

Copyright notice:

Kirana Agama, Primary Edition

Translated by Dr. Sabharathnam S. Pattusamy

Copyright 2006 Himalayan Academy

KIRANA GAMA, part 1

JIDYAPADA — 1

KRIYAPADA — 174

copy

KIRANA GAMA, part 1

JIDYAPADA — 1

KRIYAPADA — 174

OM

ŚIVĀBHYĀM NAMAH

KIRANĀGAMA MAHĀTANTRE VIDYĀPĀDE PAŚUPĀLAH

x

Chapter on the soul, in the knowledge-section of the
Kiranāgama mahātāntre.

x

kailāsa śikharāsīnamī somamī somārdhaśekharamī ।
karamī dr̥ṣṭvāśhravittār̥kṣyas̥tutipūrvamīdamī vacah ॥

Garuda, on having a serene vision of Lord Hara who was seated on the summit of the mount Kailāsa with His consort Umā and whose crest (was shining forth) with the luminous crescent, spoke these words preceded by a praise (of Lord Śiva's prowess).

Garudaḥ : -

jayāndhakapāthuskandha bandhabhedavīcakṣaṇa ।
jaya pravara vīreṣa samruddhapuradāhaka ॥

Garuda : -

Victory to the Lord who was skilful enough in disintegrating the broad shoulders of the demon named Andhaka; victory to the Lord who burnt (with His smile) the three fortresses which were fully enclosed (by lofty walls) and which were owned by the three demon-kings who were endowed with great powers.

jayākhilasureśānaśiraścheda bhayāmaka ।

2

jaya prathitasāmarthya mammathaśsthitināśana ॥ 3

Victory to the Lord who presented a dreadful appearance because of plucking (the central and fifth) head of Brahma, the leader of all celestial beings (devas); victory to the Lord who incinerated the body of Mammatha, the god of love of celebrated capacity (in enrapturing the worlds).

jayācyutatānuḥkramisa kālakūta balāpaha ।

jaya śś vartamahatopasaridvegaridhārana ॥ 4

Victory to the Lord who quenched the virility of the deadly poison (emitted by the snake Vāsuki at the time of churning of the milky ocean) that blackened the body of Viṣṇu (who was then in white complexion); victory to the Lord who sustained the divine river Gaṅga that rushed forth from the heaven with full of whirls and great conceit.

jaya dāruvanodyāna munipatnī vimohaka । 5

jaya nṛttamahāranibhākṛdāvikṣobhadāruṇa ॥

Victory to the Lord who, in the forest of dāru-trees infatuated the spouses of the sages; victory to the Lord who, even at the ^{very} beginning of his great dance, sportively shook all the worlds and appeared dreadful.

jayograrūpasamiram̐hatrāsitatridasāsura !

jaya kūrajamendrāsya¹darśitāsrksunirjhara ॥

Victory to the Lord who, in the guise of Bhairava with his frightening gestures alarmed both the celestial beings and the demons; victory to the Lord who showed the torrents of blood in the face of Rāvana, the king of the hard-hearted demons.

7

jaya vīraparispanda dakṣayajña-vināśana ,

jayādbhuta-mahalinga-samsthāna-bhagarvita ॥

Victory to the Lord who, by commissioning Virabhadra, annihilated the sacrifice performed by Dakṣa; victory to the Lord who appeared proud by manifesting Himself in the form of a great column of blazing fire.

8

jaya śveta nimittogra mṛtyudehanipātana !

jayāśeṣa sukhāvāsa-kāmamohita śailaja ॥

Victory to the Lord who, on the ground of benediction towards Svetāsurī, knocked down Yama, the god of death; victory to the Lord, by whom the daughter of Himālaya, Pārvatī, was made to fall in ardent love which is a source of all-happiness.

1. Alternative reading: kūrajendrāsya.

jayopamanyu santāpamohajālatamohara । ८।

jaya pātalamūlordhva lokāloka pradāhaka ॥

Victory to the Lord who deprived of the fatigues of penance, web of delusion and the spiritual darkness of Upamanyu; victory to the Lord who, at the termination of each kalpa, consumes the worlds of lower regions (from Kālāgnirudra Bhuvana), the earth, the worlds of middle regions and upper regions (upto Satya loka) and devours even the invisibles also.

Notes

mohajāla - The five kinds of constraints which are the effects of delusion. They are (i) ignorance (avidyā), (ii) egoity (asmittā), (iii) desire (rāga), (iv) identification (abhiniveśa) and (v) aversion (dveṣa).

aloka - This refers to the regions occupied by the eight kinds of celestial groups - Paśāca to Pitāmaha. See the Sāṅkhyakārika, verse. 93.

The term dāhaka & implies all other four activities - creation, maintenance, obscuration and grace.

bhaktasya mama bhūtasya śivajñānam param vada ।

yadavāpya narāssaive muktimāyānti kevalām ॥

O, Lord! I am your devotee and, ^{yet} I am frightened
(with the hazards of continuous transmigration). In order to
annihilate this fearness kindly impart to me the
Śivajñāna by obtaining which alone all the embodied
souls are relieved from the bondage and attain the
final beatitude.

Śivajñānam:- Śiva - that which accomplishes omniscience
and omnipotence; jñānam - scripture. Generally, Śivajñāna
means the Śivagamic scriptures. The term jñāna is very
often used in the Kīranāgama to mean scripture.

See ~~Shri~~ "Śivajñāna padena kaula mahāvratādi nirāśah"

(K.V. p. 8).

Bhaktasya mama bhūtasya:-

"bhajati bhaktah sevakah । bhaktitica bhaktah
tasya yadyapi dīkṣayā samsārabhūtatvam apakūrnam, tathāpi
nityanaimittikādi karmacūditatrat-anuṣṭeyam । ~~tadanuṣṭeyam~~
tadanuṣṭeyam viparitanuṣṭeyameva punarapi samsārat-
bhūtatvamāstyeva ॥ (K.V. p. 7)

Bhagavān -

6

evamukto hanah. prāha prasphuraccandraśekharaḥ |
 Bhadrametat-trayā prastham śrīnu jñānam mahodayam ||
 kiranākhyaṁ mahātmantram paramītasukhapradam |
 sarvānugrāhakaṁ subhram padārthodyotakaṁ sphuṭam ||
 paśu-pāśa-pati-jñāna-vicāra-pratipādakam |
 kriyā-caryā-samopetaṁ yogabhūti-bhārahamaḥ ||

Thereupon, the Lord, having been implored by Garuda, shook his head resplendent with the crescent and spoke these words: "What is requested for by you is auspicious one. Now I impart to you an important and great Śivajñāna (Śivāgama śāstra); it is capable of bestowing on the disciple the greatest and perfect accomplishments (siddhis); the name of that great Scripture is the KIRANĀGAMA. It procures for the aspirants the highest kind of the nectar of bliss; for all people irrespective of castes it rewards with liberation; it is devoid of discrepancies; each and every word of it is full of clarity and sense; it imparts the knowledge of paśu, pāśa, pati, jñāna and vicāra; it also explains with equal stress about kriyā and caryā; the greatness of yoga is set forth in many of its chapters.

Verse 11: Bhatta Rāmakāṇṭha takes the eleventh verse⁷ to be the primary aphorism because of its statement form (pratiṣṭhānūpa). Similarly, he takes the first verse of the second chapter of the Mataṅga-pārasmesvarāgama to be the primary verse. Generally, a statement (pratiṣṭhā) should include all the following characteristics: name and form of the scripture, enumeration of its contents, authenticity, rightful claimant, competency for the study of the scripture, the relationship of the teacher and the taught and the fruits derived from the study of the scripture. A close study of these verses (11-13) will ~~show~~ reveal the fact that the above mentioned characteristics are suggestively enumerated.

Verse 13:- (i) paśu - three kinds of souls; (ii) pāśa - three kinds of bonds on the basis of which, the souls are classified into three; (iii) Pati - the Lords of pure māyā and impure māyā; (iv) jñānam - Sivaśakti; (v) vicāra - investigation.

The section which deals with all these five-fold subject matter is called the vidyā-pāda or jñāna-pāda.

The Kiraṇāgama expounds six-fold subject matter - i) paśu, ii) pāśa, iii) Pati, iv) jñāna, v) vicāra and vi) the section dealing with kriyā, caryā and yoga.

14

Garuda -

yadyevam pasustābat - kīdrśo braddhyate katham |
mucyate kathamākyāhi sandeha - vinivṛtaye ||

Garuda :

What is the nature of the soul which is thus told
(to be one of the six categories expounded in the scripture)?
How does the soul get entangled in bondage? How is it
released? Kindly impart to me in order to dissipate the
doubts concerning the soul.

Garuda's doubts concerning the soul are due to the
various views posited by Saugata, Cārvāka, Sāṅkhya,
Naiyāyika, Vedāntin, ~~etc.~~ Jaiminīyas, Pāncarātrikas, etc.
(K.V. pp. 14-15).

15

Bhagavān -

pasurnityo hyamūrto 'jīrṇo niṣkriyo nirguno ' prakṛih |
vyāpi mayodarāntas'tho bhogopāya - vicintakah ||

The Lord said :

The soul is eternal; it is without form; it is with
limited knowledge and action; it is without attributes;
it is without lordship; it is pervasive. It has its existence
in the middle and upper regions of māyā; and it is
of the nature of contemplating on the means of enjoyments.

This verse succinctly states the nature of the soul as considered under three groups - vijnanakerala, pralaya-kerala and sakala. Seven essential characteristics of the soul are set forth from seven standpoints varying from Cārvāka to Pāṇicārātra.

(i) The soul is eternal in the sense that it has no origin even though it passes through different states limited by time. This view is to refute the Buddhists who consider the soul to be momentary and consequently perishable.¹ (ii) The view that the soul is without form is to rebut the theory of the materialist who identifies the soul with the body. The soul exists as different from the body and the senses.

(iii) In stating that the soul is ajñā, the Āgama does not mean that the soul is completely ignorant. Since its knowledge is shrouded and impeded by mala, it is said to be ajñā. The implication is that the soul has limited knowledge. This view is to refute the Sāṅkhya conception of the soul. (iv) The soul is niskriyāk in the sense that it is with limited action. To be intelligent and active is the nature of the soul. Since the soul's conative power is manacled by āntara mala, it is with ~~limited~~ constrained actions. But it is not absolutely actionless. This view also refutes the Sāṅkhya theory.

(v) Nyāya-Vaiśeṣika holds that ~~the~~ the soul is endowed with nine attributes like buddhi, sukha, etc.² To disregard this view it is stated here that the soul is without attributes.

1. See the Tattvasamgraha, verse 28 and Aṅhura Śivācārya's Commentary thereon.

2. KV, p. 16.

(VI) The Sāṃkhyaś hold that the soul is always independent. This view is rebutted here by stating that the soul is without lordship (aprabhu). It is not independent and it is always guided by God. (vii) If the size of the soul is variable with the size of the body as the Jainas hold, then the soul is liable to contract and expand and thereby to undergo transformation. But mutability is possible only for inert substances. In order to obviate these improbabilities it is stated here that the soul is all pervasive.³

This verse suggestively speaks of the plurality of the souls, by saying that the souls exist in the middle and upper regions of māyā and that they are after the means of enjoyments. The souls existing in the middle and upper parts of māyā are respectively the pralayākālas and the viñānakālas and the souls contemplating on the means of enjoyments are sakālas.⁴

3. See the Śātonatna-saṃgraha, verse 19 and its commentary thereon and the Tattvātṛayanirṇaya, verse 3 and the Aghora Śivācārya's commentary.

4. For more details, see # KV. pp. 11-12.

tasyāsuddhasya sambandham samāyati śivāt-kalā ।
 tayodbalitā sāmāthyō vidyādyotitā-gocarah ॥
 rāgeṇa rañjitasācāpi pradhāmena guṇātmanā ।
 buddhyādikaranānūka-sambandhāt - baddhyate paśuh ॥
 tato niyati samśloṣāt - svārjite viniyamya ।
 kālena kālasamīkhyāna - kāryam - bhogavimohitah ॥

To the soul associated with impurity (mala), the bondage of kalā tattva is brought about by Śiva (through Anantēśvara). Because of the bondage of kalā, the conative power of the soul is manifested (partially); obscuration being partially removed by kalā tattva, the soul then comes under the influence of vidyā tattva. Then the soul is chained with rāga tattva which induces it to ~~have~~ feel intense attachment. Again the soul is bound by avyaktā which is in the form of its gross worlds and in which the three gunas (satva, rajas and tamas) are latent. After the bondage of avyaktā, buddhi tattva and other tattvas like sensory and conative organs bind the soul. Then the soul which is phenomenalised in this way for empirical experience becomes restricted by niyati tattva. Because of the bondage of niyati tattva, the soul is confined to the fruits of its own karmas procured by it in its previous births. Through kalā tattva which is reckoned

as 'long after' (ciram) and 'near future' (ksipram),
the soul gets deluded and experiences pleasures and pains. 12

*

Notes .

The sequence of bondage is explained in these verses. Though the role of kāla tattva is lastly mentioned, it is not the last evolute of impure māyā. In fact, it is the first evolute of impure māyā. The order of the evolutes of impure māyā are : kāla, niyati, kalā, vidyā, nāga etc. Since kalā, vidyā and nāga are of direct consequence to the soul they are mentioned first. kāla tattva and niyati tattva commence their operations only after the evolution of other tattvas (i.e. after upto nāga tattva).

To understand the evolution of these tattvas, subtle differences between these tattvas and the functional characteristics of these tattvas, following works may be consulted : i) the Matangapārameśvaragama (vidyā pāda) with Bhaṭṭa Rāmakāṅkha's commentary. ii) the Paṇḍikāgama (ch.) with Umāpati Sivācārya's commentary iii) the Sivāgra bhāṣya () and (iv) ~~Siva~~ the Māpādiyam by Śivajñāna munivar. ()

evam tattvakalābaddhah - kiñcijno dehasamīyutah ।
 māyābhoga - parivṛkṣastanmayah - sahajāvṛtah ॥

9

In this way the soul which is bound by the chains of kalā and other tattvas (and its essential nature being ~~de~~ debased), gets associated with gross-body and becomes possessive of limited knowledge and action. Obscured by the innate impurity mala, the soul becomes deluded under the bondage of māyā and its evolutes. The act of misconceiving the not-self as the self becomes its own nature.

x
 Notes.

How the soul is endowed with subtle and gross bodies is noted in this verse. When the soul is bound with tattvas from kalā to pañcī, it becomes endowed with gross body and thereby its knowledge gets delimited.

"Itam māyāni jamaśtho nur nijadoṣa tinakṛtaḥ ।
 yāti tannayatām teṣu māyābhogeṣu rañjitaḥ ॥"
 - the Svāyambhūvāgama.

20 [a]

tataḥ sukhadikāni kṛtsnamī bhogāni bhūvīte svakarmataḥ ।

After its embodiment, the soul experiences all pleasures and pains which are the consequences of its previous good and evil deeds.

same karmaṇi saṁjate kālāntara vaśāttataḥ ॥ 14
 tīvra śaktinipātena gurunā dīkṣito yadā ।
 sarvajñassa śivo yadvat kiñcijñātra-vivarjitah ॥
 śivatra-vyakti-sampūrṇassasānsari na punastadā ।

Due to the passage of time, when equality occurs in the karmic influences of the soul, the impetuous descent of grace occurs (as a consequence of karma-sāmya). On the ground of the descent of Śakti, when the soul is initiated according to the grade of śaktipāte by a preceptor, the soul gets over its limitedness and becomes omniscient like Śiva; thereafter it is not fettered by the bonds; it regains its own essential nature of śivatra. It does not get again plunged in transmigration.

Notes.

The difference between two kinds of initiations is implied here. If it is of 'sadyo nirvāna dīkṣā', the soul is disembroiled from its limitedness. It attains omniscience and omnipotence. If it is of ~~ad~~ asadyo nirvāna dīkṣā, it gains its essential nature of śivatra, only after shedding its gross-body.

evam kramādvibaddhasan mucyate kramayogataḥ ॥ 15
 kevalaḥ sakalaḥ śuddhaḥ tryavasthāḥ puṁsaḥ smṛtaḥ |
 malinatrācciter mokṣaḥ prāpyate nirmalācchivat ॥
 paśurevam vidhāḥ proktaḥ kimanyat pariṣecchasi ॥

The soul in the sakala state being bound by kala and other taltras in due order, is released from the bonds in the order (of karma-sāmya, malaparipāka, śaktinipāta and dikṣā). The soul is said to exist in three states: kevala, sakala and śuddha. The soul whose essential nature is intelligence itself and whose bondage is due to mala, gets release on account of the grace of the Lord who is essentially and eternally free from mala. Thus the nature of the soul is expounded to you. What else do you want to be imparted?

॥ iti śrīmat-kiraṇākhye mahātāntre vidyāpāde
 paśupatalaḥ prathamah ॥

(This is the chapter on the soul, the first of the knowledge-section of the Kiraṇāgama mahātāntre)

x

Notes

The release of the soul is brought about ^{only} in ~~due~~ the due order. Considering the indications of the maturation of the soul the preceptor accomplishes for it proper initiation.

In the kevalavasthā, souls are enveloped with mala and they have no body of any kind. They exist along with ānava, having all the characteristics of that impurity (mala).⁵ In the sakalāvasthā, souls experience whatever is meted out to them according to their previous karma. In this state souls are parviscent. So they are limited to experience one thing at a time. Souls are endowed with five kinds of bodies all arising from māyā. Kāraṇa, kañcuka, gūṇa, sūkṣma and sthūla are the five kinds of bodies with which the souls become associated.⁶ In the śuddhāvasthā, the released souls experience the eternal and ineffable bliss granted to them by the Lord.⁷

Bhāṭṭa Ramakānṭha's explanation for these states bears a new light. He says that kevala means pralaya kevala and viñāna kevala; sakala means the souls under bondage and the śuddha means those who are initiated and exist in the embodied state and those who exist in released state.

The last verse indicates that Lord Śiva is Anādimukta and the released soul is ādimukta.

5. ~~The Śivaneṭiprakāśam - verse 114~~ The Śivajñāna siddhyan, sūpakam

6. The Śivaneṭiprakāśam - verse 144

: IV : 3 : 38

7. Ibid, verse 145

ATHA MĀYĀPĀṬALAH

(Then, the chapter on māyā).

17

Gauḍa -

tvayātmā malinah prokto nirmalah kila śaṅkaraḥ |
nimittamanayo- brūhi śuddhāśuddhasvarūpayoḥ ||

Gauḍa :-

Has it not been previously declared by you that the soul is beginninglessly associated with mala and Lord Śaṅkara is eternally free from it? If it is so, kindly explain to me what is the cause that occasions the pure and impure nature of the Lord and the soul respectively?

Notes

These questions are raised by Gauḍa on the basis of the statement ~~that~~ previously declared by the Lord (paśūpatalah: 23). Every effect has a cause behind it. So what is the cause for the state of purity and impurity of the Lord and the soul respectively.

'na hyahetuh niyamo yukta' - on the basis of this logical order, he demands the reasons.

2-4

Bhagavān -

anādimalasaṅkandhān - malinatvam - anau sthitam |
anādimalamuktatvān - nirmalatvam sthitam śive ||
ādimatvam yadā siddham nimittam kalpyate ^{tadā} ~~tadā~~ |
tadgrūpam sthitam tābhyāṁ śuddhāśuddham yathānātataḥ ||

viśuddhasphāṭikam kasmāt kasmāt tāmrām sakālikam |
yathā smin-na-nimittam hi tathā naiva śivātmanoh ||

The Lord said :

18

The nature of being impure is in the soul because of its beginningless association with mala and the nature of being pure is in Śiva because of his eternal disassociation from mala. A motive is fashioned behind a phenomenon only when it has a commencement at a particular time. The nature of being pure and impure truly exists in Śiva and the soul respectively. On what ground the crystal is exceedingly pure? Similarly, on what ground the copper is mingled with verdigris? Reasons for this pure and impure quality of crystal and copper cannot be set forth. Even so, there is no ground for the purity of Śiva and the impurity of the soul.

Notes.

Only for an incident or a thing which has a beginning at a particular time, reasons are set forth. (ādimito hi vasturo

nimittamanvisyate - KV. p. 29).

Īdigrūpam - the nature of being
from these statements
pure and impure. Bhatta Rāmakamṭha deduces, that since
the association of mala with the soul is beginningless, mala also
also^{is} to be considered as beginningless. Mala is an innate
impurity ; it is not an adventitious one.

Garudāh -

kinnimittam punarbhaddho bandhenātma kalādina | 19
 sa māyāntargataḥ prokto vyāpakaśca trayā vibho ||
 vyāpakatvāt sa sarvatra sthito māyodare katham |
 paraspara viruddhatvāt - kathametat - bhaviṣyati ||

Garuda -

When the soul is already bound with mala, for what reason the soul is fettered again with the bonds like kalā lāttra, etc.? Moreover, it has been said that the soul exists in the interior of māyā. O, Lord!, it is also told that the soul is pervasive. Because of its pervasive nature, the soul should present itself everywhere. Then how could it be possible for the soul to exist in the interior of māyā? Since these two statements are in mutual opposition, how does it happen for the soul to be pervasive and at the same time to be in the interior of māyā?

Notes.

There are two kinds of reasons - (i) karana nimitta and prayojana nimitta. Both these reasons ~~are demanded here~~ for the soul's bondage are demanded here. When the soul is already impure why should the soul be again fettered with multitudes of chains like kalā lāttra, etc.? Garuda raises the second objection considering the previous statement: 'vyāpi māyodarantastho' (paśupātala. 14).

Notes -

These verses answer the first question as to why ~~do~~ the soul get fettered again. For the attainment of release, soul's ²¹ mala should be extirpated. To effect this, soul is provided with body according to its merit and de-merit. If the soul is not provided with body, there is no place for the experience of bhogas and consequently no place for the disentanglement from the bonds of māyā, karma and mala. On account of mala, the bondage of karma and māyā occurs. The ninth verse indicates that even pralayākālas and vijñānakālas are provided with ~~bad~~ bhogas and bodies.

The analogy of dirty garment to explain the soul's bondage appears in many of the Āgamic texts. The Sivajñāna siddhiya () takes up this analogy and explains the basic purpose for the provision of all the tattvas. While the Vedic texts declare that the Lord sportively creates all these worlds and sportively executes all other activities, the Āgamic texts penetrate further and affirm that even His sportive activities are meant only for the release of the souls. He does not engage Himself in aimless sportive activities. Removal of the pollution of the soul is His prime motive. See the Paṇḍurānanda bodham, (verse 49).

māyadarāmi hi yatproktam kalādyarāmi gocaram¹
 tasmīnyasā layaḥ proktam sūkṣmadeha-vivakṣayā²² ॥

That which is said to be 'the interior of māyā' is verily the part ranging from kalā tattva to prithivī tattva. The statement that 'in that interior part of māyā the soul abides' really means that the soul is provided with subtle body constituted by all the thirty tattvas from kalā to prithivī as discriminated from^{the} gross-body. (So there is no contradiction).

Garudaḥ -

trayāś nādirmalah prokto māyeyo'sya śś tmanospi vā |
 gunastadvyatirikto vā malo brūhi kimātmakah ॥

Garuda -

It has been told by you that mala is a beginningless impurity. Is it of the nature of the evolutes of māyā? Or, is it the ignorance of the soul? Or, is it an attribute of the soul different from ignorance? Kindly explain to me, of what nature the mala is.

1 See the Pauṣkarāgama, IV, 106-107.

Note

An amplified discussion on the nature of ānava mala starts from these ~~pertinent~~ ²³ questions verses. Different systems hold different views on the shrouded ~~to~~ and impeded nature of the soul. Some say that ānava mala is nothing but bhāntijñāna; for some others it is the absence of knowledge; Moreover ānava mala is characterised ^{by various systems} as darkness of the soul, as an attribute of the soul, as avidyā arising out of prakṛti, as māyā and karma and as Śivaśakti.

Here, Jayada raises three questions from the stand points of Sāṅkhyas, Naiyayikas and Advaitins. Similar objections and refutations are set forth in the Matāṅgapārameśvarāgama also (Chapter 7 and 8); also, in the Paṅskanāgama ().

Bhagavān -

sahajo, normalo māyākāryam-āgāmiko-malah. 2^d
 māyā no mohinī prokta svataḥ kāryaḥ prakāśikā ॥
 yataḥ kramena samīślīṣṭo caitanyodyotikātmanah. 1
 malam vidāya cidvyaktirekadese bhavatyanoḥ ॥
 sthita prakāśikā kāryam-mohakatvena samīślīṣṭa 1
 prakāśo vyaktiśabdena malaśabdena cāvṛtiḥ ॥
 vyaktiryānoralah prokto sphuṭa-dipāndhakāravat 1
 māyāpi mohinītyukta viśayā, svāda bhogataḥ ॥

The Lord said :

Mala is the innate impurity of the soul. Māyā and its evolutes (and karma) are adventitious impurities of the soul. It is said that māyā does not delude the soul. By itself, it is essentially of illuminating nature. When the evolutes of māyā adjoin the soul (in due order), māyā is capable of effecting the cognitive power of the soul. Because of its association with the soul, mala's obscuration is partially unveiled and there occurs a partial manifestation of the ~~the~~ intelligence of the soul. Māyā partially manifests the knowledge of the soul and mala exists exhibiting its nature of obscuring the soul. By the word 'vyakti', it is meant illumination (manifestation) and by the word 'mala',

it is meant obscuration (which veils itself and the essential nature of the soul). Māyā and mala (which are the limiting adjuncts of the soul) are like a bright lamp and darkness respectively. Sometimes, māyā also is termed mohini, because it affords multitudes of enjoyments (through its bhuvanas) and makes the soul to experience the worldly concerns.

Notes.

The difference between mala and māyā is clearly explained in these verses. These refute the Sāṅkhyas who hold that only māyā does the double role of veiling and unveiling. While āṇava is an innate impurity māyā is an adventitious. Both āṇava and māyā differ in character and functions. Māyā and its evolutes help the soul, by standing apart from it, by partially manifesting its cognitive, conative and affective activities. But āṇava obscures the intelligence of the soul.

yatra yatra sthitasyāsya svakarmaphalaketutah । 26
 mayottthamī bandhanamī tasya sanimittam pravartate ॥

Whenever the soul exists, it gets bound by the tattvas evolved out of māyā in conformity with the fruits of its own karma. The perseverance of māyā or an active part taken by the soul in empirical affairs is due to karma.

Notes:

yatra yatra... : i.e. in the words of kalā tattva to prithivī tattva. This verse refutes the view that karma may be taken to be the cause for the soul's manacled condition. Karma is the cause only for the bondage raised through māyā (mayottthamī).

anādimalamuktasya śivasyāpi na kim bhavet ।
 tasmān-māyā malo naiva vyatiriktah sauyuktitah ॥

(If mala is not considered to be the cause for the bondage of māyā and karma) why does not this bondage of māyā and karma occur to the Lord also who is eternally free from mala? So the existence of mala is different from that of māyā and karma and its existence is ~~not~~ established through inference.

Notes.

This verse proves the existence of mala stating that bondage of karma and māyā occurs only to the soul which is obscured by mala.
See the Paṅkarāgama (ch. V :) 27

18

māyākāyam samastam syāt - kuto, nyat - sahaḥ malah ।
ātmatvam tatpaśutvam syāt paśurapyadhva madhyagah ॥

If it be asked that since all the bonds are only due to māyā, where is the necessity for another innate impurity mala, the answer is that only the existence of mala necessitates the bonds of māyā and karma. Paśutva (the state of subjection to mala) exists in the soul and the soul in its turn (is forced to be) in the cosmic path of adhva.

19-20

prokto yena matastena malastadbhinna - lakṣaṇah ।
paśutvamalamajñānam tattiraskāraḥ tamah ॥
avidyāvṛtimūrcchāśca paryāyāstasya coditāh ।
sa cā, vidyādi - paryāya bhedaissiddho mate mate ॥

By what has been said above, it is to be noted that there exists mala having different characteristics. The innate impurity of the soul is denoted by different names - paśutva, mala, ajñāna, tiraskāra, tama,

avidyā, āvṛti, mūrccha, etc. Even in other religious systems the impurity of the soul is established and designed by different synonyms like avidyā, etc. 28

Note

These verses suggestively speak of the difference between āvara mala and avidyā. Avidyā, according to Śaiva Siddhanta is an attribute of āvara but not an attribute of the soul.

21 - 22 (a)

tatsadbhāvāt paśuḥ pāśyāḥ soḍhyo bodhyo matastvika |
pāśyādi-vṛttayo yāstū tasya bheda vyavasthitāḥ ||
male sati bhavatyetat bhoktāvirām ca na kevalam ||

Because of the actual existence of mala, the soul is in a state of bondage; on the same ground the soul is necessitated to be consecrated (through initiation) and instructed (through scriptures). Thus it is strongly held in Śaiva religion that whatever exists as effect and action of māyā, etc., its existence is only for the removal of the obscuring agency mala. (Other schools do not consider the nature of avidyā ~~was~~ from the same stand point). Only due to the existence of mala, māyā and its evolutes proceed to bind the soul. The experience of pleasure and pain does not occur of its own accord.

and mala is the sole cause for the power of experience - bhoktṛtva).

Notes.

29

bodhyah: the soul which is rendered imperfect by mala is to be sublimated through dīkṣā; bodhyah: for the same reason it is to inculcated by the preceptor; matasūtra:- that is, here, in this Śaiva religion (Pāramēśvara Darśana); śheda - for the sake of removal. The power of experience occurs to the soul only due to the existence mala. It is to be noted here that mala is the nimittā kāraṇa of bhoktṛtva.

22b - 23a.

Gauḍak -

yadyesamī samisthitah pāsyo malos sya pasusangatah |
ātmanah kim na dharmos sau yuktitah kalpyate malah ||

Gauḍa -

If it be, in this way, that the soul is in a state of bondage and its cognitive and conative powers exist shrouded because of its beginningless association with mala, why cannot it be taken that ignorance ^{itself} is an essential nature of the soul? Why should mala be inferred (as if it is innate to the soul)?

* *

This question is raised from the stand point of Nyāya-Vaiśeṣika. The followers of Nyāya-Vaiśeṣika say: "In the beginning the soul ^{was} devoid of intelligence; it ^{was} ignorant. Afterwards it ~~became~~ ^{became} intelligent. We need not infer that the ignorance of the soul is effected by mala. (KV. p. 42).

R3(b)-R6(a)

Bhagavān -

30

ātmanoḥ nādi-sambandhād dharmo ityupacaryate ॥
 katham tat-jñānayuktatvāt-ajñāmaguṇatām gataḥ ॥
 tasya dharmo na dharmatve pariṇāmah sphuṭo bhavet ॥
 cid dharmah puṁsi no dharmo yadi syāt pariṇāmaṁ ॥
 ekasmin puryate jñānam anyasmin tat tīrohitam ॥
 pariṇāmoḥ citah proktaḥ cetanasya na yujyate ॥

The Lord said :

Since the soul is beginninglessly associated with mala, it can be figuratively said that the soul is of the nature of ignorance. If it be said that the soul, after shedding off its ignorance, becomes intelligent, then how does that ignorance get effected in the soul? (There must be something capable of effecting this ignorance).

Only in the nature of mala and not in the nature of the soul, there distinctly occurs maturation. (The soul cannot get matured because) the nature of the soul is consciousness. If this is not so, then it would mean that the soul is mutable. (With the waning off the potency of mala) knowledge gets consummated in a particular soul; and to the extent of mala's veiling power, one's knowledge is concealed. Mutability is tenable only for inanimate things. For the intelligent soul, mutability is not to be considered.

Notes

dharma - svabhava ; possessive of the nature of.

31

If it be said that the ignorance soul becomes intelligent, then there occurs the defect of 'nūpāntara parināma'.

"ajñānātmanastu tasya jñānābhūyamaḥ, sphuṭameva nūpāntara parināmaḥ-syād-āmalakāderiva." (KV. p. 44)

The soul cannot be considered like fruits and trees in which this kind of 'nūpāntara parināma' takes place.

Furthermore, if it be held that the soul ^{was} is, in the beginning, ignorant, then it means that the soul ^{is} subjected to mutability. And what is the cause that effects this ignorance?

ekasmin pūryate jñānam anyasmin tattirohitam :

Bhāṭṭa Rāmakaṇṭha's explanation is as follows:

"ekasmin nūpādau nṣaye jñānamutpadyate, anyasminstu rasādā (?) utpannamapi neṣṭamityevam śhavadbhiriṣyate । yatas tatasā nūpāntara parināmo, syātmanah." (KV. p. 45)

Maturation takes place only in the potency of mala. Cf. Tattvaprakāśika, verse 9, Aghora Sivācārya's Commentary.

R6(B) - R7(a)

Garudāh -

32

tayoscanādisarībandhāt - viśleṣo na vibhūtvatah ॥
 sahaja prakṣaye prāpte tasya nāśo na kim bhavet ।

Gaṇḍa -

Since there exists a beginningless relationship between the mala and the soul, if it be said that mala is severed from the soul, then it would mean they are not of pervasive nature. When the destruction of mala which is connate to the soul occurs, why does not the destruction of the soul also occur? x x

Notes

Gaṇḍa raises here an objection based on the same view as of nūpāntara parināma. Since the soul and mala are beginninglessly co-existent, ~~an~~ and mala is concomitant with the soul, it is impossible for the soul to be severed from mala. If at all it is separated, then in that case also, the defect of 'nūpāntara parināma' occurs to the soul. Moreover, mala and the soul being pervasive, two[?] pervasive ~~and~~ existents cannot be separated. Destruction of mala entails the destruction of the soul also.

R7(c)-29

Bhagavān -

33

vibhorapi malasyāsya tacchakteḥ kriyate vadhaḥ ॥
 upāyacchaktisamirodhak kriyate śtra tathā male ।
 yathāgnerdāhikā śaktirmantrenāsu nirudhyate ॥
 tathā tacchaktisamirodhāt - viyukta upacaryate ।
 tam kṛtvā śaktisamirodham kriyate Bhavanihṣṛkhaḥ ॥

The Lord said -

Though both the mala and the soul are pervasive, destruction is caused only to the potency of mala; by means of mantra and dikṣā the complete destruction of the capacity of mala is effected here. Just as the scorching power of fire is arrested by the power of mantra (and not the fire itself), in the same way, the complete destruction of the virility of mala is effected. It is figuratively said that the soul is severed from mala. (The implication is that the soul is released from the power of mala). Having effected the destruction of the power of mala, the soul is illumined to be indifferent towards worldly attachments.

Notes.

Anāra mala is one but it has infinite capacities. It is only to the potency of mala that the destruction occurs. As such, it is true that 'Aṣṭ nūpāntara pariṇāma' takes

place to only in the nature of āṇavamala but not in the soul.

Śhava nisprahā - krodha rāgādi nahitah, kurusah, kriyate |
panameśvarena | (K.V. p.47) 34

30-33

sahajā kālikā tāmre tatksayānna tatksayah |
yadvattāmre ksayastadvat puruṣasya malakṣayah ||
yathā taṇḍula-kambūke prakṣīṇe spi na tatksayah |
viṣasambandhinī-śaktiryathā mantrair-nirudhyate ||
tathā na tadviṣam kṣīṇam evam puriṣo malakṣayah |
phalam katakavṛkṣasya ~~kim~~ kṣiptam sakaluse jale ||
kurute śaktisamirodham kim kṣipatyanyato jalāt |
śivajñānam tathā tasya śaktisamirodhakārahakam ||

When the destruction of verdigris, which is connate to the copper, takes place, there does not occur the destruction of copper also. The destruction of mala which is connate to the soul is as same as the destruction of green rust of the copper. Even though there occurs the destruction of Rusk of paddy grain, the rice as such does not get destroyed. In the same way as the power of poison alone is curbed by the mystic power of mantras and the poison as such does not get annihilated, so also only the potency of mala is destroyed. If the seed of kataka-tree is thrown into turbid water, it removes its

and makes the water clear. What else is rid off from the water except its turbidity? Even so, Śivajñāna effects the removal of the potency of mala. 35

Notes:

Muddy water analogously stands for the impure soul. The seed of kataka tree (cleaning nut-plant) stands for śaklinipāta or diśā which leads to Śivajñāna. It may appear that the Kiraṇāgama employs too many analogies superfluously. Since each analogy is indicative of a distinct characteristic of the removal of the potency of mala, these are not copiously furnished. The copper analogy shows that the soul, severed from the power of mala continues to exist without the co-presence of mala; the husk-rice analogy shows that the disentangled soul would never come into contact with ānava mala; the poison-mantra analogy indicates that ānava mala awaits the chance to show its influence over the mala-released person. The cleaning nut analogy shows that the patijñāna of the soul always keeps down the potency of mala. 34

so'pi bhoktṛa-bhāvena lakṣyate paśusaṅgataḥ ।

tadabhāvāna bhoktṛtvaṁ ātmanah pratipadyate ॥

॥ iti sūmatkiraṇākhya mahātāntre vidyāpāde māyāpātalo dūtiyah ।

Even the existence of mala in its association with the soul is seen in its inclination towards the state of enjoyment (bhoktṛa). It is expounded that if mala is absent, there does not occur the power of experience (bhoktṛa) to the soul.

[This is the chapter on māyā, the second of the

knowledge-section of the Kiraṇāgama mahātāntṛa]

ATHA KARMAPATAHA

(Then, the chapter on karma)

Garuda -

36

bhoktṛtvam malataḥ proktam - abhilāṣān-na kim bhavet |
sa ca ragādṛte bhogo bhoktṛtve ca malena kim ||

Garuda -

It is said that bhoktṛtva is due to the existence of mala. Why cannot it be taken that it occurs due to rāga tattva? Moreover, if it be said that without rāga tattva there is no place for enjoyment, then what is the use of having mala as the cause of bhoktṛtva?

Notes.

This question is raised by Garuda on the basis of the statement announced earlier: "rāgena ranjitaśyāpi (~~kim~~ paśu patala:) ; abhilāṣa, here means rāga tattva. What is the necessity for both mala and rāga tattva?

R - 3(a)

Bhagavān -

bhoktṛtvam nāma yatproktam anādimalakāraṇam |
abhilāṣastamau satyāni sā tanuḥ kena hetunā ||
rāgo pi sanimittatvāt - pravṛttau puruṣasya tu |

The Lord said :-

Verily, what is said as bhoktṛtva, is due to a primary cause mala which is eternal. If it be said

that desire or attachment (abhilāṣa) exists in the embodied soul, then, by which reason the soul gets embodied? (There should be some reason for its ³⁷ embodiment.). So, even the rāga tattva exists in the soul due to a cause.

Notes.

Rāga tattva manifests the affective energy of the soul and causes the incidence of attachment. But even this rāga tattva presupposes a primary cause and that is mala.

3(b) - 4 (a)

cauryam hi bijamāveksya yathā nigala bandhanam |
tathā paśutramāveksya rāgatattvam pravartate ||

Taking into consideration the act of theft, one is bound with iron chain. Likewise, rāga tattva proceeds to bind the soul on account of mala only

Notes.

bijam - Here, cause; reason. On account of theft only (or such other crimes) the act of chaining a person (thief) takes place. A person who is free from criminal accusations cannot be arrested. Even so, rāga tattva proceeds to bind the soul which is enfeebled by mala. On account of paśutram only, rāga tattva operates.

4 (b) - 6 (a)

etasmādasya bhoktṛtvaṃ tamurbhogasya hetujah ॥
 pasūtvena hi bhoktṛtvaṃ māyābandhastanusthitah ॥³⁸
 sukhaduḥkātmako bhogah karmatassamisthitah paśoh ॥
 nānyathāḥ sya vinirdiṣṭam bhoga-bhoktṛtva-bandhanam ॥

Only because of mala, bhoktṛtva exists in the soul. For the embodied soul its gross-body and its enjoyments are the effects due to other causes. Verily, the power of experience is due to pasūtva (mala); because of the bondage of māyā, the body of the soul exists. Bhogas in the form of pleasure and pain are due to karma of the soul. In no other way the relationship between enjoyment and the power of experience (bhoktṛtva) is ascertained.

x

6 (b) - 7 (a)

Garudaḥ -

yadetat-karma deveśa proktam bhogānibandhanam ॥
 karmārjanam tannau satyām sṛṣṭikāle tamuḥ kutah ॥

Garuda -

Oh, Lord of celestial beings! This bond of karma is said to be the cause of enjoyments. Only an embodied

soul can earn merits and demerits of karmas. If so, whence it was the body furnished for the soul at the time of first creation?

39

Notes.

Only for the purpose of doing away the consequences of karmas, a particular body is given to the soul. If it is so, on which account its body is offered during the first-creation by which time the soul could not have earned any merit or demerit. This is the doubt raised by Garuda.

7 (b) - 9 (a)

Bhagavān -

yathā śnādirmalastasya karmāpyevamī anādikam ॥
 yadyanādi na samisiddhamī vaicitryamī kona hetunā ।
 tasmādanādikamī karma māyāpyevamī bhavet-tathā ॥
 tathā śnādiśśivahī kartā sarvasya jagatassthitahī ।

The Lord said -

In the same way as mala is beginningless, so also karma is. If the beginningless nature of karma is not ascertained, then by which reason the differences in births and embodied souls have been brought about? Therefore karma is considered to be beginningless. Even māyā is beginningless, when considered in this way. Since all these bonds - mala, karma and māyā are beginningless, (naturally it follows) Śiva, the creator of all the worlds, also exists for ever. (He is eternal).

Note

vaicityam - differences in the structure of bodies and in births. 40

Mala, kauma and māyā - all these three are, according to Śaiva Siddhanta are beginningless. though they are eternal. mala is connate; kauma and māyā are adventitious.

9(b) - 10(a)

Garuda -

Śivaḥ kartā trayā prakāśa-kātham gamyate prabho ॥
vaikaraṅyāt - amūrtatvāt - kartṛtvam yujyate katham ।

Garuda -

O, Lord! It is stated by you that the Lord of the world is Śiva. How is this statement established? Since He is without any internal or external organs and since He is without any form, how is the lordship ascribed to Him?

*

A discussion on the nature of Pati begins here. Two objections are advanced from the stand points of Jaiminiya and Saugatas as to the lordship of Brahman.

10(b) - 11

Bhagavān -

yathā kālo Nyamūrto, pi dīśyate phalaśādhanakā ॥
evam Śivaḥ Nyamūrto, pi kurute kāryamicchayā ।
icchāiva karanam tasya yathā sadyogino mata ॥

The Lord said :

In the same way as time, though it is without any perceptible form, is seen to be productive of the fruits (of various trees), so also Śiva, though He is without form, does His five-fold cosmic functions by His mere will (icchā). In the same way as a yogin has his will as his instrument, so also Lord Śiva has His will as His instrument.

The analogy of time, quoted very often by the Siddhantic preceptors, maintains the view that even a formless existent can indulge in activities. Soul is also taken for such comparison :

12 -

śalyākṛstīkaro dr̥ṣṭo hyakṣiḥnoṣpi karṣakah ।
vyāpāro naiva dr̥ṣyeta kāryameva pratyate ॥

It is seen that a magnet, though it is without any organs of sense or action, exhibits its attracting power through drawing towards it iron filaments. Its way of performance is, however, not perceived. Only its action as such is cognised. (Likewise, the functions of Lord Śiva should be realised).

sthūlam vicitrakam kāyam nānyathā ghatavat - bhavet |
astiheturatah kascit - karma cenra vyacetanam || 42

Those which appear gross and diverse are all effects;
in no other way they get effected. (It is so) because
we see that these effects are produced like pot. So there
must be one intelligent being to bring about these effects.
If it be said that the cause for these effects is karma, it is
not so. Because, karma is inert.

^x
Notes

Previously two illustrations were given to establish the
existence of God. But since time and magnet are inert and
since God is of the nature of pure consciousness there may arise an
objection as to the accuracy of illustration. Like the time and
magnet, is not God also to be taken inert? This verse, being
in syllogistic form rules out this objection.

'astiheturatah --- acetanam' - This is a kevalanvayi
anumāna consisting of three members - pratijñā, hetu and
dṛṣṭānta. This proof for the existence of God is based on
the reality of the world.

The analogy of pot and pot-maker is has been
illustratively explained by Bhatta Rāmakānta in his
commentary on the Paramokyanirāsakārika. (Verse:

prontassa niṣkalassthūlastathā sakalaniṣkalaḥ |
 īśāsadaśivāśānta itī nāmnā sthītaśtviha ॥ 43

The Lord, being a causal agent, is said to be in the forms of niṣkala, sthūla (sakala) and sakala-niṣkala. He is designated with respect to these three forms as Śānta, ~~Sadaśiva~~ and Īśa and Sadaśiva.

Notes.

The transcendent Lord, on account of His infinite compassion towards souls, descends and assumes the states of laya, Bhoga and adhikāra and takes on the respective forms of Śānta, Sadaśiva and Īśa. These are only functional differences belonging to the same entity.

15

Gaṇadhā -

niṣkalassa katham jñeyam - sakalo pi pumām karah |
 dvidhā bhagavato yoṣṇyo viruddhassa parasparam ॥

Gaṇadhā -

Lord! Of these aspects of the Lord, how is His incorporeal form (niṣkala) cognised by the soul? If He is said to be in corporeal form (sakala), then He becomes an ordinary soul (and ceases to be the Supreme). The remaining aspect, namely corporeal cum incorporeal form (sakala-niṣkala) apart from these two aspects (sakala and niṣkala) seems to be self-contradictory.

According to Bhaṭṭa Rāmakṛṣṇa, the fourth category namely jñāna, is taken up for discussion from this verse onwards. But it may reasonably be presumed that the discussion on the nature of Paṭi is well set in this and the succeeding chapter. The cogitability of the three states of the Lord is questioned by Gaṇḍa.

16

Bhagavān -

paśośśaktinipāṭema mantra-śaktiā ca sarvadā |
niṣkalo lakṣyate śaktiā sūkṣmam viśaikāravat ||

The Lord said -

The soul, due to the descent of grace and various processes of initiations and its cognitive and conative power being consummated thereby, is capable of perceiving the incorporeal aspect of the Lord. ~~This~~
the act of knowing the subtle aspect of the Lord is like the subtle subjugation of poison, which is effected and cognised by a person through incantation.

x

Notes

This verse explains that the invisible form of the Lord is cognisable by the soul which has been vivified by śaṅtipāṭa and dīkṣā. Strictly speaking, niṣkalatva is not beyond the scope of soul's supreme knowledge. To illustrate this the analogy of the subjugation of poison is employed here.

17-18 (a)

sakalo'spi pumānnaiva māyāvayava-vaṛjanāt । 45
nirmalativācchivasyātra na kalpyāstvasitāḥ kalāḥ ॥
mantrātmiḥkāḥ kalāstasya te ca mantraśśivātmiḥkāḥ ।

Even though the Lord is said to be in sakala form, He is not to be considered on par with the soul, since He is devoid of parts constituted by the evolutes of māyā. The tattvas like kalā etc., being the evolutes of impure māyā are not attributed to Lord Śiva because He is eternally free from impurity (like ānava, etc.). But Śiva's kalās are in the form of mantras; and mantras in their turn are of the nature of Śiva.

18 (b) - 19 (a)

taiḥ prakalpya śarīraṁ tu śuddhākṣādhyaśitam mahat ।
evam na kuruṭe yāvat tavanno guru-santatih ॥

His divine body is fashioned by these Śivamantras and His divine organism is composed by appending the thirty-eight kalāmantras. If He does not assume in this way the mantra-made divine form, there is no place for the emergence of the line of preceptors and other traditions.

19(b)-20

kurute, nūgraham devassaveṣāmeva dehinām ॥ 46+47
 yathāiva yogināśśaktergrahane mocane, pi vā ॥
 tadvadeva hi boddhavyam grahanam mocanam vibhoḥ ॥

The self-luminous Lord bestows His grace essentially on all the souls. In the same way as the yogins, due to their yogic power, are capable of assuming one particular form to shower grace upon the afflicted persons and capable of leaving that form, so also the Lord, due to His inherent Śakti, is able to assume the form as contemplated by an aspirant and able to leave i

21

mudrā-maṇḍala-mantraisca tribhā siddhirvicesṭitaiḥ ॥
 lakṣyate sakala-dhyānāt sarvajñāna-pravartitaiḥ ॥

As the means of bestowing grace and to fulfil the desires of the aspirants, three things are being acted upon by the Lord. They are mudra, maṇḍala and mantra

The Lord in His sakala form, who makes the entire Āgamic corpus flourish, is realised through meditation. 48

22

dvidhā bhagavato yo snyo binduh prakto na niṣkalaḥ ।
brhaccharāramāpekṣet kalāhīnamiti smṛtam ॥

Apart from the above two aspects (niṣkala and sakala), there exists sakala-niṣkala form of the Lord (having the two characteristics of visible and non-visible). Since it is with form, it is not niṣkala. If it be said that the Lord in His sakala aspect, likes to take a form of gross nature, it is to be remembered that whichever form He takes, it is free from kalās (pertaining to māyā).

23

48
49

evamīśassṭhitassākṣāt yoginām yoga-kāraṇam ।
yogo na lakṣyahīnatvamī na naḍī na ca dhāraṇam ॥

Thus, truly, the Lord assumes a form in order to be meditated upon. To accomplish the requirements of yogins, He assumes a specific form. For, it is said, that yoga (adhāra yoga) is not done with the formless aspect; it is not even practised with the sūṣumna of the body, or even with the retention of mind (being a part of yoga system).

24

pūṁsām anugrahārthamī tu paṁs pyaparatāmī gataḥ ।
nāda- bindu- kha- mantrāṇām śakti- bīja- kalāntogah ॥

Even though the Lord is of absolute and transcendent nature, He becomes immanent in order to bestow grace upon all the embodied souls. He presents Himself in the forms of nāda, bindu, paramākāśa, mantra, (anū), śakti, bīja and kalā.

25

yogī yogopakārañāṣ-sarvajñatvāt - phalapradah ।
icchānugraha-kartvāt - laya-bhogaadhikāravām ॥

In the same way as an omniscient yogin, knowing the longings of an aspirant grants his requirements, so the Lord bestows grace upon His devotees. He is capable of bestowing grace with the help of His affective Energy (Icchā-śakti). Because of His differences in His diligence He becomes Laya-Śiva, Bhoga-Śiva and Adhikāra-Śiva.

trividhah kṛtya-bhedaṇa darśito nāma-bhedaṭah ।
 Īśvaraḥ dhastu vidyānāmi patēn samprerayatyasau ॥
 tena prerita-mātrāste jagatkurvantyadhāstanam ।
 śuddheḥ dhāvanī śivah-karta prokto sanantoḥ site prakṛuh ॥

Because of the difference incurred in His cosmic activities He seems to exist in three different aspects. The difference is in regard to the designations only. (Indeed, there is no difference in the ultimate Reality). Lord Īśvara instigates Ananta, the Lord of Vidyeśvaras who exist in Īśvara-tattva. As soon as they are instigated by Īśvara they create the worlds pertaining to impure māyā. Śiva is said to be the Lord of Śuddhādhvā and Ananta is said to be the Lord of aśuddhādhvā.

२४
~~२७-२९-३०~~

yathā bhūmandaleśena niyuktasvasamaprabhuh ।
 tathā sa kurute sarvam tacchakti-pratibodhitah ॥
 sarvajñāśśuddhadehaśca sarvajñāna-prakāśakah ॥

[iti sūmatkīranākhye mahātāntre vidyāpāde karmapatalastītyah]

In the same way as the ministers and other functionaries do the mediate activities of a king who appoints them more or less in his own rank, so Anantēśvara and others act only as vicegerants of Śiva. • They are illumined by Śivaśakti. Anantēśvara is omniscient. His body is composed of pure māyā. He imparts the Āgamic scriptures to other Vidyēśvaras and deities.

[This is the chapter on Karma, the third of the knowledge-section of the Kīranāgama mahātāntra]

ATHA PATIPAṬALAH

(Then the chapter on Pati)

3
~~3~~

Garuda -

Śivāsakti-prabhāvācca kilānantaḥ prabuddhyati |
prabodhikā tu sā śaktissarvagā paripaṭhyate ||
anyeṣāṃ sannikṣṭāḥ pi bodham sā kurute na kim |
yogyānāṃ-upakāritve rāgavāṃ syācchivastadā ||

Garuda -

Is it not said that Ananta is illumined by the effulgence of Śivāsakti? It has been emphatically told that Śivāsakti, which is the awakening power, is present everywhere. If it be so, why are not all the embodied souls, even though they are in the nearest proximity of Śivāsakti, enlightened like Anantēśvara? If it be said that the Lord, through Śivāsakti, removes the obscuration of mala considering the competency and maturity of the souls, then He becomes an ordinary soul subjected to likes and dislikes.

3- 5a)

Bhagavān -

54

53

yathāśrka-rasmi samisparśāt padmabodhassamo na kim |
 kamicit- pratibuddhyanti tathāśnyāmi na jātucit ||
 nāgadveṣo na cārkasya tathāśasya na tau yatah |
 tatsāmarthyādanantasya sarvajnatvam bhavet khaga ||
 yogasyāpyadhikārārtham niyogam na vira sthitiḥ |

The Lord said -

When the sun shines, the blossoming of lotus flowers does not take place evenly, even though they get contact with the rays of the sun. Some flowers are fully blossomed while some others are still in the state of bud and some others get withered. This unevenness in the blossoming of lotus does not indicate that the sun has likes and dislikes. Even so, there is no place for partiality in Śiva and Śakti. The power of omniscience daunts on Anantēśvara because of the power of Śivaśakti. The lordship is ~~idoneo~~ ^{committed} to Anantēśvara because of his residual impurity called adhikāra mala. Without the command of Śakti, there is no place for the existence of Anantēśvara.

5(b)-7(a)

Gaudah -

55

sarvajñatvam tanau satyām anantasya na yujyate ॥
 niyataḥ niyatakṣāṇi niyatagrāhakāṇi tu ।
 māyātmakam sarūram tacchīṣṭakarma-nimittajam ॥
 yadi nāma viśeṣoḥ sya sudūra-śraṇorādīkam ।

Gauda -

Since Ananta is an embodied and matured soul, the power of omniscience (sarvajñatva) is not to be ascribed to him. Because, a body is of the nature of māyā and it comes into effect because of the residual karma. In an empirical body (māyātmaka), the relevant organs perceive only their relevant objects for which they are purposely meant. If it be said that because of his specific designation, namely Ananta, he has the power of knowing everything at a time, it cannot be so. He can hear the sounds coming forth from a long distance which an ordinarily embodied soul cannot hear. (What can be accepted is that his capacity is somewhat more than that of an ordinary soul).

56

7(b) - 9(a)

Bhagavān -

śuddhāyonimayam tasya vapuruktam - akarmajam ॥
 tasyaiva pāśamuktatvāt - jñānam kena nivāryate ।
 tatstam sarpaṛiṣam yadvat tadgatam na bādhyate ॥
 bādhyate, nantamevam na tadgataḥ pāśasañcayak ।

The Lord said -

The body of Ananta is said to be composed of pure maya; it is not a product on account of karma (as it is in the case of ordinary soul). Since the bonds of karma and māyā have been severed by Ananta, he is said to be free from these hindrances (of maya and karma). So, by what means his omniscience can be obstructed? In the same way as the existence of poison inside a snake does not afflict it, so the hoard of bonds (like kalā, etc.) in Ananta does not affect him, though he is ordained to deal with impure maya (i.e. bonds).

~~56~~
57

9(8) - 11(a)

chinnacchinnoḍbhavam yadvat sthānāntaravasād bhavet ॥
sthānāyogena mantrēṣo pyaharat- tanudhāranam ।
mantrasaktyā yathā deho dhṛtastisthate sarvadā ॥
prāpnotyabhipsitam sthānam kāladastō pi saktitah ।

Just like a medicinal creeper (chinna), though it is mutilated often, by clinging to another tree begins to sprout well, so also Ananta's body does not get decay because of his existence in a place of specific characteristics (i.e. isvara-tatva). Even though a person is bitten by snake and is breathing his last, he is relieved from the deadly effect of poison by the power of mantra. He resorts to a place of his desire and sustaining his body continues to live there - (i.e., his body survives under the influence of mantra).

11(B) - 12(a)

58

evam tacchakti-samarthyat-aste tasya vapuryatah |
asamsprasto malairjneyami padmapatramivambhasa ||

Even so Ananta's body, due to the power of Sivasakti, exists for a long time reaching the place of pure consciousness. (His body is an effect due to Sivasakti and not due to karma). It is to be known that he is untouched by the impurities just like the lotus-leaf is with water drops.

12(b) - 13(a)

tantraiscopacitah kalpo yatha dehagato rasah ||
sutisthate sarire smim tadavadbodho mahabalah |

In the same way as a person gets perfect knowledge by the study of scriptures and by taking a nectarine substance sustains his embodied state for a long time, so Ananta, by the power of Siva's iccha-sakti and benefitted by the scriptural knowledge imparted to him by Siva, is able to sustain his body.

13(b)-14

59

yathā bheṣaja-sāmarthyāt - aśaktānāṃ balam varam ॥
evam tacchakti-sāmarthyāt - anantasya balam varam ।
tena sāmarthyā yogena yonim prerayati kṣaṇāt ॥

Just as weak persons attain enormous strength by the power of medicament, so also Ananta gets supreme power of cognition and conation by the power of Śivasakti. Because of the attainment of the power of Śivasakti he instigates asuddha māyā very quickly. (With the help of delegated power, Ananta does his five-fold cosmic activities concerned with impure māyā.)

15-16

Garudaḥ -

anantaḥ prerakāḥ prokta māyāyāḥ prerakena kim ।
svata eva vikāriṇyāṃ jagatyasmin vikāriṇī ॥
jagatyoniryataḥ prokta tadvikārah kalādayaḥ ।
vikārat - savanāśaḥ syāt vikareṇa jagatkatham ॥

Garuda -

It is said Ananta is one who has lordship over asuddha māyā. But when māyā itself is capable of

undergoing modifications and the worlds are being evolved out because of perturbations in māyā, where is the ~~53~~⁶⁰ necessity for an evolver, as such, namely Ananta? As māyā is said to be the matrix of the worlds it naturally follows that its perturbances give rise to the evolution of Kala and other tattvas (and the corresponding bhūvanas). But anything which undergoes a change is subject to complete destruction. In that case māyā gets completely annihilated. Then, how is the universe evolved again when the matrix, māyā, gets destroyed?

17-18.

Bhagavān -

acetanatrāt - pranyā sā puṁsarthena hetunā |
 svato na vikṛtistasmāt - ananto, syāh pracodakah ||
 vāyuvegādyaalhodanvān uparyeva vikāraḥk |
 akṣobhyatrāt - tathā - māyā tadvikārah kalādayah ||

The Lord said -

Since māyā is a non-intelligent entity, it needs a stimulating agent for its evolutionary processes. This evolution is meant for the attainment of the principal

object of the soul (mukti). Maya itself, being absolutely ~~to~~⁶¹ inert, is not capable of evolving into tattvas and bhūvanas. Therefore, Ananta is said to be its evolver. Ocean gets evolved into tides on its upper parts only because of the wind-force. (It does not get perturbed all through its parts). Even so, maya is not agitated fully; only a part of it gets evolved and gives rise to the outcome of kalā and other tattvas.

19-20

. nāksubha-kāya-kartṛtve ~~ka~~ kṣobho'syāh syāt praviṛṇā
 tāscharitī preṛitā tena nityam kārṇakāṁ bhavet ॥
 uktā vibhūtvāt kṣobhyā sā kāraṇam jagatassthita |
 yathā māyā dhikā vyāpya tataḥ kāryagane dhvani ॥

If it be said that an agent is not needed for this agitation of negligible measure, it is not so. A distinguished personage is necessary for its stimulation. Induced by the power of that powerful agent, māyā, the assumptive energy of the Lord, is able to make the worlds and

tattvas eternally. Maya is said to be pervasive and excitable. It exists as the primary cause of the worlds. ⁶² Maya is said to be encompassing its evolutes like kala and other tattvas and the worlds of adhva.

21 - 22

bhāvan kalādikān vyāpya sthita kṛṣṭhya tatassmyā |
 tatkāryakarikā saktiḥ kriyākhyā sūkṣmanūpinī ||
 sthūlekāryasya sūkṣmāḥ pi sthita nyagrodha-bījavat |
 kāraṇam tena sā jñeya sthūlasyaḥ sya samantataḥ ||

Since maya exists pervading all of its evolutes like kala tattvas, etc., it is well inferred that maya is always to be excitable. The potency of maya which produces its effects is termed '~~kṛṣṭ~~ kriya sakti'. It is in its subtle state. Although it exists in a subtle state, it is the sole material cause for all the effects in their gross state. It is just like a seed of a banyan tree which consists in itself the potency of the great tree. Therefore, by all means, maya is said to be the primary cause for the manifested universe and tattvas.

tasmāt-kalā-tatī samisthā bodhinī hyabhilāṣakṛt |
 susūkṣmāśca guṇāstebhyo buddhirbuddherahankṛtiḥ ||
 tasmāt-ekādaśākṣāni pañca-tammātrakāṇi ca |
 tebhyo bhūtāni jātāni sarvamūśasṛjatyaddhah ||

From māyā arise tattvas like kalā, kāla, niyatī, etc.
 Then vidyā tattva arises from kalā and rāga tattva
 arises from vidyā. After the emergence of kala tattva
 etc., from asuddha maya, mūlaprakṛti (sūkṣma)
 arises from kalā tattva. From mūlaprakṛti, the
 three guṇas - sattva, rajas and tamas - come into
 existence. From guṇa tattva arises buddhi tattva and
 from buddhi tattva, ahankāra tattva arises. Then
 manas, sensory organs and motor organs emanate
 from ahankāra tattva. The five tammatras of sound,
 touch, form, taste and smell also arise from
 ahankāra tattva. The five gross elements from
 ākāśa to earth come out from the five tammatras.
 All these tattvas from kalā to pṛthivī are brought
 into existence by Ananta (as directed by Śiva).

25-26

evam tadbhinnā samsthānamī śuddhāśuddhāṅga-saṅgatam |
 jñeyamī kāraṇasaktyutthamī kāryamī bījanimittajam ||
 evametad-samādiṣṭamī tatkāryamī vighrahāśryam |
 yadyapyetammithaḥ kāryamī viruddhamī asitātmakamī ||

Thus, even though the essential cause is one (ekā), it exists as differentiated into two - pure and impure. Because of these pure and impure characteristics, it should not be thought that there are two essential causes. Both the pure and impure māyās are excited by one primordial power. Effects like kalā etc., and the worlds pertaining to these tāttvas have their essential cause (known as) māyā. Thus, what is now well expounded (i.e., evolution of tāttvas) is realised to be effects. This evolution always takes place because of an agent who has a certain form. (Only an agent associated with form can stimulate asuddha māyā; for suddha māyā, an agent possessing a body is not necessary. In this way both the pure and impure māyās are opposed in character. These effects like kalā and other tāttvas, as explained earlier, are of the nature of impure māyā.

27-29½

tattāṣṣpyetat - susamīślitāmi ekasminvastuni sphuṭam |
 narāṅgāni sādḥayet - bhinnāni narasya sakatāṅgavat ||
 evametāt - anantena syātāni dehanibandhanam |
 na dehena vinā muktiḥ - na - bhogaścitkriyā guruḥ ||
 etacca kurute śambhuṣṣvatantṛat - vibhūvataḥ |
 sawānugrāhakaḥ cchāntaśśaktipātena dīkṣayā ||
 sawānugrāhikā śaktistadvaśādakhilam balam ||

[iti sūmat - kīraṇākhye mahātāntre vidyāpāde patipatalasturīyāḥ]

Though these are of the nature of impure maya, it should ~~not~~ be thought that these are finally resolved into one single primordial principle (bindu). Only for the maturation of mala (puruṣārtha) of the soul, these are brought into existence as of having different characteristics. Just like various parts are closely connected with a cart-wheel, these tattvas are evolved to bind the soul. (i.e. all these tattvas are fitted to the soul). Thus all these are evolved out by Ananta in order to make the souls to have subtle and gross bodies. Unless the souls are given empirical bodies to occupy, there is no place for the attainment of release or for

enjoyments; no place for the performance of rituals 66
based on scriptural knowledge or for a preceptor
who imparts all these truths. Lord Sambhu who
is self-willed (independent) and who is all powerful
does all these activities (through Ananta). Śānta, the
Supreme Lord is the bestower of grace on all the embodied
souls through saktipāta and dikṣa. Śivasakti bestows
grace on all and the entire vigour exists under the
control of Śivasakti.

(This is the chapter on pati, the fourth of the
knowledge-section of the Kiranāgama mahātānta)

(Then, the chapter on saktipāta)

Garudaḥ

Śaktipātat-khaveddikṣā nīpāto na vibhūvataḥ ।

śivasya samavetatrāt-sarvadāiva sthītā paśau ॥

sthitatrāt-sarvadā śakterkhavecchaktir na kim khavet ।

kālo vā sūcakāḥ prokto yadi kālāśśivena kim ॥

Garuda -

On the onset of divine grace, initiation (dikṣā) takes place. If it be said that there is descendance of sakti, then it implies that sakti is not omnipresent. But sakti always exists inherently with śivā and it exists always inseparably with the soul also. (So there arises contradiction with regard to its descendance and pervasiveness) Since śivasakti always exists associated with the soul, why do not all the souls acquire the competency for initiation? It is also said that time is an indicating factor for initiation. In that case let the time itself be the sole cause for initiation. Why should it be taken that it takes place on account of the Lord's grace.

Bhagavān -

upacāreṇa śabdānāṃ pravṛtṭirīha dṛśyate ।
 yathā pumān vikhṛgantā nityoḥ pyukto vinasvareḥ ॥
 pāśacchedo yathā pūkto mantrārāḥ - Bhagavān-Sīvak ।
 evaṃ saktinipāto 'pi bhāktāḥ prantaśśivāgame ॥

The Lord said :

Even in empirical usage, applicability of figurative usage is well seen. Even though a man is spiritually pervasive, it is said that he has gone to a certain place. (All-pervading soul cannot displace its existence). Even though spiritually he is eternal, it is said that he is mortal. Though his embodiment continues, it is said that he has been relieved off his bonds through initiation. Lord Siva, who transcends all, is said that he is the Master of mantras. (i.e., He shines forth with His form constituted of mantras). These are only figurative usages. In the same way, indeed, saktinipāta is explained figuratively in all the Śivagamas. The word 'descent' should be understood in the secondary sense.

5

nipāto bhayado yadvat - vastunassahajo bhavet |
 tacchaktinipāto s'pi prokto bhavabhayapradah ||

When a substance falls down, naturally there arises fear in one's mind. In the same way, it is said that the descent of sakti creates fear towards unending transmigration.

6-7

tasmādyanyatra yātyevam tathā s' tmā desikamiprati |
 gururyathā s' grataśśisyām sūptām daṇḍena bodhayed ||
 sivo s'pi mohanidrāyām sūptām śaktiyā preboddhayet |
 yadā svarūpaviñānam patitēti tadocyate ||

Because of the fear of the falling down of a substance, one resorts to another place for safety. Even so, a

person on whom śakti descends, resorts to another 70
 places searching for a preceptor. In the same way
 as a preceptor awakens the disciple seated before him
 and fallen asleep with his staff, so Śiva enlightens
 a person who has fallen into deep sleep of delusion
 by means of His jñānaśakti. It is said that śaktipāta
 has occurred to a person when the self-knowledge
 dawns on him.

8

tasmācchaktinipātasya nipātaśtriha vacakah |
 tannipātasya tākālam karmānastulyataiva hi ||

Therefore the word nipāta here denotes actually an
 upliftment of the soul on which Śakti has descended.
 The proper time for the occurrence of the onset of grace
 is verily the time when there arises equality in one's
 own karmas.

samatvam tatkalām gamyam nyunādika tūti katham |
 anenaira samatvam hi yasminkāle tadaira sā ||
 svarūpam dyotayatyāsu bodhacikna-balena tu |

(It may be asked) in which way the equality of karmas is arrived at? (This is the answer). In which way the differentiation of time as short and long period is possible? So also the equality of karmas takes place. Considering the maturity of the soul, Sivāsakti quickly enlightens the soul by granting omniscience, etc.

10(b)-11

karmāṁśo yo dhikah pūrvabhogadastutarah punah ||
 samatve sati yo bhogah katham tasya prayāte |
 misrami vā bhaktakamī karma sambhogastadā na hi ||

Out of meritorious and hideous karmas, that which has the high potency of yielding its fruits comes first

to be experienced; next comes the remaining karma for ⁷² experience. If the two opposed fruits of karmas are of equal strength, how could it be possible for the soul to experience their fruits? (Out of the three kinds of karmas, namely yatiprada, bhogaprada and ayuhprada) the experience of bhogas results only on the ground of aggregate potencies of all the karmas. Without the presence of one (of the three kinds of karmas), ^{the} other two cannot yield their consequences. There is no place for enjoyment if only one is divided and meted out.

x

vaktavyāścādhikāḥ kaścit - anyatā na sukhetarām |
 adhikanyūna - sambandho vyākulatrāṇna jāyate ||
 adhikanyūna - śūnyatrācchaktimātmāḥ, vagacchati |
 svapāta itī mantavyastasya bhaktirvilakṣaṇā ||

The karma which has high potency begins to bear its fruits first. If this is not so, there is no place for the experience of pleasure or pain. If one person is to experience the most meritorious and the most hideous karmas of equal strength, experience of pleasure or pain is not possible for him because of the opposite characteristics of karmas. (If one person is entitled for the fruits of the more and the less powerful merit or de-merit, there does not arise perplexity in meting out their consequences). Because of the absence of much and less powerful karmas (i.e., if there are two equal and opposite karmas to bear their fruits simultaneously) Śivasakti descends on him (and grants him vignana-kevalitva). The nature of the onset of grace is to be considered in this manner. The person on whom sakti has descended is known through his devotion of specific characteristics.

kāla eva sa niṣṇātaśśakterātma-parigrahāt ।
 anādibhījasambandhātechivah kalamapekṣate ॥
 kālascitra itī proktastajjñāśca bhagavān sivaḥ ।
 yathā kaściccale lakṣye kañcitkalamapekṣate ॥
 tajjñōṣpi sa sivaśtadvat - samakālamapekṣate ।
 abhāvāt tatsamavasya yugapanmuktiranyatā ॥

Only the time (kāla tattva) is powerful in moulding the soul to be favoured by śakti. Since the soul is beginninglessly associated with the bonds of karmas, Lord Śiva takes into consideration a proper time which makes the karmas ripe. Time is said to be diverse in its nature and Lord Śiva is the knower of its diversity. In the same way as a marksman awaits a proper time to shoot at a suspended object that oscillates, so Śiva, though He is an intelligent entity, expects a proper time in which the karma-samyak takes place. If there does not prevail the role of time to effect the equality of karma, then it would mean that all the souls would get release simultaneously. (Release here means karma mukti otherwise known as vijnana-kevalitva).

17

nopāya-sādhanapekṣā kramo yadi ca neṣyate ।
 prakṛatā sivo jñeyah prakṛtvam kim tīrmatam ॥

If it be said that the Lord does not take into consideration any means of accomplishing this karma-samyā, it is not so. It should be realised here that only Siva is pre-potent; all powerful. Lordship is not to be ascribed to inert time.

18 - 19

prakṛ^{tvam} jñasvabhāvatvam-ajñatvāt-tīrmatam ।
 sati kāle prakṛtvam yat padmabodho yathā naveh ॥
 na ca kālādite tatra vikāsam pratibādhyate ।
 tathā, pi bhaskarah prokto loke, smin padmabodhakah ॥

Lordship is of the nature of omniscience. Because the time is of the nature of non-intelligence (acetana) it is without lordship. If it be said that the time has lordship (considering its nature of bringing forth fruits, leaves, flowers, etc.) it is not so. (Time serves only as an auxiliary cause).

Even though the sun shines forth, without the intervention of proper time, the blossoming of lotus does not take place.⁷⁶

Though the time factor plays a prominent role, it is generally said that only the sun make the lotus to blossom.

20

kālo'pi योग्याता सा चेत - योग्याताऽप्युपकारताह ।
एकसति बहुनामि सा समबोधामि करोति चेत ॥

If it be said that the time has competency of being a cause for the descent of grace, its competency can be accepted only in figurative sense. The one Sivasakti becomes many, if it enlightens the multiples of souls contemporaneously. (Thus an objection may be raised)

21 - 22

बहुनामप्यदोषाऽस्य - विभुत्वान्ना ~~ह~~ ब्रह्म्यते ।
एवमि यद्यपि तुल्यत्वमि कर्मानां काले एव सह ॥
तथाऽपि प्रब्रुवन्तरेषां सक्तिपतस्य समिथिताह ।
एवमि सक्ति समायोजा प्रोक्ता हि उद्देशता मया ॥

There is no fault if it be held that one Sivasakti becomes many. Since Sakti is all pervasive, the

The statement is not contradictory. Though it is only Sakti that enlivens the soul, equality of karma is due to 77 the factor of time only. Even if it is so, Lord Siva exists as a sole cause for the descent of grace. Thus the nature of saktinipāta is illustratively told by me.

23-24

Gaudeh -

evam tacchaktisamīyogād dīkṣā yadi ca samsthita |
dīkṣottara kāle pi tīrobhāvah pradīśyate ||
tīrobhāvakarū-saktiryadi tasya na nirvrtih |
tathā karotu sa svāmī yathā sam nānyathā bhavet ||

Gaude -

Thus, as expounded by you, initiation (dīkṣā) takes place on account of saktinipāta. But at times,

even after initiation (which entails in Śivāra),
obscuration is well seen. If obscuration prevails 78
even in an initiated person, for him there is no place
for release. Only when obscuration is fully withdrawn,
the specific character of saktipāta is said to have
taken place.

25-26.

Bhagavān -

tirobhāvagatāmāṁ sā puruṣānāṁ sivecchayā |
na tirobhāvakartrtvāt - ucyate smin tirobhāve ||
tirobhāvāya pāto na yato yato s nuḡraha dharmine |
enā s samna tamah kālas - tenā s tmānām prakāśayet ||

The Lord said -

Due to the power of Śiva's cchāsakti, obscuration is
seen in the ~~soul's~~ consciousness of the soul whose
mala is not ripe. It is said that saktipāta exists
not to cause obscuration but to bestow grace. Sakti's

descent is not for obscuration since it is of the nature of grace. (But why does the obscuration prevail even after 7th initiation?) It is so because the maturation of mala has not taken place in its fullest measure. (Sakti's enlightening power depends on the degree of maturation of mala).

27

yati prakāśam vidyutvat sā saktiḥ pūṃprabodhinī ।
yadi sarvātmanairvā syām dīkṣito'spi tirohitah ॥

If the initiated person's mala gets fully matured, then anugraha sakti, which is of the nature of awakening the consciousness of the soul, dawns on him very quickly like lightning. So, even if one is given by all means the highest kind of initiation, he ~~remains~~ remains obscured.

dividhe, pi tirobhāve sthānaprāptih kvacidbhavet |
 tatra sthitasya tasyeha vāsana saiva jayate || 80
 tadyuktasya vimokṣasyāt - ātmāno nirvikalpakah |
 anena kramayogena tirobhāva-gato - bhavet ||

Though tirobhāva exists in two different modes (i.e. before and after initiation), existence in the worlds of piśāca, etc. occurs to a person because of tirobhāva which exists even after initiation. (If expiatory rites are performed to annihilate the demerit arisen out of diffidence in worship etc.) the lingering taints (vāsana) like devotion to Śiva, occur to the soul residing in the world of kṛavya, etc. On attaining the effect of initiation given in due order, the soul residing in the world of kṛavya or piśāca, becomes entitled to get release. Then it shines forth in its absolute purity. So even after initiation which takes place in the order (of karma-sāmya malaparipāka and saktinipāta) obscuration occurs to a person (on account of violating the rules and ^{or} diffidence in daily worship).

30-31

mandā mandatarā saktih karmasamyā vivaksayā ।
 na punastādrśī saktih kṣūrat parināminī ॥
 yatassaxtimatassaktih kṛtyasamīsthānabhedikā ।
 divyādīvarṇasamīśrenissā vimocayati sphuṭam ॥

[iti sūmat-kiraṇākhye mahātāntre vidyāpāde saktipātāpatalah pañcama]

Based on the grade of karmasamyā, saktipāta occurs in two ways - manda and mand-tarā. Anugrahasakti does not change again into tirodhāna. It is not like the transformation of milk into curd. In whichever way Siva, the possessor of saktis, turns towards His functions, Sakti also acts in the same way and thus it seems to occupy different places of existence. Sivasakti grants release to the souls by making them born in the graded castes like brahmin, etc.

[This is the chapter on Saktipāta, the fifth of the knowledge-section of the Kirāṇāgama mahātāntre]

ATHA DĪKṢĀKARMAPĀTALAḤ

(Then, the chapter on dīkṣā)

82

Gaundak -

sarvānugrāhakah prantikḥ sivaḥ paramakāraṇaḥ |
 divyādayastu ye varnāḥ nyūnādikatayā sthitāḥ ||
 samiskāro 'pi tathaiveśāṁ syāt phalamevaṁ na kimī bhavet |
 samiskāro vā tathaiveśāṁ nyūnādika-gatiḥ katham ||

Gaunda -

It is said that Siva, the primary ground for existence, is of ^{the} nature of favouring all the souls. People belonging to the four primary castes (like Brahmin, etc.) are in unequal levels. Even the purificatory rites ordained for them are of the same nature (i.e., they are also in unequal levels). Why is not the same fruit or purpose as achieved in dīkṣā, ^{achieved} through other (Vedic) samiskāras? If samiskāras enjoined in the Vedas and dīkṣā are of same and equal nature, then how does this inequality in fruits arise?

Bhagavān

na jātēna-saurasya samiskārah prānino matah ।
 yadi jatestadekasmin dikṣito śkhila dikṣanam ॥
 prāptam tena jatestu jadatvānna tanormatah ।
 cinnātranugrahaḥ proktassarvānugrahaḥ cchivah ॥

83

The Lord said:

It should be regarded that this consecration, namely initiation, is not performed considering the position of caste or body of the embodied soul. If initiation is to be for a particular caste, then it means that if one person is initiated, all persons belonging to that particular caste are deemed to have been initiated. (But this never happens). Therefore, initiation is not for caste; it is not even for body, because ~~it is~~ the body is inert. By initiation, only the consciousness of the soul gets favoured (i.e., intelligence gets unveiled). (In spite of all the differences in castes and bodies, it is to be noted that) Siva is the bestower of grace on all (irrespective of castes).

Gaudak -

84

sarvanugraha-kartvāt - bala-balisa-bhaginām ।
 kartavyo, nugraho deva sa ca samskāra purvakah ॥
 samiskārenaiiva muktissyāt - prokta lāntre yada tada ।
 kriyā-jñāna-~~vatat~~ vatadinām - upayānām ahelutā ॥

Garuda -

When it is enjoined in the scriptures that Lord Siva, being an all-favouring authority, grants release for those who are youth, ignorant, addicted to enjoyments and old, only after they have been initiated, then it implies that all other means like rituals, study of scriptures, vowed observances etc., remain purposeless.

Bhagavān -

ye yathā samisthitāstāksya tathāivesah prasādat ।
 kecicchāstra-kriyāyogyās-tesām muktistathāiva hi ॥
 jñānayogyāstathā cānye caryāyogyāstathā, pare ।
 esāmeram yaduktam, syām-mokṣam tēnāiva yojayet ॥

The Lord said -

Those who are to follow certain means of attaining release, for them the Lord bestows grace only through those means. Some persons are entitled to follow in the ritualistic path and they attain release only through that path. Some others devote themselves to the study of divine scriptures and some others engage themselves in divine services (carya) which seem appropriate to them. Thus whichever path is suited to their competency, only through that path release is granted for them.

9-10 (a)

anyathā sthitiḥkhaṅgah syāt sthitiścorata śivagame ।
tadabhāvānna kaścitsyāt teneyami niyamasthitiḥ ॥
savānugrahakatvena sthityupāya vivarṣayā ।
namaśankīrtanādewa yathā kaścit-prasādhyate ॥
dūrasthair-mantramukhyaistu tādvat-karmakṣayastrika ।

(All means are leading to the goal of mukti). If this is not so, there arises a breach in the law of existence. In the Śivagamic scriptures, rules pertaining to these paths are ordained. If the means are not provided for, there is no way to reach the end. Therefore these steady

observances of religious obligations are meant only for the attainment of mukti. Mindful of these different means, the Lord exists bestowing grace on all. In the same way as by mere calling by names of persons standing at a distance, some persons are able to be favoured by them, so the initiated persons are able to make ineffect their bonds of karmas by incantation of important mantras (like brahma mantra and aing mantra).

11 (b) - 12 (a)

Gaudak -

aśeṣapāśa-viśeṣo yadi devasya dīkṣayā ||
 jātayān antranispattau katamī-syāt-vapuṣassthitiḥ |

Gauda -

On the completion of dīkṣā processed by the Lord, if the entire bonds get separated from the initiated person and if the final goal (mukti) issues from the process, then how is it that his body still continues to exist? (He need not be in an embodied state).

12(B) - 14

Bhagavān -

jatayām ghaṭanispaltau yathā cakram bhramatyapi ॥
 pūrvasamiskāra-samsiddhami - tathā vapuridam smṛtam ।
 aneka-bhāvikaṁ karma dagdhabijamivāṅgulbhīḥ ॥
 bhaviṣyadapi samruddhami yenaḥ raboḥamidam vapuḥ ।
 karmamā taddhi-bhogena ksayamāyātyasamśayah ॥

The Lord said -

In the same manner as even after a pot is taken out, the potter's wheel keeps on whirling round, so his body continues to exist (even after dīkṣā) due to the residuary force of karma. Just like a seed that is burnt is made ineffective for further growth, so the karma acquired over a series of births is destroyed by the power of mantras. The karma to follow is also destroyed by them. The karma by which the present body is caused is destroyed only by experiencing its consequences. There is no doubt with regard to the cause for the existence of body (even after initiation).

dehapatē vimuktisya - sadyonirvanatā, pi vā | 88
 kāryānubhissadā siddhistena te siva yojakāḥ ||

The initiated one gets release shedding his body (if it is of sadyo nirvāna dikṣā). If the initiation is of the kind of sadyo nirvāna dikṣā which is always accomplished by proper rituals and mantras pertaining thereto, he remains harnessed ^{at once} with Śivatra.

Garudaḥ

pāsamuktasya yacchihnamī svalpamapyatra kim na tat |
 dīśyate bhakticihnena na ca cihnamī kvacit sphuṭam ||
 sphuṭam yatra kvacit - dīśyate tatrāpi vyabhicānataḥ |
 prāgurto yogastasya tadurto grāha-pūrvakāḥ ||
 vibhūtvāttasya no grāhas-tathā mūrtatayā, pi ca |
 mahānātra virodhasyāt - kathamī tadbrūhi me hara ||

Garuda -

Nothing of the symptoms that appear for a person released from bonds is seen outwardly in sadyo nirvāna dikṣā. If it be said that it is seen by his devotion to God, etc., the same indication has already been seen

when Sakti ~~has~~ descended on him. (So devotion is not to be taken as a consequence of dīkṣā). Thus with 89 regard to indications, there arises a defect of deviation? (vyabhicāra doṣa). Moreover it is said that the soul is harnessed with śivatra. In that case it means that the soul is of the nature of being grasped. Since it has already been told that the soul is pervasive, the act of grasping as such, is not possible. If it is really grasped, then it would mean that the soul has[~]certain concrete form. O, Lord Hari!, thus there arises a contradiction (How is it to be reconciled?).

Bhagavān -

90

taccihnam vāsanā niṣṭhami tatkarmanyaṅvikalpanam |
 tatra tasya katham caitat - svalpenāpyanumīyate ||
 taccihnamādiranteṇa yadi tasya supūṣkalam |
 aryaḥcārah katham tasya vāsanāhita-caitasah ||

The Lord said -

The supposed indication is still shrouded (or situated) by the lingering impurity, mala. Even his karmas stand ~~a~~ unaltered (and he has to experience its fruits). When he is so, how could the indication like omniscience be conceived in him even in the least measure? When these indications are fully effected, he attains complete perfection. When his consciousness stands shrouded by vāsanā, how does, then, the alleged defect of deviation arise?

vāsanāḥ pi kriyāmūlani sāḥ pi tatānugā bhavet । a ।
 vibhūtrāt kṛe yathā śabda hyamūrtoḥ pi viṣo yathā ॥
 gṛhyate mantrasaktyāḥ sa vācyastacchaktiko guṇaḥ ।
 vācya-vācaka yogena jñeya mantrāṇavaḥ kṛga ॥
 c iti sūmat-kinanāgṛye mahātanti vidyāpāde dixākarṇa pāṭalaḥ ṣaṣṭha

The lingering impurity is due to his habitual acts; it always goes after one's own usual practices. In the same way as sound is grasped from ether (both being pervasive) and by the word 'poison', the hearer conceives the power of death, so by the power of mantra the soul remains to be grasped. It must be understood that the relation between the soul and mantra is like the relation between word and its sense.

(This is the chapter on dixā, the sixth of the knowledge-section of the Kinanāgama mahātanti.)

ATHA MANTRAPATAHAH

(Then the chapter on mantras)

92

Garudaḥ

mantrāṇām kīm sivo vacyassaktēssyādanavoḥpi vā |
trayamekatra vācyaṁ vā virodhoḥ tra prajāyate ||

Gauḍa -

What is the expressed sense of mantras? Is it Siva or Sakti or Mantrēvara? Or, do all the three aggregately exist as the principal sense of mantras? Since there seems to be inconsistency in the statements of scriptures, kindly explain to me about the nature of mantras.*

R

Bhagavān

sivo nimittabhūtaste saktiā, sau prerayatyaṁ |
tīrtayam vācyaṁapyatra na hyekena vimetarat ||

The Lord said:

Being an efficient cause, Siva directs Mantrēvaras through His Sakti. Therefore it should be understood that all the three - Siva, Sakti and Mantrēvaras, exist

as the expressed sense of mantras. Without the presence of one, other two do not exist with regard to the functional characteristics of mantras. 93

3-4

yataudanam pacasveti kenāpyukto's nya eva tu |
karoti pacanam so's pi kā'sthadi karanairyutah ||
sivasya ketukastitvam karanatvam-athānuṣu |
karanatvam tathā sakterevameṣāmiti sthitiḥ ||

When a cook is asked to prepare food, he cooks the rice collecting the fuels like fire-wood, etc. Even so, agency is with Śiva; the nature or purpose of cause is with mantresvaras and instrumentality is with Śakti. Thus all the three are intimately associated with mantras.

Cook stands for Śiva; fuels for Śakti; and food for mantresvaras.

5

yathā tantrīgatām geyām pauroṣām vyajyate sphuṭam |
 saivśaktistathānyuvā vyanakti sakalām kriyām ||

In the same way as a lutanist clearly manifests the melody contained in the cord of a lute, so Sivasakti, the indwelling power of mantras, brings forth the effects of all the activities undertaken by any aspirant who employs these mantras.

Gaudāh

yadyevam samsthitassos nussivo vācyatvamāgatah |
sakterapyavinābhāvāt - kalpitairanulhiśca kim ||

Gauḍa -

It is said that Mantrēśvaras are of the nature of kārānātra^() of mantras. Let Śiva alone be the expressed sense of mantras; or let Śakti also, since it is the inherent power of Śiva, be the expressed sense. Why should Mantrēśvaras be considered ~~or~~ along with Śiva and Śakti ?

7-8 ca)

Bhagavān

mantrānām chedanām proktām bandhanām kilanām
tādanām khedanām tṛptiśśoṣanām nirgalārgalam ||
evamādime cānyāni tena teṣāmi kimātmanah |
śaktirniyamikā teṣāmi anūnāmiti bodhinī ||
tasmāt - kalpyānavastārksya muktvā sivaparigrahaḥ |

The Lord said -

The functions of mantras are manifold. Different mantras are designed for different purposes like breaking down, confining, piercing, killing, flogging,

creating dissention, contentment, desiccation, freeing, chaining, etc. Thus there are so many functions ^{are} assigned to mantras. How do the souls are benefitted by these mantras of variegated nature? For them, Śakti is the guiding or governing power. Śivaśakti instructs Mantrēśvaras. Therefore, with regard to the sense, Mantrēśvaras are also considered along with Śiva and Śakti. These Mantrēśvaras, relieved completely even from adhikāra-mala stand to be absorbed by Śiva.

9(b)-10(a)

Gauḍaḥ

śiva evoditā mantrā yatkṛityamika kurvate ॥

kimapeksam prakurvanti neti vā vada me sphuṭam ।

Gauḍa -

Employing the mantras which are thus well grounded in the scriptures, all the rituals to be done here are brought to consummation. (Now, there is a doubt). Whether the fruits of previous karmas are taken into account or not by the Mantrēśvaras? Kindly explain to me for clear understanding.

10(8) - 12

Bhagavān -

na hi tesām nimittam tu nirapekṣāṇavo mataḥ ॥
 jñānoktyāpyamumantavyā daṣṭādeha-vidarāṇāḥ ।
 karmānascodaka prokṭā dīkṣā samaya samsthitāḥ ॥
 tenāpekṣām na kurvanti divjāntya-vidarāṇāt ।
 vidhimekamapekṣante sampūrṇāvayavam sivaṁ ॥

The Lord said -

There is no reason for considering the fruits of previous karmas. It is to be observed that Mantrésvaras are not taking into account the consequences of merit and de-merit. It is seen that a dying person (whose death occurs according to the āyuhprāda karma) is made to continue his state of embodiment by the power of mantras. So it is ascertained by the scriptural statements (that mantras are not related to the law of karmas). What is to be understood is that only the initiated person's activities are directed or urged by the mantras. The consequences of previous karmas having already been in

effect, as it is evident from the soul's embodiment in castes, ^{ranging} from brahmin to the lowest caste. So it is clear 98 that Mantresvaras do not consider the effects of previous deeds. Mantresvaras consider only the prescribed rules of employing mantras, their purity and perfection and their auspiciousness.

13

Garudāh

ekasyotthāpanam dṛṣṭva dṛṣṭaryānyasya naira tat |
abhicārocca-mantranām sthitam karma kaltram na tat ||

Garuda -

Bringing about the continuity of existence by the power of mantra is seen only on some occasions. But in some cases failure is seen in this attempt. Moreover, it is also seen that the employment of mantras for malevolent purposes results in the worst effects (which should not have taken place with regard to a virtuous person). Therefore how is it acceptable that Mantresvaras are not considering the effects of previous deeds?

14 - 16

Bhagavān -

mantrāṇāṃ niyatā saktirvidhānāṃ niyatāṃ yataḥ ।
 kṛtsnakarmakarā yeṣtra vaikalyānnaḥi tatphalam ॥
 sāmāgrī sakalā yasmin kurute dharmā sādhanam ।
 tatrāpi saktimātmīyāṃ mantrāḥ prakhyāpayanti te ॥
 na hi cintyāstu te mantrāssthūla-sukṣma-vinaśvarāḥ ।
 kṣanādraktāsītāśvetā bhavanti vidhicoditāḥ ॥

The Lord said -

For the reason that the limiting power (niyatā sakti) always constraint the mantras, it is to be realised that where the activities accompanying a particular employment of mantras are completely carried out, ^{the results are expected} there results the expected result. If there are some discrepancies, the expected results do not come out. Where the preparatory rites are perfectly done, there the mantras are capable of bringing about the desired effect. Even in the case of abhicāra, ^() the ^{evil} effect is ~~due~~ only due to the power of mantras and not due to the power of previous karma. Mantras make well-known their own capacities. The nature

of mantras is not to be comprehended from one standpoint. They are subtle; gross; unterminable. Augmented by the 100 prescribed rules they change their forms ^{vary?} very quickly. They become to possess the forms of various colours like red, black, white, etc.

17

garudāh

nityatvam yadi mantrāṇām rūpabhedaḥ katham sthitaḥ |
rūpabhedo yadā teṣāṃ anityatvam prasagyaṭe ||

garuda -

If mantras are held to be eternal, then how do the differences in their appearances occur? When these variegations of appearances are ascribed to mantras, then it implies that they are not eternal. (Anything which has a concrete form undergoes termination. So also with mantras).

Bhagavān -

Kamadāste tathāivoktā rūcīrūpāmukarīnah ,

101

yādṛṣī sādhakasyecchā tathā sstomānam prakurvate ॥

yā sā tēsāmi ca cichaktēsā nyathā naira jāyate ।

svabhāvo syam bahirdṛṣṭo mantrānām natāvat - khaga ॥

The Lord said :

Since these mantras, appearing in similarity with certain resplendent forms, yield all the desired purposes, they are thus supposed to have (different forms). Whatever figure an aspirant likes to contemplate on, the mantra makes itself to appear in the guise of that form. The indwelling power of the mantra is the Lord's cit-sakti (without whose impelling power the form of mantra cannot be manifested. Essentially, these forms of mantras are seen outwardly (with respect to mantras); these are like various disguises of an actor.

