KIRANAGAMA, part 1

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eyapāda
krīnapāda 174
Chapter on the soul, in the knowledge-section of the Kiranāgama mahātāntra.

Kailāsa śikharāśramam somam somārthaśekharam 1
Kramam dvitīyās tārakṣyāstāmatiśārdhān vanaḥ 11
Ganuda: on having a serene vision of Lord Hara who was seated on the summit of the mount Kailāsa with his consort Uma and whose crest (was shining forth) with its luminous crescent, spake these words preceded by a praise (of Lord Śiva's prowess).

Ganuda:—

jaya dhālakaśaśkaṇḍanaḥ bandhakhecavicaśaṇaḥ 1
jaya pravara vīśeśa samuddha-puradāhaḥ 11
Ganuda:—

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

jaya prathītasāmarthya manmathaśakthītirnāśa

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

jaya cyuta tanudhravīsa kalakāta balāpaha

jaya ss vantamahātata pasarīvagadhrāna

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

jaya dānuvarodyāna munipati vimohaka

jaya nyttamahārañjikaśaktaśīvikṣobhadānukā

victory to the Lord who, in the forest of dhāru-trees infatuated the spouses of the sages; victory to the Lord who, even at the beginning of his great dance, sportively shook all the worlds and appeared dreadful.
Victory to the Lord who, in the guise of Bhairava with his frightening gestures alarmed both the celestial beings and the demons; victory to the Lord who showed the torrents of blood in the face of Rāvana, the king of the food-feasting demons.

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

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

jaya pātalāmūlakha lokāloka pradāhaka

Victory to the Lord who deprived of its fatigue of penance, web of delusion and the spiritual darkness of Upamanyu; victory to the Lord who, at its termination of each kalpa, consumes the worlds of lower regions (from Kaśaniṇudha Bhūvāna), the earth, the worlds of middle regions and upper regions (up to Satya Loka), and devours even the invisibles also.

Notes

mohajāla — the five kinds of constraints which are the effects of delusion. They are (i) ignorance (avidyā), (ii) egoity (asmitā), (iii) desire (rāga), (iv) identification (ubhārāśīla) and (v) aversion (dveśa).

loka — this refers to the regions occupied by the eight kinds of celestial groups — Paśuca to Pitāmaha.

See Śaṅkhya-karikā, verse 93.

The term dāhaka implies all other four activities — creation, maintenance, obliteration and grace.
Bhaktaṁya mama ṛhitasya Śivajñānam param vada
yaddhṛiya naśasse muktāmayānti kevalam

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

Śivajñāna:- Śiva - that which accomplishes omniscience
and omnipotence; jñānam - scripture. Generally, Śivajñāna
means the Śivagamic scriptures. The term jñāna is very
often used in the Kiranagama to mean scripture.
See śloka "Śivajñāna parāndra kaula mahāratañādī nirāsak"
(KV. p. 8).

Bhaktaṁya mama ṛhitasya:-
"Bhajalite bhaktaḥ sevakaḥ i bibhakasāca bhikṣa
yaḥya yadyaḥi dīkṣayā samsārābhikṣatvam aparāṁ, tathāpi
nityānimitakādī karma-coddhātipā anuṣṭayam ātmanā
cēdaṃśa tadaṁnāśṭāne iṣṭavaṁśāvāna punarapi samsārat-
bhikṣatramāṣṭyeva II" (KV. p. 7)
Bhagavān—

śravanto kaśchśī prākṣa prasphuraccandraśākhaḥ
śraddhatāt-tīrā tāṣṭham ākaśa jñānam mokhyam
kiranākhyam mahatamān paramastasukhaśraddam
karanugraham svabham patañjālokotakaṁ abhūtam
pāśu-pāśa-parījñāna-uccāra-pratipādakah
niyā-cāya-samopetam yogabhūti-śrāvakah

Thereupon, the Lord, having been implored by Garuda, shook his head resplendent with the crescent and spoke these words: "What is requested for by you is auspicious one. Now impart to you an important and great Śrījñāna (Śrījñāna śāstra); it is capable of bestowing on the disciple the greatest and perfect accomplishments (siddhis). The name of that great Scripture is the KIRANĀGAMA. It procures for the aspirants the Highest kind of the nectar of bliss; for all people irrespective of classes it rewards with liberation; it is devoid of discrepancies; each and every word of it is full of clarity and sense; it imparts the knowledge of pāśu, pāśa, jñāna and ucca; it also explains with equal stress about niyā and caśā; the greatness of Yoga is set forth in many of its chapters."
Verse 11: Bhalla Ramakanta takes the eleventh verse to be the primary aphorism because of its statement form (pratijñānāyita). Similarly, he takes the first verse of the second chapter of the Matangī-pānamsvarāgama to be the primary verse. Generally, a statement (pratijña) should include all the following characteristics: name and form of the scripture, enumeration of its contents, authenticity, rightful claimant, competency for the study of the scripture, the relationship of the teacher and the taught and the fruits derived from the study of the scripture. A close study of these verses (11-13) will reveal the fact that the above mentioned characteristics are suggestively enumerated.

Verse 13: (i) pañcā - three kinds of souls; (ii) pāra - three kinds of bonds on the basis of which the souls are classified into three; (iii) Pātī - the lords of pure mayā and impure mayā; (iv) jñānam - śivasākti; (v) vicāra - investigation.

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

The Kīrānagama expounds six-fold subject matter - i) pañcā, ii) pāra, iii) pātī, iv) jñānam, v) vicāra and vi) the section dealing with kriya, cauyā and yoga.
yadyaevam paśustabat - kūrśio baddhyate katham ।
mucyate kathamākhyāhi samdeha - viivrta-aye ॥

Ganuṣa : ।

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

Ganuṣa's doubts concerning the soul are due to the various views posited by Saṅgata, Cārṇāka, Sāṅkhyā, Naiyāyika, Vedaṃtā, etc. Jaiminiya, Pāṇcarātikas, etc. (Kv. pp. 14-15).

Bhaṭavān ।

paśurunīyo kramūnto jīvo nīṣkarṣo nirgunaḥ prabhē ।
vajāni mayadarāntastāh bhogāyāviśintakāh ॥

The Lord said : ।

The soul is eternal; it is without form; it is with limited knowledge and action; it is without attributes; it is without lordship; it is pervasive. It has its existence in the middle and upper regions of māyā; and it is of the nature of contemplating on the means of enjoyments.
This verse succinctly states the nature of the soul as considered under three groups—viṣṇu-kāraṇa, pralaya-kāraṇa and sakala. Seven essential characteristics of the soul are set forth from seven standpoints varying from Caṅkara to Pāṇcaratī.

(i) The soul is eternal in the sense that it has no origin even though it passes through different states limited by time. This view is to refute the Buddhists who consider the soul to be momentary and consequently perishable.

(ii) The view that the soul is without form is to rebut the theory of the materialist who identifies the soul with the body.

The soul exists as different from the body and the senses.

(iii) In stating that the soul is ajña, the term does not mean that the soul is completely ignorant. Since the knowledge is shrouded and impeded by māla, it is said to be ajña. The implication is that the soul has limited knowledge. This view is to refute the Sāṅkhya conception of the soul.

(iv) The soul is niṣkriyā in the sense that it is with limited action. To be intelligent and active is the nature of the soul. Since the soul's creative power is manaced by ātara māla, it is with limited constrained actions. But it is not absolutely actionless. This view also refutes the Sāṅkhya theory.

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

1. See the Tattva-saṅgraha, verse 28 and Agkara Sūrićāya's Commentary thereon.
2. KY, p.16.
(VI) The Sāṁskāras held that the soul is always independent. This view is rebutted here by stating that the soul is without lordship (āprakāra). It is not independent and it is always guided by God. (VII) As the size of the soul is variable with the size of the body as the Jainas held, the soul is liable to contract and expand and thereby to undergo transformation. But mutability is possible only for inert substances. In order to obviate these impossibilities it is stated here that the soul is all pervasive. 3

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

3. See the Śatānatra-saṅgraha, verse 19 and its commentary thereon and the Tattva-tīrtha-caritra, verse 3 and 4 and Agnivesvara’s commentary.

4. For more details, see KIT, pp. 11-12.
tasyāśuddhāya sambandhām samāyati śūnāt-kāla
tayod-balita sāmanīyāgo vidyādyoitā-gocarāh
rāgena samājītasaśāpi pradhānena guṇatmanā
cēdhyādi karanānika-sambandhāt - baddhyate pāśuḥ
lato nityāt vaiśesāt - svājítē viniyamyate
kālena kālāsārikhyāna - kāryam - bhogavimoktah

In the soul associated with impurity (mala), the bondage of kāla tattva is brought about by Śiva (through Anantaśvara). Because of the bondage of kāla, its conative power of the soul is manifested (partially); obscuration being partially removed by kāla tattva, the soul then comes under the influence of vidyā tattva. Then the soul is chained with rūga tattva, which induces it to feel intense attachment. Again the soul is bound by anyākāta which is in the form of its gross worlds and in which the three gunas (satva, rajas and tamas) are latent. After its bondage of anyākāta, buddhi tattva and other tattvas, like sensory and conative organs bind the soul. Then the soul which is phenomenalised in this way for empirical experience becomes restricted by nīyati tattva. Because of the bondage of nīyati tattva, the soul is confined to the fruits of its own karmas procured by it in its previous births. Through kāla tattva which is reckoned
as 'long after' (citam) and 'near future' (keśam),
the soul gets deluded and experiences pleasures and pains. 12

Notes:

The sequence of bondage is explained in these verses.
Though the role of kāla tālītva is hardly mentioned, it
is not the last evolute of impure māyā. In fact, it is the
first evolute of impure māyā. The order of the evolutes of
impure māyā are: kāla, niyati, kāti, vidya, rāga etc.
Since kāla, vidya and rāga are of direct consequence to the
soul, they are mentioned first. kāla tālītva and niyati tālītva
commence their operations only after the evolution of either
tālītva (upto rāga tālītva).

To understand the evolutions of these tālītvas, subtle
differences between these tālītvas and its functional
characteristics of these tālītvas, following works may be
consulted: 1) The Matanigāpyamānasāmanagama (vidya kāta) with
Bhātta Rāmakarṇas commentary. 2) The Puykaragama (ch.)
with Umāpali Śivācārya's commentary. 3) The Śivāga dhāsya
( ) and (iv) Śivāga Ḍāsya
by Śivajñāna muniwa. ( )
evam tattvakalabaddhah - kincijno dehasamyutah
maya bhoga - parisvaktastamayah - sakajavrtah

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

**Notes.**

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

"Utama mayam gannasaham nuvajesasa tiraskatah
yati tammayatam tatu mayahkez gayam raajitah"

- yoga svayambhunatha

**Qo (a)**

"atah suskacikam karani bhogan bhavate svakarmanah"

After its embodiment, the soul experiences all pleasures and pains which are the consequences of its previous good and evil deeds.
RO (b) – 22 (a)

same karmanī samjate kalantarā vaśattateḥ
tīrta-saktinirūpamā guṇā dīksito yada
carunāsāsāviva yadat kīśījnātavānirajitah
śīvātva-nyakti-rampūrṇānassadān na punāstadaḥ

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

Notes:

The difference between two kinds of initiations is implied here. If it is of 'sadyo nirvāṇa dīnā', the soul is disembeled from its limitedness. It attains omniscience and omnipotence. If it is of at 'asadyo nirvāṇa dīnā', it gains its essential nature of Śīvātva, only after shedding its gross body.
The soul in the **sakala** state being bound by **kala** and other taltras in due order, is released from its bonds in the order (of **karma-sāmya**, **malaparipāka**, **saranīfata** and **dīkṣā**). The soul is said to exist in three states: **kērala**, **sakala** and **śuddha**. The soul whose essential nature is intelligence itself and whose bondage is due to **mala**, gets release on account of the grace of the Lord who is essentially and eternally free from mala. Thus, the nature of the soul is expounded to you. What else do you want to be imparted?

11 **iti śūnata-kriṣṇākhyā mahatantie vidyāśpade**

**pakṣapātalah prathamaḥ** 11

(*This is the chapter on the soul, the first of its knowledge-section of the **Kriṣṇāgama mahātantra***)

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**Notes**

The release of the soul is brought about, in due order. Considering the indications of its materialism, the soul the preceptor accomplishes for it proper initiation.
In the Kevalavastha, souls are enveloped with mala and they have no body of any kind. They exist along with ātmana, having all the characteristics of that impurity.

5. In the Kevalavastha, souls experience whatsoever is meted out to them according to their previous karma. In this state souls are parviscient. So they are limited to experience one thing at a time. Souls are endowed with five kinds of bodies all arising from māyā. Kārana, kāṣeṣa, guna, sūkṣma and śīlā are the five kinds of bodies with which the souls become associated.

6. In the Kevānuvastha, the released souls experience the eternal and ineffable bliss granted to them by the Lord.

Bhāṭṭa Ramakarṇita’s explanation for these states bears a new light. He says that Kevāla means pralaya kevala and vyākta kevala. Sakala means the souls under bondage, and the Ṣuddha means those who are initiated and exist in the embodied state and those who exist in released state.

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


7. Ibid, verse 145.
ATHA MAYAPATALAH

(Given, the chapter on maya).

Ganuṭa:

trayatmā malināk pūnte nirmalāk kila Saṅkara
nimuttamanayo-ātī hi saṅkhāsuddhasvarūpayaḥ

Ganuṭa:

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

Notes

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

'na saṅkhetik niyama yuktā' on the basis of this logical order, he demands the reason.

2–4

Bhagavān:

anādimalasamkhandaḥ—anatmāvatvam-agau sthitam
anādimalamuktaṁ—niratmāvatvam sthitam āt kyate
ādimalam yada saṅkhāsuddhā nimuttam kalpate kātye
Tadbhūpam sthitam tāhyām saṅkha-suddhāṁ yathākhyate

17
The Lord said:

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

Notes:

Only for an incident or a thing which has a beginning at a particular time, reasons are set forth. (ātonalo hi varṇato
nimittamaniṣyate — kv. p. 69). Tēgārjapam — the nature of being pure and impure. Bhāṭṭa Rāmakṛṣṇa deduces, that since the association of mala with the soul is beginningless, mala also also to be considered as beginningless. Mala is an innate impurity; it is not an adventitious one.
Gauda -

Kinnimittam punarbadhaha bandhanatma kaladina 19
sa mayantarahe prokto vyapakaiva tvayi vibhri
vyapakatit sa sarvate sthitte mayodare katham
paraspara vinudhatitah - kathametah - bhavisyati

Gauda -

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

Notes:

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

These verses answer the first question as to why the soul gets fettered again. For the attainment of release, souls should be extinguished. To effect this, soul is provided with body according to its merit and demerit. If the soul is not provided with body, there is no place for the experience of bhogas and consequently no place for the disentanglement from the bonds of maya, karma and mala. On account of mala, the bondage of karma and maya occurs. The ninth verse indicates that even pralayakalas and vijnanakalas are provided with body bhogas and bodies. The analogy of dirty garment to explain the soul's bondage appears in many of the Agamic texts. The Siva-vijnana-yadthiyas ( ) takes up this analogy and explains the basic purpose for the provision of all the tatwas. While the Vedic texts declare that the Lord sportively creates all these worlds and sportively executes all other activities, the Agamic texts penetrate further and affirm that even His sportive activities are meant only for the release of the souls. He does not engage Himself in aimless sportive activities. Removal of the pollution of the soul is His prime motive. See the Puri-prana-nanda-bodham (verse 49).
māyedaram hi yatprontam kalādyavani goram 1

taminyāsca layah prontam suksmadha-vivakṣayā 2

That which is said to be 'the interior of māya' is verily
the part ranging from kālo tattva to pāthuḥ tattva.
The statement that 'in that interior part of māya the
soul abides' really means that the soul is provided with
subtle body constituted by all the thirty tattvas from
kālo to pāthuḥ as discriminated from gross body. (so
there is no contradiction).

22

Gaṇḍakī -

tvayāś nādirmaḥ prontō māyosyaśaś tristanojñi vā

guṇastadvyatirikto vā malo bruhi kimatmakah 1

Gaṇḍa -

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

1 See the Pauṣkārāgama, IV, 106-107.
Note

An amplified discussion on the nature of ānava māla starts from these fundamental questions: verses

Different systems hold different views on the shrouded and impeded nature of the soul. Some say that ānava māla is nothing but śvāntijñānam; for some others it is the absence of knowledge. Moreover, ānava māla is characterised as darkness of the soul, as an attribute of the soul, as avidyā arising out of prakṛti, as māyā and karma and as śivaśakti.

Here Jaimini raises these questions from the stand points of Sāṅkhya, Nyāya, and Advaita. Similar objections and refutations are set forth in the Matsya Purāṇa (chapter 7 and 8); also, in the Rāmsūrya Purāṇa ( ).
Bhagavan -

Sahajop nirtalayo mayakaryam - agamiko-mala. 2d maya no mohini prakto savatah karyah prakasika
yatah kramena samshleto caityanayodtagatmanah.
malam vidhaya cidvyaktinekadeva bhavatgaroha
srita prakasika karyam-moyakalitena samshleto
prakaro vyaktisabdena mala-sabdena cavyata
vyaktiyonormalah prakto sphuta-dipandhakaranatu
maya pit mohoffyukta vyaya j evada bhogatah.

The Lord said:

Mala is the innate impurity of the soul. Maya and
its evolutes (and karma) are adventitious impurities
of the soul. It is said that Maya does not delude the
soul. By itself, it is essentially of illuminating nature.
When the evolutes of Maya adjoin the soul (in due order),
Maya is capable of affecting the cognitive power of
the soul. Because of its association with the soul,
mala’s obscuration is partially unveiled and there occurs
a partial manifestation of the intellectual intelligence of
the soul. Maya partially manifests the knowledge of
the soul and mala exists exhibiting its nature of
obscuring the soul. By the word ‘vyakti’, it is meant
illumination (manifestation) and by the word ‘mala’,
it is meant obscuration (which veils itself and the essential nature of the soul). Mayā and mala (which are the limiting adjuncts of the soul) are like a bright lamp and darkness respectively. Sometimes, maya also is termed mehiri, because it affords multitudes of enjoyments (through its brihvas) and makes the soul to experience the worldly concerns.

Notes

The difference between mala and maya is clearly explained in these verses. These refute the Sāṃkhya who hold that only maya does the double role of veiling and unveiling, while ānava is an innate impurity. maya is an adventitious. Both ānava and maya differ in character and functions. Maya and its avatara help the soul, by standing apart from it, by partially manifesting its cognitive, creative and affective activities. But ānava obscures the intelligence of the soul.
yatha yatā sahitasyāya swakarmaphala-hetutah
mayottam bandhanam tasya satimittam pavantata

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

Note:

yatha yatā... i.e. in the words of kale talitram prithvi talitram. This verse reiterates the view that karma may be taken to be the cause for the soul’s manaced condition. Karma is the cause only for the bondage raised through māyā (majottam).

anādimalamuktasya śivasyaṁi na kim bhavet
lasman-māyā mala naiva vyatiriktaḥ sayuktataḥ

(If mala is not considered to be the cause for the bondage of māyā and karma) why does not this bondage of māyā and karma occur to the Lord also who is eternally free from mala? So the existence of mala is different from that of māyā and karma and its existence is needed established through inference.
Note:
This verse proves the existence of mala. Stating that bondage of karma and māyā occurs only to the soul which is obscured by mala.
See the Pāyurakāsam (ch. V):

18
māyākāyam samastam syat-kuto nyat-sāho malaḥ
ātmātvam tatpūrtvam syat pāsaṇḍhyadhravāmadhyagah

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

19-20
prakto yena matastena malaṣṭadbhinnam laxyaḥ
pāsūtvamalamaṇḍa-jātanam tattvālaṅkāram tamaḥ
avidyārti-mūrccchāscsa panyāgāstaya ca āditiḥ
sa ca śāvyādi-pasyāya bhadaissiddhaḥ malaḥ mātā
c

By what has been said above, it is to be noted that there exists mala having different characteristics. The innate impurity of the soul is denoted by different names—pāsūtva, mala, aijñāna, tīrākāra, tāmas,
avidya, avidi, munccha, etc. Even in other religious systems the impurity of the soul is established and designed by different synonyms like avidya, etc. 28

Note

These verses suggestively speak of the difference between anava mala and avidya. Avidya, according to Saiva Siddhanta, is an attribute of anava but not an attribute of the soul.

R1 - 22 (a)

tatsadbhavat pariṇah pāyuḥ sadyo bodhiyo mahaśvaha
pāyuḍi-vṛttaya yasti tasya bheda vyasaścitaḥ
male sati bhavat yatat shrutitam ca na kevalam

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

Notes

Gaudā: the soul which is rendered imperfect by mala is to be sublimated through ēśāsya; Gaudā: for the same reason it is to be inculcated by the preceptor; matastuḥa: that is, at the Śaiva religion (Pārāmatāraya Dāśkāna); śiva: for the sake of remnant.

The power of experience occurs to the soul only due to the existence mala. It is to be noted here that mala is the nimiṇaḥ kārana of bhāśṭṭita.

Gaudā:

yadyāvam sarvēṣṭitah pāśya malaḥ sya parusātātah
ātmānāh kim na dharmas tātu yuktītāh kalpate malaḥ

Gaudā:

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

**

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

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

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

Dharmak - svalbhah; possessive of the nature of.

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

"ajnanatmanastu tasya jnanahityugamah, sphutamur
rupantara praniyamah - syad - amalakadesava." (Kv.1.44)

The soul cannot be considered like fruit and tree in which this kind of 'rupantara purinama' takes place.

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

Examin purvate jnanam anyasin tattvahitam:
Ghaṭṭa Ramanavami: Explanation is as follows:

"examin nupadeva vijaye jnanamutpadyate / anyasmininu
rasade (2) upanamanapi nastamityevam Bharadvajisyate /
yatastataca rupanta purinamo syatmanah." (Kv.1.45)

Material takes place only in the potency of mala. Cf. Tattvaratnakara, verse 9, Agkora Suvacaya:

Commentary.
Garuda -

Tāyocanādi sammlodhāt - viśeṣo na vilakutvatah
Sahaja prakṣaye prāpta tasya nāśo na kīṁ bhavet!

Garuda -

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

Notes -

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

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

Notes:

 unnecessarily mala is one but it has infinite capacities. It is only to the potency of mala that the destruction occurs. As such, it is true that 'Up anti Prajna' takes...
place to only in the nature of āparamāla but not in the soul.

Kṣemā nīkṣekah - kroha naṣātā naḥītaḥ, pūrusāk, kriyāka
parārūpāya. (KV, p.47)

30-33

śaktā kālīka tātma tātāyāṇā tātāyāh 1
yadvattātmaḥ kaśyastadāvat punāsya malaśayaḥ 2
yatā tāntula-kāmbūkā brahmāneṣāt na tātāyāḥ 3
viṣṇaṃvandhīnā-vāstinyāthā mantrair-nivadhyate 4
lātāḥ na tadviṣam kṛtām evam kumśa malaśayaḥ 5
phalāṃ katakaukṣasya kāṭ kṣiptam sakalāse jale 6
kunāte saktisamr Shakāmen kri kṣiptyanyato jale 7
śvaśānām tātā tasya saktisamrodhakārakam 8

When the destruction of verdigris, which is connate to the
copper, takes place, there does not occur the destruction of
copper also. The destruction of mala, which is connate to
the soul is as same as the destruction of green rust of the
copper. Even though there occurs the destruction of husk
of paddy grain, the rice as such does not get destroyed.
In the same way as the power of poison alone is curbed
by the mystic power of mantras and the poison as such
does not get annihilated, so also only the potency of
mala is destroyed. If the seed of kataka-tree
is thrown into turbid water, it removes its
and makes the water clear. What else is set off from the water except its turbidity? Even so, Śūrjyāna effects the removal of the potency of māla.

Notes:

Muddy water analogously stands for its impure soul. The seed of katara tree (cleaning nut-plant) stands for śaktyājñāta or dīcchā which leads to Śūrjyāna. It may appear that the Kiranāgama employs too many analogies superfluously. Since each analogy is indicative of a distinct characteristic of the removal of the potency of māla, these are not superficially furnished. The copper analogy shows that the soul, severed from the power of māla, continues to exist without the co-presence of māla; its fish-like analogy shows that the disentangled soul would never come into contact with ānāma māla; the poison-monstra analogy indicates that ānāma māla awaits the chance to show its influence over the māla-released person. The cleaning nut-analogy shows that the patijñāna of the soul always keeps down the potency of māla.

35

Sūpī bhūṣṭṭa-bhāvena laksyata pasusāngataḥ

Tadabhaśāṇa bhūṣṭṭthaṁ ātmāṇaḥ pratiṣṭhaye

Iti śūmākṣaśūnarūkhīye mahatantīvidyāśāde māyāpālalādūtīyaḥ

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

[This is the chapter on māyā, the second of the knowledge-section of the Kiranāgama mahatantīa]
ATHA KARMAPATALAH

(Great, the chapter on karma)

Ganude -

Bhoktilivam malaḥaḥ praktaḥ- abhilāṣān-ṁaṁ bhaveva

sa ca nāgādite bhoga bhoktilive ca malenaṁ kīṁ

Ganude -

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

Notes.

This question is raised by Ganude on the basis of the statement announced earlier: "nāgena naṁjitaṁpi (Kisam kāmu padala: ) abhilāṣā, hence mām nāga tattva. What is the necessity for both mala and nāga tattva?"

R - 3(a)

Bhagavān -

Bhoktilivam nāma yatpraktaṁ anādimalakāraṇam ī

abhilāṣāstanaṁ satyamī sa levanī kena kartuṁ ī

nāgo jīpi sanimittatvat - pravṛttah punyasya tu ī

The Lord said:

Verily, what is said as bhoktiliva is due to a primary cause mala which is eternal. If it be said
that desire or attachment (Abrilasa) exists in the embodied soul, then, by which reason the soul gets embodied? (There should be some reason for its embodiment). So, even the Naga latha exists in the soul due to a cause.

Note:

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

3(6)-4(a)

cauryam hi bijamavaksysya yatha vigala bandhanam 

Tatha pasutramavaksyatara gatattvam pravartata

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

Note:

Bijam - Reason, cause; reason. On account of theft only (or such other crime) the act of chaining a person (thief) takes place. A person who is free from criminal accusation cannot be arrested. Even so, Naga latha proceeds to bind the soul which is ensnared by mala. On account of pasutra only, Naga latha operates
etasmādasya bhoktītvam tānu bhojagṛya ketujah
paśutvena hi bhoktītvam māyābandhaṁstanumānītah
suḥsadurkātmako bhojaḥ karmatāsamāntaṁ pāsak
nānyahā sya vinindītāṁ bhoga-bhoktītvam-bandhanam

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

6(8) - 7(a)

Ganuga -

yadetāt-karma devēṣa proktam bhogani bandhanam
karmāniṁ tānum satyāṁ jīviṁkale tānuk kutaḥ

Ganuda -

Oh, Lord of celestial beings! This bond of karma
is said to be the cause of enjoyments. Only an embodied
soul can earn merits and demerits of karma. If so, whence it was the body furnished for the soul at the time of first creation? 

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

\[7(b) - 9(a)\]

Bhagavān -

\[
yathā jñānāvasthāyāṁ karmādyavanti anādikam 11
yadāyanādi na sāmśuddham vairiçñam kena kutumā 1

tasmād anādikam karma māyāyavanti bhavit-tathā 11
tathā jñānāvasthākāṁ kartā savarnya jagatsahāsta\]

The Lord said -

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

Vaiscitiyam - differences in the structure of bodies and in

Mala, karma and maya - all these three are, according
to Saiva Siddhanta are beginningless. Though they are eternal
mala is comate; karma and maya are adventitious.

10(a)

Ganudah -

Śivah kartā śivaṃ prakāsa-ra- kathāṁ gamyeta prabho
vaikaranāyāt- anuṣṭativāt- kartātvam yugyate kathām

Ganuda -

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

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

10(b) - 11

Bhagavan -

yathā kālo āyuṃtavo'pi duṣyata phalasādhaḥkāha!
evaṁ śivam kāyamūrtavo'pi kurute kāyamicchaya!
icchāvā kārayam tasya yathā sadyogino mātā!
The Lord said:

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

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

12 -

跋耶醯提华多此他 梵衍江斯彼 卡陀伐哈！

vyāṭarā vaisvāna dhiṣyeta kāryameva pratiyate u

It is seen that a magnet, though it is without any organs of sense or action, exhibits its attracting power through drawing towards it iron filaments. Its way of performance is, however, not perceived. Only its action as such is cognised. (Likewise, the function of Lord Siva should be realised).
Those which appear gross and diverse are all effects; in no other way they get affected. (It is so) because we see that these effects are produced like pot. So there must be one intelligent being to bring about these effects. If it be said that the cause for these effects is *karma*, it is not so. Because, *karma* is inert.

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

'*astikhetvarah... acetanam*'. This is a *kavalamavayi* *tanamana* consisting of three members - *prati*)(kri), *Ketu* and *de**stanta*. This proof for the existence of *God* is based on the reality of the world.

The analogy of *pot* and *pot-maker* has been illustratively explained by Bhalla Ramanuja in his commentary on the *Paramarthanirukṣakāraka* (Verse:...
prakṛta sāriṣṭā kṣīriṣṭā sārūnā sākala nīśkala

saṁsārāvāsānta iti nāma sūktāsthiṅka

14

The Lord, being a causal agent, is said to be in the forms of nīśkala, āttīla (sākala) and sākala-nīśkala. He is designated with respect to these three forms as Sānta, Sātāśvara and Śākta and Sātāśvara.

Note: The transcendent Lord, on account of His infinite compassion towards souls, descends and assumes the state of ātma, āttīla and adhikāra, and takes on the respective forms of Sānta, Sātāśvara and Śākta. There are only functional differences belonging to the same entity.

15

Gautama -

nīśkalaṁ kathāṁ jñānavā śakaloṣṭi kumāṁ harah

dvīdha bhagavato yojya viruddhaṁ saṁsthitam

Gautama -

Lord! Of these aspects of the Lord, how is His incorporeal form (nīśkala) cognised by the soul? If He is said to be in incorporeal form (sākala), then He becomes an ordinary soul (and ceases to be the Supreme). The remaining aspect, namely, corporeal sum incorporeal form (sākala-nīśkala) apart from these two aspects (sākala and nīśkala) seems to be self-contradictory.
According to Bhatta Ramanujaka, the fourth category namely jñāna, is taken up for discussion from this verse onwards. But it may reasonably be presumed that all the discussion in his nature of jñāna is well set in this and the succeeding chapters. The cogitability of the three states of the Lord is questioned by Gauḍa.

16

Bhagavān —

paścaśaṁsantaṁ śaktiṁ ca suvācaḥ

nirkālo laksyate śaktiṁ śūksmaṁ viṣṇukīrṇau

The Lord said —

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

×

Notes —

This verse explains that the invisible form of the Lord is cognisable by the soul which has been purified by śaktiṁ and dīśa. Strictly speaking, nirkālaḥ is not beyond the scope of soul's supreme knowledge. To illustrate this, the analogy of the subjugation of poison is employed here.
Even though the Lord is said to be in sakala form, He is not to be considered on par with the soul, since He is devoid of parts constituted by the evolutes of maya. The tattvas like kala etc., being the evolutes of impure maya are not attributed to Lord Siva because He is eternally free from impurity (like anava etc.). But Siva's kalah are in the form of mantras; and mantras in their turn are of the nature of Siva.
The self-luminous Lord bestows His grace essentially on all the souls. In the same way as the yogins, due to their yogic power, are capable of assuming one particular form to shower grace upon the afflicted persons and capable of leaving that form, so also the Lord, due to His inherent Sakti, is able to assume the form as contemplated by an aspirant and able to leave

mudra-mandala-mantraiṣca trīdha siddhirveṣṭitaiḥ
lakṣyate sakala-āhyānāt saujñāna-pravartitah

As the means of bestowing grace and to fulfil the desires of the aspirants, these things are being acted upon by the Lord. They are mudra, mandala and mantra
The Lord in His sakala form, who makes the entire Agamic corpus flourish, is realised through meditation.

Apart from the above two aspects (nīskala and sakala), there exists sakala-nīskala form of the Lord (having the two characteristics of visible and non-visible). Since it is with form, it is not nīskala. If it be said that the Lord in His sakala aspect, likes to take a form of guna nature, it is to be remembered that whichever form He takes, it is free from kalās (pertaining to māyā).
23

śāntāśāsītāśśākṣat yoginām yogyā-kāraṇam ।
yogā na lakṣyakāntātām na rādī ra ca dhāraṇam ॥

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

24

puṇiṣām anugrahaṁ tu panas pyaparataṁ gataḥ ।
naḍa- bindu- kha- mantrāṇam sakti- biṣa- kalantiṣakam ॥

Even though the Lord is of absolute and transcendent
nature, He becomes immanent in order to bestow grace
upon all the embodied souls. He presents Himself in
the forms of naḍa, bindu, paramākaṣā, mantra,
(anu), sakti, biṣa and kalā.
yogi yogapakārajñā- saujñatvāt - phalapradaḥ ।
icchānugraha- karttvāt - daya-bhogādhikāravan ॥

In the same way as an omniscient yogin, knowing the
longings of an aspirant grants his requirements, so the Lord
bestows grace upon His devotees. He is capable of
bestowing grace with the help of His affectionate Energy
(Geeta-Sakti). Because of this, the differences in His
diligence He becomes Laya-Siva, Bhoga-Siva and
Adhikara- Siva.
Because of the difference incurred in His cosmic activities He seems to exist in three different aspects. The difference is in regard to the designations only. (Indeed, there is no difference in the ultimate Reality.) Lord Śivara instigates Ananta, the Lord of Vidyāśāstras who exist in Śivara-tattva. As soon as they are instigated by Śivara they create the worlds pertaining to impure māyā. Śiva is said to be the Lord of Śuddhādhi and Ananta is said to be the Lord of Āśuddhādhi.
yathā bhūmandaleṣeṇa niyuktasvarṣamaprabhukṣya

tatāḥ sarva virān sarvan tacchanti-pratibodhitah

sawajñāśuddha-dhāraṣṭhāsa sawajñāna-prakāśakah

[ iti śūmatākṣaraḥkhye mahātānti vidyāpāde karṇa-pāda Hastitaśyā]

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

( This is the chapter on Kārma, the third of the knowledge-section of the Kīranāgama mahātānta )
ATHA PATIPAṬALAH

(When the chapter on Pati)

Gauraṇa -

Śivaśakti-prabhāvācca kila-nantaḥ prabhūdhyati
prabodhikā tu sa saktisannāgā paripatikyate
anyesām samākṛṣṭāsai bodhaṁ sa kurite na kim
yogīnāṁ-upakāritve rāgānīṁ yaścchinastādā

Gauraṇa -

As it not said that Ananta is illumined by the effulgence of Śivaśakti? It has been emphatically told that Śivaśakti, which is the awakening power, is present everywhere. If it be so, why are not all the embodied souls, even though they are in the nearest proximity of Śivaśakti, enlightened like Anantaśvara? If it be said that the Lord, though Śivaśakti, removes the obscurations of mela considering the competency and maturation of the souls, then He becomes an ordinary soul subjected to likes and dislikes.
Bhagavan

yatāsaka-rasmisamispardat padmalodhassano na kim
kanicit- pratibuddhyante tathās nyāsī na jātucit
nāgadūgo na cārkaṣya tathāsasya na tān yataḥ
lakṣāmaṇaḥyaḍanantasya saugnatiram bhavat khaga
yogasyāpyadhīkāraṇtham niyogam na viṇa mūtikā
The Lord said

When the sun shines, the blossoming of lotus flowers
does not take place evenly, even though they get contact
with the rays of the sun. Some flowers are fully blossomed
while some others are still in the state of bud and some
others get withered. This unevenness in the blossoming of
lotus does not indicate that the sun has likes and dislikes.
Even so, there is no place for partiality in Śiva and Śakti.
The power of omniscience clings on Anantaśivāna because of
the power of Śivarākṣī. The lordship is committed to
Anantaśivāna because of his residual impurity called
adhikāra mala. Without the command of Śakti, there is
no place for the existence of Anantaśivāna.
5(b) - 7(a)

Gauḍā -

sūrajnatvāṁ kānu satyāṁ anantaśya na yuṣyate ||

niyataḥ niyataśaṁti niyatagāhakaṁ tu 1

māyātmaṁ saṁśāri tascchīsta karma-nimitayaṁ 11

yadi nāmaṁ ākoṣya suddhaṁ śravādiṇaṁ 1

Gauḍā -

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

The body of Ananta is said to be composed of pure maya; it is not a product on account of karma (as it is in the case of ordinary soul). Since the bonds of karma and maya have been severed by Ananta, he is said to be free from these hindrances (of maya and karma). So, by what means his omniscience can be obstructed? In the same way as the existence of poison inside a snake does not afflict it, so the bond of bonds (like kala, etc.) in Ananta does not affect him, though he is ordained to deal with impure maya (i.e. bonds).
Just like a medicinal creeper (chinna), though it is mutilated often, by clinging to another tree begins to sprout well, so also Aranta's body does not get decay because of his existence in a place of specific characteristics (i.e., isvara-tattva). Even though a person is bitten by snake and is breathing his last, he is relieved from the deadly effect of poison by the power of mantra. He resorts to a place of his desire and sustaining his body continues to live there (i.e., his body survives under the influence of mantra).
Even so Ananta’s body, due to its power of Sīravakī, exists for a long time reaching the place of pure consciousness. (His body is an effect due to Sīravakī and not due to karma). It is to be known that He is untouched by the impurities just like the lotus-leaf is with water-drops.

In the same way as a person gets perfect knowledge by the study of scriptures and by taking a nectarine substance sustains his embodied state for a long time, so Ananta, by the power of Sīva’s icchāsakī and benefitted by the scriptural knowledge imparted to Him by Śiva, is able to sustain His body.
yathā bheṣaja-sāmanītyat- asaktānaṁ balam varam ā

evam tācaḥkāti-sāmanītyat- anantāya balam varam ā

tena sāmanītya yogena yonim prarayati karṇāt ā

Just as weak persons attain enormous strength by
the power of medicament, so also Ananta gets supreme
power of cognition and creation by the power of Śivaśakti.
Because of the attainment of the power of Śivaśakti He
instigates āsuddha māya very quickly. (With the help of
delegated power, Ananta does His five-fold cosmic
activities concerned with impure māyā.)

15-16

Garuda -

Anantaḥ pāra-kāḥ prakto māyāṁ pāra-kānaṁ kīṁ;
svata eva vikāraṁyaṁ jagatyasmin vikārinīṁ ā
jagatyaṁyaṁ prakto tadvikārāḥ kalādayah ā
vikāraṁ svananāḥ syāt vikarasa jagatkātham ā

Garuda -

It is said. Ananta is one who has lordship over
āsuddha māya. But when māya itself is capable of-
undergoing modifications and the worlds are being evolved out because of perturbations in māya, where is the necessity for an evolver. As such, namely Ananta? As māya is said to be the matrix of the worlds, it naturally follows that its perturbances give rise to the evolution of kala and other tattvas (and the corresponding bhūvanas). But anything which undergoes a change is subject to complete destruction. In that case māya gets completely annihilated. Then, how is the universe evolved again when the matrix, māya, gets destroyed?

17-18:

Bhagavān -

acatañatvāt - prāyaś ca bhūvanāthena Ratunā ā svatō na viśeṣastasmat - ananta syah praśodake śīrṣaḥ

vāyuvegādyahrodānāṁ upatyeva viśeṣaḥ vaiśeṣaḥ ākṣobhyaśatvāt - taita- māya tadbhāvāḥ kalādayah.

The Lord said -

Since māya is a non-intelligent entity, it needs a stimulating agent for its evolutionary processes. This evolution is meant for the attainment of the principal
Object of the soul (mukti). Maya itself, being absolutely inert, is not capable of evolving into tattvas and shravanas. Therefore, Ananta is said to be its evolver. Ocean gets evolved into tides on its upper part only because of the wind-force. (It does not get perturbed all through its parts). Even so, maya is not agitated fully; only a part of it gets evolved and gives rise to the outcome of kalā and other tattvas.

19-20

nāṃśudhī-kaṇṇya- kartariva  kṣobha-rayaḥ jagat-pairi

tacchante prayit tena nityam kāyakari śravet

utkāśa vibhūvitam kṣobhyā sa kārayam jagatasshuta

yathā māya jāhīka vyāpya tatāh kārīgaṁ sahvanī

If it be said that an agent is not needed for this agitation of negligible measure, it is not so. A distinguished personage is necessary for its stimulation. Induced by the power of that powerful agent, mayā, the assumptive energy of the Lord, is able to make the worlds and
tattvas eternally. Maya is said to be pervasive and excitable. It exists as the primary cause of the worlds. Maya is said to be encompassing its counterparts like kala and other tattvas and the worlds of adhura.

31 - 32

Shāvan kalādikān uṣṭhya sthila kṣobhya taittirya
takāyayanikā saktih kriyākhyā suṣṭhānāparī
tāthāksbhāya suṣṭhājē daśī śātisn ca nyagrodha-lījanat
cāraṇām tennā sa jñeyā sthūlasyā jaya vartantah

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

Then vidyā tattva arises from kālā and rāga tattva arises from vidyā. After the emergence of kālā tattva etc., from asuddha māya, mulāprakṛti (sūkṣma) arises from kālā tattva. From mulāprakṛti, the three guṇas - rāja, rajas and tamas - come into existence. From guṇa tattva arises buddhi tattva and from buddhi tattva, āhārīkāra tattva arises. Then manas, sensory organs and motor organs emanate from āhārīkāra tattva. The five tattvas of sound, touch, form, taste and smell also arise from āhārīkāra tattva. The five gross elements from ākāśa to earth come out from the five tattvas. All these tattvas from kālā to pāthirū are brought into existence by ānanta (as directed by Śiva).
Thus, even though the essential cause is one (ekā), it exists as differentiated into two — pure and impure. Because of these pure and impure characteristics, it should not be thought that there are two essential causes. Both the pure and impure māyās are excited by one primordial power. Effects like kāla etc., and the worlds pertaining to these lāttvas have their essential cause (known as) māyā. Thus, what is now well expounded (i.e., evolution of lattvas) is realised to be effects. This evolution always takes place because of an agent who has a certain form. Only an agent associated with form can stimulate asuddha māyā; for suddha māyā, an agent possessing a body is not necessary. In this way both the pure and impure māyās are opposed in character. These effects like kāla and other lattvas, as explained earlier, are of the nature of impure māyā.
Though these are of the nature of impure maya, it should not be thought that these are finally resolved into one single primordial principle (bhūta).
Only for the maturation of mala (purūṣottama) of the soul, these are brought into existence as of having different characteristics. Just like various parts are closely connected with the cart-wheel, these tattvas are evolved to bind the soul (i.e. all these tattvas are fitted to the soul). Thus all these are evolved out by Ananta in order to make the souls to have subtle and gross bodies. Unless the souls are given empirical bodies to occupy, there is no place for the attainment of release or for
enjoyments; no place for the performance of rituals based on scriptural knowledge or for a preceptor who imparts all these truths. Lord Samilhu who is self-willed (independent) and who is all powerful does all these activities (through Ananta). Sánta, the Supreme Lord is the bestower of grace on all the embodied souls through sakāṭā and dikṣa. Siṣaṣākti bestows grace on all and the entire vigour exists under the control of Siṣaṣākti.

(This is the chapter on kāṭī, the fourth of the knowledge-section of the Kīvanāgama mahātantra)
Atha Saktipāta Paṭalāḥ

(Gem, the chapter on Saktipāta)

Gaṇuḍāḥ

Saktipātāḥ bhṛveddhiṣṭāṁ ripāto na vibhūtvataḥ
śūrya samavetatvāt—savradaiva sthitā paśau
sthitatvāt—savrada Ākśterbhavacchaktir na kim bhavet
kālo vā śucakah prakto yadi kālaśīvena kim

Gaṇuḍā

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

Upacāreṇa sadānāṁ pravṛttīniḥ dṛṣṭaye
yatā pumān. viśnugantāṁ nityos pyuktā vināśvamah
pāśacchado yathā prakto mantravat — Bhagavân-Sūrya

evam saktirāpāto te bhavate prakṣaśivāgane

The Lord said:

Even in empirical usage, applicability of figurative usage is well seen. Even though a man is spiritually pervasive, it is said that he has gone to a certain place. (All-pervading soul cannot displace its existence). Even though spiritually He is eternal, it is said that He is mortal. Though his embodiment continues, it is said that He has been relieved of his bonds through initiation. Lord Sūrya, who transcends all, is said that He is the Master of mantīras (i.e., He shines forth with His form constituted of mantīras). These are only figurative usages. In the same way, indeed, saṃtipāta is explained figuratively in all the Śrīvagamas. The word 'descent' should be understood in the secondary sense.
When a substance falls down, naturally there arises fear in one's mind. In the same way, it is said that the descent of Sakti creates fear towards unending transmigration.

Because of the fear of the falling down of a substance, one resorts to another place for safety. Even so, a

Samatvam tatkalikam gāmyam nyuṣṭik katham!
ārenāra samatvā hi yasminkale tadaiva sa
svaśam dyotayatāśu bodhakaha-balena tu

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

10(b)-11

karmanśo yo jñātah pūrvabhogadastvitaṇuḥ punah ā
Samatve sati yo bhogah kathāṁ tasya prajñātāṁ
misrām vai bhaktakāṁ karmā samabhogastada na hi

Out of meritorious andhideous karman, that which has the high potency of yielding its fruits comes first
to be experienced; next comes the remaining karma for experience. If the two opposed fruits of karmas are of equal strength, how could it be possible for the soul to experience their fruits? (Out of the three kinds of karmas, namely jati-prada, bhogapraada and ayukh-prada) the experience of bhogas results only on the ground of aggregate potencies of all the karmas. Without the presence of one (of the three kinds of karmas), the other two cannot yield their consequences. There is no place for enjoyment if only one is divided and melted out.
The karma which has high potency begins to bear its fruits first. If this is not so, there is no place for the experience of pleasure or pain. If one person is to experience the most meritorious and the most hideous karmas of equal strength, experience of pleasure or pain is not possible for him because of the opposite characteristics of karmas. If one person is entitled for the fruits of the more and the less powerful merit or demerit, there does not arise perplexity in meting out their consequences. Because of the absence of much and less powerful karmas (i.e., if there are two equal and opposite karmas to bear their fruits simultaneously), Sivasakti descends on him (and grants him vijnana-kevalita). The nature of the onset of grace is to be considered in this manner. The person on whom Sakti has descended is known through his devotion of specific characteristics.
kāla eva sa nisātāsamkārātma-paṇigrahāt
anādibīyasaṁbandhātechirah kālāpakeṣaṁ
dāśācīra iti prakṛta-stajyāśca bhagavān sīvaṁ
yathā kaśiccale labhye kaṇcitkālāpakeṣaṁ
tāyaśca sa sivastāvat - samakālāpakeṣaṁ
abhāvattatāsamatvasya yugafanmuktinirūyaṁ
tena eva vā tattvādāyā
	only the time (kāla tattva) is powerful in moulding the
soul to be favoured by sākti. Since the soul is beginninglessly
associated with the bonds of karmas, Lord siva takes into
consideration a proper time which makes the karmas ripe.
Time is said to be diverse in its nature and Lord siva
is its knower of its diversity. In the same way as a marksman
awaits a proper time to shoot at a suspended object
that oscillates, so siva, though he is an intelligent
entity, expects a proper time in which the karma-samya
takes place. If time does not prevail the role of time
to affect the equality of karma, then it would mean
that all the souls would get release simultaneously.
(Release here means karma-mukti otherwise known as
vijñana-kavalita).
17

nopaya-sādhanāpaksā kramo yadi ca neṣyate ā
prabhuratha śivo jñeyah prabhutvam kīm triśamatam ā

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

18 - 19

prabhutvam jñāsavāhāvatvam-aghāvat-ājīvat-prabhuh
tāt kāle prabhutvam yat padmabodho yathā navah
na ca kālāditya tatra vikāsau preteśāhyate

tathā jībrāmakaḥ prakto lokasmin padmabodhaḥ

Lordship is of the nature of omniscience. Because the Time is of the nature of non-intelligence (acetana) it is without lordship. If it be said that the Time has lordship (considering its nature of bringing forth fruits, leaves, flowers, etc.) it is not so. (Time serves only as an auxiliary cause).
Even though the sun shines forth, without the intervention of proper time, its blossoming of lotus does not take place. Though the time factor plays a prominent role, it is generally said that only the sun makes the lotus to blossom.

20

kālo’pya yogatā sa cet - yogatās bhupacārataḥ
ekāsati bhūnām sa samābodham karotī cet

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

21 - 22

bhūnāmāpadyadoṣaśasyat - vilkuvānānā bhādhyate

There is no fault if it be held that one Sivasakti becomes many. Since Sakti is all pervasive, the
The statement is not contradictory. Though it is only sakti that enlivens the soul, equality of karma is due to the factor of time only. Even if it is so, Lord Siva exists as a sole cause for the descent of grace. Thus the nature of saktinipata is illustratively told by me.

Gauri -

evaṁ tācchaktiṣomayogādātikṣā yadi ca samśśhita

dīkṣottara kāleṣṭi tiṣṭhāvah pradīkṣyaḥ

Gauri -

Thus, as expounded by you, initiation (dikṣā) takes place on account of saktinipata. But at times,
even after initiation (which entails in Siva),
obscuration is well seen. If obscuration prevails 78
even in an initiated person, for him there is no place
for release. Only when obscuration is fully withdrawn,
its specific character of kṣānti-pata is said to have
taken place.


Bhagavān -

śrīkāraṇātānāt ārya śrīmad agrahārya
na śrīkārayakarotvāt - ucyate smin śrīkāra
śrīkāraya pāto na yato yato nagnha dharmini
iṣṭāja smāna tamah kālas-iṣṭāja tāmanāṁ prakāsyet

The Lord said -

Due to the power of Siva's kṣānti-sakti, obscuration is
seen in the expanded consciousness of the soul whose
mala is not ripe. It is said that sakti-pata exists
not to cause obscuration but to bestow grace. Sakti's
descent is not for obscuration since it is of the nature of grace. (But why does the obscuration prevail even after 7th initiation?) It is so because the maturation of māla has not taken place in its fullest measure. (Sakti's enlightening power depends on the degree of maturation of māla).

27

yadi prakāśam vidyutvat sā saktih punyaprabhīni
yadi svaratmanairā yāṁ dirgataḥ pi tirvaitah

If the initiated person's mala gets fully matured, then anugraha sakti, which is of the nature of awakening the consciousness of the soul, dawns on him very quickly like lightning. So, even if one is given by all means the highest kind of initiation, he still remains obscured.
Though **tireñhāra** exists in two different modes (i.e. before and after initiation), existence in the worlds of **piśāca** etc. occurs to a person because of tireñhāra which exists even after initiation. (If expiatory rites are performed to annihilate the demerit arisen out of diffidence in worship etc.) the lingering taints (vāsana) like devotion to Śiva, occur to the soul residing in the world of **krāvyā**, etc. On attaining the effect of initiation given in due order, the soul residing in the world of krāvyā or piśāca, becomes entitled to get release. Then it shinesforth in its absolute purity. So even after initiation which takes place in the order of **karma-sāmya, malapariṣṭaka** and **saktinipāta** obscuration occurs to a person (on account of violating the rules and diffidence in daily worship).
Based on the grade of Karmasamya, Saktipata occurs in two ways - manda and mand-tara. Anugrahashakti does not change again into tirodhanana. It is not like the transformation of milk into curd. In whichever way Siva, the possessor of Saktis, turns towards His functions, Sakti also acts in the same way and thus it seems to occupy different places of existence. Sivasakti grants release to the souls by making them born in the graded castes like brahmin, etc.

[This is the chapter on Saktipata, the fifth of the knowledge-section of the Kuranagama mahatantra]
ATHA DīKṢĀKARMA-PĀTALĀH

(Then, the chapter on Dīkṣā)

Gauḍā.-

Sauvānugraḥakah brontah śivaḥ parama-kāraṇah

dvādayastu ye varnāḥ nyānādikatayā sāhitah

saṁskāraḥ pī tathaivaṃ syat phalamadānā kīm bhavet

saṁskāraḥ vā tathaivaṃ nyānādikā-gaṭīḥ kathām

Gauḍā.-

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

na yatena-sāvitarṣa satāśvaḥ prāṇino mātah
yadi jādestadakṣiṁ dūkṣito dhila dīkṣayantah
prāptam tona jātesti jādatvāṁna tamamatah
cinmātanugrahaḥ ānudānātyugrahakṣicchitaḥ

The Lord said:

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

sasanugraha-karṇitaḥ bala-bālia-bhoginām 1
karṇaṁ jñānaṁ deva sa ca samākāra bhillakaḥ 2
sanātanaṁ muktissyaḥ prakta lāṁ yada tada 3
kriyā-jñāna-vatadāvatadānām upaśayanam akelita 4

Gauḍaḥ

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

Bhagavān

ye yatā satvāhitāstakṣaya laukikasya pasādakṣaḥ 1
keśicchāścīnta-kriyāyogaś-tenām muktisthattaiva hi 2
jñānayogaś-tathā cānye ca yoga-yogaś-tathāḥ pase 3
esānevaṁ yaduṁ sam-yān-moksam lāṁ yaduṁ yojayet 4
The Lord said -

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

9-10 (a)

anyatā sthitāḥ kāśicāḥ, anyatā sthitāṁ cakṣūtraṁ sūryāne
lādabhāvāṁ kāśicāḥ, anyatā sthitāṁ nīyāmāśākhāṁ
sāvāniprākramayā, anyatā sthitāṁ nīyāmāśākhāṁ
nāmaśāprākramayā, anyatā sthitāṁ nīyāmāśākhāṁ
nāmaśāprākramayā, anyatā sthitāṁ nīyāmāśākhāṁ
(namāśāprākramayā, anyatā sthitāṁ nīyāmāśākhāṁ
nāmaśāprākramayā, anyatā sthitāṁ nīyāmāśākhāṁ
nāmaśāprākramayā, anyatā sthitāṁ nīyāmāśākhāṁ

(All means are leading to the goal of mukti). If this is not so, there arises a breach in the law of existence. In the Sūragamic scriptures, rules pertaining to these paths are ordained. If the means are not provided for, there is no way to be reach the end. Therefore these steady
Obeisances of religious obligations are meant only for the attainment of mukti. Mindful of these different means, the Lord exists bestowing grace on all. In the same way as by mere calling by names of persons standing at a distance, some persons are able to be favoured by them, so the initiated persons are able to make ineffect their bonds of karmas by incantation of important mantras (like brahma mantra and anga mantra).

Gaundha -

aśeṣapāśa-viśeṣo yadi dvarasya dīvāya
jatayaṁ aŭvanispaṭau katoṁ-ṣyāt-vapyaśaṁkileh.

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

jatayam ghataniskatav yathā sakram bhramatyapi
puṇṇasamśāna-samīddham tatha vapi puridam smytaṁ
aneke-bhavikam karma dagdhañjñayam śūnyabhūtāṁ
bhavishyadapi samruddham yena labdhahamidam vapi
karmaś ca taddhi vibogema kṣayamāgatiṣyasamśayah

The Lord said -

In the same manner as even after a pot is taken out, the potter's wheel keeps on whirling round, so his body continues to exist (even after āvāsa) due to the residuary force of karma. Just like a seed that is burnt is made ineffective for further growth, so the karma acquired over a series of births is destroyed by the power of mantras. The karma to follow is also destroyed by them. The karma by which the present body is caused is destroyed only by experiencing its consequences. There is no doubt with regard to the cause for the existence of body (even after initiation).
The initiated one gets release shedding his body (if it is of asadyo nivāraṇa dīkṣā). If the initiation is of the kind of asadyo nivāraṇa dīkṣā which is always accomplished by proper rituals and mantras pertaining thereto, he remains harnessed at once with Śiva

Gauda -

pasanuktasya yacchihnam svalpaṁāpyatra kim na tat 1
dhīyate bhaktiṣcinno na ca cihnam kvaicit śhūtām
śhūtām yatā kvaicit dṛṣṭām tatrāpy ujakicāṇato 1
prāgukto yojaGastra ya tadvak graha-piśwakā 1
viśhruṣpattasya no grahas tathā mūntatayā pi ca
mahānātī vīrodhassyāt - kalāṁ tadbrūhi me haṁa 1
Gauda –

Nothing of the symptoms that appear for a person released from bonds is seen outwardly in asadyo nivāraṇa dīkṣā. If it be said that it is seen by his devotion to god, etc., the same indication has already been seen
when Sakti descended on Him. (So devotion is not to be taken as a consequence of dīrśā). Thus with regard to indications, there arises a defect of devotion (Cakabhidhāna dūṣa). Moreover it is said that the soul is harnessed with Sūñatra. So that case it means that the soul is of the nature of being grasped. Since it has already been told that the soul is pervasive, the act of grasping as such, is not possible. If it is really grasped, then it would mean that the soul has certain concrete form. O, Lord Hara!, thus there arises a contradiction (How is it to be reconciled?).
Bhagavan-

-taccikham vasana nishtham takarmanyaikalpanam
 tat tad tasya kamam caitatu svapnenapyanumiyate
 tacciknamadirentena yadi tasya supuskalani
 aryalhicarana kamam tasya vasanahita-caitasa

The Lord said-

The supposed indication is still shrouded (or situated) by the lingering impurity, mala. Even his karmas stand a-unaltered (and he has to experience its fruits). When he is so, how could the indication like omniscience he conceived in him 'even in the least measure'? When these indications are fully effected, he attains complete perfection. When his consciousness stands shrouded by vasana, how does, then, his alleged defect of donation arise?
The lingering impurity is due to his habitual acts; it always goes after one's own usual practices. In the same way as sound is grasped from either (both being passive) and by the word `prison', the hearer conceives the power of death, so by the power of mantra the soul remains to be grasped. It must be understood that the relation between the soul and mantra is like the relation between word and its sense.

(This is the chapter on śānti, the sixth of the knowledge-section of the Kiranāgame mahātānta.)
ATHA MANTRAPATALAH
(Seeem the chapter on mantras)

Gauda

mantrānām kim siva vacyasaktīssyādānava Śrī vā
trayamekāta vacyam vā virodhas tā pragyate

Gauda -

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

Bhagavan

śiva nimittābhutastu saktīṣaḥ sau preṇayatyaṁ
ūttreyam vacyamanāṣṭīna na kyekona vinātaraṁ

The Lord said:

Being an efficient cause, Śiva directs Mantrasvaras through His Sakti. Therefore it should be understood that all the three - Śiva, Sakti and Mantrasvaras, exist-
as the expressed sense of mantas. Without the presence
of one, other two do not exist with regard to the
functional characteristics of mantas.

3-4
yataudanaṁ pracāvetā kṛṣṇaṁ kṛṣṇoṣṭi sva eva tu
kāroti pacānaṁ paśpitā kāṣṭhadi karaṇaṁ-yuktah
tvaṁ citravartam kāraṇatvam-āthānuṣu
karaṇatvam tathā sakto evameṣāmiṁ ti sitihī
When a cook is asked to prepare food, he cooks the rice collecting the fuels like fire-wood, etc. Even so, agency is with Śiva; the nature or purpose of cause is with mānḍesīvaras and instrumentality is with Śakti. Thus all the three are intimately associated with mantras.

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

yatā tanteṣvarāṁ gopāṁ paunusāṁ vyayuṭāṁ sphuṭāṁ
rājesvistatāṁnyuḥ vyanakti sakalāṁ kriyāṁ !

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

yadavam samsthitasos muniyur vacyatvarmanagatah
saktamayavimalkavat - kalpitainamulhiśca kim

Ganapada -

It is said that Mantraśvaras are one of the nature of kāraṇatva of mantras. Let Siva alone be the expressed sense of mantras; or let Sakti also, since it is the inherent power of Siva, be the expressed sense. Why should Mantraśvaras be considered on along with Siva and Sakti?

7-8 (a)

Bhagavān

mantrānāṁ chedanāṁ prakāśāṁ bandhanāṁ kālamāṁ

lavaṁ amānāṁ ātpīśāpanāṁ nirlagnāgam

evamātīṃ cānyāni tena tēsāṁ kīmātmānaḥ

saktiśāyāmīka tēsāṁ aprīnaṁiti bodhīni

tasmāt kalpyāṇavastarkṣya muktva sivaśākṣakāh

The Lord said -

The functions of mantras are manifold. Different mantras are designed for different purposes like breaking down, confining, piercing, killing, flogging,
creating dissension, contentment, desiccation, freeing, chaining, etc. Thus there are so many functions assigned to mantras. How do the souls get benefitted by these mantras of variegated nature? For them, Sakti is the guiding or governing power. Siva/Sakti instructs Manteśvaras. Therefore, with regard to their sense, Manteśvaras are also considered along with Siva and Sakti. These Manteśvaras, relieved completely even from adhikāra-mala stand to be absorbed by Siva.

Gauda -

Sava evodita mantra yatkiyamiha kurvate

Kima phakṣaṁ prakṣaṇavante neti vā rāda me śrutam!

Gauda -

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

na hi teṣām nimittam ti nīrāpekṣāṁ suva māthah
jñānoktyāpyamantavyā daśādeha-vidarśāh. 1
karmānasodaka prakta dīkṣā samaya samsthitāh. 11
tenāpekṣāṁ na kṛvanvi dvijāntyarga-nidrāṇāt 1
vidhīmekamāpekṣānte samprūṣṭārayam sīvam 11

The Lord said -

There is no reason for considering the fruits of previous karmas. It is to be observed that Mantricīvaraś are not taking into account the consequences of merit and de-merit. It is seen that a dying person (whose death occurs according to the āyukṛṣṇa karma) is made to continue his state of embodiment by the power of mantras. So it is ascertained by the scriptural statements (that mantras are not related to the law of karmas). What is to be understood is that only the initiated person's activities are directed or urged by the mantras the consequences of previous karmas having already been in
effect, as it is evident from its soul's embodiment in castes, from brahmin to the lowest caste. So it is clear that Mantrivasas do not consider the effects of previous deeds. Mantrivasas consider only the prescribed rules of employing mantras, their purity and perfection and their auspiciousness.

