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CARYAPĀDA — (Cont.)

KIRĪANĀGAMA
part 3

Kṛtvā snānam yathā proktam kaupīnam parivartayet ॥
 dvādasāṅgula vistṛṇami daighyam taddvikaram bhavet ।
 astasūtrakṛtā rajjunathavā sodasātmikā ॥
 gokṣakusāsaktāḍṭha balbayā śmāntakā śthavā ।
 astāṅgulā śdhikā kānyā svanitambapramānataḥ ॥
 ekāṅgula pañnāḥ 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 angula. 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 suklavastriamivā kāṣāyamivā Bhaveddīpam |
sandhyāmi kṛtvā punardhyāyet - puṣpakasto gṛhami guruḥ ||
vidhivannamya tamī paścāt - pāthedvā śṛṇuyādapi |
sivaśāstramathānyamivā sāmānyamī śeṣvaramī 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-sadāṅgularīśṭam ॥

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 it~~ 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 ।
 svāśaktiā smṛnyādāvāpi cintayedvā pāthēttadā ॥
 jñātvā-tiṭṭhamasau prajñāt - prajñamekāni gṛhētsudhīḥ ।
 tītiyasavanamī 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 kānyāni śiro mundaṇi na vestayet ॥
 nākasphuta tāthā kānyā katakākhya śṭhāvā śubhāḥ ।
 janakākhyaśśuvṛttāśśuyāḥ kartavyāśca jātaśśubhāḥ ॥
 viśamānāma bhogāṅgā na - pañcādi - śvikhyayā ।
 yathecchā kanakākhyaḍyāḥ kartavyāśśasthacoditāḥ ॥
 varnatattvakalājñāna - padaśthānādi - bhēdataḥ ।
 kṣetrami suvatitami kṛtvā tatsaptimī mūrdhajāna tu ॥
 yathā ś nayopaghātāśyāt - tāthā ś tyarthajātāśtrika ।
 upaghātā bhavetśthānāmi 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.

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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 become bereft of its divinity and serenity. Even the sacred place where he stays becomes defiled. Therefore he should, by all means, be protective of its serenity.

31 - 35

prātassanigṛhya gantayami śhasmakaupinadandakam |
 śhasmādhārāḥ prakartavyā dṛdhā-mrd-ghatikāśśulbhāḥ |
 tasyāhyāyāmataḥ kāryās-sūtrāḥ kṣetrāṅgulocchrayāḥ |
 caturāṅgalavistṛṇam madhye tatsanigraham śhvet ||

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 made
 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 alābukā
 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 ||
evamīdine dine vṛttistadyākhyātami mayā tava |
gauripreksanayukto vā japārcanarato 'pi vā ||
gauripreksanayuktena dhanārjanarato bhavet |
evamī kalatrayakhyātaśāstrastaddvayorapi ||
śāstramicchati va śrotum pūjāhīno yathā bhavet |
tato vāgīśvarūmīṣṭvā tēna 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

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 mahātāmbh

(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 ~~as~~ 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 vaktrasamijnake ।

trikare-hastamātrabjam madhyadesāvirājite ॥

kāyam dvāradvayārabdhām kaṇṭhāpāsāṅkitam puṇam ।

oṣṭham ratnena rajasā kartaryam caranau 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 ~~power~~ 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 namaskṛtvā mūrtim śrīmurdhvatō yajet ।
 āramisāntya-visargamī ca pañcāṅgamī 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 samhatau kṛtvā parasparanijojitau ||
 aṅguṣṭhāvucchritau lagnau tathāḥ dhāy kanyasīdvayam |
 kṛtvāivevām prasṛtā hyevām mudrayām jvālīnī matā ||

dhyaeyeccaturbhujāmi śuklāmi - akṣasūtrakarāmi śulbhāmi ।
pustakābhya-hastāmi ca varadāmi locanistriḅhik ॥

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 samidbhinnr̥paṭkṣajaiḥ ॥
kūṭerāsn̄te 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
 homa using the Jaggots got from aśvattha tree. At
 the end of this homakriya, 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 gṛhṭamī tathā ।
 navanītavacoyogo grahane śāsīsamijñāke ॥
 bhavedayamī vidhimī kuvaṁ samiyuktāguruvadbhīśam ।
 vāgīśī pūjanamī khyātamī sarvakāmārthasādhnam ॥
 nāśś khyeyamī kascittarūṣya jñātvā bhaktimī punaryathā ।
 yathecchati tathā siddhimuttamāmī khecarādikām ॥
 tadā bhīkṣātanamī kṛtvā japtavyā sādhanena tu ।

Citi śūmat-kīranākhye mahātēntre caṅyāpāde sarasvatīpūjāvīdhirdvītyaḥ 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)

Gaundak:

Biṣṣāṭanamī tūyā devā sūcitāni noditāni mama ।
kathāni vā kutra vā grāhyāni vadāndhaka-nibāṣhānā ॥

