three castes beginning from kṣatriya; A vaisya preceptor has got the privilege of initiating the disciples belonging to the two castes - vaisya and śūdra. A śūdra preceptor can give initiation to the qualified persons of his own caste only. The initiation given to snāya etc. is an ~~semi~~ accomplished ritual. The recitation of mantras into which they have been initiated exhibit their power with regard to the spiritual perfection of these initiates. But the initiation given to an antyaya is only figurative. Since all the necessary allied activities like homas etc. have not been done

There occurs defilement.

~~8-9~~  
8-9

435

jñātāvā teśāṁ parāṁ bhaktim yadi loṣṭāt karoty asau ।  
anugraha tadaśvāyam tasya doṣo mahān bhavet ॥  
evāñcānugrahaḥ kāryāścaturbhīrapi desikāḥ ॥  
atīpyāśramadharmitvam devijasyoktam śivānugam ॥

Having realised their intense devotion, even if a preceptor out of his avariciousness gives initiation only on the basis of devotion and not on ~~his~~ the basis of his spiritual perfection, there certainly occurs serious violation of the established rules. (So a preceptor is to be careful enough in giving initiation). Thus, initiation is to be given by the preceptors belonging to all the four castes. But even here, conducts and behaviours pertaining to the four-stages like celibacy etc. are to be strictly observed to. These regulations have been revealed through the scriptures by Lord Siva Himself for the sake of Brahmins etc.

brahmacārī grhastraśca vānabrahstau yatiḥ kramāt ।  
 trayānām gārhapatyam syādulhāyoyadgānāñkitam ॥  
 brahmacārī grhastraśca tēśāmī madhye vimokṣākau ।  
 ekāḥ bhaladvayam bhunkte mokṣāñdhāraṇāstayoḥ ॥  
 svalpam japañcānam hōmām dhyānāñceti dīne dīne ।  
 vyañkhyānātrānaśātram ca vīdyā dīkṣātmaśāpāraḥ ॥  
 desikāih ~~pratibhāyam~~ pratibhāyoyam - āśramānugrahaṇāpī ।

The four orders of religious life are - student - house-holder -  
 hermit and ascetic. The first three are entitled to hold  
 gārhapatya-fire. Other two kinds of fire are to be  
 kept by those who strictly follows the rules and conducts  
 pertaining to the <sup>concerned</sup> ~~four~~ stages of religious life. Among the  
 preceptors who belong to the stages of brahmacharya and  
 grhastra, the latter one is eligible for both enjoyment  
 and release and the first one is eligible for mārsa only.  
 The preceptor belonging to grhastra-stage should daily engage  
 himself in ~~japa~~, worship, japa, hōma, agnikāya, dhyāna etc  
 at least for a short period. ~~They~~ Exposition of the scriptures,  
 keeping up of sacrificial fire, protection of virtues, realisation of the  
 knowledge-section of the scriptures, initiation and all other religious  
 activities are to be undertaken by the ~~pre~~ preceptors belonging  
 to grhastra-stage. They should protect the virtues and conducts  
 ordained for the grhastra-order of life.

Garudah

catuṇāmāśramāṇāñca vartanam kīḍisāmi bhavet ।  
etat-krāmat-śāmācākṣaṇa sandehoś tra mama sūkṣṭah ॥

Garuda -

G. Lord ! <sup>what are</sup> with regard to the functions and means of  
subsistence pertaining to the four stages of life ? ~~Give~~ What are  
the specific modes of leading life with regard to these four orders ?  
Kindly explain to me in due order.

Bhagavān -

brahmačārī dvidhā prakto bhautiko naistiko / parah ॥  
bhautikasyātmaṇyasya yāgapiṇvami nivartate ।  
nivartanam kālām citsyāt- kṛcchraṇiṇvami kṛatinbhavet ॥

The Lord said -

Brahmacārī is said to be of two kinds - Bhautika and  
naisthika. Bhautika is one who passes on to other three orders  
successively preceded by yajñā. In the same way as a vedic  
sacrifice takes place preceded by Kṛcchra, so also other three  
stages occur to him preceded by celibacy.

samekheli jati dandī mundī vā braiksabhu - śuci ।  
 kāryo gurugrhe vāsasseyamastetyavarādita ॥  
 trikālasnāyitās krotho kṣāntiśca vratino matah ।  
~~āgyānātmanam japo homo devatās tithi pūjānam~~ ॥

Naisthika is one who wears girdles of darbha, holds  
 a cane-staff, appears with jata or shaven-head and sustains  
 his life on alms. He should always maintain (bodily and mental)  
 purity; should always reside in ~~the~~ the house of his preceptor;  
 he should not engage himself in unnecessary dispute or  
 wrong arguments; he should take bath three times a day;  
 should be bereft of wrath and anger; always evincing  
 forbearance. He should observe various vows.

dhyānārcanam japa homa devatās tihī pūjanam ॥  
 svadārayājita pātīyam gr̄hinām vṛttisisyate ।  
 agnikriyā vanevāsa phalamūlādibhaksanam ॥  
 bhūmisāyga-sāyānatvam pratigraha vivajjanam ।  
 triśnānam brahmācāritvam hr̄di sangavivajjanam ॥  
 sarvendriya samārodho vṛttiresā vanaukasām ।  
~~सर्वांम्बा परियागो वृत्तमूले तु वा त्वया ॥~~

A house-holder should engage himself in meditation, worship, japa, homa, worship of chosen deity and providing hospitality to ~~g~~ the guests, honouring the ~~ancestors~~ <sup>parents</sup> belonging to his spouse and to himself. These are the functions assigned to a house-holder. Agnikāya, subsisting his life on fruits, roots etc., reposing on the barren ground, not willing to accept offerings and gifts, taking bath three times a day, maintaining celibacy, keeping his mind destitute of evil thoughts and feelings complete subjugation of all senses - these are the functions ascribed to ~~a~~ <sup>or</sup> those who are in the stage of vanaprasta.

Bh. 22-22<sup>1</sup>  
Saṁvānambha parītyāgo urksamule tu vā khaga ॥  
saṁsamā samadarśitvam sukhaduhkhāvikārī ।  
saṁbhāyābhyanṭare śaucamaraṇye dhyānānityatā ॥  
priyās priyās parīṣvānīgo yati vṛttirudāhṛītā ।  
evamevoditam jñeyamī catuṣkamī śiraśāsane ॥  
anyadgocara samijñānī tu catuṣkamīha kūrtitam ॥  
(iti śūmat- Kiranākhye mahatantre caryā pāde  
āśramāś caryā vidihi rāstamah pātalah )

O. Yama ! desisting from all kinds of undertakings,  
always residing at the bottom of a tree, impartial outlook towards  
all things, not to be affected by pleasure or pain,  
maintaining both the mental and ~~body~~ physical purity,  
keeping himself absorbed in meditation, keeping his mind  
bereft of likes and dislikes - There are the specified  
conducts to be observed by ascetics. All these conduct  
have been explained to you according to the Agamic  
Scriptures in which four other divisions of gocana are also  
declared.

(This is the chapter on the four orders of religious life and preceptorship, the eighth of the caryāpāda of the Kriyānagama mahātantra.)

ATHA GOCARA VIDHIH

441

( Then the chapter on the divisions of gocara )

g

garudah

catusko gocarānānlu śūcito noditāstrayā ।

tasya bhedam samacaksuva bhāskhaktisamanvitam ॥

garuda -

O, Lord, four kinds of gocara were pointed out earlier. But they have not been told in a detailed manner. Kindly explain to me about different kinds of gocara and the internal sub-divisions pertaining to each kind of gocara.

Bhagavān -

śivāśikhaḥ itathā jyotissāvitrami ceti gocaram ।  
gocaram kulaṁityuktam tacchhnāmī śivāśane ॥  
cīhnītāstena cīhnenā śaiva jñeyā yathā nava ।  
pūrvamutpannametatu catuskam śivāśedatāḥ ॥  
śivāgṛe yāśivāśukṣmāmī tato jātāmī śivāmī kulaṁ ।  
tadadho ya sikhā śaktistato jātāmī sikhā\_kulaṁ ॥  
vyaktamī jyotiḥkulaṁ bindu nādāt-sāvitra samjñākam ।

The Lord Said -

Śiva, Śikha, jyoti and Sāvitram - These are the four kinds of gocara which is also known as kula and whose specific features are declared in the Agamic scriptures. All these divisions symbolised with their specific modes and ways of life come under Saiva group which classified into nine. These four kinds of gocara w first came into existence according to the different states assumed by Lord Śiva. Śiva gocara had its origin from the subtle tattva known as Śiva tattva; Śikha gocara came into existence from sakti-tattva which is contiguous to śiva-tattva; jyoti gocara got manifested from bindu tattva and Sāvitra gocara evolved out from nāda tattva.

uttarottaramutpattēh kalbyam nyūnādikam bahih ॥  
 taddhāśesamutthiyatvāt- tattotpattiyatvāt ॥  
 nādīcakrātmarjñānam jīvayuktam śivātmakam ॥  
 śrīcchikha-sukhalaksāntamī grāhyam sāstham <sup>śrī</sup>śivātmakam  
 paśupāśadi samyuktamī sangrahyaṁ jyodishīmatam ॥  
 sāvamīśānūtamī jñānam grāhyam sāvitrakārmatam ॥  
 bhedo 'nuṣṭhānābhedaśyāchivāśaktai yatāstirha ॥  
 jñānābhedaena bhedoyassāmānyopī vīśesataḥ ॥  
 kartaryo desīkaistena sāmānyo 'tra vīśesavān ॥  
 ekaikasya catuṛthā snyamī vṛthibhedamī punāśyamū

Because of their successive manifestation, gradation or hierarchy is seen between the gocaras. ~~Contexture of~~ In the same way as the well-built features of physical body gain predominance according to their functions and natures, so also these differences between the divisions of gocara exist. Nādī cakra, knowledge of the nature of the soul etc. are the essential concerns of Siva gocara; Sikha gocara is characterised by Rudra, sikhā and other pleasant and familiar marks as explained in the scriptures; Jyoti gocara is ~~not~~ concerned with the fettered and the fettering existents. Knowledge of all sections combined together is ~~to be a~~ primal concern of Sāvitrī gocara. In the same way as there

exists seeming difference between Siva and Sakti, so also there exist differences between the gocaras with regard to the performance of religious austerities. There are some more differences which take place on the basis of their prominent scriptures - differences being general and distinct. Initiations are to be done by the preceptors according to these general and special characteristics. Each gocara gets differentiated into four, each division having its own functions and conducts. Now listen to these internal classifications.

prājāpatyā mahipālāḥ kāpota granthikāḥ pare ॥  
 ete śheda mayā ss khyātā gocare sivasamijñake ।  
 kutilā vāśtha vetalā vṛttya hamsāśśikhākule ॥  
 dhṛtarāṣṭrā bakaḥ karikā gopāla jyotiśāmīkule ।  
 kutikā mātharaścaiva gulikā dandinoś pare ॥  
 sānthe gocare hyete vṛttimesāmī śrnuṣva tām ।

Prājāpatya, mahipāla, kāpota and granthika - these are the four divisions told by me with regard to Siva gocara. Kutilā, Vetalā, Vṛttya and Hamsā - these are the four divisions belonging to Śiśha gocara. Dhṛtarāṣṭra, Baka, Karika and gopāla - these are the four divisions belonging to Jyoti gocara. ~~Kutilā~~ Kutikā, Māthara, Gulika and Dandin - these are the four classes belongings to Savitra gocara. Now listen to the way of leading life pertaining to each class.

ahimise gurusurṣṭā svādhyāyāśca samiyamāḥ ॥  
 satyam asteyam etad dhi prājāpatyam uryāni matam ।  
 puryati kṣayavidesyaiḥ karmabhiḥ sāntikādibhiḥ ॥  
 bālayanti mahīm yasmān- mahīpālāstu te matāḥ ।  
 bālitān ye kāmān bhūmān samharanti kāpotāvat ॥  
 tadurktiyā jīramām yesām kāpotāste matāḥ khaga ।  
 pratigrahenā sadgrāmthān kṛtvā sstāmīyām pūnah pūnah ॥  
 tyajanti devatārthāni ye grāmthikāste matāstridhā ।

Non-violence, offering services to the preceptor, study of  
 holy scriptures, getting purified very often, control of mind,  
 perseverance in treading the path of truth, avoiding ~~the act of~~ theft, -  
 these are to be observed by those belonging to the class of  
 Prājāpatya. Mahīpālas are those who protect and nourish the  
 earth by annihilating the enmity and ~~by their activities~~  
 who brings out calmness ~~and~~, quiescence and cessation of  
 hostility by their proper undertakings. Kāpotas are those  
 who subsist their life by collecting the grains like rice etc  
 that have been strewn over the ground like pigeons  
 and lead their life only by this act of collecting the grains.  
 Grāmthika are those who very often collect the materials  
 offered or presented to them and who bundle the materials together  
 for their own sake and leave them for the sake of deities.  
 They are supposed to be of three kinds.

saritsagara kūpānte kūtīni krtva s̄thitastu ye ॥  
 kūtīkāstematāstākṣya khadgadhanāprabhānūtāḥ ।  
 tīrthāśraye sāpatnīkā yathā laldhopajēvīnāḥ ॥  
 mahotsāhasamāyukta vetalāste matāḥ khaga ।  
 sadā homaparāśuddhā rājya kāmārtha sevakāḥ ॥  
 bhaktyā stotra samākhyānād�hikṣātānaratāsādā ।  
 sivajñāna samāyukta dwaitācāra ratāśca ye ॥  
 hamisaste tu samākhyātāś-svayamī vyutpannasamivid

Kutikas are those who live in cottages and huts constructed by the side of rivers or wells and who hold swords with them and who are endowed with virility and valour. Vetalas are those who, having resorted to watery places, live with their spouses and subsist their life on the available materials and ~~he~~ who are possessed of great energy.