Kṛkalāso mahān yadvaddṛṣṭo ṣṭi bahuvṛpadhṛt | 102
 kenāpi ketunā tadvacca na śaktervināśitā ||
 evaṃ mantrāstu vākyena śraddheyāste yathoditāḥ |
 vicaranti sivecchātascoditā nikkhile ṣṭheraṇi ||

In the same way as a big chameleon, essentially being one, takes multi-coloured forms due to some reason or other, so the essential power of mantra is one and it is to be held that it is eternal. Thus it is maintained by the scriptures that mantra, in the form of syllables, presents itself in all the worlds of adhvā, mainly depending on the reverence and belief of the aspirants.

Gaṇḍah.

adhvamārgassamākhyāto vyāpakatvācchivasya na |
 yadyadhvā kalpyate tasya vyāpakatvam tadāhatam ||

Gaṇḍa -

The path of adhvā is emphatically told. Since Śiva is all pervasive, His adhvā-form is not to be accepted. If adhvā-form is fashioned for him, then His nature of all pervasiveness gets obstructed.

23-24

Bhagavān -

yeyam parimateriyoneḥ paśūnāmi bandhakāraṇam ।
 vibhūtimohinī tyagya tadatitassivo yataḥ ॥
 sarvagoṣpi yathā vṛkṣasskandhādūrdhvam śikhī sthitaḥ ।
 dīpōṣtra tadradeva syami śuddhavadatā vā paraḥ ॥

The Lord said :-

The path of adhvā evolves out of māyā for the sake of binding the souls. Leaving behind the pure māyā (vibhūti) and impure māyā (mohinī) Śiva exists as transcendent Brahman. In the same way as fire ^{, though it pervades the whole tree,} is seen only above the ~~upper~~ outer side of the stem of the tree, so Śiva, being supreme and pure, exists beyond these two mayas even though He pervades them.

guṇādhikhyāt-paraḥ prokto vibhūteḥ pyupacaryate । 104
 pṛthivyādīni tattvāni bhogasthānāni dehinām ॥
 bhuvanaiḥsaha śoddhyaṇi kramayuktyā yathā tathā ।
 ekasmādyatparami sthānāni tasmādyamjāt-paraṭparam ॥

Since Śiva is eternally associated with the characteristics like omniscience, etc., He is extolled to be more supreme than the released souls who experience the highest Bliss. Though He is all-pervasive, His adhvā-form is figuratively ascribed. ~~For all the embodied souls~~ Tattvas from pṛthivī to Śiva contain all the ~~worlds~~ material ~~na~~ worlds for the sake of enjoyments of the embodied souls. During the process of initiation, souls are to be consecrated in ^{the} ~~due~~ order by contemplating as though they ~~are~~ experience ^{the} bhogas concerned with all the worlds of bhuvanādhvā. Each material place is superior to the preceding one.

tāvadyāvat-sivasthānam niyato syam sive layah. 105

layena gamanam pumsah proktam tasya vibhūtvatah ॥

yathā śulbhām suvarṇatvam gatam tadvyapadiśyate ॥

tadvat-puṁ-vyapadiśyeta tats̥tho'pi sivatām gatah ॥

[iti sūmat-kiraṁākhya mahātāntre vidyāpāde mantrapatalasaptamah.]

In this manner, the soul is contemplatively taken up to Śiva-tattva where it gets absorbed. It is said that the soul approaches its final place by the process of absorption, since it is pervasive. In the same way as copper, shedding off its verdigris, shines forth constantly like gold, and hereafter it is called by the name 'gold' only, so the soul, after completely relieved from bonds, is said to have attained śivatva which is its permanent essential nature.

[This is the chapter on mantra, the seventh of the

knowledge-section of the Kiraṁāgama mahātāntra.]

ATHA BHUVANA PĀṬALAH

(Then the chapter on the worlds of Bhuvanādhvā)

Garudaḥ

kṣmādyadhvā sūcitah pūrami bhuvanaissaha śāṅkaraḥ |
bhuvanānāmi yathā samsthā pramānena vada prabho ||

Garuda -

O, Lord Śāṅkara! Earlier, tattvas from pṛthivī to nāda with their respective worlds were pointed out. How do all these worlds have their existence in all these tattvas? Explain to me about these worlds with their magnitude (or extent).

2 - 4

Bhagavān -

adhah kālāntako rudrah samastasthāna-madhyagah |
padmaścordhramadho nantas-tathā snye kramavartinah |
īśvarah piṅgalah kālah krodheśo jalado balah |
dhanadaśśāṅkaraścaitē rudrakotyā samāvṛtāḥ ||
yadrūpo bhagavān kālāstadrūpo yddhisamyutah |
tadrūpastūratastīkṣṇah kālopyevamī vibhūtimān ||

* The Lord said -

At the bottom of ^{the} macrocosm is the Kālāgnirudra 107
Bhuvana and Kālāgnirudra, who is the Lord of that Bhuvana,
exists at its centre. He is surrounded by many deities.
On the upper part of the Bhuvana is Padma and ~~below~~ on
the lower side is Ananta. Īśvara, Pingala, Kāla, Krodheshā,
Jalada, Bala, Dhanda and Śaikara - these eight Rudras,
each one of them surrounded by one crore of Rudras }
are there surrounded of Kālāgnirudra in the eight
directions (quarters and sub-quarters). These Rudras are of
the same structure as of Kālāgnirudra and they are
endowed with rich accomplishments. Thus, Kālāgnirudra,
being so energetic because of his gigantic figure,
shines forth with exalted power.

5-6

tadgraham kotisanichyātami tajjvalā daśakotayah |
nirālamibam tadurdhvam tu pañcakotirmatam tatah ||
ekakotyandabhittiśca āhatyonnati-vistarah |
kotayassaptadaśakāh kālāgnerbhuvanam mahat ||

The residence of Kālāgnirudra is about one crore of
yogas in its height. The blaze of his fiery figure is

... what's a crore

* why does the Lord go into such detail about
the worlds?

about ten crores of yojanas. Its smoke, Nirālamba by name, covers a height of five crores of yojanas. The thickness of the lower cosmic wall is one crore of yojanas. Thus the region from the lower cosmic wall upto the great Kālāgnirudra bhuvana measures seventeen crores of yojanas.

7-13

tadūrdhvam narakā ghorāḥ kṣudrajantu samāśrayāḥ ।
 catvāriṃśatsamadhikamī śatam teṣāṃ prayojitam ॥
 dvātriṃśat-tatra- nājanō nājanāgeśvarāstrayāḥ ।
 nauavoḥ tigunīścānyastamah śītoṣṇatā punah ॥
 santāpāḥ kamālākhyāśca kambalo nilasūtrakāḥ ।
 sūchīmukhāḥ kṣurāścaiva khadgatālavanoḥ parāḥ ॥
 kumbhīpakoḥ smbhūṣāśca taptāngārasudāhakṛt ।
 taptalākṣāraso kampastrapulapāḥ palāśanāḥ ॥
 ucchvāśāśca nirucchvāśastathā yugmamahīdhārāḥ ।
 śālmali kṣutpipāsākhyāḥ kṛmīnāmī nicayoḥ parāḥ ॥
 bhastambhaśca vitpūrṇo ghorā vaitarīṇī tathā ।
 avīcī cordhvataḥ sarve ^{caturbhēdagatāstrime ।} ~~kumbhīpakaśca nauavaḥ ॥~~
 aṣṭābhēdāstrayo jñeyāḥ kumbhīpakaśca nauavaḥ ।
 avīcīścaiva caṇḍasthamī catvāriṃśacchatamī matam ॥

Above the region of Kalāgnirudra are the worlds of narakas (hells) of dreadful nature which are the ultimate resorts of evil-doers. On the whole, there are one hundred and forty narakas of which thirty-two narakas are prominent. Out of the thirty-two narakas, ~~about~~ twenty-nine narakas are called Rāja naraka and the remaining three are called Rājarajeshvara. The names of the thirty-two narakas are as follows: Raurava, Atiguru, Tama, Śīla, Uśna, Santāpa, Kamala, Kambala, Nīlasūtraka, Suciṃukha, Kṣura, Khadga, Tālavana, Kumbhīpāka, Ambarīṣa, Arigāra, Dāhakṣt, Lākṣārāsa, Kampa, Trapulepa, Palāśama, Ucchrāsa, Nirucchvāsa, Yugma, Mahūdharā, Sālamali, Kṣutpipāsa, Kṛmīnicaya, Lohastambhā, Vitpūrṇa, Vaitarīṇī, and Avīci. One hundred and sixteen narakas are equally distributed in four directions, twenty-nine occupying each direction and thus forming a square. The narakas of this square belong to Rāja-naraka group. Above this square plane are three layers of naraka bhuvanas, each one consisting of eight narakas. In the lower most layer of eight narakas Avīci is important; in the middle layer consisting of eight narakas Kumbhīpāka is important, and in the upper most layer consisting of eight narakas Raurava exists in its [?]poposity. Thus the distribution and formation of one hundred and forty naraka bhuvanas should be understood.

ādāvābhāsatalākhyam jāmbūnadamayam bhavet ॥
 kūnā nāgasurāstatra nivasanti sukhabhoginah ॥
 śaṅkukarṇo mahānādo namuciśceti dānavāḥ ॥
 amanto gulikaścaiva melāputraśca bhoginah ।
 nāgakanyā samāyukta nivasanti na duḥkhitāḥ ॥
 vikatāśśūladantaśca lohitaḥṣaḥ palāśamah ।
 prak-khande dānava nāgā dvitīye nākṣaḥ pare ॥
 nivasanti jāmakinnā diyastūbhoga samyutāḥ ।
 dasālakṣocchrayam jñeyam sahasradāśa vīṣṭitam ॥
 navasahasrakam teṣāṃ antarālam sahasrakam ।
 pātālam tu bhavedūndhvam padmarāgadharālayam ॥
 praklādo bhūngavarṇaśca vahnijihvāśca dānavāḥ ।
 āsurībhīssamāyuktāḥ madhyato nāganāyakāḥ ॥
 vasukiśśaṅkhapālaśca dhītarāśtro bhūyāgamah ।
 divyaiśvaryaṃ vyālā bhūmastasmin sukhāśsthitāḥ ॥
 vidyummālī tatijjihvo hiranyakṣaśca te mataḥ ।

The lower most pātala is called Ābhāsa, which is of
 the nature of jāmbūnada gold. (As said earlier), dānavas,
 nāgas and asuras are living there with longlasting
 pleasures and enjoyments. In the lower section are the
 dānavas whose names are Śaṅkukarṇa, Mahānāda and
 Namuci. In the middle section are the nāgas who are in

in the company of nāga kanyas and who live there without || 2 any trace of misery. They are Ananta, Gulika and Melāputra. In the uppermost section are the asuras whose names are Vikata, Śīladanta and Lohitākṣa. All these dānavas, nāgas and asuras live there surrounded by retinues and ladies of their own respective nature. They are endowed with multifarious enjoyments. Above the plane of Ābhāsa exists Pātāla which is of the nature of ruby. Prahlāda, Bhoṅgavarṇa and Vahnijihva are the three dānavas residing in the lower section surrounded by the ladies of their own group. In the middle section are the chiefs of nāgas whose names are Vāsuki, Śaṅkhapāla and Dhṛtarāṣṭra. They are of dreadful nature and being endowed with splendid wealth they live there happily. Vidyunmāli, Tatijjihva and Hiraṇyākṣa are the names of the three asuras residing in the uppermost section.

25(b) - 28(a)

vīṭalam nāma pātālam indranīlamayam tataḥ ||
 śīśupālo'ndhakāraśca tārakākhyāśca dānavāḥ |
 atyanta bala bhogādhyas-tasmīn sarpa mahaujasah ||
 kambalo svetarastatra padmasānyo bhuyāgamah |
 yamadamiṣṭrogradamiṣṭraśca viśālākṣaśca kṛṣṇamah ||
 ramanti bhogasaṁpannāsṭhi sahasra samāyutāḥ |

Above the plane of Pātāla exists the pātāla named ¹¹³ Vitāla which is of the nature of sapphire. Śiśupāla, Andhakāra and Tāraka are the three dānavas residing in the lower section of Vitāla. They are endowed with everlasting vigour and enjoyments. The nāgas endowed with high splendour and residing in the middle section are Kambala, Svetara and Padma. Yamadaṁṣṭra, Ugradaṁṣṭra and Viśālākṣa are the three asuras residing in the upper most section associated with various kinds of enjoyments and surrounded by thousands of ladies.

28(4)-30

subhagastrikalō nāma tato, nyatyat-pusya bhūmiḥ ॥
 sutale kāladamṣṭraśca daityo nāmamayo, parah ॥
 karkotakah padmanāgo ghaṁṭānādaḥ palāśanaḥ ॥
 mahodaro mahākāyo mahabāhubalotkataḥ ॥
 tatra tiṣṭhanti nirduḥkha nirvandra nirkayāmarāḥ ॥

Above the plane of Vitāla is the pātāla named Sūtala which is of the nature of topaz. Dānavas residing in the first section are Subhaga, Trikala and Kāladamṣṭra. Nāgas residing in the middle section are Kārkotaka, Padmanāga and Ghaṁṭānāda. Asuras residing in the upper section are Mahodara, Mahākāya and Mahābāhu.

They are with mighty vigour and they live there ~~free~~ 114
freed from misery, pairs of opposites (like heat-cold etc.)
and fear. They are immortals.

31-32

mahātalamī tu yannāma rūpyabhūmimayam tatak |
dundubhistarakākhyāśca suparṇoṣṭha balānvitak ||
dhanan̄jayasakālaśca bhadro nāmā | bhīmānakāḥ |
jvālāsyo vāmanograśca vasantiyugrā ratipriyāḥ ||

The next pātāla named Mahātala is of the nature of silver. The mighty danavas residing in the lower part are Dundubhi, Tāraka and Suparna. The proud nāgas residing in the middle part are Dhanan̄jaya, Sakāla and Bhadra. Asuras who appear dreadful and who are fond of pleasures residing in the upper part are Jvālāsya, Vāmana and Ugra.

33-35(a)

pātalamī nāma yaccānyat sawaratnāñcitam bhavet |
śaikhodaro bhadrabhoḡo jvālāmālo mahāsuraḥ ||
durdāśano durmukhaśca sveta bhadro mahoragaḥ |
meghanādo ṭṭahāsaśca bhīmo bhīmaparākramaḥ ||
vicitraīśvarya sampannās-sudhāna-rasa samyutāḥ |

The next region named Pātāla is embellished with all kinds of diamonds. Śarikhodara, Bhadrabhoja and Jvālāmāla are the dānavas of the lower section. Dundarāsana, Durmukha and Svetaśhadra are the nagas in the middle section. Meghanāda, Atthāsa and Bhīma are the asuras in the upper section. All these inhabitants are endowed with multifarious wealth, nectarine food and nectarine drink.

35- 38(a)

anyadrasātalam nāma sarveṣāṃupariśṭhitam ॥
 mukṭāphalamayī bhūmistasmin bhuvana bhūṣitā ॥
 dirghikodyānapuṣpādhyā hemaprākāra-torāṇā ॥
 rasāyamānnastrīyuktā siddhadravya samākulā ।
 tatāṣṭe sa balī ruddho harinā vāmanena tu ॥
 takṣako nāgarāyaśca rohitākṣaśca rākṣasaḥ ।

Above all these pātālas exists Rasātala which is of the nature of pearl and which is embellished with ornaments. It is full of lengthy gardens abounding in various kinds of flowers; it is full of ornamental arches and golden ramparts. Those who live there are enriched with nectarine food and are surrounded by beautiful ladies;

~~innocent~~ They are innervated with the accomplished 116
spirituous liquor. Bali, who was once impeded by
Vamana (an incarnation of Hari) is the danava of
lower section; Takṣaka is the nāga of the middle section
and Rohitāksa is the asura who lives in the upper
part of Rasātala.

38(b) - 40

ūrdhvam kanisṭha pātālam aṣṭalaksamitam tataḥ ॥
nikata dānavā ye tu purāḥ pratiyugeyuge ।
tastu tebhyasamākṛṣya sthāpita hāṭhakaḡratāḥ ॥
pātāla kanyakordhve tu dasalaksamitam tataḥ ।
tasyordhvam navalaksastu sthitam vai hāṭhakeśvaram ॥

Above the last pātāla (namely, Rasātala) is a region
extending upto eight lakhs of yojanas. At the termination
of each yuga, these danavas, nagas and asuras are
absorbed and at the beginning of each yuga they are
again created. Above the last pātāla, at a height of
ten lakhs of yojanas is established the residence of
Hāṭhakeśvara, measuring nine lakhs of yojanas. The
aforementioned danavas, nagas and asuras are
under the control of Hāṭhakeśvara.

tatgrho hemaratnādhyo diryastribhogabhūsitah |
 tad dhyāna yajayuktā ye tadbhogam prāpnuvanti te ||
 pātāladvārapālatvam tacchivenāsya kīrtitam |
 hāṭhāt-śhinatti citrāṇi tonāsyami hāṭhako matah ||
 pūrvoditā pramāṇena sthitaḥ pātāla-saṅgrahaḥ |
 ato, stāṣēti lakṣāṇi dve ca kotipramāṇataḥ ||
 bhūprsthāmi sakatāhena kotimānena tatsamam |
 evamekīkṛtāmi sarvāni pañcaśatkotayassthitāḥ ||

The mansion of Hāṭhakeśvara is embellished with gold and diamonds. He is seated there surrounded by beautiful damsels; shining forth with his ornaments, he exists there endowed with various kinds of enjoyments. Those who contemplate on him and do incantation attain the same pleasures as endowed with Hāṭhakeśvara. Since he violently breaks down to pieces all the worlds under his control at the end of each kalpa, he is called Hāṭhaka. Thus the seven pātālas exist with the aforementioned extent. Above the region of pātāla-loka, the hinder part of the earth measures two crores and eighty-eight lakhs of yojanas. So, it is said that the total height from the Kālāgnirudhalbhuvana to the ~~the~~ centre of the earth is equal to fifty crores of yojanas.

Bhūlokastatra vikhyātas-sapta-dvīpārṇavānritāḥ ।
 jambūśśākāḥ kuśāḥ krauñcaśśālmali ca tathā parāḥ ॥
 gomedaḥ puṣkarākhyasca sapta-dvīpāḥ prakīrtitāḥ ।
 kṣārah kṣīrodadhissarpirikṣurmadya-payonidhiḥ ॥
 tatassvādūdakodanvān tasmāt-dviguṇasthitāḥ ।
 lakṣayojana-vistīrṇāni jambūdvīpāni samantataḥ ॥
 narakhaṇḍāni ca tat-jñeyāni merumadhyāni suparvatam ।

(Now a description of Bhuloka is given)

The earth is surrounded by the seven continents (dvīpas) and seven oceans. The seven continents (dvīpas) are: Jambū, Śāka, Kuśa, Krauñca, Śālmali, Gomeda and Puṣkara. The names of the seven oceans are: Kṣāra, Kṣīra, Sarpi, Ikṣu, Madya, Payonidhi, and Svādūdaka. With regard to these dvīpas and oceans, it is said that each one is twice the size of the previous one. (Thus, if the extent of Jambū dvīpa is one lakh of yojanas, that of Śāka is two lakhs and so on). Jambū dvīpa is about one lakh of yojanas in extent. It consists of nine divisions. At its centre is the great mount Meru.

sa merurhemasāmbhūtīśśarāvākrīmastakāḥ ॥
 pravīṣṭaśṣoḍaśādhaṣṭāt - sahasrāṇi savartulāḥ ।
 ucchreyena sahasrāṇāṃ aśīticaturanyathā ॥
 tribhīṣṅgaīssamāyukto sukma-kāñcana-ratnajaiḥ ।
 kṛṣṇasya rājatami sṛigamī sauvarṇamī brahmano matam ॥
 ratnajamī śāṅkarāmī sthānamī tadadhosmarasamīthīḥ ।

The mount Meru is equipped with golden treasure and its head (summit) is like a shell or shallow dish. Its height is about one lakh of yojanas. About sixteen thousands of yojanas of Meru has gone deep into earth; the rest of it, measuring eighty-four thousands of yojanas is above the earth-plane. Meru has three peaks of iron, gold and diamond. Out of these peaks of different colours, that which is of silver belongs to Viṣṇu (Kṛṣṇe); that of gold is owned by Brahma and that of diamond belongs to Śāṅkara. Below their ~~and~~ residence is the place where the immortals live.

sthītāśmarāvātī purve purī cendrasya hemajā ॥
 tejovātī sthītāgneyyāmī vahneḥ kamala-lohitā ।
 vāivasvātī yamasyāptī daksīṇeśṛjāna samīlhitā ॥

rakṣovati ca nairṭyāṃ nirṭeh kṛṣṇa-lohavat | 20
 vāuṇyāṃ śuddhavatyākhyā varuṇasyendu sannibhā ||
 vāyave gandhavatyākhyā vajormarakatātmikā |
 uttare sarvaratnādhyā kubherasya mahodayā ||
 yaśovati sthitā śukla harāśyeśānagocare |

Around the mount Meru, in quarters and sub-quarters
 are the cities of specific colours owned by the dik-pālavas.
 In the east is Amarāvati of golden colour belonging to
 Indra. In the south-east is Tejovati of lotus-red colour
 belonging to Agni. In the south is Vairavati of black
 colour belonging to Yama. In the south-west is Rakṣovati
 of black-red colour belonging to Nirṭi. In the west is
 Śuddhavati of yellow-white colour belonging to Varuṇa.
 In the north-west is Gandavati of green colour belonging to
 Vāyu. In the north is Mahodaya of the colour of
 all kinds of diamonds belonging to Kubhera. In the north-west
 is Yaśovati of white colour belonging to Īśāna.

55(B)-59

meroścaiva catundikṣu sthitāstvanye mahānagāḥ ||
 pūrvarasmin mandaro nāma daksine gandhamādanah |
 vipulāḥ pāścime ḡ jneyasupārsvaścottare sthitāḥ ||

Kadambho mandare jñeyo jambūssā gandhamādane | 121
 aśvattho vipule jñeyasupārśve ca vato matah ||
 sarāmsyupavanānyatra pūrvascārunodakam |
 mānasam dakṣiṇe jñeyam śītodam pāścime matah ||
 mahābhadrāmuttaratas-tataścāitranatham vanam |
 nandanam tu vaiṣṇāyam dhṛtasamnam kramāt-sthitam ||

On the four directions of Meru, there are four great mountains. The mountain Mandara is in the east, Gandhamādana is in the south, Vipula is in the west, and Supārśva is in the north. (These four mountains are collectively called Vitakampa mountains.) Each mountain has got its own significant tree. Mandara has got ^{the} Kadamba tree; Gandhamādana has got ^{the} jambū tree; Vipula has got ^{the} aśvatthā tree and Supārśva has got ^{the} vata tree. In the same way, each mountain has got its own garden and lake. Mandara has got a garden named Caitranatha and a lake Arunodaka; Gandhamādana has got a garden Nandana and a lake Mānasa; Vipula has got a garden Vaiṣṇāja and a lake Śītoda; Supārśva has got a garden Dhṛta and a lake Mahābhadra.

60-63ca)

122
tata dakṣiṇāto meruḥ sthitamatannagatrāyam ।
niśadho hemakūṭasā himavānīti viśṛtāḥ ॥
meroruttarato, dṛvāni tṛtāyam cāpi samsthitāni ।
nīlāśśveto girīścaiva śṛṅgavānnāmacāparaḥ ॥
sahasradvaya vīṭirṇāssamudhrāvadhayo mataḥ ।
mālyavān pūrvato merosthito yojana saṅkhyayā ॥
sahasravīṭitastarkṣya gandhārkhyam pāścīme tathā ।

To the south of Meru, there are three mountains - Niśadha, Hemakūṭa and Himavān. To the north of Meru are the three mountains - Nīla, Śveta and Śṛṅga stretching upto the ocean and having a breadth of two thousands of yojanas. To the east of Meru, the mount extends upto one thousand yojanas and to the west of Meru, the mount Gandha exists.

63cb) - 67ca)

nagānnagāntarāni yacca taddeso varṣa ucyaṭe ॥
himavat sindhumadhyasthāni bhāratāni cāparat sthitāni ।
sahasra nava saṅkhyātāni varṣāni kimpuruṣāni tathā ॥
tadavaddhemakūṭasyottarato himavādgireḥ ।
dīrghāni taccā samārkhyātāni tatastaddhari samjñakam ॥
uttare hemakūṭasya dakṣiṇe niśadhasya ca ।

prāk pramāṇam tu tanmeroh bhadrāsram pūrvato bhavet ॥
abhimālyavarōr madhye caturāśram samantatah । 123

The intermediate region between two mountains is called Varṣa. The region between Himācala and the southern ocean is called Bhārata varṣa whose extent is about nine thousand yojanas and which is like a bow. The region between Himācala and Hemakūṭa is called Kimpuruṣa varṣa whose extent is about nine thousand yojanas. The region between Nisadha and Hemakūṭa is called Hari varṣa extending upto nine thousand yojanas. The region lying in the east of Meru is called Bhadrāsra, which extends between Mālyavan and the eastern ocean.

67(b) - 71

meroh pāścimato jñeyam ketumālam tu tādrsam ॥
gandhādriyādessamudhraya madhye madhye ilāvṛtam ।
sumerosca cadurdikṣu navasāhasa viśṛtam ॥
sumeroh pārsvataścāstau sahasrāṇi ca talpumah ।
param hiraṇyakam tasmāt dīrgham kimpuruṣam yathā ॥
sumeroruttare kāmyo nilāsvetādri madhyagah ।
srigādrīsvetayor madhye ^{svetādūrdhvam hiraṇyakam ॥} ~~jaladherdaksine ketumah ॥~~
srigādreruttare jñeyo jaladherdaksine kuruh ।
candrārdhavattu tat jñeyam bhāratam kīrtitam yathā ॥

To the west of Meru and between Gandhamādana and the eastern ocean lies Ketumala varṣa. Glāvṛta varṣa ¹²⁴ also lies between Gandhamādana and the eastern ocean. On the side of Meru, lying between Svrga and Śveta mountains is Hiraṇyākṣa varṣa which, like Kimpurusa, extends upto nine thousand yojanas. Kāmya varṣa is to the north of Meru and it lies between Nīla and Śveta mountains. Kuru varṣa is the one which has Svrga on its north and the ocean on its south. It is like the half-moon. Then, a description of Bharata varṣa (follows):

72-74

Bhāratam tatpunarjñayam navakhandayutam tataḥ |
 indrasamjñāḥ kaśerusca tāmravarṇo gābhastimān ||
 nāgassaumyaśca gāndharvo vāruṇaśca kumārikā |
 tatasśudīrghe kamyākhye dvīpe varṇacatuṣṭayam ||
 seṣāṇi mlecchayuktāni śatapañcāyutam ca ^{tat} |
 tadyojana sahasrāṇi samblecchānītarāṇi tu ||

Bharata varṣa consists of nine divisions. They are: Indra, Kaśeru, Tāmravarṇa, Gābhastimān, Nāga, Saumya, Gāndharva, Vāruṇa and Kumāri. Upto the extent of Kumāri dvīpa, people belonging to the four principal

castes are inhabiting. In the rest of the land extending
about five hundred crores of yojanas, barbarians and
other people live. 125

75-78

mahendro malayassahyaśśuktimān - riksaparvataḥ |
vindhyaśca pāriyātraśca saptaitē kulaparvataḥ ||
avāk himavataḥ kṣāraśśatāni nava tasya hi |
atikramya tathā śnyāni dīpāni sukhadāni tu ||
anigadīpāni samākhyāⁿⁱ ~~ca~~ ca malayāni-saṅkhasamjñakam |
kumudam vārasamjñam ca malaye malayācalah ||
tat y pāde hemajā laṅkāpurī kūrālayā mata |
svami samāsataḥ proktam jambūdīpamidam khaga ||

There are seven kula parvatas in Bharata varṣa. They
are Mahendra, Malaya, Sahya, Śuktimān, Rikṣa, Vindhya
and Pāriyātra. Being in front of Meru and Kṣāra ocean
and distributed through the extent of nine hundred yojanas
are upa-dīpas which are capable of giving pleasures to
all. Malaya, Saṅkha, Kumuda and Vāra are the important
Upa-dīpas. Malayācala is in Malaya dīpa at the foot of
which lies the golden ruled Laṅkā. It is the place
~~for~~ of dreadful persons. Thus, a short account of Jambū-dīpa
is given.

tasyaiva laksamātrasya kṣārodastatsamo bhavet |
 kṣārodāt diguṇaḥ kṣīraḥ kṣīrodādadhī samyñākaḥ ||
 dadhnaśca sarpiśamyñāśca tasmācca diguṇo rasah |
 rasāttat diguṇam madyam tasmāt svādūdakam tathā ||
 jambūdirpāt tathā śākāśśākāt kuśasamyñākam |
 kuśāt krauñcam vimirdiṣṭam krauñcāt tacchālmalti ca ||
 tasmāt-gomedaśamyñāśca gomedaṭ puṣkaram tathā |
 āpassvādūdakam tatra tato bhūmirhiraṇmayī ||

Jambu dīpa is about one lakh of yojanas in its extent. The kṣāra ocean (ocean of salt) encircling Jambū is also of the same extent. Beyond the kṣāra ocean is kṣīra (milky ocean), its extent being twice that of kṣāra. Dadhi (ocean of curd), whose extent is twice that of kṣīra, lies beyond the milky ocean. Sarpi (ocean of clarified butter) lies beyond dadhi and its extent is twice that of dadhi. Beyond sarpi lies iksu (ocean of cane-juice), its extent being twice that of sarpi. Beyond iksu is madya (ocean of wine), its extent being twice that of iksu. Svādūdaka (ocean of pure water) is beyond madya. Similarly, the seven dīpas are to be known in due order. Jambū, Śāka, Kuśa, Krauñca, Śālmali, Gomeda and Puṣkara are the seven dīpas. Their extends correspond to the extents of

seven oceans respectively. Beyond the ocean of pure water lies the golden region.

127

83-86

daśakotimīṭā jñeyā kṛīḍāṅgham syāddivaukasām ।
tasmāccādrīḥ paro jñeyo lokāloka itisartah ॥
sahasradasā visterṇo deśanamāśrayo bhūvi ।
arvāk - lokonālokordhvam lokālokāttamastataḥ ॥
tasyāpi parato jñeyo mātaṅgo vidṛmaprabhāḥ ।
yatpramāṇam tu saveśam tatpramāṇam samantataḥ ॥
saptatyardhena kotinām lakṣāścaikona vimśatīḥ ।
catvārimśat - sahasrāṇi kotīstrauḷyāt katahakam ॥

The extent of golden region is about ten crores of yojanas. It is meant for the sports of celestial beings. Beyond this golden region exists the mountain Lokāloka (i.e. Cakravāla giri) extending upto ten thousands of yojanas. Beyond this mountain lies a place which is full of darkness. Beyond this dark place is Mataniga in its coral brightness. The total extent of Lokāloka, dark place and Mataniga measures thirty-five crores nineteen lakhs and forty thousands of yojanas (35,19,40,000). The thickness of the encircling wall of macrocosm is about one crore of yojana.

tiryak-mediniparyantami śatakotyardha viśṭṭitam ।
 Bhūrbhuvassvar-dhruvāntami śyāllakṣapañcadaśānvitam ॥
 pañcāśītisca lakṣāṇām kotidvayami mahā bhavet ।
 koṭyastakami jano jñeyas-tapo dvādaśakotikam ॥
 daśaśatkoṭayassatyami tasmādūrḍhvami pratīṣṭhitam ।
 tasmādūrḍhvami bhavet-brahma koṭitrayamitah khaga ॥
 trilhiṣca koṭihirviṣṇuscaturbhiṣca karah sthitah ।
 brahmāṇḍamūrḍhvataḥ koṭikoṭiṣṭhaulyami vivardhitam ॥

Thus, horizontally on all sides from the centre of Bhūloka to the cosmic wall, the extent measures fifty crores of yojanas. Above Bhūloka are Bhuvāloka, Svarloka, Mahāloka, Janāloka, Tapāloka and Satyaloka. The total height from Bhūloka to Dhruvaloka is about fifteen lakhs of yojanas. The height of Mahāloka is about two crores and fifty lakhs of yojanas and that of Janāloka is about eight crores of yojanas. Tapāloka has the height of twelve crores of yojanas and the height of Satyaloka measures sixteen crores of yojanas. The world of Brahma is above Satyaloka and its height is about three crores of yojanas. The world of Viṣṇu measuring a height of three crores of yojanas is above the world of Brahma. The world of

Hara is above the world of Viṣṇu and its height is about ¹²⁹ four crores of yojanas. The thickness of the cosmic wall measures one crore of yojanas. Thus, it may be seen, that from Bhūloka to Haraloka, the total height measures fifty crores of yojanas.

91- 93

eṣu lokesu tiṣṭhante bhāskarādya grahāṣṣubhāḥ |
 nivasanti surasiddhā vimānasthā mahayasaḥ ||
 bhūlokādyaavadandam tu pañcāśatkoṭayo mataḥ |
 kālāgnimāditāḥ kṛtvā tadvat sanikhyordhvatassthitā ||
 brahmāṇḍa-dhāraka rudrāṣṣatasamikhyā vikalpitāḥ |
 ekaikaśo diśāmbhāgo dasāsanikhyāsthitaḥ ||

In these lokas exist auspicious planets like Sun, Moon, etc. Resplendent devas and siddhas also live there seated in heavenly cars. The extent from Bhūloka to the cosmic wall measures fifty crores of yojanas. Beginning from the Kālāgnirudrabhuvana, each bhuvana whose magnitude has been explained earlier, is placed one above the other. There are one hundred Rudras who sustain the whole Brahmāṇḍa. In each direction ten Rudras exist ~~at~~ sustaining that particular direction.

Kapālīśo hyajo buddho vajradehah pramardanah |
 vibhūtiravyayāśāstā pinākī tridāśādhīpah ||
 indravīryam samākramya siddhāstapūjita dāśa |
 agnirudro hutāśī ca piṅgalah khādago harah ||
 jvalano dahano babhru bhasmāntaka- kṣayāntakau |
 āgneyāmi samishhitāstvete pūjitāstena ~~ru~~ rudravat ||

* Kapālīśa, Aja, Buddha, Vajradeha, Pramardana, Vibhūti,
 Aryaya, Śāsta, Pinākī and Tridāśādhīpa - these are the
 names of ten Rudras ~~who~~ who sustain the eastern direction.
 They are being worshipped by Indra, the dik-pālaka () of that
 direction and other devas. Agnirudra, Hutāśī, Piṅgala,
 Khādaka, Hara, Jvalana, Dahana, Babhru, Bhasmāntaka
 and Kṣayāntaka - these are the names of ten Rudras
 taking possession of the south-east direction. They are
 worshipped by Agni, the dik-pālaka of that direction.

yāmye mṛtyurharo dhātā vidhātā kartṛsamijñakah |
 samyoktā ca vijoktā ca dharmo dharmapatissmṛtah ||
 yamasya balamākramya yamenaiwa supūjitah |
 nirntirmāraṇo hantā krūradr̥ṣṭirbhayānakah ||
 ūdhraśepho virūpākṣo dhūmralohitadamīṣṭrinah |
 nirntērbalamākramya sthitāstenaiwa pūjitah ||

* It may be useful to the reader to know why these
 names are given.

Yama, Mr̥tyu, Hara, Dhāta, Vidhāta, Karta, Samyokta, 13¹
 Vidyokta, Dharma and Dharmapati - These are the names of
 ten Rudras sustaining southern direction and controlling the
 vigour of Yama. They are worshipped by Yama, the dik-pālaka
 of that direction. Nirrti, Māraṇa, Hanta, Kūradyūti,
 Bhayānaka, Udhvaśepha, Virūpākṣa, Dhūmra, Lohita
 and Dharmīstri - These are the names of ten Rudras who
 sustain the south-west direction and control the vigour of
 Nirrti. They are worshipped by Nirrti, the dik-pālaka of that direction.

100 - 102

Balaścātibalāścaiva pāśakasto mahābalah |
 svetaśca balabhadraśca dīrghabāhujalāntakah ||
 badabāmukhabhīmau ca varuṇena supūjitāḥ |
 śīghro laghurvāyuvegassūkṣmastikṣṇaḥ kṣayāntakah ||
 pañcāntakah pañcaśikhaḥ kapardī meghavāhanah |
 vayoṇ-priyāssadā hṛyete daśarudrā mahābalāḥ ||

~~Śīghra, Laghu, Vāyuvega, Sūkṣma, Tikṣṇa~~

Bala, Atibala, Pāśakasta, Mahābala, Śveta,
 Balabhadra, Dīrghabāhu, Jalāntaka, Badabāmukha
 and Bhīma - These are the names of ten Rudras of the
 western direction. They are worshipped by Varuṇa, the
 dik-pālaka of that direction. Śīghra, Laghu, Vāyuvega,

Sūkṣma, Trūkṣna, Kṣayāntaka, Pañcāntaka, Pañcaśikha, 132
 Kapardī and Meghavāhana - these are the name of ten
 Rudras who sustain the Brahmānda inth north-west direction
 and who are loved and worshipped by Vāyu, the dik-pālaka
 of that direction.

103- 105

jatāmakutaḍhārī ca nānāratnadharoḥ parah |
 nidhīśo rūpavān dhanyassaumyadehaḥ prasādakṛt ||
 prakāśoḥ lakṣmīvān prasādassomadavatāḥ |
 vidyādhipeso sarvajño jñānabhuk - vedapāragerḥ ||
 sureśāsārva jyeṣṭhā ca bhūtapālo balipriyah |
 īśānamāśritā rudrā īśamitrā ime daśa ||

Jatāmakutaḍhārī, Nānāratnadhara, Nidhīśa, Rūpavān,
 Dhanya, Saumyadeha, Prasādakṛt, Prakāśa, Lakṣmīvān,
 and Prasāda - these are the names of ten Rudras of
 northern direction. They are worshipped by Kubhara, the
 dik-pālaka of that direction. Vidyādhipa, Īśa, Sarvajña,
 Jñānabhuk, Vedapāragera, Sureśa, Śārva, Jyeṣṭhā,
 Bhūtapāla and Balipriya - these are the names of ten
 Rudras of north-east direction. Īśāna, the dik-pālaka
 of that direction is in friendly attitude with them
 (i.e, ~~they~~^{he} worships them).

jayantaḥ pālako vīraḥ kapāliśo vṛṣadhvajah |
 sudhīśaścaivograśarvo ca śubhro vai lohito sparah ||
 viṣṇuśānā mahātmānaśsukhino mṛtyuvarjitāḥ |
 samīkṣurvilkuṇ-ḡuṇādhyakṣaś-tryakṣaśtridaśāvanditāḥ ||
 samivāhaśca vivāhaśca nabhoḥlipśuḥ trilocamah |
 evaṃ te daśasamīḡortā rudrā brahmādhidevatāḥ ||

Jayanta, Pālaka, Vīra, Kapāliśa, Vṛṣadhvaja, Sudhīśa,
 Ugra, Śarva, Śubhra and Lohita - these are the names of
 ten Rudras of lower direction, being worshipped by Viṣṇu,
 the dik-pālaka of that direction - These Rudras are
 endowed with pleasures and they are free from death.
 Śamīkṣu, Vilkuṇ, ḡuṇādhyakṣa, Trayakṣa, Tridaśāvandita,
 Samivāha, Vivāha, Nabha, Lipsu and Trilocana -
 these are the names of ten Rudras of upper direction
 protected by Brahma to whom these ten Rudras are the
 presiding deities.

brahmāṇḡamī samatikṛamya jalam daśaḡuṇam bhavet |
 amareśamī prabhāśamī ca naimīśamī puṣkaramī tathā ||
 āśādḡhīndīndīmundīca bhārabhūtāmī ca lakulamī |
 atīḡuhyāśtākāmī hṡetat- jalavaranaś samīsthitam ||

134

Then comes jalā-maṇḍala () which is ten times higher than the pṛthivī-maṇḍala. There are eight bhuvanas in jalā-tattva which are termed guhyāṣṭaka. The names of the bhuvanas are : Amareśā, Prabhāsa, Naimiśā, Puṣkara, Aśādhī, Dīṇḍimundī, Bhārahūta and Lakula.

111 - 112

tejastattvam tadūrdhvam tu tejoṛūpa janākulam |
 hariścandram ca śrīśailam jalpa^{am} amrātakesvaram ||
 madhyamam ca mahākālam kedāram bhairavam tathā |
 atiguhyāṣṭakam hyetat- tejastattve pratiṣṭhitam ||

Above the jalā tattva is tejas tattva maṇḍala inhabited by lustrous beings. Hariścandra, Śrīśaila, Jalpa, Amrātakesvara, Madhyama, Mahākāla, Kedāra and Bhairava - these are the names of eight bhuvanas of tejas tattva. These bhuvanas are called Atiguhyāṣṭaka.

113-114

vāyutattvam sthitam tasmād-dasādhāvṛtīya tajasam |
 gayā tathā kurukṣetram nākhalam nakhalam tathā ||
 vimalam cātākāsam ca māhendram bhīmamaṣṭakam |
 guhyādguhyataram hyetat vāyvarānamāṣṭakam ||

In vāyu tattva mandala which is ten times higher than 135
 tejas tattva exist eight bhuvanās, collectively called 'gūhyā-
 guhyatara'. () The names of the eight bhuvanās are: Gaya,
 Kurukṣetra, Nākhala, Nakhala, Vimala, Atthāsa, Māhendra
 and Bhīma.

115-116

tadūrdhvaṃ bhavati vyoma pañcamam rūpa varjitam |
 vāstrapādāni rudrakotīni avimuktāni mahālayam ||
 gokarṇāni bhadrakarṇāni ca svarṇākṣāni sthānusaṃjñakam |
 pavitrāṣṭakametaddhi vyoma tattve pratisthitam ||

()
 Above vāyu tattva exists vyoma tattva which is
 devoid of form and ten times higher than vāyu tattva.
 The names of eight bhuvanās which have their existence
 in vyoma tattva are - Vāstrapāda, Rudrakotī, Avimuktā,
 Mahālaya, Gokarṇa, Bhadrakarṇa, Svarṇākṣa and sthānu.
 These eight bhuvanās are called Pavitrāṣṭaka.

117-119 (a)

dasadhā tamatikramya syādahanikāra-saṃjñakam |
 chagalāṇḍāni divraṇḍāni ca mākotāni mandaleśvaram ||
 kālāṅjanapuram caiva śaṅkukarṇāni sthaleśvaram |
 sthūleśvarāni ca vikhyātāni - ahanikāre pratisthitam ||
 sthānavastakamiti khyātāni tadūrdhvaṃ buddhi saṃjñakam |

Ten times higher than vyoma tattva is ahankāra tattva ()
 in which the following eight bhuvanas named 'sthānvaṣṭaka'
 exist: Chalaganda, Divanda, Mākṣā, Mandalesvara,
 Kālāñjanapura, Śaṅkukarna, Sthalesvara and Sthūlesvara.
 Buddhi tattva is above ahankāra tattva.

119 (b) - 120 (a)

paśācamī nākṣasamī yāksamī gāndhāvamī caindraśaumyakam ॥
 prājesamī brāhmaśamijñamī ca devayonyāṣṭakamī matam |

Paśāca, Rākṣasa, Yaksa, Gāndhāva, Indra, Saumya,
 Prājesa and Brāhma - These are the names of eight
 bhuvanas called devayonyāṣṭaka () existing in buddhi tattva.

120 (b) - 121

buddhi tattvāt tato gaṇamī tatrādau cākṛtamī bhavet ॥
 kṛtamī ca bhairavamī brāhmyamī vaiṣṇavamī ca kumārakam |
 aumamī sūkāṅṭhāśamijñamī ca gaṇamī yogāṣṭakamī matam ॥

Above buddhi tattva exists gaṇa tattva, ten times
 higher than buddhi tattva. Akṛta, Kṛta, Bhairava,
 Brāhmya, Vaiṣṇava, Kumāraka, Auma (Uma) and
 Sūkāṅṭha - These are the names of eight bhuvanas
 named yogāṣṭaka () existing in gaṇa tattva. ()

tato, vyaktam pradhānam ca mahādevāṣṭakālayam ।
 krodhēśācandasamivanto jyotiḥ piṅgalasūrakau ॥
 pañcāntakavāraśca śikhedaśca sthitāstriha ।
 avyaktat-nāgatattvam tu śatadhā vyāpya samsthitam ॥
 mahātejo vāmadevo bhavadbhavaikapīṅgalau ।
 jyotiḥ piṅgexaṇeśānau bhuvaneśvara eva ca ॥
 aṅguṣṭha-mātra sahita nāgasthā vīryasamyutāḥ ।
 tatraiva puruṣo jñeyah pradhāna-grhapālakah ॥

()
 Avyakta tattva (prakṛti) (is ten times higher than
 guna tattva). The eight bhuvanas, called Mahādevāṣṭaka
 existing in avyakta tattva are: Krodhēśa, Canda,
 Samivanta, Jyoti, Piṅgalasūraka, Pañcāntaka, Ekavāra
 and Śikheda. Hundred times higher than avyakta tattva
 exists nāga tattva. In this tattva, there are ten bhuvanas.
 They are: Mahāteja, Vāmadeva, Bhava, Udbhava,
 Ekapiṅgala, Jyoti, Piṅgexana, Īśāna, Bhuvaneśvara
 and Aṅguṣṭhamātra. The presiding deities of these worlds
 are endowed with virility and vigour. Puruṣa tattva
 exists along with nāga tattva. It is there as the protecting
 agent of avyakta.

126-128(a)

nāgātattvācca vidyākhyam asuddham paśumohanam |
vāmaderos tibhūmasca ugraśca balasamjñakah ||
śarveśānaikavīrāśca pracandaśceśvarah punah |
umābharta hyagos nanta ekascaiva śivah punah ||
vidyā tattvā sithilā hyete rudrāscātibalotkatāh |

138

Above nāga tattva is vidyā tattva which is impure and of the nature of deluding the soul. There are fourteen Bhuvanas in this tattva. They are: Vāmadera, Atibhūma, Ugra, Bhava, Śava, Śāna, Ekavīra, Pracanda, Śīvara, Umābharta, Aya, Ananta, Eka and Śiva. Rudras who are the presiding deities of these worlds are endowed with abounding vigour and they exist in vidyā tattva.

128(b)-130(a)

tatah kālo niyatākhye sampūto vyāpya laksadhā ||
yamo hālāhalaścaiva krodhano badabāmukhaḥ |
ucchusmesō paraścandō mātariḡo ghorarūpadhāt ||
adhastu samsthilā hyete tibhyaśśūlagamoś parah |

Hundred thousands times higher than vidya tattva are kāla tattva and niyati tattva which are co-existent. Yama, Hālāhala, Krodhana, Badabāmukhā, Uchchūsma,

Īśā, Para, Canda, Mātariṅga and Ghorarūpadāt-
these are the names of ten Bhuvanas of kāla and
niyati tattvas. The presiding deities (Sūlagana) of
these Bhuvanas exist in kāla tattva.

139

130 (b) - 132

kāla tattvāt - kalā jñeyā lakṣāyuta paricchada ॥
vāmā jyeṣṭhā ca raudrī ca kālī kalavikarāṇī ।
balavikarāṇī caiva balapramathanī tathā ॥
damanī sarabhūtānām tadūrdhvanī sā manomanī ।
Bhuvanēśa samāyuktāḥ kalātattve vyavasthitāḥ ॥

Ten thousand lakhs of times higher than kāla (and
niyati) is kalā tattva which consists of nine Bhuvanas:
Vāma, Jyeṣṭhā, Raudrī, Kālī, Kalavikarāṇī, Balavikarāṇī,
Balapramathanī, Sarabhūtādamanī and Manomanī.
The presiding deities of these worlds are associated with
their respective Bhuvanēśvaras.

tataścordhvāni bhavenmāyā kotyāvṛpita vistarāḥ | 140
 gahaneśo hyanāmā ca tato haiharāḥ - vulkhaḥ ||
 daśeśvaraśca deveśāstrīkṣaṇo gopatiḥ puṇaḥ |
 tehyūrdhvaḥputa samisthānādadhah kṣemīśa ucyaṭe ||
 brahmasvāmī ca vidyeśo viśveśaśca śivastathā |
 anantamahimā hyete māyātattva nivāsinah ||

Perwading one crore ~~of~~ times higher than kāla tattva
 exists māyā tattva which consists of thirteen bhuvanas.
 In its upper section, ~~are~~ there are eight bhuvanas: Gahaneśa,
 Anāma, Hari, Hara, Daśeśvara, Deveśa, Trīkṣaṇa and
 Gopati. In the lower section of māyā tattva, there are
 five bhuvanas - Kṣemīśa, Brahmasvāmī, Vidyeśa,
 Viśveśa and Śiva. The presiding deities of these
 bhuvanas are with infinite greatness.

tato vidyā ca yā śuddhā kotyāyutaḡatā matā |
 anantaścaiva sūkṣmaśca sivaścottama samjñitah ||
 ekaneṭraikarudrau ca trimūrtiraparastataḥ |
 sūkāntaśca śikhāṇḍī ca vāmādyā navāśaktayah ||
 dharmādyā caranāstatra tataśceśvara samjñitah |

nirvṛtiśca pratiṣṭhā ca vidyā śāntistattvaiva ca ॥

īśvare tu sthitāhyetatatastattvam sadāśivam ।

141

tatra brahmānda sarighātami pumāśaktidvayami bhavet ॥

tataste niṣkalam tattvam nirguṇam nirmalam śivam ।

atēndriyam sthiram śuddham vyāpakam śūnyalakṣaṇam ॥

evamadhvā samākhyātaś- śivāntastārksya te mayā ॥

[iti sūmat- kīraṇākhye mahātāntre vidyāpāde bhuvanapāloḥ śtamah.]

Pervading ten thousand crores of times higher than māyā tattva exists vidyā tattva which is pure. In śuddha-vidyā-tattva there are twenty-five bhuvanas. Ananta, Sūkṣma, Sivottama, Ekantā, Ekarudra, Trimūrti, Śīkaṇṭha, Śīkhaṇḍi (Aṣṭa vidyeśvara bhuvanas); Vāma, Jyēsthā, Raudhī, Kālī, Kalavikaraṇī, Balavikaraṇī, Balapramāthamī, Sarvalkūlādamaṇī, Manonmamī (Navasakti bhuvanas); Four bhuvanas of seven crores of mantras; four bhuvanas of Dharma, Vairāgya, Aiśvarya and Jñāna.

Īśvara tattva exists above śuddha vidyā tattva.

Nirvṛti, Pratiṣṭhā, Vidyā and Śānti are the names of four bhuvanas of Īśvara tattva.

Sadāśiva tattva exists above Īśvara tattva. There are six bhuvanas in Sadāśiva tattva. They are: Īśāna, Tatpuruṣa, Agnora, Vāmadeva, Sadyojāta and Sadāśiva.

The configuration of bhuvanas terminates in sadāśiva tattva.

Above śādāśīva tattva exist two śakti tattvas - 74²
 prathama śakti and dvitiya śakti. The tattva existing
 above śakti tattvas is known as śīva tattva which is
 formless, devoid of attributes, free from impurity,
 auspicious, beyond the reach of senses, eternal, pure,
 pervasive and associated with the characteristics of
 void. Thus, o, Tarkṣya, o the nature of worlds
 distributed over the tattvas has been explained to you.

[This is the chapter on Bhuvana, the eighth of the
 knowledge-section of the Kiranāgama mahātāntṛa]

ATHA SIVATATTVA PAṬĀLAH

143

(From the chapter on 'siva tattva')

Garudah -

śivatattvam katham śūnyam yacchūnyam nāśagocaram |
 pratyakṣam cāśaujñānam tadabhāvānna kiñcana ||

Gauḍa :-

How can it be said that Sivātattva is a void? Void never comes within the purview of perception; it is not perceived by the senses. Perceptibles must be known through the senses. Since it is said that Sivātattva is void, it means that Sivātattva is not at all known.

Note.

~~Gauḍa~~ Gauḍa, here, raises the questions concerned with the nature of Sivātattva which has been described by the Lord, (at the end of previous chapter) as

2-3

Bhṛgavan -

grahakativāc^{chivas}~~ca~~ śūnyo grahakatvāt-pumānapi |
 māyādeharmāissivassūnyah paśūnām pāśabandhatah ||
 nābhāvāchūnyamityuktam anyāpekṣatayāś tra tu |
 gṛhamiśādṛte yadvat tathāśau sātirikāṅgurāih ||

The Lord said:

144

Sivatattva is said to be void because of its absorbing quality (grāhakatva); even the soul is said to be void because of the same nature. Since (sivatattva) is free from the attributes of māya, it is said to be void. Similarly, when the souls are disentangled from their bonds they are also said to be in the state of void. They are termed 'sūnya', not because they are absolute non-existents. Here they are given this appellation figuratively. Even in empirical usage it is seen that a house is said to be void when there is no presence of the head of the family, his wife, sons, attendants etc. (when there are no persons or things inside a house, it is said to be sūnya).

Notes.

The word grāhakatva should be understood in two different modes. With regard to sivatattva, it denotes the nature of absorbing power. And with regard to the soul, it denotes the soul's nature of being grasped from pañcātattva to sivatattva. The word 'sūnya' should not be taken as to mean the nihilistic point of view. To accentuate this sense, an illustration is given. Even though a house is there, it is said to be ^{be}void when there are no persons or things inside the house. In the same spirit the sūnyatva of sivatattva should be understood.

Bindrādyavasthā ye tvatā sunyatveṇe matāntare ।
 cetah samīkṣitihetvānāmi punar nitye sthīram bhavet ॥
 atīndriyāmi tu susūkṣmatvāt sūkṣmasakti layamīgatah ।
 jñānasakti matā sāspi taj-jñānāt jñāta eva sah ॥
 atīndriyāmi ca yadvastu tatrāpyanubhāvo na kim ।
 anulūkitīr manoḥ dhyakṣah prasiddhah ksudyathā ca tat ॥

Others hold the view that the states like bindu, nāda, etc., are of the nature of void. It is not true. In order to effect the existence of intelligence in the souls these states like bindu, nāda etc., are there. (So, if they are non-existent they cannot effect the knowledge of sound). Moreover, they are being activated eternally. Sivatattva is beyond the reach of external senses, it is abnormally subtle, and it is the state in which subtle Sivasakti exists being absorbed in it. That which is said 'subtle Sivasakti' is to be known as Jñānasakti. Through the realisation of Jñānasakti, one can know sivatattva. When sivatattva remains cognizable through Jñānasakti, how can it be said that it is void. Since intuition is possible for manas, what is beyond the reach of external ~~senses~~ organs can be intuited by manas. It is very common that feelings like hunger, thirst, etc., even though these are beyond the reach of external organs, are experienced by manas.

Notes

166

The following verses of the Paṅkarāgama (I: 188-20) may be compared:

'upasamhṛta kāryātma yadā hindurvyavasthitah ||
 tadā layākrayam tattvam sivatattvam tadeva ca |
 vidyādi tattvavannedami sannatattvādi lakṣaṇam ||
 kintu svaduk-kriyāśakti kīṇātmakamī avyayam |
 vyāpakamī nityamacalamī sarvatomukhamaiśvaram ||

The objection raised by Gauḍa on the basis of sūnyatva is obliterated by the Lord's statement that sivatattva can be known by the high souled persons through their meditation, the prime instrument of which is manas.

7-8

Gauḍa -

anubhūtir vikalpottho vikalpo mānasassa ca |
 samanaskamato jñeyam amanaskamī - arūpakamī ||
 aṅṅātrā deśikastattvamī kathamī dīkṣāmī karotyasaḥ |
 jñeyah sarvātmanairvāyamī samjñeyo na ca sarvathā ||

Gauḍa -

Intuition is effected through ~~manas~~ a distinct cognition (savikalpa jñāna) and this distinct cognition is due to manas, the internal organ.

171

That which is associated with manas can be realised through mental perception and that which is without any form lies beyond the range of manas. (Since Sivatatva is far and far above manas tatva, how can it be perceived through manas?) Without cognising this (sivatatva) how can a preceptor do the purification of siva tatva during the process of initiation? A thing is said to be known only when it is completely known. Sivatatva is not known completely.

Notes

Garuda's objection here is that since manas tatva is an evolute of prakṛti or avyakta, it cannot reach sivatatva. Manas belongs to impure māyā and sivatatva is the place where even the pure māyā exists absorbed in its very subtle state. So manas is rendered ineffective in cognising sivatatva. Secondly he objects to the purificatory process (dīkṣā). In 'tatva suddhi', the soul is mentally taken upto sivatatva and reinitiated as though it experiences ¹sthogas concerned with sivatatva. Since sivatatva is beyond the reach of manas, how can this purificatory activity ~~can~~ be executed?

Bhagavān -

ksudyātyanubhavo yatra vikalpastatā no bhavet ।
vastvāsrayo ~~is~~ vikalpo ~~pi~~ tad vastu ghatānna ca ॥

The Lord said -

Where the feelings of hunger, etc., are experienced, there does not arise distinctive knowledge. If it is said that distinctive knowledge arises with regard to forms only, like pots, etc., feeling of ~~hunger~~ hunger is not like those concrete substances. (But even ~~it~~ in its formless state it is realised).

10 - 11

vikalpo mānasassūkṣmassūkṣmasākti layamī gatah ।
tadgatastranyaricchinna tenoktami tadvirajitam ॥
jñān cātmen driyaśśeṣa karitā hyātmanah kriyā ।
iha sādhyo ~~tra~~ mantavyo vibhūrapyekadharmatah ॥

Distinctive knowledge due to manas is very subtle. Sivatatva is the state in which the subtle Siva sakti has gone deep into Siva (i.e., has been absorbed into Siva). A thing which involutes everything into itself and stands severed from all of its ~~attributes~~ adjuncts is said to be an absolute, free from its conditioned state.

(The soul is capable of knowing through mental perception). The soul indulges in activities and attains the position of lordship when its cit-sakti operates in co-ordination with its sense organs. It cognises through its mental vigour. The possibility of knowing sivatattva is thus maintained here. Lord Siva, who is of pervasive nature, is always with the unique virtue of being in the form of pure consciousness.

Notes.

It is maintained here that sivatattva is cognisable through mental perception (mānasa pratyakṣa; not bāhyendriya pratyakṣa). The soul which uses ~~instruments~~^{instruments} appropriate to enjoyment and release, intuitively Siva by means of its intelligence energy which is informed by Sivasakti. In intuiting Siva the soul is protected by Sivasakti from the residual impression of pāśa which inhibits the soul. Sivasakti and the mental mode illumined by Sivasakti help the soul in cognising the nature of sivatattva.*

* See the Jñānāmṛtam, verse 71.
and the Jñānamandiram, verse 603.

12-14 (a)

pratyaksato yatha vṛkṣo rūpamātrādi gēhyatē | 150
rasādayo gṛhitā no tatheso jñānasaktitah ||
agnihyate tvābhāvena vastu bhāva vivarjanāt |
tadyuktāya pṛkṛtāttrāmi bhaviṣyatyutā kālarit ||
sūnyamevāmi vidham jñeyam gurutaṣṣaṣṭratas smṛtah |

(There is no fault if one does not know a substance completely). With regard to the perceptual knowledge of a tree, only its features presented by its external forms are cognised. Its interior features such as its sap or juice are not perceived. In the same manner, Siva is partially known through the cognitive power of the soul.

If sivatattva is without form and its dispositions, then it is not to be perceived. Associated with form and other attributes (which are figuratively imputed to it for the purpose of contemplation) it is cognisable through yoga and meditation. The soul, by these practices, gets perfected and becomes the knower of past, present and future. The nature of sūnya is to be understood in this way through the instructions of preceptor and the devoted study of the scriptures.

Garudah -

śāstrāni ca sa kathāni vakti nīskalo vāgvarjitah ||
sakalo vakti vā tantrāni svarūpena tataścalah |

Garuda -

How does the God reveal all the scriptures? In His nīskala form He is devoid of any organ (particularly organ of speech). Even if it is admitted that He reveals them assuming His sakala form, there arises inconsistency with regard to His nature.

Note.

Garuda now turns his attention towards the revelatory activity of the Lord. In His nīskala form He ~~is~~ shines forth without any organism fashioned by mantras. So how can He reveal the scriptures? Without the organ of speech, how can He impart the scriptures which are of the nature of sounds and speech. This is the first doubt. If you say that He reveals the scriptures assuming His sakala form, there also the doubt lingers. Since the evolution of ^{the} gross element (bhūtakāśa) which is the source of sound, has not taken place at that time, there is no scope for śabda or speech. So how can the Lord reveal the scriptures? This is the second doubt.

Bhagavān -

niskalah kim na kalpyosau yadyakalyami katham jagat ॥
 yathā, taḥ kurute śaktiā tathā śāstram na kim prakṛuḥ ॥
 yadyasau sakalo naiva tathā naiva gurukramah ॥
 kintūpadesēna vinā tadō bhavati nisphalam ॥
 yadyasau na bhavet-tārksya tadā na syāt-gurukramah ॥

The Lord said -

Even if the Lord is in formless state (niskalāvasthā), for what reason is it held that He cannot reveal the scriptures? How does the universe get evolved out of pure māyā by Him, even though He is without any organ of sense or action? In the same way as the Lord creates the universe having 'śakti as His instrument', so also He reveals the scriptures. If He does not assume the corporeal form (sakala) then there is no place for the emergence of the lineal tradition of preceptors. Moreover, without the process of instruction, the emanation of scriptures becomes futile. If He does not take on Himself the sakala form, then the traditional instruction would be out of place.

x icchāiva karamam śaktih -

18-18½

punisāmanugrahārtham tu paro, pyaparatāmi gatah ॥

ketva mantrātmakam deham saktirūpamanekadhā ॥

bodhya bodhaka-sambandhāt - vaktitantrānyanekadhā ॥

(iti sūmat-kiranākhye mahatantrē vidyāpāde sivatattva pāṭale navameḥ)

only for the sake of bestowing grace upon the souls,
the Lord, even though He is in the most exalted,
unconditioned, infinite state, assumes the conditioned form.
Having made His body of the nature of mantras which are
supposed to be the various forms of His Sakti, He
~~impart~~ communicates the scriptures in various ways, through
~~in~~ the relationship of imparted - imparting.

(This is the chapter on Sivatatva, the ninth of the knowledge-section
of the Kiranagama mahatantra)

ATHA TANTRĀVATĀRAPĀTALAḤ

(Then, the chapter on the transmission of the Scriptures) 154

Garudaḥ -

kimartham tani vaktiśah kasmin kāle vijanti vā |
kena teṣāṃ bravitvarami sarvametat - bravihi me ||

Garuda

For what purpose did the Lord reveal the Scriptures ?
When did He impart all these ? To whom did He impart ?
Kindly explain to me about all these matters.

R-4

Bhagavān

tani vakti sa muktyartham na muktissādhanaḍṛte |
sādhnam tatra samisiddham tadartham tani soḥbravit ||
ṣṣṭyamantarameśāsīvam cintya daśātmanām |
jñānamekam viśvajyāsu teṣāṃ tatsaṅkhyāvadat ||
kāmikam praṇavākhyasya sudhākhyasya yogajam |
dīptakhyasyāpi cintyantu kāraṇākhyaṣya kāraṇam ||
ajitam suśivākhyaṣya īśasyāḥpi sudīptakam |
sūkṣmam tu sūkṣmasamijñāsyā kālasyaḥpi sahasrakam ||
suprabham yaddeseśasya amśusamijñāsyā cāmśumān |
evam praṭhamikah proktaḥ punaranyo gṛṇukramah ||

The Lord said -

The Lord revealed the scriptures only for the ¹⁵⁵ purpose of ~~attaini~~ accomplishing release. Without the specific means release is not be attained. Means are well provided in the scriptures so as to make the souls to adopt the means and thereby to attain release. He revealed the scriptures immediately following the creation from *suddhādhvā* (i.e., pure *māyā*). The Lord created ten *Śivas* from His own self in *Sadasiva tattva* and He divided the one single scripture into the same number (i.e. ten) and transmitted these ten scriptures to the ten *Śivas* of *Sadasiva tattva*. Out of these ten, the *Kārikāgama* was related to *Pranava (Śiva)*; the *Yogaja* to *Sudhākhyā*; the *Cintya* to *Dīpta*; the *Kāranāgama* to *Kāraṇa*. The *Ajītāgama* was ~~not~~ revealed to *Suśiva*; the *Dīptāgama* to *Īśā*; the *Sūkṣmāgama* to *Sūkṣma*; the *Sahasrāgama* to *Kāla*; the *Suprabhadāgama* to *Dēśā* and the *Amṣumān* to *Amṣu*. Thus the first transmission of the *Āgamas* is told. Now how does each *Āgama* come down through the line of preceptors is explained

x

pranāvāttrikalah prāpa kāmikam trikālāddharah ।
 sudhākhyādyogajam tantram bhasmasamijñātatah prakruh ॥
 diptam rudrādacintyastu gopatiśca tato, ambikā ।
 kāranam kāranāccharah tatah prāpa prajāpatih ॥
 ajitam susivāt-prāptam - umesādacyutatah ।
 īśāddiptam trimūrtistu tatah prāpto hutasanah ॥
 sūksmam sūksmādbhavah prāptas tasmāt prāptah prakhañjanah ।
 kālasamijñāt sahasākhyam bhīmo dharmastatah khaga ॥

* Trikala received instruction on the Kāmikāgama from
 Pranava and Hara from Trikala; Bhasma received
 the yogaja from Sudhākhyā, and Prakru from Bhasma.
 Gopati received the Cintyāgama (also called Acintyā)
 from Dipta and Ambika received from Gopati;
 Savarudra received the Kāranāgama from Kāraṇa and
 Prajāpati from Savarudra. Umeśa received the Ajitāgama
 from Susiva and Acyuta from Umeśa; Trimurti
 received the Diptāgama from Īśa and and
 Hutasana from Trimurti. Bhava received the Sūksmāgama
 from Sūksma and Prakhañjana from Bhava. Bhīma
 received the Sahasāgama from Kāla and Dharmā
 from Bhīma.

* 10 by Sudhākhyā received

desēsātsuprahākhyamī tu vighnēsāstataśāsī |
 anīsumāniscānīsusamījñāttu prāpto hūgrastato rāviḥ ||
 evamete samākhyātāssivabheda dāśādyate |
 dāśāstā sanīkhyayā rudrān pūrvamutpādya buddhimān ||
 sīvastat sanīkhyayāiva pūrnastān - bodhayat khaga |
 rudrasyānādi samījnasya vijayam tāmramuttamam ||

Vighnēsā received the Suprahā (Suprabhedagama)
 from Desēsā and Śāsī from Vighnēsā. Ugra received
 Anīsumān from Anīsu and Rāvi (Āditya) from Ugra.
 Thus the account of the first ten Agamas of Śaivic group
 (Sivabheda) is clearly related to you. O, Gaṇḍa,
 earlier, the Lord created eighteen Rudras endowed with
 intelligence and He imparted to them the Sivagamas
 of the same number (i.e. eighteen). To the Rudra named
 Anādi Rudra, He revealed the Vijayāgama, the
 supreme scripture.

pārameśasya mahātāntāni śrīrūpasya prabhāsitam |
 niśvāsāni yaddaśārnasya prodgītāni nāma sūlinah ||
 mukhābimbāni prasāntasya bindossiddhamatō matam |
 śivanisthāsyā santānāni śikhāni saumyēśacoditam ||
 candrahāsamanāntasya bhadrāni sarvātmano matam |
 nidhānasya svāyambhūtāni virājāni tejasasmṛtam ||

The Paramesvara mahātānta was related to Śrīrūpa ;
 the Niśvāsāgama to Daśāna ; to Prodgitāgama
 to Sūlin ; the Mukhābimbāgama to Prasānta ; the
 Siddhāgama to Bindu ; the Santānāgama to Śivanistha ;
 the Śikhāgama (Sarvoktāgama) to Saumyēśā ;
 the Candrahāsāgama to Ananta ; the Bhadrāgama
 (Vimalāgama) to Sarvātman ; the Svāyambhuvāgama
 to Nidhānēśā ; the Virāgama to Tejasa .

navarāni brahmanēśasya śivākhyaśya ca mākutāni |
 idāni devapituh khyātāni lalitāni cālayasya tu ||
 āgneyāni yacca tadvyomnāśśivasyāpi punah param |
 ete jātāssahajñānāissivabhedaṁ punaśśrnu ||

The Ramavāgama to Brahmaṇḍa; the Makutāgama¹⁵⁹ to Śiva; the Āgama, namely the Kiranāgama was related to Devapiti; the Lalitāgama to Ālaya; the Āgneyāgama to Vyoma; the Parāgama (Vātula) to Śiva. These Āgamas which come under the group 'Rudra bheda' were revealed by the Lord along with the Āgamas of Śaivic group (Śiva bheda). Now how do these Āgamas of Rudra group come down through the line of preceptors is explained:

19-22

prāptasānādi samijñāttu vijayam paramesvarah |
 sūrūpāt paramesastu samprāpto hyuśana munih ||
 dasākṣarācca nisvasami prāptā sī śailasambhava |
 prodgitami rudrasamijñāttu kacākhyo munisaltamah ||
 prasāntān mukhalimbami tu dadhīcinnāma yo munih |
 bindu samijñācca yatsiddhami prāptasānādesūvaro ganah ||
 śivanisthācca santānami samprāptaśśamisāpāyanah |
 nārasimhami tu yatsaumyam nṛsimhami prāptavān munih ||

Paramesvara received the Vijayagama from Anādirudra. Uśana received the Pāramesvarāgama from Śūrūpa. Pārvatī (Śailasambhava) received the Nisvasāgama from Daśārṇa; Kaca (Kavaca) received the Prodgitāgama from Śulin. Dadhīci, a sage, received the

Mukhabimba from Prasānta. Candēvara, a gana, 160
received the Siddhāgama from Bindu; Śamsāpāyana
received the Santānāgama from Śivanīṣṭha. Nṛsimha
received the Nārasimhāgama (Sawuktāgama) from Saumya.

23-25

anantāccandrahāsami tu prāpto devapurohitah |
bhadrām sawātmadevātū vīrabhadro mahāganah ||
svāyambhuvantu nidhanāt samprāptah padmasambhavaḥ |
vīrajami tejasaḥ prāptah prajāraksanatatparah ||
rauravami brahmanesātū samprāpto nandikesvaraḥ |
īśānānmakutami prāpto mahādevo balāśrayah ||

Bṛhaspati received the Candrahāsāgama from Ananta;
Vīrabhadra, a mahāgana, received the Bhadrāgama
from Sawātmadeva. Padmasambhava received the
Svāyambhuvāgama from Nidhanēśa. Prajāpati
received the Vīrāgama from Tejasa. Nandikesvara
received the Rauravāgama from Brahmanēśa. Mahādeva
received the Makutāgama from Īśāna (Śiva).

Kiranāmi devapitṛtāh prāptassamivardhako munih |
 ālayāllalitāmi prāpto rudro bhairava rūpavān ||
 āgneyāmi vyomasamijñātu samprāpto hutābhuk punah |
 sivākhyātsa mahākālabassaurābhēyāmi parāhvayam ||
 tantrābhēdo mayāprokto viridhah kṛptalaksanah |
 esu bhēdesu yo bhēda upābhēdassa ucyate ||

A sage called Samivardhaka received the Kiranāgama from Devapitṛ; Bhairava received the Lalitāgama from Alaya; Hutābhuk (Hutāsana) received the Agneyāgama from Vyoma; Mahākāla received the Saurābhēya (otherwise called Pārāgama) from Siva.

Thus the varieties of the Sivāgamas which are associated with differently formed characteristics are expounded by me. With regard to the primary varieties (mūlāgamas) of the Sivāgamas, there ~~are~~ ^{exist} secondary varieties (Upāgamas) also. The variety of Agama corresponding to each different Agama is said to be its secondary variety (upāgama).

29-30½

162

atisamskṛtā vistarān nṛsīdevātmakāḥ kvacit ।

tasmāt khyāto's tra bhedaśca bhedo'syam citta bhedataḥ ॥

punaḥ pravṛtto'syam bhedaśsvotī bhedaśta tṛtīyā mataḥ ।

bhedo'syam upacāreṇa kalpitaśsa yatataḥ ॥

phalabhedo na kalpyo's tra jñānabhedaḥ prakalpyate ॥

Citi sūmatkīranākhye mahātāntre vidyāpāde tantravātara pātale
daśamah.)

x

These scriptures which were in elaborated form were transmitted at times in very much shortened form to the sages and devas - Therefore there exist the different groups of Agamas. These differences are due to the differences in reflections or views of the taught. Again in the same way, it should be noted that these different types of Agamas find place because of the different types of persons who received instructions on these Agamas. Since these differences are assigned figuratively, differences are notified only in regard to the scriptures. Indeed, the differences in their effects or fruits are not ~~to~~ to be thought of. In accomplishing the final result, there is no difference. All the Scriptures yield the same fruit.

C This is the chapter on the transmission of the Scriptures,
the length of the knowledge-section of the Kīranāgama mahātāntre,

ATHA MATRĀKOTPAṬṬIPATAHAH

163

(Then the chapter on the ^{manifestation} ~~origin~~ of letters)

Garuda -

jñānamekani kalhami bhinnami jñātavyam tats^{ṛitam} ~~putra~~ mayā |
etadbūhi mahādava jñānamūlam yatō | khilam ||

Garuda -

It is said that the scripture is one. If it is so, how can it be differentiated as Siva Kheda and Rudra Kheda? It is to be understood by me. Since all the scriptures have their emergence from nāda tattva, there need not be any difference. Kindly impart the real nature of the scriptures.

2-4

Bhagavān -

ekam nādātmakam jñānamomityeva sthitam param |
sā śikhā bindu vaktrasya kalāṅgasya mahātmanah ||
puktam sītau paramibrahma codito | trāksarālayah |
sthitō vyaktassa vāgūpakṣa pumarbhinnastu khaṇḍasāh ||
navakhaṇḍāsthitāścānyah pumaḥsodaśabhissvaraih |
daśārdhākṣara niṣṇētāḥ pañcakhaṇḍā vyavasthitāḥ ||

The Lord said -

164

The scriptures are of the form of sound and they are of the one and the same nature. In the beginning, sound existed in the form of eternal syllable 'OM' itself. That single high potential syllable consists of five parts: akāra, ukāra, makāra, bindu and nāda. Since that great syllable exists as a store-house of letters, it is extolled in the scriptures as 'Parabrahma'. The great syllable in its manifested state appears in speech form and again by the internal activities of the body it assumes various shapes. These variegated sounds are nine-fold. The first section is called 'svaraṅkara' (vowels). The next five sections are formed of consonants, each one consisting of five letters (i.e. ka-varga, ca-varga, ta-varga, ta-varga and pa-varga).

5-7

khāṇḍadvayamī caturvarṇamī śeṣamī kūtārchyayā sthītam |
evamī jñeyamī śatāndhātmaṁ varṇaśakti vibhēdatah ||
māteva mātrkā saiva śārikyajñānādi bhēdagā |
tarkakāvryeti hāsastā sarvamī vyāpya vyavasthītā ||
śivajñāna prabhēdena sthītaikā nāma bhēdatah |
bīsinīva taktā bhīnnā rudra bhēdat parā satī ||

The next two sections are formed of eight letters each one consisting of four letters (i.e. ya, ra, la, va, and śa, ṣa, za, ṭa).

The remaining section is called 'kūta', having only one letter (ka). Thus it should be understood that the potency of one single syllable gets differentiated into fifty letters. Since these letters, like a mother, give birth to uncountable words, they are called mātṛkāṣara. These letters assume various forms of scriptures like Sāṅkhya śāstra, Dharma śāstra, Tantra, Kāvya, Itihāsa, etc. These fifty letters exist pervading all these kinds of scriptures. Like the primal root of a lotus plant, the basic sound exists as one (undifferentiated). In its effected state the supreme sound assumes various names and forms) and therefore there arises the differentiation as Siva-śheda and Rudra-śheda.

8- 10 $\frac{1}{2}$

tadśhedaṭ- jñānaśhedaṣpi śhāntaḥ prokto śrīkṛto na hi |
 gadyapadyādikāvya ye geya deśānugaśca ye ||
 śrījapindakalākūta mantrasakti vīṅgata |
 śakti vāgīśvari tasya vāṇimayā vyāpā samīkṛtā ||
 vījñeya mātṛkā saiva sarva mantrālayā parā |
 evamasya vīśhedaṣyamī jñānaśyoktā mayā tava ||
 śrautasya tvaya śkhyeyo nā śkhyeyo vṛtīśhedinē ||
 (iti śrīmat-krāmākhya mahatantre vidyāpāde
 mātṛkotpattipatalaḥ ekādaśaḥ)

Because of the differences in effected forms, the differentiation 166 in Saktis is postulated. It is figuratively told that they are of two different groups. Indeed there is no difference. Whichever forms of prose, verse, epics, etc and whichever scriptures are formed according to the nature of various parts of the land, they are only due to the potency of mantra (mātrka) which proceeds in the form of brja, pinda, kalā, kūtā, etc. Vāgīśvarī is the Śakti of mātrka who exists pervading the speech. It is to be understood clearly that the same mātrkāśakti is the repository of all kinds of the supreme mantras. Thus the nature of the differentiation in scriptures is explained to you by me.

(Note: The last line (10½) seems to be an interpolation and it makes no sense at this context; it does not find place in the text of the commentary also).

(This is the chapter on the ^{manifestation} ~~origin~~ of letters, the eleventh of the knowledge-section of the Kiranāgama mahātāntrā).

ATHA YANTRODDHĀRA-PĀṬALAH .

(Then the chapter on yantroddhāra)

167

Garuda -

mātrkātmādisamīdhdhā savamantrālayā parā ।
vīhitāstīrṣā ye mantrāsteṣāmi me lakṣaṇāni vada ॥

Garuda -

About the origin of letters which are supreme and store-house
of all kinds of mantras and ^{about} their different sections, etc.,
have been completely detailed. O, Lord, now kindly
explain to me the characteristics of other mantras formed
out of these basic letters.

2-4

Bhagavān -

same madhye dharābhāge sugandhakusumojjavale ।
kramācchaktimi nyasettāttra navakhande vibhāgāśah ॥
śaktimuddhṛtya tāmeva pūjya puspais sugandhibhiḥ ।
udvṛtte sambhāraṇe pascāt - acārya mantravigrahah ॥
ṣoḍaśacchadagami padmani dvātrimśaddalanti vā ।
karnikāyāmi nyaset-kūtami kālayugmānta samīkṣitām ॥

The Lord said -

On the surface of an even ground splendid with
fragrant flowers (a square diagram with four entrances

should be drawn). There, one should spiritually transmit ¹⁶⁸ the power of letters which are nine fold (as explained earlier). At the centre of the diagram *Ādhāra-Sakti* should be worshipped with necessary paraphernalia like flowers, water, sandal paste, etc. The preceptor who has transfigured his body in the form of ^{man}tra (i.e., who has done mantra-nyāsa on the various parts of his body), should also worship the deity *Sambhara* in the proper place of the diagram. (Three circles should be drawn, their centre being the place of *Ādhārasakti*) and around the space between the first and the second circles, sixteen petals should be drawn; around the space between the second and the third, thirty-two petals should be drawn). At the exact centre of the diagram *ācārya* should inscribe the letter *kūṭā*, joined with the two letters belonging to *Kāladeva*.

5- 8a

rudrabija samāyuktāni andhacandra vibhūṣitāni |
 nādasakti-samāyuktāni sivalījamidāni param ||
 cintāmanimayāni śubhrāni jñātāmātrānna samīśayah |
 nyaset-kramād daleśhevāni svaraṣoḍaśakāni puṇah ||
 kramād agrāra keśvarānā vyāpakāni tu nyaset pari |
 etaccakrāni yajedyastu satatāni māsi māsi vā ||
 gandhādyaibhaktitasso'pi kālamuktāśśivāni vrjet |

The seed-letter corresponding to Rudra should be associated with these letters and the whole single 169
mūlamāntra should be adorned with hindu and half-moon.
(The mūlamāntra, ~~be~~ belonging to Lord Mr̥tyuñjaya, according to this Āgamic pattern, ~~is~~ esoterically suggested in these verses is to be known as kṣmūm).
This supreme mantra is known as 'Sivabija' and it is endowed with the potency of sound. Even at the very instant of ~~the~~ knowing this auspicious mantra, which is of the nature of cintāmani, it is capable of bestowing the desired effect upon the aspirant (who is ~~not~~ ~~the~~ properly initiated into this kind of yantra-worship). There is no doubt about this.

Then one should inscribe all the sixteen svaras on the sixteen petals in due order. In the same way, the letters from ka to sa (thirty-two letters) should be inscribed on the thirty-two petals. The remaining letter of the consonant group, Ha, should be written ~~also~~ around this thirty-two petalled lotus. If one worships this diagram according to the prescribed ~~rules~~ daily or once in a month with ~~deva~~ ardent ~~deva~~ devotion and necessary paraphernalia, he, breaking through the power of the god of death, attains Sivatra.

8(b) - 10(a)

170
dviṭyena caturtena śaṣṭadvādaśakena tu ॥
śoḍaśena vibhinnoṣyami bhavet kūtāṅgapañcakam ।
kṛasvā brahmāṇi vijñeya dviyuktastu gaṇeśvarāḥ ॥
triyuktā lokapālas~~ḥ~~uscatūrte śtrāṇi kalpayet ।

The central letter (mūla mantra) is variegated by joining with it the second, fourth, sixth, twelfth and the sixteenth svaras. The five mantras formed in this way are called aṅga mantras. Combining the usual brahma svaras (kṛasva) with kṣma the five brahma mantras are formed; the names of gaṇeśvaras should be preceded by the letter kṣma combined with the second svara; the names of lokapālas should be preceded by the letter kṣma combined with the third svara; the names of daśayudha (ten weapons) should be preceded by the letter kṣma combined with the fourth svara.

10(b) - 18(a)

vidyeśānāṃ śyṅṅṅsvānyalākṣaṇāṃ mātṛkātmajam ॥
vyāpakāṃ repha samiyuktāṃ catuṣṭasvārasamiyutam ।
binduyuktāmanantasya vācakatvena samisthitam ॥
rephavarnayutam śāntāṃ śaṣṭhasvārasamamritam ।
bindudehasamāyuktāṃ sūkṣmadehasya vācakam ॥

makārami vikṣasamyogāt - visargācca sīvottamāḥ ।
 jāntavarṇāntyaṃ vāṇo rāphayuktassabindukāḥ ॥ (7)
 saṣṭhasvarasamāyuktāni pūrto netraikanāmani ।
 śavarṇāntyaṃ vāṇo śāntāni tena samamritāni ॥
 dītyasvarasamāyuktāni ekarudrasya bindukāḥ ।
 śhāntāni tāvat sthito rānto dvādaśāntena bheditāḥ ॥
 bindunā bhūṣito mūrdhni trimūrtivācako mataḥ ।
 saṣṭhasvarayuktāḥ śāntassabindusso, ntatassṭhītāḥ ॥
 sūkāntā eva vikhyātastatāḥ sṛṇu śikhāndināḥ ।
 śāntāntimaścalūtena bhūṣito bindusamāyuktāḥ ॥
 samāsena mayā tāṃsya vidyēsāḥ parikīrtitāḥ ।

Now, observe the bija mantras formed out of mātrika
 in a different manner pertaining to Vidyēsvaras. The
 seed letter of Ananta is formed by the combination of
 ḥa, ra, and ī, associated with bindu. The seed letter
 pertaining to Sūkṣma is formed by the combination of
 ḥa, ra, ū and bindu; the seed-letter of Śivottama is
 formed by the combination of ^{ḥa and mah} ~~jā~~ ~~ra~~ ~~ī~~ and bindu;
 the seed-letter of Ekā^{netra}~~rudra~~ is formed by the combination of
 jā, ra, ū and bindu. The seed-letter of Ekarudra is
 formed by the combination of śa, va, ā and bindu;
 the seed-letter of Trimūrti is formed by the combination of

ma, la, ū and bindu; the seed-letter of Sūkṣmā is formed by the combination of ja, u, bindu and 172 saḥ. The seed-letter of Śikhāṇḍī is formed by the combination of ka, ī, and bindu. The bija mantras significantly formed for Vidyēśvaras are thus concisely instructed to you.

18 & - 20.

kūtamīkārasamyuktam bindunā bhūsitam bhavet ॥
 gāyatrī caiva sāvitrī kintu rephaśeṣanam ।
 oṅkāradī namontāmiśca jñātvā mantrān prayojayet ॥
 snātvā suddhaḥ pāthenmantrān suciḥ prāgbhojanādrahaḥ ।
 dvayorapyanyathā doṣo bhaveducchiṣṭasambhavaḥ ॥

ॐ इति श्रीमत्-किरणार्क्ये महातन्त्रे विद्यापदे
 यन्त्रावतारो द्वादशोऽपतालसमाप्तः ॥
 ॥ विद्यापदसमाप्तः ॥

For gāyatrī mantra, the letter kūta should be combined with the fourth svara and adorned with bindu; for sāvitrī mantra, the letter kūta should be combined with repha, the fourth svara and adorned with bindu. All these mantras should be preceded by the syllable OM and followed by 'namah'. One should recite these mantras only after attaining purity through bath, etc;

He should do japa before taking meals. The
incantation of mantra would not yield good results 173
and it is a blemish on the part of an aspirant
if he recites mantras without taking bath or
after taking meals.

(This is the chapter on yantravātara, the twelfth of the
knowledge-section of the Kiranāgama mahātāntā.)

|| Here ends the knowledge-section ||

x

ATHA KRIYĀPADAḤ

SNĀNAVIDHIḤ¹

174

174

[Then, the KRIYĀPĀDA, the chapter on the Rules
pertaining to ceremonial baths]

x

garuda -

snānam katividham purtam kainmantrair kathamā vā |
stadbrūhi samāseṇa sphuṭārtham tripurāntaka ||

garuda -

O, Lord Tripurāntaka (destroyer of the three fortresses),
How many varieties are there in bathing as explained in the
scriptures? What are the mantras to be employed in the
course of bathing and in what way these baths are
carried out? Kindly ~~be~~ instruct me on these matters
succinctly and vividly.

x

2-3(a)

Bhagavān -

175

prathamam vāruṇam snānam dūtiyam kṣasma saṁyūkam |
 māhendram ca tūtiyam syāt caturtham mārutam bhavet ||
 pañcamam mātramuddiṣṭam - idānīm - ucyate kramāt |¹

The Lord said -

(There are five kinds of ceremonial baths). First is known as vāruṇasnāna; second, kṣasma snāna; third, māhendra snāna; fourth māruta snāna and fifth is known as mātra snāna. Thus the varieties of baths are mentioned in the scriptures. Now I explain these in due order.

3(8) - 5

nadinada-tatākābhi - khātādisu ca vāruṇam ||
 tatra gatvā ~~śucisthāne~~ śucisthāne mrdam grhyāt - praśochitam |
 grhitvā sadyamantrena ~~praksayet~~ ^{stṛāpyatām guhyakena tu} ~~puruseṇa tu~~ ||
 saṁsodhyāghoramantrena ~~praksayet~~ - puruseṇa tu ||
 īśānoddhṛtya khadgena sawam grhyā ca samplavet ||

6-7

vidhisnānam puṇahkāryam malasnādanantaram 176
 ācamya tām - puṇargṛhya kṛtvā bhāgatrāyam hṛdā ॥
 uttarābhimukho bhūtvā japtvā śtram - brahmanāmbulīk ॥
 ādyaṃ dvyamśakam - angenyam - śeṣam tīrthe puṇah plavam ॥

After the process of malasnāna, one should engage himself in vidhisnāna. Having done ācamana one should again take the clay and divide into three parts with hṛdaya mantra. Being north-faced ^{and} muttering astramantra he should fashion śivatīrtha by employing brahma mantras. Out of the three parts of clay, first two parts should be besmeared over his body and the remaining part should be sprinkled in the water.

Notes.

ācamana - sipping of water taken in the right palm gesticulated as gokarna mudra so as to cover a grain of mudga. ācamana should always be done three times.

pitṛā vilkavataṣṣnānami - uttīryāṣṣ camya yatnatah | 177
 pramavenodakam grhya tih pitṛā dih pramyjya ca ||

Having finished the bathing with all perfection and sincerity and disembarking himself he should do ācamana with all care. He should take the water with pramava mantra and sip it three times and should cleanse the lips two times.

śirodvārāṇi saptaṣṣau kramānābhīmi śikhāṇi sprśet |
 bhūyopyācamya sandhyāṇi tu vandetatsekapūṣṛakam ||

He should touch his head, hallowed parts like nose, ears etc navel and crest (śikhā) in due order (with hrdaya mantra) and again doing acamana, should worship sandhya with the accompaniment of ~~di~~ water-offering (arghya).

mārjanamī samhita mantraiśśivena saliloksanam । 178
 kṛṣṇamī dhyaṭvā kṣipettoyam ghoreṇa punarācamet ॥
 nyāsamī kṛtvā sṃbhukhivestya tarpyamantrān pratarpayet ।
 apasavyāgramadhyeṇa pīṭhā-deva-muni-kriyā ॥
 svadhā-svāhā-namaśceti kramāt-teṣāṃ pratarpaṇam ।
 kṛtvā hṛdāñjalīm - loḍhā tṛṇvārān - udakena tu ॥
 kṛtvā śṅgalīm supuṣpādhyamī - naveḥ paścācchivamī yajet ।
 tāvadyāvachchatamī - pūrṇamī svasaktiā vā śṭhāvā jayet ॥
 pradakṣiṇamī tataḥ kṛtvā tṛṇ-vārān - vandayet - navim ।
 tatastūrthamī samākṣya kartavyam hṛdaye hṛdā ॥
 evam tu vārunamī snānamī - śhasmasnānamatāśśiṅgu ।

Cleansing himself, (this kind of activity being known as
 sammayana) with samhita mantra, he should sprinkle the
 consecrated water-drops upon himself with siva mantra. Ideating
 the water as of black colour (being indicative of his
 inner impurities) he should throw it away with aghora mantra
 and then do acamana. Then having done nyāsa
 (sakalīkarana) and encircling himself with water, he should
 do tarpana with appropriate mantras designed for this activity.
 For the manes, tarpana should be done by wearing the
 sacred thread so as to hang down towards the left part of
 the body (this mode of wearing known as prācīnāvṛthi)

He should make the water to drop down the space between the fore-finger and the thumb; for the deities ¹⁷⁹ libations should be done making the water to roll down through the ~~big~~ finger tips; and for the sages, libations should be done by making the water to drop through the space between the fingers. For the manes, deities and sages, ^{tanpura} mantras should end in svadha, svāhā and namah respectively. Then making the right palm so as to form a cavity with hridaya mantra offer libations of water three times; then filling the palm with flowers and water offer them to the Sun-god and then worship Siva, the indwelling Almighty of the Sun. Then recite the mantra pertaining to Surya hundred times or according to his convenience. Circumambulating himself three times he should then ~~pro~~ prostrate and praise the Sun-god. After finishing all these rituals, he should absorb the power of mantras from the water (collected in the arghya vessel) into his heart, reciting the hridaya mantra.

Vaunasnāna is to be done in this way. Then listen to the ~~pro~~ procedure of Bhasma-snāna.

15(b)-18

āraṇyagomayam gṛhya sadyena ṣṣ pīdhya vāmataḥ ॥ 18^o
 ghoreṇa dīpanam nāgām - nareṇā ṣṣhyukṣanam bhavet ।
 tīsenoddhṛtya tairmantraissthāpya bhūtimī nave pūte ॥
 kṛtvā snānam jalasnānāduttaram vā ṣṣthā nottaram ।
 malasnānam - pūrā ṣṣtrēna kramādāpādamastakam ॥
 udhūlyavim sivenordhram sekahkāyassamudrayā ।
 parivartya sitamvāsas - tatastrācamya pūravat ॥

Collecting the cow-dung from the forest with sadyajāta mantra
 one should knead it with vāmadeva mantra; it should be
 inflamed with aghora mantra and ~~it~~ should be consecrated
 by sprinkling it with vaktā mantra. Having taken it
 with īsana mantra and ^{he should} deposit it ~~it~~ in a new receptacle
 (samputa) reciting all the brahma-mantras. This process
 is known as śhasma kalpana. () ()

Having finished malasnāna and jalasnāna, or ~~if not~~,
 before jalasnāna one should take ordinary bath (i.e.
 bath without any mantras) one should engage himself in
 śhasmasnāna. From head to foot, in due order, one should besmear
 the śhasma over his body with astra mantra and then with the
 employment of sivamantra and kumbhamudra he should
 sprinkle the śhasma on himself. Then wearing a pure
 and white ~~good~~ garment one should do ācamana ^() as before.