Gaunda

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 -

kṛsāpāhāmī 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~~ sthīva na kutsite ||
 pātrāt-prapatitami ~~hai~~ bhikṣāmi bhūgatami yadvivarjayet |
 sthātaryami nacirāmi kālami niṣṭtau na niṣṭtanam ||
 kartaryami pratyahami tārksya maunād bhikṣātanami varam |
 bhṛāmyāpātene yattāvadbhikṣā sā 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 tatah 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 śucito 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 mantrā 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 kṣīraṁkṣāsyā 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, aśvathā, madhūka etc, their length
 being equal to prādeśa.

dhyānam tasya sitam kāyam śītapaisam caturbhujam ॥
 kapālasūlavaradam sicyamānam sudhālavah ॥
 † karpūrakṣodadigdhānam sitapūṣpam sitāmbaram ॥

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.

dhyāyederamī karam śuddham mudrām tasya pradarśayet ।
 vāmahastādale yojya daksinasya karasya tu ॥
 mustibandhanagandañca 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 kalasa mudra. Then libations are
 to be offered 108 times.

* A Diagram

pūṇam mṛtyuharam dhyātvā yojayet-pratyaham narak. |
 ārogyam puṣṭimaisvāryam vṛddhistasyā śśyusō bhavet ||
 auśadhām yāgapūrvam vā kṛtvā tatsyādrasāyanam |
 pathenmṛtyuñjayam śāstram - anadhyāya vivarjanāt ||
 evam tarasya samākhyāto mṛtyurogaharo karah ||

citi sūmat- kiranakhye mahatantra caryāpāde

mṛtyunjayapūjāvidhiścaturtaḥ paṭalāḥ)

Then contemplating on Mṛtyuñjaya, pūrnāhuti 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 sūcito nodito mama ।
 keśuvāśdhyayamamī kāyamī keśuvāśhassa neṣyate ॥

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 |
 ti thīsvetāsu kartārye sravanādhyayane na hi ||
 vyatipāte ca saṅkrāntau tīrsvapyastakāsu ca |
 sandhyāsvasāminirghoṣe vahnerdāhe diśānapi ||
 akasmāt-tāpase siddhe mṛte mahati rājani |
 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 ॥
 anadhyaḃo bhavetsave tīrātram dānapūjane ।
 candrāṅkagrahane tadrat-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^{maṇe}~~asane~~ ||
 mṛtatūyadhvanau yuddhe samīpe stūprarodano |
 dṛṣṭe nr̥pe tathākṛte kārūkānāñca darśane ||
 sudūrāgate mitre dṛṣṭe snyasmimīśca bāndhave |
 kṣāṇikāḥkhye vidhānyākuḥ kāryā vṛttāntarāntataḥ ||
 anadhyāyo bhavet pañcarātram pūtaprarohanam |
 anadhyāyo, khilo jñeyas̥codyaśśvārthārcanādibhiḥ ||
 citi sūmat-kiṇanākhye mahātāntre caryāpāde
 anadhyāyavidhiḥ pañcamah- bātalah)

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 ~~the~~^a qualified preceptor endowed with auspicious etiquette.

(This is the chapter on the investiture of sacred thread the sixth of the *caryāpāda* of the *Kīranāgama mahātantra*.)

This page should be placed after
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(Then the chapter on the investiture of
sacred thread)

Garuda -

pavitraṅghanam deva sūcitam noditam mama ।
kimarṅgam 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 garlan^{are} sacred threads are offered
to the deities? Kindly explain to me about these matters.

catvāro vārsikā māsa śhāveyniyamāt-khaga ।
 niyamopakriyāngatvāt-kāryam-doso snyathā śhāvet ॥
 mārgalopo śhāvennātha śhāsyāpi śhibemyaham ।
 śhāpakantā 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 taddvijakanyayā ।
 alābhāt tadyathā lābham gṛhitvā tat prakalpayet ॥
 trisūtram yatsakṛtvā trigunam trigunīkṛtam ।
 tēna sūtreṇa sandhāya tasya jñātvā prakalpayet ॥
 ārabhya daśā tām sūtrām daśahānikramena tu ।
 kramājjyesthādilinganām navanāmapi tad bhavet ॥

He should take the sacred threads ~~spun~~ spun by the
 virgins belonging to the caste of dvija (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 pastras. 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 - śhaved granthigana statthā |
 śodasāṅgulakamī kāryamī lingadairghyamathāḥpi vā ||
 aṣṭāṅgulamī tadardhamī vā yathālābhamī vikalpayet |
 śobhanārthamī lāmbanamī kāryamī yathā śobho tathā śhaved ||
 gorocanākṛtāssavā granthayo dhātuśobhitāḥ |