<sup>Vidyārs</sup>  
~~Homas~~ are those who diligently offer homas, who maintain purity, who offer services for the sake of country's welfare who are fond of reciting hymns and discussing on legendary stories with ardent devotion, <sup>and</sup> who are always <sup>Homas are those</sup> delighted in setting out for alms; who are endowed with the supreme knowledge of the Sivagamas, who practise both the Vedic and Agamic rituals and who are learned persons endowed with self-evolved erudition.

brahmaçaryena satyena yathā labdhatayaśpi ca ॥  
 jagat sammohayantyastrai - dhṛtarāṣṭrā matāstriha ।  
 gūḍhāścaranti ye jñānaoritam dharmamalhāśpi vā ॥  
 svāṁhaikagatiniṣṭhā ye bākāste sādhakā matāḥ ।  
 jalāśrayamī samāśnitya sritātyuktā siddhīyāḥ ॥  
 bīlaśīrṇigārakāhārāḥ pruktāḥ karikābhūdhanakāḥ ।  
 gothīssākamī vṛajanlyathā gośīhe ca nivāsanti ye ॥  
 pañcagāryasānāścāvra gopālāste matāḥ khaga ।

Dhṛtarāṣṭras are those who maintain celibacy and truth and who subsist their life by making use of available materials and who enrapture the world by their valour and weapons. Bākās are those who goes about secretly (not willing to display their spiritual power) and who often observe vows ~~with~~ spī guided by spiritual knowledge and who are ~~but~~ virtuous and who fix their motive only on the spiritual upliftment and perfection. Karikas are those aspirants who, having resorted to watery places like lake, river prefer to live in burrows and caves ~~decorating~~ adorning themselves ~~in~~ in amorous ways with garlands etc and who are richly endowed with prominent and powerful accomplishments (siddhis). Gopālas are those aspirants who live along with their cowherdresses in the cow-pen near watery places and who copiously make use of pañcagārya? 7

kṛcchra cāndrāyanādyaisca kṣapayanti svakam punah ॥  
 kundimātrāśmo yatra kūtikāste matoh parāḥ ।  
 kṛtrā kusamayīm pātūm mathe ye grhamedhīnāḥ ॥  
 bhaisauryūrtītāśuddhā māthānāste pracoditāḥ ।  
 grāsamātrāsamānābhīr-gulikābhīratīstābhīḥ ॥  
 kandhamūlāphalothābhīr-gulikākṛtībhīstātī ।  
 vārdhayanti svakam dehami gulikāsteśtra sādhakāḥ ॥  
 svadehadandānodyuktā nānā vīrāsane ratāḥ ।  
 dandināsādhakāḥ khyātāssāmānyāśca vīśeṣataḥ ॥  
 kṛtrā vītamayam yāgām vratamokṣāstādā bhavet ॥  
 c iti sūmat- kīrānakhye mohatāntis caryāpāde  
 gocarānidhīnaramah bataleḥ )  
<sup>kūtikas</sup>  
~~Kūtikas~~ are those who observe fast during the  
 days kṛcchra, cāndrāyana etc and who take meals daily  
 as much as Kunti (~~the lotus seed~~). Māthāras are those  
 who, ~~live~~ live in monastery as & house-holders  
 having ~~for the~~ constructed a ~~the~~ kusā-figure in the form  
 of their spouses and who lead their life by going about  
 for alms and who maintain ~~both~~ purity. Gulikas are  
 those who nourish their bodies by taking meals as much as  
 a mouthful or by taking eight small bowls of meals ~~or~~ or by  
 taking bulbous roots, fruits etc which are as small as pearls  
 or ~~be~~ small bowls. Dandinikas are those ~~who~~ aspirants

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 taking bulbous roots, fruits etc which are as small as pearls  
 or ~~be~~ small bowls. Dandinikas are those ~~who~~ aspirants

intent on

who chartiseng their own bodies and fond of  
 seating themselves in virāsana posture. The internal  
 classifications of gocara are thus expounded to you  
 along with their general and specific characteristics.  
 Aspirants belonging to all those sections, should perform  
 a particular yāga which is of the nature of vrata and should  
 consecrmate the yāga by dedicating the symbols and  
 instruments used by them during the course of yāga.

(This is the chapter on the divisions of gocara, the  
 ninth of the Caryāpāda of the Kinnarāgama mahātantra.)

(Then, on the performance of Vratesvarayāga)

Garudah

Vratesvarastato yāgassūcito noditastivaya ।

Kathāni punaryathā mantrā vichayos tra tathā vada ॥

Garuda -

O, Lord, you have mentioned about Vratesvara and the yāga pertaining to ~~Him~~ Him. But the way of performing this yāga has not been explained by you. How is it performed? What are the mantras to be employed? What are the specific rules? Kindly explain to me about all these matters.

2 - 4

Bhagavān -

Vratesvarāssmṛtah pañca tēśāni pañcāniśakamī puram ।

Kṛtrī taddasālīrthāgaiḥ kṣetram caitatśuvaritam ॥

Bhānāntaravīnāśena pañcābjamī tadbhavet-puram ।

Puramadhye sābjamāśvetamī līkhetpitena pūrṇagam ॥

Daksinām kṛṣṇavarnena raktēṇāpi tathottaram ।

Pāñdarāmī pāścīmāmī padmāmī catūrdvāramī līkhetpuram

The Lord said :

Vratesvaras are five in number and therefore the mandala designed for the purpose should consist of five sections. Having constructed a square design, one should divide it into ten equal parts by reticulating the surface with flour-soaked thread. By rubbing out the intermediate lines in a particular manner, five lotus-designs are to be constructed. The lotus-design at the centre of the mandala is to be coloured with white powder. The lotus which is in the direction of east should be coloured with yellow powder; that which is in <sup>the</sup> south should be coloured with black powder; that which is in the ~~or~~ north should be coloured with red powder; and that which is in the west is to be coloured with yellowish white powder. The mandala is to be embellished with four entrances (one in each direction).

\* \* \* \* \* Plan on the colitis in relation  
to disease.

trivarnaissuktam sūtram likhya vai mantrābūjanam ।  
 binda mantham a tho mūla - netra - siddhāñjanādītah ॥  
 pañcamasya tu mantrasya tītiyāñnenā kalpayet ।  
 sargavṛttena pūtham syādūrttam tādīk - sucoditam ॥  
 bindayuktēna mūrtim tu tenaivāñnenā kalpayet ।  
 tenaiva sā tu varṇena brahmāñgāñantu kalpanā ॥  
 brahmāñyatha svarairhrasvai dīghairangāñi kalpayet ।

The cord to be used for reticulating the mandala and drawing circulars should have been ~~well~~ well-knitted with three coloured strings; it should have been consecrated with mantras like binda mantra, mula mantra, netra mantra, siddha mantra, añjana mantra etc. ~~Pancabrahma~~  
 The pañcama mantra (i.e. tāna) is to be differentiated by the addition of <sup>the</sup> third letter. The pedestal which is to be offered at the centre of each lotus should be shown as a circular motif, drawn in such a manner as to present a splendid look. The mantra for mūrti-nyāsa can be formed by the combination of bindu and the third letter. So all the brahma mantras and aṅga mantras are to be formed by the combination of the third letter. For the brahma mantras are designed with the addition of short vowels and aṅga mantras are designed with the addition of long ~~aa~~ vowels.

\* further explanation of the Mantras  
 \* a demonstration of this combination

hr̥dā tasyākhilam karma snāna pūjādi pūrvavat ॥  
 binda mantra catuskarya pañcatriprathamadurikaiḥ ।  
 aksaraish-pūrvavarnnyāsas-tadvat kāryākhilāḥ kriyāḥ ॥  
 mantravarnānurūpene gandhādināni bhavedvidhīḥ ।

The ritualistic activities like bathing, worshipping etc  
 are to be done with hr̥daya mantra; Combining the 5th,  
 the 3rd, the first and the second vowels with binda  
 mantras, aksara nyāsa is to be done as before  
 and all other activities are to be administered to  
 with the employment of these mantras. Materials like  
 gandha, flower etc are to be used in a manner  
 corresponding to the form of mantras and letters.

*(Please ignore the following two lines)*

108 - 13 ca)

455

japedasta satam mūlam tanmantrami jatisamiyutam ॥  
 tarpayettamstilājyena tadbhaktos tāsatam śatam ॥  
 tarpayitvā pranāmyeśāmī vrataṁ tēśām samarpayet ॥  
 jata bhāsma ca dandānca kaupīnāmī samyātāmī kramāt ।  
 dhyātvā samarpayed etat - trihṛitvā kusumākṣataih ॥  
 vrataṁ samarpayed evam Ṣyādā kāryam visarjanam ।

Siva-mūla-mantra is to be recited 108 times - mūla mantra taken according to its classification (varieties of prasāda). The aspirant should offer homas 108 or 100 times using sesamum and ghee. Finally, having pleased the Lord with his oblations he should dedicate his vrata-observance to Vratesvara. Jata, bhāsma, dandā, kaupīna and samyātā are the five implements to be used by the aspirant during vrata-yāga and he should offer these five to the respective Vratesvara in due order. Having ~~meditated~~ Meditating upon the Lord (Vratesvara) he should offer these articles having consecrated them three times with kusa and akṣata. Having dedicated his vrata, the aspirant should do vrata-motrasana with Ṣyādā mantra.

13(8) - 15½

456

jatāratānam kāryam yadāvāsassthiterbhavet ॥  
 āśritya lingatulhami tu tathāśpi vidhimācaret ।  
 lingākhyām kāmalām pīthām sthāpīmū mukulām kramāt ॥  
 mudhām dātrā kramenāiva kuryāttesām visarjanam ।  
 evam samāsatāh proktam vṛtesānāntu pījanam ॥  
 kāntāryam desīkānāñca parasyādhvaniā khaga ॥  
 ( iti sūmat- kramākhye mahātantrā caryāpāde  
 vratāśvārayāgavidhī dasāmah pātālah )

Then he should remove the matted hair (jata) and covering it with a cloth, he should approach a holy tank ~~near~~ near Sivilinga and execute the necessary activities as enjoined in the Scriptures. Linga mudra, kāmala mudra, pītha mudra, sthāpī mudra and mukula mudra are to be gesticulated by him respectively to five vratāśvāras. Then he should perform the ~~as~~ activity called visarjana. Thus, the vratāśvāga has been succinctly told to you. O. Garuda, this yāga is to be performed by the preceptor also during the process of adhva dīkṣā of another kind.

( This is the chapter on the performance of vratāśvāra yāga,  
 the tenth of the caryāpāda of the Kinnāgama mahātantra )

\* Examples of Mudras

(Then, the ~~two~~ things to be relinquished and not to be relinquished by the preceptors,

Garudah -

dvātācāryau samākhyātān brūklimuktiprasādhakān,  
tayorvarjyamavarjyam vā vastu kīm brūhi śāṅkara !!

Garudah -

About two kinds of preceptors who are efficacious in accomplishing enjoyments and release have been mentioned earlier. O, Lord Śāṅkara! What are the things to be relinquished by them? What are the things to be accepted by them essentially?

Bhagavān -

na vyādhavatsamadyam ca hanidhācūrṇacarcitam |  
 tathā strīnamravijñānam gitavādītāmantanam ||  
 ūcasamīlandhinamī muktrā myltagītādi varjayet |  
 madyavastuṇi dūṣye ca yānaśastrādiśu priyam ||  
 brāhmaṇacaryarataśānto niyittassādhako matah |  
 tenāpyevam vidhāmī vastu varjanīyamī puroditam ||

The Lord said:

A preceptor who intends to accomplish the purposeful acts should never have an ill-fed mind and deluded mind. He should avoid smearing of unguents and other fragrant ~~matā~~ substances like turmeric powder etc; He should not be submissive or attached towards women, listening to music, playing of instruments or dancing - all these are to be avoided by him. Except during the time when he is in ~~associated~~ in the company of devotees who are adorned with the specific insignia of Siva, let him be unmindful of music, dance etc. Let him relinquish ~~wise~~ intoxicating drinks, contemptible and polluting things, vehicles and weapons. Maintaining an unstained celebrity let <sup>the</sup> ~~him~~ be calm-minded and virtuous; He should abstain himself from worldly perseverences. Let <sup>also</sup> him relinquish the things mentioned earlier.

sa cotta mastena tāntre yadi syātsiddhisādhakah ।  
 naisthikasavvate kastamī sāmānyam. Bhautikasya tu ॥  
 brahmacaryavvate savamaviruddham sāmācaret ।  
 gurustigamanam ca nyam pūnyakāhṛitibhih kriyā ॥  
 kṣaṇakriyā (alā) s bhyāgo gṛhīto vajjanam matam ।  
 puṣpālanikāragandhādyam subhami vā savadha striyah ॥  
 Bhogam dātum na cesyeta Bhogam vā yathācchayā ।

He is capable of achieving all kinds of accomplishments and deemed to be the most supreme aspirant if he never violates the rules prescribed in the scriptures. Vratas ordained for naisthika are always difficult to be practiced. But those of bhautika are supposed to easy and practicable. While observing the vrata pertaining to a celebate, he should execute all the activities ordained to him in a manner which does not contradict the scriptural injunctions. Having an intercourse with the spouse of his preceptor, covetousness, spoiling the merit of his religious observances by his ~~con~~ bad conduct - all these are to be avoided by a celebate. While observing vrata, a house-holder should avoid shaving, anointing his body with oily substances, decorating himself with garlands etc, ~~sandal~~ paste and other auspicious cosmetics. He should quench the lascivious passion and never wish for dalliance with women. He should ~~con~~ avoid delicious food agreeable to his taste.

gr̥hasto gr̥hīnū yōgat- sāmyuto dvāhito bhavet ॥  
 caturvarṇa prajātāśpi gr̥ahyā hyekatamāśpi vā ।  
 Kānya tatkriyāśś tmiyā savarnā vīdhicodita ॥

~~(One becomes a house-holder on getting married with a  
 house)~~

~~The house-holder gets lifted up in his stage on  
 his union with house-mistress. ~~Women~~ belonging to  
 the four principal castes are fit to be married~~

The house-holder gets lifted up in his stage on  
 his union with house-mistress. People belonging to the  
 four principal castes are entitled to enter into  
 the stage of house-holder. When the house-holder  
 stage is to be attained by a person, he should  
 do all the rituals and rites as prescribed to his own  
 caste.