19-20½

mahendram vṛstīyogesyā-japenmantram tu pañcamam | 181
 padaṣṭakamāvṛtya vāyavyam gokhureṇa tu ||
 rajasa naramantreṇa māntram mantrairiḥoditam |
 snānāmyevam-vidhānyatra pañca proktāni siddhaye ||
 snātva sampūjayeddevam linga vā sthāndile spi vā ||

(iti sūmat-kīranakhye mahātāntre kriyapāde snānavidhipāṭalāḥ prathamah.)

Mahendrasnāna is that which is done in and during the
 shower of rain. While doing mahendrasnana one should recite
 five brahma mantras. Then about Vayavya snana. Walking seven
 steps behind the ~~cows~~ cows so as to be covered by the dust
 arising from the hoofs of the cows is known as a vayavya-snana.
 One should recite tatpuruṣa mantra during vayavyasnana.
 The bath done with the employment of saṁhita mantras is known as
 mantrasnana. In this way, here in the scriptures, five kinds of
 bath have been explained for the sake of accomplishing good
 effect. Having taken bath in the manner prescribed above one
 should worship Lord Siva either in ~~linga~~ linga form or
 sthāndilā.

(This is the chapter on the rules of bath, the first of the kriyapāda
 of the Kīranagama mahātāntre.)

ATHA PUJĀVIDHIH PĀTALAḤ¹

(Then, the chapter on the rules pertaining to worship) 182

Garuda -

pūjā samisūcitā deva sā kathami lingamāsritā |
sphutami me brūhi devesa sthāndile vā kathami bhavet ||

Garuda -

O, Lord. The performance of worship was indicated earlier. Explain to me vividly how the worship of the Lord who presents Himself in the image of Linga () or sthāndila () is performed (according to the scriptural injunctions).

Bhagavān -

183

sthānam pravīśya śuddhātmā dakṣiṇāmurtimāsritah |

rucirāsana-samisthastu prāṇāyāmatrayānvitah ||

tatsthāni gṛhītvā cāśśtmānam nemanādbindu madhyagam |

krītvā kāyam dāhetpāścāt - śarvāstrāni cintya tajasam ||

Having attained (both the physical and mental) purity, the worshipper should enter the place of worship (pūjāsthāna) through the west-entrance and seated himself in an appropriate and cordial posture on the right side of the Lord (i.e. the pedestal where linga is to be placed) he should do prāṇāyāma three times. He should mentally grasp the soul from its seat (hrdaya) and take it to the place of bindu (i.e. mahabindu, known as dvadasāntā) through the process of recaka.¹ Contemplating on the effulgent image of śivastra and raising the fire known as kalāgni from his right toe (through udhava mudra) he should mentally incinerate his physical body.

4-7a

Bhāsmībhūtam pracintya svamānīya pranavaṇa tu । 184
 dhyātva sitakamābhāsam sphurantam svena tejasā ॥
 sañcintya pranavam kumbham plāyamanam sudhākaṇaḥ ।
 tenaiva-tritayam dadyāt- karanyāsādanantaram ॥
 aśtrasuddham karau kṛtvā brahmāṅgāni-kramān-nyaset ।
 sañcintya gāyatrīm śivam sañkalpya hastayoḥ ॥
 kuryānmantrātmakam kāyam-aśtātrimsat-kalātmakam ।

Imagining as though his physical body (which so far has been an outcome of the consequences of his previous merit and demerit) has been brought to dust, he should bring back his soul to its seat (hrdaya) with pranava mantra. He should meditate on the radiant white spot shining forth with its own effulgence. Contemplating on pranava and with a display of kumbha mudra he should (mentally) sprinkle the drops of nectar over his newly created physical body so as to make it as the body having all the lineaments of suddha vidya. Then he should do this process three times. Then he should do karanyāsa. For karanyāsa, first he should purify his hands with aśtra mantra and then he should transmit the power of brahma mantra and anga mantra to the ~~various~~ ~~part~~ fingers and various parts of his body. He should ~~also~~ assign sañcintya gāyatrī mantra and śivamantra to his palms. Having done karanyāsa and anganyāsa in this way, he should make his body as though it is of the nature of mantra-form made of thirty-eight kala mantras.

7(8) - 11

sirāmsi pañcalbhī pañca śarveśānaisca kalpayet ॥ 185
 catvāri vadānān-nyasya vaktramantrena bhāvayet ।
 pūrāditassamānabhya yāvaddutāna-gocaram ॥
 astadhā kalpayedghoram hṛdgrīvāmsāvānukramāt ।
 nābhīmī caivodarām pṛsthē -nyasedvāmāmī trayīdāsā ॥
 guhyāmī lingamī tatāścorū janunī jaṅghikadvayām ।
 sphicau dve ca katī parśvau nyaset sadyāmī tatoḥstadhā ॥
~~dvayostu pārśvayosśaktīmī tatoḥsmīn vyāpakāmī nyaset ।~~
 pādau pānī tathā nāsāmī śiro bhāhū nyaset - kramāt ।
 dvayostu pārśvayosśaktīmī tatoḥsmīn vyāpakāmī nyaset ॥

Around his head he should assign the five kala mantras
 pertaining to Śāna ; from east to north in due order, he should
 contemplate the four kala mantras of tatpuruṣa mantra around his face.
 He should place eight kala mantras of aghora mantra over hṛdaya,
^{ck,} shoulders, navel, stomach and hinder parts. The thirteen kala mantras of
 vama deva are to be placed over the following parts : anus,
 penis, thighs, knees, shank, ~~butt~~ buttocks (spic), hip,
 and two sides. The eight kalamantras of sadyojātā mantra are
 to be placed on the feet, hands, two nostrils, head
 and the fore-arms. On the two sides of his body he
 should place śaktimantra. And through vyāpaka mudra
 he has to contemplate as though he has attained the ^{divine} ~~divine~~
 form of Lord Śiva.

12-14

svasthāne gaṅganānī nyāsa tato ntaḥkaranānī kramāt ॥¹⁸⁶
 puṣpādyaīmānasaibh kṛtvā tīrastālāsīvāsīnā ॥
 digbandhamī varmanā kṛtvā pātrānī khadgēne śodhayet ।
 kṛtvā tu toyasāmpūrṇānī nyāsamāntrānī trayodasā ॥
 amṛtāñcāmṛtīkṛtya prokṣayettēna tadgatam ।
 datvā puṣpānī śīrasīyekam līngasuddhīm samācayet ॥

After doing the mātṛkā-nyāsa in his own body, the aspirant should proceed to do internal worship (in his heart, navel and the central place between the eye-brows). Having brought the suitable flowers mentally, he should slap the hands three times with astra-mantra and should close the eight directions (as digbandhana) with kavaca-mantra. Then he should purify the vessel (meant for arghya) with astra-mantra. After filling the vessel with pure water, transmit the power of prāsāda-mantra into it. Then make the arghya-water as nectareous one by gesticulating the dhenu-mudra (accompanied with proper mantra). Then sprinkle the divine arghya-water on all the articles collected for the purpose of worship. Then placing a flower on his own head (as atma-pūja), proceed to do the purification of līngā.

15-18

paripūṭena toyena pūrnān kṛtvā laghūn ghaṭam । 18?
 ghaṭikordhvam tu samsthāpya pātriṅghyena śrīpayet-kramāt ॥
 pavitrāni purāṣṣṛtya pūjāpanayanam pumak ।
 linge vaiśeṣikenoṣṭo visargana vidhistiha ॥
 bhavetsāmānyalingeṣpi kṣamāmātrami visarjanam ।
 na sūnyamastakamī lingamī kuryāttatra kadācana ॥
 aśānyāmi sthāpayet-pūjāmi pratyagrāmāthavositām ।
 kṣālyā śstrena dvayamī paścādvedyāmi lingamī ca bhaktitak ॥

~~Having arranged the pure water kalasās in a prescribed pattern.~~
 & Then filling the small earthen vessels with well-purified water and placing them on suitable pedestals (i.e. on certain designs), he should mix a small quantity of arghya-water ~~with~~ with the purified water contained in the earthen vessels. Having ^{he should remove} arranged the pure water-kalasās in a prescribed pattern, the flowers offered during the previous worship. Rules pertaining to the removal of offered flowers (nirmālya) are not applicable to the lingas of specific lineaments. (For ^{abit} the awkward ^{awkward} linga is of general characteristics removal of flowers is to be done within a short time). The top of the linga should never be without any flower (or leaf). Then, placing the removed flowers (nirmālya) in the ~~see~~ north-east direction (for the sake of Candēśvara), offer the fresh flower immediately to the Lord. Cleanse the image twice with

astra-mantra and then cleanse the pedestal
(meant for bath) and again the linga with intense⁸
devotion.

19-21

kālpamūyam tataḥ pītham - aśeṣādhwā-vinirmitam |
caturyugamahāpādam pṛthivītattva - kandakam ||
kālatattvānta-nālaikam - pañcāśad^{śrāva karmakam}~~śrāva karmakam~~ |
māyātattvam bṛhadgranthi - śuddhavidyābjaśobhitam ||
vidyeśvaradalacchannam śaktikesara samyutam |
śivasaktidvayārabdhām kannikābjarakṣitam ||

Then the pedestal or seat of the Lord should be formed
of six adhwās. The śivāsana consists of four great
legs ^{which} represent the four yugas. Its root is pṛthivī tattva.
It is with a stem rising upto kāla tattva. ~~Its pericarp~~
~~is imputed with fifty seed letters and having adorned~~
with thorns of fifty dispositions (śravas) or śruvanas.
Māyā-tattva is its knot between the stem and the flower.
The resplendent lotus flower is of the nature of śuddha vidya.
The lotus flower is with eight petals of eight vidyeśvaras.
The filaments (kesara) of the flower represent śakti tattva.
Its pericarp, imputed ~~with~~ ~~an~~ with and governed by
fifty seed letters is fashioned of śiva tattva and
two śakti tattvas.

22-28a)

pīṭhamevam̐ vidhami kalpya mātṛkābīja-sambhavam | 189
 napuṃsakān catuṣkoṇe dharmādīn parikalpayet ||
 binduḥpr̥sthāmanantasya tatpr̥sthān kamalān bhavet |
 karnikāḥ namtacakreṇa śeṣāṣṣyur navasaktayah ||
 vāmā jyeṣṭhā ca nandī ca kālī-kalavikaramī |
 balavikaramī caiva balapramathamūtica ||
 damanū sarbhūtānām navamā ca manomamī |
 vibhugñānī kriyā vācā nāgeśī jvālīnī talhā ||
 vāmā jyeṣṭhā ca nandī ca śaktayah ~~kā~~ kīrtitā navā |
 vāmādyāścānulomena vibhvādyāstu vilomataḥ ||
 keśarāmī caturvimsat - kāḍī-śhāntā-gatāmī ca |
 māntam pudgalasyāsya navakāmī bījakalpitam ||
 bramhākṣareṇa mūrtīmī ca kṛtvā datvā kalāmayaḥ |

Thus having constructed the lotus-seat made of mātṛkāksaras
 the aspirant should design four legs ^{which} represent dharmā, jñāna,
vairāgya and īśvara on the four corners (south-east, south-west,
 north-west and north-east) with the accompaniment of ~~so~~
 vowels belonging to neuter group. (The place where the root
 of the lotus-stem is ~~con~~ mentally designed represents ādhāra-śakti)
 Above the plane of ādhāra-śakti, anantāsana is to be

contemplated and above the plane of anantāsana, kamalāsana
 is to be designed. On the pericarp encompassed by the
 petals of anantacakra the remaining deities ^(nine śivasaktis) are to be
 contemplated. The name of nine śivasaktis are: Vāma,
 Jyesthā, Raudrī, Kālī, Kalauṅkarānī, Balauṅkarānī,
 Balapramāthānī, Savaśhūtā-damanī and Manonmanī. There
 (~~is another group of...~~)?
 is other groups of nine śivasaktis whose names are:
 Vilbhuh, Jñānī, Kriyā, Vācā, Nāgesī, Jvālīnī,
 Vāmā, Jyesthā and Raudrī. Vāma, Jyesthā, etc. belonging
 to the prior group are to be worshipped in successive order
 (anulomakrama); and Vilbhuh, Jñānī etc, belonging to the
 other group are to be worshipped in the reverse order (vilomakrama).
 With regard to mātṛkāṅkaras, twenty-four letters from ka to
 ṣha are the filaments distributed equally over the
 bottom of eight petals. Nine letters from ya ma to ha
 are the seeds occupying the area of pericarp. Then
 the figure of Lord Sadāśiva is to be contemplated with
 brahmāṅkaras and all the thirty-eight kalamantṛas are to be
 appended to each brahma mantra.

286b - 31

sadyenā, vāhayeddevam sthāpayedguhyaena tu ॥ 191
 sāmnikhyam syādaghorena vaktrenārghyādikam kṛavet ॥
 īśānenā, ncayellingam tato, ngāni yathākramam ॥
 datvā snānam prakastavyām ksīreṇa dadhimā punah ॥
 kramādājyena madhunā kṣtrodvantiya punah punah ॥
 snānagandha-vihūsāntam pūjāṅca brahmalikḥ kramāt ॥
 datvā, sthā, s, varanānistvā^x sādhyānāmi pūjayet-tatah ॥

Then invoke the resplendent Lord with sadyojāta mantra; immobilise Him with Vāmadeva mantra; render His presence with aghora mantra; other offerings like arghya are to be made with tatperusa mantra. The image of the Lord (Sivalinga) is to be worshipped with Īśānamantra. Then worship of layāṅga and bhogāṅga is to be done in due order. Then the ceremonial bath (abhiṣeka) of the Lord should be performed ~~is~~ with the following things in the order of mention: milk, curd, & ghee, honey, etc. While doing abhiṣeka the image should be rubbed and cleaned again and again regularly. Bathing, smearing of sandal-paste, offering ornaments etc are to be done one by one with five brahma mantras. Having done this, āvarana-pūjā is to be done and then the aspirant should proceed to do the worship of deities pertaining to sādhyā-mantras.

Copyright notice:

Kirana Agama, Primary Edition

Translated by Dr. Sabharathnam S. Pattusamy

Copyright 2006 Himalayan Academy

KRIYĀPĀDA — (Cont.)

CARYĀPĀDA — 381

KIRANAGAMA
Part 2

32-34

tadangairanigitamī kṛtvā pranave kamalāsane । 192
 śivasya daksine bhāge vilhavana tu pūjayet ॥
 samhitāgarbhago mantras-sādhyatvena yadā bhavet ।
 āvṛtidvayamadhyaṣṭamī samipūjyamī pūrvat-khaga ॥
 dadyāddāsāṅgajamī dhūpamī gṛtamiśramī hṛdayānūnā ।
 tadgatān pūjya devāmistu tato lingamī samarcayet ॥

To ~~do~~ worship the deities related to sādhyā-mantras, a pedestal of lotus which is of the nature of pranava is to be designed on the right side of the Lord (i.e. on the southern petal of Śivāsana), ~~and~~ and the aspirant should assign arigas to the particular deity and worship it with all care and diligence. When one takes to the worship of sādhyā, he should remember that each mantra is within the limits of samhitāmantras. G. Garuda, the deity pertaining to each sādhyā-mantra is to be worshipped at the centre of two āvaranas as explained before. Having finished the worship of sādhyā, the aspirant should offer the fragrant smoke with dāsāṅga blended with gṛtā (ghee), reciting its hṛdaya mantra. Having worshipped the deities of kāmyā-mantras which have been invoked and stationed ~~at~~ on the southern petal, offer the final worship to Sivalinga.

mudrām ~~ka~~ badhvā pranamyasāmi gr̥hyā mālām japecchivam ।
 muktāmanimayairmālā - rudrākṣair-varasidditā ॥
 śaṅkhasphatikapadmākṣa - śakrākṣair-madhyasiddhi^{da} ॥
 r̥tikā-trāpusīsādyair - adhamāsiddhiris̥yate ॥
 putrajīvakamālā-syāt-sauvakāmārtha-sādhani ।
 kanyāsūtrakṛtām śūbhram - samākṣair-grathitām varām ॥
 meumadhyaniṣṭām tām gandhaliptām sudhūpitām ।
 gr̥hya hṛnmantrajaptām tāmastottaraśeṣtānvitām ॥
 tadardhami vā prakurīta tasyāpyardhamathāṣṭi vā ।

Displaying the relevant mudras to the Lord and prostrating before him, the worshipper should take the rosary (japamāla) and engage himself in incantation of Sivamantra. Japamālas made of pearls or rudrākṣa are capable of yielding the most excellent accomplishments; those made of pure sphaṭika or lotus-seeds or ~~ś~~ śakrākṣa (seeds of devatāru-tree) are of the nature of producing mediate results; those prepared with the strings of brass, lead etc are capable of effecting insignificant results. The japamāla known as putrajīvaka is efficacious enough in accomplishing

all the desired ~~ends~~ fruits. The japamala prepared with the string made by virgins and shining with purity is a perfect rosary. It should have been strung with the beads of equal size and of supreme quality having a pre-eminent bead known as muni; it should have been besmeared with sandal ~~pasta~~ or other fragrant paste and fumigated with fragrant smoke; it should have been made in such a way as to consist of 108 or 54 or at least 27 beads; it should have been consecrated with hridaya mantra¹⁶.

* What is the hridaya mantra? ...
 ...

madhyamānamikāṅguṣṭhā - karṣamāt siddhiruttamā ॥
 aṅguṣṭhā-tarjanīyogān - madhyamāsiddhirisyaṭe ॥
 kanisṭhāṅguṣṭhā-samīyogāt - siddhiruttā kamīyāsī ॥
 patitāmultaret sadyāśśesām - upahatāmī tyajet ॥
 siddhāṅgūṣṭhāke tathā sthāpya tāmrake vā karandake ॥
 jāpedyāvadānūdvigno nadrutāmī na vilambitam ।
 nāspastāmī na manobhrāntāmī jāpamī kuryāt-samāhitāh ॥
 hīridhassa vijñeyo māmaso manasāiva tu ।
 uccāryasyātsa bhāṣyō jñeyo śnyāśśnavanātmakah ॥
 parivartyaṅgūṣṭhāmalāmī tāmī 4 nāgendra-parivartavat ।
 evamī kṛtvā jāpamāntrī - dhyāyēddēvamī kalātānum ॥

Taking a japamala of such supreme construction one should do japa by counting the beads with the middle ^{and the thumb} finger (madhyama) and the ring finger (anāmika); this mode of counting the beads will yield the finest result. If the beads are counted with the thumb (aṅguṣṭhā) and the fore-finger (tarjanī), it would yield mediate results; if the counting is done with the little finger (kanisṭhā) and the thumb, it would give only the lowest effect. If the japamala falls down on the ground on account of carelessness etc.

it should be taken back immediately pronouncing ¹⁹⁶ astramantra. If the mālā is impaired or struck by some impurities or stones, it should be abandoned. After finishing the incantation, the japamālā should be placed amidst white mustard collected in a vessel made of copper or in a small basket made of bamboo. Incantation should be done with concentrated mind ~~and~~ keeping his heart in easiness. Incantation should not be done ~~si~~ speedily or slowly; it should not be done ~~with~~ in an indistinct manner; nor, with ~~as~~ perplexed mind.

Japa is of three kinds - mānasa, upāmsu and śhāsyā. Mānasa japa is to be done internally; upāmsu is to be done with slow movement of lips; and śhāsyā is to be done in a such a way as to be heard by others. Japamālā should be turned round with the fingers in a manner like the ~~revolving of~~ or turning round of a great snake. The enchanter should do japa contemplating on the figure of the concerned deity whose divine body is composed of kala mantras.

tryakṣamī kamalamadhyasthām khaṇḍendu makutojvalam |
 sāyudham daśabāhumī ca sālanikāramī maṇoharam ||
 icchāsiddhipradamī dhyeyamī varnarūpadheramī karam |
 līngamadhyaगतamī dhyātvā devadevamī sadāsivam ||

Lord Sadaśiva, who is the most supreme among the
 gods, ^{who is called Haṇa and} ~~and~~ who presents Himself in Līnga-form is to be
 contemplated as of having three eyes; seated on the lotus;
 his crest shining forth with the crescent-moon; holding
 ten weapons in all of his hands; shining forth with
 all sorts of beautiful decorations and with charming
 appearance; capable of ~~best~~ granting the desired
 accomplishments; assuming the divine figure
 designed by mātrākṣaras.

naivedyamī copasamhṛtya ksīpeccandāya tatpunah |
 ūrthvānige tu yadā siktas - tatassnānam vidhīyate ||
 adhoḥhāge yadā siktas - tadā prakṣālya śuddhyati |
 sthāndile śpi ca manthānam siddhirāsu prajāyate ||
 tāmabyapanayet - pūjām - tribhīngomayagolakaiḥ |
 tatassamprowṣya tatssthānam śivamastivrai vadet ||
 evam pūjāvidhānam tu proktametāt - samudrakam |
 agnikāryam tatakḥ kṛtvā kunde vā sthāndile śpi vā ||
 agnisthām yojayellinge gurostacca bhavet - bhālam ||

cīti sūmat - kīranākhye mahātāntre kriyāpāde
 pūjāvidhīndūtīyah pātalah)

After collecting all the ~~articles~~ offerings like flowers
 food etc, the worshipper should place them in the
 direction of north-east for the sake of Candēsvara. While
 doing abhiseka, if he gets drenched with the drops of
 abhiseka-water above the portion of his navel, he should
 take bath for the sake of purification. If he gets soaked
 below the portion of his navel, he gets purified by
 sprinkling arghya-water on himself. Even though
 the worship of Siva in the form of stāndila, the

accomplishment of mantra can be effected quickly. Even in ~~stam~~ sthandila puja, the rules for the removal of nirmalya⁽¹⁾ are to be observed. After removing the sthandila, the ground should be besmeared with three lumps of cow-dung. While sprinkling the water on the ground (where sthandila was placed), the worshipper should pronounce these words: "Let the place become auspicious".

Thus the performance of Sivapuja has been explained to you. All these activities are to be executed with proper mudras. Then 'agnikarya' is to be done either in a fire-pit or in a sthandila. The preceptor, having duly finished the fire-worship, should ^{harness} ~~effect~~ the ~~union~~ of Siva invoked in the fire with Sivalinga. Only because of this union, the preceptor can achieve the full benefit of agnikarya.

(This is the chapter on the rules of worship, the second of the kriyapada of the Kiranagama mahatantra)

ATHA MUDRĀVIDHI PĀTALAḤ

(Then, the chapter on the performance of mudras)

200

Garudaḥ

Śivasya śūcitā mudrā sudhāmudrā ca yā smṛtā ।

itaresāmi ca mantrānāmi brūhi mudrāmi ~~ca~~ yathārthataḥ ॥

garuda -

O, Lord, the mudra (hand-gesture) of Śiva known as sudha mudra was hinted at earlier. Kindly explain to me about this kind of mudra and other mudras to be shown with the accompaniment of mantras in conformity with the secret injunctions.

Bhagavān -

201

kṛtvā śnyonyagatāṅgulyoḥ pṛsthato hastayoḥ dwayoḥ ।
 tiryaksthau kanyasau kṛtvā kyanigusthābhyāṁ samākramet ।
 desinī-madhyame ruddhe śnāmike cocchrite śnigule ।
 kṛtvā pañcamukhī khyātā mudheyāṁ śaṅkarasya tu ॥
 aṅgulyaśca mithah kṛtvā kanyake śnāmike yute ।
 madhyame tanjanīyukte kyanigusthau mūlaparvagau ॥
 kṛtveyāṁ dhenu mudrā khyā divyā camṛtavarisīnī ।

The Lord Said :

First place the palms one above the other and join the fingers with each other. Keeping the little fingers obliquely, cover them with the thumbs. Place the right fore-finger on the left middle-finger and left fore-finger on the right middle-finger. Then hold erect the two ring-fingers internally. The mudra formed in this manner is known as pañcamukhī which belongs to Lord Śaṅkara. Join mutually the little fingers with the ring-fingers and the fore-fingers with the middle-fingers. Join the two thumbs so that ~~the~~^{the} joints at their bottom are touched by each other. This is known as dhenu mudra capable of producing the shower of nectar.

~~Perhaps we can have some pictures of these mudras~~

pānimūle susamlagne śākhāssarvatra samyutāh ॥ 202
 lokesānāmiyamī mudrā astrāṅgāntu svarūpatah ।
 uttanau tu karau kṛtvā anguṣṭhau talamadyagau ॥
 āvāhinī triyamī ~~ka~~ khyātā mudrāḥ svāhāmakarmāni ।
 mustīślistau karau kṛtvā hyanigustau kośamadyagau ॥
 niṣṭhureti samākhyātā devadevasya rodhane ।

Having made all parts of the fingers to coincide with each other, join together the lowest part of hands. Since ^{the} gesture formed in this manner is of the form of astra, this is known as astra mudra belonging to the Lord of all the worlds. Holding the palms upwards and placing the right palm on the left, bend the thumbs so as to reach the middle portion of the palms. This is said to be āvāhana mudra which is displayed during ~~invocation~~ the activity of invoking the deity. Clenching the both ~~pal~~ fists and holding them separately, bring down the thumbs into the palms. This is known as niṣṭhura mudra which is to be displayed at the time of effecting the ^{immobility} ~~presence~~ of the Lord (^{samnirodhana kriyā} ~~samnirodhana kriyā~~)

kamisthāngusthāyorekāṁ - aṅgusthēnā śś kramet pumak ॥
 śaktimudretī vikhyātā sānnidhya karane kitā ।
 mustīni baddvordharato ś nigusthau kṛtveyam sthāpini bhavet ।
 kṛtvāñjalini karābhyaṁ tu gr̥hya cānāmikā drayam ।
 prasārayet tataśśesami mudreyami dravyarūpini ॥
 dravyābhāve prayuktavyā kṛnakāmaprapūrāni ।
 evam jñātvā prayuktavyā bhadrā caivā ś malā ś pivā ॥
 mudrāścētārcane - yojyā - vahnikārye ca yatnatah ॥

(iti sūmat- kīranākhye mahātāntre kriyāpāde

mudrāvidhipatalasthityah)

Having formed the hands as said before (for nissthira muchā)
 cover the little fingers with the thumbs by bringing them closely.
 This is known as śakti mudra designed for effecting the
 presence of the Lord (sānnidhya karana), clenching the
 fists, hold the thumbs erect. This is known as sthāpini mudra.
 Form a cavity by folding and joining the hands together and
 join the two ring-fingers with each other. Then stretch out
 other fingers. This is known as dravya mudra which is to be
 displayed when shortage of necessary paraphernalia occurs.
 This mudra is capable of effecting consummation to
 all the defective activities. Thus knowing the nature

and formations of these mudras which are auspicious and pure, one should gesticulate these mudras. These mudras are to be displayed during the ritualistic worship and agnikārya with all diligence and efforts.

(This is the chapter on the performance of mudras, the third of the kriyāpāda of the Kiranāgama mahātāntra.)

ATHA AGNIKĀRYAVIDHI PĀTALAH

200

205

(Then, the chapter on the performance of the kindling of
sacred fire)

Gaundah

agnikāryavidhindeva sūcīto noditastwayā ।

tatropakaramāni yacca lakṣaṇeṇa brahmi me ॥

Gaunda

O, Lord; Of the rules pertaining to agnikārya were
indicated earlier. But they have not been told elaborately.
What are the instruments to be used in the process of
agnikārya? Kindly explain to me about these with their
essential features.

Bhagavān -

samī-pippala-gaṅkṣṭhām - kalpayedarānīmī dṛḍhām |
 dirastāṅgula-vistṛṇām dīrghāt - dvidvādasāṅgulām ||
 ucchnāyemāṅgulānastau pragandamī syāt sadāṅgulām |
 caturāṅgula^{caturāṅgulām} āpīdam
 caturastāṅgulām chatramī - āpīdam tatpramāṇataḥ ||
 vyomamātramī tīrddhāśramī govālaistatkrītamī bhavet |
 udānimukhasṭe mathnīyāt - śivabījam - arasmaran ||
 gāyatrīyā navīdīptīssyāt - mathanamī hṛdayānūnā |
 bhramanamī kramasō dadyāt - chatramī khadgena yojayet ||
 śikhayā yotrakamī yujyācchirasā hastavestanam |

The Lord said :

In order to produce fire (meant for yajña), first
 arani is to be devised in an unswerving manner, either
 from samī tree or pippala tree. The breadth of arani
 should be 16 angulas^{or}; its length should be 24 angulas, and
 its height should be 8 angulas. The upper part of the arm of
 arani^(known as praganda) should be 6 angulas in length. One of the constituent
 parts of arani known as chatra should be 32 angulas

~~The significant meaning of the measurements is that the
 arani is to be made of the wood of the samī tree.~~

evam kṛtvā vahnir-dvijamandirajṣpi vā ॥
 sūryakāntodbhavo vā syāt-sāmānya gṛhājṣpi vā ।
 prakṣya devāmbasā kundam humphat-astrena tādayet ॥
 varmanā ṣhyukṣanami kṛtvā pumarastrena bhūtaḥ ।
 ullikhyotkṛya cāṣṣpūya samīkṛtyāṣpi kuttya ca ॥
 sammārjya ca samālepya kalārūpami prakalpayet ।

Fire thus produced from arani is fit for agnikāya.
 Or, the fire got from a Brahmin's house or from the sun-stone
 or, if not either of these two, the fire got from an
 ordinary house may be taken for agnikāya. Sprinkling
 on the fire-pit with divine (arghya) water, gently strike the
 pit with astramantra ending in 'hum phat'; abhyukṣana^x
 should be done with kavaca^h mantra. Other consecratory
 activities (samīkṛāna) like scraping (ullikṣana)
 caving (utkṛāna), filling (āpūāna), levelling
 (samīkāāna), pounding (ākuttāna), wiping (sammārjana)
 and smearing (samālepana) are to be executed with
 the accompaniment of astramantra. Then the fire-pit
 is to be designed as if it has attained a form conceived of kalas.
~~• please skip~~

varmanāṣṭvetya sūtreṇa kalābhikḥ pumararcayet ॥
 lekhatrayam tu pūvam syāt - lekhaikā cottarāmukhī |
 vāmovāṣyam ~~kāyam~~ vidhiḥ kāyo lekhaḥ kalpyāsurātmikāḥ
 brahma-ṛṣṇu-kareśākhyaḥ hṛda vajrīni catuṣpatham |
 akṣapātam varmanāṣṭho kūrca vāgīśvarīśvarau ॥

Enclose the fire-pit with threads reciting kavaca[†] mantra and worship it with kalā^u mantras. Scrape three lines, movement of hand being from west to east; scrape one line, moving the hand from south to north. This process may be done even in the reverse order. (i.e. three lines facing north and one line facing east). These lines represent four divinities - Brahma, Viṣṇu, Rudra and Īśa respectively. Then other consecratory activities like vajrīkarana^() and catuṣpatham^() are to be done with hṛdaya mantra; and ^{the} other one known as akṣapāta^() is to be done with kavaca mantra. Vāgīśvari and Lord Vāgīśvara ^(who is he?) are to be worshipped in what is known as kūrca.

gandhadyaistau ca sampūjya tato jenā nalam ksipet |
 trikṛtvā bhāmya saikalpya nāgabijamiti ksipet ||
 gandhadyairarcya sadyena hṛdā datvā śś kutikrayam |
 garbhādhāne kṛte pūnistṛami tadartham kaikanam dadet ||
 tatah pūnisavanādināmi vāmadevādi pūjanam |
 śirādikhistrikṛtikṛt kuryāt pañca pañca tilāhutiḥ ||
 jāte malāpahānāne cāstrenārgṃyāmbu secanam |
 darbhakarikanamunmucya dhyāyet svarṇāṅgṭā kaikanam ||
 gāyatrīyā śś staranam paścāt- hṛmmantrena kusairapi |

Worshipping Vagīśvarī and Vagīśvara with sandal, flowers
 and other materials, place the fire (got from arani or
 from the house) in the fire-pit with the accompaniment of
~~branch~~ sadyogata mantra. (While doing so, the preceptor should
~~go round the fire pit~~ three times contemplating that the
 fire is actually the virile of Lord Siva). Offer flowers
 sandal etc. to Vagīśvarī and Vagīśvara with sadyogata^v
 mantra and offer libations three times with hṛdaya mantra.
 This is done for the sake of garbhādhāna^v-consecration.

~~svaṅgṭā~~

For the sake of pumsavana; offer a bracelet made of darbha or kusa. To bring about the effect of samskāras like pumsavana, the preceptor should worship ~~the~~ fire with ~~mantras~~ like vama deva, etc; then he should offer libations of sesamum ^{five} ~~twenty-five~~ times, ^(for each deva) with three mantras beginning from Śīras (i.e. Śīras, Śīkha and Kavaca).

For the sake of bath meant for the removal of impurity, arghya water is to be sprinkled over with astra mantra. Then, unfastening the darbha-bracelet offered before the preceptor should offer (mentally) a golden bracelet to Vāgīśvarī. Then panistarana ^() is to be done with gayatri mantra and hṛdaya mantra making use of kusa-grass.

suddhasthāna samutpannāḥ komalā njavāśśubhāḥ ॥
 rathyāśmasāna-valmīka - catuspatha - vivarjitāḥ ।
 taineva vistarāḥ kāryās - trimsaddarbhāissamāhitāḥ ॥
 hastamātra pramānāssyur - venikā vestitastathā ।
 catuskarni paridhīnām ca brahmanvaksodbhavam tathā ॥

The darbha-grass to be used for making vistara () should be collected from auspicious and pure places; they should be soft, straight and fresh. Those which have grown up in places like main-road (high road), burial ground, hillocks crossways etc* are to be abandoned. Vistara should be made, ~~using~~ using 30 darbhās which are equally cut according to the fitness. Vistara should have a length of hasta and it should have been adorned with the darbha which is twisted into a single braid. For enclosing the manḍala, four twigs got from ~~branch~~ brahma-vrksas like palāśa, udumbara etc should be used as paridhi. ~~The twigs should be straight, equally cut *~~

avakrān susamān sthūlān sodaśāṅgula sammitān ।
 homayettān harenāgnau navasatkaika sanikhyayā ॥
 lālāpamodane dadyāt- ājyasiktām tato ś sinā ।
 pūrvādi nyasya madhyetu - prāgudagrāmistu vistarām ॥
 devān brahmādikān pūjya prārthya bālakaraksanam ।
 pūrvādi prakramenemān lokapālān nyaset pumah ॥

The twigs, to be used as pauidhi, should be straight,
 equally cut and with equal thickness, each one
 being about 16 angulas in length. Such twigs are to be
 offered in agni three times in the number of 9, 6 and
 1 respectively with the accompaniment of Siva mantra
 for the sake of purification of spittle (coming trickling
 down from the mouth of Sivāgni which is now in the form of
 a child), offer darbhas with their tips and bottom
 soaked with ājya, reciting astra mantra. They should
 be offered in the four directions and in the middle of
 vistaras. For the sake of protecting the agni-child, the
 four deities Brahma, Visnu, Rudra and Īsvara are to be
 worshipped. On the vistaras, regents of all the eight directions
 are to be worshipped in due order, starting from the direction of ^{east.}

bhavet-simantakādurdhvani māsāt-sapta-ca niṣkṛtiḥ ॥
 hṛdā, udghātya khadgena kṛtvā datvā ॥ kṛtitrayam ॥
 jātakarmottare kāle homam kṛtvā balim dadet ।
 vaktraikīkaramam karma tadā ॥ ghoratrayānitam ॥
 dvābhyaṁ dvābhyaṁ ca kartavyam pūruttara-vimadhyagam
 agnivyūgatañcaikam mīṣṭyaisāna koṇagam ॥
 sadyam vāmena ghorena vaktrenaiva kramāt-dvayam ।
 śiveneśāna mantrēna madhvākāram dadet punah ॥

Contiguous to the simanta-consecration, during the seventh month, another consecratory rite known as niṣkṛti is to be done as an atonement. Udghātana, as a ceremonial rite, is to be done with hṛdaya mantra and three oblations are to be offered with khadga mantra. After the sacrament of jātakarma, homa and bali should be offered. Then the samiskāra known as vaktraikīkarama (joining of five faces) is to be done reciting aghora mantra three times. Offerings should be done twice in the directions of east, north and in the middle. Two more offerings are to be done along the direction of south-east to north-west and along the direction of south-west to north-east. By offering homas twice for the sake of each face, combine the five faces sadyojāta, vama-deva, aghora, tatpūreya and Īśāna into one single face. e

kṛtvā daśārdha samiskāraṃ kṛtvā pūrṇāhutiṃ puṇah |
 tāmrāpātre śhāvā śhāṃde śhāpyā śśjyam kāpilam śubham
 tasyādhisrayanam kuryāt - paryagnikaranam puṇah |
 paritrīkaranam paścāt - pavitrena kuśaiśca tat ||
 svaprādeśa samam kṛtvā nāgapāśakṛtāspadam |
 tenaivotplavanam kuryāt - tenaivā śśjasya samplavam ||
 tataścāvokṣanam kṛtvā prokṣanam hṛdayena tu |
 ājyabhāgaṅca juhuyāt - agniśoma - prayogatah ||

Then, after completing the five samiskaras, the final
 homa known as pūrṇāhuti is to be done. For doing this,
 ajya which is ~~is~~ with a tawny colour is to be taken in
 a copper vessel or in some other suitable vessel. The ritualistic
 activities like adhisrayana and paryagnikarana are to be done.
 And, using the pure darbha, paritrīkaraṇa is to be done.
 Then, taking two darbhas which are equal to his own
 prādeśa in length, and making a knot at their middle,
 so as to appear like nāgapāśa, the rite known as
 utplavana is to be done. Soaked with ājya, these are
 to be placed with their tips facing northwards. With hṛdaya
 mantra, avokṣana and prokṣana are to be done. Then
 a special kind of homa is to be done with ājya placed
 in the right and left side of the preceptor and in front of him
 reciting the mantra ' agniśomābhyām svāhā '.

tatassruk^{uk} suvata tadruk - suvaha karyastu khadirah |
 arigushtha paravat-sthulo hastamatra-samo-didhah ||
 arigushthamatra tadghata - karaputa-supuskarah |
 ruk ca vaikanikate karya prakrodumbara-pippala ||
 cuta candana jata ca sat-timisadanigulayata |
 sadanigula parunaha dande ca dvadasanigula ||
 kuryadastanigulam vedim patram kuryat-sadanigulam |
 puskarani madhyadesasthani urtani syadbhramanena tu ||
 ubhayon parsvayostasya tyajedekaimanigulam |
 chidrantham tyanigulam khatani catuspalamitam bhavet ||
 tadghonamastamanena kanthastadivat-tibhagalah |
 divau bhagau vedika tulyavasyam saptanigulam bhavet ||
 tatsutram krāmasamyogāt-tibhagena prakalpayet |
 anigulanam ca satkena gandika gandavat-krta ||
 kartavyaḥ rhanigula ~~vadya~~ vaddhya vicitra vadanojjvala |
 vedikamadyato randhrami visedyavat-kanyasi ||
 tarat khatanurhami tadvaddandamule ghato bhavet |

x

When the activities concerned with the ladles
 known as SYK^{uk} and SYVA^{va} are to be executed. SYVA ^{should} ~~to~~
~~to~~ be made so as to be strong enough from khadira tree,
 its thickness being equal to a joint of thumb (arigushtha par-

Its length should be equal to a hasta. It is to be provided with a part known as puṣkara, its depth being equal to a thumb. Śṛṅ is to be made from any one of the following trees: Vaikāṅkati, Plakṣa, Udumbara, Pippala, and cūṭā, Candana^{and} Jāti. Its length should be equal to 36 angulas; thickness, about 6 angulas.

Śṛṅ consists of various parts such as danda, vedika, ghata etc. Danda is to be about 12" in length; Vedika should be equal to 8 angulas and pāṭhā should be about 6 angulas.

Its another part known as puṣkara should have a circular central portion. A space of about one angula is to be left out around the puṣkara. The depth of puṣkara is to be about 3 angulas so as to contain 4 palas of ghee. Its portion known as ghona should be about 8 angulas; khamṭhā should be about 4 angulas; āśya, about 7 angulas and mekala, about one angula.

Khamṭhā consisting of three parts should be equal to half of vedika. By revolving ath thread of given length on the portion of khamṭhā its āśya portion can be designed. The portion known as gandika should be made in the form of gandi, its length being equal to 6 angulas. Around the inner side and on the face of vedika, speckled designs such as leaves, creepers etc should be engraved. From the middle of the inner wall of vedika to the tip of āśya, a small aperture is to be delved. The bottom of danda should be provided with ghata.

dvayamevam sunispādya ksālayet-usnavārinā ॥

tau pratāpyā s di madhyāgre kusāistat sparsānam kramāt ।

tau samisthāpya hṛdās bhyarcya dadyāt pūrnāhutiṃ punah ॥

pītham prakalbya garbhasthami gandhāpuspādibhiḥ kramāt ।

dasāśīto kunenmantrām jñātvā dravya pravistaram ॥

Thus having constructed the two ladles svk and svva the preceptor should purify them by sprinkling hot warm water over them. After warming the bottom, the middle and the top portion of each of them ~~on~~ in the fire, the preceptor should touch those portion with kusas. He, having placed ~~on~~ them on the seat of darbha, should honour them by offering flowers with hṛdaya mantra and then proceed to do pūrnāhuti. Then having entered into the Sivāgni through its susūmna and ideating yoga-pītha in his lotus-heart, he should worship the Lord invoked and established there. Knowing the quantity of materials collected for agnikārya, the preceptor should offer oblations, for the sake of one tenth of the recited mantras.

svāhākāram ca home syāt- pūrṇāsyāt- vausaḍantikā ।
 suvausat sāntike kuryāt- hūmphaṭ- pāpāpāhe bhavet ॥
 svadha pitṛkriyāyām syāt- phatkāro jayakarmani ।
 vidvese hūm vāse hūm syānnamo japa vidhau matam ॥
 evam jñātvā kriyāvastu varnarūpam japedanum ।
 tataḥ karma prakantavyam sādhakena yathechayā ॥

When homas are to be done, mantras should have a termination with 'svāhā'; during the time of pūrṇāhuti, ~~mantras~~ vausat is to be added ^{to} at the last syllable of mantra. When rituals meant for alleviation are ^{to be} done, mantras should end with 'suvausat'; during expiatory rites which are capable of annihilating the evil effects of sin, mantras should end with hūm phat. During the ceremonies meant for manes, svadha is to be used; for the sake of effecting victorious deeds, 'phaṭ' is to be used; to bring about enmity, 'hūm' is to be added; for the magical act of attraction, 'hūm' is to be combined at the end. During the ~~pan~~ japa-practice, namaḥ is to be added. Thus one should recite mantras knowing the nature and ultimate purpose of the rituals, materials and the mantras. Then other activities are to be executed by the aspirant according to the desired purpose.

tilā yavā gṛtāni kṣīrāni vīhāyo bhakṣyaśaṅcayāḥ ।
 yājñīkāni yacca tat - komyāni - kandaṃṣūla - phalāni ca ॥
 sakti pinyāka takrādīn nityāni tyaktvaḥ nyathā kunet ।
 gṛtasya māśiko homaḥ kṣīrasya madhunaśtathā ॥
 śuktimātrāni kuneddadhā prasytiṃ pāyasasya tu ।
 bhakṣyānāni abhaya mātra lājānāni musti sammitā ॥
 khandatrayantu mūlānāni phalānāni svapramānataḥ ।
 grāsārdhamātramānānāni vaxtrānāni pañcāke kunet ॥

x

Sesamum, barley, ghee, milk, wild rice, collection of
 victuals, roots, fruits and other sacrificial
 things are the befitting substances meant for oblations.
 Barley-meal, oil-cakes ^{and} butter-milk are to be excluded
 in ~~daily~~ daily sacrifice. These things may be used for
 other kinds of sacrifices. Ghee, milk and honey are to be
 offered with a measure equal to māśika; curd, with a
 measure equal to sakti; pāyasa (an oblation of milk, rice
 and sugar) with a measure of prasyti (full of hallowed
 palm); all kinds of eatables with a measure of abhaya (handful)
 parched grains with a measure of ~~han~~ handful; roots are to be
 offered in three pieces; fruits are to be offered with their
 own size (i.e., without cutting into pieces). Food-varieties are to
 be offered with a measure of mouthful. They are to be offered
 in the five faces of the Lord.

prādesāmatrāssamidhas - samacchedastvagamitāh |
 avakrāsphutakāssāgrā yajñavṛkṣodbhavāśśubhāh ||
 śūvṛkṣa - khadirāparṇī - palāśa - samyudumbarāh |
 vaikantikā hyapāmārgāh - pipalāścātipuṣṭidāh ||

All the faggots are to be about ^xprādesā in length; they should have been equally split; covered with bark; should be straight; should be pure and full-grown; should be auspicious. They should have been got from the trees fit for sacrificial rites - trees like śūvṛkṣa, khadira, aparṇī, palāśa, samī, udumbara, Vaikantikā, apāmarga, pipalā etc. These are efficacious in yielding great valour and vigour to the sacrificer.

ākāṣe khādirāśśastas - saubhāgye madano bhavet |
 viuddhaprāṇī romāṇi vidvese ślesmaśīgṛukam ||
 proccāte kākapakṣāṇi māraṇe nimbasoritam |

In order to effect the magical power of attraction, and to ~~eff~~ bring about ~~well~~ blessed life and to make a person to be enraptured, the faggots got from

Khadira tree are to be used; for the purpose of effecting 222
 disunion and enmity, hairs of hostile animals, phlegm
 and pot-herb are to be used; in case of effecting expulsion
 (uccātana), feathers of crow are to be used, and to effect the
 cessation of life the sap and seeds of nimba tree are to be used.

51 & ~~51~~ - 54

śubhāśubham vijānīyāt - varnagandhānuūpatah ॥
 padmarāgendranīlārka - śuddhasphatika - hemavat ॥
 viparīte na siddhyai syāt - haritā pāndu varjitah ॥
 snigdha pradaxsināvartas - sampindita śikhaśūbhah ॥
 madhvājya ksīra bilvārka pūragandhaśca śobhanah ॥
 nirgandhah pāndaro rūkṣo kṛṣṇārigāra nilhaśca yah ॥
 stābho māgapravṛthaśca sadhūmo śhaśīkḥoś śubhah ॥

The preceptor should be in a position to ^{diagnose} ~~diagnose~~
 the auspicious and inauspicious ~~to~~ effect of the sacrifice
 through the colour, ^{form and} ~~and~~ odour of the sacrificial fire.
 If the colour of blazing fire is of ruby, sapphire,
 copper, pure crystal, gold etc, ~~then~~ it is to be
 discerned that the sacrifice would yield adverse effects;
 so also, dark-blue and pale-white colours are
 indicative of unwanted results. The sacrificial fire
 is to be deemed auspicious, if its flames are dense (resplendent),
 blazing ~~forth~~ from left to right and appear ~~as~~ though
 they are formed into a mass. If the odour is, ^{like} that of

fire is to be deemed auspicious. If it is without smell, is 223
pale-white, uneven, full of charcoals, smoky and if its flames ^{blaze for}
downwards, then the sacrificial fire is inauspicious and it would impede
the spiritual undertakings of the sacrificer.

55-56½

evam jñātrā prakartavyo homastena nacānyathā ।
jayo nimardanam sāntih kṣamā cāpi dhanāgamah ॥
pustirjñānam ca pūrvādi-kramātteṣāmi phalam bhavet ।
agnikāryavidhiḥ proktaḥ - savakāmārtha sādhanak ॥
jñātrā kundapramānantu tato homam samācaret ॥

(iti sūmat-kiraṇākhye mahātantre kriyāpāde
agnikāryavidhipatalaścaturthah.)

Thus knowing the nature of the colour and odour of flames,
homas are to be done. They should not be done in other
improper ways. Starting from the direction of east and ending with
north-east, the effects of agnikārya done in due order are
respectively victory, ~~destruction~~ destruction of enemy, alleviation,
appeasement, ~~the~~ accumulation of wealth, attraction,
nourishment and attainment of ^{supreme} knowledge. Thus the procedure of
agnikārya which is capable of accomplishing all the desired
fruits has been explained to you. One should proceed to do
homa, knowing the measurement and varieties of fire-bits.

(This is the chapter on the performance of agnikārya, the fourth
of the kriyāpāda of the Kiranāgama mahātantā.)

(Then the chapter on the characteristics of fire-pits)

garudaḥ -

kundānām lakṣaṇam proktam pramāṇam mekhāsu ca |
etassamāsato brūhi nātivistāragocaram ||

garuda -

O, Lord, kindly explain to me the distinct features of fire-pits to which it was pointed out earlier, their measurements, their various parts like mekhā etc. without going into the detailed scope of descriptions.

Bhagavān -

ṣṛtyāśrayoni-khaṇḍendu - tryāśra - vṛtta - śaḍāśrakam ।
padmamastāśramevaiśāmi pūrvādikramatassthitiḥ ॥

The Lord said:

There are eight kinds of fire-pits having different shapes - caturāśra, yoni, ardhaśra, tryāśra, vṛtta, śaḍkōṇa, padma and astāśra. These are to be formed from east to north-east in ^{the} rightwise order.

śatārdhasāta koma tu mustyāratnīpramāṇakam ।
 sahasrāyuta koma tu hasta-hastadvayam kramāt ॥
 syāllakṣaprayute koma catuhastāṅca śatīkaram ।
 koti koma śtā-hastam syāt- tasmādūrduhrām na kārayat ॥

The measurement of fire-pit varies with the number of
 komas to be offered. For doing fifty komas, fire-pit
 should be about musti in (length and breadth);
 for 100 komas, the measurement of fire-pit should be
anātri; for 1000 komas, the measurement should be
 one hasta; for 10,000 komas, it should be two hastas;
 for one lakh of komas, the measurement should be
 four hastas; for ten lakhs of komas, the measurement
 should be six hastas; and for one crore of komas,
 it should be eight hastas. Fire-pit should not
 be constructed exceeding the measurement of eight hastas.

trimekhalam bhavet-kundam - ekamekhalameva vā |
 mustimātrasya kundasya mekhalātiranguladvayā ||
 mekhalādvitayam kāyam hyangulārdhāngulakramāt |
 aratnimātra-~~ku~~kundasya nemissyādaṅgulaisthibhik ||
 pūvanemidvayam cānyat dvyaṅgulāṅgulato bhavet |
 hastamātrasya-kundasya nemissyāccaturangulā ||
 anyannemidvayam kāyam tyanguladvyaṅgulakramāt |
 kundasya dvikarasya syāt-pūvamessadaṅgulā ||
 anyāṅgula catuṣkena tṛtīyācāṅgulaisthibhik |
 caturhastasya kundasya pūvanemyaṅgulāstakam ||
 sadbhiraṅgulaish kāyā caturbhiraṅgulaish |
 kartavyā mekhala pūvā sadastasya dasāṅgulā ||
 aṅgulairastalhiścānyā tṛtīyā sadbhiraṅgulaish |
 asta hastasya yā pūvā mekhala dvādasāṅgulā ||
 dasāṅgulā dīptīyāsyāt - tṛtīyāṅgulā matā |
 kundasya yādṛśam nūpam mekhālānām tathā bhavet ||

For a fire-pit, three girdles (mekhalas) should be
 formed one above the other. Based on the nature of human,
 fire-pit may be provided with ^{only} one girdle also.

For a fire-pit having a measurement of musti, the
 first mekhalā is to be with a ^{measurement} ~~height~~ of two aṅgulas;

The second mekhalā - ^{measurement} height of one angula; and the third mekhalā - with a ^{measurement} height of half an angula.

For the fire-pit with a measurement of aratni, the ^{measurement} height of the first mekhalā is three angulas; that of the second mekhalā is two angulas; and that of the third mekhalā is one angula.

For the fire-pit ~~of~~ with a measurement of one hasta, ^{measurement} height of the first mekhalā : 4 angulas; that of the second mekhalā : 3 angulas; and that of the third mekhalā : 2 angulas.

For the fire-pit ~~of~~ with a measurement of two hastas, ^{measurement} height of the first mekhalā : ^{6 angulas.} 6; a second mekhalā : 4 angulas and third mekhalā : 3 angulas.

For the fire-pit with a measurement of four hastas, ^{measurement} height of the first mekhalā : 8 angulas; second mekhalā : 6 angulas and third mekhalā : 4 angulas.

For the fire-pit with a measurement of six hastas, ^{measurement} height of the first mekhalā : 10 angulas; second mekhalā : 8 angulas and third mekhalā : 6 angulas.

For the fire-pit with a measurement of eight hastas, ^{measurement} height of the first mekhalā : 12 angulas; second mekhalā : 10 angulas and third mekhalā : 8 angulas. The shape of each mekhalā is the same as the shape of fire-pit.

Kundamadyagatā nābhiḥ kartavyā mekhalagā ।
 aśvatthapatravat-kāryā vistāroḥ ṣṭaṅgulā matā ॥
 dvādaśāṅgulā dirghamī syādoḥsthānī vistāroḥ ṅgulam ॥
 sesānāmī dirghanigulā vṛddhir - vistārayāmatos pi hi ॥

With regard to various parts of Kundas, the part known as nābhi should be formed at its centre, on the upper surface of the ~~head~~^{first} mekhala, and yonī should be formed in such a way as to appear like a leaf of fig-tree (aśvattha patra). Its breadth should be ~~also~~ eight angulas; length should be twelve angulas; its lip-portion known as oṣṭhā should be one angula in width. For other types of fire-pits with greater measurements, these measurements of yonī are to be increased ~~two~~ by two angulas in length and in breadth.

~~It may be useful for the reader to~~
~~know the nature or character of the various~~
~~fire pits described in chapter 10 of~~
~~the book presented~~

nirnayah kundanemināmi parastāldakṣanam sṛnu |
 pūvasūtram purā datvā dūtyamī cottarāśritam ||
 caturāśramī purā kṛtvā yonimī savāṣṭhā kundake |
 kṣetrārdhamī karnikāmī grhya karnārdhena bhramatpunch |
 yāvāt-~~ka~~ kṣetrāvadhīstāvāt - tathā ca bhramayāt punah |
 pañcalhāgīkṛtāmī kṣetramī bhāgamekāmī bahir nayet ||
 tasmāt-tatsangamāt - yonikundamī pippalapatravāt |

Then, listen to the procedure of determining and designing the ~~shapes~~ ^{shapes} of fire-pits. Having drawn a line along east-west direction, one should draw another line along north-south direction. With the help of these two lines four corners points are to be fixed and thereby one should construct a rectangular design which becomes a source for all types of fire-pits. Taking half ^{of the} measurement of the diagonal which divides the mandala into two one should resolve the thread in such a manner as to touch the boundary of the rectangular design. Same procedure is to be repeated on the other side of the mandala also. Dividing the mandala into five equal sections, one should mark the internal lines on the squares with the help of flour-soaked thread. On conjunction of these lines yonikunda shall be formed whose shape is like the leaf of pippala ~~pippala~~ - tree.

pañcabhāgākr̥tām kṣetrām - antyaśārdham parityajet ॥
 tathā tarāntyabhāgasya tyaktvā śārdham tatsamam punah ॥
 kṣtrā sūtrabhāgamah kāryo bhavettatrārdhacandravat ॥
 pañcabhāgākr̥tāt-kṣetrād-bhāgye bhāgadrayām bhavet ॥
 tad-drayoḥ parśvayorūnyasya tasmānmadhyām praghyā ca ॥
 lāñcayet tena mānena koṣayorūbhāyorāpi ॥
 tatra sūtratrayām datvā trikōnam vidyate sputam ॥

Having ~~not~~ divided the rectangular design into five equal parts, one should leave out half portion of the extreme squares.

Likewise, half portion of the corner-squares are to be left out.

If the thread is revolved over the remaining ~~for~~ four parts in a particular way, ardhacandra-kunda will be formed.

After ~~by~~ reticulating the design into five equal sections as before, one should leave out two parts on one side and two parts on the opposite side. ^{Having} Determined the centre of ^{mandala} part, he should mark two other ~~angular~~ points so as to lie on the both sides of brahma-sūtra. If these points are joined together using the thread, trikona-kunda will be formed.

navabhāgākritāmi kṣetrāmi ekānīsārdham bahirāyeta ।
 tasmānmadhyāmi gṛhitvāivāmi bhṛāmyāmi tadvartulāmi bhavet ॥
 aṣṭabhāgākritāt-kṣetrādekalbhāga virodhitah ।
 ubhayaḥ pārsvayostatra tasmānmadhyāmi vigrhya ca ॥
 lāncā^{ha} ~~ya~~yet-savakosthesu tatra satśūtrapatānam ।
 kṣtrā tatra bhavetkundāmi satkōnāmi sphūtalakṣaṇam ॥

Having divided the rectangular design into nine equal parts, one should leave out half-portion of the extreme sects squares. Fixing the centre of the design, ~~and~~ if the thread is revolved so as to pass through the whole surface, vṛttakunda will be formed. After dividing the mandala into ~~eight~~ eight equal parts ~~and~~, one should increase the measurement of certain ~~of~~ squares lying on both sides of the diagonals. Fixing the centre of each such square, one should mark it as ^{an} ~~the point~~ angular point. ^{By} marking six such points on the design and and by joining them together, satkōna-kunda will be formed.

padmapatrasamam kanyam karnikadala samiyutam |
 gambharam kintu tatkanyam dalagram darisayet-bahih ||
 caturvimsati bhagamstu ksetham krtva purat-khaga |
 ekabhagam bahih pascat - sawatraiva vinasayet ||
 madhyatkonam grhitvaivam pascat taddiksu lanchayet |
 tatra tatsutrasamiyogadastakonam bhavet-sphutam ||
 kundesvetesu mantrajnah praguktam homamacaret |
 achivasakriyakale bhuparigrahakaram ||
 etatsamiksepatah proktam kundalaksanamultamam ||

citi srimatkinanarkhye mahatante kriyapade kundalaksanah pancam
 patalah

Adopting the same procedure padma kunda is to be
 formed. This type of fire-pit should be furnished with
 designs of lotus-petals, pericarp formed in a splendid manner.
 The front portion of the petals should be shown outside the
 circular design drawn at the ~~center~~ in the middle portion of the
 rectangular mandala. Then for, astasia-kunda.
 One should divide the mandala into twenty-four equal
 parts. Leaving out one part on all sides, he should
 mark the central point of ~~certain~~ ^{eight} squares, selected in a
 particular way corresponding to eight directions. On

joining these eight points, astāśra-kunda will be formed. He who has not realised the exact nature of mantras should offer homas, varieties of which have been explained earlier, into the fire-pits formed in each direction. During the occasions such as adhivāsa, bhūparigraha (taking possession of land) homas are to be offered essentially. Thus the foremost and distinct features of fire-pits have been explained to you.

(This is the chapter on the distinct features of fire-pit
the fifth of the kriyā-pāda of the Kiranāgama mahātāntṛa.)

(Then the chapter on the rules pertaining to adhivāsa)

gandah -

adhivāsanidhiśśarva sūcito noditastvayā ।

bhumeḥ parigrahami sthānam - evamevādi vadasva me ॥

gandah .

Of the rules pertaining to adhvāsakriya, were indicated earlier. But they were not elaborately told by you. O, Lord, kindly explain to me about the matters like selecting and making use of a proper place for sacrifice, etc.

~~It is not clear from the text that the rules are given in a large number of places, following which there is a great deal of material which is not clear. I think that the material is not clear - e.g. relating to the text.~~

Bhagavān -

mahānadītate ramye vane cōpavane śpi vā |
 parvatāgre ca vṛkṣe vā gṛhe vā lakṣanānvite ||
 tatrā sṣ lokya samāmurūmi bhasmāngāravivarjitām |
 gantōṣarādiśalyairvā tyaktā syātprāgudakplavā ||

The Lord said :

A proper place for yajna or initiation ^{may} ~~can~~ be selected near the bank of a great river or near a charming forest or grove or near a mountain or under a tree fit for yajñā. The place for adhvāsa may be selected in a house itself which is embellished with all necessary features. Having selected a proper place in one of the above mentioned ~~places~~ surroundings, the preceptor should examine the place. The selected place should be deprived of ashes, burnt things (charcoals), hollows, saline soil and other thorny shrubs and splinters. The selected place should be ~~even~~ slopy towards east or north.

varnairgandhaistathā śś svādairavita śōkhamā bhavet ।
 kundendrakopa hemāli-varnā-syād brahmanāditaḥ ॥
 grāhyājyā raktagandhādhyā - mūtra vidgandhinī-kramāt ।
 mudhurā trikaṣāyā ca kaṭukā svāduteti ca ॥

The place should be splendid ^{and} beneficent. It is to be associated with suitable colour, odour and distinctive taste. The place becomes beneficent for the persons belonging to the four castes from brahmin etc, if it is with the colour of jasmine (kunda), indragopa, gold and black-lee respectively. If the place is ~~with~~ with the odour of ājya, red-sandal, urine and excretions, it can be taken by the persons of four castes - brahmin etc respectively. With regard to taste, if the place is ~~is~~ endowed with the taste of sweetness, astringency, pungency and sapidity then it becomes fit to be used by brāhmana, kshatriya, vaisya and śūdra respectively.

evamuvīni kramadgrhya nābhimātramadhah khamet ।
 hastamātrami purā khātrā pūrāṇe syācchubhādrikā ॥
 samā yā madyamā bhūmih kamisthā yā na pūrītā ।
 ākulttyāsīvalthajaiḥ kāsṭhāiḥ kuryāddarpaṇa sannibhām ॥
 kṛtvā katāvrtāmi bhūmim vastracchannāmi tu kārayet ।
 pañcagavyena tāmi prokṣya khadgenollikhya tām-punah ॥
 evam parigraho bhūmerastrayāge kṛte sati ।
 sawarighnavināśo vā ganayāgād bhaveddhrvam ॥

Thus, having selected a place according to the order of
 caste, one should dig up the ground up to the deep of
 navel. Having dug up the ground to an extent of a hasta,
 he should fill up the hollowed ground with the unearthed
 clay. The selected ground will be the most beneficent one
 if the unearthed sand is left over even after filling up the
 hole completely; it is of an intermediate quality if the
 unearthed sand is ~~as~~ well enough to fill up the hole;
 the selected ground will be of lower ~~as~~ standard if
 the hole is not filled up completely with the unearthed soil.

Having pounded the ground with a stick got from
 aśvalthā tree, one should make the periphery appear
 as clear as mirror. Then he should strew ~~over~~ the ~~gr~~
 grass ^{over} the surface of the ground and cover it with a

suitable new cloth. Sprinkling on the ground with pañcagavya the preceptor should scrape the ground with khadga mantra. The ground becomes fit enough for yajna, if asthayaḡa is performed. And, by doing ganayāḡa, the selected place can be made to be efficacious in annihilating all kinds of impediments

kṛtike vāṣṭha vaiśāke caitrāṣadhe ca tadyaṭthā |
 candhārkagrahane caiva saṅkrāntau cottarāyane ||
 sadvārāyoganakṣatra yukteḥ hanyadhivāsayet |
 rohinīśrāvanā jyeṣṭhā puṣyamūlottarātrayam ||
 dhanīṣṭhā - mṛgaśīrṣā - khyāsteṣāmekamī subham bhavet |
 nāmnāiva śobhanānyogān subhān tānavivarjayet ||
 tanevāśobhanānyogān - nāmnādustān - vivarjayet |
 gr̥h̥ṇīyadamṛtān yogān vāranakṣatrayogajān ||

The consecratory ritual known as adhviraṣa may be performed in the month of Kṛtika or Vaiśāka or Chaitra or Aṣāḍha or during the time of lunar and solar eclipses. It can be undertaken even at the time of saṅkrāntis of uttarāyana. Deciding the auspicious day in which propitious vāra, yoga and constellation synchronise, the preceptor should commence the activity of adhviraṣa. Rohinī, Śrāvanā, jyeṣṭhā, puṣya, mūla,

dhanīṣṭhā, mṛgaśīrṣā - one of these constellations can be taken to be fit for adhviraṣa. Yogas ~~are~~ which are with beneficent marks and which are capable of yielding auspicious results should never be abandoned. Yogas which are not beneficent and which are associated with inauspicious marks are to be ~~also~~ neglected. One should take amṛtāyogas which are determined on the basis of the combination of good day and good constellation.

tadāhnoṣṇte śhivāsāṅgāt- pañcagavya samanvitaḥ ।
 gomūtram gomayam kṣīram dadhisarpiḥ kuśodakam ॥
 kramātsadyādibhiḥ kuryād-gāyatrī yatkusodakam ।
 tenasamprokṣya tāmurīm sivatoyena tāmpunah ॥

On the night of the auspicious day determined to be fit for the purpose, the preceptor should reside in the selected place taking with ~~him~~ pañcagavya with him. Urine of cow, cow-dung, cow-milk, curd and clarified-butter - all these five substances got from cow are collectively known as pañcagavya. The preceptor should also take with him kuśodaka (water consecrated with darbha). The besprinkling of pañcagavya should be done with sadya, vama, aghora purusa and ṭṣāna mantras respectively. Kuśodaka is to be sprinkled with the accompaniment of gayatrī mantra. After besprinkling the ground with pañcagavya and kuśodaka, the preceptor should further purify the ground with arghya-water.

mantraiṣṣannaddha dehastu soṣṇīṣassāṅgulīyakah |
 uṣṇīṣam dhārayennyāsādūrḍhvam tu nṛpalakṣṇavat ||
 dvādaśāṅgulamutśedhami sitamīṣena dhārayet |
 kīredbījāni khadgena kṛtvā kumbhami samarcitam ||
 ratna^{gantham}~~rastram~~ savasthami ca pūjayetsthānamadhyagam |
 evoccarācchivenaira vardhanīmī cāstrasamyutām ||

The preceptor should have his physical body
 accoutred with mantrakalas, wearing diadem (uṣṇīṣa)
 on his head and paritra-ring on his finger. After
 doing nyāsa over his body, the preceptor should wear
 uṣṇīṣa on his head in order to present a majestic
 and royal appearance. The diadem should be
 12 angulas in height and it should be in white colour.
 The preceptor should wear it on his head with Ḙṣāna mantra.
 After doing kumbha-pūjā, he should strew over
 the seeds of sesamum etc on the ground reciting
 khadga mantra. The kumbha, placed at the centre of
 the sacrificial ground should have been ^{furnished} ~~filled up~~ with
 all kinds of gems and be covered with fine cloth.
 Sivakumbha of this nature is to be worshipped with
 Sivamantra and Vardhanī kalasa is to be imputed with
 agramantra.

kṛtvā kumbhāni śivākhyāni tat kalpayetvighnanāśanam ।
 vardhanyām deśiko'strena kṛtvā dhānāni ghaṭānugām ॥
 pūrvato yāvadaśānyām sthāpya tāni vikīropari ।
 śivāni bhavati tatsānanāni śivendukiranaḥatam ॥

Having designed Sivakumbha which is capable of
 thwarting all sorts of impediments, the preceptor should
 place Vardhanī kalasā on the left side of Sivakumbha
 with the accompaniment of aśramantra. Taking the Vardhanī
 kalasā in his hands, ~~the preceptor~~ and making the consecrated
 water contained in it to stream down, the preceptor
 should go round the sacrificial ground from east to north-east.
 followed by Sivakumbha. Then he should place them again
 on the vedika. By doing so, the sacrificial ground
 becomes auspicious, being struck and divinised
 by the rays of the crescent of Lord Siva.

pīṭhami prakalpya pūrvotami mūrtimat kalāsam nyaset |
 brahamakṣiṣakakīrtiya tataśśodhya kalādhvani ||
 triyugmante tato dadyācchitvāṅgāni kramānnyaset |
 kṛtvā pratyakṣavanmārgam vadhanyāmāyudham nyaset ||
 varmanāni vardhanīm cātha gandhapuspādibhirnyaset ||
 ātmanyāsam tataḥ kṛtvā viśeṣārghya prakalpanam ||

Then, having designed a lotus-pedestal as explained
 before, the preceptor should do nyāsa on the kalasa
 so as to make it appear in the form of Siva. Conceiving
 the form with brahma mantras, the preceptor should
 do ^{the} purification of kalādhvā. Then he should do
 ananyāsa by reciting aniga mantras in due order.
 Making the adhva form of the Lord to be perceivable
 by exteriorising it with proper mantras, the preceptor
 should transmit the power of astra mantra to the vardhanī kalasa.
 Then he should worship it with sandal-paste, flowers
 etc, reciting kavaca mantra. Then, again doing
 karanyāsa and ananyāsa on his own body, the
 preceptor should prepare viśeṣārghya.

kṛtvā samīpūjya devasāmi sthāṇḍile paṅkajespivā |
 vahnēḥ prāguktasamiskāraṇ kṛtvā vahnīm samuddharet ||
 carosśrapanamuddhṛtya dakṣiṇāyāmi nayeddisi |
 pūvataḥ pāścimāyāmi sthāpayeccullimadhyagam ||

Having worshipped the Lord in sthāṇḍila or lotus-seat,
 the preceptor should do agnikāryā by executing all
 kinds of samiskāras in a manner explained before and
~~producing & make the fire~~ nourishing the fire with
 libations and offerings. For the preparation of sthāli-pāka,
 the vessel in which caru (kari) is to be cooked should
 be placed on the culli (fire place) installed in the
~~east~~ south or east or west of fire-pit.

ullikhyāstreṇa tami pūrvam prokṣayecchivavārinā |
 pranavena s̄ sanamī vahnerdatvā sthālīni punarṇayet ||
 kāryānyāsamī tu mūlādhaḥ pratyagrā sudṛḍhā samā |
 dravya śiṣyādirūpena kalpanīyamī yathecchayā ||
 kṣālyā khadgena tami pūrvam samiprokṣayā bhīrcayeddhṛtā
 sthāpayedrudraśaktiā tu kalpya pīthamī tu pūrvavat ||

Scraping the cullī with astra mantra and sprinkling
 sivāṅghya-water over it and doing other samiskaras like
 kavaca and avakunthana, the preceptor should offer
 the seat ~~of~~ which is of the nature of pranava mantra
 to Sivāgni. Then he should place the earthen-pot
 (sthālī) over the cullī. The earthen-vessel (sthālī)
 should be strong enough and endowed with regular shape.
 At the bottom, middle and top portions of the vessel
 are to be purified through the process of nyāsa. For the
~~pre~~ preparation of caru, the rice and other substances
 should be taken according to the number of disciples (to be
 initiated). All the materials are to be cleansed with
 khadga mantra and to be sprinkled and honoured with
 hṛdaya mantra. As explained before, idealizing a proper
 pedestal (sadulāhasana) with darbha, the preceptor should
 place the vessel on it.

angāntami nyasya yāgamtu tato bharyacya ghr̥tenatu ।
 payasā pūrayeddarbhair ghr̥te datvā sivalaksanam ॥
 kāpilam tatpayah kāyamī-itarāmī vā sivena tu ।
 tandulāssusthalodbhūta hyabhāve vṛhīsam bhavāh ॥
 cālanodghātanāmī karma sivenoktāmī hṛdāspi vā ।
 jñātvā svinnāmī tadāghāramī syādabhyarcya ghr̥tona tu ॥

When worshipping the Lord with layāṅga and bhogāṅga employing the samhita mantras, the preceptor should honour it with ghr̥ta. Placing darbha attributed with the characteristics of Sivastra inside the vessel, the preceptor should fill up it with milk. Milk to be used for camu is to be got from the cows belonging to the variety of kāpila. (tawny coloured cows). Pouring of milk into the vessel ~~and~~ other activities are to be done with Siva-mūla-mantra for camu, rice should have been collected from the auspicious fields. If it is not available, vṛhī kind of rice may be taken. While cooking the camu, ~~the act of~~ cālana (stirring up of camu with laddle) and udghātana (removal of the vessel from the culli) are to be done with the accompaniment of Siva ^{and} hṛdaya mantrā. Knowing the boiled condition of the camu, sitābhīghāra or taptābhīghāra is to be done honoured with ghee.

payasā pūrayeddarbhair - mantraissyācchaktisamijñakam |
 uttārya tadadhah pascācchiva samijñam punarbhavet ||
 nātipakvam nacāpakvam yadi syādvryādi pañcatā |
 nītvā samīpamagnestu sampātā hutimā caret ||
 svetyagnau hetī carau kītvā bhāgacaturstayam |
 śivāgni-śivakumbhātma - śiṣyānām ca yathākramam ||
 kītvā hōmam pranamyeśām datvā balimathā || caret |
 pañcagaryam carum datvā śiṣyānām dantādhāvanam ||

Making use of darbha, the preceptor should fill up the vessel with milk accompanied by Sakti-mantras. Then he should take the vessel out of culli and place it on darbhas. Now the sthāli (with cooked caru) becomes possessed of the power and nature of Siva. The caru should neither be over-boiled nor ^{be} uncooked. If it gets over-boiled (atipakva), diseases will occur. If it remains uncooked (apakva), death will occur. Having taken so much care, the preceptor should place the vessel (sthāli) near (the western side of) the fire-pit and proceed to do sampātā hōma. Then pronouncing 'sva' into agni and 'ha' into caru, the preceptor should ^{do the offering of} offer the caru along with ghee. The caru should have been divided into four parts to be used for Sivāgni or Sivakumbha, the preceptor and the disciple. Then, offering hōma and saluting the Lord, the preceptor should do bali-offerings. He should bless the disciples and give ^{from} pañcagarya ~~and~~ caru and tooth-sticks.

dvādaśāṅgulakamī siddhau muktāu tādhi daśāṅgulamī ।
 kṣīraṅkṣāsamudbhūtāmarakamī nirvṛṇamī dhṛḍham ॥
 tannipātamī vijānīyācchobhanāśobhanamī punah ।
 purvottarēśasampātāśśulho vā, to, nyathā, śulho ॥
 aghorenānyathājāte śatamasṭottaramī kṛnet ।

The tooth-sticks should be 12 angulas in length in case of disciples belonging to siddha group and 10 angulas in length in the case of disciples belonging to muktā group. These sticks should have been got from glomerous trees like udumbara, aśvalthā, madhūka etc. They should be straight, uncut and strong. Considering the directions in which the used and thrown out sticks falls down the preceptor should know the auspicious or inauspicious effect of the undertaking. Auspicious effect can be achieved if it falls down in the direction of east or north or north-east. Falling down of sticks in other directions is not indicative of good effect. But if inauspiciousness is indicated, the preceptor should offer 108 times with aghora mantra for the sake of alleviation.

Bhasmadarbhatmikam sayyam kalpya khadgema taissana ||
 Sivadyana samayukto maunanihasthucissvapet |
 tesam raksa sinā prota sikhābaddham tu varmanā ||
 śoṭhanāśoṭhanam svapnam jñātrā samibhastato bhavet |

The preceptor should prepare a bed making use of
 Bhasma and darbha with khadga mantra outside the sacrificial
 hall. The preceptor should sleep along with the disciples, with
 his mind fixed on Lord Siva. Observing strict silence and
 maintaining purity (both mental and physical) he should sleep
 near the ground. He should protect his disciples with astra
 mantra and should fasten their tufts with kavaca mantra.
 Getting up early in the morning the preceptor should decide
 upon the auspicious or inauspicious nature of the proceedings
 knowing the dreams that ~~appeared~~ occurred to the
 disciples last night. If the dreams are indicative of
 beneficent result, let him feel happy. If they are not
 indicative of good, the preceptor should proceed to do
 homas for the sake of removal of inauspiciousness.

40(B) - 43(a)

251

251

nagāgra-vṛkṣa-hastyaśivā, roṣṇāmi sragvilepanam ||
surāpānamasṛgyogaśastam yaddadhilbhakṣaṇam |
govipramuni devānāmi darśanam yadgurorapi |
nājya-cāmarachatrāsi - bhūsthi-dhānya-samāgamah ||
tathā sa puspātāmbūla - mantrālābho ṣgnisambhavaḥ |
toyaprestaranāmi yacca, susvapnāmi kṣyetadādikam ||

Dreams such as climbing on the top of a mountain or climbing on tree or elephant or horse, wearing garlands and wreath of flowers, besmeared with sandal-paste, drinking of divine liquor (surāpāna) or food, taking eatables and curd, etc are to deemed to be indicative of auspiciousness; likewise ^{having a vision of cow, brahmin, sage, deva, his own preceptor}, attainment of lordship over an empire, vision of royal insignia like camara, chakra, ~~st~~ ladies etc, acquiring of wealth, to be blessed with flowers and tāmbūla, instruction on mantras, other things related to the gross elements like fire, water etc, having a repose in a bed etc - are considered to be suggestive of auspicious effects.

kharoṣṭrādhyāsitam yānāmasastam tailalepanam ॥
 darśanam kūrāsattvānām gēhābhāngo ghāṭasya ca ।
 paṅkāmagnamathā ॥ tmānam kūpagarbhāntadhūmagam ॥
 nestametatsada ॥ svapnami homas tra prokṭalaksanam ।
 ॥ akhiletu kṛsārāhye - tvadhivāsaneke vidhau ॥
 tataścotthāya kartavyo gēhe yāgāśśalaksanam ॥

(iti śrīmat-kīranārhya mahatantra kriyāpāde

adhivāsa vidhiḥ śastah patah)

Dreams such as mounting on ass, camel and on
 other vehicles like palanquin etc, anointment with oils,
 vision of evil beings, destruction of house, pot etc,
 getting drowned in the mine or in a well, appearance
 of smoke inside the house - all these and similar dreams
 are not deemed to be good. The preceptor should do
 homas as enjoined in the scriptures, for the sake of
 extirpating the evil effects indicated by inauspicious dreams.
 All the ritualistic activities concerned with adhvāsa are to
 be dispensed with inside the sacrificial hall endowed with
 all the significant lineaments preceded by kṛsāna (a kind
 of sacramental rite)

(This is the chapter on the rules pertaining to adhvāsa, the
~~sixth~~ ^{sixth} of the kriyāpāda of the Kīranāgama mahatantra)

ATHA GRAHANIRMĀNA PĀṬALAH

253

(Then the chapter on House-construction)

Gaurāḥ

Bhagavan śraddhayaḥ prokṭa yāgo gohe salaksane |
 dvijādi prakramādgehami brūhi tat kīdīsamī śulham ||

Gaurā -

O, Lord, it was pointed out that yāga is to be done with all diligence in a house endowed with auspicious characteristics. Kindly explain to me the various types of houses good enough for all the four castes starting from & dvijas etc, in due order.

Bhagavān -

dvātrimsat - hastasamīyukta - vistārasyāddvijālayah ।
 vistārat sodāśamīśena daighyam tasya prakalpayet ॥
 catuśśālagrheśvevami vistārat - pādato'cchrayah ।
 vistārat - drigunam daighyam ekāśālayutasya tu ॥
 vistāraśtrimīśatastrimīśattama kāryātra vīthikā ।
 yadyagrato śhavedvīthi usnīnāma prakalpayet ॥

The Lord said -

A house of diya should be 32 hastas in breadth. Its length should be increased by sixteen parts of its breadth. This rule is applicable for a house furnished with four enclosures (śālas). The height of such a house should be equal to one fourth of its breadth. ~~If the house is~~ For a house ~~of one~~ furnished with only one enclosure length should be equal to twice the measurement of its breadth. One of the various parts of a house known as vīthi should be constructed along its breadth, ~~for~~ lying on the ~~thirtieth~~ part thirtieth part of its breadth. If vīthi lies ~~on~~ in front of the house, it is called usnī. ~~if it lies on its hinder section, it is called āśrāya; if it lies on either sides of the house it is called sāvasta. If vīthi is constructed around the house, it is called sūsthitā.~~

pascātsavāśrayam nāma sāvastamī sā tu pāśvayoh |
 samantādyadi sanjātā tadā susthītamucyate ||
 dainghasya sodasāmīśena gṛhābhūttim prakalpayet |
 vistāra^mstābhāgena dvāramī syāt- dvigunocchrayam ||
 ucchrāye hastasankhyāyā dvigunāngula sankhyayā |
 sākhādvayam tathā kāryam tathāivādumbarau samau ||
 vedāśro mucakastambho vajroś stāśrayuto matah |
 dvivajrasodasāśrastu vrttastambha pranālakah ||
 vibhājya navadhā stambhāmī kuryāttadvahanāmī ghatam |
 kamalamī cottarosthe ca bhāgenaikena tatsamam ||
 pakvestakāmāmī nyāyośyamī daurjānāmī yatheccrayā |
 dhvajādyāmī tu gṛhe kāryam tacchubhramīśtikā nirmītam
 navatrayodasānyaiśca karairjñātvā vikalpayete |
 vistārenāsya dainghyāmī tu gumayadgunītona tu ||
 tadāś stāśta parityāgāt- āyāsuddham gṛhāmī bhavet |
 catuśśāla gṛhāmāmī tu tatrāsnyā kalpanā matā ||

If vīthi is constructed on the hinder section of the house
 it is called āśraya; if it lies on ~~its~~ either sides of the house
 it is called sāvasta. If it is constructed around the
 house it is called susthīta. The wall of the house
 should be constructed with a height equal to one
 sixteenth of its length. The width of entrance should be

equal to one by eight parts of its breadth. Entrance should be with a height equal to twice the measurement of its breadth. ~~The~~ Its height may be increased in terms of hastas or ~~is~~ by the multiples of six angulas. Two sākas are to be constructed and likewise, two udumbaras. The roof must be buttressed by pillars. The four-angled pillar is called nucaka; eight-angled pillar is called vajra; similarly the house may be furnished with sixteen-angled pillar (dvī-vajra) and circular pillar - pillars known as pranālaka. Dividing the height of pillar into nine equal parts, the section known as ~~ghata~~ ^{ghata} ~~of~~ is to be formed so as to cover ~~the lowermost~~ ^{at} one part in its lowermost portion. Similarly other parts such as kamala, oṣṭha etc are to be formed ~~at~~ on the uppermost part of the pillar each one covering one part of ~~the~~ its height. Pillars may be constructed with baked bricks or ~~the~~ wood got from the suitable trees. ~~Flag-like designs~~ ^{Flags} ~~also~~ may be furnished with. flag-designs. Flags are to be ^{made} ~~formed~~ with suitable bright cloth, its length being 9 or 13 hastas. This measurement may be increased or decreased. Length should be in multiples of its breadth. For the purpose of āyāsudhī one should leave over eight parts of ^{its} length and breadth of the house. In a house consisting of four sālas, various parts are to be constructed in the following manner.

13-14

257

pūrvāyāmi sūgrāmi ^{praktāmi - āgneyyāmi syānmahānasam} ~~syānnirītyāmi - āyudhālayam~~ |
 śayanāmi daksināyāmi syānnirītyāmi - āyudhālayam ||
 bhōjanāmi pāścimāyāmi syādvāyavyāmi dhānyasāncayam |
 uttare dravyasamsthānāmi - aisānyāmi devatāgrāham ||

(Various parts such as kitchen, bedroom etc should be formed in respective directions). Sūgrā (room for keeping wealth) should be in the direction of east; kitchen - in south-east; bedroom - in south; āyudhālaya (room for keeping instruments and weapons) - in the direction of south-west; dining hall - in the direction of west; stone-room (^{dhānya} ~~granary~~) - in the direction of north-west; stone-room for dravyas - in the direction of north; pūjāgrā - (room for worship and yāgas) - in the direction of north-east.

If there is a doubt as to the
 direction of the room, what are their significances
 and why

trisālamī vā dvīsālamī vā gṛhamī śaivālaye bhavet ।
 catuṣśālayutamī cānyannandyāvartamīti smṛtam ॥
 śastamī hīranyanābhāḥyāmī hīnamī cottarasālayā ।
 suksetramī pūrvayā hīnamī śālayā vṛddhitamī matam ॥
 cullī dakṣiṇayā hīnā śālā ṣṣ cārya vinasīnī ।
 yatsyādaparayā hīnamī paśyaghnamī tatsutāntakṛt ॥
 siddhārthamī tadbhavēcchubhramī yāmyamī varayutamī yadi ।

Houses belonging to ~~the~~ ^{devotees} ~~the~~ ~~historians~~ of Śaiva Śaivas
 may be furnished with three or two enclosures.
 There is another type of house known as nandyāvarta
 which is also endowed with four ~~so~~ enclosures.
 The house which is without an enclosure on its northern side
 is known as Hiranyanābha; the house for which there is no
 enclosure ^{on} its eastern wing is known as suksetra;
 this type of house will effect prosperity. The house which is
 without an enclosure on its southern wing is known as cullī;
 this will effect the ~~destruction~~ destruction of ^{house-owner;} ~~wealth~~;
 The house for which there is no enclosure ^{on} its western
 wing is known as paśyaghna; this will effect the
~~destruction~~ ~~for~~ ~~the~~ cessation of descendants and progeny
 of the house ^{which} has been embellished with grotesque structure
 on its southern side is known as siddhārtha ~~is~~ extolled
~~to be~~ ^{as} very much auspicious one.

pāścimottara samyuktam yamassūrpantu mṛtyudam ।
 udakpūwayutam geham dandākhyam dandakāram ॥
 pūwayāmyayutam geham pānākhyam kalahapriyam ।
 pūvāparayutam geham cullīnāmārthanāsakṛt ॥
 dakṣiṇottarasālakam kālasamijñam virodhakṛt ।

The house which is furnished with an enclosure lying along the diagonal joining north and west is known as yama ~~with~~ and this is of the nature of effecting cessation; the house with an enclosure lying along the diagonal joining north and east is known as danda and this ~~is of the nature of trouble-giving~~ will create troubles and miseries. The house with an enclosure lying along the line joining east and south is known as pāna; this is of the nature of creating quarrels and enmity. The house with an enclosure lying along the line joining ~~no~~ east and west is known as culli; this is of the nature of effecting the destruction of wealth and prosperity; the house with an enclosure lying along the line joining south and north is known as kāla and this is of the nature of creating enmity.

21-27 ca)

260

ekasālāyutasyāsyā dikṣudvāram vidikṣu ca ।
 ekakasyām bhavantiyatra dvārāṅyastāstasamkhyayā ॥
 pūrvādikramayogena raudramīsam bhayāvaham ।
 parjanya stūcalatvam syāt - jayāṅhye vijayo bhavet ॥
 mahendrasyācchriyo vrdhikḥ pratāpo bhāskare mataḥ ।
 satyena dharmasīlatvam bhramise ca kalaho mataḥ ॥
 antarikṣe na kiñcitsyāt - daksināyamataśīrye ।

For a house consisting of only one enclosure entrances shall be constructed in different ways so as to face main directions ^{and} intermediate directions. ~~There are~~ ^{right} ~~these~~ entrances may be formed in each direction ~~sixty four types of entrances~~ some of which are auspicious and some others inauspicious. (The nature of auspiciousness and inauspiciousness is determined on the basis of vāstu vidyā). According to the Vāstusāstra, the entrance constructed at the place of Īśa (one of vāstudevatas) will create fearness; Entrance at the place of Parjanya - ~~is~~ will effect an indisposed state to the house-mistress; at the place of Jaya - victory; at the place of Mahendra - growth of riches; at the place of Bhāskara - valour and courageousness; at the place of Satya - virtues and disciplines; ^{at the place} Bhramisā - quarrels; at the place of Antarikṣa - neither auspicious nor inauspicious. So far, with regard to the direction east. Then listen to the nature of entrances lying along the direction of south.

* where is Īśa, which is vāstudevatas. please include a note for these entrances also in full page as it will help the reader.

~~antavire na kinēitayāddakṣināyāmetasīnu~~ |
 agnāvagnikṛayami vidyāt - pūṣnidānami sukhami bhavet ||
 vitalte mitranāsitrāmi kṣayasrthasya grhaksate |
 yāme mṛtyukṛayami vidyādgandhave sūchhanam yasaḥ ||
 śilpilvāmi bhṛngasamjñe syāt - mṛge punistvāmi bhavet punah
 ayusyam nairte deśe pūtir - dauvārike matā ||
 sugrīve kṣi^{dahi}v~~te~~ s^{syāt} - puspādante dhanāgamah ||
 dvāre vāunasamjñe syāt - pustirārogyatā bhavet ||
 asuresrthakṣayam vidyācchoṣe śastu kevalah |
 pāpayaksmāni pātassyāt - uttarasyāmatasīnu ||
 roge rogo mahānāge mukhye vai mukhyatā bhavet |
 bhallāte vāsṛtha vṛddhistu some syādvṛddhirāyusaḥ ||
 ṅdvāreṭu kṣatvāmi syāt - aditau mativardhanam |
 ditidvāre hi mānam syāt - jñātṛā hyevāmi śulhāśulham ||
 niveśo mandiras^{ai}yevāmi kaitaryāmi śobhanāmi sadā |

... these places

Entrance at the place of Agni - ^{fire-accident} fearness on account of fire or
 at the place of Pūṣnidāna - happiness; at the place of
 Vitaltti (Dhāta) - annulment of friendship or friends.
 at the place of grhaksata - decay of wealth.
 at the place of Yama - fear of death; at the place of
 gundhava - wealth, ~~to~~ abundance of provisions and fame;

at the place of Bhṛngā - dexterity in arts ; at the place of
 Mygarāt - progeny; ^{then, with regard to the direction of west;} at the place of Nirvuti - longevity;
 at the place of Daurārika - love and affection ;
 at the place of Sugrīva - growth of cultivation ;
 at the place of Puspādanta - accumulation of wealth .
 at the place of Varuṇa - nourishment and healthiness .
 at the place of Asura - decrease of wealth .
 at the place of Śosa - ~~withering away~~ emaciation ; dryness .
 at the place of Pāpayakṣma - downfall . ^{then listen to}
 the nature of entrances along the direction of north .
 At the place of Roga - diseases ; at the place of
 Māhānāga - neither auspicious nor inauspicious
 at the place of Mukhya - prominence ; at the place
 of Bhallātā - growth of wealth ; at the place of
 Soma - longevity ; at the place of Rik - feebleness
 or decay ; at the place of Aditi - growth of knowledge
 at the place of Diti - a fright state of honour .

Thus , knowing the auspicious and inauspicious
 effect of the entrances occupying a particular position , one
 should construct them with all carefulness . Having
 constructed the house , the owner should perform 'gṛhapraवेश
 with the accompaniment of auspicious rites .

318- 32 a

263

Gaudak -

Bhagavan prastamaisānyāmi devatāyanami grham |
tadgrhami kichsam śastami brūhi me tasya karsanam ||

Gauda -

O, Lord, it was told earlier that pūjāgrha ^{should} to be formed in a house in the direction of east. What type of pūjāgrha is extolled in the scriptures? Kindly elucidate the specific characteristics of pūjāgrha.

32a-33

Bhagavān -

caturāsra samam kuryādriśvak syādyāgamantapam ||
navatridasā hastamivā kathā saptadāśāt makam |
ekavimśali hastamivā saptavimśamathā | pi vā ||

The Lord said:

Pūjāgrha should be ^{in a} ~~in a~~ rectangular shape. It should have been levelled evenly on all sides. The length may be ~~not~~ taken in different ways - it may be constructed with a length of 9 or 13 or 17 or 21 or 27 hastas.