The number of knots should be as many as the number of threads which constitute the paṅctra. The length of paṅctra may be 16 angulas or it may be equal to the height of śivalinga (which is to be garlanded); if not, its length may be 8 angulas or 4 angulas. He can make the paṅctra even according to the materials available. The paṅctras should be offered and made to hang down so as to enliven and heighten the splendid and beautiful appearance of the idol. Paṅctras 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 ॥
 kasyainnānāvichaiḥsnigdhaiḥ pūjyo mūlaphalādibhiḥ ।
 mrdheshmadantakāṣṭhāñca datvā deve pañtrakam ॥
 paścādanyadine kāryam sarvasūtravivarjitam ।
 adhivāseḥpi 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 ॥
 viśeṣabhōjanam kāryam bhakṣyajyaisca svāśaktitah ।
 sarveśāmeva devānāṃ trīṃśatsūtrakṛtam 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 kṛtikamī kṛtvā navamīmī śukla eva tu ।
 pañcamakamī dasāhamī vā pañcarātramathāṣṭī vā ॥
 na gantavyamī tu tātsthānāt - yāvaccāiva pavitrakamī ।
 pavitrāmī sthāpayettāvat - avadhiryāvadāgataḥ ॥
 sthāpayetpañcarātramī vā trirātramī rātrameva vā ।
 tatāpi bhōjanamī dānamī viśeṣāt - kṛtidamī 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 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 rudrākṣaiṣamaind^{dhām}~~ra~~ ॥
 kanthe bāhuśīchāyāṁ ca dhāryam samayinassadā ।
 subhramekam caturaktram rudrākṣam dhārayīta vā ॥
 sphāṭikam putrakasyoktam sādhaḥ saṁkhaḥghantikā ।
 hemarūpyamayī vā ṣpi ḡhantikā deśikasya tu ॥
 navasapta saram 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 saṁkha-ghantika; the preceptor should wear the ghantika 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 having~~ 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 |
 patādinā sreyā gantavyam namaskṛtya ca bhaktitah ||
 anātham durbalam bhṛtam durgastham na parityajet |
 gavāmulthāpānam kāryam maghānāni gardamādisu ||
 vyānhyeyo gurunā teṣāṁ śivācāro yathāsthitaḥ |
 samikṣeṇa śivācārah khyāto'syam gurupūrvakah ||

citi sūmat- kīrānākhya mahātāntre caryāpāde

śivācāryācāraavidhissaptamah patalaka)

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 tadvada ।
 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 samisparśāna 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 kṛmāś etc have not been done

There occurs defilement.

~~8-9~~
8-9

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jñātvā teṣāṃ parāṃ bhaktim yadi lokhātkaṇṭhasau ।
anugrahāttadāsvāyam tasya doṣo mahān bhavet ॥
evaṃcānugrahaḥ kāryāścaturbhīrapi deśikakṛṇḥ ।
atṛāpyāśnamadharmitvam dviḥ jasyoktam 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 Śiva Himself for the sake of brahmins etc.

brahmacārī gṛhastāśca vānaprasthau yatih kramāt |
 trayānām gārhapatyaṃ syādulbhayoryadgaṇāṅkitam ||
 brahmacārī gṛhastāśca teṣāṃ madhye vimokṣakau |
 ekah phaladvayam bhunkte mokṣasādhāranastayoh ||
 svālpam japārcanamī homam dhyānāñceti dine dine |
 vyākhyānatrānasatram ca vidyā dīkṣātmakoḥ parah ||
 deśikāḥ ~~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 vartanam kīdrśam bhavet ।
etat-kramāt-samācaksya sandehostā mama śhītāḥ ॥

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 nivartate ।
nivartanam katham citsyāt-kṛcchrapūrvam kratimbhavet ॥

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.

samekheli jati dandi munda va bhairabhuva-śucih |
 kāryo gurugrahē vāsasseyamaśtetyarādita ||
 trikālasnāyitāś krotho ksāntiśca vratino matah |
~~dhyanārcanam japo homo devatāś tiṭhi pūjanam ||~~

Naiṣṭhika is one who wears girdles of darbha, holds
 a cane-staff, appears with jaṭā 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.

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dhyānārcanāni japa homo devatā ṣ ṭiṭhi pūjanam ॥
 svadārayāyita paitiyam gṛhināmi vṛttirīṣyate ।
 agnikāyā vanevāsā phalamūlādibhakṣanam ॥
 bhūmiśayya - śayānatvam pratigraha vivarjanam ।
 trisnānam brahmacāritvam kṛdi saṅgavivarjanam ॥
 saṁvendraiya samārodho vṛttirīṣā vanaukasām ।
~~śarāmbha parityāgo vṛṣamūle tu vā śhaga ॥~~

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.

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savārambha parityāgo vṛksamūle tu vā khaga ॥
 sāsanaṃ samadarśitvaṃ sukhadukkhāvīkṛitā ।
 sabāhyābhyantare saucamaranye dhyānarityatā ॥
 priyāḥ priyāḥ pariṣvaṅgo yativṛttirudāhṛtā ।
 evamevōditāṃ jñeyāṃ catuṣkāmī śivaśāsane ॥
 anyadgotarasamijñāṃ tu catuṣkāmīha kīrtitāṃ ॥

(iti śrīmat- Kiranākhye mahatāntre caryāpāde

āśramāḥṣṣcāryavidhirāṣṭamah paṭalāḥ)

6. Gauda ! 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 bhedaṁ 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 catuṣkam śivalhadatah ॥
 śivāgre yaśśivassūksmāni 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.