Kṣatriyasthitrayasyārha vaiśyośrāstṛdvayasya ।  
 sacchūdho hi svayonestu svācārasthitiśāśthaya ॥  
 vyutkramastu nr̥pādīnāmī mataḥ praktaḥ dvijātmanah ।  
 svācārakramayukta sā grāhya ā vyutkramato yathā ॥

Those who belong to kṣatriya caste are entitled to marry (the) women belonging of their own caste and of other two castes (vaiśya and śūdra) and those who belong to vaiśya caste can marry the women belonging to their own caste and śūdra caste. Śūdras are entitled to marry the women of their own caste. Women who are to be married should, irrespective of castes, should follow the prescribed conducts and observances with all perseverance. For kings and dvijas, procedure of marriage (i.e. entering into house-holdership) exists in a different manner. ~~woman~~ According to this different rule, ~~woman~~ one can marry a woman who strictly follows the rules of conducts and observances ordained to his particular caste.

garudah -

coditam vrata metasya distiyasya yathāsukham ॥  
 na ca proktaviseso 'stra nivṛto vratinaścātra kim ।  
 sthitivarnāśramānāñca sāstroktasena pāthyate ॥

Garuda -

Observances applicable and congenial to those who belong to the second order (namely, house-holders) were so far told by you. But observances and conducts belonging to ascetics or anchorites who can attain deliverance from ~~the~~ transmigration of birth and death have not been specifically told. Moreover, all these rules pertaining to the four orders of religious life ~~are~~ have been set forth in the scriptures. But ~~do~~ <sup>it is clear that</sup> how is the validity of the scriptural statements established?

Bhagavan -

sivena coditam kāyam tatpramāṇamihastitam ।  
 sthiti kari batteśāśram no cettadayathā tathā ॥  
 yadi-naiva sthitastatra tasmāddikṣyair-dvijaibh pūnā ।  
 bahukālagata gehe dvitiyā syāt sūdāyudhi ॥  
 pāscadesām tu dīkṣāsyāt-tena sthitirīha sthita ।  
 prortau dvau desikāśresthau tathā snyau bhinnacoditau ॥

The Lord said :

Since all these Scriptures have been revealed by Lord Siva, ~~they~~ it is to be held that they are authoritative. Scriptures revealed by the Lord set forth the rules for the sake of correctness and steadfastness of conduct. If this sort of authority does not exist for the scriptures, there would arise varied and confused ways of leading life. If these regularities or obligations, religious ~~etc.~~ conducts are not duly observed by the initiates, then they should again be ~~initiated~~ initiated. In the same as a house, ~~exists~~, & on becoming dilapidated ~~etc.~~ to on ~~etc.~~ account of negligence, gets renovated by the application mortar etc. for <sup>the</sup> second time, so also, ~~the~~ those who fail to adhere to the religious conducts should be purified through initiation. This rule is applicable ~~for~~ alike for the two kinds of preceptors.

bālādūnām na kiñcītyāt- jñānīnām ca kriyāsthilā ।  
 angasaktirāsaktissyādyeśām yena yathācchayā ॥  
 samyamoḥ samyamo gamyād- brahmācāriṇīhastayoh ।  
 phalāmatvodbhavam yatsyām- mantrāśca nirapeksinah ॥  
 vijnātoḥ nekadhaḥ yasmāt- dvijāntyaya nidaśānāt ।

There does not arise any sort of censure or breach of  
 morality in case of <sup>the</sup> young <sup>or</sup> the old <sup>or</sup> the  
 enlightened ascetics as far as the ritualistic activities  
 are concerned. These activities can be ~~be~~ attended to  
 by them ~~as~~ according to their physical and mental  
 vigour ~~or~~ or can be ~~dis~~corded according to their  
 enfeebled state. There is no difference in the meritorious  
 fruits of arising out of vratas with regard to  
 celibate and house-holder, whether they be ~~so~~  
 restraint or non-restraint. This ~~so~~ is so because  
 the <sup>employed</sup> employment of mantras are of same nature. Mantras  
 are, it is always heed, always unmindful of previous  
 karmas. Since the good or evil effects of previous karmas  
 have already taken place through their births in higher or  
 lower castes, it is maintained that mantras do not  
 look for the effects of previous karmas.

caryātmakam vīsesena phalam codyadbhavisyati ॥  
 dīksāpūrva bhavēccaryā dīksāyāścoditam phalam ॥  
 sthityarthamisyate caryā sthityalbhāve na kiñcana ॥  
 caryāvisuddhi mantrānām sthityartham parikalpyate ॥  
 siddhah pratyaya killoke pratyayo mokṣasādhakah ॥

But religious observances are different from mantras. One can attain specific achievements through the religious observances (carya) of distinct kind. These religious observances are to be practised by the aspirants before initiation. Even then, one can attain the supreme kind of spiritual purity only through initiation. Therefore, religious observances ~~have~~ are ~~ordain~~ set forth only for the sake of establishment of good order. If this state of ~~exist~~ good order fails to exist, then there will not be any kind of morality and Rightness. To accomplish mental purity and control of senses these religious observances have been set forth for the aspirants. The aspirant gets enlightened and gains supreme knowledge through religious observances and ~~initial~~ initiation. Through the knowledge of supreme kind he attains mokṣa

Samiyamastena tasyokta bhogārigam gṛhino matam ।  
 caryojñāna samānatvāt - ācāryatvam dvayossthitam ॥  
 caryajñāna vihūnatvāt - yato nestaphālapradā ।  
 jñānam yad taddvividham yasya kriyātattva vivarjita ॥  
 tayormadhye sādhiko nāsti phaladānavikasaya ।  
 tathā vidvat kramo rājye yadi no rājate kramāt ॥  
 tadarasyam bhavet kāryam kātaśāstrasya dūṣanam ।  
 sāsthāni ca sādhunā neyam tatkāte sādhunā mayā ॥  
 gṛhastena yathā lokas - tathā neyam svarūpatah ॥  
 C iti sūmat - Kirātākhye mohātāntre caryāpāde.

ācāryavarjyāsvarjya vidhirekādaśah patalah )

For the nāishikīka-type of preceptor, strict control of  
 senses is a must. But for the preceptor who is in the  
 order of House-Rolder, restraint ~~is not~~ ordained need not be  
 observed by him in a rigid manner. ~~Some~~ ways of  
Experiencing of Experience of worldly pleasures ~~can~~  
 shall be undertaken by him. Since there does exist  
 equality in perfection and in knowledge as far as  
 these two kinds of preceptors are concerned, There is no  
 equality in their preceptorship also. But religious  
 observances carried out without knowledge do not ~~but~~ forth

(Then, on defilement and purification)

Garudah -

grahasto gṛhīṇīyogāt - tacchīṣṭām sūtakam yadā !  
dvijādīnām yadā yacca yādrīśām ca vada prabho !!

Garuda -

<sup>a house-holder</sup>  
When ~~a house-holder~~ ~~who~~ is leading his life

of ~~the~~ second order associated with house-mistress,  
there occurs at some times defilement such as uccīṣṭha  
and sūtaka. O, Lord, kindly explain to me the  
procedures to be observed by Brahmin etc in order to  
be attain purity from such sorts of pollutions.

Bhagavān -

vibreśuddhirdasāhena kṣatriye dvādaśāhataḥ ।  
 dasāpañcādhikāhācca vāsye śūdrasya māsatāḥ ॥  
 svadharma svakriyāniśtho jñānū vratasamāyutah ।  
 śuddhyate tatkṣaṇāt - jñānānnityahāmīrato snyathā ॥

The Lord said -

But when pollution occurs, brahmins attain  
 purity in course of ten days; kṣatriyas in twelve days;  
 vāsyas - in fifteen days; śūdras - in one month.  
 Sages and ascetics who are devoted to their own  
 duties and functions and who strictly observe vratas  
 attain purity even at the moment of occurrence of  
 pollution because of their supreme knowledge. Apart  
 from these, there occurs impurity on ~~one~~ account of  
 daily breaches or omissions.

pūrthak-pākah prakartaryas-tadyogamī varjyanam sada ।  
 tadyogād-dosāsambandho vede praktoऽnyathā na hi ॥  
 advaita॑ऽpi yathā loke cittasthā sā॑ऽpi vāsanā ।  
 tadyogān-nityahānissyāt-tadyuktastatsamo bhavet ॥

On account of daily breaches, activities like dressing and cooking are to be done separately until its the removal of pollution. It is proclaimed in the Vedas that there occur defects in ones own religious duties on account of daily breaches. Even though one adheres strictly to the religious bindings in any uniform manner, these kinds of daily breaches may take place on account of his mental dispositions depending on the circumstances. Those who become involved in these kinds of daily breaches, should perform the penitential rites ordained for them.

tasya tāvatika śuddhi gāvakam naktabhojanam,  
 trikālasnānatāśuddhi - ghorājapaśatātmikā ॥  
 Kānir na tatprak pākas-snānāchuddhihāratmikā,  
 sarvabhrāvādyadā yogas tadātrā sādyanti kā mata ॥

Taking meals only in the night and taking bath  
 three times a day he should recite aghora mantra  
108 times until he gets purified. ~~On~~ <sup>After</sup> the attaining  
 purification effected through the recital of sivamantra  
 he need not observe what is known as prthak pāka  
 Daily interruptions which take place by all means and  
 manners should be alone for to ~~be~~ gain purity.  
 Before the commencement ~~and~~ of religious rite meant  
 for atonement and after its completion the aspirant  
 should ~~be~~ ~~not~~ attain purity through the recital of  
 sivamantras. ~~This kind of purification being known as~~  
sāra.

\* ~~and these are kept separate~~ ~~not to be~~

For the mother who has given birth to a child, activities concerned with *sutaka* are to be done according to the Vedic rules. Rules pertaining to the foods to be accepted and prohibited should never be transgressed by the people.

Garudah

bhakṣya-bhakṣya-vidhau jāte prāyascittam tu talha kum ।  
tacchistat- sūtakē brāhmaṇe Balāduddharanē gatiḥ ॥

Garuda

What are the penitential rites with regard to the violation of the rules pertaining to the foods to be ~~accepted~~  
~~and prohibited~~? If violation <sup>of the rules of bhakṣya</sup> ~~takes place~~ ~~regarding~~ ~~and~~  
abhaṅkya takes place during the course of sūtaka, what kind of  
atonement is to be done by the strength of which <sup>the former</sup> ~~one~~ can be  
extricated from the defilement?

13-17

Bhagavān -

astakāyām pūrṇavane bhuktvā vāmaśatam jāpet ।  
annaprāśana-niṣkrāme bhuktvā vāktrāśatam jāpet ॥  
cūḍhāvrate stha godāne vivāhe na ca dosabhaṅk ।  
calūntha kānnam bhuktvā tu jāpedguhyam tu pūrṇavat ॥  
pākādiṣu kratiṣvannam bhuktvayam pāvanam matat ।  
drādaśaikādaśāhe tu bhuktvā ghorāśata trikam ॥  
bhujyamannam trayanāntu sūdrānnam na kādācana ।  
śauca~~ss~~ cāra samāyuktas sūdrā ye samadya pāśubhāḥ  
nudradhyānabārā bhaktā bhujyāste hyantyaya na hi ।  
teṣāmāmāni prakartavyam snānāchchuddhīrīhodita ॥

The Lord said:

If one takes food on the prohibited days such as astaka, purisavana, he should recite vāma mantra 100 times; if the same kind of violation takes place on the days of annaprasana and niskrama, he should recite vāktra mantra 100 times. There is no defect if he takes food during the days of cūḍāvara, godāna and vivāha. If he takes food on caturthi-day he should recite guhya mantra 100 & times: ~~it is~~ ~~permissible~~ and it is also edifying to Taking meals on during the days of pākayajña, Kratu, etc. is not prohibited, since it gives purification to the body. Food can be accepted from the people belonging to the first three castes. One should ~~not~~ never accept food from the fourth clan. [Food can be accepted from the people belonging to the fourth caste if they are observing the rules of śaucha and ācamana, <sup>and</sup> if they do not drink liquors ~~and wines~~, if they ~~are~~ consider ~~those~~ who are considered to be meritorious and who are delighted in meditating upon Rudra, food can be accepted] Even these people of such ~~conducts~~ should not accept food from the lowest caste (antyaja). But uncooked and unbaked raw grains and vegetables can be accepted from them. Removal of impurity caused by their nearness or touch can be effected by taking bath.

himisāmātha vinirmukta bhaktya-cārānūtā yadi ।  
 bhujyā snyāpyantyajā jātih kastamānge talthā s badi ॥  
 bhuktivās ghorasahasrasya japedartha-makāmatah ।  
 tatākā ss rāma saniklaptau devatasthāpanesu ca ॥  
 bhuktivā pāñcasatānyevam īśānasya tada jabet ।

Through intense devotion and good conduct one can be freed from three kinds of ~~sin~~ - personal, verbal and mental. During the circumstances of miseries and misfortunes if one is forced to take meals from ~~any~~ <sup>sins</sup> antyaja, he should recite aghora mantra for 1000 times. If food has been taken unknowingly from an antyaja, he should recite aghora mantra for 500 times. If one takes meals on the days of installation of tatāka (bond) to garden and icons etc, he should recite īśāna <sup>( )</sup> mantra for 500 times.

dvārevaś cāśramino bhojyau dvau cābhojyau sthitāvapi ॥  
 atrāpi hiśatamī japtvā pañcamasya visuddhyati ।  
 bhuktivasya lingināmī sthāne sahaśramī tātpati jāpet ।  
 akāmato jāpedardhamī tatsāvamī kāmato jāpet ॥  
 akāmāt-kāmato bhuktivā tantrajnaśuviśāya ca ॥  
 kartavayamī sāstraśāmī siddhamī - alhārā gurubhāśitamī ।  
 māhāpātakā yuktānāmī prayāścittamī Bhāvēdguru ॥  
 samānya pātakanāntu budhvāśā kramamādiśet ॥  
 C iti śūmat- kīrātākhye mahātantrī caryāpāde  
 āśucavidhīndvādaśah pātalaḥ )  
 Vanaprasthas and <sup>Sam</sup> yatis <sup>( )</sup> are always to be honoured with  
 offerings of food. But if one accepts food from them, he gets  
 defiled. For the sake of purification, he should recite Isāna mantra  
 for 300 times. If one accepts the meals from the people  
 belonging to other religions, he should recite Isāna mantra  
 1000 times. If this has been done unknowingly, he should  
 recite the mantra for 500 times. But if this has been done  
<sup>by an</sup> initiated person,  
 willingly, he should recite five brahma mantras collectively.

