

Tantra Granthamala No. 5

KULĀRNAVA TĀNTRA

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श्रीकुलार्णवितन्त्रम्

प्रथम उल्लासः



कैलासशिखरासीनं देवदेवं जगद्गुरुम्।
पप्रच्छेशं परानन्दं पार्वती परमेश्वरम्॥ १॥

(Once upon a time) Śrī Devī Pārvatī enquired thus from that All-blissful, Supreme Lord, God of Gods, Father of the World Śiva, when he was sitting on the peak of Mount Kailāsa.

श्री देव्युवाच ।

भगवन् देवदेवेश पश्चक्रतुविधायक ।
सर्वज्ञ भक्तिसुलभ शरणागतवत्सल॥ २॥
कुलेश परमेशान करुणामृतवारिधे ।
असारे घोरसंसारे सर्वदुःखमलीमसाः॥ ३॥
नानाविधशरीरस्था अनन्ता जीवराशयः
जायन्ते च म्रियन्ते च तेषां मोक्षो न विद्यते॥ ४॥
सदा दुःखातुरा देव न सुखी विद्यते क्वचित् ।
केनोपायेन देवेश मुच्यते वद मे प्रभो॥ ५॥

Śrī Devī said : O Lord, God of Gods, Founder of the sacred practices, Omniscient, Attainable with devotion, Deliverer of those who take refuge, Lord of Kula, Supreme Lord, Ocean of the nectar of compassion ! Infinite number of creatures in myriad bodily forms are involved in endless cycle of sufferings of birth and death and there is no redemption for them. Engrossed in utter pain, they never enjoy happiness. O Lord ! Tell me, therefore, how could they obtain Release.

श्रीईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मा त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण संसारात् मुच्यते नरः ॥ ६ ॥

The Lord said : Listen, O Devī, the answer of what you have asked from me; even by merely hearing which men obtain Salvation.

अस्ति देवि परब्रह्मस्वरूपी निष्कलः शिवः ।
सर्वज्ञः सर्वकर्ता च सर्वेशो निर्मलोद्द्वयः ॥ ७ ॥

There is One Real, who is Śiva, the Parabrahma, Featureless, Omniscient, Omnipotent, Sovereign of all, Blotless and One without a second.

स्वयं ज्योतिरनाद्यन्तो निर्विकारः परात् परः ।
निर्गुणः सच्चिदानन्दस्तदंशा जीवसंज्ञकाः ॥ ८ ॥
अनाद्यविद्योपहिता यथाग्नौ विस्फुलिङ्गकाः ।

Forms of Śiva, characteristics of Creatures and their conditions :

Self-luminous, without a beginning or an end, devoid of all attributes, changeless, highest of the highest, devoid of qualities, He is Saccidānanda. All the myriad living creatures are just a portion of Him but due to ageless ignorance have separated from Him like sparks, though emerging from fire, separate from it.

गर्भाद्युपाधिसंभिन्नाः कर्मभिः करणादिभिः ॥ ६ ॥
सर्वः दुःखप्रदैः स्वीयपुण्यपापैनियन्त्रिताः ।
तत्तज्जातियुतं देहम् आयुर्भागश्च कर्मजम् ॥ १० ॥
प्रतिजन्म प्रपद्यन्ते मानुषा मूढचेतसः ।
सूक्ष्मलिङ्गशरीरन्तदामोक्षादक्षयं प्रिये ॥ ११ ॥

Due to their bearing the epithet 'born' and their beginningless actions they remain separated from Śiva and are regulated by the happiness of their virtues and pains of their sins. In accordance with their deeds obtaining bodily forms, age and destinies of respective species, these ignorant creatures endlessly go on passing from birth to birth.

स्थावराः क्रिमयश्चाब्जाः पक्षिणः पश्वो नराः ।
धार्मिकास्त्रिदशास्तद्वन्मोक्षिणश्च यथाक्रमम् ॥ १२ ॥
चतुर्विधशरीराणि धृत्वा धृत्वा सहस्रशः ।

Four kinds of Creatures :

Various kinds of Jīvas are born on this earth a thousand times respectively in various gradations of live, e.g. *Udbhij* or immobiles born out of the ground; *Svedaja* or mobile born out of sweat, such

as, insects etc.; *Andaja* or those born out of eggs, such as, birds, etc.; and *Farāyaj* or born out of womb, such as animals, men in different stages of development, Gods, and the Liberated Beings.