uttarottaramutpattē kalpyam nyūnādikam bhikḥ ॥
 taddehāśeṣamukhyatvāt- tatrotpattiryaṭhā kṛtā ।
 nādicakrātmanvijñānam jīvayuktam śivātmake ॥
 kṛcchikhasukhalakṣāntam grāhyam śāstram śivātmake ।
 paśupāsādi-samyuktam saṁgrāhyam jyodibhīmatam ॥
 saṁamīśānitam jñānam grāhyam sāṁtrakaīmatam ।
 bhēdoṣṇuṣṭhānabhēdoṣyācchivasāktau yataṣṭiḥ ॥
 jñānabhēdena bhēdoṣsāmānyoṣi viśeṣataḥ ।
 kartavyo deśikaistena sāmānyoṣṭra viśeṣavān ॥
 ekaikasya caturthāṣṇyam vṛttibhēdam punaśśṛnu ।

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; cṛyoti 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 śyruṣva 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 prajāpatyaṃ utamī matamī
 puryati ksayaividvesyaiḥ karmabhissāntikādilbhik ॥
 pālayanti mahimī yasmān- mahipālāstu tē mataḥ ॥
 patitān ye kaṇān bhūmau samharanti kapotavat ॥
 tadurthyā jīvanamī yeṣāṃ kāpotāste mataḥ khaga ॥
 pratigraheṇa sadgranthīnī kṛtvāśś tmyamī punaḥ punaḥ ॥
 tyajanti devatārthamī ye granthikāste mataḥśrīdhā ॥

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 khadgadharāprabhānitāḥ ।
 tūrtāśraye sapatnikā yathā labdhopajīvināḥ ॥
 mahotsāhasamāyukta vetālaste matāḥ khaga ।
 sadā homaparāśuddhā nājyakāmārtha sevakāḥ ॥
 bhaktiā stotra samākhyānādbhikṣātana ratāssadā ।
 siva jñāna samāyukta dvaitācāra ratāśca ye ॥
 hamsaste tu samākhyātās-srayami 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 Sāvāgamas, 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 ॥
 svārthakagatinisṭhā ye bakāste sādhakā matāḥ ।
 jalāśrayami samāśritya sritatyutkataśiddhayaḥ ॥
 bilāśyngārakāhārāḥ pṛoktāḥ kanikābhīdhānakāḥ ।
 gobhissākami vajanlyatra goḥthe ca nivasanti ye ॥
 pañcagavyasānāścaiva 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
~~be~~ 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!)

Krcchra cāndrāyanādyaśca kṣapayanti svakam punah ||
 kundimātrāsino yatra kutikāste matah parah |
 kṛtvā kuśamayāni pattim mathe ye gṛhamedhinah ||
 bhairkṣāvṛttiṛtāśśuddhā mātharāste pracoditah |
 grāsamātrasamānābhīr - gulikābhīrathāstabhīh ||
 kamdhāmūlaphalothābhīr - gulikākrībīstathā |
 vadhayanti svakam dehami gulikāste'stra sādhakāh ||
 svadehadandanodyuktā narā vīrasame ratāh |
 dandinassādhakāh khyatāśśāmānyaśca viśeṣatah ||
 kṛtvā vṛtamayāni yāgamī vṛtamokṣastadā bhavet ||

(iti sūmat- kīranākhye mahatantre caṅyāpāde

gocaraudhīrnavamah 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 yāgassūcito noditastrayā ।

katham 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 teṣāṃ pañcāṃśakāṃ purāṃ ।

kṛtvā taddaśālmīrbhāgāiḥ kṣetram caitātsurantitam ॥

śhānāntaravināśena pañcābjaṃ tadbhavet-puram ।

puramadhye śbjamāśvetam lixhetpitena pūvagam ॥

dakṣiṇam kṣṇavarṇena nakteṇāpi tāthottaram ।

pāṇḍaram paścimam padmam catundvāram lixhetpuram

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 direction

tivarṇaiṣṣukṛtam sūtram liṅhya vai mantra pūjanam |
 pindamantramatho mūla - netra - siddhāñjanāditaḥ ||
 pañcamasya tu mantrasya tṛtīyāṅṇena kalpayet |
 sargavṛttena pīṭhami syādvṛttam 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 moksana with hṛdaya mantra.

jatāratāraṇām kāryam yadāvāsasthiterbhavet ॥
 āsṛitya lingatūthamī tu tathāśpi vidhimācayet ।
 lingākhyāmī kamalāmī pīthāmī sthāpinīmī mukulāmī kramāt ॥
 mudhāmī datvā kramenāiva kuryāttēsāmī visarjanam ।
 evamī samāsataḥ proktamī vṛteśānāntu pūjanam ॥
 kartavyamī 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 |
tayoṣvarjyamavarjyamā 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 |
 naishtikasvate kastam samãnyam. bhautikasya tu ||
 brahmacaryavate savamaviruddham 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, ~~scent~~ ^{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 viśeṣo'stra nirvṛto vratinā'stra kim |
 sthiti vānāśramāṇāṅca śāstrakṛtā'strena pāthyate ||