If foods have been accepted knowingly or unknowingly from the prohibited places then he should consult with the qualified persons well-versed in the Scriptures and do the penitential rites as enjoined in the Scriptures. Or, let him do the expiatory rites as directed by ~~the~~ his preceptor. When great heinous sins have been committed, expiatory rites are to be done in an elaborated manner. The preceptor should also instruct on proper atonements, knowing the nature of minor ~~even~~ sins committed by a person.

(This is the chapter on defilement and purification,  
the twelfth of the caryāpāda of the Kiraṇāgama mahātantra)

## ATHA MAHĀPĀTAKĀDI PRĀYASCIITTA VIDHIH

(Then on the performance of penitential rites  
for heinous sins)

garudah

vīsesapātakānyatā sāmānyāni sthitāni kīm!

prāyascittam te yatthaśām kasya vā kīdrśām vada!!

garuda-

G, Lord, which kinds of sins are considered to be  
heinous? And which sorts of sins are held to be minor?  
What are the penitential activities to be  
undertaken? In which manner they are to be executed?  
Kindly explain to me all these matters.

Bhagavān -

brahmahattissurāpānam steyam gurwaniganāgamah ।  
 visesapātakānyatā tadyogāt- pāñcamo Bhavet ॥  
 kātrāś kāmāt drijam sadyam gavām gos्थे japeitadā ।  
 pītrāś kāmāt- surām vāmām śivaharmye japeitadā ॥  
 kātrā steyamakāmāt cāghoram pītrvane japeit ।  
 gurustrīgamanam kātrāś kāmādraktram japeitadā ॥  
 yogam kātrā samām tāstu nāgāgre pāñcamam japeit ।

The Lord said :

There are five kinds of heinous sins - the first one is killing of a brahmin ; the second one is drinking of spirituous liquor ; the third one is courtesiness ; the fourth one is defiling one's own teacher's wife ; and the fifth one is ~~committing all these~~ the accumulation of all these four kinds of sins which are committed collectively. If a brahmin is killed by one unintentionally, the sinner should recite sadya mantra sitting in a cow-shed. If liquor has been taken by one unknowingly, he should recite vāma mantra sitting in a Śiva-temple.

5(b) - 9(a)

prakāsē kāmatastasmin laksā sṛtyā ca śuddiyati ॥  
 akāmāt-sūrahasye ca <sup>sahasrācchuddhīrīsyate</sup> ~~śravet-tat्त्रāyataderayam~~ ।  
 kāmatassurahasye ca śravet-tat्त्रāyataderayam ॥  
 akāmatah prakāsē ca tathāparyavāyataderayam ।  
 gurudrohāyate śuddhīkāmatastu tada na hi ॥  
 dayāvān desikastasya tada kṛcchra purassaram ।  
 punaryāgah prakartaryaś-śuddhistasyānyathā na hi ॥  
 patakatraya samyogat-sāmānyo brahmaṇāditah ।

If these sins have been committed openly and intentionally, the sinner should recite the mantras for one lakh of times. If they have been committed secretly but unintentionally, the sinner should recite for 1000 times for the sake of purification. If they have been done secretly but willingly, he should recite the mantras for 20,000 times. If they have been done openly but unintentionally, for that also the sinner should recite the mantras for 20,000 times. For the perfidy committed <sup>intentionally</sup> against his preceptor, there is no possibility of atonement. However, due to the grace of the preceptor,

sacrifice is to be performed preceded by Kṛcchra-yāga as directed by the preceptor. There is no other way of atoning for the heinous crime of gurudhanda. The higher standard of Brahmin, Kṣatriya and Vaisya get reduced to a lower standard on the accumulation any three heinous crimes.

madyabānami yadā śūdra dīkṣite svapakam bhavet ॥  
 svārūttitrādyatastasya dosastatra na jāyate ।  
 niyamādghora jāpasya kartavyam saśatātrikam ॥  
 gurustīgamanam yacca catuñāmapi tatsamam ।  
 gurudrohe śivadrohe tasmāt- tatpatañam bhavet ॥  
 kāṣṭhādi pārthivam grhya tejodharyam vīnā khaga ।  
 sadyojātaśatāchuddhīh- ākāmāt- kūrtiḥ yadā ॥  
 pāñcavimśatiko jāpah kartavyah kāmataśatam ।

If an initiated śūdra drinks liquor, there ~~does not~~ occurs defilement only in an insignificant manner. Since drinking of liquor is not prohibited for that caste, there does not occur great defect. But even then he is supposed to recite aghora mantra augmented by religious observances. For all the four castes, the heinous crime of defiling one's own teacher's wife bears the same evil effect. Commitment of ~~perfidy~~ perfidy against <sup>the</sup> preceptor is as sinful as the commitment of śivadroha. Surely, one goes down to the world of narakas on the commitment of ~~guru~~ gurudroha. It is enjoined in the scriptures that if the materials

gṛhītāyādi gṛhītā tu lāvānam sākārādikam ॥  
 akāmāt-kāmato rāspi vāmadevam tu pūrvarat ।  
 nīlikā tārakāmīsyādi gṛhītā tājāsām ca yat ॥  
 dhemūñcāghoratāśuddhīh kāmākāmātū pūrvarat ।  
 gandhā puspādikam yacca vāyavāmī sthīyamevāvā ॥  
 anadīkroṣṭre gajāśvādīn - gṛhya vāktrāmī tu pūrvarat ।  
 kṣitīnīca lingam sāstrañca gṛhyēśāmī pūrvavajjāpet ॥  
 albhakṣya bhaksane jāte guhyakasya śatam jāpet ।  
 akāmāt-trisatamī vāmāmī jāpenmanvādi-varjanāt ॥

If those which belong to the gross element of water, like ghee, salt, sugar etc have been coveted intentionally or unintentionally, <sup>7</sup> vāma mantra is to be recited for 2500 times. If those belonging to the gross element of fire such as vessels made of lead or tin, <sup>2</sup> bell-metal, brass, etc and cows have been ~~taken~~ stolen intentionally or unintentionally, <sup>7</sup> ghorā mantra is to be recited for 2500 times. If those belonging the gross element of air such as sandal, flower etc, <sup>2</sup> and women, animals such as <sup>ox</sup> ~~ox~~, camel, elephant, horse etc have been coveted <sup>7</sup> vāktra mantra is to be recited for 2500 times. On <sup>7</sup> doing the sin of coveting land, linga, scriptures, one should recite <sup>7</sup> isāna mantra for 2500 times. To alleviate the sin of eating the prohibited foods <sup>7</sup> guhya mantra is to be recited for 100 times. If this has been done unintentionally <sup>7</sup> vāma mantra is to be recited <sup>for 300 times</sup>, omitting the first syllable OM. <sup>7</sup> (any significance)

Sanikare saurapāpānām kramāt- brahmāni vā jāpet ।  
 jñātrā trākāmatastrevam - ekam vā sū vāntalyet - vāram ॥  
 nirmālyā bhaksāne jāte aghorāmayuktam jāpet ।  
 aghorāt tu na cānyasya kāmādyāgād- visuddhyati ॥  
 rājasvālā na sambhāsyā s kāmād- guhyaśatam jāpet ।  
 kāmāt- pāñcasatam tadvat- parami nirmālyā laṅghane ॥

On the commingling of all these sins one should recite brahma mantras in due order. If these sins have been done unintentionally, the sinner should recite proper mantras knowing the intensity of and nature of each sin. If one eats nirmālyā (which is to be offered only to <sup>the</sup> cāndesvara) he should recite aghora mantra for 10,000 times. If this kind of violation has been done willingly, alleviation is possible only through the intense recital of aghora mantra. He should also perform kṛcchra yāga. There is no other kind of atonement for such a crime. The initiated person should not converse with a woman who is in her periodical course. If ~~the~~ violation of this rule takes place unintentionally, guhya mantra is to be recited for 100 times. If it has been done intentionally, the mantra is to be recited for 500 times. One should recite for a greater number of times if violation of the rule pertaining to nirmālyā takes place.

nindām bramādatah kṛtā śivasyānyatamasya vā ।  
 japediśam tadā sūdhyai ग शतamekantu yantritah ॥  
 dasāndhami trisātādavāk - bhavet- snānājapeccchuciḥ ।  
 tadūrdhvani pañcakam yāvacchatamī naktamī vīdhīyate ॥  
 tadūrdhvamuparāsaya trirāthamayutamī jāpet ।  
 jñātāvivāmi tadbalamī jñānam jātibhaktim sahīṣṇutām  
 etām vicārya tat-dadyāt- guru vā laghu vā svayam ।  
 tadavāsyam prakartaryam - athā vā gunubhāṣitam ॥  
 nikṛṣṭajāti samiyoge kalpaniyamī yathoditam ॥

citi sūmat- kīrānakhye mahātāntre caryā pāde  
 mahāpātaka- prāyaścitta vīdhīstrayodasah pātālah )

If due to negligence or carelessness one happens to speak evil of Siva or other gods, for the sake of atonement, he, having a perfect control over his senses, should recite īśāna mantra for 100 times. If defilement occurs, <sup>to one.</sup> during day time, <sup>he</sup> should ~~do~~ recite pañcama (i.e īśāna) mantra for 300 times for the sake of spiritual purity. If it occurs further during night time pañcama is to be recited for 100 times. On the further

occurrence of sinful deeds he should observe fast for three consecutive nights and recite the mantra for 10,000 times. Thus knowing the intensity of sinful deeds one should do penitential rites ordained for them in an elaborate or simple manner. He should observe the specific modes of conduct particularised to his own caste with devotion and forbearance. Moreover, in order to extirpate the evil effects arising out of mingling with the people of outcaste or ~~less~~ lowest caste, one should do expiatory rites as directed by the preceptor.

(This is the chapter on the performance of penitential rites for heinous crimes, the Thirteenth of the caryāpāda of the Kiraṇāgama mahātantra)

ATHA UPAPĀTAKĀDTNAM KRCCHRĀCARANA PRĀYASCIITTA VID

(then on the performance of Kṛcchra and  
expiatories for minor crimes)

gaudēh -

nikṛṣṭajāti samiyoge kāmākāmat- kte sati ।

prāyascittam bhavet- tatkīm- vada lokākhilāśraya ॥

garuda -

O, Lord, protector of all the worlds! When  
the defilement of intermingling with low castes occur  
willingly or unwillingly, what are the penitential  
rites to be observed? These may kindly be  
elucidated.

Bhagavān -

ajñānāt- goghnatā yasmin mandire samisthitā yadi ।  
 saurabhnāda parityāgāt- kṛcchracchuddhih-nare bhavet ॥  
 kāmato yadi vā bhuktrā tapta kṛcchra- vānacchucih ।  
 kāmato yadi vā bhuktrā sakṛt- kṛcchra- kṛcchra- ॥  
 vāmadeva japa- chuddhih parāku snte s tava sakṛt ।  
 japtvā bhuktrā s tva pāpēna tādā s sau tatsāmā bhavet ॥  
 rajantī carmajamī kṛṣṇamī yadā vā mandire sthitam ।  
 bhāndātyāgāt- yathā śuddhis- triyāhāt- pañcasaharikā ॥

The Lord said :

If a cow has been killed unintentionally in a cow-shed or in a house the sinner should give away all the vessels and other possessions belonging to him and should observe the vrata known as kṛcchra. Then only he can attain purity. If one has eaten the prohibited foods intentionally, he must observe what is known as tapta-kṛcchra for the sake of purity. On taking meals & during the prohibited days and on eating prohibited foods, he must observe kṛcchra vrata or ati kṛcchra vrata in order to be delivered from the impunity of sin. If not in this manner, he shall

observe a kind of fast known as paraka. Or,  
after giving away liberally the substances like hūmenic etc.,  
leather articles and iron vessels, he should recite  
aghora mantra for 5000 times in three consecutive days

yadā bhuktvā hyakāmādvā kṛṣṇe ghoram jāpet-trayam ।  
 kāmādvā drigunām karma sakṛdyogādvinirmitam ॥  
 akāmādvā sīha samiyogat- cāndrāyanā vīhistatah ।  
 bahudaiwasikā yogassamijatah kāmato sīpi vā ॥  
 tada cāndrāyanām kāryam vārinā kevalena tu ।  
 prānihimisātmake pāpe śataghora jāpāchchucih ॥  
 kāmākāmākṛte vā sīpi ghorasya dasanīpākam ।  
 samiyak-vicārya tam jñātvā dadyāchchuddhah punarhitam ॥

When one has taken the prohibited foods during prohibited days unintentionally, he should recite aghora mantra seated on the skin of deer for three consecutive days. If he has eaten, even for only once intentionally he should do the same kind of expiatory rite two times more than the previous one. Or he shall observe cāndrāyanā vrata to extirpate the defilement. For the defilement caused occurred on contact with bahudaiwasika intentionally, he must observe cāndrāyanā vrata and taking ceremonial bath as explained in the scriptures. If one has done injuries to animals and creatures, he should recite aghora mantra for 100 times. If one has done injuries to animals intentionally or unintentionally he should offer the materials, their weight being equal to ten nūpuras to Aghora Deva. He should henceforth be kind towards all beings.