सुकृतान्मानवो भूत्वा ज्ञानी चेन्मोक्षमाप्नुयात् ॥ १३ ॥

चतुरशीतिलक्षेषु शरीरेषु शरीरिणाम् ।

न मानुष्यं विनान्यत्र तत्त्वज्ञानन्तु लभ्यते ॥ १४ ॥

अत्र जन्मसहस्रेषु सहस्रैरपि पार्वति ।

कदाचिल्लभते जन्मुमानुष्यं पुण्यसञ्चयात् ॥ १५ ॥

Superiority of human body :

Of the 84,00,000 bodily forms, human body is the most important, for it is this form in which one gets knowledge of the Essence. This knowledge of Essence cannot be attained in any other form than human. Even in hundreds of thousands of births, O Pārvatī ! when due to the accumulation of virtuous deeds, a human being with efforts obtains the knowledge of Essence he becomes Liberated.

सोपानभूतं मोक्षस्य मानुष्यं प्राप्य दुर्लभम् ।

यस्तारयति नात्मानं तस्मात् पापतरोऽत्र कः ॥ १६ ॥

Endowed with human form as a ladder for Emancipation if one does not liberate his Ātman, then who can be a greater sinner than him.

तत्क्षाप्युत्तमं जन्म लब्ध्वा चेन्द्रियसौषठवम् ।

न वैत्यात्महितं यस्तु स भवेत् आत्मघातकः ॥ १७ ॥

Obtaining a superior birth and bestwed with a beautiful set of motor and sensory organs one who does not understand the best of his interests is like the one who is self-slayer.

विना देहेन कस्यापि पुरुषार्थो न विद्यते ।

तस्मादेहधनं प्राप्य पुण्यकर्मणि साधयेत् ॥ १८ ॥

No creature in any other form of body than human can pursue higher aims of life. Therefore, endowed with the precious wealth of a human body one should indulge in virtuous deeds.

रक्षेत् सर्वात्मनात्मानम् आत्मा सर्वस्य भाजनम् ।

रक्षणे यत्नमातिषेत् यावत्तत्त्वं न पश्यति ॥ १९ ॥

Preservation of the body :

With all the efforts one should preserve his Self. The self is the efficient cause of everything. Therefore, with all care one should preserve his Self.

पुनर्ग्रामा: पुनः क्षेत्रं पुनर्वित्तं पुनर्गृहम् ।

पुनः शुभाशुभं कर्म न शरीरं पुनः पुनः ॥ २० ॥

Village, land, money and house, could all be obtained again and again; but the human body could not be obtained over and again.

शरीररक्षणायासः क्रियते सर्वदा जनैः ।

नहीचन्ति तनुत्यागमपि कुषादिरोगतः ॥ २१ ॥

Men should make persistent efforts for the preservation of their bodies. It is not proper to let the body end itself by afflictions of diseases like leprosy etc.

तद्वोपितं स्याद यत्नेन धर्मो ज्ञानार्थमेव च ।

ज्ञानश्च ध्यानयोगार्थं सोऽचिरात् परिमुच्यते ॥ २२ ॥

So long the body exists one should live according to the laws of Dharma. Dharma leads to knowledge; knowledge leads to Dhyāna and Yoga, which though secret lead to Liberation.

आत्मैव यदि नात्मानमहितेभ्यो निवारयेत् ।

कोऽन्यो हितकरस्तस्मादात्मानं तारयिष्यति ॥ २३ ॥

If the person himself would not find the means for Release of his Self, who else is there to see the favourable means for this Release.

इहैव नरकव्याधेश्चिकित्सां न करोति यः ।

गत्वा निरौषधं स्थानं व्याधिस्थः किं करिष्यति ॥ २४ ॥

One who does not try to cure himself from the hellish diseases in this very world, what can he do for his diseases when he goes to a place where no treatment is available.

सुदीप्त भवने को वा कूपं खनति दुर्मतिः ।

यावत्तिठति देहोऽयं तावत्तत्त्वं समभ्यसेत् ॥ २५ ॥

He is a fool who starts digging a well when his house is already ablaze. Therefore, so long as this body exists one should earnestly devote himself towards the exploration of the Ultimate Truth.