34-35

pūrvottaragataissūtrair - vibhājya navabhāgikam |
 dvau dvau bhāgau ~~pa~~ paityajya konāmisau savatassamau ||
 catvārah konabhāgāssyur - bhāge syātsvāntarocchitam |
 talasthāpanamākhyātām talām kumbhasamanvitām ||

The ~~inner~~ periphery of puja-grha should be divided into nine equal parts by the lines proceeding towards east and north. Two squares of each corner should be left out. Alternative squares ^{should} ~~are to~~ be heightened a little. Various constructions like tala and kumbha should be formed ^{on} ~~inside~~ the upper section of the mantapa.

kilakagrahanairyuktā kāryāṣṭreṣṭhāghatānritā ।
 tula cpatulā yā tu mahatī ca tula bhavet ॥
 sārḍhalbhāgochchritā durdhvam - upastāmbhāsca yojayet ।
 tadānanta pramāṇam syāt - ekabhāge bhavet - ghatam ॥
 trilbhāgat - hastamutsedhāt - bhattirbhavati sarvataḥ ।
 kunyādvā pāścimadvāram daksīnam pūrvameva vā ॥
 madhye tadbhāgamātrēna sapta vimśat - tadāṅgulam ।
 dvātrimśadatha sat-trimśat - aṣṭātrimśad bhavatyatha ॥
 aṅgulāni bhaveddvāram vimśat - pañcāṅgulāni tu ।
 vistarādha samam daighyam kāryam vā digunocchrayam ॥

Tula, upatula

Tula and Kumbha and other parts ~~are to~~ should be
 firmly joined together with wedges and nails made of
 wood and adorned with designs of lotus, ghata, etc. These
 should be propped up by ~~secondary pillars~~ & upastāmbhas
 which may be constructed with different measurements.
 The ghata should be constructed ~~in~~ so as to occupy
 one part (one square ~~of~~ out of 81 squares). Around the room
 wall should be raised with a height equal to one third of
 its length. Entrance of pūjāmantapa may be constructed
 in the direction of west or south or east. It should
 be formed ~~on the~~ along the middle of ~~the~~ extreme row
 (consisting of 9 squares) its breadth being 27 or 32 or 36 or
 25 angulas, length being one and half times greater than the breadth
 and height being twice its breadth.

vīthika hṛyekaśāgēna kartavyā bhāhyatassṭhita |
 pakvestaka tṛnācchannā kartavyā jālakānṛitā ||
 vicitarandhra samiyuktam sakavātargalanṛitam |
 madhyastambha-vihinamivā kartavyam devatāgrham ||
 tūlkāgēna tulāyogah kartavyah konasamiyuktah |
 pūrvavat-stambhakṛittiyādi-kalpanamitā kārayet ||
 śhittistambha samovā syān-mantapa vāsthavā grham |
 evamuddesātah ~~karṇam~~ ^{kṛyātami} grhamantapa laksanam ||
 tasminnaiyamivā viche śthāne laksanoktam likhet puram |
 etadāgama samisiddhamivā āgamoḥpi śivoditah ||

Citi sūmat-kīranāṅkhye mahatāntre kṛyāpāde
 grhamimānapetalassaptamah)

Along with one now, the portion known as vīthi
 should be constructed, ~~lyings~~ so as to ~~be~~ lye ^{on the} ~~outside~~ outer
 side of ~~the~~ brahmasthāna. It is to be built with baked bricks
 and covered with grass or reeds; it is to be provided
 with windows consisting of holes of different forms. Also
 it should be provided with doors, bolts and bars.
 Pūjāgrha may even be constructed ~~in a different manner~~.
 without central pillars. Tula may be formed

~~So this~~.

so as to occupy three ~~sides~~ squares, provide them with angular designs. Wall, pillar and other decorative designs should be constructed in a manner explained before. The internal mantapa may be constructed so as to be on ~~same~~ level with the wall or pillar - or ~~with~~ " Thus the distinct features of puja-grha have been illustratively told to you. Inside such a place one should construct a particular design (mandala) for the purpose of worship. All these particulars have been declared in the Agamic Scriptures which are ~~the~~ very pronouncements of Lord Siva Himself.

(This is the chapter on house construction, the seventh of the kriya-pada of the Kiranagama mahatantra)

ATHA MANDALA VIDHIH

(Then on the scheming of mandala)

ganudak

sūcitami mandalamī deva noṣṭam vistarato mama ।
yatsūtram rajaso rūpamī savametat- brahmi me ॥

ganuda -

O, Lord, drawing of mandala was pointed out earlier.
But it was has not been elaborately told.
Kindly explain to me the necessary implements like thread,
powder, etc., and various parts of a mandala.

Bhagavān-

sānakārpāsajam kṣauma-kusā-valkela sambhavam ।
 granthiyādi-rahitam kāyam mālādviguna tantuvat ॥
 mandalam sūtrayatrena śanikum kṛtrā tu madhyatah ।
 śanikavaḥ khādirāḥ kāyāśśaiśśūpa dvādaśāṅgulāḥ ॥
 adhoḥkṛge tūṭye tu caturāśreṣvatassamāḥ ।
 aṣṭāṅgula paṇāhā vṛttāvakraśśubhā-dīdhāḥ ॥

The Lord said:

Threads to be used for drawing mandalas should have been made of hempen string, or cotton thread or silken thread. Kusā (darbha), and ropes made of bark may also be used. Threads to be used for designing ~~the~~ mandalas should be bereft of knots. These may be formed by twisting two strings together to appear like a ~~the~~ garland. Fixing a peg at the centre, ~~at~~ (or at any desired place) and revolving the thread, mandala ~~is~~ shall be formed. Peg should have been made of khādira tree or śaiśūpa tree, its length being twelve angulas. ~~Its bottom should be in rectangular~~ ~~the third part above its bottom portion should be in a rectangular~~ ~~shape, its measurement being three or four angulas.~~ The remaining part should have been whittled evenly. The peg should have a thickness of eight angulas; its ~~shod~~ upper portion should ^{be} in round ~~the~~ shape; should be straight and strong.

prākṣūtramī prathamamī kṛtvā punastatkarasammitam ।
 tēna matsyadravayamī kāryamī dakṣiṇottara-gatamī puṇah ॥
 tatra tatprasṛtamī kṛtvā yathēcchātastadarīkayet ।
 tasmāt-tatkonagamī kṛtvā vedāśramī kṣetramucyate ॥
 catuṣṣat-astahastamī vā ṣoḍaśātmaxameva vā ।
 śhāgatrayamī tataḥ kṛtvā ekakamī cāstadhā puṇah ॥

To ^{design} ~~draw~~ a mandala, one should first ~~then~~ draw
 a line ~~in east-west~~ from west to east, its length
 being one hasta. ~~with~~ using the thread and peg,
 two points are to be marked one on the southern side
 of prākṣūtra (i.e. the line drawn earlier) and the other
 on the northern side of ~~the~~ prākṣūtra. Similarly, based on
 those points, four more points should be marked ~~so~~
~~which lie on the four corners of a square mandala.~~
 two of them lying on the northern side of prākṣūtra and
 the remaining two lying on the southern side of it. These
 are the corner points and by joining these points together
 using the flour-soaked thread, a rectangular mandala
 shall be formed. This mandala may be drawn with a
 measurement of ~~4, 6, 8, or even 16~~ 4, 6, 8, or even 16 hastas.
 After dividing the mandala into three bigger parts, one
 should articulate each part into eight equal ~~squares~~ parts.

A deeper or the construction of
 mandala would be a nice addition.

caturbhūḥ kamalāni bhāgair-ūthikā tatsamā bhavet |
 ūthyardhena prthakkāryāni devatāḥ varānam bahiḥ ||
 dvānāni padmāmānāni tadānigenaiva vartayet |
 ekabhāgasamāni kaṁṭhāni kapolāni vartayet tathā ||
 upakaṁṭhāni tathā || vartya śesāni śobhetai giyate |
 evaṁ syāddvāravinyāsaḥ padmair-vidyēśvarān-nyaset ||
 tiryagnāgratpala-samisthānāḥ pūjyāḥ pramathānāyakāḥ |
 lokēśāḥ svastikāḥ pūjyāḥ caturbhāgā vivarjitāḥ ||
 tadbhāgye triguṇāni kāryāni laksanena suvartitam |
 alṭhāvā bindutaḥ kāryās-tathā pūjyāḥ śraṭpañjarāḥ ||

Four rows ~~in the middle~~ portion at the centre of mandala
 are to be ~~to~~ left out for the design of lotus. ~~Next~~
^{Four} ~~Four~~ rows ~~from~~ constitute a part known as ūthi.
^{Two} ~~Next~~ ~~two~~ rows are for āvarana devatās. Four
 rows (square) are for ~~a~~ the entrance; one row for
kaṁṭhā and one row for kapola. Remaining rows
 are meant for upakaṁṭhā. Scheming the rows in
 this manner, mandala should be formed to look
 beautiful and auspicious. Arrangement of squares should
 be done in this way. Astavidyēśvaras are to be indentified
 in the lotus design. Ganas are to be identified

~~padmam~~ ~~kr̥ivā~~ ~~tā~~

In utpala-designs, drawn around in another row. Lakṣapālas (or Dikpāxakas) are to be indentified in svastika-designs drawn around in the next row. Then leaving out four rows and counting the squares three by three, one should fix the row for the placement of daśāyudhas.

13-14

padmam kr̥ivā caturdhā tu prāgamisē karnikāni likhet |
 dūtīye kesarānyamisē tūtīye syāddalāṣṭakam ||
 caturtho tu dalāgrāni bahyam tatparivārinā |
 kr̥ivā tadvantayitvairami rajānsi vinipātayet ||

The interior of the mandala where lotus-design ~~is~~ has been formed should be divided into four equal parts. The innermost first part constitutes the pericarp of lotus; ^{in the} second part ~~the~~ filaments (kesaras) are to be drawn; the third part eight petals are to be drawn; and in the fourth part the tips of petals are to be drawn. (Utpala-designs and svastika-designs also should be formed, following a definite procedure). Having drawn various designs in this manner, one should sprinkle ^{over} ~~the~~ the powder of ~~variegated~~ different colours according to the following scheme.

yava-goshūmajaiscūrnais-sāli-tandulajaisitam |
 dhātusindūrajami raktami mṛdābhikḥ pakvestakairbhavet ||
 kṛṣṇam rajastūśair-dagdhairāṅārāivā sucūrnitam |
 haridrāsambhavam pītam gainikodbhavam eva vā ||
 haritam cūrnitāḥ patrain - haritāistatprakalpayet |
 rajah kāyam yathā proktam yathā sambhāvatspi vā ||

Colourful powder is to be ~~for~~ ~~prepared~~ made in the following way. ~~the~~ white powder can be made by pulverising the grains like yava, ^{wheat} ~~goshūma~~, or rice etc. Red powder - by pulverising red ore and other red coloured minerals. Burnt ~~sh~~ husk and powder of charcoal can be used for black colour. Yellow powder can be made ~~is~~ by crushing turmeric pieces or gainika (a kind of chalk). Pounding the green leaves, green powder can be ~~made~~ got. If not in this manner, colourful powders shall be prepared in other ways also ~~based on~~ using available materials.

rekḥāntarāmi yavāmi jñeyāmi sthāulyāmi madhyāṅgulīkramāt |
 kamisthāntāmi prakartavyāmi rekḥā-nyūnādhikāmi vā ||
 kannikāmi pītikāmi kuryāt - sitā vāpīha bijikā |
 kesarāni vicitrāni mūlamadhyāgrasatah ||
 svetaraktāni pītāni kramāt - kṛtvā munāni vā |
 dalāstakāmi sitāmi kāryāmi - aruṇāmi vā prakalpayet ||

Lines and cross-lines should be drawn evenly,
 without any projection or depression. Thickness of each
 line may be about yava, or may be equal to the
 thickness of middle finger or little finger. Pericarp of
 the lotus-design should be coloured with yellow powder.
 Seeds of lotus - ^{with} white powder; with regard to its filaments:
 lower section of the filaments - ~~is~~ with white powder.
 middle section of the filaments - with red powder.
 upper section of the filaments - with yellow powder.
 If not in this way, the filaments may be coloured with
 red powder only. Eight petals should be ^{be} coloured
 with white or red powder.

toya-tejo-dharā-vāyu varnā hyāgneyamāditah ।
 tsānānte s bja konāssyur - haritena dalāntaram ॥
 prativāraṇa rekḥā syāt - sitā pīthasya bāhyatah ।
 kāryāni śuddhapātrāni kartavyānyarunāni vā ॥
 śābalānutpalāni syṣṣvastikāni sitāni tu ।
 astrāni citrarūpāni kartavyāni yatharthatah ॥
~~re~~ rajah pāto s pasavyena mustyā vā s the karāgrajāh ।
 (kānyavalāsukenā) the sṭhāndile vā kriyāśśulhāh ॥
 puṇamevāmi vidhami kalpya pāścānmantraganān-nyaset ।

the central portion of

~~then~~ the south-east corner of the mandala (where lotus-design
 is shown) should be coloured with white powder; south-west
 corner - with red powder; north-west corner - with yellow
 powder; and north-east - with black powder. All the
 lines lying outside the pīthā (i.e. lotus) should be
 coloured with white or green ~~and~~ ^{or} red powder. Utpala-
 designs may be coloured with powder of different
 colours. (variegated colours). ; Śvaśṭika - designs should
 be coloured with white powder. Daśāyudhas should be
 formed with variegated structures as explained in the
 Scriptures. Sprinkling of powder should be done in leftwise order by
^{making it to fall down from}
~~clenching~~ the fist or by making it to fall down through the finger-tips
 Sprinkling of powder may be done even by virgins or with a special kind of
 apparatus designed for the purpose. Thus, having fashioned the mandala
 in this way, the preceptor should do mantra-nyāsa over the
 surface of the mandala

pūrvokta nyāsa sannaddho mahakharana-śrūṣitaḥ ॥
 abhārat-śraṇmayīm śrūṣām gandhamukhyām prakalpayet ।
 anantam kalpayecchuddham pāsacchedādikām nyaset ॥
 pītām ca karnikā padmām śuklām syāccitra kesarām ॥
 tanmadhye sūthitām mūrtim kalpya mantramayīm puṇah ॥

The preceptor, keeping himself accoutered with various kinds of nyāsas as mentioned earlier, should wear the symbolic ornaments such as diadem (uśnīsa), ear-ring etc. If these are not available, the preceptor may use garlands. He should ^{have} anointed his body with sandal paste and other fragrant unguents. Having attained fitness in this way, he should do fashion anantāsana at the centre of the mandala. Then pranava nyāsa is to be done. Yellow coloured pericarp, lotus petals, filaments depicted in various colours — all these parts are to be identified with particular mantras as enjoined in the scriptures. At the centre of the lotus, mūrti nyāsa* is to be done. (mūrti nyāsa - idealizing the figure of ~~pati~~ the deity to be worshipped with particular mantra)

āvāhanam pumahkāryam vibhūtvā dāktim nyaset |
 vācyavācaka yogena mantrastacchantigo ganah ||
 dināni tena ruddhena savametatekṛtam bhavet |
 paramārtham na kiñcitsyāt- tathā ca vidhīpūranam ||
 kṛtvā yāgādikān mantrān- bhogasthānesu viṇyaset |

Then 'āvāhana' is to be done. If it be said that
 omnipresent deity cannot be invoked ~~as~~ to a particular place
 it is not so. Mantras always ~~bring out~~ effect the desired
 purpose through the union of sense and word
 (vācya vācaka samyoga). The real sense of a
 particular mantra of a deity is the deity itself. The
 deity is invoked through the employment of āvāhana
 mantra which makes the deity, ~~the~~ which is the real
 sense of mantra, to animate ~~a~~ the image. The
 presence of deity in a particular place need not be taken
 in its strictest sense. Each mantra bears its fruit
 based on the accomplishment of ritualistic process
 not involving any violation or discrepancy! Having formulated
 the ^{avāha} ~~particular~~ ^{aniga} mantras according to the mulamantra of
 a particular deity the preceptor should do the nyāsa of
 these mantras in respective places.)

please do this
 this is for you
 11/11/11

Īsāni sphālikāvan madhye pūrve kanavannaram ॥
 dakṣiṇe śājanavadghorāni saumyāni vāmāni kusumbhavat ॥
 pāścīme candravajjātāni hyāgneyyāni hṛdayāni sitām ॥
 dhūmām śiṅgāstātkaiśānye nairvṛtyāni cūdikāni sitām ।
 kṛṣṇāni tanūtrāni vāyavye kṛhāgāni kalpāgnirudhavat ॥

With regard to the worship of Lord Śiva, ^{five brahma mantras} ~~to his five~~
~~faces~~ and five ~~an~~ aniga mantras ~~to~~ should be worshipped
~~assigned~~ ^{at} particular places. Now listen to its procedure.

- Īśāna mantra - centre of the lotus - crystal colour.
 Tatpuruṣa mantra - eastern direction - golden colour
 Aghorā mantra - southern direction - black colour
 Vāma mantra - northern direction - saffron colour
 Sadyojāta mantra - western direction - colour of moon.
 Hṛdaya mantra - south-east direction - white colour
 Śiva mantra - north-east direction - smoky colour
 Śikhā mantra - south-west direction - white colour
 Karāca mantra - north-west direction - black colour.
 Astra mantra - in all directions - as red as
 (around the lotus) Kalpāgni.

Please say with the mantras to help remember the directions
 assigned at purpose.

nyastivā śnantami purassūkṣmami nyaset paścācchivottamam ।
 ekaneṭraikarudrauca trimūrtim sūgalam nyaset ॥
 śikhandinami ca vidyeśān - naktān - pitāmbarān - nyaset ।
 suddhāvaidūryavaccāridam nandinami padmarāgavat ॥
 karitastū mahākalo bisinī - kunda - candhavat ।
 pravakendranīlābho lokesāśca kramoditāh ॥
 nyastivā vajram nyaset chaktim dandam khadgam ca bandhanam
 dhvajam gadām trisūlam ca padmam cakram ca vinyaset ॥
 vicitarūpāh kāryā ye lokesā niyata yathā ।
 lakṣaṅkṛteṇa yatnena vilikhyāstrāṇi pūjayet ॥

(iti sūmat- kīrtanākhya mahatāntre kriyāpāde
 mandalanidhirastamah pātaleh)

Then vidyeśvara nyāsa should be done in the
 following order and process. 1) Anantēśā 2) Sūkṣma
 3) Śivottama 4) Ekaneṭra 5) Ekarudra 6) Trimūrti
 7) Śūkanthā and 8) Śikhandin. Aṣṭavidyeśvaras
 are to be meditated as Raṅg of red complexion and
 dressed with ~~yellowish~~ garments of yellowish-white colour.

with regard to ganas (who) are to be identified in ~~svastikas~~ ^{utpalas} candesvara is of the colour of pure vaidurya. Nandin - colour of padmaraga. Mahakala - green colour. Lokapalas who are to be identified in svastikas are ^{of} ~~of~~ ~~following~~ endowed with the colours of lotus, kunda (jasmine) flower, moon, coral and indranila.

Vajra, Sakti, Danda, Khadga, Pasa, Dhruva, Gada, Trisula, Padma and Cakra - these are the ten weapons ~~to~~ to be identified ~~above~~ ^{above} in the ~~row~~ extreme row. These are to be fashioned in the same way as lokapalas are depicted - as ~~for~~ of having same form and colour as lokapalas corresponding to each direction. Having designed each weapon according to its lineaments ~~as~~ explained in the scriptures, the ~~shoul~~ preceptor should worship these weapons, ~~and~~ during the time of ~~initiation~~ initiation.

(This is the chapter on the scheming of mandala the eighth of the Kriyapada of the Kiranagama mahatantra)

* Please say little more for clarity.

ATHA DAŚĀYUDHA LAKṢANA VIDHIH

(Then on the distinct features of ten weapons)

gaurāḥ

astrānām lakṣaṇāni deva sūcitāni noditāni sphuṭtāni |
tatsamāseṇa me brūhi kālagavāpahāraka ||

gaurāḥ

O, Lord, the vanquished of the god of death!
The characteristic ~~formations~~ ^{designs} ~~forming~~ of ten weapons
^{were} ~~was~~ hinted at earlier. But the procedure of
constructing the form of each weapon in each direction
has not been vividly told. Kindly explain the procedure
of designing each weapon in each direction, providing
with all ^{the} necessary details:

Bhagavan-

Hastamātrakṛtam kṣetram daśabhāgaktopari ।
 ॥ bāhyato madhyasūtram tu tyaktvā bhāgatrayam trayam ॥
 ulhayan pārsvayorgrhya bhāmya khandenduvadbhavat ।
 dvāvamisau bāhyastatyaktvā dirghau tatpārsvayordvayoh ॥
 madhya bhāga catuṣkema madhyaśṛṅgamī yathā dalam ।
 tathā tadvarṭayitvā misais tūlhiśśṛṅgadvayamī bahih ॥
 ulhayan pārsvayoh kāyam tiryagrekhasuvarṭitam ।
 kṛtvā tammadhyataḥ padmam śeṣā rekḥā vināśayet ॥
 varjayitvā rajo dadyācchūlamī padmam prakalpayet ।
 madhye rekḥā sitā kāyā yā rekḥā pārsvayordvayoh ॥
 sitena naktavarnena sañchādya kulīśasya tu ।
 madhyamī pītena sañchādya viśṛṅgamī haritam tatah ॥
 madhyamī vā haritam kāyamī pītamī śṛṅgadvayam bhavet ।
 indrarūpema vā sarvam kāyamī śaknāstramujjivalamī ॥

x

[Note : Translation of each of and every verse
 is not attempted here . Since this chapter, which
 stands unique in the sphere of Śivāgamī
~~corpus~~ corpus and for which no other
 passage or treatise is available for comparison

and corrected understanding, seems to have been vitiated with bewildering designometric informations. Its ambiguous scheming of designs thwarts every attempt to bring out the exact purport of each verse. It is clear that this chapter is impregnated with lot of informations with regard to the designs of ~~temple~~ weapons, which are to be worshipped at the extreme row of a mandala. But these informations and procedures are not clear enough to be practised actually. ~~Abstracting from~~ What is done here is only the classification of the chapter according to its subject matter. However, main theme of each section has been given ~~in~~ briefly. Failure in providing a complete translation of each verse is regretted.]

x

Verses : 2-8

This section deals with the construction of the design of Vajrayudha. Dividing a rectangular mandala ~~is~~ drawn with a measurement of one hasta one should construct various designs such as

demimoon, lotus, trident ~~and~~ Śynga ~~etc.~~ etc.
~~Contra~~. After forming these designs with the help of
 lines and cross-lines, ~~the~~ colouring of each design
 is to be done. Kulisa - in white colour, lotus
 and central portion - in yellow ^{or green colour;} ~~colour~~; Śyngas - in
 green or yellow colour. All other portions, apart from
 these designs are to be in ~~green~~ the colour of
 Indra.

caturbhāgam pūrakṣetrami - ekai kam pārsvatah punah |
 bhāgamekam parityajya bahiśca pārsvayordwayoh ||
 nirgamami divunamī kṛtvā kṣetramī grāhya satatpunah |
 saptabhāgakṛtamī kṣetramī kṛtā kṣetramī tridhā punah ||
 tiryagbhāgamī surekhābhās - tat kṛtvā dandamūlatah |
 yo bhāgastatra budhnamī syāt - vṛttamī tatsamabhāgatah ||
 grāhya tatsaptamamī bhāgamī ~~śā~~ budhnasyordhvamī tadarikayet |
 kṛtvā tu madhyamamī sūtramī bhāmya khandendūvat punah ||
 ukhayaoh pārsvayoh kṛtvā tasmātssthānamī nyasetkramāt |
 yāvat - tadbrahmasūtrāgrāmī ukhayaoh pārsvayoh samam ||
 dandasyobhayaatah pārsve tyaktvā bhāgadrayamī trayamī |
 bhaveddandastadagre syāt - tadardhamī nirgamamī bahiḥ ||
 sūtramī tammadhyagāmī kṛtvā tasyādho gandikā bhavet |
 madhyabhāge tu padmamī syād - brahmapadmaḥpariśṭitam ||
 brahmassthānasya madhye tu yathā syān madhyataśśuśāh |
 kṛtvāivamī nāśayedrekhamī śeṣāmī paścādivarantayet ||
 brahmanekhā sitā kāryā tasya tat pārsvayorapī |
 dvayoryatra sthīlā rekhe kṛṣṇa varnena kalpitā ||
 naktā garbhāsya dandasya gandikā karitā bhavet |
 naktamī padmamī sruṅagāmī ca varantayet - tat prayatnatah ||

pārsirarekhā | thavā narte pītam garbhāṃ prakalpayet |
 athavā tatsvarūpeṇa vahnessarvam vivartayet ||
 proktametad-sruṅgāgarāṃ vahnyasrāṃ śaktisamijñakam |

x

Verses: 9-20 ca)

Procedure for drawing the design of
 Sakti weapon which is in form of ŚRUK (ladder)
 is explained in this section. After reticulating the
 mandala into the required number of parts, one
 should draw the various parts of the weapon
 such as ardhacandra, danda, gandika,
 padma, ghata etc. Colouring scheme:

For brahma rekha - white

For the lines lying on
 both sides of brahma rekha } black.

danda - red;

gandika - green.

front portion of danda and lotus - red or yellow.

The surface of the mandala, not covered by the previous
 designs should be in the colour of Agni.

caturbhāgakṛtami kṣetrami tyajecchesami tu pūrvavat ॥
 kṛtā taddviguṇami brāhṃe śeṣam tadbhāga bhājitam ।
 kṣetrārdham tadadhah kuryāt - tiryaksūtraistribhāgitam ॥
 madhye bhāgadwayami gr̥hya tato bhramyārdhacandravat ।
 talhāiva dandamūlesyāt - adhobhāgārdhato bhramāt ॥
 ūrdhvari bhāgasamā kāryā gandikā vartulāyātā ।
~~u~~ ulhāyoh pārsvayostyaktvā - bhāgam bhāgam tadantatah ॥
 dandāgrami vartayedvṛttami tadardhenāiva tasya tu ।
 evami kṛtā tatah kāryami śeṣarekhā vināśanam ॥
 kṛtā ṣṭjami susirami madhye kṛṣṇami tacca prakalpayet ।
 madhye rekhā sitā kāryā sañchādya pārsvayordwayoh ॥
 kṛṣṇena rajasā garbham madhyādhastāt - sito bhavet ।
 kṛṣṇa rekhā dravyami kāryami altharā sitarekhika ॥
 sitagarbham prakantaryami yamarūpena vā ṣkhilam ।
 yamāstrami dandasamijnami tu nirvutyāmatasṣṛṇu ॥

Verses: 20 b - 27.

This section deals with the design of
 danda which is the weapon of yama. Draw After
 drawing a rectangular mandala and reticulating^{it} to
 the required number of squares, one should construct

various designs related to the weapon. Ardhacandra, ~~Vijeta with~~ padma with eight or nine petals, danda, gandika, susira, padma and other ~~pad~~ designs are to be formed based on the scheming of squares and lines. ~~Seta~~ Colourful powder is to be sprinkled over the surface according to the procedure:

lotus - black.

garbha - black or white

central portion and bottom - white

The whole surface of the mandala ~~shall~~, excluding the portion covered by various designs, should be in ~~black~~ the colour of yama.

ksetrārdham tu yathā kṛtvā dvau bhāgau pūrvavat-tyajet ।
 ksetramānami tridhā kṛtvā bhāyatastaduvardhayet ॥
 navadhā bhājya taddairghyam ksetrārdham tu yatā punah ।
 tasyamūlapradesāssyān- madhya bhāgadwayorgr̥ham ॥
 ūrdhvānise kalikāvṛttā samabhāga vikalpitā ।
 adhas trilbhāga rekhāyām kṛtvā sūtram tu madhyatah ॥
 tiryagrekhami tu mānena bhṛāmya-tat- kamalam bhavet ।
 tanmadhye bhāyatah kūrjāt- dalami navakamastā vā ॥
 bhāgadwayami- adho nysya madhyādbhṛāmyārdhacandrat ।
 yarakam vartayitvairami bhavet tasyāṅgavartinā ॥
 bhāgadwayami dvayami tyaktvā tasya tatpārsvayordwayoh ।
 dirghamānastitīye yo bhāgo nysa- tiryagarpitah ॥
 bhāgadwayami parityajya khādgamānamidam matam ।
 agrami vasisārdhato bhṛāmya kṛtvā sūtram tu madhyatah ॥
 vṛttam tadvartayitvā sgrami śikhāyuktamananyat^ḥkā ।
 mustimadhyasya yattiryak- mānami tenātra kārayet ॥
 madhye tatkalikesyābhjami nilami cakrālakami sitam ।
 ūrdhvatastilakā mustir- yā kāyā pārsvayossṛitā ॥

madhye naktami tata^{8c}~~ordha~~^{vam} madhyarekhatrayami sitam |
 kṣnagarbhāmi tathā śesami sitami rekhadvayami bahih ||
 bahya rekhadvayami naktami - althavā tatsitodaram |
 evami kāryami kṛpānami tu tadruipami nirruteryathā ||

Verses: 28-38

This section explains the procedure of constructing
 the design of Khadga - ~~design~~, the weapon of Nirruti. Dividing
 the rectangular region into various parts, one should
 form the following designs related to Khadga -
 ardhacandra, ~~etc~~ vṛtta, lotus with eight or nine
 petals, śiṅha, and projections. Colouring process:

lotus - blue

filaments - white,

garbha - black;

enclosing lines - white and red.

The whole surface of the ~~ds~~ rectangular design
 excluding the portion occupied by various designs, should be
 in the colour of Nirruti.

ksetrami dvādasādhā bhājyami tadgatyai tyājayeddvayoh |
 tatpārsvayoh punasśesami kṛtvā ~~ta~~ sadbhāga-bhājitam |
 antyabhāgārdhamānami tu dadyāt-tatpārsvayordvayoh |
 bhāhya-nirgamānārtamī tu tatra rekṣādvayami tathā ||
 tadewārdhami bahirdadyāt- brahmasūtrasya pārsvayoh |
 ksetramānami bahirdadyāt- tasyordhvami dirguṇami nyadhah ||
 brahmassthānopasandhisthami kṛtvā sūtram bhramet pari |
 tadvayoh pārsvayorvrttami tasmādevoparibhramah ||
 upasandhimi tathābhramya tadvayoh pārsvayorapi |
 khandacandra vidhānena samasūtramtu sandhitah ||
 brahmassthānagatam sūtramī kṛtvā cāpyuttarasya tu |
 pārsvataścaikavrttami tu gr̥hya yāvaddvityakam ||
 bhramyami tadvad punarbhramyami tasmātsandhiḥ punah punah ||
 tasmātparami punarbhramyami samabhāgam yathā bhavet ||
 nirgamārtamī punagr̥hya dadyāt- tasmāttamo bahih |
 tiryaktatra śirastasya tadvayoh pārsvayorapi ||
 tene kumbhadvayami kāryami bhramya tami cārdhacandravat |
 kumbhamānapramāṇāni ~~tatat~~ tattat-sthāne nyaset-tateh ||

kumbhāmadhye tu samyogādānvarthāmi dakṣaradhāvet ।
 pūrvasūtradvayāntassthāmi kartavyāmi locanadvayam ॥
 kumbhadvayānta samyogān- nayetsūtrāmi tu hrāsatah ।
 tāvadyāvat- adhassāṅgāmi kāryāmi kṣetrāvasānakam ॥
 adhaḥ pucchasya yohrāsah- kāryo yāvat- tadantikam ।
 anigayogakramāt kāryo rekhābhīs- tadyathā yathā ॥
 samyogena kṛtāmi pucchāmi kāryamūrdhvam yathā śirah ।
 nāsō rekhā trayasyordhvam tiryānāsāsasthāthā hyadhah ॥
 evāmi kṛtvā śirah pucchāmi śeṣarekhā vināśayet ।
 anigulyāṅgulamānena śirasaḥ prabhṛti kramāt ॥
 tiryagrekhā sitā kāryā madyarekhā sitā bhavet ।
 rekhādvayam sitāmi tadvat- garbhah kṛṣṇāmi khilo bhavet ॥
 rakthēsṛsāmī yathā nyasyāt- kṛṣṇārekhāssitōdarah ।
 sarvo vā vāruṇo yadvat pāsah prokto bhūjanigamah ॥
 ukto yo dvādaśāṅgo s tra kṣetramānena tema tu ।
 kartavyādhassitāmi padmāmi ūrdhvarbhāge tadānuge ॥
 pāsasyaivāmi vidhiḥ prokto dhvajāstram sṛṇu sāmpratam ।

Verses: 39-56. (a)

This section explains the procedure of drawing the figure of pāśa - the weapon of Varuna. After drawing a rectangular mandala and dividing it into convenient number of sections, one should draw various designs related to the weapon. Ardha-candra, circular design, kumbha, puccha, knots, arṣiṇī and other necessary designs should be formed ~~based~~ ~~on~~ ~~the~~ according to the procedure explained.

with regard to colours -

cross-lines and central line - white

~~line~~ side-lines - white or yellow

garbha - black.

arṣiṇī - red.

udara nexha - white

The whole surface of the mandala, with the exclusion of those parts mentioned above, should be in the colour of Varuna.

56(B)-64(a)

ksetrami kṛtvā caturdha tu bahirbhāgadvayam tyajet ॥
 kṣetra mānam bahikṛtvā tadvatsarvam tatah punah ।
~~kṣ~~ kṣetrasyārdhamadhashtiryak - kāryam tantu yathā punah ॥
 bhāgam bhāgamādhasthāpya tasya tatpāśvayordvayam ।
 tatpītham pāśvatastasya nāśayet yāvadamtatah ॥
 bhāgam bhāgam tyajecchesam stambhasyordhvam trisūtragam ।
 stambhāgram yattadardhena tadūrdhvādhoḥ nikayet - tadā ॥
 adhassthāpya punarbhāmya vṛttam tacchiraso bhavet ॥
 kṣetramānam punargṛhya brahmassthānāt punaścatam ॥
 tiryak - prasāryam tatsūtram tadantasthāpya tatpunah ।
 stambhārdhenāḥ nikayet - tatpat - pāśvayorulbhayorapi ॥
 rekhatrayam kamāddadyāt - stambhādyāvartya tattatah ।
 tasmādapanayet - sūtram pīthāntam yāvadāgamam ॥
 pūvamārgena tatkāryam tasminvāḥpi śikhādvayam ।
 karitam stambhamadhyeḥ jāmi kāryam stambhordhva māmatah ॥
 dhvajasyam pavanasyoktanā - tadvarṇo vā śkhilo bhavet ।

The procedure of drawing the design of dhvaja, the weapon of Vāyu is explained in this section.

Having reticulated the rectangular design according to the convenient order mentioned, one should construct various parts such as pedestal (ardhacandra), lotus, stambha, vr̥tta, Śiraś, Śukhā etc.

Colouring of designs is to be done in the following way:

lotus - green colour.

stambhas - green colour.

All other parts may be coloured according to one's own pattern.

The whole surface of the mandala, leaving out the space covered by the various designs, should be in the colour of Vāyu.

646b-72(a)

kṣetram kṛtvā caturdhā tu punarbhāgadwayam bahih ॥
 varjayitvā tu tanmānam pūrvavat- bhāhyato nayet ।
 caturdha bhājya tatpascāt- kṣetrārdham tadadhastriḍhā ।
 madhyabhāgasamā grāhyā hyūrdhvalbhāge tu gandikā ।
 dhanurvakā hyadhō gṛvāḥ pi vartayet khandacandravat ॥
 gr̥hīta madhyamārdhena punaścāgram suvartayet ।
 tiryagdatvā śrīdhabhāgamī tu tadwayoḥ pārsvayorapi ॥
 agre madhyādgṛhītvairami bhāmyam tasya śirobhavet ।
 tadantād-gandikā yāvat- sūtram datvā tu hyāsatah ॥
 śeṣarekhā vimāśena madhyasūtra vivarjanāt ।
 kāryami tanmadhyasamistham tu padmabhāgasamam bhavet ॥
 pītā yā madhyarekhā yās sitā naktā śthavā bhavet ।
 pītami rekhā dvayami kāryami tasya-tat- pārsvayordwayoḥ ॥
 sitagrāhaḥ prakantavyo karitami gandikā-dwayam ।
 althavā pītāgarbhassyāt- naktarekhāḥ prakalpayet ॥
 gada samyak prakantavyā yathā yaksādhīpo śthavā ।

Verses: 69 (b) - 72 (a)

These verses set forth the scheme for constructing the design of gada - the weapon of Kubhira. Having divided the rectangular mandala into various ~~sect~~ parts as ~~described~~ ordained in the scripture, one should construct the designs such as gandika, bent form like a bow, ardha candra, Sira, padma and other parts related to a mace. Colouring scheme:

central lines - yellow, ~~red or white~~.

lines ~~lying~~ on both

sides of central line - red or white.

gandika - green.

garbha - yellow.

⊗ ~~At~~ Remaining space should be in the colour of ~~to~~ ~~Se~~ Kubhira, the Lord of yakshas.

kṣetram kṛtvā caturdha tu tyaktvā bhāgadvayam bahiḥ ॥
 tyaktvā bhāgatrayāntassthāmi kṛtvā sūtram tatpṛnamet ।
 vṛtto yo snyoḥ pi tasyānte durbhāgāt - tatkrāmāt - tadā ॥
 tadūrdhvāmi tat-turbhāgānte sthāpya sūtram pṛnamet tāthā ।
 ubhayoḥ pārśvayoḥ kṛtvā pārśvasṛṅgadvayam sṛṇu ॥
 tamūlādyaḥvacchrṅgante yuktvā bhāgatrayena tu ॥
 vartayet tanmanāvartam tasya sṛṅgadvayam sitam ॥
 ekakāṁsam nyasedrekham tatra - tat - pārśvayordvayoh ।
 madhya sṛṅgam bhavet - tatra tiryagbhāgārdha yojanāt ॥
 dvābhyāmapi ca pārśvābhyāmi brahmassthānam punar nayet ।
 sūtram tadbrāmya yogena tanmūlāgre yathā tāthā ॥
 vedikā madhya sṛṅgāya kalpayet - soḍaśāṁśataḥ ।
 dandasyami tasya mūle tu trīsūtram kṛtvā lakṣanam ॥
 dandasyaḍho nayet sūtram tiryak - tat - pārśvayoh dvayoh ।
 bhāgam bhāgam punar dadyāt - tanmānam tadadhoh punah ॥
 tasmātssthānān - nayed vṛddhyā kuryādaśvāthāpatravat ।
 madhya rekḥā sitā kāryā tāthā rekḥā dvayam dvayoh ॥
 tatpārśvayor - bhavet kṛṣṇāmi kāryā yā vedikā sruṇā ।
 tanmadhye kamalam śvetam caturbhāga vikalpitam ॥
 śvetam vā kṛṣṇa rekḥāmi vā yathāśānoḥ thavā bhavet ।

72(b) - 82(a)

These verses explain the process of making the design of trident - the weapon of Śāna. Having divided the rectangular mandala into various parts according to the scheme set forth here, one should draw various designs like karmala, vitta, ~~sa~~ śiṅgas (three), vedikā, danda, patra etc.

Colouring process:

central line - white.

lines lying on ^{both} the sides of central line - black.

vedikā - red.

lotus - white

⊛ Remaining surface should be in the colour of Śāna.

ksetram tu dasadhā bhājya bhāgamekam bahirrayet ॥
 tema vṛttam tu tadbhūmyam tatra bhāgairathāstākṛih ॥
 likhet padmam sitam savam pītā karnikayā yutam ॥
 kesarāni vicitrāni mūlamadhyāgra-deśatah ॥
 raktam śvetam kramāt-pītām karnikāpyatharā sruṇā ॥
 ॥ brahmāstram kamalam proktam tadvarṇenāsthavā likhet ॥

Verses: 82(8) - 85 (a)

This section deals with the construction of
 lotus-design in a place between east and north-east.
 Having divided the rectangular mandala into various
 parts, lotus-design is to be drawn in a manner
 explained before (i.e. in mandala vidhi). Lotus
 should be with eight petals. Colouring process is as
 follows :

petals - white

pericarp - yellow. or red.

lower section of the filaments - red :

middle section of the filaments - white

upper section of the filaments - yellow.

Remaining surface in the colour of Brahma.

85(b) - 89(a)

301

daśāsta sanikhyayā kṣetram bhāgena vibhajet purā ||
 bhāgamekani bahinyasya tena vṛttam puro likhet |
 vṛttārdham tu yathā bhajya tathā bhāmyam prakalpayet ||
 caturthe śmṛsetu yā nālhi-nemir-bāhye paribhramet |
 sanikhyayā ṣoḍaśāstau vā agrakāṇi prakalpayet ||
 raktam nemim sitam nālhim kṛṣṇanemissitā tathā ||
 nālham prakṣa prakartayam - atasi puṣpavarnakam ||
 uṣṇorastramidam khyātam - tadvarṇenā śhāvā likhet |

Verses: 85(b) - 89(a)

These verses set forth the rules for designing
 the figure of cakra - the weapon of Viṣṇu. This should
 be constructed in a place between ~~the~~ south-west and west.
 As before, ~~the~~ having divided the rectangular mandala
 into various sections, one should draw the various
 parts related cakra-design such as vṛtta, nālhi,
 nemi, etc. Colouring scheme :

nemi - red; nālhi - ~~black~~ ^{white};

~~or~~ ~~the~~ nemi - black; nālhi - like atasi flower.
(shown in 2)

Remaining surface should be in the colour of Viṣṇu.

89 (8) - 90 1/2

vajram dhvajam gadāmi padmami cakram hasta pramānataḥ ॥
 śakti dandam kṛpānam ca pāsāmi śūlam tadardhataḥ ।
 svadibhāgas thitānyatra nisṭādyastrāni yatnataḥ ॥
 sampūjya śaktito bhaktyā yastu dīksāmi samācaret ॥

(iti sūmat kirānā khye mahātāntre kriyāpāde
 dasāyudalaksana vidhir - navamaḥ pataleḥ) .

With regard to the weapons - Vajra, dhvaja,
 gada ~~and~~ padma, ^{and cakra} ~~the rectangular designs~~ should
 be with a measurement of one hasta; ~~for~~ śakti,
 danda, khadga & pāśa and śūla, ~~the~~
~~rectangular designs~~ should be with a measurement of
 half half - hasta. These designs of weapons are to
 formed in their ~~at~~ respective ~~the~~ directions.

So the preceptor should proceed to do the ritualistic
 activities concerned with dīksa, only after worshipping
 these weapons with ~~de~~ diligence and devotion.

(This is the chapter on the distinct features of ten
 weapons, the ninth of the kriyāpāda of the Kirānāgama
mahātāntre

* This is the chapter on the distinct features of ten
 weapons, the ninth of the kriyāpāda of the Kirānāgama
 mahātāntre

ATHA DIKṢĀPĀTALAḤ
(This is the chapter on initiations)

303

Gaudak -

dīkṣā samcīto deva prokṭā vistarato na me |
sawādhrvaśuddhisamyuktāni tāni samāsātsato vada ||

Gauda -

O Lord, it was pointed out earlier about ~~initia~~ initiation. But it has not been explained with details. Now kindly tell me about that kind of initiation which is associated with the purification of all kinds of adhvas in a succinct way.

Bhagavan-

304

samipūjya mandalam paścāt- vahnisthasyāpi tarpanam ।
 kṛtvā nītvā tu tām śiṣyān bahyasthām prasayet-purā ॥
 śrāsmāṅ śtama santādya paśūnetān śivāmbhāsā ।
 śivāmbhāsā pañcabhiḥsparsah kūsaiḥkāśastathā punah ॥

The Lord said:

Having worshipped the Lord seated in a specific mandala
 and ~~is~~ in the sacrificial fire and having pleased Him with
 all kinds of oblations, the preceptor should lead the disciples
 who ^{are} standing outside the sacrificial hall ~~to~~ ^{to} ~~into~~ the
 interior of yāgasāla and should sprinkle arghya-water ^{over} ~~at~~ them.

Having touched the disciples (paśus) with śrāsmā, reciting
 aśramamātra and with arghya-water, reciting the same mantra
 (with vausat), the preceptor should touch them with kusa
 and kāśā accompanied by pañca-brahma-mātras.

praveśyābhyantare svasya daksine mandalasya ca |
 mandale hastamātre tu vṛtte vā caturāśraḥ ||
 brahmanamtrāsane nyasya sivam kāranamādiset |
 brahmapañcakamādisya sivāṅgam tam nayet punah ||
 gandhadigdhakarām yāmyam kṛtvā vāmena deśikah |
 sivam kare sabjāṅgam nyasyaivam brahmasamīyutam ||
 tam hastam śivavat-dhyāyam dadyācchirasi tasyavai |
 bindvantam nādaparyantam sāpekṣam nirapekṣakam ||
 sudrśavadrudrahastam tadavāk samayī bhavet |
 putrake'pi tathā jñeyā sāpekṣam nirapekṣakam ||

Having entered into the yāga-sāla, the preceptor should make them to occupy the seat placed on his right side and the right side of the mandala. This mandala may be drawn ^{with} ~~in~~ a circular or square design, its extent being equal to one hasta. Having done the process of nyāsa on the seat with pañca-brahma-mantras, the preceptor should point out to the disciples, the Supreme Lord who exists as the ultimate cause. Then he should teach them brahma mantras and aṅga mantras. The preceptor should ideate his right hand to be the divine hand of Siva by smearing the sandal paste on his right palm with the left-hand ~~reciting~~ and doing the nyāsa of brahma mantras aṅgamantras, vidya deha and mula mantra.

contemplating his right hand as the hand of Siva as explained before, he should place it on the head of the disciple 306 reciting the prāsāda mantra upto the place of bindu in the case of sāpekṣa dīkṣa and reciting upto the place of nada in the case nirapekṣa dīkṣa. If the initiation is to be done for samayi, subsequently the preceptor should contemplate his hand as that of Rudra; in the case of putraka also initiation is to be decided whether it belongs to sāpekṣa or nirapekṣa.

9-11

tatkaira sādhanācāryau jneyau tāvāgamoktitah, 307
 sivahastottarakāle bhavedbhāsmādikamī vratam ॥
 pāścāddine-dine-kuryāt- idameva yathoditam ॥
 kartavyastasya vāstrēna netrabandho hṛdā śulhāh ॥
 patta-citra-dukūlamī vā netramāntreṇa bandhayet ॥
 navamī karpāsakamī vāstramī tadvāmamī syādasāthnam ॥

In the same way, as explained in the Sīrāgamic texts, sādhanā
 and ācārya are to be considered (on the basis sāpekṣa and
 nirāpekṣa). Contiguous to the act of idealizing Sivahasta
 vowed observances such as bhāsmā vratas are to be performed.
 These activities are to be attended to on the next or the following
 day according to the scriptural injunctions. On the completion of
 these rituals, the should conceal the disciple's eyes by
 tying up a fine cloth around his head with hṛdaya mantra.
 The garment to be used for concealing the eyes ~~may~~ may
 even be a silken cloth. Netrabandha is to be done
 with netra mantra. If not in this manner, a fresh cloth
 made of cotton can also be used with vāma mantra. But
 this process of netrabandha is not advisable.

(con)

12-4a.

pascāt- dvāramathā s nūya pravesya śhavanam tatah, 308
 udarimukhaḥ ksipet- puṣpam tattannāmāni kārayet ॥
 tatassamīpe kṛtvā s gre dakṣiṇam hastamātmanah,
 nyāsam kṛtvā viśeṣeṇa yathoktam vistarām karē ॥
 evam kṛte tatastasya kāryaḥ pascadanugrahaḥ ॥

Having concealed the disciple's eyes, the preceptor should lead him to the western entrance and enter into the sacrificial hall. The disciple, being north-faced, should throw a flower (given to him by the preceptor) on the mandala. The name of liṅga (designed in the mandala) is to be taken as the name of initiation (dikṣā nāma) with regard to that particular disciple. Then ~~to~~ leading the disciple to the fire-pit and ^{having} making him ~~to~~ occupy the seat by his right side and after doing specific nyāsa, the preceptor should place a bundle of darbha so that one end of the bundle is held by the disciple and the other end of it lies between his shank and thigh. Then he should proceed to do homa for the purpose of bestowing grace on him.

drijādi prakramātsos pi kārya na vyutkrāmāt - khaga ॥
 śuddhahāvasthitasyaśya kālaudrami nichāpayet ।
 hṛdayena caturthyantami tato vāgīśvarīm nyaset ॥
 āhutiḍvayamatrāpi gandhami puspādi samiyutam ।
 tataśśisyami śivāstrena tādya tadgrahanam hṛdā ॥
 kṛtvā grāhyādivadvārnami puristattvāmiha samisthitam

The removal of bonds through initiation is to be done
 in the order of divya, ksatriya, etc.; it should not be done
 in the reverse order. The preceptor, absorbing himself into the
 pure mental disposition, should ~~contemplating~~ contemplatively
~~make~~ ^{bring} the ~~initiate~~ disciple to take birth in Kalāgnirudra
 bhavana. The preceptor should invoke Vagīśvari (and
 Vagīśvara) reciting hṛdaya mantra appended with dative case
 for the purpose of agnikārya. Then he should do libations
 two times making use of sandal-paste, flowers etc. Then
 gently striking the disciple with astramantra, the preceptor
 should ^(contemplatively) grasp the disciple's soul with hṛdaya mantra
 and through ~~the~~ ^{the} other processes. He should make the
 soul to be disentangled from its physical bonds and to
 shine forth with all its inherent ~~gl~~ splendence. ~~Honouring the~~
~~soul~~

~~is another~~ ^{is another} explanation in this. Many English speaking
 people are not familiar with the cases.

hrdayenaiva sampūjya gṛhya samhāramudrayā ॥
 utkr̥sya ca tadātmasāthamī kṛtvā yujyācchivena tu ॥
 ambikāyāntu tatkāyam pascātsyādgarbhadhāranam ॥
 sadyamantrēna tatpūktamī jananamī guhyakēna tu ॥
 adhikāramaghorena kṛtvā hstā viśodhayet ॥
 bhogamī tatpuruṣenāsya layamīśēna komayet ॥
 taltraśuddhimī sivenāsya śatasarikhyā-hutikramāt ॥
 dadyādaśasāta-hutyā svōtasāmī bhāuvaneśdhvani ॥
 varmanā pāsāniślesamī kāyamī caivāsīnā punah ॥
 pūrnāmī sivena datvā sgnau hr̥dā cotkr̥sya tatpūnah ॥
 uddhārya ca tadātmasāthamī tatsāthamī tenaiva kārayet ॥

Honouring the soul with hr̥daya mantra, and grasping it
 with samhāra mudra, ^{*} lifting and leading it into his
 own hr̥daya the preceptor should unite the soul with
 Siva seated in the sphere of dvādasānta through the
 specific articulation of mīla-prāsāda-mantra. Then, as
 explained before, he should worship Vagīsvarī and
 Vagīsvara. He should proceed to do the consecratory
 rituals, ~~concerned with Svōgnī~~ like garbhadhāna etc.
 Garbhadhāna is to be done with sadyojānti mantra; janana
 is to be performed with guhya mantra; ~~he~~ he should
 * description of mudra as procedure

purify the soul by leading it to the states of ^{adhi}laya ³⁹¹
bhoga and ^{laya} ~~adhi~~ respectively with aghora mantra,
tatpuruṣa mantra and Īśāna mantra. The preceptor
should do homas in this manner. By doing libations 100
times, purification of tattva is to be accomplished with
Sivamantra. Then, for the purification of Bhuvanas
pertaining to nirvṛti kala; the preceptor should do 108 homas.
~~Then~~ ^{saving cut} ~~cutting~~ the thread at ^{the} a place where a knot
Then the preceptor should cut the knot of the thread
(~~repa~~ which represents nirvṛti kala) with karaca mantra
and astra mantra, thereby effecting the removal of bonds
of the soul concerned with nirvṛti kala. Then offering purnāhuti
into Sivaṅgi with Sivamūlamantra, he should elevate the
soul with hṛdaya mantra. Then the soul is to be
contemplatively taken from his own hṛdaya and to
be united with Siva (in dvadasānta) ~~with~~ reciting
hṛdaya mantra as before.

kramādanena vidhinā nītrā tu narakāntikam ।
 pātālasaptakamī śodhya bhūlokamī prāpya tatpurnam ॥
 sthāvaramī ca tataśśodhya tataścaiva sarīrīpam ।
 pakṣisamijñāmī mṛgākhyamī ca paśūsamijñāmī sa śodhayet ॥
 vyutkramenāṅgamantraistu jānumukhya viśodhanam ।
 nājavṛkṣakramātsavo hamisassoḥamī ca gavīti ॥
 kṛtvā saṅkarajāmī jātīmī sūdrādyamī yaccatustayam ।
 ajadibhīscaturbhīstu śodhyāṅnyā pañcamena tu ॥

Then the preceptor should lead the soul from Kālāgni
 Bhuvana to Naraka Bhuvana in due order (as mentioned
 in the Bhuvana pātala), then from to the seven pātāla
 Bhuvanas and ~~then~~ then to Bhūloka. He should
 purify the soul by contemplating as though it has
 got involved in the process of transmigration. For the
 purification of its embodiment in the group of
 inanimate things, ~~then~~ in the group of reptiles like serpents etc
~~then~~, in the group of flying creatures, in the group of
 animals and finally in the group of other inferior ~~souls~~
 beings, humans are to be offered with the
 accompaniment of aṅgamantras in the reverse order.
 (i.e. from astra mantra to hṛdaya mantra). The
 limbs of the disciple, like knee, etc are to be purified
~~to~~ through sprinkling.

393

Faggots to be used for homas should have been got from the trees ^{like asvattha} suitable for sacrifices. Vedic mantras to be employed are 'hamsasoham', 'gurimimam' etc. Then the preceptor should offer homas for the purification of the soul's embodiment in the group of mixed caste and in the group of other four castes beginning from Śūdra etc.. These homas are to be done with 5 brahma mantras (from sadyojāta to Īśāna).

ħutvā puriṣṭvāmi ca sīmāntāmi jātakarma ca nāma ca ।
 vāmādyaiḥ kramāśo datvā ekaikasyā ॥ ħuti trayam ॥
 niṣkrāme prāśanam datvā ħyḍā ca śirasā kramāt ।
 cūḍākhye - vratabandhe ca rudrānī sampuruṣṭutā ॥
 meḥhalājnadandadi - sandhyā nityāyusaḥ kriyā ।
 etat - vrataḥhilāmi tena śḥavetkṛtācatuṣṭayam ॥
 paṣṭikāmi dāruikāmi śḥaumyāmi śḥautikāmi yaunikāmi kramāt
 ekaika - brahmayātābhīṣ - samidhīṣṣaptasaptābhīḥ ॥
 śodhayet kramāśo mantrān - yathāvidhīpurāṣṣaram ।
 godānāmi khadga mantrēna jḥḥkuyēdā ħuti trayam ॥

For the purification of vedic saṁskaras, oblations are to be offered. The preceptor should offer ~~some~~ ḥomas for the sake of following saṁskaras: pumsavana, sīmāntā, jātakarma, nāmakarana. For the sake of each sacrament, one āhuti is to be offered with vama, aghora, purusa and īśa mantras; for the sake of niṣkrāmana one āhuti with ħyḍaya; for the sake of annaprāśana, one āhuti with śiro mantra. For the sake of cūḍa sacrament, one āhuti with the mantra 'rudrānī --'; and for vratabandha, one āhuti with the mantra 'sampuruṣṭu --'.

for the sake of upanayana which includes in itself ³¹⁵
 mexhala, ajina, danda, āyuskriyā, four āhūtis
 are to be offered with four brahma mantras;
 for the sake of paustika, dāruika, śhaumya
 śhaudika and yautika, five āhūtis are to offered
 with five brahma mantras ^{along with} ~~and~~ 7 tuṅgs (samit)
 for each samiskāra. All these are to be purified
 in due order according to the scriptural declarations.
 For the sake of ~~godha~~ godāna, three āhūtis are to
 be offered with khadga mantra.

patrāmi darbhamayāmi kṣtrā tadযোগে হৃদয়েনা তু ।
 pākayajñāmi haviyajñāmi somasamisthātrayāmi kṛnet ॥
 astakā-pārvanasrāddhami śrāvanyāgrāyanāmi kramāt ।
 caitūcāśvayujī ceti dvādaśārdhāhūtimī kṛnet ॥
 adheyamagnihotraṅca darsākyāmi paurṇamāsikāmi ।
 cāturmāsyaṃ pasorbāndami sautramanirīti sr̥teḥ ॥
 pañcānimisattadāhūtyā hṛdayena prakalpayet ।
 agnistōmoḥ । thavāḥ । tyāgniruktyah sodasikāmi ^{bha} palam ॥
 vājapeyoḥ । tirātraṅca aptoryāmasca saptamah ।
 āhutināmi ca pañcāśat-ekaikam ca kṛmeddhṛdā ॥
 sahasrādhika yāgānistu yojayedāhutiśśatam ।

Having framed a figure ^{man} of darb with darbhas to
 represent impersonate the disciple's consort, the preceptor
 should ~~go~~ ~~to~~ unite it with his soul reciting hṛdaya mantra.
 Then for the purification of other vedic ~~sacra~~ sacraments
 like pākayajñā, haviyajñā and somayajñā, three āhūtis
 are to offered with hṛdaya mantra; for the sake of
 ceremonies like astaka, pārvaka, śrāvanya, ^{āgrāyani} ~~āśvayujī~~,
 caitrī and āśvayujī, ~~6~~ six āhūtis are to be offered;
 for the sake of ceremonies like adheya, agnihotra,
 darsā, pūrṇā, amāvāsya, cāturmāsya, pasubandha
 and sautraman, twenty-five āhūtis are to offered
 with hṛdaya mantra; for the sake of ^{vedic sacrifices} ~~other ceremonies~~

like agnistoma, aqnikrktya, sodhasika, phala, vajapeya, atiraha and aptoyama, fifty homas are to be offered with hrdaya mantra. For the sake of other innumerable vedic sacrifices, ~~also~~ 100 ahutis are to be offered.

pūrvam hiranyapādāmisca tadgūhye komamaindrakam ॥
 rēmapānisca tūrvānū - rēmasvstrastatah punah ॥
 rēmatvam tacca taccakṣu - rēmajinā pari mata ॥
 rēmahrdasāno jñeyo rēmettesāmi śatami śatam ॥
 sivenātrāsramadhāntami tataścāhutiḥkṛihunet ॥
 somasamistottaram somami snānāt - etat - pibet - punah
 vānaprastāśrame yojy^o hrdā 5; kṛitilḥkṛastabhih ॥
 hrdā yatyaśrame yojyo dvāstā kṛitilḥkṛihunet 1
 antyestimi ca tato kṛitā dvātrimśadbhir - hrdā - punah
 pascātsampadyate pāsami - asinordhvam nayet punah 1

To begin with, for the sake of hiranyapāda
 sacrifice, the preceptor should do koma in the
 direction of east with 8 gūhya mantra. The supreme
 deity is to be conceived of as having golden figure
 endowed with the following ~~ch~~ lineaments: golden hands,
 golden arms, golden moustache, golden eyes, golden
 tongue, golden heart ^{and} golden teeth. For the sake of
 each limb, 100 komas are to be offered. Then the
 preceptor should offer ~~komas~~ āhūtis with Sivamūla mantra
 for the sake of vedic sacrifices ending with āśvamedha.
 After the performance of āhuti for the sake of somasamistha

319
 The disciple should ~~take~~ bath and drink the consecrated water (which represents somapāna). Then the preceptor should lead the soul to the stage of vānaprasthā. ~~and~~ ^{for} the purification of this stage eight āhūtis are to be offered with hṛdaya mantra. Contiguously, the preceptor should contemplatively take the soul to the state of yatyāsrama and for the purification of this state he should offer ~~16~~ sixteen āhūtis with hṛdaya mantra. Finally, for the sake of purification of antyeṣṭi, he should offer thirty-two homas with hṛdaya mantra. Then the preceptor should cut asunder the soul's bonds arising out of karma and maya by ~~a~~ cutting the wrist of the thread with astra mantra. (Having done pūrṇāhuti as said before) the preceptor should lead the soul to the bhūvanas ~~which~~ existing above bhūloka.

* IS more further explanation as to the number of homas for each stage?

42(B) - 44

320

Bhūlokātū Bhūvarlokami svarlokami^{ca} mahānayat ॥
 mahasastu jāndlokami jānatastu tapo nayet ।
 Tapasastu nayetsatyamī vipramī kṛṣṇamī naramī nayet ॥
 yōktvā, sthena tadūrdhvamī tu satarudrasu yojayet ।
 pṛthvī-suddhir-kravedevamī tattvasuddhi samamitā ॥

to the following worlds:

From Bhūloka, he should lead the soul to Bhūvar
 loka, svarlokā, mahāloka, jānāloka, tāpoloka
 and satya loka. Then, he should take the soul
 to the worlds of Brahma, Viṣṇu and Hara. Then,
 with astra mantra, the preceptor should lead the soul
 to the worlds belonging to Satarudras. For the sake of
 purification of the soul's entanglement in these Bhūvanas,
 homas are to be offered. By doing so, the purification
 of Bhūvana combined with that of tattva is
 accomplished by the preceptor.

~~to the following worlds:~~

45-47

321

tatasca hātaka yojyā vāmam jyesthām punarjayet ।
 angusthādyesu samyojya ucchusmādyesu yojayet ॥
 vāmādyesu ca samyojya gānamādyesu yojayet ।
 anantādyesu samyojya dharmādyesu ca śaktisu ॥
 kalāsu ca punaryojya pañcabrahmādikē punah ।
 śive layo bhavet-pascād-dāhayet bhuvanam smṛtam ॥

The preceptor should then lead the soul to the
 bhuvanas existing in other taltras - ^{*} bhuvanas like
 Hātaka, Vāma, Jyestha; ~~Angustha~~ - U group of bhuvanas
 like Angustha etc, Uchūsma, Vāma, Gāhana,
 Ananta, Dharmā, Śakti, Kalas and Brahma-mantras.
 In siva taltra, the soul gets absorbed, & having
 a complete severance from bonds. ^{For the sake of} ~~the~~ purification
 of bhuvanas, the ~~the~~ preceptor should ~~do~~ offer ahutis
 as explained before.

* ~~as explained~~

samikṣiptvā taltu dikṣāṅnyā srotasca vinoditā ।
 idamevāhnikāni karma kṛtvā yonau śikhāni chinet ॥
 śikhā nodmakarī-sartih kartavyā tāni chineta punah ।
 aṣṭāṅgulāni tu tāni kuryāt - śuddhāyām saḅhṛtām gṛhṭām ।
 viśṭārami dvyāṅgulāni kuryāt - tadā dāya kumecchikhām ।
 hṛdāṅgya pūritāni kṛtvā svāgre tāni nidhāpayet ॥
 bhāvya śuddhāni śikhāni paścāt - pūrnāhūtyā kumeta punah ।
 svāni samāpyate dikṣā sat- trimsat- taltvasambhava ॥

*

The purification of taltva can be brought about even through a concise way as explained in the Agamic texts. Having done all these activities for the sake of purification of taltva and bhuvana, the preceptor should cut asunder the tuft of the disciple. Tuft represents the power of obscuration and it is to be cut off with scissors. ~~Having~~ the tuft by about 8 angulas, the remaining portion of the tuft is to be ~~seen~~ cut off, the severed tuft ~~being~~ ^{having} 2¹⁰ angulas of width. The kartari () should be 8 angulas in length and 2 angulas in breadth and it should be purified by sprinkling ghee on it. The preceptor, taking the purified scissors, should cut off the tuft and keep it aside for the sake of homa.

After filling up the ladle with ghee, the preceptor should place the severed tuft on the tip of srva. Purifying the tuft with proper mantras and prostrana the preceptor should offer it into ~~the~~ the fire pit along with purnāhuti. Thus, initiation which is based on the purification of thirty-six talvas gets consummated.

kāryāṅnyā navābhīstattvāḥ prakṛtyādi-śivāntakāḥ ।
 nūtvā navānūtim tesu tattvasuddhiśśivena tu ॥
 garbhādhānāsthiteḥ pascāj-jānam mājanam purā ।
 adhikānakramādbrōgo layo mūla tirōhanam ॥
 hṛdā navāhūtim kṛtvā śatam kṛtvā śivena tu ।
 śeṣam pūroditam karma syādiyam navatattvajā ॥
 pañcalīṅgā trilīṅgeśā-sadāśiva-śivātmakāḥ ।
 jānante layam kṛtvā śeṣāṅgān pūravat-kṛvet ॥
 īśasādāśivaśśānto yadvā tattvatrayam kṛvet ।
 yāgam kṛtvā śatam kṛtvā homaḥ pūrodito bhavet ॥

x

There is another kind of performance (initiation) ,
 which is to be done through the purification of nine tattvas .
 from prakṛti to śiva . For the sake of this kind of purification
 nine āhūtis are to be offered with mūla mantra . Then
 for the sake of purification of garbhādhāna, jānana,
 māyama, adhikāna, brōga, laya and the primal
 obscuring factor (mala) nine āhūtis are to be offered
 with hṛdaya mantra and 100 homas with śiva mantra .
 All other activities are to be done as explained before
 and this kind of performance is known as nava-tattva-
 dīkṣā . The preceptor should offer homas five or three

times with Īsa, Sadāsiva and Siva mantras respectively. Having done the purification of ganana and laya simultaneously with one āhuti the preceptor should offer homas for the purification of other items as told earlier. If not in this manner, the preceptor ~~should~~ ^{may} offer homas for the purification of three taltras - Īsa, Sadāsiva and Sānta. Having completed the yāga in this manner, the preceptor should do homas 100 times, according to the procedure explained earlier.

57-59.

326

dikṣāmanyāmi pravakṣyāmi śivatattva samāhitam |
 ādau pranava samiyuktam śivamantrānuvācakam ||
 svasamijñākam tatassambhūṣ- samputam kṣamācāret |
 evam sāhasiko kṣo māyātraya vijojitah ||
 janādi vijogena dikṣāvam śivatattvikā |
 tritayāmi caikataḥ kṛtvā pūrṇāhutyāni nijojayet ||

Now I proceed to tell you about another kind of dikṣa based on the purification of Śiva tattva. The preceptor should arrange the mantras in the following pattern: pranava, śivamantra, (disciple's) name, śivamantra. Combining these into a single form, he should proceed to do kṣomas. Being free from the bonds of three kinds of māya, the preceptor should offer kṣomas 1000 times for the sake of purification of janana etc. Combining the three tattvas (Īśā, sadāśiva and śanta) into one tattva, the preceptor should offer pūrṇāhuti. This kind of purification is known as Śivatattva dikṣa.

atha vā jñānasaktim tu śodhayet-tām vilomataḥ ।
 śodhayedvā ॥ dimani vargani śodhyani vā brahmapañcakam
 kalāni vā śodhya yatnena kartavyo ॥ nūgrahassaḍā ।
 kṛtvā ॥ trā bhīpsitāni dīkṣāni samayaśrāvanāni bhavet ।
 na nindet-kāraṇāni devāni na śāstrāni tena bhāṣitāni ।
 na gurūni sādhakāni vā ॥ pi lingacchāyāni na lainghayet ॥
 evāni tattvopadeśāni ca kāryāni ceśvara-pūjanāni ॥

Citi sūmat-Kiraṇākhya mahatantra kriyāpāde

dīkṣāvīdhir daśamah pātalah ॥

Initiation can be done in another way also. The preceptor
 should do the purification of taltra (jñāna śakti) in the
 reverse order. Mātṛkāksaras, pañca-brahma-mantras and
 kala mantras - all these are to be purified through
 offerings of homas. The preceptor should always bless his
 disciples by executing all these activities with all perseverance.
 Having performed initiation according to the standard of
 spiritual maturation of the disciple, the preceptor should
 instruct them certain modes of specific conducts. He should advise :
 " Do not defame the Lord who is the ultimate cause of existence ;
 do not blame the scriptures revealed by Him ; do not blame your
 preceptor or your senior initiates (sadhakas) ; do not traverse
 the reflected image of Siva linga ". Thus the preceptor should
 advise the modes of behaviours and the correct procedure of
 Siva pūja.

(This is the chapter on initiation, the tenth of the Kriyāpāda
 of the Kiranāgama mahatantra.

ATHA CANDAYĀGA PATALAH.

328

(Then the chapter on Candayāga.)

Garuda -

candayāgastvayā deva sūcito nodito mama ।

brūhi vistaratassanyak - mandalam yāgameva ca ॥

Garuda :

Candayāga was mentioned earlier. But its ritualistic aspects have not been ~~expl~~ told so far. O, Lord, kindly explain to me the mandala pertaining to Candayāga, mode of worship, mantra etc with all details.

Bhagavān -

catūrnastamī puramī kṛtvā daśamīsam kalpayet punah |
 ekākamī santyajedamīsam tasya tatpārsvayordvayoh ||
 tena mānena tatsūtram samamī kṛtvā vivartayet |
 ardhaśāndrapuramī śubhramī - ekadvāramī gaṇapriyamī ||
 tasyānte kamalamī liṅhya pūrvat-śitavannakamī |

The Lord said:

For Candayāga, a rectangular mandala with a measurement of four hastas should be drawn. It should be divided into ten equal parts. Leaving out one part on either side of ~~both~~ the central portion, one should adjust the length of the thread to be equal to the reduced portion of the mandala. Then by revolving the thread in a particular mode he should construct a design of demi-moon (ardhaśāndra). This type of mandala is known to be "propitious one". Ardhaśāndra mandala furnished with one entrance is agreeable to Lord Candēśvara. At the centre of the mandala lotus-design is to ~~be~~ should be constructed in white colour adopting the procedure explained earlier.

* A design of the mandala as mentioned would be as per P.

pūjayet tatra candesāmi svanāmādyaksareṇa tu ॥
 binduyukteṇa tenaiva tasyāṅgāni prakalpayet ।
 dīrghasvaraiḥ kramādyyujyāt- hṛdayādi catuḥṭayam ॥
 śhvet- astraṇi- visargeṇa prakalpyaivam nyaset punah ।
 padmapatresu dikṣvāstram vidikṣvaṅgāni kalpayet ॥

Worship of Candēsvara is to be done ~~is using~~ with
 the first syllable of his name, which itself is mūlamētra
 as far as this kind of worship is concerned. . . Aniga mantras
 are to be formulated adding bindu to the first
 syllable. Hṛdaya mantra and other aniga mantras
 are ^{to be} formulated with the addition of long vowels.
 Astra mantra is to be formulated ~~is~~ by adding visarga.
 After formulating the mantras in this way, the preceptor
 should do necessary nyāsa on the ~~no~~ surface of the
 mandala. Astra mantra is to be worshipped around
 the petals. Aniga mantras are to be identified in
 the intermediate directions.

hṛdā pūjya svamantrena saharṇa śatēna vā |
 tapayedyajñāśeṣeṇa candesam tanikadhārinam ||
 upasamirṭya naivedyam - agādne jmbhāsi niksīpet |
 nṣpayogassadā tasya kartavyassiddhimicchātā ||
 śatakumbhena tacchisyami snāpayitā svameva vā |
 urddho nanyātmanassnānami kartavyami divīdhami navā ||

Having worshipped with hṛdaya mantra and śi nāma
mantra, the preceptor should please Candēśvara
 who is holding a hatchet (tanika) in his hand by
 offering flowers for 1000 or 100 times. For libations
 he should use the ghee which has been left over
 after śivāyāga ~~for~~ (ājyāśeṣa). Collecting all
 the materials (including food) offered to him, he
 should throw them into a deep pond. He who wants
 to accomplish the greatest effects should never have
 an intention to make use of or eat those materials
 offered to Candēśvara. Then the preceptor should bathe
 his disciple with 100 kalāśas (snapanas); or he
 himself may can take the ceremonial bath (abhiṣeka)
 using with those kalāśas. Aged person should not be
 bathed with ~~water~~ consecrated kalāśa-water. Kalāśa-water
 should not be used in two different ways (i.e. simultaneously
 for the disciple and for himself).

gurave laksināmi dadyāt - yathāśaktiā garādikam |
 visayami vā vakūn tasmai grāmān vā kṣetrameva vā ||
 prānānnayattu guruvarttam taddattam nājyakhūsurukham |
 tadbhogāniscaiva manasā na punah prāptumicchathah ||
 lingadi gurave yojyam dehānte mṛṣākārikṣibhiḥ |
 parokṣe tu guror pūjā kartavyā mantrapūrvikā ||
 pratyakṣe'pi yathāśaktiā svātmanaiwa dhanena vā ||

Citi sūmat- kiranākhye mahātāntre kriyāpāde

(Candayāgavidhinekādasah patalah)

The disciple should offer ~~(as fees)~~ presents (as fees)
 for ~~the~~ to the preceptor; according to his status or
 capacity he ~~can~~ ^{may} offer cows. There are so many valuables
 that may ^{to} be offered to him - such as villages, towns etc. With
 all vigour and devotion he should offer these presents for
 the sake of preceptor. - Such kind of presents ^{will} ~~would~~ ^{yield} ~~grant~~
~~effect~~ happiness and grace ^{to} ~~in~~ the whole country and land.
 One should never have ^{an} ~~a~~ desi intention to take back those
 which have been presented to ^a ~~the~~ preceptor. Linga ~~etc~~ tanks
 etc ~~are~~ ^{to} may be installed for the sake of preceptor by those
 who want to attain release at the time of their dissolution.
^{Even during} ~~Even~~ During the absence of a preceptor, gurupūjā is to be done
 with the accompaniment of proper mantras. In the immediate presence
 of his preceptor he should do gurupūjā dedicating his ~~own~~ soul
~~own~~ and possessions to him.

(This is the chapter on Candayāga, the eleventh of the Kriyāpāda
 of the Kiranāgama mahātāntre)

ATHA GURVYĀGA PATAHAH

333

(Then the chapter on guru-yāga)

Gaudāh -

guryāgastirayā deva sūcīto noditassphuṭam ।
 yāh kīmi yasmīn prakastavyo vada savamī yathārthatah ॥

Gaudā

O, Lord, guru-yāga was hinted at earlier by you.
 But it has not been detailed vividly. For what purpose
 and by whom and under what circumstances guru-yāga
 has to be performed? Kindly explain to me about all these
 as ~~explained~~ expounded in the Scriptures.

Bhagavān-

mahatsiddhisamutpattau mantrakābhese parvasu ।
 devatādarśane yoga - gurumetya punah punah ॥
 divhastamī hastamāhamī vā śvetamālīkhyā padmakamī ।
 kannikāstādalopetamī tanmadhye svagurumī yajet ॥

Lord said -

In order to bring about great accomplishments and in order to be initiated into a particular mantra on auspicious days like full-moon day etc. and to have a vision of chosen deity one should approach his preceptor very often. (and offer worship). For the purpose of ~~to~~ guru-yāga, a lotus-design is to be drawn, coloured with white powder, its extent being 2 hastas or 1 hasta; it should be adorned with pericarp and eight petals. The preceptor is to be worshipped at the centre of the design.

prāguktami yogapīthami tu prāgvat-sarikalpya tadgurum |
 caturtyantami nyasenmūrtimi sakalikṛtya pūrvavat ||
 sivamāvāhya tatssthāne nyasedarigāni pūrvavat |
 gandhapuṣpādinaḥ śhryācya hṛdayena gurum param ||
 yāgo'syami deśikasyuktah kartavyaśśastracoditah |
 sivāstāsāktiko jāpah kartavyo hōma eva ca ||

The aspirant should construct yogapītha as explained before, for his preceptor. On the yogapītha, the divine figure (mūrti) is to ~~be~~ be ideated through the process of nyāsa with the accompaniment of mantras variegated with the fourth case*. As declared before, the aspirant, having done sakalikarana, should invoke Lord Siva and ~~to~~ transmit the power of aniga ~~nyāsa~~ mantras on the pītha. He should worship his Supreme Preceptor with necessary paraphernalia like gandha, puṣpa etc reciting hṛdaya mantra. This kind of yāga pertaining to the preceptor is to be performed according to the scriptural injunctions. Having worshipped his preceptor with eight-flowers belonging to Siva, he should also offer hōmas into the fire-pit designed for the purpose.

* Another name for this is...

gurum yathā śivam dhyātvā pranipatyā pūnah pūnah,
 datvā;; tmanamiti brūyāt - tatprasādācchivoḥ smyakam ॥
 samāpto mama yāgoḥ yamī kṣamasva śiva me, dhunā,
 bhuktimuktidrayamī yasmāt - tasmādeva bhavatyatah ॥
 tena tasya tadā yāgaścoditoḥ tra śivena tu,
 yāgānte guruyāgasyāt - yāgavāstrapūjanamī ॥
 na kartavyamī deśikena tvāstrayāgamī vinā śivam ॥

cīti sūmat - Kiranākhye mahātāntre kṛiyāpāde
 guruyāganidhivādāśah pātalah)

In the same way as Lord Śiva is meditated upon so also
 the preceptor is to be meditated upon by the aspirant. Having
 meditated upon in this manner, he should ~~at~~ repeatedly
 salute him. He should declare in his presence: "I have
 given myself wholly unto you". Through the grace of his preceptor
 he can attain the supreme ideation of Śivohambhāvana. "This
 yāga performed by me ~~is~~ has been completed. O, Śiva, now
 may I be pardoned for my violations". Supplicating in this manner
 he should crave for his grace. This yāga becomes essential one
 since it is by his grace only that the aspirant achieves both
 enjoyments and final release. Therefore guruyāga has been
 declared through the Agamic scriptures by Lord Śiva Himself.
 Guruyāga is to be performed at the completion of a sacrifice;
 and astryāga is to be performed before the commencement of the sacrific
 Worship of Śiva is not to be done by the preceptor, without doing astryāga
 (This is the chapter on guruyāga, the twelfth of the kṛiyāpāda of the
 Kiranāgama Mahātāntre.

(Then the chapter on astra-yāga.)

Gaudak.

yāgo yoḥstrasya yāgādau codito noditastvayā ।
tasya yāgami purami dhyāna-mudrā-mantrādikam vada ॥

Gauda .

O, Lord ! The yāga named astrayāga was made known earlier. But it has not been ~~truly~~ explained vividly. Kindly explain to me about the yāga in which astras are worshipped, mandalas dhyāna mudra ~~and~~ mantra etc.

Bhagavan -

tasyāḥ dau mandalam lekhyam tanikā kāram yathāsamam |
 trinastam pañcanastam vā hastamātrā bja - madhyagam ||
 kṛtvā kṣetram caturdhā tu samakṣetre kṛte sati |
 ekahvāsaika vṛddhyā tu bhramyam prāgaradhacandravat |
 bhāgatrayam hi vṛddhyā tu punarbhāgaika - hrāsatah |
 pañcāśramāt - bhavet - tanikam - ekadvāyayutam śubham ||
 dvāram dakṣiṇatah kāyam padmarāgasamam tathā |
 kṛṣṇena rajasāḥ lekhyā raktāyam raktapātrakam ||
 kannikādyam ca yatriñcit - sūyam kṛṣṇam prakalpayet
 evam nispādya tatpītham - asinā ṣyāsanam bhavet ||

The Lord said:

To begin with, a mandala named tanika is to be drawn with a particular measurement. The mandala may be 3 hastas or 5 hastas or 1 hasta in length, having a lotus-design at its centre. Having drawn a square on an even ground, the preceptor should divide it into four equal parts. By means of the process of shortening and increasing of the parts one by one first a design ^{is to be made} in the form of crescent. Then increasing three parts and decreasing one part on

* diagram would be helpful.

either sides of ardhacandra and by twisting the thread a mandala can be designed in the form of tanka. An entrance should be marked in a splendid manner on the southern side of the mandala. Let the preceptor design the ~~mandala~~ ^{entrance} in such a way as to appear with the lustre of vaidurya (lapis lazuli). A part of the mandala is to be coloured with black-powder. The central portion of the mandala (known as ārya) is to be adorned with ~~red~~ ^{red colour} ~~coloured~~ leaves associated with red-coloured leaves. Other portions like pericarp etc are to be formed with black-powder. Having constructed a design of this pattern, the preceptor should ideate a proper pedestal and offer it to the deity with astra mantra.

mūrtiṣṣyādatra tenaiva tenātra sakalakriyā ।
 tadūchharāmi manayet-pāśāt - mahāstrāmi haumidāmi param ॥
 tena varṇama kartavyāmi tūṅhamanigacatuṣṭayam ।
 sarisargāmi bhavedastrāmi - netrāmi binduyutam bhavet ॥
 āvāhanādikāmi karma hūmbhaktārami tato bhavet ।
 dikṣvāṅgāni ca samipūjya vidikṣvāstrāmi niyojayet ॥
 bhāryatō, strāṇi deyaṇi svasvamantṛapayogataḥ ॥

To impersonate the presiding deity astra mantra is to be employed. All other activities also are to be carried out with the same mantra. After completing the preliminary activities, the preceptor should honour the ~~ma~~ great astra with activities like invocation etc, using employing the pertinent and supreme seed letter 'haum'. Variegating this letter by combining with other vowels, four anga mantras are to be formed; astra mantra is to be with visarga; and netra mantra is to be with bindu. ~~The~~ Preliminary functions like āvāhana etc are to be done with mantra ending in 'hum phat'; Angas are to be worshipped ~~on the~~ ^{on the} four corners and astra is to be worshipped ~~around~~ ⁱⁿ all directions around the mandala. While astra is to be worshipped at the centre of the mandala other weapons are to be worshipped outside the portion of lotus-design with their own pertinent mantras.

vajradīni kramādgandhain puspairdhūpādibhryajet ॥
 tato mudrān prak^{da}antanyās-tāsāmi yallakṣanāmi sṛṇu ।
 pṛstha ragnau karau kṛtvā kaṁiṣṭhā j nāmike smṛte ॥
 aniguṣṭhādyaṣṣamākramya madhyame prasṛte yuge ।
 deśinūdvayataḥ pṛsthe mudreyāmi khadga dāyini ॥

The weapons to be worshipped (outside the ~~par~~ lotus-design)
 are vajra, sakti, danda, khadga, pāśa, dhvaja,
 gada, trisūla, padma and cakra. These are
 to be worshipped ⁱⁿ in the order of mention, with necessary
 paraphernalia like sandal-paste, flowers, incense
 and lights. Then appropriate mudras [†] are to be displayed.
 Now, listen to the mode of displaying each mudra.
 Join both the hands together ^{backwards} ~~be~~ ~~reciprocally~~; spread
 the thumbs over the little finger and ~~to~~ ring finger;
 stretch out the middle finger on the back of fore finger.
 The mudra formed in this way is known as ^{gatra} ~~khadga~~.
 which is capable of effecting the removal of all hindrances.
 † again a diagram/picture would help.

karisthāriḡuṣṭhāyosślesam kṛtvā tatkārayeddvayoh |
 tākhyāni yogan pūnah kāryas - tiryak syānmanibandhanam ||
 tiryak prasārya tacchlesāt - vajra samijñā kalātikā |
 kṛtvā ; gra saṅgatau hastāvarigūṣṭhau tatsamau smṛtau ||
 karisthāvāhya samislesā - śaktimudrā hitā sthita |

x

Joining the little finger and thumb and placing the
 wrists obliquely, join both hands together. By stretching out
 other three fingers of the both hands (their tips lying in
 opposite direction), vajra mudra is formed. This mudra
 is capable of effecting bondage to the obstructing evil powers.
 Join both the hands together so that the tips of the fingers
 touch each other. Stretch out the two thumbs equally and
 bend down the little fingers into the palms. The mudra
 formed in this manner is known as sakti mudra. This is
 efficacious in bringing about pleasantness.

unnamya sakshinam hastam mustibandhe kste sati ॥
 unnamya tarjanamekani dandakhyā dandakarika ।
 mittojrigurayuthau hastau madhyasandarsanāvubhau ॥
 udhvami kṛtvā parāṅgulyor- yugmani ślistam param varam
 khadgamudrā bhavatyesa chedakamani keśalā ॥

Project the right hand, clenching the fists. Then raise up the
 fore finger bending other fingers slightly. This is known as
 danda mudra capable of effecting control. Join both the
 hands in such a way that their fingers cling together
~~alternately~~ mutually. Then raise up or keep ~~as~~ erect the
 two middle fingers. Other fingers are to be held united with
 each other. The mudra formed in this manner is known as
 khadga mudra, entitled ^{to be} ~~as~~ supreme and excellent. This
 mudra is capable of bringing about ~~incision cessation~~
 the destruction of bonds.

arigusthatarjanīyogam kṛtvā dvābhyām tu bāhyatah ।
 hastayoḥ prasṛtāsleṣā pāsāmudrā - prabandhinī ॥
 vāmanastena sarigrhya daksami tiryak - prasāritam ।
 samīnatam calayet - hastam dhvajamudrā sucālinī ॥
 unnamya daksinam hastam mustibandhe kṛte sati ।
 tiryakpātana samiyogād - gadāmudrā nipātinī ॥

Joining the thumbs and fore fingers and holding the
 fingers so ^{that they} ~~as~~ to cling to each other stretch out ~~the~~
 both the hands. This is known as pāśa mudra capable of
 bringing about entanglement to the evil forces. stretch out
 the right hand horizontally, ~~and~~ hold its bottom with the
 left hand and wave the fingers of the right hand.
 This sort of gesticulation is known as dhvaja mudra
 capable of effecting movement or ~~is~~ fickleness.
 Clenching the fist, lift up the right hand; make it to
 fall down obliquely and join the left hand with the
 of right fist. This is known as gada mudra capable of
 bringing about the downfall of evil forces.

dvau nastau samihatau krtva patayst-kanyasi yugam |
 mithasāṅguṣṭhake yuktva srtāsśeṣā natayataḥ ||
 sūlamudrā samāhṛyātā kṛnadrstī nipātini |
 padmamudra puṇa prokta cakrahastā paribhramāt ||
 evam samyujya mudrāstu japami kṛtvā tu sahasrakam |
 nomam tathāsthavā pañca śatāni śatameva vā ||
 kṛtvā dhānyam sadā kāryam nṛtyamāmami mahāravam |
 daṁṣṭhākarāla-netrāsyamī dīptākṛṣṇaikānālakam ||
 sadhakaischedini dhyaṇe vighnanāśo bhavet-dhṛvam |
 kumbhatoyabhrisṛkena gamayāgo bhavetyathā ||

(iti sūmat- kīranākhye mahātāntre kriyāpāde
 astrayāgavidhistrayodaśaḥ pataleḥ)

Closely joining the two hands, bend and make the
 the little fingers to touch their own bottom, so also
 hold the two thumbs bent downwards. stretch out other
 three fingers. This gesture is known as sūla mudra
 capable of destroying malignant look and inauspiciousness
 About padma mudra, it was told earlier. By revolving
 the hand (i.e. stretched out palm) cakra mudra
 can be displayed. Thus having gesticulated all these

mudras and having finished the activities of
 japa, the ~~pract~~ aspirant should offer homas
 500 or 100 times. The presiding deity of
 these astras is to be ~~re~~ contemplated as having of
 following characteristics: being always in a dancing
 posture; associated with loud noise; having terrible
 large tusks; ~~and~~ face with dreadful eyes;
 holding a luminous black stalk. By contemplating
 on the figure of such lineaments, the sādḥaka
 can bring about the removal of all kinds of impediments
 in the same manner as ~~in a manner through~~ it gets effected through
 ceremonial bath (abhiseka) and goma-yāga.

(This is the chapter on astra-yāga, the thirteenth
 of the kriyāpāda of the Kiranāgama māhātāntṛa.)

(Then the chapter on gana-yāga)

Gaundak

yāgaḥ yamī pramathesāya sūcīto noditassphuṭam ।
tasya mudrāyudhadhyānāṃ mantrāṃśca brūhi me hara ॥

Gaunda .

O, Lord! The yāga pertaining to the Lord of the group of pramathas (a class of supreme Beings attending on Siva) was hinted at earlier; but it was not told vividly. Lord Hara! Kindly explain to me about mudra, āyudha, dhyāna and mantra belonging to Gaṇeśvara.

Bhagavān-

sampūjya gajadantākhye pure padme, śāpatrake |
 kṣetrami kṛtvā tataścāru kṣetrārdhami bāhyato nayet ||
 dantamūlam bhavet-tatra mukhami tasya bhramāt-bhavet |
 tulhāgami tanmanāḥ prāgat dvāramūle, bhātoradhvataḥ ||
 bhavetsarvatra śuklāśre pīthamī tatra ca tadadhya |
 ganamī yajet-svamantrāṇa kāryamāvahanādikam ||

The Lord said :

One should worship Lord Ganesvara (whose face shines forth with an elephant-tusk) in a particular mandala adorned with eight-petalled lotus. Having drawn a square design exquisitely, the worshipper should leave out half of its area outside. In the left-out portion, he should conceive of the tusk of Ganesvara. The Lord's face can be formed by revolving the flour-soaked thread ~~with a part~~ of particular ~~gan~~ given length, the face occupying three parts of the central region. An entrance is to be marked along the eastern line. Above this region covered by the entrance, a lotus-design is to be drawn. The whole area of the mandala should be coloured with white powder. As ~~to~~ said before, a pedestal is to be ideated on the lotus-design with hrdaya mantra. Ganesvara is to be worshipped with his particular mantra & whose syllables are formed of his name and activities like avāhana etc. are to be done with variegations of this mantra.

gīrvāṇāyā vibhinnastu svaraindirghaistu kalpayet | 349
 caturstayamihārigānām Bhavedastra visarganam ||
 āgneyamādikam kṣīrā nyasedarigāni pañca ca |
 naivedyam laddukān dadyāt- anyaccāpi phalādikam ||
 pūjayeccchartito Bhaktyā mudrām datvā japenmanum |
 gokṣīram tadvisarganta mudrāyā laṅganam syne ||

The mantra is to be differentiated with long vowels
 of svarākṣaras^() which ~~form~~^{form} the basis for all the words.
 Four aṅga:mantras are formed with addition of ~~two~~ long
 vowels and astra mantra is formed with visarga. As usual,
 aṅgas are to be worshipped in the four intermediate
 directions and astra is to be worshipped around all direction.
~~As the primal offering laddus ~~should~~ ~~be~~ Laddus~~ and
 other things such as fruits etc are to be used as
 offerings (naivedya). Having worshipped according to his
 ability with ardent devotion, and the aspirant should
 gesticulate^{the} mudra pertaining to him and engage himself
 in japa. To consummate the yāga, he should offer
 cow-milk as naivedya. With regard to mudra, now listen
 to the mode of displaying the particular gesture.

madhyame kuñcite kṛtvā ś nāmike pṛṣṭhato nyaset |
 tarjanyagra-vilagne tu madhyame cochrute punah ||
 ariguṣṭhami tatra samiyujya mudreṣyam pramathādhipa |
 kulbjami gajānanami dhyāyet - ekadantami caturbhūjam ||
 vīrasanopavistami ca vahnikastami saladdukam |
 varadābhayadami dhyāyet - ūpsitārthaphalapradam ||
 abhixikṭema pūjyoṣyam ācāryenetaṛema vā ||

Citi sūmat- kīranārkhye mahātāntre kriyāpāde
 ganayāgavidhiścaturdaśah paṭalāh)

slightly bending the middle finger, place the ring-finger
 on its back. ^{Bringing} ~~holding~~ the fore-finger before these two, keep
~~the~~ erect the middle-finger. Then join the thumb with them.
 Mudra formed in this way belongs to Gaṇeśvara. ^(a picture of this mudra)
 Dhyāna of Gaṇeśvara is as follows: Having a curved
 or face of elephant shining forth with single tusk; endowed
 with four ~~arms~~ hands; seated in Vīrasana; holding
 fire, laddu, varada mudra and abhaya mudra in ^{his} four hands;
 who readily grants ^{the} desired wealth and fulfils all ^{the} desired end.
 He is to be worshipped in this way by a person who has been
 consecrated with abhixeka or by a preceptor or by other
 duly initiated persons.

(This is the chapter on gana-yāga, the fourteenth of the
 kriyāpāda of the Kīranāgama mahātānta)

ATHA ABHIṢEKA VIDHIH

(Then the chapter on the rules pertaining to
ceremonial bath)

351

Gaundak

abhiṣekastvayā prokto deśikasya katham sa ca |
sādhakasya tāthā brūhi sekamantrārpanam yathā ||

Gaunda -

O Lord! Abhiṣeka was indicated by you earlier.
How is one to proceed to do the ceremonial bath
with regard to the preceptor or sādaka (initiate)?
Kindly expound the performance and the mantras
pertaining thereto.

2-4(a)

352

Bhagavān -

samihitā yā parā śyaiva. sekaḥ kāryo śnyathā na hi ।
 sā caturbhūyathā yuktā pādairjñānādikaikḥ śulkaikḥ ॥
 pūrvoktami bhavane tasya pīthasya daśaningatam ।
 dvihastami hastamātramivā vṛddhamastānguloḥchritam ॥
 kṛtvā pīthami samūkṛtya tasmim samisthāpya tam punah ।

The Lord said:

Abhiseka is to be done only according to the injunctions set forth in the Supreme Scriptures known as Samhitas. and It should not be done ~~in~~ according to other scriptural injunctions. These Samhitas consist of four well-informed sections like jñāna-pada etc. In a place which is embellished with auspicious characteristics, one should place a pedestal which is about 10 hastas in length or a circular pīthā of 2 or 1 hasta. The height of pīthā is to be about 8 angulas. After placing the pedestal and levelling it ~~one~~ the preceptor should make the aspirant to sit on it.