Gaṇḍa -

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 dīkṣāsyāt-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 ।
 anigāsaktirāsaktissyādyeṣāmi yena yathecchayā ॥
 samyamō samyamō gamyād - brahmacārigrhastayor ।
 phalāmātrōdabhavāmi yatsyām - mantrāśca niraparīksināḥ ॥
 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 disordered 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 paikalpyate ।
 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 vihānatvāt - 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 tatkrīte sādhanā mayā ॥
 gṛhastena yathāloka - tathā neyam svarūpatah ॥

C iti 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-jñānānnityahānīratō snyathā ॥

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 cittaśtrā 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 naktabhōjanam |
 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 a kind of purification which is known as~~

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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~~ ~~and~~ ~~regarding~~ ~~and~~ bhakṣya takes place during the course of sūtaka, what kind of atonement is to be done by the strength of which ~~one~~ ^{the sinner} 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 kratuśvannam bhoktavyam pāvanam matah |
dvādaśaikādaśāhe tu bhuktvā | ghoraśata trikam ||
bhojyamannam trayanāntu sūdrānnam na kadācana |
śaucā ~~na~~ ssa cara samāyuktas-sūdrā ye samadyapās-sukhāh |
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.

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18-20(a)

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Kimisāmāha vinirmuktā bhaktiācārānuitā yadi ।
 bhōjyā s nyāpyantyaajā jātiḥ kastamārgē tathā s padī ॥
 bhuktivā s ghoraśahasrasya japedardhamakāmataḥ ।
 tatākā s s rāma saṅklaptau 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 mahatantre caryāpāde

āsucavidhirdvādaśah patalah)

Vānaprasthas and ~~Sam~~ yatis^x 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 tsāna mantra for 300 times. If one accepts the meals from the people belonging to other religions, he should recite tsāna 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 gurvaniganāgamah,
 viśesapātakānyatra tadyogāt-pañcamo bhavet ॥
 kṛtrā śkāmāt dviyam sadyam gavāni goṣṭhe jāpettadā,
 pītrā śkāmāt-surām vāmam śivaharṁye jāpetsadā ॥
 kṛtrā steyamakāmāt cāghoram pītrvane jāpet ॥
 guustrīgamanam kṛtrā śkāmādvaktram jāpedvane ॥
 yogam kṛtrā samam taistu nagāgre pañcamam jāpet ॥

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 ṣṛṭṭyā 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.

madyapānami yadā śūdra dīkṣite svalpakam bhavet ॥
 svavṛttitvādyatastasya doṣastattra na jāyate ।
 niyamādghora jāpasya kartavyam saśatātrikam ॥
 gurustrīgamanami yacca caturnāmapī tatsamam ।
 gurudrohe śivadrohe tasmāt- tatpatanamī bhavet ॥
 kṣāthādi pāṭhivami grhya tejoḍraṅyam 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 ^{the} 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

ghr̥tājyādi gr̥hītrā tu lavaṇam śarṅkarādikam ॥
 akāmāt-kāmato vā | pi vāmadevam tu pūrvavat |
 r̥tikā tarakāmsyādi gr̥hītrā taijasam ca yat ॥
 dhenuñcāghorataśśuddhiḥ kāmākāmattu pūrvavat |
 gandhā puspādikam yacca vāyavyam śrīyam eva vā ॥
 anadhroṣṭra gajāśvādīm - gr̥hya vaktram tu pūrvavat |
 kṣitīñca lingam śāstrañca gr̥hyeṣāṃ 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 - ekami 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 camodevura)
 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 ॥ śātamekantu yantitah ॥
 dasārdham trisatādauāk - bhavet- snānājjapeccchucih ।
 tadūrdhvam pañcakam yāvacchatami naktam vidhīyate ॥
 tadūrdhvamupavāsasya trirātramayutam japed ।
 jñātraivam tadbalam jñānam jātibhaktim sahīṣṇutām
 etām vicārya tat- dadyāt- guru vā laghu vā svayam ।
 tadavāsyam prakartaryam - aṭhā vā guru bhāṣitam ॥
 nirkṣṭajāti samyoge kalpanīyam yathoditam ॥

Citi sūmat- kīranākhye mahātantre caryāpāde
 mahāpātaka- prāyaścitta vidhistrayodaśah pataleh)

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 Caryāpāda of the Kiranāgama mahātāntra.)

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 ||
 rajantī 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 kṛṣṇe ghoram japet-tryaham |
 kāmādvā drigunam karma sakṛdyogādviniṣmitam ||
 akāmādvā śīta samyogāt- cāndrāyana vidhistatah |
 bahudaiwasikā yogassamjātaḥ kāmato śpi vā ||
 tadā cāndrāyanam kāryam vāriṇā 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 bahudaiwasika
 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 kānyam tridimairyadayācitam |
tryahamī ca naktabhujitvam tryahamī syānmārutāsānam ||
svamī krcchrassamākhyātaḥ prajāpatya itī 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 pibhedvāri tryaham syāt kṣīra bhōjanam ॥
 tryaham usnam ghr̥tam pītvā tryaham cet kevalam yadā ।
 taptakṛcchra samākhyāto hyatikṛcchra mataḥ ॥
 kṣīrasya tripalam pānam divasānyekavimśatih ।
 atikṛcchra samākhyātaḥ parakañca nibodha me ॥
 dvādaśāḥam nirāharāt - parāka itī 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 taptakṛcchra vrata. Drinking of milk only,
 its quantity being three palas a day, for twenty-one
 days - is known as atikṛcchra 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

kṛcchrā 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 kṛcchrā 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