Gauda

ekasyottapanam dhistva dhistaryanyasya naiva tat
abhicārocca mantrāṇāṁ shītāṁ karma kāraṁ na tat

Gauda -

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

mantīrāṁ niyātā saktīvidhānam niyatam yatāk
kāsaṇakarmavārā ye jtra vaikalyānnahi tatphalam
śāmāgī sakalā yasmin kurute dharmā saddhākam
tatāpi saktimātmīyāṁ mantāḥ prakhyāpyamti te
na hi cintāṣṭa te mantārasākṣā-la-sukṣma-vaiśnavāh
kramānākāśitaśveta bhavanti vidhikoditaḥ
t

The Lord said -

For the reason that the limiting power (niyātā saktī) always constraint the mantras, it is to be realised that where the activities accompanying a particular employment of mantras are completely carried out, there results the expected result. If there are some discrepancies, the expected results do not come out. Where the preparatory rites are perfectly done, these the mantras are capable of bringing about the desired effect. Even in the case of abhicāra, the effect is only due to the power of mantras and not due to the power of previous karma. Mantras make well-known their own capacities. The nature
of mantras is not to be comprehended from one standpoint. They are subtle; guess; unterminable. Augmented by the prescribed rules they change their forms very quickly. They become to possess the forms of various colours like red, black, white, etc.

नित्यातिमः यदि मन्त्राणाम् रूपाभेदः कथमेव श्वीतः।
रूपाभेदो यदा तेषां अनित्यातिमः प्रसाग्यते॥

Garuda -

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

Kamadāste kataivokta nucināpānuvairinah
yādṛśī sādhakasya cāra tathā svāhā tmanam prakūvate
yā sā teṣām ca cichantessaḥ nyatāḥ naiva jāyate
śravāno yāti bhūhindriṣṭo mantriṇām nākavat-śhaga

The Lord Said:

Since these mantras, appearing in similarity with certain resplendent forms, yield all the desired purposes, they are thus supposed to have (different forms). Whatever figure an aspirant likes to contemplate on, the mantra makes itself to appear in the guise of that form. The indwelling power of the mantra is the Lord cit-santi (without whose impelling power the form of mantra cannot be manifested. Essentially, these forms of mantras are seen outwardly (with respect to mantras); these are like various disguises of an actor.
Krkalaso maham yadavadda ari bahupadaḥ | 102-
kenapi ketuṁ tadacca na saktenāśita nā
evam mantāstū vākyena sādhyāsti yathoditaḥ |
vinarantii rivechhātāśodita nikhile śaharani

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

Gauḍa

adhvanāgāvastamākhyāto vyāpakatvāccchitvya na |
yadyadhva kalpyate tasya vyāpakatvam tadāhato tāt
Gauḍa -

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

yeyam pramanate yoneh pashunam bandhakara ram
vi bhumimohini tyagyadadatravisci yatah
saivagajputratah prakrasaakhandhadreedhirite sikhi stutah
dristo te tavadeva sukhassadatia va parah

the lord said:

the path of adhara evolves out of maya for the
sake of binding the soul. leaving behind the pure maya
(vibhuti) and impure maya (mohini) siva exists
as transcendent brahman. in the same way as fire is
seen only above the upper outer side of the stem of a
the tree, so siva, being supreme and pure, exists beyond
these two mayas, even though he pervades them.
Since Śiva is eternally associated with the characteristics like omniscience, etc., He is extolled to be more supreme than the released souls who experience the highest Bliss. Though He is all-pervasive, His adhvana-form is figuratively ascribed. For all the embodied souls, Tattvas from prthivi to Śiva contain all the worlds material and worlds for the sake of enjoyments of the embodied souls. During the process of initiation, souls are to be consecrated in due order by contemplating as though they are experiencing Tattvas concerned with all the worlds of Ātmādharma. Each material place is superior to the preceding one.
In this manner, the soul is contemplatively taken up to Śiva-tattva where it gets absorbed. It is said that the soul approaches its final place by the process of absorption, since it is pervasive. In the same way as copper, shedding off its verdigris, shines forth constantly like gold, and thereafter it is called by its name ‘gold’ only, so the soul, after completely relieved from bonds, is said to have attained Śiva-tattva which is its permanent essential nature.

[This is the chapter on mantra, the seventh of the knowledge-section of the Kīranāgama mahātmya.]
ATHA BHUVANA PATALAH

(Given the chapter on the worlds of Bhuvanädhvä)

Gauda

kṣādyadhvä śucitoḥ pūraṁ bhuvanaïsvara ṣaṅkara
bhuvanänāṁ yatha samsātra pramāṇena vada prabhū

Gauda -

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

2-4

Bhagavān -

adhah kālāntaka uḍraka samastasthāna-madhyagah
padmaścor dharmadhos nانتas- tathā jnye karnavartinaḥ
śvarah pīṇgalah kālaḥ krodheśo jalado balah
 dhanaśaṅkaraścaite uḍrakotya samāntah
 yaduḥo bhagavān kālastadrūpo yadhi saṁyutah
 tatuḥpastivastāstikṣṇāḥ kālaya uñāti vibhūtimān
The Lord said...

At the bottom of the macrocosm is the Kalagnirudra Bhuvana and Kalagnirudra, who is the Lord of that Bhuvana, exists at its centre. He is surrounded by many deities. On the upper part of the Bhuvana is Padma and below on the lower side is Ananta. Śiva, Pīngala, Kāla, Krodhaśa, Jalada, Bala, Dhanda and Sanikara—these eight Rudras, each one of them surrounded by one crore of Rudras—are three surrounded of Kalagnirudra in the eight directions (quarters and sub-quarters). These Rudras are of the same structure as of Kalagnirudra and they are endowed with rich accomplishments. Thus, Kalagnirudra, being so energetic because of his gigantic figure, shines forth with exalted power.

5-6

tadgham kotisāndhyātām tajjvalā daśakotāyāh
nirālamām tadāurdhram tu paścakotirnātām tatah
ekakotyanḍakhtitsa āhalyonnati- vistarāh
koṭayassaptadasakāh kalāgnerbhuvanām meha

The residence of Kalagnirudra is about one crore of yoganis in its height. The blaze of his fiery figure is
about ten crores of yojanas. Its smoke, Nirâlamba by name, covers a height of five crores of yojanas. The thickness of the lower cosmic wall is one crore of yojanas. Thus the region from the lower cosmic wall up to the great Kalâgniudra kauvana measures seventeen crores of yojanas.

108

7 - 13

tadûrdhvam narakâ ghorâk krudragantâ samâśrayâh |
catvârinîsâtsamâdhikaramvatâm kośām prayojitam |
dvâtramînâst-tahà-ñâjano rägarâgelvârâstrayah |
naññavos tigunîścângastamah śûtrâṇata punah |
santâpaḥ kamâlâkhyâsa kambala-nilásūtrakah |
sûchimukhâh kṝmaścâiva khadga-tâlavanavah parah |
kumbhâraśaṁbriścâ cāptârâjanasudâhakart |
tâptalâjânaso kamapatrabüapakâ palaśânah |
ucchâvâsaśca niucchâvâsaśtattâ yugamahâchârasah |
śâmalî kṣûprâśâkhyâh kṣûtrâm nicayo jyotâh parah |
loksãstambhâsa vitipuṇâ ghorâ vairavim tathâ |
catvârinisâcchhatram catvârinisâcchhatram |
catvârinisâcchhatram catvârinisâcchhatram |
catvârinisâcchhatram catvârinisâcchhatram
Above the region of Kalagniudra are the worlds of narakas (hells) of dreadful nature which are the ultimate resorts of evil-doers. On the whole, there are one hundred and forty narakas of which thirty-two narakas are prominent. Out of the thirty-two narakas, twenty-nine narakas are called Raja-naraka and the remaining three are called Raja-rasamohana. The names of the thirty-two narakas are as follows: Raurava, Alighwa, Tama, Stila, Upa, Sattapā, Kamala, Kambala, Nīlasiṭṭhaka, Sūṣmukha, Kuṇa, Khadga, Tālavana, Kumbhikapaka, Ambariṣa, Ṛgīra, Dāhakṣṭ, Lāṃgarasa, Kampo, Trakulepa, Paḷāsana, Ucchvāsa, Nīnakhāva, Yugma, Mahiḍhana, Sālamāli, Kṣutipāsa, Kumukicaya, Lohastambha, Vitpinna, Vaitaviri, and Avici. One hundred and sixteen narakas are equally distributed in four directions, twenty-nine occupying each direction and thus forming a square. The narakas of this square belong to Raja-naraka group. Above this square plane are three layers of naraka bhuvanās, each one consisting of eight narakas. In the lowermost layer of eight narakas Avici is important; in the middle layer consisting of eight narakas Kumbhikapaka is important; and in the uppermost layer consisting of eight narakas Raurava exists in its original. Thus the distribution and formation of one hundred and forty naraka bhuvanās should be understood.
The intermediate space between the planes of narakas measures ninety lakhs of yojanas. The height of each plane of naraka is about one lakh of yojanas. Above the planes of narakas exists a space called Nirālamba extending up to the height of thirty thousand yojanas. The world existing above the space of Nirālamba is called the Kuśmānda Bhuvana. Its height is about nine lakhs of yojanas. The Lord of this Bhuvana is Kuśmānda. In his mansion Kuśmānda is seated by surrounded by beautiful ladies and dreadful Rudras of mighty vigour. The next region that exists above the Kuśmānda Bhuvana is called the Pātala loka consisting of seven pātalas. Each pātala consists of three sections one above the other inhabited by three kinds of beings - dānava, nāga and asura. Pātala loka is under the control of Haṭhakaśivāra.
ADARSAHATALAKHYAM JAMBUNADAPAYAM BHAVET
KURVA NAGASURASTATA NIVASANTI SUVAKHAROGINAH
SANIKUKARNA MAHANADA NAMUCISCETI DANAVAHA
AMANTO GIJIKASAIWA MEKAPTRAISCA BHOJINAH
NAGAKANYA SAMAYUKTE NIVASANTI NA DHUCHITAH
VIKAPASTULARADANTASA LORDITASA PULABANAH
PRAK-KHANDA DANAVA NAGA DHUITE SAKASAH PUNE
NIVASANTI JAATIRNAPA DHUASTU PHOJASAMYUTAH
DASALAKROCCHAYAM JAYAYAM SAHASRADAIS VAJITAM
NAVASAHASRAM TAPAM ANANTALAM SAHASRAH
PATALAM TE BHRAVEDEHRYAM PADMANAGADHARAYAM
PRAHLADO BHUNGAVANASA UKHRIJHVASCA DANAVAHA
ASYAMBHUSAMAYUKTAS MADHYATO NAGANAYAH
SANUKISAIHAPALAISA BHITALASTRO BHAYANGAMAHA
DIRYAIVAYAYUTA VRINDA BHUMASTAMIN SUKHASITAH
VIDYUNMALI TAJJIHVR HIRANYAKASHCA TE MATAH

The lower most patala is called Akhāsa, which is of the nature of jambuṇada gold. (As said earlier), danavas, nāgas and asuras are living there with long-lasting pleasures and enjoyments. In the lower section are the danavas whose names are Sanikukarna, Mahanada and Namuci. In the middle section are the nāgas who are in
in the company of nāga kanyas and who live there without any trace of misery. They are Ananta, Gulika and Melaputthi. In the uppermost section are the asuras whose names are Vikata, Śūladanta and Lehitārśa. All these dānavas, nāgas and asuras live there surrounded by continuos and ladies of their own respective nature. They are endowed with multifarious enjoyment. Above the plane of Rakkasa exists Patala which is of the nature of ruby. Prahlāda, Bhūmigavanā and Vahrujikhuva are the three dānavas residing in the lower section surrounded by the ladies of their own group. In the middle section are the chiefs of nāgas whose names are Vāsuki, Śanikhapala and Dhitarāśṭra. They are of dreadful nature and being endowed with splendid wealth they live there happily. Vidyumāli, Tātigjikhuva and Hiraṇyākṣa are the names of the three asuras residing in the uppermost section.

25(b) - 28(a)

vītālam nāma pātalam indaniśāmayam tataḥ ||
śīśupalo nākāraśca tārakākhyāśca dānavah ||
ājanta balabhogādhyās tasmān sarpa mahaṇyasaḥ ||
kambalo svetaraśṭra padmacāya bhuyagamah
yamaḍanikrogaḍamāstrasa vītālāścāsa bhūṣanaḥ
ramanti bhogāsampannāsastu sahasra samāyuteḥ ||
Above the plane of Patala exists the patala named Vitala which is of the nature of sapphire. Siśupāla, Andhakāra and Tāraka are the three dānavas residing in the lower section of Vitala. They are endowed with everlasting vigour and enjoyments. The nāgas endowed with high splendour and residing in the middle section are Kambala, Svetara and Padma. Yamadamśītra, Ugradāmśītra and Vīśalākṣa are the three asuras residing in the upper most section associated with various kinds of enjoyments and surrounded by thousands of ladies.

28(4)-30

subhagastrikalo nāma tato mukhyat-purya-bhūmik. II
sutele kāladāmśīтраśca daityo nāmānaya jyotar II
karkotakak pedmanaga ghaṇṭanādah paśāna II
mahodaro mahākāyo mahabāhu balotkaṭak II
latra tisthante nirduhkha nirvandavā nirbhayānārak II

Above the plane of Vitala is the patala named Sutala which is of the nature of topaz. Dānavas residing in the first section are Subhaga, Trikala and Kāladāmśītra. Nāgas residing in the middle section are Kārkotaka, Padmanāga and Ghaṇṭanāda. Asuras residing in the upper section are Mahodara, Māhākāya and Mahabāhu.
They are with mighty vigour and they live there free from misery, pairs of opposites (like heat-cold etc.) and fear. They are immortals.

31-32
mahātālam tu yannāma nūpyakhīṁimāyamataḥ
dundubhīstārakākhyāśca suparnośha balānviśakān
dhānaṁjayaśa sarālaśca bhadro nāma j bhimānākakān
vivalasyo vāmanoṅgraśca vasantyaṁ nātīpiyakān

The next pātāla named Mahātāla is of the nature of silver. The mighty daṇḍas residing in the lower part are Dundubhi, Tānaka and Suparna. The pride nāgas residing in the middle part are Dhanaṁjaya, Sarāla and Bhadra. Asuras who appear dreadful and who are fond of pleasures residing in the upper part are Vivalasya, Vāmana and Ugra.

33-35(a)
pātālam nāma yaccanyat sarvaratnaṁcitaṁ bhavet
śaṅkhodaro bhadrbhago jvalāmalo mahāsurakān
dundarāno durmukhaśca svetabhado mahotakah
meghrādas śkapāsasāca bhūmo bhimapārākramak
vicitraśvarya sampannas-sudhānna-rasasamyutakān
The next region named Pātala is embellished with all kinds of diamonds. Ēruhodara, Bhadkuga and Irūlamāla are the dānas of the lower section. Dundarana, Durnukha and Svetabhadra are the nagas in the middle section. Megharā, Atthasa and Bhīma are the asuras in the upper section. All these inhabitants are endowed with multifarious wealth, nectarine food and nectarine drink.

Above all these pātalas exists Rasātala which is of the nature of pearl and which is embellished with ornaments. It is full of lengthy gardens abounding in various kinds of flowers; it is full of ornamental arches and golden ramparts. Those who live there are enriched with nectarine food and are surrounded by beautiful ladies.
They are innervated with the accomplished, spirituous liquor. Bali, who was once impeded by Vamana (an incarnation of Hari) is the danava of lower section; Takṣaka is the nāga of the middle section and Rohitākṣa is the asura who lives in the upper part of Rasātala.

38(8) - 40

urdhvarati kanistha pātālaṁ astālaṇhydratilām tataḥ ||

nīhata dānava ye tu puraḥ pratīqyugeyuge ||

tastu labhayaśātmārāya asūpita hāṭhakahāgatāh ||
pātāla kanyakordhva tu dasālaṇhydratilām tataḥ ||
tasyodhvam navalakṣaṇītu shrutam vai hāṭhakēśvaram ||

Above the last pātāla (namely, Rasātala) is a region extending up to eight lakhs of yojanas. At the termination of each yuga, these danavas, naga’s and asuras are absorbed and at the beginning of each yuga they are again created. Above the last pātāla, at a height of ten lakhs of yojanas is established the residence of Hāṭhakēśvara; measuring nine lakhs of yojanas. The aforementioned danavas, naga’s and asuras are under the control of Hāṭhakēśvara.
The mansion of Haṭṭhākeśvarā is embellished with gold and diamonds. He is seated there surrounded by beautiful damsels; shining forth with his ornaments, he exists there endowed with various kinds of enjoyments. Those who contemplate on him and do incantation attain the same pleasures as endowed with Haṭṭhākeśvarā. Since he violently breaks down to pieces all the worlds under his control at the end of each kalpa, he is called Haṭṭhaka. Thus the seven āt Trāṭalas exist with the aforementioned extent. Above the region of ātāla-loka, the hinder part of the earth measures two crores and eighty-eight lakhs of yojanas. So, it is said that the total height from the Kalāgninudharābhūvama to the mid centre of the earth is equal to fifty crores of yojanas.
Now a description of Bhuloka is given:

The earth is surrounded by the seven continents (dīpas) and seven oceans. The seven continents (dīpas) are: Jambū, Śāka, Kuśa, Krauṅca, Śālmaš, Gomeda and Puṣkara. The names of the seven oceans are: Keśara, Keśīra, Saśi, Ikṣu, Mādya, Payonidhi, and Svādīdaka.

With regard to these dīpas and oceans, it is said that each one is twice the size of the previous one. (Thus, if the extent of Jambū dīpa is one lakh of yāgamas, that of Śāka is two lakhs and so on.) Jambū dīpa is about one lakh of yāgamas in extent. It consists of nine divisions. At its centre is the great mount Meru.
The mount Meru is equipped with golden treasure and its head (summit) is like a shell or shallow dish. Its height is about one lakh of yojanas. About sixteen thousands of yojanas of Meru has gone deep into earth; the rest of it, measuring eighty-four thousands of yojanas is above the earth-plane. Meru has three peaks of iron, gold and diamond. Out of these peaks of different colours, that which is of silver belongs to Visnu (Krishna); that of gold is owned by Brahma and that of diamond belongs to Sanjana. Below their abode residence is the place where the immortals live.
raksavati ca nairetyāṁ nīrteko kṛṣṇa-lohavatiḥ  
vaṁśyāṁ suddhavatīyākhyā vāruṇasyendu samvibhā 
vaṁyāye gandhavatīyākhyā vayottarakaṭatāmikā  
uttāne samvatsnādhyā kuṭheraya mahodayaḥ  
yāśovati satītā sūkṣma harsyeśānagocare 1

Around the mount Meru, in quarters and sub-quartets are the cities of specific colours owned by the dik-pālakas.
In the east is Amavāsati of golden colour belonging to Indra. In the south-east is Tājovati of lotus-red colour belonging to Agni. In the south is Vaiśavatī of black colour belonging to Yama. In the south-west is Raksavatī of black-red colour belonging to Nirāti. In the west is Suddhavatī of yellow-white colour belonging to Vāruṇa.
In the north-west is Gandhavatī of green colour belonging to Vāyu. In the north is Mahodaya of the colour of all kinds of diamonds belonging to Kukhera. In the north-west is Yāśovatī of white colour belonging to Īśana.

55(4) - 59

meroścāva ca tundikṣuṁ satītāśtrasya mahānagāḥ  
pūraśmin mandaro nāma daksine gandhamadanaḥ  
vipulak paścime g jñeyassupārśvavaco tare satītah 1
Kadambo mandara āṇya jambūśīya gandrhamādana । ॥
śivatīrot viśīle āṇyasupārīśe ca vaiśī mateh ॥
śivatīrot viśīle āṇyasupārīśe ca vaiśī mateh ॥
mahābhadraśadvimātā tataścāntraṇam vanam ।
nandaśi tu vaiśīrāghaṃ śīhata samjñam kramatāśhitam ॥

On the four directions of Men, there are four great mountains. The mountain Mandara is in the east, Gandhamādana is in the south, Viśīla is in the west, and Supārśva is in the north. (These four mountains are collectively called Viśīlaka mountains.) Each mountain has got its own significant tree. Mandara has got Kadambo tree; Gandhamādana has got Jambū tree; Viśīla has got Āṇya tree, and Supārśva has got Vaiśī tree. In the same way, each mountain has got its own garden and lake. Mandara has got a garden named Caitrabhairava and a lake Anurodaka; Gandhamādana has got a garden Nandana and a lake Mānaśa; Viśīla has got a garden Vaiśīrāgha and a lake Śītoda; Supārśva has got a garden Dhūta and a lake Mahābhadra.
60-63(a)

So to the south of Meru, there are three mountains — Nīṣadha, Hemakūta and Himavān. To the north of Meru are the three mountains — Nila, Śveta and Śūga, stretching up to the ocean and having a breadth of two thousands of yojanas. To the east of Meru, the mount extends up to one thousand yojanas and to the west of Meru, the mount Gandha exists.

63(c) - 67(a)

To the south of Nīṣadha, the fourth season uṣṇīsa is present.

63(c) - 67(a)

The Vedas do not specifically mention the physical appearance of the Mount Nīṣadha. However, it is described as a mountain that is vast and extends up to the ocean, having a breadth of two thousands of yojanas. It is located to the south of Meru, the central mount in the Sāvāntavāsinya. The mount extends up to one thousand yojanas to the east of Meru and to the west of it, the mount Gandha exists.

63(c) - 67(a)

The mention of the fourth season uṣṇīsa in the text indicates the presence of a specific climate or region associated with the mountain. This season is known for its favorable conditions, making it suitable for agricultural activities or other purposes. Its presence suggests that the mountain might have been a significant location for early agricultural or religious practices, possibly serving as a pilgrimage site or a sacred place for rituals and ceremonies.
The intermediate region between two mountains is called Varṣa. The region between Himācala and the southern ocean is called Bhārata Varṣa whose extent is about nine thousand yojanas and which is like a bow. The region between Himācala and Hamakūṭa is called Kimpūra Varṣa whose extent is about nine thousand yojanas. The region between Niśadhaka and Hamakūṭa is called Hari Varṣa extending up to nine thousand yojanas. The region lying in the east of Meṣu is called Bhedaśūra, which extends between Mālāyavan and the eastern ocean.

67(4) - 71

merok pascimato āyam kelumālam ti tādāsam

gandhārdyādassamudrānya mahāye mahāye ilaiṣam

sumeroca ca devarikṣa navasāhasa viṣṭitam

sumerok pārīvataścāstau sahasāni ca tattvam

panam hiṃayakām laksat dhīṅgam kimpūraṁ yathā

sumeruvatāre kānyo nilāśvetādhi mahāyogāḥ

śrīgādviśetayormahāye jaladhenāsya kāyam

śrīgādhenātāre jñeyo gahadherdāśe kumāḥ

candrārdhavattu tat jñeyam bhāratam kūtātām yathā
To the west of Meu and between Gandhamadana and the eastern ocean lies Katumala Varsa. Glauya Varsa also lies between Gandhamadana and the eastern ocean. On the side of Meu, lying between Sriga and Svetta mountains is Hiranyaka Varsa which, like Kumrapa, extends upto nine thousand yojanas. Kamyata Varsa is to the north of Meu and it lies between Nila and Svetta mountains. Kum Varsa is the one which has Sriga on its north and the ocean on its south. It is like the half-moon. Then, a description of Bharata Varsa (follows):

Bharata Varsa consists of nine divisions. They are: Indra, Kaše, Tāmravarṇa, Galkahastiman, Naga, Saumya, Gāndhawa, Varna and Kumāri. Up to the extent of Kumāri Dwīpa, people belonging to the four principal
castes are inhabiting. On the rest of the land extending about five hundred crores of yojanas, barbarians and other people live.

There are seven kula parvatas in Bharata Varsha. They are Mahendra, Malaya, Sahya, Suktiman, Riga, Vindhya and Pariyatra. Being in front of Menu and Ksara ocean and distributed through the extent of nine hundred yojanas are upa-dvipas which are capable of giving pleasures to all. Malaya, Sanika, Kumuda, and Vasa are the important upa-dvipas. Malaya is in Malaya dvipa at the foot of which lies the golden furred Lankha. It is the place of dreadful persons. Thus, a short account of Jambu-dvipa is given.
Jambu drīpa is about one lakh of yoganāsin its extent. The kṣāra ocean (ocean of salt) encircling Jambū is also of the same extent. Beyond the kṣāra ocean is kṣīra (milky ocean), its extent being twice that of kṣāra. Dadhi (ocean of curd), whose extent is twice that of kṣīra, lies beyond the milky ocean. Sañjī (ocean of clarified butter) lies beyond dadhi and its extent is twice that of dadhi. Beyond sañjī lies ikṣu (ocean of cane-juice), its extent being twice that of sañjī. Beyond ikṣu is madya (ocean of wine), its extent being twice that of ikṣu. Svarūdādaka (ocean of pure water) is beyond madya. Similarly, the seven drīpas are to be known in due order. Jambū, Śāka, Kuśa, Kraunca, Śālmāti, Gomeda and Puṣkara are the seven drīpas. Their extents correspond to the extents of...
seven oceans respectively. Beyond the ocean of pure water lies the golden region.

83-84

dakarātāja jyeṣṭha kīḍārtham syāddevanakāśām

Tasmāccādhiḥ paro jyeṣṭaḥ lokāloka itiśrātah

Sahasradāsa vistūro deśanamāśrayo bhūvini

Avāk- lokonālokendhram lokālokāttamastataḥ

Tasyaśi parato jyeṣṭaḥ mātanaṃ vidāmprakhāḥ

Yatpramāṇaṃ tu saśeṣaṃ tatpramāṇaṃ samantataḥ

Saptāyudhena koterāṃ lañgaścaikacaravivāsatāh

catvārimśat-sahasrāni koterānyāt katarakam

The extent of golden region is about ten crores of yoganas.

It is meant for the sports of celestial beings. Beyond this golden region exists the mountain Lokāloka (i.e. Cakravāla gri) extending upto ten thousands of yoganas. Beyond this mountain lies a place which is full of darkness. Beyond this dark place is Mātanga in its coral brightness. The total extent of Lokāloka, dark place and Mātanga measures thirty-five crores nineteen lakhs and forty thousands of yoganas (35,19,40,000). The thickness of the encircling wall of macrocosm is about one crore of yogana.
Thus, horizontally on all sides from the centre of Bhūloka to the cosmic wall, the extent measures fifty crores of yojanas. Above Bhūloka are Bhuvaloka, Svanaloka, Mahaloka, Janaloka, Tapaloka and Satyaloka. The total height from Bhūloka to Bhuvaloka is about fifteen lakhs of yojanas. The height of Mahaloka is about two crores and fifty lakhs of yojanas and that of Janaloka is about eight crores of yojanas. Tapaloka has the height of twelve crores of yojanas and the height of Satyaloka measures sixteen crores of yojanas. The world of Brahma is above Satyaloka and its height is about three crores of yojanas. The world of Viṣṇu, measuring a height of three crores of yojanas, is above the world of Brahma. The world of
Hara is above the world of Viśnu and its height is about forty crores of yojanas. The thickness of the cosmic wall measures one crore of yojanas. Thus, it may be seen, that from Bhūloka to Hanaloka, the total height measures fifty crores of yojanas.

31-93

সু লোকস্য তিথিন্তে ব্রাহ্মণদ্যা গ্রহ্যেবধা, নিঃস্থিতি সর্বস্বত্বে রূপোস্তর্থে মহাযাজাঃ।
শূলকাব্যাপ্রদান্ত্য তু পরাক্ষতক্তৈ মতাঃ।
কল্পিন্মাদিদিহ কৃত্তবা হাতরসিংহবিবর্ত্তিতা।
ব্রহ্মব্রাহ্মাদা চৈবা পুনর্বাসনঃ তফ্ক্তৈ কৃষ্ণাঃ।
সায়াস দিয়াম্বধো দায়র্মিক্ষাক্যাশ্চিতাবিশ্রিতে ॥

In these lokas exist auspicious planets like Sun, Moon, etc. Resplendent devas and siddhas also live there seated in heavenly cars. The extent from Bhūloka to the cosmic wall measures fifty crores of yojanas. Beginning from the Kalagniruddhakhana, each Bhūvana whose magnitude has been explained earlier, is placed one above the other. There are one hundred Rudras who sustain the whole Brahmāṇḍa. In each direction ten Rudras exist sustaining that particular direction.
Kapalīśa, Aja, Buddha, Vajradeha, Pramardana, Vibhūti, Aryaga, Sātā, Piṅākī and Tridakādhika - these are the names of ten Rudras who sustain the eastern direction.

They are being worshipped by Indra, the dir-pālaka of that direction and other devas. Agnirudha, Hutaśi, Piṅgala, Khadaka, Hara, Jvalana, Dahanā, Bahu, Bhāsmāntaka and Kṛayāntaka - these are the names of ten Rudras taking possession of the south-east direction. They are worshipped by Agni, the dir-pālaka of that direction.

yāmye māyuvāno dhatā vidhāta karuṣamārajākāh
sāmyakta ca viyokta ca dharmo dharmapātissyakāh
yamasya balamārkamyā yamenaiva suśuṣṭiḥ
dyatiṁmaṇo kanta kriṇaḍāstilbhayānakah
īrduhaśeṣeṣe viśūpaḥ dhūmrarohitaśaṁśeṇyāh
nirvīrtabalamārkmyā ṛtvishṭeṣeṇa pujaṇaḥ
Yama, Mrtyu, Hara, Dhata, Vidhata, Karti, Samyotka, 13
Vijaya, Dhama and Dharma - these are the names of ten Rudras sustaining southern direction and controlling the vigour of Yama. They are worshipped by Yama, the dik-pālaka of that direction. Nīrūti, Mālana, Hanta, Kśirasīti, Bhayānaka, Mānavēśka, Viniśēka, Dhiśe, Lokita and Dhanistri - these are the names of ten Rudras who sustain the south-west direction and control the vigour of Nīrūti. They are worshipped by Nīrūti, the dik-pālaka of that direction.

100-102

Salaśatiabalaisvaa pāsahasta mahābalaḥ
svetāśca balabhāsāka dīrgabāhurjalanatāh
badabāmukhabhūman ca vaunena supūjitaḥ
śīyāno laukurvāyuvegaśukṣmaśuciṣyāh kaśayāntakāh
paścāntakāh paścaśīkāh kaµarti meghavahātāh
vayaḥ-priyāssadā ṭyeṣe dasaundā mahābalaḥ

Śīgna, Laghu, Vāyuvega, Sūkṣma, śāmba
Bala, Atibala, Pāsahasta, Mahābala, Sveta,
Balabhāda, Dīrgabhāhu, Jalanatā, Badabāmukha,
and Bhūma - these are the names of ten Rudras of the western direction. They are worshipped by Varuna, the dik-pālaka of that direction. Śīgna, Laghu, Vāyuvega,
Sūkṣma, Trīkṣṇa, Kṛṣṇāntaka, Pāñcāntaka, Pāñcaśīṅka, Kaphāti and Meghavāhana - These are the names of ten Rudras who sustain the Bhrīmnāḍa in north-west direction and who are loved and worshipped by Vāyu, the dīk-pālaka of that direction.

103–105

Jātāmakutadhāri ca nārāṇabndharaḥ purah

Nīdhīśa rūpavān dhanyasamyadehaḥ prasādakṣīṁ

Praκāśīṁśa lakṣmīvar ā prasādassomadavataḥ

Vidya-dhiṣṭa sarvajña jñānakṣu-vedāpāragaḥ

Sūrāsākara Īyeṣṭha ca Bhūtabālo balipriyaḥ

Īśānamāśita rudhā Īśamīthā ime dasa

Jātāmakutadhāri, Nārāṇabndhara, Nīdhīśa, Rūpavān, Dhanyā, Saumyadeha, Prasādakṣīṁ, Praκāśīṁ, Lakṣmīvar ā, and Prasāda - these are the names of ten Rudras of northern direction. They are worshipped by Kukkura, its dīk-pālaka of that direction. Vidya-dhiṣṭa, Īśa, Sarvajña, Jñānakṣu, Vedāpāraga, Sūrāsā, Sārva, Iyeṣṭhā, Bhūtabālo and Balipriya - these are the names of ten Rudras of north-east direction. Īśāna, its dīk-pālaka of that direction, is in friendly attitude with them (i.e., he worships them).
Jayanta, Palaka, Ugra, Kapalika, Uragadhwaja, Sudhiśa, Ugra, Śava, Subha and Lokita. These are the names of ten Rudras of lower direction, being worshipped by Viṣṇu, the dīk-pālaka of that direction. These Rudras are endowed with pleasures and they are free from death. Śambhu, Viṣṇu, Guṇādhyakṣa, Trayaka, Trīdaśavandita, Samvāka, Viśāka, Nabha, Līpśu and Trīlocaṇa—these are the names of ten Rudras of upper direction protected by Brahma. To whom these ten Rudras are the presiding deities.

Brahmāṇḍam samatikramya jalam daśagunam kṣavet i amaneṣāṁ prabhūsāṁ ca naimśāṁ puṣkaram tathā. 133
āgaṁbindindumundica śākabhitam ca lakulam aśīghavastakam hyetat- jalamana samisthitam 11
Then comes jala-mandala which is ten times higher than the prthivi-mandala. There are eight bhuvanas in jala-tattva which are termed guhyāśṭaka. The names of the bhuvanas are: Ambara, Prabhāra, Naimisha, Vṛskara, Āśākī, Ā̄dhimukti, Bhūrakhuta and Lakula.

III - II

teyastattvam tadādhvam tu teeyup a janakulam! 
Hariscandram ca śūśailam jalaṁā̄̄haśatakeśvaram!
madāḥ madhyamaṁ ca mahākālam kedaṇam bhairavanī tathā! 
atiguhyaśākam khetat- teyastattve pratisthitam! 

Above the jala tattva is tejas tattva mandala inhabited by lustrous beings: Hariscandra, śūśaila, Jala, Ā̄śākī, Madhyama, Mahākāla, Kedaṇa and Bhairava—these are the names of eight bhuvanas of the tejas tattva. These bhuvanas are called atiguhyaśākaka.

113-114

vāyuśākām srūtaṁ sarvaad-dasadhvartya stītyaṁ 
gaya tathā kumāravatam nākhalam nakhalam tathā! 
vimalam cāllañcāśam ca mahāandraṁ bhūmaśākakam 
guhyaśūkhyāśakām khetat vāyuvaranāya maraśā̄tārām!
In vāyu tattva, mangala which is ten times higher than the tattva exist. The names of these eight bhuvanas are: Gaya, Kuuksetra, Nākhala, Nakhala, Vimala, Āttahāsa, Mahendra and Bhima.

115-116

Tadūrdhvam bhavati vyoma pāncamam niśta vyājītam
vastūpaḍādām rudra-kotim avimuktam mahālayam

dhokaṁ bhadra-kapnām ca svānākṣeram śīlaharam yādakām
pāvitrānām kathaddhi vyoma tattre pratisthitam

Above vāyu tattva exists vyoma tattva which is devoid of form and ten times higher than vāyu tattva.

The names of eight bhuvanas which have their existence in vyoma tattva are: Vastupaḍa, Rudra-koti, Avimukta, Mahālaya, Dhaṅkana, Bhadra-kapna, Svānākṣer, and Śīlaha. These eight bhuvanas are called Pāvitrānām.

117-119 (a)

dasadhā tamātrikasya syādahānākara-samjñakam
chagalandam dvaranādām ca mākṣatam mandalānātam

kālaśanam caiva saṅkukānām tathāvaram
śīhaleśvaram ca vikhyātam—ahānāre pratisthitam
śīlaharam ca khyātam tadūrdhvam buddhi sanjñakam
Ten times higher than vyoma tattva is ahaṅkāra tattva in which its following eight bhuvanas named "śhanayāṣṭaka" exist: Chalaganda, Devamanda, Makota, Mahālesvara, Kalaśyanapura, Saṅkukara, Śhalesvara and Śhuleśvara. 

Buddhi tattva is above ahaṅkāra tattva.

119(8) - 120 (a)

Pāścām rākṣasam yākṣaṃ gāṁdhāvarā cāndrasaumyākām

Prāyasaṃ brahmasyāṣṭāṃ ca devayāṣṭākām matam

Pāścā, Rākṣa, Yakṣa, Gāṁdhāva, Indra, Saumya, 

Prāyasa and Brahma - these are the names of eight 

bhuvanas called devayāṣṭākā existing in buddhi tattva.

120 (b) - 121

Buddhi tattvamātato guṇam tattvādau cākṣamā brahmet

Kṣatam ca bhairavām brahmasyām vaishnavām ca kumārakām ca

arunam śrīkanṭhām saṃjñām ca guṇam yogāṣṭham matam

Above buddhi tattva exists guna tattva, ten times 

higher than buddhi tattva. Akśa, Kṣa, Bhairava, 

Brahmya, Vaishnava, Kumāraka, Aruna (una) and 

Śrīkanṭha - these are the names of eight bhuvanas 

named yogāṣṭha existing in guna tattva.
tatas vyaktam pradhānam ca mahādevāstakālayam
krodhaśaścandāsaśamvanto jyotiḥ pīngalasūrakaḥ
pañcāntakaikvāraśca śikhadaśca sthitāścinaḥ
avyaktat-rāgaleśvam tu satadhā vyāpya samsthitam
mahātejō vāmadeva bhavodbhavākaṁ pīngalau

jyotiḥ pīṅgakānyaśānaḥ bhuvanēśvaro eva ca
angushta-mahā sahitaṁ rāgāṁ viyasaṁyutaḥ
tathāvāṃ pūruṣo jñeyah pradhāna-gṛhapālakāḥ

( )

Auryakṣa tālta (prakṛti) (is ten times higher than jūra tālta). The eight bhūvanas, called Mahādevāstaka existing in auryakṣa tālta are: krodhaśa, canḍa, samvāta, jyoti, pīngalasūraka, pañcāntaka, ekavīra, and śikhada. Hundred times higher than auryakṣa tālta exists rāga tālta. In this tālta, there are ten bhūvanas. They are: Mahāteja, vāmadeva, bhava, udbhava, ekāmingala, jyoti, pīṅgakara, śāna, bhuvanēśvara and angushtamātra. The presiding deities of these worlds are endowed with virility and vigour. Pūruṣa tālta exists along with rāga tālta. It is there as the protecting agent of auryakṣa.
126-128 (a)

lägatatattvāc ca viḍyākhyam asuddham paśumānakam
vāmadevasaś tilēśvarasa ugraśca balasamūdhakah.

śarvesānaikavitāśc ca pracaṭhaśceśvace punah
umākharatā hyaśo ranta ekaściva śivoḥ punah
vidyā tatvāc r̥ṣita hyetā rūḍhārśati śabalotkātāh.

Above rāga tattva is vidyā tattva which is impure and
of the nature of deluding the soul. There are fourteen prāṇas
in this tattva. They are: Vāmadeva, Āṭilēśha, Ugra,
Bhava, Śava, Śāna, Ekāvīra, Pracaṭha, Śivara,
Umākharata, Ṭruṇa, Ananta, Eka and Śiva. Rudras who
are the presiding deities of these worlds are endowed with
abounding vigour and they exist in vidyā tattva.

128(b) - 130(a)

tatāk kālo niyataṁ kṛṣṇe saṃputa viṣṇya lakṣadāh
yamo hāla-halaścaiva krodhāno baḍabāmukhāh.

ucchūśmismo paraścando mātrāṅgo ghoranipadhit
adhatu samsthita hyetā telhyaśūlagamoparāh.

Hundred thousands times higher than vidya tattva are
kāla tattva and niyati tattva which are co-existent.
Yama, Hāla-hala, Krodhāna, Baḍabāmukha, Ucchūśma,
These are the names of ten Bhuvanas of Kāla and
niyati tattvas. The presiding deities (Sūlagama) of
these Bhuvanas exist in Kāla tattva.

Tens of thousands of times higher than Kāla (and
niyati) is Kāla tattva which consists of nine Bhuvanas:
Vāma, Jyeṣṭhā, Raudrī, Kāli, Kalavikarāṇī, Balavikarāṇī,
Balapramathāṇī, Savabhūtadamanī and Manonmanī.
The presiding deities of these worlds are associated with
their respective Bhuvanēśvaras.
tataśceśvara bhavanmaya kṣyāryapita viśtara

Pervading one crore times higher than kāla tattva exists māya tattva which consists of thirteen bhuvanas.

In its upper section there are eight bhuvanas: Gahanesa, Anāma, Hari, Hara, Daśeśvara, Deveśa, Trīkṣaṇa and Gopati. In its lower section of māya tattva, there are five bhuvanas - Kṣemīśa, Brahmaśvāmi, Viḍyeśa, Viśvesa and Śiva. The presiding deities of these bhuvanas are with infinite greatness.

136 - 140%
niyurttiaḥ pratiṣṭhaḥ ca vidyā samāstītalāviva ca
ivāra tu sīkūhyetatatalātītavām sadaśīvam
tatā brahmānādā satkāram purnāsvakṣitādīvaryām khaṃ dvitī
tatātā niyamām tattvām vairūgam nimālam śivām
tatā atiñdiṇyaṃ śivām sūdham ugaṅkam śūnyalaksitām
eva sadādhyāvā samākhyātaś śivāntāstārksya te māyā
t[ iti sūmat- kīrāṇākhye mahatantie vidyāfāde bhavaṃpataḥstānāḥ]

Pawading ten thousand crores 8 times higher than māyā
tattva exists vidyā tattva which is pure. In sūdha-vidyā tattva
there are twenty-five bhūvanas: Adanta, Śūkṣma, Śīvottama,
Ekāndha, Ekaudha, Thīṁurti, Śīkaṇḍha, Śīkhaṇḍī
c (Aṣṭa vidyāśvara bhūvanas); Vāma, Ijaśṭha, Raudri, Kālī,
Kalanikanṭi, Balikanṭanī, Balānarāmaṇī, Savvalkūlādamanī,
Mamānąmanī (Narasaṅkī bhūvanas); four bhūvanas of seven
crores of mantres; four bhūvanas of Dharma, Vairāgya,
Aśīvaya and Jñāna.

Īśvara tattva exists above sūdha vidyā tattva.
Niyūttī, Pratīṣṭhā, Vidyā and Śānti are the names of
four bhūvanas of Īśvara tattva.

Sadaśīva tattva exists above Īśvara tattva. There
are six bhūvanas in Sadaśīva tattva. They are: Īśāna,
Tatpuruṣa, Agnīva, Vāmanadeva, Sadyojāta and Sadaśīva.
The configuration of bhūvanas terminates in Sadaśīva tattva.
Above Ādāśiva tattva exist two Śakti tattvas—prathama Śakti and divitiya Śakti. The tattva existing above Śakti tattvas is known as Śiva tattva which is formless, devoid of attributes, free from impurity, auspicious, beyond the reach of senses, eternal, pure, pervasive and associated with the characteristics of void. Thus, o, Taraka, o the nature of worlds distributed over the tattvas has been explained to you.

[This is the chapter on Bhuvana, the eighth of the knowledge-section of the Kiranāgama mahātantra]
ATHA SIVATATTVA PÂṬALAH

(Then the chapter on 'siva tattva')

Gauda -

sivatattvam katham sūryam yacchūnyam nārūrayaḥram
pratyaksam ca atavijnānam tādakhavāna kāmaṇa

gauda -

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

Note:

Gauda, thus, raises the questions concerned with the nature of Siva tattva which has been described by the Lord, (at the end of previous chapter) as

2-3

Bhgavan -

grahakatvaḥ sūnyo grahaḥ kātvaḥ bhūtānapi
māyādākāmaciṣvānaśūnyak paśūnām paśalakānhataḥ
nīlabhāvāchāṇayamityuktam aṃyājīkṣayā jātā tu
grahamśādṛṣṭya yādṛṣṭa kathā saṃ satīrakṣaṇaḥ.
The Lord said:

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

Notes:

The word grahakārta should be understood in two different modes: with regard to śiva-tattva, it denotes the nature of absorbing power. And with regard to soul, it denotes the soul’s nature of being grasped from within tālāka to śiva-tattva. The word ‘śūnya,’ should not be taken as to mean the nihilistic point of view. To accentuate this sense, an illustration is given. Even though a house is there, it is said to be void when there are no persons or things inside the house. In the same spirit the śūnyata of śiva-tattva should be understood.
Others hold the view that the states like bindu, nada, etc., are of the nature of void. It is not true. In order to effect the existence of intelligence in the soul, these states like bindu, nada, etc., are there. (So, if they are non-existent, they cannot affect the knowledge of sound.) Moreover, they are being activated eternally. Siva-tattva is beyond the reach of external senses, it is abnormally subtle, and it is the state in which subtle Jñānasakti exists being absorbed in it. That which is said 'subtle Sivasakti' is to be known as Jñānasakti. Through the realisation of Jñānasakti, one can know Siva-tattva. When Siva-tattva remains cognizable through Jñānasakti, how can it be said that it is void. Since intuition is possible for manas, what is beyond the reach of external senses organs can be intuited by manas. It is very common that feelings like hunger, thirst, etc., even though these are beyond the reach of external organs, are experienced by manas.
Notes

The following verses of the Bhagavad Gita (1:24-26) may be compared:

"Upasamahyta kāyātmā yadā hindunyavasthitah ||
Tadā layāhāram tattvam suvataśvam tadāca ||
Vidyādhi tattvavannedam samvataśvādhi lashanam ||
Kirti suadri-kailāśaṅgī kilesāṅvānāṁ aghayam ||
Uyāpākāṁ nityamacalām samantānukhamacisvanam ||

The objection raised by Gavāda on the basis of sūnyatā is obviated by the Lord’s statement that sūvataśvāṁ can be known by the high-souled persons through their meditation, the prime instrument of which is manas.

7-8

Gavāda -

Anicchutāṁ nikaloṣṭāṁ nikośo mānasassā ca ||
Samapākavato jñeyam samapākavat-aniṣṭakām ||
Aññām deśikaśātvām kathāṁ dīkṣāṁ kauanyaṁ ||
Jñeyak sauvatmanāvāyam samjjñeyo na ca sauvatā ||
Gavāda -

Intuition is affected through manas, a distinct cognition (saṅkalpa-jñāna) and this distinct cognition is due to manas, the internal organ.
That which is associated with manas can be realised through mental perception and that which is without any form lies beyond the range of manas. Since Sivatattva is far and far above manas tattva, how can it be perceived through manas? Without cognising this (Sivatattva) how can a preceptor do the purification of Sivatattva during the process of initiation? A thing is said to be known only when it is completely known. Sivatattva is not known completely.


Notes

Gauḍā's objection here is that since manas tattva is an evolute of prakṛti or avyakta, it cannot reach Sivatattva. Manas belongs to impure maya and Sivatattva is the place where even its pure maya exists absorbed in its very subtle state. So manas is rendered ineffective in cognising Sivatattva. Secondly he objects to the purificatory process (dikṣā) in tattva suddhi, the soul is mentally taken upto Sivatattva and ruminated as though it experiences kroga concerned with Sivatattva. Since Sivatattva is beyond the reach of manas, how can the purificatory activity even be executed?
Bhagavan -

krutyānukhaśa yatra vikalpaśa tava no bhavet
västraśrayo iti vikalpośki tadvastu ghataname ca.

The Lord said -

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

10 - 11
vikalpo mānasassuṣkṣmassuṣkṣmasakti layam gatah ।
tadgatāsvanyāśicchinnastevastami tadvisajñāyam ।
jñām caśātmeśvaraiśśaṣa karṇita vyantarmanāt kriya ।
iha sādhyāśa mantavya vibhairapyaśadharmaśa ।

Distinctive knowledge due to manas is very subtle. Swatattva is the state in which the subtle Swaśakti has gone deep into Śiva (i.e., has been absorbed into Śiva). A thing which involves everything into itself and stands severed from all of its attributes, adjuncts is said to be an absolute, free from its conditioned state.
(The soul is capable of knowing through mental perception). The soul indulges in activities and attains the position of lordship when its Ātman operates in co-ordination with its sense organs. It cognizes through its mental vigour. The possibility of knowing Śivatāttaṁ is thus maintained here. Lord Śiva, who is of pervasive nature, is always with the unique virtue of being in the form of pure consciousness.

Note:

It is maintained here that Śivatāttaṁ is cognizable through mental perception (mānasā pratyakṣa; not bāhyendriya pratyakṣa). The soul which uses appropriate means to enjoyment and release, intuiti Śiva by means of its intelligence energy which is informed by Śivasakti. In intuiting Śiva the soul is protected by Śivasakti from the residual impression of pāpa which inhibits the soul. Śivasakti and the mental mode illumined by Śivasakti help the soul in cognizing the nature of Śivatāttaṁ.

* See the Jñānāmytam, verse 71.

and the Chinnamastham, verse 603.
(There is no fault if one does not know a substance completely). With regard to the perceptual knowledge of a tree, only its features presented by its external forms are cognised. Its interior features such as its sap or juice are not perceived. In the same manner, theiva is partially known through the cognitive power of the soul.

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

Sātakam ca sa kathām vakti niṣkalo vāgīvargitah.

niṣkalo vakti vā tāntikam svarūpamā tataścakh

Gaurḍaḥ.

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

Nota:

Gaurḍa now turns his attention towards the revelatory activity of the Lord. In His niṣkala form He is shines forth without any organism fashioned by mantras. So how can He reveal the Scriptures? Without the organ of speech, how can He impart the Scriptures which are of the nature of sounds and speech? This is the first doubt. If you say that He reveals the Scriptures assuming His sakala form, there also the doubtingers. Since the evolution of the gross element (bhūta-kāśa) which is the source of sound, has not taken place at that time, there is no scope for sakala or speech. So how can the Lord reveal the Scriptures? This is the second doubt.
Bhagavan -

niśkalah kim na kalpyos sau yasyakalyam kalim janat ||
yathā tathā kurute saṁyogad tvā tvā satstām na kim pracchik ||
yadyasau sakalo naiva tātā naiva guṇikramah ||
kintu padāśena vīna tado bhavati niśphalam
yadyasau na bhavet-tāṅkṣya tātā na syāt-guṇikramah ||

The Lord said -

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

k icchaiva karanam kārtih -
Only for the sake of bestowing grace upon the souls, 
the Lord, even though He is in the most exalted, 
unconditioned, infinite state, assumes the conditioned form. 
Having made his body of the nature of mantra, which are 
supposed to be the various forms of His Sakti, He 
communicates the Scriptures in various ways, through 
the relationship of imparted - imparting. 
(This is the chapter on Sivataktta, the ninth of the knowledge-section 
of the Kiranagama mahamantra)
ATHA TANTRĀVATĀRA PAṬALAH

(Given, the chapter on the transmission of the Scriptures)

Gauḍa

kimartham tāni vaktēdā. kasmin kāle kiyanti vā
kena tēṣām bhavit Bracket sarvametaḥ bhaveti me

Gauḍa

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

Bhagavān

tāni vaktē sa muktyarthaṁ na neuktissādhanādātē
dāhanam tathā samīcchātē tadarthōmi tāni sasvavit
śṛṣṭyamantānaneśāśūvāṁ cintyā dasātyajān
jñānānekāṁ vilāhyāṁ tēṣām tattvasākhyayāvadat
kāmikāṁ pranavākhyayaṁ sudhākhyayaṁ yogajān
dīptakhyayaṁ pi cintyantō kāmapi kāmapi kāraṇaṁ
ajitāṁ suśīvakhyayaṁ trasyāṁ pi sudīptakam
sūkṣmatō tā suśīvabhiṣamijñāya kālabhyāṁ sahasrakatam
suprabhām yaddeśeśaṁ amatvamāni jñāyaṁ caṁśtvān
evam prāthamikah proktah punaranyo gīmukramāṁ
The Lord said:

The Lord revealed the scriptures only for the specific means release is not be attained. Means are well provided in the scriptures so as to make the souls to adopt the means and thereby to attain release. He revealed the scriptures immediately following the creation from Suddhārtha (i.e., pure māyā). The Lord created ten sūtras from His own self in Sadāśiva tattva and He divided the one single scripture into the same number (i.e., ten) and transmitted these ten scriptures to ten sūtras of Sadāśiva tattva. Out of these ten, the Kārikāgama was related to Pranava (Śiva); the Yogāya to Sudhāṅkhyā; the Cintāya to Dīptā; the Kāraṇāgama to Kāraṇa. The Ajitāgama was not revealed to Śiva; the Dīptāgama to Śiva; the Sūkṣmāgama to Sūkṣma; the Sahāśāgama to Kāla; the Suprabhātāgama to Dēvasā and the Amūrūn to Amūrū. Thus the first transmission of the Agamas is told. Now how does each Agama come down through the line of preceptors is explained.
praṇāvāt trikālaḥ pṛapta kāmikāṃ trikālaśādhaḥ
dūḥāṅkhyādy ogājāṃ tattvām bhāmaśāmījñāstata parbhāḥ

tattvām suśāmadaciṣṭanti gopatiśca tat sarvāṅkā
dīptām sarvācchhowah tataḥ pṛapta prajāpatiḥ

kārāṇām kāraṇācchhowah tataḥ pṛapta prajāpatiḥ
ejitān suśivāt-pṛäptām—unśāmadacyūtaḥ tataḥ

tattvām cintyāgama suśivāt pṛaptaḥ kūtāsanaḥ
dīptām cintyāgama pṛaptaḥ āsūryamānāh

sūryamānāḥ pṛaptaḥ pṛaptaḥ śāmaḥ

kārāṇājñāt saharāṅkyāmī śūrīm bhūmaśāmāṣṭaḥ khaḍa

Trikāla received instruction on the Kāmikāgama from
Prabhava and Hara from Trikāla; Bhāma received
the Yogāja from Sudhāṅkhyā, and Prabhū from Bhāma.
Gopati received the Cintyāgama (also called Acintyā)
from Dīpta and Ambika received from Gopati;
Savaranāḍa received the Kāraṇāgama from Kārana and
Prājāpati from Savaranāḍa. Umeśa received the Ajitāgama
from Suśiva and Acyuta from Umeśa. Trīmuti
received the Dīptāgama from Isa and
and Hutasana from Trīmuti. Bhāma received the Sukṣmāgama
from Sukṣma and Pralhāḍa from Bhāma. Bhūma
received the Saharāṅgama from Kāla and Bhūra
from Bhūma.
Deśavat śuprabhākhiyam tu vighneśastatalaśāṣāt
amśumāṃscāmśūsamājñāt tu prāptā rughastatā sapnī
Evamete samākhyaṭāśānavaheda dasādyate
dasaita samākhyaṭā rudamāṃ pūrmanuṭpādyā buddhimān
Śivastat samākhyaṭāiva punastan - bodhayat khaga
udharyārādī sanājñasya vijayām tantramultamām

Vighneśa received the Śuprabha (Śuprabhādagnam)
from Deśa and Śaśi from Vighneśa. Ugra received
Amśumāna from Amśu and Ravi (Āditya) from Ugra.
Thus the account of the first two Agamas of Sānic group
(Siva bheda) is clearly related to you. O, Ānanda.
Earlier, the Lord created eighteen Rudras endowed with
intelligence and he imparted to them the Sivagamas
of the same number (i.e. eighteen). To the Rudra named
Anadi Rudra, He revealed the Vījaya-gama, the
supreme scripture.
पाणिनेश्याय नाहातान्त्र्यम् सूर्याय प्रक्षिप्तम् निवःसमः यद्गार्नास्य गृहजितम् नाम सुलिनः ।
मुखलिंबकम् प्राशंकः सुन्दरसिद्धामते मतामः ।
स्वानिष्ठाय सत्तनामि सृजामि साम्यसयोऽदिताम् ।
वंमहासमांनाय भक्तमिव सर्वत्रामो मतामः ।
निधनायाम् स्वयम्भुताम् विराते तेजासस्मिन्मिताम् ।

The Pañamāśa rāma mahātānta was related to Śūrṣṇā ;
the Niśvāṣāgama to Daśānva ; the Prodgitaṭāgama
to Śūlīn ; the Mukhālimgāgama to Prāśanta ;
the Siddhāgama to Bīndu ; the Santānāgama to Śwānīṣṭha ;
the Simhāgama (Sauroktāgama) to Saumyēśa ;
the Candraḥāsāgama to Ananta ; the Bhadrāgama
(Vimalāgama) to Sāvattman ; the Śvāyambhūvāgama
to Nidhānāśa ; the Vitāgama to Tājana.

17-18

नानावनञ्च महानाेश्याय सवक्ष्याय च मानताम ।
द्रविताहं श्रेयाताम् लालिताम् कालस्या तु ॥
विज्ञानम् यत्वं तद्यथानासर्वसयाय फुङाह प्राम ।
ते जगत्साहाज्ञानानाश्वाल्क्षेत्रं पुनर्मेयं ॥
The Rawaragama to Brahmaneśa; the Makutagama to Śiva; the Ngama, namely, the Kinaragama was related to Dasākha; the Lalitagama to Ālaya; the Agneyagama to Vyoma; the Paragama (Valula) to Śiva. These Agamas which come under the group ‘Rudra bheda’ were revealed by the Lord along with the Agamas of Savic group (Śiva bheda). Now how do these Agamas of Raudva group come down through the line of preceptors is explained:

19-22

prāptasaṃśrāṇiḥ samjñātāḥ vijayam paramesvarah
śūnāpāt paramasāstāḥ samprāptaḥ ṛṣyaśana munih
dasākhaś ca niśvasam prāptaḥ sa śailasambhavaḥ
drodgitaṁ nṛṣaḥ samjñāttu kacākhyo muniśaltanah
prāśāṅtan muniḥ bhīmam bhāra tu dadhīcināma yo muniḥ
bindu samjñācaḥ yatpaddham prāptasaṃśrāṇuḥ garah
śvamίśācaḥ santānam samprāptāśsamśāpyanah
nānasimham tu yatprāpyo niśimhaḥ prāptavān munih

Paramesvarah received the Vijayagama from Arādiudra.
Uśana received the Paramesvaragama from Śrūṇapa.
Pāwati (Śailasambhava) received the Niśirasagama from Daśārha; Kaca (Kavaca) received the Prodgitagama from Sālin. Dadhīci, a sage, received the
Mukhabimba from Praśanta. Candeśvara, a gana, 160
received the Siddhāgama from Bindu; Śamśāpāyana
received the Santānāgama from Śivaniśtha. Nyāsinīha
received the Nānapimhāgama (Sauvontāgama) from Saumya.

23-25

anontacandrākāsani tu pāptō devapūrhitakā
bhadram saurātmadevaṁ vimalahado mahāgaraḥ
svyamabhuvantu niḥkanat sampraśptah padmasambhavah
vīrājam tejasah pāptah prajāraṣṭaraṁ pratprātah
rauravam brahmaṁeśāttātu sampraśto nandivēśāraṁ
īsāntanakutāṇi pāptō mahādevo balāśayāṁ

Bhākapati received the Candrākāsāgama from Ananta;
Vimalahado, a mahāgana, received the Bhadhāgama
from Saurātmatha. Padmasambhava received the
Svayamabhuvāgama from Nidadheśa. Prahākapati
received the Vīrāgama from Tejasa. Nandidheśvara
received the Raumavāgama from Brahmaṇeśa. Mahadeva
received the Maruṭāgama from Ṣeṣa from Śiva.
Kirahamā devapitakā prāptassāmi vārdhako munih 1
ālayāllalatam prāpto rudro bhairava viṣṇu 11
agnyan viṣṇusamijñātu somprāptu hūtabhuk pāṇah 1
śīvākhyaṁ sa mahākāla saurabhegam parāhvaṁ 11
tantraśāsko mayā prakto viśvāh. Kṛptalaksanah 11
eṣu bhedāyo bheda upasahedāsa ucyate 11

A sage called Sāundhakā received the Kiraṇāgama
from Devapitā; Bhairava received the Lalitāgama from
Alaya; Hūtabhuk (Hūtaśana) received the Agnyāgama
from Vyoma; Mahākāla received the Samabhaya
(otherwise called Pārāgama) from Śiva.

Thus the varieties of the Śrīgamas which are associated
with differently formed characteristics are expounded by me.
With regard to the primary varieties (mūlāgamas) of
the Śrīgamas, there exist secondary varieties (Upāgamas)
also. The variety of Agama corresponding to each
different Agama is said to be its secondary variety
(Upāgama).
These Scriptures which were in elaborated form were
transmitted at times in very much shortened form
to the sages and devas. Therefore there exist 15
different groups of Agamas. These differences are due to
the differences in reflections or views of the taught.
Again in the same way, it should be noted that
these different types of Agamas find place because of
the different types of persons who received instructions
on these Agamas. Since these differences are assigned
figuratively, differences are notified only in regard to
the scriptures. Indeed, the differences in their effects
or fruits are not to be thought of. In accomplishing
the final result, there is no difference. All the Scriptures
yield the same fruit.

(This is the chapter on the transmission of the Scriptures,
the tenth of the knowledge-section of the Kinnagama Mahatantara.)
ATHA MATRKOṬPATTI PĀṬALAH

(Given the chapter on the origin of letters)

Gamudha -

jñānamekāṁ kāthāṁ bhinnam jñātavyam taleṣu māyā
cetadbhy hi mahādeva jñānamūlam yāti śrīkumāro

Gamuda -

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

Bhagavāṁ -

ekaṁ rādātmakoṁ jñānāvamityeṣu śrīkumārī param āśāśāṅkāḥ uktāḥ samājāiṁya mahātmakoṁ
prakāśāṁ svayam paramākāṁ ca cedī śāśvādālayeṣu
śrīkumāra uṣṭaṁ vṛtiṣṭiḥ puṇahkuṁmantu khandasyeṣu
nava khandasyaḥ tataṁścānāṁ puṇahsuddhaṁkāśvāyaḥ
dāśāṁdāvaṁ raṅgāntaṁ pāṁca khandāṁ ugraśvētāṁ.
The Lord said -

The Scriptures are of the form of sound and they are of one and the same nature. In its beginning, sound existed in the form of eternal syllable 'On' itself. That single high potential syllable consists of five parts: akāra, ukāra, mākāra, hūdi and rāda. Since that great syllable exists as a store-house of letters, it is extolled in the Scriptures as 'Parabrahma'. The great syllable in its manifested state appears in speech form and again by the internal activities of the body it assumes various shapes. These variegated sounds are nine-fold. The first section is called 'Svarāgāra' (vowels).