48-7

353

ghatāstakena sekasyāt - kumbhenaikena vā bhavet ॥
 svabhāvabhāvanāmi tyaktvā aṣṭatrimśat-kalāmi nyaset ॥
 śivona jñānaśaktiā ṅgair - brahmaḥirmantranāyakaib ॥
 gaṇeśairlokapālaiśca kṛtvā ṣṭraīśca vilomataḥ ॥
 ekasmin kalpanāmi kumbhe saivamantragatāmi kramāt ॥
 tatastasya kramātsekāśśivamantra-samanvitāḥ ॥
 kartavyo deśikenātra tiryakchanikharave kṛte ॥

The holy water meant for abhiseka is to be taken
 or in one big vessel (kumbha).
 in 8 earthen vessels (kalasas), The preceptor should
 & abandon his sense of his natural physical constitution
 and assume a divinal body by doing the nyāsa
 of 38 kala-mantras, Siva mantra, Sakti mantra,
 aṅga mantras, brahma mantras etc are deemed to be
 supreme and predominant among the groups of mantras.
 These mantras and other mantras pertaining to ganas and
 lokapālas are to be employed during the course of
 abhiseka-process in the reverse order. If only one kalasa is to
 be used, all these mantras are to be transmitted to the
 water contained in the kalasa. ~~Accompan~~ With the ^{recitation} ~~accompanimen~~
 of ^{the} Siva mantra and with ^{the} ~~the~~ ^{accompaniment of the} reverberating sound of a cōuch-sha
 the preceptor should proceed to do abhiseka.

paścāt-taddakṣiṇe sthāpya mantrapīṭhasane punah |
 sālanikārami soṣṇīsam śacchātrami cāmarāvitam ||
 śrāggandhaistasya bhūṣāsyāt-kusairvā savato bhavet |
 arāṇimi kartarūmi sūtram yōgapattākṣasūtrakam ||
 saṁhītāpustakami nyasya savāmi tasyopapādayet |
 vandanami kārayitvā ttha nītvā purāharāntikam ||

Then, again having made him to occupy the seat
 imputed with the powers of mantras and placed on the right
 side of the abhiseka-pīṭha, the preceptor should bless him
 by giving to him the following : • Uśnīṣa, chātra,
 cāmara, arāṇi, kartarū, śrāg, gandha, bhūṣana,
 kuśas, arāṇi, kartarū, sūtra, yōgapatta, akṣasūtra
 saṁhitas (scriptures) and all other things necessary for
 the preceptorship. Leading him near the Lord (Mandalisūru)
 the preceptor should ^{have} ~~make~~ him to offer salutations.

11-12 (4)

355

śivamabhyarcya kṛtvā śgnimī sivenāstottaram śatamī ।
 ācāryo ^{dagdha} ~~dalā~~ hastastu kartavyaśśivavahninā ॥
 aṅguṣṭhādi kaṁiṣṭhāntamī kramādāṅgaistu pañcabhiḥ ।
 ācārya samayān-pāścāt-ācāryastasya dāpayet ॥
~~agāṅgā dīpā trayā kāryā śiṣyamī jñātvā yathā~~ ॥

Then the preceptor should worship the Lord and proceed to
 do agnikārya reciting śiva mantra 108 times. He
 should do these rituals with his hand purified through
 śivaṅni (and through the contemplation of śivahasta) ~~and~~
 placing five aṅga mantras ~~from~~ on ^{his} ~~the~~ fingers from
 the thumb to the little-finger. Then he should teach
 the behaviour and conducts belonging to the preceptorship
 in ^{an} the follows: " ~~Hereafter activities like~~ discoursing
~~and commenting on the scriptures.~~

13-17

~~13-17~~

vyākhyā dīkṣā trayā kāyā śiṣyāni jñātvā yathārthatah | 356
 pratyahamī svalpikā pūjā jāpo vahnīkriyā tathā ||
 datvā snumi pranavam kṛtvā sāksatam puṣpasamyutam |
 tasyāñjalau pradātavyam siddim kṛtvā manasyathā ||
 jñātvā śuddhāmisakam mīsam tasya deyaḥ punarmanuh |
 grahanamī cāmbarasyāpi nādhikam manyate tadā ||
 pradadyāt-samayān paścāt-sādhakasya mahātmanah |
 na nindyād bhairavam devam caṇḍīsam mandalamī śivam
 gaṇānimān tathā vipraṇ Ṛṣīn śamadhānān guṇin |
 evam vidhānīstu samayān pālayan mantrasādhakah ||

"Hereafter, activities like discoursing and commenting on
 the scriptures, initiation etc. may be undertaken by you.
 You should give initiation only after knowing the
 true nature of your disciple. Daily you should do the
 worship of Śiva, recitation of Śiva mūla mantra and
 agnikāya at least to a small extent." Having
 instructed in this manner, the preceptor should bless him
 by ~~offer~~ by offering ~~akṣa~~ akṣa and flowers to him
 with the accompaniment of pranava. Knowing the amīśa
 of the disciple, whether it is pure one or mixed one,
 the preceptor should instruct ^{on} a suitable mantra.
 On the occurrence of ^{an} eclipse and such other days, the
 preceptor should not indulge in much overt ~~in~~ activities

357

(Off abhiseka is for a sādḥaka) the preceptor should teach the behaviour and modes of conduct belonging to sādḥaka group. " You should not defame (by your conduct) Lord Bhairava, Candīśa, Mandala and Śiva. You should not abuse these ganas (āvarana devatas) Brahmins, sages who ~~are~~ endowed with ~~are~~ controlled their senses and passions and the preceptor." Having been instructed in this manner, the sādḥaka should lead his life by observing to ^{This} ~~these~~ conduct and disciplines. ♀

pālanān mantrasiddhissyāt - tena kuryāt - prapālanam |
 prokto, yama bhisekaste dvi jānām nṛpateḥ puṇah ||
 saulhāgyārtham striyāmi vāstha grahapīḍā nivartane |
 sawasampatpradaśśrīdah kīrtiyayusyādi vardhanah ||
 śānti - pustikarah proktaśsekos yami vignanāśamah |
 gauṛiyāgo,sthavā kānyas - strīsu saulhāgya dāyakah ||

Citi sūmat - kīranākhye mahātāntre kriyāpāde
 bhisekavidhiḥ pañcadaśah patahah)

By strictly adhering to the rules and conducts one can achieve the desired effect of incantation of mantra. Therefore a śādhaka should, by all means, observe ~~the~~ the ordained rules. This kind of bhiseka may be done even to the brahmins and kings; may be done to women for the sake of bringing about, blessed life and all-auspiciousness. This may be done in order to extirpate the evil effects brought by the position of planets. This kind of bhiseka is productive of all kinds of wealth, riches, fame, ^{and} longevity. This may be done for the sake of alleviation; for the achieving vigour. This ~~abhi~~ kind is efficacious enough to ward off all impediments. If not this kind of bhiseka, gauṛi-yāga ~~is~~ may be done for the benefit of women.

(This is the chapter on the rules pertaining to bhiseka, the fifteenth of the Kriyāpāda of the Kīranāgama mahātāntre)

ATHA GAURTYAGA VIDHIH
(Then the chapter on Gauri-yāga)

359

Gaundah

gaurīyāgastrayā deva sūcīto noditassphutām ।
dhyānam mudrām tathā mantrānistasyā vā, ^{purāṇī katham ॥} ~~katham purāṇam ॥~~

Gaunda :

Gauri-yāga was ~~point~~ indicated earlier. But it has not been vividly explained. O, Lord!, kindly explain to me about dhyāna, mudra, mantra and mandala pertaining to ~~the~~ Goddess Gauri.

Bhagavān -

pañcabhāgākr̥tam kṣetram bhāgavāntyaṁ tadardhataḥ ।
 kṛtvā dvāvāpi tāveva puṇah kāryastadardhataḥ ॥
 tatsamam kṛtya tatsūtram bhramāllōcanavadbhavet ।
 paścimam vāhayet dvāram padmam syādaṣṭāpatrakam ॥
 sitena rajasā ṣṣ likhya puṇam yacca catuṣkr̥tam ।
 pīṭhīkṛtvā hṛdā madhye mūrtissyāddvāramadhyame ॥

The Lord said :

A catraśra mandala is to be drawn and it should be divided into five parts. The extreme parts are to be divided into two. These divided parts to be further divided into two. Taking a cord with a length equal to the length of the divided section one should revolve it throughout the whole region. By doing so, an eye-like design would be formed. An entrance is to be marked along the western side of the mandala. At its centre, a lotus-design consisting of eight petals is to be drawn. This mandala is to be coloured with white powder. As usual, ~~identifying~~ a pedestal ^{be located} at its centre ~~coinciding with the projected centre of the entrance.~~ with hṛdaya mantra. The figure of a particular deity (i.e. Gaṇi) is to be conceived ^{on} ~~at~~ the pericarp of the lotus.

~~to be placed~~

5-6

361

gaurītyetat pumarmantram - urdhvamāvāhayet - idam |
 tena varṇena devyāstamī svarairdīrghaistu pūrvavat ||
 bhinnābhyangāni hṛdbindu-yuktamastrami visargayuk |
 aṣṭākṣareṇa mantreṇa saṁvāhamādikam ||

^{AN} Invocation is to be done with the ~~hṛd~~ mantra which begins with 'gaurī'. This mantra is to be differentiated by the addition of ^{long} svarākṣaras. By doing so, four aṅga mantras can be formed. The particular mantra becomes hṛdaya mantra when it is associated with bindu. With visarga, it becomes astra mantra. All the activities like āvāhana etc are to be carried out with this particular mantra consisting of eight syllables.

pūjayet - gandhapuspādyaish phalairvāṣṇyair viśeṣataḥ |
 tamudhāmi pradarsayet pascattasyāśca sṛnu laksanam ||
 dvau hastau mustibandhasthau kṛtvāṣṇiḥ sṛtau samau
 mudreyam tu sūkhā devyāstaddhyānam sṛnu sāmpratam ||

The aspirant should worship the ~~deity~~ Goddess with necessary paraphernalia like sandal, flower etc and with varieties of fruits collected specially for the purpose. Then he should display a particular mudra closely connected with the worship. Now listen to the ~~the~~ procedure of gesticulating the mudra. Clenching the fists, stretch out the two thumbs equally. The mudra formed in this manner is known as sūkhā mudra of Gauri. Now listen to the ~~character~~ characteristics of the form of Gauri to be meditated upon by the aspirant.

9-15.

363

pinastanū nitambāddhyā varābhaya-karojjvalā |
 śalākādarpanā-saktā sukṛṣṇī hemasannibhā ||
 vidikṣvaṅgāni sampūjya dikṣvāstrāni vinivedayet |
 tanmantrenābhixekasyāt-kartavyāḥṣṭīmantrataḥ ||
 evaṃ kṛtvā labhedvṛddhimi saubhāgya-sūtanuṃ yasaḥ |
 grahapīdā nivṛttisṣyāt-grahayāge kṛte sati ||

cīti sūmat-kīranākhye mahātāntre kriyāpāde
 gaurīyāgarīdhiḥṣoḍaśaḥ pāṭalāḥ)

The figure of Gauri is to be contemplated as of having
 large breasts, broad hips and ^{coins?} beautiful hair,
 golden ~~skin~~ complexion, and four shining hands showing the
 gestures of vanda and abhaya and holding śalākā and darpanā.
 As usual, four angas are to be worshipped in the intermediate
 directions and astra, in around all directions. Abhixeka
 is to done with Her specific mantra and with other
 mantras well expounded in the Vedic scriptures. By doing the
 worship of Gauri in this way, the aspirant can attain the
 growth of wealth, blessed life, lovely physique and glory.
 Apart from these benefits, one can be disentangled from the
 oppressions caused by the movement of planets ~~on~~ the
 part of graha-yāga is performed according to the tenets.

(This is the chapter on Gauri-yāga, the sixteenth of the
 kriyāpāda of the Kīranāgama mahātāntre.

ATHA GRAHAYĀGA VIDHIH

(Then the chapter on graha-yāga)

364

Ganudak -

grahayāgastrayā deva sūcīto noditasphutami ।
 graheśasya tathā mudrām dhyānamī-mantrādikam vada ॥

Gauda -

~~O Lord, you have pointed out the kind of worship
 related to grahas. But~~

O, Lord, graha-yāga ~~has been~~ was hinted at
 just now. It has not been elaborately told. Kindly
 tell me about mudra, dhyāna, mantra etc pertaining to
 Graheśa (Sun-god) ..

Bhagavān -

graheso mandale pūjyo grahākāre catuṣkare ।
 aṣṭābhāgasamamī kṣetram kṛtvā tatpārsvayordvayoḥ ॥
 andhamandhami bahiṣkṛtya madhye padmamī prakalpayet ।
 pītamī rathamī prakurīta raktamī padmamukhe tathā ॥
 tiryagrekhā samāvasthā tatra kānyā sruṇā s khilā ।
 pīthaklaptimī hṛdā kṛtvā mūrtibhamī saṁkṣatāḥ kṛtāḥ ॥

The Lord said :

Graha⁷ is to be worshipped in a particular mandala which is to be in the form of graha. ~~The mandala~~ Each side of the mandala* should be 4 hastas in length. Dividing the square into eight equal parts, the aspirant should leave out half of the extreme parts on either side so as to make them lie on the exterior of the design. At the centre of the mandala, a lotus-design is to be drawn - where the divinical body of the deity is imagined. The figure of the deity is to be shown with white powder ~~and its lotus face, with red powder.~~ on the surface of the lotus-design, coloured with red-powder. Red powder is to be smeared over the ~~intermediate~~ region occupied by ~~the~~ three intersecting lines lying outside of the lotus. The aspirant should ideate a pedestal with hṛdaya mantra. ~~The figure of the~~ Graha is to be contemplated upon and having ~~a~~ lustrous white figure, comparable to the whiteness of conch-shell.

* a picture

trāntamāvāhayet tatra dīrgha-nādāntabindugam |
 khakārami tejasā yuktam bhedayet-pūrvat-svaraih ||
 dīrghairāṅga-catuṣkāmī syāt- hṛdayādyaṅtū locanam |
 ānusvārami bhavedatra bhavatyāstram visargayuk |
 grahānāmādimamī varnamī somādīnāmī manumī vadet |
 svanāmoccāra-yogena pūjanīyāṣṣabindugāḥ ||

The aspirant should invoke the deity by reciting the mantra upto the positions of nada and bindu. The first seed letter of the mantra is to be formed with kha and bindu. As explained before, mūla mantra is to be differentiated by the addition of long svarākṣaras. Mantras which are in association with 4 long vowels[†] are ~~known~~^{to be considered} as ~~four~~ as four anga mantras - hṛdaya, śīra, śikha and kavaca. Netra mantra is formed anusvāna[†]; and astra mantra with visarga[†]. With regard to the mantra of each graha, the first letter of each name, ^(added with bindu) becomes its ~~first~~ seed letter (to be pronounced at the beginning of each mantra). All the grahas are to be worshipped with their particular mantras formed of their names in addition with bindu.

~~To be considered a first letter~~

somam budham gurum sukram purvadarabhya pujayet |
 bhraumam sanaiscaram nahum ketum ceti vidixsu ca ||
 sahasram va satam capi tatha home dine dine |
 evam krite sadā puṣṭiśrīkarām roganāsanam ||
 āyusaulbhāgya sanikrāntih pratāpo vijayo bhavet |
 evam pūthakramastasya viśeṣāntām prakalpayet ||

Soma, Budha, Guru^{and}, Sukra are to be worshipped
 in the directions of east, south, west and north respectively
 In the intermediate directions, Brahma (Aṅgāraka),
 Sanaiscara, Rāhu and Ketu are to be worshipped
 in due order (from south-east to north-east). ~~Home~~ are
 the aspirant should offer Homas 1000 or 100 times daily.
 The worship of Grahasa in this manner is capable of
 effecting prosperity, richness, ~~the~~ extirpation of diseases,
 longevity, blessedness, valour and victory. ^{thus} The worship of
 Grahasa is to be done in a specific way by assigning a
 pedestal to each Graha in a particular direction.

arkaik palāsaiḥ khadirairapāmāngaiśca pippalāiḥ |
 udumbaraiśsamīvyksairvā)ṭha vaikānkatairapi ||
 kusairdūrāvābhiraṇṭyā pūjāmi kṛtveṣṭā-dakṣiṇām |
 evaṃ pratarpya tanmudrāmi darsayedlimba samijñātām ||
 aṅguṣṭhāṅguṣṭhā samiyogād- deśinūdraya yogataḥ |
 śeṣāḥ prasārya limbākhyā mudreyāmi bhāskarasya tu ||

Ahutis are to be offered ~~and~~ and for the purpose of honor,
~~things of following~~ ~~as~~ ~~should be used~~ as things are to be
 got from the ~~the~~ following - arka, palāśa, khadira, apāmānga,
 pippala, udumbara, samī, vaikānkata, kusa and dūrva. Thus
 having finished the worship, the aspirant should please the deity
 by ~~the~~ offering the desired gifts. Then the aspirant should
 display the mudra known as limba. Join the thumbs and
~~fore~~ ~~finger~~ fingers together and stretch out other fingers. By doing so
 limba mudra, ~~is to be gesticulated~~ ^{which} which belongs to Śiṅga,
 is to be gesticulated.

* ~~a picture of the mudra~~

somādīnāmi namaskārami datvā dhyāyet-grahān kramāt ।
 varṇai-raktāmi tathā pītāmi tathā śuklāmi sitāsītāmi ॥
 dhūmīnāmi nīlāmi kramātkuryāduttame tadyalthā jrcanam ।
 nirighnakārakāmi sūdāmi sawakāmārthasādhanam ॥
 jñātvā mantrāmi sadā deyāmi sādhakos msakasamnyute ॥

citi sūmat-kiraṇākhye mahātāntre kriyāpāde
 grahayāgaividhiḥ saptaśaḥ paṭalāḥ)

For other grahas, namaskāra mudra is to be shown. Having shown
 all these mudras, the aspirant should meditate upon each graha
 according to their ~~own~~ specific colours - rakta, pīta, śukla, sita, asita, dhūma, and nīla. The worship of
 grahas in this supreme manner is efficacious at
 averting all kinds of impediments, bestowing riches, and
 accomplishing all the desired ends. Knowing the amśā
 to which sādḥaka belongs, the preceptor should ~~to~~
 instruct ^{on} ~~the~~ the mantra suitable to his nature.

(This is the chapter on graha-yāga, the seventeenth of
 the kriyāpāda of the Kiraṇāgama mahātāntre.)

ATHA BRAHMĀMĪSĀDI LAKṢANA VIDHIH

370

(Then the chapter on the characteristics of amśas
like brāhma etc)

Garuda -

amśakassūcīto deva noktāmi teṣāmi tu lakṣaṇam |
jñāyate, tra katham mantrah phalado neti vā vada ||

Garuda

O, Lord. The classification of people (on the basis of
which ~~mantra~~ the instruction of mantra is to be decided)
was stated by you earlier. But the characteristics pertaining to
each classification (amśa) have not been told by you. How
is to be known whether particular mantra is efficacious or
not in yielding the desired results with respect to amśa?

2-3(a)

371

Bhagavān -

brāhmaṣṭha vaiṣṇavo raudraśśākraśśarpātmaśparah |
 yakṣo gandharva samijñāśca rākṣaso nystāthāśśuraḥ ||
 vaidyādharāśca paśāco jñeyāśśuddhāntakāśturime |

The Lord said:

Brāhma, Vaiṣṇava, Raudra, ~~Sarpa~~, Śakra,
 Sarpa, Yakṣa, Gandharva, Rākṣasa, Asura.
 Vaidyādharu, Paśāca - these are known as
 pure-classification (śuddhāmīśaka). Now I proceed
 to detail the characteristics of each amīśa.

prātassnāyī devīśakṭāśsauca-kṛt-samyato ghr̥ṇī ॥
 brahma-vidyāsu samisakto jñeyo brahmāmīśakaśca saḥ ।
 māyī satvayuto dhṛtas-trī-priyo matsarī ~~dhṛd~~ dydhan ॥
 kāryopāyārato bhijñāśśoḥyasau mādhavāmīśakaḥ ।
 rudrabhaktāstapodhiraḥ piśāca-nīlayālayaḥ ॥
 mahavratapriyaḥ brājño jñeyo rudrāmīśako naraḥ ।

Those who have a habit of taking bath in the early morning,
 who are devoted to ~~devī~~ the twice-born people (devī),
 who purify themselves according to the Scriptural declarations,
 who are self-controlled, ^{who are tender-hearted and} and who are well-acquainted
 with all branches of scriptural knowledge (brahma-vidyā)
 belong to the ~~class of~~ group of brahmāmīśa.

He who is skillful enough in tactful ways, ~~who is~~
 endowed with goodness, ~~who is~~ brave, ~~who is~~, fond of
 moving with women, inimical, endowed with well-built
 physique, gets delighted in adopting the means of
 accomplishing the desired ends, endowed with high faculty -
 is considered to belong to Vaiṣṇavāmīśaka.

He who is devoted to Lord Rudra, endowed with austerity,
 who is strong-minded, & who has his residence near the
 burial ground or cemetery, ~~intelle~~ who is intellectual,
 fond of observing great vratas, who is erudite - is
 to be known as ~~the~~ belonging to Rudrāmīśaka.

(6b) - 10ca)

373

gīta-nṛttātapatrasca dantidarśana-tatparah ॥
 tadaiśvaryaśtadāsakto jñeyah pauandarāmīśakah ।
 ksīragītānilodyāna-gulakhandādisu priyah ॥
 śtabdhākṣo nāgakanyārto jñeyśśarpāmīśako bhūvi ।
 katakāṅgada-kārādi-bhūṣayā bhogabhāvatah ॥
 śatrayuktoḥ riḡasāmpanno jñeyo yakṣāmīśakah kumān ।
 gīta-nṛttāpriyoḥ nalpo vaśtraśraḡgandha-sundarah ॥
 tadaiśvaryaḥkhilāśi yo gandharvāmīśo narottamah ।

He who is delighted in music and dance, delighted in
 having a vision of royal symbols like a umbrella (ātapāḡa)
 elephant etc. who is endowed with great wealth is to be
 known as belonging to Indrāmīśaka;

He who is fond of milk, music etc, gets delighted in
 wandering through airy places and gardens, fond of taking
 molasses, who has unwinking eyes, who is ~~for~~ very much
 attracted towards nāgakanyas - is to be known as
 belonging to Śarpāmīśaka.

He who is fond of wearing ornaments like kataka, aṅgada
 kāra etc, endowed with cherished enjoyments, who is possessed of
 virtuous characters, who is embellished with proportionate
 limbs - is to be known as belonging to Yakṣāmīśaka.

He who is fond of music and dance, who is noble and liberal
 who ~~appears~~ ^{looks} handsome with fine attire and cosmetics like
 garland and fragrant materials, desirous of ~~the~~ acquiring riches
 - is ^{to be} known as belonging to Gandharvāmīśa.

10(b) - 14(a)

374

kravyāda-guṇasamīrṇā - śaurī - rāmanapriyāḥ ॥
 śrīkṛtī-śhaṅga-śhīmāsyō jñeyōśsau nākṣasāmśakāḥ ।
 gambhīroś bhivadaśśobhōyo dharārandhra nibaddhadhīḥ ॥
 mahābhāvakathālapī jñeyō daityāmśako narah ।
 rocanañjananīstrīmśa-vidyāsiddhi-samūkṣakāḥ ॥
 tadraḡa-rāmanortakṣir - jñeyō vidyādharaśśakāḥ ।
 dīno-śhūru-malākraṅtāḥ pūṭigandhāñjana-priyāḥ ॥
 sūkṣmadyoṭīpa-randhrākṣiḥ piśācāmśassa ucyaṭe ।

He who is endowed with demoniacal characteristics, ~~is~~
 violence, gets delighted in having amorous sports with women,
~~or~~ whose eye-brows knit very often as a sign of cruelty,
 appears with dreadful face - is known to be Rākṣasāmśaka.
 He who is deep-hearted like ocean, who is ~~not to be~~ never
 conquered by his enemies, who likes to live in the chasms of
 earth, ~~who is endowed with devotion~~ whose mind is always
 fixed at ^{the} Supreme level, who is with great assumptions
 who is fond of speaking about stories concerned with the divinities
 - is known to be Daityāmśa. He who has a pleasing appearance
 anointed with black-pigment, well-versed in more than thirty vidya
 who has got mature deliberation, ^{who} always delights in having
 amorous sports, ^{who has got} knitting eye-brows - is known to be Vidyādharaśśaka.
 He who is with afflicted mind and body, dreadful, is covered with filthy
 smell, is fond of putrid things, odorous substances, black-pigment
 who is with subtleness of mind, ^{who} ~~has~~ has got bright and deep eyes
 - is known to be Piśācāmśaka.

śuddhāmīśāste samākhyātā miśrāmīśānadhuna syṃnu ॥
 suraktanaśvayuktāṅga - prabhā mandala manditah ।
 gūdhagulphāṅgulī parva - kūrmaprsthah kharodarah ॥
 survta jaṅgha jānvagro rambhāstambha samorukah ।
 nitambatata - vistīrṇas - trivali - bhāṅga śobhitah ॥
 akṣāmadhyadesānto - vistīrṇa kamalānanah ।
 śaṅkhāvarta - pṛthugrūvah - pralamba pṛthu pañjarah ॥
 pṛottviga samanāsāgro - vilola - dhavalekṣaṅah ॥
 sudantaraśmiśuddhāśyaścāpavat - bhūyugāvitah ॥
 lalāta tata vistāri - śiraśchakra susobhitah ।
 mahāmayūrapin̄cārdhacandra nilaśirovuhah ॥
 satya buddhi balaśānti pṛitijāla - samanvitah ।
 utsāha-roṣa - sampanno rudrabhaktō nivartakah ॥
 miśrāmīśakayuto dhanyasacārussavaśiddhiṣu ।
 evaṃ jñātvā miśakamī dadyān - mantram tasya talhoditam ।

About śuddhāmīśaka, so far I have told, now listen to
 the characteristics of miśrāmīśaka - He who is with red
 complexion, whose limbs are strong ^{and} imputed with the power of a
 horse, who is adorned with halo of light, ^{who has got} well-formed and
 concealed ankle, whose legs appear like the shell of tortoise
 adorned with necessary joints of fingers; ~~and~~ who is with
 well-formed ^{sole of the foot} ~~stomach~~ and circularly formed ~~that~~ shank and

knees, whose thighs look like plantain tree and pillar, 374
 whose hips are charming and beautiful with their curved
 formations, who ~~is with~~ has got tender waist, whose
 face is broad and looks like a full-blown lotus, whose
neck is spacious appearing like the convolutions of a
 conch-shell, whose shoulders are long and broad.
 who shines forth with high-pointed nose and with rolling
 white eyes, whose rows of teeth ^{are} emitting ^{out} rays, whose
 face is pure adorned with bow-like eye-brows,
 who is with broad fore-head, whose head is well-shaped
 looks like a parasol, whose crest adorned with lust
 looks like ¹⁵ a crescent-moon, whose locks of hair are
 as black as the feathers of a peacock, who is careful enough
 to tread the path of truth, who is endowed with divine
 knowledge, ~~strong~~ strength and, forbearance, lustrous
 appearance and perseverance, who is of the nature of
 exhibiting his anger depending on the circumstances, who is
 devoted to Lord Siva (Rudra), who is capable of bringing
 about the cessation of birth and death - is known to
 be mirāmisaka. A person who belongs to this group
 is a blessed one; he is endowed with an ability
 to achieve all sorts of accomplishments (siddhis). Thus
 knowing the nature of amisa, mantras are to be
 taught ~~by the pre~~ the preceptor should instruct on
 the mantras.

22-25(a)

alḥarāḥnyā prakāreṇa mantram jñātvā pradāpayet ।
 svābhīdhāne ca manṭre ca samatā krūrātāḥpi vā ॥
 vijñeyā mātrikābhūtaissama-krūrainihākṣaraiḥ ।
 tyaktvāḥnunāsikān varṇān-varṇa-varṇāntarami kramāt ॥
 ādistītyako grāhyāḥ krūrasya diciturkṛtāḥ ।
 evami jñeyami sama-krūro-misro-misrain-yathākṣaraiḥ ॥
 vidhināḥnyena vā jñeyo yoḥyo manṭroḥthavā phalam ।

If not in this manner (based on anuśā), mantras may be instructed on in other ways also. Considering the disciple's name and the nature of mantra, the preceptor should decide whether the combination belongs to the group of sama or krūra. Combinations of sama or krūra should be ^{decided} decided based on the classification of mātrikākṣaras. ^() Excluding ~~Abandoning~~ the letters belonging to anuśāśika group, the preceptor should decide the combination, taking all other letters in an alternate order. For the group of sama, odd letters like the first, third, fifth etc are to be taken; and for the group of krūra, ^() even letters like the second, fourth, sixth etc are to be considered. Thus, by the method of mixing of letters the preceptor should decide the sama or krūra combination. Or, even by another method, mantras can be instructed on for the accomplishment of desired ends.

mātrkāmi pūvamālikhya kundapinda vivarjitam ॥
 svanāmacordhvagami mantram nyasya sādha sārthavat ।
 ganānāthāssamākāryā - nāmamantrāksarairiha ॥
 sādhakānena yatsādhyami varnasya ganā bhavet ।
 siddha sādhyā - susiddhāri - kramātsamīkhyā tadantikā ॥
 siddhasiddhyartha - sandeho hyudāsīno dvidiyakah ।
 susiddhah phaladah ksipram - ari - nāsakarobhavet ॥

The preceptor should inscribe all the letters excluding those which belong to the groups kunda and pinda in a particular design (i.e. svastika mandala). Based on the aspirant's name, the first letter or total syllables of mantra, ~~and~~ aspirant's characteristics ^{and} the significant aim of that particular mantra, the preceptor should decide whether the mantra suits the disciple or not. Based on nāmākṣaras and mantrāksaras, ~~the~~ he should ~~decide~~ know the presiding deity of ~~of~~ the mantra. Selection of particular mantra is based on the first syllable of sādha's name. Through the proper selection of mantra, the desired end ~~could~~ ^{can} be accomplished (within a short period). Mantras ~~are~~ have been grouped into four, as siddha, ^{sādhyā} ~~sādhyā~~, susiddha and ari. Siddha is of the nature of uncertainty; sādhyā is of the nature of indifference; susiddha is capable of bringing about the desired purpose very quickly; ari is capable of causing the ~~des~~ destruction of enemies.

susiddhena yatnena siddhissyādantikenā tu ।
 na hi siddhir na nāsassyādudāsīno bhavet-khaga ॥
 atha yatnena siddhissyāt-pindito'syamī samo bhavet ।
 arīḥsiddhitassiddho durtīyo vā na śobhanah ॥
 arīyathoditastatra sādhyate yatnatā'ssubham ।
 evam jñātvā phalam vācyamī mantra-tattvānyatharthatah ॥
 phalāvabhāsakamī kṣīramī vidhinā'snena śobhitam ।
 phalepsurdeśīko vā'spi samayī putrakos'tha vā ॥

Citi sūmat-kīranākhye mahātantrī kriyapade
 amīśalakṣanavidhirastādaśah pataleh ।
 ॥ Kriyāpādassamāptah ॥

If the first syllable is *susiddhāksara* and the last one is *siddhāksara*, it is to be understood that the mantra is neither for accomplishment nor for destruction (so in this case, the activity of japa takes a long time to yield the fruit). Therefore the preceptor should, with all efforts, analyse the nature of mantra and sādhanā. Based on all these considerations, the group of sama is to be formed for the purpose of accomplishment. The combination of *siddhāksaras* and the letters belonging to the group of *ari* is ~~an effic~~ deemed to be efficacious. The combination of ~~sād~~ *sādhyāksaras* and *ari* is not desirable. The letters belonging to the group of *ari*

should be combined with the letters belonging to ³⁹⁰ other groups so as to bring about auspicious results. Knowing the purpose, presiding deity, the significant ~~part~~ and true meanings of the mantra in this manner the preceptor or samayi or putraka who is desirous of achieving good results can achieve the intended accomplishment (siddhi) within a short period.

(This is the chapter on the characteristics of amśas like Brāhma etc., the eighteenth of the kriyapāda of the Kiranāgama & mahātāntṛa.)

Here ends the kriyapāda.

ATHA CARYĀPADAH
SAMAYĀCĀRA VIDHI - PĀṬALAH

381

381

Gaṇḍah -

samayī-putrayordeva kāvṛtistu dine dine |
etatsauram samācaksva caryāme noditā purā ||

Gaṇḍa -

O, Lord, what is the course of conduct to be observed daily by samayī and putraka? Nothing was told about these observances hitherto in carya section. Kindly explain to me all the customary observances pertaining to them.

Notes

samayī - an aspirant endowed with samaya-dikṣa and who is entitled to do japa and other services.

putraka - an aspirant favoured with viśesa-dikṣa and who is entitled to do japa and linga-pūja.

ṛtti - Certain specific observances and conducts to be observed by these ~~in~~ initiates without any incontinence.

To be referred and compared:

- i) The Suprabhedāgama - Carya-pāda - ch. VI
- ii) The Mṛgendrāgama - Carya-pāda - ch. I

Bhagavān -

prātanulthāya gantāyami vijānami salilāsāyam ।
 kuryādāvāśyakam tatra kṛtvā bahye pañtrakam ॥
 Śirosvakunṭhanam kṛtvā divā kuryādudanimukhaḥ ।
 dakṣiṇābhimukho rātrau na kṣetre na catuṣpalthe ॥

The Lord said -

Having got up early in the morning one should resort to a secluded place where water is available. There he should do all the necessary duties to be done in the morning time, getting purified externally. Covering his ^{head} ~~head~~ with ~~uttariya~~ ^{uttariya} shoulder-cloth (uttariya) he should evacuate his bowels, being north-faced during the day time and south-faced during the night time. Voiding of excrements should not be done in sacred places or in cross-ways.

4

na mārge ca śmaśāne ca na jalē gūmūrdhani ।
 viṣṭhāloke na kartavyastathā śkāśānirīkṣanam ॥

He should not emit excrements neither in a path-way, nor near the burial ground, nor in the water, nor on the summit of a mountain. While voiding, he should not look at the excreta and, likewise, at the sky.

5-9a.

343

samyagāvaśyakamī kṛtvā kāṣṭhemonmṛjya tadgutam |
 loṣṭakenāthavā mṛjyān-nānyemopamṛjedgudam ||
 tataśśaucamī prakartṛyamī mṛdāśśmalakamātrayā |
 ekā linige gude pañca pañcaikāntara mṛttikā ||
 kevalāstatrāyo yojyās-tathāiva karayordvayoh |
 pañcapañca pūnaścaikā dātavya lepaśuddhaye ||
 etacchaucamī grhasthānām dviguṇamī brahmacārinām |
 triguṇamī tu vanasthānām yatnāmī ca caturguṇam ||
 śaucamī kṛtvā tato mṛdhis-tribhūjanṅghāmī viśodhaye |

Having finished his morning duties properly, he should cleanse his anus with a stick or with a clod (or with a piece of potsherd). Cleansing of anus should not be done with other substances than the stick or potsherd. After this first cleaning, purification (from the defilement caused by voiding excreta) should be done. For that, one should use clay, its quantity being equal to the size of an amalaka fruit. Clean the penis once and ~~five times~~ the anus, five times and in between the process, clean the left hand once. Then wash the left hand ten times and wash both the hands once. To efface the besmeared clay wash the hands and anus once-more.

This kind of purification is to be done one time
 by the ^{House-holders} ~~celibates~~; purification is to be done twice by the ^{celibates} ~~house holders~~ (grahasthas); it is to be done thrice by the
 anchorites (vānaprasthas); and the ascetics (yatis)
 should do the purificatory process four times. Having
 thus purified, one should cleanse his ^{shanks} ~~legs~~ (from
 ankle to knee) three times with clay.

98- 11a

dantakāsthāmi tato vaksye - tūpāmārgamayāmi s'jum ॥
 kārañjārjuna-jāmbūkaikḥ - karṣanīyāmi tapodhanaiḥ ।
 plakṣodumbara-punnāga - kakubhāmi khādīrāmāyam ॥
 badarī-nimba-kalhārami vānaprasthādīkḥīstribhīḥ ।

Then I tell you about the twigs to be used as tooth-brush
 Commonly, a ~~well~~ well-suited one is apāmārga: Ascetics
 should ~~use~~ use the twigs got from ~~the~~ the trees
 like kārañja, arjuna ^{and} jāmbū; persons belonging to other
 three stages, namely vānaprastha, grahastha and brahmacari,
 should use the twigs got from plakṣa, udumbara,
 punnāga, kakubha, khādīra, āmra, badarī, ~~or~~ nimba and kalhā

Copyright notice:

Kirana Agama, Primary Edition

Translated by Dr. Sabharathnam S. Pattusamy

Copyright 2006 Himalayan Academy

CARYĀPĀDA — (Cont.)

KIRĪANĀGAMA
part 3

Kṛtvā snānam yathā proktam kaupīnam parivartayet ॥
 dvādaśāṅgula vīṣṭīnam daighyam tadvikaram bhavet ।
 aṣṭasūtrakṛtā rajjunathavā śoḍaśātmikā ॥
 gokṣakusāsaktāḍṭha balbajā śmāntakā śthavā ।
 aṣṭāṅgulā śdhikā kānyā svaṇitambapramāṇataḥ ॥
 ekāṅgula paṇāhā kānyā granthivivarjitā ।
 kṛtvā grantim katistham tu kaupīnam trayasī lambitam ॥

Then, having finished the morning ablutions as prescribed earlier, one should wear a strip of cloth (kaupīna) over the privities. 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 katīśūtra is to be ~~no~~ eight angulas more than the circumference of the hip and loins. Its thickness should be about one aṅgula. It should be prepared so as to be without any knot. Beginning the cord around ~~the~~ ~~hip~~ 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. ~~in~~ 386

15-16

Kartaryami suklavastriamā kāṣāyamī vā bhaveddīpam |
sandhyāmī kṛtvā punardhyāyet - puṣpakasto gṛhami guruḥ ||
vidhivannamya tamī paścāt - pāthedvā śṛṇuyādapi |
sivaśāstramathānyamī vā sāmānyamī sēvaramī ca yat ||

One should wear, according to his stage, either a
pure white garment or reddish loam 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 Śiva

yogapītham guror̥ kāryam dainghyam sad̥ trimsadāṅgulam ।
 caturāṅgula vīsternam patravallī-vicitritam ॥
 hastamātrōbhayadanikam kṛtvā tadgatakonayor̥ ।
 śaṅkhatrayakṛtātopam bahyepadmatrayāttalam ॥
 gurunā va guror̥ kāryam catvārimśad- tadāṅgulam ।
 yogapītham yathā pūrvam tat- sadāṅgulavīstṛitam ॥

The preceptor's yogapītha (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~~ ^{both} 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 ~~the~~ ^{three} figures of ~~the~~ couch-shell and lotuses. Or the
 yogapītha 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 posed 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

uthāyoktami ca sañcintya madhyāhnasamayottaram ।
 swasaktiā sruṇyādāvāpi cintayedvā pāthetadā ॥
 jñātvā-tiṭṭhamasau prajñāt - prajñamekāni gṛhatsudhīh ।
 tītiyasavanami kṛtvā namaskṛtya gurum śivam ॥

~~After the noon time,~~ 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 sandhyā-worship for the third time (~~in~~ during the evening) and he should worship his preceptor and Lord Śiva. 390

26 - 30

gurusvapet - yāgagrhe suddhe vā snyatra bhūtaḥ ।
 jātanāmi vestanāmi kānyā śiro mundaṁ na vestayet ॥
 nākasphutaḥ tathā kānyā katakākyā śṭhāvā śubhāḥ ।
 janakākyāssuṣṭāssuḥ kartavyāśca jātaśśubhāḥ ॥
 viśamānāma bhogāṅgā na - pañcādi - śvikhyayā ।
 yathecchā kanakākyādyāḥ kartavyāśśastracoditāḥ ॥
 varnatattvakalājñāna - padaśthānādi - bhēdataḥ ।
 kṣetrami suvatitami kṛtvā tatsaptimī mūrdhajāna tu ॥
 yathā ś nayopaghātāsyāt - tathā ś tyarthajātāśtrika ।
 upaghātā bhavetsthānāmi kama rakṣāprayatnataḥ ॥

The preceptor should sleep in the yāgagrha or in some other auspicious place. (Now I ~~address myself~~ ~~in~~ ~~to~~ explain about the wearing of matted-hair). The preceptor ~~so~~ 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 beneficent and auspicious. Nākasphuta, kataka, janaka, (in ~~no~~ of circular form) - these are the varieties of jatas.

391

These kinds ^{of} jatas are formed by ~~partitioning~~ ^{partitioning} the ~~391~~ ³⁹¹ locks of hair into fifteen or thirteen, eleven, nine or five ~~etc.~~ parts. There ~~is another~~ ^{are some more} 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 ^{even} 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 joining the locks of hair with one another. ^{It is enjoined in this scripture that} if ~~of~~ a person who wears jata, by some way or other violate the rules and get debased because of bad conducts etc, then the auspicious jata will be 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

prātassanigṛhya gantayami śhasmakaupinadandakam |
 śhasmādhārāḥ prakantavyā dṛḍhā-mṛd-ghatikāśśulbhāḥ |
 tasyāhyāyāmataḥ kāryās-sūtrāḥ kṣetrāṅgulocchrayāḥ |
 caturāṅgalavistṛṇam madhye tatsanigraham śhavit ||

kuryadalābukāmi vāpi sodasārdhāṅgulāmi pari 1 392
 sūrtāmi nālikerāgrami tatkāryeṃi caturāṅgulam ॥
 daśāṅgulapaūnāhami yavakāmi vā tathā bhavet ॥
 taltha gūvā sadā kāryā paritascaturāṅgulā ॥
 kaṣṭhikāpaūnāhas - tatbandho dvādaśāṅgulam ॥
 jātarūpamukhami śliṣṭāmi khyāto bhasmāśrayo mayā ॥

Early in the morning, one should come out of his
 residence, having taken with him bhāsmā (vibhūti),
 kaupīna and danda. ४ A ४ Proper caskets should be
 made for the purpose of placing bhāsmā. They can be
 made of clay. A small earthen casket should be mad
 so as to be strong and shining. The casket may be
~~14 long~~ 14 fourteen angulas in length, fourteen angula
 in height and four angulas in breadth. A small
 pedestal (support) is to be attached at its centre.
 Or, the bhāsmā-sampūta 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 ~~is~~ four angulas in height.
 Its thickness may be equal to ~~ten~~ ten angulas ~~and~~ or
 ten yavakas. ४ 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
~~conveniently~~ conpaginated to the casket. Thus ~~an~~
~~account~~ the construction of bhasma-samputa
 was vividly explained to you.

36-38(a)

na devasannidhau marge sivāgni-gurusannidhau ।
 uddhūlanami prakartavyami nacāśuddhe mahitale ॥
 uddhūlyaiivami gṛhami gacchechravanādhyayanākulaḥ ।
 sṛtvā śhṛtyāthavā paścāt- bhōjanārthami tapasvinā
 bhixātānamī prakartavyami tadguroryadi sammatam

Besmearing of bhasma should not be done ^{neither} in the
 vicinity of Lord Siva (i.e. Sivalinga), nor in a path-way,
 nor in the vicinity of sacrificial fire and ^{the} 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 śravaṇa and adhyāyana.
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(4) - 41

anadhyaṅgesu saveṣu nityakarmādhiko bhavet ||
evam dine dine vṛttistadyākhyātami mayā tava |
gauripreksanayukto vā japārcanarato 'pi vā ||
gauripreksanayuktena dhanārjanarato bhavet |
evam kalatrayākhyātaśāstrastaddvayorapi ||
śāstramicchati va śrotum pūjāhīno yathā bhavet |
tato vāgīśvarūmistvā tena śāstāvadhāraṇam ||

Citi sūmat- kīranakhye mahatante caryapāde
(samayacāra vidhiḥ prathamah patalah)

During the days which are unfit for the study of holy
scriptures, the daily duties become supererogatory.
Thus the important ^{courses of conduct} ~~observances~~ to be ^{observed} ~~duly followed~~ daily
are explained to you by me. These are to be observed
according to the directions of his preceptor and ^{eagerly engaged} ~~along~~
ⁱⁿ ~~with~~ japa and arcana. On the direction of his

395

engaging himself in earning wealth, he can observe these ~~condemned~~ courses. Thus the rules regarding the customary observances to be followed by samayī and putraka are declared to you as ~~set~~. These rules are applicable ^{to} for all times (past, present and future) and these are told to you as explained in the scriptures. ~~When~~ ^{Since} samayī 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 Vagīsvarī. With the grace of Vagīsvarī he becomes fit for ~~at~~ the study of holy scriptures.

(This is the chapter on the rules of daily observances the first of the carya-section of the Kiranagama mahātāmbī

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

Garuda -

vāgīśvarī pūjanam deva coditam noditam trayā ।

tasyā dhyānam puṇam mudrām mantrasiddhim vadasva me ॥

Garuda -

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

2-4(a)

Bhagavan -

pūjā vāgīśvarī devī mandale vaktasamijnake ।

trikare-hastamātrabjam madhyadesāvirājite ॥

kāyam dvāradvayārabdhām kaṇṭhāpāsāṅkitam puṇam ।

oṣṭham ratnena rajasā kartaryam caranam tathā ॥

śuklam padmamukham tadvadbhāṅhye satīrajojutam ।

The Lord said -

The worship of Vāgīśvarī (Sarasvatī) devī is to be performed in a particular design (motif) called vaktra mandala . A square should be drawn , each side being three hastas in length and its middle portion being replendent with lotus-design (usually , eight-petalled lotus) . The two entrances (dvāras) of the square (one , ~~is~~ 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 ~~pearl~~ 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 ~~red~~ white and red powder .

* A picture of the mandala

48 - 6

kr̥tvā paścānnyaset-pīthamī prāsādena sabindunā ॥
 hamsarīti namaskrtvā mūrtim śrīmurdhvato yajet ।
 āramisāntya-visargamī ca pañcāngamī syāt-sabindukamī ॥
 sadakṣareṇa kartavyā yatkriyā 55 vāhanādikā ।
 vidikṣvaṅgāni samiyujya dikṣvastramī sanniyojayet ॥

(Having drawn the particular mandala in this manner) the aspirant should contemplate ^() pīthasakti (ādhārasakti) at the centre of the mandala accompanied with mulamantra adorned with bindu. Then contemplate on the figure of Vāgīsvarī and transmit the power on the pīthā accompanied with the Kāmā mantras. Five arigamantras are formed beginning with the first long svara and ending with visarga. All these mantras are in combination with bindu. As regard to the rituals, all the activities like invocation (āvāhana) are to be done with mulamantra formed of six syllables. Four arigamantras are to be ideated in the four sub-quarters and the fifth one, namely astā-mantra, is to be contemplated around all directions.

7 - 8

gandhapuspādīnāḥ bhyaścya tato mudrāṃ prādarsayet |
 dvau hastau samīhatau kṛtvā parasparanīyojitau ||
 aṅguṣṭhāvucchritau lagnau tathāḥ dhāḥ kanyasīdvayam |
 kṛtvāivevām prasṛtā hyevām mudrāyām jvālīnī matā ||

dhyaeyeccaturbhujāmi śuklāmi - akṣasūtrakarāmi śulbhāmi ।
pustakābhya-hastāmi ca varadāmi locanistribhūh ॥

Vagīsvarī should be meditated upon as of having four arms, white complexion, four beneficent hands each one holding akṣa-sūtra, scripture, abhaya mudra and varada mudra and as of having three eyes.

10-12, ca)

juhuyāt-pāyasāmi sājyāmi gulakhandayutāmītilāmi ।
kṣṇāni guggulumātrāmi vā sahasrāni śatameva vā ॥
kūṭerā chaikyāmi punahkūṭerā labdhvāsnujñāmi japatpunah ।
dvādaśāiva sahasrāni samidbhinnvpaṭkṣajaiḥ ॥
kūṭvāsnute varadāsvāsiyāmi pūjajā jāyate tadā ।

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 ^()extīkarana. Then, obtaining the graceful permission of the devatā (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 the 400
 koma using the Jaggots got from aśvattha tree. At
 the end of this komakriya, the deity becomes pleased
 enough to grant boons.

108 - 16 1/2

śivasyadaksinebhāge śatami japtvā dine dine ॥
 pūjāntesya bhavenmedhā dhyāyatakḥ pratyahamī sadā ।
 udgirantīmī śusabdaughamī dhyāyet - ātmamuchham param ॥
 pratyahamī jalapānādvā śatami japtvā gḥṛtamī tathā ।
 navanītavacoyogo grahane śāsīsamijñāke ॥
 bhavedayamī vidhimī kuvaṁ samiyuktāguruvadbhṛśam ।
 vāgīśī pūjanamī khyātamī sarvakāmārthasādhnam ॥
 nāśś khyeyamī kascittarūṣya jñātvā bhaktimī punaryathā ।
 yathecchati tathā siddhimuttamāmī khecarādikām ॥
 tadā bhikṣātanamī kṛtvā japtavyā sādhanena tu ।

Citi śūmat-kīranākhye mahātāntre caṅyāpāde sarasvatīpūjāvidhirdvitīyāḥ paṭalāḥ.

Sādhanaka who is entitled to do śivalīngapūjā
 should do the japa of sādhyamantra pertaining to
 Vāgīśvarī, meditating ^{upon} 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~~ may even meditate on the deity as if it is
directly facing himself and pouring ~~forth~~ out ^{the} streams of
auspicious words. He ~~if~~ 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 Vāgīśvarī following the
rules enquired here.

Thus the worship of Vāgīśvarī which is efficacious
in accomplishing the desired fruits is told to ~~be~~ you.
Since this is a sacred vidyā ~~one~~, it should not ~~to~~ be
told to anyone. Only on ascertaining one's intense devotion
and diligence it may be divulged to him. Through
the worship of Vāgīśvarī 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 BIKṢĀṬANA-VIDHIH

402

(Then, the chapter on the ^{procedure} ~~rules~~ of going
about for alms)

Garuda:

Ḍikṣāṭanamī tūyā devā sūcitāni noditāni mama ।
kathāni vā kutra vā grāhyāni vadāndhaka-nibāṣhāna ॥

Garuda

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

The (As one of the ritualistic conducts of a celibate) 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 -

kṛtsāpāhāmī tathāśvaśyāmī tāmramī vā kamśyalakṣajām ।
 tadastāṅgulagarbhamī syāt dvādaśāṅgulamucchrītam ॥
 kṛdā prakṣālyā toyemā dandamī gr̥hyāśś tmasammītam ।
 sthāulyādāṅguṣṭhavadvetramī daśadvādaśaparvakam ॥
 dandēś strāmī kṛdayāmī pātre nyasyā yāyācchivāmī gr̥ṇan ॥
 mahāstrāmī vā gaṇāmī gauṣīmī vāgīśīmī vā śmṛtāmī 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 ~~angul~~ angulas. Having sprinkled (the consecrated water) on it ^{with} ~~the~~ kṛdaya mantra, he should take a ~~case~~ ratan 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. ~~By~~ Having done the nyāsa of astra mantra on the staff and kṛdaya mantra on the vessel, he should set out for alms, reciting hymns on Lord Śiva; ~~he~~ or let him recite the great astra mantra, or the mantras ~~belonging~~ pertaining to Gaṇeśvara, or Gaṇī, or Vagīśvarī or Mṛtyuṅjaya

caturvarnyamatedbhikṣāmi tyaktva varṇāntarān gṛhān |
 tatkāle na nametkiñcāt - kuryāt ~~na~~ sthiva na kutsite ||
 pātrāt-prapatitāmi ~~hai~~ bhikṣāmi bhūgatāmi yadvivarjayet |
 sthātaryāmi nacirāmi kālāmi niṣṭtau na niṣṭtanam ||
 kartaryāmi pratyaḥāmi tārksya maunād bhikṣātanāmi varam |
 bhṛāmyāpātene yattāvadbhikṣā sā s sminnigadyate ||

Excluding the houses belonging to the lowest caste (apart from the principal four castes), one may ^{receive} get alms from the people of four castes. When he is setting out for alms, let him not salute anyone; let him not spit ^{on} ~~at~~ the ground; ^{and} ~~nor~~ 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, Gaṇḍa! 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.

Kana bhikṣā ś tharā kāyā bahudaiwasikā na vā ।
 tadā pakassvayamī kāryasstrīyā vā śuddhayā yadi ॥
 bhikṣāmānīya tāmera sthāpya sthāne site same ।
 prakṣālya hastapādādi pūrvavaccā ś ś cariyā t punah ॥
 hṛdā samiprokṣya tām dadyācchivāya gurave punah ।
 bhōjanamī tu tataḥ kāryamī tyakṣarenā bhimantritam ॥
 tenāmṛtamī - bhavatyāsu tadbhuktvā mṛtyujidbhavet ।
 maunamāsthāya bhōktavyamī nacātyamlā virodhakṛt ॥
 vidhānena jāpedyastu devamī mṛtyuharamī param ।
 sauvasanigarinimuktah paramāyurā vāpnuyāt ॥

(iti śrīmat- kīranāchye mahatāntre caryāpāde bhikṣātāna vidhi-
 trītyah pātaleh)

If not in this manner, one can undertake
 what is known as kana bhikṣā^{xl}. Nothing can be
 accepted from bahudaiwasika. The alms can be
 cooked by himself or by women who have ^{been} 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 hṛdaya mantra, he should offer it to the Lord

and then to the preceptor. Then consecrating it with mṛtyuñjaya mantra, let him ~~so~~ make away with the alms. ~~Through~~ ^{By} the consecration ~~with~~ done with the mantra of mṛtyuñjaya, the food becomes ~~an~~ possessed of the quality of nectar. By consuming the consecrated meal he emerges ~~into~~ ^{himself out} 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 Mṛtyuñjaya, 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 caṅgāpāda of the Kiranāgama mahātāntra.)

ATHA MRITYUÑJAYA PUJĀ VIDHIH

O then, the rules on the worship of Lord
Mṛtyuñjaya.

garudaḥ

mṛtyuñjayastvaya deva sūcito nodito mama ।
tasya mudrāmi puṇam dhyānami homamantrādikam vada ॥

Garuda -

O, Lord, the worship of Lord Mṛtyuñjaya 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 Mṛtyuñjaya.

Bhagavān -

devo yo mṛtyujitpūjyo mantape kalasā hrāye ।
 kṣetram konāsītami sūtram kṛtvā tatpūrvato nayet ॥
 tadantarami trikāgami syāt - tadbhramo bhāgato bhavet ।
 pāścimāsyami tadā kāyamī savami tacchvetavarnakam ॥
 pīṭhābjami kāyasiddisyañ - mūrtino jaṅghayā bhavet ।
 madhye niveśayet - kūtami tyakṣarānta - japauśadhām ॥

The Lord said :

Lord Mṛtyūñjaya is to be worshipped in a mandala known as Kalasā. 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 ^{marked} ~~formed~~ in the form of lotus. The Lord is to be conceived of as having a definite figure. Exactly at its ~~the~~ centre of mandala, he should do the nyāsa of kūtākṣara⁽¹⁾ associated with the three-syllabled mantra. This particular mantra is to be recited as japa and for the preparation of herbal medicine.

5-7a

arigānāmi brahmanāmi soṣṇte vausaḍantāmi niyojayet |
 vidikṣvaṅgāni samyujya dikṣvastrāmi yojayet punah ||
 kuryajjapami sahasrāmi te komaṣṭadvadbhavediḥa |
 juhuyāt- kṣīradūvājyami madhuyuktāmi punarāvam ||
 pāyasami kṣīraṁkṣasya samitprādeśa samimitā |

The last syllables of brahma mantras and ariga
 mantras are to be combined with 'vausat', four
 arigas are to be worshipped in the intermediate
 directions and astra is to be worshipped around
 all the directions. Japa and komas are to be done
 1000 times. For making oblations, milk, dūva,
 ghee, fresh honey, pāyasa etc are to be used.
 For the purpose of koma, faggots should have been
 got from the glomerous trees like nyagrodha,
 udumbara, aśvalthā, madhūka etc, their length
 being equal to prādeśa.

dhyānam tasya sitam kāyam śītapaisam caturbhujam ॥
 kapālasūlavaradam sicyamānam sudhālavah ॥
 † karpūrakṣodadigdhārigam sitapūṣpam sitāmbaram ॥

For One should meditate on Lord Mṛtyuñjaya
 as^g having white complexion, endowed with coolness,
 four arms holding skull, trident, gesture of boon-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 ~~is~~ with white garment.

dhyañyederamī karāmī śuddhamī mudrām tasya pradarsayet |
 vāmahastādale yojya daksīnasya karasya tu ||
 mustibandhanagandāñca takṛtvā kalasākṛti |
 kalasākhyeyamākhyātā tatsaikāstasatami bhavet ||

Having meditated upon the Lord who shines forth in all
 purity, the aspirant should gesticulate ^{the} mudra ^{of}
 pertaining to him. Placing the right palm on the left
 palm and clenching the fist, the fingers are to be
 stretched out so as to present a form of kalasā.
 This mudra is known as kalasā mudra. Then libations are
 to be offered 108 times.

* A Diagram

pūṣṭam mṛtyuharam dhyātvā yojayet-pratyaham narak. |
 ārogyam puṣṭimaisvaram vṛddhistasyā śśyusō bhavet ||
 ausadhām yāgapūrvam vā kṛtvā tatsyādrasāyanam |
 pathenmṛtyuñjayam śāstram - anadhyāya vivarjanāt ||
 evam tarasya samākhyāto mṛtyurogaharo karah ||

citi sūmat- kiranakhye mahatantra caryāpāde

mṛtyunjayapūjāvidhiścaturtaḥ paṭalāḥ)

Then contemplating on Mṛtyuñjaya, pūṣṭāhuti is to be offered. Thus 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 ^{daily} he should study the Scriptures in which the prowess and power of Lord Mṛtyuñjaya are enshrined and expounded, leaving those inauspicious days. O, Gaṇḍa! the worship of Lord Mṛtyuñjaya has thus been explained to you.

(This is the chapter on the worship of Lord Mṛtyuñjaya, the fifth of the Caryāpāda of the Kiranāgama Mahātantra.)

(Then the chapter on the intermission of the study of holy ~~Śā~~ scriptures)

Gāudak -

anadhyāyastrayā deva śūcīto nodīto mama ।
 keśuvāśdhyayamamī kāyamī keśuvāśhassa neśyate ॥

Gāudak -

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 vividly. 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 niktā sstamī pūtā caturthī pratipacca yā |
 tiṭhīsvetāsu kartavye sravanādhyayane na hi ||
 vyatipāte ca saṅkrāntau tīrṣvapyastakāsu ca |
 sandhyāsvasāminirghoṣe vahnerdāhe diśānapi ||
 akasmāt-tāpase siddhe mṛte mahati nājani |
 tārakolkanipāte ca dhūmaketoḥ pradarsane ||

Full-moon days, the 9th and the 14th days of lunar fortnights, the 8th day of the first lunar fortnight and likewise the 4th day and the first day of the lunar fortnights — these days not fit for the study of holy scriptures. Likewise, the vyatipāta yoga, saṅkrānti, the 7th, 8th and the 9th days of the second lunar fortnight (kṛṣṇapakṣa). The time during which morning, noon and evening prayers 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 to earth and when a comet (dhūmeketu) is seen in the sky — the study of holy scriptures is to be avoided.

nīhāresticale vāyau tathā, kālapravāṣane ।
 kīkalāsākhumandūkamānjāre cāntare kṛte ॥
 anadhyaḥo bhavetsave tīrātram dānapūjane ।
 candrāṅkagrahane tadvat-tathā caitotsave bhaga ॥

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

anyespi kṣāṇikāḥ proktāstacchinnusūa samāhitāḥ |
 tapasvijanasammarde gogajāsūaprad^{maḍane}~~asane~~ ||
 mṛtatūyadhvanau yuddhe samīpe stūprarodano |
 dṛṣṭe nr̥pe tathākṛte kārūkānāñca darśane ||
 sudūrāgate mitre dṛṣṭe snyasmimīśca bāndhave |
 kṣāṇikāḥye vidhānyākuḥ kāryā vṛttāntarāntataḥ ||
 anadhyāyo bhavet pañcarātram pūtaparohanam |
 anadhyāyo, khilo jñeyas̥codyaśśvārthārcanādibhiḥ ||
 citi sūmat-kiṇanākhye mahātāntre caryāpāde
 anadhyāyavidhiḥ pañcamah- bātalāḥ)

There are other circumstances occurring as momentary
 intermission for the study of the Scriptures. O, Gaṇḍa! 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 blow
 forth for the sake of a dead person, when the trumpets
 sound aloud on account of war, when ~~the~~ crying noise of ~~the~~
 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 a 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 divinical activities like anmārta pūja etc.

(This is the chapter on the intermission of the study of the scriptures, the fifth of the Caryāpāda of the Kiranāgama mahātāntra).

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 the² qualified preceptor endowed with auspicious etiquette.

(This is the chapter on the investiture of sacred thread the sixth of the *caṅgāpāda* of the *Kiraṇāgama mahātantra*.)

This page should be placed after
426

(Then the chapter on the investiture of
sacred thread)

Garuda -

pavitraṅghanam deva sūcitam noditam mama ।
kimantam vā kalham kāyam kadā vā vada śaikara ॥

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~~ is garland^{are} sacred threads are offered
to the deities? Kindly explain to me about these matters.

catvāro vārsikā māsa śhāveyniyamāt-khaga ।
 niyamopakriyāngatvāt-kāryam-dosō snyathā śhāvet ॥
 mārgalopo śhāvennātha śopasyāpi śhibemyaham ।
 śopakantā tvameveśa tathā kuru gatainasam ॥
 evam vijñāpya deveśe kāyamāropanam 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 obligatory functions and ~~defects~~ ^{daily} defects in the functions and in the functions that are ~~an~~ 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 ~~be~~ directed by you to do this ~~potentially~~ 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.

āśāḍhe śrāvane vāṣpi yathā sambhavato bhavet ॥
 śuklapakṣe ca saptamyāmi trījodaśyāmāthāṣpi vā ।
 pūjāmi kṛtvā talheśasya sīvamāmanthya taddine ॥
 prātastrāmi pūjayāmīsa sannidhībhava śankara ।
 evamāmanthya tatprātaḥ kuryāttasya pavitrakam ॥

The proper time for pavitrotsava () is either the month of āśāḍha or śrāvana or ^{an} other suitable month which is to be decided according to the circumstance. On the 7th day or the 13th day of bright lunar fortnight, having completed the daily overt worship of ~~the Lord~~ ^{Siva}, the preceptor should invoke and appeal to the Lord: "O, God, Śankara now I proceed (with your grace) to worship you in the early morning. Kindly bless us with your ~~to~~ divine presence." Thus supplicating to the Lord, the preceptor should offer the sacred threads to the Lord on that morning.

pūtam tatra purā grāhyam kṛtam taddrījakamyayā ।
 alābhāt tadyathā lābham gṛhitvā tatprakalpayet ॥
 trisūtram yatsakṛtvā trigunam trigunīkṛtam ।
 tēna sūtreṇa sandhāya tasya jñātvā prakalpayet ॥
 ārabhya daśa tām sūtrām daśahānikramena tu ।
 kramājjyesthādilinganām navanāmapi tadbhavet ॥

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

yāvattatsūtrasaptissyāt - śhavedgranthiganastathā |
 śodasāṅgulakamī kāryamī lingadairghyamathāṣṭi vā ||
 aṣṭāṅgulamī tadardhamī vā yathālābhamī vikल्पayet |
 śobhanārthamī lāmbanamī kāryamī yathā śobho tathā śhaved ||
 gorocanākṛtāssarvā granthayo dhātusobhitāḥ |

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 gorocana (yellow orpiment) and all the knots should have been anointed with red-colour mineral (dhātu) like sindhura etc.

garbhagehasthito devo gandhadhūpasragādibhiḥ ॥
 kasyainnānāvichaiṣṇigdhaiḥ pūjyo mūlaphalādibhiḥ ।
 mrdheshmadantakāṣṭhañca datvā deve pañtrakam ॥
 paścādanyadine kāryam sarvasūtravivarjitam ।
 adhivāseḥ pi tatkāryam dūtīyehni viśesataḥ ॥

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

mṛdbhāsmadantakāṣṭhāṅca pañtram dāpayet-kramāt ।
 hṛṇmantreṇātha gāyatrīyā sāvitṛīyā ca śivena ca ॥
 viśesa bhōjanam kāryam bhakṣyajyaisca svāśaktitah ।
 sarveśāmeva devānāṃ trimṣatsūtrakṛtam bhavet ॥

Clay, bhāsmā, tooth-sticks, pañtras — all these are
 to be offered in the order of mention with hṛdaya mantra,
 gāyatrī mantra, sāvitṛī mantra and Śiva mantra respectively.
 The patron, who instigates and makes arrangements for
 pañtrottsava, should feed the devotees with special
 kinds of food, eatables, ghee etc, depending on
 his ability and wealth. For all deities, pañtras
 made of 30 threads is best suited.

avadhimi kārṭikamī kṛtvā navamīmī śukla eva tu ।
 pañcamekamī daśāhamī vā pañcarātramathāṣṭī vā ॥
 na gantavyamī tu tātsṭhānāt - yāvaccāiva pavitrakamī ।
 pavitrāmī sthāpayettāvat - avadhivyāvadāgataḥ ॥
 sthāpayetpañcarātramī vā trirātramī rātrameva vā ।
 tatṛāpi bhōjanamī dānamī viśeṣāt - kāntidamī bhavet ॥
 śāstrōditamī yathecchātāḥ kartavyamī yatpavitrakamī ।
 evamī pavitrakamī kāryamī śivācārayutairnaraiḥ ॥
 cīti sūmat - kīranakhye mahatāntre caryāpāde
 pavitraidhissastāḥ pakalāḥ)

The upper limit for pavitrotsava is the 9th day of
 the bright lunar fortnight occurring in the month of Kartika.
 This festival may ~~be done~~ ^{last long for} 15 days or 10 days or
 even 5 days. Nobody should go out of the city or village
 (where pavitrotsava 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
 pavitrotsava. 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
Sivācārya)

Garudaḥ

sivācārasamāyuktairvidhih kāryastiyoditah ।
ācāryaḥ kīdrśasteṣāmi viśeṣāni vada śaṅkaraḥ ॥

garuda -

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

Bhagavān -

aṣṭamyāñca caturdaśyāmi pakṣayorulbhayorapi |
 viśeṣāt pūjanam kṛtvā kartavyam naktalhojanam ||
 ekabhuktam dinānte vā kāryam punyadinesvapi |
 tapasvijanavātsalyam tadbhūtiparirakṣanam ||
 sarvalbhūteṣu kāruṇyam kāryam satyamacāpalam |
 anṛtam gurudavārtham na doṣāya prakalpatē ||
 adandenaśahāyena kartavyā natanakriyā

The Lord said:

On the 8th and 14th days of bright and dark lunar fortnights, the ācārya should worship Lord Śiva with intense care and abundant materials. He should take meal only ~~on~~ 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 these rules. A preceptor should evince loving affection towards ascetics and anchormites; 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.

56- 8(a)

rudrākṣakatakam dhāryam rudrākṣaiṣamaindya^{dhām}~~dhām~~ ॥
 kanthe bāhuśīchāyām ca dhāryam samayinassadā ।
 subhramekam catuṣakṣam rudrākṣam dhārayīta vā ॥
 sphāṭikam putrakasyoktam sādhaḥ saṅkhaḥghaṅṭikā ।
 hemarūpyamayī vā śpi ghaṅṭikā deśikasya tu ॥
 navaṣṭaṣaram pañca trisaram deśikasya tu ।

Apart from these rules pertaining to preceptors, there are some general rules with regard to the initiales. Those who belong to the group of samayī, should always Rosaries and bracelet be made of rudrākṣa beads endowed with specific features (as told in the scriptures); they should be uncut and strong. Rosaries are to be worn around knee, on arms, and tuft; or, they can wear bright rudrākṣa which is with one face or 4 faces. Those who belong to the group of putraka should wear rosaries made of sphatika; sadhaka should wear what is known as saṅkha-ghaṅṭika; the preceptor should wear the ghaṅṭika made of gold or silver. For a preceptor, the number of ~~threads~~ strings may be 9 or 7 or 5 or even 3.

trisūtamī tūrtamī kāyamī gramthau kṛtvā triveṣṭānam^a ॥
 uparitamī bhavedevamī kṣatriyāditrayasya tu ।
 trisanamī deisarāntamī ~~vā~~ ca kāyamekasarāmī kramāt ॥
 pūjādīkalamātrāntamī norahvamī tesāmbhavedīha ।
 kṣatriyāditrayasyoktamī mantranāmaganānūitamī ॥

The sacred thread (uparita) should consist of three cords
 each cord made of three strings ~~and framing~~ and it is to be
 provided with a knot with three fold 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~~ ³ ~~an~~ 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 initials belonging
 to the three castes beginning with kṣatriya are to given
 designated with mantra, nama and gāna respectively.

mantrādini sivasyāntam dijānāmadhvagocare ।
 jatānām dhāranām śhasmalepanām brāhmanasya tu ॥
 tripundrakām śikhā caiva ~~ks~~ ~~ks~~ ksatriyāditrayasya tu ।
 tasmīnjane pradātavyam upāntam paraspāram ॥

Dijas are to be initiated into particular mantras
 in such a way that they should recite them upto the
 the point of siva-tattva, associated with the complete range of
 adhvās. Wearing of jata and besmearing of śhasma
 are enjoined for brahmins; wearing of three-lined śhasma
 and śikha (tuft) are enjoined for other three castes
 like ksatriya etc. The investiture of sacred thread may be
 done for the initials 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 dṛṣṭvā yāyat-kadācana |
 patradinā sreyā gantavyam namaskṛtya ca bhaktitah ||
 anātham durbalam bhītam durgastham na parityajet |
 gavāmulthāpānam kāryam maghānām gardamādisu ||
 vyānhyeyo gurunā teṣām śivācāro yathāsthitaḥ |
 samikṣeṇa śivācārah khyāto'syam gurupūrvakah ||

citi sūmat- kīrānākhya mahātāntre caryāpāde

śivācāryācāraavidhissaptamah pātalak)

The preceptor should instruct on the following rules and
 conducts to his disciples: " On seeing a linga whose top is
 without any leaf or flower, you should never go unmindful of
 Adorning 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 ^{raise up and protect} ~~help~~ the cows plunged into mire

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

(This is the chapter on the rules of etiquette of ^a the preceptor
 the seventh of the caryāpāda of the Kīrānāgama mahātānta)

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

Gaundak -

madhye varṇacatuṣkaṣya guruṭvāmi kaṣya tadvrada ।
 sa ca prokto'stra nāddhānte śivavat-sarvamocakah ॥
 snuṣāmātroditā bandhūrūpananno yadā bhavet ।
 yadā teṣāmi bhaveddikṣā tadāhuḥ putrakādikam ॥
 antyajaścopasanno vā tadā sprīyah kathāmi punah ।
 yadā tasya na dikṣā syānna gurussarvamocakah ॥

Gaunda -

O, 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 polluted on the approach of ~~the~~ snuṣā (daughter-in-law) or mother or other related persons. Besides, on getting initiation, they are being called by the names samayī, putraka or sādḥaka. But how does there arise pollution on the approach of a person of low caste (antyaaja). 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.

Bhagavān -

caturvarṇādivarṇānām - ācāryatvamihoditam ।
 brāhmaṇādi-catuskarya dvijoṣnugraha-kṛmataḥ ॥
 kṣatriyāditrayam paścāt - kṣatriyo dīkṣayet-guruk ।
 vaiśyādiditayam vaiśyāśśūdrāśśūdrām tu dīkṣayet ॥
 anugrahaśśnuzādīnām kartavyaḥ kintu bhavataḥ ।
 yathāsthitoṣnubhāvena mantrāḥ kurvantyanugraham ॥
 yadyujyate, ntyajasyāśya dīkṣā kintvatra manasī ।
 kārukānāntu samisparśanna kṛmami teṣu kalpayet ॥

The Lord said:

Preceptorship is enjoined for the qualified persons belonging to all the four castes. (But there is the 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 Vaiśya preceptor has got the privilege of initiating the disciples belonging to the two castes - Vaiśya and Śūdra. A Śūdra preceptor can give initiation to the qualified persons of his own caste only. The initiation given to śnuzā etc. is an ~~sambh~~ 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 antyaja is only figurative. Since all the necessary allied activities like kṛmas etc have not been done

There occurs defilement.

~~8-9~~
8-9

435

jñātvā teṣāṃ parāṃ bhaktim yadi lokhātkaṇṭhasau |
anugrahāt tadāśvāyam tasya doṣo mahān bhavet ||
evaṃcānugrahaḥ kāryāścaturbhīrapi deśikakṛṇ |
atṛāpyāśnamadharmitvam dīvijasyoktam 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.

brahmacāri gṛhastāśca vānaprasthau yatih kramāt |
 trayānām gārhapatyaṃ syādulbhayoryadgaṇāṅkitam ||
 brahmacāri gṛhastāśca teṣāṃ madhye vimokṣakau |
 ekah phaladvayam bhunkte mokṣassādhāranastayoh ||
 svālpam japārcanam homam dhyānāñceti dine dine |
 vyākhyānatrānasatram ca vidyā dīkṣātmakoḥ parah ||
 desikāḥ ~~prati-pālyam~~ pratipālyoyam - āśramānugrahairapi |

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 ~~four~~ ^{concerned} stages of religious life. Among the preceptors who belong to the stages of brahmacarya and gṛhastha, the latter one is eligible for both enjoyment and release and the first one is eligible for mokṣa only. The preceptor belonging to gṛhastha-stage should daily engage himself in ~~japa~~ worship, japa, homa, agnikārya, 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 gṛhastha-stage. They should protect the virtues and conducts ordained for the gṛhastha-order of life.

Gaundak

catunāmāśramāṇāṅca vartanāni kīdrśāmi bhavet ।
etat-kramāt-samācaksya sandehos trā mama śhītah ॥

Gaunda -

O, Lord! ^{what are} ~~with regard to the~~ functions and means of subsistence pertaining to the four stages of life? ~~I have~~ What are the specific modes of leading life with regard to these four orders? Kindly explain to me in due order.

Bhagavān -

brahmacārī dvidhā prokto śhāntiko naiṣṭhikoś parah ॥
śhāntikasyātrāmanyasva yāgapūrvam nivaratate ।
nivantanam katham citsyāt-kṛcchrapūrvam kratunbhavet ॥

The Lord said -

Brahmacārī is said to be of two kinds - śhāntika and naiṣṭhika. Śhāntika 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 kṛcchrā, so also other three stages occur to him preceded by celebrity.

samekhele jati dandi munda va bhairabhuva-śucih |
 kāryo gurugrahē vāsasseyamaśtetyarādita ||
 trikālanāyitāś krotho ksāntiśca vratino matah |
~~ahyānārcanam japo homo devatāś tiṭhi pūjanam ||~~

Naiṣṭhika is one who wears girdles of darbha, holds
 a cane-staff, appears with jāta 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.

439

178 - 20 (a)

dhyānārcanam japa homo devatā ṣiṭhi pūjanam ॥
 svadārayāyita paityam gṛhināmi vṛttirīṣyate ।
 agnikāyā vanevāsā phalamūlādibhikṣanam ॥
 bhūmiśayya - śayānatvam pratigraha vivarjanam ।
 trisnānam brahmacāritvam kṛdi saṅgavivarjanam ॥
 savendriya samārodho vṛttirīṣā vanaukasām ।
~~Savārambha parityāgo vṛṣamūle tu vā bhaga ॥~~

A house-holder should engage himself in meditation, worship, japa, koma, worship of chosen deity and providing hospitality to the guests; honouring the ^{parents} ~~ancestors~~ 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 baths 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 va~~ those who are in the stage of vanaprastā.

201 - 221

savārambha parityāgo vṛksamūle tu vā khaga ॥
 sāsanaṃ samadarśitvaṃ sukhaduḥkhāvīkṛitā ।
 sabāhyābhyantare saucamaranye dhyānarityatā ॥
 priyāḥ priyāḥ pariṣvaṅgo yativṛttirudāhṛtā ।
 evamevōditāṃ jñeyāṃ catuṣkāmī śivaśāsane ॥
 anyadgotarasamijñāṃ tu catuṣkāmīha kīrtitāṃ ॥

(iti śrīmat- Kiranākhye mahatāntre caryāpāde

āśramāḥṣṣcāryavidhirāṣṭamah paṭalāḥ)

O, Gaṇḍa ! desisting from all kinds of undertakings,
 always residing at the bottom of 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 - these are the specified
 conducts to be observed by ascetics. All these conducts
 have been explained to you according to the Agamic
 scriptures in which four other divisions of gotara are also
 declared.

(This is the chapter on the four orders of religious life and
 preceptorship, the eighth of the caryāpāda of the Kiranagama
 mahatāntre)

g

(Then the chapter on the divisions of gocara)

garudāh

catuṣko gocarānāntū śūcīto noditastvayā ।

tanya bhēdam samacakṣva prākchaktisamanvitam ॥

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 self-divisions pertaining to each kind of gocara.

Bhagavān -

śivāśśikhā tathā jyotissāvitrami ceti gocaram ।
 gocarami kulamityuktami tacāhnam śivāsāsane ॥
 cihnitāstēna cihnena śaiva jñayā yathā nava ।
 pūvamutpannametattu caturkam śivalhadatah ॥
 śivāgre yāśśivassūksmāni tato jātami śivami kulam ।
 tadadho ya śikhā śaktistato jātami śikhā kulam ॥
 vyaktami jyotihkulami hindornādāt-sāvitra samjñakam ।

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 Śaiva 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 śakti-tattva which is contiguous to śiva-tattva; jyoti gocara got manifested from hindu tattva and ~~śa~~ sāvitra gocara evolved out from nāda tattva.

uttarottaramutpatteh kalpyam nyūnādikam bhikih ॥
 taddehāśesamukhyatvāt- taltrōtpattiryaṥā kṥāṥā ।
 nādicakrātmarijñānam jīvayuktam śivātmake ॥
 kṥcchikhasukhalakṥāntam grāhyam śāstram śivātmake ।
 paśupāśādisamyuktam saṁgrāhyam jyodibhīmatam ॥
 saṁamīśānītam jñānam grāhyam sāṁtrakaīmatam ।
 bhēdoṣ nuṣṥānābhēdoṣyācchivaśaktau yataṣṥīha ॥
 jñānābhēdena bhēdoṣyāśāmanyōpi viśeṣataḥ ।
 kartavyo deśikaīstena sāmanyōṣṥā viśeṣavān ॥
 ekaīkasya caturṥāṣnyam vṥtibhēdam punaśśyṁu ।

Because of their successive manifestation, gradation or hierarchy is seen between the gocharas. ~~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 gochara exist. Nādi cakra, knowledge of the nature of the soul etc are the essential concerns of Śiva gochara; Śikha gochara is characterised by hrdaya, śikha and other pleasant and familiar marks as explained in the scriptures; cṥyōti gochara is ~~is~~ concerned with the fettered and the fettering existents. Knowledge of all sections combined together is to be ~~as~~ primal concern of Sāṁtra gochara. 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 gochara
gets differentiated into four, each division having its
own functions and conducts. Now listen to these
internal classifications.

prājāpatya mahipālāḥ kāpota granthikāḥ pare ॥
 ete śheda mayā śś khyatā gocare sivasamijñake ।
 kutilā vāṣṭha vetālā vṛttya kamsāśśikkhākule ॥
 dhṛtarāṣṭrā bakāḥ karikā gopāla jyotiṣām-kulle ।
 kutikā mātharāścaiva gulikā dandinō ṣpare ॥
 sātthigocare hyete vṛttimesāmi śyṇuṣva tām ।

Prājāpatya, mahipāla, kāpota and granthika - these are
 the four divisions told by me with regard to siva gocara.
 Kutilā, Vetāla, Vṛttya and kamsā - these are the four
 divisions belonging to śiṣha gocara. Dhṛtarāṣṭra, Bakā,
 Karika and gopāla - these are the four divisions belonging to
 Jyoti gocara. ~~Kutilā~~ Kutikā, māthara, gulika and
 Dandin - these are the four classes belonging to
 savitra gocara. Now listen to the way of leading life
 pertaining to each class.

ahimsa gunususrūṣā svādhyāyāśśauca-samiyamāḥ ॥
 satyamasteyametaddhi prajāpatyam irtam matam ।
 puryati ksaya vidvesyahi karmabhiṣṣāntikādikih ॥
 pālayanti mahimī yasmān- mahipālāstu te mataḥ ।
 patitan ye kaṇān bhūmau samharanti kapotavat ॥
 tadurthyā jīvanam yeṣāṃ kāpotāste mataḥ khaga ।
 pratigraheṇa sadgranthūni kṛtvā sṣ tmīyamī punaḥ punaḥ ॥
 tyajanti devatārthamī ye granthikāste mataḥ śiḥkhā ।

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
 Prajāpatya. Mahipālas 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.
 Granthika 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.

saritsāgarakūpānte kutīmi kṛtvā sthitāstū ye ॥
 kutīkāstematāstarkṣya khadgadhārāprabhānitāḥ ।
 tūrtthāśraye sapatnikā yathā labdhopajīvināḥ ॥
 mahotsāhasamāyukta vetālāste matāḥ khaga ।
 sadā homaparāśuddhā nājyakāmārtha sevakāḥ ॥
 bhaktiā stotra samākhyānād bhikṣātana ratāssadā ।
 siva jñāna samāyukta dvaitācāra ratāśca ye ॥
 hamsaste tu samākhyātās-śrayami vyutpanna samividaḥ

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. Vetālas are
 those who, having resorted to watery places, live with
 their spouses and subsist their life on the available
 materials and ~~the~~ who are possessed of great energy.
^{Vityās}
~~Hamsas~~ 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 discoursing on
 legendary stories with ardent devotion, ^{and} who are always
 delighted in setting out for alms; ^{Hamsas are those} who are endowed with the
 supreme knowledge of the Śivāgamas, who practise both the
 Vedic and Agamic rituals and who are learned persons
 endowed with self-evolved erudition.

brahmacaryena satyena yathālabhatayāspi ca ॥
 jagatsammohayantyastrair - dhṛtarāṣṭrā matāstirha ।
 gūḍhāścaranti ye jñānavṛtatam dharmamathāspi vā ॥
 svārthāikagatinisṭhā ye bakāste sādhakā matāḥ ।
 jalāśrayami samāśritya sritatyutkataśiddhayaḥ ॥
 bilāśyngārakāhārāḥ pṛoktāḥ kanikābhīdhānakāḥ ।
 gobhissākami vṛjanlyatra goḥḥi ca nivasanti ye ॥
 pañcagavyāśanāścaiva gopālāste matāḥ khaga ।

Dhṛtarāṣṭrās are those who maintain celibacy and truth
 and who subsist their life by making use of available materials
 and who enapture the world by their valour and weapons .
 Bakas are those who goes about secretly (not willing to
 display their spiritual power) and who often observe vows
~~with~~ ~~spi~~ guided by spiritual knowledge and who are
~~has~~ virtuous and who fix their motive only on the
 spiritual upliftment and perfection . Kanikas 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 cowherdesse
 in the cow-pen near watery places and who copiously max
 use of pañcagavya!)

krcchracāndrāyanādyaśca kṣapayanti svakam punah ||
 kundimātrāsino yatra kutikāste matah parah |
 kṛtvā kuśamayāni pattim mathe ye gṛhamedhinah ||
 bhairkṣāvṛttivṛtāśśuddhā mātharāste pracoditah |
 grāsamātrasamānābhīr - gulikābhīrathāstābhīh ||
 kamdhāmūlaphalothābhīr - gulikākrībīstāthā |
 vardhayanti svakam dehami gulikāste'stra sādhakāh ||
 svadehadandanodyuktā narā vīrasame ratāh |
 dandinassādhakāh khyātāsāmānyaśca viśeṣatah ||
 kṛtvā vṛtamayāni yāgam vṛtamokṣastadā bhavet ||

(iti sūmat- kīranākhye mahatante caṅgāpāde

gocaraudhirnavamah pātalah)

^{kutikas}
~~Kutikas~~ are those who observe fast during the
 days krcchra, cāndrāyana etc and who take meals daily
 as much as kunti (~~the lotus-seed~~). Mātharas are those
 who, ~~bein~~ live in monastery as a house-holders
 having ~~for~~ constructed a ~~hi~~ kuśa-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 balls of meals ~~or~~ or by
 taking bulbous roots, fruits etc which are as small as pearls
 or ~~to~~ small balls. Dandikas are those ~~who~~ aspirants

who ^{intent on} chastising their own bodies and fond of
 seating themselves in virāsana posture. The internal
 classifications of gochara are thus expounded to you
 along with their general and specific characteristics.
 Aspirants belonging to all these sections, should perform
 a particular yāga which is of the nature of vrata and should
 consummate the yāga by dedicating the symbols and
 instruments used by them during the course of yāga.

(This is the chapter on the divisions of gochara, the
 ninth of the Caryāpāda of the Kīranāgama mahatantra.)

(Then, on the performance of Vratesvarayāga)

Garudaḥ

vrateśvarastato yāgassūcīto noditastrayā ।

kathamī punaryathā mantrā vidhayo'stra tāthā vada ॥

Garuda -

Oh, Lord, you have mentioned about Vratesvara and the yāga pertaining to ~~be~~ 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 -

vrateśvarāssmṛtāḥ pañca tēṣāṃ pañcāṃśakāṃ purāṃ ।

kṛtvā taddaśālmīrbhāgāiḥ kṣetramī caitātsurantitam ॥

śhānāntaravināśēna pañcābjaṃ tadbhavet-puram ।

puramadhye śbjamāśvetamī likhetpitēna pūrvagam ॥

dakṣiṇam kṣṇavarṇēna naktēnāpi tāthottaram ।

pāṇḍaramī paścimamī padmamī catūrdvārāmī likhetpuram

The Lord said:

Vratésvaras 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 ^{the} south should be coloured with black powder; that which is in the 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).

* ... from on the colours in relation
to directions

tivarṇaiṣṣukṛtam sūtram liṅhya vai mantra pūjanam |
 pindamanthamatho mūla - netra - siddhāñjanāditaḥ ||
 pañcamasya tu mantrasya tṛtīyāṅṇena kalpayet |
 sargavṛttena pīṭhami syādavṛttam tādik - sucoditam ||
 binduyuktēna mūrtim tu tenaivāṅṇena kalpayet |
 tenaiva sā tu varṇena brahmāṅgānāntu kalpanā ||
 brahmānyatha svarairhvasvāi dīrghairāṅgāni kalpayet |

The cord to be used for reticulating the mandala
 and drawing circulars should have been ~~we~~ well-knitted
 with three coloured strings; it should have been consecrated
 with mantras like pinda mantra, mula mantra, netra mantra
 siddha mantra, aṅgana mantra etc. ~~Pañca brahma~~
 The pañcama mantra (i.e. ṛṣāna) is to be differentiated
 by the addition of ^{the} 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 ^{of}. So all
 the brahma mantras and aṅga mantras are to be formed
 by the combination of the third letter. ~~By~~ The brahma mantras are
 designed with the addition of short vowels and aṅga mantras a
 designed with the addition of long ~~we~~ vowels.

- * further explanation of the Mantra
- * a demonstration of this combination

hṛdā tasyākhilāni karma snānapūjādi pūrvavat ॥
 pindamantra catuskasya pañcatiprathamadvikāh |
 akṣarāih-pūrvavannyāses - tadvat kāyākhilāh kriyāh ॥
 mantravarnānurūpena gandhādīnāmi bhavedvidhih |

The ritualistic activities like bathing, worshipping etc
 are to be done with hṛdaya mantra; Combining the 5th,
 the 3rd, the first and the second vowels with pinda
 mantras, akṣara 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.

~~Pravāsa 1/2/3/4/5/6/7/8/9/10/11/12/13/14/15/16/17/18/19/20/21/22/23/24/25/26/27/28/29/30/31/32/33/34/35/36/37/38/39/40/41/42/43/44/45/46/47/48/49/50/51/52/53/54/55/56/57/58/59/60/61/62/63/64/65/66/67/68/69/70/71/72/73/74/75/76/77/78/79/80/81/82/83/84/85/86/87/88/89/90/91/92/93/94/95/96/97/98/99/100/101/102/103/104/105/106/107/108/109/110/111/112/113/114/115/116/117/118/119/120/121/122/123/124/125/126/127/128/129/130/131/132/133/134/135/136/137/138/139/140/141/142/143/144/145/146/147/148/149/150/151/152/153/154/155/156/157/158/159/160/161/162/163/164/165/166/167/168/169/170/171/172/173/174/175/176/177/178/179/180/181/182/183/184/185/186/187/188/189/190/191/192/193/194/195/196/197/198/199/200/201/202/203/204/205/206/207/208/209/210/211/212/213/214/215/216/217/218/219/220/221/222/223/224/225/226/227/228/229/230/231/232/233/234/235/236/237/238/239/240/241/242/243/244/245/246/247/248/249/250/251/252/253/254/255/256/257/258/259/260/261/262/263/264/265/266/267/268/269/270/271/272/273/274/275/276/277/278/279/280/281/282/283/284/285/286/287/288/289/290/291/292/293/294/295/296/297/298/299/300/301/302/303/304/305/306/307/308/309/310/311/312/313/314/315/316/317/318/319/320/321/322/323/324/325/326/327/328/329/330/331/332/333/334/335/336/337/338/339/340/341/342/343/344/345/346/347/348/349/350/351/352/353/354/355/356/357/358/359/360/361/362/363/364/365/366/367/368/369/370/371/372/373/374/375/376/377/378/379/380/381/382/383/384/385/386/387/388/389/390/391/392/393/394/395/396/397/398/399/400/401/402/403/404/405/406/407/408/409/410/411/412/413/414/415/416/417/418/419/420/421/422/423/424/425/426/427/428/429/430/431/432/433/434/435/436/437/438/439/440/441/442/443/444/445/446/447/448/449/450/451/452/453/454/455/456/457/458/459/460/461/462/463/464/465/466/467/468/469/470/471/472/473/474/475/476/477/478/479/480/481/482/483/484/485/486/487/488/489/490/491/492/493/494/495/496/497/498/499/500/501/502/503/504/505/506/507/508/509/510/511/512/513/514/515/516/517/518/519/520/521/522/523/524/525/526/527/528/529/530/531/532/533/534/535/536/537/538/539/540/541/542/543/544/545/546/547/548/549/550/551/552/553/554/555/556/557/558/559/560/561/562/563/564/565/566/567/568/569/570/571/572/573/574/575/576/577/578/579/580/581/582/583/584/585/586/587/588/589/590/591/592/593/594/595/596/597/598/599/600/601/602/603/604/605/606/607/608/609/610/611/612/613/614/615/616/617/618/619/620/621/622/623/624/625/626/627/628/629/630/631/632/633/634/635/636/637/638/639/640/641/642/643/644/645/646/647/648/649/650/651/652/653/654/655/656/657/658/659/660/661/662/663/664/665/666/667/668/669/670/671/672/673/674/675/676/677/678/679/680/681/682/683/684/685/686/687/688/689/690/691/692/693/694/695/696/697/698/699/700/701/702/703/704/705/706/707/708/709/710/711/712/713/714/715/716/717/718/719/720/721/722/723/724/725/726/727/728/729/730/731/732/733/734/735/736/737/738/739/740/741/742/743/744/745/746/747/748/749/750/751/752/753/754/755/756/757/758/759/760/761/762/763/764/765/766/767/768/769/770/771/772/773/774/775/776/777/778/779/780/781/782/783/784/785/786/787/788/789/790/791/792/793/794/795/796/797/798/799/800/801/802/803/804/805/806/807/808/809/810/811/812/813/814/815/816/817/818/819/820/821/822/823/824/825/826/827/828/829/830/831/832/833/834/835/836/837/838/839/840/841/842/843/844/845/846/847/848/849/850/851/852/853/854/855/856/857/858/859/860/861/862/863/864/865/866/867/868/869/870/871/872/873/874/875/876/877/878/879/880/881/882/883/884/885/886/887/888/889/890/891/892/893/894/895/896/897/898/899/900/901/902/903/904/905/906/907/908/909/910/911/912/913/914/915/916/917/918/919/920/921/922/923/924/925/926/927/928/929/930/931/932/933/934/935/936/937/938/939/940/941/942/943/944/945/946/947/948/949/950/951/952/953/954/955/956/957/958/959/960/961/962/963/964/965/966/967/968/969/970/971/972/973/974/975/976/977/978/979/980/981/982/983/984/985/986/987/988/989/990/991/992/993/994/995/996/997/998/999/1000~~

japedastasatam mūlam tanmantram jātisamyutam ॥
 tarpayettāṁstilājyena tadbhaktiḥ śtāsatam śatam ॥
 tarpayitvā pranamyeshāṁ vratam teṣāṁ samarpayet ॥
 jāta kṣasma ca dandaṅca kaupīnam samyatam kramāt ॥
 dhyātvā samarpayedetat - triḥkṛtvā kusumākṣataiḥ ॥
 vratam samarpayedevam hṛdā kāryam visarjanam ॥

Siva-mūla-mantra is to be recited 108 times - mūla mantra
 taken according to its classification (varieties of prāsāda).
 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, kṣasma,
 danda, kaupīna and samyata are the five
 implements to be used by the aspirant during vratayāga
 and he should offer these five to the respective
 Vratesvara in due order. ~~Having~~ Meditating upon the
 Lord (Vratesvara) he should offer these articles
 having consecrated them three times with kusa and aksata.
 Having dedicated his vrata, the aspirant should do
 vrata mokṣana with hṛdaya mantra.

jatāratāraṇāmi kāryāni yadāvāsassthiterbhavet ॥
 āsṛitya lingatūlhami tu tathāśpi vidhimācayet ।
 lingākhyāmi kamalāmi pīthāmi sthāpinīmi mukulāmi kramāt ॥
 mudhāmi datvā kramenāiva kuryāttēsāmi visarjanam ।
 evāmi samāsataḥ proktāmi vṛteśānāntu pūjanam ॥
 kartavyam deśikānāñca parasyādhvanivā khaga ॥

(iti sūmat- kīranākhya mahātāntre caryāpāde

vṛteśvarayāgavidhirdaśamah pataleḥ.)