ṭṣatkaṇḍayutami piṣṭami ghaṛṣaṅca rajanīyutam ।
 tenodvartanakami ~~siddham~~ snigdham ghaṣṭhasyoditam śubham ॥
 aharīṣṭami bhavetpiṣṭami gocharo vā tapasvinaḥ ।
 tayorabhyudito śhyarigo dvayorāmalakodakam ॥
 snigdhamekasya tatkāryam dīrtīyasya tu kevalam ।
 punarśnāyāt-purokṭena vidhānena grāhe 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 'syaṃ kartavyaṃ dehamājanam' 500
 mṛdam prakṣipya tadbhāṇḍe bhāvyaṃ tacchivatīrthavat ॥
 evaṃ snātvā 'sya samihārah kāryassvahr̥di pūrvavat ।
 bahissnātvā vidhāyantu dhanī kauśeyamujjvalam ॥
 kāśāyamaṭhava śuklam gr̥hasthāsyoditamī punah ।
 yāvacccharuārcanamī 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.

Hazim.

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 taddesīkānāntu kartaryam lakṣaṇānritam |
 sat-trimsādaṅgulam pītham guruvā trimsādaṅgulam ||
 sādhakasyāṅgulānyastau putrakasya tu vimśatih |
 kartaryam samayārhasya caturvimśat-tadaṅgulam ||
 caṭṣṭridvyeka-rekhāṅkam guruvādi samayāntakam |
 bāhyavaktram mṛdā ^{kāryāt} ~~kāryam~~ - sammūkham yogapīthavat ||
 tadvat-pīthāni kāryāni kintu tattārdha vistaram |
 vistārasya tribhāgene pāsāḥ 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 putrakas
 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 cottarāmukhah ।
 bhunakti sādhakami tyaktirā mukhyavṛttena bhāvatah ।
 bhājanami yadgurorhaimami raupyam syāt-sādhakasya tu
 tāmrakami putrakasyuktami lohajami samayārthinah ॥
 abhāvāt-tāmrakamī vā kāmśyeṣṇnamī na hi dāpayet ।
 abhāvāt-kāmśyajami proktami ghraḥajaptam 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 sanigrhīya 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} ~~ta~~ ॥
 saprānādi vībhāgena kṛtvā pañcāhuteḥ kramāt ॥
 maunamāsthāya śhoktāyam sādhakādi trayeṇa tu ।
 śhoktāyam brahmunā yadvat- ācāryeṇa yatheccayā ॥

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 ^{swallow} ~~take~~ a small
 quantity of food five times as ^{an} ~~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 parasparasparśo na yathā vipraso na ca ||
 ksudraprāṇī samālīḍham tyaktvā tadbhōjanam bhavet |
 ucchistōpakatē 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

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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
bhोजना, ^{the preceptor} ~~one~~ should be moving about slowly
 for a while and then take rest seating himself
 on another pītha.

sugātramī tatprakartavyamī catuṣpādayugamī gurorī ।
 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. ~~On~~ The upper surface of it is to be furnished with upādhāna (cushion) which should be with a well-formed structure, its height being eight aṅgulas. ~~On~~ its centre ~~is to~~ a soft skin of deer or tiger embellished with lotus or circular or rectangular design. The legs of the throne should ^{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 samāgatāh ||
 sambhāṅgyāste yathā proktās- siddhācāreṇa yatnatah |
 svapet-pūvāsīrāśśayyāmi- alhavā dakṣiṇā śīrāh ||

Others should be seated as directed by the preceptor.
 Sitting on the throne-like pēṭhā, 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 ॥
 etat prasāṅgataḥ 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). Thus 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 prokta 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 Isāna 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.

evamevāntarami sprstīrā dīkṣitasyottarasya tu ।
 śatātrikam bhavet sparsāt sopavāsājjaḥ bhavet ॥
 tadeva ~~śatā~~ śatusamjñāsya sparsanāddīkṣitasya ca ।
 sparsādādīkṣitasyāpi śatāt pañca-japoditah ॥
 anyeṣāmi pādahīnam ca prāyaścittam bhavet- khaḡa ।
 puruṣā-ghora-vāma-jā jātisā brāhmanāditaḥ ॥

In the same way there arises pollution for the
 initiates (of higher standard) on the approach of
 persons who have been given the initiation of lower degree .
 For the sake of purification, the defiled person should do japa
 for 300 times, observing fast. If the initiated person
 gets defiled by his adversaries, whether they ^{have been} initiated or not,
 he should do japa for 500 times. G. Garuda: if he is
 stained by others, he should do japa, by minimising the
 previous number of incantation to the three-fourth. The initiated
 persons belonging to the four castes like brahmin etc, should
 do japa of puruṣa mantra, aghora mantra, vāma mantra
 and sadyojāta mantra respectively.