The next five sections are formed of consonants, each one consisting of five letters (i.e. ka-varga, ca-varga, ta-varga, da-varga and pa-varga).

5-7

Khaṇḍadṛṣṭī: cātuṇvargām: saṃjñā kutaḥkhyāyat śīlataḥ
evam jñeyam satānākām: varṇasākta ubhṛdatāh
matāva matākā saiva sāriŋkaśyājñānādi bhedāgā
 tadakāryatrikāśasasta: saśvam vyāpya vyavasthita
śrūṣyāna praḥreddāna: sīhitākā: nāmakāreda
bhīthinā tāktā bhīminā: rudrabhedā pada sāt

The next two sections are formed of eight letters each one consisting of four letters (i.e., ya, na, la, va, and śa, ṣa, ṣa, ha).
The remaining section is called 'kūta'. Having only one letter (ka). Thus it should be understood that the potency of one single syllable gets differentiated into fifty letters. Since these letters, like a mother, give birth to uncountable words, they are called mātrakāśara. These letters assume various forms of scriptures like Sanākhyasāstra, Dharma Sāstra, Tantrasāstra, Katyā, Viṣṇuṣāstra, etc. These fifty letters exist parading all these kinds of scriptures. Like the primal root of a lotus plant, the basic sound exists as one (undifferentiated) in its essential state. The supreme sound assumes various names and forms and therefore these arise the differentiation as Sūtra-bheda and Rudra-bheda.

8 - 10\frac{1}{2}

lakṣhṇedāt jñānalakṣhened uṣkhyāḥ prakto sṛṅghā na hi gadyapadyādi kāvyā ye geja desāṅugāscya ye

styaṅgbindakalākūṭamantrasakti unyogata

śanttiyuvāśvam tasya vānāmayam vyāpya samśāhitä

vijnāya mātikā saiva sattramanṭralayan para

śravasya viṅkodasya jñānasyokta mayā tava

sāsvataya tvasya sṛṅghya nā sṛṅghyo vrttihedine

(iti sa sitāt-kinanākhye mohatantre vidyāpade

mātrikathālpatālak ekādasaḥ )
Because of the differences in affected forms, the differentiation in Sastras is postulated. It is figuratively held that they are of two different groups. Indeed there is no difference, whichever forms of prose, verse, epics, etc. and whichever scriptures are formed according to the nature of various parts of the land, they are only due to the potency of mantra (mātrika) which proceeds in the form of bija, bindu, kālī, kūti, etc. Vagbhava is the Śakti of mātrika who exists pervading its speech. It is to be understood clearly that the same mātrikākāyti is the repository of all kinds of the supreme mantras. Thus the nature of the differentiation in scriptures is explained to you by me.

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

(Thus is the chapter on the origin of letters, the eleventh of the knowledge-section of the Kiranāgama mahātantra).
ATHA YANTRODDHĀRA-PĀṬALAH.
(Then the chapter on yantroddhāra)

Gaurdrā-

mātṛkātimadisamsiddhā savamantālaya parā v
vihitāstvaśa ye mantrāstéṣāṁ me lakṣaṇam vada.

Gaurdā-

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

2-4

Bhagavān-

Svāme madhye dharābhāge sugandhakumāravālā ś
kramācchālvānī nyasat-tātra navakhandā vilātāgasah ś
śantimuddhyāyā tameva pūjya prajnorugandhikh ś
udrotāsambān pascāt- acārya manthangrāhah ś
sodācchādatāmā paddāmva dvātrīnaśaddalanti vā ś
karnikāyāṁ nyasat-kutāṁ kalayugmānta samśilitam ś

The Lord said-

On the surface of an even ground splendid with
fragrant flowers ( a square diagram with four entrances)
Should be drawn). There, one should spiritually transmit the power of letters which are nine-fold (as explained earlier). At the centre of the diagram Śakti should be worshipped with necessary paraphernalia like flowers, water, sandal paste, etc. The preceptor (who has transfigured his body in the form of Śakta, i.e., who has done mantra-nyāsa on the various parts of his body) should also worship the deity Śambhara in the proper place of the diagram. (Three circles should be drawn, their centre being the place of śakti) and around the space between the first and the second circles, sixteen petals should be drawn; around the space between the second and the third, thirty-two petals should be drawn. At the exact centre of the diagram ācārya should inscribe the letter kālā, joined with the two letters belonging to Kāladeva.

5- 8a

rudrabija samāyuktam anahacanda vibhūjitam 1
nādāśakti-samāyuktam sivaliṣṭam parom 11
śintamānī mayam śubham jñātātha dhārana samāyaḥ 1
nyaset-kramaśaśaṅbhavam vṛmnadāśakaṁ punah 11
kramaśaṅbhavam vairācara ṣaṅkhaṁ tva nyasetāryaś 1
etaccarāti yajñāyasti satām misi māsi vā 11
gandhāryaṁ bharatāsyaśpi kālakṣटaśśvani urjey 1
The seed-letter corresponding to Rudra should be associated with these letters and the whole single mūlamāntīa should be adorned with bāndu and half-moon. (The mūlamāntīa, he belonging to Lord Mṛtyunjaya, according to this Agamic pattern, see esoterically suggested in these verses is to be known as kṣīmām). This supreme mantra is known as 'Śivalīja' and it is endowed with the potency of sound. Even at the very instant of knowing this auspicious mantra, which is of the nature of cintamani, it is capable of bestowing the desired effect upon the aspirant (who is properly initiated into this kind of yantra-worship). There is no doubt about this.

Then one should inscribe all the sixteen vātras on the sixteen petals in due order. In the same way, the letters from kā to sa (thirty-two letters) should be inscribed on the thirty-two petals. The remaining letters of the consonant group, ha, should be written around this thirty-two-petaled lotus. If one worships this diagram according to the prescribed rules daily or once in a month with deep devotion and necessary paraphernalia, he, breaking through the power of the god of death, attains Śivalī.
The central letter (mūla mantra) is varied by joining with it the second, fourth, sixth, twelfth and the sixteenth svaras. The five mantras formed in this way are called anāga mantras. Combining the usual brahma svaras (kṣaṇa) with kṣma the five brahma mantras are formed; the names of ganeśvaras should be preceded by the letter kṣma combined with the second svara; the names of lokapāla should be preceded by the letter kṣma combined with the third svara; the names of dasāyudha (ten weapons) should be preceded by the letter kṣma combined with the fourth svara.
new, observe the bija mantras formed out of matika
in a different manner pertaining to vidyeśvaras. the seed letter of ananta is formed by the combination of ha, ra, and t, associated with hindu. the seed letter pertaining to sūkṣma is formed by the combination of ha, ra, u and hindu; the seed-letter of śrimāna is formed by the combination of sa and ma and hindu; the seed-letter of evajasrī is formed by the combination of jña, ra, u, and hindu. the seed-letter of ekāndra is formed by the combination of sa, va, a and hindu; the seed-letter of trimūrti is formed by the combination of
ma, la, ū and hindu; the seed-letter of Śīkāntā is formed by the combination of ja, u, hindu and 17th sah; the seed-letter of Śīkhāntī is formed by the combination of ha, i, and hindu. The bhāja mantras significantly formed for Viṣṇuśvaras are thus concisely instructed to you.

18 b-20.

kūtaṁkāraśamjuktam hindunā brūjitaṁ bhavet

gāyati caiva śaṅtim kintu nebhavisejanam

śūnyādā namontāmśa jñātā mantrā prayaĵayet

śānta śuddhāḥ pātronmantrān suciḥ pāṣaṇāṇādrāhah

dvayorapyayajah dero bhaveducchistaśrīkāntāh

bahi śūmat-kirāpākhye mahātantra vidyāpade

yantāvatāro dvādaśah pāṭalaśamanāṭah

11 vidyāpadeśamanāṭah 11

For Gāyatri mantra, the letter Kūta should be combined with the fourth swara and adorned with hindu; for Śaṅti mantra, the letter Kūta should be combined with nātha, the fourth swara and adorned with hindu. All these mantras should be preceded by the syllable OM and followed by 'namah'. One should recite these mantras only after attaining purity through bath, etc;
He should do japa before taking meals. The
incantation of manthra would not yield good results
and it is a blemish on the part of an aspirant
if he recites manthra without taking bath or
after taking meals.

(This is the chapter on Yantravastrana, the 16thth of the
knowledge-section of the Kiranagama Mahatantara.)

II Here ends the knowledge-section II
ATHA KRIYĀPAĐAH
SNĀNAVIDHIH

[Then, the KRIYĀPAĐA, the Chapter on the Rules pertaining to ceremonial baths]

Snānam kalāvidham puṣṭam kairamanhīr kahāmara vā
estādviśhi samāsena śrutiāṅkham tripurāntaka 11
Gaūda -

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

pratiharam varunam snanam deviyanam dharmam samajnam,
mahendram ca bhillam syacaturtham mautilam brahet n
paicaman mantranuddistam - idam-ucyate kramat.

He said -

(There are five kinds of ceremonial bath). First is

known as varuna snana; second, bhrama snana; third,
mahendra snana; fourth maruta snana and fifth is

known as manda snana. Thus the varieties of baths are

mentioned in the scriptures. Now I explain these in due order.

3(5) - 5

nadinad-as-ta-sajadbhi - khatadi su ca varunam

tatim gatam - sucihara nirman-gajyapt-prasadhitam

gahitvena sadhamentana prasayet punisnena tu

samgajygrhamamantana prasayet-punisnena tu

Iśqendhritya khadgena savam ghrisy ca samplavet tu
6-7

vichitramāna punahkārayam malasmitādamantrāram [76]  
ācamaya tāmī - punangihya kālā bhāgārayam kṛtā  
uttaramukhe bhūtva gajitvā jismāṃ - bhūmāṇaṃ śūbhakir 
ādyam adhānākāram - avigyanam - jīvanām tirthe punahplavan

After the process of malasmitāna, one should engage himself
in vichitrama. Having done ācamana, one should again take the
clay and divide into three parts with śrīdāya mantra. Being
north-faced, muttering astamantā he should fashion śrivātilākha by
employing bhūmana mantras. Out of the three parts of clay, first
two parts should be besmeared or over his body and the
remaining part should be sprinkled in the water.

Notes:

ācamana - sifting of water taken in the
right palm gesticulated or gajaya mudra so as to
cover a grain of mudra. Ācamana should always be done
three times.
Having finished the bathing with all perfection and sincerity and disembarking himself he should do _ācamana_ with all care. He should take the water with _pranava_ _mantra_ and sip it three times and should cleanse the lips two times.

He should touch his head, followed parts like nose, ears etc. navel and crest (_śikha_) in due order (with _śraddhā _mantra) and again doing _ācamana_, should worship _sandhya_ with the accompaniment of _ākīrti_ water-offering (_āgniya_).
Cleansing himself, (this kind of activity known as Samayana) with Sambhita mantra, he should sprinkle the consecrated water-drops upon himself with Simamanta. Ideating the water as of black colour (being indicative of hair impurities) he should throw it away with Ghrara mantra and then do Acamana. Then having done nyasa (Sakalanama) and encircling himself with water, he should do Tarpana with appropriate mantras designed for this activity. For the manes, Tarpana should be done by wearing the sacred thread so as to hang down towards the left part of the body (this mode of wearing known as Brahmaavartika).
He should make the water to drop down the space between the fore-finger and the thumb; for the deities, libations should be done, making the water to roll down through the big finger tips; and for the sages, libations should be done by making the water to drop through the space between the fingers. For the maras, deities and sages, mantras should end in svadha, svaha and namah respectively. Then making the right palm so as to form a cavity with hrdaya mantra, offer libations of water three times. Then fill the palm with flowers and water offer them to the Sun-god and then worship Siva, the indwelling Almighty of the Sun. Then recite the mantra pertaining to Surya hundred times or according to his convenience. Circumambulating himself three times he should then prostrate and praise the Sun-god.

After finishing all those rituals, he should absorb the power of mantras from the water (collected in the anygya vessel) into his heart, reciting the hrdaya mantra.

Vahnumanasa is to be done in this way. Then listen to the procedure of Chamsa-smāna.
Collecting the cow-dung from the forest with sadajata mantra one should knead it with vamadeva mantra; it should be inflamed with aghora mantra and it should be consecrated by sprinkling it with vaitara mantra. Having taken it with tsana mantra and deposit it in a new receptacle (sampaṭa) reciting all the brahma-mantras. This process is known as pashma kalpana.

Having finished malasāna and jalaśana, or before jalaśana, one should take ordinary bath (i.e. bath without any mantra). One should engage himself in thamasanā. From head to foot, in due order, one should besmear the kharma over his body with asta mantra and then with the employment of vivamantra and kumbha muda he should sprinkle the kharma on himself. Then wearing a pure and white good garment one should do ācamana as before.
mahendram upstiyagasyay - japana mantvam tu panchamam
padasaptakamariyay vajrayam gohura na tu
rajasa paramamna mantvam mantai visoditam na
mananandavam viddhanyatva paalca prakrti siddhaye
snaitra samprajyadevatva linge va sthandile jpi va

(itu samat - kiranakhye mahatantia kriyapada snanavidhipatalah pakhamah

Mahendra-sānamā is that which is done in and during the
shower of rain. While doing Mahendra-sana one should recite
five brahma mantras from about vajrayagana. Walking seven
steps behind the cows so as to be covered by the dust
causing from the hooves of the cows is known as vajrayagana.
One should recite tatpurusa mantra during vajrayagana.

The bath done with the employment of sambhita mantras is known as
mantvapana. In this way, here in the scripture, five kinds of
bath have been explained for the sake of accomplishing good
effect. Having taken bath in the manner prescribed above one
should worship Lord Siva either in temple linga form or
sthandila.

(this is the chapter on the rules of bath, the first of the kriyapada
of the kiranagama mahatantia)
ATHA PUJĀVIDHIH PATALAH

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

Gauda -

पुजा सामासिकता देवा सः कालमलिंगमासिताः

स्प्रुत्तामी मे ब्रुहि देवेः सत्रांशिले वा कालमल ब्रवेयति

Gauda -

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

Saḥānām praviṣya suddhātma davānāmuṁcitmaṁśitaḥ
lucirāsama-śamsthasti praṇayāmatrayaṁśitaḥ
tatsthām ghihitvā cāṣṭānāmā cārmanābdindu madyagam
kṣīvā kāyam cahekpascāt - saṁvästham cintṛa bāyasaṁ

Having attained (both the physical and mental) purity, the worshipper should enter the place of worship (pujāsthāna) through the west-entrance and seated himself in an appropriate and cordial posture on the right side of the Lord (i.e. the pedestal where linga is to be placed) he should do pranāyāma three times. He should mentally grasp the soul from its seat (yudaya) and take it to the place of bindu (i.e. mahabindu, known as avadānta) through the process of recaka. Contemplating on the effulgent image of Siṣṭā and raising the fire known as Kalāgni from his right toe (through uḍḍhava mudra) he should mentally incinerate his physical body.
Shamsikhatam pracinntya svamaniya pranavena ti
vishuddha sitakahalhasam sphurantam suena tejas
sanctintya pranavam kumbham paryamanam susahanaich
lenaiva-bhajayantadayat-kananyasadanantaram
astasmudhau karau kirtii brahmaangani-kraman-nyaset
savitramah gajatrii shivam savikalpih hastayoh
kurymanthai mamakai kayam-astabhiritam-kalatmakam

Imagining as though his physical body (which so far has been an outcome of the consequences of his previous merit and demerit) has been brought to dust, he should bring back his soul to its seat (bhrdaya) with pranava mantra. He should meditate on its radiant white spot shining forth with its own splendour. Contemplating on pranava and with a display of kumbha mudra he should (mentally) sprinkle the drops of nectar over his newly created physical body so as to make it as the body having all the lineaments of resolved body. Thus he should do this process three times. Then he should do karanyasa. For karanyasa, first he should purify his hands with astabhirita and then he should transmit the power of brahma mantra and angamantara to the various-fold fingers and various parts of his body. He should assimilate savitramantari gajatrii mantra and savitramantra to his palms. Having done karanyasa and anganyasa in this way, he should make his body as though it is of the nature of mantra-form made of thirty-eight kala mantras.
Around his head he should assign the five Kāla mantīras pertaining to Śaṅkha; then east to north in due order, he should contemplate the four Kāla mantīras of Tatpuruṣa mantīra around his face. He should place eight Kāla mantīras of Aṅghara mantīra over Kṛīḍa, shoulder, navel, stomach and hind part. The thirteen Kāla mantīras of vana dāra are to be placed over the following parts: anus, penis, thighs, knees, shank, both buttocks (spic), hip, and two sides. The eight Kāla mantīras of sadyojāta mantīra are to be placed on the feet, hands, two nostrils, head, and the fore-arms. On the two sides of his body, he should place satī mantīra. And though vyapaca mudra he has to contemplate as though he has attained the divine form of Lord Śiva.
After doing the matraka-nyāsa in His own body, the aspirant should proceed to do internal worship (in his heart, navel and the central place between the eye-brows). Having brought the suitable flowers mentally, he should clap the hands three times with astra-mantra and should close the eight directions (as digbandhana) with karaca-mantra. Then he should purify the vessel (meant for āngīrīya) with astra-mantra. After filling the vessel with pure water, transmit the power of pārāśāda mantra into it. Then he makes the āngīrīya-water as nectarous one by gesticulating the dhenu-mudra (accompanied with proper mantra). Then sprinkle the divine āngīrīya-water on all the articles collected for the purpose of worship. Then placing a flower on his own head (as atma-puja), proceed to do the purification of linga.
 Having arranged the pure water-kerasas in a prescribed pattern, then filling the small earthen vessels with well-purified water and placing them on suitable pedestals (i.e. on certain designs), he should mix a small quantity of aghya-water with the purified water contained in the earthen vessels. Having arranged the pure water-kerasas in a prescribed pattern, the flowers offered during the previous worship. Rules pertaining to the removal of offered flowers (nūmālya) are not applicable to the lingas of specific lineaments. (For the unknown linga is of general characteristics. Removal of flowers is to be done within a short time.) The top of the linga should never be without any flower (or leaf). Then, placing the removed flowers (nūmālya) in the south-north-east direction (for the sake of Candesastra), offer the fresh flowers immediately to the Lord. Cleanse the image twice with
asha-mantra and then cleanse the pedestal
(meant for bath) and again the linga with intense devotion.

19-21
kalpaniyam tatah pitham - aśeṣādha-viṁśatam
ca turyagyamaḥ-pādām - paṁcār incorrectly
kālātattvānta - nālaikam - paṁcārāśaṁ kānukam
mayātattvām bhadrami - suddhavidyālāparsvām
vidyeśvaradalačchannam - saṅkikṣara saṁyutam
śivaśaktidvājānabdhām - kānīkāhājaśrāṅitam

Then the pedestal or seat of the Lord should be formed
of six adhvas. The Śivasana consists of four great
legs which represent the four yugas. Its root is paṁcārātta.
It is with a stem rising upto kāla tattvā.
Śivaśakti is imputed with fifty seed letters and having adorning
with mūrai of fifty dispositions (bhūvās) or bhūvanas.
Mayā-tattvā is in midst between the stem and the flower.
The resplendent lotus flower is of the nature of suddha vidyā.
The lotus flower is with eight petals of eight vidyeśvaras.
The filament (kesā) of the flower represent Śakti tattva.
Its pericarp, imputed with a with and governed by
fifty seed letters is fashioned of Śiva tattva and
two Śakti tattvas.
Thus having constructed the lotus-seat made of matskikāpura
the aspirant should design four legs & represent dhana, jñāna,
vairagya and āstya on the four corners (south-east, south-west,
north-west and north-east) with the accompaniment of seven
vowels belonging to the neutral group. (The place where the root
of the lotus-stem is con mentally designed represents ādhaśa-sakti)
Above the plane of ādhaśa-sakti, anantāsana, is to be
contemplated and above the plane of anantāsrama, kamalāsrama, is to be designed. On its pericarp encompassed by the petals of anantāsrama the remaining deities are to be contemplated. The name of nine śivasāttis are: Vāma, Jyestha, Raudrī, Kāli, Kalaukarani, Balaukarani, Balabamalhari, Suraabhūta-damani and Manonmanī. There is other groups of nine śivasāttis whose names are: Šivāku, Jñāni, Kriyā, Vācā, Nāgēti, Jvalini, Vāma, Jyestha, and Raudrī. Vāma, Jyestha, etc., belonging to the prior group are to be worshipped in successive order (Carulomamana); and Vāku, Jñāni, etc., belonging to the other group are to be worshipped in the reverse order (Vilomamana) with regard to mātrikākāsaras. Twenty-four letters from ka to ha are the filaments distributed equally over the bottom of eight petals. Nine letters from ya to ma to ha are the seeds occupying the area of pericarp. Then the figure of Lord Sadaśiva is to be contemplated with brahmākāsaras and all the thirty-eight kalamātras are to be appended to each brahma mantra.
Then invoke the resplendent Lord with rādyojatāmantra; immobilise Him with Vāmādeva mantra; render His presence with aghora mantra; offer offerings like arghya. Argha to be made with lātānuṛṣamantia. The image of the Lord (Śivalinga) is to be worshipped with Āśāmantra. Then, worship of lagāṅga and bhogāṅga is to be done in due order. Then the ceremonial bath (abhiṣeka) of the Lord should be performed in with the following things in the order of mention: milk, curd, ghee, honey, etc. While doing abhiṣeka, the image should be rubbed and cleansed again and again regularly. Bathing, smearing of sandal-paste, offering ornaments, etc. are to be done one by one with five brahma mantras. Having done this, āvarana-pūjā is to be done and then the aspirant should proceed to do the worship of deities pertaining to sādhya-mantras.
KRIPA PADA — (cont.)

CARYAPADA — 381

KIRANAGAMA
part 2
32-34

To do worship the deities related to śādhyā-mantras, a pedestal of lotus which in its nature of Pranava is to be designed on the right side of the Lord (i.e., on the southern petal of Śivaśana), and the aspirant should assign anāga to the particular deity and worship it with all care and diligence. When one takes to the worship of śādhyā, he should remember that each mantra is within the limits of sambhata-mantras. O, Yasoda, the deity pertaining to each śādhyā-mantra is to be worshipped at the centre of two Ārāṇās as explained before. Having finished the worship of śādhyā, the aspirant should offer the fragrant smoke with dasāṅga blended with gṛṛta (ghee), reciting the śivadāya mantra. Having worshipped the deities of kāmya-mantras which have been invoked and stationed on the southern petal, offer the final worship to Śivarāṇa.
Dispaying the relevant mudras to the Lord and prostrating before him, the worshipper should take the rosary (japamala) and engage himself in incantation of Shivananda. Japamalas made of pearls or rudraksha are capable of yielding the most excellent accomplishments; those made of pure spharika or lotus-seeds or of samraksha (seeds of devatām-bāī) are of the nature of producing mediucate results; those prepared with the strings of bāśa, lead etc. are capable of effecting insignificant results. The japamāla known as puthijīvaka is efficacious enough in accomplishing
all the desired fruits. The japamala prepared with the string made by virgins and shining with purity is a perfect rosary. It should have been strung with the beads of equal size and of supreme quality having a pre-eminent bead known as mala; it should have been besmeared with sandal paste or other fragrant paste and fumigated with fragrant smoke. It should have been made in such a way as to consist of 108 or 54 or at least 27 beads; it should have been consecrated with hydaya mantras.
Taking a japa-mala of such supreme construction one should do japa by counting the beads with the middle finger (madhyama) and the ring finger (anāmika); this mode of counting the beads will yield the finest result. If the beads are counted with the thumb (aṅgūṣṭha) and the fore-finger (tanjānī), it would yield mediocre results; if the counting is done with the little finger (kaṇiṣṭhā) and the thumb, it would give only the lowest effect. If the japa-mala falls down on the ground on account of carelessness etc.
it should be taken back immediately, pronouncing an amrita. If the māla is impaired or struck by some impurities or stones, it should be abandoned. After finishing the incantation, the japamāla should be placed amidst white mustard collected in a vessel made of copper or in a small basket made of bamboo. Incantation should be done with concentrated mind and keeping his heart in easiness. Incantation should not be done swiftly or slowly; it should not be done with in an indistinct manner; nor, with a perplexed mind.

Japa is of three kinds—mānasa, upānīṣu and bhāṣya. Mānasa japa is to be done internally; upānīṣu is to be done with slow movement of lips; and bhāṣya is to be done in a such away as to be heard by others. Japamāla should be turned round with the fingers in a manner like the revolving or turning round of a great snake. The enchanter should do japa contemplating on the figure of the concerned deity whose divine body is composed of kala mantras.
45-46

Lord Sadasiva, who is the most supreme among the gods, and who presents Himself in Linga-form is to be contemplated as of having three eyes, seated on the throne, His crest shining forth with the crescent-moon; holding ten weapons in all of His hands; shining forth with all sorts of beautiful decorations and with charming appearance; capable of bestowing the desired accomplishments; assuming the divine figure designed by matikākṣarās.
After collecting all the offerings like flowers, food etc., the worshipper should place them in the direction of north-east. For the sake of Candraśvara, while doing abhiṣeka, if he gets drenched with the drops of abhiṣeka-water above the portion of his navel, he should take bath for the sake of purification. If he gets soaked below the portion of his navel, he gets purified by sprinkling angkhyā-water on himself. Even though the worship of Śiva in the form of Śāndila, the
accomplishment of mantra can be effected quickly. Even in astra sāndālī pūja, the rules for the removal of śrīmālaṣa are to be observed. After removing the sāndālī, the ground should be besmeared with three lumps of cow-dung. While sprinkling the deity on the ground (where sāndalī was placed), the worshipper should pronounce these words: “Let the place become auspicious.”

Thus the performance of Śiva pūja has been explained to you. All these activities are to be executed with proper mudrās. Then ‘agnikāra’ is to be done either in a fire-pit or in a sāndalī. The preceptor, having duly finished the fire-worship, should effect the union of Śiva invoked in the fire with Śivalinga. Only because of this union, the preceptor can achieve the full benefit of agnikāra.

(This is the chapter on the rules of worship, the second of the kriyakāda of the Kiranāgama mahātantra.)
O, Lord, the mudra (hand-gesture) of Sudha known as Sudha mudra was hinted at earlier. Kindly explain to me about this kind of mudra and other mudras to be shown with the accompaniment of mantras in conformity with the secret injunctions.

Sudha mudra

Sivasya sācitā mudrā sudhāmudrā ca yā smṛtā i
itarasām ca mantrānim brāhi mudrāṁ ye yathābhaktatāh.
201

Bhagavan -

कत्रा ध्यानाधारिणिः प्रस्तुताः खासयुं दुर्योगः।
तिलकास्तृवां कन्यासुर कत्रा भ्रात्युं हस्ति यामिनी सामायकमेति
देशिणां मध्यमे नुष्ठा नामिके सर्वरथिते सिधुः।
कत्रा पञ्चमुक्षी भ्राता मध्यैं तान्त्रिकं तान्त्रिकं तु
अंग्याचारी मिथका कत्रा कन्यां कन्याके नामिके युते।
मध्यमे तान्त्रिकं भ्रातुं मुलाकिवागै नीं।
कत्रेरै सुनुमुद्दाश्या दिया समाधारितं।

The Lord Said:

First place the palms one above the other and join the fingers with each other. Keeping the little fingers obliquely, cover them with the thumbs. Place the right fore-finger on the left middle-finger and the left fore-finger on the right middle-finger. Then hold erect the two ring-fingers internally. The mudra formed in this manner is known as pāñcamaṣṭikā which belongs to Lord Sāṅkara. Join mutually the little fingers with the ring-fingers and the fore-fingers with the middle-fingers. Join the two thumbs so that their joints at their bottom are touched by each other. This is known as chenu mucha capable of producing the shower of nectar.
Having made all parts of the fingers to coincide with each other, join together the lowest part of hands. Since this gesture formed in this manner is of the form of astrologer, it is known as astra mudra, belonging to the Lord of all the worlds. Holding the palms upwards and placing the right palm on the left, bend the thumbs, so as to reach the middle portion of the palms. This is said to be ātāhāna mudra which is displayed during invocation of the activities of invoking the deities. Clenching the both fists and holding them separately, bring down the thumbs into the palms. This is known as viṣṇūmudra which is to be displayed at the time of effecting the presence of the Lord (viṣṇūmudra kāya)
Having formed the hands as said before (for niṣṭhā, mudrā) cover the little fingers with the thumbs by bringing them closely. This is known as saṅkāti mudrā designed for effecting the presence of the Lord (śānānīthya karana). Churning the fists, hold the thumbs erect. This is known as śīkṣāpīti mudrā. Form a cavity by folding and joining the hands together and join the two ring-fingers with each other. Then stretch out other fingers. This is known as dravya mudrā which is to be displayed when shortage of necessary paraphernalia occurs. This mudrā is capable of effecting consummation to all the defective activities. Thus knowing the nature...
and formations of these mudras which are auspicious and pure, one should gesticulate these mudras. These mudras are to be displayed during the ritualistic worship and apikārya with all diligence and efforts.

(This is the chapter on the performance of mudras, the third of the Kasyapa's of the Kālanāgama mahātantra)
Atha Agnikāryavidhi Patalah

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

Gaudah

agnikāryavidhīkāram sūcito noditastvā
tatopakaranam ya ca laksanena bhavati me

Gauda

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

śamī-ippala-gaṅkotthām- kalfayedaranini dīghānām

vīraśatīṅgula-vistirṇām dīghāt- dvidrādaśāṅgulam

ucchāyena śigulāyastau pragandavi syat ādariṇgulam

caturāśatīṅgula āpiśām

caturāśatīṅgulam chaṭrām- āpiśām tatpramāṇatāh

vyomamahāram triyuddhāśram gurālaistalātām bhavet

udānimukhastu mahāṅiyāt- śirabijam- aramitram

gāyatiṅa navikālīssyāt- mahānām hridayānūnā
cchayā prakrātus dadyaṅ- chaṭrām khadjena yajyaṅ 1

śrīhaya yontriṅam yujyacchihātā hūtaśevanām

The Lord said:

In order to produce fire (meant for yajña), first arani is to be devised in an unswerving manner, either from śamī tree or ippala tree. The breadth of arani should be 16 angulas; its length should be 2/4 angulas; and its height should be 8 angulas. The upper part of the arm of arani should be 6 angulas in length. One of the constituent parts of arani known as chaṭṭha should be 32 angulas.
and another part known as apida also should be of same measurement. The rope (nagum) meant for
with the help of which arani is to be churned is to be
constituted of three cords made of cow-hair.
The thickness of the rope should be one angula.
Being north-faced one should produce fire by
means of attribution, reciting the mantra of Sivali.ia.
Contemplating on the radiance of the sun with the
accompaniment of Siva-jayati, the stick of arani
should be churned with the accompaniment of Rudra
mandir. Purifying the chakra with khadga mantra,
he should turn round the stick regularly, with dinha
mandir wind the rope around the stick and hold
the both ends of the rope with Sivamandir.
Fire thus produced from arami is fit for agnikāya.

Or, the fire got from a Brahmin’s house or from the sun-stone or, if not either of these two, the fire got from an ordinary house may be taken for agnikāya. Sprinkling on the fire-pit with divine (ārghya) water, gently strike the pit with astra mantra ending in ‘rum phat’; abhyakaram should be done with karaca mantra. Other consecratory activities (samiskāra) like scraping (ulakana), carving (utkīrana), filling (āvirana), levelling (samikaranam), pounding (akuta), rubbing (sammārjanam) and smearing (samālepanam) are to be executed with the accompaniment of astra mantra. Then the fire-pit is to be designed as if it has attained a form conceived of kulas.
Enclose the fire-pit with threads reciting kavaca mantra and worship it with kala mantras. Scrape three lines, movement of hand being from west to east; scrape one line, moving the hand from south to north. This process may be done even in the reverse order (i.e., three lines facing north and one line facing east). These lines represent four divinities- Brahma, Vishnu, Rudra and Isa respectively. Then other consecratory activities like vajri karana and caturpatham are to be done with hydaya mantra; and other one known as aksafata is to be done with kavaca mantra. Vagisvara and Lord Vagisvara one to be worshipped in what is known as kūrca.
gandhāryaistau ca sampūjya tatō jenaśnānam kṣiṣet
tiṁ kṣira hūṁmya saṁkalyaṁ nāgabījamati kṣiṣet
gandhāryaraṇcya sadyena kṛtā dātva :ss kṛtaḥparyam

ganbhāḍhānena kṛtā pumātrari tadanjanāṁ kanjanāṁ dadaḥ

tataḥ pumāsvarādināṁ vāmanovādi pūjanaṁ

śīrādhibhīrāḥ kuryāt paṁca paṁca tilahute

jāte maḷapahārāne castraṇārgṛhyāṁbha secanaṁ

darbhabhīmaṁānunmucya dhāyate saṁyāmata kanjanāṁ

gāyatriḥ 45o stavaṁ faścāt - kṣantamatra kusāiraṇa

Nourishing Vaiśeṣa and Vaiṣeṣa with sandal, flower

and other materials, place the fire (got from aruni or

from the house) in the fire-pit with the accompaniment of

Ganbhāṛāgātra mantra. While doing so, the preceptor should

gau-sāṃkalyaṁ (five times) contemplating that the

fire is actually the virile of Lord Śiva). Offer flowers,
sandal etc. to Vaiśeṣa and Vaiṣeṣa with Sadyogata

mantra and offer libations three times with hṛdaya mantra.

This is done for the sake of ganbhāḍhāna - conservation.
For the sake of pumravāna, offer a bracelet made of darbhā or kusa. To bring about the effect of samskaras like pumravāna, the preceptor should worship therefore with mantras like vamadeva, etc.; then he should offer libations of sesamum twenty-five times, with three mantras beginning from śiras (i.e., Śiran, Śirka and Kavaca).

For the sake of bath meant for the removal of impurity, arghya water is to be sprinkled over with āstra mantra. Then, unfastening the darbha-bracelet offered before the preceptor should offer (mentally) a golden bracelet to Vāgīśvarī. Then pūñātāna is to be done with gayatri mantra and hydaya mantra making use of kusa-grass.
suddhasthana samutpannah komala sjanaśubhah
rathyāśaśāna-valmika- catūśpatīḥ - vivārjasī
tāneva vistaraḥ kāyās-trimsaddarbhaisamāhitah
hastamātra pramanāssyur - venika veṣṭitastalāḥ

The daalba-gran, to be used for making vistara etc should be collected from auspicious and pure places; they should be soft, straight and fresh. Those which have grown up in places like main-road (high road), burial ground, hillocks are to be abandoned.

Crossways etc. Vistara should be made, cutting using 30 daalbas which are equally cut according to the fitness. Vistara should have a length of kūta and it should have been adorned with the daalba which is twisted into a single braid. For enclosing the meshala, four tongues got from brahma-urukṣas like palas, udumbara etc should be used as paṇiḍhi.

The tongues should be straight, equally cut.
The twigs, to be used as javadi, should be straight, equally cut and with equal thickness, each one being about 16 angulas in length. Such twigs are to be offered in agni three times in the number of 9, 6 and 1 respectively, with the accompaniment of Siva mantra.

For the sake of purification of spittle (coming trickling down from the mouth of Sivagni which is now in the form of a child), offer darbhhas with their tips and bottom soaked with áyga, reciting astamantia. They should be offered in the four directions and in the middle of Vistasas. For the sake of protecting the agni-child, the four deities, Brahma, Visnu, Rudra and Fvrama are to be worshipped. On the Vistasas, negents of all the eight directions are to be worshipped in due order, starting from the direction of
Contiguous to the simanta-consecration, during the
seventh month, another consecratory rite known as niskriti
is to be done as an atonement. Udghātana, as a
ceremonial rite, is to be done with dhutya mantra and
three oblations are to be offered with khadga mantra.
After the sacrament of jatarkarma, homa and bali
should be offered. Then the samiskāra known as
vaktraikikākrama (joining of five faces) is to be done
reciting aghora mantra three times. Offerings should be
done twice in the directions east and
north and in the middle.
Two more offerings are to be done along the direction of south-east
to north-west and along the direction of south-west to north-east.
By offering homas twice for the sake of each face, combine the
five faces sadvyāta, ramadeva, aghora, takṣaṇīya and āśāna
into one single face.
Then, after completing the five samiskaras, the final krama known as purṇāhuti is to be done. For doing this, aṣaṇa which is mixed with a tawny colour is to be taken in a copper vessel or in some other suitable vessel. The ritualistic activities like adhisayaṇa and panyagnikaranam are to be done. And, using the pure daśaḥa, dūtīkaranam is to be done. Then, taking two daśaḥas which are equal to his own pradèsa in length, and making a knot at their middle, so as to appear like nāgaśa, the rite known as utplavana is to be done. Soaked with aṣaṇa, these are to be placed with their tips facing northwards; with kṛdeya mantra, austeriṣaṇa and āneṣaṇa are to be done. Then a special kind of krama is to be done with aṣaṇa placed in the right and left side of the preceptor, and in front of him, reciting the mantra 'agniṣomālaṁ śvāha.'
Then the activities concerned with the ladies known as र्युक्क and र्युवा are to be executed. Śyva should be made so as to be strong enough from khadira tree, its thickness being equal to a joint of thumb (आगुष्ठा भुमि).
its length should be equal to a hasta. It is to be
braided with a part known as puṣkara, its depth
being equal to a thumb. Syr is to be made from
any one of the following trees: Vaikankati, Blakka, Udumbara,
Rippala, Chuita, Candana and Tali. Its length
should be equal to 36 angulas; thickness, about 6 angulas.
Syr consists of various parts such as danda, vedika, ghata etc.
Danda is to be about 12" in length; vedika should be
equal to 8 angulas and paña should be about 6 angulas.
Its another part known as puṣkara should have a circular
central portion. On it a space of about one angula is
to be left out around the puṣkara. The depth of puṣkara
is to be by about 3 angulas so as to contain 4 ½ salai of
sugar. Its portion known as ghona should be about
8 angulas; khamitka should be about 4 angulas; āśya,
by about 6 ½ angulas and makala, by about one angula.
Khamitka consisting of three parts should be equal to half of vedika.
By revolving a ½ in thread of given length on the portion of khamitka,
it's āśya portion can be designed. The portion known as
gandika should be made in the form of gandhi, its
length being equal to 6 angulas. Around the inner side and on
the face of vedika, speckled designs such as leaves, creepers etc.
should be engraved. From the in middle of the inner wall of
of vedika to the lip of āśya, a small aperture is to be delved.
The bottom of danda should be provided with ghata.
Thus having constructed the two ladles, src and srva, the preceptor should purify them by sprinkling hot warm water over them. After warming the bottom, the middle, and the top portion of each of them over the fire, the preceptor should touch those portion with kusas. He, having placed src on the seat of daksha, should honour them by offering flowers with hriyda maṅka and then proceed to do purnākuti. Then having entered into the Śivaṇa through śūṣumna and ideating yoga-pitha in his lotus-heart, he should worship the Lord invoked and established there. Knowing the quantities of materials collected for agnikāya, the preceptor should offer oblations for the sake of one tenth of the recited mantras.
svāhākāram ca hame syāt- pūrṇasyaḥ- vauṣadantikā
dvāraṣat kāntikē kṣayāt- kumphaḥ- pāpaphake bhavat
svadha pitaviṣṣyāgam syāt- phātavāro jayakarnami
vidvēse hum vāse hum svāhāhāmo jāpavīdīkau matam
väna jñātāv vriyāvastu vairājīpām jāpavanum
atāh karma prakatayām svadhakama yathicchayā

When homas are to be done, mantras should have a termination with 'svāhā'; during the time of pūrṇahuti, mantras vauṣat is to be added at the last syllable of mantra. When rituals meant for alleviation are done, mantras should end with 'svauṣat'; during expiatory rites, which are capable of annihilating the evil effects of sin, mantra should end with hum phat. During the ceremonies meant for manes, svadha is to be used; for the sake of effecting victorious deeds, 'phat' is to be used; to bring about enmity, 'hum' is to be added; for the magical act of attraction, 'hum' is to be combined at the end. During the teen japa-practice, namah is to be added. Thus one should recite mantras knowing its nature and ultimate purpose of the rituals, materials and the mantras. Then other activities are to be executed by the aspirant according to the desired purpose.
Sesamum, barley, ghee, milk, wild rice, collection of victuals, roots, fruits and other sacrificial things are the befitting substances meant for oblations. Barley-meal, oil-cakes and butter milk are to be excluded in diet daily sacrifice. These things may be used for other kinds of sacrifices. Ghee, milk and honey are to be offered with a measure equal to māśika; curd, with a measure equal to svākṣi; pāyasa (an oblation of milk, rice and sugar) with a measure of prasya (full of hollowed palm); all kinds of eatables with a measure of akhāya (handful) of parched grains with a measure of ḫan, handful; roots are to be offered in three pieces; fruits are to be offered with their own size (i.e., without cutting into pieces). Food—varieties are to be offered with a measure of mouthful—They are to be offered in the five faces of the Lord.
prādesamātāssami dhas - samacchedasthānātāhā
avakāśāsphutakāśāsāga - yajñavṛksodbhavaśubhāh
śūrṿṣa - khadināpārī - palāṣa - saṃyuddhambāhāh
vaikānakāta hupaṃgāh - pippalāśatipushādāh

All the faggots are to be about pradesā in length; they
should have been equally split, covered with barks; should be
straight; should be pure and full grain; should be auspicious
they should have been got from the trees fit for sacrificial
rites - 2 trees like śūrṿṣa, khadinā, aparī, palāṣa,
samī, udumbana, vaikānakāta, aparīmga, pippala etc.
these are efficacious in yielding great valor and
vigour to the sacrificer.

ākārṣe khaḍināśastas - saubhāgye madamo bhavet
vimuddhaphāṇi rothānī vidvege bheṣmahīkāmaṃ
proccāte kākapakṣānī mārāve nimbacāritaṃ

In order to effect the magical power of attraction,
and to eff bring about an ever blessed life and to
make a person to be enraptured, the faggots got from
Khadira tree are to be used; for the purpose of effecting disunion and enmity, hairs of hostile animals, phlegm and pot-heat are to be used; in case of effecting expulsion (uccāśana), feathers of crow are to be used; and to effect the cessation of life. The sap and seeds of nimba tree are to be used.

518-54

Subhasubham viśaṃyāt- vannagandhānāñcapakā maddhāyinaṣṭaṇaḥ- sambindita śūkṣmaśubhakā

The preceptor should be in a position to diagnose the auspicious and inauspicious effect of the sacrifice through the colour and odour of the sacrificial fire.

If the colour of blazing fire is of ruby, sapphire, copper, pure crystal, gold etc., then it is to be discerned that the sacrifice would yield adverse effect; so also, dark-blue and pale-white colours are indicative of unwanted results. The sacrificial fire is to be deemed auspicious, if its flames are dense (splendid), blazing forth from left to right and appear like they are formed into a mass. If its odour is that of
fire vi be deemed auspicious. If it is without smell, is 2 2 3
pale-white, uneven, full of charcoals, smoky and if its flame,
downwards, then the sacrificial fire is inauspicious and it would impair
the spiritual undertakings of the sacrificer.

\[5-5\%

\text{evam jñātā prakāramyo homastena nacānyathā} 1
jayo līmārdanāmi śāntih kṣama ca pari dhanaṃgamah 2
paśčirjñāram ca pūrvi krama tāyāmi bhūtām dhāret 3
agnikāraya viśhoti vratas - ca uṇakāmālāthā sūdhaṃ 4
jñātā kundapramānānti tato homām samārāget 5
\text{citī śūmat kiranāhīye mahātante kriyāpade
agnikāraya viśhitapaladāsātātāthā.)}

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

\text{(This is the chapter on the performance of agnikārya, the fourth
of the kriyāpāda of the Kiranāgama mahātanta.)}
ATHA KUNDALAKŠANA PATALAH

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

Ganudeh -

kundanam lakshanam prakrtam pramanam mayyasa ca;
estasamasa bhàhhi nairistaraçocaram

Ganudeh -

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

Artyārayoni-khandendu tyāṣa - utta - sadaśnavam
padamastānāmevaśīm kūpaḍikaramatassūṭīḥ

The Lord said:

There are eight kinds of fire-pits having different shapes - catuṣṭva, yoni, ardha-candra, tyāṣa, utta, saṭkona, padma and astāśra. These are to be formed from east to north-east in rightwise order.
The measurement of fire-pit varies with the number of homas to be offered. For doing fifty homas, fire-pit should be about musti in (length and breadth); for 100 homas, the measurement of fire-pit should be anati; for 1000 homas, the measurement should be one rasta; for 10,000 homas, it should be two rastas; for one lakh of homas, the measurement should be four rastas; for ten lakhs of homas, the measurement should be six rastas; and for one crore of homas, it should be eight rastas. Fire-pit should not constructed exceeding the measurement of eight rastas.
For a fire-pit, three girdles (mekhalas) should be formed one above the other. Based on the nature of human, fire-pit may be provided with one girdle also.

For a fire-pit having a measurement of musli, the first mekhalā is to be with a trikṣṭ of two angulas.
For the five-pit with a measurement of one angula, the height of the first mekhala is three angulas; that of the second mekhala is two angulas; and that of the third mekhala is one angula.

For the five-pit with a measurement of one hasta, the height of the first mekhala is 4 angulas; that of the second mekhala is 3 angulas; and that of the third mekhala is 2 angulas.

For the five-pit with a measurement of two hastas, the height of the first mekhala is 6 angulas; second mekhala is 4 angulas and third mekhala is 3 angulas.

For the five-pit with a measurement of four hastas, the height of the first mekhala is 8 angulas; second mekhala is 6 angulas and third mekhala is 4 angulas.

For the five-pit with a measurement of six hastas, the height of the first mekhala is 10 angulas; second mekhala is 8 angulas and third mekhala is 6 angulas.

For the five-pit with a measurement of eight hastas, the height of the first mekhala is 12 angulas; second mekhala is 10 angulas and third mekhala is 8 angulas. The shape of each mekhala is the same as the shape of the five-pit.
With regard to various parts of kundas, the part known as ṛābhi should be formed at its centre, on the upper surface of the āsād maṅgha, and the yoni should be formed in such a way as to appear like a leaf of big-leaf (āsāthī bāha). Its breadth should be eight angulas; length should be twelve angulas; its tip portion to be known as ostha should be one angula in width. For other hips and five-pits with greater measurements, these measurements of yoni are to be increased by two angulas in length and in breadth.
nirnayah kundaneminam paraśtalaksanam bhavu
puṇarasūtram puruṣa datva dvitiyam cattarāśūtam
ca tunāśram puruṣa kūtra youmma sarvāha kundake
ksērāchdham karnikārī grīya karnāderhema phraṁayaḥ
yavaty ca kṣēravahistāvat tathā ca phraṁayaḥ punah
pavicaṅkāgikāram kṣetram phraṇekam tukhunayet
tamāt tatahāṅgamāt yonikundam pippalaḥpātraḥ

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

If the thread is revolved over the remaining two four parts in a particular way, \textit{ardhacandra-kunda} will be formed. By articulating the design into five equal sections as before, one should leave out two parts on one side and two parts on the opposite side. Determined the centre of each part, he should mark two other angular points so as to lie on the both sides of \textit{brahma-sutra}. If these points are joined together, using the thread, \textit{trikona-kunda} will be formed.
Having divided the rectangular design into nine equal parts, one should leave out half portion of the extreme side squares. Fixing the centre of the design, thread is passed through the whole surface, utita kunda will be formed. After dividing the mandala into eight equal parts once, one should increase the measurement of certain 81 squares lying on both sides and the diagonals. Fixing the centre of each such square, one should mark it as an angular point. By joining six such points on the design, and by joining them together, satkona kunda will be formed.
Adopting the same procedure, Padma Kunda is to be formed. This type of five-pit should be furnished with designs of lotus petals, garlands formed in a splendid manner. The front portion of the petals should be shrouded outside the circular design drawn at the center in the middle portion, the rectangular mandala. Then for, Astasika-Kunda.

One should divide the mandala into twenty-four equal parts. Cutting out one part on all sides, he should mark the central point of square sequences, selected in a particular way, corresponding to eight directions. On
joining these eight points,  ākāśa-śindha will be formed. He who has not realised the exact nature of mantras should offer homas, varieties of which have been explained earlier, into the fire-pits formed in each direction. During the occasions such as adiherasa, śṛiṇaṇavgraha (taking possession of land) homas are to be offered essentially. Thus the foremost and distinct features of fire-pits have been explained to you.

(This is the chapter on the distinct features of fire-pit. The fifth of the Kriya-pāda of the Kriyāgama mahātantra.)
ATHA ADHIVĀŚAVIDHI PATAĻAH.

(Then the chapter on the rules pertaining to adhivāsa)


gaudah- 
adhivāśavidhiśāvam sūciito noditaśtavya

bhuneh paniagramam sthānam evamvādi vadaeva me


\textit{gamaṇa}.

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

mahānādadate ramye vane cefawanes bi va
parvatāgre ca vire vā grhe vā baksanānta

tatā sa laksiyam samāmūrām brahmāngānavanijātan

gosteśvāde sāhyavā tīkta eyātprāgudakāplāva

The Lord said:

A proper place for yajña or initiation may be
be selected near the bank of a great river or near a
charming forest or grove or near a mountain or under
a tree fit for yajña. The place for adhivāsa may be
selected in a house itself which is embellished with
all necessary features. Having selected a proper place
in one of the above mentioned places surroundings, the preceptor
should examine the place. The selected place should be
deprieved of ashes, burnt things (charcoals), hollows,
saline soil and other thorny shrubs and splinters. The selected
place should be even slopy towards east or north.
The place should be "splendid and beneficent." It is to be associated with suitable colour, colour and distinctive taste.

The place becomes beneficent for the persons belonging to the four castes from brahmin etc., if it is with the colour of jasmine (kunda), indrajata, gold and black-bee respectively. If the place is with the odour of ajja, red-sandal, urine and excretions, it can be taken by the persons of four castes, brahmin etc, respectively.

With regard to taste, if the place is endowed with the taste of sweetness, astringency, pungency and sapidity, then it becomes fit to be used by brahmana, kshatriya, vaisya and suta respectively.
Thus, having selected a place according to the order of caste, one should dig up the ground up to the depth of navel. Having dug up the ground to an extent of a hasta, he should fill up the hollowed ground with the unearthed clay. The selected ground will be the most beneficial one if the unearthed sand is left over even after filling up the hole completely; it is of an intermediate quality if the unearthed sand is so well enough to fill up the hole; the selected ground will be of lower standard if the hole is not filled up completely with the unearthed soil.

Having pounded the ground with a stick got from asawattha tree, one should make the periphery appear as clear as mirror. Then he should strewn over the grass on the surface of the ground and cover it with a
suitable new cloth. Sprinkling on the ground with
pūrṇa gāyatrī. The preceptor should scrape the ground
with khadga mantra. The ground becomes fit enough
for yajna. y ashayāga is performed. And, by
doing ganayāga, the selected place can be made
to be efficacious in annihilating all kinds of impediments
The consecrated ritual known as adhivāsa may be performed in the month of Kārtika or Vaiśāka or Chaitra or Asādhya or during the time of lunar and solar eclipses. It can be undertaken even at the time of Sankrānti of Uttarāyana. Deciding the auspicious day in which auspicious vāna, yoga and constellation synchronise, the preceptor should commence the activity of adhivāsa. Rehini, Sarvanā, jyestha, pusiya, mūla,

dhanistha, vrjasīti - one of these constellations can be taken to be fit for adhivāsa. Yogas are which are with beneficent marks and which are capable of yielding auspicious results should never be abandoned. Yogas which are not beneficent and which are associated with inauspicious marks are to be abhorred. One should take amrita yoga which is are determined on the basis of the combination of good day and good constellation.
On the night of the auspicious day determined to be fit for the purpose, the preceptor should reside in the selected place taking with him pāṇīca-gāraṇa with him. Urine of cow, cow-dung, cow-milk, curd and clarified butter—all these five substances got from cow are collectively known as pāṇīca-gāraṇa. The preceptor should also take with them kusodaka (water consecrated with dārśana). The besprinkling of pāṇīca-gāraṇa should be done with sādyā, vāma, aghora pūrṇa and śāra mantras respectively. Kusodaka is to be sprinkled with the accompaniment of gāyatrī mantra. After besprinkling the ground with pāṇīca-gāraṇa and kusodaka, the preceptor should further purify the ground with arghya-water.
The preceptor should have his physical body accoutered with mantha kalas, wearing diadem (usnisa) on his head and pavitra-ring on his finger. After doing nyasa over his body, the preceptor should wear usnisa on his head in order to present a majestic and royal appearance. The diadem should be 12 angulas in height and it should be in white colour. The preceptor should wear it on his head with Ekara mantia. After doing kumbha-puja, he should strew over the seeds of sesamum etc on the ground reciting khadga mantia. The kumbha, placed at the centre of the sacrificial ground should have been filled up with all kinds of gems and be covered with fine cloth. Sivakumbha of this nature is to be worshipped with suamantra and Vardhanī kalasa is to be impoted with astamantra.
Having designed Śivakumbha which is capable of
surmounting all sorts of impediments, the preceptor should
place Vardhanī Kalāśī on the left side of Śivakumbha
with the accompaniment of Astramantika. Taking the Vardhanī
Kalāśī in his hands, the preceptor and making the consecrated
water contained in it to stream down, the preceptor
should go round the sacrificial ground from east to north-east,
followed by Śivakumbha. Then he should place them again
on the vedika. By doing so, the sacrificial ground
becomes auspicious, being struck and divinised
by the rays of the crescent of Lord Śiva.
Then, having designed a lotus-pedestal as explained before, the preceptor should do nyāsa on the kalash so as to make it appear in the form of Śiva. Conceiving the form with brahma mantras, the preceptor should do purification of kalādhva. Then he should do aniganyāsa by reciting aniga mantras in due order. Making the adhivā form of the Lord to be perceivable by exteriorising it with proper mantras, the preceptor should transmit the power of astramantra to the vandhanī kalash. Then he should worship it with sandal-paste, flowers etc., reciting kavaca mantras. Then, again doing karanyāsa and aniganyāsa on his own body, the preceptor should prepare vīśeṣāṅgya.
Having worshipped the Lord in sthāndila or lotus-seat, the preceptor should do aṃkārya by executing all kinds of samīkāraṇa in a manner explained before and producing 2 are the fire nourishing the fire with libations and offerings. For the preparation of sthātaṭaka, the vessel in which cau (haur) is to be cooked should be placed on the culli (fire place) installed in the east south or east or west of fire-pit.
Scraping the culli with astha mantra and sprinkling sivangiya-water over it and doing other samaskaras like kavaca and avakunthana, the preceptor should offer the seat which is of the nature of pranava mantra to Sivangi. Then he should place the santi-pot (shāli) over the culli. The santi-vessel (shāli) should be strong enough and endowed with regular shape. At the bottom, middle and top portions of the vessel are to be purified through the process of nyāsa. For the preparation of culli, the rice and other substances should be taken according to the number of disciples (to be initiated). All the materials are to be cleansed with khadga mantra and to be sprinkled and honoured with hridaya mantra. As explained before, idealising a proper pedestal (sadu-thāsana) with daalika, the preceptor should place the vessel on it.
Then worshipping the Lord with layānga and bhogānga employing its samhitā mantra, the preceptor should honour it with ghṛta. Placing dālbha attributed with the characteristics of Śivāstra inside the vessel, the preceptor should fill up it with milk. Milk to be used for caur is to be got from the cows belonging to the variety of kāpila (taurine coloured cows). Pouring of milk into the vessel and other activities are to be done with śiva-mūla-mandha for caur, rice should have been collected from the auspicious fields. If it is not available, māhī kind of rice may be taken.

While cooking the caur, the caurā (stirring up of caur with ladle) and udghāṭana (removal of the vessel from the culli) are to be done with the accompaniment of śiva and hydaya mandha. Knowing the boiled condition of the caur, sitābhiḥghāra or tapātābhiḥghāra is to be done honoured with ghṛta.
payaśā būrayeddarbhān—mantraissya-cakcharit-samjñākam 1
uttānya tadadhāk pācācchiva-samjñām punarbhavet 11
nālīpakhram nacāpakram yadi syādyādī paṁcata 1
nītrā samīfamagnśtu samāṭāśaḥ śuṁmatā 11
śvetāyagu ṛtī cārau kṛtva bhagacatuśṭayām 1
śrīvāniśrīvakumbhātma śīṣyānām ca yathākramam 11
kṛtva hāraya pranamasyām datvā balimaḥtāś ca 11
paṁcagavyam ca arṇam datvā śīṣyānām dantadākāvanam 11

Making use of daśka, the preceptor should fill up the
vessel with milk accompanied by saṅkṛti-mantras. Then he
should take the vessel out of culli and place it on
daśkas. Now the śṛṇṭāli ('with cooked cau') becomes
possessed of the power and nature of Śiva. The cau
should neither be over-boiled nor uncooked. If it
get over-boiled (nālīpaḥ), diseases will occur. If it
remains uncooked (nacāpaḥ), death will occur. Having
taken so much care, the preceptor should place the
vessel (śṛṇṭāli) near (the western side of) the fire-pit
and proceed to do sampāṭa homa. Then pronouncing
de the offering of
'Siva' into apni and 'Pa' into cau, the preceptor should offer the
cau along with ghee. The cau should have been divided into
four parts to be used for Śrīvāni and Śrīvakumbha, the preceptor
and the disciple. Then, offering homa and saluting the Lord,
The preceptor should do ṛtī-offerings. He should bless his
disciples and give them paṁcagavya and cau and tooth-sticks.
The length of sticks should be 12 angular in length in the case of disciples belonging to the siddha group and 10 angular in length in the case of disciples belonging to the muktā group. These sticks should have been got from glomerous trees like udumbaram, asvaltha, madhukka etc. They should be straight, uncut and string. Considering the direction in which the used and thrown out stick falls down, the preceptor should know the auspicious or inauspicious effect of the undertaking. Auspicious effect can be achieved if it falls down in the direction of east or north or north-east. Falling down of sticks in other directions is not indicative of good effect. But if inauspiciousness is indicated, the preceptor should offer homa 108 times with ajita mantra for the sake of alleviation.
The preceptor should prepare a bed making use of
Bhrama and daklika with Khadga mantra outside the sacrificial
Hall. The preceptor should sleep along with the disciples, with
His mind fixed on Lord Siva. Observing strict silence and
maintaining purity (both mental and physical) He should sleep
near the ground. He should protect his disciples with astra
mantra and should fasten their bolts with kavisaka mantra.
Getting up early in the morning the preceptor should decide
upon the auspicious or inauspicious nature of the proceedings
knowing the dreams that appeared occurred to the
disciples last night. If the dreams are indicative of
beneficent result, let him feel happy. If they are not-
indicative of good, the preceptor should proceed to do
Yamas for the sake of removal of inauspiciousness.
DREAMS SUCH AS CLIMBING ON THE TOP OF A MOUNTAIN OR CLIMBING ON TREE OR ELEPHANT OR HORSE, WEARING GARLANDS AND WEALTH OF FLOWERS, BESMEARED WITH SANDAL-PASTE, DRINKING OF DIVINE LIQUOR (SURAPANA) OR BLOOD, TAKING Eatables AND SUND, ETC. ARE TO BE DEEMED TO BE INDICATIVE OF AUSPICIOUSNESS, LIKEWISE HAVING A VISION OF COW, BRAHMIN, OLD SAGE, DEVAS, FAMOUS BRACELET, ACHIEVEMENT OF LORDSHIP OVER AN EMPIRE, VISION OF MY ROYAL INSIGNIA LIKE CAMARA, CHATRA, LADIES ETC., ACQUIRING OF WEALTH, TO BE BLESSED WITH FLOWERS AND TAMBURA, INSTRUCTION ON MANTRAS, OTHER THINGS RELATED TO THE GREAT ELEMENTS LIKE FIRE, WATER ETC., HAVING A REPOSE IN A BED ETC. ARE CONSIDERED TO BE SUGGESTIVE OF AUSPICIOUS EFFECTS.
khavstra dhāyasitam yānamastam tailakönam

carasam rūrasattvānām gahabhango ghatasya ca

pankamagnatā jī tāmanār kṣiparabhārtadhāmaṃ

nirūnametāsa kṣāparo haimos te prakalakṣāṇah

śankhile śīrārāye śraddhāsāmake vidhau

tatasācchāya kartavyo gohe yāgāśalakṣāṇah

(iti śrīmat-kīranārāye mahātātī kriyāpāde

adhivāśavidhitāsattah patalah )

Dreams such as mounting on ass, camel and on

other vehicles like pelican, etc., anointment with oils,
victim of evil beings, destruction of house, pot etc.,
getting drowned in mine or in well, appearance

of smoke inside the house — all these and similar dreams

are not deemed to be good. The preceptor should do

homas as enjoined in the scriptures, for the sake of

extinguishing the evil effects indicated by inauspicious dreams.