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, kamala mudra, pīthā mudra, sthāpinī mudra
 and mukula mudra are to be gesticulated by him
 respectively to five vṛteśvaras. Then he should
 perform the ~~a~~ activity called visarjana. Thus,
 the vṛtayāga has been succinctly told to you. G. Garuda,
 this yāga is to be performed by the preceptor also
 during the process of adhva dīkṣa of another kind.

(This is the chapter on the performance of vṛteśvara yāga,
 the tenth of the caryāpāda of the Kīranāgama mahātāntra)

* examples of mudras.

When, ~~the precept~~ things to be relinquished and not to
be relinquished by the preceptors,

Garuda -

dvāvācāryau samākhyātau bhūktimuktiprasādhakau |
tayoṃ varjyamavarjyamā vā vastu kim bhūhi śaṅkara ||

Garuda -

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

Bhagavān -

na vyādhavatsamadyami ca karidrācūrnacarcitam ।
 tathā strīnamnavijñānam gītavādītrānantanam ॥
 Śivasambandhinami muktvā mṛtagītādi varjayet ।
 madyaavastuni dūṣye ca yānasāstrādīsu priyam ॥
 brahmacaryarataśśānto nirvṛtassādhaḥ mataḥ ।
 tanāpyevam-vidhami vastu varjanīyami puruditam ॥

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 ~~material~~ 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 association~~ in the company of devotees who are adorned with the specific insignia of Śiva, let him be unmindful of music, dance etc. Let him relinquish ~~use~~ intoxicating drinks, contemptible and polluting things, vehicles and weapons. Maintaining an unstained celibacy let ~~him~~ ^{the śādhaka} be calm-minded and virtuous; He should abstain himself from worldly perversences. Let him ^{also} relinquish the things mentioned earlier.

sa cottamastena tãtre yadi syãtsiddhisãdhakah |
 naishtikasvrate kastam samãnyam. bhautikasya tu ||
 brahmacaryavate sawamaviruddham samãcaret |
 guustugamanam cauryam punyakahrtibhih kriyã ||
 ksaurakriyã tãthã bhyanigo ghrino varjanam matam |
 puspãlanikãragandhãdyam sulham vã savadhã striyah ||
 bhogam datum na cesyeta bhogamam vã yaltecchaya |

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 naishtika are always difficult to be practiced. But those of bhatika are supposed to be easy and practicable. While observing the vratas pertaining to a celibate, 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 ~~own~~ bad conducts - all these are to be avoided by a celibate. While observing vratas, a house-holder should avoid shaving, anointing his body with oily substances, decorating himself with garlands etc, ~~sand~~ ^{sandal} paste and other auspicious cosmetics. He should quench the lascivious passion and never wish for dalliances with women. He should ~~also~~ avoid delicious food agreeable to his taste.

gṛhastō gṛhīṇī yōgāt - samiyuto dvāhito bhavet ॥
 caturvarṇaprajātāḥ pi grāhyā hyekatamāḥ pi vā ।
 kārya tatkrīyāḥ tmīyā savarnā vidhicoditā ॥

~~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.

ksatriyasstritrayasyārko vaiśyaśrhasstridvayasyatu ।
 sacchūdro hi sarayonestu svācārasṭhitisamisthaya ॥
 vyutkramastu nṛpādīnāmi mataḥ pūrto divjātmanah ।
 svācāarakramayuktā sā grāhyā vyutkramato yathā ॥

Those who belong to ksatriya caste are entitled to many ~~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 divjas, 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.

garuda -

coditam vratametasya ditiyasya yathasukham ||
 na ca prokta viseso'stra nirvrtto vratina'stra kim |
 sthiti vanna'sramana'nica sastrakta'strena pa'thyate ||

Gaunda -

Observances applicable and congenial to those who belong to the second order (namely, house-holder) 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, ^{it is clear that} all these rules pertaining to the four orders of religious life ~~are~~ have been set forth in the scriptures. But ~~do~~ how is the validity of the scriptural statements established?

Bhagavān -

sīvena coditam kāyam tatpramānamihasthitam |
 sthītikari pathēśāstram no cettadayathā tatham ||
 yadi-naiva-sthītasattva tasmāddikṣyair-dvijaiḥ puṇā |
 bahukālagatā gehe dūtīyā syātsudhāyudhī ||
 paścadesām tu dikṣāsyāt-tena sthītirika sthīta |
 pṛoktau dvau desikāśresthau tathā snyau bhinnacoditau ||

The Lord said :

Since all these scriptures have been revealed by Lord Siva, ~~they are~~ 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 obligatory religious ~~observances~~ conducts are not duly observed by the initiates, then they should again be ~~initiated~~ initiated. In the same as a house, ~~exists~~, and on becoming dilapidated ~~due to~~ on ~~an~~ account of negligence, gets renovated by the application mortar etc. for ^{the} second time, so also, ~~the~~ those who fail to adhere to the religious conducts should be purified ^{again} through initiation. This rule is applicable ~~for~~ alike for the two kinds of preceptors.

balādīnām na kiñcitsyāt - jñāninām ca kriyā śhīlā ।
 anigāsaktirāsaktissyādyeṣāṃ yena yathecchayā ॥
 samyamō samyamō gamyād - brahmacārigrhastayor ।
 phalāmātrōdabhavāni yatsyān - mantrāśca niraparīkṣiṇaḥ ॥
 vijñāto nekadhā yasmāt - divjāntyajā nidarsanāt ।

There does not arise any sort of censure or breach of morality in case of ^{the} young~~s~~ ^{or} the old~~s~~ or the enlightened ascetics as far as the ritualistic activities are concerned. These activities can be ~~be~~ attended to by them ~~or~~ according to their physical and mental vigour ~~or~~ or can be discorded 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 ~~some~~ restraint or non-restraint. This ~~is~~ is so because the ^{employed} ~~employment~~ of mantras are of same nature. Mantras are, it is always held, 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 viśeṣeṇa phalam codyadbhaviṣyati ॥
 dīkṣāpūrvā bhaviccaryā dīkṣāyaścoditam phalam ॥
 sthityarthamisyate caryā sthityabhāve na kiñcana ॥
 caryāvisuddhimantrānām sthityartham parikalpyate ।
 siddhah pratyaya kṛlloke 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 ~~order~~ set forth only for the sake of establishment of good order. If this state of ~~existence~~ good order fails to exist, then there will not be any kind of morality and righteousness. To accomplish mental purity and control of senses these religious observances have been set-forth for the aspirant. The aspirant gets enlightened and gains supreme knowledge through religious observances and ~~initia~~ initiation. Through the knowledge of supreme kind he attains mokṣa.

samyamastena tasyokta bhogāṅgami gṛhīno matam ।
 caryojñāna samānatvāt - ācāryatvam dvayossṭhitam ॥
 caryājñāna vīhinatvāt - yato nestāphālapradā ।
 jñānam yad tadvividham yasya kriyātattva vivarjitam ॥
 tayormadhye dhiko nāsti phaladānavivaksayā ।
 tathā vidvatkramo rājye yadi no rājate kramāt ॥
 tadavasyam bhavetkāryam kṛtāsāstrasya dūṣanam ।
 sāstram ca sādhanā neyam tatkrte sādhanā mayā ॥
 gṛhastena yathāloka - tathā neyam svarūpatah ॥

Citi sūmat- kīranākhya mahātāntre caryāpāde.

ācāryavarjyā, varjyavidhikēkādaśah patalah ।

For the nāisṭhika-type of preceptor, strict control of
 senses is a must. But for the preceptor who is in the
 order of house-holder, 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 ~~be~~ ^{put forth}

(Then, on defilement and purification)

Garuda -

gṛhasto gṛhinīyogāt - tacchistam sūtakam yadā |
dijādīnām yadā yacca yādṛsam ca vada brahṇaḥ

Garuda -

a house-holder

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 ucchistha
and sūtake. O, Lord, kindly explain to me the
procedures to be observed by a brahmin etc in order to
be attain purity from such sorts of pollutions.

Bhagavān -

vipreśuddhirdaśāhena ksatriye dvādaśāhatah ।
 daśapañcādhikāhacca vaiśye śūdrasya māsatāh ॥
 svadharmā svakriyānisthō jñānī vratasamāyutāh ।
 śuddhyatē tatksanāt-jñānānityahānīrato s nyathā ॥

The Lord said -

When pollution occurs, Brahmins attain
 purity in course of ten days; ksatriyas in twelve days;
 vaiśyas - 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 account of
 daily breaches or omissions.

pṛthak-pākaḥ prakartavyas-tadyogam varjyaṁ sadā ।
 tadyogād-doṣasambandho vede prokto, nyathā na hi ॥
 advaitē, pi yathā loke cittaśthā sā, pi vāsanā ।
 tadyogān-nityahānissyāt- tadyuktastatsamo bhavet ॥

On account of daily breaches, activities like
 dressing and cooking are to be done separately, untill
 the removal of pollution. It is proclaimed in the Vedas
 that there occur defects in one's own religious duties
 on account of daily breaches. Even though one
 adheres strictly to the religious bindings in a
 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 tāvātikā śuddhir gāvakam naktābhōjanam |
 trikālasnānataśśuddhir - ghorajāpaśatātīkā ||
 hānir na tatpratak pākas-snānāśchuddhirharātīkā |
 sawalbhāvādyadā yogas tadātrā śś dyantīkā matā ||

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~~ ^{After} 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 atoned for to be gain purity.
 Before the commencement ~~and~~ of religious rite meant
 for atonement and after its completion the aspirant
 should be ~~pur~~ attain purity through the recital of
 Sivamantra. ~~This kind of purification being known as~~
 'śānta'.

* ~~It is not necessary to observe~~

For the mother who has given birth to a child, activities concerned with sūtaka 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.

Gaudak

bhakṣyā bhakṣya-vidhau jāte prāyaścittam tu tatra kim |
tacchistat-sūtaka prāpte balādudharane gatih ||

Gauda

What are the penitential rites with regard to the violation of the rules pertaining to the foods to be ~~accepted~~ and prohibited? If violation ~~takes place~~ ^{of the rules of bhakṣya} ~~regarding~~ ^{and} abhakṣya takes place during the course of sūtaka, what kind of atonement is to be done by the strength of which ^{the sinner} ~~one~~ can be extricated from the defilement.?

13-17

Bhagavān -

astakāyām pumśavane bhuktvā vāmaśatam jāpet |
annaprāśana-niṣkrāme bhuktvā vakraśatam jāpet ||
cūdhāvrate, the godāne vivāhe na ca doṣabhāk |
catūrtakānnam bhuktvā tu jāpedgūhyam tu pūrvavat ||
pākādiṣu kratiśvannam bhoktavyam pāvanam matah |
dvādaśaikādaśāhe tu bhuktvā | ghoraśata trikam ||
bhojyamannam trayanāntu sūdrānnam na kadācana |
śaucā ~~na~~ ssa cara samāyuktāśśūdrā ye samadyapāśśubhāh |
rudradhyānaparā bhaktā bhojyāste hyantya jā na hi |
teṣāmāmam prakartavyam snānācchuddhikihoditā ||

The Lord said:

If one takes food on the prohibited days such as astaka, purnasavana, he should recite vāma mantra 100 times; if the same kind of violation takes place on the days of annaprāsana and nīkrāma, he should recite vakra mantra 100 times. There is no defect if he takes food during the days of cūdāvata, 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 ~~or~~ during the days of pakayajña, 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 sauca and ācamana, ^{and} if they do not drink liquors ~~and wines~~, ^{From those people} 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 unbraked raw grains and vegetables can be accepted from them. Removal of impurity caused by their nearness or touch can be effected by taking bath.

Check
 verify
 in
 the
 appendix
 of
 the
 text

18-20(a)

477

Kimisāmāha vinirmuktā bhaktiācārānrita yadi ।
 bhōjyā s nyāpyantyaajā jātiḥ kastamārgē tathā spadi ॥
 bhuktivā s ghōrasahasrasya japedardhamakāmataḥ ।
 tatākā s s rāma saniklaptau devatāsthāpānesu ca ॥
 bhuktivā pañcaśatānyevam īśānasya tadā japet ।

Through intense devotion and good conducts one can be
 freed from three kinds of ~~affliction~~^{sins} - personal, verbal
 and mental. During the circumstances of miseries and
 misfortunes, if one is forced to take meals from ~~the~~
 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 (pond)
 to garden and icons etc, he should recite īśāna mantra
 for 500 times.

dvāvēṣṣ śramiṇo bhōjyau dvau cābhōjyau sthītāvapi ॥
 atrāpi trisatami japtvā pañcamasya visuddhyati ।
 bhuktvā sanya lingināmi sthāne sahasraṃ tatpaterjapet ।
 akāmato japedardhami tatsavami kāmato japet ॥
 akāmāt-kāmato bhuktvā tantrajñāissu vicārya ca ॥
 kartavyam śāstrasamsiddhami - alhavā gurubhāsitam ।
 mahāpātaka yuktānām prayaścittam bhavedguru ॥
 samānyapātakanāntu budhvāṣṭra kramamādiset ॥

Citi śrīmat- kīranākhye mahātāntre caryāpāde

(āsūcavidhirdvādaśah paṭalāh)

Vānaprasthas and ~~Sam~~ yatis 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 Ṛsāna mantra for 300 times. If one accepts the meals from the people belonging to other religions, he should recite Ṛsāna mantra 1000 times. If this has been done unknowingly, he should recite the mantra for 500 times. But if this has been done willingly, ^{by an initiated person,} 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 as 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 Rishi 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 ~~and~~ sins committed by a person.

(This is the chapter on defilement and purification, the twelfth of the Caryapada of the Kiranagama mahatantra.)

ATHA MAHĀPĀTAKĀDI PRĀYAŚCITTA VIDHIH

490

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

Gaudak.

viśeṣapātakānyatra sāmānyāni śhītāni kim |
prāyaścittāni tu yattesāmi kasya vā kīdrśāni vada ||

Gauda -

O, 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 are to be
~~for which sins~~ ^{for them?} undertaken? In which manner they are to be executed?
Kindly explain to me all these matters.

Bhagavān -

brahmahattissurāpānam steyam guruṅganāgamah,
 viśeṣapātakānyatra tad-yogāt-pañcamo bhavet ॥
 kṛtrā śkāmat dviyam sadyam gauṅgā japettadā,
 pītrā śkāmat-surām vāmam śivaharṁye japetsadā ॥
 kṛtrā steyamakāmāt-cāghoram pītrvane japat ॥
 guṁstrīgamanam kṛtrā śkāmadvaxtram japedvane ॥
 yogam kṛtrā samam taistu nagāgre pañcamam japat ॥

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 covetousness; the fourth one is defiling one's own teacher's wife; and the fifth one is ~~committing all these four~~ 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)

prakāśe kāmatastasmin lakṣāḥ utthya ca śuddhyati ॥
 akāmāt-sūrahāsyē ca ~~khavet-tattrāyutadvayam~~ ^{sahasrācchuddhirisyate} ॥
 kāmataśsurahāsyē ca ~~khavet-tattrāyutadvayam~~ ॥
 akāmataḥ prakāśe ca tattrāpsevāyutadvayam ॥
 guṇdrohāyute śuddhiḥ kāmatastu tadā na hi ॥
 dayāvān deśikastasya tadā kṛcchra purassaram ॥
 pūṇyāgāḥ prakartavyāś-śuddhistasyānyathā na hi ॥
 pātakatraya samyogāt-sāmānyo brāhmanāditaḥ ॥

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 ^{intentionally} against his preceptor, there is no possibility of atonement. However, due to the grace of the preceptor,

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

madyapānamī yadā śūdra dīkṣite svalpakam bhavet ॥
 svavṛttitvādyatastasya doṣastattra na jāyate ।
 niyamādghora jāpasya kartavyam saśatātrikam ॥
 gurustrīgamanamī yacca caturṇāmapi tatsamam ।
 gurudrohe śivadrohe tasmāt- tatpatanamī bhavet ॥
 kṣātrhādi pāṭhivamī gr̥hya tejoḍraṅyamī vinā khaga ।
 sadyojātaśatāschuddhiḥ- ākāmāt- kīrtitō yadā ॥
 pañcavimśatikō jāpah kartavyah kāmataśśatam ।

If an initiated śūdra drinks liquor, there does not occur 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 ^{preceptor} preceptor is as sinful as the commitment of Sivadroha. Surely, one goes down to the world of narakas on the commitment of ~~gurudroha~~ gurudroha. It is enjoined in the scriptures that if the materials

ghṛtājyādi gr̥hītvā tu lavaṇam śaṅkarādikam ॥
 akāmāt-kāmato vā | pi vāmadevam tu pūrvavat |
 nītikā tānakāmsyādi gr̥hītvā taijasam ca yat ॥
 dhenuñcāghorataśśuddhiḥ kāmākāmāttu pūrvavat |
 gandhā puspādikam yacca vāyavyam śrīyam eva vā ॥
 anadhroṣṭra gajāśvādīm - gr̥hya vaktram tu pūrvavat |
 kṣitīñca lingam śāstrañca gr̥hyeśam pūrvavajjapet ॥
 abhaksya bhaksane jāte guhyakasya śatam japet |
 akāmāt-trisatam vāmam japenmanvādi-varjanāt ॥

If those which belong to the gross element of water, like
 ghee, salt, sugar etc have been coveted intentionally
 or unintentionally, ^{the} vama 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, bell-metal,
 brass, etc and cows have been ~~taken~~ stolen
 intentionally or unintentionally, ^{the} ghora mantra is to be
 recited for 2500 times. If those belonging to the gross element of
 air such as sandal, flower etc, ~~and~~ women, animals
 such as ~~eggs~~ ^{or} camel, elephant, horse etc have been
 coveted ^{the} vaktra mantra is to be recited for 2500 times. On
 doing the sin of
 coveting land, linga, scriptures, one should recite śāna mantra
 for 2500 times. To alleviate the sin of eating the prohibited foods
 guhya mantra is to be recited for 100 times. If this has been done
 unintentionally ^{the} vama mantra is to be recited ^{for 300 times}, omitting the
 first syllable OM.

sankare sawapānāmi kramāt- brahmāni vā japet |
 jñātrā tvakāmatastvevam - ekamī vā 55 vartajet- varam ||
 nirmālya bhakṣane jāte aghoramayutami japet |
 aghorāntu na cānyasya kāmādyāgād- viśuddhyati ||
 rajasvalā na sambhāsyā | kāmād- guhyaśatami japet |
 kāmāt- pañcaśatami tadvat- parami nirmālya lainghane ||

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 nirmālya (which is to offered only to camodeśvara)
 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 Krcchra 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 nirmālya takes place.

nindāmi pramādatah kṛtvā śivasyānyatamasya vā ।
 japedīsam tadā śuddhyai ḡ śātamekantu yantritaḥ ॥
 dasārdhami trisatādauāk - bhavet- snānājjapeccchuciḥ ।
 tadūrdhvam pañcakami yāvacchatami naktami vidhīyate ॥
 tadūrdhvamupavāsasya trirātramayutami jāpet ।
 jñātraivami tadbalam jñānam jātibhaktim sahīṣṇutām
 etām vicārya tat- dadyāt- guru vā laghu vā svayam ।
 tadavaśyam prakartaryam- aṭhā vā guru bhāṣitam ॥
 nirṛstajāti samyoge kalpanīyami yathoditam ॥

Citi sūmat- kīranākhye mahātantre caryāpāde
 mahāpātaka- prāyaścitta vidhistrayodaśah pataleḥ)

If due to negligence or carelessness one happens to
 speak evil of Śiva 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 ^{to one} during day time, ^{he} ~~one~~ 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 conducts 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 ~~low~~ 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 Caryapada of the Kiranagama mahatantra.)

ATHA UPAPĀTAKĀDĪNAM KṚCCHRĀCARANA PRĀYASCITTAVIDI

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

Gaudeh -

nirastajāti samiyoge kāmākāmāt-kṛte sati ।

prāyascittam bhavet-tatkim - vada lokākhilāśraya ॥

Gaudeh -

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 |
 saurabhānda-parityāgāt- kṛcchrācchuddhir-nare bhavet ||
 kāmato yadi vā bhuktvā taptā kṛcchrāt- vārācchucih |
 kāmato yadi vā bhuktvā sakṛt- kṛcchrāti- kṛcchratah ||
 vāmadeva-japācchuddhiḥ parāko ṣṭe ṣṭhavā sakṛt |
 japtvā bhuktvā ṣṭha pāpema tadā ṣṣau tatsamā bhavet ||
 rajanī carmajamī kṛṣṇamī yadā vā mandire sthitam |
 bhānda-tyāgāt- yathā śuddhis-tyāhāt- pañcaśahasrikā ||

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 kṛcchrā. Then only he can attain purity. If one has eaten the prohibited foods intentionally, he must observe what is known as tapta-kṛcchrā for the sake of purity. On taking meals during the prohibited days and on eating prohibited foods, he must observe kṛcchrā vrata or atikṛcchrā vrata in order to be delivered from the impurity of sin. If not in this manner, he shall

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

yadā bhuktvā hyakāmādvā kiṣṇe ghoram japet-tryaham |
 kāmādvā drigunam karma sakṛdyogādviniṣmitam ||
 akāmādvā śtha samyogāt- cāndrāyana vidhistatah |
 bahudairasikā yogassamjātaḥ kāmato śpi vā ||
 tadā cāndrāyanam kāryam vārinā kevalena tu |
 prānikhimsātmake pāpe śataghora japācchuciḥ ||
 kāmākāmakṛte vā śpi ghorasya daśarūpakam |
 samyak- vicārya tam jñātvā dadyācchuddhaḥ 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 ^{the prohibited foods} 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 cāndrāyana vrata
 to extirpate the defilement. For the defilement
~~caused~~ occurred on contact with bahudairasika
 intentionally, he must observe cāndrāyana 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 rūpakas to
 Aghora Deva. He should henceforth be kind towards all
 beings.

Garuda -

Bhagavan kidrshah prokto krcchro / nyastapta samijnakah |
atikrcchrah parakaśca cāndrāyana vidhiśca yah ||

Garuda -

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

11-12 a

Bhagavan -

ekabhuktam tryahamī kāyam tridivairyadayācitam |
tryahamī ca naktabhujitvam tryahamī syānmārutāsānam ||
svamī krcchrassamākhyātaḥ prajāpatya iti smṛtaḥ |

The Lord said -

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

126) - 15 a

tryaham usnam pi bhedvari tryaham syat ksirabhojanam ॥
 tryaham usnam ghritam pitra tryaham cetkevalam yada ॥
 taptakrcchrasamāxhyāto hyatikrcchramataśśrue ॥
 ksirasya tripalam pānam divasānyekavimsatih ॥
 atikrcchrasamāxhyātaḥ parakañca nibodha me ॥
 dvādaśāśham nirāharāt - parāka iti smṛtaḥ ॥

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

~~andāśāham nirāhārāt parāka iti smṛtaḥ ।~~

māsārdham grāsavṛddhiśyācchukle hrāsasitētare ॥

cāndrāyanamiti proktam jalādevajalātmakam ।

snātva snātva japah karyo mandire, pyathavā bhikḥ ॥

samāptau trividham karyam bhōjanam śāstraceditam ॥

Citi sūmat- Kiranākhye mahātāntre caryāpāde

kṛcchra śś caranavidhiścaturdaśah pātalah)

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. ~~etc.~~ C say, in temple and ^{other} 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 caryāpāda of the Kiranāgama mahātāntre.)

ATHA ĀCĀRYĀDISNĀNA BHOJANA VIDHIH

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

499

Gandah -

gṛhe snānami kathami kāryami bahissnānami yathoditam |
śāstroktami bhōjamami kāryami dikṣitāstakatham vada ||

Ganda:

~~Ganda~~ - 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

ṭṣatkaṇḍayutamī piṣṭamī ghaṛṣaṅca rajanīyutamī ।
 tenodvartanakamī ~~siddham~~ snigdhamī gṛhasṭhasyoditamī śubham ॥
 aharīṣṭamī bhavetpiṣṭamī gocharo vā tapasvinaḥ ।
 tayorabhīyudito śhyānigo dvayorāmalakodakam ॥
 snigdhamekasya tatkāryamī dṛtīyasya tu kevalam ।
 punarśnāyāt-purokṭena vidhānena gṛhe 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 ^{to the} ~~into~~ body.

Or the ascetics may take bath with āmalaka-water only, ~~ex~~ avoiding the besmearing of flour-paste. C, Garuda I.

A house-holder can take bath inside the house even in a manner prescribed for the ceremonial bath.

kintu tatra viśeṣo 'syaṁ kartavyaṁ dehamājanam' ⁵⁰⁰
 mṛdam prakṣipya tadbhāṇḍe bhāvyaṁ tacchivatīrthavat ॥
 evaṁ snātvā 'sya samihārah kāryassvahr̥di pūrvavat ॥
 bahissnātvā vidhāyantu dhanī kauśeyamujjvalam ॥
 kāśāyamaṭhava śuklam gr̥hasthāsyoditamī punah ॥
 yāvacccharvārcanamī tāvāt- gr̥hināmī niyamo bhavet ॥
 savadā samiyamah kāryo vatināmī sauca pūrvakam ॥
 bhoktavyamī coditasthāne kṛtā pītho dīne dīne ॥

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 identify~~ ~~the~~ ~~water~~ ~~by~~ ^{transmit} ~~transmitting~~ the power of specific mantras into the water thereby making it as Sivatīrtha. 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 over~~ water ~~remain~~ left-over inside the vessel.

Harim.

Having taken bath ^{inside the house,} ~~outside the house (or inside)~~ 501

The initiated house-holder, if he is a wealthy person, shall wear ~~to~~ a lustrous silken cloth. It is said that he can also wear linen cloth or white garment. Then the house-holder should observe^{to} the necessary religious austerities until his daily worship of Śiva gets consummated. Vratins (ascetics) should have a perfect control ^{over} of senses and should maintain penury augmented by śauca (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.

9-13 (a)

502

pītham taddesikāntu kartaryam lakṣaṇānitam |
 sat-trimsadāṅgulam pītham gurvā trimsadāṅgulam ||
 sādhakasyāṅgulānyastau putrakasya tu vimśatih |
 kartaryam samayāṅgulya caturvimśat-tadāṅgulam ||
 catuśtridyeka-rekhāṅkam gurvādi samayāntakam |
 bāhyavaktram mṛdā ^{kāryāt} ~~kāryam~~ - sammūkham yogapīthavat ||
 tadavat-pīthāni kāryāni kintu tattārdha vistaram |
 vistārasya trikāgene pāśaḥ kāryastrikonataḥ ||
 trikonaścaturāśnā vā pādūkāssyussamā dīdhāḥ |

The pedestal of the preceptor should have been
 embellished with various kinds of designs and carvings.
 The pedestal should be 26 angulas in ~~length~~ or
 30 angulas in length. For sādhas and putras
 pedestals ~~should~~ ^{shall} have a measurement of 28 angulas;
 and for samayī — 24 angulas. All these pedestals of
 different ~~is~~ measurements should have been decorated
 with carvings of four lines, three lines, two lines and
 one line respectively. The ~~outer~~ ~~is~~ upper surface of
 the pedestal (of preceptor) should have been made

so as to appear glossy like yogapīthā. The breadth of each pedestal should be half of its length. With a thickness about one third of the breadth, paśas (border design) should have been carved in triangular forms. The base (^{short}~~small~~ leg) of the pīthā may be in triangular or rectangular form. All the four legs should be strong and with equal height.

guruh kūrāṁkhaśṭhitrā putrakah paścimānanah ॥
 sādhaḥo dakṣiṇāvaktas-samayī cottarāmukhaḥ ।
 bhunakti sādhakam tyaktvā mukhyavṛttena bhāvataḥ ।
 bhājanam yadgurorhaimam nauḥyam syāt-sādhakasya tu
 tāmrakam putrakasyuktam lohajam samayārthinah ॥
 abhāvāt-tāmrakam vā kāmśyeḥnam na hi dāpayet ।
 abhāvāt-kāmśyajam proktam ghraḥajam tu tatsamam ॥

The preceptor should take meals, being ^{acing east} east-faced.
 Facing the direction of ^{the} west, ^{the} putraka should eat; facing
 the direction of south, sādhaḥa should take meals; and
 being north-faced, samayī should eat the foods.
 With the exclusion of sādhaḥa, all other three persons
 should strictly adhere to this injunction. (At times,
 a sādhaḥa shall take meals facing other directions also).
 The preceptor should use ^a golden vessel; sādhaḥa-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~~ ^a copper
 vessel also is not available, brass-vessel can be taken
 after purifying it and consecrating it with ~~the recital of~~
 aghora mantra.

śarāvamī padminīpatramī śākajamī brahmarīksajamī
 rājīvotpalarambhōtthamī madhūkamī pītarīksajamī
 patramī sanigrhīyā bhōktavyamī ekamī tesāmī yathēcchayā
 patrānī bhīmmarūpānī bhōjane varjayet-sadā ॥
 erandāśvatthā-kurwarkā - paśācā tarūjamī tyajet ॥ -

of not metallic vessels, platter or shallow dish.
 leaf of lotus-plant, leaves of trees like leaf, fig,
 plantain, madhūka 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 paśācā trees should be avoided.

tadūrdhvam śhojanam kāyam - āpoṣana puṣṣaram ॥
 brahmākṣareṇa tam japtvā tyakṣareṇānnameva ~~ca~~ ^{ca} ॥
 saprānādi vibhāgena kṛtvā pañcāhuteḥ kramāt ॥
 maunamāsthāya śhoktāyam sādhakādi trayeṇa tu ।
 śhoktāyam brahmunā yadvat- ācāryeṇa yatheccchayā ॥

After placing a suitable vessel or leaf on a the
 consecrated ground, food is to be served. One should
 begin to eat after doing the precursory activity
 known as āpoṣana. He should consecrate the food
 by reciting brahmākṣara and trayambaka mantra
 (or Mrtyuñjaya mantra). He should ~~take~~ ^{swallow} a small
 quantity of food five times as ~~if~~ ^{an} offering of ahutis
 into pranāgni reciting the mantras of prāna, apāna,
 vājāna, udāna and samāna. Then observing strict
 silence sādaka, putraka and samayī should eat
 the food. The preceptor, seating himself majestically
 like a lord, should take the meals.

tyaktvāḥ gramī ca na śākādyamī laṣunālābukādikam |
 matsya-māṁsādikamī caiva bhakṣyamī yacca virodhakṛt ||
 pātre prapatitāmī bhōjyamī svayamī kṛtvā na bhakṣayet |
 yathā paraṣparaṣpaṁsō na yathā vipṛuṣō na ca ||
 ksudraprāṇī samālīdham tyaktvā tadbhōjanam bhavet |
 ucchistōpakṣate pātre kānyā śuddhiryathoditā ||

Edible green leaves should not be relinquished.
 But garlic, alāhuka (bottle-gourd ~~or~~ ² ~~broccoli~~),
 fish, fleshes, etc - are to be avoided. Eating ^{of} these
 things is contrary to their religious observances and
~~conduct~~ ^{quests}. 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 ucchistā should be cleansed then and
 there according to the procedure declared in the
 scriptures:

25-26

509

bhuktvaivami vāmapādashāmanigushtham vārinā plavet |
 dakṣahastasamulthenānigushthonādho-mukhena tu ||
 rocayedātmatattvam tu pranavādi namontakam |
 bhuktvācanikramanam kuryāt- pīthe copavaset-punah ||

Having eaten the food in the prescribed manner, one
 should sprinkle water drops on his left toe. ~~21~~
 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 ānmatattva by reciting the mantra
 of ānma ~~begin placed~~ which begins with
pranava and ends with namah. After finishing
shojana, ^{the preceptor} ~~one~~ should be moving about slowly
 for a while and then take rest seating himself
 on another pītha.

sugātramī tatprakartirjamī catuṣpādayugamī gurorḥ ।
 simhāsamamī karāyāmamī tatpādochchrayakalpitam ॥
 vistārāṣṭamaśhāgena mātṛkānī prakalpayet ।
 aṣṭāṅgulocchritamī kāyamī - upadhānamī sugātrakam ॥
 mṛducarmābja-madhyāṅgamī vṛttamī vā caturāśrakam ।
 pādāssuvartitāḥ kāyāsssthūlamūlāḥ kaśōdarāḥ ॥
 sthūlāgrāśca-triśhāgena samamānam vibhāgataḥ ।
 samikṣepādīdamākhyātāmī - ācāryasyāśś sanamī śūlham ॥

The pedestal to be used ^{by the preceptor} for taking rest should be with a well-built structure furnished with four legs. It should be like a ~~thron~~ throne having a length of one hasta. Its height should be one fourth of a hasta. Mātṛkas are to be fashioned on its surface within an extent equal to one by eight parts of its breadth. ~~Can~~ The upper surface of it is to be furnished with upādhāna (cushion) which should be with a well-formed structure, its height being eight aṅgulas. ~~Can~~ 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 ^{have been} be constructed in a splendid manner. The upper and lower ~~to~~ sections of the legs

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

itaresāmi yatheccchāto yathā vā vihītam guroh |
 guṇnāṅgā sthitenātra dūradesāmi samāgatāḥ ||
 sambhāṅgyāste yathā proktās- siddhācāreṇa yatnataḥ |
 svapet-pūvāsīrāśśayyāmi- althavā dakṣiṇā śīrāḥ ||

Others should be seated as directed by the preceptor.
 Sitting on the throne-like peṭhā, 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.~~
 * ~~Another explanation on direction~~

sā catuṣkara dūrghāṣyāt - vistāṣyāttadardhataḥ ।
 tatsamañcopadhānamī syāt - dvādaśāṅgula vistṛitam ॥
 tasyāmi svapet - grhastastho yastapasū vātapaṣṭhitaḥ ।
 sañjāto vāgyatastasya proktā mukhya-kati-trikā ॥
 etatprasāṅgataḥ proktami bhōjanami pūrvacoditam ।
 tacca kāyamī yathābhāvāt - parocchistami vivarjayet ॥

citi sūmat - kīranākhye mahātāntre caryāpāde
 ācāryādisnāna-bhōjana-vidhiḥ pañcadaśaḥ paṭalāḥ)

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

(This is the chapter on the rules pertaining to bath and food with regard to the preceptor etc, the fifteenth of the caryāpāda of the Kīranāgama mahātāntre.)

ATHA UCCHIṢṬASPARŚA VIDHIH

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

gandah.

parasyocchista-samsparso yadisyādeva tatra kim |
pātrasuddhirapi proktā noktā tāñca vada prabhō ||

gandah-

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-dikṣitasprṣtas-tadā śś camya śucirbhavet ।
 ācamyādikṣitasprṣtas-svajātyeśam śātami japet ॥
 samūpe dikṣite sprṣte bhavecchuddistu pūrvavat ।
 tasmin-nadikṣitasprṣte japet snātvā śātadvayam ॥

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 Īśāna 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.

tatammantram japet-sparsāt-sahasrāni dasāiva tu |
 pañcamasya tu mantrasya japet-tasyā vicāratā ||
 kṛcchrādghora-japah kāryo | yutaścandāla-saṅgamāt |
 jñātrā-jñātrā yathāsparsāni 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 Tisāna 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 ^{by} the polluted persons.

pātraśuddhim smṛsvaitāmi sparsāśca vihitaḥ khaga |
 hema-raupyādi-pātrānāmi vārinā śuddhirisyate ||
 śaṅkhaśudṭyādi-śuddhiśyāt-tūṣairvā mathitena vā |
 bhāsmānā kāṁśya-śuddhiśyāt-tāmramamlena śuddhyati ||
 ucchiṣṭa-likṭa-pātrasya vṛtiresā mayoditā |
 prokṣya śuddham tyajeddaive ucchiṣṭocchiṣṭabhājanam
 bhraumādi-venu-pātrānāmi-gomayaistoya-ghaṣṣanā |
 dāruje-lohasṛṣṭānāmi vārinā śuddhirisyate ||

Then, listen to the purification of vessels ^{as and when} when they get stained. Vessels made of gold, silver etc are to be purified through sprinkling of water. Vessels (or any other objects) made of conch-shell, nacre etc can be purified by cleaning ~~it~~ them with husk or chaff. The brass vessels can be purified with ~~ashes~~ ashes; the copper vessels can be purified with sour 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 divinical 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.

carmanāmi rajjuvastrānāmi śuddhiśśyāt-ksāravānā |
 śuddhiścodaka- bhāṇḍānāmi payagnikaranātmikā ||
 tṛṇādikaṅca yatkiñcit- kāṣṭhāmi tatpraksayecchuci |
 ullekḥād bhūviśuddhyeta - tathā gomaya marjanāt ||
 sapindā-saucakāmi bhāṇḍāmi tyajem- mṛdvenujāṅca yat |
 tadannirmālya-samisthāṅca rajasāhi viśuddhyati ||
 śeṣasya pūrvavacchuddhir- vāstraśuddhir-jalair- bhavet |
 ācāramācarecchāvam śāstroktāmi gurubhāṣitam ||
 tadavasyam prakartavyam- anyathā patanam bhavet |
 guvāṅthāmi nityahānirya - na doṣāya yatastatah ||

citi śrīmat- Kīranākhye mahātāntre caryāpāde
 ucchistasparsavidhiśśodasāḥ pātalaḥ)

Garments made of leather, ropes etc are purified
 with kṣasma and water; vessels meant for water-storage
 can be purified by payagnikarana. 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 (ullekḥana)
 and smearing with cow-dung. ~~Earthen~~ Earthen or rattan
 vessels ~~meant~~ for to be used for sapindā and āśuca

should be abandoned on pollution. The vessels placed on nirmālya (remains of offerings to a deity) can be purified with āhasma. Other articles are to be purified as before. Ordinary garments ~~are~~ 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). Atonements that occur daily are to be atoned for. On observance of these expiatory rules, violations do not become productive of evil effects.

(This is the chapter on the rules of purification of left-overs, the sixteenth of the Caryapāda of the Kiranāgama mahātāmbra.)

ATHA NITYAHĀNI-PRĀYASCITTA VIDHIH

520

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

Gaudāh

nityahamiryadā deva prāyascittantu tatra kim |

annam kākādibhir jagdham tadā tatraṅpi kim bhavet ||

Gaudā -

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

Bhagavān

521

śatajaptāda jācchuddissāddya^{ṛya} lopaistu dīksitaiḥ ।
 nitya hīne jāpedisāmi śatamekantu deśikāḥ ॥
 bahudairasike bhramāṣe hyuparāso bhavet khaga ।
 sahasrami pañcamasyaiva japtavyam sarujā 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
 sadyojāta mantra 100 times. On the occurrence of
 deprivation in daily activities, the preceptor should do
 japa of ^{the} Īśāna mantra 100 times. If defilement occurs
 on account of bahudairasika, he has to observe a fast.
 Essentially he has to do japa of Īśāna mantra 1000 times
 with all diligence, when he gets diseased.

4-6

nīrujo deśikasyātra bahudaivasikā kriyā । 522
 nastā yadāsyute dve tu japtvā śuddhistryahātmikā ॥
 dūrāya tasya dātavyam kevalasyāyutadvayam ।
 sahasā yasya vā pañcasahasrāṇi dine japah ॥
 kartavyo ghorasamjñāsya japah kāryo yathārthatah ।
 athā ॥ cāryavaco gr̥hya tadavasyam bhavet-khaga ॥

please
clarify
is

If the preceptor, who is not diseased gets defiled on account of his activities concerned with bahudaivasika 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.

śvakākā ṣṣ liḍhamannantu svalpam tyājyam tu deśikairḥ |
 dronādhakapramānam yadā liḍhami ca na santyajet ||
 grāsamātram taduddṛtya prokṣya vāmena suddhyati |
 śuddhiryā jāsatam japtvā śvakākā ṣṣ liḍha bhakṣane ||
 kṣkalāsāhi-mandūka-sprṣtam hydrogākāraṇam |
 śvāsakāśakaraṅjṣtam bidāla-nakulādilbhīh ||
 tairbhukte ca śatācchuddhiṣṣnātvā gavyājya bhakṣanāt |

The food licked or scraped by dog, cow, etc., if it is
 of a small quantity, is to be abandoned by the preceptor.
 But if the food is about to a measure of drona 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 ~~the~~
 lizard (~~cat~~, chameleon, snake, frog etc) is productive of
 heart-diseases; likewise, the food licked by cat, mongoose
 (rickneumon) 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 pañcagavya along with ghee

Garuda -

trayokto dikṣayā mokṣaḥ prāyaścittaiḥ kimatratāiḥ ॥
prāyaścittam sadoṣāṇām dikṣayā kinkṛtam vada ॥

Garuda -

It was told by you that release is accomplished through initiation. But, for what purpose ^{have} these expiatory rites ~~have~~ been ordained? If it be said that these are for those who get polluted with impurity, then what is the ^{effect} ~~use~~ of initiation?

(Initiation becomes futile)

10cb - 14

tadyathā kṛṣṭyupāyena sādhitam tu mahatphalam ॥
tathāpi nakṣaṇaistānhi taissadbhiḥca narairdhrumam ।
kriyate ś dyāpyarajñātām tadā suvam pralupyate ॥
evam sudikṣā mokṣasya sādhitāḥpi phalāśrayā ।
tathāḥpi nakṣaṇīyāḥ saū prāyaścittādibhiḥ pumam ॥
kṣetāe kṣiptām yathābījām yadvattoya vīradhanam ।
paripākāt-~~ph~~ phalam tatra tadranmuktisca dikṣayā ॥

The Lord said:

As far as cultivation is concerned, greatest effects are achieved by employing various means. Likewise ^{the} 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 ^{knowing} 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
^{an} kind can be accomplished through dīkṣā, it is to be
^{guarded} guarded and protected by the ~~si~~ ~~rites~~ acts like
 penitential 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
 penitential activities, yields the final beatitude.

alhava sādhitairmantrairh pāsāṅsoḥādilkih kṣanāt |
 mucyate mantrasāmarthyat- viruddhatvāt- kriyā na sā ||
 tasmāt- tatpratipattayami phalamatirodḥavam param |
 niyuktaste | pi kuvanti karma yaddveṣabhūtarat ||
 tat kriyākāriḥṣiddhaiscāmnāyasthivilivantiḥ |
 savadhā nāsti tadvastu mantrairyanā prasāddhyate ||

citi sūmat- kirāṅghe mahātāntre caryāpāde

nityahānīprāyaścittavidhiḥ saptaśaḥ paṭalāḥ |

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 Mantrāsvaras. Mantrāsvaras execute the will of
 Lord like the actors who appear in various ~~appa~~ 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 mantra
 yoga

This is the chapter on the rules of atonements, the
 seventeenth of the Caryapāda of the Kirāṅgema mahātāntre)

ATHA ŚAIVAVRATĀ ŚŚ CARANĀ VIDHIH

(Then, the rules for observing Saivavratas)

gandah -

sādhakah putrako vā śpi samayī vā śtha desīkah |
anyadesāgatā hyete sambhāvyāstu katham vada ॥

ganda -

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

jñātrā śś cārah prakartayas-sa ca samiskāra pūrvakah |
 sādhakāditrayam yacca sadyojāta kalātrayam ||
 kalātrayam kalamekāni guruseṣam vadet-kramāt |
 dvijādya guru vāsya-sprśedaniguṣṭhakam tathā ||
 anguṣṭha-tarjanī-yogān-madhya mānguṣṭha yogatah |
 syāt-tadaniguṣṭhaka sparśo - vaktrādi kramayogatah ||
 pañcamābdād-gurubrūyāt-evameṣāmi kramasthūtiḥ |
 ityevam śaivamārgasthās-svātmīyāni śāstracoditam ||
 kurvanti ye yathāśaktiā - prāpnuvanti sthiram phalam ||

Citi śrīmat-kinanākhye mahātāntre caryāpāde

śaivavratā śś caraṇa vidhirastādasah pātalah)

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 (samiskaras). ~~For the in the the~~
 Initiates belonging to the group of sādhaṇa, putraṇa and samayī
 should be instructed on three, ~~two~~ kālā mantras, two
 kālā mantras and one kālā mantra pertaining to sadyojāta
 respectively. The preceptor and dvijas (initiated persons)
 should touch the thumb with little finger, ^{and touch it} forefinger
~~with~~ middle finger, and ring finger with the thumb in
 due order, during the japa of vaktrā, aghora, vāma
 and sadyojāta mantras respectively. After the completion

of one year the preceptor should ~~give~~ ^{teach} the ^{ne} homa Īsāna
 mantra. Then these mantras have a particular order of
 instruction. These rules are to be observed by the
 votaries of ^{the} Saiva path according to their own
 scriptural declarations. Those who observe these
 rules according to their capacity and will of mind
 attain everlasting beneficent results.

(This is the chapter on the rules of observing Saivavratas
 the eighteenth of the Caryāpāda of the Kiranāgama mahātānta.)

ATHA SĀDHAKA VRATAŚCARANA VIDHIH

(Then, the chapter on the 2 rules of observing
sādhaka vratas)

Garuda -

samayīśutayoścāpi deśikasya mahesvara ।
eṣāṁ vrttissamākhyātā sādhakasya bravīhi me ॥

Garuda -

O, Lord, ^{so far the} ~~so far it was clearly explained~~ about
the vowed observances of samayī, putraka and deśika
were clearly explained. O, Great Lord! now kindly
explain to me about the observances to be practised by
sādhaka.

Bhagavān -

2- 4

532

sādhakassātiriko dhīrassahiṣṇurmantradhīrvarah ।
 apradhṛṣyo mahāprājnassamalostāsmakāñcanah ॥
 udyukto komanisthasca japadhyānaratassadā ।
 uighnaprotsārame kalyo vratanisthassemasśucih ॥
 sasahāyo vanami gatvā vratacaryām samārahhet ।
 asahāyo yadō tasmīn susahāyah kamandaluh ॥

The Lord said:

A sādhaka should be virtuous and courageous; he should have the mental vigour 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 highest 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 karmas, always being delighted in ^{doing} 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 Sadyojāta 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 sādḥaka and by the other three kinds of sages also.

kamandaloryathā pīṣṭamī svarūpamī sṛṇu sāmpratamī ।
 kāryoṣṭāṅgula vīstānamī dīrghamī syāddvādaśāṅgulam ॥
 vīstārat- dvyāṅgulamī gūvamī dīrghamī syāccaturāṅgulam ।
 vṛttamī syādanigulāḥ kāryamī caturbhīṣca pravartanā ॥
 aṅguṣṭhāvartikamī kāryamī suśīramī tasya madhyataḥ ।
 asau dvyāṅgulamānena kāñcī tasya paribhramāt ॥
 aparāṅgula vīstānastasya kāryassuśobhitāḥ ।
 sāsālastambako vā syādevamī kṛtvā vratam caret ॥

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 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 ~~2~~ at its middle portion, with a thickness of one angula.

Around its shape a girdle is to be provided with
 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 sālā^(r) or tambaka. Having taken a kamandalu
 of these specific lineaments, he should commence his vrata.

~~* picture would be helpful.~~

jatāmakuta sātōpamī śūlakatvāṅga lāñchitam ।
 śuddhami mundārādha-samyuktam trilōcana-kṛtōdaram ।
 vyāghra-carmāmbaramī śāntamī raudhravratamidamī śubha
 kamīśṭhasya bhavēcchuddhir-māsaiḥsadbhīrihottamā ॥
 madhyā māsaicaturbhīśca kṣudrā māsaistrībhīribhāvet
 vratamapravarāmī raudhamī tatsiddhau sakalamī punah
 kāryamī mantravratamī siddhyai sādhakairnānurūpatāh ।
 grahanamī yāgapūrvantī mokṣanañca tathā bhāvet ॥
 suvratam deśikenāśpi kartavyamī pūrvavat-khaga ॥

Citi sūmat-kīranākhye mahātāntre caṅyāpāde sādha-
 vratāḥ ścarana vidhīrekoṅnavimśatīh patalāh)

x

Majestically adorned with the crown of jata, he
 should hold trident and khatvāṅga. The khatvāṅga
 should be pure furnished with the treble eyed half-skull
 the sādha, attired with tiger-skin and appearing
 with serene tranquility, is to observe the most
 auspicious vrata known as Raudra vrata. By observing
 this kind of vrata one can attain purity comparable
 to Śiva's 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 ^(*)no so significant one as the earlier. To observe this kind of vrata one should again become energised with mantra keles. For the ~~same~~ ^{sake} of accomplishment, ~~re~~ according to the rules as enjoined in the scriptures, mantravrata is not to be observed by a sādḥaka. As the commencement of this Raudra vrata, is to be preceded by a specific yāga, so also its deliverance (vratamotsava) also is to be preceded by the specific yāga. Even by the preceptors, propitious vratas are to be observed as explained before.

(This is the chapter on the rules pertaining to the practice of sādḥaka vrata, the nineteenth of the Caryapāda of the Kiranāgama mahātāntṛa)

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

gandah

bhagavan yat-traya deva gurosvārtham vratam bhavet |
vidhānam tasya kim deva brūhi vistarato mama ||
japaśca sūcito deva trayā naktassavistaram |
kasmin kāryam katham vāspi tacca brūhi guruvratam ||

Gauda-

O, Lord, you have stated about the ~~ved~~ vratas to be
observed by a preceptor for the sake of his own spiritual
enlightenment. ~~What~~ Kindly explain to me its ~~prose~~ 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 guruvrata is to be observed?

Bhagavān -

suvratam deśikasyaiva tadanyasya bhavenna hi |
 paśatrayamadhāśāyī caulhūnācīta bhōjanah ||
 maurjādīnākṣasūtrī ca trissnāyāt - kuśabhrcchucih |
 trayodaśam jāpenmantram juhstyastāśatami śatami ||
 sahasram mūlamantraṣya pañcagavyam tato n̄tatah |
 pibāṅsam sctirātrantu yāvaccuddho bhavet vati ||

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 comforts) for three fortnights he should take caru (cooked food ~~that~~ used for oblations) during night. He should wear the girdle of darbha, ajinā and akṣasūtra. Taking baths three times a day, he should always maintain purity ~~having~~ wearing a paritra-ring in his ring-finger (Canāmika). Having done the incantation of mūla-prāsāda-mantra he should offer homas 108 or 100 times. He should recite mūlamantra for 1000 times, taking pañcagavya continuously for three nights. By doing so the preceptor who observes ~~the~~ this type of vrata becomes ~~exceedingly~~ ~~completely~~ purified.

~~* At the end of the text~~

gr̥hinoṣ pi vratam kintu vratamanigam tapasvinaḥ ।
 pāśākṣoḥena nirvānam tatksāntasya prajāyate ॥
 anyārthasiddhayo yāśca sucirmantrodbhavā mata ।
 vratādbhavatyasandeho mokṣasvalpena siddhyati ॥

If ~~the~~ vrati (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 benedict 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 japah kāryam^h kṛtvā snānami yathā vidhi |
 mahasīmāsāne tīrthe vā vane vā girigehvare ||
 vijāne va janākṛte samitpuspodakānṛite |
 sthāne kṛtvā japah kāryah kṛtvā lingaparigraham ||

Incantation of japa is to be done by a sādaka after he has taken^a 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 ~~then~~ done only after taking^a bath or after doing the worship of Sivalinga.

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.

~~the~~ ~~possibilities~~ ~~explain~~ ~~is~~ ~~more~~ ~~defini~~
~~what~~ ~~a~~ ~~is~~, ~~what~~ ~~it~~ ~~consists~~ ~~of~~ ~~so~~ ~~the~~
~~could~~ ~~opposite~~ ~~the~~ ~~effects~~ ~~being~~
~~needs?~~

uttamāni madhyamāni siddhīni adhamāṅca sṛṅṅṅṅra me |
 lokālokānuyāyitrāni cakravartitvamuttamā ||
 anyat-dhānavilambādī madhyama siddhīṅsyatē |
 vāsīkarana vidvesastambhānādyaḥ | dhāmā matā ||
 kurute japa matrena sādha ko nātra samśayah |
 uttamāni siddhīmanuicchet - prasāngam varjayet - tadā ||
 svayamevopatis! the ta yatastasya balāt - khaga |

Now, listen to the nature of the effects of uttama, ~~madhy~~
 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 (vāsīkarana)
 causing enmity (vidvesana), causing ~~the~~ 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 ~~to~~ intense diligen
 he can ~~at~~ achieve the supreme powers.

17(b) - 18(a)

545

Garuda -

uttamā siddhayo yāstu madhyamāśca sṛtā mayā ॥
 katham itā devadeveśa yāḥ proktāḥ kṣudrasiddhayaḥ ॥

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 -

kumbhat-putāntago deva śatrunāma-samanvitah ॥
 kṛtvā pretavane kṛddhah kūrādkkundasamisthitah ।
 asy asthyasṛinimbakomena kṛṣṇādhyānābhīsamisthitah ॥
 apīndraguptam tacchatum yamaveśma nayet-ksanāt ।

The Lord said:

The mantra-pallava known as kumbhat is to be joined with
 the last syllable of the enemy's name. ^{With} ~~Having~~ an intense wrath ~~in~~
 and being in the crematorium, sitting by the side of fire-pit 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.

kumbhat-dvayasya madhyasthah kradho dvesya samanvitah ॥
 dvesakrt-siddhirabhyasat - viruddhami jataramabhik ॥
 mshat-vahnigate kunde kradhascotkutikasana ॥
 kamadevamapi stinami tatksanat-dvesatami nayet ॥
 kumkaradyanta sanikrdhas-sadhya gotra samanvitah ॥
 sthamuni stambhayate sigrhami sanyami vai parsisañcayan ॥
 padantami vayubijami syat - trirabhyasam sivadikam ॥
 kakolukadalairhomat - uccatanakaram param ॥
 kunde vayurya samijnē ca dhūmradyānāccarāsanāt ॥
 preyagotra samāyuktami yojanānām śatami nayet ॥
 om namo madhyamo deva sadhya tantrotta varnadhrt ॥

The mantra-pallava is to be placed between the name
 and sadhya (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 other. He ^{being seated in utkutikasana ()} should offer these materials
 into the fire-pit, ~~the does~~ he. By doing so he can effect
 enmity between husband and wife even though they are so
 affectionate as kama 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 ~~nama~~ 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 carāsana~~ the sādhanā can effect
 the magical power, known as uccātana. Seating
 himself in carāsana 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 uccātana.

ākarṣaṇe divaḥkhyāsāt- hrīṅkāraṅkuṣa yojamāt ।
 komaṣṭra pascīme kunde samiddhīḥ khādirādibhīḥ ॥
 ākarṣayetstriyaṃ divyāṃ viriñcārapī gehataḥ ।
 varuṇāṇa putāntastha lābhāṃ cāpyāyate dhṛvam ॥
 dūrva-ksīra-samāyogāt- pustīkrījyāyate narah ।
 āgneyadhāraṇāyukto mantrenāpi tadātmakah ॥
 agnivaṇnaputāntastho hyagnijvālāyate śivah ।
 tasmādevaṃ prayogācca vāstvarṇo visargataḥ ॥
 repham catuṣṭaye yogān- nirbījo bījasāñcayah ।
 vātārohe prasādena binduyuktena yojitah ॥
 kṣetrami prāyādrasādurdhvam vāyudhyāneritah pumān ।
 viśahānassa evoktah kintu sarga samanvitah ॥
 naivāḥḥḥ pnoti viśamī sthānāt- visargānta samanvitah ।
 siddhakarmāṇi kurute ksīpramastāśātena tu ॥

In order to effect 'ākaraṇa' the mantra-pallava
 known as 'hrīm' is to be placed in the beginning and at the
 end. One should do the japa of this mantra and offer komas
 in the fire-pit formed in the direction of west, ~~and~~ making
 use of the faggots got from khādira 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. ḥḥ

varuṇāna is added to the particular mantra, with all certainty the desired ~~effect~~ result can be effected very quickly. On doing homas making use of diwa soaked with milk, the aspirant becomes efficacious in bringing forth nourishment, ~~and~~ ^{and} wealth (pusti). 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~~ ^{blazes} of fire on the desired place or objects. Keeping the same form of mantra, he should combine vastu-bija and visarga to it. ~~with~~ ^{can also be done.} The addition of nepha and the fourth svara. The mantra can be recited without ^{the} seed letter or with bunch of seed-letters. ~~with~~ ^{the} Through the grace of Lord Siva, he should add bindu with the letters pertaining to earth, water and wind. Meditating simultaneously on the the prescribed forms of earth, water and wind he should do jap. By doing so he becomes endowed with visahāna as the result of which he never get affected by poisonous beings or substances. Through the employment of ^{the} mantra with visarga and by doing japa 108 times, he shall be able to fulfil all kinds of the most beneficent activities.

33-37(a)

550

saptarātrāttu siddhoṣṭi layadhyānādi varjanāt ।
 pūvasevāmi vinā savamī yaḥ karoti phalam śulham ॥
 tasyopāyamī pravakṣyāmi samsāre durbalāyite ।
 esadevo dahatyāśu pāparāsimī susāñcitam ॥
 satatamī cintyamānoṣyamī śivaścintāmaniryathā ।
 snānusamī dehamāsthāya lokayātrāmī yathāgrahak ॥
 kurute tattathā sambhū - mantramāsthāya bhaktitah ।
 pratyaḥamī yasmārecchuklamī kavītvamī vāḥ pyarogātām ॥
 medhavitvamī priyātvamī ca saubhāgyamī cāpnyādyaśah ।

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 ^{if}
 he is not qualified ~~and perfect~~ through the prior practices.
 Now I explain to you the means of greater achievements
 which are not ~~to~~ 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 Śiva who shines forth like

()
cintāmani, in bestowing His grace upon His devotees.
In the same way as a soul is capable of ~~leading~~
experiencing the mundane life when it becomes embodied
so also Lord Śiva (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, ~~kind~~
kind-heartedness, blessed life and fame.

ghee, honey, trimadhura etc. He who is desirous of achieving great wealth should offer oblations of 'śrīphala', lotus, black-sesamum. These various kinds of performances with regard to the kṣudra-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.

(This is the chapter on the rules of guruvratācarana the twentieth of the caryapāda of the Kirāṇāgama mahātāntra)

Copyright notice:

Kirana Agama, Primary Edition

Translated by Dr. Sabharathnam S. Pattusamy

Copyright 2006 Himalayan Academy

(Then the chapter on the lineaments of
avyakta-linga .

Garuda

yadi lingaḥ nite siddhimi bhūhi lingantū kīdrśam ।
katham kāyam sūśāna lingantūh kena hetunā ॥

Garuda :

If, on the worship of Śivalinga one can attain the greatest accomplishments, then kindly explain to me, of what nature the linga is? O, Lord of devas, how are ~~the~~ various types of lingas made? By which reason, the icon is termed as 'linga'?

Bhagavān -

layam gacchanti bhūtāni samhāre nichilānyatah |
 tena lingamiti proktam sūkṣmatrālingamucyate ||
 tūridham tatsamākhyātam - auyaktam pratamam bhavet |
 tathāpyākhyāntaram śodhyam lakṣaṇāllepanadapi ||

The Lord said :

Since all the effected things (existents) get absorbed in it at the time of dissolution, it is termed as linga. Because of its subtleness also it is called linga. Linga is of three kinds and the first one is known as auyakta-linga. In selecting a proper stone for making linga-image one should carefully examine ^{by studying its} ~~its~~ external and internal features and through the process of anointing.

caturasrāmī śilāmī bhūtāpyadhastāt-samparīkṣya ca ।
 tadantarmandalamī syācēt-sagarbhāntāmī śilāmī tyajet ॥
 māṅjīṣṭhē darduro śimbe pite godhāsītē phanū ।
 mūṣakah kāpīle śimbe kṛkalāsoḥ rucē bhavet ॥
 pāsāno gulavarnāsyāt-kāpōte gṛhagaulikā ।
 vicitrē vṛścikasvaccche niramī bhāsmamī saikatam ॥
 khadyotah kṣaudravarnasyāt-gīrikā kāpīle bhavet ।
 kṣīralepādvīkāri yā tāmi tyajettgarbhasamyutām ॥

Having split the uncarved stone into a rectangular form, the sculptor should examine its lower and upper portions. Stones endowed with internal cavities are to be abandoned. If its outer surface is of red colour, then it is to be understood that its internal cavity is with frog; if it is of yellow colour, its internal cavity is with iguana; if the surface is of black colour, then its cavity is with the defect of snake; in a tawny coloured stone, there is a defect of cavity containing a rat; in a red coloured stone, the internal cavity would be with chameleon. If the surface is of gula varna (colour of molasses) then there is a defect of pāsāna. In a grey (dirty white)

coloured stone there is a cavity-defect of newt (Home-lizard);
If the surface of the stone is of variegated colour, then there is a
cavity-defect of scorpion; in a sandy stone of loose
density, there is a defect of juice or water; in a honey-
coloured stone, there is a defect of fire-fly (glow worm); in a
tawny coloured stone, there is a cavity defect of small
mouse; If on the anointment of milk, the colour or
general appearance of the surface of the stone gets affected
then it is to be understood that the stone is associated with
cavity-defect.

tām tyajedgaurhasamyuktām ahoṛātham parikṣya ca |
 godhāyām nīpanāśasyādūrśike paśupīdanam ||
 bhujange kṣanamārisyānmandūkādudakādḥayam |
 gaurhasrāvo jāle proktaḥ khadyote vahnijam bhayam ||
 pāsāne tatkrte vṛstissikate kṣayarogata |
 kṣkalāsā dḥavedvyādhir-dhānyanāśāśca mūṣike ||
 gaurikāyām bhavēcchokas-tena gaurham parityajet |
 svami parikṣya pāsānam paścāllingambū karayet ||

Having examined the stone for a day and night one should abandon the stone which has got the defect of internal cavity. These cavities of different kinds are indicative of inauspicious effects. Because of the defect of iguana, destruction of king or empire will occur; because of the defect of scorpion, severe inflictions on animals and men will occur; there will be inadequate rain fall because of the defect of snake; because of the defect of the cavity-defect of frog, people will be affected by floods; because of jala-dosa, pregnant women will be affected; fire accidents will occur on account of the defect of fire-fly; on account of the defect of pāsāna, unusual shower of stones will take plac

diseases concerned with tuberculosis will & affect the people on account of the defect of sand or less density; various kinds of diseases will occur on account of the defect of chameleon; loss of grains or because of the defect of rat; mental depressions because of the defect of newt; therefore, by all means, stones possessed of internal cavities are to be abandoned. Having examined in this manner one should select a proper stone and make the image of linga.

yathokta digvibhāge sā śilā yadi na labhyate ।
 tadā sthānāntarami gatvā tatassthāpyordhvatoḥrcanam ॥
 kṛtvātu doṣamuktisṣyāt - homami kṛtvā sahasrakam ।
 kṛtvāivami kārayellingami yathābhīstami suvatītam ॥
 tasya prāsādamanena tannānātsambhavaratyatha ।
 prāsādo yadi pūrvasthas - tathā syālingakalpanā ॥

If the suitable stone of specified characteristics is not available in ~~a place~~ the prescribed direction or sub-quarters then he should go to another place and try to get a proper stone. Having made the image according to the prescriptions laid down in the scriptures, one should install it in a proper place and make arrangements for daily worship. If some violations or aberrations occur in ~~installing~~ ^{erecting} an image they should be atoned for by doing thousand homas (with aghora mantras). Having completed the homa-offerings one should proceed to sculpt the image of linga according to the desired measurement not contradicting the prescribed rules. The measurement of the image depends on that of the temple. With regard to the temple already built, the structure of linga is to be based on the pattern of the temple.

gṛhārdhāt-kanyasāmī lingamī pañcalbhāge kṛte satī |
 pañcāmsair-madhyamamī lingamī pañcalbhāge kṛte satī ||
 pañcāmsair-madhyamamī lingamī bhāvenmadhyamamucyate |
 tadardhamī yadbhavedgarbhāmī viśhajyāmsāistrikhī-trikhī
 ekamī garbhe yathā yogamī lingamī navasāmkhyayā |
 lingadīrghāttatassavāmī caturvimsālī bhājayet ||
 jāti va aksīkhandāspi viśamānecchayā punah |
 yathā kāmamī bhavellingamī yajamānabalāmī yathā ||

Dividing ^{the} half measurement of the garbhagṛha into
 five equal parts ~~and~~, the least type of linga is to be
 formed, having one part as the basic unit; dividing
 the measurement into five equal parts, the mediate type of
 linga is to be formed having one part as the basic unit;
 the foremost type of linga is to be formed having
 the half portion of garbhagṛha as the basic unit. ~~Each~~
~~type of linga~~ By increasing or decreasing By dividing
 each unit into three parts, each type of linga ~~is~~
 can be made ^{with} ~~for~~ three different measurements. In this
 manner nine types of linga can be formed in a
 garbhagṛha. Dividing the length of ^{the} linga into 24 equal parts
 its breadth is to be determined so as to be in the type of
 jāti or aksīkhandā; the type of viśama is not desirable.

^{The} Linga can be made based on the height of patron (yaja)
 also.

hastamānasamam vāspi trividham prakalpayet ।
 ekahastādītah kṛtvā trikramam kanyasam matam ॥
 caturhastādītah kṛtvā sadbhastāñcaiva madhyamam ।
 sapta hastātsamārahya navāntam jyesthamucyate ॥
 pumaśca sadvidhobhedastvesāmevam prakalpayet ।
 evam yadīpsitam lingam calinthā vibhajetsamam ॥
 caturdhāmsā pramāṇena silāyāścaturāśrakam ।
 punastadāyatam kṛtvā bhāgatrayavikalpitam ॥

The linga shall be made in three different patterns even with
 hastamāna. Beginning with one hasta and increasing one by one
 upto three hastas, three lingas of the least type can be formed;
 three lingas belonging to the intermediate type (madhyama)
 shall be made having the measurement of 4 or 5 or 6 hastas.
 Taking the height as 7 or 8 or 9 hastas, three lingas
 of the foremost type shall be sculpted. Again there are
 as many as six different types of ~~constant~~ linga-image.
 All these types of lingas are to be made according to the
 rules prescribed in the texts. Having determined the height of
 linga, one should divide the height into four equal
 parts. A rectangular shape is to be formed with a
 measurement equal to one fourth of the height. ^{Or} ~~Again~~ the
 remaining the ^{height} length of the image is to be divided into
 three equal parts.

kṛtvā vānārdhakraśasyāt - yāvadurdhvānīśakamī kramāt
 brahmākhyo viṣṇusamijñāśca rudrākhyo miśastītyakah ॥
 adhomadhyordhvaḥ gāmi jñeyamī kramād bhāga trayaṃ śūlha
 caturāśramo divas tāsramī sūrtamī tat prakalpayet ॥
 daighyamī lingasya yanmānamī tēna manena kalpayet ।
 caturāśramīśake nālhaḥ madhyamane tadardhataḥ ॥
 tadardhantu parityajya vṛttamī tēnaisva kalpayet ।
 lingamī sūnārcitamī kāyamī daighyārdhamathavāśṣṭāḥ
 bhājya bhāga trayaṃ tājaktvā viśkam bhāmī pañcabhāgika
 viśkam bhāddiḥ guṇo viṣṇuś - tasmā tīyāddiḥ guṇo haraḥ

Having divided (into three parts), one should decrease
 each part by 4, 2 and 1 upto its uppermost
 portion. The three parts, are denoted as ^(lower, middle and upper) brahma bhāga,
 viṣṇu-bhāga and rudra-bhāga respectively. The
 lowermost portion (brahma bhāga), middle portion (viṣṇu bhāga
 and the uppermost portion (rudra bhāga) are to be made in
 rectangular, sixteen-angled and circular shape respectively
 these are to be formed with ~~the~~ the same unit
 of measurement as taken for determining the height.
 A portion whose measurement is equal to nālhi is to
 be decreased in the rectangular portion; similarly

the middle portion is to be decreased by half of the previous measurement (nālhi); and the upper portion is to be decreased by half of the decreased portion of the middle part. The height of Linga is to be divided into ~~sixteen~~ parts. Two parts and the first one half is again to be divided into eight parts. Leaving out three parts, ~~one~~ remaining five parts are to be taken as viskamla; visnu bhāga must be twice the measurement of viskamla and ~~and~~ Rudra bhāga must be twice the measurement of visnu-bhāga.

~~Procedures of the Linga construction~~

śiroṣṭhi vartayedyaśnāt - vartanami taccaturvidham |
 kukkutaṅḍāta paśāṅca khaṇḍendu-trapusaṁjñākam |
 caturbhāgodayami kṛtvā tadbhāgadvaya vartanāt |
 kukkutaṅḍami bhavedevami tatikṛtvā ^{trā} śādhodayam |
 aṣṭāṁśena śirasśāstram punah kṛtvā tridhodayam |
 ardhacandram bhavedevam antyāṁśadvaya vartanāt ||
 tat-sadbhāgikṛtam kṣetram bhavedbhāgadvayārdhataḥ
 vartitam trapusaṁjñam tu śirāṁśyevam vivartayet ||
 śirāṁśi trapusaṁjñāni diśādikramayogataḥ |
 kartavyam sawasāṁnyam evam vā kukkutaṅḍakam |

The top most part (head) of linga shall be made
 in four different patterns with all diligence. The four types
 of top portion of linga are - kukkutaṅḍā, ^() āśāpa, ^()
 ardhacandra ^() and trapusa ^(). Dividing the portion known as
 pūjāṁśa ^() or Rudra-bhāga ^() into four equal parts, the
 silpin should sculpt out two parts of the top portion
 using the ~~so~~ by marking the line with the help of cords.
 By doing so the top portion can be made ~~in the~~
 to appear as kukkutaṅḍā. By dividing the
 height of pūjāṁśa into eight equal parts and

cutting out one part of the top portion, *atapatra* form of the top portion can be formed. Dividing the height of *pijamisa* into three equal parts and cutting out two ~~for~~ upper parts, *ardhacandra* form of top portion can be formed, Dividing the height of *pijamisa* into six equal parts and cutting out around two and a half portion, the type of top portion known as trapu can be formed. Thus the top portion of *linga* is to be formed according to the specified rules. The four types of top portions namely *trapu*, *ardhacandra*, *atapatra* and *kukkutānda* are applicable to the principal four castes *brahmin* etc respectively. The *linga* the type of which is known as *sahasama* and the one furnished with *kukkutānda* head are taken to be common for all castes.

trapusā phalanispattischatram rājya sukhapradam ।
 khandenduna ss yuso vrdhik - kukkutāndābahu prajāh ॥
 evam lingasirah kānyam athavā savatassamam ।
 lingamyacchulhavarābham bahudhānyadhana pradam ॥

Through the worship of sivalinga whose top portion is like trapusa, one can attain the desired ends; through the worship of sivalinga whose top portion is of the form of ātapatra, the charming and pleasant life can be effected in a country; the worship of sivalinga whose top portion is like the demi-moon, ~~longevity of life~~ results in the longevity of life; through the worship of sivalinga whose head is like kukkutānda, the country will ^{become} be populated of virtuous people. Thus the top portion of linga can be formed according to the nature of desired purpose. Or, the linga may be formed in a type of savasama irrespective of caste. The worship of sivalinga which is with auspicious and resplended colour will yield the growth of wealth and grains.

padmotpalāsītāpāṇḍu - mudgami kāpotamāsavat |
 śulhāvarnāssabhṛntāsgāntās - sāmānyaphaladāyakāḥ ||
 site kṛṣṇāṅkurāstyājyāḥ - kṛṣṇe śuklāṅkurāśśubhāḥ |
 pitaraktāṅkurāḥ grāhyā raktapitāṅkurāmīstyajet ||
 kṛṣṇāṅkura na śasyante sarvasu ca śilāvapi |
 evam pāṅksya nirvṛtya - tacclhānyphalasaḥaye ||

Sivalingas may appear in different colours according to the nature of stones out of which they have been formed. Colour of lotus, blue lotus, white, pale white, .. colour of mudga grain, that of kāpota, and that of māsa - these are supposed to be beneficent and auspicious colours of Sivalinga. If these colours ^{appear} ~~are~~ stained with black-bee colour, then they are productive of insignificant and normal results. There are some more lingas in which mixed colours can be seen. The linga which is with a mixed colour of more white and less black is to be abandoned; that of more black and less white is beneficent one; likewise, mixed colour of more yellow and less red is desirable; that of more red and less yellow is not commendable. Stones which ~~are~~ appear stained with black colour are not fit for making linga-icons. The efficacy of linga-~~g~~ icons may be examined by the specific marks which are found in the outer surface of the stone.

padmasvastika - candrārka - khadgamudrāsi guhyavat |
 sañjātapatra - simhāñca kūrma - matsya - vṛṣāṅkitam ||
 hasti - sṛī - dhanu - liṅgañca - srag - jāta - netra - bhūṣanam
 etaccihnam śubham jñeyam tadvarṇā, sitarekhiṇam ||
 kañka - kākāhi - grāhrostre - śyena - māyāra - kīṭavat |
 kabandha - kautikolūka - khandarekham - aśobhamam ||

() ...
 Padma, svastika, candra, arka, khadgamudra, asi
 guhyamudra, sañjātapatra, simha, kūrma, matsya, vṛṣa
 hasti, śrī, dhanus, liṅga, srag, jāta, netra, bhūṣana
 - these marks are considered to be auspicious (when
 they are seen on the surface of liṅga-image). They are
 supposed to be more auspicious if they seem adorned
 with black lines. () ...
 Kañka, kākāhi, grāhro, ostra
 śyena, māyāra, kīṭa, kabanda, kautika, ulūka
 - these marks and ~~the~~ marks of broken lines
 are supposed to be inauspicious and profane.

jñeyami varnātmakam cihnam varṇānāmādimam śubham ।
 taddditīyam tyajedyatnāt - tatpūṭīyam śubham bhavet ॥
 taccaturtham dirūpam syāt - prāsādāmyatavantanāt ।
 tāthā snunāsikā tyājya tāthā kutōisargavān ॥
 sa eva hindusamīyukto makarokāragam śubham ।
 svaramadhye tāthā v̄, ṛ, e, ei, o, au trāsobhanam ॥
 evam parīksya yatnena varṇam randhrānṛitam tyajet ।
 sphūṭitam sthūlamūlāntam tyajedyacca kṛśodaram ॥

The auspiciousness and benevolent nature of linga
^{are} determined even on the basis of letters (mātrkāksara)
 which are to be seen in some types of images. The
 first varga (ka varga) is known to be auspicious; *
 second varga (ca varga) - not desirable; third varga
 (ta varga) - auspicious; fourth varga (ṭa varga)
 - both auspicious and inauspicious; fifth varga (pa varga)
 is productive of nectar; five nasal consonants
 are considered to be inauspicious and therefore they are to
 be abandoned; makāra and ukāra, ^{are} associated with hindu
 - auspicious; with regard to vowels, v̄, ṛ, e, ai, o, au
 are supposed to be inauspicious. Having examined the form of
 letters one should neglect the image defaced with dots and
 fissures. Stones which are split, which are with gross bottom
 gross tip and thin middle portion are ~~to be~~ not to be
 selected for making images.

* ~~the ~~linga~~ ~~image~~ ~~is~~ ~~not~~ ~~to~~ ~~be~~ ~~selected~~ ~~for~~ ~~making~~ ~~images~~?~~

sādha kenāśralingantu pūjānyam taducyate ।
 caturāśrante yallingam caturvarṇa phalapradaṃ ॥
 tryāśrante varadam jñeyam divyāśram putravivardhanam ।
 śatruvardhanamekāśram pañcāśram maraṇe hitam ॥
 saptaśram dveṣakṛt-khyātam - uccātartham navāśrakam ।
 daśāśrante mahāvryādhipākarakam tadvicakṣaṇa ॥
 śoṣaṇam tridaśāśre syāt - dhanyam pañcadaśāśrakam
 śadaśram bhogadam jñeyam - aṣṭāśram kirtivardhanam ।
 dvādaśāśram bhayam hanti - śodaśāśram sukhāvaham ।

It is enjoined in the scriptures that for the sake of
 best accomplishments, aśra-lingas (lingas having angular
 faces) are to be worshipped by the aspirants. Caturāśra
 linga is of the nature of yielding auspicious results for all
 castes; triangled linga is of the nature of granting boons;
 divyāśra linga - of the nature of rewarding with good progeny;
 ekāśra linga - of the nature of effecting enmity; pañcāśra linga -
 of the nature of causing cessation; saptaśra linga - of
 the nature of creating hostility; navāśra linga - for the purpose of
 expulsion (uccātana); daśāśra linga - productive of
 diseases; tridaśāśra linga - of the nature of causing desiccation;
 pañcadaśāśra linga - wealth yielding; śadaśra linga - of the
 nature of granting enjoyments; aṣṭāśra linga - of the nature of
 bestowing glory; dvādaśāśra linga - annihilates fearness; and
 śodaśāśra linga - of the nature of giving happiness.

angulyādi-vitastyantakordhva-lingantu-ratnajam ॥
 śrīpradam padmarāgottamī yaśodamī nilaratnajam ॥
 hāridramī dhanadamī jñeyamī saubhāgyamī puṣyarāgajam ॥
 mauktikāddosamuktissyāt - sphātikamī sarvakāmadamī
 pravāḷajādvasamī ksīpramī - vajrāt - vajramayoḥhavit ॥
 vaidūryādairināśassyāt - śāṅkhamī saubhāgyapradam mahat ॥

Lingas made of precious gems may be with a
 height ^{measuring from} ~~of~~ one angula to vitasti. Linga made of padma-
 nāga is of the nature of bestowing riches; linga made of nila
 is of the nature of rewarding the aspirant with reason.;
 hāridra linga is productive of wealth; puṣyanāga linga
 is productive of blessedness and affluence in life;
 mauktika linga will redeem the aspirant from the evil
 effects of violations; sphatika linga will grant all the
 desired ends; pravāḷa linga will precipitate the
 magical power of attraction; vajra linga will grant
 strong physique like vajra; vaidūrya linga is meant
 for causing destruction to the enemies; and śāṅkha
 linga is for the attainment of bliss.

ksīpralingāni cānyāni sādhakasya brahmyaham ॥
 gomayam roganāśāntām paṣṭakāmi pustidom matam ।
 navanītātsadā ॥ klādassatāyusca na samsayāh ॥
 atyarthāmi pritikṛdgulam - phalajādīpsitam phalam ।
 guṇādhyami saikatāmi proktam - muktayartham phalakoḍbhavo
 yathēstāmi pūjāyellingam lohajāmi va yathēpsitam ।
 lohajānāntu lingānāmi sālavanmānamisyate ॥
 (kāna) ^{kāna} ~~kāna~~ lingasya yanmānamī sadhastāt-tadadho bhavet ।

Now, I will tell you about another type of lingas known as ksīpra lingas meant for certain benefits of the aspirants. Linga made of cow-dung is meant for eradication of diseases. The worship of linga made of pīṣṭa (grain-flour) is of the nature of yielding growth and nourishment; linga made of butter is meant for achieving happiness and longevity upto 100 years; linga made of molasses will effect intense affection and love; linga worshipped in the form any desired fruit will fulfil the aspirant's wishes; linga made of saikata will impute the aspirant with virtuous qualities; linga made of phalaka is meant for the sake of release, the aspirant can worship any one of these ksīpra ling according to his desired purpose; or, he can worship the linga made of metal also. The exact measurement of metal linga must be as same as that of lingas made of stones. Bānālinga may be with a height about 6 hastas or lesser than this.

parthivami dividhami jñyam pakvāpakva-vilakṣitam ॥
 tatra pakvami bhavenmukhyam - itarat-tadyathā bhavet ।
 pitaraktasitam-dhūmrām tatra sñyam nixīpet payah ॥
 atasetaila-godhūma-māsapūrnam-kṣīpet punah ।
 kṣīraurkṣātrāca cūrnam kaṣāyam triphalānitam ॥
 nixīpedguggulūni sūmān bilvottham devadārūyam ।
 mardayet-tatprayatnena snāsapakṣositam punah ॥
 tathā lingam prakartvayam śailalinga vidhānatah ।
 apakvami sadyamantrēna -kuryātpakvami kareṇa tu ॥

Parthiva linga (linga made of clay) is of two kinds -
~~pakva~~ baked (pakva) and unbaked (apakva). Out of
 these two kinds, pakva linga is to be held in high
 importance; apakva linga shall be made as desired
 by the worshipper. In order to make pakva linga one
 should make use of yellow, red, white or smoky
 coloured clay (got from sacred places). Taking ghee,
 milk, linseed oil (atasi-taila), godhūma (grain),
 māsa, powder of the barks of glomerous trees like
 nyagrodha, udumbara etc, pungent juice blended with
 triphala, guggulu, bilva-fruit and devatāru-fruit
 etc and mixing these things with the clay

one should knead them and ^{set} ~~keep~~ the mixture
for a period of one month in order to get fermented
~~Having~~ Using the dough prepared in this manner, one
should make linga-image following the rules prescribed
for stony-lingas. If this linga is kept unbaked it is
called apakva linga and it is to be worshiped with
sadyojāta mantra; if it is baked carefully, it is called
pakva linga and it is to be worshipped with kava mantra.

svayamudbhūtalīngasya sthāpitasya maharṣibhiḥ ।
 devairvā sthāpitasyāḥ pi rūpamānam na vidyate ॥
 tallīngākṛti-rūpeṇa nāmalbhedaḥ pṛtak- bhavet ।
 jñātavyaḥ phalabhedaśca sādhanena yatkhāṅkṣataḥ ॥
 eīndram chātṛakṛti jñeyam kṣītirājya-phalapradaḥ ।
 āgneyam viśvamam mūrdhni śatusantāpakāraḥ ॥
 viśvānam yāmyamuddiśtamī karmyabhāgavimāśanam ।
 śūlāyām nairītamī nākṣam yathēṣṭa-krāya-kāraṇam ॥
 vāruṇamī kalāśākāramī - āpyayanaividhan śubham ।
 vāyavyamī dhvajavaddīngamī - uccāṭārtham nīyojyēt ॥
 gadākāraśīrṣṣaṇmyamī muktīyāntamī pūstīkāraḥ ।
 jñānāyogārthamīśānamī trīśūlākāramāstakam ॥
 padmordhvāmāstakamī brāhmanī vedavedārthā-darśanam ।
 vaiṣṇavamī śānīkhamūrdhānam yasāṁśubhāgyādāyakam ॥
 yathēcchatastādā kāryamī līngavat-sādhanakasya tu ।
 līnge śatasahasānīkhye śatāyukh pūjīto bhavet ॥
 uparyupari līnge tu bhogasyāduttarottaram ।

Rules for the exact measurement of lingas are not applicable for the self-manifested lingas (svayambhu) and for the lingas installed by the great sages and devas. There are differences only in the names formulated

according to the general structure of the lingas. There are different kinds of effects and merits in doing the worship of lingas installed in each direction. Aindra linga is one which is installed in the direction of east, its top portion being in the form of chakra ^(); it rewards the aspirant with lordship over lands and empire; Āgnaya linga is one which is installed in the direction of south-east, its top portion adorned with the mark of śakti weapon (viśama); it will cause destruction to the enemies. Yama linga is one which is installed in the direction of south and whose top portion is embellished with variegated forms; it will cause destruction even to the palacial buildings. Nirṛti linga is the one which is installed in the south-west, its top portion marked with khadga. it will cause destructions as desired by the worshipper. Varuṇa linga is the one which is installed in the direction of west, its top portion marked with kalasa ^() form and it is ^{an} ~~an~~ auspicious and meant for āpyāyana (satisfying or appeasing) acts. Vāyula linga's top portion is marked with a lengthy form of flag and it is meant for uccāṭana kārya (expulsion), the linga installed in the direction of north is ^{in its top} embellished with the symbol of ma and it is meant for release and growth; the linga installed in the direction of north-east appears with its top portion

marked with trident and this type of linga is meant for the attainment of supreme knowledge. Between east and north-east is installed ~~padm~~ a linga whose top portion is marked with a lotus symbol. This linga is meant for the attainment of vedic knowledge. Between west and south-west is installed a linga whose top portion is marked with the symbol of carra (.) This type of linga will ~~yield~~ reward the aspirant with fame and a life of affluence. Having known the nature and form of each type of linga and according to the aspirant's motive, one should make ^{the} linga-image. On doing the worship of Satasahasra linga the aspirant will be blessed with the longevity upto 100 years. Depending on the ascending order of the linga form, the aspirant's status also will increase according to the ascending rank of the image.

Garudah

ekahastādikāmi lingam - āyadoṣādihīnakam ॥

kartavyam coditam caicit - kathametatpunasthutam ।

Garuda -

It was said with a height of one hasta etc

Lingam whose height ranges from one hasta

if it is said, is to be free of any blemishes concerned with āyamana etc. Kindly tell me about the nature of existence of various types of lingam.

70 & - 71

Bhagavan -

āyadoṣam tyajellīngam soḍaśārdhantu nirśipat ॥

vardhamānam tamuddistam lingam sarvagunāvitam ।

evamavyakta samijñantu lingam kṛtvā samāśrayet ॥

Citi sūmat - kīrānākhya mahatantre cauyapāde

avyaktalinga lakṣaṇavidhīre kavimīsatih (patalah)

The Lord said :

Lingam associated with āyadoṣa () are to be abandoned. Āyadoṣas concerned with eight kinds of āyādi factors are to be considered carefully and if lingam are associated with these

~~these~~ defects, they are not to ~~be~~ installed in a selected place. ^{The} 'Vardhamana' type of linga which is supposed to be invested with all sorts of good and auspicious qualities is always desirable. Thus having made aryakta-linga according to the prescribed rules, one should diligently engage himself in the worship of ^{the} Sivalinga.

(This is the chapter on the lineaments of aryakta-linga, the twenty-first chapter of the caryapada of the Kiranāgama mahātānta.)

(them, on the features of vyakta-linga)

garudaḥ -

trividham lingamuddistami teṣāṃ-madhye trayā purā |
 proktamavyaktasamijñāntu vyaktalingantu tadvada ||

garudaḥ

O Lord, three types of lingas were mentioned earlier. Out of these three, what is known as avyakta was so far explained. Now kindly explain to me the nature of vyakta-linga.

Bhagavān -

vyaktam tatpratimā khyatā tasyāśca sṃnu lakṣaṇam ।
 angulyādivitastyantam grāhe sthāpyam na tatparam ॥
 prāsāde yattadūrdharantu sthāpyam taddvāramanataḥ ।

The Lord said -

Vyakta-linga is called pratima or image. Now listen to its specific features. The height of image to be installed in a house should be from 1 angula to 1 vitasti. Images to be installed in a temple should be with a height according to the proportionate height of its entrance (of garbhagrha)

astadhā śhrudayāmi kṛtvā tajājyau dvāraṁśakau tataḥ ॥
 śhrūyastāmi tu triḍhā kṛtvā pīṭhamekāniśato bhavet ।
 kalpyāmi śhrāgadwayādāṅgam kanyasā madhyamāmi sṛṇu ॥
 prāsādadvāramutseḥhami navadhā śhrājayet punah ।
 śhrakamekāmi parityajya pumastadśhrājayet-triḍhā ॥
 ekāmi pīṭhagatāmi kṛtvā hyanigāmi śhrāgadwayādabhavet ।
 jyeṣṭhākhyāmi sṛṇu madhyāntu dvāraṁ yanmandirasya t
 triḍhā vikṛjya tathāikāmi śhrāgam pīṭhāmi prakalpayet
 śhrāgadwayādabhavet jyeṣṭhātratyucchrāyāmi sṛṇusva tat
 dasapañcakarairivā syāt-kanyasā karasaṁkhyayā ।
 madhyamā diḡgunā jñeyaḥ triḡgunā cottamā bhavet ॥

Dupl. Having divided the height of the entrance into eight
 eight equal parts, the sculptor should leave out two
 parts. Then he should divide the remaining height
 into three equal parts. Out of these three parts one part
 is to be taken for pedestal. The whole body of the image
 is to be ~~cast~~ sculpted out of other two parts. This
 measurement is for the lower type of image. Then
 listen to the intermediate type of image. One
 should divide the height of the entrance into nine

equal parts. Leaving out one part, he should divide the remaining portion into three equal parts. As before one portion is to be taken for ^{the} pedestal and two portions for the ~~low~~ structure of the image. Then, apart from the intermediate type of image, now listen to the highest type of image. Dividing the height of the entrance into three equal parts, he should leave out one part for the pedestal and take the remaining two parts for making the figure. ~~As with regard to its actual height.~~ The lower type of image may be with a height of 10 or 5 karas, the intermediate type may be with a height ~~of~~ equal to twice the measurements of the lower type; and the excellent type may be with a height equal to ^{thrice} ~~twice~~ the measurements of the ~~int~~ lower type.

jālāntaragatē bhānu tatra yadrajaso, nūkā ।
 anūkās'cāṣṭaḡunitās- trasareṇu, pramāṇataḥ ॥
 aṣṭabhīstaiḥ karatrasaiṣyāl- liṅśāsyādaṣṭabhīstutaiḥ ।
 liṅśābhīrastayuktābhī- tābhīstadvadyavo bhavet ॥
 aṅgulam yattāthā proktam dvyaṅgulāttu kala bhavet
 tābhīssyāt- ṣaṭpramāṇābhī- vitastīrnamāto bhavet ॥

A mote in the sun beam coming through the window
 (or an aperture) is called ~~anū~~ anūkā; eight anūkās
 make one trasareṇu; eight trasareṇus make one
 kara; eight karas make one liṅśa; eight liṅśas
 make one yava; eight yavas make one aṅgula;
 two aṅgulas make one kala; and six kalas
 make one vitastī.

tayā mukham bhavettasya tadvat-hrt-kanṭha dśataḥ |
 nabhistatā hṛdo jñeyo guhyamaram bhavet khaga ||
 vitastidvayayuktam syāt - uromānamadhastatā |
 kanṭha jānustatā gulpham bhavet taccaturāṅgulam ||
 caturdaśāṅgulaḥ pādo bāhvardhami śoḍaśāṅgulam |
 aṣṭādaśāṅgulādyami ca cādyami bāhuvayam bhavet ||
 talam hastasya vijñeyami - aṅgulaissaptabhissamam |
 madhyami pañcāṅgulairjñeyami tathāwārdhāṅgulam vinā ||
 anāmā tarjanī jñeyā daighyamānena samisthitā |
 tasyā hyardhāṅguloḥ ṅuṣṭhāḥ kamisthā tatsamā matā ||
 madhyamāyāstu sauram syāt diryāṅgula diryāṅgulāṅgulaib |
 jñeyāḥ ṅuli dvayasyaṅpi yavahrāsau tu purvagaḥ ||
 kartaryau diryavau hrāsau kamisthāyāntu purvagaḥ |
 tarjanīm purvavardhiddhi madhyamāṅguṣṭhā parvakam ||
 tatsyādyavādikam cānyat - agraparvārdhato nakhāḥ |
 aṅguṣṭhāparvayor nāhaścaturāṅgula samimitāḥ ||
 madhyamāstāmisato hrāsāśeṣānāmi bhagavāniti |
 kartaryāntu yathā hrāsādaṅgulīnāñca pañcakam ||

O, Garuda! Now I expound the proportionate
 measurements of an image. The face, neck, navel, heart

~~(or chest)~~ and the pubic region should be formed with a measurement of one vitasti; the measurement of chest should be 2 vitastis; the portions below the chest and likewise the ~~waist~~, ~~the~~ neck, knee, and ankle are to be formed with four angulas; the measurement of legs should be fourteen angulas; and that of shoulders should be eighteen angulas. ~~to~~ The palms (Kasta talas) are to be formed with a measurement of seven angulas. Now, about fingers.