*Garudah*

Bhagavan kīdr̄śah prakta kṛcchra / nyastapta samijñakah ।  
atikṛcchrah parākāśa cāndrāyana vidhiśca yah ॥

*garuda -*

Various kinds of vratas like kṛcchra, tapta kṛcchra,  
atikṛcchra, parāka, cāndrāyana etc have been  
mentioned earlier. Kindly explain to me the process  
by which these vratas are to be observed.

11-12 a

*Bhagavān -*

ekabhuṭam tryahamī kāyamī tridimairyadayaśitam ।  
tryahamī ca naktalbhujitram tryahamī syānmarutāśānam ॥  
svami kṛcchrasamākhyātah prājāpatya iti smṛtah ।

The Lord said -

Taking meals only once for three consecutive days, eating  
for three days, only those things which are offered to him without ~~or~~ begging for,  
taking meals only during night for three days and subsisting  
only on air for three days — all these ~~are~~ are the  
aspects of kṛcchra vrata otherwise known as  
prājāpatya vrata.

12b- 15 a

tryahamusñamī bhedvāni tryaham syāt kṣīnalhojanam ॥  
 tryahamusñamī gṛtamī bītrā tryaham cetkeralamī yadā ।  
 tapta kṛcchrasamākhyātā hyati kṛcchramataścīnne ॥  
 kṣīnasya tripalamī pānamī divasānyekavimisatih ।  
 ati kṛcchrasamākhyātah parakañca nibodha me ॥  
 dvādaśāsthām nirāhārat - parāka iti smṛtah ।

Taking hot water for three days, milk for three days  
 warm ghee for three days and ~~for~~ fasting for  
 three days (not even drinking water) - these are the  
 aspects of tapta kṛcchra vrata. Drinking ~~of~~ milk only,  
 its quantity being three palas a day, for twenty-one  
 days - is known as ati kṛcchra vrata. Observing  
 fast for twelve consecutive days (keeping himself  
 without taking any kind of food or drink) is known as  
 parāka.

~~ददाहामि निर्धारात् फाराका इति स्मृतः ।~~  
 māśāndhami grāsau rddhīsnyācchukle prāsāsita tare ॥  
 cāndrāyanamiti praktaṁ jalādeva jalātmakam ।  
 snātva snātva japaḥ kārya mandiraḥ sya bhāvā bahih ॥  
 samāptau trividhami kāryam phojanam sāstha coditam ॥

(iti sūmat- Kiranākhya mahātantra cāyañpāde  
 kṛcchra ss caranavidhiśatvadāsh pātālah )

The process of  
 increasing a mouthful of food day by day during the  
 first lunar fortnight and decreasing a mouthful of food  
 day by day ~~is~~ during the second lunar fortnight is  
 known as cāndrāyana vrata. Instead of taking  
 solid food, if one takes water in this manner, then it is  
 another type of cāndrāyana which is of the nature of water.  
 Taking bath as the occasion needs, one should do  
 japa either in his house or outside his house ~~ss~~.  
 (say, in temple and <sup>other</sup> sacred places). Bathing, reciting  
 and eating - all these are to be done according  
 to the procedures declared in the Scriptures.

(This is the chapter on the performance of kṛcchra and  
 expiations for minor crimes, the fourteenth of the cāyañpāda  
 of the Kiranāyana mahātantra. )

ATHA ĀCĀRYĀDI SNĀNA BHOJANA VIDHITI

(Then on the rules pertaining to bath and food  
with regard to preceptor, etc.)

Garudah -

gṛhe snānam katham kāryam bahissnānam yathoditam ।

sāstroktam bhojanam kāryam dīkṣitaśatkatkatham vada ॥

Garuda:

~~Garuda~~ - Since the procedure of taking bath in tanks etc. has been  
already been explained,

What is the procedure of taking bath inside the house ??  
and outside the house ? What is the procedure of  
taking meals to be adopted by the initiates as  
declared in the scriptures ? Kindly elucidate these matters.

Bhagavān -

499

īśatkanayutamī pistamī ghaśāñca rajanīyutamī ।  
 tenodvartanakamī ~~siddham~~ snigdhamī gr̄haśthasyoditamī ūlhamī ॥  
 ahanīstamī bhavet pistamī gocarā vā tapasvinahī ।  
 tayor abhyudito s̄ bhyanigo drayorāmalakodakamī ॥  
 snigdhamēkasya tatkāryamī dvitīyasya tu keralamī ।  
 punarśnāyat - puroktena vīdhānena gr̄he khaga ॥

The Lord said :-

A small quantity of flour (of green pulse) is to be mixed with turmeric and other fragrant unguents. One should knead them to make a paste. Smearing the paste over his body a house-holder should take bath inside the house. This kind of bath is supposed to be auspicious. Anointment of flour paste shall be done even by those who belong to the group of gocara and ascetics. Those who belong to these two groups should, beside anointing of this paste, also take bath with āmalaka-water. This kind of bath will ~~give~~ induce softness <sup>to the</sup> body. Or the ascetics may take bath with āmalaka-water only, ~~as~~ avoiding the besmealing of flour-paste. O, Garuda! A house-holder can take bath inside the house even in a manner prescribed for the ceremonial bath.

kimtu tatra viśeṣo syam kartavyam dehamārjanam ।  
mr̥dam prakṣipya tadbhānde bhāvyam tacchivatīthavat ॥  
evam snātvā sya samihārah kāryassvahṛdi pūrvavat ।  
bahissnātvā vīdhāyantu dhanī kauśeyamujjalam ॥  
kāṣāyamaṁthārā śuklam gr̥hastāsnyoditam pūrṇam ।  
yāvaccharvācanam tāvāt- gr̥hinām niyamo bhavet ॥  
saṁvada samiyamah kāryo vratināmī ūcā pūrvakam ।  
bhoktavyam coditasthāne kṛta pīṭhe dine dine ॥

But while taking bath inside the house, some specific activities are to be done. But a small quantity of clay (collected from sacred places) is to be put into the water collected in a vessel for the purpose of bath.

The initiate should ~~mentally~~ ~~imagine~~ ~~the~~ ~~water~~ by  
transmit ~~transmitting~~ the power of specific mantras into the water  
thereby making it as Sivatintha. Other activities are  
the same as prescribed earlier, & in (After taking bath  
he should draw back into his own heart those mantras  
the power of which has been  
transmitted, ~~into the~~ water from the ~~left~~ water  
left-over inside the vessel.

Hawain •

Having taken bath <sup>inside the house,</sup>  
~~outside the house (or inside)~~ 501

The initiated house-holder, if he is a wealthy person, shall wear ~~the~~ a lustrous silken cloth. It is said that he can also wear loin cloth or white garment. Then the house-holder should observe <sup>the</sup> necessary religious austerities until his daily worship of Siva gets consummated. *Vratins* (ascetics) should have a perfect control <sup>over</sup> of senses and should maintain purity augmented by *samska* (purificatory activities). After finishing the daily worship, the preceptor and other initiates should take meals sitting on ~~the~~ pedestals designed in various manners according to the standard of initiates and the preceptor.

pītham taddesi kānāntu kartavyam laksanānvitam ।  
 sat-trimisadangulam pītham guruvā trimisadangulam ॥  
 sādhakasyāngulānyastau putrakasya tu vīśatih ।  
 Kartavyam samayānhasya catuviśat-tadangulam ॥  
 catuśtridvye ka-rekhārikam gurvādi samayāntakam ।  
 bāhyavaktrami mydā <sup>kanyāt</sup> kānyāni - sāmūkhāni yogepti tāvat ॥  
 tāvat-pīthāni kānyāni kintu tātāndha vistaram ।  
 vistārasya tilbhāgē pāśah kānyāstrikonatah ॥  
 trikonāscatūraśā vā pādukāssyussamā dīdhāh ।

The pedestal of the preceptor should have been  
 embellished with various kinds of designs and carvings.  
 The pedestal should be 26 angulars ~~in length~~ or  
 30 angulars in length. For sādhakas and putrakas  
 pedestals ~~shall~~ should have a measurement of 28 angulars;  
 and for samayī - 24 angulars. All these pedestals of  
 different ~~in~~ measurements should have been decorated  
 with carvings of four lines, three lines, two lines and  
 one line respectively. The ~~other~~ ~~in~~ upper surface of  
 the pedestal (of preceptor) should have been made

so as to appear glossy like *yogapitha*. The breadth of each pedestal should be half of its length. with a thickness about one third of the breadth. pasas (border design) should have been carved in triangular forms. The base (<sup>short</sup> ~~small~~ leg) of the pitha may be in triangular or rectangular form. All the four legs should be strong and with equal height.

x

guruh pūrvamukhasshthitva- putrakah pāścimānānah ॥  
 sādhako dāksināvaktas- samayī coltarāmukhah ।  
 Bhūnakti sādhakam īyaktī mukhyavṛttena Bhāvatah ।  
 Bhājanam yadguruḥ kāmam naupyam syāt- sādhakasya tu  
 tāmākam putrakasyoktām lohajam samayārthīnah ॥  
 abhāvāt- tāmāmekam vā kāmasyeśānnam na hi dāpayet ।  
 abhāvāt- kāmasyajam proktam ghorajaptam tu tatsamam ॥

The preceptor should take meals, being <sup>as in east</sup> east-faced.

Facing the direction of west, a putraka should eat; facing the direction of south, sādhaka should take meals; and being north-faced, samayī should eat the foods.

With the exclusion of sādhaka, all other three persons should strictly adhere to this injunction. (At times, a sādhaka shall take meals facing other directions also).

The preceptor should use golden vessel; sādhaka - silver vessel; putraka - copper vessel; and samayī - metallic vessel. If golden or silver vessels are not available, copper vessels may be used by them. One should not place the food in brass vessels. If the ~~these~~ copper vessel also is not available, brass-vessel can be taken after purifying it and consecrating it with ~~the recital of~~ agnora mantra.

Sarāvam padmīpatrami sākajam brahmavrikṣajam 1  
 rājivotpalarambhottham madhūkam pītaurikṣajam 11  
 patrami sanigrhya Bhoktaryam ekam tesāmi yathēcchaya 1  
 patrāni Bhinnarūpāni Bhojane varjayet-sadā 11  
 erandēśvrattha-kurvaka - paśāca tarujamī tyajet 1 -

of not metallic vessels, platter or shallow dish.

leaf of lotus-plant, leaves of <sup>11</sup> trees like teak, fig, plantain, madhuka and sandal etc, leaf of blue-lotus plant — any one of them shall be used according to the circumstances and availability.

Mutilated or broken leaves should always be avoided. so also, leaves of castor-oil plant, kuru, sun-plant and paśāca trees should be avoided.

tadūndhram bhojanam kāryam - āposāna purassaram ॥  
 brahmāksareṇa tam japtvā tryaksareṇānnameva <sup>ca</sup> ~~te~~ ॥  
 saprāṇādi vibhāgena Rulvā pañcāhulch kramāt ॥  
 maunamāsthaya bhoktaryam sādhakādi trayena tū ।  
 bhoktaryam prabhūnā yadirat-ācāryena yathēcchaya ॥

After placing a suitable vessel or leaf on the consecrated ground, food is to be served. One should begin to eat after doing the precursory activity known as āposāna. He should consecrate the food by reciting brahmāksara and trayambaka mantra (or Mṛtyuñjaya mantra). He should <sup>swallow</sup> ~~take~~ a small quantity of food five times as ~~it~~ <sup>the</sup> offering of āhutis into prāṇagni reciting the mantras of prāna, apāna, vayāna, udāna and samāna. Then observing strict silence sādhaka, pethaka and samayī should eat the food. The preceptor, sealing himself majestically like a lord, should take the meals.

tyaktvās gram ca na śākādyam laśunālābukādikam  
 matsya-māṁsādikam caiva bhakṣyam yacca virodhakrt ॥  
 pātre brāhmaṇitam bhrojyam svayam hṛtvā na bhakṣayet ।  
 yathā parasparasparso na yathā vibhruṣo na ca ॥  
 kṣudra-prāṇī samāliṣham tyaktvā tadbhajanam bhavet ।  
 ucchisṭopahate pātre kāryā śuddhiyathoditā ॥

Edible green leaves should not be relinquished. But garlic, alābuka (bottle-gourd ~~strongbow~~), fish, fleshes, etc - are to be avoided. Eating of these things is contrary to their religious observances and ~~conducts~~ guests. Only the food that has been served in the vessel or leaf should be consumed. One should not take the food with his own hands and serve to himself. The food mutually touched or consumed and that polluted by drops of saliva and the food licked by vicious animals such as dogs etc are to be avoided. The vessels which have lost their purity due to ucchisṭa should be cleansed then and there according to the procedure declared in the scriptures:

bhuktraiwam rāma pāda sthamangus tham vālinā plavet ।  
 daksahastasamu the nāgus thenādho - mukhena tu ॥  
 rocalyedātmatattvam tu brahavādi namontakam ।  
 bhuktrācanikramanam kuryāt - bīthē copavaset - punah ॥