All the ritualistic activities concerned with adhivāsa are to

be dispensed with inside the sacrificial hall endowed with

all the significant lineaments preceded by kṣāra (a kind

d of sacramental rite)

( This is the chapter on the rules pertaining to adhivāsa, the

sixty

eight of the kriyāpāda of the Kīranāgama mahātātī )
ATHA DHANIRMĀNA PĀTALAH

(Gram the chapter on house-construction)

gaudah—

bhagavan śraddhāyā prakta yāgo goke rakṣane

dvijāriprakāramādageham bruhi tasmādēśam suḥkam

O, Lord, it was pointed out that yāga is to be
done with all diligence in a house endowed with auspicious
characteristics. Kindly explain to me the various types
of houses good enough for all the four castes starting from
śudra etc., in due order.
A house of divya should be 32 hastas in breadth. Its length should be increased by sixteen parts of its breadth. This rule is applicable for a house furnished with four enclosures (śalas). The height of such a house should be equal to one fourth of its breadth. If the house is for a house furnished with only one enclosure, length should be equal to twice the measurement of its breadth. One of the various parts of a house, known as viśthī, should be constructed along its breadth, lying on the past thirty-first part of its breadth. If viśthī lies in front of the house, it is called uṣṭi; if it lies on its hinder section, it is called āraja; if it lies on either side of the house, it is called sūrastā. If viśthī is constructed around the house, it is called suṣūkta.
If it is constructed on the hinder section of the house it is called गुरुः; if it lies on the either sides of the house it is called संतुष्टि. If it is constructed around the house it is called सुतिला. The wall of the house should be constructed until a height equal to one sixteenth of its length. The width of entrance should be
equal to one by eight parts of its breadth. Entrance
should be with a height equal to twice the
measurement of its breadth. The height may
be increased in terms of hastas or lea by the
multiples of six angulas. Two šākas are to be
constructed and likewise, two udumbras. The rest
must be buttressed by pillars. The four-angled
pillar is called nucaka; eight-angled pillar is
called vajia; similarly the house may be furnished
with sixteen-angled pillar (diri-vajia) and circular
pillar - pillars known as kranālaaka. Dividing the
height of pillar into nine equal parts, the section
known as ḍhata of is to be formed so as to
cover the lowest one part. In its lowermost position.
Similarly other parts such as kamala, astha etc.
are to be formed on the uppermost part of the pillar
each one covering one part of its height. Pillars
may be constructed with baked bricks or be built get from
the suitable trees. Flag-like designs also may be
furnished with flag designs. Flags are to be formed
with suitable bright cloth, its length being 9 or 13 hastas.
This measurement may be increased or decreased. Length
should be in multiples of its breadth. For the purpose of āyāsadhi
one should leave over eight parts of its length and breadth of the house.
In a house consisting of four šākas, various parts are to be
constructed in the following manner.
Various parts, such as kitchen, bedroom etc. should be formed in respective directions. Śūrgīha (room for keeping wealth) should be in the direction of east; kitchen - in south-east; bedroom - in south; āyudhālaya (room for keeping instruments and weapons) - in the direction of south-west; dining hall - in the direction of west; śānte room (gandha) - in the direction of north-west; śānte room for āurēśā - in the direction of north; pūjāgīha - (room for worship and yāgas) - in the direction of north-east.
 Houses belonging to other Sāivas may be furnished with three or two enclosures.

There is another type of house known as nandayānata, which is also endowed with four or six enclosures.

The house which is without an enclosure on its northern side is known as Hiranyanābha; the house for which there is no enclosure on its eastern wing is known as suksetra; this type of house will affect prosperity. The house which is without an enclosure on its southern wing is known as culli; this will affect the destruction of fortune-sunes; The house for which there is no enclosure on its western wing is known as parāśagna; this will affect the cessation of descendants and progeny.

The house has been embellished with grotesque structures on its southern side is known as Siddhartha, a fortified and very much auspicious one.
The house which is furnished with an enclosure lying along the diagonal joining north and west is known as yama. This is of the nature of affecting cessation; the house with an enclosure lying along the diagonal joining north and east is known as danda and this is of the nature of trouble-yielding. The house with an enclosure lying along the line joining east and south is known as pána; this is of the nature of creating quarrels and enmity. The house with an enclosure lying along the line joining north and west is known as culli; this is of the nature of affecting the destruction of wealth and prosperity. The house with an enclosure lying along the line joining south and north is known as kāla and this is of the nature of creating enmity.
For a house consisting of only one enclosure entrances shall be constructed in different ways so as to face main directions or intermediate directions. There may be formed in each direction sixty-four types of entrances, some of which are auspicious and some others inauspicious. (The nature of auspiciousness and inauspiciousness is determined on the basis of vastu vidya.)

According to the Vastuśāstra, the entrance constructed at the place of Śiva (one of vastudevas) will create fearlessness; entrance at the place of Panjanya — it will effect an indispersed state to the house-mistress; at the place of Jaya — victory; at the place of Mahendra — growth of riches; at the place of Bhāskara — valour and courageousness; at the place of Satya — virtues and disciplines; Bhramīśa — quarrels; at the place of Antariṣṭaka — neither auspicious nor inauspicious.

So far, with regard to the direction east. Then listen to the nature of entrances lying along the direction east.
Entrance at the place of Agni - fearness on account of fire; at the place of Pūṣṇidāna - happiness; at the place of Vitalī (Phāta) - annulment of friendship or friends; at the place of Gṛhakṣaṇa - decay of wealth; at the place of Yama - fear of death; at the place of Gūḍhāvāra - wealth, abundance of provisions and fame;
at the place of Bhīrnāgā - dexterity in arts; at the place of
Mṛgarañc - pregnancy; at the place of Nīruṭī - longevity;
at the place of Vāraṇāśī - love and affection;
at the place of Sugrīva - growth of cultivation;
at the place of Kusumadanta - accumulation of wealth.
at the place of Varuṇa - nourishment and healthiness.
at the place of Aśvina - decrease of wealth.
at the place of Sūrya - emaciation; dryness,
at the place of Pāpacyuṣa - downfall. Then listen to
the nature of entrances along the direction of north.
At the place of Roga - diseases; at the place of
Mahārāgā - neither auspicious nor inauspicious
at the place of Mūhyā - prominence; at the place
of rāhāllā - growth of wealth; at the place of
Soma - longevity; at the place of Rāk - feebleness
or decay; at the place of Aditi - growth of knowledge
at the place of Diti - a flight state of honour.

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

Bhagavan āṣṭamāsāṁyāṁ devāyaṇam gṛham
pradṛśayām kāḍum kāṭum brāhi me lāṣya lakṣaṇam

Gauḍaḥ:

O, Lord. It was told earlier that pūjārīṇa to be formed in a house in the direction of East. What type of pūjārīṇa is stated in the scriptures? Kindly elucidate the specific characteristics of pūjārīṇa.

Bhagavan:

caturāśrayam samam kuryātṇaṁ syādyāgamantaḥ
navahitāsāraḥ saṁstān vā lalitā saḍadāśatmakam

The Lord said:

Pūjārīṇa should be in a rectangular shape. It should have been levelled evenly on all sides. The length may be stated in different ways—it may be constructed with a length of 8 or 13 or 17 or 21 or 27 kastas.
34-35

puṣṭottara-gaṇaṁ sūtraṁ—vidhajya navabhaṅgikam

dvau dvau bhāgau pāṇḍu-purūñayā koṇārāya sankalpamau

catvāraḥ koṇabhaṅgasyaḥ—bhāge syāt svaṁ vacchitaḥ

telastakaṇaṁ nāmyaṁ talaṁ kumbha-samanvitaṁ

The larger su periphery of pājārya is should be divided into nine equal parts by the lines proceeding towards east and north. Two squares of each corner should be left out. Alternative squares are to be heightened a little. Various constructions like tala and kumbha should be formed on the upper section of the mantapa.
Taha: 1. Og 2. Og 3. Og 4. Og 5. Og

Kunumbe and other parts should be

A family pond together with weedy beds and made of

wood and attached with handling pots, etc. These

should be surrounded by a post which is

about equal to one third of

its length. End of the pond should be joined with a square equal to one third of

its breadth.

Wooden slat should be constructed in the direction of

length or width or east.

Kendam madhye

Kendam madhye

Sanadhachitra tulyamshika jayat - excahge Pranam

Kendam anyadri ananta anantakanyadri paanmana va

Kendam prakarnadari anyadri prakarnadari paanmana va

Kendam nisvarmanam anyadri nisvarmanam paanmana va

Kendam sankarpbanam anyadri sankarpbanam paanmana va

Kendam jayat - sanadhachitra tulyamshika jayat - excahge Pranam

Kendam prakarnadari anyadri prakarnadari paanmana va

Kendam nisvarmanam anyadri nisvarmanam paanmana va

Kendam sankarpbanam anyadri sankarpbanam paanmana va

Kendam jayat...
विल्किका हुकल्मण्ड्रेण कार्त्तिका बाह्यतास्तितित ।
पाकस्तैका सिन्नाचार्मण कार्त्तिका जलकान्तित ॥
वितकानामत्त्वे सायुक्तम् सरावः तारदलानित ।
मद्यामानामि विनोमवे कार्त्तिकामि देवताक्रमामि ॥
तुहङ्गेन सुधायोगह कार्त्तिको वयसमयुताक ।
पुन्ववातः स्तम्भरहिण्यादि कल्पनामि ततो कारणे ॥
धीममानामि समाव स्यातः मान्तको वस्त्राव स्यातः ।
क्षयतमि क्रियामानां क्रियामानां कल्पनामि ॥
तस्मिन्नामां विद्ये स्थाने लालानक्तामि लेखत्परः ।
एतदागुमा समिसिद्धमि अयमोध्यस्य सुवर्धितह ॥

Citi सुमत-किरणान्ध्रेको महातमे किरणापादे
ग्रहायुंगापतालासाप्तमाह ।

Along it are rows, the portm known as vilt. It should be constructed, laying so as to lie next extr side of the brahma-kāna. It is to be built with baked bricks and covered with grass or reeds; it is to be provided with windows consisting of holes of different forms. Also it should be provided with doors, bolts and lars. Kujāska may even be constructed in a different manner, without central pillars. Tula may be formed.
\begin{aligned}
so as to occupy three \textit{mahāpāda} squares, provide them 
with angular designs, wall, pillar and other 
\textit{decoration} designs should be constructed in a 
manner explained before. The internal mandapa may be 
constructed so as to be on level with the wall or 
\textit{pillar}-\textit{ax} with. Thus the \textit{distinct features} of 
\textit{pujāgūra} have been \textit{illustratively} told to you. Inside 
such a place one should construct a particular 
design (\textit{mandala}) for the purpose of worship. All these 
\textit{particulars} have been declared \textit{in the Agamic Scriptures} 
\textit{which are} \textit{pronouncements} of \textit{Lord Siva Himself}. \\
\textit{(This in the chapter on house construction, the seventh 
of the kriyāpāda of the Kiranāgama mahātattva.)}
\end{aligned}
ATHA MANI ALA VIDHIH

(Then on the chanting of mandala)

ganadah

sucitam mandalam deva nornam viharato mama

yatstham rajasocupam samametat brahmi me

GANADH

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

śānakārpīṣajam kṣauma-kuśa- valkela sambhavam  
grahāyadī - raktam kāyam mālādvignam, tantuva  
mandalam sūtraprayāma. sānikum kātra ti madyamā  
sānikavah karānāh kāyāsyaśāura duśāsāṅgulah  
adhikāge tātey ti catuḥāsyaśvatāsamah  
aśāṅgula prāṇikāh uvācarāsyaśubhā-didāhah 

The Lord said:  

Threads to be used for drawing mandalas should  
have been made of hemp or string, or cotton thread or  
silk or thread - Kuśa (daubha), and ropes made of  
bark may also be used. Threads to be used for  
designing the mandalas should be bereft of knots.  
Threads may be formed by twisting two strings together  
to appear like a garland. Fixing a peg  
at the centre (or at any desired place) and revolving  
the thread, mandala shall be formed. Peg should  
have been made of khādira tree or śīraśa tree, its length  
being twelve angulas. Its bottom should be in rectangular  
shape, its measurement being four angulas.  
The remaining part should have been whittled evenly. The peg  
should have a thickness of eight angulas; its upper portion  
should in round shape; should be straight and strong.
prāksūtham praśīhām kātva punastakao'rasamitiṁ
tena matsyadvayam kāyaṁ daksinottara-gatam punah
tatva tatprastam kātva yathenaḥātasadānākayo
toṁṭa-śaktikāram kātva vedānāṁ kṣetramucyate
cauṣṣat- aṣṭahastam vā yodasātmakam vā vā
bhāgatrayam tato kātva evaṁkāram caṣṭadhā punah

To design a mandala, one should first draw a line in east from west to east; its length being one hasta. Then using the thread and peg, two points are to be marked one on the southern side of prāksūtha (i.e., the line drawn earlier) and the other on the northern side of prāksūtha. Similarly, based on those points, four more points should be marked which lie on the corner of the astamandala. Two of them lying on the northern side of prāksūtha and the remaining two lying on the southern side of it. These are the corner points and by joining these points together using the flour-soaked thread, a rectangular mandala shall be formed. This mandala may be drawn with a measurement of 4, 6, 8, or even 10 hastas. After dividing the mandala into three bigger parts, one should articulate each part into eight equal parts. A description or The Construction of
Four rows in the middle portion at the centre of mandala are to be left out for the design of lotus. Next four rows constitute a part known as vithi. Two rows are for āvarana devatas. Four rows (square) are for the entrance; one row for kanti and one row for kāpala. Remaining rows are meant for upa-kanti. Scheming the rows in this manner, mandala should be formed to look beautiful and auspicious. Arrangement of squares should be done in this way. Astavādyāvānas are to be indentified in lotus design. Ājanas are to be indentified.
In utpala designs, drawn around in another row, savāśāra (or surāśāra) are to be interspersed in svastika designs drawn around in the next row. Then leaving out four rows and counting the squares three by three, one should fix the row for the placement of dasāyudhakas.

The interior of the mandala where lotus-design is formed should be divided into four equal parts. The innermost part constitutes the pericarp of lotus; second part, the filaments (karanas) are to be drawn; the third part, eight petals are to be drawn; and in the fourth part the tips of petals are to be drawn. (Utpala-designs and svastika-designs also should be formed, following a definite procedure). Having drawn various designs in this manner, one should sprinkle over the powder of variegated different colours according to the following scheme.
Colourful powder is to be made in the following way. White powder can be made by pulverising the grains like yava, gudhuma, or rice etc. Red powder - by pulverising red ore and other red coloured minerals. Burnt gh-rusk and powder of charcoal can be used for black colour. Yellow powder can be made by crushing turmeric pieces or gairika (a kind of chalk). Pounding the green leaves, green powder can be got. If not in this manner, colourful powders shall be prepared in other ways also based on using available materials.
lines and cross-lines should be drawn evenly, without any projection or depression. Thickness of each line may be about 'yama', or may be equal to the thickness of middle finger or little finger. Pericarp of the lotus-designer should be coloured with yellow powder. Seeds of lotus—white powder, with regard to its filament: lower section of the filament—ion with white powder. middle section of the filament—ion with red powder. upper section of the filament—ion with yellow powder. If not in this way, the filament may be coloured with red powder only. Eight petals should be coloured with white or red powder.
The southeast corner of the mandala (where lotus-design is shown) should be coloured with white powder; south-west corner with red powder; north-west corner with yellow powder; and north-east with black powder. All the lines lying outside the pitha (i.e. lotus) should be coloured with white or green and red powder. Utphala-designs may be coloured with powder of different colours. (variegated colours); Pratistha-designs should be coloured with white powder. Dasa-yudhas should be formed with variegated structures as explained in the Scriptures. Sprinkling of powder should be done in leftwise order by making it to fall down from the tip of the fingers or by making it to fall down through the fingers themselves. Sprinkling of powder may be done even by virgins or with a special kind of apparatus designed for the purpose. Thus, having fashioned the mandala in this way, the preceptor should do mantra-nyasa over the surface of the mandala.
pūrvaka nyāsa-sāmadhāṃ mahārājana-bhūṣitaḥ
abhivyaktasya manmathyā vinayakām prakāryat
anantam kalpayecchuddham pāsacchedādīkāṃ nyayet
pitam ca kamikā padmanām śuklam saucita kesaraham
kannadhye susūkṣātānār mūntiṃ kalpa manthamāyīṃ punah

The preceptor, keeping himself accoutered with various kinds of nyāsas as mentioned earlier, should wear the symbolic ornaments such as diadem (ushnīsa), ear-ring etc. If these are not available, the preceptor may use garlands. He should have anointed his body with sandal paste and other fragrant unguents. Having attained fitness in this way, he should do fashion anantāsana at the centre of the mandala. Then pāmāvya nyāsa is to be done. Yellow-coloured parampura, lotus petals, filaments depict in various colours—all these parts are to be identified with particular mantras as mentioned in the scriptures. At the centre of the lotus, mūnti nyāsa* is to be done. (mūnti nyāsa—indicating the figure of deity to be worshipped with particular mantra.)
Then 'avāhana' is to be done. If it be said that omnipresent deity cannot be invoked even to a particular place it is not so. Mantras always bring effect the desired purpose through the union of sense and word (kāya vācaka samyoga). The real sense of a particular mantra of a deity is the deity itself. The deity is invoked through the employment of avāhana mantra which makes the deity, the which is the real sense of mantra, to animate as for the image. The presence of deity in a particular place need not be taken in its strictest sense. Each mantra bears its fruit based on the accomplishment of ritualistic process not involving any violation or discrepancy. Having formulated the particular mantras according to the mulamantra of a particular deity the preceptor should do the nyāsa of these mantras in respective places.)
Tsam śhālikavam madhye pūrve kanavannaram

dakṣinē śjānakadaghe tam saunyam vāmanām kusumkehava

paścimē condnavajjātēm ṛṣyagneyam hydayam sitam

dhūnam śīrasthānēcāyē navāyēm cādikām sitam

kūśnām tānūbhām vāyaṃgangī kalpaśrīnudraṃ
tu

With regard to the worship of Lord Śiva, five bhūma mantras and five aus avāga mantras should be worshiped at particular places. Now listen to its procedure.

Īśāna mantra - centre of the lotus - crystal colour.

Tatpuruṣa mantra - eastern direction - golden colour

Agra mantra - southern direction - black colour

Vāma mantra - northern direction - saffron colour

Sadāyati mantra - western direction - colour of moon

Hydaya mantra - south-east direction - white colour

Śivo mantra - north-east direction - smoky colour

Śīka mantra - south-west direction - white colour

Kavaṇa mantra - north-west direction - black colour.

Aśtra mantra - in all directions - as red as the red lotus kalpāgīpri.
Then vidyāśāna nyāsa should be done in the following order and process: 1) Anantaśā 2) Śūkṣma 3) Śūrvatama 4) Ekānātha 5) Ekānura 6) Trīṃūti 7) Śrīkantha and 8) Śīkhadin. Astāvidyāśānas are to be meditated as having red complexion and dressed with yellowish garments of yellowish-white colour.
With regard to Ganas who are to be identified
in Candelnana is of the colour of
fine vaicitarya. Nandim colour of padmaraga.
Mahakala green colour. Lokapalas who are to be
identified in svastikas are of followed endowed
with the colours of lotus, kunda (jasmine) flower,
moon, coral and indraniila.

Vajra, Sakthi, Danda, Khadga, Pasa,
Dhvaja, Gada, Trisula, Padma and Cakra

These are the ten weapons how to be identified
in the raa extreme row. These are to be fashioned
in the same way as lokapalas are depicted
as far as having same form and colour as lokapalas
corresponding to each direction. Having designed
each weapon according to its lineaments as explained
in the scriptures, the shadha prachetan should worship
these weapons, and during the time of initiation.
ATHA DAŚAYUDHA LĀKŚANA VIDHIH

(Then on the distinct features of ten weapons)

gaundhā

astrāṇāṁ lākṣānam dava sūcitam noditam sparśām
lākṣānam ca brāhi kālāgānacakṣāraya II

gaundhā

O, Lord, the vanquisher of the god of death! 
the characteristic formations of the ten weapons
were hinted at earlier. But the procedure of
constructing the form of each weapon in each direction
has not been vividly told. Kindly explain the procedure
of designing each weapon in each direction, providing
with all necessary details:
भगवन्

हस्तमात्राकर्तम् केतनम् दसास्त्राकर्तफः

षो भायते मध्यसितत्रस्तु त्यातीति भागत्रयम् त्रयम्

उदात्त परिभाषित्या अभावं कर्तवंद्रवध्वनिवत् द्वायमिश्च भायतस्त्यात्कालोऽर्धान् तत्परिभाषिताय)

मध्यान्तः सप्तमेव भायत: प्रवज्जितस्त्याति गत्वा तत्परिभाषितांहि

उदात्त परिभाषः कायम् लिङ्गलक्षणार्थार्थां ति

कत् तत्र तन्मध्यात्ति भाद्रम् तेऽक्ष सेवा लेखः विन्दुः

वर्जयितो यदा दायांश्च दलम् पद्मम् प्रकाशयेत

मध्ये लेखः सत्कण्याः याऽलेखः परिभाषः

सिते चालनंनां सांक्षाया कुलिशया तु यह

मध्यां पुण्या सांक्षाया विभयं गणितं लिखः

मध्यां ओऽ करितम् कण्यां पूण्य स्याजावयम् भूवः

इर्दरविश्वा व तावलो कायम् भक्तरामुनिगिर्गमि

[ Note: Translation of each of and every verse is not attempted here. Since this chapter, which stands unique in the sphere of Śivagamic corpus and for which no other passage or treatise is available for comparison. ]
and connected understanding, seems to have been vitiated with bewildering geometric informations. Its ambiguous scheming of designs thwarted every attempt to bring out the exact purpose of each verse. It is clear that this chapter is imprinted with lot of informations with regard to the designs of temple weapons—which are to be worshipped at the extreme row of a mandala. But these informations and procedures are not clear enough to be practised actually.

Abstracting from what is done there is only the classification of the chapter according to its subject matter. However, main theme of each section has been given briefly. Failure in providing a complete translation of each verse is regretted.

* * *

Verses 2-8

This section deals with the construction of the design of Vajrayudha. Dividing a rectangular mandala or drawn with a measurement of one hasta, one should construct various designs such as
damimeen, lotus, trident - Syrnga etc.

Can be: After forming these designs with the help of lines and cross-lines, in colouring of each design is to be done. Kulisa - in white colour; lotus green colour; and central portion - in yellow colour; Syrnga - in green or yellow colour. All other portions, apart from these designs are to be in grey or colour of Indra.
Satubhāgāṃ pūraksetram - 2kākam pārśvātah punah
bhāgavatam punātyajya sahiṣṭa pārśvāvadyadhyakṣam
nirgamaṃ dvijanam kriyā kṣetram grāhya satatpunah
saṭṭubhāgākṣetram kṣetram kītā kṣetram triśāḥ punah
nirvāgabhāgam snekhāḥ - tatkārā dandaṁulatāḥ

dhāgasthātra bhūvahni syāt - uṣṭam tattvamābhāgāḥ
grāhya tat-saṭṭubhāgam bhāgām bhūvahni syāt bhūvahni tadiya kṣetram
kṣetram tu madhyamam sātrām bhūvahni khandenduvat punah
ulhayaḥ pārśvāyoh kṣetra ātmaśūlāhānam nyasakramet

yāvat - tadbrahmasthānātrāgam uḥhayaḥ pārśvāyoh satam
dandaśabhāyabol saśwe tyaktvā bhāgāvadhyam taryā
dhāvenddandrastadagne syāt - taddhānām nirgamaṃ kriyā
sātrām tu madhyamagam kṣetra tasyādha ganādikā bhavet
madhyābhāge tu padmam syād - brahmabuddhakāśyātām
brahmasthānāsva madhye tu yathā syān maṭhyetz
kṛtvāvāṃ nanayadrekkhaṁ sā vyā duścādviniṣṭhayet
brahmacarī śiva kāya tasya tatpārśvadhyoṣīpi
dvayorāṣṭā śvīte raddha kṣeyā varṇena kālabhyā
laktā garbhāsya dandaśya ganādikā kāntā bhavet
lakṣāmi padam sugagam ca vaśyāyet - tatpārṇatāh
Verses: 9-20 ca

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

For Brahma rekha - white

For the lines lying on both sides of Brahma rekha - blue.

danda - red;
gandika - green.

Front portion of danda and lotus - red or yellow.

The surface of the mandala, not covered by the various designs should be in the colour of Agni.
This section deals with the design of the weapon of Yama. After drawing a rectangular mandala and reticulating it to the required number of squares, one should construct...
various designs related to the weapon Andhacandra, Vithala, padma with eight or nine petals, danda, gandika, susira, padma and other good designs are to be formed based on the scheming of squares and lines. Some colourful powder is to be sprinkled over the surface according to the procedure:

- lotus - black
- garbha - black or white
- central portion and bottom - white

The whole surface of the mandala shown, excluding the portion covered by various designs, should be in black the of colour of yama.
क्षेत्रवर्धानम् तु यत्त्व कर्तरूप लहगान पुनवस्त्र- तयत् ।
क्षेत्रवर्धानम् तु यत्त्व कर्तरूप वहयता-स्वर्वखरदहयत् ।
नवाल्ला लहगान तत्ततत्त्व वर्धानकर्तरूप मुनि पुनः ।
तस्यानुविदेः सुदीर्घं तत्त्वित्वानि वर्धानं मुनिपुनः ॥
उद्वर्तिश्वं कलिध्वंत्ता शामक्लस्ते विश्वलिपिः ।
आद्भुतक्लस्ते नवाल्लः कर्तरूप सत्त्रि तु मध्यातिः ।
तीनाके शामे कामस्तु कुंयत लेश्वरः सुधाकरस्ता ।
क्षेत्रवर्धानम्-वर्धान्त्वादिन्यम् मध्यादिक्लस्ते शामक्लिपिः ॥
वर्धानम् नवाल्लः कामकाम वर्धान्त्वादिन्यम् मध्यादि ।
क्षेत्रवर्धानम् लहगाने मुनि कर्तरूप तु एकन्त्रियोऽवर्तितः ।
धृतमात्रानांसद्ये यो स्वर्गः तु तीनानांकर्तरूपः ॥
क्षेत्रवर्धानम् परित्याग्या शामक्लस्ते मध्याति ।
ग्रामं वांट्यातादोषोऽधिर्म्या कर्तरूप सत्त्रिति मध्याति ।
सत्त्रित्वात्तत्त्वादिन्यम् तस्मादिन्यम् तदर्भ्येत् ।
क्षेत्रवर्धानम् तत्त्वीयानां सत्त्रि मध्याति ।
नवाल्लः श्रावणम् तत्त्वअत्योऽर्थम् तस्मादिन्यम् मध्याति ।
वर्धानम् तत्त्वामभेज्यो नित्यम् सवर्गानां वित्तं ।
उद्वर्तिश्वं त्यागवित्तं मुनिं या कियोऽपि वर्धानं कर्तरूपः ॥
madhye raktam tataśvadhānam madhyasakhyātāyām sitam
kṣṇagadākṣam tālāḥ kṣemat sitam rakahādāyam bāhik
stāhāh rakshādāyam raktam athavā tāslītātyām
svamī kāryam kāpiṇām tu tādūpam nirantarāyaṁ

Verses: 28-30

This section explains the procedure of constructing
the design of Khadga-śūṣaṇa, the weapon of ṛṇīlī. Dividing
the rectangular region into various parts, one should
form the following designs related to Khadga -
ardhacandra, cintām, lotus with eight or nine
petals, Śīha, and projections. Colouring process:
lotus - blue
filaments - white
gaṅgha - black
enclosing lines - white and red.
The white surface of the dot rectangular design
including the part occupied by various designs should be
in the colour of ṛṇīlī.
क्षेत्रम् द्वादशाद्धो भ्राजयम् तदगत्या त्याजयेद्वियोऽि
तत्परिस्योऽि भुनास्याम् क्ष्वा वा गद्धाग्यं भ्राजितं
न्यायान्वयार्धमानंमि तु दध्यात् तत्परिस्योऽि
थाक्ष्या-निर्गमानानामि तें तत्स्रायामि तल्लि
तद्वर्णं हथिदद्यात्- ब्रह्मचुत्त्रया परिस्योऽि
क्षेत्रमानं हथिदद्यात्- तस्यम्ब्यामि द्विगुणसम्य क्ष्णद्वहि
ब्रह्मस्य हनोपसन्धितस्तविमि क्ष्वा सुहितम् भ्रामेत् पूँ
तद्वर्णहों परिस्योऽिर्वतामिर्नस्मादेवस्याद्विक्रमां
उपासोऽदीलहाक्लमि तद्वर्णहों परिस्योऽि
क्ष्णद्वहि चान्द्रधंध्विनेन समुन्नानतुं समंदिति
ब्रह्मस्य हनोपसन्धितस्तविमि क्ष्वा सन्यस्तात्त्वात् सति
पारिव्रत्साः सकावृत्तामि तु ग्रह्या यानदद्वितियांकां
भ्रामुयां तदवध्यात् पुनर्ब्रह्मा तस्मान्त्रादिक्पणान हुँ
तस्मातपरं पुनर्ब्रह्मायमि समक्षागम यस्मि भ्राति
पुनर्ब्रह्मायां न्यायानां भण्डाद्वारमि 
ताहात् सिरस्तास्य तद्वर्णौ परिस्योऽि
लोक पुनर्भ्रामायां कायो भ्राम्यां तस्मान् चान्द्रधंध्विनां भ्राति
हुँ त्रयक्ततत्त्वं चिन्न्रस्तास्य तद्वर्णौ परिस्योऽि
तेन कुम्भक्त्वाय भृवृम्भणम् रमि चान्द्रधंध्विनां भ्राति
कुम्भक्मानं भ्रामानं तेतुतेतुवर्त-सत्तात्सधाने र्यास्त-तल्लि
कुम्भकामद्ये समयस्यादन्तरतमी दलाभस्वाते
पुरुसुल्लढ़स्यांतरस्थाति कार्तव्यामि लोकवर्त्यानि
कुम्भकामद्यं सम्योगान्तरस्याति तु ह्रासाति
लाभ्यते अद्भुतस्यामि कार्यमि क्षत्रियस्यानाकमि
अधिक पुच्छास्य योक्तीसि कार्ये यवनमि तदात्मिकमि
अन्यायोगक्रमात्कार्ये लेखाल्लिक्ते तत्यथा यति
समयोगेन कर्त्त हृद्धिकार्यमि यति शिनो
नासो लेखात् त्रयायोगिकामि तिर्यंत्रायासब्धितानि ह्याद्रहि
उत्तति किंतु शिनो पुच्छामि रेगालेक्षा विनाशायति
अन्यायान्तरस्यानं सिदोष ब्राह्मणि क्रमाति
तिर्यान्तरस्यति किंतु मद्यालेक्षा सिद्दे भ्राते
लेखायथायम् सिद्धि तदात्मि गौरविकः कृष्णा यहो भ्राते
लक्ष्मीश्चकं यत्ति यालयति कृष्णालेक्षास्ति दारहि
वारो वि वारो यदृच्छ पासं प्रेक्षा भ्रुजागमनभि
अतो यो द्रादासांगो स्त्रि क्षत्रियमृणे स्त्रि
कार्तव्यावहस्तिति पद्मामि उद्धर्यकः तदात्मे
पालायने निधिं प्रेक्षा चह्वायात्रां यस्य सांप्रदाति
Verses: 29-56 (a)

This section explains the procedure of drawing the figure of पासा - the weapon of Varuna. After drawing a rectangular mandala and dividing it into convenient number of sections, one should draw various designs related to the weapon. Ardhacandra, circular design, कुम्भ, बुच्छ, नोटि, क्षेत्री and other necessary designs should be formed according to the procedure explained.

With regard to colours -

cross-lines and central line - white
side-lines - white or yellow
गर्भ - black
अक्षिन्द - red
उदग नाख - white

The white surface of the mandala, with the exclusion of those parts mentioned above, should be in the colour of Varuna.
Kṣetram katu ca taudhām tu bhiśmahāgadvidam tapot
Kṣetra mānam bhiśmahā tadvaśravān tataḥ punah
Kṣetrasya rādhamadhistavya kāyam tanti t yathā punah
 Bhūgam bhūgam adhāssāhāpya tasya tataśrayordrayaḥ
 Tatpitam pārātastasya nāsayet yaśradantah
 Bhūgam bhūgam tyaccheṣam stambrāṃṣyordhavanu tuscūhaṃ
 Stambrāṇgam yat tadadhena taudhrādhos riṣayet tadā
adhrāśāpya punarākārayaḥ vṛttamvacchūros bhavet
Kṣetramānānām punarākārayaḥ brahmaśṭhānāt punascatam
Kṣetraḥ parāṣāyaṃ tataḥ tatra tadantāṣṭhāpya tat punah
Stambrāṃḥaṃ tāṭataḥ pārāṣṭrayor bhāṣyopapābhi
Rahatrayaṃ kramādaddayaḥ stambrāṃṣyorviṣvataḥ tattataḥ
Tasmāda ṛṇaṃṣyāḥ-sūtraṃ pithāntam yāvadāgamam
Pūrvarāmpegena tāt kāyam tasmīn vapi śīkhādūrayaṃ
Purāṇāṃ stambrāṃsaḥ kṣajam kāyam stambrāṃḥaṃ māmataḥ
Aharoyarni pārāṣāyaṃśu taudhāṃ vā ḥ e hī l o bhavet

The procedure of drawing the design of chakra, the weapon of Vayu, is explained in this section. Having reticulated the rectangular design according to its convenient order mentioned, one should construct various parts such as pedestal (ardhacandra), lotus, stambha, urita, uras, susha etc.

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

- lotus - green colour.
- stambha - green colour.

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

The whole surface of the mandala, leaving out the space covered by the various designs, should be in the colour of Vayu.
64(6) - 72 (a)

क्षेत्रम् कुत्रा कतुर्द्वा तु पुनर्भागान्वयम् कहिः II
वर्जयीत् तु तन्मानम् पुरवारत् हःहाते नयेत् I
कतुर्द्वा लहव्या तप्तस्वत् क्षेत्राद्वम् तदाधात्रिविध्याः II
मध्याभक्षायम् ग्राह्याः फृष्टाभक्षाये तु गंडिकाः II
धार्मिकाः हृद्धो गृही तस्य जवाये मन्त्यते II
ग्राह्याः मध्याभक्षायम् पुनर्भागान्वयम् सुवर्णतयेत् II
लिङ्गाद्वये मध्याभक्षायम् तु तद्धीयों सण्वीर्योऽति II
प्रभु मध्या ग्राह्याः प्राणियोऽति सया शर्मकारसि II
तदांत्यं गंडिकाः यात् सुवर्णतयेत् तद्भवणम् लयः II
क्षेत्रम् तन्मानम् तद्भवणम् तु प्राणियोऽति शर्मकाः II
क्षेत्रम् कुत्रा मध्याभक्षायम् ग्राह्याः सता नाति इत्यवः शर्मकाः II
क्षेत्रम् कुत्रा मध्याभक्षायम् ग्राह्याः सता नाति इत्यवः शर्मकाः II
क्षेत्रम् कुत्रा मध्याभक्षायम् ग्राह्याः सता नाति इत्यवः शर्मकाः II
Verses: 69(c)-72(a)

These verses set forth the scheme for constructing the design of gada – the weapon of Kubhera.

Having divided the rectangular mandala into various sections as ordained in the scripture, one should construct its designs such as gandika, bent form like a bow, artha candra, shiras, padma and other parts related to a mace. The coloring scheme:

- Central lines – yellow, red or white.
- Lines bordering on both sides of central line – red or white.
- Gandika – green.
- Garbha – yellow.

The remaining space should be in the color of Kubhera, the Lord of Yaaras.
ksaham karva caturdha tu tyaktva bhagadgacant samvatsrati
karvam sustram tatpajadat
vidho yo nyo j bi tasyante durlaghadat-tahanamat-tada
tatpajadat tat-labhaganta sthapyat sustram dhareta tatha
ubhayah parisvaych karvam parshva-syagadwaryam sru
tamuladhyavacchhingantu yuktre bhagadgacyena tu
vastayet tamanavantam tasya syagadwaryam sitam
ekakam sam nyasadreyham tathata-tat-parisvayordwaych
madhyesa syagami dhavet tatha tirsagbhagatdha yojanat
dradhyamapi ca parisvakhyam brahmastranam punanayet
sutrast tadbhritya yogena tannulagnam yathaa tatha
vedika madhyasa vyagaya kalpayet- gohamsamnatah

dandasyam tasya mule tu tri-sutram kata laganam

dandasyadho naget sutram triga-tat-parisvaydrodwaych
bhagam bhagam puna dadyat- tannamam tadasheh paunah

tannulagnan-nayedvedhka kuryadwattahapratam
madhye lekhya sita kalya tatha lekhya-dvayam dvaych

tat-parisvayor-dhavet kasyam kalya ya vedika jra

tanmadhye kamalam sretram catubhaga vikalpitam
sretram va kshna lekham va yathasano tatha dhavet
These verses explain the process of making
the design of Rudra - the weapon of Śaśāna.
Having divided the rectangular mandala into various
parts according to the scheme set forth here, one
should draw various designs like karma, vitta,
śāntas (three), vedikā, danda, phala etc.

**Colouring Process:**

- **Central Line** - white.
- Lines lying on the sides of central line - black.
  
  - vedikā - red.
  - lotus - white.

The remaining surface should be in the colour of
Śaśāna.
Verse: 82(4)-85ca

This section deals with the construction of lotus-design in a place between east and north-east. Having divided the rectangular mandala into various parts, lotus design is to be drawn in a manner explained before (i.e. in mandala-viśe). Lotus should be with eight petals. Colouring process is as follows:

- Petals - White
- Base color - Yellow, or red.
- Lower section of the filaments - Red
- Middle section of the filaments - White
- Upper section of the filaments - Yellow
- Remaining surface in the colour of Brahma.
Verses: 85(b) - 89(a)

These verses set forth the rules for designing the figure of Cakra - the weapon of Viṣṇu. This should be constructed in a place between south-west and west. As before, after having divided the rectangular mandala into various sections, one should draw the various parts related Cakra-design such as vitta, nābhī, nemī, etc. Colouring scheme:

nemī - red; nābhī - white

nemī - black; nābhī - like atasi flower

Remaining surface should be in the colour of Viṣṇu.
89(c) - 90(a)

Vajra, dhuja, and cakra

gada and padma, the rectangular designs should be with a measurement of one kasta; for sakti, danda, khadga and sula, the rectangular designs should be with a measurement of half half-kasta. These designs of weapons are to be formed in their respective nine directions.

The preceptor should proceed to do the ritualistic activities concerned with diksa, only after worshipping these weapons with due diligence and devotion.

This is the chapter on the distinctive features of ten weapons. The ninth of the kriyapada of the Kiranagama mahatantara.
Gauda:-

Dikṣā samitā deve prastā vistarato na ma
saṃādhi-suddhi samyuktā tāṁ samāsātsata veda

Gauda:-

O Lord, it was pointed out earlier about śrīśākha initiation. But it has not been explained with details. Now kindly tell me about that kind of initiation which is associated with the purification of all kinds of adhivas in a succinct way.

Bhagavān-

śambujā mandalam pāscat- vahniṣṭhasyāpi tarnamān

era nītra tu tāṁ aṣṭīṁ. bhāyasthāṁ prasayet-purā

śrānamā yāśena santādyā satvamān śāvikābhasā

śāvikā śrāvīcaḥ śrāvīcah kuaikkaśatāma punah

The Lord said:

Having worshipped the Lord seated in a specific mandala
and ṣat in the sacrificial fire and having pleased him with
all kinds of offerings, the preceptor should lead the disciples
who, standing outside the sacrificial hall, should enter the
interior of yajāśala and should sprinkle aṅghya-water over them.

Having touched the disciples (pāṭus) with śrāma, reciting
aṅghya-water, reciting the same mantra (ṣaḥṣaṁ), the preceptor should touch them with kusa
and kāśa accompanied by paṇca-brahma mantras.
Having entered into the yāgasāla, the preceptor should make them to occupy the seat placed on his right side and the right side of the mandala. This mandala may be drawn with a circular or square design, its extent being equal to one hasta. Having done the process of nyāsa on the seat with pañca-brahma-mantro, the preceptor should point out to the disciples, the Supreme Lord who exists as the ultimate cause. There he should teach them brahma mantras and aṅga mantras. The preceptor should ideate his right hand to be the divine hand of Śiva by smearing the sandal paste on his right palm with the left-hand accipient, and doing the nyāsa of brahma mantras aṅga mantras, vidya deha and mula mantra.
contemplating his right hand as the hand of Siva as explained before, he should place it on the head of the disciple 306
reciting the prasada mantra unto the place of handa in the case of sapeka đaika and reciting unto the place of hada in the case nirapeka dika. If the initiation is to be done for samayi, subsequently the preacher should contemplate his hand as that of Rudra; in the case of prthaka also initiation in to be decided whether it belongs to sapeka or nirapeka.
tathaiv sadhakacaya jneyu taramamontithah
simhastottarekale bhavedhamsidikam udatam
pascaaddine dine kuyat idamva yathoditam
kartaanyaastaya vastraana netrabandha hida subha
pattra citra dukulam va netramantana bandhayet
navam karpasakam vastraam tadvarahni syasadhanam

In the same way, as explained in the Sivagamic text, sadhava
and acarya are to be considered (on the basis sapastra and
nirastra). Contiguous to the act of initiating Sivahasta,
various observances such as kshema udatas are to be performed.
These activities are to be attended to on the next or the following
day according to the scriptural injunctions. On the completion of
these as rituals, the should conceal the disciple's eyes by
tying up a fine cloth around his head with Rudaya mantra.
The garment to be used for concealing the eyes may even be a silver cloth. Netrabandha is to be done
with netra mantra. If not in this manner, a fresh cloth
made of cotton can also be used with rama mantra. But
this process of netrabandha is not advisable.
Having concealed the disciple's eyes, the preceptor should lead him to the western entrance and enter into the sacrificial hall. The disciple, being north-faced, should throw a flower (given to him by the preceptor) on the mandala. The name of linga (designed in the mandala) is to be taken as the name of initiation (āśrama nāma) with regard to that particular disciple. Then he leading the disciple to the fire-pit and making him to occupy the seat by his right side and after doing specific nyāsas, the preceptor should place a bundle of daulha so that one end of the bundle is held by the disciple and the other end of it lies between his shanks and thigh. Then he should proceed to do poma for the purpose of bestowing grace on him.
The removal of bonds through initiation is to be done in the order of dīya, katiya, etc.; it should not be done in the reverse order. The preceptor, absorbing himself into the pure mental disposition, should contemplatively make the initiate disciple to take birth in Kaśāyinidhi Bhuumā. The preceptor should invoke Vāgīśvarī (and Vāgīśvara) reciting Hṛdaya mantra appended with dathe case for the purpose of agrākārīya. Then he should do libations two times making use of sandal-paste, flowers etc. Then gently striking the disciple with ataṃ mantra, the preceptor should grab the disciple’s soul with Hṛdaya mantra and through these other processes. He should make the soul to be disentangled from its physical bonds and to shine forth with all its inherent independence. Then hearing the soul

diūjā pravimāto yākā nā vyātrināt karoga
śuddhākhañchhātisatyaśya kālaudrani nīdāpayat
hṛdayena cāturītyantam tato vāgīśvarīṃ nyaset
āhūticāyamātāpi gandhāma puṣṭādi samiyatam
ātalāsīyam śivāstīna tādyā tadgrāhanam hṛda
kṣirā grahyādivadrānam puṃstattvāmiha samśītām
Honouring the soul with hydya mantra, and grasping it with samhāra mudra, lifting and leading it into his own hydya. The precepter should unite the soul with Ārya seated in the sphere of anvādānta through the specific articulation of mūla-prāśāda-mantra. Then, as explained before, he should worship Vāgīśvarī and Vāgīśvara. He should proceed to do the consecratory rituals, concerned with śūnyās like garbha-adhāna etc. Garbha-adhāna is to be done with sadyogyāti mantra; janana is to be performed with guhyā mantra; he should...
purify the soul by leading it to the states of kșaya kșaya, kșaya and the adhikāra respectively, with agnīya mantra, talpuruṣa mantra and Īśāna mantra. The preceptor should do homas in this manner. By doing libations 100 times, purification of talpuruṣa is to be accomplished with Śiva mantra. Then, for the purification of bhūvanas pertaining to rīvṛti kala, the preceptor should do 10 homas. You can cut the thread at a place where a knot.

Then the preceptor should cut the knot of the thread (a rope which represents rīvṛti kala) with karaca mantra and āstra mantra; thereby effecting the removal of bonds of the soul concerned with rīvṛti kala. Then offering pūrṇākuti into śuraṇi with Śiva mantras, he should elevate the soul with kṛdiya mantra. Then the soul is to be contemplatively taken from his own kṛdiya and to be united with Śiva (in duṣṭadhānta) with reciting kṛdiya mantra as before.
Then the preceptor should lead the soul from कालाग्री कृत्वा to Naraka भ्रवणा in due order (as mentioned in the भ्रवणा पाताल), therefrom to दक्षिणे seven भ्रवणा and वर्तमाने तीने to भुलोका. He should purify the soul by contemplating as though it has got involved in the process of transmigration. For the purification of its embodiment in the group of inanimate things, then in the group of reptiles like serpents, then, in the group of flying creatures, in the group of animals, and finally in the group of other inferior souls beings, homas are to be offered with the accompaniment of अग्निमान्त्राः in the reverse order (i.e. from अग्नि मान्त्रिक to हृदया मान्त्र). The limbs of the disciple, like knee, etc. are to be purified through sprinkling.
Faggots to be used for homas should have been got from the trees, suitable for sacrifices. Vedic mantras to be employed are 'hamsayogam', 'guñimmimam' etc. Then the preceptor should offer homas for the purification of the soul's embodiment in the group of mixed castes and in the group of other four castes beginning from Súdra etc. These homas are to be done with 15 brahma mantras (from sadyojata to śírṇa).
For the purification of Vedic samiskaras, oblations are to be offered. The precept is to offer homa thomas for the sake of following samiskaras: pumsavana, simantam, jatakarma, namakarana. For the sake of each sacrament, one ahuti is to be offered with vama, agnita, kurma and esa mantras; for the sake of nishkramana, one ahuti with hydaya; for the sake of annaprasana, one ahuti with sro mantra. For the sake of cūda sacrament, one ahuti with the mantra 'rudrāni...'; and for vatabandha, one ahuti with the mantra 'sambhūri...'. 
for the sake of upanayana, which includes in itself mekhala, ajina, danda, ayuskrtya, four áhūtis are to be offered with four brahma mantras; for the sake of kaustika, dārinki, khaumya, bhautika and yautika, five áhūtis are to be offered with five brahma mantras and 7 tris (samit) for each samiskara. All these are to be purified in due order according to the scriptural declarations. For the sake of gédha godāra, three áhūtis are to be offered with khadga mantra.
Having framed a figure of deer with daubings to represent impersonate his disciple's consort, the preceptor should then write it with his soul reciting Hridaya mantra. Hon for the purification of other Vedic sacrificial ceremonies like pākayajña, kaurvyajña and somajña, three āhūtis are to offered with Hridaya mantra; for the sake of ceremonies like aṣṭaka, pānava, śrāvyanija, caiti and āśraya, six āhūtis are to be offered, for the sake of ceremonies like aṭhāyā, āghāthā, dārśa, puraṇa, amāvasya, cāturmāsa, parasandha and saunraman, twenty-five āhūtis are to offered with Hridaya mantra; for the sake of other ceremonies
like agnistoma, apanukta, rothashika, phala,
vijapeya, atraha and apanyakam, fifty hymns
are to be offered with hydaha mantra. For its sake other
innumerable vedic sacrifices, 100 abhishekas
are to be offered.
So begin with, for the sake of kiranjaya-pada sacrifice, the precepteur should do homa in the direction of east with 8 gahya mantra. The supreme deity is to be conceived of as having golden figure endowed with the following and lineaments: golden hands, golden arms, golden moustache, golden eyes, golden nose, golden heart, golden teeth. For the sake of each limb, 100 homas are to be offered. Then the precepteur should offer 100 āhuti with śuamala mantra for the sake of vedic sacrifices ending with aśvamedha. After the performance of āhuti for the sake of somasamsthitā...
the disciple should take bath and drink the consecrated water (which represents ṛṣayātana). Then the preceptor should lead the soul to the stage of vānaprastha, and for the purification of this stage eight āhūtis are to be offered with ḫadaya mantra. Contiguously, the preceptor should contemplatively take the soul to the state of yatīsārama and for the purification of this state he should offer 16 sixteen āhūtis with ḫadaya mantra. Finally, for the sake of purification of antyeyāti, he should offer thirty-two homas with ḫadaya mantra. Then the preceptor should cut asunder the soul's bonds existing out of karma and maya by cutting its root with āśrama mantra. (Having done pūrṇāhuti as said before) the preceptor should lead the soul to the bhūvanas where existing above bhūloka.

* In 13th further explanation is to be made of homas for the āśrama.
From bhūloka, he should lead the soul to bhuvan-loka, suru-loka, mahā-loka, jānapado-loka, tapa-loka, and satya-loka. Then, he should take the soul to the worlds of Brahma, Viṣṇu, and Ṣiva. Then, with astra- mantra, the preceptor should lead the soul to the worlds belonging to Ṣataavudras. For the sake of purification of the soul's entanglement in these bhuvanas, homas are to be offered. By doing so, the purification of bhuvana combined with that of tattva is accomplished by the preceptor.
The preceptor should then lead the soul to the bhuvanas existing in other talatas—bhuvanas like Hātaka, Vāma, Jyesṭha, Aṅgūṣṭha—i group of bhuvanas like Aṅgūṣṭha etc., Ucchīṣṭa, Vāma, Gahana, Ananta, Dharma, Sakti, Kalas, and Brahma mantras. On Śiva talata, the soul gets absorbed. For its purity, the soul offers a complete reverence from bonds. For the purification of bhuvanas, the preceptor should offer asūltis as explained before.
The purification of tattva can be brought about even through a concise way as explained in the Agamic texts. Having done all these activities for the sake of purification of tattva and phuvana, the preceptor should cut asunder the tuft of the disciple. Tuft represents the power of obscuration and it is to be cut off with scissors. Looming the tuft by about 8 angulas, the remaining portion of the tuft is to be seen cut off. The severed tuft should be 12 angulas of width. The kartari should be 8 angulas in length and 2 angulas in breadth and it should be purified by sprinkling ghee on it. The preceptor, taking the purified scissors, should cut off the tuft and keep it aside for the sake of homa.
After filling up the caddie with ghee, the preceptor should place the severed tuft on the tip of svira. Purifying the tuft with proper mantras and prostrating, the preceptor should offer it into the fire pit along with pāṇiṇākuti. Thus, initiation which is based on the purification of thirty-six lattras gets consummated.
There is another kind of performance (initiation), which is to be done through the purification of nine tattvas from prakṛti to śiva. For the sake of this kind of purification nine ahūtis are to be offered with mūlamāntra. Then for the sake of purification of gāndhāra, janana, māṇya, adhikāra, bhoga, laya, and the primal obscuring factor (mala) nine ahūtis are to be offered with bhūdāya mantra and 100 hema of śiva mantra. All other activities are to be done as explained before and this kind of performance is known as navā-tattva-stirāka. The recipient should offer hema five or three
limes with Śiva, Sadasiva and Śiva mantras respectively. Having done the purification of
yanana and laya simultaneously with one āhuti
the preceptor should offer homas for the purification
of other items as told earlier. If not in this manner,
the preceptor should offer homas for the purification
of three letters—Śiva, Sadasiva and Śanta. Having
completed yāga in this manner, the preceptor
should do homas 100 times, according to the
procedure explained earlier.
Now I proceed to tell you about another kind of dikṣā based on the purification of Śiva-tattva. The preceptor should arrange the mantras in the following pattern: pranava, Śivamantra, disciple’s name, Śivamantra. Combining these into a single form, he should proceed to do homas. Being free from the bonds of three kinds of māya, the preceptor should offer homas 1000 times for the sake of purification of janana etc. Combining the three tattvas (Īśa, sadāśiva and santa) into one tattva, the preceptor should offer pūrnāhuti. This kind of purification is known as Śiva-tattva dikṣā.
Initiation can be done in another way also. The preceptor should do his purification of tattva (jñāna satki) in the reverse order. Mahākāyana, Panča-bhrama-mantras and kala mantras—all these are to be purified through offerings of homas. The preceptor should always bless his disciples by executing all these activities with all perseverance. Having performed initiation according to the standard of spiritual maturation of the disciple, the preceptor should instruct them certain modes of specific conduct. He should advise:

"Do not defame the Lord who is the ultimate cause of existence; do not blame the scriptures revealed by Him; do not blame your preceptor or your senior initiates (sadhakas); do not traverse the reflected image of Siva linga. Siva linga.

"This is the chapter on initiation, the tenth of the Kriyāpāda of the Kīranāgama mahatantara."
ATHA CANDAYAGA PATALAH

(Comm. the chapter on Candayaga)

Garuda:

Candayaga satvayada rucito nodito maha!

Buhi vistaratasamya - mandalam jagame ca

Garuda:

Candayaga was mentioned earlier. But its ritualistic aspects have not been satisfactorily told so far. O, Lord, kindly explain to me the mandala pertaining to Candayagana, mode of worship, mantra etc. with all details.
Bhagavan -

catunātaṁ parant parāṁ tārāṁ tāparaṁ kalpayat punah 1
ekaikam santiyajjālām samām tasya tatpārīvavāyoyah 2
lena mānena tatsuham samam kutyā vivadayet 3
andhacandra-kuram śaktim - ekadārāmī gamaśriyam 4
kasyānte kamalām līkhya pūrvasat-sitavānṣakam 5

The Lord said:

For Candayāga, a rectangular mandala with a
measurement of four hastas should be drawn. It should
be divided into ten equal parts. Leaving out one
part on either side of the central portion, one
should adjust the length of the thread to be
equal to the reduced portion of the mandala. Then
by revolving the thread in a particular manner he
should construct a design of demi-moon (andhacandra).
This type of mandala is known to be propitious one.
Andhacandra mandala furnished with one entrance
is agreeable to Lord Candeswara. At the Centre
of the mandala lotus-design or to be should be
for constructed in white colour adopting the procedure
explained earlier.
Worship of Candesa is to be done using with the first syllable of his name, which itself is mudalamata as far as this kind of worship is concerned. Ariga mantras are to be formulated adding bindu to the first syllable. Hydaya mantra and other ariga mantras are formulated with the addition of long vowels. Astra mantra is to be formulated with by adding visarga. After formulating the mantras in this way, the priest should do necessary nyasa on the inner surface of the mandala. Astra mantra is to be worshipped around the petals. Ariga mantras are to be identified in the intermediate directions.
Having worshipped with khyāya mantra and his nāma mantra, the preceptor should please Candeśvara who is holding a hatchet (ṭanika) in his hand by offering Somas for 1000 or 100 times. For libations he should use the ghee which has been left over after Śūrāyāga (śūrāyāgasa). Collecting all the materials (including food) offered to him, he should throw them into a deep pond. He who wants to accomplish the greatest effects should never have an intention to make use of or eat those materials offered to Candeśvara. Then the preceptor should bathe his disciple with 100 kalanakas (snāpanas); or he himself may take the ceremonial bath (cakrīṣara) using with those kalanakas. Aged person should not be feasted with consecrated kalaka-water. Kalaka-water should not be used in two different ways (i.e. simultaneously, for the disciple and for himself).
The disciple should offer (as far) presents (as fees) for his sake to the preceptors; according to his status or capacity he may offer cows. There are so many valuable things that may be offered to him - such as villages, towns etc. with all vigour and devotion he should offer these presents for the sake of preceptors. Such kind of presents will yield great benefit. Happiness and grace will be bestowed on the whole country and land. One should never have an intention to take back those which have been presented to the preceptors. Linga etc. temples etc. may be installed for the sake of preceptors by those who want to attain release at the time of their dissolution.
Atha Guruvāga Patalah

(Then the chapter on guru-yāga)

Gauḍaḥ

guruṣastraya deva śucito naddārasphutam ∥
yah kim yamin prakāstavyo rada savami yathārthataḥ ∥

Gauḍa

O, Lord, guru-yāga was hinted at earlier by you. But it has not been detailed vividly. For what purpose and by whom and under what circumstances guru-yāga has to be performed? Kindly explain to me about all these as explained expounded in the Scriptures.
Lord said:

In order to bring about great accomplishments and in order to be initiated into particular mantras on auspicious days like full-moon day etc., and to have a vision of the chosen deity, one should approach his preceptor very often (and offer adoration). For the purpose of the guru-yoga, a lotus-design is to be drawn, coloured with white powder; its extent being 2 hastas or 1 hasta; it should be adorned with parivaarp and eight petals. The preceptor is to be worshipped at the centre of the design.
The aspirant should construct yogapitha as explained before, for his preceptor. On the yogapitha, the divine figure (mûti) is to be identified through the process of nyása with the accompaniment of mantras variegated with the fourth case. As declared before, the aspirant, having done sakalikañcana, should invoke Lord Siva and transmit the power of ariga nyása mantras on the pitha. He should worship his supreme preceptor with necessary paraphernalia like gandha, puṣpa etc. reciting hridaya mantra. This kind of ṣāga pertaining to the preceptor is to be performed according to its scriptural injunctions. Having worshipped his preceptor with eight-flowers belonging to Siva, he should also offer fomas into the fire-pit designed for this purpose.
In the same way as Lord Śiva is meditated upon so also the preceptor is to be meditated upon by the aspirant. Having meditated upon in this manner, he should repeatedly salute him. He should declare in his presence: "I have given myself wholly unto you." Through the grace of his preceptor he can attain the supreme ideation of Śivachāndikāvāna. "This yāga performed by me ye has been completed. O Śiva, now may I be pardoned for my violatios." Supplicating in this manner he should crave for his grace. This yāga becomes essential one since it is by his grace only that the aspirant achieves both enjoyments and final release. Therefore guru-yāga has been declared through the Agamic Scriptures by Lord Śiva Himself.

Guru-yāga is to be performed at the completion of a sacrifice; and astrayāga is to be performed before the commencement of the sacrifice.

Worship of Śiva is not to be done by the preceptor, without doing astrayāga.
ATHA ASTRAYĀGAVIDHIH

(From the chapter on astra-yāga.)

Gaṇudah,

yāgo yojānasya yāgādaṇau cedito nodūtabhayaḥ

tasya yāgani kuranti dhyāna-mudrā-mantrādikam radaḥ

Gaṇude:

O, Lord! The yāga named astrayāga was made

known earlier. But it has not been clearly explained vividly.

Kindly explain to me about the yāga in which astras

are worshipped, mandalas, dhyāna, mudra, and mantra etc.
The Lord said:

To begin with, a mandala named Taṁka is to be drawn with a particular measurement. The mandala may be 3 hastas or 5 hastas or 1 hasta in length, having a lotus design at its centre. Having drawn a square on an even ground, the practitioner should divide it into four equal parts. By means of the process of shortening and increasing of the parts one by one, first a design, in the form of crescent, is to be made. Then increasing three parts and decreasing one part on
either sides of ardhacandra and by revoluting the
thread a mandala can be designed in the form of
tanka. An entrance should be marked in a
splendid manner on the southern side of the mandala.
Set the preceptor design the entrance of the mandala in such a way
as to appear with the lustre of uatuśya (lapis lazuli). A part of the mandala is to be coloured with
black-powder. The central portion of the mandala
(known as aśya) is to be adorned with red-coloured
leaves associated with red-coloured leaves. Other
portions like pericarp etc. are to be formed with
black-powder. Having constructed a design of the pattern,
the preceptor should ideate a proper pedestal
and offer it to the deity with Asthamantra.
To impersonate the presiding deity astra mantra is to be employed. All other activities also are to be carried out with the same mantra. After completing the preliminary activities, the preceptor should be honored the great astra with activities like invocation etc., by employing the pertinent and supreme seed letter 'Aum'. Variegating this letter by combining with other vowels, four anga mantras are to be formed; astra mantra is to be with visarga; and netra mantra is to be with hindu. The preliminary functions like avahana etc. are to be done with mantra ending in 'hum phat'. Arigas are to be worshipped in the four corners and astra is to be worshipped in all directions around the mandala. While astra is to be worshipped at the centre of the mandala, other weapons are to be worshipped outside the portion of lotus design with their own pertinent mantras.
The weapons to be worshipped (outside the lotus-design) are vajra, sakila, danda, khadga, pasa, dwaja, gada, trisula, padma and cakra. These are to be worshipped in the order of mention with necessary paraphernalia like sandal-paste, flowers, incense and lights. Then appropriate mudras are to be displayed.

Now, listen to the mode of displaying each mudra. Join both the hands together backwards, spread the thumbs over the little finger and the ring finger; stretch out the middle finger on the back of the forefinger. The mudra formed in this way is known as khadga, which is capable of attracting the removal of all hindrances.
Joining the little finger and thumb and placing the wrists obliquely, join both hands together. By stretching out other three fingers of the both hands (their tips lying in opposite direction), vajra mudra is formed. This mudra is capable of effecting bondage to the obstructing evil powers.

Join both the hands together so that the tips of the fingers touch each other. Stretch out the two thumbs equally and bend down the little fingers into the palms. This mudra formed in this manner is known as sakti mudra. This is efficacious in bringing about pleasantness.
Project the right hand, clenching the fists. Then raise up the fore-finger bending other fingers slightly. This is known as danda mudra capable of effecting control. Join both the hands in such a way that their fingers cling together alternately mutually. Then raise up or keep as exact the two middle fingers. Other fingers are to be held united with each other. The mudra formed in this manner is known as khadga mudra, entitled the supreme and excellent. This mudra is capable of bringing about cessation of the destruction of bonds.
Joining the thumb and four fingers 2 and holding the fingers so as to cling to each other, stretch out both the hands. This is known as pāśa mudra. capable of bringing about entanglement to the evil forces. Stretch out the right hand horizontally, hold it bottom with the left hand and wave the fingers of the right hand. This sort of gesticulation is known as dhvaja mudra, capable of effecting movement or w stickiness.

Clenching the fist, lift up the right hand; make it to fall down obliquely and join the left hand with the right fist. This is known as gada mudra, capable of bringing about the downfall of evil forces.
Closely joining the two hands, bend and make the little fingers to touch their own bottom, so also hold the two thumbs bent downwards. Stretch out other three fingers. This gesture is known as *śūla mudra* capable of destroying malignant look and insidiousness. About *padma mudra*, it was told earlier. By revolving the hand (*i.e.* stretched out palm) *cakra mudra* can be displayed. Thus having gesticulated all these
muchas and having finished the activities of japa, the aspirant should offer lomas 5 oc or 100 times. The presiding deity of these astras is to be contemplated as having the following characteristics: being always in a dancing posture; associated with loud noise; having terrible large tusks; and a face with dreadful eyes; holding a luminous bluish stalk. By contemplating on the figure of such lineaments, the sadhaka can bring about the removal of all kinds of impediments in the same manner as it gets effected through ceremonial bath (abhiseka) and gana-yoga.