The middle finger is to be formed with a height of five angulas

the ring finger and ^{the} fore finger - four and a half angulas;

the thumb and the little finger - four angulas.

~~The left and right sides of the mid portions of the~~

~~lying on both sides of the middle finger should be~~

~~with ^{have} in two angulas of extent. The ^{thickness} breadth of~~

each digit of the middle finger should be about

two angulas; ~~The root digit, middle digit~~

~~and top digit of the~~; that of the ring and fore finger

should be one angula and seven yavas; and

that of little finger ~~and the thumb~~ should be one

angula and six yavas. The root, middle and

top digits of the middle finger should have a length of two angulas, two angulas and one angula respectively.

Those of the fore and ring fingers should ~~be~~ be in a length ~~less~~ ^{of one} yava less than the previous measurements; and those of the thumb and the little finger should be in a length of two yavas less than the previous measurements.

Or, the length of the digits of the fore finger ~~should~~ ^{may} be taken as ^{to be} equal to that of the middle finger and the thumb.

The nail of each finger should be a yava more than the half of the length of the top digit of that particular finger. ~~The~~ thickness of the digits of the thumb should be about four angulas; that of those of the middle finger should one by eight parts less than the ~~more~~ thickness of the thumb. Thickness of the digits of other fingers are to ~~minimally~~ shortened according to their length. Thus the ~~procedure~~ measurements of five fingers ^{have} ~~are~~ duly been explained.

lalātami taccatubhissyānnāsāvamisāstathā matah |
 yavāgrair-dvyangulotsedho nimnantasyārdhamangulam ||
 aksinī dvyangulāyāme tadardham visrte mate |
 tankāltu trilhāgona jātiṣṣyāt pañcabhāgikam ||
 angulārdham bhaveddronam dvyardhamangulamāyatam
 adharo sṣṭāngulama syāt - tadardhaścottaro bhavet ||
 dvyangula kanuuddistā bhavedganta sṣṭha vistrtā |
 dvikalami sṣṭi pāsāssyāt - dvyangulam vistrtami bhavet

The ~~len~~ height of fore head is ~~two~~ four angulas;
 nose-stem - four angulas; tip of the nose - two
 angulas and one yava; slopes (~~sit~~ two sides of the
 nose) - one and a half angulas.

Eyes - length two angulas and width one angula;
taraka (eye-ball) - three fifth of the lateral measurement of.
dhruva - length, one angula and width half of an ang
 lower lip - one angula;
 upper lip - $\frac{1}{2}$ angula;
 chin - two angulas
 ganta - width, one angula.
 kannapāsa - length four angulas and width
 two angulas.

dvādaśāṅgulakairi kaṅṭha ūrdhwayor mastakasṭhītiḥ ।
 aṣṭādaśāṅgulā jñeyā lalāṭā phalākāstṭhītiḥ ॥
 satthimśadanigulānīha nāho yaśśiraso mataḥ ।
 stanāntaramukhami jñeyam yavamātrau tu cōcukau ॥
 diiyavami mandalamī jñeyam vṛṣṇanau hyāṅgulāyatau ।
 tammadhya samisthitam medhrami tasya daingham śadanigulam ।
 bhavennāhena kośorḍhrami medhrami syāccaturāṅgulam ॥
 jaṅghāgre pādapanāhami tammadhye śtādaśāṅgulam ॥
 ekavimśatīnāhena jānumadhyoṅgulena tu ।
 dvādaśāgra karo jñeyah prakāhuḥ śodaśāṅgulam ॥
 tryāṅgulāṅguṣṭhikah pādau ditayastatātato bhavet ।
 pañcāṅgula parīnāhas-tadvaddainghyāt-pradēsīnī ॥
 śodaśāmisēna hīnāssuśśēsāḥ parvārdhato nakhāḥ ।
 tanjanyāstryāṅgulo nākah kartavyo śtāmīśā hrāsataḥ ॥
 parīnāhoṅgulināntu śēsānāmīha cedītiḥ ।
 bhānūmadhyamaṅgulam jñeyam makutāmī dvādaśāṅgulam ॥

The text is in Sanskrit. It appears to be a list of measurements or rules, possibly related to anatomy or medicine. The text is written in a cursive style. The first line is: "dvādaśāṅgulakairi kaṅṭha ūrdhwayor mastakasṭhītiḥ ।". The text continues with various measurements and rules, ending with "bhānūmadhyamaṅgulam jñeyam makutāmī dvādaśāṅgulam ॥".

The ~~length~~ height of the portion from the upper part of the neck to the crest should be twelve angulas; The fore head should have (a lateral measurement) a length of eighteen ~~ang~~ angulas; the circumference of the head should be thirty-six angulas. The space between the two breasts is to be formed ~~proportionately~~ ^{according} to the length of the chest. The diameter of the nut at the centre of the black circular nipple is one yava; diameter of the circular nipple is two yavas. Length of the scrotum is ~~one~~ ^{five} angulas. Length of the penis resting on the middle portion of the testicles is six angulas. Above the portion of Kosā, thickness of the penis must be four ~~½~~ angulas. The space between the front portions of knees should be eighteen angulas; thickness of the middle portion of knees is ~~two~~ should be twenty one angulas; the length of ~~the~~ ^{upper} arms ~~should~~ - twelve angulas and that of fore arms - sixteen angulas. Toes of the legs ~~must~~ should be in a length of three angulas; thickness of the toes - five angulas;

The fore fingers of the legs should be three angular in length. Other fingers (excluding the little fingers) should be one by sixteen parts less than the length of the toes. The length of ~~the~~ each nail should be half of the front digit of each finger. Thickness of the fore finger (of the legs) should be three angular. and that of other fingers ~~it~~ should be one by eight parts less than the thickness of the fore finger. The space between the eye brows should be one angular. The height of the crown must be twelve angular.

yah kascit-pratimāyāmo navabhāga vibhājitah ।
 tesāmekasya bhāgasya dvādāśāṅgulā matah ॥
 tenasvāngulamanena pratyāngāmi bhavedika ।
 evamevāha samiksepāt - pratimā coditā mayā ॥
 savetalādikāḥ kāryā vitastidvayasādhitāḥ ।
 vitastisaptakenasmāt kimkarādi prakalpānā ॥
 tripañcātāla hināssyur - vāmanāḥ kuljakāśca ye ।
 jñātvā samyak - prakartavyā - pratimāyāssvapatah ॥

On dividing the height of an image into nine equal parts one part should have a measurement of twelve or eight angulas. Based on this measurement major limbs and the intermediary or the connecting limbs and the minor limbs ~~are to~~ be of an image are to be fashioned. Thus the lineaments of with regard to the measurement of each limb of an image have been succinctly explained to you. All the images belonging to the group of goblins (vetalas) are to be made with a length ~~of~~ not exceeding two vitastis; those of kimmaras etc should have a height of seven vitastis; those of vāmana, kulja should have a height three or five, or seven parts less than the previous measurement. These images are to be made with all dexterity, knowing the real nature and characteristics of the ~~images~~ deities.

Kunyādruhami saumyamāsyam dasabāhuni trilocanam |
 jātamakulā-candrārdhami - vyāla-yajñopavitinam ||
 vyāghracarma paridhānami nṛtyantami susthītāmī tvā |
 vaiśākhassthāna samiyuktām sāyudhami vyālamerkhalam ||
 evamī vidhami bhavet saumhyamī raudre bhūtiḥ kṛṣṇeśvī ca |
 hīnādhike kṛpaya hānīstēna kāryasśulho karah ||
 sthāne sthāne sa evātra kintugro - bhayado bhavet |
 yathā nityo bhavet saumyas sa evogro sthā madhyamah ||

(Now listen to the features of different kinds of images)
 The image of Rudra is to be formed as of having
 the following characteristics :- Having a charming face
 with mild look, ten arms, three eyes, ~~adorned~~ head
 adorned with the crown of jata and the crescent, ~~sacred~~
~~thread~~ ⁱⁿ snake, wearing snake as sacred thread,
 wearing round the ~~garment~~ ^{made} tiger-skin, bearing weapons
 and wearing ^{snake-} a girdle ~~in the form~~. The image may be
 formed ~~in such a way as to present a~~ ^{to be} either in a
 dancing pose ~~and~~ or seated ~~on a~~ ^{in a} particular pose; or,
 the image may be done to be in a vaiśākhassthāna (standing
 pose with the feet kept a span apart as if to shoot arrows)
 These lineaments are applicable for the placid type of image.

meant for the extirpation of fearness arising out of dreadful acts.
 This form of Hara is to be sculpted carefully since the decrease or
 increase of proportionate limbs will result in decay or violation.
 The Rudra-form can also be framed ~~is~~ with dreadful appearance.
 But saumya type is uttama, and raudra type is madhama.

umesau ca prakartavyau strinākratikau sūthau ।
 tyakṣami dvibāhukamī saumyamī jata^{kā} khandendū mand
 tadvirāsana samisthanū sopāritamī savāsasam ।
 vamorūsamisthitāmī devīmī vamebāhūpāgryhya tām ॥
 tasyāstū dakṣiṇamī bāhūmī - īśāskandhe niveśayet ।
 vame ca darpanamī dadyād bhūṣāmī tattropayogitām ॥
 andhanārīśvaramī kuryāt - tathāiva dhyāna kalpanamī
 viṣṇuṣūmī caturbhujamī kuryāt chaṇakhaṅgācakra gaḍādharam
 tūṅgāmāmī khagasthāmī vā kuryādvā simhāvīramāmī
 rudrakṣṇamī ca kartavyau tavevārdhārdha kalpitau ।
 brahmarūpamī prakartavyamī calūvaktṛam caturbhujam
 vṛddhamī kajjala piṅgākṣamī jātāṅkamī sakamaṇḍalū
 sāksasūtramī vṛtasthantū kamsasthāmī cābjagaṅga vā

Umeśa form of the Lord is to be made in such an
 auspicious pattern as to include the features pertaining to
 female and male structure. This image is to be sculpted
 as having three eyes, two arms, charming face,
 crest adorned with the crown of jata and crescent and a
 seated in virāsana, wearing upvīta and garments, His
 consort Uma being on his left thigh, his left arm
 going around and touching her waist. The right shoulder

of Uma is to be shown as joined with the left shoulder of Śiva. The left^{er} structure of the image is to be carved with all dexterity, and is to be provided with brilliance and appropriate ornaments.

The image of Ardhanārīśvara is to be made according to the form which is meditated upon by the aspirant (i.e. according to the lineaments ~~and~~ expressed in dhyāna śloka); the image of Lord Viṣṇu is to be made as of having four arms bearing the conch, wheel, mace (gada) and bow.; Trivikrama-image should be made as of ~~the~~ having mounted on the vehicle of gaṇḍa; in the same pattern, the image of Nṛsiṃha is to be made. Hari-Hara image is to be made according to its lineaments, right side embellished with the characteristics of Hara and left side ~~also~~ endowed with the features of Hari. The image of Brahma is to be furnished with four faces, four arms, full-grown physique, reddish-yellow eyes, ^{slightly} anointed ~~the~~ with collyrium, crown of gata ~~and~~, kamandalu-vessel, akṣa-sūtra, ^{and} ascetic-pose. The Brahma may be depicted as seated on kamasa or on a lotus.

Kārtikēyaḥ prakartavyaṣṣaṃmukhaḥ kamalasthitaḥ ॥
 dvizadbhujam va dvibhujam grāmakhetābhīsammatam
 śaktihastami patākādhyami sapīṅcha-śikhivāhanam ॥
 vardami vaktākhatrāṅgami kuyātskandam sakarkāsam |
 ganeśaśca prakartavyo vāmamo lambitodarah ॥
 gajānanaścalūrbāhurekadantastrilocanah |
 dantaladduka hasto vā nāgayajñōpavitārān ॥
 padmāsamagatami śūbhrami rūpami nāthasya kūtītam
 svarūpami candikāyāssyāt- aṣṭahastām stanānitām
 khetakāśidhamurāna - cakra - śaṅkha - trisūlinīm |
 simhastāmi bhūsitām ceṣat - kīddhāmi mahiṣamardanī

The image of Kārtikēya is to be fashioned as if
 having six faces and seated on lotus flower. The
 image may have twelve shoulders or two ~~4~~ shoulders
 bearing ~~the collection~~ ^{various} ~~various~~ ~~kinds of~~ bearing various
 kinds of weapons. His right hand holding ^{the} lance
 (Valāyudha) and left hand holding the ~~ess~~ patāka,)
 He may be shown as mounted on the vehicle of peacock
 The image is to be made as to present a robust appearance
 bearing varada mudra, ^() and khatrāṅga ^(). The image of

grāmakhetābhīsammatam - This may also be taken to mean that
 the image may have twelve or two arms according to ~~the~~ the
 nature of place - whether be it village or a hamlet.

Lord Ganesha is to be made as of having the following features: short form, big-bellied, elephant-face, four arms, three eyes, ~~having~~ ^{and} one tusk. His hands are to be shown as ~~of~~ bearing a broken danta, and ladduka, He is to be shown as wearing the ~~the~~ snake-sacred thread and as seated on lotus flower. These are the lineaments pertaining to the auspicious figure of Lord Ganesha. The image of Candika should be furnished with eight arms ~~to~~ holding a shield, sword (ali), bow, arrow, wheel, conch and trident. (and varada mudra). ^{she, who vanquished mahisasura} ~~She~~ is to be shown as seated on the "vehicle" of Lion and as decorated with ornaments, her face with a slightly inflamed fierce look.

53-58

kuryādindrami nṛpam yadvadvajrinam bahulocanam |
 airāvata-gajāruḍhami bhādrāmapasarasāvṛtam ||
 vahnim kuryādajāruḍhami piṅgalam piṅgalocanam |
 vīrasanam saptajihvamī sākṣasūtramī śasaktikam ||
 yamamī kuryātsadandantu śakṣamī mahiśāsanam |
 tatsamānairvṛtamī vīraih kṛddhamī lokābhayankaram ||
 talhāira mīrṣṭimī kuryāt - khadga hastamī narāsanam
 varuṇamī pāsahastantu svetaṅgamī meghavāhanam ||
 kuryāt-pītāmbaramī vāyumī dhūmradhvajākarāñcalam
 mṛgāsanañca naktāksamī kuberamī bhūṣanānṛitam
 narāruḍhamī gada hastamī - īśānastu sito bhavet |
 sūlahasto vṛṣāruḍho jātāmakuta manditah ||

The image of Indra should be made as of having
 a lordly look like a king, ^{holding} ~~having~~ the vajra-weapon,
 having many eyes, ~~and~~ mounted on the vehicle of ^{an} elephant
 named Airāvata and surrounded of celestial damsels
 (apsaras), the image of Agni should be formed as
 mounted on the goat, having yellowish-red complexion,
 reddish eyes, seated in vīrasana, possessed of
 seven tongues and holding aśva-sūtra and śakti-weapon

in his hands. The image of Yama should be
~~carved~~ sculpted as holding the weapon danda,
 his face with a ~~fer~~ fierce look, mounted on his
 vehicle buffalo, surrounded of attendant-~~the~~ soldiers
 who appear as dreadful as Yama himself, inflamed with
~~an~~ anger and causing alarm to the words. The
 image of Nirrti is to be made as having the
 weapon khadga in his hand, ^{and as} ~~riding on~~ seated on
nara &. The image of Varuna should be made
 as holding noose in his hand, ^{having} white-coloured limbs
 and ~~as riding~~ seated on the vehicle of clouds (megha).
 The image of Vayu is to be sculpted as attired in
~~white-garm~~ yellow coloured garment and having ~~in~~ the
 smoky coloured flag in his hand and seated on
 the vehicle of deer. The image of Kubera is to be made
 as having reddish eyes, adorned with ornaments,
 seated on the vehicle of nara & and holding a
 mace-weapon ⁱⁿ ~~in~~ his hand. The image of Isana should be
 made as having the white coloured body, holding a
 trident in his hand, mounted on the vehicle of Vrsabha
 and his head adorned with the crown of jata
 and the crescent.

~~At the end of the chapter the gods and their signifi-
 cants are given in the various objects they are
 holding.~~

vīṇāhastā talastatthā mātṛhīnāmāgrānūlkhavet ।
 brahmānī brahmarūpeṇa mahesī rudrarūpavat ॥
 kaumārī skandarūpeṇa viṣṇurūpeṇa vaiṣṇavī ।
 indrarūpeṇa candraṇī śūrūrūpāśśoḥkamāśśadā ॥
 tā mātaraṣṭu kiṁcātra vārāhī sūkaraṇanā ।
 krodhassthā mahiṣasthā vā gadā-dandadhara bhavet ॥
 cāmundīm bhīṣaṇāmī kuryācchūla-khatraṅga-samiyutam
 vyāghracarmāmbaramī kṛddhāmī kuryādādhyāmī trilocanām
 naktapūrṇa-kapālādhyāmī mahapretakṛtāsanām ।
 calubhujāmī diḥastāmī vā jatāmakuta manditām ॥
 kartikāmī mundaśraḡbhūmāmī tathaināmācāretataḥ ।

Then about septa-mātṛikas. The foremost goddess.

Brahmānī shines forth in the form of Brahma ~~holding~~
 bearing the musical instrument vīṇa in ~~to~~ Her hand;
 Mahesī has all the features pertaining to Rudra; the image
 Kaumārī is to be ~~shown~~ formed as that of Skanda;
 Vaiṣṇavī, ~~as~~ ^{to} ~~with~~ in the form of Viṣṇu; Indrānī, in the
 form of Indra. These goddesses always shine forth
 with auspicious feminine features. Apart from
 these Mātṛikas, there is ^{the} goddess Vārāhī whose face
 is like that of sūkara (pig). Her image should be

formed as seated either on hog or on a buffalow and holding gada and danda in ~~her~~^{her} hands. The image of Cāmundi who is with dreadful appearance should be made as holding a trident, khatvāṅga and skull filled up with blood, having the tiger-skin as her garment, her face inflamed with anger, adorned with three eyes, seated on the great corpse having four or two arms, ~~and~~ her head adorned with the crown of jata, wearing the garland made of skulls and presenting a dreadful appearance.

ekacakra nathārūdhani saptaśvairvāhitani raum |
 suraktani kuñcitaiḥ kośaiṣṣukośam vārikītanam |
 uttarāṅgasamyuktani padmahastani surhetakam ||
 sālanikārami sūrūpañca vyomasthani padmagañca vā |
 sarasvatim sūrūpādhyāmi vīṇāhastani - alankītam ||
 padmahastani supitāngimī sālanikārami manoharam |
 nāgadvayakarotkṣipta kumbhasnigdha - śiroguhām ||
 evami devāṣṣagandharvās - siddha - vidyādharādayaḥ |
 prakartvya yathā śāstrani jñātvā rūpam yathārthataḥ |
 ratnaja mṛṇmayī vāṣṇte rājyabhūmyḥ ddhikārikā |
 kramādevamī samākhyātani pratimālakṣanani śulhan
 C iti sūmat - kirāṇākhye mahatantre caryāpāde
 vyaktālingalakṣaṇa vidhirdvāvīmīśatīḥ paṭalāḥ)

The image of Sūrya should be formed as
 mounted on one-wheeled chariot drawn by seven horses
 having red complexion, wearing a bent and
 water-coloured upper garment made of silk, holding
 lotus flower and shield in his hands, looking
 beautiful with ornamentations, and endowed with charming
 figure; He must be shown either as shining forth

in the sky or as seated on a lotus flower. The image of Saraswati is to be formed as having a charming figure, her hands decorated with ornaments and bearing the musical instrument vīṇā and lotus flower. Having ~~with~~ ~~the~~ whitish-yellow coloured limbs, endowed with ~~for~~ pleasing ornamentations, having beautiful glossy hair adorned with flowers and on which two elephants are ~~throwing~~ emitting forth the water of divine Ganges. Thus various kinds of images of devas, gandharvas, siddhas, vidyādharas etc are to be formed according to the rules prescribed in the scriptures and knowing the exact figure of each deity. These images shall even be made of gems and clay. These images formed according to the iconometric rules are ~~productive~~ of the nature of bringing out the welfare of the country, prosperity of the land and affluence of wealth. Thus ^{the auspicious} ~~the~~ features ~~pertain~~ of various kinds of images have duly been explained to you.

(This is the chapter on ~~the~~ the features pertaining to vyantalinga, the twenty-second ~~chap~~ of the Caryāpāda of the Kiranāgama mahātāntra)

(Then, on the features of mukhalinga and pītha)

Garuḍa -

vyaktalingam samākhyātam vyaktavyaktañca kīdrśam ।
pīthānāmi lakṣaṇāmi yacca brūhi me śāśilbhūṣaṇa ॥

Garuḍa -

The characteristics of vyaktalinga have been explained so far. How is the vyakta-avyakta type of linga made? O, Lord, Śāśilbhūṣaṇa! Kindly tell me about the characteristics of various types of pedestals also.

&

Bhagavān -

pūrvavat kalpitā yā sā śilā bhāgathayāmritā ।
pūjābhāgāmi tridhā bhājya madhyamāmiśe mukham bhavet ॥

The Lord said:

Having selected a proper stone and sculpted the linga form according to the rules set forth earlier, the sculptor should divide the height of the image into three equal parts (brahmāmīśa, viṣṇvamīśa and pūjāmīśa). Then the portion known as pūjāmīśa should be divided into three equal parts out of ~~which~~ ^{the} the middle portion of which ^{the} face is to be carved out

maulicairvadhvaṅgā syādgrīvā cādhoḥkujānita ।
 brahmāṁsam navadhā kalpya santyajet bhāgapañcakam ॥
 mukhaṅgamānātham tu caturbhāgam tridhā bhavet ।
 kūjau bhāgena kantaryau grīvāṁśassu vibhāgavat ॥
 dvayardhaḥbhāgena vā kuryām - mukhalīṅgānamam sulham ।

In the upper portion crown ~~of the~~ is to be formed.
 and other limbs such as neck and shoulders are to be
 formed in the ~~lowest~~ ^{lowest} portion (of pūjāṁśa). Or,
 one should divide the pūjāṁśa into nine equal parts
 and leaving out five lower parts, he should carve
 out the face in the upper four parts after apportioning
 them into three parts (i.e. the upper portion consisting of
 four parts must be divided into three parts). Shoulders are
 to be formed in one part; neck, in one part, these
 are to be proportionately formed. The propitious
 formation of ^{the face of} mukhalīṅga is to be calculated
 in this manner.

lingāṅgamūndhvalbhāgami syāt-kārayenmakutāntu vā ॥
 caturmukhasya lingasya nyāyosyam tū mukhēsnyathā ।
 gopayeccaturo bhāgān sthāpayet- pañca bhāgikān ॥
 bhākaikam tū mukhānāmī syāt pūjyāvairā vibhāgatah ।
 ekamī vaktvamī pūneh kāyamī caturbhāgārdha kalpitam ॥
 simhāsanaṅgītiḥ kāyamī - alhavā kalpayet- khaga ।
 mukhātrayamī catuḥkamī vā mūkhānāmī kalpayediha ॥

The crown is to be formed ~~in~~ in the appropriate
 portion ^{existing} ~~about~~ above the face. These rules are applicable
 for the four-faced linga. Procedure is different for the
 type of the three-faced linga. ~~To make~~ ^{For} this, one should
 leave out the ~~lower~~ four parts of the lower section
 and take five parts of the upper section. One part
 should be left out as the ~~is~~ space between the faces.
 For the type of single-face linga, two parts should be
 taken for ~~the~~ the portion ^{of} ~~the~~ face out of four parts
 into which the pūjārisā is to be divided. This may even
 be made in the form of simhāsana. ^A Three-faced linga
 or four-faced linga is to be formed in the following
 manner.

bhadravarani mukhami pūrve susthitami locanaistūbhikā |
 daksinami bhūṣanami vaktram tilakālaka sannibham ||
 pāścimami syātātā saumyam yavanodbhedaṅgukāsam |
 ekavaktram trivaktram vā prāsāde caikavaktrake ||
 sthāpyami caturmukhami lingam caturvaktram viśālaye |
 vyaktavyaktamidam lingam pīthānāmi lakṣaṇam sru ||

The face of the auspicious Lord facing the direction of east should be ~~not~~ adorned with three eyes; the face in the direction of south should have a fierce countenance adorned with tilaka and lock of hair in the forehead. The face which is to be in the direction of west and the face in the direction of north are to be formed so as to appear young and robust. In a temple with one entrance, ~~one~~ single-faced linga or three-faced linga shall be installed. In a temple provided with four entrances or four enclosures the linga with four-faces shall be installed. These are the characteristics of vyakta-avyakta linga. Now listen to the characteristics of various types of pedestals.

yāvaddairghyam śhavelīngam tāvat pīthasya vistarām |
 utsedhasya trilīngena tacca sodasadhā kuru ||
 ekam śhūmīgatam kṛtvā jagatīm caturāṅgikām |
 śhāgatrayeṇa vṛttam syādekāmiṣe vṛttapattikā ||
 kuryātkanṭham trilīṅgāih kāryāṁśairhyūrdhapattik
 dvāṅghyam tadūrdhwapattisyādśhavedamiṣema pattikā ||
 śhāgam śhāgam tyajettāvat jagatyamiṣāt-kalādhikam
 kanṭhasṭhānācca niṣkrāmeh kāryo yavattadantīkam |
 syājjalāśrayabāhulyam līngasyārdhāt-trilīngatā
 mekhalā tat trilīngāsyāt-khātām tad-dīyamīśā kīnak
 tridhā pīthe kṛte madhye nālassyāduttarāyatah |
 jalamārgam trilīngena kṛśah kāryast trilīngatāh ||

The width of the pedestal should be ^{the} as same as
 the length of the līnga. Also, the width should be
 equal to one third of the height of ^{the} līnga. The
 pedestal is to be divided into sixteen ~~pa~~ equal
 parts. Out of these sixteen parts of the pedestal, one
 part should be inserted into the ground; four parts
 are for the portion known as jagati; three parts

for the portion known as *urtha* ; one part for
urtha-pattikā ; three parts for the portion known as
kanthā ; ~~one~~ ^{two} parts for *ūrdhva pattikā* ; and one
 part for *pattikā*. In the intermediary space
 some parts measuring two angulas more than the height of
jagati are to be left out. An important part of the
 pedestal known as *nāla* should start from
 the *kanthā* portion. The length of the *nāla* should be
 equal to one sixth of the height of ~~the~~ *linga*. *Mekhala*
 is to be formed so as to occupy one third of the
 circumference of *linga*. Its depth should be two parts
 less than the ~~base~~ previous measurement. Dividing the
 side ~~of the~~ or breadth of the pedestal into three parts,
nāla should be formed ~~so as to~~ so as to start
 from the centre of the middle portion and proceed
 towards north. The ^{top front portion of the} outlet for the water (poured over the
linga) should be ~~minimised~~ by three parts less than
 its measurement at its starting point.

samānyalaksanamī proktamī viśeṣam sṛṇu lakṣanam ।
 bhadrāyati ca vajrī ca trikṇā parimandalā ॥
 vedī padmārdhacandrā ca sthāndilā uhitā stadhā ।
 caturāśrā bhavedbhadrā mekhalādvayabhūṣitā ॥
 yati trimekhalā jñeyā vajrī sadbhāgikā-kriyā ।
 sṛṅgātakā trikṇā syān-mandalā pūrṇacandravat ॥
 vedī hṛyṣā ca vijñeyā padmā padmasamā bhavet ।
 ardhacandrā dhanuḥ kelpā sthāndilā syāt-dimerkhal
 bhadrā yogapradā proktā yati gomahisīpradā ।
 āyuhpradā smṛtā vajrī padmā saubhāgyadāyini ॥
 dhanadhānya-pradā pūrṇā khandacandrā tu putradā
 trikṇā caturāśrāya sthāndilā savakāmādā ॥
 pīndikā syātsuayoniṣṭhā kāryā naktaiśca dhātubhiḥ
 evametad-samāseṇa mayuktamī pīṭhalakṣanam ॥
 prāsāde sthāpanamī teṣāṃ na hi tammandire khaga ॥

citi sūmat-kīranārchye mahātante cauyāpāde

mukhalīngapīṭhalakṣanavidhistayovimīśatīḥ pātalaḥ ।

These are the common features of the pedestal.

Now listen to the specific forms of diff pedestals.

There are eight different ~~to~~ ~~by~~ kinds of pedestals -

bhadrā^{yati}, vajrī, trikṇā, parimandala, ~~vedī~~, padmā,

ardhacandra, and sthāndila. The pedestal which is in rectangular (caturāśra) shape ^{is known as Bhadra; the pedestal} ~~and~~ embellished with two mekhalas is known as ^{yati.} ~~Bhadra~~; the pedestal which is ~~in the~~ ^{is} pentagonal and adorned with three mekhalas is known as vajri; the pedestal which is in the ~~sp~~ shape of sṛṅgātaka (three-peaked mountain) is known as trikona; the pedestal which is in the shape of full moon is known as parimandala; ^{All these} ~~the~~ pedestals ~~formed~~ ^{in the} ~~according to one's own~~ ^{are commonly known as vedī.} ~~and~~ ~~is~~ ~~called~~ ~~vedī~~; the pedestal which is comparable to the form of ^a lotus is known as padma; the pedestal in the form of bow is known as ardhacandra; and the pedestal adorned with two mekhalas is known as sthāndila. Bhadra is meant for yogic power; yati will reward with cows and she-buffaloes; vajri will grant the longevity of life; padmā will grant saubhāgya (blessed life); parimandala is productive of wealth and abundant grains; ardhacandra will grant progeny; trikona will cause destruction to the enemies; ~~sth~~ and sthāndila will grant all the desired ends. For the self-manifested linga, pedestals are to be made with red coloured dhātus. Thus the characteristics of the pedestals have been told ~~to~~ by me. Pedestals are to be installed ~~in~~ only in temples; they are not applicable for houses.

This is the chapter on the features of vyakta-avyakta linga, the twenty-third ~~chapt~~ of the caryāpāda of the Kiranāgama mahātāntṛa)

(Then, on the suitable places for the construction of
temples)

Gaundak

prāsādānāntu yatsthānam tadbrūtāngaparīkṣanam ।
sasālyā vā yadā bhūhi visālyā kriyate katham ॥

Gaundak -

O, Lord, kindly explain to me the suitable places
for the construction of temples and ~~the~~ the ways of
examining the various parts of a selected place.

~~What~~ How are the activities carried out when the removal
of the hidden substances (salyoddhāra) is attended to?

And how are they executed when salyoddhāra is ~~not~~ left out
()

Phagavān -

mahendrādi nagesveva cānyasmimstūtha samīśraye |
 mahanadī tata bhāge jñātravām trih parigrahām ||
 divjādi prakramātsiddhami rūpābhāratim dhvadhām |
 sūpa sūryākr̥tim tyaktvā sā grāhyā sphutitā nayā ||
 samam kṛtvā tāthā kotyā nisi paksē ghate śubhe |
 vardhamānam tadūrdhvam syāt sthāpyam naktacaturstāyam |

The Lord said :

Places near the great mountains like Mahendra etc.
 Other places in the vicinity of auspicious tanks, ^{and} great
 rivers ~~etc~~ - all these three kinds of places can be
 selected for temple-buildings. Places are to be selected
 depending on the four castes. Places associated with
 pleasant natural surroundings, those which afford
 wealth of materials, those with high density and
 durability are suitable for the people belonging to the
 four castes beginning from Brahmin etc. Those lands
 which are ^{of the nature} ~~are~~ of sūpa, sūrya are to be neglected.
 The land which is unsplit, not detached from the main land
 is to be selected. Having levelled the ground with the wooden
 pestle the preceptor should begin the consecratory activity
 known as adhivāsa in an auspicious night. This should be
 done for four continuous nights having placed the water-kalasa
 and vardhamā kumbha.

5-8ca)

pūrvādikramayogena divjādīmāmi kramo bhavet ।
kalpyami narādīkṣīrmantrairākhimantrīya śatami śatam ॥
jñeyo hrāsavīradhaya sā saṅkirṇā kevalā śhāvā ।
kṣitīṅca karsitāmi kṛtvā yavān vāspi tilān kiret ॥
yā bijakṣepamād bijāstrīya hohiṣṣāṅkurāśśubhāḥ ।
anyathā viphalā jñeyā yathāśśmin sāṅkurāśśhale ॥
dime yogādi samiyukte puṇyāhami jayamaṅgalaiḥ ।

According to the order of castes brahmin etc, kalasas are to placed and consecrated ^{respectively} in the direction of east, south, west and north. Consecration of kalasas is also to be done with talpūṣa, aghora, ~~śadyāta~~ ^{sadyāta} and ~~śadyāta~~ ^{vāma} śadyāta mantras according to the order of castes beginning ~~from~~ brahmin to śūdra. The consecration shall be done by reducing or increasing the number of japa or with ~~addition of~~ vedic and āgamic mantras or absolutely with āgamic mantras only. Having ploughed the land, the preceptor should sow the seeds of yava or sesamum. If the germination takes place within three days then it is to be held that the selected land is ^{an} auspicious one. If sprouts are not seen within three days, it means that the land is inauspicious and fertile. On an auspicious land embellished with ~~new lands~~ ~~germination~~ sprouts, the ritual of puṇyāha is to be done, ^{on an auspicious day combined with beneficent yoga} with the accompaniment of pleasing sound indicative of victory and auspiciousness.

tatah prasārayatsūtramī - ācāryāsilpibhissaha ॥
 prasāyamane sūtre tu nimittānyupalarasayet ।
 nimitte sati kinkuryāt - amimilte kraturbhavet ॥
 ghoranāstāsahasantū kāryo komassitaistilāh ।
 ghrāksīrayuktaiśśāntir - bhavatyatra na samīsayah ॥

When, the preceptor along with the Silpin should stretch out the flour-soaked thread for the sake of drawing necessary mandalas. During the time of stretching out the thread, if good omens occur all other contiguous activities shall be executed; if prognostics indicative of evil effects occur, the preceptor should offer homas using sesame, ghee and milk reciting aghora mantra 1000 times. On account of this kind of homas, alleviation takes place and, beyond doubt, all the evil effects get nullified.

caturāśrami samam kṛtvā navadhā kārayet pari ।
 īśānādibhirbhaven-nyāsa-tatresah prathamō bhavet ॥
 parjanya jayamahendro - bhāskarassatyabhramśakah ।
 antariksastu pūrve syād - daksine śikhibhūṣana ॥
 dhātā gṛhaksataścaiva yamo gandharva - bhṛngarāt ।
 mṛgarāt - kaitito yāmye pāścime pretasamivahah ॥
 dauvārikasca sugūvah puspadanto jalādhipah ।
 asuraśśosarogākhyau pāścime kaititau mayā ॥
 uttare vāyu nāgau ca mukhya bhallāta - somakāh ।
 nṛk cāditi - diti ceti sthitāścottaradiggatāh ॥

Having drawn a rectangular mandala, the preceptor
 (~~ācārya~~ Śivācārya or Śilpācārya) should reticulate it
 into 9 equal parts. (By doing so, 81 squares would be formed.
 Each square is known as a pada. For the sake of vastu puja
 certain deities are to be identified with certain rows of
 squares. Following are the ~~eight~~ names of eight deities to be
 identified in the direction of east: Īśā, Parjanya,
 Jaya, Mahendra, Bhāskara, Satya, Bhramśaka
 and Antariksa.

Śikhi, Pūṣana, Dhātā, Gṛhaksata,
 Yama, Gandharva, Bhṛngarāt, and Mṛgarāt -

These are the names of eight deities to be identified
in the direction of south.

Pretasambhava, Dauvārika, Sugrīva, Puspadanta,
Jalāchīpa, Asura, Śosa, and Roga.

- These are the names of eight deities to be identified
in the direction of west.

Vāya, Nāga, Mukhya, Bhallātaka

Somaka, Rik, Aditi and Diti

- These are the names of eight deities to be identified
in the direction of north.

brāhmam navapadāntasthami cā śś paścaisāna-konagah 1
 savitendraśca rudraśca śśa konasthitāḥ pare ॥
 koṣṭhakāntarita-nyāsāt- brahmapāśve tu samisthitāḥ 1
 āparatsastadīsānta - satpadastho marīcakah ॥
 sāvitrasyāddvipado vivasvān satpade mataḥ 1
 tadvadindra-jayo mitro divipadaśsatpadasṭhitāḥ ॥
 rudradāso dikosṭhasṭhaśsatpadastho dharādharah 1
 āthavā samisthitāḥ kore padadvayamatārdhataḥ ॥

Brahma occupies the central place consisting of
 nine squares (padas). Ś Āpah is occupies the
 square in the north-east direction. Similarly Savitri,
 Indra, and Rudra occupy the ^{center} squares in the
 in the direction of south-east, south-west and north-west.

Āparatsa occupies two squares and Marīcaka, six squares
 Two squares for Sāvitra and six squares for Vivasvan
~~For Rudradāsa, two squares and for Dharādharā, six squares~~
 For Indrajaya, two squares and for Mitra, six squares.
 For Rudradāsa two squares and for Dharādharā, six squares.

evam nuasya surān kṛṇe kṛṇasūtram nipatayet ।
 tṭiyakṛṇakāṇyat - līyam kṛṇakam nyaset ॥
 tatsūtra ukṛyoh pīṇāṇ - ukṛyoh brahmanah kramāt ।
 kṛṇam adhyasthītam ^{nyami} ~~gṛṇam~~ atundiksu vyavasthītam ॥
 kṛyām vanisāsca catvārah kṛṇasūtram śīromatam ।
 evam jātā tu samślesāt - sūtrānāmamitam bhavet ॥
 jñeyam madhyagatam madhyam tacca yatnena varjayet ।
 kṛtvā tat sādāsānīśanti tātā karma ca tatpunah ॥
 kṛtvā sodasadhā sthānam varjayet - tatsadaiva tu ।

Thus Pañcī designed and marked out the squares for the
 vāsū devīes. The preceptor should draw the main diagonals
 joining the ~~so~~ four corners. Then he should join the third
 square lying in the middle row in the direction of the eastern marginal
 row and the ~~four~~ square lying in the south-west direction of the
 southern marginal row. Similarly, each third square
 lying in the marginal rows are to be joined together.
 These lines will pass through 11 squares lying on the
^{four} ~~four~~ ~~four~~ four lines known as
 varṇas. The ~~four~~ parallel lines known as rays would be
 formed. The ~~four~~ central points where the lines of

varisa ~~an~~ rajjus and sutras meet together are to be left out. (Having selected sixteen such points (known as marmas) one should always ~~of~~ abandon those places corresponding to these points and construction of building ~~or~~ any part of the buildings or temples such as thresholds, entrances, windows etc should not be taken) ~~to be taken~~.

Īśāneśya śiro vāstor- bāhū devau vāyu- vahniḥ ॥
 amṣayossavitā rudro śi nirṣtau caranadvayam ।
 ākhaṇḍalah pradese śyādāpavatsō hṛdi sthitah ॥
 marīci- bhūdharaḥkhyau ca stanaśthānasṭhitāvubhau ।
 brahmā nābhigato raudra- sāritrau kuṅṣigau matau ॥
 indraścendrajayo guhye vivasvānūrumadhyagah ।
 mitro nyorugatasṭadvat- pratyāṅgami devatātmaxam ॥
 puramutpātāvabhūtām dṛṣtvā bhūtaissubhīsanam ।
 gṛhītvātaiśsamantāttu praśiptām tadadhomukham ॥
 yathā yena gṛhītām yat pūjanīyam tathāiva tat ।
 yadvāstūprathitāñcātra gṛha-prāsāda- kalpane ॥

Each deity ~~pres~~ dominates over each limb of the
 vastu purusa. Now listen to these particulars with regard to
 devata-svarūpa of vastu. Īśāna is on the head of
 vastu purusa (lying on the ground); Vāyu and Vahni on
 the two fore-arms; Savitṛ and Rudra on the shoulders;
 Nirṣti on the feet of vastu; Indra on the pubic region;
 Āpavatsa on the place of ^{the} heart; on ~~the~~ two breasts,
 Marīci and Dharaḍhara; Brahma on the navel;
 Raudra and Sāritra on the two sides of ^{the} stomach;

Indra and Indrajaya on the region of gubhya;
Vivasvan and Mitra on the thighs. Thus each
limb of vastu purusa is occupied by each deity.

In the days of yore, the devas who were alarmed
very much on seeing the dreadful figure of vastu
who came into existence in a portentous manner,
fastened ~~the demon~~ him with ropes and made him to
fall down on the ground. From that time onwards, vastu is
supposed to be lying on the ground. His face turned
downwards. ~~too~~ Each deity is to be worshipped in
a particular ^{limb which was} ~~place~~ ~~where of the body~~ ~~where~~ ~~the deity~~
~~was~~ fastened with the rope by that particular deity.

(Puja is to be done in a manner in which each limb
was fastened and pulled by each deity)

The construction of house or temple is to be
undertaken in a place where vastu puja has been
done as proclaimed in the scriptures.

ekāṣṭī padamī khyātām catuṣṣaṣṭī padamī sṛṅṅā |
 tat-kṣetramasṭadhā kṛtvā nyasediśāditasśūrān ||
 dūtīye hyantarikṣāgni mygarāt - pīti samijñākāḥ |
 pāpayakṣmāngarogaśca koṇārdhasthā divaukaśah ||
 parjanyaśca jayantaśca mahendro bhāskaraḥ kramāt |
 kṣyoddhṛtamī ca pūrvāyāmī pūṣā dakṣiṇatassthītaḥ ||
 vidhātā gṛhamṛtyuśca gandharvo bhṛngarān mataḥ |
 dauvārikāḥ praticyāntu sugrīvāḥ kuṣumadrījaḥ ||
 vāriśāścāsuraścaiva nāgaścottanatassthītaḥ |
 mukhyo bhallātā soma ca ṛk cāditi - diti - kramāt ||

Vastu mandala consisting of 81 squares was so far
 explained to you. Now listen to another type of vastu
 mandala consisting of 64 squares. ~~Dividing~~ Dividing the
 rectangular mandala into eight equal parts, 64
 squares shall be formed. As explained earlier, vastu
 deities ^{like Īśā etc} are to be identified in ~~to~~ the squares.
 In this pattern each corner-square is occupied by two
 devas. Īśā, Antarikṣā, Agni, Mygarāt, ~~but~~ Pīti,
 Pāpayakṣma, Aniga and Roga - these devas occupy
 the four corner-squares. Parjanya, Jayanta, Mahendra

and Bhaskara - these devas occupy the marginal row of eastern direction. Pusa, Vichata, Grahakata, Yama, Gandhava, Bhrganat - these devas are in the marginal row of ^{the} southern direction. Daurika, Sugriva, Puspadanta, Jaladhira, ^{Asura and} ~~and~~ Naga - these devas occupy the marginal row of the western direction. Mukhya, Bhallata, Soma, Rik, Aditi and Diti - these devas are in the marginal row of the northern direction.

ete duipadagā jñeyā madhye brahma catuṣpadah ।
 tathā ṣṣ paścā ṣṣ pavatsasca savitra-sāvitrakau param ॥
 indrascendrajayo rudro rudradāsah kramātsṭhitah ।
 konārdha samsthita hyete tripadastho marūcakah ॥
 vivasvāsiṣca tathā mitra bhavet-tadratt dhanādharah ।
 taccatuxkone pārīvarstha - devāścāṣṭā padasṭhitāḥ ॥

Brahma takes the central place consisting of four squares. Āpaḥ, Āpavatsa, Savitr, Sāvitra, Indra, Indrajaya, Rudra and Rudradāsa - these devas are 4 in the intermediate directions occupying 16 squares in which are in the adjacent row of Brahmasṭhāna. Marūcaka, Vivasvān, Mitra and Dhanādharā - these devas occupy twelve squares (three squares for each). Devas existing by the side of ^{four deities} Marūcaka etc, take eight squares.

pūrvavacca surān varisān tathā bhūmau prakalpayet |
 ayam devālaye prokto ditiyo mandire matah ||
 vāstusānikāpakāle tu yadamsam sprśate gṛhī |
 vāstudehe s̄pi tatraiva śalyoddhāra vidhir matah ||

As explained earlier, the deities existing along
 varisān are to be indentified in the body of a vastu
 and the ground is to be designed in this way for the
 sake of vāstupūjā. These types of vāstupūjās are
 to be done during the construction of temples and
 palacial houses. A house-holder who proceeds to
 construct a house should ~~execute~~ execute a
 process known as śalyoddhāra in the body of
 vāstupūjā during the time of vāstupūjā.
 Whichever part is identified with a deity, that
 part is to be extricated from the influence of
 hidden things.

Śiraśsparśādgr. hesasya kemaśalyam narardhatah |
 Hastadwaye mukhasparśāt- kāsṭham pr.ṣṭhe gale dhyam ||
 asthīśalyam trilbhīhastairupasparśe bhavet- dhyam |
 Hastānāntu catuskena cēpasālyam bhavet- khaga ||
 khadgam pādapaśparśāj- jānumātrādadhō bhavet |
 gandago bhūsamīsparsāt- hastamātrā vikarsatah ||
 pādāmūladalasparsācarmāṅguṣṭhā pramānatah |
 petikāṅguṣṭhā samīsparsādadhō hastātrayena tu ||
 kamīṣṭhāṅguli samīsparsāt kāmīyam taltrā karārdhatah |
 bhāmī syāt- kaṭakamī khyātām kaṭīsparsāt karadwaye ||
 ūrusparśāt- karastaltrā dvādaśāṅgulōhyadhah |
 jānusparśācca hastenāp. yajāsālyam bhavet- dhyam ||
 gulphasparsāt- trapuśśalyam syāditasti pramānatah |
 padasparsāṅgajasyāsṭhī - dvādaśāṅgulato dirja ||
 evamī samīkṣepatah prōtasālyoddhāra-krōmo mayā |

Not
Clean

of the owner of the land (or house) ~~is~~ ^{is} dug up at
 head of vastu, under the ground where the head of
 vastu is identified and at a depth of two hastas
 gold-substance shall be extracted; due to the
 sparsa of two hands, face, hinder part and

neck of the vāstu purusa, bones can be extracted
 at a depth of three hastas; under the ground at a
 depth of four hastas, additional materials related to
 bones can be extracted; on the sparsa of
 the feet, at a depth of a knee one can
 extract khadga śalya; on furrowing the ground
 upto ~~a~~ ^{the} depth of one hasta at the places where
 cheeks, shoulders, the sole of ~~the~~ foot and the fingers of
 the feet are identified, skin having ~~a~~ ^{the} thickness of
 one thumb can be extracted; at the place of
 anigulīka, a box (petika) can be extracted ~~from~~
 at a depth of three hastas; at the place where
 the little finger and other fingers are identified, kamsya
 can be extracted at a depth of half-hasta; at the place
 of a hip, metal-bracelet can be extracted at a depth of
 two hastas; at the place of thighs and hands, iron
 can be extracted at the depth of 12 angulas; the same
 can be extracted at ~~a~~ ^{the} place of a knee ^{and} at the depth of
 one hasta; at the place of an ankle, trapu śalya can
 be extracted at the depth of vitasti. At the place of ^{the} feet
 bones of elephant can be extracted at the depth of 12 angula.
 Thus the procedure of śalyoddhāra has ^{duḥ} been explained
 to you.

evam viśodhya tāni bhūmim kāyam vāstu surārcanam ॥
 īśānādikramāt-pūjā kāyā pūrvam ghyākṣataih ।
 nīlotpalodakam dadyāt - pādūkām pītavannakām ॥
 ratnāni dhūmravaitānāni dadyāttanmandakām ghyām ।
 manisani śakunim sūci - lājahomakramānmadhu ॥
 manisaudanam punardagdhām naśāna śakunodbhava ।
 tilāyava tilairbhaktam dantakāśṭham ca yāvakam ॥
 kuśān padmam surām dadyād-ghyānām ca yathākramāt ।
 ghyāktānmandakān dadyān - nānā puṣpādi pūrvakam ॥
 mudgāna - kṣīra - śālyannair - balistatṭroktavat - pūrṇam ।

Having examined and purified the ground in this manner,
 the preceptor should proceed to worship the deities
 of vāstu in the order of mention starting from the direction of
 north-east. He should offer bali ~~in the~~ using the
 following articles as mentioned in the Scriptures. (2)
 Worshipping the deities with sprinkled akṣatas, he should
 offer blue-lotus, arghya-water, yellow-coloured wooden pedestal
 smoky coloured gems, sprinkled and consecrated baked
 flour, fleshes of śakuni-bird, parched rice of fine
 variety, honey, food cooked with ~~meat~~ flesh,
 fried tongue of śakuni-bird, sesamum, barley

eatable mingled with sesamum, tooth-sticks,
food prepared from barley, kusá-grass, lotus-flower,
spirituous liquor — all these are to offered after
they have been consecrated by sprinkling. Varieties of
baked flour, various kinds of flowers, ~~food~~ food
mixed with the powder of fried ~~beans~~ ~~peas~~ green gram,
milk, food prepared from sáli-rice — these are
to be offered in due order to each deity.

52(4)-57

evamistva kramārddevān - paścāt - kṛtsitānyajet ॥
 payodadhīśakṛṇe tu kuśāvāri - gulaudanam ।
 etadāgneyakṛṇe tu haridrāmīśramodanam ॥
 etacca nairṇte dadyāt - pakvāpakvam ca phalguṣam ।
 vajavyekṇake 'pūjyāh pūrvanairva ca laddukam ॥
 raktam malayajam yāmye gṛtānnam vāruṇe punah ।
 phalguṣam māśakam bhakṣyamultare tatpradāpayet ॥
 tilājyam pañcagavyāñca madhye dadyāt - kuśāksataih ।
 evam sampūjita devāssāntimāśu prakurvate ॥
 nacettilāksatairbhakṣyaih puṣpaissarvamistu pūjayet ॥
 alhāvā kuśāpuṣpairvā pūjya prāsādamārabhet ॥

Citi sūmat - kīraṇākhye mahātante caryāpāde
 prāsādayogyasthānavidhīścaturvīmśatih pāṭalah)

Having ~~offer~~ worshipped the deities of vastu
 in due order, the preceptor then should proceed to
 worship the deities invoked and immobilised in the
 intermediate directions. In the direction of north-east
 the preceptor should offer milk and curd; kuśa-water
 and food mixed with molasses, in the direction of south-east.

Food mixed with turmeric powder - in the direction of south-west. Baked or unbaked phalgusa - in the direction of north-west. Then the preceptor should ~~offer~~ worship the deities invoked in the ~~main~~ directions starting from ^{the} east. He should offer laddukas in the direction of east; red-coloured sandal - in the direction of south; food mingled with ghee - in the direction of west; and zatales made of phalgusa and māṣa - in the direction of north. He should offer sesamum, ghee, pañcagavya along with kuśa and aksatas ~~o~~ at the middle. Vāstu-deities worshipped according to this procedure will quickly effect alleviation, inducing auspiciousness into the ground. If the materials enlisted above are not available, the preceptor can worship all the deities with sesamum, aksatas ~~and~~ victuals and flowers; if not in this way, he can worship with kuśa and flowers. One should begin the construction of temple having ^{done} ~~worshipped~~ vāstupūja.

(This is the chapter on the suitable places for the construction of temples, the twenty-fourth of the caryāpāda of the Kiranāgama mahatantra)

ATHA PRĀSĀDA LAKṢANA VIDHIH

(Then, on the specific features of a temple)

Gaundak -

prāsāda-lakṣanāni deva sāmānyāni yadviseṣataḥ ।
 mantapādya yathā kāryā vada sarvaṃ samāsataḥ ॥

Gaunda

What are the general and specific features of a temple? How are its various parts like mantapa constructed? O, Lord, kindly explain these matters succinctly.

Bhagavan -

sodasānise kīte ksetra madhye Bhagacaturstayam |
 Bhāgadvādasākami bahye Bhityarthamupakalpayet ||
 Bhittināmuccrayah kāryaḥ - caturbhāgaisamaśśubhah |
 Bhittiyucchrāyapramānasya digunāmi śikharaṅtikam ||
 Bhāgadwayayutā kāryā nirsṛtā yā pradakṣiṇī |
 Bhittiyucchrāyante tasyordhvam vicitra ca samā kriyā ||

The Lord said -

Vastu mandala is to be divided into sixteen equal parts (lengthwise and cross-wise). The central portion of the mandala consisting of four squares is to be left out. On the twelfth row of squares lying outside the central portion, enclosing wall is to be constructed. The height of the wall (rampart) should be equal to the measurement of four squares. The śikhara is to be raised upto a height equal to twice the height of the wall. The portion known as pradakṣiṇī (^{mahāmāyā} ~~prākāśa~~) which runs around the wall should be constructed along on the two rows of squares. On the top of the wall variegated constructions are to be erected symmetrically in all directions. ~~The construction would be erected for~~

tadardhami sūkanāsasya niskātaḥ pādato bhavet ।
 exanāsārdhato jñeyo vedībandhasadardhataḥ ।
 grīvāmālakasāraṅca tasyāpyardhami vyavasthitam ।
 kapotānāṅca vistārami kartavyamī caturāṅgulam ॥
 garbhāyāmasya vistārami dvārato duiganāyatam ।
 pañcalhāgarīto garbhah praḡgrīvaścārisāto bhavet ॥

Out of the various parts of vimāna, the part known as ~~the~~ sūkanāsa should be formed with a height equal to half of the height of the wall; niskāta should be one fourth of the height of the wall; exanāsa is to be half formed with a height equal to half of the previous measurement; vedībandha should be half of the height of exanāsa. The parts known as grīva and āmalakasāra are to be formed with a measurement equal to half of the previous height. The width of kapota should be four angulas. The length and breadth of garbhagrha should be twice the measurement of entrance. The front portion of grīva should be equal to one fifth of the extent of garbhagrha.

garbhādiguna vistāraṅ - mantapam syād trirāyatam ।
 garbhastatra samastanyah purato mukhamantapah ॥
 proktassāmānya evāmanyathā vā prakalpayet ।
 lingamanena pītham syādgarbhām pīthastha samsthitam
 lingena garbhāmānasyād-digunāssārdhatasthitāh ।
 anyathā ucirālingād-diguno garbha ucyate ॥
 garbhād-digunato bahye tasmāt-taddiguno sardhata
 alhava garbhāmānena garbhām tannavadhā bhajet ॥
 madhye pīthapadānyastau parvatassusirām bhavet ।
 tēna manena bhittinām kalpanā śirharasya tu ॥
 sāmānya laksanām proktam viśeṣānām alha śirṇu ।

The length and breadth of mantapa should be
 three times greater than those of garbhagrha. Mukha-
 mantapa is to be constructed in front of the
 garbhagrha its extent being as same as that of the
 garbhagrha. Mukhamantapa shall be constructed
 either in a general or specific manner as
 enjoined in the scriptures. Pīthā portion of the
 vimāna should be formed based on the measurement
 of Linga. Garbhagrha is to be constructed over the
 portion pīthā. Based on the measurement of linga

merumandara kailāsa - kalāśo mrgarād-gajah ॥
 vimānaścandra~~ka~~kaḥ proktaścaturastāśra samyutah ।
 sodasāsreṇa yuktasca savatobhadrako hariḥ ॥
 samudgasca vikhyātaḥ prakāūpamataśśrnu ।
 catuśśrīgami caturdvāre bhūmikābhīr-dvīrastabhīḥ ।
 vicitra śikharākīrṇo vināghosamitastataḥ ।
 pañcāndakaśca vedāśro bhūmikābhīstīlhiniryutah ॥

x

There are various types of vimanas embellished with
 different kinds of ornamentations. Meru, Mandara,
 Kailāsa, Kalāśa, Simha, Gaja, Candaka Candaka
 - these types of vimanas shall be formed ~~in the~~
 with rectangular or octogonal ~~or six~~ shape.
 Savatobhadra, Hari and samudgaka - these types of
 vimanas ~~sh~~ have sixteen angled shape.
 Now listen to the type of Prakāūpa. This type of
 vimana should be provided with four ^{śrīgas} ~~śikharas~~ (peaks),
 four entrances ^{and} ~~and~~, eight bhūmis (stories); or it may be
^{provided with} variegated forms of śikharas, ~~and~~ five andakas
 and three stories ~~and~~ bereft of the part known as ghosa.

the measurement of garbhagrha is to be calculated
 in such a way as to be two times or two and half
 times greater than lingamāna. It is held generally
 that it is preferable to fix the measurement of
 garbhagrha so as to be ~~two times greater than~~
 twice the measurement of līnga. The first enclosure
 around the garbhagrha should be twice the extent
 of garbhagrha; the outer space lying outside this
 enclosure should be two and half times greater than
 the measurement of garbhagrha. Now listen to
 another type of construction. The garbhāmāna is to
 be divided into nine equal parts. Pittha shall
 be constructed so as to occupy eight squares in the middle
^{portion.}
~~(i.e. 64 parts)~~. All sides should be perforated
 (to appear like gavākṣa). Based on garbhāmāna
 the enclosing wall and śikhara should be
 constructed. So far general features of the
 precincts have been told. Now listen to the
 specific features.

17-22

astāmisō sūyutami citram sodasāmisastato matah |
 ekāṇḍakessuṛtto yas - samas - sarvatra mandalah ||
 sarvatobhadra ke citrah kartaryah pañcābhūmikāh |
 simhākritirbhavet - simhas - saptaśkandha - samanvitah ||
 sodasāṇḍaka samiyuktasādhūmo nandito bhavet |
 vimśatyāṇḍaka samiyuktah pañcābhūnandivardhanah ||
 vicitrasikharo hamsasos pyekādasābhūmikah |
 vṛsam pañcāṇḍakam vyālo vicitrassatubhūmikah ||
 anyosantare sadāśrastad - bāhyatassawatomukhah |
 candrasālayutasācitrastārksya nāmāṣṭra coditah ||
 padmakasodasāśrastu bhūmikādvaya vṛddhitah |
 tūmīsāt sabhūmikāyukto vicitrassasamudgakah ||

Vimāna known as sūyuta^() should be octogonal;
 sixteen-angled vimāna endowed with the same characteristics
 as those of sūyuta is known as Citra^(); it should be furnished
 with ekāṇḍa ~~formed in a~~ ^{with a} circular well-formed
 circular shape. Its whole structure should always be
 in a mandala form. Sarvatobhadra^()-vimāna is
 to be constructed with five storeys. Simha
 vimāna should be in the form of lion associated

seven skandhas (projections). That which is associated with sixteen andakas and six storys is called Nandin. The vimāna which is provided with twenty andakas and five storys is known as Nandivardhana. ~~Harisa~~ The vimāna which is embellished with variegated forms of śikharas and eleven storys is called Harisa. Vṛṣa-vimāna consists of five andakas; Vyāla^()-vimāna is furnished with different shapes and three ~~sto~~ storys; it is associated with one enclosure; ~~its middle~~ ^{it is with} ~~portion~~ ^{shall} ~~should be~~ & six-angled middle portion. Other parts of it are similar to those of sawatomukha. ^() Samudgaga^() type of vimāna shall be formed either in the shape of lotus or in sixteen-angled shape. It shall be provided with ^{a minimum of} two storys and increasing the number of storys two by two, it shall ~~have~~ ^{be} provided with a maximum of thirty storys.

meruśśatardha hastasyān - mandaro navatistatthā ।
 aśīti hastah kailāsaścaturthimśadvimānakah ॥
 dvātrīṃśānandiurdhviśyāt - trīṃśaddhastastu nanditah ।
 sawatobhadra kastadvat - aśtāvīmśat tadaśrakah ॥
 sodāśāmīśastato vīmśat - pañca hastācca śarikhayā ।
 padmakō vartulo yośnyo vimānaścandako ś parah ॥
 dvādaśāivakara jñeyā haṃśastaddaśa hastatah ।
 aśtāhasto gaṇtmīśāśśeśāstanmānatassamāh ॥
 tasyaika - dvitri - hastasya tattanmānena kalpanam ।
 nāgataksa gṛhādīnāmi nākṣasānāñca śobhamam ॥

Meru-type of vimāna should have an extent of
 fifty hastas; Mandara - ninety hastas; Kailāsa -
 eighty hastas; Vimānaka - thirty-four hastas;
 Nandiurdhvi - thirty-two hastas; Nandin - thirty hastas;
 Sawatobhadra - thirty-two or twenty-eight hastas;
 Padmaka - sixteen hastas; Vartula - twenty-five hastas;
 Candaka - twelve hastas; Haṃśa - ten hastas;
 Hari (Gaṇtmīśa) - eight hastas; Other types of
 vimānas are to be constructed, having an extent ^{more} of
 of one, or two or three hastas ^{more than the previous measurement.}. Houses belonging to the
 group of nāga, takṣa & nākṣasa may also be
 provided with ~~sp~~ beautiful vimānas.

~~jyesthasya~~ śreṣṭha lingasya madhyamā madhyamasya t
 kanisthā kanyasayuktā jñātrā prāsāda kalpanā ॥
 sarve prāgrīvasamyuktās- torānaimantapainyutāḥ ।
 teṣāmi ~~ca~~ jñānami ca mānañca stambhainyuktematassya ॥

According to the three types of lingas-(~~uttama~~,
~~maddhyama~~ and ~~ac~~ jyestha, madhyama and
 kanistha) enclosures of temples should be
 constructed so as to be furnished with various
 parts like prāg-gūva, ^() torāna, mantapa, stambha et
 these are to be constructed according to their
 forms and measurements.

puspamapratimam khyatam stambhais^śṛtyuttaraingunaih |
 puspabhadramato jñeyam suvrtānandata parā ||
 kauśalya^o ś tassaivaṅkirṇo jalabhadro jayāvaha |
 sūvatsa vijayo vāstu sṛtidhṛgvajrako ś parah ||
 viśālakāśca sūśliṣṭo madhyako nāka samijñakah |
 syandano mānavākhyāśca athāśnyo manibhadra kah ||
 sugrīvo bhūṣanaścānyāḥ kaṇadhāro divyaśtrakah |
 kāmabhadraśsusūtraśca sthitas^{stambhadravayam} vinā ||

Now listen to the exposition of various types of mantapas.
 That which is associated with four pillars or twelve
 pillars is known as puspamapratima; the mantapa
 with ~~three~~ round pillars is known as puspabhadra; ...
 There are ~~at~~ other types of mantapas such as kauśalya,
 saṅkirṇa, jalabhadra, jayāvaha, sūvatsa, vijaya,
 vāstu, sṛtidhṛk^(vedāṅgi), vajraka, viśālaka, sūśliṣṭa,
 madhyaka, nāka, syandana, mānava, manibhadra
 sugrīva, bhūṣana, kaṇadhāra, divyaśtraka,
 kāmabhadra, susūtra etc. These mantapas are
~~best~~ furnished with two pillars less than the number of
 pillars buttressing the first type.

mantapāddhāsatah prakṛtaḥ tesāmundhvam vimśrikā ।
 trikonaṁvṛta khaṇḍendurastākonānṛito 5 parah ॥
 catuṣkonah parah khyātaḥ puṇaḥṣoḍaśākonakah ।
 mahārājyam mahālākṣam śatruccātakaro 5 parah ॥
 sarvatascatūraśrami syācchrūpradaḥṣoḍaśāśrakah ।
 prakramān-mantapā khyātā evam jñātvā prayojayet ॥

These can be constructed even by increasing or decreasing the measurements reckoned previously ~~an~~ or even by taking average measurements. They can be formed in the shape of triangle, circular, demi-moon, octagonal, rectangular, sixteen-angled etc. ~~Female~~ Construction of mantapas in these patterns will ~~grant~~ be beneficent to the great empire; will yield greater gains; will effect expulsion to the enemies, Rectangular mantapa is best suited for all purposes; sixteen-angled mantapa will yield the affluence of wealth. Construction of mantapa has ^{been} explained to you. Knowing the nature ~~an~~ and effect of mantapas, one should construct them in the duly assigned places.

prāsādayāgrato dvārami vistāradvigoṃcchritam |
 ucchrāyasya tu yatpādasśākodumbānavistitah ||
 vistārasya tu yatpādas-tasya bhāhulyato bhavet |
 vicitrāpatra vallibhīssamvāntān miltūnāvitam ||
 dvāramevam vidhami kāryam - uttāṅgula vidhānatah |
 śāślāśastisātami sāgramāṅgulānāmi vīrhyā tu ||
 aśṭahrāsāt kramādevāmi dvārāni daśa saṅkhyayā |
 bhāvanti pañca jyeṣṭhāni trīṇyevāmi madhyamāni tu ||
 adhamāmi tadbrāyāmi jñeyāmi evāmi dvārāni kalpayet |

In the front portion of prāsāda, entrance is to be constructed, the height of the entrance should be twice the width of it. One fourth of the height should be the ~~is~~ breadth of śākā and udumbāra. One fourth of this breadth should be the measurement of bhāhu. These parts of the ~~the~~ entrance should be decorated with variegated forms of leaves, creepers, and of miltūnas (dual form). Entrance of garbhagrāha is to be constructed in this way. This may even be formed based on aṅgula vidhāna. ~~Can~~ Taking the maximum height of one hundred and sixty-four aṅgulas and decreasing it ~~2~~ ~~ten by ten~~ eight by eight, one can reckon ten ~~kinds~~ different heights. (In this case minimum height is 94 aṅgulas). First five ~~is~~ types of heights are for uttama; next three types of heights are for madhyama and the last two types of heights are for adhama. Thus various types of entrances shall be formed.

41(B)- 44 (a)

prāsādayāgrato dvāram kartavyam tadnyathā śubham ॥
 dvārapāścestakāśśailāḥ kanīṣṭhā madhyamāḥ parāḥ ।
 vicitrākṛtayo jñeyas-tesāmi vaktrami yathā syu ॥
 purāścandra ubhāgo yah pāścimābhimukho bhavet ।
 purāśca pāścime vā syāt - pūrvadvāram śuśobhanam ॥
 dakṣiṇtarayor- pūrvor- gopurami prānimukho bhavet ।

Entrance should be constructed in a pleasing and splendid manner in front of prāsāda. Dvārapālakas shall be constructed making use of baked bricks or stones (following the rules set forth in pratimā lakṣaṇa). It is to be understood that they are endowed with strange and diversified ~~figures~~ forms ~~to~~ so as to grouped into three - kanīṣṭhā, madhyama and ultima. Now listen to the construction of gopuras according to the design of the temples. Gopura should ^{be} facing west in a temple whose main shrine is turned towards ^{the} east. In a temple whose main shrine is turned towards west, gopura should be constructed so as to face east. It can be ~~also~~ constructed so as to face east in a temple whose main shrine is turned towards ^{the} south or north.

Gaudak -

purasya nagarasyāpi grāmakṣetākayorāpi ॥
kutaśsthitāśśivah purisāmi suvakāmaṁ prayacchati ।
etatsavam samasema bhagavan vaktumarhasi ॥

Gauda

How does Siva manifest Himself through the installed images of temples constructed in cities or villages or helmets and how does He grant all the desired ends of the devotees ?

O, Lord, kindly ~~tell me~~ explain to me all these matters succinctly. I am in a state to be enlightened by your ^{expositions} ~~statements~~.

Bhagavān -

pūvāsyāmi rājyaphaladāmi cāgneyyāmi savasiddhidāmi ।
āyurārogyatā yāmye nairṣṭyāntu jayāvaham ॥
dhanapustīkarami cāpyāmi vāyavyāmi sūjayāvaham ।
sarvasampatkarami saumye caisāmye bhogamokṣadāmi ॥
sthāpanāmi vā vikhṛtā kānyāmi nivesanagarādike ।
ekhesvapīka sthānesu pūvamuktāphalāmi bhavet ॥
sawagassa-sadātmasṭho hyanādih paramēśvarah ।
yastadantāsthitah purisāmi bhuktimukti pradāśśivah ॥
prāsādo'snumatorthe tu mūrtisthāpanamuttamam ॥

Citi sūmat-kiraṇākhye mahatantra caryāpāde prāsādalakṣana vidhiḥ

pañcavimsatīh (pañcāṅgīh)

The Lord said :

The Lord ~~bestows~~ grants the authority over a kingdom through the ~~na~~ image facing east; grants all kinds of accomplishments through the image facing south-east; grants longevity and ~~health~~ sound health through the image facing south; leads to victory through the image facing south-west; grants wealth and nourishment through the image facing west; grants riches and leads to victory through the image facing north-west; grants all kinds of wealth and prosperity through the image facing north; grants Shoga and moosa through the image facing north-east. Installation of ^{the} Lord's images should be undertaken in the places like public halls and towns. All kinds of benefits ~~to~~ can be derived by installing the image in proper places. Lord Siva is present everywhere; He always ^sshineth forth in all ~~kind~~ souls; He is beyond the limits of time; He is unborn; He is the Supreme Lord. Residing in the heart of ~~souls~~ embodied souls He grants enjoyments and release. In a temple constructed ~~as~~ in a pleasant manner according to the rules, images of foremost type are to be installed and consecrated.

(This is the chapter on the ~~the~~ prāsāda-lakṣaṇa, the twenty-fifth of the Caryapāda of the Kiranāgama mahātāntṛa)

Garudāh -

pūṣya nagarasyāpi grāmakṛtākāyāpi ॥
 kutasthitasīrah pūṣām savakāmaṁ prayacchati,
 etatsavam samasena bhagavan vaktumarhasi ॥

Gaṇḍa

How does Śiva manifest Himself through the installed
 images of temples constructed in cities or villages or helmets
 and how does He grant all the desired ends of the devotees ?

O, Lord, kindly ~~tell me~~ explain to me all these matters
 succinctly. I am in a state to be enlightened by your ^{expositions} ~~statements~~.

Bhagavān -

pūṣyām rājyaṅghaladāmi cāgnayām savasiddhidam |
 āyurārogyatā yāmye nairṣtyāntū jayāvaham ॥
 dhanapustikarāmi cāpyām vāyavyām sūjaya vaham |
 savasampatkarāmi saumye caisāmye bhogamokṣadam ॥
 sthāpanām vā vīkṣāḥ kāryām nivesanagarādike |
 eṭhesvapēha sthānesu pūṣāmuktaṅghalam bhavet ॥
 savagassa-sadātmasṭho hyanādih paramēśvarah |
 yastadantasthitaḥ pūṣām bhuktimuktiṅghaladāssīrah ॥
 prāsādoṣnumatorthe tū mūrtisthāpanamuttamam ॥

Citi sūmat-kīraṅghyē mahatāntre caryāpāde prāsādalakṣanavidhiḥ

pañcāvimśatih pāṭalāḥ)

2nd The Lord said :

The Lord ~~bestows~~ grants the authority over a kingdom through the ~~an~~ image facing east; grants all kinds of accomplishments through the image facing south-east; grants longevity and ~~health~~ sound health through the image facing south; leads to victory through the image facing south-west; grants wealth and nourishment through the image facing west; grants riches and leads to victory through the image facing north-west; grants all kinds of wealth and prosperity through the image facing north; grants Shoga and moesa through the image facing north-east. Installation ^{of Lord's} images should be undertaken in the places like public halls and towns. All kinds of benefits ~~to~~ can be derived by installing the image in proper places. Lord Siva is present everywhere; He always ^{is} shining forth in all ~~kind~~ souls; He is beyond the limits of time; He is unborn; He is the Supreme Lord. Residing in the heart of ~~soul~~ embodied souls He grants enjoyments and release. In a temple constructed ~~as~~ in a pleasant manner according to the rules, images of foremost type are to be installed and consecrated.

(This is the chapter on the ~~the~~ prāsāda-lakṣaṇa, the twenty-fifth of the Caryāpāda of the Kiranāgama mahātāntṛa)

ATHA PRATIṢṬHĀDHIVĀSANĀCĀRYA-LAKṢANA VIDHIH
(then on the rules pertaining to installation, adhvāsa ⁶⁵⁴
and pre-requisites of preceptor)

garudāh -

Ṣhagavan sthāpanamī būhi tathā caivādhivāsanam ।
kathamī vā karamāih kāryassthāpakasya tū lakṣanam ॥

garudā -

O, Lord, kindly explain to me the installation of
Sivalinga and precursory activities like adhvāsa etc.
What are the means and instruments to be used during
the performance of installation? What are the essential
pre-requisites of an ācārya.

Bhagavān .

prāguktam yāmi śilāmi nīya prāsādayottare nyaset |
 ānīya tām ratharūdhām ratharānigo bhavedyadi ||
 tadāstādeśā komasyāttaghorena prasāntaye |
 prathame mantape sthāpya kartāryam lingamādarāt |

The Lord said:

Having selected a proper stone as explained before one should mount it on a chariot ~~car~~ and bringing near the temple, should place it on the northern ~~side~~ wing of the prāsāda. While the chariot is on its way if it gets obstructed or broken, the preceptor should offer komas 108 times with aghora mantra for the sake of alleviation. Having ⁱⁿstalled the selected stone in the first mantapa one should undertake the sculpting work to form the linga-image.

sānābhikharanam kuwanistasya laksanamuddharet ।
 ācāryasīlpinassārdham cendravallakṣaṇānitah ॥
 kulajo bhaktiyuktaśca na vilomapraticriyah ।
 gr̥hasto desikāśreṣṭho bhaktimukti prasiddhaye ॥
 bhautiko yastathauva syānnaiṣṭhiko mokṣadeh parah ।
 na hīnāngo dhikāngo vā bhinnāngāh kunakhi śatthah ॥
 pūjāhīno nabhaktāśca cando rūkṣāśca niṣkarah ।
 kulocitauratāssīmān śānto dāntah piyamīvadah ॥
 sahiṣṇussātiriko dakṣah prājño bhaktah piyānitah ।
 Idṛṣo desikāśreṣṭhas-sawalīngavidhau varah ॥

Before starting the work, the preceptor, having decorated himself so as to present a royal look like Indra, should again examine the fitness of ^{the} stone with the help of silpācārya and using the instrument like astila etc. Acārya should be a prominent person hailing from a superior clan noted for its erudition. He should be a devoted person, not belonging to the clan of viloma () or to the group which works for wages. He should be a house-holder endowed with preceptorship. He should be skillful enough in effecting the worldly enjoyments and

release. A Preceptor who belongs to Bhautika group should have been endowed with all these qualities. Another kind of preceptor, namely maisthika, ^{who is an accomplisher of ms} should have a well-built physique. He should not be a crippled or maimed person; he should not be possessed of redundant limbs (like 6th finger etc); nor he be with broken or wounded limbs; his nails should not have been deformed; he should not be dishonest; he should not have violated the rules of daily worship; should not be a faithless person; not an outcaste; not be unkind or harsh; Persons who are associated with these disqualifications should not undertake the work concerned with pratimas. Those who observe the periodical vratas according to their own tradition, who are dignified and celebrated, who are with virtuous qualities like forbearance, restraint etc, who speak kind words, who have patience, who are endowed with the quality of sattva, dexterity, erudition and devotion are supposed to be the fittest preceptors, who ~~can~~ ^{to} undertake the work concerned with all types of lingas.

laksanoddhāranam kāyam sūnyahomajayabhavet ।
 aghorena tadā kāyam kuryācchēsaiṣsumangalaih ॥
 urdhvabhāgam tridhā bhajya laksanam syādvina girā ।
 jyesthalingasya yā rekha divastardha yavā bhavet ॥
 hrāsasyāditaresāñca tadatyāgādanavakramāt ।
 taddivaye saptabhūbhāgai - bhavedyadvā s nyathā ~~kiñ~~ ^{kurva} ॥

The preceptor of such etiquette should do the carving of
 lines (laksanoddhāraṇa) using the tools like [~]golden
 needle etc. with the accompaniment of aghoramantra.
 Other auspicious activities are to be carried out
 with other ~~re~~ ^() samhita mantras. For laksanoddhāraṇa
 one should divide the upper portion of linga (pūjāṁśā)
 into three parts. For the type of jyesthalinga ^() rekhas are ^()
 to be formed with a thickness of eight yavas; for other ^{the}
 two types of lingas (madhyama and adhama) thickness
 of rekhas is to be reduced gradually. Other two
 portions (~~branch~~ brahmāṁśā and viṣṇuāṁśā) are
^{to} be formed in seven parts of ^{the} total height respectively.

yastā sūktasya cāpyastā navabhāgavibhājitam |
 ekaika bhāgam hrāsasyāt - sarvalinga vidhau matah ||
 kṛtvā cāstāvibhāgau tu turye ca vikalpite |
 bhāgatrayam parityajya lambanam pañcalbhāgikam ||
 bhāgamekamadhastyaktvā yadā sūtram p̄ pralambayet |
 tasyāsca saṅgamah karyo yāvatprāśnāntagocarah ||

The upper portion is to be apartitioned with a ~~sp~~ thread specially designed for the purpose in eight or nine parts. For other ^{the} two types one part is to be reduced gradually. Having divided the height of pūjārisā into ^{eight} ~~sixteen~~ parts manisūtra () is to be scraped from the fourth part. ~~is~~ Leaving out ~~the~~ three parts of the lower section, the line is to be drawn so as to pass through ~~the upper~~ the five parts of upper section. Other two sūtras - one on the left and another on the right - are to be drawn so as to pass through the four parts. (i.e. one part less than the central one these two should be joined together on the back side of the linga at a place where karnasūtra lies

~~By these two sūtras the height of the linga is to be divided into eight or nine parts.~~
~~By these two sūtras the height of the linga is to be divided into eight or nine parts.~~

15-17

pūjāṁśam śodāśam kṛtvā tatraikāṁśam tridhā bhavet |
 vistāro'stā dūṭiyetū lakṣaṇam sāmipratam syuḥ ||
 pūjābhāgam samastantū bhājya śodāśabhāgataḥ |
 adho'bhāga prakṛtyūrdhvam daśāṁśe lakṣaṇam bhavet |
 tyaktvā bhāgam catuṣkantu rekhaḥbhyaṁ lambanam bhavet
 bhāgadvayamadhashtyaktvā saṅgamah pūrvat-kramāt ||

Śringodahāraṇa is to be done in a different manner with regard
 to madhyama type of liṅga. Having divided pūjāṁśa into
 sixteen parts, the preceptor should again make each part
 into three parts. Leaving out the upper most six parts
 lakṣanoddhāra is to be designed in the remaining ten parts.
 Leaving out four parts, rekha is to be drawn so as to lie
 along six parts; as before, two rekhas are to be scraped
 with a shorter length on both sides of manisūtra and they
 are to be joined together on the back side ^{of} liṅga
 leaving out two parts in the lower portion.

tṛtīyam lakṣanam rakṣye rudrabhāge caturvidhe ।
 urdhve bhāgatrayam tyaktvā adhastācca trilbhāgikam ॥
 vibhajya lambanam kṛtvā adhastādasta bhāgatah ।
 samyamah pūrvat-kāryaścaturtham lakṣanam syu ॥
 tadastadhā śivam bhāgam ^{kṛtvā} tyaktvā tam vibhajet-tridhā
 ūrdhvalbhāgam parityajya lakṣanam bhāgikam bhavet ॥
 adho bhāgadrayam tyaktvā kūrhdhvato ^{to} ganana bhavet
 lam bhavet? tāvādyāvāt-tadadhvastam puṇam sūtram pralambayet ।

Now I tell you about the third type of lingoddhāraṇa,
 suitable for the four types of rudrabhāga. Leaving out
 three parts in the upper portion and three parts in the lower
 section, rekha-lambana is to be done along the portion
 comprising eight parts counted from the bottom. Other two
 rekhas are to be formed with decreased measurement
 and they are to be joined on the back side as usual.
 Then listen to the fourth type of lingoddhāraṇa. Pūjānīśa
 is to be divided into eight equal parts each part being
 divided into three. Leaving out ^{of the} the upper section, ^{and one lower section} mani-
 sūtra is to be formed along the remaining portion. Other two
 rekhas are to be drawn on its both sides, leaving out
 two parts in the lower section. These two rekhas are to be
 joined on the back side as before.

lambanam bānaparṇāni yadā bhāgamī kramād bhavet ।
 samīślesasya dvibhāgoḥ tra hyeṣamekatamamī śulbham ॥
 brāhmaṇādīkramāt-kāryamī-āyusśrī-kīrtirājyadam ।
 nispādyairvam yathā vāsyāt - pūrayenmadhusarpisā ॥
 aghorājjapya śirasi datvā puṣpāni tasya tu ।
 tata urdhvam ~~jata~~ dadhi jalamī tato laksanamuddharet ॥

Carving of lines (lambana) in various forms like
 bānaparṇa (feather of arrow) is to be done in due order
 along the specified parts. Two lines proceeding from the
 central design are to be joined behind the linga
 leaving out two parts from the bottom. Out of these four
 types of laksanoddhāra, ^{any} one of the types may be
 taken in order to gain auspicious ^{an} result. These four types
 are of the nature of granting [&] beneficence for the four
 castes from brahmin etc., respectively. ^{Longevity,} Wealth, Fame,
 lordship over ~~empire~~ kingdom shall be achieved by
 doing laksanoddhāra in this manner. Having designed and
^{carved} the lines according to the specific rules, the preceptor should
~~offer~~ offer incense. Taking honey, clarified butter etc
~~either~~ in suitable vessels, he should consecrate them with
 aghora mantra and then offer them to the Lord. Then flowers,
 curd, pure water and other materials are to be offered.
 and necessary designs are to be formed.

lingam vāmena samisthāpya pañcamenādhivāsayet ।
 prāsādasyāgrataḥ kuryān- mantapam nādidūrataḥ ॥
 navaikādaśāhastairvā lokapalādhvajānitam ।
 sapuṣṭamī sāksatamī kāryam braṇoṣṭhāsta sanikhyayā ॥
 plakṣaścodumbaroś śivaltho vataḥ prāgāditesatthā ।
 ekahastamadho nyasya dydhami hastacatuṣṭayam ॥

The preceptor should install the image with vāma mantra;
 the ritualistic activity 'adhivāsa' is to be done with tsāna
mantra. ^{Yāga} mantapa is to be constructed in front of the
 temple, not far away from it. This may be constructed
 with a measurement of nine or eleven hastas, it is to be
 furnished with flags pertaining to the lokapālas (dikpālakas),
 the interior periphery of the mantapa is to be adorned with
 flowers and akṣatā; to be decorated with four festoons
 - one in each direction. Festoons of east, south, ~~and~~ west
 and north are to be made of leaves ^{obtained} got from
plakṣa, udumbara, śivalthā and vata respectively, their
 breadth being one hastā and length, four hastas. Each
 festoon is to be divinised with appropriate mantras.

udhwāyatam torānāni sthissyāt-pratimantītaḥ ।
 prānimukhami kalpanīyamī taccandikāsamiyutam ghaṭam ॥
 kunyāt dvārasthitanastau kalasān pallavāvitān ।
 sāksātānnaramantīna vāstrapannān swarcasān ॥
 astamanigalakādyaśca gītarādītiasamiyutam ।
 nayeta śauram tātāto, nantādyuktam sahāmbayā ॥

Each festival is to be divinised with appropriate mantras vertically and laterally. In the direction of east, an eastern kalasā is to be placed whose presiding deity is Candika; eight kalasās are to be placed near the entrance. These kalasās should have been ~~decorated~~ adorned with tender leaves (pallavas), covering cloth of definite colour, darbha kūrca () and they are to be worshipped with arjata (), reciting the nara mantra. Then the preceptor should place astamanigala* () in the appropriate directions accompanied with ~~the~~ Vedic recitals, music and instruments. Having placed Sivakumbha on the vedika, he should invoke ~~to~~ Lord Siva. (~~in the~~) He should place eight kalasās around Sivakumbha and invoke Asta vidyēśvaras (Ananta etc) along with their consorts.

agnikāryami pumakāryami mūrtipairāthasamīyutam |
 śivamūrtidharāste ca gr̥hastāścāstā sanikhyayā ||
 gr̥hyāstaddviguṇādhr̥nāścātvāro vā vāsaktitah |
 sādhakah putrako gr̥hyo samayī vā tvakāvatah ||
 divjā vā rudrahaktā ye śarvabhārasamanvitah |

When agnikārya is to be done. The preceptor should execute all the rituals concerned with agnikārya ~~being~~ ~~invited~~ in association with sacerdotal persons who impersonate various deities of Śivamīśa. For this purpose eight house-holders endowed with essential etiquette may be solicited; or sixteen persons or four persons may be invited according to the circumstance and convenience. If suitable persons are not available sādhakas, or putrakas or samayis shall be recruited; if not, other initiated persons (divjas) or devotees of Rudra who ~~are~~ have ~~comple~~ identified themselves with the form of Śarva (Śiva) through the nyāsa-process, ~~they~~ may be ~~sd~~ recruited to impersonate ^{the} ~~de~~ deities.

tṛtīyāyāmathānyasmin dine vāsu śubhe dine ॥
 sunakṣatre suyoge ca sulagne karane śubhe ॥
 romaḥ pūrvoditah kāryo brahmabhīrnaramāditaḥ ॥
 mātīkāyā vidikṣvevam romastrāḥ bhīhitaḥ punah ।
 lingasya śirasos bhyaśe gururīśantu romayet ॥
 svasramantraih kriyā kāryā romaścāpyagrataḥ kramāt ।
 kuśāissparśos tṛthe lingasya sarvaiḥ kāryosyamāditaḥ ॥

On the third day or on any other auspicious day which
 synchronises with beneficent constellation, yoga
lagna and karana, romas are to be offered in a
 manner explained before with the accompaniment of
 brahma mantras like nara, aghora etc. In the
 intermediate directions romas mentioned earlier are to
 be offered for mātīkas. In the vicinity of linga,
 the preceptor should offer romas with Ēśāna mantra ;
 all other offerings are to be done in due order
 accompanied with appropriate mantras. Then the
 preceptor should touch various parts of linga-image with kuśa.
 (as nyāsa)

kṛtvā koṃamidam prōktam punarhoṃamī svasaktitah |
 utthāpayet tato devamī naktavastrenā veṣṭitam ||
 turyasābdādighoṣaistu pūjitamī pratimantratah |
 bahurūpeṇa sanigrhya sadyo dvārapraveśanam ||
 puṃsamīsthāpya saṃpūjya vāmadeva siveṇa tu |
 mūrtipāḥ punarāpyete śirādisvasvadik-śhītāh ||
 kurvanti punarācāryah pratimantrāvitastatah |
 kṛtvāivamī karma yatnena garbhāmānasya yadbhavet ||
 turyayā bhajya siddhena bhāgaikeṇāthavā nisā |
 evamī vidhāya ratnānāmī vinyāsamī ca tathā syu ||

Having ~~done~~ offered hoṃas in the prescribed manner, he should offer pūnākūṭi according to the quantity of materials available. Then he should cover the image with a red-coloured garment and raise it. With the accompaniment of blaring instruments like turya etc., the icon is to be worshipped reciting ~~brahm~~ brahma mantras. Then the icon is to be taken on by the appointed persons with aghora mantra. They should pass through the entrance ~~with~~ with the accompaniment of sadya mantra. After having installed the image in its fitting place (garbhagrha), the preceptor should worship it with vāma and śiva mantras. Then the sacerdotal

persons (mūrtipas) should take their seats in their respective directions each one ~~not~~ impersonating the limbs of the Lord like head, face, heart, navel etc. Then, with all efforts, the chief preceptor should ~~dispense~~ ~~with~~ execute all other ritualistic activities reciting the pertinent mantras as the occasion needs. For the sake of garbhagrha-nyāsa, the preceptor should divide the periphery of cella into four equal parts lengthwise and crosswise (obtaining sixteen squares) and proceed to do various kinds of nyāsa during the night time. Now listen to the procedure of ratna-nyāsa.

vajra mauktika vaidūrya - śaṅkha-sphatika-puṣyakam |
 nīlami marakataṃ dadyācchakrādīśa digantakam ||
 tālami śilāñjanami śyāmā kāsīsamī māṅṣikamī talhā |
 yavanīvāra dhānyādi śyāmākā-vīḥayastathā ||
 candamañca yathāraktamī kṛṣṇāgamu samudbhavamī |
 uśiramī viṣṇusaṅkrāntimī nyasettalakṣaṇakramāt ||

() . . .
 For nātina-nyāsa, vajra, mauktika, vaidūrya, śaṅkha,
 sphatika, puṣyarāga, nīla, ^{and} marakata are to be placed
 in right-wise order ~~starting~~ from east to north-east. Various
 materials like tāla, śilā, añjana, śyāma, kāsīsa,
 māṅṣika, yava, nīvāra, ~~sy~~ vīḥī, candama, rakta-candan
~~the~~ kṛṣṇa-candan (agam), uśira, viṣṇukrānti etc
 belonging to the ~~group~~ group of metals, seeds, herbs etc
 are to be placed according to the procedure of nyāsa.

evam ratnāni bhāni bijānyozadhayah kramāt ।
 nyastirāvamī hemasambhūtāni kūrman madhye niveśayet ॥
 bijāgrāsami na kartavyam kṛte doṣo mahān bhavet ।
 vajrādya-yudha vinyāsāt-sahāyañcātra sambhavet ॥
 madhye kalpyo yathā nyāyamī śakti-nyāsaśānanāḥ kṛte ।
 vedyante sthāpya tallingamī vedimī mātṛkayā nyaset ॥

Thus, having placed gems, metals, seeds (grains),
 and herbs in due order and then golden articles, the
 preceptor should insert kūrma bhāga ^{() inside} ~~in~~ the ~~followed~~
 garbha (ground). One should never do what is known as
 bijāgrāsa ^() on occurrence of which great disaster would
 take place. Then āyudha-nyāsa and śakti-nyāsa
 are to be done successively. Then he should place
 the linga on the pedestal which is ~~to be impaled~~
 with mātṛkas. reciting mātṛkā mantras

pañcamena nyasellingam pīthamīsadigātmanā ।
 saveśāmi sukhadamī caiva tathāpyanyamukhasthitiḥ ॥
 pūrvamivā dakṣiṇamī vāspi paścimamī cottarāmapi ।
 dirijādīnāmanantāsti pustiṛddhi-dhivamī bhavet ॥
 vahni-nairṣṭā-vāyavya-disamākramya samasthitām ।
 lobhakṣamadhyaṭornatyā jūvitamī sukhadamī kramāt ॥
 tasmāt-sukhāvaham-aśānyamī diśi kalpayet ।

The linga (pūjāṁśa) is to be imputed with
 pañcama mantrā. The pedestal is to be fixed in a
 such a way as to appear slightly turned towards north-east.

The Linga along with the pedestal installed in this manner
 will yield happiness to all beings. The linga can be
 fixed so as to face other directions also. The ~~image~~ lingas
 installed so as to face east, south, west and north
 are ~~less~~ auspicious enough to bestow eternal life,
 nourishment and growth of wealth to brahmins, kṣātriyas,
 vaiśyas and śūdras respectively. ^{The Linga} ~~Those~~ installed so as to
 face south-east, ~~south-west, north-west and north-east~~ ~~are of~~
 of the nature of effecting avarice. Those installed so as to face
 south-west and north-west will grant longevity and happiness
 in a mediate and the excellent degree respectively. But the one
 facing north-east is always conducive to happiness. So, care
 should be taken to install it so as to face the direction of north-east.

evam prakalpya tallingam ghatabhūtam prakalpayet ॥
 sakalikṛtya tacchaktim tatvaśthām vimiveśayet ॥
 tasyāvayavakāḥ pañca nyāsedāngaranukramāt ॥
 āvāhanakramam ~~kramāt~~ samyak hṛdā kṛtvā śkilam kramāt ।
 puṁsamsiṅhāpya sadyādyaiśśivam gandhādibhiryajet ॥
 bhakṣajair-nānāvidhaisnigdhairḥ paipūjya manum jayet ।
 īśenāṣṭaśatam japtvā pūjayet pratyaḥam balāt ॥
 tata rāṣṭre subhikṣam syān-na kṣayo na ca taskarah ।
 rājā vijayamāpnoti vanitā suprajāvati ॥

Thus having given a definite structure and immobility
 to the liṅga-image the preceptor should proceed to do
 all the necessary nyāses in order to effect a concrete
 and well-fashioned shape to the invoked Lord. After
 fashioning important limbs such as head, face, heart, etc.
 he should do śakti-nyāsa, brahma mantra nyāsa
 and aṅgamantra nyāsa. With regard to rituals, invocation
 and all other activities are to be done with ^{the} hṛdaya mantra.
 Immobilising the Lord with sadya mantra etc., he should
 worship Lord Śiva ~~with~~ using gandha, flowers and
 other paraphernalia. Having offered to Him various kinds of-

delicious foods and eulogised Him, he should recite important mantras. He should worship the Lord daily in this manner, reciting 8 Isāna mantra 108 times.