व्याघ्रीवास्ते जरा चायुयाति भिन्नघटान्मुखत् ।

निघन्ति रिपुवद्रोगारस्तस्माच्छ्रेयः समाचरेत् ॥ २६ ॥

यावन्नाश्रयते दुःखं यावन्नायान्ति चापदः ।

यावन्नेन्द्रियैवकल्यं तावच्छ्रेयः समाचरेत् ॥ २७ ॥

Old age prowls like a tiger; age diminishes like the water in a broken pot; diseases strike like an enemy. Therefore, take to the auspicious path well before the limbs lose there vitality and the adversities crowd upon you.

कालो न ज्ञायते नानाकार्यैः संसारसम्बैः।
सुखदुःखरतो जन्तुर्न वेति हितमात्मनः॥ २८॥

In the various worldly pursuits time flies unnoticed. Involved in his pleasures and pains the Jīva remains unaware of his self-interests.

जडानार्तान्मृतानापद्रतान् दृष्टाऽतिदुःखितान्।
लोको मोहसुरां पीत्वा न विभेति कदाचन॥ २६॥
सम्पदः स्वप्नसङ्क्षाशा यौवनं कुसुमोपमम्।
तडिच्चश्वलमायुक्ष कस्य स्याज्जानतो धृतिः॥ ३०॥

Infatuated by the wine of ignorance he does not fear even when he sees in the world the torpid, afflicted, dead, calamity-ridden and extremely miserable beings. He does not realise that prosperity is like a dream, youth like a perishable blossom, life-span momentary like a lightning and remains complacent.

शतं जीवितमत्यल्पं निद्रा स्यादर्द्धहारिणी।
बाल्यरोगजरादुःखरद्धं तदपि निष्फलम्॥ ३१॥

Even a life of hundred years is too little, for the half of it is spent in sleep and the other half is made infructuous by infancy, disease, misery, old age and what not.

प्रारब्धव्ये निरुद्धेगो जागर्तव्ये सुषुप्तकः।
विश्वस्तव्यो भयस्थाने घातकैः किं न हन्यते॥ ३२॥

Lacks in industry where he is to be active; sleeps where he is to be awake; remains assured where he should be apprehensive – then why not death would inflict him?

तोयफेनसमे देहे जीवे शकुनिवत् स्थिते।
अनित्येऽप्रियसंसारे कथं तिठन्ति निर्भयाः॥ ३३॥

Body is short-lived like a water-bubble. Residing in it like a bird how can the Jīva remain fearless in an unpleasant and perishable world?

अहिते हितबुद्धिः स्यादध्युवे ध्रुवचिन्तकः।
अनर्थे चार्थविज्ञानी स्वमृत्युं यो न वेति च॥ ३४॥

The Jīva considers favourable that which is not favourable; considers permanent that which is transitory; considers useful that which is of no use; and sees not his own death.

पश्यन्नपि न पश्येत् स शृण्वन्नपि न बुध्यति ।

पठन्नपि न जानाति तव मायाविमोहितः ॥ ३५ ॥

O Devi ! Deluded by your Māyā, he looks not what he sees, grasps not what he hears; and follows not what he reads.

सन्निमज्जजगदिदं गम्भीरे कालसागरे ।

मृत्युरोगजराग्राहे न किञ्चिदपि बुध्यति ॥ ३६ ॥

This world being plunged into the fathomless time-ocean, the Jīva here, does not recognize the lurking crocodiles of death, disease and old age.

प्रतिक्षणमयं कायो जीर्यमाणो न लक्ष्यते ।

आमकुम्भ इवाम्भःस्थो विशीर्णो नैव भाव्यते ॥ ३७ ॥

He fails to see that with every moment which passes his body decays; realises not that like an unbaked earthen pot in water, the body is gradually destroying.

युज्यते वेणुं वायोराकाशस्य च खण्डनम् ।

ग्रथनश्च तरङ्गाणामास्था नायुषि युज्यते ॥ ३८ ॥

By making an enclosure one can prevent the wind or divide the sky and by erecting a barrier waves could be obstructed; but the passage of life cannot be stopped by any means.

पृथिवी दह्यते येन मेरुक्षापि विशीर्णते ।

शुष्प्ते सागरजलं शरीरे देवि का कथा ॥ ३९ ॥

O Devi ! The earth scorches, mount Meru breaks, waters of ocean dry, then what to say of the body—that is, the body would also inevitably perish.