(This is the chapter on astra-yoga, the Thirteenth of the Kriyapada of the Kriyanagama mahatamtra.)
Atha Ganayāga-vidhiḥ

(Then the chapter on gana-yāga)

Ganaṣṭha

yāga...yam pramathakasya Śucito neditassphuṭam!
tasya mudrāyudhadyānaś āyantrāṃśca bruhi me Hara

Ganaśa

O, Lord! The yāga pertaining to the Lord of
the group of pramālhas (a class of supreme beings
attending on Śiva) was hinted at earlier; but it was
not told vividly. Lord Hara! Kindly explain to me
about mudra, āyuśha, dhāyāna and mantha
belonging to Ganesāvāra.
The Lord said:

One should worship Lord Ganeśvara (whose face shines forth with an elephant-lust) in a particular mandala adorned with eight-petalled lotus. Having drawn a square design exquisitely, the worshipper should leave out half of its area outside. In the left-out portion, he should conceive of the lustre of Ganeśvara. The Lord's face can be formed by revolving the flour-soaked thread with a few parts of particular gom-given lotus occupying three parts of the central region. An entrance is to be marked along the eastern line above this region covered by the entrance, a lotus design is to be drawn. The whole area of the mandala should be coloured with white powder. As before, a pedestal is to be erected on the lotus design with a daya mantra. Ganeśvara is to be worshipped with his particular mantra & his syllables are formed in his name and activities like virahana etc. are to be done with variations of this mantra.
The mantra is to be differentiated with long vowels ("
") and "Aṣṭāṅga-sūtra" which form the basis for all the words.

Four anāga: mantras are formed with addition of new long vowels and astra mantra is formed with visarga. As usual, anāgas are to be worshipped in the four intermediate directions and astra is to be worshipped around all directions.

As the primal offering, ladus or ladus and other things such as fruits etc. are to be used as offerings (naivedya). Having worshipped according to his ability with ardent devotion, and the aspirant should gesture mudra pertaining to him and engage himself in japa. To consummate the yāga, he should offer cow-milk as naivedya. With regard to mudra, now listen to the mode of displaying the particular gesture.
Citi śūmat- Kīraṇākhye mahātantra kriyāpāde

ganayāgavidhiṣatundākah padaθah

Slightly, bending the middle finger, place the ring-finger on its base. Holding the fore-finger before these two keep erect the middle-finger. Then join the thumb with them.

Mudra formed in this way belongs to Ganesvara. Dhyāna of Ganesvara is as follows: Having a curved, four face of elephant shining forth with single tusk; endowed with four hands; seated in kīrātaka; holding fire, laddu, carana mudra and abhaya mudra in four hands; who readily grants all desired end. He is to be worshipped in this way by a person who has been consecrated with abhisheka or by a preceptor or by other duly initiated persons.

(This is the chapter on gana-yāga, the fourteenth of the kriyāpāda of the Kīraṇāgama mahātantra.)
ATHA ABHISEKA VIDHIH

(Here the chapter on the rules pertaining to ceremonial bath)

Gaundah

abhisekastraya prakte delikasya katham sa ca
sadhakasya tatha bhūhi seka mantarpanam yathā u

Gaundah

O, Lord! Abhiseka was indicated by you earlier. How is one to proceed to do the ceremonial bath with regard to the preceptor or sadhaka (initiate)?: Kindly expound this performance and the mantras pertaining thereto.
The Lord said:

Akhiraka is to be done only according to the injunctions set forth in the Supreme Scriptures known as Samhitas. It should not be done in accordance to other scriptural injunctions. These Samhitas consist of four well-informed sections like jñāna-pada etc. In a place which is embellished with auspicious characteristics, one should place a pedestal which is about 10 hastas in length or a circular plitha of 2 or 1 hasta. The height of plitha is to be about 8 angulas. After placing the pedestal and levelling it, the preceptor should make the aspirant to sit on it.
The holy water meant for abhiseka is to be taken in 8 earthen vessels (kalasas). The preceptor should abandon his sense of his natural physical constitution and assume a divine body by chanting the nyasa of 36 kala-mantras, Siva mantra, Sakti mantra, atiga mantras, brahma mantras, etc. are deemed to be supreme and predominant among the groups of mantras. These mantras and other mantras pertaining to ganas and lokapalas are to be employed during the course of abhiseka-process in the reverse order. If only one kala is to be used, all these mantras are to be transmitted to the water contained in the kala accompanied with the recitation of Siva mantra and with the reverberating sound of couch-sha the preceptor should proceed to do abhiseka.
Then, again having made him to occupy the seat imputed with the powers of mantras and placed on the right side of the abhiseka-kijita, the preceptor should bless him by giving him the following: a usnisë, chahå, cåma, caamå, kautå, gjåk, gandha, bhåsåkå, kuås, caamå, kautå, sûtå, yogapätta, ajo sûtå, sàmhitås (sculptures) and all other things necessary for the preceptorship. Leading him near the Lord (Mandalesvara), the preceptor should make him offer salutations.
Then the preceptor should worship the Lord and proceed to do aprākāya ritiśiṁa. Siva mantra 108 times. He should do these rituals with his hand purified through Śivaṇṇī (and Śivaṇṇī, the contemplation of Śivahasta) and placing five anīga mantras from one finger to the thumb to the little finger. Then he should teach the behaviour and conduct belonging to the preceptorship in the following: "Hereafter activities like discussing and commenting on the Scriptures."
"Henceforth, activities like discoursing and commenting on the scriptures, initiation etc. may be undertaken by you. You should give initiation only after knowing the true nature of your disciple. Daily you should do the worship of Śiva, recitation of Śiva mūla mantra and agnikārya at least to a small extent." Having instructed in this manner, the preceptor should bless him by offering argha, arṣa, and flowers to him with the accompaniment of pranava. Knowing the amśa of the disciple, whether it is pure one or mixed one, the preceptor should instruct on a suitable mantra. On the occurrence of eclipse and such other days, the preceptor should not indulge in such overt activities.
(If initiation is for a śādhaka) the preceptor should teach the behaviour and mode of conduct belonging to śādhaka group. "You should not defame (by your conduct) lord Bhairava, Candisā, Mandala and Sāra. You should not abuse these ganas (āruvana devatas), Brahmīns, Sages who are endowed with rare asceticism, controlled their senses and passions and the preceptor."

Having been instructed in this manner, the śādhaka should lead his life by observing to these conduct and disciplines. Θ
pālamanā mantraśiddhissyaṃ tena kṣuyat- parpālanam
proktoṣ yamahisaketastu dhujānām nṛpathe punah
sāvabhāṣyāttham striyāṁ vāṣṭha purohitā nirvartane
savaśampanaḥ pradaśśīrādak kiṃtyugyādhi vadhanaḥ
śānti- prasūkaraḥ proktasenseṣa yam vijnānasamah
gauṭyāgaḥ śāvā kātyas- stīraḥ saṃbhāga dāyakah

(citi riśmat- kiranākṣheye mahātante kriyāpāde
abhisekavidihi paricadaśaḥ patake)

By strictly adhering to the rules and conduct, one can achieve the desired effect of incantation of mantra. Therefore a śādākha should, by all means, observe the ordained rules. This kind of abhisēka may be done even to the brahmans and kings; may be done to women for the sake of bringing about blessed life and all-auspiciousness; this may be done in order to avert all the evil effects brought by the position of planets. This kind of abhisēka is productive of all kinds of wealth, riches, fame, and longevity. This may be done for the sake of alleviation; for the achieving of viṇāraḥ; this abhiṣeka kind is efficacious enough to ward off all impediments. If not this kind of abhisēka, gauṭyāga is may be done for the benefit of women.

(Thī iś the chapter on the rules pertaining to abhisēka, the fifteenth of the Kriyāpāda of the Kīranāgama mahātanta.)
Atha Gauriyaga Vidhih

(Given the chapter on Gauri-yaga)

Gaundah,

Gauriyagarbaya deva sucto noditassphutam

dhyana madharam tatha mantramistasya vaisra katham Parisanam

Gauda:

Gauri-yaga was briefly indicated earlier. But it has not been vividly explained. O, Lord, kindly explain to me about dhyana, mudra, mantra and mandala pertaining to the goddess Gauri.
The Lord said:

A chahura mandala is to be drawn and it should be divided into five parts. The extreme parts are to be divided into two. These divided parts to be further divided into two. Taking a cord with a length equal to the length of the divided section one should receive it throughout the whole region. By doing so, an eye-like design would be formed. An entrance is to be made along the western side of the mandala. At its center, a lotus design consisting of eight petals is to be drawn. This mandala is to be coloured with white powder. As usual, a pedestal be situated at its center coinciding with the projected center of the entrance with hydya mantra. The figure of a particular deity (i.e. Gauri) is to be conceived at the pericarp of the lotus.
gaurītyetat punarmanthām - udbhavāvahāhayet. idam 1  
tena vannena devāstam svaraudūghaistu pūrvavat 1  
bhimākṣaraparni hridbindu-yuktamastham visangayuk 1  
āśākaśānā mantrasa svaśāṇavaharādikam 11

Invocation is to be done with the mantra which begins with 'gaurī': This mantra is to be differentiated by the addition of lokā śrīmānakaras. By doing so, four arija mantras can be formed. The particular mantra becomes hridaya mantra when it is associated with hridu. With usarga, it becomes aśā mantra. All the activities like āvāhana etc. are to be carried out with this particular mantra consisting of eight syllables.
The aspirant should worship the deity. 

Then he should display a particular mudra closely connected with the worship. Now listen to the procedure of generating the mudra. Clenching the fists, stretch out the hands limbus equally. The mudra formed in this manner is known as sukhā mudrā. Now consult the fears, &c., &c., of necessity. Pongalvālā is the form of Gauḍī. Now let the Gauḍī be meditated upon by the aspirant.
The figure of Gauri is to be contemplated as of having large breasts, broad hips and lions, beautiful hair, golden complexion, and four shining hands showing the gestures of vanda and abhaya and holding salaka and dakshana. As usual, four aghas are to be worshipped in the intermediate directions and astra, i.e. around all directions. Alhiseka is to done with her specific mantra and with other mantras well expounded in the Vedic scriptures. By doing the worship of Gauri in this way, the aspirant can attain the growth of wealth, blessed life, lovely physique and glory. Apart from these benefits, one can be disentangled from the oppressions caused by the movement of planets on the earth if graha-yoga is performed according to its tenets.

This is the chapter on gauri-yoga, the sixteenth of the Kriyapada of the Kiranagama Mahatattva.
ATHA GRAHAYAGAVIDHIH

(Then the chapter on graha-yāga)

ganuḥ.

grahayagastivayā deva sūtito noditassphutam it
grahaśavya tatā mudnāṁ dhyānam mantriṇādikām vada it

ganuḥ ity.

O, Lord, you have pointed out the kind of worship
related to grahas. But

O, Lord, graha-yāga has been explained just now. It has not been elaborated, Lord. Kindly
tell me about mudra, dhyāna, mantra etc pertaining to graheśa (Sun-yāga).
Bhagavan-

grahesco mandala pujyo grahakaare catuśkarṣi
astalalagasaamam kṣetram kṛtvā tat-pārśva-jāyodevarghoḥ
andhamandham bāhiṣkṛtye madhye padnam prakārayet
pitam raṭham prakāsavta raktam padnamukhe tatāḥ
śrīyagrekha samāravastī tatā kāya śrupaḥ kāhilā
pitākšaptīmṛtā kṛtvā mūrtitīkṣaṃ śanikhatāh kathā

The Lord said:

Grahas is to be worshipped in a particular mandala which is to be in the form of graha. Each side of the mandala should be 4 hastas in length. Dividing the square into eight equal parts, the aspirant should leave out half of the extreme parts on either side so as to make them lie on the exterior of the design. At the centre of the mandala, a lotus design is to be drawn where the deified body of the deity is imagined. The figure of the deity is to be shown with white powder and its lotus face, with red powder. On the surface of the lotus design, coloured with red powder. Red powder is to be smeared over the intermediate region occupied by the three intersecting lines lying outside of the lotus. The aspirant should create a pedestal with hydaja mantra. The figure of the graha is to be contemplated upon and having a bright, lustrous, white figure, comparable to the whiteness of cow-dung shell.
The aspirant should invoke the deity by reciting the mantra

&f;The positions of nada and bindu. The first seed

letter of the mantra is to be formed with kha and bindu.

As explained before, muła mantra is to be differentiated

by the addition of long swarākṣaras. Mantras which are in

association with 4 long vowels are to be considered as

four anga mantras—kṣaya, śīra, sīkha and karaca. Nehta

mantra is formed anusūvara; and astra mantra with visīga.

With regard to the mantra of each graha, the first letter

of each name, becomes its first seed letter (to be

pronounced at the beginning of each mantra). All its grahas

are to be worshipped with their particular mantras formed

of their names, in addition with bindu.
Soma, Buddha, Guru, and Sukra are to be worshipped in the direction of east, south, west and north respectively. For the intermediate directions, Bhuma (Aravanaca), Sanaiscana, Rahu and Ketu are to be worshipped in due order (from south-east to north-east). The aspirant should offer Homa 1000 or 100 lines daily. The worship of Grahes is to be done in a specific way by assigning a pedestal to each Graha in a particular direction.
A greeting is to be offered and for the purpose of Romas,

It should be offered: -

and the following:-

aira, palasa, khadina, apamarga,
pippala, udumbana, sama, vaika and kunva. Thus
having finished the worship, one aspirant should place its daily
offering as desired gifts. Then the aspirant should
display the muda known as bimba. Join the thumbs and
fingers together and stretch out other fingers. By doing so
bimba muda, is to be gesticulated which belongs to Surya,
is to be gesticulated.
somādīnāṁ namaskāram datvā dhyāyette grahāṇ kramāt
varṇai-vaibhāvām tathā pitām tathā śūklām sitāśītam
dhūmām rūkām kramāt kuryāduttame tādyād jīvottām
nimūgha kārakaṁ śūlām sa-sa-vāmāṁ tāṁ sādhanām
jñātāvā mantraṁ sada deyam sādhaṁ jñānavasyante

Citi: śūlāt- Kriyākhyā mehātāntre Kriyāpade
Grahayāgarvādhīṁ saññētāṁ patañjale

For other grahas, namaskara mudra is to be shown. Having shown all these mudras, the aspirant should meditate upon each graha according to their specific colours— rākta, ṽāla, śūlā, āśī, ṳhūma, and nīla. The worship of grahas in this supreme manner is efficacious of averting all kinds of impediments, bestowing riches and accomplishing all the desired ends. Knowing the asāḷā to which sādhaṁ belongs, the preceptor should instruct the mantra suitable to his nature.

(This is the chapter on graha-yaiga, the seventeenth of the Kriyāpada of the Kriyāgama mehātāntre.)
ATHA BRAHMĀMŚĀDI LAKŚANA VIDHIH

(Then the chapter on the characteristics of amīśa, like brahma etc)

Garuda

amīśakāṣāṣṭicito deva naktam teṣāṁ tu laksanam
jñayate tva kathāṁ mantrāṁ phalado nati vā vada

Garuda

O, Lord, the classification of people (on the basis of which mantra the instruction of mantra is to be decided) was stated by you earlier. But the characteristics pertaining to each classification (amīśa) have not been told by you. How is to be known whether particular mantra is efficacious or not in yielding the desired results with respect to amīśa ?
The Lord said:

Brāhma, Viśnava, Rudra, Śaiva, Sākta,
Saiva, Yaksā, Gāndhārīva, Rakṣaka, Asura,
Vaidyādhanu. Paśa - these are known as
pure classification (suddhamāsaka). Now I proceed
to detail the characteristics of each amaśa.
Those who have the habit of taking bath in the early morning, who are devoted to the twice-born people (dvijas), who purify themselves according to the Scriptural declarations, who are self-controlled, and who are well-acquainted with all branches of Scriptural knowledge (brahmavidya) belong to the group of brahmmanasa.

He who is skilful enough in factful ways, endowed with goodness, brave, fond of moving with women, inimical, endowed with well-built physique, gets delighted in adopting the means of accomplishing the desired ends, endowed with high faculty — is considered to belong to Vaisnavamasa.

He who is devoted to Lord Rudra, endowed with austerity, who is firm-minded, who has his residence near the burial ground or cemetery, who is intellectual, fond of observing great uritas, is to be known as belonging to Rudra-masa.
He who is delighted in music and dance, delighted in having a vision of royal symbols like an umbrella (ātapaśa), elephant etc., who is endowed with great wealth is to be known as belonging to Śindhamiśaka;

He who is fond of milk, music etc., gets delighted in wandering through city places and gardens, fond of taking molasses, who has unwinking eyes, who is very much attracted towards Nāgakanyas is to be known as belonging to Śīфтamīśaka.

He who is fond of wearing ornaments like kataka, anigada, kava etc., endowed with cherished enjoyments, who is possessed of virtuous characters, who is embellished with proportionate limbs is to be known as belonging to Yaksāmiśaka.

He who is fond of music and dance, who is noble and liberal, who is handsome with fine attire and cosmetics like garland and fragrant materials, desirous of acquiring riches is to be known as belonging to Gandhavāṃśa.
The one who is endowed with demoniacal characteristics, with violence, gets delighted in having amorous sports with women. The whose eye-brows knit very often as a sign of cruelty, appears with dreadful face - is known to be Rākṣasāṁsaka.

He who is deep-heeled like ocean, who is never conquered by his enemies, who likes to live in its chasms of earth, who is endowed with devotion whose mind is always fixed at the Supreme level, who is with great assumptions who is fond of speaking about stories concerned with the divinities - is known to be Dāityāṁśa. He who has a pleasing appearance anointed with black pigment, well-versed in more than thirty viṣya who has got mature deliberation, always delighting in having amorous sports, knitting eye-brows - is known to be Vidyādharmāṁśa.

He who is with afflicted mind and body, dreadful, is covered with filth, small, is fond of pollute things, odorous substances, black-pigment who is with subterranean mind, who has got bright and deep eyes - is known to be Pāiśacāṁśa.
Suddhanāśaste samākhyaṁ māravānādākṣaṁ iva
srūvatamāṅgavlakṣṭaṁ - prabhā madala manditaṁ
gūḍha gubhāṅgulī pava - kūrmaḥ prajñāh karotāhaṁ
svaṁ labhatā - vistānas- trivali- dhangaḥ sīvhitāṁ
aksamamadhyadeśaṁ - vistāna kamalānanah
śarāhāvartha pṛthugrāvah - patrānī prthu pánjarah
drutavagā ramanāsāgara - vilola - dhanale kaṇaṁ
dudantarāṃśuddhāṣyaśicāparat- bhūyugamāvat
lalitā tata vistāraḥ - śiraschādra sūvhitah
mahāmayāpinēchārdhacandra nilasironah
satya buddhi baladeśe pūrṇi jāla- samantarah
utsāha-rosa- sampamaudrakṣaṁ nivartakaṁ
māravānākayo dhanasaracārussavasiddhiṁ
evaṁ jñātvaj mārakam dāyān- mañtram taya taṁkātāṁ

About Suddhānāśaka, so far I have told, now listen to the characteristics of Māravānāśaka. He who is with red complexion, whose limbs are strong, adorned with the power of a horse, who is adorned with halo of light, well-formed and concealed ankle, whose legs appear like the shell of a tortoise adorned with necessary joints of fingers; and who is with well-formed, circularly formed, thick, Shank and
knees, whose thighs look like plantain tree and pillar. 376 whose hips are charming and beautiful with their curved formations, who it has got tender waist, whose face is broad and looks like a full-grown lady, whose neck is spacious appearing like the constrictions of a 
carved shell, whose shoulders are long and broad.
who shines forth with high-pointed nose and with rolling 
white eyes, whose rows of teeth are emitting, rays, whose face is pure adorned with brow-like eye-brows, 
who is with broad fore-head, whose head is well-shaped looks like a parasol, whose crest adorned with high-
lores, like to crescent-moon, whose locks of hair are 
as black as the feathers of a pea-cock, who is careful enough to tread the path of truth, who is endowed with divine 
knowledge, strong strength and, forbearance, lustrous 
appearance and perseverance, who is of the nature of 
showing his anger depending on the circumstances, who is 
devoted to Lord Siva (Kukkutā), who is capable of bringing 
about the cessation of birth and death — is known to 
be mīrapāṇaka. A person who belongs to this group 
is a blessed one; he is endowed with an ability 
to achieve all sorts of accomplishments (siddhas). Thus 
knowing the nature of amrīsa, mantras are to be 
taught by the preceptor should instruct on 
the mantras.
If not in this manner (based on amśa), mantras may be instructed in other ways also. Considering the disciple's name and the nature of mantra, the preceptor should decide whether the combination belongs to the group of sama or kuṇā. Combinations of sama or kuṇā should be decided based on the classification of mātikākārās. Among the letters belonging to anunāśika group, the preceptor should decide the combination, taking all other letters in an alternate order. For the group of sama, odd letters like the first, third, fifth etc. are to be taken; and for the group of kuṇā, even letters like the second, fourth, sixth etc. are to be considered. Thus, by the method of mixing of letters the preceptor should decide the sama or kuṇā combination. Or, even by another method, mantras can be instructed on for the accomplishment of desired ends.
mān̲a̲n̲ā̲m̲a̲l̲i̲h̲y̲a̲ kûnd̲a̲ n̲î̲n̲d̲a̲ vīn̲a̲j̲i̲t̲a̲m̲ 11
svaṇ̲ā̲m̲a̲ c̲o̲rd̲h̲a̲g̲a̲m̲ a̲ m̲a̲n̲th̲a̲m̲ n̲y̲a̲ś̲a̲ sād̲h̲a̲k̲a̲ śa̲h̲a̲v̲a̲t̲ 1
ga̲m̲a̲n̲ā̲ṭ̲h̲a̲s̲sa̲m̲ā̲ kā̲r̲y̲a̲ - n̲ā̲m̲a̲n̲th̲a̲ k̲s̲a̲l̲a̲i̲h̲a̲ 11
sād̲h̲a̲k̲a̲n̲n̲e̲ n̲a̲y̲a̲ś̲d̲h̲y̲a̲m̲ a̲ m̲a̲n̲n̲aś̲a̲m̲a̲ g̲a̲m̲a̲n̲ā̲ ś̲h̲a̲v̲a̲t̲ 1
s̲i̲d̲d̲h̲a̲ s̲ā̲d̲h̲y̲a̲ - s̲u̲s̲i̲d̲d̲h̲a̲l̲i̲ - k̲r̲a̲m̲ā̲ t̲s̲a̲m̲a̲ś̲k̲y̲a̲ t̲a̲d̲a̲n̲t̲i̲k̲a̲ 11
s̲i̲d̲d̲h̲a̲ s̲i̲d̲d̲h̲y̲a̲n̲t̲a̲ - s̲a̲n̲d̲e̲h̲o̲ r̲j̲a̲d̲ā̲r̲i̲ n̲o̲ d̲r̲i̲d̲i̲y̲a̲k̲a̲h̲ 1
s̲u̲s̲i̲d̲d̲h̲a̲l̲i̲ p̲h̲a̲l̲a̲d̲h̲ k̲a̲m̲a̲l̲m̲ - a̲r̲i̲ n̲ā̲s̲a̲k̲a̲o̲m̲h̲a̲v̲a̲t̲ 11

As the preceptor should inscribe all the letters excluding those which belong to the groups kunda and binda in a particular design (i.e. svastika mandala). Based on the aspirants' name, the first letter or total syllables of mantra, and aspirants characteristics and the significant aim of that particular mantra, the preceptor should decide whether the mantra suits the disciple or not. Based on nāmaśkaras and mantraskaras, he should decide which presiding deity of the mantra. Selection of particular mantra is based on the first syllable of sādharma's name. Through the proper selection of mantra, the desired end can be accomplished (within a short period). Mantras have been grouped into four, as Siddha, caitya, susiddha and ari. Siddha is of the nature of uncertainty; sādharma is of the nature of indifference; susiddha is capable of bringing about the desired purpose very quickly; ari is capable of causing the destruction of enemies.
susiddhena yathena siddhissyādantisena tu
na hi siddhir na nāsasyādudācinā bhavet-khaga
athā yathena siddhissyāt-piṇḍitojani samo bhavet
arikssiddhitassiddho dvitiyo vā na sūkhanak
arivallitaitatātra sādhya-te yatnataśubham
ichvam jñātra phalam vācyam mantra-tattvāngathānātha
phalāvalbhāsakamlai kṣipram vidhīna śūkā
sūkham phaleŚuradeśīko vā sūkī samayi bhabakostha vā

(itī śūnāt-śīrāmākhye mahātāntre kriyāpade
amśālakṣānanavidhīraṣṭādāseke patalekh)
11 Kriyāpādassamāptak 11

9. The first syllable is sūsidhākṣarasāra and the last one is
siddhākṣarasāra, it is to be understood that the mantra is neither
for accomplishment nor for destruction (so in the case
the activity of japa takes a long time to yield the fruit)
therefore the preceptor should, with all efforts, analyse
the nature of mantra and sādhaka, based on all these
considerations, the group of sama is to be formed
for the purpose of accomplishment. The combination of
siddhākṣarasās and the letters belonging to the group of ari
in an effort deemed to be efficacious. The
combination of sādhu, sādhūkṣarasās and ari is not
desirable. The letters belonging to the group of ari
should be combined with the letters belonging to other groups so as to bring about auspicious results. Knowing the purpose, presiding deity, the significant and true meanings of the mantra in this manner the preceptor or samayi or putraka who is desirous of achieving good results can achieve the intended accomplishment (siddhi) within a short period.

(Thus in the chapter on the characteristics of amśaśa like bhāma etc., the eighteenth of the kriyāpāda of the kiranāgama & mahātantra)

Here ends the kriyāpāda.
Gauda.

śamāyī-putrayodena kāryasthitā dīna dīna
stātsauvam samācarṣva caṇāme nodita pūrṇa

Gauda.

O, Lord, what is the course of conduct to be observed daily by śamāyī and putrāka? Nothing was said about those observances hitherto in caṇā section. Kindly explain to me all the customary observances pertaining to them.

Notes

śamāyī - an aspirant endowed with samāya-dīvaṣa and who is entitled to do japa and other services.

putrāka - an aspirant favoured with viśeṣa-dīvaṣa and who is entitled to do japa and linga-puja.

vṛtti - certain specific observances and conduct to be observed by these and initiates without any incontinence.

To be referred and compared:

1) The Sūkṛābheda-gaṇa - Caṇḍa-pāda - Ch. VI
2) The Mṛgendra-gaṇa - Caṇḍa-pāda - Ch. I
The Lord said -

Having got up early in the morning one should resort to a secluded place where water is available. There he should do all the necessary duties to be done in the morning time, getting purified externally. Covering his head with uttara-mana, shoulder-cloth (uttariya) he should evacuate his bowels, being north-faced during the day time, and south-faced during the night time. Voiding of excrements should not be done in sacred places or in cross-ways.

4

na marga ca smasane ca na jale guimundhani
visthaloke na kantavyastatha smasaniiksanam

He should not emit excrements neither in a path-way, not near the burial ground, nor in the water, nor on the summit of a mountain. While voiding, he should not look at the excreta and, likewise, at the sky.
Having finished his morning duties properly, he should cleanse his anus with a stick or with a cloth (or with a piece of potsherard). Cleansing of anus should not be done with other substances than the stick or potsherard. After this first cleaning, purification (from the defilement caused by voiding excreta) should be done. For that, one should use clay, its quantity being equal to the size of an amalaka fruit. Clean the penis once and five times the anus, five times and in between the process, clean the left hand once. Then wash the left hand ten times and wash both the hands once. To efface the besmeared clay wash the hands and anus once more.
This kind of purification is to be done one time by the celebrant; purification is to be done twice by the house-holder (gṛhasthā); it is to be done thrice by the anchorites (vānaprasthas); and the ascetics (yatis) should do the purificatory process four times. Having thus purified, one should cleanse his body (from ankle to knee) three times with clay.

Then I tell you about the tugs to be used as tooth-brus.

Commonly, a well-suited one is apāmāṅga. Ascetics should use the tugs got from the trees like kāraudja, arjuna and jambū; persons belonging to other three stages, namely vānaprastha, gṛhasthā and bhūmacari, should use the tugs got from plaṣa, udumbara, punnāga, kakulka, khāḍīna, āmra, bādari, nimbha and khāthā.
CARYAPADA (cont.)

KIRANAGAMA
part 3
Then, having finished the morning ablutions as prescribed earlier, one should wear a strip of cloth (kaunina) over the privates. Kaunina 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 kaunina) should have been made of eight or sixteen strings. Or, it can be made of cow-hair, daushka and grasses like bhalaja and amantaka. The katisutha is to be 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 one should knot it exactly on the hip.
The strip of cloth should be worn through the cord, three parts of it being pendant.

15-16

Kartavyam suklavastirami va karayam va Dravatdam 1
sandhyam kirti punarhdvayet - pusptahato ghami gurum 11
vidihvaranyam ti tam paicit - patvadva sramyadapi 1
sivastimathanyam va samanyam sesvanam ca yat 11

One should wear, according to his stage, either a pure white garment or reddish linen 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 Sivasagamas or other common scriptures dealing with the nature of Lord Siva.
The preceptor's yogapitha (pedestal) should be thirty-six angulars in length and four angulars 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 figures of three conch-shells and lotuses. Or the yogapitha of the preceptor can be made as having of greater size also, its length being forty-four angulars and breadth being six angulars. Even in such construction, the pedestal should be decorated as prescribed before.
Whenever doubt arises, he should raise it with all perseverance. Obstruction in the form of doubt during the course of the preceptor’s instructions is never not prohibited. But it should be exposed only on obtaining the permission of the preceptor. After finishing the study, the disciple, relaxing himself for a while, should salute his preceptor and supplicate to him begging his forgiveness.

24-25

Aṭṭhāyoktam ca sañcintyā madhyānasamayottaram i
svaśaktāṃ svayādavā prī cintayetvā pāthettadā "
∫ñātivī tviśhnamasa prājñatā prājñamākām guhayuddhīkā
Mahāsaranām kūtvā namasiṣṭāja guṇam īśvām"

After this noon-time, leaving the preceptor’s house, after the noon-time, the disciple should ruminate on these 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 soon acquires one part of the knowledge of the preceptor by knowing the procedure of scriptural studies and abiding by these rules. The disciple should do
The sandhyā-worship for the third time (i.e. during the evening) and he should worship his preceptor and Lord Śiva.

26-30

Gunasvapataḥ yādasyatā suddhe vāṣyati bhūtate ।
jaṭānāmi vēstānāmi kāyani Śīrō muṇḍānā na vēyate ।
nākṣaṃkāta taṁha kāya kāṭakākhyā jānāva suḥkātā ।
janakākhyāvāpaṁtāśyakā kartavyāśca jātāśubhāḥ ।
vaśaṁkāna bhogāga na paścādi- āvākhyāyā ।
jaṭācchā kāṣṭakākhyādyā īkā kartavyāśabdaḥ naḥ ।
vama tattva-kālājñāna- jadavānādi - bhadātāḥ ।
jaṭānāmi suvarṇītāni kāṭvā tataḥsūnī mūndhajena lu ।
jaṭā jayopaghatāryat - tatā jyāriṣṭāstvika ।
upagatā bhavet śūnānamī bhaña rakṣāṇayatnataḥ ।

The preceptor should sleep in the yādasyatā or in some other auspicious place. (Now I address myself to explain about the wearing of matted hair.) The preceptor can wear the braided hair forming a coil on the top of his head. Those who are with shaved head should not wear the matted hair. There are various patterns in braiding the locks of hair (jaṭa) which are beneficial and auspicious. Nākṣaṃkāta, kāṭaka, jaṇaka, (see no. of circular form) these are the varieties of jaṭas.
These kinds of jatas are formed by dividing the locks of hair into fifteen or thirteen, eleven, nine or five parts. There are some other 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 into fifty or thirty-six or thirty-eight or twenty-eight or eighty-one or fourteen parts according to one's own convenience. Staying in a sacred place one should wear jata by yoking the locks of hair with one another, if by a person who wears jata, by some way or other violate the rules and get debased because of bad conduct etc., then the auspicious jata will become beast of its divinity and sanctity. Even in the sacred place where he stays becomes disfigured. Therefore he should, by all means, be protective of its sanctity.

31-35

pratassanigṛhyo gantavyam bharmakauśīnandakam
bharmadhāraḥ prakatavya ḍṛśā-ṝṇa-ḥrṣīkaśūbhāḥ
tasyāḥyāyamataḥ karyāśēśūbhāḥ kṛṣṇaṅgabocchayāḥ
ca triṇangalavistīrṇam madhye tattanigṛhātm bhavet
Early in the morning, one should come out of his residence, having taken with him bhasma (vibhuti), kaupina and danda. If the proper caskets should be made for the purpose of placing bhasma, they can be made of clay. A small earthen casket should be made so as to be strong and shining. The casket may be 14 long. 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 bhasma-sampulta may be made even with alabak its height being equal to eight angulas. Its topmost surface must be so in a well-formed circular shape comparable to the lip of a coconut fruit. This top surface should be 9 on four angulas in height. Its thickness may be equal to 80 ten angulas and or ten yavakas. Its neck-part should be made
around the casket, its height being four angulas. 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 concentrically compounded to the casket. Thus an account of the construction of bhama-sampula was vividly explained to you.

36 - 36(a)

na deva samichau marge sivagrivenusamichau
uddhulanam prakantayam nacaudhe mohita
uddhulyavam jihani gacchehvaranidhyayana
suvam dhityathama pascat brojanarthyam tapasvinah
shivasranam prakantiyam tadgunorjati sammatam

Bhasmearing of bhama should not be done, in the vicinity of Lord Siva (i.e. Sivalinga), nor in a path-way, nor in the vicinity of sacrificial fire and preceptor. It should not be done even in a desecrated place. Having besmeared himself with bhama according to the prescribed rules, he should go to the preceptor's house.
Having listened to the holy scriptures,

he should proceed to wander for alms to be

utilized as food for the ascetics.

During the days, which are unfit for the study of holy

scriptures, the daily duties become supernumerary.

Thus the important observances to be followed daily

are explained to you by me. These are to be observed

according to the directions of his preceptor and

in japa and ancana. On the direction of his
engaging himself in earning wealth, he can observe these courses. Thus the rules regarding the customary observances to be followed by śramaṇa and putraka are declared to you as set. These rules are applicable for all times (past, present and future) and these are told to you as explained in the scriptures. Since śramaṇa 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 Vagīśvarī. With the grace of Vagīśvarī he becomes fit for and the study of holy scriptures.

( This is the chapter on the rules of daily observances
the first of the carya-section of the Kankanagama Mahātān̄k)
ATHA SARASVATI PUJÀ VIDHIH

(GHEN - The chapter on the worship of Sarasvati)

Gaurudah -

vagśāvān pujanam deva ceditam nesteśam tasyā
tasyā dhyānani paran mudrām mantaśiddhīni adesa me

Gauda -

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

2-4(a)

Bhagavan -

piyā vagśāvari devi mandala vaktasānjnake
tikara-kastamālakhām mañḍhyadēśāvājīte
kāyam dvāradvārābham kanṭapāśānkitam puram
ōṣṭham ratnena rajasā kastaryām caranau taññā
śuklam padmanubham tadadbhāvye satvajñayatam
The Lord said—

The worship of Vajrāvāni (śanabati) devi is to be performed in a particular design (motif) called vaṅśīa mandala. A square should be drawn, each side being three kātuśa in length and its middle portion being replete with lotus design (usually, eight-petalled lotus). The two entrances (dvāra) of the square (one, face in the south and another in the north) should be near 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 pātra 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

krite pācānyasat-pitām hi prasādana sabindurā
dharmātī namaskrīta mūrtin śeśumudhvalo yajat
āramisāntījavisārohi ca paṅcāṅgam dyat-sabindukam
dadaksarana kartavya yatiyā sva vahānādikā
vidhvamandri samādyya dikṣvahām samnyojayet
(Having drawn the particular mandala in this manner)

The aspirant should contemplate pātrāsakti (ādhārasakti) at the centre of the mandala accompanied with mulamantra adorned with bindu. Then contemplate on the figure of Vajisvaram and transmit the power on the pitãh accompanied with the ṛama mantras. Five anigamantras are to be formed beginning with the first long swara and ending with vīrūga. All these mantras are in combination with bindu. As regards to the rituals, all the activities like invocation (āvāhana) are to done with mulamantra formed of six syllables. Four anigamantras are to be included in the four sub-quarters and the fifth one, namely astā-mantra, is to be contemplated around all directions.

7 - 8

Gandhapuspādinās Bhavacya tato mudrāmi pradvesayet
dvau hastau samhitau kāra parapranīyajitaḥ
ānguyāhārvuccchitaḥ jagama talhā sah kanyasiddhayam
krutvaivanām prasāta hīravam mudrayam jvalini mataḥ
Vajisvāra should be meditated upon as of having four arms, white complexion, four beneficent hands each one holding aṣva-sūla, scimitar, abhaya mudra and varada mudra and as of having three eyes.

10-12 (a)

Juñyāt-pāyasam-sāyam-gulakhandayutanītilām
kaṇkiṃ gugulumānīyam vā sahasrām śatamara vā v
hūtra chaityam punahvatvā labdhvā sūḍānām jatapunah
dvādaśāvam sahasrām samābhunyapavrīkṣiṣīh v
hūtraṃ śīte varada jayaṃ pujaya jayate tada v

As regard to Romānuja, 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 Romānuja, the aspirant should do ekākāraṇa. Then, obtaining the gracefull permission of the devata (mentally), he should do japa, reciting the particular mantra twelve thousand times. On its completion
If japa (i.e. completion of 18,000 japa) he should do 100 Roma using the jagats got from asvatha tree. At the end of this homakriya, the deity becomes pleased enough to grant boons.

Tab - 16½

Sivasadakshinebhae Satam Japita Dine Dine

pujante sya bhavenmedha chhayaatok pratyaharam sadā
digitarthi Bisabdaughami chhaye - atmanukham param

pratyaharam jalafanāda Satam Japita ghratam tatā
devani tavana chchogya grahan eva sataparnījaka

bhavedayam vidhīṁ kunaṁ samyuktajāturadhvam

vāgīśi pujanam khyaṭam samajāmaṁtha sādhanaṁ

naṁ khyayam kasci tānāyam jīvaṁ bhaktim punanyatāṁ

gatvācchati tatā siddhimultamāṁ khecarādikāṁ

kātā bhujātanaṁ svātu japtavya sādhakena tu

Citi Sivaśaktya mahātānta cauṣṭpade sarasvati pujāvidhina dicteyak pafale

Sādhaka who is entitled to do Sivalinga-pujā

should do the japa of Sādhyanātha pertaining to Vāgīśi, meditating upon her and invoking on the southern petal of Padmākara. The recital thus be done hundred times. Because of his daily worship
performed in the prescribed manner, the aspirant becomes endowed with supreme knowledge. The sadhaka can may even meditate on the deity as if it is directly facing himself and pouring forth streams of auspicious words. He may do japa hundred times daily, placing in or touching the water or ghee for with the ring-finger (amârika). 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 Vâgîśvarî following the rules enjoined here.

Thus the worship of Vâgîśvarî which is efficacious in accomplishing the desired fruits is told to be yours. Since this is a sacred vîdya, 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 Vâgîśvarî 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 BIKŚĀṬANA-VIDHI
(Then, the chapter on the rules of going about for alms)

Garuda:

विधानां तीनां देवा सुचितम् नदितम् माता।
कथामि वा कुलिन्य वा ग्राह्यम् वदान्द्वाना-निलक्षणा।

Garuda

O, Lord, ! Amashilakriṣṇa of Ṛṣī-Andhākāśa! The (as one of the ritualistic conduct of a celibate) The actuality 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.
Bhagavan -

Visisṭhātāsamathā dhvāsim vā karmayodhajanām tadastāṅgulagāraṇān svat dvādaśāṅgulamucchitām
Hyā deva śvāsya ṛṣasā dandam gṛhyā saṁsūyamitam
strālīyādānugṛśhāvatāh darśaḥvādaśaḥpūrVkam
dandesstrāvī hyāhyām pāta nyāsya yāyācchānām gṛṇān
mahāsthamā va gāram gaurīm vāgūsim vā smāryam jāpat

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 angulas. Having sprinkled (the consecrated water) on it with the ṛṣaḥ mantra, he should take a cane nātron 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 ṛṣaḥ of aṣṭa mantra on the staff and ṛṣaḥ mantra on the vessel, he should set out for alms, reciting hymns on Lord Śiva, the or let him recite the great aṣṭa mantra, or the mantras belonging pertaining to Ganeśvara, or Gaurī, or Vagīśvāri or Mṛtyunjaya
Excluding the houses belonging to the lowest caste (apart from the principal four castes), one may 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 the ground; and let him not do any contemptible acts. Let him abandon the material. Get an 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 lium and come back when he is on his wandering.

O, Jackal! 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 accepted as alms.
Gy nut in this manner, one can undertake what is known as kañadaṁśika. Nothing can be accepted from bahu'daivaśika. The alms can be collected 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 acañama in a manner as explained before. Sprinkling over the alms with hyḍaya mantra, he should offer it to the Lord.
and then to the preceptor. Then consecrating it with "Mṛtyunjaya mantra," let him make away with the alms. By the consecration is done with the mantra of Mṛtyunjaya, the food becomes possessed of the quality of reclus. By consuming the consecrated meal he emerges as a conqueror of the God of death. Without entertaining any ill-feeling like enmity, anger, etc., and keeping strict silence, he should take the meals. He who does the incantation of mantra pertaining to Lord Mṛtyunjaya according to the scriptural injunctions, the 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 caṉḍāla of the Kīranāgama mahātantra.)
ATHA MR TYUNJAYA PUJĀ VEDHIIH

C. 100, The rules on the worship of Lord Mrtyunjaya.

Gauda.

Mrtyunjayasthava dva śucito nodito mama

Tasya mudraṁ puram dhyānam homamhādikānī vada

Gauda.

O, Lord, the worship of Lord Mrtyunjaya 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

Mrtyunjaya.
Bhagavan-

deva yo mityujit pujayo manjashe kalasa-hrdaye
keitam kasehita sam bhratu tatah kahato nag et
kadantaram vikhagati syat tadbhramo bhagato bhavet
paseijnati tad karyami zawami tacchvekaran karam
pitabjam karyasiddasyan mritino janghayi bhavet
madhye nivesayet kutaami trikataranta - japu padham

The Lord said:

Lord Metyunjaya is to be worshipped in a mandala
known as kalasa. 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 revolting it
he should construct a circular figure inside the square.
An entrance is to be marked along the western line of
the square. The whole area of the square is to be
coloured with white powder. For the purpose of accomplishing
the desired end, a pedestal is to be formed in
the form of lotus. The Lord is to be conceived of as
having a definite figure. Exactly at the
centre of mandala, he should do the nyasa of kautasya(1)
associated with the three-syllabled mantra. This particular mani
is to be recited in japa and for the preparation of herbal medic
The last syllables of brahma mantras and aniga mantras are to be combined with 'brausat'. Four anigas are to be worshipped in the intermediate direction and astra is to be worshipped around all the directions. Japa and homas are to be done 1000 times. For making oblations, milk, dīrva, ghee, fresh honey, pāyasa etc. one to be used. For the purpose of homas, saigyot should have been got from the gomeraus trees like nyagroha, udumbara, āvaltha, madhūka etc., their length being equal to prādeśa.
dhyānam tasya sitāṁ kāyam śītaspāsalam kalānaḥ kumāram
kapalāsūlavanadam śīyamānam suddhalaśvam
kapuraśodagadhāṅgam sitakusumāṁ sitāṁkaraṁ

One should meditate on Lord Mṛtyunjaya 
as 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 in white garment.
Having meditated upon the Lord who shines forth in all 
purity, the aspirant should gesticulate the mudra
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 kalaśa.
This mudra is known as kalaśa-mudra. Four libations are
to be offered 108 times.

A Diagram
Then contemplating on Mṛtyunjaya, pūrnahuti is to be offered. Thus the worship of the Lord should be repeated daily. He who does the worship of Lord Mṛtyunjaya is blessed with healthy body, 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, he should study the Scriptures in which the powers and power of Lord Mṛtyunjaya are enshrined and expounded, leaving those inauspicious days. Īśvarā! the worship of Lord Mṛtyunjaya has thus been explained to you.

(This is the chapter on the worship of Lord Mṛtyunjaya, the fifth of the Caturāyāda of the Kiranāgama Mahātattva.)
ATHA ANADHYÄYA VIDHIH

(Gram the chapter on the intermission of the study of Holy Scriptures)

Gauda -

anadhyästrayä dvara sücito nodito mama,
keśuvä sahyayamānī kāyamī keśuvás hassa naivyate"

Gauda -

O, Lord, your auspicious 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?
Bhagavan—

pūṇā niśťāstāmī pūtā catuhi pratipāca yā i
tiṁśvetāṃ kantarāye sravanādhyayane na hi
vyatipāte ca saṁkrāntau tīrṇaṇāpyāstakāśu ca i
sandhyāsvaṁātinīghoṣe vaṁandāhe diśānāphī
akṣamāt-tapasye siddhe mṛtya mahāti rājani i
āparokṣanipāte ca dhūmakañcir āpradarsane i

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 vyatipata yoga, saṁkrānti, the 7th, 8th
and the 9th days of the second lunar fortnight
(kṛṣṇapakaṣa). 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
and when a comet (dhūmakaṇṭha) is seen in the sky
— the study of Holy Scriptures is to be avoided.
nīhāres tīrcałe vāyaṁ tathā jā kāla-pravaraṇe 1
kikalāsakhumundukamārjāre canto vṛtta 2
anadhāyo bhavetiśv e trirāvam cāmāpūjāre 1
caṅdārākagahāne tatrata- tathā caṅtrītsave dhaga. 2

On the occurrence of heavy fog or ghumulus during
whirlings of forcible wind, untimely occurrence of
heavy downpour of rain, whenever a lizard, or
chameleon, or lizards, or frogs, cat and such other
beast creatures incline between the preceptor and disciple
the study of the holy scriptures is to be avoided.
During the time of lunar and solar eclipses, and
during the time of of great festivals like Caitrotsava etc
the study of the scriptures is to avoided for three day
continuous days, engaging himself in offering gifts
and performing worship.
There are other circumstances occurring as momentary intermission for the study of the Scriptures. O, Gauda! now listen to these momentary intermissions, with concentrated mind when the ascetics assemble together in a place, when an elephant or a horse dies, when the drums are beaten forth for the sake of a dead person, when the trumpets sound abroad on account of war, when the crying noise of a woman is heard in the near surrounding place, when one happens to have a vision of a king or a cruel person or other persons like artisans etc., when a friend 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 (pavithrotsava) 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 divine activities like śāntānī puja etc.

(As in the chapter on the intermission of the study of the scriptures, the fifth of the Caturāṣṭa of the Karanāgama mahātantra).
This festival is to be done according to the scriptural injunctions and agreeably to the patron's desire. All the activities concerned with this festival are to be dispensed with by the qualified preceptor endowed with auspicious etiquette.

(This is the chapter on the investiture of sacred thread, the sixth of the caryāpāda of the Kinnaragama mahaṭānta.)
ATHA PAVITRA ROHANĀ VIDHIH

(Given the chapter on the investiture of sacred thread)

Gaṇudā -

pavitrohanām deva sūcitam neditam mama

Kumārām va kalham kāryam kada va vade Śrīkara

Gaṇudā -

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 are the sacred threads in garland sacred threads are offered to the deities? Kindly explain to me about these matters.
The Lord said -

The festival of purification occurs in four ways - yearly, monthly, obligatory and as a part of daily worship. These 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 in daily functions and in the functions that are allied to the main functions. So many defects take place in other ways also. As an expiatory rite for these aberrations, the purificatory function takes place. "O, Lord, violation of the established rules has, somehow, taken place. Because of this transgression I fear very much. Since you are the internal Absolute Ruler, violation has been committed by me as directed by you. In the same way, may I be kind, as directed by you, to do this pontifical purificatory festival in order to make the sacred place, benefic in evil consequence arising out of violations." Thus supplicating to the Lord, the preceptor should garland the icons with the sacred thread.
The proper time for parivratsha is either the month of asadh or sravana or any 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 Siva, the preceptor should invoke and appeal to the Lord: "O, God! Sankara now I proceed (with your grace) to worship you in the early morning. Kindly bless us with your divine presence." Thus supplicating to the Lord, the preceptor should offer the sacred threads to the Lord on that morning.
He should take the sacred threads, Jeśā spunned by virgins, belonging to the caste of ēvija (initiated people). If this kind of paurīṇa is not available, he should take the available thread and make it fit for investment by consecutary activity like prakṣāna etc. Paurīṇa is to be prepared by twisting the three threads into one cord and knitting three such cords into one. Paurīṇa-garland is to be made in this way, knowing the nature of icons and their varieties of paurīṇas. To begin with, the preceptor should take 10 paurīṇa-cords and making 10 knots in each paurīṇa, he should offer them to Śivalingas which are of nine kinds like Jeśā-thālinga etc.
The number of knots should be as many as the number of threads which constitute the pavitra. The length of pavitra may be 16 angulas or it may be equal to the height of siralinga (which is to be garlanded); if not, its length may be 8 angulas or 4 angulas. He can make the pavitra even according to the materials available. The pavitra should be offered and made to hang down so as to enliven and heighten its splendid and beautiful appearance of its (dak). Pavitras are to be smeared with gorocana (yellow ointment) and all the knots should have been anointed with red-colour mineral (cahāt) like sindhura etc.
The image of Śivalinga, which is installed in its sanctum sanctorum, should be worshipped with 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), śrama, sticks to be used as loom-brush etc., the preceptor should offer jātī. The removal of jātī is to be done on the 7th next day. Involution of its sacred thread may be done during the time of adhiwarā but preferably it may be done in a specific way during the second day.
Clay, bhasma, tooth-sticks, pavitras—all these are to be offered in the order of mention with hydya mantra, gayatri mantra, twiti mantra and Siva mantra respectively. The patron, who instigates and makes arrangements for pavithraavana, should feed the devotees with special kinds of foods, sattvatas, ghee etc., depending on his ability and wealth. For all deities, pavitra made of 30 threads is best suited.
The upper limit for puṇiṭṭhāna is the 9th day of the bright lunar fortnight occurring in the month of Kārtika. This festival may last anywhere from 15 days or 10 days or even 5 days. Nobody should go out of the city or village during puṇiṭṭhāna (except for the place) until the festival get consummated. (Both internal and external) purity is to maintained up to the arrival of the final stage of puṇiṭṭhāna. 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
Atha Sivacarya-ācāravidhi!

(Then the chapter on the proper etiquette of Sivācārya)

Gaurdha

Sivacarasaṃyuktair vidhih kāryasturyoditah

ācāryah kārtvastesāṁ viśeṣam vada śrīkara

Gaurdha -

O, Lord! it was told by you that all karmic activities are to be carried out by those qualified persons associated with edified with auspicious conduct and observances. Oj what nature is an ācārya? What are O, Lord Śrīkara! What are their specific conducts? Kindly explain to me about these matters
Bhagavan -

aṣṭāṇyaīça caiva āstamāyaṁ paśayoravikayotakī
viśeṣatāpajjanam kūtra kasyām vāpi kāṣṭhāyaṁ
skalabhandhinaṁ dinānte vā kāṣṭhāy vapadiśakāli
tapasvijanavatsalyaṁ taṁkhitiparivāraṇam
śravakrtaṁ kāṇḍyam kāṇḍiṁ satyamacapalām
anytami gurudvarāṅkam na dāśya prakalpate
adviṣaśāhāyena kāṇḍyam natanaviyā
dhāre.

The Lord said:

On the 8th and 14th days of bright and dark lunar fortnights, the ācārya should worship Lord Siva with intense care and abundant materials. He should take meal only in the night of these particular days; or, he can take it during the last quarter of its day-time. On other auspicious days also, he should observe to these rules. A preceptor should excite loving affection towards ascetics and anchorites; he should have ability to ward off fearlessness occurring to these high-souled sages. He should be kind towards all creatures; strictly adhering to the path of truth and being devoid of fierceness in mind, he should not commit fraud or falsehood to his preceptor or to his chosen deity. He should be not polluted by committing violations. He should not go out of his residence without taking with him a staff or any other accompaniment.
About these rules pertaining to preceptors, there are some general rules with regard to the initials. Those who belong to the group of samajya should always have rosaries and bracelets. Rosaries be made of rudraksha beads endowed with specific features (as told in the Scriptures); they should be smooth and shiny. Rosaries are to be worn around the neck, on arms, and above the heart; or, they can wear bright rudraksha which is with one face or 4 faces. Those who belong to the group of puraka should wear rosaries made of sphaerika; sadhaka should wear what is known as sanithika-ghanthika; the preceptor should wear the ghanthika made of gold or silver. For a preceptor, the number of strings may be 9 or 7 or 5 or even 3.
The Sacred Thread (upavita) should consist of three cords, each cord made of three strings and braiding and it is to be provided with a knot with threefold windings or twistings. This kind of upavita is best suited for Brahmans. For other three castes like Ksatriya etc., the sacred thread should consist of 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 often the worship of deity is completed. The initiates belonging to the three castes beginning with Ksatriya are to given designated with mantra, nama and gana respectively.
mantradini sivasayantam dujanamadhyagare
jatamam dharanam bhasmalepanam brahmasya tu
tripundrakarn lika caiva kshatriyadhitrayasya tu
laminjane pradataryam upanam parasparam

Dwijas are to be initiated into particular mantras in such a way that they should recite them up to the point of Siva-kalasa, associated with the complete range of adhis. Wearing of jata and the meaning of Bhasma are enjoined for Brahmans; wearing of three-lined Bhasma and Sikha (tuft) are enjoined for other three castes like Kshatriya etc. The investiture of sacred thread may be done for the initiates of a particular caste by its preceptor belonging to that particular caste or by its preceptor belonging to the caste superior to that particular caste.
13-15

nāśūnyamastakam lingam dṛṣṭvā yājāt- krodhacanaḥ
patrādīnā śrīya gantavyam namaskatya ca bhaktih
anālānām durbalam bhūrimā durgastham na paritijeyat
śavamudhāpanam kāryam o magnānām gudamādātum
vyākhyaṃ guṇāṃ teṣām śivācārya yathāsāhiṣṭhitāḥ
śamāsaneśa śivācārāḥ khyateṣuṃ gurupiśwaraḥ

(iti sūtra-kīranaḥya mahātantra caṇḍapada
śivācāryacaravihissaptamarh pataleḥ )

The preceptor should instruct on the following rules and conduct to his disciples: "On seeing a linga whose top is without any leaf or flower, you should never go unmindful. Adoring it with leaf or flower, you should prostrate before it with ardent devotion. You should not disown any indigent and lonely person, weak person afflicted with difficult circumstances. You should protect the cows plunged into mine.

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

( this is the chapter on the rules of etiquette of the preceptor
the seventh of the caṇḍapada of the Kīrana-gama mahātantra )
ATHA ĀŚRAMA-ĀCĀRYA VIDHIH

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

Gawadah -

madhye varmacatuskasya guñitvam kasya tadvada ।
- sa ca prakto na rāddhanto śivavat-saranamakah ।
- susāmatrodita bandhūrūpanamno yādā bhavat ।
- yadā teśām bhaveddikā tadāhah puḥrădikam ।
- antyajāscauosamno va tādā śrīyaḥ katham punah ।
- yadā tasya na dīksā syāma guñissaranaṁ ।

Gawada -

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

Receptionship 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 kshatriya preceptor has the privilege of giving initiation to his three castes beginning from kshatriya; a vaisya preceptor has got the privilege of initiating the disciples belonging to the two castes, vaisya and sudra. A sudra preceptor can give initiation to the qualified persons of his own caste only. The initiation given to snayya etc. is an 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 anyyaya is only figurative. Since all the necessary allied activities like homas etc. have not been done
Having realised their intense devotion, even if a preceptor out of his avariciousness gives initiation only on the basis of devotion and not on the basis of 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 then, conduct and behaviour pertaining to the four stages like celibacy etc. are to be strictly observed by. These regulations have been revealed through the scriptures by Lord Siva Himself for the sake of brahmins, etc.
Brahmacari gṛhasthaśca vānaprastau yathā kramāt 1
trayaṁ gṛhasthyam syādubhayoryadyavānārikātām 2
Brahmacari gṛhasthaśca tesiṁ madhye vinītakāvau 3
ekah bhadrauyau bhunyante maṇḍavādhatvānastayoḥ 4
svalpam japācayam hūmām dhyāyaśeṣaṅeśa dīna 5
svābhāvānābānāsāhām ca iva dīvaṁ ṛṣītmaśaḥ parah 6
dīneśaḥ pratipādayau pratipādayau - āśramāryaḥkaraṇaḥ 7

The four orders of religious life are - student, hermit, and ascetic. The first three are entitled to hold gṛhastha-fire. Other two kinds of fire are to be kept by those who strictly follow the rules and conduct pertaining to the four stages of religious life. Among the preceptors who belong to the stage of brahmācarya and gṛhastha, the latter one is eligible for both enjoyment and release and the first one is eligible for mārga only. The preceptors belonging to gṛhastha-stage should daily engage himself in japa, worship, japa, soma, apnikṣaya, dhyāna etc. at least for a short period. They, exposition of the scriptures, keeping up of sacrificial fires, protection of virtues, realization of the knowledge section of the scriptures, initiation and all other religious activities are to be undertaken by the three preceptors belonging to gṛhastha-stage. They should protect the virtues and conduct ordained for the gṛhastha-order of life.
Gauda

catunāmaśāmanāṇca vartanam kātaśmi bhavet

etat-kramat-samācakṣaḥ sandehas tāḥ mama sitah

Gauda -

O, Lord! with regard to the functions and means of subsistence pertaining to the four stages of life? I wish to know what are the specific modes of leading life with regard to these four orders? Kindly explain to me in due order.

14.15

Bhagavān -

brahma ca dviḍha pravata bhautika naistika jparaḥ

bhautika-satyasmayaṁya kaś ca yādāpravat mamavāntake

mama kathāṁ citsyate kacchāpravat kaccharbhavate

The Lord said -

Brahmacārī is said to be of two kinds - bhautika and naistika. Bhautika is one who passes on to other three orders successively preceded by yajña. In the same way as a vedic sacrifice takes place preceded by kucchā, so also other three stages occur to him preceded by celibacy.
Naisṭhikas is one who wears girdles of dantika, holds a cane-staff, appears with jata or shaven-head and sustains his life on alms. He should always maintain (both body and mental) purity; should always reside in 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.
A house-holder should engage himself in meditation, worship, japa, kirtana, worship of chosen deity, and providing hospitality to his guests. Honouring the ancestors belonging to his spouse and to himself. These are the functions assigned to a house-holder. Agnivavya, subsisting his life on fruits, roots, etc., repeating on the lawn ground, not willing to accept offerings and gifts, taking baati 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 — who are in the stage of vanaprastha.
G. 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 its 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 gocana are also declared.

(This is the chapter on the four orders of religious life and preceptorship. The eighth of the caityāpāda of the Kiranagama mahatama.)
"O, Lord, four kinds of gocana were pointed out earlier. But they have not been told in a detailed manner. Kindly explain to me about different kinds of gocana and the internal sub-divisions pertaining to each kind of gocana."
bhagavan,
śivaśīkha ātama yojitāsvātram cēlo gocaram i
gocaram kulamitjuktam tacekhnam śivasāra i
śihrnītaśena cihnenā śiva jñaya yathā nava i
pūrṇamupannametalltu catuṣkam śivabhedatah ii
śivāge yaśivāamsam tato jātami śivam kulam i
tadadhya ya śikha śaktistalo jātami śikha-kelam ii
vyaktam yojitakulam hindvinadat-śāstra samjñākam i

The Lord Said:
śiva, śikha, jyoti and śāstra - 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 symbolized with their specific modes and
ways of life come under Śiva group which classified
into nine. These four kinds of gocara or gocurat 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; Śīka gocara came into existence from Śakti tattva
which is contiguous to Śiva tattva; Jyoti gocara got manifested
from Hindu tattva and Śāstra gocara evolved out
from nāda tattva.
Because of their successive manifestation, gradation or hierarchy is seen between the gocaras. Contexts of 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 gocana exist. Nādi cakra, knowledge of the nature of the soul etc. are the essential concerns of Śiva gocana; Śikha gocana is characterised by hṛdaya, śikha and other pleasant and familiar marks as explained in the Scriptures; Vyāti gocana is still concerned with the fettered and the fettering existents. Knowledge of all sections combined together is to be a focal concern of Śāṅkha gocana. On the same way as these
exist, seeming difference between Siva and Sakti. So also there exist differences between the gotaras 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 gotara gets differentiated into four, each division having its own functions and conduct. Now listen to these internal classifications.
praśāpatya mahīpālāh kāpota granīthikāh paraṁ
ete bhada māyā śrī khyātā gocare sivasamjñākare
kutilā vatsāla vetāla uṛtyā hamsāśvīkhaṅkuraṁ
dhītarāṣṭrā bahūk kaimō gopāla gātikāṁ-kīlile
kūtimā māthārāścāvā guṇīkā dandīno jñāṇe
śaṅkīgocare khyeta uṛtīṁ śāṃsjīva tam

Praśāpatya, mahīpāla, kāpota and granīthika- these are
the four divisions told by me with regard to Śiva gocara.
Kutilā, Vatsāla, Uṛtyā and Hamsā—these are the four
divisions belonging to Śriha gocara. Dhitaraśṭrā, Bākā,
Kaimō and Gopāla—these are the four divisions belonging to
Gātikā gocara. Kutilā, Kutikā, Māthana, Guṇīka and
Dandī—these are the four classes belonging to
Śarītra gocara. Now listen to the way of leading life
pertaining to each class.
ahimsa guurusyâga svâdhyaâsaa sacasanyamakâ
satyamasteyametadhi prâjâpatijam urtam matâm
pusyatâ karyaâdicvesyâh karmabhigamântikâdibhâ
pâlayanti mahâm yâsâm— maâhipalastu te matakâ
valetan ye karân shûman samhinanti kapotavat
 tadantya jîvanam yesâm kâpotaâste matakâ khaga
pratigrahena sadgâmthâni krivâss tûmâyam punah punah
 tyajanty devatârâhâm ye gâmthâkiâste mahâsukha

Non-violence, offering services to the preceptor, study of
Holy scriptures, getting purified very often, control of mind,
persistence in treading the path of truth, avoiding theft,—
these are to be observed by those belonging to the class of
prâjâpatija. Mahâpala are those who protect and nourish the
earth by annihilating the animity and by their activities
who brings out calmness, quiescence, and cessation of
hostility by their proper undertakings. Kâpota are those
who subsist their life by collecting the grains like rice etc.
that have been sown over the ground like pigeons
and lead their life only by this act of collecting the grains.
Gâmthika 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.
Kutikas are those who live in cottages and huts, constructed by the side of rivers or wells and who hold swords with them and who are endowed with virility and valour. Vetalas are those who, having resolved to waterly places, live with their spouses and subsist their life on the available materials and who are possessed of great energy. Vidyas are those who diligently offer homas, who maintain purity, who offer services for the sake of country's welfare who are fond of reciting hymns and discussing on legendary stories with ardent devotion, who are always delegated in setting out for alms, who are endowed with the supreme knowledge of the Sūrāgamas, who practice both the Vedic and Agamic rituals and who are learned persons endowed with self-evolved wisdom.
Dhārāṇīṣṭhas are those who maintain celibacy and truth and who subserve their life by making use of available materials and who en rapport the world by their valor and weapons. Brāhmanas are those who go about secretly (not willing to display their spiritual power) and who often observe vows guided by spiritual knowledge and who are truly virtuous and who fix their motive only on the spiritual upliftment and perfection. Kanikās are those aspirants who, having resorted to watery places like lakes, rivers, forests to live in bushes and caves adorn themselves in amorous ways with garlands etc and who are richly endowed with prominent and powerful accomplishments (śīdhis). Gopālas are those aspirants who live along with their cowherds in the cow-ponds near watery places and who sensuously make use of the pānicagārya.
Kṣecchra-Cāndrāyana-dvāsa ca, Kṣapayanti svakam punah.  
Kundimātasaṁyo yatra Kutikāsti mātah pariḥ.  
Kutā kūsāmayim bātām mātā ye gṛhamedhinah.  
Bhaiṣajyottamaśuddhā Mātharāste praditakah.  
Gtagatasaṁkaramahābhūt-gulikākārtikāstabhikā  
Kondhamālaphaloththakābhūt-gulikākārtibhistathā.  
Vadhayante svakam deham gulikāstātra saṁdhakaḥ.  
Swadhāandasādhyamārthā naṁ vīrāsane ratāḥ.  
Dandīnassādhakaḥ khyāta-saṁaṇyasa ca visesataḥ.  
Kutā uktamayānī yogam vacamokṣasthādhā brvāīt  
(iti rūmā- kīrana-kyo mahātanko caṇḍāpade  
gotarāndhīnivamako tatalah.)