~~It is there some brief explanation on how
 the purification works? why repeat
 the same mantras ~~times~~ cleans the impurity?~~

tatammantram japet-sparsāt-sahasrāni dasāiva tu |
 pañcamasya tu mantrasya japet-tasyā vicāratah ||
 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-śuddhiṣyāt-tuṣairvā mathitena vā |
 bhāsmānā kāmsya-śuddhiṣyāt-tāmramamlena śuddhyate ||
 ucchiṣṭa-likṭa-pātrasya vṛtiresā mayoditā |
 prokṣya śuddham tyajeddaive ucchiṣṭocchiṣṭabhājanam
 bhraumādi-venu-pātrānāmi-gomayaistoya-ghaṣanā |
 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 batanam bhavet |
 guvāṅthāmi nityāhānirya - na doṣāya yatastatah ||

citi śrīmat- Kīrāṅkhye 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 āśma. 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 mahātāntira.)

ATHA NITYAHĀNI-PRĀYĀSCITTA VIDHIH

520

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

Gaudāh

nityahamiryadā deva prāyāscittantu 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. ~~The~~ 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 yadāṣyute 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 taduddṛṭya prokṣya vāmena suddhyati |
 śuddhiryā jāsatam japtvā śvakākā ṣṣ liḍha bhakṣane ||
 kṣkalāsāhi-mandūka-sprṣṭam hydrogākāraṇam |
 śvāsakāśakaraṅjṣṭam bidāla-nakulādilbhīh ||
 tairbhukte ca śatācchuddhiḥ snātvā 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 ~~scraped~~ or victuals, scraped by dogs and cows, get
 purified by sprinkling and doing japa of sadyojāta
 mantra 100 times. The food lapped or licked by ~~or~~
 lizard (cat), chameleon, snake, frog etc is productive of
 heart-diseases; likewise, the food licked by cat, mongoose
 (ichneumon) will ~~be~~ be a cause for diseases like asthma.
 If it is somehow taken by a person, he should take bath,
~~and~~ do japa 100 times and take pañcagavya along with ghee

Garuda -

trayokto dikṣayā mokṣaḥ prāyaścittaiḥ kimatrataiḥ ॥
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 ॥
kṣetāre kṣiptam yathābujam 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 sādhitairmantraiḥ pāsāṅśobhādilkih kṣanāt |
 mucyate mantrasāmarthyat- viruddhatvāt- kriyā na sā ||
 tasmāt- tatpratipattayami phalamatirodḥavam param |
 niyuktaste | pi kuvanti karma yadveśabhūtarat ||
 tat kriyākāriḥśiddhaiscāmnāyasthīvirantīkih |
 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 Mantrīśvaras. Mantrīśvaras execute the will of
 Lord like the actors who appear in various ~~app~~ 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 -

sādhakāḥ putrako vā śpi samayī vā śtha deśikāḥ |
anyadeśāgatā hyete sambhāvyāstu katham vada ॥

ganda -

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

jñātrā ṣṣ cārah prakartayas-sa ca samiskāra pūrvakah ।
 sādhakāditrāyamī yacca sadyojāta kalātrāyam ॥
 kalātrāyamī kalamekāmi guruśeṣāmi vadet-kramāt ।
 dvijādya guru vāsyaṣ-śpṛśedaniguṣṭhakāmi tāthā ॥
 aniguṣṭha-tarjanī-yogān-mādhya māniguṣṭha yogatah ।
 syāt-tadaniguṣṭhakasparśo-vaktrādi kramayogatah ॥
 pañcamābdād-gurubrūyāt-evameśāmi kramasthūtiḥ ।
 ityevāmi śaivamārgasthās-svātmīyāmi śāstracoditam ॥
 kurvanti ye yathāśaktiā - prāpnuvanti sthīram phalam ॥

Citi śrīmat- Kīranākhye mahātāntre caryāpāde

śaivavratā ṣṣ 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} ^{tr} ^ī ^{śā} ^{na} mantra. Then these mantras have a particular order of instruction. These rules are to be observed by the votaries of the ^{ne} 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 pīkṭami svarūpami sṛṇu sāmpratam |
 kāryoṣṣṭāṅgula vīstānamī dīṅhamī syāddvādaśāṅgulam ||
 vīstārat- dvyāṅgulamī gūvamī dīṅhamī syāccaturāṅgulam |
 vṛttamī syādanigulāiḥ 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-māsaiḥ sadbhīrihottamā ॥
 madhyā māsaircaturkhiṣca kṣudrā māsairtribhīribhāvet
 vratamapravarāmī raudhamī tatsiddhau sakalamī punah
 kāryamī mantravratamī siddhyai sādhakairnānurūpatāh ।
 grahanamī yāgapūrvantī mokṣanañca tathā bhāvet ॥
 suvratam deśikenāṣṭhi kartavyamī pūrvavat-khaga ॥