Having eaten the food in the prescribed manner, one should sprinkle water drops on his left toe. ॥  
 Sprinkling of water is to be done by making the water drops to trickle down through the ~~right~~ thumb of the right hand stretching it downwards. Then he should illuminate his āmatattva by reciting the mantra of ānna ~~begin placed~~ which begins with branava and ends with namah. After finishing bhojana, the ~~one~~ should be moving about slowly for a while and then take rest sealing himself on another bītha.

sugātrami tatprakartiryam catuspādayugamī guroh ।  
 simhāsanamī karāyāmāmī tatpādochchrayakalpitam ॥  
 vistārāstamalbhāgena mātrikāni brakalbayet ।  
 aṣṭāngulocchritamī kāyam - upadhānamī sugātrakam ॥  
 myducarmālbja - madhyāngam vṛttamī vā catussārakam ।  
 pādāssuvaritah kāyāsssthulamūlah kāsodanāh ॥  
 sthulāgrāśca - tribhāgena samamānam vibhāgatah ।  
 samikṣepādīdamākhyātāmī - ācāryasyāss sanamī sūkham ॥

The pedestal to be used <sup>by the preceptor</sup> for taking rest should be with a well-built structure furnished with four legs. It should be like a ~~throne~~ <sup>throne</sup> having a length of one hasta. Its height should be one fourth of one hasta. Mātrikas are to be fashioned on its surface within an extent equal to one by eight parts of its breadth. On the upper surface of it is to be furnished with upādhāna (cushion) which should be with a well-formed structure, its height being eight angulas. On its centre is ~~to~~ a soft skin of deer or tiger embellished with lotus or circular or rectangular design. The legs of the throne should <sup>have been</sup> be constructed in a splendid manner. The upper and lower 2 sections of the legs

510

should be large and in their middle portion should be thin. They should be with equal thickness and height. Thus the special kind of pilha to be used by the preceptor has been told to you.

itareśāmi yathācchāto yathā vā vihitam geroh ।  
 gurunāgṛha sthitenaḥ dūrādeśām samāgataḥ ॥  
 sambhāsyāste yathā bruktās- siddhācārena yatnataḥ ।  
 svabeta- pūrvasināśayyām- althāvā daksinā śināḥ ॥

Others should be seated as directed by the preceptor.

Sitting on the throne-like bēthā, the preceptor shall converse with those who have come over there from distant places. They should speak to the preceptor abiding by the rules ordained for maintaining submissiveness and discipline. Then, about the mode of sleeping. One shall sleep on the bed placing his head either in east or in south. ~~The bed of the preceptor should be four hastas in length and two has.~~

~~# Explanation explained in the text~~

sā catuskara dīnghāssyāt- vistārasyāttadardhataḥ ।  
 tatsamañcopadhānāmī syāt- dvādaśāngula vistātam ॥  
 tasyāmī svapet- grhastastho yastāpāsūrī vātāpāssthitaḥ ।  
 sanjāto vāgyatāstasya prakta mukhya-kati- trika ॥  
 etat prasāngataḥ praktaṁ bhojanam pūrvacoditam ।  
 tacca kāyamī yathābhāvāt- parucchīṣṭamī vivarjayet ॥

citi sūmat- Kiranākhye mahātantrē cāyāpāde  
 ācāyādīsnāna- bhojana- vidhiḥ pāñcadasaḥ pātālaḥ

The bed of the preceptor should be four hastas in length and two hastas in breadth. Upadhanā also should be of same length and breadth, its height (or thickness) being twelve angular. This kind of bed is for the preceptor in the order of house-holder. He, who is an ascetic, should sleep resorting himself to vātāpa (thatched shed). Thus the procedure of taking meals, mentioned earlier, has now been elaborately told to you. Foods polluted by impure contact and lickings should be ~~also~~ abandoned.

(This is the chapter on the rules pertaining to bath and food with regard to the preceptor etc, the fifteenth of the cāyāpāda of the Kiranāgama mahātantra.)

(Then, rules on the purification of things left over  
as remainders)

garudah

parasyo'chista-samisparso yadi syād eva tathā kim !  
pātāsuddhihapi prakta nātā tāñca vada brāhma !!

garudah-

O, Lord ! If there occurs any sort of defilement  
because of the touch of impure beings, then how does  
purity get effected ? Purification of vessels was hinted at  
earlier. But it has not been vividly explained. Kindly  
explain to me about purification of things.

Bhagavān -

svajāti-dikṣitasprstas-tadā 55 camya śuciṁshavet ।  
 ācamyādikṣitasprstassvajātyesam śatam jape ॥  
 samīpe dikṣite sprste bhavet chuddistu pūrvavat ।  
 tasmin-nadikṣitasprste jape snātra śatadravayam ॥

The Lord said :

If any initiated person is defiled by the initiated person of his own caste, he can attain purity by doing ācamana. If he is defiled by a non-initiated person of his own caste, then, in addition to ācamana, he should recite Tāna mantra 100 times. If any person, who has been initiated just before (a fortnight or a month) gets polluted, purification can be effected as before (by doing ācamana). If he is defiled by the approach of a non-initiated person, he should take bath and do japa of instructed mantra 200 times.

evamerāntarami spṛṣṭā dīkṣitasyottarasya tu ।  
 śatatrikam bhavet sparsāt soparāsājjapō bhavet ॥  
 tadeva ~~śatā~~ śatrusamjñasya sparsānāddīkṣitasya ca ।  
 sparsādādīkṣitasyāpi śatāt pāñca-japoditah ॥  
 anyesāni pādahūnam ca prāyaścittam bhavet-khaga ।  
 puruṣā-ghora-vāma-jā jātiśā brāhmaṇāditah ॥

In the same way there arises pollution for the initiates (of higher standard) on the approach of persons who have been given the initiation of lower degree. For the sake of purification, the defiled person should do japa for 300 times, observing fast. If the initiated person gets defiled by his adversaries, whether they <sup>have been</sup> ~~are~~ initiated or not, he should do japa for 500 times. O, Garuda! if he is stained by others, he should do japa. By minimising the previous number of incantation to ~~the~~ three-fourth. The initiated persons belonging to the four castes like Brahmin etc., should do japa of purusa mantra, agnora mantra, vāma mantra and sadyojata mantra respectively.

Q. Is there some brief explained on how the significance works? i.e. why repeat the same mantras ~~it does~~ than the import?

tatanmantram japeś-sparśat- sahaśrāni dāśaiva tu ।  
 parīcamasya tu mantrasya japeś-tasyā vicārataḥ ॥  
 kṛcchraṇḍghorajapeś kāryo s yutaścandāla-saṅgamāt ,  
 jñātrā- jñātrā yathāsparśam prāyaścittam tu tasya tu ॥

On defilement, let him do japa of this particular mantra for 10,000 times. Without any deliberation or discernment, the japa of Tīrāna mantra should be done by them. On defilement caused by the contact of an outcaste (candāla), let him do japa of aghora mantra 10,000 times preceded by kṛcchra yāga. Having known the nature of defilement, expiatory activities should be undertaken <sup>by</sup> <sub>the</sub> polluted persons.

bātrāśuddhīm śrūṣvai tām sparsāśca vibhāk khaga ।  
 hema-rāupyādi-pātrānām vārinā śuddhīrīyate ॥  
 śārikhaśuddhyādi-śuddhīrīyat- tūṣṇīrīvā mathitena vā ।  
 bhasmanā kāmīya-śuddhīrīyat- tāmramamlera śuddiyati ॥  
 uchisṭa-lipta-pātrasya vṛttiresā mayoditā ।  
 proksya śuddham tyajeddaive uchisṭocchisṭabkhājanam  
 bhaumādi-venu-pātrānām- gomayaistoya-gharṣanā ।  
 dāruje-lohasrātānām vārinā śuddhīrīyate ॥

Then, listen to the purification of vessels <sup>as and when</sup> when they get stained. Vessels made of gold, ~~and~~ silver etc are to be purified through sprinkling of water. Vessels (or any other objects) made of <sup>a</sup> cow-nut shell, nacre etc can be purified by cleaning ~~and~~ then with husk or chaff. The brass vessels can be purified with ~~ashes~~ ashes; the copper vessels can be purified with some substances like tamarind etc. For the purification of vessels contaminated by left-overs, the following procedure is to be observed as told by me. Vessels meant for common purpose can be purified by sprinkling pure water over them. If the vessels used for devotional activities get polluted, let them be abandoned. Vessels made of earth, bamboo etc can be purified by rubbing them with cow-dung and water; wooden and metal vessels are to be purified with water.

carmanāmī rājju vāstrānāmī śuddhīsyat- kṣānarānīmā ।  
 śuddiścodaka- bhāndānāmī paryagnikarānātmikā ॥  
 trīṇādikānīca yatkiñcit- kāśṭhami tatprakṣayecchuci ।  
 ullekhād bhūwiśuddhyeta - tathā gomaya marjanāt ॥  
 sapindā- saucakam bhāndāmī tyajen- mṛduvenujañca yat ।  
 tadvarānīrmalya- samiṣṭhānīca rājasāhi viśuddhyati ॥  
 śesasya pūrvavacchuddhi- vāstraśuddhi- jalān- bhavet ।  
 ācāramācārecchaiwāmī sāstroktamī gurulhāṣitam ॥  
 tadarāyam prakartavyam- anyathā batānam bhavet ।  
 guvārthāmī nityahānīnyā- na doṣāya yatastatah ॥

(ili srimat- Kiranākhye mahātantri caryāpāde  
 uchchistasparsāividhiśodāśāḥ batālah )

Garments made of leather, ropes etc are purified  
 with bhāsma and water; vessels meant for water-storage  
 can be purified by paryagnikarana? Materials like  
 grass, faggots etc collected for the purpose of yāga  
 can be purified by sprinkling (of arghya water); the  
 ground is to be purified by scraping (ullekhāna)  
 and smearing with cow-dung. ~~Earthen~~ Earthen or saltan  
 vessels ~~meant~~ for to be used for sapindī and āśūca

should be abandoned on pollution. The vessels placed on nirmalya (remains of offerings to a deity) can be purified with bhasma. Other articles are to be purified as before. Ordinary garments can be purified with water. Votaries of Saivism should follow the rules of purification as explained in the scriptures and as declared by the preceptor. Purificatory rules are essentially to be observed; otherwise there will occur down-fall (on account of which they may find place in narakas). Aberrations that occur daily are to be atoned for. On observance of these expiatory rules, violations do not become productive of evil effects.

(This the chapter on the rules of purification of left-overs, the sixteenth of the caryabāda of the Kiranāgama mahātantra.)

## ATHA NITYAHĀNI-PRĀYASCITTA VIDHIH 520

(Then, ~~the~~ rules on atonements for daily aberrations )

Garudah

nityahamiryadā deva prāyascittantu tathā kim ।

annam kākādibhir jagdhām tādā tathāpi kīm bhavet ॥

Garuda -

What are the penitential rites for aberrations that take place daily? When food gets polluted eaten over by crows etc, what are to be done as atonement? Kindly tell me about these expiatory rites.

Bhagavān

ṣatajaptādajācchuddissādya lopāstu dīksitaiḥ ।  
 nitya hīne jape dīśam ṣatamekantu desīkeḥ ॥  
 bahudaiwasika bhrāmīṣe hy uparāśo bhavet khaga ।  
 sahasram pañcamasyatva japtaryam saruja dhruvam ॥

The Lord said -

When there occurs violations or deprivations  
 in what is to be accomplished daily, persons belonging to  
 the group of dvija (i.e initiated persons) have to do japa of  
 sadgāta mantra 100 times. On the occurrence of  
 deprivation in daily activities, the preceptor should do  
 japa of <sup>the</sup> ṭīśāna mantra 100 times. If defilement occurs  
 on account of bahudaiwasika, he has to observe <sup>a</sup> fast.  
 Essentially he has to do japa of ṭīśāna mantra 1000 times  
 with all diligence, when he gets diseased.

nīrujo desikasyātra Bahudaiwasikā kriyā ! 522  
 nastā yadās yute due tu japtīrā suddhistriyahātmikā ॥  
 dūnāya tasya dātaryamī Keralasyāyutadrayam ।  
 sahasā yasya vā pañcasahasrāni dīne japaḥ ॥  
 kāntavyo ghorasamijñasya japaḥ kānyo yathārtha tāḥ ।  
 athā ss cānyavaco grīhya tadarasyam Bhavet-khaga ॥

Please clarify in

If the preceptor, who is not diseased gets defiled on account of his activities concerned with Bahudaiwasika purification ~~can~~ gets consummated in three days by doing japa 20,000 times; or to ward off ~~the~~ impurity, japa should be done ~~at~~ 20,000 times without observing a fast. If one is precipitated by circumstances to do japa rashly 5000 times a day, then, for having done so, he should do japa of Aghora mantra in a manner as instructed by the preceptor.