Kutikās are those who observe fast during the days Kṛṣṇa, Cāndrāyana etc. and who take meals daily as much as kūnti (kūnti-lotus-seat). Mātharās are those who, being like a monastery as a House-Holders having constructed a kūsā-figure in the form of their spouses and who lead their life by going about for alms and who maintain total purity. Gulikās are those who nourish their bodies by taking meals as much as a mouthful or by taking eight small balls of meals or by taking bulbus roots, fruits or which are as small as pearls or be small balls. Dandikās are those who aspirants
who chastising their own bodies and fond of
seating themselves in virāśāna posture. The internal
classifications of gocara are here expounded to you
along with their general and specific characteristics.
Aspirants belonging to all these sects should perform
a particular yāga which is of the nature of vātā and should
consecrate the yāga by dedicating the symbols and
instruments used by them during the course of yāga.

(This is the chapter on the divisions of gocara, the
ninth of the Cavyāpāda of the Kāranāgama Mahatmya.)
(Then, on the performance of Uraṇeśvara-yāga)

Gauḍaḥ

vraṭeśvarastotram yagassūcito notastavaya

kathāṁ punaryathā mantra vidyayotch tarāt vada

Gauḍa—

O, Lord, you have mentioned about Uraṇeśvara and the yāga pertaining to 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

Bhaṭṭaḥ

vraṭeśvarasmythāṁ pañca tāsāṁ pañcāṃśakam purāṇāṁ
ksīrā gaddāśākhiṁ bhagāṁ kṣetram caitatsarvarūtāṁ
bhāmāntarasvināśena pañcāḷaṁ tadbrahma purāṇaṁ
puramadhyoṣaḥ bhumāśvetāṁ liṅkhaṭṭitena puruṣagam
śākṣiṇam kṣetravarṇena naktanasū pāṭhakṣātrasū
pāṇḍaram paśčimāṁ pādam caulindvānam liṅkhaṭṭitau
The Lord said:

Viatesvara 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).
The cord to be used for articulating the mandala and drawing circulars should have been very well-knitted with three coloured strings. It should have been consecrated with mantras like pinda mantra, mula mantra, netra mantra, siddha mantra, anjana mantra etc.

The pañcama mantra (i.e. tāṇa) is to be differentiated by the addition of a 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 mūnti-nyāsa can be formed by the combination of āndu and the third letter of the brahma mantras and anīga mantras are to be formed by the combination of the third letter. So the brahma mantras and anīga mantras are to be formed with the addition of short vowels and anīga mantras are designed with the addition of long vowels.

For more explanation of the mantra and a diagram of this combination...
The ritualistic activities like bathing, worshipping etc are to be done with khyāya mantra; combining the 5th, 6th, 2nd, 1st and the second vowels with pinda mantras, aksara nyāsa is to be done as before and all other activities are to be administered to with the employment of these mantras. Materials like gandha, flower etc are to be used in a manner corresponding to the form of mantras and letters.
Siva-mūla-mantra is to be recited 108 times - mūla mantra taken according to its classification (varieties of brāhmacātra). The aspirant should offer flowers 108 or 100 times using sesamum and ghee. Finally, having pleased the Lord with his oblations he should dedicate his vratā-observance to Vrataśvara - jata, bṛhma, 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 Vrataśvara in due order. Having meditated upon the Lord (Vrataśvara) he should offer these articles having consecrated them three times with kusa and akṣata. Having dedicated his vratā, the aspirant should do vrata-mūrasana with vrata-mantra.
(This is the chapter on the performance of Ugratara-yāga, the tenth of the Caritra-pāda of the Kiranāgama Mahātantra)

Examples: Mudra

jata-ratanaṁ kāryaṁ yadā-vāsas śīta-devahet
āśritaṁ linga-tānāṁ tu tatśrīṁ yuḍhi-maṇi śitaṁ
linga-khyāṁ kamalaṁ pūjāṁ sthāpiniṁ mukulaṁ kramāṁ
mudraṁ datāṁ krama-śāraṁ kuryā-teṣāṁ vairājane
śrāvam samāsāke proktāṁ vrataśāntu pūjānāṁ
kartaṁ dēkānārāśa parasyādhanvā śītaṁ
(citi simat kiranākhye mahatanka caryāpada

urataśurāya-ga vishākhaśamah patale)

Then he should remove the matted hair (jata) and
covering it with a cloth, he should approach a
holy tanka near near Śirvāna and execute the
necessary activities as enjoined in the Scriptures. Linga (he
mudra, kamala mudra, pītha mudra, sthāpini mudra
and mukula mudra are to be gesticulated by him
respectively to five Ugrataraas). Then he should
perform the aśi activity called vairāja. Thus,
this yāga has been succinctly told to you. G. Varada,
thus yāga is to be performed by the preceptor also
during the process of adhiva diśa of another kind.

(examples of Mudras)
ATHA ĀCĀRYA VASAYAVARJYA VIDHIH

(Then, the precepts things to be relinquished and not to be relinquished by its preceptors)

Gauḍākha -

dvāvacāya samākhyaṃ bhuktimuktipraśādhaka

kṣayavajjyamavajjyam vā vastu kim hi hi kiṁ Sāṅkara

Gauḍākha -

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

A preceptor who intends to accomplish his
decided mind. He should avoid smoking of
and other fragrant substances like
or attached towards women; listening to music, playing or
dancing - all these are to be avoided
by him. Except during the time when he is in the company of devotees who are adorned with the
in the company of devotees who are adorned with the
music, dance etc. Let him relinquish intoxica-
ating drinks, contemptible and polluting things, weapons. Maintaining an unstained celibacy, let him be calm-minded.
and virtuous, he should abstain himself from worldly
and virtues. Let him also relinquish the things mentioned
earlier.
He is capable of achieving all kinds of accomplishments and
deeded to be the most supreme aspirant if he never
violates the rules prescribed in the scriptures. Vrata
ordained for naisṭhika are always difficult to be practiced.
But those of śāktika are supposed to be easy and practicable.
While observing the vrata 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, contentious,
spoiling the merit of his religious observances by his
cess bad conduct — all these are to be avoided by a celibate.
While observing vrata, a house-holder should avoid shaving,
anointing his body with oily substances, decorating himself with
garlands etc., tomb paste and other auspicious cosmetics. He should
quench his lascivious passion and never wish for dalliance with women.
He should also avoid delicious food agreeable to his taste.
guhastu guhinī yogat - samyuto dvāhito bhavet

caturvāna-prajataś pi grahyā kṛkutamāś pi va

kāya tattvāyāṁ tmiyā savarnā vidvicodita

One becomes a householder on getting married with a girl.

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

The householder 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's stage is to be attained by a person, he should do all the rituals and rites as prescribed to his own caste.
Those who belong to Ksatriya caste are entitled to marry women belonging to their own caste and to other two castes (Vaisya and Sudra) and those who belong to Vaisya caste can marry the women belonging to their own caste and Sudra caste. Sudras 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 dwijas, procedure of marriage (i.e. entering into house-holdship) exists in a different manner. According to this different rule, women are one can marry a woman who strictly follows the rules of conduct and observances ordained to her particular caste.
gaudah -

coditami vratametasya dutiya yaṁ śaṅkarah
na ca prakāraṣeṣaḥ taḥ niyutto vratināsti te kim
śrīhanāmāramāṇaṁ ca śāstraṁ nrena pathyate

Gauda -

Observances applicable and congenial to those who belong to the second order (namely, House-Holders) were so far told by you. But observances and conduct belonging to ascetics or anchorites who can attain deliverance from the transmigration of birth and death have not been specifically told. Moreover, all these rules pertaining to the four orders of religious life have been set forth in the scriptures. But how is the validity of the scriptural statements established?
Bhagavân-

śivam cedatām kāyam tatpramāṇamīhastī tam
śrutikāri pahāvāstrām no cētadāyati ātmem
yadi-naiva śrutastātā śaśmāddikṣayain-divajīh punā
bhukālagata gehe dviyā syāt.suchāyudhi
pascadesāmi tu dīkṣāyāt. teta sthitiḥa sthita
prontau dvau dārakāśthau tatha snyau prinnac Eduan

The Lord said:

Since all these Scriptures have been revealed by
Lord Śiva, 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 various and confused
ways of leading life. If those regulative or obligatory
religious conduct are not duly observed by the
initiates, then they should again be unterminated. In the
same as a house, etc., or becoming dilapidated due to
account of negligence, get renovated by the application
mortar, etc. for the second time, so also, those who fail to
adhere to the religious conduct should be purified through
initiation. This rule is applicable for alike for the
two kinds of preceptors.
Galadānām na kūcītyat- jñānīnām ca kriyāskhila
anīgāstiārakāstissādyāyam yena yathacchāyā
samyamo, samyamo gamyād- brahmācārīgaṁkṣayok
phalāmatidvāvam yatsyāṁ mantraśca niupāsinaṁ
vijñato jenaḥ yasmāt- dvijāntyāya nidevasanāt

There does not arise any sort of censure or breach in
morality in case of young and the old or the
enlightened ascetics as far as the ritualistic activities
are concerned. These activities can be attended to
by them according to their physical and mental
vigor or or can be disregarded according to their
enfeebled state. There is no difference in the meritorious
fruits arising out of rituals with regard to
celebrate and house-holders, whether they be with
restraint or non-restraint. This is so because
the 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.
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 here are ordained 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 initiated initiation. Through the knowledge of supreme kind, the aspirants...
For the naisbithika-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 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
ATHA ÍŚŚUCA VIDHIH
(shen, on defilement and purification)

Gauḍeḥ-
gahastra yajñiyogat- tacchāstam sūtakam yada
dvijādinām yada yacca yādāsmi ca vada pralāva

Gauḍa - a householder
when a householder who is leading his life
in the second order associated with a house-mistress.
More occurs at some times defilement such as ucchista
and sūtaka. O, Lord, kindly explain to me the
procedures to be observed by a brahmin etc. in order to
attain purity from such sorts of pollutions.
The Lord said -

When pollution occurs, brahmins attain purity in course of ten days; ksatriyas in twelve days; vaishyas in fifteen days; sadras in one month. Sages and ascetics who are devoted to their own duties and functions and who strictly observe rules, 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.
pathak- pakaḥ prakāntavyaḥ tadyogam varjayan sadaḥ


tadyogad- dosa sanibrandho vede kronto syathā na hi

advaito śi yathā loke cittasthe sa śi vāsanā
tadyogān-nityāhānissyaḥ- tadyuktastatsamō bhavet

On account of daily breaches, activities like dressing and cooking are to be done separately, until 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 an 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 penential rites ordained for them.
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 the attaining
purification affected through the recital of avarana
he need not observe what is known as pūjapāka.
Daily intercalations which take place by all means and
manners should be avoided for to be gain purity.
Before the commencement of religious rite meant
for atonement and after its completion the aspirant
should attain purity through the recital of
avarana, this kind of purification being known as
śaman.
For the mother who has given birth to a child, activities concerned with sātaka 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.
Ganadha

Sahasra-sahasra-vidhau jate praśaścitam tu taltā kim

tacchistāt sūkhe prāpte valōduddharane gālī
dhla

Gatika

What are the penological rules with regard to the
violation of the rules pertaining to the foods to be prohibited? If violation of the rules of abhaśya-
abhaśya takes place during the course of sūkhe, what kind of atonement is to be done by the strength of which one can be
extricated from the defilement?

13-17

Bhagavān-

aśćaśāyāṁ punāsvane bhūktvā vāmaśatam āyet
annapraśaśaṁ-nīśkāmā bhūktvā vāmaśatam āyet

sūdāvare ṣṭa godāne vivāhe na ca deśābhāk 1
calūtakāṁnam bhūktvā tu jāpedgūhyam tu bhūvant 1

pākādiṣu kūlaśratām bhūktvāyaṁ pānaṁ mātaḥ

drūdāsaiścādaśāhe tu bhūktvā j gamaśatākiṣam

bhājyamāṇāṁ triyānteśu sūrannāṁ na kādaṁna

śaucācāśā caṁ samājuktaśvīdrā yESAmaṭaśaścāvah

śradāhyānapanā bhāktā bhājyāśeṣhantyaṁ na ki

taśānavatā prakāravyam śrāṇa cchuddikāḥ
dhla
The Lord said:

If one takes food on the prohibited days such as āstaka, purnāvana, he should recite vāma mantra 100 times; if the same kind of violation takes place on the days of amāvāsya and nīkrama, he should recite vāstra mantra 100 times. There is no defect if he takes food during the days of ekaśvini, āṣāṇa and nirvāṇa. If he takes food on cāturmahi day he should recite gāhya mantra 100 times. It is permissible and it is also satisfying. Taking meals on during the days of pākayāṣṭha, kriyā, 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 śauta and ācamana. If they do not drink liquors and wines, if they consider those who are considered to be meritorious and who are delighted in meditating upon Rudra, food can be accepted. Even those people of such conduct should not accept food from the lowest caste caṇṭāya. But uncooked and unheated raw grains and vegetables can be accepted from them. Removal of impurity caused by their presence or touch can be effected by taking bath.
Kumārāsena vinirmukta Bhaktācārāṇāānā yadi
srojya 5 nyāpavyaṇyājā jātāh kāstāmārge tatāh spadi
bhūtvā sākṣarāsakrasya gopānāhamaśakātāh
latakā 55 rāma saklaṭaun devatastāpārasya ca
bhūtvā paścātādyevam āśāsaya tādā jāfet

Through intense devotion and good conduct, one can be freed from three kinds of attachment—personal, verbal, and mental. During the circumstances of misery and misfortunes, if one is forced to take meals from an antyaja, he should recite aghora mantra for 100 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 tātāka (pond) in a garden and icons etc., he should recite āśā mantra for 500 times.
dwaśatā sāmarno bhūyau dvau ca bhūyau śhitaśu.11
atraśi hitatām japāṇa paucaṃasya viśuddhyati.11
śruktrā jnya kāₜininām śthaṃ sahasram talpatajiṣpat
akaṃto jaṃpadanāṃ tattāvām kāṃto japet.11
akaṃtā kāṃto śruktrā tantrajñaśuvinicāya ca.11
karaṃvām śastra-samiddham - altāvā guruḥ śastraṣītām.11
mahāpataja guptānam prayaścitām brahaguru.11
samāṅgā patakanāntā padhāṣṭā kramamādiṣet.11

Citi suṁat-kāraṇārhitā mahaṃtāti sāryāpade
āśucavīdhīṣāyādaśab patale.11

Vānapraṣṭhān and ēśa yaliṣe one always to be honored with
offering of food. But if one accepts food from them, he gets
degraded. For the sake of purification, he should recite "Śrāna mantra
for 300 times. If one accepts the meals from the people
belonging to other religions, he should recite "Śrāna mantra
1000 times. If this has been done unknowingly, he should
recite the mantra for 500 times. But if this has been done
willingly, he should recite five brahma mantras collectively.
If foods have been accepted knowingly or unknowingly from the prohibited places then he should consult with the qualified person 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 his preceptor. When great heinous sins have been committed, expiatory rites are to be done in an elaborated manner. The preceptor should also instruct on proper atonements, knowing the nature of minor slain sins committed by a person.

(This is the chapter on defilement and purification, the twelfth of the Cavyapada of the Kinaragama maha-lanka.)
ATHA MAHĀPĀTAKĀDI PRAYAŚCITTA VIDHIH

Then on the performance of penitential rites for heinous sins.

Gaudābh

VISCAPĀTAKĀNYATVA SĀMANYANI MĀTANVI KIM?
PRAYAŚCITTIM TUS TATPRAYAM KASYA VAI KĀDHAM VADA?

Gaudā-

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 to be undertaken? In which manner they are to be executed? Kindly explain to me all these matters.


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 carelessness; 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, that sinner should recite Sadhya mantra sitting in a cow-shed. If liquor has been taken by one unknowingly, he should recite Vama mantra sitting in a Siva temple.
prakāśe kāmātastatāmin lakṣāfortyā ca śuddhyati II
akāmāt-sūrahasye ca sahañcokuddhāryata II
kāmātassuraḥasye ca sahañcokuddhāryata II
akāmataḥ prakāśe ca tathāpyeṣvayutadrayam II
guṇudhāryatā sūdāhik kāmāsastu tada na hi II
dayāvin desikastasya tada kaccha punarāgam II
punanyāgah prakāśayānāh śuddhistasaṃyaktā na hi II
patakāhaya samyogatā śāmāno hiḥmanḍitāh I

If those 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, against his preceptor, there is no possibility
of atonement. However, due to the grace of the preceptor,
sacifice is to be performed preceded by kṣrīrāyāga
as directed by the preceptor. There is no other way of
atoning for the heinous crime of ghumāka. The
higher standard of brāhmaṇa, kṣatriya, and vaśya
get reduced to a lower standard on the accumulation
of any three heinous crimes.
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 śivadraka against preceptor is as sinful as the commitment of śivadraka. Surely, one goes down to the world of naraka on the commitment of guṇḍikā guṇḍikā. It is enounced in the scriptures that if the materials...
Those which belong to the gross element of water, like ghee, salt, sugar etc. have been coveted intentionally or unintentionally, a varma mantra is to be recited for 2,500 times. If those belonging to the gross element of fire such as vessels made of lead or tin, ed bell-metal, brass, etc. and cows have been coveted intentionally or unintentionally, a ghora mantra is to be recited for 2,500 times. If those belonging to the gross element of air such as sandal, flower etc. and women, animals such as dogs, camel, elephant, horse etc. have been coveted, a vairata mantra is to be recited for 2,500 times. On doing the sin of coveting land, linga, scripture, one should recite tāmā mantra for 2,500 times. To alleviate the sin of eating the prohibited food, a guhyā mantra is to be recited for 100 times. If this has been done unintentionally, a varma mantra is to be recited, omitting the first syllable om.
Sanikare savafājanām kramat- brihmāni va jāpet
jñātrā bhrakāmatstvāram - ekaṁ vai Sa Eva jñātāya
nirmālya bhokṣane jāte aghoramaylatām jāpet
aghoratū na cānyasyā kāmathyāčād- viśuddhyati
rajasvāla na sambhāsyā kāmād-guhyaśatām jāpet
kāmāt- pāncaśatām tadat - pari laimāla laimāne.

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 and nature of each sin. If one
eats nirmālya (which is to offered only to candasūvī)
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 kṛṣṇa 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, this mantra is to be recited for 500 times.
One should recite for a greater number of times if violation of
this rule pertaining to nirmālya takes place.
nindam pramadatah krita kurya vyatamasye va 

tadapi sam tadu saddhayai jatamakantu yamtratah 
dasandham triadavadar - bhavet - smarajapagachchhe 

tadurdhvaru paicacam yavacchatami nartam vidhiyate 
tadurdhvaru mukparasasya triyatramayatam japa - 

j,natvatvam tadbalam jnanam jatibhaivam sahjnata tam 
etan vicarya tat - dadyat - guru va laghu va swayam 
tadavasyam prakarantam - aha va guunbhkstam 

nirajjati samyoge kalpaniyam yathiketam 

(citi srimat kiranakhya mahatantva ca yajfada 

mahapataka prayascita vichhastaya dasah patalah )

9. Due to negligence or carelessness one happens to 
speak evil of Swa or other Gods, for the sake of 
atonement, he, having a perfect control over his senses, 
should recite Isana mantra for 100 times. If 
defilement occurs during day time, he should do recite 
pancama (i.e. Isana) mantra for 300 times for the sake of 
spiritual purity. If it occurs further during night time 
pancama is to be recited for 100 times. On the further
occurrence of sinful deeds he should observe fast for three consecutive nights and recite the mantra for 10,000 times. Thus knowing the intensity of sinful deeds one should do penitential rites ordained for them in an elaborate or simple manner. He should observe the specific modes of conduct peculiar 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 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 cāyāpāda of the Kīranāgama mahātānta.)
ATHA UPAṬATAKĀ DĪNAM KṚČḤRAČARĀṆA PRĀYAŚCITTAVIṢE

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

Gauḍa-

nikṣaṭajātī samyoge kāmakāmat-kāte rati
prāyaścitam bhaṅgat-tatkim-viṣāda lokākhilāṣāya

Gauḍa-

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.
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 Kyochra. Then only he can attain purity. If one has eaten the prohibited foods intentionally, he must observe what is known as tapta Kyochra, for the sake of purity. On taking meals or during the prohibited days, and on eating prohibited foods, he must observe Kyochra Vrata or ati-Kyochra 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 hūmanīc etc., leather articles and iron vessels, he should recite aghora mantra for 5,000 times in three consecutive days.
When one has taken the prohibited food during prohibited days unintentionally, he should recite aghora mantra seated on the skin of deer for three consecutive days. If he has eaten, even for only once intentionally, he should do the same kind of expiatory rite two times more than the previous one. Or he shall observe ċāndrāyana vata

to extirpate the defilement. For the defilement caused on contact with bahudaivāsikā intentionally, he must observe ċāndrāyana vata 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 nāpakaś to Aghora Deva. He should henceforth be kind towards all beings.
Various kinds of vratas like kyccha, taḍḍākya, atikyccha, pāṛkṣa, cāndrāyana etc have been mentioned earlier. Kindly explain to me the process by which these vratas are to be observed.

The Lord said—

Taking meals only once for three consecutive days, eating 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 are the aspects of kyccha vata, otherwise known as prajāpatya vata.
Taking hot water for three days, milk for three days, water ghee for three days and fasting for three days (not even drinking water) - these are the aspects of taptra kṛṣṇa vata. Drinking only milk, its quantity being three palas a day, for twenty-one days - is known as ati kṛṣṇa vata. Observing fast for twelve consecutive days (keeping himself without taking any kind of food or drink) is known as parāka.
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 as during the second lunar fortnight is
known as **cāndrayana vata**. Instead of taking
solid food, if one takes water in this manner, then it is
another type of cāndrayana, which is the nature of water.
Taking bath as the occasion needs, one should do
japa either in his house or outside his house (e.g.,
city, in temple and sacred places). Bathing, reciting
and eating—all these are to be done according
to the procedures declared in the scriptures.

This is the chapter on the performance of kṛcchra and
expiations for minor crimes, the fourteenth of the cāyāpāda
of the *Kiranāgama mahātanka*. )
ATHA ĀCĀRYA DISNĀNA BHOJANA VIDHIH
(Then on the rules pertaining to bath and food
with regard to preceptor, etc.)

Gaṇḍah -

gahe śnānam kāthāṁ kāyam bhūsānam yathāśrutiṁ ā
dharmatāṁ bhojanam kāyam dvijaśrutiṁ vādaṁ

Gauḍa -

Gaṇḍah - 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.
A small quantity of flour (or 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 gocana 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 induce softness to the body. Or the ascetics may take bath with āmalaka-water only, avoiding the bemaṇyā-g of flour-paste. G, gaccha. A house-holder can take bath inside the house even in a manner prescribed for the ceremonial bath.
5-8

Kintu tathā vīeṣṭiṣyam karataṇam dehamānjanam 1

But while taking bath, some specific activities are to be done. Ball 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 intone by transmitting the power of specific mantras into the water thereby making it as Śivānītha. Other activities are the same as prescribed earlier. 

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 inside the vessel.

Hastam.
Having taken bath outside the house (or inside), the initiated house-holder, if he is a wealthy person, shall wear a lustrous silken cloth. It is said that he can also wear linen cloth or white garment. Then the house-holder should observe the necessary religious austerities until his daily worship of Siva gets consummated. Vairabi (ascetics) should have a perfect control of senses and should maintain purity augmented by Sadhaka (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.
The pedestal of the preceptor should have been embossed with various kinds of designs and carvings.

The pedestal should be 26 angular in length or 30 angular in length. For śādhanas and pūtrakas', the pedestal should have a measurement of 28 angular, and for samayā 2¾ angular. All these pedestals of different measurements should have been decorated with carvings of four lines, three lines, two lines, and one line respectively. The upper surface of the pedestal (of preceptor) should have been made
so as to appear glossy like yogapita. The breadth of each pedestal should be half of its length. With a thickness about one third of its breadth, pasas (border design) should have been carved in triangular forms. The base (short leg) of the pitha may be in triangular or rectangular form. All the four legs should be strong and with equal height.
The preceptor should take meals, being east-faceted. Facing the direction of west, putraka should eat; facing the direction of south, sadhaka should take meals; and being north-faced, samayi should eat the foods with the exclusion of sadhaka, all other three persons should strictly adhere to this injunction. At dinner, sadhaka shall take meals, facing other directions also. The preceptor should use golden vessel; sadhaka—silver vessel; putraka—copper vessel; and samayi—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 copper vessel also is not available, brass vessel can be taken after purifying it and consecrating it with the "Ashtama mantra."
य नित्य वन्यमान व नरमणवन्यमान वागीस्यमानी वास्तवमानी विचारते व विचारितामानी वागीस्यमानी वास्तवमानी विचारते

If not metallic vessels, platter or shallow dish.

Leaf of lotus-plant, leaves of trees like lêka, fig, plantain, madhûka and sandal etc., leaf of blue-lotus plant — any one of these 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 paisâca trees should be avoided.
After placing a suitable vessel or leaf on a consecrated ground, food is to be served. One should begin to eat after doing the precuratory activity known as āpōśana. He should consecrate the food by reciting brahmākṣara and trījabāca mantra (or nyāya jāya mantra). He should also take a small quantity of food five times as offering of āhutis into pranāya. Reciting the mantras of pāvana, apāna, vyāna, udāna and samāna. Then observing strict silence sādhaka, putraka and samayi should eat the food. The kruḍātā, seating himself majestically, like a lord, should take the meals.
Edible green leaves should not be relinquished.
But garlic, alabika (bottle-gourd),
fish, flesh, etc - are to be avoided. Eating these things is contrary to their religious observances and
conduct guests. Only the food that has been
served in the vessel or leaf should be consumed.
One should not take the food with his own hands
and serve to himself. The food mutually touched
or consumed and that polluted by drops of saliva
and the food licked by vicious animals such as dogs etc.
are to be avoided. The vessels which have lost their
purity due to uchista should be cleansed then and
there according to the procedure declared in the
Scriptures.
Having eaten the food in the prescribed manner, one should sprinkle water drops on his left toe. Sprinkling of water is to be done by making the water drops to trickle down through the thumb of the right hand stretching it downwards. Then he should illuminate his annatattva by reciting the mantra of anna which begins with pranava and ends with namah. After finishing bhujana, one should be moving about slowly for a while and then take rest sealing himself on another pittha.
The pedestal to be used for taking seat should be with a well-built structure furnished with four legs. It should be like a throne having a length of one hasta. Its height should be one fourth of one hasta. Mātrikāśa 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 upādāna (cushion) which should be with a well-formed structure, its height being eight angulas. On its centre is a soft skin of deer or tiger embellished with lotus or circular or rectangular design. The legs of the throne should be constructed in a splendid manner. The upper and lower parts of its 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 pitha to be used by the preceptor has been to told to you.
Others should be seated as directed by the preceptor.

Sitting on the throne-like pīṭha, 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 fathoms in length and two half.

utraśāṃ yathācchāto yathā va vihitāṃ gurūḥ

yamunaśtra sthitānātha dūradasam samāgataḥ

sambhāṣyaste yathā prakṭas- siddhācārena yathatāḥ

svapta-pūrvaśūśayāṁ - atmaḥ daksinā śirāḥ

31-32
sā catuskara dhinātyāt - vistarasyāttadarchhatah 1

tatsamoṁcāpahānam syat - dvādaśāṅgula vistātam 2

asyaṁ svapet - grāhasāsthra yastapasi vātadārṣṭih 3

sanjato vāyvatstasya prastā mukhyā-kali-bhāk 4

etāt prasārīgataḥ prastam bhogaman priyacoditaḥ 5

tacca kāyam yathābhāvāt - pariṣcṛṣṭīm vivarjeyet 6

citaśūmat-kīnārākhye mahātanta caryāpāde

cāryādirśāna-lā śeṣana - viśhik pāncadaśakah kāpalah

The bed of the preceptor should be four hastas in length and
also hastas in breadth. Upadāna also should be of same
length and breadth, with height (or thickness) being 1

twelve āngulas. This kind of bed is for the preceptor in the
order of house-holder. He, who is an ascetic, should
sleep resorting himself to vātāpa (thatched shed) thus.

The procedure of taking meals, mentioned earlier, has now been
elaborately told to you. Foods polluted by impure
contact and lickings should be absolutely abandoned.

(This is the chapter on the rules pertaining to bath and food
with regard to the preceptor etc., the fourteenth of the caryāpāda
of the Kīnārāgama mahātanta.)
ATHA UCCHIŚTASPARŚA VIDHIH

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

Gaudākha

ṣaṁśpaccena yaddhvā ca tathā kīm pāṭhasuddhināpī pṛskāna naśa tāṅca vada prabhō
gaudākha-

G. 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.
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 Śūra 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.
Evam evamantaraṃ sprāśta dīrśitaśyottarasya tu
Satātuṣkam tvrat spratā sākṣitajāpo bhavet 11
tadeva eva sātusamajñasya spratādīrśitaśya ca 1
spratādīrśitaśya pi satāpuṇā-ja-potitaḥ 11
anyesāṁ padaḥhinam ca praśāstītani bhavet-khaga 1
purusā-ghora-vāma-ja-jatīśa bhūmanāditaḥ 1

In the same way there arises pollution for the
initiated (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 are initiated or not,
he should do japa for 500 times. O, Gaurā! If he is
stained by others, he should do japa. By minimizing the
previous number of incantations to three-fourth. The initiated
persons belonging to the four castes like brahmin etc., should
do japa of purusa mantra, aghora mantra, vāma mantra
and sadyojata mantra respectively.
On defilement, let him do japa of this particular mantra for 10,000 times. Without any deliberation or discernment, the japa of Isāna mantra should be done by them. On defilement caused by the contact of an outcaste (candāla), let him do japa of agnīna mantra 10,000 times preceded by kṣecchra yāga. Having known the nature of defilement, expiatory activities should be undertaken for the polluted persons.
Vessels made of gold, silver etc. are to be purified through sprinkling of water. Vessels (or any other objects) made of wood, shell, nacre etc. can be purified by cleaning with husk or chaff. The brass vessels can be purified with ashes. The copper vessels can be purified with some substances like tamarind etc. For the purification of vessels contaminated by last-overs, the following procedure is to be observed as laid down. Vessels meant for common purpose can be purified by sprinkling pure water over them. If the vessels used for religious activities get polluted, let them be abandoned. Vessels made of earth, bone etc. can be purified by rubbing them with cow-dung and water; wooden and metal vessels are to be purified with water.
Garments made of leather, ropes etc. are purified with śārma and water; vessels meant for water-storage can be purified by pāyagnikarana. Materials like grass, faggots etc. collected for the purpose of yajña can be purified by śrāvānī (of anghya water); the ground is to be purified by śrāvānī (of śrāvānī), and smearing with cow-dung. Even Earth or Nāttan vessels meant for to be used for sapindi and aśūca
should be abandoned on pollution. The vessels placed on nirmalāya (remains of offerings to a deity) can be purified with chrama. Other articles are to be purified as before. Ordinary garments can be purified with water. Votaries of Sanīvism 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 downfall (on account of which they may find place in nārakas). Aberrations that occur daily are to be altered for. On observance of these expiatory rules, violations do not become productive of evil effects.

(Thus the chapter on the rules of purification of left-overs, the sixteenth of the cariyācāḍa of the Kiranāgama mahātattva.)
Athā nityahāṇī-prayāścitta vidhi!

(Then, these rules on atonements for daily aberrations)

Gandha-

nityahāṇinyadā deva prayāścitaṁ tatthā kim?
anantar kākādhiṁ jagadhāṁ tada taṁ āriṁ bhavaṁ?

Gandha-

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

Satajaptāda jācchuddissādā bhāsaita dīvkātaḥ

nityāhī japaḥ samatam kṣatam antī devakāh

uhāvaiṣāre bhājante hyuhaṁso bhavet bhagaḥ

Sahastrām pāñcamaśayaṁ jāptayam sanijā śrīvaṁ

Śrī Lord said -

When there occurs violations or deprivation in what is to be accomplished daily, persons belonging to the group of dvija (i.e. initiated persons) have to do japa of śadgāta mantra 100 times. On the occurrence of deprivation in daily activities, the preceptor should do the japa of āṭśāna mantra 100 times. If defilement occurs on account of uhaūsviṣāre, he has to observe a fast. Essentially he has to do japa of āṭśāna mantra 1000 times with all diligence, when he gets diseased.
If the preceptor who is not diseased gets defiled on account of his activities concerned with bhadrawasika purification can get 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 agnihatana in a manner as instructed by the preceptor.
The food licked or scraped by dogs, cows, etc., if it is only a small quantity, is to be abandoned by the ascetic. But if the food is about to a measure of dries or aidsaka 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 rāma mantra. The setalās 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 a lizard (or chameleon, snake, fly, etc.) is productive of festal diseases. Likewise, the food licked by cat, mongoose (rākṣṣaṁ) will be a cause for diseases like asthma. If it is somehow taken by a person, he should take japa of 100 times and take panicagura along with ghee.
As far as cultivation is concerned, greatest effects are achieved by employing various means. Because the greater
teaching of the Buddha is to be understood first, the purpose of the practice in the Mahayana is to
transform the mind by becoming a bodhisattva.
result is achieved by the pious and virtuous persons by strictly observing 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 infringing not yielding its good effects. So also, even though the beatitude of excellent end can be accomplished through dīkṣa, it is to be guarded and protected by the sādā. Sādā acts like penetential rites and purificatory rites without doing which dīkṣa becomes impaired and ineffective. 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 dīkṣa, getting energized by penetential activities, yields the final beatitude.
Quick deliverance from the perturbances of bonds is affected through dīrṣṭā when it is protected by incantation of mantra and finally one gets release on account of dīrṣṭā. 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, dīrṣṭā becomes futile. Therefore, supreme results are gained through expiatory rites. Each activity of an aspirant is accomplished by mantras which are directed by Maṇḍśeṣvaras. Maṇḍśeṣvaras execute the will of Lord like the actors who appear in various forms and 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.

(Thus is the chapter on the rules of atonements, the seventeenth of the Cavyāpāda of the Kiraṇāgama Mahātanta.)
ATHA ŚAIṆAVRATAŚĆA CARANA VIDHIH
(Then, the rules for observing Śaivaṇvratas)

Gandrā 

Sādhakah putrako vā jāpi samayī vā jñha desikāhyā
anyadesāgata hyete sambhāvyāsti katham vada

Gandrā 

O, Lord, what are the suitable vrataṣ to be observed by samayi or putraka or sādhaka or desika? On returning from distant lands? How are they to be practised? Kindly explain to me.
iti śūmat- Kāvanākhya mohātanta Carūpāda
śaivavatā ścaraṇa vidhīnāstādasah patañjali

This instruction of mantra is to be undertaken by them only after knowing his modes of conduct. Instruction on mantras should have been preceded by proper consecrating rites (śamāskaras). For the three initiates belonging to the group of sādhaka, putraka and samājī should be instructed on three kala mantras, two kala mantras, and one kala mantra pertaining to Sadyojāta respectively. The preceptor and dviṣas (initials persons) should touch the thumb with little finger, forefinger with middle finger, and ringfinger with the thumb in due order, during the pada of vacchā, aghora, vīma and sadyojāta mantras respectively. After the completion
one year the preceptor should teach the Gāṇa mantra. Then these mantra have a particular order of instruction. These rules are to be observed by the votaries of the Saiva path according to their own scriptural declarations. Those who observe these rules according to their capacity and will of mind attain everlasting beneficent results.

(This is the chapter on the rules of observing Saiva-vātaras, the eighteenth of the Caturāśa of the Kiranagama Mahatanka.)
ATHA SÄDHAKA VRATAJJ CARANA VIDHĪH

(Often, the chapter on the rules of observance
Sädhaka vratas)

Gaurādh-

sāmayiṣutaścāpī desikasya mahaśivā

ōśām naśrīśamākhyātaḥ sädhakasya brahī me

Gaurādh-

O, Lord, so far it was clearly explained about
the vowed observances of sāmayi, putraka and desikā
were clearly explained. O, great Lord! now kindly
explain to me about the observances to be practiced by
sādhaka.
The Lord said:

A sadhaka should be virtuous and courageous; he should have no mental rigidity to endure its 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 pitch, stone and gold; he should be zealously active; he should have an intense desire on doing homases, always being delighted in japa, dhyana etc.; he should be skillful enough to effect the removal of hindrances; he should have an acuity in observing urasas; he should have an impartial outlook; he should always maintain purity. Such a sadhaka, having gone into the forest accompanied by his consort, should begin his observance of urasas. 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 niradana, he should place it on the grass stream over the ground with baddojata mantra. On the sprinkling of water on it with Siva-mula-mantra, the water poured into the kamandala-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 sadhaka and by the other three kinds of sages also.
Now listen to the shape of Kamandali vessel which was mentioned previously. The vessel should be 8 angulas in breadth and 12 angulas in length. Its neck part should be 4 2 angulas in breadth and 4 angulas in length. Its circular shape is to be constructed with a diameter of 4 angulas. An aperture is to be provided with at 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 Sāla or Tambaka. Having taken a Kamandali of these specific lineaments, he should commence his vrat.
majestically adorned with the crown of jata, he
should hold trident and khatvanga. the khatvanga
should be pure, furnished with the triple eyed half-skull.
the sādhaka, attired with tiger-skin and appearing
with serene tranquility, is to observe as the most-
 auspicious vrata known as raudra vrata. by observing
this kind of vrata one can attain purity comparable
to siva's impeccability nature. for the sake of attainment, 

\(\text{Citti sūmat-kiranākhya mahatamte cauyāpade sādhaka
\text{vrataś ca sarana cakrākāra avinimśatih patalah} \)
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 not so significant one as the earlier. To observe this kind of vrata, one should again become energized with mantra kolas. For the sake of accomplishment, or according to the rules as ordained in the Scriptures, mantrashakti is not to be observed by a sādhaka. As the commencement of this Raudra vrata is to be preceded by a specific yāga, so also its deliverance (vratamokṣana) also is to be preceded by the specific yāga. Even by the preceptory, propitious vrata are to be observed as explained before.

(This is the chapter on the rules pertaining to the practice of Sādhaka vrata, the nineteenth of the Caṇḍapāda of the Kranāgama mahātantra)
ATHA GURUVRATASSA CARANA VIDHIH

(From the chapter on the rules pertaining to the urutās to be observed by the preceptors)

gaudāh

bhagavan yat-tvayā deva guṇorūpātham urutam bhavet |
vidhānam tasya kim deva brūhi vistarato mama ||
japaśca sūciśo deva tvayā naktassauśītaram |
kasmīn kāyam kāthām vāṣpi taccā brūhi guṇorūtam ||

Gauda-

O, Lord, you have stated about the various urutās to be observed by a preceptor for the sake of his own spiritual enlightenment. What kindly explain to me the specified procedures with all details. Also, the nature of incantation was stated earlier. But it was not been clearly explained to me. Under what circumstances and in which manner guṇorūta is to be observed?
The Lord said:

The beneficent vrata is to be observed by the preceptor and not by others. Reposing on the loosen ground (not using any other objects of comfort) for three fortights, he should take caur (cooked food) used for oblations) during night. He should wear the girdle of daśikā, ajīnā and akṣaśūla. Taking baths three times a day, he should always maintain purity; wearing a bāvīṣṭa-ring in his ring-finger (caṇāmika). Having done the incantation of mulāmāraśāda-maṇtra he should offer homas 108 or 100 times. He should recite mulāmānastra for 1000 times, taking pañcagavya continuously for three nights. By doing so the preceptor who observes this type of vrata becomes exceedingly purified.
gyhinos pi uratam kintu uratamangam tapasvinah
pasa krodhena nirvanam taiksantasya prajayate
anyatra siddhaye yaisca sucirmanthodhadavamata
uradhvahatyasandehe mahasatvalpam siddyati

If one urati (one who observes the periodic religious
doctor) is a householder, 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 unbreakable calmness
is achieved by those who maintain forbearance. Other
kinds of accomplishments, meant for the benediction of
others, get affected only through their power of
incantation of mantras. By their uratas, their
release is possible for them in a simpler way.
Incantation of Japa is to be done by a sadhaka 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 jaggots, flowers, water etc. Incantation should be done only after taking a bath or after doing the worship of Svarling.
He 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 lakhs of homas using trika, trimadhura and raktanna. The most supreme kind of result shall be achieved by him by observing vratas for forty-five days. For this, to achieve the results of intermediate kind, he should do japa for five lakhs of times, create 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 vata for one day.

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What is, what does it mean, or what is it supposed to do after?
Now, listen to the nature of the effects of uttama, madhya, madhyama, and adhama siddhis. On account of the most excellent type of accomplishment one can attain, the most powerful lordship by which he can make both the visible and invisible worlds to follow his commands. Due to the effect of intermediate accomplishment, he can shall be endowed with all kinds of wealth. Due to the lowest kind of accomplishment one can attain the magical powers like causing attraction (vaśikarana), causing enmity (vidbēṣana), causing the suppression of human faculties (stambhāna) 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 one should avoid sexual intercourse or any other delictious enjoyment. He should always abide by the specific rules taught to him by his preceptor. Only through his intense deliberation he can achieve the supreme powers.
Gauda -

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(a) - 20(a)

Bhagavân -

Rumphaṭ-patāntaṁ deve satunāma-samanitakāṁ
cativartāṁ yadā gṛddhak kuṇaḍak kundasāristhitakāṁ
cityasthyasrīnimbakrohemenā kyāntadhyanābhikramisthitakāṁ
apīndrāguptāṁ tancchatūṁ yamavesaṁ nayet-kṣarātī
to Lord said:

The mantra-pallava known as Rumphaṭ is to be joined with
the last syllable of the enemy's name. Having an intense wrath in
and being in the crematorium, sitting by the side of the pit and
casting a cruel look one should offer homas making use of
bones, blood, jagats, 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 Sūrya.
The mantra-pallava is to be placed between the name and sādhya (i.e. the effect that is to be accomplished); then with intense wrath and enmity he should repeatedly offer horses making use of his hair of inimical animals. By doing so he can create enmity even between the persons intimately associated with each other. He should offer these materials into the fire-pit. He does hair. By doing so he can effect enmity between husband and wife even though they are so affectionate as Kāma and Rāti. By placing 'hum' in the beginning and at the end of mantra and
pronouncing the desired effect (sādhya) added with enemy's gatha and māṇḍya 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 vayu bija in the beginning 'omat' at the end and enemy's name and sādhya 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 (Vāya) and seated himself in carāṇa the sādhaka can effect the magical power known as uccatana. Seating himself in carāṇa and meditating upon the smoky-coloured figure of the deity (Vāya), one should recite the mantra beginning with 'omat' name; other words of the mantra should be in the following order: name of the victim, name of the deity, desired effect (sādhya). By doing japa of this particular mantra as instructed in the scriptures he can effect uccatana.
26-32

In order to effect 'ākārasana' the mantra-pallava known as 'hūm' 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-Altar formed in the direction of west and making use of the jaggota gat from khadira 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.
Varunāṇa is added to the particular mantra, with all certainty the desired effect result can be affected very quickly. On doing Romaj making use of dīna soaked with milk, the aspirant becomes efficacious in bringing forth nourishment, wealth (puṣṭi). 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 ablaze of fire on the desired place or objects. Keeping the same form of mantra, he should combine vaśu-bija and visarga to it. The addition of räpha and the fourth svarga, the mantra can be recited without seed letter or with bunch of seed letter. Through the grace of Lord Śiva, he should add hindu with the letters pertaining to earth, water and wind. Meditating simultaneously on 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 fulfill all kinds of the most beneficent activities.
If these activities are done without layadhyana 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 prior practices. Now I explain to you the means of greater achievements which are not known by these plunged into the worldly life. A person who is proficient enough in affecting all these kinds of magical powers mentioned before, incinerates all the evil effects of his residual karma completely. Such a person (or preceptor) is always to be honoured like Lord Siva who shines forth like
Cintāmanī, in bestowing His grace upon His devotees
in the same way as a soul is capable of becoming
experiencing the mundane life when it becomes embodied
so also Lord Śiva (Śambhu), considering the intense
devotion of the devotees, takes the needful
assuming various forms designed by mantra kālas.
He who meditates upon daily upon His form or white
complexion attains the power of composing poems,
beauty, life, supreme spiritual knowledge, kind-
heartedness, blessed life and fame.
glucose, honey, triphala, etc. The one who is desirous of achieving great wealth should offer oblations of triphala, lotus, black sesame. Thus various kinds of performance with regard to the kundala-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 guṇavatācanāna, the twelfth of the caryapāda of the Kīrāṅgavīma mahatamā.)
ATHA AVYAKTALINGA LAKSANA VIDHIH

554

(y) Then the chapter on the lineaments of

avyakta-linga.

Garuda:

yadi linga suta siddhi bruhi lingam iti kridam!

katham kanyam surosana lingam kena hetuha

Garuda:

If, on the worship of Śivalinga one can attain
the greatest accomplishments, then kindly explain to me
of what nature the linga is? O, Lord of deities, how
are the various types of lingas made? By which
reason, the icon is termed as 'linga'?
The Lord said:

Since all the affected things (existents) get absorbed in it at the time of dissolution, it is termed as linga. Because of its substance also, it is called linga. Linga is of three kinds and the first one is known as auyakta-linga. In selecting a proper stone for making linga-image one should carefully examine the external and internal features and through the process of anointing.
Having split the unworked stone into a rectangular form, the sculptor should examine its lower and upper portions. Stones endowed with internal cavities are to be abandoned.

If its outer surface is of red colour, then it is to be understood that its internal cavity is with frog; if it is of yellow colour, its internal cavity is with iguana; if its surface is of black colour, then its cavity is with the defect of snake; in a blmey coloured stone, there is a defect of cavity containing a rat; in a red coloured stone, its internal cavity would be with a chameleon.

If the surface is of gula varna (colour of molasses) then there is a defect of pārāṇa. On a grey (dull white)
Coloured stone. There is a cavity-defect of Rauz (Stone-lizard); if the surface of the stone is of variagated colour, then there is a cavity-defect of scorpion; in a sandy stone of loose density, there is a defect of juice or water; in a honey-coloured stone, there is a defect of fire-fly (glow worm); in a bluish coloured stone, there is a cavity defect of small mouse; if on the anointment of milk, the colour or general appearance of the surface of the stone gets affected then it is to be understood that the stone is associated with cavity defect.
Having examined the stone for a day and night one should abandon the stone which has got the defect of internal cavity. These cavities of different kinds are indicative of inauspicious effects. Because of the defect of ignana, destruction of king or empire will occur; because of the defect of scorpion, severe afflictions on animals and men will occur; there will be inadequate rain fall because of the defect of snake; because of the defect of the cavity-defect of frieg, people will be affected by floods; because of jala-dosa, pregnant women will be affected; fire accidents will occur on account of the defect of fire-fly; on account of the defect of paśāṇa, unusual shaver of stones will take plac
diseases concerned with tuberculosis will affect the people on account of the defect of sand or less density; various kinds of diseases will occur on account of the defect of chameleon; loss of grains are because of the defect of rat; mental depressions because of the defect of newt. Therefore, by all means, stones possessed of internal cavities are to be abandoned. Having examined in this manner one should select a proper stone and make the image of Liriga.
Yathākta diguñhāge sa śīla yadi na labhyate

tadā sthānāntarastam gatā tatassā vyayāvatā samanam

kṛtvāt ātmanukṣīṣyat - kumāt kṛtā sahasrakam

kriṣṇam kārayällingam yathābhūtam sarvastam

tāya prāśādamanena tamanātāsambhavati hūtā

prasāde yadi pūrvaḥ - tathā śāllinga kalpana

If the suitable stone of specified characteristics is not available in a place the prescribed direction or

sub-quarries it is not he should go to another place and

try to get a proper stone. Having made the image

according to the prescriptions laid down in the scriptures ,

one should install it in a proper place and make

arrangements for daily worship. If some violations or

aberrations occur in installing an image they should be

allowed for by doing thousand homas (withoghna mantra).

Having completed the homa-offerings one should proceed

to sculpt the image of linga according to the desired

measurement not contradicting the prescribed rules. The

measurement of the image depends on that of the temple.

With regard to the temple already built, the structure of linga

is to be based on the pattern of the temple.
Dividing half measurement of the gaurdhagiga into five equal parts and, the least type of linga is to be formed, having one foot as the basic unit; dividing the measurement into five equal parts, the medium type of linga is to be formed having one foot as the basic unit; the foremost type of linga is to be formed having the half portion of gaurdhagiga as the basic unit. Each type of linga by increasing or decreasing by dividing each unit into three parts, each type of linga can be made with three different measurements. In this manner nine types of linga can be formed in a gaurdhagiga. Dividing the length of a linga into 24 equal parts its breadth is to be determined so as to be in the type or jati or aksikhanda; the type of visama is not desirable.

A linga can be made based on its height of patron (yajamana) also.
The linga shall be made in three different patterns even with Hastamana. Beginning with one hasta and increasing one by one upto three Hastas, three lingas of the least type can be formed; three lingas belonging to the intermediate type (Madhyama) shall be made having the measurement of 4 or 5 or 6 hastas. Taking the height as 7 or 8 or 9 hastas, three lingas of the foremost type shall be sculpted. Again there are as many as six different types of constant linga-image. All these types of lingas are to be made according to the rules prescribed in the texts. Having determined the height of linga, one should divide the height into four equal parts. A rectangular shape is to be formed with a measurement equal to one fourth of the height. Again the height remaining, the length of the image is to be divided into three equal parts.
Having divided (into three parts), one should decrease each part by 4, 2, and 1 up to its uppermost portion. The three parts, are denoted as Brahma-brāgā, Viṣṇu-brāgā, and Nāra-brāgā respectively. The lower most portion (Brahma brāgā), middle portion (Viṣṇu brāgā), and the uppermost portion (Nāra brāgā) are to be made in rectangular, sixteen-sided and circular shape respectively. These are to be formed with the same unit of measurement as taken for determining the height. A portion whose dimension is equal to nālka is to be decreased in the rectangular portion; similarly,
The middle portion is to be decreased by half of the previous & measurement (nāṣṭik); and the upper portion is to be decreased by half of the decreased portion of the middle part. The height of kūrģa is to be divided into sixteen parts; two parts and the first one half is again to be divided into eight parts. Leaving out three parts, the remaining five parts are to be taken as viskambha; visñu bhāga must be twice the measurement of viskambha and ruddha bhāga must be twice the measurement of visñu-bhāga.

Note: the last part continues...
The top most part (head) of linga shall be made in four different patterns with all diligence. The four types of top portion of linga are - kukkananda, atapa, andhacandra, and trapausa. Dividing the portion known as pujamisa or Rudra-thaga into four equal parts. The silpin should cut out this part of the top portion using the siva by marking the line with the help of cords. 

By doing so the top portion can be made to appear as kukkananda. By dividing the height of pujamisa into eight equal parts and
cutting out one part of the top portion, atapaṭa form of the top portion can be formed. Dividing the height of pujāmāṣa into three equal parts and cutting out two for upper parts, ardhacandra form of top portion can be formed. Dividing the height of pujāmāṣa into six equal parts and cutting out around two and a half portion, the type of top portion known as ṭaṇu can be formed. Thus the top portion of linga is to be formed according to the specified rules. The four types of top portions, namely ṭaṇu, ardhacandra, atapaṭa and kuṭṭāṇḍa are applicable to the principal four castes, brahmīn etc. respectively. The linga the type of which is known as saurosama and the one furnished with kuṭṭāṇḍa head are taken to be common for all castes.
Through the worship of Sivalinga whose top portion is like trapura, one can attain the desired ends; through the worship of Sivalinga whose top portion is of the form of citapatra, the charming and pleasant life can be affected in a country; the worship of Sivalinga whose top portion is like ad the dami-moon, longevity of life can result in the longevity of life; through the worship of Sivalinga whose head is like kramnudanda, the country will be populated of virtuous people. Thus the top portion of linga can be formed according to the nature of desired purpose. Or, the linga may be formed in a large sourasana irrespective of caste. The worship of Sivalinga which is with auspicious and resplendent colour will yield the growth of wealth and grains.
Sivalingas may appear in different colours according to the nature of stones out of which they have been formed. Colour of lotus, blue lotus, white, pale white, colour of mudga grain, that of kapota, and that of maśa - they are supposed to be beneficient and auspicious colours of Sivalinga. If these colours appear stained with black, then they are productive of insignificant and normal results. There are some more lingas in which mixed colours can be seen. The linga which is with a mixed colour of more white and less black is to be abandoned; that of more black and less white is beneficient one; likewise, mixed colour of more yellow and less red is desirable; that of more red and less yellow is not commendable. Stones which appear stained with black colour are not fit for making linga-iccos. The efficacy of linga-iccos may be examined by the specific marks which are found in the outer surface of stone.
padmassaktaka - candraka - khadgamudra - guhyamad
sainyatapatra - simhaka - kurna - matsya - urajkumara
hasti - sir - dhanu - lingaka - srag - jata - netra - bhumana
etaccanam sakkam jayam tadasana j sitalekhana
kamika - kākā - grahamśa - syena - mājāra - kitava
kabanda - kautika - khanda - khañknam

Padma, manjula, candra, asa, khadgamudra, asa
guhyamadra, sainyatapatra, simhaka, kurna, matsya, uraja
hasti, sir, dhanus, linga, srag, jata, netra, bhumana
- these marks are considered to be auspicious (when
they are seen on the surface of Linga-image). They are
supposed to be more auspicious if they are adorned
with black lines. Kamika, kāka, ahi, grahamśa, syena,
syena, mājāra, kita, kabanda, kautika, utika
- these marks and some marks of broken lines
are supposed to be inauspicious and profane.
The auspiciousness and beneficent nature of linga are determined even on the basis of letters (nātrākṣaras), which are to be seen in some types of images. The first varga (ka varga) is known to be auspicious; second varga (ca varga) - not desirable; third varga (ta varga) - auspicious; fourth varga (ta varga) - both auspicious and inauspicious; fifth varga (pa varga) is productive of nectar; five nasal consonants are considered to be inauspicious and therefore they are to be abandoned; makāra and mukāra, associated with hindu - auspicious; with regard to vowels, ṇ, ō, ai, o, auan are supposed to be inauspicious. Having examined the form of letters one should neglect the image defaced with dots and figures. Stones which are split, which are with gross bottom, gross tip and thin middle portion are to be not to be selected for making images.
It is enjoined in the scriptures that for the sake of best accomplishment, āśā-līṅga (a līṅga having angular face) is to be worshipped by the aspirants. Catuṅra-līṅga is of the nature of yielding auspicious results for all castes; trikūṭa-līṅga is of the nature of granting boons; devīśā-līṅga is of the nature of rewarding with good fortune; saṅkāsa-līṅga is of the nature of effecting immunity; pāñcaśā-līṅga is of the nature of causing cessation; saṁgaṭa-līṅga is of the nature of creating hostility; navāśa-līṅga is for the purpose of expulsion (uccāta); āstāśa-līṅga is productive of diseases; trikūṭa-līṅga is of the nature of causing destruction; pāñcaśā-līṅga is of the nature of wealth yielding; āstāśa-līṅga is of the nature of granting enjoyment; tīrtha-līṅga is of the nature of bestowing glory; devīśā-līṅga annihilates fear; and saṅkāsa-līṅga is of the nature of giving happiness.
Linga made of precious gems may be with a height of one angula to vitasti. Linga made of padmaśāga is of the nature of bestowing riches; linga made of nila is of the nature of rewarding the aspirant with renown; kāla linga is productive of wealth; kūṣyaśāga linga is productive of blessedness and affluence in life; maṅgala linga will redeem the aspirant from the evil effects of violations; sphaṭika linga will grant all the desired ends; prāvala linga will precipitate the magical power of attraction; vajra linga will grant strong physique like vajra; vaidūrya linga is meant for causing destruction to the enemies; and śaṅkha linga is for the attainment of bliss.
Now I tell you about another type of lingas known as kalpa lingas meant for certain benediction and aspirants. Linga made of cow-dung is meant for eradication of diseases. The worship of linga made of pista (gram flour) is of the nature of yielding growth and nourishment; linga made of butter is meant for achieving happiness and longevity upto 200 years; linga made of metal will affect intense affection and love; linga worshipped in the form any desired fruit will fulfill the aspirant's wishes; linga made of saikata will imbibe the aspirant with virtuous qualities; linga made of phalaka is meant for the sake of release, the aspirant can worship anyone of these kalpa lingas according to his desired purpose; or, he can worship the linga made of metal also. The exact measurement of metal linga must be as same as that of lingas made of stones. Bajra linga may be with a height about 6 charlas or lesser than this.
Parthiva linga (linga made of clay) is of two kinds—baked (pakva) and unbaked (apakya). Out of those two kinds, pakva linga is to be held in high importance; apakya linga shall be made as desired by the worshipper. In order to make pakva linga one should make use of yellow, red, white or smoky coloured clay (got from sacred places). Taking ghee, milk, linseed oil (atasi-taila), godhuma (grain), masa, powder of the barks of gomeraous trees like nyagrotha, udumbar etc., pungent juice blended with triphala, guggulu, bilva-fruit and cembra-fruit am etc. and mixing these things with the clay.
one should knead them and keep the mixture for a period of one month in order to get fermented. Having used the dough prepared in this manner, one should make linga-images following the rules prescribed for story-lingas. If this linga is kept unbaked it is called aparva linga and it is to be worshipped with sadhyogata mantra; if it is baked carefully, it is called parva linga and it is to be worshipped with Hara mantra.
svayamabhūta lingasya sthāpitasya mahāsādhīnabhī

devaiva sthāpitasya prīṇi līḍamānaśc na vidyate

tālantīkā-nūpeda nāma kriyāḥ pritak kriyavat

jñātavyaḥ phalaśrūdāñcā rāddhakava yathākriyātah

śindram chaḥ kārti jñeyam kāśvajīra-phañapradāt

āpadeyam visamantā mūrdhni sarvaprañapadarakām

vīvidham yāmyamuddistam kāśvajīragunīśānam

śūlāyām naivātañcām rājasam yathāta-śayaśkarānam

vānātā kalāśkālam - śīpayaśnavīdhan śīkham

śīpayaśna śīvajavatūrīgam - uccātāntanam nyojyayet

gadākālāsāvatassāmyam śāntam īśvaratākālam

jñānayogābhāmnīśānam tīśūlaśrūdāmancāyum

padmavarnām sālakaśaścākālānam bhrāhmnām udevadāltā-dāsanām

vaṣṇavānām śāṅkhaśvairdāhanām yāsasvābhāgyadāyakām

yaḥ cchataśtaṁ dārayam lingaṁ śādhakasya tu

linge śāsanaḥśākhye śālāyuh pujito kriyavat

upasyupari lingaṁ tu bhogasya dūtāntottaram

Rules for the exact measurement of lingas are not applicable for the self-manifested lingas (svayambhu) and for the lingas installed by the great sages and deities. There are differences only in the names formulated
according to the general structure of the lingas. There are different kinds of effects and merits in doing the worship of lingas installed in each direction. 