Citi sūmat-kīranākhye mahātāmbhī caryāpāde sādha-
 vratāḥ ścarana vidhīreko navimīsalīh 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 sadhaka. 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 sadhaka vrata, the nineteenth of the Caryapada of the Kiranāgama mahatantra)

(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 -

svratam deśikasyaiva tadanyasya bhavenna hi |
 paśyatrayamadhaśśāyī caulhūnācīta bhojanak |
 mauñjādinākṣasūtrī ca trissnāyāt-kusābhrcchucih |
 trayodaśam jāpenmantram juhstyastāśatami śatami ||
 sahasram mūlamantraṣya pañcagavyam tato śntatah |
 pibonṣanī sctirātrantu yāvaccuddho bhavet vati ||

The Lord said :-

The beneficent vata 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 vata becomes ~~exceedingly~~ ~~completely~~ purified.

~~* At the end of the text~~

gr̥hinoṣ pi vratam kintu vratamanigam tapasvinaḥ ।
 pāśākṣoḥena nirvānam tatksāntasya prajāyate ॥
 anyāntiāsiddhayo yāśca sucimantrodbhavā 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 |
 mahasāśāne 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.

śāka-kanda-phalāhārah phalābhiksābhugeva vā ।
 japeduttama-siddhyartham dāśalakṣaṁ śūyantritaḥ ॥
 lakṣaṁ trikāṁ trimadhuraṁ raktānnaṁ juhuyāt-punah ।
 paṅśatrayaṁ vratāṁ kṛtvā siddhistasya parābhavet ॥
 pañcalakṣaṁ japedevariṁ lakṣārdham homamācaret ।
 dāśarātraṁ vratāṁ tasya madhyā siddhirbhavatyatha ॥
 lakṣamevariṁ japedyastu juhuyādayutaṁ punah ।
 ekāhaṁ vratasamyogāt-ksudrā siddhirbhavet-khaḡa ॥

He ^{should} ~~can~~ do japa, subsisting his life on leaves,
 roots, fruits, food got as alms etc., he should
 do japa having a perfect control over his senses.
 For the sake of achieving ~~the~~ excellent kind of accomplishments
 he should do japa 10,000 times. After finishing his japa
 for the specified number of times, he should do one
 three lakṣ of homas using trika, trimadhura and
 raktānna. The most supreme kind of result shall be
 achieved by him by observing vratas for forty-five days.
~~For the~~ To achieve the results of intermediate kind
 he should do japa for five lakṣ of time, ~~and~~ do
 homas for fifty thousand times and observe vratas for

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

~~the~~ ~~possibilities~~ ~~explain~~ ~~is~~ ~~more~~ ~~defini~~
 what ~~is~~ is, what ~~is~~ consists of ~~is~~
~~the~~ ~~could~~ ~~opposite~~ ~~the~~ ~~effects~~ ~~being~~
~~needed?~~

uttamāni madhyamāni siddhīni adhamāṅca sṛṅṅṣṭva me |
 lokālokānuyāyitrāni cakravartitvamuttamā ||
 anyat-dhānavilambādi madhyama siddhīṅsyate |
 vāsīkarana vidvesastambhānādyāḥ | dhāmā matā ||
 kurute japa mātreṇa 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 adhamā siddhīs. 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 diligence
 he can ~~at~~ achieve the supreme powers.

17(b) - 18(a)

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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 - uccatana karam 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 divaḥśrīyāsāt- hrīṅkāraṅkuṣa yojamāt ।
 homo'stra pascīme kunde samiddhīḥ khādirādibhīḥ ॥
 ākarṣayetstriyaṃ divyāṃ viriñcārapī gehataḥ ।
 varuṇāṇa putāntastha lālhami cāpyāyate dhṛvam ॥
 dūrva-ksīra-samāyogāt- pustiḥkrījāyate narah ।
 āgneyadhāraṇāyukto mantrenāpi tadātmakah ॥
 agnirvāṇa putāntastho hyagnijvālāyate śivah ।
 tasmādevaṃ prayogācca vāstvarṇo visargataḥ ॥
 repham catuṣṭaye yogān- nirbījo bījasāñcayah ।
 vātārohe prasādena binduyuktena yojitah ॥
 kṣetrami prāyādrasādurdhvam vāyudhyāneritah pumān ।
 viśahānassa evoktah kintu sarga samanvitah ॥
 naivā's'pnoti viśamī sthānāt- visargānta samanvitah ।
 siddhakarmāṇi kurute kṣīpramastāśātena 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 homas
 in the fire-pit formed in the direction of west, ~~and~~ making
 use of the faggots got from khādīra 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. ॥

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 diṁva soaked with milk, the aspirant becomes efficacious in bringing forth nourishment, ~~and~~ ^{and} wealth (pustā). 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 ~~things~~ ^{blazes} of fire on the desired place or objects. Keeping the same form of mantra, he should combine vāstu-bīja 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 japa. 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)

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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 ।
 pratyahamī 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 'sriphala', lotus, black-sesamum. These various kinds of performances with regard to the krodha-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 caryapada of the Kirāṅgama mahātāntra)