In a country where daily worship of Siva goes on without any interruption or violation or breach, there ~~is~~ will be abundance of food and provisions; there ~~is~~ ^{will be} no decay; no fear of theft or robbery or of contemptible events. The ruler will always be victorious; women will be blessed with virtuous progeny.

sthāpakasya sadā siddhir-doṣāśśāntāḥ prayogataḥ ।
 pūjayitvā svaraiḥ paścāt- arghyenāḥ tāṅgakena tu ॥
 āpah-ksīra-kusāgrāṇi tandulāssumanāstilāḥ ।
 yavaissiddhārthakaiscāpyaḥ tāṅgami cārghyamucyate ॥
 samikalpa viktair mantraiḥ - tattad anigārcanam bhavet ।

Sthāpaka (patron) will always be blessed with cherishable accomplishments. On the occurrence of aberrations and discrepancies, certain activities are to be done to alleviate the evil effects of violations. For this, the preceptor should worship the Lord with all the sixteen kinds of honours (upacāras). Then he should offer a special kind of arghya made of eight ingredients - water, milk, ~~at front~~ kusas, rice, flower, sesamum, yava and mustard. Having prepared the arghya with these eight ~~material~~ substances and consecrated it with appropriate mantras the preceptor should offer it to the Lord and do anigārcana.

pūjānte tu tāthā kāyā gunapūjā sadakṣiṇā ॥
 katakaṃ gandhaḥāraśca grāmaḥkūmi pradakṣiṇāmi ।
 evaṃ pratisthitā linge phalaṃ mahadadhiṣṭhitam ॥
 jīrnoddhāre tāthāiveha phalamuktāntu yajvanak ।
 pratisthāyā vidhānāntu proktāni sarvaṅca te mayā ॥

At the end of installation, the preceptor is to be worshipped and honoured with cherishable offerings (fees); he ~~may~~ shall be honoured with ~~the present~~ various kinds of presents such as kataka, gandha, hāra etc. He shall be taken around the main street ~~surrounded of~~ ~~the temple~~ in a procession surrounded of devotees. The linga installed and consecrated in this manner ~~also~~ will always shine forth in the sanctum-sanctorum charged with benevolence and divinity. The patron also derives the same kind of benefits as those attained through installation by executing the necessary activities concerned with jīrnoddhāra. Thus the matters connected with pratistha have been explained to you.

brahmādi devāstvatā bhūtanāthāḥ
 gaṇāśca ye tesvadhikam nārāṇām ।
 atīva śuddham śivadhāma teṣām
 padam pare bhaktiyujāmasiṣyet ॥
 evam samāsāt-kṛta pūjayaḥ tra
 nirvānadikṣā śivabhaktiyuktāḥ ।
 bhuktesta bhogadibhirevā pūrvam
 tataḥ param dhāma samāśrayanti ॥

citi śūmat-kiraṇāreḥye mahatantre caryāpāde

pratiṣṭhādhivāsa vidhiṣṣādūmīsatih (patalah)

Those pious men who are exceedingly pure and reside
 in a place where ^{an} auspicious śiva-temple has been constructed
 and who have intense devotion remain unique, being superior to
 the Devas like Brahma etc. ^{and} Bhūtanāthas, Gaṇas etc..

Those who ~~are~~ have been blessed with nirvānadikṣā
 and ~~who~~ ^{who} worship the Lord regularly in accordance to the
 scriptural injunctions, as a ~~new~~ result of their intense
 worship, first achieve and experience all the desired
 worldly pleasures and finally resort to the Eternal Home
 which transcends all ~~at~~ ^{the} tālvas and bhūvanas.

(This is the chapter on installation, adhvāsa, and pre-requisites of
 ācārya, the twenty-sixth of the caryāpāda of the Kirāṇāgama mahātanta)

JĪRṆODDHĀRAVIDHIŚCA

(Then, on the distinct features of Vrṣabha and the rules
pertaining to renovatory activities)

Gaudeh -

vrṣabhas'sūcito deva noktam tasyātra lakṣaṇam |
jīrṇoddhāraśca - nairuktam - tasyāpi vada me vidhim ||

Gaude -

()
The procedure of making an icon of vrṣabha was
pointed out earlier. But the procedure and lineaments of
vrṣabha we have not been explained so far. O, Lord!, even
the procedure of renovation has not been told. What are
the specific rules with regard to jīrṇoddhāraṇa? Kindly
explain to me all these matters.

Bhagavan -

anigulaih puravatsiddhair-dvyanigulam locanam bhavet |
 vistaro, nigulatah karyo bhruvau karyau tadandhatah ||
 astanigulair mukham karyam nasa tadpadahinakā |
 dvinetrau tacchynigamule caturbhissyat tadantaram ||
 syrigamanam dvinetram syadantaram syat tathamatam |
 dvinetram aksikarnantam kapalam tasya vistatih ||

The Lord said -

One should take the basic unit as angula which is to be reckoned as explained before. Based on this angula-measurement, the sculptor should form the eyes of Virabha so as to be two angula angulas in length. The breadth of the eyes should be one angula. The width of eye-brows should be half an angula. Its face should be eight angulas; nose - one fourth less than the previous measurement. The space between the eyes bottoms of horns should be four angulas. ~~Its~~ The bottom of horns should have a thickness of four angulas. Eyes should be formed in such a manner that their ~~ext~~ outer-extremes touch the region of ears. The measurement of horns should be four angulas; intermediate space between them should be four angulas. The breadth of cheeks should be equal to ~~that of face~~ four angulas.

As before, ~~as before~~ ~~depicting these specifications~~
 would be helpful to the student.

caturnetram bhavedvakraim saptanetra suvistaram |
 tatkarṇau pañcanetrau tu karṇamūlācca locanam ||
 aṣṭādaśādhikā-grīvā kakudam a ṣoḍaśārdhataḥ |
 pañcanetrāssmytāḥ jaṅghāscaturbhirupasandhikā ||
 gulphādilocanam kāryam tatpramānāttadardhataḥ |
 kṣurikā bhāgasamyuktā divnetram kambalo bhavet ||
 daśasaptādhikam cātra vistarāttadaśākṣikam |
 pañcapañcākṣilbhik kurkṣisṣadbhik pavinatā bhavet ||

The length of the face should be 8 angulas and its
 breadth should be fourteen angulas; ears should be
 ten angulas in length. At the bottom of ears, the extreme ends
 of eyes should be seen. The measurement of ^{the} neck is to be
 eighteen angulas; that of hump (kakuda) - eight angulas;
 length of shanks should be ten angulas. Four upasandhis (
 and ankles should be ~~in~~ ^{two} ~~four~~ angulas; their
 projection should be with a thickness of one angula. Hoof,
 which is to be fashioned in a splitted form should be
 half an angula. A thickness of kambala should be four angulas.
 its length (on one side) should be seventeen angulas;
 and its breadth - twenty angulas. A stomach (~~or bell~~)
 should have a length of fifty angulas (lateral measurement)
 its ~~thickness~~ thickness being twelve angulas.

puccham tadanghri mūlāntam locanadvaya vistṛitam ।
 madhye locanamekam syādantam madhyena hrāsayet ॥
 adhaṣṭāt-kundalīkṛtya dvivatro nābhīrucyate ।
 vṛṣanāmi syācca lāṅgūlādadhō netraṣṭā vistṛitam ॥
 nivṛṣṭassa ca kartavyo manirekhāgrāmastakāḥ ।
 pūjādāvāṅgikāmi dūrgham vāṅgīthā mūlāni śivantikam ॥
 yathēṣṭā kalanādvāsyād-dāivatāmi lakṣaṇam matam ।

The Tail is to be formed so as to lie in the middle of the
 two hinder legs, its thickness being four angulas. In its
 middle, thickness should be two angulas; ^{the} thickness at
 the tip of the tail should be one angula. ^{the} Navel is to be
 fashioned in a curved form like kundali below the
 portion of ~~the~~ belly with a measurement of four angulas.

Scrotum & should be made so as to be in an oscillating
 position, its breadth being sixteen angulas, and ~~thickness~~
 nivṛṣṭa¹ is to be formed in such a manner that ~~its~~ the
 front portion of its head is ~~to~~ adorned with manirekha.
 These are the distinct features of Vṛṣabha.

pūjādāvāṅgikam dīrgham vā śīta mūlam śiroṅtikam |
 yathoṣṭa kalamād ~~(10/11)~~ vāsyād - daivatam lakṣaṇam ^{matam 4} ||
 jirnoddhārasya kartṛnām bhavenmūlaphalapradam || 683
 khanda - sphulita - dagdhani yatīkāryam brāhmaṇa bhōjanam |
 ghr̥tam pāyasa samiyuktam śatam kutvā kareṇa tu ||
 tatastam prakṣipt - toye śailam vṛksamayam dahet |
 vāmadevena ghoreṇa kṣipt - toye dahet - kramāt ||

Due to regular (and periodical) worships, any part
 from foot to head of an installed image may get
 some sorts of defects or breakages (or it may become shaky).
 It is to be known that the invoked deity animates the
 image so long as ^{the image} it is with perfect shape. (If it gets
 ruined due to some causes or other, the image should be
 replaced). Those who patronise the meritorious act of renovating
 the disfigured images and temples attains the same auspicious
 rewards as those arising out of erecting a new one. When
^{broken} the icons which have become, ~~split~~ ^{split} those which are split,
 cracked and those partially consumed by fire are ~~got~~
 being repaired, one should undertake the feeding of brahmins etc;
 pāyasa and ghee are to be offered as homas with the accompaniment
 of śivamantra. Disfigured icons made of stone are to be
 thrown into water after doing necessary libations, and those
 made of wood are to be incinerated. Throwing is to be done
 with vāma mantra and burning is to be done with aghora mantra.

tatra snyat kalpaniyam syat-tathairāstra prakalpayet |
 devatā-calanam yāte utthitāspi yathā dhvadhak ||
 calanāddoṣa-sambhūtam linge sā ca viśeṣataḥ |
 khaṇḍa-sphuṭita-sambhāram pūrvavat tam samañcaret ||
 rudraloka bhavettasya tasmin bhogamavāpnuyāt ||
 (iti sūmat- kiranāgrye mahātāntre caryāpāde vṛṣabhakṣana
 jīrnoddhāra vidhissaptavimśatīḥ pāṭalāḥ)

CARYĀPĀDAS-SAMĀPTAU

Then another icon is to be sculpted newly with the
 same measurements as those taken for the previous one.
 If the icon becomes shaky ~~be~~ by losing its grip it should
 be fixed well as before (by ~~once~~ applying aṣṭagandhā).
 If the icon is shaky, many heinous happenings will take place.
 Esp. particularly if the image of Linga ~~get~~ loses its grip and
 becomes shaky special kind of alleviation is to be done.
~~But~~ Those which are broken ^{and} splitted are to be replaced
 immediately by newly ~~sculpt~~ newly sculpted images, strictly
 adopting the previous iconic measurements. One who executes
 jīrnoddhāra in this way ascends to Rudraloka at the time of his
 dissolution and experiences divinal bhogas pertaining to that world.

(This is the chapter on the distinct features of vṛṣabha and the
 rules pertaining to jīrnoddhāra, the twenty-seventh of the caryāpāda
 of the Kiranāgama mahātāntre)

Here ends the Caryāpāda.

ATHA YOGAPĀDA PRARAMBHAH

(Here begins the Yoga-section)

YOGĀBHYĀSA VIDHIH

(On the practice of yoga)

Gourudāh

yogābhyāsam samācaksya tadabhyāse phalantu kim |

kasmin kānyam katham yoge kairangairāsamantu kim ||

Gauḍa

O, Lord! Kindly explain about the practice of yoga. What are the benefits to be derived from the practice of yoga? In which manner activities concerned with yoga are performed? What are the subsequent parts of yoga? What are the appropriate postures to be assumed during yogic practice?

Bhagavān -

yogādsiddhisca mokṣasca tadabhyāsacchulham khaga ।
 sadāngasāca bodhavyastasyāṅgāni sṛṇusva tat ॥
 pratyāhāraṣṭathā dhyānam prāṇāyāmaḥ thā dhāraṇam ।
 āsanaṁca samādhisca yogāṅgāni sadeva tu ॥

The Lord said :

through the practice of yoga one can attain
 beneficent accomplishments ; he can ~~and~~ attain release (mokṣa);
 he can ~~also~~ ascend to the state of ineffable bliss.

It is to be known that there are six means or limbs
 of yoga . Now listen to those various subservient

parts of yogic practice . Pratyāhāra^(), dhyāna^(),
 prāṇāyāma^(), dhāraṇa^(), āsana^() and samādhi^() are
 the six constituents of yoga system .

gr̥he vāṣṭpi śivasthāne yogī yōgami samānalhet |
 badhvā ṣṣ sanami yathāṣ bhūstami savastikami padmameva^{va||}
 ardhacandraṅca vīrāṅhyami yogapaltaprasāritam |
 panyanikami ca yathāsamistham - āsanāstakamucyate^{me}

Either in his house suited for the purpose or in a
 temple ~~or~~ or in such other auspicious places, an
 aspirant should begin his yogic practice after
 assuming the desired posture (convenient to his
 physical and mental condition). Eight postures are
 enumerated and explained in the Scriptures. They are:
 svastika ()...
 padma, ardhacandra, vīra, yogapalta,
 prasārita, panyanika and ~~sukha~~ yathāsamistha (sukhāsana).

dirgunami prsthato nitva vāmapādanti daksinam ।
 tiryaksthāmi dirgunami kṛtvā jaighālagṇaṇica svastikam ॥
 nyaset-dirgunamanyonyam pādamekam tathetaram ।
 padma^{mo}~~ter~~vam samāhyātami - ardhacandramatha sṛnu ॥
 tadvat-pādadvayam kṛtvā svaralolāsnyā samisthitam ।
 ardhacandram bhavedevam vīrāsamatha sṛnu ॥

Stretching the legs (i.e. shanks) under the hinder part
 and placing the right leg on the left and keeping the
 legs obliquely between the knees one should place
 himself in a convenient posture. The posture assumed in this
 manner is known as svastika. Joining the two legs
 obliquely with each other and placing them ~~between~~ ^{on} the
 thighs so as the sole of each foot faces upwards, the
 posture known as padmasana can be assumed; then
 listen to the procedure of ardhacandrasana. Placing the legs
 as before (i.e. as done in padmasana) ~~but~~ and keeping
~~them~~ ~~on~~ one on the other mutually, ardhacandrasana
 can be assumed. Then listen to the procedure of vīrāsana.

ictures of yōgic postures.

dvigunam patitam ~~padam~~ padam varnam daksinatolitham |
 krtva snyonyatalsatham tu virapattamathoccyate ||
 krtvass dau dvigunam padau tiryagurdhvamadhak kha |
 nyaset panimi yathapattami tatasstislistanguliyakau ||
 padadvayam prasaryatma - sumukhami suprasaritam |
 distato sipyaradhana sthami prasarya caranadvayam ||
 panyanikam tatsamakhya tam yathasamistham yathasthitim |

Placing the left leg on the right thigh and keeping
 the right leg on a pedestal or ~~on~~ on the floor and
 keeping the palms ~~together~~ on one another, virasana
 can be assumed; then I explain about yogapattasana.
 Keeping the right leg obliquely and placing the left one
 on the thigh (near knee-joint) ~~and~~ and placing the two
 hands so as to be prepped by the knee-joints keeping the
 fingers stretched out and tying round the yogapatta
 yogapattasana can be assumed. Stretching out the
 two legs ~~so as to~~ (in sideways) ~~and keeping erect the~~
~~fingers of the two legs and~~ keeping his face and chest
 straight, prasrita can be assumed. ~~keeping~~ By
 stretching out the two legs (i.e. ~~fingers~~) one obliquely and
 the other horizontally, one can occupy himself in a
 posture known as panyanika. A posture convenient
 to the ease of one's own physical and mental state
 is known as yathasamistha (i.e. sukhāsana)

esāmekatamami badhvā vitatyorassthālamī samam ॥
 kaste ksatatālamī kṛtvā vāmahastāṅgya daksinam ॥
 tatsvakīyakarāḥ kāryo dūrghamī vāmakaramī karam ॥
 vāmajānusamāyuktamī daksinamī vāmake nyaset ॥
 aṅjalīm vā ṣ parāvṛttis - samadr̥ṣṭimathā ṣṣ nayet ॥
 tadānīya hr̥disthāpya punaryātāmī samāharet ॥
 tāvatyāvat - sthītāmī jātamī pratyāhārasa ucyate ॥

*

Having assumed any of one of the postures stated above and keeping the chest erect, one should place the right palm on the left and the right leg on the left knee-joint. He should keep the joined palms just in & below his navel and should hold a straight look. Keeping his mind on the heart-lotus, he should keep himself detached from the ^{external} ~~external~~ objects and senses. He should be in this state of restraint so long as he is in the yogic practice. This kind of retention of mind is known as pratyāhāra.

samisiddhayogino mukhyam dhāranānāmi catustayam ॥
 vahnisaumya smṛtā bhāyāparākyā dhāranāstu tāḥ ।
 mūlāni rephaputāntasthāni pañcamasthāni ca bindugam ॥
 calārnasamiyutā dīptā dhāranā pāvaka matā ।
 sarvoddhāre śukhimiśādi pāpāḥ kṛgeva samīśayet ॥
 trikṣṇamandalastho 'yam kūrto vahnissūryam bhavet ।

There are four kinds of dhāraṇa to be essentially practised by an accomplished yogin.

They are : (i) vahnī, (ii) saumya, (iii) amṛtā and (iv) para.

Dhāraṇa done with the accompaniment of mūla mantra placed between repha added with pañcama and bindu corresponding to vāyu bīja is known as vahnī dhāraṇa.

Through the practice of this kind of dhāraṇa one can get over the sinful effects arising out of ahiṃsā (i.e. injuring pious men and high-souled persons). During this process of dhāraṇa the aspirant should consider himself as though he is ~~see~~ inside of a triangled mandala.

~~repha~~ ~~repha~~ ~~repha~~ (repha)

~~trikona mandala sthito jyoti kirtitah~~

21(B) - 26

vāyuvestita sawāngo bijadāhādīkṣṭparam ॥
 pūrvoktavārisamyuktas-saumye binduyutassvayam,
 toyamandala madhyastah paritastena vestitah ॥
 śāntipustīkarī ceyami - upasargavisarjanī ।
 sa evāsmṛtasamyuktah pranavenordhva yojitah ॥
 bindugo bijadāhādī trisvarena niveṣṭitah ।
 amṛteyamī sadō mūrdhni vyāpinī jīvakamīksayā ॥
 akārabindusamyukto nādasaktisamanvitah ।
 bindurakṣitasawāngo lalāṭāsthāna samīṣṭitah ॥
 tadāpassthito yogī bhavenmṛtyubahīṣṭitah ।
 cataro dhāranā dhāryāḥ kramasassthītilakṣanah ॥

Fixing the mind mainly on saumya mandala (i.e. ardhacandra mandala) which is to be contemplated upon as surrounded of trikona mandala and encircled by caturśara mandala (corresponding to vāyu) with the accompaniment of seed letters corresponding to the fire, water and air, he should consider himself as if he is seated in toya mandala. This kind of dhāraṇa is efficacious in granting śānti and puṣṭi.

This is also capable of effecting the annulment of diseases and death. Raising the breath with pranava placed along with the seed letters pertaining to fire etc added with bindu, he should fix his mind on bramha-randhra. This is known as amṛta dhāraṇa which brings out the full efflorescence of the soul's inherent nature. Dhāraṇa which is done with the accompaniment of akāra, bindu and nāda, all being covered (or gounded) by amṛtāvāra, ^{is known as para;} Mind is to be fixed ^{on} in a place between the eye-brows. Through the practice of para-dhāraṇa one can attain the effulgence of ^{the} sun and ~~the power of getting over the~~ immortality. All these kinds of dhāraṇa which are established through the scriptural statements are to be practised according to the prescriptions.

utpāto viridhah protassāmānyo's pi viśeṣataḥ ।
 sāmānyo jatūsamīyogād-dahanamī karma ucyate ॥
 samādhibhāvanāntasthā najprāsrañcitābhāvanā ।
 sāmānyo's pyupayujyeta sadā'sau dhāranā yajet ॥
 vaiśeṣikasvakānye tu svasthāprāṇagatissthitaḥ ।
 gatvā ca hantimūrdhāranamī-udghāto'sau viśeṣataḥ ॥
 ādyā mādhyā nasamīyogād-ūhamo'sntima ucyate ।
 samādhibhāvanāntasthā janāvasthānigatā gadāyadā ॥
 samadhau patinīspanne yogīśvaraphalamī bhavet ।
 kramād-brahmādido yoge phalamī tadvyaktamullamam ॥

x

Utpāta is of two kinds - sāmānya and viśeṣaṇa.
 Sāmānya is ^a voluntary process. Here dhāraṇa is done
 intensively with the help of some external objects.
 Those who thrust ~~themselves~~ themselves in samādhi bhāvanā
 never get crippled by the marks of old age. Those
 who ^{indulge themselves} ~~practice~~ voluntarily ^{in dhāraṇa} should have a ~~continued~~
 continuous effort. Vaiśeṣika is one who gets trained
 enough and whose dhāraṇa process takes place
 without any endeavour on his own part. Even if
 he is engaged in his mundane activities, his

breath process gets adjusted itself to the state of dhāraṇa. The soul of a person who gets accustomed to such sort of specific dhāraṇa departs from his physical body through the fore-head or crest (brahma-sandhi) at the time of dissolution (death). If one is affected with symptoms of old age in spite of his continued practice of dhāraṇa and samādhi, then it is to be inferred that ~~that~~ the time fixed for his dissolution is on its way. Through the practice of samādhi the aspirant's lordship gets evolved and he attains all the beneficent effects of being a perfect yogīśvara. By ~~identifying himself~~ contemplating^{on} the deities like Brahma, Viṣṇu etc ~~in his own~~ who are seated in various cakras (lotuses), he attains gradually the highest kind of spiritual vigour.

hṛtpadmamī prakṛtamī jñeyamī tatadbrahmādhidivatamī
 sādhanīyo visuddho'stra prathamākṣara madhyagah ॥
 tatra nādyo daśa jñeyā vijñeyā prathamā bhavet ।
 saumyācaira paśūnakṣaiḥ sṛtiṣā cetanātmika ॥
 bandhanī mocanī ceyamī mōhinīyamī kramātsmṛtaḥ ।
 ekādaśasamākhyatā brahmā padme pratisthitah ॥
 tatra brahmā svarūpema bhāvanīyo'stha varnagah ।
 dharādyaavyaktamārgānte bhavet-saumyā susōkhamā ॥

Heart-lotus is denoted as prakṛta padma, ~~for~~ and
 Brahma is its presiding deity. Out of the five syllables of
 mūla mantra, the first syllable is considered to be
 one with the presiding deity Brahma who is to be meditated
 upon as ^{the} pure Lord. Associated with the Heart-lotus
 there are ten important nādis - ^{vijñeyā, (7...)} ~~pr~~ prathama, saumya,
 paśūntī, akṣī, ~~ś~~ vedātmika, cetanā, bandhanī,
 mocanī, and mōhinī. As the eleventh and central
 nādi Brahma resides at the centre of the lotus. There
 Brahma is to be contemplated upon ^{as endowed with} ~~in~~ his own characteristics
 and ~~shining~~ forth in the form of first syllable. Through
 this kind of dhyāna, ^{which is pleasant and beneficent one.} the aspirant can attain victory over the
 taltras from pṛthivī to avyākta.

uparistādyathā ḡ gacchet kaviśthanam bhavet-khaga |
 nādayaśśodasābjasthā vijñeyāḥ karnasamsthitaḥ ||
 śubhā ^{tāḥ viṣṇustāsaśūdrho} manolama ^{dviṭyo} dīptā ^{ḡsaramāsthitaḥ} sudīptā bhūmakārikā ||
 sudhūmā piṅgalā pīṭā vārunī śīghragācalā ||
 śaśāṅkā subrahmā caiva jñādā mokṣadā parā ||
 ūyētāśśodasā jñeyā kavimāṛṭya samsthitaḥ ||
 svarūpenābhyasedviṣṇum - althavā varnarūpakam ||
 tadabhyāsādayatnena siddhiṣyāt - puruṣāntikā ||

When he rises above the plane of heart-lotus (mentally) he reaches a place belonging to viṣṇu. There are sixteen nādis occupying the region of ears. With all purity and in the form of the second syllable Lord viṣṇu resides there. The names of 16 nādis are :- śubhā, manolama, dīptā, sudīptā, bhūmakārikā, sudhūmā, piṅgalā, pīṭā, vārunī, śīghrakā, acalā, śaśāṅkā, subrahmā, jñānadā, mokṣadā, and parā. These sixteen nādis are there surrounded of viṣṇu who is to be meditated upon as ~~he~~ shining forth with his own features and appearing one with the second syllable. Through the practice of this dhyāna, one can ^{easily} get over the fetters of tāttvas from avyakta to puruṣa.

upariṣṭādyaṭhāsthānam tadāsthānam sunirmalam ॥
 tālusamīsthanāntu padmāsthānam caturvīmśati nāḍibhiḥ ।
 suvarṇā śravānī jalpā utkrīṣṭā prāṇavartini ॥
 saśabdā vāhini boddhī mananī bhāvanī śubhā ।
 brāhmī dinapradhānākyā niyokṣī netavāhini ॥
 pīṭhmārgānugā nāḍī devamārgapradarṣitā ।
 ākarsinī vikarsinī prāṇahā prāṇavardhini ॥
 cīttasamīsthā susamīsthā ca dhūmā caiva tathā dhṛvā ।
 jñeyo rudrasvarūpeṇa tṛtīyānagato'pi vā ॥
 tadabhyāsādamananteṣa padamī yāvadgatirbhavet ।

x

Above the plane of the second lotus there is a lotus-region
 which is very pure. This is in the region occupied
 by uvula (or palate). There are 24 nāḍis running
 around the lotus-petals. They are: suvarṇā, śravānī,
 jalpā, utkrīṣṭā, prāṇavartanī, saśabdā, vāhini, boddhī,
 mananī, bhāvanī, ~~śubhā~~, brāhmī, dinapradānā,
 niyokṣī, netavāhini, pīṭhmārgānugā, devamārgapradarṣinī,
 ākarsinī, vikarsinī, prāṇahā, prāṇavardhanī, cīttasamīsthā,
 susamīsthā, dhūmā and dhṛvā. Rudra is to be contemplated
 upon as ^{being} surrounded of these 24 nāḍis and as ~~is~~ enclosed ~~with~~
 with his ^{own} divine form and shining forth in the form of ^{the} third syllable.
 Through the practice of this kind of dhyāna, the aspirant can
 ascend to the place of Anantēśvara.

uparistādyathā vaksye lalāṭasthāmi sureśvaram ॥
 calurnādi samopetāmi padmāmi turyānagāmi matāmi ।
 nīrtiśca pratisṭhā ca vidyā śāntiśca nādayah ॥
 jñātavyāstu svarūpeṇa sūkṣmāśśuddhāśca hīnduvat ।
 savakantā bhavedyogī divastā^{ārdha}~~śānta~~-gūṇāvitaḥ ॥

Above the place of ^() *tālū*, there is a lotus in the
 region of fore-head belonging to Lord ~~Ma~~ Anantesevāra.
 This lotus is furnished with four nādis and the
 fourth syllable of the mantra is at its centre. The name of the
 four nādis are: nīrti, pratisṭhā, vidyā and śānti.
 These nādis are ~~of the nature of~~ subtle and pure
 and they are in the form of hīndu. Through the practice of
 this kind of dhyāna, the aspirants becomes endowed with
 eight kinds of supreme accomplishments (siddhis).

animā laghimā caiva mahimā prāptirisyate ।
 prakāmyāṇca tatsēsitvam vāsītvam yatra kāmītā ॥
 sahasaiva yadādehami mūlami tyaktvā yathēcchayā ।
 animātrami sarīrasthami yāti tenocyate śnimā ॥
 pūrvamāsīdguruvamī yat- tatttyaktvā sahasaiva tu ।
 sthūlavallaghudehassthami sveccayā laghimā matā ॥
 yatraiva sveccayā gacchet tattasthāna nivasibhiḥ ।
 sawatra pūjyate yasmān- mahimā ceti kīrtitā ॥
 akasmādabhilāso vā yadyadvastugato bhavet ।
 nīśaladravyasamipkto prāptirnāmātra sammata ॥
 ātmanaiiva kṛtami rūpam prapāsyati yadātmani ।
 yathēcchantu manoh kṛtvā prakāmyāni tadudāhṛtam ॥
 brahma viṣṇu vīndra sūryādi bhāvanami māyayā saha ।
 tatsēsitvam prabhūtvamī yadīśātvamīha tatsmṛtam ॥
 kṛto vā yadvāsītvamī syād- vāsītvamī pranayādvaram ।
 kaṭhena yadvāsītvamī syādyasya kāmavasādhigāḥ ॥
 stegunāḥ pravartante tasyeśābhīyāmi sato dhīvam ।

The eight kinds of supreme accomplishments are :
 animā^(), laghimā, mahimā, prāpti, prakāmyam,
 tsītvam, vāsītvam and kāmītā (ie kāmavasāyitā).
 The power of assuming a body to appear as tiny as the
 point of a needle even at the spur of his desire leaving

His gross body is known as animā. The supernatural power of assuming excessive lightness at his own will and on the spur of his intent, leaving his former state of heaviness is called laghima. That state of supremacy that comes forth on account of his supernatural power assuming which the one is able to go reach the place of his desire and becomes honoured and adorned by the denizens of the place, is known as mahima. Prāpti is that state of equanimity by attaining which the yogin remains unaffected and unfascinated whichever kind of wealth comes of its own accord or as desired by him. Prākāmyā is that supernatural power by the effect of which the yogin is capable of comprehending the innermost thoughts of all beings having attained a super state known as sarvātma bhāva. The lordship and superiority over the worlds of Brahma, Viṣṇu, Indra, Sūrya etc along with the other worlds of māyā is known as ěsitvam. The supernatural power of attracting the desired person or object and holding a control over him or it is known as vaṣitva. The power of winning over a person forcibly against his will and alluring him on account of intense delusion is known as kamavaṣāyita. Through the practice of dhyāna fixing his mind in the fore-head-lotus, without doubt, one can attain these supreme accomplishments.

bindorūdrhrami bhavennādassūksmo dirghos bjatantūvat ॥
 meghanāda ivābhāvād- sadāsīva bhavesubhik ॥
 ūdrhanāgāntakenātha svarūpema kalātmakah ॥
 catur-nādisamopetassos pi padmāntasamisthitah ॥
 indikā dipikā caiva necikā mocikā tathā ॥

Above the place of bindu (fore-head) there ascends a path which is subtle and long as the subtle thread of lotus-stalk. This is the place for Lord Sadāsīva where innumerable sounds like the loud noise of clouds can be heard internally. O, gauda, Lord Sadāsīva is to be meditated upon as ~~he~~ shining forth with his own divine figure form, ^{made of kalā mantras and} adorned with rising snakes. He is seated on the lotus surrounded of four nādis - indikā, dipikā, necikā and mocikā.

tasyāpi paratāsaktir- jñeyā kundalinīti ca |
 śabdānte tu bhavettasyās- sūkṣmarūpānurūpinī ||
 caturṇādi samopetā sā vijñeyā | pi madhyamā |
 sūkṣmā caiva susūkṣmā ca tathā caivāsmṛtā mṛtā ||
 sawajñāssawakartā ca tadabhyāsād bhavatyasau |

Above the region of Sadāsiva mandala exists Sakti mandala
 known as kundalinī. This is beyond the reach of sound
 and it is with subtle form. Sakti is seated there surrounded
 of four nādis - sūkṣmā, ^() susūkṣmā, amṛtā and mṛtā.
 Through the practice of this kind of dhyāna, one can
 become the knower of all and the doer of all. ~~Above this place~~
~~is the place of Parāsakti in which there are four nādis -~~
~~vajrapinī, anā~~

61(8) - 64

705

tasyāpi paratassaktis-caturṇāḍīyuta parā ॥
 padmamachye sthitā sāḥ pi sūkṣmā śhryanta nirañjanā ।
 vyāpinī vyomanīpā cānanta śnāthāpyanāsītā ॥
 durlabhyā ca tadabhyāsād-vyāpakastatīśanādbhavit ।
 tasyāpi paratasssthānam niṣkalami nityamavyayam ॥
 jñānarūpañca boddhavyam niṣcalānilasannibham ।
 evam kramādgato yogi tasthānāna nivarate ॥

Above the place of Sakti is the ^{mandala} ~~place~~ of Parāśakti
 in which there are four nādis - vyāpinī, ~~anāthā~~ ananta,
 anāthā and anāsītā. She is seated ^{at} ~~on~~ the centre of a
 lotus with a subtle and impeccable form. Through
 the practice of this kind of dhyāna, one can achieve
 the power of vyāpakatva. The power which is not to be
 attained even by divine and celestial beings. The
 place ^{at} existing above ~~the~~ Parāśakti-mandala is
 niṣkala; it is eternal and everlasting (avyaya). It is of
 the nature of consciousness and it is as still as
 motionless air. A yogin who ascends to that highest
 mandala and gets absorbed in it (samādhi bhāvana)
 through the gradual practice of dhyāna process never
 comes back to his mundane state.

nālhi medrāt tataḥ kruddhāt-tatra nādi śivātmikā,
 ekadhā svasthitā hṛtsthā daśadhā tatra samsthitā ||
 tasmāt-sthānāt-sthitā karṇe sthitā tatra divastabhik
 tālūsthānagatā paścāt-tatasthā soḍaśātmabhik ||
 pūnasthichā vikhinnā sā nāsāvamīśagatā yadā,
 pitṛmārgena devena nandrena ca viśeṣataḥ ||
 susūmnā nāma yā nādi madhyamārga-vyavasthitā,
 piṅgalā yā kramāt jñeyā dakṣiṇe vāmake khaga ||

Now about three more important nādis: there is a very powerful nādi which is of the nature of Śiva which remains undivided and starts from the place of mūlādhāra and proceeds upwards through nālhi, heart etc. When it passes the region ^{of} heart, it gets diversified into ten and in the region of ears it exists variegated into sixteen. On reaching the sphere of tālu it gets divided into sixteen and when it passes through the nose-stem it becomes three fold - one going through the path of pitṛ, other going through the path of deva and the third one going through the path of rudra. Nādi known as susūmnā & runs through the middle path. To the right of it runs piṅgala nādi and to the left of it is the nādi known as idā.

gatāgatau patostasya yogino nātra samisayah ।
 athavā bhāvayecchambhūmi svadehānūtanātmakam ॥
 svamatācca parami śāntami nāsāgrād-dvādasāṅgule ।
 samsthitami śāramārgena vyāpta bhāvayami yathārthatah ॥
 śirah-pāṇiyādi samiyuktam - ūrdhvadevam svahṛdgatam ।
 anumātraśśivāśśūkṣmāśśabdabrahma bhavediti ॥
 kalāṅpi hṛdgatā tadivat - dipasaktirivajjalā ।
 yadīśābhīmatādhyānāt - prāgukta bhaktikā bhavet ॥
 yonau māyādikāmi kālāmi yāvadaśthe yathēcchayā ।
 yāti vā sveccayā yogi kṛtvotkrāntin - yathoditā ॥
 evāmi yogassamākhyātas - sarvayogessvarūptamah ।
 vijñeyoś bhyaśānīyaśca kamikṣedyogīśvarāmi padam ॥

(iti sūmat-kinanākhya mahātāntre yogapāde
 yogābhīyāsavidhiḥ prathameḥ pataleḥ)

He becomes a perfect yogin endowed with the power of knowing the past, present and future. There is no doubt about this kind of achievement. If not in this manner, the aspirant can meditate upon Lord Śambhu who assumes a form as small as an atom in the heart of all beings. He can be meditated upon in a

in a place 12 angulas above the ~~is~~ plane of his nose-tip, a place known as dvādasānta () which is superior to all and which is of the nature of ineffable calmness. Through the proper pronouncement of prāsāda kala as instructed by the preceptor one can mentally ascend to that highest place which pervades everything. Lord Siva, who is extolled as Ūrahvādeva, assumes a definite form known as sabda-brahma endowed with head, hands etc constituted of mantra kalas; though ~~he~~ he shines forth with the minutest form like an atom, he is auspicious and subtle and ~~shines forth~~ ^{exists} in the heart of beings with his kalas like a lamp which shines forth with effulgence. The all-powerful Lord becomes favourably disposed towards the aspirant on account of his devotion and continued meditation agreeable to his mental disposition. As long as he is ~~an~~ in an embodied state he wanders everywhere in the worlds existing in the māyā through his yogic power and when his soul gets disembodied ~~passed~~ ^{preceded} by usual symptoms of final dissolution, he ~~attain~~ reaches the place of bliss. Thus the supreme kind of yoga which is the best among all the yogic processes was explained to you. It should well be understood and practised by those who want to attain the state of yogīśvara.

(This is the chapter on the practice of yoga, the first of the yoga-section of the Kiranāgama mahātāntra.)

ATHA KALOTKRĀNTILAKṢAṆA VIDHIH

(Then, on the symptoms of the departure of soul)

Garuda

deva brahmādikāmi kālāni sūcitāni bhūhi vistaram ।

utkrāntīṅca samācaksya sadyah pranāharīni śubhām ॥

Garuda

O, Lord, the supramundane time pertaining to Brahma etc was pointed out earlier. It may kindly be explained to me in an amplified manner. Also, tell me about ~~when~~ the time of occurrence of the symptoms ~~when~~ for the departure of a soul.

nimesās make 1 kāṣṭhā; fifteen kāṣṭhās
 make 1 kalā; thirty kalas make 1 muhūrta;
 half of one muhūrta is known as ghatikā;
 seven and a half ghatikas make one yāma;
 four yāmas make 1 day; and four yāmas make
 one night. One day and one night together
 make one full day. ^(Exāham) ~~(āham)~~, fifteen days
 make one pakṣa; two pakṣas make one
 month; two months make a ṛtū; three ṛtūs
 make 1 ayana; two ayanas make one abda.

This way of reckoning the gross-time is known as
sunamāna (based on the movement of sun).

dakṣiṇāśśawarī jñeya devānāmuttarāni dinam ॥
 tena mānena varṣānāmi yugakālah pravartate,
 kṛtāmi tatsamisṛitāmi jñeyāmi sahasrānāmi catuṣṭayāmi ॥
 kṛtā-tretāyugābhyāntu sandhiśśatacatuṣṭayāḥ |
 sandhyamīśastāvadevaṃ syāt dvāparasya tu samijñayā ॥
 tretā dvāpara samijñāś syāt dvāparāt-panateḥ kalah |
 ekahrāsa-kramādeṣāmi sahasraśata samijñitah ॥
 ekasaptatibhīstaiṣtu jñeyāmi manvantarāmi manoh |
 taicaturdaśabhiḥ kelpo brahmanassa divo matah ॥

For celestial beings, - devas - dakṣiṇāyana is night-time
 and uttarāyana is day-time. (i.e. one divinical
 day consists of 360 solar days). ~~There~~ 360 ~~solar~~
 divinical days make one divinical year. ~~Yuga~~
 The span of a yuga is calculated on the basis of
 such divinical years. Out of four yugas, the first one
 known as kṛtā-yuga ~~is~~ lasts for 4000 divinical
 years. The ~~intervening~~ intervening time known as
yuga-sandhi which occurs between kṛtāyugā and ~~the~~
~~the~~ tretā yuga lasts for 400 divinical years. There
 are two more yugas which are called dvāparayuga

and Kaliyuga. For the succeeding yugas and yuga sandhis, the span of time is reduced by one thousand and one hundred respectively.*

In this way one cycle of yugas lasts for 11,000 divinical years. Seventy one cycles of yugas make one manvantara.

* Kṛta - 4000	divinical years;	400 yuga sandhi - 400	divinical year
Treta - 3000	"	"	300 "
Dvāpara - 2000	"	"	200 "
Kali - 1000	"	"	100 "

etasminnantare śakrā mṛtā jātaḥ punaḥ punaḥ ।
 śatatrāyaṃ dīnāt śastīśtasyaiva varṣa usyate ॥
 tatsamijñāyā śatāni yāvadvarṣānāṃ brahmanassthitiḥ ।
 etasminnantare devā mṛtvā jātaḥ punaḥ punaḥ ॥
 tattadvarṣaśatāni yāvaddīnāni tāvaddharermatam ।
 tena mānena varṣānāṃ śatāni yāvaddharasthitiḥ ॥
 etasminnantare kālē mṛtvā jātaḥ mṛtāḥ punaḥ ।

Four such manvantaras constitute 1 kalpa. One kalpa is one day for Brahma. Before the termination of one kalpa and in between ~~man~~ manvantaras Indra gets involved in ~~the~~ the process of birth and death again and again. 360 brahma-days make one brahma-year. Brahma lives for hundred such years. Before the termination of such time (Brahma's life time) and during the efflux of brahma-years, devas get involved in the transmigration of birth and death again and again. Hundred years of Brahma make one day ~~of~~ of Viṣṇu. ~~Viṣṇu's~~ 360 viṣṇu-days make one viṣṇu-year. Viṣṇu lives for hundred such years. ~~And hundred such years make one day of~~ ~~the~~ During the passage of viṣṇu-year, Brahma involves in the continuous process of birth and death.

mama vaso bhavedyāvan - mādharo yāti samijñayā ॥
 varṣānāmi me śatamī yāvāt haro jāto mṛtaḥ punaḥ ॥
 dinamekamī yadīśasya tado mama śatamī bhavet ॥
 etasmīnmanāre kāle vāyami jāto mṛtaḥ punaḥ ।
 sadāśivanimesācca tadā tasyāpi samijñayā ॥
 varṣamī parasya yāścestā tadā sa yāti samplavam ।
 sthūlamī śivāntikamī kālamasya sūkṣmamātha sṛṇu ॥

Duration of Hari's life-time (One hundred Hari-years)
 makes one day of mine. (Śrīkaṇṭha). During the span
 of my life time which lasts for hundred years (Śrīkaṇṭha year)
 Viṣṇu involves himself in the continuous transmigration of
 birth and death. ~~One day of Īśa~~ ^{is} Hundred
 years of mine make one day of Īśa. And
 during the life-time of Īśa, I myself get involved
 in birth and death again and again. Then evolves out
 the divine time of Lord Sadāśiva. ^{when} During the
 life-time of Sadāśiva is on its efflux, the upper limit
 of gross time comes to an end. ~~The gross time~~
 Sivatatva is beyond the reach of gross-time.

mama dhāma tadā māse taltrayān maraṇam bhavet ¹ |
 trikṣiḥ prāṇah kalāstābhissaptakṣiḥ prāṇa ucyaṭe ||
 prāṇadvayena vijñeyami - ahorātrante yonibhiḥ |
 ūrdhva-prāṇo diṇah ~~pr~~ khyātastasyaivāśdhogatinisā ||
 pakṣasthāḥ pañcadaśabhiḥstadvayān māsa ucyaṭe |
 trimsat-prāṇassa vijñeyo masairdvādaśabhissamā ||
 śatāni trīni śastisca prāṇānāmi samīrayāt tadā |
 ghatikā bāhyatassoḥ pi praharoḥ stāsta vardhitah ||
 praharātprahare tatsyāt - sahasrānāmi dvayami dvayam
 punassaptāśatānyasya caturbhīstairahassthītah ||
 tarati rātriruddistā sā savikhyā procyateśdhunā |
 tatra śastissamāyāti prāṇasamijñāśdhunā sṛnu ||
 sahasra dviyute sat ca śatāni tadaharṇisam |
 evamī kālasya sūksmoḥ pi adhyātma pravibhāvītah ||

Then, ~~with~~ about the subtle time ~~known~~ related to
 soul. Three ^{prāṇah} ~~prāṇāyamas~~ make 1 kalā; Seven
 kalās make 1 prāṇā², Two prāṇās make 1
 ahorātra; Upward movement of vital breath is

-
1. This line, it seems, should have occurred after the verse 16. The meaning of the line ~~does not~~ is not relevant to the context.
 2. Prāṇah is different from prāṇa.

~~known~~ as considered to be a day ; and downward movement of the vital breath is considered to a night .

15 prānās make 1 pakṣa ()

2 pakṣas make 1 māsa ()

In this way, one māsa consists of 30 prānās.

360 prānās make 1 year (12 māsas) related to soul.

Apart from this ~~type~~ pattern, there is another one which is reckoned as ghatika and prahara in multiples of eight.

~~360 prānās make 1 ghatika~~

~~8 ghatikas make 1 prahara.~~
awkward

~~The~~ the day-time related to soul consists of

of ten thousand and ^{awkward} eight hundred prānās.

The night-time related to soul consists of the same number.

So one aharṇisā (an adhyātmika-day) consists of

twenty one thousand and six hundred prānās.

This kind of subtle time is declared authoritatively as adhyātmikā ()

nisvasocchvāsayogena brahmādināmi bhavenmṛtiḥ ।
 na kvāpi na mṛtistasya śivasya paramātmanah ॥
 kalakṣepo bhavedyogī jñātvāmṛtyumanāmāyam ।
 pañcanam śāstradr̥ṣṭena tanmārgenābhyasetpunah ॥
 tatsanotkrāntiyogena prāmatyago śhivā bhavet ।
 nyāsami kvā tu pūrvotami pradadyādastapuspikām ॥

x

Even the devas like Brahma attain dissolution through the conjunction or union of nisvasa and ucchvāsa (expiration and inspiration). Only Śiva, the Supreme Lord exists externally; ~~not~~ He never attains dissolution and transcends the time-limit. Knowing the nature of dissolution and of the Lord's ~~not~~ a perfect yogin passes away, his time related to the soul. The symptoms of death and inevitable breath-process to be undertaken ~~at the approach~~ on the occurrence of those symptoms have been explained in the scriptures. Knowing them one should ^{practise} his vital breath so as to make the soul ~~to~~ depart through his crest or fore-head. As soon as the ^{symptoms} ~~time~~ for the departure of one's soul occur, ~~he should~~ he should ^{do} ~~do~~ proper nyāsa on his own body as explained earlier and should offer eight ~~flav~~ kinds of flowers to Lord Śiva.

śāstris tarastabhik puspaiḥ - mānasaiḥ sūnu tadyaḥ |
 vārijam saumyamāgneyam vāyavam pāṭhivam puṅgham ||
 vānaspatyam puṅghasastam prajāpatyam ca tatsamam |
 astamam śivapuspantu sruva tesāṃ vinirṇayam ||
 vārijam salilam jñeyam saumyam ghṛtāpayodadhi |
 āgneyam dhūpadipādyam vāyavam candanādikam ||
 pāṭhivam kandamūlādyam vānaspatyam phalādikam |
 prajāpatyam yadannādyam śivapuspantu vāsana ||

Now listen these eight kinds of flowers are to be offered
~~and~~ mentally and so they are declared in the scriptures
 as ^{mind-related} flowers related mind (mānasa-puṣpa). Now listen to
 the ~~particulars~~ with Eight kinds of ~~mental~~ flowers offered to be
 mentally are - vārija^(?), saumya, āgneya, vāyava, pāṭhiva
 vānaspatya, prajāpatya and siva. Now listen to
 the ascertained characteristics of these flowers. Water is
 considered to be vārija-flower; ghee, milk etc are known to
 be saumya; incense and light - āgneya; sandal etc
 - vāyava; tubers and roots etc - pāṭhiva; things like
 fruits etc are known as vānaspatya; varieties of food -
prajāpatya; the spiritual knowledge attained by one ~~vāsana~~
 (vāsana) is known to be śivapuṣpa

utyetaivastabhikḥ puspaiśśivam sampūjayetsadā |
 padmāsanāt-param bījāni yatpara dhāranāditaḥ ||
 kumbhakāntu tataḥ kṛtvā kṛtamāyīya tatputam ||
 jihvātālu samāyogāt - tatksanotkramanam bhavet |
 tadbhījābhīyāsanam yogān mūrdhni bhede tapo bhavet
 paratattve layam kṛtvā prānatyāgāśśulho mataḥ |

Meditating upon the Supreme Lord who is seated on
 his heart-lotus, he should do dhāraṇa as explained
 before. He should do pūraka (inbreathing of vital air)
 by reciting ^{the} hṛdaya mantra and śiromantra ending with
 'kumphaḥ'; contiguous to pūraka, he should do kumbhaka
 (retention of breath) and then he should raise his
 prāna ~~from~~ to the place of brahmanandhara or
 dvādasāntā ~~then~~ by reciting the supreme mantra known as
 prasāda mantra associated with 12 or 16 kalas. As a last
 symptom when there takes place the conjunction of tongue and
 uvula (or palate), his soul departs at ~~an~~ once. ^{As an effect of} ~~through~~ the
 practice of such kind of mantrayoga and dhāraṇa, ~~the~~
 his soul breaks its way through his head causing an
 intense ~~heat~~ ^{heat} ~~in~~ ⁱⁿ the ~~best~~ ^{the} position of crest. When he
 gets absorbed into the highest tattva through the recital of prasād
^{departure of his soul takes place}
~~his soul departs~~ in this specific way congenial to its
 highest benefit.

rasasiktam yathā tamram tāmraḥkāradimucyate ॥
 suvarṇena tu hematvam gatam tajjāti hemarat ॥
 jñānaviddhassa tad vacca paśubhāradimucyate ॥
 śivenaiva sahaikativam gatam tattvam tu tatsamam
 antyeṣṭistasya kartavyā mṛtasya vidhipūrvakā ॥

Citi sūmat Kiranākhye mahātāntre yogapāde kālotkrānti -
 lakṣanavidhirdvityah patahah)

When ~~the~~ copper is anointed with a specific kind of
 potion known as rasagulika, it gets disentangled from its
 nature of being copper and attains the nature of gold substance
 having been endowed with brilliance and lustrous colour.
 Thereafter it shines forth like a ~~natural~~ ^{an original} gold substance.
 So also, a perfect yogin, ~~who is endowed with imperishable~~
~~wealth of knowledge~~ gets delivered from his fettered
 state and attains oneness with Śiva. ~~Through his~~
 imperishable wealth of supreme knowledge. His soul, being
 delivered from its embodied state ascends to the highest
 tattva known as Śivatattva. For the sake of ~~departed~~ soul,
~~the~~ ^a competent person should perform funeral sacrifice
 known as antyeṣṭi according to the scriptural ~~dehā~~ ^{prescriptive}

(This is the chapter on the symptoms of the departure of soul
 the second of the yogapāda of the Kiranāgama mahātāntre,

ATHA ANTYESŪTI VIDHIH

(Then, on the performance of funeral oblations)

Gaudak -

antyesŷtissŷcīto deva noṅto vistarato mama ।

katham me brūhi bhagavan s̄a punah kriyate katham ॥

Gaudak -

O, Lord, it was told earlier that ^{the} funeral sacrifice ~~is to~~ should be performed for the sake of ^a departed soul. But its procedure has not been explicitly told. How should it be performed? What are other obsequies to be done after antyesŷti? Kindly explain ^() the ~~procedure~~ of all these matters.

Bhagavān -

mr̥to yo dīksitah pūrvam dīksitairvāṣṭha nīyate |
 voddhāro hi yathā lābhami kṛtvā tam ca paritritam ||
 tairitatotsipyā tam nītvā citisthānam samam śucī |
 śoḍhayitvā tu tatssthānam kāṣṭhāih kṛtvā samam citim ||

The Lord said:

The corpse of the initiated ~~dead~~ person is to be taken to the crematorium by initiated persons. If not, it ^{shall} ~~can~~ be taken by other bearers available at that time who ~~should~~ should be consecrated and purified. ~~As soon as the body~~ On reaching the funeral ground which ~~is~~ is to be even and pure the ~~cor~~ corpse should be placed on the ground carefully. Having piled up ^{evenly} the woods got from suitable trees ~~evenly~~, the preceptor should level a portion of the ground. ~~on the northern side of funeral pile and construct a sl~~

tasyāpyuttaradighāge sṭhāndilāmi padmameva vā |
 kṛtārcanam yathā pūrvam ahnikāryam samārabhet ||
 tatastami śavamānyā śoḍhayedgomayādibhiḥ |
 śoḍhitam śhasmanā sṣ lipya prāgukta kramayogateḥ ||
 kaupīnamāditeḥ kṛtvā śavam tasyopadhāpayet |

On the northern side of the funeral pile the preceptor should construct a sṭhāndilā () or a lotus-design. Having done all the necessary adorable activities as per the scriptural directions, the preceptor should proceed to do ahnikārya (). Then having brought the corpse near the pile he should purify it with cow-dung & śhasma etc. He should besmear the śhasma over the body from foot to ~~last~~ head with sadyogāta mantra. Pronouncing the name offered to him (i.e. dead person) ~~at~~ at the time of incitation, known as dīksānāma (), the ~~doer~~ ^{the} doer of a funeral sacrifice should offer kaupīna, yajñopavīta etc. ~~The corpse should have been placed on the ground so that~~ in such a way that its head lies in the direction of ~~so~~ ^{south}.

dīksānāmagatasyāsya daksināmūrtimasya tu ॥
 prokṣayedvārīnā pūrvam dhyātvā tadadhydi kēvalam ।
 śuddha sūkṣma-kanākārami dhyātvā tannadhyasamisthitam ॥
 sakalikṛtya tatpāścāt- pūrvoktena kramena tu ।
 prakalpya pāṭhivīm śayyām vahnisthām mātaram punah ॥
 kalpya gandhādibhiḥ pūjya grāhyo nādāt tato śravet ।
 yojanam tadadhyā ^{ta} ~~nyā~~sya jīvanāhutayo daśa ॥

The corpse should have been placed on the ground
 in such a way that its head lies in the direction of
 south: The door of the ~~sacri~~ funeral sacrifice should sprinkle
 the consecrated water over the corpse, ~~made~~ meditating on the
 departed ⁱⁿ soul as ~~possessed of~~ ^a pure ~~entity~~ ^{entity}, and appearing
 like a dew-drop and as remaining at the centre of
 the ^{heart-}lotus*. In a manner explained before (in
pūjāvidhi), he should do sakalikarana.* Then having
 constructed ^{a couch} ~~an~~ ~~or~~ ~~earthly-~~bed which is of the nature of
 earth; he should kindle the fire and invoke Vāgīśvari
 for the purpose of agnikārya. Having worshipped her with gandha, ^{flowers} etc.,
 he should grasp the (departed) soul by pronouncing ātmanātra and
^{is} ~~is~~ uniting the soul with the Lord reciting hṛdayamantra. ^{Then he should offer}
āhūtis for ten times ()

1. This kind of activity is known as mṛtaka-dīksā.

naktotkrtyā ś sinā pāsāt - punah karnāhuti bhavet ।
 hrdoddhṛtya punastasthāmi kṣtrā varma punarṇyaset ॥
 evam durgāstakāni śodhyan - althavā tadvilomataḥ ।
 pañcāhuti prayogena śodhayet - pūrvavat - kramāt ॥

Having ~~prepared~~ made a thread to represent
 pāsā (bonds) and he should besmear ~~it with~~
 red powder (kunīkuma) ^{on it} reciting astramantra; then
 he should offer libations known as karnāhuti. Again,
 after raising the soul from the heart of the body
 (with samihāra mudra), he should do the nyāsa (of
karāca mantra); ~~like~~ likewise, he should do the
 purification of durgāstakā (i.e. puṇyastakā). This
 can be done in a regular order or in reverse order.
~~To effect~~ ^{For the sake of} such kind of purification, he should offer
 homas for five times in a manner which was employed
 during the process of initiation.

jalāśayam tato gatvā kuryāt-udakakriyām ॥
 dūrvaṁśata vimīśramistu datvā trimañjalīn kramāt ।
 ācamya pūrvavat pascāt- prāyaścittami punarbhavet ॥
 śatajāpādaghorasya śive gururudīrītaḥ ।
 evami kṛte tadā tasya vidhānādbrōjanami punah ॥
 evami teṣāmi ca karṭvīnām śivaśuddhirudīrīta ।
 lingodadhāre ca sarpaḡhna mātṛkāmi pariśodhayet ॥
 mātṛkāmi homayedīttami yasyaśuddhir dhṛvami bhavet ॥

citi śrīmat kiranākhye mahātāntre yogapāde
 antyestividhistitīyah pātalah ।

Having set the fire and finishing other rituals ~~concerned~~
~~with obsequies~~ he should, along with all other relatives,
 go to a tank or some other water-place and do the rites
~~concerned to be done~~ concerned with water (udakakriyā). There
 he should offer a handful of dūrva blended with akṣata
 three times. After doing ācamana, he should offer
āhūtis for 108 times for the sake of expiation. Then
 he should recite^{re} the aghora mantra ~~for~~ and engage himself
 in the worship of Śiva and of^{re} the Preceptor for the betterment of
 the departed soul. Thus he should do the funeral sacrifice
 known as antyesti. Even after doing this, he should

offer food and eatables prepared according to the rules of ~~these~~ to those brahmins duly solicited for the purpose. These procedures are ordained for the doer who belongs to the group of Śaiva. The doer should do another activity known as Śaivaśuddhi which is to be done during lingoddhāra also. For the sake of this kind of purification one should ~~do~~ purify mātṛkan and offer homas. On the complete ~~exec~~ execution of these activities, one attains ~~purity~~ immense and everlasting purity.

(This is the chapter on the performance of funeral libations, the third of the yoga-pāda of the Kiranāgama mahātāntra).

ATHA ŚAIVŚRĀDDHA VIDHIH

(Then, on the performance of Śaivaśrāddha)

garudaḥ

vichānamī bhōjane pūnamī sūcitamī noditamī mama ।

kaśmin kāle kathamī tacca kimantamī vada śaikara ॥

garuda -

O, Lord, earlier it was pointed out that foods are to be offered for competent persons for the sake of names on specific days. But the procedure of such feeding has not been told elaborately. ~~Under~~ On which days^{is} feeding ~~is~~ to be undertaken? What is the established procedure of such feeding? Lord Śaikara! For what purpose is it^{to} to be done? Kindly explain these matters.

Bhagavan -

ekādaśādā~~te~~ hādārābhya pratimāsam samāvadhī ।
 ekoddistāt-sasamjñeyam varṣānte tvābdikam bhavet ॥
 śrāddhassyādekavarṣordhrami śrāddhe pakṣam viśeṣitam
 kumbhe ca kṛṣṇapakṣe tu navau kanyāgate tathā ॥
 aṣṭamyañca caturdaśyam caturthyāmī vā maghāsrapō
 sapṭamyañcā vāpyamāvāśyam śrāddhami pañca daśāhnikā

The Lord said :

Feeding of competent persons (who represent deities)
 should be undertaken as a ceremonial rite on the
 eleventh day, (reckoned from the day of dissolution).
 Beginning the ceremony ^{from} ~~on~~ the eleventh day, ~~on~~
 the person (on whom the doing of ^{the} ceremony is incumbent)
 should do the monthly ceremony . ~~These~~ This kind of
 ceremony is known as ekoddista . The ceremony
 which is done on the completion of one year is
 known as ābdika ; thereafter ^{the} ceremony which is
 done ~~so~~ every year is known as śrāddha . Śrāddha
 is essentially to be done on fifteen occasions during the
 course of a year . The dark lunar- fortnight of kumbha

as the ~~last~~ dark ~~of~~ lunar fortnight of Kanya,
the eighth lunar day, the fourteenth lunar day, the fourth lunar
day, the constellation of magha, the seventh lunar day
and the new moon day - these are very important
occasions occurring in a year on which ^{the} ceremony
is ~~done~~ to be performed for the sake of manes.

sādhakadūtayamī gr̥hya desīkatūtayamī punah ।
 evamī kṛte bhavettasya vidhinā bhōjamamī bhaga ॥
 sāmānyamī pitṛdevārthamī vibhōratra vidhiyate ।
 t̄sāsadāsivāśānto desīkatūtayamī bhavet ॥
 sādhakadūtayamī vāsḍeja rudrānantābhīdhau sthitau ।
 tapasvībhīdrījendrātha sūdrārthamī pratikalpayet ॥
 kurvanti ye sadābhaktiyā rudrenaikyamī vrajanti ca ।
 t̄p̄tāstairnis̄calamī t̄p̄tamī śivāntāmahavatsvayam ॥

To perform the ceremony, the doer should solicit two sādhakas () and three desīkas () who should have essential pre-requisites and offer them foods and other presents accompanied by ritualistic activities. These persons are to be invited ~~for the~~ ^() sake of pit- on for the sake of pitṛ devas and viśvedeva () three desīkas are for three pitṛ devas, namely Śā, Sadāsiva and Śānta. Two sādhakas are for two viśvedevas, namely Rudra and Ananta. ~~If the ceremony is done~~ For the sake of sūdras* ascetics and brahmins of high standard may be invited. ~~for the to represent pitṛ devas names~~ those who perform the ceremony with devotion and diligence attain oneness with Rudra and the names for whom the ceremony is performed are pleased very much and they ascend to the highest place of Lord Siva.

Sūdras - Here it means aditi and abhyāgata.
 () ()

dikṣitāmāmi śivasrāddham rudrāmīśānām tadātmakam |
 tataścandamahākālaḥ divau gaṇau divyaye sthitau ||
 rudraśkandagaṇādhiśās-triśuḥ samasthitāstrayah |
 laukikam brahmaṣiṅṇīśā-sūryāntaka vikalpitam ||
 pūrvavat tritayam kalpyā divitīyamā viśeṣataḥ |
 prāgucyate śivasrāddham pavitram śivamantrakam ||

The ceremony which was told now is ~~not~~ known as
Śaiva-śrāddha and this type of ceremony is to be for
 those who had been blessed with nirvāṇadīkṣā (i.e.
 for sādhakas and deśikas or ācāryas). ~~For~~ For the persons
 who had been samayin or putrakas, another type of
 ceremony known as Rudra-śrāddha is to be performed.
 In this kind of ceremony, the names of pitradevas are:
 Rudra, Skanda and Gaṇādhiśā; and the names of
viśvedevas are: Canda and Mahākāla. For other
 non-initiated persons, laukika-śrāddha is to be
 performed. In this type of śrāddha, the names of pitradevas
 are: Brahma, Viṣṇu and Īśā; and the names of
viśvedevas are Sūrya and ~~Aṣṭama~~ ^{yama}. For all kinds of
śrāddhas five persons are to be invited. ~~Not~~ Out of
 these three kinds of śrāddhas, Śaivaśrāddha which
 is done with the employment of śivamantras is extolled
 to be ^{the} supreme one and purifying one.

sādhakah putrakābhāve rudrah kṛtā dviḥ śthāvā |
 adviḥ vā yathā bhaktyā coditām brahmakalpayet |
 pañcābhāve yadā tasya tadā taddvaya kalpanāt |
 kānyā vikalpanāstreva bahumūlāmisayordrayoḥ ||
 ekakasya tathā nyasya bahumūlāni śiraśtathā |
 tṛtīyaṃ kalpya vinyāsāni kṛtavyaṃ pūrvavat kramāt ||

If sādhas and putras are not available (to accept the offerings) devotees of Rudra or brahmins (other than śaiva-brahmins) may be invited. If a non-initiated person is to be invited, ~~due to~~ on account of necessity and circumstance, the doer ^{can} ~~should~~ accept him knowing his intense devotion and other virtuous qualities. Having invited to his house, the doer should make him brahmin by imputing the powers of necessary mantras through the process of nyāsa. If five persons are not available two persons, one for pitṛdeva and the other for viśvedeva shall be solicited. Viśvedevas are to be worshipped on the two shoulders of the invited persons and pitṛdevas are to be worshipped on shoulders and head of the invited persons. If only one person is invited, when others are not available, viśvedevas are to be worshipped on his shoulders and pitṛdevas are to be worshipped on his shoulders and head.

dakṣiṇottara samisthānamī pūrve vṛttadvayamī bhāvet |
 hastamātramī catuṣkoṇamī samiskṛtamī gomayādibhiḥ ||
 tiladarbhayavākūṇamī dakṣasthāh pādasecanamī |
 kṛtvā śrcanamī dṛitīyena vamenaikā sakṛtkriyā ||
 sucīkṛtvā tu samisthāpya pūrvāsyamī yaddvayamī paramī |
 tṛtīyamuttarāsyantū sthāpayet sarvagena tu ||

To begin with, the doer should draw a rectangular design
 of an extent of one hasta and purifying it with cow-dung
 he should draw two circular designs - one in south and
 the other in north. Strewing darbhas, with their tips turned
 towards south, over the mandala, he should scatter ^{place} ~~sc~~
 yava, sesamum etc on it. The mandala ~~is~~ drawn
 in the direction of south is meant for the purification of feet;
 Adorning it with flowers etc, the doer should wash the
 right foot of the invited person and then the ~~to~~ left foot
 pronouncing dīksānāma of the departed soul. Then he
 should take him to the northern mandala and offer
 him ācamana ^(). Viśvedevas ~~sh~~ are to be seated
 facing east; pitṛdevas are to be seated facing
 north.

sauryena kusakl. ~~pti~~^{pi}yāt - punaścā~~sa~~ss vāhanam bhavet |
 āvāhanam svanāmānkam kāyamāvāhayediti ||
 vaktavyam tairidam vākyam bhaktiyuktaissamahitaih |
 sauryakriya dvayasyokta apasavyam trayastya tu ||
 yavamānīya pūrvantū dvayasya vikinetpari |
 trayasyāpi tilān kṣiptvā rakṣārlham cottareṇa tu ||
 kṛtvā pātrantū vāmena sapunajāhaksanānritam |
 dadyātesāmi tadanghyantu sānnidhyantu sakṛt-sakṛt ||
 trayasyeśēna datva tu ghoreṇā s pi dvayasya tu |
 jānubhyāmavanimi kṛtvā pādādārahya mudhatah ||
 yāvattadangamekaiikamī kramāddadyādyavaietilaih |
 dvayasya tritayasyāpi ghoreṇājena ca kramāt ||
 gandhapuṣpaṇca vāmena dhūpadīpaṇca varmanā |
 pūrnamī bhavatu vaktavyamī tato hastaprasāodhanam ||

Wearing pañtra made of darbha in his ring-finger
 the doer (kartā) should do āvāhana and other ritualistic
 activities. ¹⁰ Invocation is to be done with dīkṣānāma
 of the departed soul. The doer should inform the
 invited persons (who represents ~~the~~ pītṛdevas and viśvedevas)
 that he is going to ^{do the} ~~invoke~~ ~~the~~ particular name "āvāhana"
~~They~~ Let the invited persons say, 'be it done'.

Thus, having obtained their permission, he should do
 āvākama with devoted heart and concentrated mind.
 For viśvedevas, activities like rakṣa are to be done
 in rightwise order and for pitṛdevas, they are to be
 done in leftwise order. For the two viśvedevas, the doer
 should sprinkle yava or unhusked rice for the sake of
 rakṣa; and for ^{the} three pitṛdevas he should ~~for~~ ~~offer~~
 sprinkle sesamum. Then he should place ~~the~~ a
 vessel for arghya with vāma mantra. He should
 prepare arghya water using sesamum, sandal, aksata,
dūvra-grass, flower, paṇṭra etc. Offering the
 arghya water he should ~~now~~ request the deity to
 render its presence, this act of sannidhikarana is to be
 done with īśāna mantra in the case of three pitṛdevas
 and with aghora mantra in the case of two viśvedevas.
~~Sitting himself on his knee~~ to placing his left-knee on the
 ground and bending the right leg he should sit before them.
 Then he should touch (~~with darbha~~) the three pitṛdevas
 from head to foot with sesamum (and darbha) and
 the two viśvedevas from foot to head with yava.

This should be done with ^{the} aghora mantra, in the case of pitrdevas and with ^{the} sadyojāta mantra, in the case of visvedevas. After doing this, he should offer ~~them~~ ^{sandal} ~~gandha~~ and flowers with vāma mantra, and incense and light with kavaca mantra. Having accepted all these adorations (upacāras), let the invited persons, now in the form of pitrdevas and visvedevas, say "be the sacrifice fulfilled." Then the purification of hands is to be done.

25-28(a)

741

kṛtvā snigdhannamānīya bhōjanam tat-sakt-sakt |
 kṛtvāiva punarasnīyāt - maunamāsthāya karmatah ||
 bhōjanami pāyasami sājyam sakṣaudram sadrasami śilpham |
 susamiskṛtami ca bhakṣyamī vā (māmsam vā sāsakātmakam)*
 uttarābhimukhasthīnam - japammantranṭu pañcamam |
 jñātva bhuktvā tu tām paścāt - tṛptāssstheti punarvadet ||
 tṛptāḥ sma iti yadvākyam vaktavyam tairidam śilpham |

Then, having brought near various kinds of delicious foods with six kinds of taste in pure vessels, the doer should do the preliminary activity to be done before taking food. Offering water in their hands for the purpose of āpoṣana, he should request them to take the served food. They should eat the served food by observing silence. For their satiety, various kinds of dishes like pāyasa, ghee, honey, sadrasa, and victuals - all these ~~are~~ having been consecrated and purified. While they are eating the served food, the doer should ~~be~~ recite a Ṛsāna mantra, ~~sitting in a near the fire~~ facing north. Having known that all items have been served to their satiety and ^{having} ascertained that they have taken all the varieties served for them, he should inquire of their satisfaction. For the sake of auspicious ~~ness~~ benefit of the doer, let them say "we are pleased".

Verse 26: "māmsam vā sāsakātmakam" - this is not translated; ~~for~~ ~~was~~ may be an interpolation.

tadokantu sanigryha mandalam daksinānamam ॥
 sauryenāḥ śtaranam dadyādāpastaltra viniksipet ।
 pūvamācamanam dadyādgehyakena tilodakam ॥
 pindatrayam tataḥ kṛtvā sarvānnaparikalpitam ।
 narena sarvato dadyadamnam pindatrayam kramāt ॥
 datvā varena gandhāṅca tenairārgyam prakalpayet ।
 putrantham vanitā śuddhā pindamaśnāti madhyamam ॥
 tadā tasyāssuto dhīro rūdrāṁśaśrīyuto bhavet ।
 athavā tadgarām dadyādagnāvapsu viniksipet ॥

Then, having ~~design~~ drawn a mandala with cow-dung
 in form of them ^{he should place} ~~and placing~~ darbhas, with their tips
 turned towards south, and sprinkle water over it.
 After they have been seated there, the deer should offer
 ācamana ^{the} and tilodaka (water poured ~~along~~ with sesameum)
 with gubhyaḥ mantra.
 * Then ~~he~~ taking the food and other dishes now left over
 in the vessels from which they have been served to
 pitṛdevas and viśvedevas, he should mix them with
 sesameum and make three rice-balls out of the mixed food.
~~Off~~ Then he should offer them one by one, proceeding
 towards the direction south to Īśa, sadāsiva and

Sānta. He should make the water trickle down in leftwise order with tatpuruṣa mantra. Then he should offer sandal, flower etc with vāma mantra and arghya-water with the same mantra. Out of ~~the~~ three rice-balls (pindas), the middle one shall be given over to ladies ~~to~~ to be blessed with progeny. On taking the ball or a small quantity of it, she shall give birth ~~or~~ to a good and virtuous son who will evolve into a courageous and wealthy man endowed with the divine qualities of Rudradeva. Other two balls shall be offered to cows or thrown into ^{the} water.

pūvamācamanam dadyāt tribhūyah paścāddadet dravyaḥ |
 ācamyaṃmrjya sanikalpya namaskṛtvā ksamāpayet ||
 dānam datvā yathāśaktyā bhaktitoṣṭhē visarjayet |
 śrāddhamevāmi vidhami śaivāmi śivasāyujyadāmi param ||
 rudraśrāddham svanāmārikāmi pranavādi namontakam |
 sāyujyāmi caiva devānāmi devānāntu svasamijñāyā ||
 kṛte smṛin laukike śrāddhe na paitrāmi ynamāśnute |
 viprānāmi paitrāmi śrāddhami vedotām smṛti kalpitām ||
 brahmalokamavāpnoti tatkarṇā devijasaltamaḥ ||

In order to send forth the invoked devas, the doer
 should offer ācamana first to pitṛdevas and then
 to viśvedevas. ~~He~~, Having done ācamana and
 purified his hands and lips, ~~he~~ and having a
 resolved the purpose, ~~the~~ the doer should prostrate before
 them and crave for their pardon. He should offer them
 presents according to his ability and status. Having
 honoured them in this manner, he should send them forth
 with a devoted heart. ^{Saivaśrāddha} ~~Commonly~~ done in this way, ~~known as~~
 is efficacious enough in ~~of~~ yielding the most
 supreme state of bliss known as śivasāyujya.

Rudraśrāddha is to be done with the mantra joined with one's own name, pronouncing pranava in the beginning and namah in the end. This kind of śrāddha is capable of effecting oneness with Rudradeva. ~~Of one to be~~ He who performs laukika śrāddha will not be in debt towards his manes. This type of paitika śrāddha is meant for vedic brahmins of vedic cult. This kind of ceremony is based on the vedic declarations and ~~is~~ formed and regulated according to the procedures set forth in the smṛtis. A brahmin who performs this ceremony will reach Brahma-loka (after his dissolution).

376) - 40½

746

ekoddistamidami proktami kāyamāvāhanam vinā ॥
 śivaśrāddhādikami proktami- etat- samikṣipta lakṣaṇam ।
 śivasya paripūrṇasya kīrī nāma kriyate naraish ॥
 kriyā sampūrṇatāmēti taduddiśya mahat phalam ।
 kartavyam tena tanmārgam parokṣeṣpi yāthoditam ॥
 smaranārtham sutādināmi parokṣeṣpi kriyāṣkhalā ।
 anṛnatvam kalthami tēṣāmi yāvadavami kṛte na hi ॥
 śrāddham tāvāt- kalthami kartumī phalamistamī bhavedyathā ॥

cili smīmat- kīranākhye mahātāntre yogapāde
 śivaśrāddhavidhiḥ catvīthah patalah)

The ceremony known as ekoddista is to be done
 without āvāhana etc. Thus different types of
 ceremonies like śivaśrāddha have been explained to
 you in a succinct manner. Lord Śiva is eternally
 pleased and there is no activity ^{being} done by men
 by which ~~can~~ he can be pleased. But it is Lord
 Śiva who vivifies ~~man's~~ the activities of men.
 Those deeds ^{alone} which are done in the name of Lord Śiva
 get consummated and yield their ~~the~~ best results.

therefore, ^{awkward} always śaiva-path is to be followed
 even though its true nature remains unknown and secret.
 All activities concerned with ceremony, even though
 they are beyond the reach of reason, are done
 for the sake of continuous remembrance of the descendants.
 If these are not ~~done~~ executed in ^{the} prescribed
 manner, how can one be free from debt of manes?
 According to one's own faith and diligence, śrāddha
 yields his desired ends.

(This is the chapter on śaiva śrāddha, the fourth
 of the yogapāda of the Kiranāgama mahātāntra)

ATHA PAÑCABRAHMODDHĀRA VIDHIH

(Then, on partitioning of pañca-brahma-mantras)

Garuda -

prayaścittādisu śrāddhe lingakalpādike vidhau ।
brahmāni ca katham tena teṣāmuddhāraṇam vada ॥

Garuda -

O, Lord, kindly elucidate the procedure of ~~separation~~ dividing each brahma-mantra for the purpose of employment along with other mantras. How is it partitioned during various occasions such as expiation, śrāddha, installation of Sivalinga etc.?

2-4(a)

749

Bhagavān -

sadyojāta padam pūrvam prapadyāmi tataḥ param ।

sadyojātami catuḥśyantami vai namo nama samyutam ॥

bhāve padam dirabhyastami - anādiriti tatpurnah ।

bhāve mantra samāyuktami bhāsveti pumaśca mām ॥

bhavodbhavāya namaśca brahmacitat prathamam khaga

The Lord said:

Sadyojāta mantra gets divided into ~~five~~ eight

in the following manner:

- | | | | |
|------------------|------------------------|-------------------|---|
| 1) sadyojātami (|) | 2) prapadyāmi (|) |
| 3) sadyojātāya | } | 4) vai namo namaḥ | } |
| 5) bhāve bhāve | | 6) anādi bhāve | |
| 7) bhāvasva mām | 8) bhavodbhavāya namaḥ | | |

4(b) - 8(a)

750

vāmadevāya namos'tha jyēsthāya nama ityapi ||
 śreṣṭhāya ~~re~~ nama ityuktamī rudrayeti namaḥ pūnah |
 kālaya ca namaḥ paścāt - tataḥ kala itip'hitah ||
 vikaranāya namos'tha tato bala iti sthitah |
 namos'tamī vikaranāya namos'tamī ca balāya tu ||
 balapramathanāyēti namoyuktamī tataḥ param |
 sarvaśhūta damanāya namos'tamī tu tato bhavet ||
 manonmanāya namos'tha mantrō vāmo dvitīyakah |

*

Vāmadeva mantra gets divided into thirteen

in the following way

- | | |
|----------------------------|----------------------------------|
| 1) vāmadevāya namaḥ | 2) jyēsthāya namaḥ |
| 3) śreṣṭhāyā namaḥ | 4) rudrāya namaḥ |
| 5) kālaya namaḥ | 6) kala |
| 7) vikaranāya namaḥ | 8) bala |
| 9) vikaranāya namaḥ | 10) bala |
| 11) balapramathanāya namaḥ | 12) sarvaśhūta
damanāya namaḥ |
| 13. manonmanāya namaḥ | |

aghorabhyo s'tha vinyasya ghorebhyo s'tha viduh kunah ||
 ghoraghoratarebhya s'ca sarvebhyassawa tatparam |
 tata s'sarvebhyo namaste castu rudrapadam param ||
 nupelnya iti ca proktam tityam mantramuttamam |

Aghora mantra is divided into eight parts :

- | | |
|---------------------|-------------------------|
| 1) aghorebhyah () | 2) atra aghorebhyah () |
| 3) ghora | 4) ghoratarebhya |
| 5) sarvebhyassawa ↓ | 6) sarvebhyo namaste ↓ |
| 7) astu rudra | 8) nupelnya namah. |

tatpurusāya vidmahe mahadevāya dhimahi ॥
 tanno rudrah, pracodayādithami brahma turīyakam #
 Īśānassava vidyānām - Īśvaraśca tatah param ॥
 tato vai sawalhitānām brahmādhipatirityapi,
 brahmanodhipatirbrahmā śivo me astu sadāśivom ॥

Tatpuruṣa mantra gets divided into four in the following manner

- 1) tatpurusāya vidmahe
- 2) mahadevāya dhimahi.
- 3) tanno rudrah
- 4) pracodayāt.

Īśāna mantra gets divided into five; ~~in the~~

- 1) Īśānassava vidyānām
- 2) Īśvarassawalhitānām
- 3) brahmādhipatirbrahmanodhipatirbrahmā.
- 4) śivo me astu.
- 5) sadāśivom.

pañcāitāni pañtrāni prāyāścittādike vidhau ।
 prōktānyatra samāseṇa padalakṣaṇato yathā ॥
 kārakādisu sarvesu prāptamekīn-jagat-khaga ।
 etānevāṣṭha śodhyāni lingoddhāra vidhau sadā ॥

(iti sūmat kirānāgāya mahātāntre yogapāde
 pañcabrahmoddhāra vidhiḥ pañcamah. pataḥ)

These pañca brahma mantras which are pure are to be employed & in various activities like expiation, etc. These have been collectively told so as to bring out ~~the~~ ^{the} characteristics of its word-formation according to mantra kalas. O, Gaṇḍa, all the ritualistic activities concerned with Śivayāga are to be executed with these mantras which have been received and realised by the sages and seers of the world. During the activities like lingoddhāra, these mantras are to be purified on the part of ^{the} initiated person.

(This is the chapter on the partitioning of pañca-brahma mantras, the fifth of the yogapāda of the Kirānāgama mahātāntre.)

ATHA LINGODDHARA VIDHIH

(Then, ~~the~~ the chapter on deliverance from
religious state)

Garuda.

lingoddhārastraya deva sūcīto noditasphutāmi ।
kālhami tatkrīyate soma tatsarvāmi vada me brāhṇo ॥

Garuda.

Extrication of a person from a certain ~~stage~~
stage, be it vānaprasthā or saṁnyāsa, was pointed out
earlier. But it has not been explicitly told. Umeśvara ।
How is the extrication done ? Kindly explain its
procedure with all details.

Bhagavān -

lingoddhāno'stra nirbhāma mahavṛti vivarjitah ।
 divātropositānāntu kartavyo'syam vidhiḥ punah ॥
 khadga mantrēna samīśodhya pravīśyā'khyantarām punah ।
 agnisthānamī tato gacchet - kalparadvargamastakam ॥
 savitra na prakalpyo'stra gandhapuṣpādihiriyajet ।
 boddhavyamī śuddhitattvassthām narassthām devasevakam ॥
 rudravratasamīpassthām - evamī dhyātvā gr̥ho bhavet ।
 hrasva-dīrgha-plutamī kṛtvā kramāt - dhyātvā nayet khaga ।
 tāvādyāvāt - kṣitiprāptē khadgenā'ss gr̥hya tadgr̥ham ।
 gr̥hassthām tamī punastassthām kṛtvā tvā'huyatayo daśa ॥

x

The Lord said -

He who wants to be extricated should be in a secluded place. Bereft of ignorance and delusion he should observe a fast for two nights. The preceptor should purify him with khadga mantra and should take him into the sacrificial hall. Sitting near the fire-pit, he should do the nyāsa of eight groups as explained in the scriptures. The nyāsa is to be done in the order of involution, not in the order of

evolution. Then he should offer gandha, flower
 etc to agni (i.e. vāgīśvān). The preceptor should
 mentally bring him back to his old state by
 ideating ^{him} as though he has been brought down to
purusa tattva from the highest place of Śiva tattva,
 as and as devoted to holy services of the Lord Śiva
 and as one who has recently observed Rudra vrata
 and others. Then the preceptor should do other activities
 (in a manner explained in dikṣāvidhi but in a reverse
 order) and ~~and~~ bring him back to the state of
 house-holder. Then reciting mantras in three modes -
 long, short and mediate - and meditating in
 different manner for each type of komas, again
 he should make him as a house-holder. Thus
 having brought him back to prithvi tattva gradually
 the preceptor should lead him to the state of
 house-holder, reciting khadga mantra.

7-10½

757

757

datvā pūrṇāhutiṃ paścāt - hṛdodadhṛtyāḥ tādgr̥ham |
kramādvargāntarami nītvā prathamāni lopayet pūnah ||
iha kriyāvidhivāse dṛtīyeḥ kṛi pūnah kratuḥ |
gr̥hasṭhatvam yadā ceha tadā tatraiva tatsṭhitih ||
atā dīrṣā tathā ceha dhṛtañcāpi tadātmakam |
daśāhutiḥ prayogena pūvajñānamogataḥ ||
śodhayet vā pavitrāni daśāhutyā prayogataḥ |
kalāścāḥ hutiḥśiśōdhyāḥ pañcaliṅga śataih kramāt ||
śōdhyā vā mātṛkā tarṅgya yathoktēna kramena tu ||

(iti sūmat kiranākhya mahātāntra yogapāde
lingoddhāra vidhissastāḥ pātalaḥ)

Then, after offering pūrṇāhuti, he should
remove the matter hair etc with hṛdaya mantra.
He should take away the foremost symbols and
insignia pertaining to the previous state. All these
activities told so far should be done during adhivāsa.
Then on the second day he should perform the
sacrifice. The extricated person becomes fully
qualified to undertake the duties of a householder

~~758~~
758
758

as soon as he has been delivered from the previous order and yoked to the state of grhastha. When he comes down to the state of grhastha he can retain some of his religious undertakings such as Śivapūjā etc into which he had been initiated when he was in his previous state. Some violations and blemishes might have occurred & during his previous state. For the sake of expiation and for the sake of perpetuity of the present state, the preceptor should offer 10 āhūtis. Similarly, homas are to be offered for the purification of nivṛti kala etc and and pañca-brahma-mantras. Also purification of mātṛkāś should be done essentially as explained in the scriptures.

(This is the chapter on deliverance from a religious state, the sixth of the yogāpāda of the Kṛanāgama mahātāntra.)

ATHA MĀTRKĀNYĀSA VIDHIH

(Then, on mātrkānyāsa)

Garudaḥ

mātrkā sūcitā deva yadā sāḥ prakṣyate tadā,
katham nyāsaḥ katham dhyānam japam vā buhi tat katham ॥

Garuda -

Purification of mātrkās was hinted at earlier.
O, Lord, whenever a person wants to do this
essentially, what is the procedure to be adopted
by him? In what manner ^{he} should do nyāsa,
dhyāna and japa? kindly explain these matters.

Bhagavan -

caturāśrami puramī kṣtrā madhye padma vibhūṣitam ।
caturdvārasamāyuktamī karnikā keśarajvalam ॥

tattha pūjyā sadā devī nyāsamī kṣtrā yathoditam ।
karau śoddhaya kramenādau tato vāmāṣṭakamī kramāt ॥

dakṣiṅgūlimārabhya vāmāṅgūliṅca paścimam ।

nyaset dvyāṅguṣṭhāyokṣ kṛtāmī kathamī mūrti kṛtena tu ॥

śirovaktramī tathā karāmī hṛdayamī nābhī guhyake ।

janighā pādāntako nyāśah kramātsthānāṣṭakena tu ॥

The Lord said:

One should draw a rectangular mandala, with a lotus-design on its centre and with four entrances. The pericarp and filaments ^{of the lotus} are to be drawn beautifully. Having done various kinds of nyāśas like āsana-nyāśa and mūrti-nyāśa etc, one should worship the goddess. Having purified his hands, he should do the nyāśa of eight vām mantras of saṅkṛtis like vāma, etc. in his fingers. Four mantras are to be placed on his right fingers and four mantras are to be placed on his left fingers. As done during the process of

mūrti nyāsa he should place kūṭāksara () on his
thumbs. Then he should place astavarga () on
eight places - head, face, ear, heart, navel,
guhya, ankle and feet.

mātrikāmi sakalāmi pascāt pranavādi namontakam ।
 vinyasecchaktirūpāmi tāmi mantrakdvā girāmi punah ॥
 dīrghasvarāih kramād-kādi - mānayecca catuṣṭayam ।
 kṛtvā canda catuṣketu savisargamayāmi bhavet ॥
 sarvayāga vidhau yuktāmi etadaniga vikalpanam ।
 Ryt. padmāntargatāmi pūjyāmi - arghyapātrāmi samastayā ॥
 tena samprosya vastrāṇi kalthāmi vighnanivāranāmi ।
 samprosya tatpunah kīlthāmi pranavāmi pūrvavadyathā ॥
 mūrti-dhyānācca sakalāmi yathā ṢṢtmāmi tathāṣṭra tu ।
 R̥dādyāvāhanāmi karma tasmādāvāhanam bhavet ॥

Then all the letters of mātrikas which are in the form of
 sivasakti should be placed along with pranava
 in the beginning and namah in the end. Long letters,
 four groups of letters starting ka varga, four letters
 with visarga belonging to the group of canda are to be
 placed in due order and in proper places. One
 should do this kind of nyāsa which includes in itself
 various aspects of worship, during all kinds of yāgas.
 Having done all these kinds of nyāsas, he should

worship Lord Siva in his heart-lotus. Then
 after purifying ^{the} arghya vessel etc, garments, ornaments ^{Some words seem to be mis}
by sprinkling water over them, he should remove
 three kinds of obstacles (issuing from earth, intermediate
 space and sky). Then he should ideate the pedestal
 of pranava and should purify it. Then he should
 do ~~my~~ various kinds of nyāsas for the deity in a
 manner done to himself and then proceed to do
 all the worshipful activities. A ~~to~~ invocation
 and other activities are to be done with hydāya mantra
 etc as usual.

pūrvādīkṣiḥ puṇah kṛtvā yāvadisāna gocaram |
 nyaseddurgāstakamī tārksya dvārassthānagataḥ kaṭham ||
 evamī sampūjya gandādhyaiḥ dhūpa-dīpa-pauṭrikaiḥ |
 darsayecchaktimudhrānti pūrvokta vidhinā tatnā ||
 jāpedastāśatamī jāptvā śatahomastato mataḥ |
 astottaraśatamī jāptvā kalasēnā || tma secanam ||
 sarvaighna vinirmukto yathākāmaphelaṁ bhavet |
 ayutamī yo jāpetasyās-siddhistasya parā bhavet ||
 homam trimahurāktānām tilānāmayutasya tu |

Then, he should do the nyāsa of eight śaktis
 vāma & etc and eight of durgas on the lotus petals
 from east to north-east. Then he should worship
 the goddess on the centre of the lotus with sandal,
 flower etc and offer various kinds of marks of honours
 (upacāras) like incense, light, pauṭra etc. Then
 he should gesticulate 'śakti mudra', the manner
 of which was told ~~and~~ before. Then he should
 do jāpa for 108 times and homas for 100 times.
 After ~~consect~~ consecrating the water contained in a kalasā

The preceptor should imbue it with the power of mūlamantra pertaining to Mātṛkā by reciting it for 108 times. Then he should bathe the disciple with the consecrated and imputed water. Bathing of such kind will extricate him from all kinds of hindrances and will yield all the desired ends.

He who does japa for ten thousand times achieves ~~supra~~ the supreme accomplishments. ^{On} ~~At~~ the completion of japa, he should offer homas for ten thousand times using timadhūva and sesamum.

dhyāyēcca śāśisūklāntu sawābharaṇa bhūṣitām ॥
 varadābhaya hastām tāṃ malāpustaka samiyutām ।
 imāṃ vāgīśvarīmī śaktīm sawajñātra pradāyinīm ॥
 bhogamokṣapradāṃ śuddhāṃ sawamantrālayām paramī ।
 dhyātvā japati nityamī yastena mantrakhilāḥ bhaga ॥
 dhyāta japtvā bhavantyatra nātra kāryā vicāraṇā ।
 evamī samāsataḥ prokto mātṛkāyāḥ matuḥ parah ॥

He should meditate on Vāgīśvarī as of having
 white complexion like ^{the} moon, having a lustrous figure
 adorned with all kinds of ornaments, having four
 hands holding varada mudra, bhaya mudra, rosary of
 sphatika and scripture. Thus one should meditate on
 Vāgīśvarī who grants the power of omniscience
 to her devotees and who grants enjoyments and release
 who is pure and ^{the} repository of all mantras and who is
 supreme. He who does japa and dhyāna in this
 manner becomes the knower of all mantras and
 dhyānas pertaining to them and he is favoured with
 all kinds of auspicious accomplishments ~~that~~ which ~~may~~
 shall be achieved by doing japa of all other mantras. One
 need not take to another path for rewards and accomplishmen
 Thus, the nature and process of mātṛkā yāga ~~mantra japa~~ has
 succinctly been told to you.

brhattantrodadhessārāt-sārahūto smṛtami yathā |
 uddhṛtami subhādami śuddham kirānamī ratnanāmataḥ ||

kirānapatalasāṅkhyair-jñānakāṇḍe dīnēsair
 bhavati navakayugmami karmakāṇḍopayuktam |
 bhāganāganāyairā prāhurācāra-kāṇḍe
 munirkirāmalayogesyāc catusṣaṣṭisāṅkhyā ||

munivaraparigrhāmī savamantrapravīṣṭam *
 sakalagurusakāśāt-ḥṣirājena prīṣṭam *
 amṛtāsīvasuvaktre dīptavatsupradīptam
 kirānamakhilametāt-protamevam viśeṣāt ||

citi sūmat kirānākhye mahātāntre yogapāde
 mātṛkānyāsa vidhissaptamah pātalaḥ |
 | yogapādassamāptah |

| Kirānāgamas samāptah |

20-19-21

By churning the ocean of ^{the} great Āgamic scriptures this nectar, namely Kiranāgama, has been extracted as an ultimate quintessence. This is very pure and ~~is~~ bereft of blemishes; this is of the nature of yielding auspicious results; it shines forth in the name of a diamond-ornament for Lord Śiva who manifests Himself in His Āgamic form.

The ~~number~~ number of ~~60~~ chapters in each section of the Kiranāgama is as follows: jñānakānda - 12; ^{Karma} ~~Kārya~~ kānda - 18; cā caryākānda - 27; and yogakānda - 7. Thus this scripture consists of 64 chapters.

This ~~has~~ is being held in high esteem by the great sages; this is a repository of all mantras and yāgas. This has been well taught to Garuda, the king of birds by Lord Śūkamthā who is the preceptor of preceptors. This scripture, revealed by Śiva who is of the nature of nectar, illumines the world of scriptures like a bright lamp. Thus the scripture endowed with these specific features has been explained completely.

(This the chapter on mātrkānyāsa, the seventh of the yogapāda of the Kiranāgama mahātāntā)

Here ends yogapāda.
Śivam || Here Ends the KIRANĀGAMA || Śivam.