śivarāja linga is one which is installed in the direction of east. Its top portion being in the form of chakra; it rewards the aspirant with lordship over lands and empire. tānaya linga is one which is installed in the direction of south-east, its top portion adorned with the mark of Śakti weapon (vījaya); it will cause destruction to the enemies. yama linga is one which is installed in the direction of south, and whose top portion is embellished with variegated forms; it will cause destruction even to the palatial buildings. nṛṣihli linga is the one which is installed in the south-west, its top portion marked with khadga. it will cause destructions as desired by the worshipper. 

varuṇa linga is the one which is installed in the direction of west, its top portion marked with kalasa form and it is auspicious and meant for ṛṣayāna (satisfying or appeasing) ābhi niśū. vāyula linga's top portion is marked with a lengthy form of flag and it is meant for uccāśana kāya (expulsion). the linga in its top installed in the direction of north is to be embellished with the symbol of maṅga; and it is meant for release and growth. the linga installed in the direction of north-east appears with its top portion
marked with trident and this type of linga is meant for the attainment of supreme knowledge. Between east and north-east is installed a linga whose top portion is marked with the symbol of Viswakarma. This linga is meant for the attainment of religious knowledge. Between west and south-west is installed a linga whose top portion is marked with the symbol of Viswakarma. This type of linga will yield reward to the aspirant with fame and a life of affluence.

Having known the nature and form of each type of linga and according to the aspirant's nature, one should make the linga-image. On doing the worship of Satasahasra linga the aspirant will be blessed with the longevity up to 100 years. Depending on the ascending order of the linga form, the aspirant's status also will increase according to the ascending rank of the image.
Ganudeh.

Ekahastadi kami linyam - ayadossadhihinakam.1
Kartavam cedilam cailat - kahmatatpunasshitam1

Ganudeh

Svanom lirin with a height of one hasta etc.
Lingam whose height ranges from one hasta
is to be bereft of any blemishes concerned with ayanama etc. Kindly tell me about the nature of existence of various types of lingas.

To 871

Bhagavam:

ayanam tyajalingam sachatardhantu niciipat 1
vandhamanam tamuddistam linyam suvaranvinitam1
evamangkata samijnantu linyam uttra samasrayet

citi suimat-kiranakhye mahatanta cauyapade
ayanatalinga laksanavindhinakarnimsatih patalah

The Lord said:

Lingas associated with ayadesa are to be abandoned. Ayadesas concerned with eight kinds of ayadi factors are to be considered carefully and if lingas are associated with these
These defects, they are not to be installed in a selected place. The Vandamana type of linga which is supposed to be invested with all sorts of good and auspicious qualities is always desirable. Thus having made auyakta-linga according to the prescribed rules, one should diligently engage himself in the worship of auyakta-linga.

(This is the chapter on the lineaments of auyakta-linga, the twenty-first chapter of the compassion of the Kinaragama mahatattva.)
GAURADA ITAV.

trividhami lingamuddisthām terām-madhya tvayā purāh
prakramavartasamjñantu vyakta-līṅgāntu tadvāda 1

GAURADA

6. Lord, these types of lingas were mentioned earlier.
But of these three, what is known as avyakta was so far explained. Now kindly explain to me its nature of vyakta-linga.
Bhagavan -

vyaktam tatpratima khyata tasya ca syuh kalyanam 1
angulyađdivastistvantam ghe stripyam na talpara
prasade yat tadvisvahanta stripyami taddvaramanatah 1

The Lord said -

Vyakta linga is called pratima - an image. Now listen to its specific features. The height of image to be installed in a house should be from 1 angula to 1 o'one vistati. Images to be installed in a temple should be with a height according to the proportions of height of the entrance (of gaudhrayha).
Having divided the height of the entrance into eight equal parts, the sculptor should leave out two parts. Then he should divide the remaining height into three equal parts. Out of these three parts, one part is to be taken for a pedestal. The whole body of the image is to be carved sculpted out of the other two parts. This measurement is for the lower type of image. Then listen to the intermediate type of image. One should divide the height of the entrance into nine.
equal parts. Leaving out one part, he should divide the remaining portion into three equal parts. As before, one portion is to be taken for the pedestal and the two portions for the base structure of the image. Then, apart from the intermediate type of image, now listen to the highest type of image. Dividing the height of the entrance into three equal parts, he should leave out one part for the pedestal and take the remaining two parts for making the figure. As regards to its actual height: The lower type of image may be with a height of 10 or 5 karas, the intermediate type may be with a height equal to twice the measurements of the lower type; and the excellent type may be with a height equal to twice the measurements of the best lower type.
A note on the sun beam coming through the window.

Also angulas make one kala, and six kala make one angula.

Kona: Kona, same kona (as above) in called some angulas, eight angulas make one kala; eight kala make one vela; eight vela make one bishori; eight bishori make one anvula; eight anvula make one kula; eight kula make one angula.
O, Garuda! Now I expound the proportionate measurements of an image. The face, neck, navel, feet,
and the pubic region should be formed with a measurement of one unit. The measurement of chest should be of unit, the portion below the chest and likewise the hand, neck, knee, and ankle are to be formed with four angular; the measurement of legs should be of fourteen angular, and that of shoulders should be of eighteen angular.

The palms (Pasta fala) are to be formed with a measurement of seven angular. Now, about fingers. The middle finger is to be formed with a height of five angular to ring finger and the forefinger — four and a half angular; the thumb and the little finger — four angular.

The left and right sides of the palm consist lying on both sides of the middle finger should be have two angular of content. The breadth of each digit of the middle finger should be about two angular; the last digit, middle digit, and the digit of the; that of the ring and fore finger should be one angular and seven years; and that of little finger and should be one angular and six years. The root, middle and
The digits of the middle finger should have a length of two angulars, two angulars and one angulara respectively. Those of the fore and ring fingers should be in a length of one yara less than the previous measurements; and those of the thumb and the little finger should be in a length of two yarasa less than the previous measurements or, the length of the digits of the fore finger may be taken as equal to that of the middle finger and the thumb.

The nail of each finger should be a yara more than the half of the length of the top digit of that particular finger. Thickness of the digits of the thumb should be about four angulars; that of those of the middle finger, one by eight parts less than the thickness of the thumb. Thickness of the digits of other fingers are to measure shortened according to their length. Thus, the procedure measurements of five fingers are duly been explained.
The length of fore head is four angulas; nose-steam - four angulas; lid of the nose - two angulas and one yava; slopes (side two sides of the nose) - one and a half angulas.

Eyes - length two angulas and width one angula; taraka (eye-ball) - three fifth of the lateral measurement of

shona - length, one angula and width half of angula.

Lower lip - one angula;

Upper lip - two angulas.

Chin - two angulas.

Ganta - width, one angula.

Kanapasa - length four angulas and width two angulas.
dvādasāṅgulakāh kāṇṭhā āndhyayām māstakāśāhīṭih
astādāṅgula jñāyā lalata phala kāśāhīṭih
sat tīmādāṅgulāniḥ nāko yasūraso mātha
stanāntara-mukham jñāyam yavanātānu tē cānake
driyamāni mandaśam jñāyam vriśīnān kṛṣṇapāyakāta

tammadhya samśkritam mekham taśa dāngam sadaṅgulam
prahannāhena keśordhānāi mekham svacchattanāṅgulam

javaghaṇe pādaṇāhāna tammadhya stādaṅgulam
ścaṁśātīnāhena jānumadhyaś nigulena tu

dvādaśaṅgara keśo jñāyak brahāhūs sadaṅgulam

tyaṅgulāṅgusṭhaṁ pāda dīlayen tattato kharer
pānāṅgula paunāhaś tadveddaṅgikāt pradesinī
sadaṅgulāna hāvābhūṣaṇasāh pavārandhato nakha

tanjavāṁstiyanāṅgulo nāko kartaṅgo stāmarī krasata
paunāhaḥ nigulāṇānte rasaṁāmiḥ caitaka

bhūmadhyaśāṅgulam jñāyam muktahīm dvādasāṅgulam
The length, height of the portion from the upper part of the neck to the crest should be twelve angulas; the fore head should have (a lateral measurement) a length of eighteen angulars; the circumference of the head should be thirty-six angulas. The space between the two breasts is to be formed according proportionately to the length of the chest. The diameter of the nut at the centre of the black circular nipple is one yava; the diameter of the circular nipple is two yava. Length of the scrotum is five angulas; length of the penis resting on the middle portion of the testicles is six angulas. Above the portion of kosa, thickness of the penis must be four angulas. The space between the front portions of knees should be eighteen angulas; thickness of the middle portion of knees should be twenty one angulas; the length of the arms should be twelve angulas and that of fore arms sixteen angulas. Toes of the legs should be in a length of three angulas; thickness of the toes five angulas;
The fore fingers of the legs should be three angulas in length. Other fingers (excluding the little finger) should be one by sixteen parts less than the length of the toes. The length of the each nail should be half of the front digit of each finger. Thickness of the fore finger of the legs should be three angulas and that of other fingers of should be one by eight parts less than the thickness of the fore finger. The space between the eye brows should be one angula. The height of the crown must be twelve angulas.
On dividing the height of an image into nine equal parts, one part should have a measurement of

twelve or eight angulas, based on this measurement.

major limbs and the intermediary or the connecting

limbs, and the minor limbs are to be of an image
core to be fashioned. Thus the measurements with regard to the measurement of each limb of an

image have been succinctly explained to you. All the images belonging to the group of goddesses (vetalas) are to be made with a

length not exceeding five vistatis; those of kinnara etc.

should have a height of seven vistatis; those of vāmana, kulja

should have a height three or five, or seven parts less than

the previous measurement. These images are to be made

with all dexterity, knowing the real nature and characteristics of the images depicted.
Kumādrakam cākṣumāṣyam dasabhūmi trikūtam
jañjñakamalā-candrabhāṇam - viśala-vajñopavitānam
viśvāsa-caraṇa prāṇiḥkāṇam nūtyantāṁ susūrti ti vā
vaśākhaḥstāna saṁyuktāṁ sāyudham viśalamekhalām
ace灭火 shānti shānti sa evaṁ kṛtādhyadha bhavet
shānti shānti sa evaṁ kṛtādhyadha bhavet
yātā nityo bhavet saumyaṁ sa evaṁ śīta mādhyaṁ

(Now listen to the features of different kinds of image)

The image of Rudra is to be formed as follows:

The following characteristics:
- Having a churning face, with mild look, ten arms, three eyes, adorned head
- Wearing a crown of jata and the crescent, sacred thread of snake, wearing snake as sacred thread,
- Wearing around the waist, tiger-skin, bearing weapons
- Wearing a girdle in the form. The image may be
- formed in such a way as to present a slant, in a
- standing pose or seated in a particular pose; or,
- the image may be done to be in a vaśākhaḥstāna (standing
- pose with the feet kept a span apart as if to shoot arrow).

These lineaments are applicable for the placid type of image.

Meant for the exaltation of fearlessness arising out of dreadful acts.

The form of Hara is to be sculpted carefully, since the decrease or
increase of proportions limbs will result in decay or violations.

The Rudra-form can also be formed in a 'dreadful' appearance.

But saumya type is ultama, and rudra type is maddigama.)
Umesa form of the Lord is to be made in such an auspicious pattern as to include the features pertaining to female and male structure. His image is to be sculpted as having three eyes, two arms, charming face, crest adorned with the crown of jata and crescent and a seated in virasana, wearing upvita and garments. His consort Uma being on his left thigh, his left arm going around and touching her waist. The right shoulder
of Uma is to be shown as joined with the left-shoulder of Siva. The left-shoulder structure of the image is to be carved with all dexterity, and is to be provided with brilliance and appropriate ornaments. The image of Ardhanarīśvarā is to be made according to the form which is meditated upon by the aspirant (i.e., according to the linements expressed in dhyāna āleka). The image of Lord Viṣṇu is to be made as of Śrī Rāmadeva, having four arms bearing the couch, wheel, mace (gada) and bow. Śrī Tārāśvara-image should be made as of Śrī Raviya mounted on the vehicle of gavāda; in the same pattern, the image of Nyāsirāja is to be made. Hari-Hara image is to be made according to its linements, right side embellished with the characteristics of Hari and left side adorned with the features of Hari. The image of Brahma is to be furnished with four faces, four arms, full-grown physique, reddish-yellow eyes, unainted skin with odharam, crown of jata and, kamandalu-vessel, aṣṭa-sūtra and ascetic-pose. The Brahma may be depicted as seated on Kamṣa or on a lotus.
The image of Kārtikeya is to be fashioned as having six faces and seated on lotus flowers. The image may have twelve shoulders or two shoulders bearing the collection of kinds of bearing various kinds of weapons. His right hand holding the lance (veliṣyastra) and his left hand holding the pataka, he may be shown as mounted on the vehicle of peacocks. The image is to be made as to present a robust appearance bearing varada mudra, and khatvāṅga. The image of

grama-khatavāṅgam — this may also be taken to mean so that the image may have twelve or two arms, according to the nature of a place — whether village or a hamlet.
Lord Ganesa is to be made as of having the following features: short form, big-bellied, elephant face, four arms, three eyes, having one tusk. His hands are to be shown as of bearing a broken danta, and ladduka. He is to be shown as wearing the snake-sacred thread and as seated on lotus flower.

There are the lineaments pertaining to the auspicious figure of Lord Ganesa. The image of Candika should be furnished with eight arms be holding shield, sword (atk), bow, arrow, wheel, cowl, she, who vanquished mahishasura and luscent. (* and urada muda). She is to be shown as seated on the "vehicle g." lion and as decorated with ornaments, her face with a slightly inflamed fierce look.
The image of India should be made as of having a lordly box like a king, having the vajra-weapon, having many eyes and mounted on the vehicle of elephant named Airavata and surrounded of celestial damselcs (aparna), the image of Apni should be formed as mounted on its goat, having yellowish-red complexion, reddish eyes, seated in virasana, possessed of seven longness and holding aksa-satia and sakti-weapon.
in his hands. The image of Yama should be
carved sculpted as holding the weapon danda.
His face with a fierce look, mounted on his
vehicle buffalo, surrounded of attendant-soldiers
who appear as dreadful as Yama himself, inflamed with
anger and causing alarm to his words. The
image of Nitya is to be made as having the
weapon khadga in his hand, riding-seated on
nara &. The image of Vaimana should be made
as holding noose in his hand, white-coloured limbs
and-seated on the vehicle of clouds (megha).
The image of Vayu is to be sculpted as arrived in
white-garment yellow coloured garment and having in
the smoky coloured flag in his hand and seated on
the vehicle of deer. The image of Kubiraka is to be made
as having reddish eyes, adorned with ornaments,
seated on the vehicle of nara & and holding a
mace-weapon in his hand. The image of Isana should be
made as having the white coloured body, holding a
trident in his hand, mounted on the vehicle of Vysabha
and his head adorned with the crown of jala
and the crescent.
Then about Sańta-mātrikas. The foremost goddess Brahmāni shines forth in the form of Brahma holding the musical instrument Veṣa in his hand; Mahēśī has all the features pertaining to Rudra; the image Kaumāri is to be formed as that of Skanda; Vaiśnave, in the form of Viṣṇu; Sandāṅvī, in the form of Śāndak. These goddesses always shine forth with auspicious feminine features. Apart from these Mātrikas, there is the Goddess Vārahi whose face is like that of Sūkara (pig). Her image should be...
formed as seated either on hog or on a yellow and holding gada and danda in her hands. The image of Camundini who is with dreadful appearance should be made as holding a trident, khatvanga and skull filled up with blood. Having the tiger-skin as her garment, her face inflamed with anger, adorned with three eyes, seated on the great corpse having four or two arms and her head adorned with the crown of jata, wearing a garland made of skulls and presenting a dreadful appearance.
The image of Śūnya should be formed as mounted on one-wheeled chariot drawn by seven horses having red complexion, wearing a bent and water-coloured upper garment made of silk. Holding a lotus flower and shield in his hands, looking beautiful with ornaments, and endowed with charming figure; he must be shown either as shining forth...
in the sky or as seated on a lotus flower. The image of Saraswati is to be formed as having a
charming figure, her hands decorated with ornaments and bearing the musical instrument vina and lotus flower.
Having white-yellow coloured limbs, endowed with pleasing ornamentations, having beautiful
glossy hair adorned with flowers and on which
two elephants are kneeling, emitting forth its water of
divine Ganges. Thus various kinds of images of
devas, gandharvas, siddhas, vidyadhara etc are to
be formed according to the rules prescribed in the
scriptures and knowing the exact figure of
each deity. These images shall even be made of
gems and clay. These images formed according
to the iconometrical rules are productive of the
nature of bringing out the welfare of the country,
prosperity of the land and affluence of wealth.
Thus the features pertaining to various kinds of images
have duly been explained to you.

(End of the chapter on the features pertaining to
ugantalinga, the twenty-second chapter of the Cakrāpadā
of the Kīranāgama mahātantra)
ATHA MUKHALINGA PITHA LAKSHANA VIDHIH

(Then, on the features of mukhalinga and pitha)

Gaudaka -

vyaktalingam samākhyaśaṃ vyaktavyaktaṃ kādām
petānam lakṣaṇam yacca hi viśiṣṭa me saśilbhūṣana.

Gauda -

The characteristics of vyaktalinga have been explained so far. How is the vyakta-avyakta type of linga to made? O, Lord, Saśilbhūṣana! Kindly tell me about the characteristics of various types of pedestals also.

Bhagavan -

pūrvaśat kalpitā yāś ānila bhagahāyaśaśi
pūjābhagam teidha bhajya madyanāmśe murathom bhavet.

The Lord said:

Having selected a proper stone and sculpted the linga form according to the rules set forth earlier, the sculptor should divide the height of the image into three equal parts (brahmāṇīśa, viṣṇuāṇīśa and pūjāniśa). Then the portion known as pūjāniśa should be divided into three equal parts out of which the middle portion of which the face is to be carved out.
maulicairudhakrāge syādgraṇā cādhabhumīṇaṁ tā
brahmāṇāṁ rāvaḥ kālpya santyajat brāgapaṇcakam
mukhaṁgaṁmāṁśūnāṁ tu caubhāṣṇām trikā brahoś t
śrījaṁ brāgonā caubhāṣṇām gūjāṁsūsūnābhagavat
caubhāṣṇāgaṁ va krutān - mukhaṁ-gāṇamānam sūkham t

In the upper portion crown of the is to be formed, and other limbs such as neck and shoulders are to be formed in the lowest portion (of pujanīśa). Or, one should divide the pujanīśa into nine equal parts and leaving out five lower parts, he should carve out the face in the upper four parts after apportioning them into three parts (i.e. the upper portion consisting of four parts must be divided into three parts). Shoulders are to be formed in one part; neck, in one part, these are to be proportionately formed. The propitious formation of mukhaṁ-gāna is to be calculated in this manner.
The crown is to be formed in the appropriate existing portion above the face. These rules are applicable for the four-faced linga. Procedure is different for the type of the three-faced linga. To make this, one should leave out the lower four parts of the lower section and take five parts of the upper section. One part should be left out as the space between the faces. For the type of single-face linga, two parts should be taken for the portion of face out of four parts into which the prajñānā is to be divided. This may even be made in the form of simhasana. A three-faced linga or four-faced linga is to be formed in the following manner.
bhadrāvaram muchham pūrve susthitam locanaśīvābhikā daśātinām kriyāṃ vartam tilakālaka samhāram 

dasātanām kriyāṃ vartam tilakālaka samhāram. 

The face of the auspicious Lord facing the direction of 
est should be adorned with three eyes; the 
face in the direction of south should have a fierce 
countenance adorned with tilaka and lock of hair 
in the fore head. The face which is to be in the 
direction of west and the face in the direction of north 
are to be formed so as to appear young and robust. 

In a temple with one entrance, one single-faced 
linga or three-faced linga shall be installed. In 
a temple provided with four entrances or four enclosures 
the linga with four faces shall be installed. These are 
the characteristics of vyakta-avyakta linga. Now 
listen to the characteristics of various types of pedestals.
The width of the pedestal should be as same as the length of the Linga. Also, the width should be equal to one third of the height of Linga. The pedestal is to be divided into sixteen equal parts. Out of these sixteen parts of the pedestal, one part should be inserted into the ground; four parts are for the portion known as jagati; three parts
for the portion known as uttha; one part for uttha-pattika; three parts for the portion known as \( \text{kanthra} \); one part for \( \text{utthrustha} \)-pattika; and one part for pattika. In the intermediate space some parts measuring two angulas more than the height of jagadi are to be left out. An important part of the pedestal known as nāla should start from the kanthra portion. The length of the nāla should be equal to one sixth of the height of the linga. Nātha should be formed so as to occupy one third of the circumference of linga. Its depth should be two parts less than the previous measurement. Dividing the side or breadth of the pedestal into three parts, nāla should be formed so as to start from the centre of the middle portion and proceed towards north. The outlet for the water (poured over the linga) should be minimised—by three parts less than its measurement at its starting point.
samānyalaksanam prakāti viśātam suyukhakam i
bhadrāya ca vajrī ca trikūṭa padmāpanī drādāmā
vedi padmāndhacakam ca sūndalī vikata sūndakā
ca trivandhāyakā dhākā ca makhalādāvayakāśita
yati trimekhalā jñeyā vajrī sadabhāgikā-kriyā
śrīgatākā trikūṭa syān-mandala pūrṇacakamāvat
vedi hyesā ca vijñeyā padmā padmāsaṃā bhavet
andhacakakā dhānukā kalpa sūndalī syāt dhvajendh
bhadrā yogapradā prakā yati gomahīṣṭpradā
āyukpradā mṛtyu vajrī padmā sahhāryadayāyāyā
dhanaścāndvapradā pūrṇa khandacakā tu pariṣadā
trikūṭa caṇḍunāśāya sūndalī saṇakāmadā
pindikā syātvyasānīṣṭā kāya vaktiṣṭhā dhatavā
evametā samāsena mahāśrītā majjhatā
bhālakṣanami prāśva na hi tāmmandune khaga

iti samet-khamāṣhaye mahātāntai caugāde
maṇḍalāgāpāṭha laksanāvādhiṣṭhayavāṇīsālī bhālakah

These are the common features of the pedestal.
Now listen to the specific forms of different pedestals.
There are eight different kinds of pedestals—
yati bhadrā, vajrī, trikūṭa, padmāpanī, vikata, sūndakā,
ardhacandra, and śrandila. The pedestal which is in the shape of a rectangle (caturāra) is known as Bhadra; the pedestal in the shape of a pentagon is known as Yati; the pedestal in the shape of a full moon is known as Vajri; The pedestal which is in the shape of a three-peaked mountain is known as Trikona; the pedestal which is in the shape of a panimandala; all these are commonly known as Vedi. The pedestals are to be made according to one's own desire and called Vedi. The pedestal which is comparable to the form of a lotus is known as Padma; the pedestal in the form of a bow is known as ardhadanda; and the pedestal adorned with two mahalas is known as śhandila. Bhadra is meant for yogic power; Yati will draw water with cows and she-buffaloes; Vajri will grant the longevity of life; Padma will grant saṃbhāga (blessed life); Panimandala is productive of health and abundant grains; ardhadanda will grant progeny; Trikona will cause destruction to the enemies; and śhandila will grant all the desired ends. For the self-manifested līnga, pedestals are to be made with red coloured dhātus. Thus the characteristics of the pedestals have been told to you by me. Pedestals are to be installed in only in temples; they are not applicable for houses.

This is the chapter on the features of vyākta-avyākta līnga, the twenty-third chapter of the catāyāpada of the kramāgama mahātantra.
Atha Prāsādayogyasthāna Vidhiḥ

(When, on the suitable places for the construction of temples)

Gauḍāḥ

prāsādānānta yatsthānām tadbhūtānā guṇākṣaraṇam
rasālā vā yataḥ kriyāḥ viśalya kriyate kathām

Gauḍaḥ.

O, Lord, kindy explain to me the suitable places for the construction of temples and see the ways of examining the various parts of a selected place.

What are the activities carried out when the removal of the Rāddhaśana is attended to?

And how are they executed when salyodahāna is not left on.
Bhagavan -

mahendra nagesvara cāryasministirīhazamānaye
mahanadi tātalhage jñātavāmi tīhparigraham
dvijadi prakramatsiddham nuñalāhāravatim dhvāhaham
śūpaśūnyāyatiṁ tyaṅkvā sa grāhya śrutiṣa nāya
samanviti taṁka koṭyā viśe paśe ghote śūnika
vardhamānami tadūṣṭhvaṁ sayat śūpāyāṁ vastacalīṣṭvayam

The Lord said:

Places near the great mountains like Mahendra etc.

Other places in the vicinity of auspicious tanks and great
rivers etc.—all these three kinds of places can be
selected for temple-buildings. Places are to be selected
depending on the four castes. Places associated with
pleasant natural surroundings, those which afford
wealth of materials, those with high density and
durability are suitable for the people belonging to the
four castes beginning from brahmin etc. These lands
which are for the ṣūpa, śūnya are to be neglected.
The land which is unsilted, not detached from the main land
is to be selected. Having levelled the ground with the wooden
pestle the preceptor should begin the consecratory activity
known as adhvāsa in an auspicious night. This should be
done for four continuous nights having placed the uṣaṭ-kalasa
and vardhanī kumbha.
According to the order of castes, Brahmin etc., Kalasas are to be placed and consecrated, in the direction of east, south, west, and north. Consecration of Kalasas is also to be done with Tatpurusa, Agyota, Sadhyata, and Sadhyata mantras according to the order of castes, beginning from Brahmin to Sudra. The consecration shall be done by reducing or increasing the number of japa or with addition of Vedic and Agamic mantras or absolutely with Agamic mantras only. Having ploughed the land, the peasant should sow the seeds of yava or sesame. If the germination takes place within three days then it is to be held that the selected land is auspicious one. If sprouts are not seen within three days, it means that the land is inauspicious and futile. On an auspicious land, the ritual of Purna is to be done, with the accompaniment of ploughing sound indicative of victory and auspiciousness.
Then, the preceptor along with the Silpin should stretch out the flower-sealed thread for the sake of drawing necessary mandalas. During the time of stretching out the thread, if good omens occur, all other contiguous activities shall be executed; if prophecies indicative of evil effects occur, the preceptor should offer Homas using sesamum, ghee and milk reciting agnana mantra 1000 times. On account of this kind of Homas, alleviation takes place and, beyond doubt, all the evil effects get nullified.
Having drawn a rectangular mandala, the preceptor (सिन्धुसारया or शिल्पासारया) should reticulate it into 9 equal parts. By doing so, 81 squares would be formed. Each square is known as a pada. For the sake of vāstupūja certain deities are to be identified with certain rows of squares. Following are the 25 names of eight deities to be identified in the direction of east: Śiva, Panjanya, Jaya, Māhendra, Bhāskara, Satya, Bhramāśaka and Antariksa.

Śīkhi, Pūjana, Bhāta, Bhāskara,
Yama, Gandhāra, Bhṛṅgaraṭ, and Myganaṭ.
These are the names of eight deities to be identified
in the direction of south.

Pretasamhava, Dauvārika, Sugīva, Puṣpadanta.
Jalāchīpa, Asura, Šoka, and Roga.
- These are the names of eight deities to be identified
in the direction of west.

Vāya, Nāga, Mukhya, Bhallaṭaka
Somaka, Rīk, Aditi and Diti
- These are the names of eight deities to be identified
in the direction of north.
Brahma occupies the central place consisting of nine squares (padas). Āpakh is occupies the square in the north-east direction. Similarly Savitri, Gandha, and Rudra occupy the squares in the direction of south-east, south-west and north-west.

Āpakh occupies two squares and Maricaka, six square. Two squares for Savitri and six squares for Vivasvan for Rudradāsa, two squares and for Pharadhana, six squares for Gdmayya, two squares and for Mithra, six squares for Rudradāsa, two squares and for Pharadhana, six squares.
Thus Paitā designed and marked out the squares for the vasta design. The reader should draw the main diagonals joining the six four corners. Then he should join the third square lying in the south-west direction of the eastern marginal row and the first four squares lying in the south-west direction of the southern marginal row. Similarly each third square lying in the marginal rows are to be joined together. Moreover, if two squares lying on the four lines known as hori and two parallel lines known as nīcana would be formed. The second conical points where the lines of
vanisa and rajus and sutras meet together are to be left out. (Having selected sixteen such points (known as manmas) one should always abandon those places corresponding to these points and construct of building or any part of the building or temple such as thresholds, entrances, windows etc. should not be taken.)
Each deity here dominates over each limb of the vastu purusa. Now listen to these particulars with regard to devata-svatābja of vastu. Śatva is on the head of vastu purusa (lying on the ground); Vāyu and Vahni on the two fore-arms; Sāvitrī and Rudra on the shoulders; Nirūti on the feet of vastu; Indra on the pubic region; Āpavatīsa on the place of the heart; on the two breasts, Maricitī and Dhana-dhara; Brahma on the navel; Raudra and Sāntā on the two sides of the stomach;
Indra and Indrajaya on the region of suhka; Vivasvan and Mitra on the thighs. Thus each limb of Vastu Purusha is occupied by each deity.

In the days of yore, the deities who were alarmed very much on seeing the dreadful figue of Vastu who came into existence in a portentous manner, fastened the demon Rupa with ropes and made him to fall down on the ground. From that time onwards, Vastu is supposed to be lying on the ground his face turned downwards. Each deity is to be worshipped in a particular place where his body and the deity is fastened with the ropes by that particular deity. Puja is to be done in a manner in which each limb was fastened and pulled by each deity.

The construction of house or temple is to be undertaken in a place where Vastu Puja is has been done as proclaimed in the scriptures.
Vāstu mandala consists of 81 squares and so far explained to you. Now listen to another type of vastu mandala consisting of 64 squares. Dividing the rectangular mandala into eight equal parts, 64 squares shall be formed. As explained earlier, vastu deities are to be identified in 16 squares. In this pattern, each corner-square is occupied by two deities. Śa, Antardakṣa, Aṅga, Mṛgarā, Bītī, Pārāyaka, Aṅga and Roga - these deities occupy the four corner-squares. Parjanya, Jayanta, Mohendra.
and Bhaskara — these devas occupy the marginal row of eastern direction: Iśā, Vishāla, Gṛhaṣṭa, Yama, Gandhara, Bhīrāgarat — these devas are in the marginal row of southern direction: Dauvānika, Aruna and Sugīrva, Purvadanta, Jalādhipa, and Naga — these devas occupy the marginal row of the western direction: Mūkhyam, Phallāta, Soma, Rk, Aditi and Diti — these devas are in the marginal row of the northern direction.
Brahma takes the central place consisting of four squares. Ārāh, Āpavitra, Sāvitrī, Sāvitrā, Indra, Indrajaya, Rudra, and Raudrāsā—these devas are 1 & 1 in the intermediate directions occupying 6 half squares in which are in the 4 adjacent rows of Brahmāśāhā. Marīcaka, Vivasvān, Mitra, and Phraḍhārama—these devas occupy twelve squares (three squares for each). Devas existing by the four corners on side of Marīcaka, etc., take eight less squares.
piśaracca surāṇ varnśān tatha śūman prakalpayet
ayam devāyā maṃsta duṣṭyo mandīce matala
vāstusāriṇakāla tu yadāmām spratē gṛhit
vāstudeṣa śi tabhāva śalyodhāravaidhārmatāla

As explained earlier, the deities existing along
varnśān are to be indentified in the body of ṛṣiṣṭu
and the posy ground is to designed in this way for the
sake of vāstupūja. These types of vāstupūjas are
to be done during the construction of temples and
palacial houses. A house-holder who proceeds to
construct a house should execute a
process known as śalyodhāra in the body of
vāstupūrṇa during the time of vāstupūja.
Whatever part is identified with a deity, that
part is to be extirpated from the influence of
hidden things.
Not by the ocean of the land (or) reason, clearly the part of the substance should be extracted. The road of the road (of the) substance is identified and at a depth of two feet, the road of the road (of the) substance should be extracted. The road (of the) substance shall be extracted. The road of the road (of the) substance should be extracted. The road of the road (of the) substance should be extracted. The road of the road (of the) substance should be extracted. The road of the road (of the) substance should be extracted. The road of the road (of the) substance should be extracted. The road of the road (of the) substance should be extracted. The road of the road (of the) substance should be extracted.
neck of the vāstupuruṣa, bones can be extracted at a depth of three hastas; under the ground at a depth of four hastas, additional materials related to bones can be extracted; on the sparsa of the feet, at a depth of the knee one can extract khadga sālya; on narrowing the ground up to the depth of one hasta at the place where cheeks, shoulders, the sole of the foot and the fingers of the feet are identified, skin having the thickness of one thumb can be extracted; at the place of anugulha, a box (pelika) can be extracted at a depth of three hastas; at the place where the little finger and other fingers are indentified, kāmēya can be extracted at a depth of half-hasta; at the place of the hip, metal bracelet can be extracted at a depth of two hastas; at the place of thighs and hands, iron can be extracted at the depth of 18 angulas; the same can be extracted at the place of knee and at the depth of one hasta; at the place of ankle, trapu sālya can be extracted at the depth of vitasti. At the place of feet, bones of elephant can be extracted at the depth of 12 angulas. Thus the procedure of sālyaoddhāra has been explained to you.
Having examined and purified the ground in this manner, the preceptor should proceed to worship the deities of Vāstu in the order of mention starting from the direction of north-east. He should offer ṛati using the following articles as mentioned in the scriptures. Each worshipping the deities with sprinkled arcaṣatas, he should offer blue-lotus, aghyaya-water, yellow-coloured wooden pedestal, smoky coloured gems, sprinkled and consecrated baked flour, flesh of sakuni-bird, parched rice of fine variety, honey, food cooked with meat flesh, fried tongue of sakuni-bird, sesameum, barley.
eatable mingled with sesameum. tooth sticks,
food prepared from barley, kusa-grass, lotus-flower,
spirituous liquor— all these are to offered after
they have been consecrated by sprinkling. Varieties of
baked flour, various kinds of flowers, food
mixed with the powder of fried beans, green gram,
milk, food prepared from sáti-rice— these are
to be offered in due order to each deity.
Having offered worship to the deities of varṣī in due order, the preceptor then should proceed to worship the deities invoked and immobilised in the intermediate directions. In the direction of north-east the preceptor should offer milk and curd; kuśa-water and food mixed with molasses, in the direction of south-east.
Ford mixed with turmeric powder - in the direction of south-west, baked or un-baked phalgusa - in the direction of north-west. Then the preceptor should offer worship the deities invoked in the main directions starting from east. He should offer laddusas in the direction of east; red-coloured sandal- in the direction of south; food mingled with ghee - in the direction of west; and rattan tree, made of phalgusa and māṣa - in the direction of north.

He should offer sesameum, ghee, pānīcagurva along with kusa and anjasa or at the middle. Various deities worshipped according to this procedure will quickly effect alleviation, inducing auspiciousness into the ground. If the materials enlisted above are not available, the preceptor can worship all the deities with sesameum, anjasa and victuals and flowers; if not in this way, he can worship with kusa and flowers. One should begin the construction of temple facing worshipped Uṣṭupuṇja.

(This is the chapter on the suitable places for the construction of temples, the twenty-fourth of the Caturaṭāda of the Kiranagama Mahatāna.)
ATHA PRĀŚĀDA LAKŚĀṆA VIDHIH

(Then, on the specific features of a temple)

gaṇḍaḥ,

prāśāda-lakśāṇaṁ deve sāmāṇyāṁ yaduṣṣesatāḥ
manṭapādyā yathā kāryā vada samāṇaṁ samāśataḥ

gaṇḍa

What are the general and specific features of a temple? How are its various parts like manḍapa constructed? O, Lord, kindly explain these matters succinctly.
The Lord said—

Vastumandala is to be divided into sixteen equal parts (lengthwise and cross-wise). The central portion of the mandala consisting of four squares is to be left out. On the twelfth row of squares lying outside the central portion, enclosing wall is to be constructed. The height of the wall (rampart) should be equal to the measurement of four squares. The sikhara is to be raised upto a height equal to twice the height of the wall. The portion known as pradaksini (pradaksinapatha) which runs around the wall should be constructed along on the two rows of squares. On the top of the wall variegated constructions are to be erected symmetrically in all directions.
tadairham sukanaasya niskatah pada bhavet
svanasaivadato jaya vevitbandhastadairdakah
svanamalakasariyac tasya paryaaham vyavasthitam
kapatanaicar staranam krantiyani caturangulam
vishayamasya stitnam duurata diganayatam
paicalhagakelo gaabhah pragguvascamsato bhavet

Out of the various parts of vimaana, the part known as sneha (स्नेह) should be formed with a height equal to half of the height of its wall; niskata (निस्कत) should be one fourth of the height of its wall; ekana (एकना) is to be half formed with a height equal to half of the previous measurement; vedibhandha (वेदिबन्ध) should be half of the height of ekana. Of the parts known as guiva (गुविवा) and amalanasa (अमलानासा) are to be formed with a measurement equal to half of the previous height. The width of kapta (कपता) should be four angulas. The length and breadth of gaabhagopa should be twice the measurement's entrance. The front portion of guiva should be equal to one fifth of the extent of gaabhagopa.
The length and breadth of mantapa should be three times greater than those of gauhagāra. Mukhamantapa is to be constructed in front of the gauhagāra its extent being as same as that of the gauhagāra. Mukhamantapa shall be constructed either in a general or specific manner as enjoined in the scriptures. Pitha portion of its vimāna should be formed based on its measurement of linga. Gauhagāra is to be constructed over the pitha portion. Based on the measurement of linga...
There are various types of vimanas embellished with different kinds of ornamentations. Meni, Mandara, Kailasa, Kalasa, Simha, Gaja, Samudaka Candaka - these types of vimanas shall be formed in the with rectangular or octagonal axial shape.

Sawatobhadra, Hari and Samudaka - these types of vimanas all have sixteen-ganged shape.

Now listen to the type of Pralhana. This type of vimana should be provided with four sikhara (peaks), and four entrances and eight bhurmis (stories); or it may be provided with variegated forms of sikharas, and five angadaks and three stories and belief of the past vimana as ghosa.
The measurement of garbhagṛha is to be calculated in such a way as to be two times or two and half times greater than lingamāna. It is held generally that it is preferable to fix the measurement of garbhagṛha so as to be two times greater than twice the measurement of āṅga. The first enclosure around the garbhagṛha should be twice the extent of garbhagṛha; the outer space lying outside this enclosure should be two and half times greater than the measurement of garbhagṛha. Now listen to another type of construction. The garhamāna is to be divided into nine equal parts. Pitha shall be constructed so as to occupy eight squares in the middle portion. All sides should be perforated (to appear like garvākṣa). Based on garhamāna, the enclosing wall and śīrṣā should be constructed. So far general features of the precincts have been told. Now listen to the specific features.
asāṃśī sāyutaṁ citāṁ sadaśāisastato mataḥ
ekāṇḍakassvṛtto yas—samaś-savośa mandalaḥ
savaṅkavhaśa citorāh kastauvah pāncakārmikāh
simhākārmīcārīt—simhās—saptakāndha—samanvītaḥ
sadaśāṅkara sāmyuktāsāddhiṁ mandaṁ kharot
vimsatayuṅkara sāmyuktāḥ pāncakārmihānāh
vicitrāśikāra hamsāsaṣ pāyakādaśaṁkāḥ
vyāpi pāñcāṅkakavam vyālo vicitrāsāsāshāṅkāh
anyorata svadāśastad—bāhyatasso vāsavośaḥ
condrāśāyutāś citrāśāṅkasaṁsya naṁstha cādītaḥ
padmaśāvadāśastu bhūmikāvaya viddhitaḥ
vimsatāśaṁkāyukto vicitrāsaśaśaṅdakāh

Vimāna known as Sāyuta should be octagonal;
sixteen-angled vimāna endowed with the same characteristics
as those of Sāyuta is known as Citarī; it should be furnished
with ekāṇḍa formed in a circular well-formed
circular shape. Its whole structure should always be
in a mandala form. Savaṅkavha—vimāna is
to be of constructed 4 with five stories. Simha
vimāna should be in the form of lion associated
Seven skandhas (projections). That which is associated with sixteen andakas and six stories is called Nandin. The vimana which is provided with twenty andakas and five stories is known as Nandivanadana. Harisa. The vimana which is embellished with variegated forms of sixcharas and eleven stories is called Harisa. Vṛṣa-vimana consists of five andakas; Vyāla-vimana is furnished with different shapes and three stories; it is associated with one enclosure; its middle portion should be in six-angled middle portion. Other parts of it are similar to those of samudraga. Samudraga type of vimana shall be formed either in the shape of lotus or in sixteen-angled shape. It shall be provided with two stories and increasing the number of stories two by two, it shall be provided up to a maximum of thirty stories.
23-27.

mausūratadha-kastasyān - mandañī navatilatāhā
ācitāhastāh kailāsācataustūnāsuddhaśramaṇakāh
duṣṭhīmīśannandinīndhisugā - tīmīśaddhākṣatāhī nandītāh
samudrābhakṣatadvat - āśāvimśat-śadadhvaḥ
nīrājñānīśastālo vimśat - pañca-kastāta ca sa rākṣasya
padmako vantage yo nyo nīmānaścandikā sravika
śādāśāvatā rayā ānuśā panaśastadasahastālāh
āṣṭa-kastā gautvimśat-sesāsastamo-nāmātashamān
ūtāya-kānti-kastāya tattānanātā kalpanam
nāgatahā bhūdānām ākṣaraśānānca sa bhūmam

Meaning: the vimāna should have an extent of
fifty hastas; Mandañī - ninety hastas; Kailāsa - eighty hastas,
Umicamañī - thirty-four hastas;
Nandiniyadhi - thirty-two hastas; Nandin - thirty hastas;
Samudrābhakṣatadvat - thirty-two or sixty-eight hastas;
Padmaśā - sixteen hastas; Varulā - twenty-five hastas;
Candeśā - twelve hastas; Haris - ten hastas;
Hari (gautvimśa) - eight hastas.

Other types of vimanas are to be constructed, having an extent of
one, or two or three hastas. Houses belonging to the
group of nāga-kasā & nākṣata may also be
provided with such beautiful vimanas.
According to the three types of lingas (utama, madhyama and jyestha, madhyama and kanistha) enclosures of temples should be constructed so as to be furnished with various parts like prāg-gūra, teliya, mandapa, stambha etc. These are to be constructed according to their forms and measurements.
Now listen to the exposition of various types of mantapas.

That which is associated with four pillars or twelve pillars is known as puspamapradima; the mantapa with twelve round pillars is known as puspalkhadra.

There are other types of mantapas such as kausalya, samikshya, jala khadra, jayavaha, suvarata, vijaya, vāstu, raktik, rajaka, visālaka, suśilīta, madhyaaka, nāka, syandana, mānava, maṇikhadra, sugīva, bhūṣana, karnadhāra, dvajasraka, kāmabhadra, susūtra etc. These mantapas are furnished with two pillars less than the number of pillars buttressing the first type.
These can be constructed even by increasing or decreasing the measurements jotted down previously or even by taking average measurements. They can be formed in the shape of triangle, circular, demi-moon, octagonal, rectangular, sixteen-sided etc. Each construction of mantapas in these patterns will be beneficial to the great empire; will yield greater gains; will effect expulsion to its enemies. Rectangular mantapa is best suited for all purposes; sixteen-sided mantapa will yield the affluence of wealth. Construction of mantapa has been explained to you. Knowing the nature and effect of mantapas, one should construct them in the duly assigned places.
prāśāda yāgraṇā dvārāmi vistaradvaṃjocchāritām 1
ucchāraya tu yatpādaśaśa koṇḍumbara vistataḥ 11
vistaraya tu yatpādaśaśa baḥulyaśa bhavet 1
vicitra pataśa vallabhisamantaṃ mithunānūritam 11
dvānam evaṃ vitham kāryaṃ - altrāṅgula vithānataḥ 1
saśāśaśaśaśatam sāgaramangalārāmī vijñāya tu 11
apadhārast kramādarmam dvārāni lāṣa saṁyāyān
bhavantikī pārica jyotīśhānī trāṇeyamā ni madhyamānānā ni 11
adhamamī tadavayam jīrayant evam dvārāni kalpjayet 1

In the front portion of prāśāda, entrance is to be
canstructed; the height of the entrance should be
divice the width of it. One fourth of this height
should be the breadth of śaka and udumbhara.
One fourth of this breadth should be the measurement of
bāhu. These parts of the entrance should be
decorated with variasated forms of leaves, creepers, and
of mithunag (dual form). Entrance of garbhagṛha
is to be constructed in this way. This may even be formed
based on angulavirāhān. Taking the maximum height of
one hundred and sixty-four angulas and decreasing it by
eight by eight, one can reckon ten
kinds of different heights. In this case minimum height is 94 angulas.
First five or types of heights are for uttama; next three types of
heights are for madhyama and the last two types of heights are
for adhama. Thus various types of entrances shall be formed.
Entrance should be constructed in a pleasing and splendid manner in front of prāśāda. Dwārapālakas shall be constructed making use of baked bricks or stones (following the rules set forth in pratīñā karmakara). It is to be understood that they are endowed with strange and diversified figures, forms, so as to grouped into lines - kaniṣṭha, madhyama and utama. Now listen to the construction of gopuras according to the design of the temples. Gopura should facing west in a temple whose main shrine is turned towards east. In a temple whose main shrine is turned towards west, gopura should be constructed so as to face east. It can be constructed so as to face east in a temple whose main shrine is turned towards the south or north.
How does Siva manifests Himself through the installed images of temples constructed in cities or villages or helmets and how does He grant all the desired ends of the devotees? O, Lord, kindly explain to me all these matters succinctly. I am in a state to be enlightened by your statements.

Bhagavan -

puñnavāṁ rājaṇaḥśravāṁ cāgneaṁ saurāṣṭrīdhamś
dhanurāsattāṃ rājaṇaṁ rājaṇaṁ saurāṣṭrīdhamś
cāgnaḥ kasyaśānti jayāvāham

śrītāpanam vā vilāh kāyaṁ nīvesa-nāgarādikā śītapārhi āśītānaṁ puñnavāṁ śravāḥ bhavat

śrīvāsa-sādānāmś kṛmaḥ kṛmaḥ parameśvarah

yatoṣṭaṣṭiṣṭhitāḥ puṇiṣāṁ bhuktiṃ bhukti-muṇḍaśāyaṁ
dhārādūḥ janārājaḥ tu mūntiṣṭhānamuttamam

(iti śrimat-kirṣṭikhe mahatamtra caṝyapāda prāṇa-balakanaviddhik
dunikāṁśātmā kālaḥ)
The Lord said:

The Lord bestows authority over a kingdom through the image facing east; grants all kinds of accomplishments through the image facing south-east; grants longevity and health through the image facing south; leads to victory through the image facing south-west; grants wealth and nourishment through the image facing west; grants riches and leads to victory through the image facing north-west; grants all kinds of wealth and prosperity through the image facing north; grants bhega and muga through the image facing north-east. Installation of both images should be undertaken in places like public halls and towns. All kinds of benefits can be derived by installing the image in proper places. Lord Siva is present everywhere; He is always shinesforth in all hearts souls; He is beyond the limit of time; He is unborn, He is the Supreme Lord. Residing in the heart of souls embodied souls the grants enjoyments and release. In a temple constructed in a pleasant manner according to the rules, images of foremost type are to be installed and consecrated.

(This is the chapter on the prāśāda-laukāna, the twenty-fifth of the caṇḍapāda of the Kīranāgama mahātantra)
Gauda

purasya naganasāpi gṛmatakāyaṇayaḥ
kutasītkiktāsāyaḥ purīsāṁ savakāmān prasacchati,
elatavam sanasena. Bhagavan vacetumahasi
Gauda

How does Śiva manifests Himself through the installed images of temples constructed in cities or villages or helmets and how does He grant all the desired ends of the devotees? O, Lord, kindly tell me explain to me all these matters succinctly. I am in a state to be enlightened by your statements.

46-49a

Bhagavān -

pūrvastāṁ rajyaphalaṁ cāgnyāṁ savasiddhādām 1
āgniwaysātā yāmye navarṭyaṁti jayaṁham 2
chanaṇaṭikaramā ca ṣāyam vāyaṇām sējaṇaṁham 3
savasamphalākāmā saumye caṣāmye bhagamokesadām 4
sthapanaṁ va vikhyā kāṇyaṁ nīvesanagarādi 5
ācārapūrṇaṁ śīśāṇe pūraṇamuktaṁ bhaveti 6
sauragassādevatmas tatra kṣan如意ḥ pariṣṭhitah 7
yastadāntāśīkhitah bhumisām bhaktimuktipradānāvah 8
prāśādōs nāmaśāvah tu mūrtiṁbhaṇamuttamam 9
Citi stīmōt-kīranākhye mahatantre caṣā appointment pārasādā laksanāvidhitāh
pāncarimsātīḥ pātalāḥ

1-49
The Lord said:

The Lord grants the authority over a kingdom through the image facing East; grants all kinds of accomplishments through the image facing South-East; grants longevity and health through the image facing South; leads to victory through the image facing South-West; grants wealth and nourishment through the image facing West; grants riches and leads to victory through the image facing North-West; grants all kinds of wealth and prosperity through the image facing North; grants Bhoga and Moksha through the image facing North-East. Installation of such images should be undertaken in places like public halls and towns. All kinds of benefits can be derived by installing the image in proper places. Lord Siva is present everywhere; He always dwells in all hearts; He is beyond the limit of time; He is unborn; He is the Supreme Lord. Residing in the heart of souls, He embodied souls and grants enjoyments and release. In a temple constructed as in a pleasant manner according to the rules, images of foremost type are to be installed and consecrated.

(This is the chapter on the prācīna-lakṣāṇa, the twenty-fifth of the cañāpāda of the Kismāgama mahātantra.)
ATHA PRATISTHADHIVASANACARYALAKSHANA VIDHIH
(Thence on the rules pertaining to installation, adhivasa, and prerequisites of preceptor).

gamutra-

Bhagavan Thapanam bruhi tatha caivadhivasanam,
katham va karanaik karyasi thapanasya ti laksanam.

gamuda-

O, Lord, kindly explain to me the installation of Shivalinga and precuratory activities like adhivasa etc. What are the means and instruments to be used during the performance of installation? What are the essential prerequisites of an acarya.
The Lord said:

Having selected a proper stone as explained before one should mount it on a chariot and bringing near the temple, should place it on the northern wing of the prasāda. While the chariot is on its way if it gets obstructed or broken, the preceptor should offer 108 times with aghora mantra for the sake of alleviation. Having installed the selected stone in the first mantapa one should undertake the sculpting work to form the linga-image.
Before starting the work, the preceptor, having decorated himself so as to present a royal look like a Brahman, should again examine the fitness of stone with the help of self-acarya and using the instrument like autila etc. Acarya should be a prominent person holding from a superior clan noted for its education. He should be a devoted person, not belonging to the clan of Vimala or to the group which works for wages. He should be a householder endowed with preceptorship. He should be skillful enough in effecting the worldly enjoyments and
A preceptor who belongs to the Brautika group should have been endowed with all these qualities. Another kind of preceptor, namely Maistika, should have a well-built physique. He should not be a crippled or maimed person; he should not be possessed of redundant limbs (like six fingers etc.); nor he be with broken or wounded limbs; his nails should not have been deformed; he should not be dishonest; he should not have violated the rules of daily worship; should not be a faithless person; not an outcaste; not be unkind or harsh; persons who are associated with these disqualifications should not undertake the work concerned with pratimas. Those who observe the periodical wates according to their own tradition, who are dignified and celebrated, who are with virtuous qualities like forbearance, restraint etc., who speak kind words, who have patience, who are endowed with the quality of sativa, dexterity, erudition and devotion are supposed to be the fittest preceptors, who undertake the work concerned with all types of lingas.
The preceptors of such etiquette should do the carving of lines (laksanaadhadharana) using the tools like a golden needle etc. with the accompaniment of aghoramatra. Other auspicious activities are to be carried out with other recitation of sanhita mantras. For laksanaadhadharana one should divide the upper portion of linga (pujamisa) into three parts. For the type of jyestha linga sahas are to be formed with a thickness of eight yatas; for other two types of lingas (madhyamana and adhama) thickness of sahas is to be reduced gradually. Other two portions (brahmamrisha and vishnuamrisha) are to be formed in seven parts of total height respectively.
The upper portion is to be partitioned with a sīh thread specially designed for the purpose in eight or nine parts. For other two types, one part is to be reduced gradually. Having divided the height of the āyāmā into sixteen parts, one out of five parts is to be scraped from the fourth part, and leaving out the three parts of the lower section, the line is to be drawn so as to pass through five of five parts of the upper section. Other two sūtras—one on its left and another on its right—one to be drawn so as to pass through the four parts (i.e., one part less than the central one). These two should be joined together on the back side of the āyāmā at a place where āyāmā lies.
śīlaśārāna is to be done in a different manner with regard to madhyama type of līṅga. Having divided pūjanīsā into sixteen parts, the preceptiv should again make each part into three parts. Leaving out the upper most six parts laksanodāhāna is to be designed in the remaining ten parts. Leaving out four parts, recha is to be drawn so as to lie along six parts; as before, two rechas are to scraped with a shorter length on both sides y maṇisāṭa and they are to be joined together on the back side of līṅga leaving out two parts in the lower portion.
Now I tell you about the third type of lingadadhārana, suitable for the four types of rudrabhāga. Leaving out three parts in the upper portion and three parts in the lower section, rakha-lambana is to be done along the portion comprising eight parts counted from the bottom. Other two rakhas are to be formed with decreased measurement and they are to be joined on the back-side as usual.

Then listen to the fourth type of lingadadhārana. Pūjārīya is to be divided into eight equal parts; each part being divided into three. Leaving out the upper section, mant-sūtra is to be formed along the remaining portion. Other two rakhas are to be drawn on its both sides, leaving out two parts in the lower section. These two rakhas are to be joined on the back-side as before.
Caving of lines (lambana) in various forms like kanapaśā (application of arrow) is to be done in due order along the specified parts. Two lines proceeding from the central design are to be joined behind the linga leaving out two parts from the bottom. Out of the four types of laksanāottahāra, any one of the types may be taken in order to gain auspicious result. These four types are of the nature of granting a beneficence for the four castes from brahmān etc. respectively. Wealth, fame, lordship over earth; kingdom shall be achieved by doing laksanāottahāra in this manner. Having designed and carved the lines according to the specific rules, the preceptor should offer incense. Taking honey, clarified butter etc. in suitable vessels, he should consecrate them with aghora mantra and then offer them to the Lord. Then flowers, sand, pure water and other materials are to be offered and necessary designs are to be formed.
The preceptor should install the image with the mantra; the ritualistic activity, *adhivāsa*, is to be done with the mantra. The *māntapa* is to be constructed in front of the temple, not far away from it. This may be constructed with a measurement of nine or eleven *kastas*; it is to be furnished with flags pertaining to the lokapalas (dīkṣālopakās); the interior periphery of the *māntapa* is to be adorned with flowers and *ākṣata*; to be decorated with four festoons—one in each direction. Festoons of east, south, west, and north are to be made of leaves got from plaksa, udumbara, asvāltha and vata respectively, their breadth being one *kasta* and length, four *kastas*. Each festoon is to be adorned with appropriate mantras.
Each festival is to be divinized with appropriate mantras vertically and laterally. In the direction of east, an eastern kalasa is to be placed whose presiding deity is Candika; eight kalasas are to be placed near the entrance. These kalasas should have been decorated adorned with tender leaves (pallavas), covering cloth of definite color, darbha kuric and they are to be worshipped with aya[ta], reciting Nara mantra. Then the preacher should place astamangala in the appropriate directions accompanied with vedic recitals, music and instruments. Having placed Sivakumbha on the vedika, he should invoke Lord Siva. He should place eight kalasas around Sivakumbha and invoke Astavidyāśuras (Ananta etc.) along with their consorts.
Here _agnikāya_ is to be done. The preceptor should execute all the rituals concerned with _agnikāya_ being invested in association with次要者 persons who impersonate various deities of Śivamāna. For this purpose eight house-holders endowed with essential etiquettes may be solicited; or sixteen persons or four persons may be invited according to the circumstance and convenience.

If suitable persons are not available, sādhakas, or putrakas or sāmayis shall be recruited; if not, other initiated persons (dvijas) or devotees of Rudra who are have identified themselves with the form of Sāvā (Siva) through the nyāsa-process, these may be recrusted to impersonate deities.
On the third day or on any other auspicious day which synchronises with beneficial constellation, yoga lagna and karana, homas are to be offered in a manner explained before with its accompaniment of brahma mantras like nana, aghora etc. Then the intermediate directions homas mentioned earlier are to be offered for matikas. In the vicinity of linga, the preceptor should offer homas with esana mantra; all other offerings are to be done in due order accompanied with appropriate mantras. Then the preceptor should wash various parts of linga-image with kusa.
Having done offered Homa as in the prescribed manner, he should offer puṇṇahuti, according to the quantity of materials available. Then he should cover the image with a red-dyed garment and raise it. With the accompaniment of blaring instruments like turiya etc., the icon is to be worshipped reciting Bhūma mantras. Then the icon is to be taken on by the appointed persons with agniya mantra. They should pass through the entrance with a pāda with the accompaniment of sadya mantra. By having installed the image in its setting place (gāthakṣetrā), the preceptor should worship it with viṇa and ēka mantras. Then the ascendant
persons (mūlīpas) should take their seats in their respective directions each one reifying impersonating the limbs of the Lord like head, face, heart, navel etc. Then, with all efforts, the chief preceptor should dispense with execute all other ritualistic activities reciting the pertinent mantras as the occasion needs. For the sake of guṇḍhagṛha-nyāsa, the preceptor should divide the periphery of cella into four equal parts lengthwise and crosswise (obtaining sixteen squares) and proceed to do various kinds of nyāsas during the night-time. Now listen to the procedure of ratha-nyāsa.
vajra sāñkhā sāñkhāra-śrīyakam
nīlām varakām dadyacchaśrādīsā digontakam
śaśām sīlāṇjanam śyāmā kāsiśam māśikam taḥām
yava nīvāla dhānyādī sīyāmākā-udhāyātirmā
sāndanāmca yathārakatam kriṣṇāgaru samudbhavam
usitaṁ viśnuśiṅkṛānti nyasettalibhakaṇāraṇamā

for nātha-nyāśa, vajra, maññikā, vaidūya, sāñkhā,
śrīyakā, śrīyakāra, nīla, maññikā, are to be placed
in right-wise order starting from east to north-east. Various
materials like tala, sīla, aṅjana, śyāma, kāsiśa,
māśikā, yava, nīvāla, sv. vṛkṣi, sāndanā, naktā-candana,
śrī kṛṣṇa-candana (again), usīna, viśnuśīṅkṛānti etc.
belonging to the group of metals, seeds, herbs etc.
are to be placed according to the procedure of nyāśa.
Thus, having placed gems, metals, seeds (grains), and herbs in due order and then golden articles, the preceptor should insert kurma bhaga (a half) inside the hollowed gandha (ground). One should never do what is known as bijagrāsā (an occurrence of which great disaster would take place). Then āyudha-nyāsa and sakti-nyāsa are to be done successively. Then he should place the linga on the pedestal which is to be impacted with mātrikas, reciting mātrikā mantras.
pancamena nyaselingam pithamishadigatmane
sawesam sukhadam caiva tathapyanyakukshathi
dhumamva darshanas vasisha pascamam cottanamapi
dvidadnamanantaci pustivyddhi dhvam bhavet
vahinarnata vyayoga disamakramya samskaram
lekharnmadhyatonnatyajyavitam sukhadam kramat
tamat-sukhavaham-aisanyam disi kaisayet

The Linga (pujamis) is to be impaled with
pancamana manha. The pedestal is to be fixed in a
such a way as to appear slightly turned towards north-east.
The Linga along with the pedestal installed in this manner
will yield Happiness to all beings. The Linga can be
fixed so as to face other directions also. The image Lingas
installed so as to face east, south, west and north
are less auspicious enough to bestow eternal life,
renunciation and growth of wealth to brahmans, kshatriyas,
vaishyas and Sudras respectively. Those installed so as to
face south-east, south-west, north-west and north-east—state of
of the nature of affecting curvace. Those installed so as to face
south-west and north-west will grant longevity and happiness
in a moderate and the excellent degree respectively, but the one
facing north-east is always conducive to happiness. So it care
should be taken to install it so as to face the direction of north-east.
Thus having given a definite structure and immobility to the linga-image, the preceptor should proceed to do all the necessary nyāsas in order to effect a concrete and well-fashioned shape to the invoked Lord. After fashioning important limbs such as head, face, feet, etc., he should do sakti-nyāsa, brahma mantra nyāsa and anigamantia nyāsa. With regard to rituals, invocation and all other activities are to be done with kṣatya mantra. Immortilising the Lord with sadga mantra etc. he should worship Lord Śiva with using gandha, flowers and other paraphernalia. Having offered to Him various kinds of-
delicious foods and eulogised Him, he should recite important mantras. He should worship the Lord daily in this manner, reciting 8 Ṣāṇa mantra 108 times.

In a country where daily worship of Siva goes on without any interruption or violation or breach, there will be abundance of food and provisions; there will be no decay; no fear of theft or robbery or of contemplated events. The ruler will always be victorious; woman will be blessed with virtuous progeny.
śrāpkasya sada siddhir- dorāsāntāh prayogatah
pūjayitā svamāh pāscāt- arghyenaśāāsātāngakṣa tu
āpah-kuṇa- kuśāgrāṇi tandulāsumanaśātihā
girīssiddhāruṣṭākṣaḥ cāpyaśāāsātāngam cārghyamucyate
sāmkalpa viveśar manthas- tat tadārāṇyacanam evaḥ

Śrāpine (patron) will always be blessed with cherishable accomplishments. On the occurrence of aberrations and discrepancies, certain activities are to be done to alleviate the evil effects of violations. For this, the preceptor should worship the Lord with all the sixteen kinds of honours (upacāras). Then he should offer a special kind of arghya made of eight ingredients—water, milk, kūrū, kūsas, rice, flower, sesame, yava and mustard. Having prepared the arghya with these eight major substances and consecrated with appropriate mantras, the preceptor should offer it to the Lord and do arghyaācana.
pūjānta tu tatha kānyā gopīpijā sadakṣānā
dakṣam gandha hārāśca grāmalīkāmi pradakṣāram

Evam pratiṣṭhitē līṅge bhamam mahadhiśīḥitīm

jīrṇodhāre tathaiveha bhalamuktantā yajjanāk

pratiṣṭhāyā vidhānantā prakāram sauraṇa tu mayā
dīnā

At the end of installation, the preceptor is to be worshipped and honoured with cherishable offerings (fees); he must be honoured with the present various kinds of presents such as kāśaka, gandha, hāra etc. He shall be taken around the main streets surrounded by the temple in a procession surrounded by devotees. The linga installed and consecrated in this manner will always shine forth in the sanctum-sanctum charged with benevolence and divinity. The patron also derives the same kind of benefits as those attained through installation by executing the necessary activities connected with jīrṇodhāra. Thus the matters connected with pratiṣṭhā have been explained to you.
Those pious men who are exceedingly pure and reside in a place where an auspicious Siva-temple has been constructed and who have intense devotion remain unique, being superior to the Devas like Brahma etc., Bhutanāthas, Ganās etc., who worship the Lord regularly in accordance to the scriptural injunctions, as a result of their intense worship, first achieve and experience all the desired worldly pleasures and finally resort to the eternal home which transcends all at it Callows and Bhavanas.