śrakākā ss līdhamannantu svalpam tyājyam tu desikaiḥ ।  
 dronādhakapramāṇam yadā līdham ca na santyajet ॥  
 grāsamātram tadudarthyā prakṣya vāmena suddhyati ।  
 suddhīryā s jāśatam japaṭā śrakākā ss līdha bhakṣane ॥  
 kṛkalāsāhi-mandūka-sprṣṭam kṛdhoga kāraṇam ।  
 śrāsakāsākaraṇjūstam bīdāla-nakulādibhiḥ ॥  
 tairbhukte ca śatāchchuddhi snaṭṭvā gavyājya bhakṣanāt ।

The food licked or scraped by dog, cow, etc., if it is  
 a small quantity, is to be abandoned by the preceptor.  
 But if the food is about to a measure of droma or ādhaka  
 is licked by them, it should not be thrown out. Having  
 taken a mouthful of it and thrown away, he should  
 sprinkle over the remaining food with the vāma mantra.  
 The ~~eatables~~ or victuals, scraped by dogs and crows, get  
 purified by sprinkling and doing japa of sadyojāta  
 mantra 100 times. The food lapped or licked by  
 lizard (कछु, chameleon), snake, frog etc. is productive of  
 heart-diseases; likewise, the food licked by cat, mongoose  
 (ichneumon) will ~~be~~ be a cause for diseases like asthma.  
 If it is somehow taken by a person, he should take bath.  
~~and~~ do japa 100 times and take parīcagavya along with ghee

garudah -

trayokto dīkṣayā moksah prāyaścittaiḥ kīmītrataiḥ ॥  
prāyaścittam sadoṣānāmī dīkṣayā kīmīrtam vada ॥

garuda -

It was told by you that release is accomplished through initiation. But, for what purpose, <sup>have</sup> these expiatory rites ~~have~~ been ordained? If it be said that these are for those who get polluted with impurity, then what is the <sup>effect</sup> ~~use~~ of initiation?  
(Initiation becomes futile)

10(c8) - 14

tadyathā kṛṣṇyupāyena sādhitam tū mahatphalam ॥  
tathāpi naksānaistānhi taissadbhīśca nāraindhruvam ।  
kriyate sdyāpyavajñātām tada sāvam pralupyate ॥  
evam sudiṅsā moksasya sādhitāsphī bhakāśrayā ।  
tathāsphī naksānīyāsau prāyaścittādibhiḥ pumah ॥  
kṣetrae kṣiptamī yathābījam yadrattaya vivardhanam ।  
paripākāt-~~ph~~ phalam tathā tadvanmuktīśca dīkṣayā ॥

The Lord said :

As far as cultivation is concerned, greatest effects are achieved by employing various means. Likewise <sup>The</sup> greatest

result is achieved by the preceptor and virtuous persons by strictly observing to the prescribed rules for doing expiatory rites. If the activities concerned with cultivation are done without <sup>knowing</sup> their significance and in a disregarded manner they become suppressed and infringed not yielding the good effects. So also, even though the beatitude of excellent <sup>an</sup> kind can be accomplished through dīkṣā, it is to be ~~guarded~~ and protected by the ~~obi~~ ~~rites~~ acts like benedictive rites and purificatory rites without doing which dīkṣā becomes impaired and effectless. In the same way as the seed thrown into the ground begins to sprout and getting nourished by water, manure etc, yields fruits on maturation, so also dīkṣā, getting energised by benedictive activities, yields the final beatitude.

alhava sādhilairmantraih pāsāusoffhādilhīh kṣanāt 1  
 mucyate mantrāsāmarthyat- viuddhatrāt- kriyā na sā ॥  
 tasmāt- tatpratipattayam phalamatiśākharam param 1  
 niyuktāste s̄pi kurvanti karma yaddveśabhitavat ॥  
 tat kriyākāni bhissiddhaśāmīḡ yasthīvantibhīh 1  
 savadhā nāsti tadvastu mantrairyamna prasāddhyate ॥

(iti sūmat- kīraṇākhye mahātantrē caryāpāde  
 nityahāni prāyāscittāividhīh saptadasāḥ patalah. )

Quick deliverance from the perturbances of bonds is effected through dīkṣā when it is protected by incantation of mantra and finally one gets release on account of dīkṣā. The aspirant gets disentangled because of the power of mantras. Violations are always opposed to the power of mantras. If they are not atoned for, dīkṣā becomes futile. Therefore, supreme results are gained through expiatory rites. Each activity of an aspirant is accomplished by mantras which are directed by Mantrisvaras. Mantrisvaras execute the will of Lord like the actors who appear in various ~~other~~ disguises according to the circumstances. By their active power, they accomplish the desired ends of an aspirant. There is nothing in the world which is not to be accomplished by the practice of mantrayoga.

(This is the chapter on the rules of atonements, the  
 seventeenth of the Caryāpāda of the Kīraṇāgerma mahātantra)

(Then, the rules for observing Saivavratas)

garudah -

sādhakah putrako vā <sup>ś</sup>pi samayī vā <sup>ś</sup>tha desikah ।

anyadesīgataḥ hyete sambhāryāstu katham vada ॥

garuda -

O, Lord, what are the suitable vratas to be observed by samayī <sup>( )</sup> or putraka <sup>( )</sup> or sādhaka <sup>( )</sup> or desika <sup>( )</sup> on returning from distant lands? How are they to be practised? Kindly explain to me.

jñātvā ss cārah prakartayas - sa ca samskāra pūrakah ।  
 sādhakādītrayam yacca sadyojāta kālātrayam ॥  
 kālātrayam kālamekāmī gurुśeṣāmī vadet kramāt ।  
 dvijādyā gāvavāsyus - sprśedāngus thakam tathā ॥  
 angusṭha - tarjanī - yogan - madhyamāngusṭha yogatah ।  
 syāt - tādāngus thakasparśo - vāktrādi kramayogatah ॥  
 pañcamābdād - gurubrūyat - evameśāmī kramasthūlīḥ ।  
 ityevamī śāivamārgasthās - svātmīyāmī śāshacoditam ॥  
 kurvanti ye yathāśaktī - prāpnurvanti sthīram phalam ॥

Citi śīmat - kīrṇākhye mahātantrē coryāpāde  
 śāivavrata ss caranya vidihi rāṣṭrāsah batalah )

This instruction of mantra is to be undertaken by him  
 only after knowing his modes of conduct. Instruction on  
 mantras should have been preceded by proper  
 consecratory rites ( samskaras ). For ~~the~~ ~~the~~ ~~the~~  
 Initiates belonging to the group of sādhaka, putraka and sāmaya  
 should be instructed on three, ~~two~~ kāla mantras, two  
 kāla mantras and one kāla mantra pertaining to sadyojāta  
 respectively. The preceptor and dvijas ( initiated persons )  
 should touch the thumb with little finger, <sup>and touch it</sup> forefinger  
 with middle finger, and ring finger with the thumb in  
 due order, during the japa of vāktrā, aghora, vāma  
 and sadyojāta mantras respectively. After the completion

of one year the preceptor should ~~give~~ <sup>teach</sup> them <sup>the</sup> ~~Si~~na mantra. Then these mantras have a particular order of instruction. These rules are to be observed by the votaries of <sup>the</sup> Sāiva path according to their own scriptural declarations. Those who observe these rules according to their capacity and will of mind attain everlasting benificent results.

(This is the chapter on the rules of observing Saivavratas the eighteenth of the Cāryāpāda of the Kiranāgama mahatanttra )

(Then, the chapter on the rules of observing  
sādhaka vrata)

garudah -

samayī sutayoścāpi desikasya mahesvara,  
eṣāṁ vṛttissamākhyātā sādhakasya brañhi me ॥

garuda -

O, Lord, <sup>so far the</sup> ~~so far it was clearly explained about~~ the vowed observances of samayī, putraka and desīka were clearly explained. O, Great Lord! now kindly explain to me about the observances to be practised by sādhaka.

sādhakasātviko dhirassahisnur mantradhīvarah ।  
 apradhṛṣyo mahāprajnassamaloṣṭāśmakañcanaḥ ॥  
 udvūto homanīṣṭhasicē japaḍhyāna ratassadā ।  
 vighnāpratsārane kalyo vrata nīḍhassamāśucih ॥  
 sasahāyo vanam gatvā vrata caryām samārahet ।  
 asahāyo yadō tasmīn susahāyah kamandaluh ॥

The Lord said:

A sādhaka should be virtuous and courageous; he should have the mental vigor to endure the troubles and difficulties; he should have a perfect knowledge of mantras.   
He should have a supreme self-perfection; he should be invincible endowed with the <sup>star</sup> greatest kind of erudition; he should possess an equanimity of mind to cast an equal look over pitcher, stone and gold; he should be zealously active; he should have an intense desire on doing homas, always being delighted in <sup>doing</sup> japa, dhyāna etc; he should be skilful enough to effect the removal of hindrances; he should ~~be~~ have an acuity in observing vratas; he should have an impartial outlook; he should always maintain purity. Such a sādhaka, having gone into the forest ~~with~~ accompanied by his consort, should begin his observance of vratas. If he is to go to the forest without any accompaniment, at least he should take with him a vessel (Kamandalu).

~~████████████████████~~

Having consecrated the water poured into the vessel with aghora mantra, he should expose it (show it) to the sun. Then he should (mentally) offer it to Lord Siva and to his preceptor, accompanied with the sound of the bell. After offering it as nivedana, he should place it on the grass strewn over the ground with Sadyojata mantra. On the sprinkling of water on it with Siva-mūla-mantra, the water poured into the kamandalu-vessel becomes possessed of purity. Other materials which are impure and defiled should be purified according to the procedure explained before. In this way purification is to be done by the sādhaka and by the other three kinds of sages also.

kamandaloryathā proktamī svanūpamī syū sāmpratamī  
 kānyos tāngula vistīnāmī dīngamī syāddrādāsāngulamī ॥  
 vistānāt - dīryāngulamī grāvamī dīngamī syāccaturāngulamī ॥  
 vṛttamī syādarāngulātī kānyamī caturkhiśca pravartanā ॥  
 angusthavartikamī kānyamī sushrāmī tasya madhyatātī ॥  
 asau dīryāngulamānena kāñcī tasya paribhrāmatī ॥  
 apānāngula vistīnātasya kānyassuśolhitātī ॥  
 sāśālastambako vā syādevamī kṛtrī vratamī caretī ॥

Now listen to the shape of kamandalu-vessel which  
 was mentioned previously. The vessel should be 8 angulas  
 in breadth and ~~10~~ 12 angulas in length. Its neck-part  
 should be ~~1~~ 2 angulas in breadth and 4 angulas in length  
 Its circular shape is to be constructed with a  
 diameter of 4 angulas. An aperture is to be provided  
 with ~~at~~ at its middle portion, with a thickness of one angula.  
 Around its shape a girdle is to be provided with ~~as~~  
 its breadth being 2 angulas. The girdle is to be constructed  
 in such a way as to present a pleasant look  
 with proportionate and appropriate measurements. It may be  
 adorned with sāla<sup>(?)</sup> or tambaka. Having taken a kamandalu  
 of these specific lineaments, he should commence his vrata.  
~~as pictures would be helpful.~~

jatāmakuta sātobam śūlakatvāṅga lāñchitam ।  
 śuddhami mundārdha samyuktam trilocana kṛtobaram ।  
 vyāghra carmāmbaram śāntam raudhauratamidam śubha  
 kanīṣṭhasya bhavēcchuddhi - māsaīṣadlīkīshottamā ॥  
 madhyā māsaīcaturbhiśca kaudrā māsaīstribhīrbhavet  
 uratamapravaram raudram tatsiddhau sakalam pūnch  
 kāryam mantravatam siddhyai sādhakairnānūpataḥ ।  
 grahamām yāga pūrvantu mokṣanañca tathā bhavet ॥  
 suvratam desīkenāśpi kartavyam pūrvavat - khaga ॥

cīti sūmat - kīrānākhye mahātāntre caryāpāde sādhaka  
 uratā sūcarana vidhīreko navimisatiḥ patalah )

x

Majestically adorned with the crown of jata, he  
 should hold trident and khatvāṅga. The khatvāṅga  
 should be pure furnished with the twelve eyed half-skull  
 the sādhaka, attired with tiger-skin and appearing  
 with serene tranquility, is to observe ~~as~~ the most  
 auspicious urata known as Raudra urata. By observing  
 this kind of urata one can attain purity comparable  
 to Sivai impeccable nature. For the sake of attainment,

The most excellent result, this vrata is to be observed for a period of six months; for an intermediate result, this is to be observed for four months; and for an insignificant result, this is to be observed for three months. There is another kind of Raudra vrata which is <sup>not</sup> so significant one as the earlier. To observe this kind of vrata one should again become energised with mantra kales. For the <sup>take</sup> ~~state~~ of accomplishment, as according to the rules as enjoined in the scriptures, mantravrata is not to be observed by a sādhaka. As the commencement of this Raudra vrata, is to be preceded by a specific yāga, so also its deliverance (vratamokṣaya) also is to be preceded by the specific yāga. Even by the preceptor, propitious vratas are to be observed as explained before.

(This is the chapter on the rules pertaining to the practice of sādhaka vrata, the nineteenth of the Cāyapāda of the Kīrānāgama mahātantra)

(Given the chapter on the rules pertaining to the vratas  
to be observed by the preceptors)

gāndah

bhagavam yat-trayaḥ deva guruvrāntam vratam bhavet  
vidhānam tasya kīm deva brūhi vistarato mama !!  
japaśca sūcito deva trayaḥ nortassavistarām  
kasmin kāryam katham vā spī tacca brūhi guruvratam !!

Gāndā -

O, Lord, you have stated about the ~~vrata~~ vratas to be  
observed by a preceptor for the sake of his own spiritual  
enlightenment. Kindly explain to me ~~its~~ ~~the~~ the  
specified procedures with all details. Also, the nature of  
incantation was stated earlier. But it ~~was~~ has not been  
vividly explained to me. Under what ~~circum~~ circumstances  
and in which manner guruvratā is to be observed ?

Bhagavān -

survatām desikasyaica tadyanyasya bhavenna hi 1  
 pārṣatrayamadhaśśāyī carubhūnārta bhojanah ॥  
 maunjādinākṣasūthi ca triśnāyāt-kuśabhrccchuchih 1  
 trayodāśam jāpenmantram yuhotyastāśatamī śatamī ॥  
 sahāram mūlamantrasya pāñcagāryam tato 'ntatah 1  
 bibhāṣān sattrāhantū yāvaccuddho bhavet vrataḥ ॥

The Lord said :-

The Beneficent vrata is to be observed by the preceptor  
 and not by others. Reposing on the barren ground (not  
 using any other objects of comfort) for three fortnights  
 He should take caru (cooked food ~~that~~ used for  
 offerings) during night. He should wear the girdle of  
 dārśa, ajinā and aksasūtra. Taking baths  
 three times a day. He should always maintain purity  
~~having~~ wearing a parītra-ring in his ring-finger  
 (anāmika). Having done the incantation of mūla-  
 brāhma-mantra He should offer homas 108 or 100 times.  
 He should recite mūlamantra for 1000 times, taking  
 pāñcagārya continuously for three nights. By doing so  
 the preceptor who observes ~~the~~ this type of vrata becomes  
 exceedingly ~~completely~~ purified.