(This is the chapter on installation, adhivanśa and pre-requisites of ācārya, the twentieth-sixth of the cayāpāda of the Kīranāgama mahatantā).
ATHA VRŚABHA LAKŚANAM

JĪRNODDHĀRAVIDHIŚCA

(Then, on the distinct features of Vṛṣabha and the rules pertaining to renovatory activities.)

Gaṇude—

Vṛṣabhaśāṣcito deva nortam tasyātha laksanam
jīrnoddhārasa- naivoktama-tasyāpi rada me udiham

Gaṇude—

The procedure of making an icon of Vṛṣabha was pointed out earlier. But the procedure and lineaments of Vṛṣabha we have not been explained so far. O, Lord! even the procedure of renovation has not been told. What are the specific rules with regard to jīrnoddhāra? Kindly explain to me all these matters.
Bhagavân -

angulāh prāṇavatśiddhān-dīyangulam locanam bhavet
vistārosīgulatah kāayo bhīmau kāryau tadadhatah 
astāṅgulair mukham kāryam nāsā tattādadhīnakā 
dvīnētrau tacchryāmīlā caitubhīsyyāt tadadattvam 
śrīgāmāmām dvīnētrau syādattvam syāttānāmatam 
dvīnētramākāi kārnāntam kabolam tasya vīruṭān

The Lord said -

One should take the basic unit as angula which is to be reckoned as explained before. Based on this angula-measurement, the sculptor should form the eyes of Vishnuha so as to be two angulas in leg length. The breadth of the eyes should be one angula. The width of eye-brows should be half an angula. The face should be eight angular; nose - one fourth less than the previous measurement. The space between the eye-brows of horns should be four angulas. The bottom of horns should have a thickness of four angulas. Eyes should be formed in such a manner that their extremities touch the region of ears. The measurement of horns should be four angulas; intermediate space between them should be four angulas. The breadth of cheeks should be equal to that of face; four angulas.
The length of the face should be 8 angulas and its breadth should be fourteen angulas; ears should be ten angulas in length. At the bottom of ears, the exteriors and eyes should be seen. The measurement of neck is to be eighteen angulas; that of hump (kakada) - eight angulas. Length of shanks should be ten angulas. Four upasandhis and ankles should be six angulas; their projection should be with a thickness of one angula. Hoof, which is to be fashioned in a splitted form should be half an angula. Thickness of kambala should be four angulas; its length (on one side) should be seventeen angulas; and its breadth - twenty angulas. Stomach (dark) should have a length of fifty angulas (lateral measurement) its thickness, thickness, being twelve, angulas.
The tail is to be formed so as to lie in the middle of the two hind legs, its thickness being four angulas. In its middle, thickness should be two angulas; thickness of the tip of the tail should be one angula. The navel is to be fashioned in a curved form like kundali below the portion of the belly with a measurement of four angulas.

Scrotum should be made so as to be in an oscillating position, its breadth being sixteen angulas, and thickness.

Nivista is to be formed in such a manner that at the front portion of its head is adorned with manirakha.

These are the distinct features of Vyasa.
Due to regular (and periodic) worship, any part from foot to head of an installed image may get some sort of defects or breakages (or it may become shaky). It is to be known that the unskilled daily animators the image so long as it is with perfect shape. (If it gets ruined due to some causes or other, the image should be replaced). Those who patronise the meritorious act of renovating the disfigured image, and temples attains the same auspicious rewards as those arising out of erecting a new one. When broken icons which have become, still of those which are split, cracked and those partially consumed by fire are get being repaired, one should undertake the feeding of brahmin etc; pāyasa and ghee are to be offered as homas with the accomplishment gātram mantra. Disfigured icons made of stone are to be thrown into water after doing necessary libations, and those made of wood are to be incinerated. Throwing in to be done with vāma mantra and burning is to be done with aṣṭaṃmantra.
tatrā prayat kalpanīyam eyāt-tattvakāśtra prakāsyate

devatā-calanam yāte utkhiṣṭam yaṁ kha dhyāhak

calanaddhāsa-sambhātaṁ līṅge sā ca vīṣeṣātāḥ

khanda-sphūtī-sambhāraṁ pūrva-vattam sāmaṇcāntaṁ

rudraloka bhavattasya tamin bhogamārṇayāt

(iti suṁat-kīrāṅkhye mahātāṁ ca caryāpaḍaṁ vṛṣabhalakṣaṇa

gīrṇoddhāra-viḍhikṣapātaṁ niṣatik pata)āh

CARYĀPĀDAS-SAMĀPTAH

Then another icon is to be sculpted nearly with the
same measurements as those taken for the previous one.

If the icon becomes shaky be by loosening its grip it should
be fixed well as before (by again applying astagandha).

If the icon is shaky, manyurious happenings will take place.

Especially if the image of Linga get loosens its grip and
becomes shaky, special kind of alleviation is to be done.

Those which are broken and split one to be replaced
immediately by newly-sculpted images, strictly
adhering the previous iconic measurements. One who executes
gīrṇoddhāra in this way ascends to Rudraloka at the time of his
dissolution and experiences climatical bhogas pertaining to that world.

(THIS IS THE CHAPTER ON THE DISTINCT FEATURES OF Uṣṇīṣha AND THE
RULES PERTAINING TO GĪRṇoddhāra, THE TWENTY-SEVENTH OF THE CARYĀPĀDĀ
OF THE KINĀNGAMA MAHĀTANTRA)

Here ends the CARYĀPĀDĀ.
ATHA YOGAPĀDA PRARAMBHĀH
(Here begins the Yoga-section)
YOGĀBHĪYAŚA VIDHIH
(On the practice of Yoga)

Gomde,  
yogābhīṣaṁ samācākṣaṁ hadābhīṣaṁ phalaṁ kātīm  
kaṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kāṁ kā petrol...

G. Lord! Kindly explain about the practice of yoga. What are the benefits to be derived from the practice of yoga? In which manner activities concerned with yoga are performed? What are the subsequent parts of yoga? What are the appropriate postures to be assumed during yogic practice?
The Lord said:

Through the practice of yoga one can attain beneficial accomplishments; he can attain release (mokṣa); he can even ascend to the state of ineffable bliss. It is to be known that there are six means or limbs of yoga. Now listen to these various subsequent parts of yogic practice. Pratyāhāra, dhyāna, prāṇāyāma, dharana, āsana, and samādhi are the six constituents of yoga system.
Either in his house suited for the purpose or in a temple or in such other auspicious places, an aspirant should begin his yogic practice after assuming the desired posture (convenient to his physical and mental condition). Eight postures are enumerated and explained in the scriptures. They are: svastika, padma, ardhacandra, vīra, yogafalṭa, krasārīta, panyānaka and suṣka. Yathāsamsthānā (sukhāsma).
Stretching the legs (i.e., shanks) under the hinder part and placing the right leg on the left and keeping the legs obliquely between the knees one should place himself in a convenient posture. The posture assumed in this manner is known as svastika. Joining the two legs obliquely with each other and placing them between the thighs so as the sole of each foot faces upwards, the posture known as padmasana can be assumed; then listen to the procedure of ardhacandrāsana. Placing the legs as before (i.e., as done in padmasana) but and keeping them one on the other mutually, ardhacandrāsana can be assumed. Then listen to the procedure of virāsana.
duṣṭaṃ pathitam pādam vānam daksinatthātitham
kṛtvā nyonya talaśthāni tu vināpalāma thocaye

kṛtvāsā dānu duṣṭaṃ pādam tiyagūdhrnāmadhak khoga
nyaset pāṇim yathāpalām talaśistāyugiyakau
pādaśrayāṁ prasāyāma- suśnekkham suprasāreṇa

dītato sīgyantāhastham prasāya ca unādrayam
pāanyakam tattamārhyatam yathāsaṁsthōm yathāsthātith
diṣṭau.

Placing the left leg on the right thigh and keeping
the right leg on a pedestal or from the floor and
keeping the palms together on one another, vitāsana
can be assumed; then I explain about yogapallāsana.
Keeping the right leg obliquely and placing the left one
on the thigh (near knee-joint) and placing the two
hands so as to be pressed by the knee-joints keeping the
fingers stretched out and tying round the yogapallā
yogapallāsana can be assumed. Stretching out the
two legs so-one in (in sideways) and—keeping erect the
fingers of the two legs and keeping his face and chest-
straight, prasārīta can be assumed. Keeping by
stretching out the two legs (i.e. fingers) one obliquely and
the other horizontally, one can occupy himself in a
posture known as pāanyak. A posture convenient
to the case of one’s own physical and mental state
is known as yathāsaṁsthōmah (i.e. sukhāsana)
Having assumed any of one of the postures stated above and keeping the chest erect, one should place the right palm on the left and the right leg on the left knee-joint. He should keep his joined palms just in front of his navel and should hold a straight look. Keeping his mind on the heart-lotus, he should keep himself detached from the external objects and senses. He should be in this state of restraint so long as he is in the yogic practice. This kind of retention of mind is known as *pratyāhāra.*
Praṇāyāma consists of three phases of breath process - ṛṇaka, kumbhaka and lecaka. Ṛṇaka is done by inhaling the breath inside (through left nostril); kumbhaka is the retention of breath for a fixed time; and lecaka is done by exhaling the breath (through right nostril). One should do praṇāyāma three times before the commencement of the yogic process. Through the practice of with pratyāhāra and praṇāyāma one can be disemboiled himself from the tumult or impeding causes arising out of external objects and he can become an accomplished yogin.
There are four kinds of dhāranā to be essentially practiced by an accomplished yogin.

They are: (i) vaṁśi, (ii) saṁyoga, (iii) aṁśita and (iv) pātha.

Dhāranā done with the accompaniment of a mantra placed between saṁsthā added with paṁcama and hindu corresponding to vaṁśu bija is known as vaṁśi dhāranā.

Through the practice of this kind of dhāranā one can get over the sinful effects arising out of aśhimśa (i.e. injuring pious men and high-souled persons). During this process dhāranā the aspirant should consider himself as though he is inside of a triangled mandala.
Fixing the mind mainly on saumya-mandala (i.e. ardha-candra mandala) which is to be contemplated upon as surrounded of trikonā mandala and encircled by caturasra mandala (corresponding to vāya) with the accompaniment of seed letters corresponding to the fire, water and air, he should consider himself as if he is seated in toga-mandala. This kind of dāhāna is efficacious in granting sānti and pusti.
This is also capable of effecting the annulment of diseases and death. Raising the breath with pranava placed along with the seed letters pertaining to fire etc added with binda, he should fix his mind on brama-randhra. This is known as amyta-dhārana which brings out the full efflorescence of the soul's inherent nature. Dhārana which is done with the accompanied of akāra, bindu, and nāda, all being covered (or guarded) by anuvāda Mind is to be fixed in a place between the eye-brows. Through the practice of para-dhārana one can attain the effulgence of sun and the power of getting over the immortality. All these kinds of dhārana which are established through the scriptural statements are to be practised according to the prescriptions.
Utpata is of two kinds—samanya and visesata.

Samanya is a voluntary process. Here dharana is done intensively with the help of some external objects. Those who thrust themselves in samadih dharana never get crippled by the marks of old age. Those who indulge themselves in dharana who practice voluntarily should have a continuous continuous effort. Vaisesika is one who gets trained enough and whose dharana process takes place without any endeavour on his own part. Even if he is engaged in his mundane activities, his
breath process gets adjusted itself to the state of dharana. 
The soul of a person who gets accustomed to such sort of specific dharana departs from his physical body through the fore-head or crest (brahma-candha) at the time of dissolution (death). If one is affected with symptoms of old age inspite of his continued practice of dharana and samādhi, then it is to be inferred that that the time fixed for his dissolution is on its way. Through the practice of samādhi the aspirant's lordship gets enlarged and he attains all the beneficient effects of being a perfect yogiśvara. By identifying himself contemplating the deities like Brahma, Visnu etc in his own who are seated in various casnas (lotoses), he attains gradually the highest kind of spiritual vigour.
Heart-lotus, is denoted as prakṣṭa padma, for and Brahma is its presiding deity. Out of the five syllables of mūla mantra, the first syllable is considered to be one with the presiding deity Brahma who is to be meditated upon as the pure Lord. Associated with the Heart-lotus, there are ten important nādīs: vijñānā bhūtam, saumya, pāsūnti, aṣṭa, vedāntika, cetāna, laṃdhani, mocani, and mohini. As the eleventh and central nādī, Brahma resides at the centre of the lotus. There, as endowed with Brahma is to be contemplated upon in his own characteristics and abhinmany forth in its form of the first syllable. Through which unpleasant and disagreeable one, this kind of aṣṭāna, the aspirant can attain victory over the tattvas from pṛthivi to ayāka.
When he rises above the plane of Heart-lotus (mentally)
he reaches a place belonging to Visnu. There are
sixteen nādis occupying the region of ears. With all
 purity and in the form of the second syllable Lord Visnu
resides there. The names of 16 nādis are: Subha, Manodama,
Dīpti, Sudīpti, Bhīmakaṇīka, Sudhūmā, Pingala,
Pita, Vānuni, Sīghnakā, Acalā, Sāśāṅkā, Subrala,
Jñānada, Mokṣada, and Pana. These sixteen nādis are
these surrounded of Visnu who is to be meditated upon
as he shining forth with his own features and appearing
one with the second syllable. Through the practice of this
easy aṣṭādaḥ śākhā, one can get over the fetters of tattvas from
augusta to punus.
Above the plane of the second lotus there is a lotus-region which is very pure. This is in the region occupied by the palate. There are 24 nādis running around the lotus-petals. They are: svarṇā, śravanī, jagā, cakrīśā, prāṇavartanī, sāsālā, vahini, boddhī, manami, bhāvanī, sārī, brahmi, dinapradānā, nīyati, retavahini, pitmāṅgānuga, demaṅgāpradaśini, ākāṣini, vikāśini, prāṇaha, prāṇavardhini, cīlāsāṁsthā, susāṁsthā, dhūma, and dhvīta. Such a region is to be contemplated while surrounded by these 24 nādis and one is endowed with the divine form and shining forth in the form of the kind syllable. Through the practice of this kind of dhyāna the aspirant can ascend to the place of Anantāvara.
Above the place of the lotus (there is) a lotus in the region of the fore-head belonging to Lord Mahamayurasena. The lotus is furnished with four nādīs and the four syllables of the mantra is at its centre. The name of the four nādīs are: nivṛtti, pratiṣṭha, vidyā and sānti. These nādīs are of the nature of subtle and pure and they are in the form of bindu. Through the practice of this kind of ahyāna, the aspirant becomes endowed with eight kinds of supreme accomplishments (siddhis).
The eight kinds of supreme accomplishments are: anima, laghima, mahima, prapti, prakamyam, caityam, vasitram and kamita (i.e. kamasayita).

The power of assuming a body to appear as tiny as the point of a needle, even at the spin of his desire leaving...
His gross body is known as animā. The supernatural power of assuming excessive lightness at his own will and on the spur of his intent, leaving his former state of heaviness, is called laghima. That state of supremacy that comes forth on account of his supernatural power assuming which the one is able to go reach the place of his desire and becomes honored and adorned by the denizens of the place, is known as mahima. Brahmī is that state of equanimity by attaining which the yogin remains unaffected and unagitated whenever kind of wealth comes of its own accord or as desired by him. Brāhāmyā is that supernatural power by the effect of which the yogin is capable of comprehending the innermost thoughts of all beings having attained a super state known as saśātmabhava. The lordship and superiority over the worlds of Brahma, Brahma, Indra, Sūrya etc. along with the other worlds of māyā is known as tattvam. The supernatural power of attracting the desired person or object and holding a control over him or it is known as vaśītra. The power of winning over a person forcibly against his will and alluring him on account of intense delusion is known as kamaśāyīta. Through the practice of dhyāna, fixing his mind on the fore-head also, without doubt, one can attain these supreme accomplishments.
bindurūdhvam Śravennādassūktayo dirghasbjatantvat
meḥkanāda ivālavād - sadaśivaśravensubhā
urdhvanāgāntakenathā svanāpena kalatmakah
cautionāsasopatattasop padmāntasamisthitak
indīkā dipikā caiva rociyā motikā tathā
d ā

Above the place of bindu (forehead) there ascends a
path which is subtle and long as the subtle thread of
lotus-stalk. This is the place for Lord Sadaśiva where
innumerable sounds like the loud noise of clouds can be
heard internally. O, garuda, Lord Sadaśiva is to be
meditated upon as radiating forth with his own
made of slākā mantras and
dušeśī figure form, adorned with rising snakes. He is
seated on the lotus surrounded by four nāḍis - indīkā,
dipikā, rociyā and motikā.
Above the region of Sadāśiva mandala exists Sakti mandala known as kundalini. This is beyond the reach of sound and it is with subtle form. Sakti is seated there surrounded by four nādis—ṣūkṣma, sūṣūkṣma, amyta and myta. Through the practice of this kind of dhyāna, one can become the knower of all and the doer of all. Above this place is the place of para-sakti in which there are four nādis—tājāpi.
tasyāpi pariṣṭhitā-tāvatīrṇadhyutā āsanā
padmamadhye sthitā sā ṣaṭ bijā śūnyatā śāntah sāgrahamā
vyāpini vyāpanāditi cānanda ś ādhyātmanāśūtā
śambhayā ca tadashīrṣād vyaśaśaktiś caśravābhavet

*tasyāpi pariṣṭhitānām nīśkalam nītyamāyam
jñānānūpānā ca buddhānām nīścalānūpānānām

evam kramādgaṇto yogyā yathā nīvartate

Above the place of Sakī in the mandala
in which there are four nādiṣ - vyāpini, anātha ananta, anātha and anāśūtā. She is seated at the centre of a lotus with a subtle and impeccable form. Through the practice of this kind of dhāyaṇa, one can achieve the power of vyāpakālāna, the power which is not to be attained even by divine and celestial beings. The place of existing above the Parāsakti-mandala is nīśkalā; it is eternal and everlasting (ayaga). It is of the nature of consciousness and it is as still as motionless air. A yogin who ascends to that highest mandala and gets absorbed in it (śūnyatā-bhāvanā) through the gradual practice of dhāyaṇa process never comes back to his mundane state.
nābhi med rat talah kruddhāt tatā nādi śivatmikā. ekadhā śvashtiā kṛṣṭā daśadhā tatā samśthitā n. tasmā śvanāt-sthitā karne śhitā tatā dvicaṭhalikā tālusthānagata pascat. tathātā sotaśatvābhikā kumārīdhā vilvimānā sā nāsāvarṇāgata yadā pitimārgena devena raudreṇa ca vīśatāh n. susumnā nāma ya nādi madhyamānā-uyavashtiā k. pinigala ya kramāt jñeyā darsīne vānake khage n.

Now about three more important nādis. These is a very powerful nādi which is of the nature of Sūra which remains undivided and starts from the place of mūlādhaṅka and proceeds upwards through nābhi, heart etc. When it passes the region of heart, it gets diversified into dūr and in the region of ears it exists irrigated into sixteen. On reaching the sphere of talu it gets divided into sixteen and when it passes through the nose-stem it becomes three fold—one going through the path of bili, other going through the path of deva and the third one going through the path of rudra. Nādi known as susumnā & runs through the middle path. To the right of it runs pinigala nādi and on to the left of it is the nādi known as idā.
Samhavacca gunādhāram Sakti-dāivata-somyutam nāditiyam ānjayanm trikavyāptam yathārthatah.

This three nādīs exist in the form of the Three fundamental guṇas and they are being controlled by the respective Sakti and Rudra. All the three-fold existents are pervaded by these three nādīs. Through the continued practice of dhyāna based on these three nādīs one can attain the power of knowing all things concerned with the past, present and future. That which has occurred during the past-time can be known through vāma nādi (idā); happenings of the present-time that occur all over the world can be known through the middle nādi (binda); future can be known through the right nādi (sukumna). Through this proper process of dhyāna based on these three nādīs, one can certainly attain the state of nīthā etc. within the period of six months.
gatagatau patostasya yogino naita samasagah
ahau bhavayecchambhumi saudehanutaranatmakam
svamatacca parani sancti rasagra - dvadasangule
samithitam samamangena vyapta bhavam yatharthatah
sirah-pariyaadi samyuktam - urkhudevam sarhydghatam
anumatraassvakhime saahabraham bhavedi
kalaspi hagata tattat - dipasaktinivijvala
yadisah sankhmadhyanat - prajuktah bhaktakah bhavit
yonau mayadikami kalami yavadasthe yathacchaya
yati va svacchayah yogi kartvotkarinti yathodita
evam yogasamairhyatac - sarvayogesvanulatamah
vijnayo bhyaasaniyasa kamikseyogisirnam padama

(iti simat-kiranakhye mahatamte yogapada
yogabhyaasavidhih prakshameh patalah )

He becomes a perfect yogin endowed with the power of
knowing the past, present and future. There is no doubt
about this kind of achievement. If not in this manner,
the aspirant can meditate upon Lord Samihiti who
assumes a form as small as an atom in the
heart of all beings. He can be meditated upon in a
in a place 18 angulars above the plane of
his nose-tip, a place known as dvādaśaṅka( ),
which is superior to all and which is of the nature
of ineffable calmness. Through the proper pronunciation
of pārśāda kāla as instructed by the preceptor one
can mentally ascend to that highest place which
persuades everything. Lord Śiva, who is entitiled as
Tukunda da, assumes a definite form known as
Saṅkṣa-brahma endowed with head, hands etc.
constituted of mantra kalas; though He shines forth
with the minutest form like an atom, He is
auspicious and subtle and shines forth in the heart of
beings with His kalas like a lamp which shines forth
with effulgence. The all-powerful Lord becomes favorably
disposed towards the aspirant on account of His devotion and
continued meditation agreeable to His mental disposition.
As long as He is an embodied state He wanders everywhere
in the worlds existing in the mayā through His yogic power
and when His soul gets disembodied by usual
symptoms of final dissolution, He attains the place of
bliss. Thus the supreme kind of yoga, which is the best among all
the yogic processes was explained to you. It should well be understaned
and practised by those who want to attain the state of yogīśvara.

(This is the chapter on the practice of yoga, the first of the
yoga-section of the Kīrāṇāgama mahātanta.)
Atha Kalotrántilakṣaṇa Vidhiḥ

(Then, on the symptoms of the departure of soul)

garudah

deva brahmādikam kālam rūcitām bhūhi viśṭālam
utkāntavā samācakṣura radāh pranāharet śubhām

Garuḍa

O Lord, the supramundane Time pertaining to Brahma etc. was pointed out earlier. It may kindly be explained to me in an amplified manner. Also, tell me about the time of occurrence of the symptoms when for the departure of a soul.
The Lord said:

Time is of two kinds - Subtle time and gross time.

Gross time is said to belong to the world of impure mâyā and pure mâyā. Subtle time is considered to be purely spiritual (dealing with the soul activity).

Now I proceed to tell you about gross time. With regard to gross time, basic unit is known as truti.

1 truti = 1 vara; 1 vara = 15 fifteenth nimêsa.

Kalâstú dvividhā prakâsasûrya sükśmopalasyatah
laukikasûrya evoktasukśmaścâdhyâtmako matah
nimeśasya citralhâgamatraisvâyat taddâvayo lavo
 tadâvanyat nimeśasyât kâśitaś tain daâpâñcavikñâ
lúttâ kâśita kalâ jñâya kalâtrimagamukhârakam
 tadândha gñâtikâ jñâya yânam tâsândhâsaaptabhih
 dinam yâmacatuskama lâlitaivayinnitthi yí
 dinaâtisamâyogât ekâham tairatah param
 pâkâsasyât pâmâcaârvârin - mägah pâkâsadyâbhavat
 mäsadâvat-yâh prakâshâtrihih tairâyanam bhavat
 taddâvaya bhavedâbatttâsamamânam idam matâm.
nimeşās make 1 kāṣṭhā; fifteen kāṣṭhās make 1 kāla; thirty kālas make 1 mukūntā; half of one mukūntā is known as ghatikā; seven and a half ghatikas make one yāma; four yāmas make 1 day; and four yāmas make one night. One day and one night together make one full day (cakram). Fifteen days make one pāksa; two pākas make one month; six months make a āštin; three āshins make 1 ayana; two ayanas make one āśva.
For celestial beings,—devas—daśāṁśayāna i night-time, and uttānayāna i day-time. (i.e. one divinical day consists of 360 solar days). These 360 solar days make one divinical year. The span of yuga is calculated on the basis of such divinical years. Out of four yugas, the first one known as kṛtayuga lasts for 4000 divinical years. The interim intervening time known as yuga sanshāki which occurs between kṛtayugand ṛta and the ṛta yuga lasts for 400 divinical years. There are two more yugas which are called dvāpara yuga.
and Kaliyuga. For the succeeding yugas and yuga-sandhis, the span of time is reduced by one thousand and one hundred respectively. *

In this way one cycle of yugas lasts for 11,000 electrical years. Seventy-one cycles of yugas make one manvantara.

* Krita = 4000 electrical years; Treta yuga-sandhi = 400 electrical years
Treta = 3000   
Dvapara = 2000   
Kali = 1000   

etasminnantare samā myta jatah punah punah
satatrayam dinat saśīktasyair vārsa ucyate
11
tatsamijñayā satam yavadvarsānāṁ brahmanassihīlāṁ
etasminnantare devā mytā jatah punah punah
11
tattadvarṣa satam yavavadānāṁ tadadharmacetam
11
tena mānana varṣānāṁ satam yavaddhānāsīhīlāṁ
etasminnantare kāle mytā jatah mytā punah
11

Four such manvantaras constitute 1 kalpa. One
kalpa is one day for Brahma. Before the termination of
one kalpa and in between mean manvantaras
Indra gets involved in the process of birth and death
again and again. 360 Brahma-days make one
brahma-year. Brahma lives for hundred such years.
Before the termination of such time (brahma life time)
and during the efflux of brahma-years, devas
get involved in the transmigration of birth and death
again and again. Hundred years of Brahma
make one day of Viṣṇu. Viṣṇu life! 360 Viṣṇu-days
make one Viṣṇu-year. Viṣṇu lives for hundred such years.
And hundred such years make one day of Brahma. During
the passage of Viṣṇu-years, Brahma involves in the
continuous process of birth and death.
mama vaso bhavedya-vaṇ—madhava yati samajñayā
dinamakam yadīsasya tado mama satam bhavet
etasmimantane kāle vayama jatā myah puneh
sadasiva-nimesa-cca tada tasyāpi samajñayā
vairam parasya yāsceta tada sau yati samplavam
sthulam swāntikam kalama-sta rūkaṁ

Duration of Hari’s life-time (One Hundred Hari-years)

makes one day of mine (śrīkañṭha). During the span
go my life-time which lasts for hundred years (śrīkañṭha year)
Vishnu involves himself in the continuous transmigration of
birth and death. One day of Śrī go Hundred
years of mine make one day of Śrī. And
during the life-time of Śrī, I myself get involved
in birth and death again and again. Then evolves out
the divine life-time of Lord Sadāśiva. During the
life-time of Sadāśiva is on its efflux, the upper limit
of gross-time comes to an end. The—gross-time
Svataattiva or beyond the reach of gross-time.
mama dhāma tadā māse tathayān maranam bhavat

1

tulkhiḥ prānaḥ kalastabdhisaptalḥ prāṇa ucyate

prānadvayena vijñayaḥ - ahorātrasu yo’uśkhiḥ

undhvarāṇaḥ dharmāḥ pś hagyastasyaiva dhojugatunīśa

parasthāniḥ prāṇadāsabhiraddvayāmāsa ucyate

trisūtraḥ prāṇaḥ vājñayo māsairvādāsabhirāsamā

śatāni śūntī saśītiscā prāṇanāṁ sanniyāttadā

ghatikā bāhyatassos bī prahavo sāstā vandhitāḥ

praharāt prahavas tātāyāḥ tathā - saḥasrānāṁ drayam drayam

prānadvapāsaSatānyasya caturāṁśāirahasselhitāḥ

tavaś rājinidhīṣṭaḥ sa śāṅkhyā pracyate dhunāḥ

tatra saśīsamāyāti prāṇāsāmijñā śhunā śṛṇu

saḥasra dvayote saḥ ca śatāni tadasāhāntām

Evam kalasya śūkṣmos bhī adhyātma pravihāritah

Then, with about the subtle form we can relate the soul. Three prāṇas make 1 kāla; Seven kalas make 1 prāṇa. Two prāṇas make 1 ahorātra. Upward movement of vital breath is

1. This line, it seems, should have occurred after the verse 16. The meaning of the line does not fit

relevant to the context.

2. Prāṇaḥ is different from prāṇa.
known as considered to be a day; and downward movement of the vital breath is considered to a night.

15 prānas make 1 paṣa\(^\text{c}\)

2 paṣas make 1 māsa\(^\text{c}\)

In this way, one māsa consists of 30 prānas.

360 prānas make 1 year (12 māsas) related to soul.

Apart from this basic pattern, there is another one which is reckoned as ghatiKA and prahara in multiples of eight.

360 prānas make 1 ghatiKA

8 ghatikas make 1 prahara.

The day-time related to soul consists of

8 ten thousand and eight hundred prānas.

One night-time related to soul consists of the same number.

So one churniṣa (a) an adhyātmika day) consists of twenty-one thousand and six hundred prānas.

This kind of subtle time is declared authoritatively as adhyātmika (a).
26-28

nisrocchavasayogena brahmadinam bhavanmythih na kare na myristasya svasya paramatmanah kalaksapo bhavedyogyi jñatvarmyuptumanyamam paniyam dasirastraistena tanmogenaalhyasatpumah tatvasamakrantiyogena pranatyajayo bhavet i

Even the deities like Brahma attain dissolution through the conjunction or union of nisvasa and ucchasa (expiration and inspiration). Only by Siwa, the Supreme Lord, exists externally; nor does he ever attain dissolution and transcend the time-limit. Knowing the nature of dissolution and of the Lord’s real a perfect yogin passes away. His time related to the soul. The symptoms of death and inevitable breath-process to be undertaken at the approach on the occurrence of those symptoms have been explained in the scriptures. Knowing them one should practice them. His vital breath so as to make the soul depart through his crest or forehead. As soon as the time for the departure of one’s soul occur, he should do this. Similarly, after nysam is done on his own body as explained earlier and should offer eight kinds of flowers to Lord Siwa.
Now listen to these eight kinds of flowers are to be offered mentally and so they are declared in the scriptures as 'flowers related to mind' (mānasā-puṣpa). Now listen to these particular eight kinds of mental flowers offered to be mentally are - vāraja, saúmya, āpneya, vāyunya, pānhiya vānapatya, prājapatya and śīva. Now listen to the ascertained characteristics of these flowers. Water is considered to be vāraja-flower; ghee, milk etc are known to be saúmya; incense and light - āpneya; sandal etc - vāyunya; tubers and roots etc - pānhiya; things like fruits etc are known as vānapatya; varieties of food - prājapatya; the spiritual knowledge attained by one (vāsana) is known to be śīnapuṣpa.
Meditating upon the Supreme Lord, who is seated on His heart-lotus, he should do ādāmanā as explained before. He should do pūraka (inbreathing of vital air) by reciting hrdaya mantra and śrotramātra ending with ‘kumphaṭ’; contiguous to pūraka, he should do kumbhaka (retention of breath) and then he should further raise his prāna ātma to the place of brahmaṇandha or devadānta ātma by reciting the supreme mantra known as prāsāda mantra associated with 12 or 16 kālas. As a last symptom when these take place, the conjunction of tongue and uvula (or palate), his soul departs at once. Through this practice of such kind of mantrayoga and ādāmanā, the soul breaks its way through the head, causing an intense heat in the ā gdzie portion. When he gets absorbed into the highest tattva through the recital of &āsād mantra of his soul takes place, his soul departs in this specific way congenial to its highest purpose.
When copper is anointed with a specific kind of potion known as rasagulika, it gets disentangled from its nature of being copper and attains the nature of gold substance having been endowed with brilliance and lustrous colour. Thereafter it shines forth like an original gold substance. So also, a perfect yogin, who is endowed with imperishable unbounded knowledge, gets delivered from his fettered state and attains oneness with Śiva through His imperishable wealth of supreme knowledge. His soul, being delivered from its embodied state, ascends to the highest state, known as Śivatattva. For the sake of perfected soul, a competent person should perform funeral sacrifice known as antiyesti, according to the scriptural dicta.

This is the chapter on the symptoms of the departure of soul, the second of the yogāśāstra of the Kīraṇāgama mahātāntā.
ATHA ANTYESTI VICHIII

(Then, on the performance of funeral oblations)

**Gauda** -

antyestisucita deva norto vistarato mana

katham me bhuhi bhagavan sa punah krigata katham

**Gauda** -

O, Lord, it was told earlier that the funeral sacrifice should be performed for the sake of departed soul. But its procedure has not been explicitly told. How should it be performed? What are other obsequies to be done after antyesti? Kindly explain its procedure—of all these matters.
Bhagavān-

mṛto yo dīkṣitah pāram dīkṣitānaṁ śrīnāyate
uddhāro hi yadhulabhāmi kṛtva tāṁ ca pārthitam
laṅkataṅkṣipya tām nītāṁ cilūśhānam samam svād
śoḍhāyitvā tu tālśhānam kāśṭhaṁ kṛtva samāṁ cītīṁ

The Lord said:

The corpse of the initiated person is to be taken to the crematorium by initiated persons. If not, it can be taken by other bearers available at that time who should be consecrated and purified. As soon as the body reaches the funeral ground which is to be even and pure, the corpse should be placed on the ground carefully.

Having piled up, the woods got from suitable trees evenly, the preceptor should level a portion of the ground on the northern side of funeral pile and construct...
On the northern side of the funeral pile the preceptors should construct a *strāndīlīka* ( ) or a lotus design. Having done all the necessary adorations and as per the scriptural directions, the preceptors should proceed to do apākāyā. Then having brought the corpse near the pile, he should purify it with cow-dung as bhasma etc. He should besmear the bhasma over the body from foot to head with sadygata mantra. Pronouncing the name offered to him (the dead person) during at the time of initiation, known as dūṣīrāśāma ( ), the done ski funeral sacrifice should offer kaśāṣa, yajñāsava etc. The corpse should have been placed on the ground so that in such a way that its head lies in the direction of south.
The corpse should have been placed on the ground
in such a way that its head lies in the direction of
south. The door of the funeral sanctum should sprinkle
the consecrated water over the corpse, made meditating on its
defeated
soul as possessed of a pure subtle, and appearing
like a dew-drop and as remaining at the centre of
the heart-lotus. In a manner explained before (in
puja-vidhi), he should do sakali-karana. Then having
constructed a bed earthy-bed which is of the nature of
earth, he should kindle the fire and invoke Vajisvini
for the purpose of aspariṣṣya. Having worshipped her with gandha, flower etc.,
he should grasp the (defeated) soul by pronouncing atmamantra and
in waiting the soul with the Lord reciting kriya-mantra, then he should offer

1. This kind of activity is known as mṛtaka-dīkṣa.
naktottatya sinā pāsāt - punah karṇāhutiḥ haveti
ḥṛddhydrotya punastastham kṣitā varma punanvayet

evam durgāṣṭakaṃ śoḍhyām - altīvā tathilomatah
pañcaḥutiḥ prayogena śoḍhyet - pūravat - kramat

Having prepared made a thread to represent pāśa (bonds) and he should besmear it with red powder (kurkūma) reciting āstamandra; then he should offer libations known as karṇāhuti. Again, after raising the soul from the heart of the body (with samāhāra mudra), he should do the nyāsa of karaca mantra ( ). Likewise, he should do the purification of durgāṣṭaka ( i.e. purṇaṣṭaka). This can be done in a regular order or in reverse order. For the sake of effect such kind of purification, he should offer homas for five times in a manner which was employed during the process of initiation.
Having accomplished the act of dissolution with the śivamāntra, he should place āndhas in a scattered manner over the pile, with khadga mantra. Facing the direction of east or north-east, he should place the corpse on the pile. While depositing the corpse, he should not face the direction of north. Then he should adore the corpse by offering ganaka, aguru, camphor, sesamum, incense incense, cow-milk etc. Then he should incessantly set the fire to the pile adding abundant fuels (woods). He should make the fire to blaze up bright and after circumambulating, the pile from left to right. Purifying his hand with khadga mantra, he should make the water (contained in kalasa) to gush out through the hole during the day-time. Many impediments may occur to the funeral fire and so it should be guarded carefully, until the body gets incinerated completely.
Having set the fire and finishing other rituals connected with obsequies he should, along with all other relatives, go to a tank or some other water-place and do the rites to be done concerned with water (udakamāṇī). There he should offer a handful of dūrva blended with asāta three times. After doing acamāna, he should offer āhūtya for 108 times, for the sake of expiation. Then he should recite aghora mantra and engage himself in the worship of Śiva and the Preceptor for the betterment of the departed soul. Thus, he should do the funeral sacrifice known as antyesṭi. Even after doing this, he should
Offer foods and cattles prepared according to the rules of sāstras to those brahmins duly solicited for the purpose. These procedures are ordained for the door who belongs to the group of Śāiva. The door should do another activity known as śiva-lakṣḍhi which is to be done during lingadharma also. For the sake of this kind of purification, one should first purify mātrikas and offer homas. On the complete execution of these activities, one attains purity immense and everlasting purity.

(Thus is the chapter on the performance of funeral libations, the third of the yoga-pāda of the Kīranāgama mahātantra).
ATHA ŚAIVŚRĀDDHA VIDHIH
(Then, on the performance of ŚaivaŚrāddha)

yauḍaḥ
vidhānāṁ bhūjane pūrṇam sukltam noditām mama!

kasmin kāle kathām taccā kāmaśhnāni śada śaṅkara-

yauḍa -

O, Lord, earlier it was pointed out that foods are to be offered for competent persons for the sake of manes on specific days. But the procedure of such feeding has not been told elaborately. Under on which days' feeding is to be undertaken? What is the established procedure of such feeding? Lord Śaṅkara! For what purpose is it to be done? Kindly explain these matters.
Bhagavan -

akādaśāh kādānabhya pratimāsam samāvadhi
ekoddiṣṭat-saṃśajñayam varjante śrīdevikām bhavet
śrāddhassya dekavantavoraham śrāddha pārṣuṃ viśeṣitam
kumbhe ca kṣṇaparasēti lavo kaṃyagate talha ।
aṣṭaṃgāṇi ca caturdaśāyam cāturyām (va māgyānāv) ।
saptayām vāpyamāvāvāyam śrāddham pañca-daṣāṇiṇa

The Lord said:

Feeding of competent persons (who represent deities) should be undertaken on a ceremonial rite on the eleventh day, (reckoned from the day of dissolution). Beginning the ceremony on the eleventh day, the person (on whom the doing of ceremony is incumbent) should do the monthly ceremony. This kind of ceremony is known as ekoddiṣṭa. The ceremony which is done on the completion of one year is known as ābdāka; thereafter the ceremony which is done every year is known as śrāddha. Śrāddha is essentially to be done on fifteen occasions during the course of a year. The dark lunar-fortnight of kumbha.
are the fourth dark by lunar fortnight of Kanya,
its eighth lunar day, its fourteenth lunar day, its fourth lunar
day, the constellation of magha, its seventh lunar day
and its new-moon day—these are very important
occasions occurring in a year on which the ceremony
is done to be performed for the sake of manas.
sadhakadutilayani ghyya dasikatitayani punah
svami kete bhavittasya vidhina krojanam khaga
samyagam pithdevartha vishnuratra vidyate
vassasadaviastutta dasikatitayami bhavat
sadhakadutilayam va jede sudarshanta bhidbham sthitam
tapasvikirdvijendratha sudrastham pratikafayat
kuranta ye sadabhaktya sudhanyaam ugranti ca
tiptalastinnisalam triptam swantamabharatsvayam

To perform the ceremony, the door should solicit
two sadhakas and three desikas who should
have essential pre-requisites and offer them
foods and other presents accompanied by ritualistic
activities. These persons are to be invited for the
sake of pitha, for the sake of pitha devan and vishveda.
Three desikas are for these pithadevans, namely Siva,
sadasiva and Sasta. Two sadhakas are for two
vishvedevas, namely Rudra and Ananta. If the ceremony
is done for the sake of Sudras, ascetics and brahmins of high
standard may be invited to represent pithadevan names
those who perform the ceremony with devotion and diligence
attain oneness with Rudra and the names for whom the
ceremony is performed are pleased very much and then
ascend to the highest place of Lord Siva.

Sudra- Here it means aditi and abhyagastra.
The ceremony which was held now is now known as Saiya-sraddha and this type of ceremony is to be for those who had been blessed with nirvamadaks (i.e. for sadhakas and desikas or acayas). But for those who had been samayin or putnakas, another type of ceremony known as Rudra-sraddha is to be performed. In this kind of ceremony, the names of pitrdevas are: Rudra, Skanda and yanadhis; and the names of vishvedevas are: Canda and Mahakala. For other non-initiated persons, Laukika-sraddha is to be performed. In this type of sraddha, the names of pitrdevas are: Brahma, Viṣṇu and Ṣiva; and the names of vishvedevas are Śūrya and Yama. For all kinds of sraddhas five persons are to be invited. Out of these three kinds of sraddhas, Siva-sraddha which is done with the employment of Śivamanthana is entitled to be the supreme one—and purifying one.
If sadhakas and putrakas are not available (to accept the offerings) deities of Rudra or Brahmans (other than Saiva-brahmans) may be invited. If a non-initiated person is to be invited, due to account of necessity and circumstance, the door should accept him knowing his intense devotion and other virtuous qualities. Having invited to his house, the door should make him Brahmin by inscribing the powers of necessary mantras through the process of nyāsa. If five persons are not available, two persons, one for Pitidvara and the other for Vasvedeva shall be solicited. Vasvedevas are to be worshipped on the two shoulders of the invited person and Pitidervas are to be worshipped on shoulders and head of the invited person. If only one person is invited, when others are not available, Vasvedevas are to be worshipped on his shoulders and Pitidervas are to be worshipped on his shoulders and head.
daśśinaḥ tu samśthāṇam pūrve uccaśaśrayam bhavat
haftamātāri ca tuśiśhāri saṁśkritam gomāyādibhiḥ
tiladabhayāvarākāriṇī ca daśśiḥ pādasechanām
dvaitaś ca te vṛttaṁ ca uṣṇāya vamanaikā saktikya
suciśri ca tu samśthāpya pūrvaśāya yaddvayam param
lakṣyamulakanāyante śāśpayaḥ saśvagena tu

To begin with, the doors should draw a rectangular design of an extent of one hasta and purifying it with cow-dung, he should draw two circular designs - one in south and the other in north. Spraying, dashkas, with those tips turned towards south, over the mandala, he should scatter gava, sesamum etc. on it. The mandala is drawn in the direction of south is meant for the purification of feet; adorning it with flowers etc., the doors should wash the right foot of the invited person and then the left foot pronouncing dhisāṇama of the departed soul. Then he should take him to the northern mandala and offer him ācamana. Vedic descendants are to be seated facing east; pitṛdevas are to be seated facing north.
śaṅkya kusakā pūjyāt - punaścāvaś vāhanam bhavet
ārāhanam sanātmānakaṁ kāryamāvāhagaddi
vaktuvāṁ tairidam vākyam bhaktiyuktaisamanaitake
dvayamīya dvayaśyakta afasayam trayaśa tu
yavamāniya punamīla dvayaśa viksetaṁ
trayaśēpi tilāṁ kriptaṁ raksākhām cattavaṁ tu
kṛtā patantā vāmena śapunyāhaśasanāṅvitaṁ
adyālakṣeṇo tadāṅghantu śāṅkhaṁ śaṁkhaṁ śaṁkha
dvayaśeśeṇa datoṁ tu ghoreṇā sābhā dvayaśa tu
jñānabhāvanāṁ kṛtā pādādāraṁya mundraṁ
yavat tadāṅghamekaikāṁ kramadādāyāvyāstīlāṁ
dvayaśa titayaśēpi ghoreṇājena ca kramat
ghandaḥpuruṣaṁca vāmena śūnapāpaṁca vāmanā
punamā bhavatu vaktuvāṁ tato hastapraśodhanam

Meaning: Baitaka made of sandha in kriśna-vigno.

The cover (kālā) should do ārāhana and other ritualistic activities. A Āsūmāvatāra is to be done with dhīṣṭānāma.

During the departure, the door should inform the invited persons (who represents Śīwādharas and viśvedas) that he is going to invoke the particular mantra "ārāhana.

They let the invited persons say, 'be it done'.
Thus, having obtained their permission, he should do ārvāhāna with devoted heart and concentrated mind. For ēvedēvas the activities like rājya are to be done in night-wise order and for pīṭhēdevas they are to be done in left-wise order. For the four ēvedēvas the door should sprinkle yava or unhusked rice for the sake of rājya; and for three pīṭhēdevas he should sprinkle sesamum. Then he should place the a vessel for aṅghya with vāma mantra. He should prepare aṅghya water using sesamum, sandal, acāṣata, dūva-grass, flower, pautra etc. Offering this aṅghya water he should request the deity to render its presence. This act of samāṁthākarana is to be done with tāṇā mantra in the case of three pīṭhēdevas and with aṅghra mantra in the case of four ēvedēvas. Setting himself on his knees, placing his left-knee on the ground and bending the right leg he should sit before them. Then he should touch (with fingers) the three pīṭhēdevas from head to foot with sesamum (and skull) and the two ēvedēvas from foot to head with yava.
This should be done with the aghora mantra, in the case of pitridesas and with the sadyojata mantra, in the case of visvedevas. After doing this, he should offer them sandal gandha and flowers with varma mantra, and incense and light with kavaca mantra. Having accepted all these adorations (upacāras), let the invited persons, now in the form of pitridesas and visvedevas, say "be the sacrifice fulfilled." Then the purification of hands is to be done.
25–28(a)

kriyā snigdhānāmaṇiṣya bhujam tat-saṁs-t-saktā
kṣatrau punarāṇīyāt maunamāṣṭāya karmataḥ
bhujamam payasam sājyam saṣaṇām samātah saharām
surasākṣamām ca bhaksyaṁ vā (māṁsaṁ vā saṣaṇātmakaṁ)
uttarābhikāmyaṁ hūyena - jāpanamantām pañcamam
jñātā bhūtya tu tam paścāt tiṣṭāsāh vicitram punavahad u
tiṣṭahṣām āti yadvāyām varṇayām tairām saharām

Then, having brought near various kinds of delicious foods with six kinds of taste in pure vessels, the doors should do the preliminary activity to be done before taking food. Offering water in their hands for the purpose of āśovana, he should request them to take the served food. They should eat the served food by observing silence. For their satsiyā, various kinds of dishes like pāyasa, shee, honey, āsdrasa, and victuals—all these having been consecrated and purified. While they are eating the served food, the doors should by recite a ṭiṣṭā mantra.

sitting on a near the fire facing north. Having known that all items have been served to their satiety, and ascertained that they have taken all the varieties served for them, he should inquire of their satisfaction. For the sake of auspicious rest, benefit of the doors, let them say “we are pleased”.

Verse 26: “māṁsaṁ vā saṣaṇātmakaṁ” — this is not translated; these may be an interpolation.
Then, having drawn a mandala with cow-dung in from of them and placing darshas with their lips turned towards south, and sprinkled water over it. After they have been seated there, the deen should offer acaamanag and tilodaka (water poured along with sesame) with guhyar mantra. Then he taking the food and other dishes new left over in the vessels from which they have been served to bhikheras and visvederas, he should mix them with sesame and make three rice-balls out of the mixed food. Then he should offer them one by one, proceeding towards the direction south to jiva, sadasaiva and
Santaka. He should make the water buckle down in leftwise order with tatpurusa mantra. Then he should offer sandal, flower etc. with varna mantra and arghya-water with the same mantra. Out of the three rice-balls (pindas), the middle one shall be given over to ladies to be blessed with pujan or pujan. On taking the ball or a small quantity of it, she shall give birth to a good and virtuous son who will evolve into a courageous and wealthy man, endowed with the divine qualities of Kudrada. Other two balls shall be offered to cow or Stars into water.
In order to send forth the invoked deities, the devotee should offer ācamana first to pitī deities and then to Viṣṇudeva. Having done ācamana and purified his hands and lips, and having resolved the purpose, the devotee should prostrate before them and crave for their pardon. He should offer them presents according to his ability and status. Having obtained them in this manner, he should send them forth with a devoted heart. Done in this way, it is efficacious enough in yielding the most supreme state of bliss known as Śivasāyaujya.
Rudraśādāka is to be done with the mantra joined with one's own name, pronouncing brahma in the beginning and namah in the end. This kind of śādāka is capable of effecting oneness with Rudrađeva. If one do so, he who performs lāukika śādāka will not be in debt towards his mates. This type of brajaśādāka is meant for vedic brahmins of vedic cult. This kind of ceremony is based on the vedic declarations and so formed and regulated according to the procedures set forth in the smritis. A brahmin who performs this ceremony will reach Brahma-loka (after his dissolution).
The ceremony known as ekoddista is to be done without aāhāna, etc. Then different types of ceremonies like Saivaśrāddha have been explained to you in a succinct manner. Lord Siva is eternally pleased and there is no activity done by men by which he can be pleased. But it is a Lord Siva who verifies all the activities of men. Those deeds, which are done in the name of Lord Siva get consummated and yield their best results.
Therefore, always saiva-sapti is to be followed even though its true nature remains unknown and secret. All activities concerned with ceremomy, even though they are beyond the reach of reason, are done for the sake of continuous remembrance of the descendants. If these are not done executed in the prescribed manner, how can one be free from debt of manes? According to one's own faith and diligence, śrāddha yields his desired ends.

(This is the chapter on saiva śrāddha, the fourth of the yogapāda of the Kuruṇāgama mahātantra)
ATHA PAṑCABRAHMÖDĐHĀRA VIDHIH

(On partitioning of pāṇca-brahma-mantras)

Gauḍā...

prayāścitādesu śrāddhe lingakalpādike viśhau i
brahmāṇi ca kalmāṇi teṇa teṣāmuddhāranām vadau

Gauḍā...

O, Lord, kindly elucidate the procedure of separation dividing each brahma-mantra for the purpose of employment along with other mantras. How is it partitioned during various occasions such as expiation, śrāddha, installation of Svālinga etc.?
The Lord said:

Sadyojata mantra gets divided into the following manner:

1) Sadyojata
2) Prajayam
3) Sadyojataya
4) Vai namo namah
5) Hare Hare
6) Anadi Hare
7) Bhavasya maim
8) Bhavodbhavaya namah

bhagavan -

sadyojata padam puwam praephyami tath baram
sadyojatami catunahyantam vai namo namo namasyatam
khaev padam dirahyastam anadini tatkunah
bhavematra samayuktam khaeveti pumasa maim
bhavodbhavaya nama maim brahmaitat prathamato khaev

Vâmadavâyâ namô nê a yjesîhâyâ nama ityâpi
śresîhâya â nama ityântâmi rudrayâti nama bhunâh
kâlâyâ ca nama bhunâh pâscât - tato kâla iti śrîtathâ
vikarânyâyâ nama sîha tato kâla iti śrîtathâ
namo śntam ū vikarânyâyâ nama śntam ca kâlâyâ tu
balapramañânyâyeti namo śntam tato kàram
sauvalhûtâdamanâyâ namo śntam tu tato bhavet
manonmanâyâ nama sîha. maântro vâmo cûtyâkahâh.

Vâmadavaya mantra gets divided into thirteen
in the following way:

1) vâmadavâyâ nama
2) yjesîhâyâ nama
3) śresîhâyâ nama
4) rudroyâyâ nama
5) kâlâyâ nama
6) kâla
7) vikarânyâyâ nama
8) kâla
9) vikarânyâyâ nama
10) kâla
11) balapramañânyâyâ nama
12) sauvalhûtâ
damanâyâ
13) manonmanâyâ nama
स(0) - 10 (a)

अग्नयत्वंते विनयया ग्नावक्यस्तिवं नदव पुनः न
ग्नायत्वतान्वयः कावृत्त्वाभावः तत्परामः
तत्तत्त्वावल्यो नामस्ते कावृत्त्वाभावः तत्परामः
नुपेक्ष्या इति का प्रक्ष्तं लिंगं नांमामुल्लं मात्रः

Aghora mantra is divided into eight parts:

1) aghoralbhyaḥ ( ) 2) aṭṭha aghoralbhyaḥ ( )
3) ghora ( ) 4) ghoralabhyaḥ ( )
5) saivelbhyaḥ ( ) 6) saivelbhya namastē ( )
7) aṣṭa rudra ( ) 8) nupelbhya namah.
tatpurusāya vidmaha mahādevīya dhimahi

Tattvādādhyāttram bhāma tviyakam

īśānasaṃvedīyānām īśvarasca tatah param

Tato vai saṅkalpātanāṁ brahmādhipatītyapi

brahmano dhipatibrahmā śivo me stū sadāśivam

Tatpurusā mantra gets divided into four in the following manner:

1) tatpurusāya vidmaha
2) mahādevīya dhimahi
3) tanno rudrah
4) pracoḍayāt

Īśāna mantra gets divided into five:

1) īśānasaṃvedīyānām
2) īśvarasaṃkalpātanāṁ
3) brahmādhipatibrahmano dhipatibrahmā
4) śivo me stū
5) sadāśivam
pañca bṛahma mañtras which are purely to
be employed in various activities like expiation, etc.
These have been collectively held so as to bring out the
characteristics of its word-formation, according to
mantra kalas. O, gauḍa, all the ritualistic activities
concerned with āyāga are to be executed with
these mantras which have been received and realised
by the sages and seers of the world. During the activities
like lingodhāra, these mantras are to be purified
on the part of an initiated person.

(This is the chapter on the partitioning of pañca-
brahma mañtras, the fifth of the yogapāda of the
Kīrāṇāgama mahātāntī.)
ATHA LINGODDHARA VIDHIH

(Then, the chapter on deliverance from religious state)

Gaudaṃ

lingoddhārastrayā deva sūcito nodītassphuṭam ।
katham tatiṣṭyate soma tataśwami rādā me kradhī II

Gaudaṃ.

Extrication of a person from a certain stage, be it ānāpānaṭha or samīyāṣā, was pointed out earlier. But it has not been explicitly told. Umesvara: How is the extrication done? Kindly explain its procedure with all details.
The Lord said:

He who wants to be initiated should be in a secluded place. Bereft of ignorance and delusion he should observe a fast for two nights. The preceptor should purify him with khadga mantra and should take him into the sacrificial hall. Sitting near the fire-pit, he should do the nyāsa of eight groups as explained in the Scriptures. The nyāsa is to be done in the order of involution, not in the order of
evolution. Then he should offer gandha, flower etc to agni (i.e. vajśūri). The preceptor should mentally bring him back to his old state by
deating him, though he has been brought down to
purusa tattva from the highest place of ēva tattva,
as and as devoted to holy services of ēva ēva
and as one who has recently observed Rudra vrata
and others. Then the preceptor should do other activities
(in a manner explained in dīkaṇḍhi (D) but in a reverse
order) and again bring him back to the state of
house-holder. Then reciting mantras in three modes—
long, short and mediate—and meditating in
different manner for each type of home, again
he should make him as a house-holder. Thus
having brought him back to pūrṇa tattva gradually
the preceptor should lead him to the state of
house-holder, reciting khadga mantra.
Then, after offering pūrṇāhuti, he should remove the matter hair etc. with hydya mantra. He should take away the foremost symbols and insignia pertaining to his previous state. All these activities told so far should be done during adhibhūsa.

Then on the second day he should perform the sacrifice. The extricated person becomes fully qualified to undertake the duties of a house-holder.
as soon as he has been delivered from the previous order and yoked to the state of gṛhasta. When he comes down to the state of gṛhasta he can retain some of his religious undertakings such as śūlapujā etc. into which he had been initiated when he was in his previous state. Some violations and blamishes might have occurred at during his previous state. For the sake of expiation and for the sake of perpetuity of the present state, the preceptor should offer 10 āhūtis. Similarly, homas are to be offered for the purification of niyutti kala etc and pāñcā-brahma-mantras. Also purification of mātrikas should be done essentially as explained in the scriptures.

(This is the chapter on deliverance from a religious state, the sixth of the yogapāda of the Kiranāgama mahātantra.)
ATHA MĀTRKĀNYĀSA VIDHIH

(then, on mātrkānyāsa)

Gaurdāh

mātrkā sucitā deva yada sāṃ preksyate tādā
kathām nyāśāh kathām dhyānām japam u bṛūhi tatkalāhām

Gaurdā -

Purification of mātrkās was hinted at earlier.

O, Lord, whenever a person wants to do this essentially, what is the procedure to be adopted by him? In what manner he should do nyāśa, dhyāna and japa? Kindly explain these matters.
The Lord said:

One should draw a rectangular mandala, with a lotus-design on its centre and with four entrances. The pericarp and filaments are to be drawn beautifully. Having done various kinds of nyāsas like āsana-nyāsa and mūlī-nyāsa etc., one should worship the Goddess. Having purified his hands, he should do the nyāsa of eight vīrya mantras or saṅkīrtanī like vāma etc. in his fingers. Four mantras are to be placed on his right fingers and four mantras are to be placed on his left fingers. As done during the process of
mūrti nyāsa he should place kuṭākṣara on his
thumbs. Then he should place astavarga on
eight places—head, face, ear, heart, navel,
guhya, ankle and feet.
Then all the letters of mātikas which are in the form of
Siwaśānti should be placed along with pranava
in the beginning and namah in the end. Long letters,
four groups of letters starting ka varga, four letters
with visarga belonging to the group of caṇḍa are to be
placed in due order and in proper places. One
should do this kind of nyāsa which includes in itself
various aspects of worship, during all kinds of yāgas.
Having done all these kinds of nyāsas, he should
worship Lord Siva in his heart. Later, after purifying the arghya vessel etc., garments, ornaments by sprinkling water over them, he should remove three kinds of obstacles (issuing from earth, intermediate space, and sky). Then he should ideate the pedestal of brahava and should purify it. Then he should do my various kinds of nyāsas for the deity in a manner done to himself, and then proceed to do all the worshipful activities. A Gayatri Invocation and other activities are to be done with hydroga mantra etc. as usual.
Then, he should do the nyāsa of eight ākāśas vāna & etc and eight īḍugār on the lotus petals from east to north-east. Then he should worship the goddess on the centre of the lotus with sandal, flower etc and offer various kinds of manas and honours (upacāras) like incense, light, puṣṭha etc. Then he should gestureulate 'sakti mudrā', the manner of which was told earlier. Then he should do japa for 108 times and homas for 100 times. After consecrating the water contained in a kalasa...
The preceptor should impute it with the power of mūlamātra pertaining to Māyā by reciting it for 108 times. Then he should bathe the disciple with the consecrated and imputed water. Bathing of such kind will extricate him from all kinds of hindrances and will yield all the desired ends. He who does japa for ten thousand times achieves supreme accomplishments. At the completion of japa, he should offer homas for ten thousand times using triśadhuva and sesamum.
He should meditate on Vājīśvarī as if having 
white complexion like a moon, having a lustrous figure 
adorned with all kinds of ornaments, having four 
hands holding tandā mudra, alhaya mudra, rosary of 
shatika and Scripture. Thus one should meditate on 
Vājīśvarī who grants the power of omniscience 
to her devotees and who grants enjoyment and release 
who is repository of all mantras and who is 
supreme. He who does japa and dhyāna in this 
manner becomes the knower of all mantras and 
dhyānas pertaining to them and he is favoured with 
all kinds of auspicious accomplishments which 
shall be achieved by doing japa of all other mantras. One 
need not take to another path for rewards and accomplishmen 
... The nature and process of Matera Yaga has 
succinctly been told to you.
bhaktantrodadhessārāt-sālasāto mytām yakhā
dūkhātāt sukhātāt suddhātāt kiranātāthākṣāt

kiranāpatulasaṅkhyā'in-jiñānakānde dinesair

bhavatī navakaṣṭāt karvakāndopāyuktāt
bhagendaganganāyāna prāhīūcāraayākānde
munīkiranamalagocṣātyeṣṭijīvaṅkaṅkhyā

munīvānabariṅkhyā saśvamāntakhaṅkhaṅkhyā

 sakalagavasiṣṭāt-pannāyena prītāṁ
amṛtaśīvamanakhe dipāvanatzvedadiptām
kiranamakhilametat-praktamavam visesāt

(citī mūmat kiranākhye mahātanke yogākāde
mātiyāṃśārāvichhindaraṃ bhatak)

1 yogākādassamāptāk 1

1 Kiranāgamaṃ samāptāk 1
By churning the ocean of the great Śāmac scriptures this nectar, namely Kīranāgama, has been extracted as an ultimate quintessence. This is very pure and bereft of blemishes. This is of the nature of yielding auspicious results; it shines forth in the name of a diamond ornament for Lord Śiva who manifests Himself in His Śāmac form.

The number of chapters in each section of the Kīranāgama is as follows: jñānakāṇḍa - 12; ṛṣi kāṇḍa - 16; cā cavyakāṇḍa - 27; and yogakāṇḍa - 7. Thus, this scripture consists of 64 chapters.

This has been held in high esteem by the great sages; this is a repository of all the mantras and yāgas. This has been well taught to Ānanda, the king of birds by Lord Śukrakūṭa who is the preceptor of preceptors. This scripture, revealed by Śiva who is of the nature of nectar, illuminates the world of scriptures like a bright lamp. Thus the scripture endowed with these specific features has been explained completely.

(With this chapter on mātyāṅgāsa, the seventh of the yogāpāda of the Kīranāgama mahāāntara)

Here ends yogāpāda.
Śūram
Here ends the Kīranāgama II śūram.