\* ~~please excuse~~

grhinoś bi vrataṁ kintu vrataṁ nīgāmī tāpasiṇīḥ ।  
 pāśāksolhena nīrāṇām tatkṣāntasya prajāyate ॥  
 anyārthaśiddhaya yāśca sucīrmantrādbhavā mātā ।  
 vrataādbhavatyaśandeho mokṣasāvalpēna siddyati ॥

If ~~he~~ vratī (one who observes the periodical religious of conduct) is a house-holder, the above rules are applicable. But if he is an ascetic, the aforementioned observances only form part of his complete etiquette. Perfect calmness (tranquility) can be gained through complete severance of bonds. This kind of ineffable calmness is achieved by those who maintain forbearance. Other kinds of accomplishments meant for the benediction of others get effected only through their power of incantation of mantras. By their vratas, ~~they~~ release is possible for them in a simpler way.

sādhakena japaḥ kāryaḥ kṛtva snānam yathā vidhi ।  
 mahaśmaśāne tīrthe vā vane vā giri-gaḥvara ॥  
 vijane vā janākīne samit-puṣpoda-kānrite ।  
 sthāne kṛtva japaḥ kāryaḥ kṛtva linga-pari-graham ॥

Incantation of japa is to be done by a sādhaka after he has taken<sup>a</sup> bath according to the rules enjoined in the scriptures. He can undertake the specific mode of japa either in the burial ground (or place of cremation) or near watery places or in a forest or in thickets, mountain-caves and ~~in~~ secluded places. He can do japa in a place which is very often frequented by people using faggots, flowers, water etc. Incantation should be ~~taken~~ done only after taking<sup>a</sup> bath or after doing the worship of Sivalinga.

Śāka-kanda- phalāhāraḥ phalāhikṣābhūgeva vā ।  
 jape dūtāma siddhyārtham dasālakṣam suyantritah ॥  
 laksam trikam trimadhuṇam naktānnam jihuyāt-punah ।  
 paksatrayam uratām kṛta siddhistasya parābhavet ॥  
 parīcalaksam jape devam laksāndham homamācaret ।  
 dasārātram uratām tasya madhyā siddhirbhavatyatā ॥  
 laksamevam jape dyastu jihuyādayutām punah ।  
 ekāhām uratasamiyogāt- kṣudrā siddhirbhavet- khaga ॥

He <sup>should</sup> do japa, subsisting his life on leaves.

roots, fruits, food got as alms etc., he should do japa having a perfect control over his senses. for the sake of achieving ~~the~~ excellent kind of accomplishments he should do japa 10,000 times. After finishing his japa for the specified number of times he should do one three <sup>( )</sup> laks of homas using trika, trimadhuṇa <sup>( )</sup> and naktānnā. The most supreme kind of result shall be achieved by him by observing uratas for forty-five days. ~~for the~~ To achieve the results of intermediate kind he should do japa for five laks of time, ~~and~~ do homas for fifty thousand times and observe uratas for

ten days. For the achievement of lower type of effects  
japa should be done for one hundred thousand times  
Raman for 10 ten thousand times and observe vrata  
for one day.

~~It is possible to explain in more detail  
what a vrata is, what it consists of so the  
other related opposite the effects being  
mentioned?~~

uttamāmā madhyamāmā siddhim adhamāñca syuṣṭa me ।  
 lokālokanuyāyitram cakravartitramultamā ॥  
 anyat- dhanavilambādi madhyama siddhiśyate ।  
 vasi karana vidvesastamlbhānādyā s dhamā matā ॥  
 kurute japa matrena sādhako nātha samisayah ।  
 uttamāmā siddhimānicchet - prasāgāmā varjayet - tādā ॥  
 svayamevopatishtāta yatastasya balāt - khaga ।

Now, listen to the nature of the effect of uttama, ~~madhyama~~,  
 madhyama and adhama siddhis. On account of the  
 most excellent type of accomplishment one can attain the  
 most powerful lordship by which he can make ~~both~~ the  
 visible and invisible worlds to follow his commands.  
 Due to the effect of intermediate accomplishment, he  
~~can~~ shall be endowed with all kinds of wealth.  
 Due to the lowest kind of accomplishment one can attain  
 the magical powers like causing attraction (vasi karana),  
 causing enmity (vidvesana), causing ~~or~~ the suppression  
 of human faculty (stambhana) etc. By strictly adhering to  
 the prescribed rules of japa, beyond doubt, one can  
 attain these benefits. If one is very much intent on the attainment of  
 the uttama-siddhi he should avoid sexual intercourse or any  
 other daliant enjoyments. He should always abide by the specific  
 rules taught to him by his preceptor. Only through his intense diliger  
 he can ~~at~~ achieve the supreme powers.

17(b) - 18(a)

Garudah

uttamā siddhaya yāstu madhyamāśca sṛtā mayā ॥  
 Katham īā devadeveśa yāḥ prortāḥ kṣudrasiddhayah ॥

Garuda -

The beneficent effects of the supreme and mediate accomplishments were so far heard by me. O, Lord of Lords ! now kindly explain to me about the nature of those specified as belonging to the group of trivial accomplishments.

18(b) - 20(a)

Bhagavān -

Rumbhat-putāntago deva śatunāma-samanītah ॥  
 kṛtrā pretavane kṛddhah kṛnadrīk kundasamītītah ।  
 asy asthi yasrī nimba homena kṛṣṇādhyānābhīsamītītah ॥  
 apīndraguptam tacchatum yamavesma nayet-keśat ।

The Lord said :

The mantra-pallava known as Rumbhat is to be joined with the last syllable of the enemy's name. <sup>With</sup> Having an intense wrath and being in the crematorium, sitting by the side of fire-bit and casting a cruel look one should offer homas making use of bones, blood, faggots, bitter fruits and seeds of nimba tree deeply meditating on the black-coloured figure of Yama, the god of death. By doing so he can make his enemy enter into the abode of Yama even if he is kept protected by Indra.

Rumbhat - dvayasya madhyasthah kṛddho dvayya samanvitah ॥  
 dvesakṛt - siddhīrūpīyāsāt - viruddham jātaromabhih ।  
 mshāt - rahnigatē kunde kṛddhaścōtkutikāsanāt ॥  
 kāmadeva mapi stūnāmī tatkṣanāt - dvēṣatāmī nayet ॥  
 humikārādyanta sānīkṛddhaś - sādhyā gotra samanvitah ॥  
 sthānumī stambhayate sīghramī sainyamī vai pākṣīsañcayān ।  
 padantāmī vāyubījamī syāt - trinabhyāsāmī śivādikam ॥  
 kākoli kādalaih homāt - uccātana karamī param ।  
 kunde vāyavya samijñē ca dhūmrādhyānāccanāsanāt ॥  
 pṛeyā gotra samāyuktamī yojanānāmī śatāmī nayet ।  
 om namo madhyamo deva sādhyā tantrikta varṇādhyāt ॥

The mantra-pallava is to be placed between the name  
 and sādhyā (i.e. the effect that is to be accomplished); then with  
 intense wrath and enmity He should repeatedly offer homas  
 making use of the hairs of inimical animals. By doing so  
 He can create enmity even between the persons intimately  
 associated with ~~each~~ each other. He, <sup>being seated in utkutikāsana</sup> should offer those materials  
 into the fire-bit, ~~the~~ ~~does~~ hair. By doing so He can effect  
 enmity between husband and wife even though they are so  
 affectionate as Kāma and Rati. By placing 'hum'  
 in the beginning and at the end of mantra and

pronouncing the desired effect (sādhyā) added with  
 enemy's gotra and ~~name~~ name he can effect  
 very quickly a state of immobility to the troops and  
 armies assembled like birds. A particular mantra is  
 to be formed by placing vāyu bija in the beginning  
 'phat' at the end and enemy's name and sādhyā in the  
 middle. By doing japa of this particular mantra  
 for three consecutive days and doing homas making use of  
 the feathers of crows, owl etc in the fire-pit ~~formed~~  
~~in the direction of north-west and meditating on the~~  
~~smoky-coloured form of the deity (vāyu) and seated~~  
~~himself in carasana~~ the sādhaka can effect  
 the magical power known as uccatana. Seating  
 himself in carasana and meditating upon the smoky-  
 coloured figure of the deity (vāyu), one should recite  
 the mantra beginning with 'om namo'; other words of  
 the mantra should be in the following order: name of the  
 victim, name of the deity, desired effect (sādhyā). By doing  
 japa of this particular mantra as instructed in the scriptures  
 he can effect uccatana.

ākāṣane dūrābhijāsāt- hūṇikārāṇikusā yojanāt ।  
 Rōmostra pāśīme kunde samidbhīh khādirādibhīh ॥  
 ākāṣayet striyām dūyām visiñcairapi gehatah ।  
 varunārṇa putāntastha lālham cāpyāyate dhyūram ॥  
 dūrā-ksīra-samāyogāt- pusti kṛjjāyate nārah ।  
 agneyadharānāyukto mantrēnāpi tadātmakah ॥  
 agnivanna putāntastha hyagnijivālāyate śivah ।  
 tasmādevam prayogācca vāstuvanno visargatah ॥  
 nephām catuṣtaye yogan- nibjō bijasāñcayah ।  
 vātāshe prasādena binduyuktena yojitah ॥  
 ksetram prayādhasādurdhram vāyudhyāneritah kumān ।  
 vīśahānassā evoktaḥ kintu sarga samanvitah ॥  
 naivājj pñoti visamī sthānāt- visargānta samanvitah ।  
 siddhākarmāṇi kunte kṣipramastāsatena tu ॥

In order to effect 'ākāṣana' the mantra-pallava known as 'hūṇī' is to be placed in the beginning and at the end. One should do the japa of this mantra and offer homas in the fire-fit formed in the direction of west ~~and~~ making use of the faggots got from khādirā etc. By doing so he attract the ladies and make them to be in his mansion even though they are kept in the place of Brahma. If

varahanna is added to the particular mantra, with all certainty the desired ~~effect~~ result can be effected very quickly. On doing homas making use of dīvara soaked with milk, the aspirant becomes efficacious in bringing forth nourishment, <sup>and</sup> wealth (pūṣṭi). Engaging himself in meditation seating himself in the direction of south-east and doing japa of the mantra designed for the particular purpose, adding the seed letter of fire to the last syllable of the mantra, he can set the ~~things~~ blazes of fire on the desired place or objects. Keeping the same form of mantra, he should combine vāstu-bija and visarga to it. ~~With~~ <sup>can also be done.</sup> The addition of nṛpha and the fourth svara, the mantra can be recited without seed letter or with bunch of seed letters ~~With~~ through the grace of Lord Siva. He should add hindu with the letters pertaining to earth, water and wind. Meditating simultaneously on the the prescribed forms of earth, water and wind he should do japa. By doing so he becomes endowed with visahanna as the result of which he never get affected by poisonous beings or substances. Through the employment of <sup>the</sup> mantra with visarga and by doing japa 108 times, he shall be able to fulfil all kinds of the most bengicient activities.

saptarātrāt tu siddhos bi layadhyānādi varjanāt ।  
 pūrvaevām vīnā sauvām yah karoti phalam sūlham ॥  
 tasyopāyam pravakṣyāmi samsāre durbalāyite ।  
 esadēvo dāhatyāśu pāparāśiṃ susaṅcitam ॥  
 satatam cintyamāno yam śivāśintāmanīryathā ।  
 manūṣam dehamāsthāya lokayāthām yathāgrahah ॥  
 kurute tattathā sambhu - mantramāsthāya bhaktitah ।  
 pratyaham yasmarecchuklam kavīvām vā pīyarogatām ॥  
 medhavīvām priyatvām ca saubhāgyam cāpnuyādyasāh ।

( )

If these activities are done without layadhyāna etc.

one can achieve the desired accomplishments within seven

nights (days). By strict adherence to the prescribed

rules, one can achieve the auspicious results even <sup>if</sup>

he is not qualified ~~and~~ perfect through the prior practices.

Now I explain to you the means of greater achievements

which are not ~~not~~ known by those plunged into the worldly life. A person who is proficient enough in effecting

all these kinds of ~~sup~~ magical powers mentioned before,

incinerates ~~all~~ the evil effects of his residual karmas

completely; Such a person (or preceptor) is always to

be honoured like Lord Siva who shines forth like

( 7 )

cintāmani , in bestowing His grace upon His devotees .

In the same way as a soul is capable of ~~leaving~~ experiencing the mundane life when it becomes embodied so also Lord Siva ( Śambhu ), considering the intense devotion of the devotees , is does the needful assuming various forms designed by mantra kalas .

He who meditates ~~upon~~ daily upon His form of white complexion attains the power of composing poems , healthy life , supreme spiritual knowledge , ~~long~~ kind-heartedness , blessed life and fame .

553

ghee, honey, trimadhura etc. He who is desirous of achieving great wealth should offer oblations of Sriphala, lotus, black-sesamum. These various kinds of performances with regard to the Kudra-siddhis have been explained to you according to the scriptural declarations. If one is to achieve the power of employing mantras for the sake of desired accomplishments, he can attain that power through the worship of Sivalinga.

C This is the chapter on the rules of guruvrata-carana (the sixteenth of the caryapāda of the Kiraṇagama mahātantra.)