अपत्यं मे कलत्रं मे धनं मे बान्धवक्ष मे ।

लपन्तमिति मर्त्यं हि हन्ति कालवृको बलात् ॥ ४० ॥

इदं कृतमिदं कार्यमिदमन्यत् कृताकृतम् ।

एवमीहासमायुक्तं मृत्युरति जनं प्रिये ॥ ४१ ॥

Man keeps on prattling of 'my children', 'my wife', 'my wealth', 'my relation' ! Death swallows him when he is still thinking of what is done, and what is half done.

शःकार्यमद्य कर्तव्यं पूर्वाङ्गे चापराङ्गिकम् ।

न हि प्रतीक्षते मृत्युः कृतं वाऽस्य न वा कृतम् ॥ ४२ ॥

Therefore, do today what is required to be done tomorrow; do in the forenoon what is meant to be done in the afternoon, because death waits not to see what is done or not done.

जरादर्शितपन्थानं प्रचण्डव्याधिसैनिकम् ।

मृत्युशत्रुमभिज्ञोऽसि आयान्तं किं न पश्यसि ॥ ४३ ॥

Wise man, do you not see prowling towards you the Death, armed with a host of terrible diseases ?

आशा सूचीविनिर्भिन्नं सित्तं विषयसर्पिषा ।

रागद्वेषानले पक्वं मृत्युरशनाति मानवम् ॥ ४४ ॥

Cut across by the spear of desire, moistened in the lubricant of sense-enjoyment, cooked in the fire of likes and dislikes, man is the banquet of Death.

बालांश्च यौवनस्थांश्च वृद्धान् गर्भगतानपि ।

सर्वांश्च हिंसते मृत्युरेवम्भूतमिदं जगत् ॥ ४५ ॥

The Death devours all—the foetuses, infants, youths, and the old. This is the prevalent rule in the world.

ब्रह्मविष्णुमहेशादिदेवता भूतजातयः ।

नाशमेवानुधावन्ति तस्माच्छ्रेयः समाचरेत् ॥ ४६ ॥

Perishability of Gods like Brahmā, etc. :

Gods like Brahmā, Viṣṇu, Maheśa and the various Elemental Beings are also perishable. Therefore, one should always make efforts for his well-being.

स्वस्ववर्णश्रमाचारलक्ष्मनाददुष्ट्रिग्रहात् ।

परस्त्रीधनलोभाच्च नृणामायुःक्षयो भवेत् ॥ ४७ ॥

Causes of the decrease in life-span :

Lack of adherence to the duties of one's own class, efforts to make illicit gains, desire for another's wife and wealth, all these lead to decay of the age of men.

वेदशास्त्राद्यनभ्यासात्तथैव गुर्वनर्चनात् ।

नृणामायुःक्षयो भूयादिन्द्रियाणामनिग्रहात् ॥ ४८ ॥

Aversion to the practice of Vedic precepts, unfaithfulness towards Gurus, and lack of restraint of the sensual desires also decrease the life span.

व्याधिराधिर्विषं शास्त्रं ना सर्पः पश्वो मृगाः ।

मरणं येन निर्दिष्टं तेन गच्छन्ति जन्तवः ॥ ४९ ॥

Whatever means is destined for the life to end, be it disease, calamity, poison, weapon, serpent, or animals like lions etc., it meets its doom that way.

जीवस्तृणजलौकेव देहादेहान्तरं ब्रजेत्।
सम्भाप्य परमंशेन देहं त्यजति पूर्वजम्॥ ५०॥

Like a blade of grass in water, the Jīva with its casual body goes from one body to another, as if occupying a new house it leaves the previous.

बाल्ययौवनवृद्धत्वं यथा देहान्तरादिकम्।
तथा देहान्तरप्राप्तिर्गृहाद्वहमिवागतः॥ ५१॥

Just as in one body the Jīva changes from infancy to youth, from youth to old age, so it passes to another in the same manner; finding another body it goes into : one house to another

जनाः कृत्वेह कर्मणि सुखदुःखानि भुजते।
परत्राज्ञानिनो देवि यान्त्यायान्ति पुनः पुनः॥ ५२॥
इह यत् क्रियते कर्म तत् परत्रोपभुज्यते।
सित्कम्भूलस्य वृक्षस्य फलं शाखासु दृश्यते॥ ५३॥

Fruits of actions of one life reaped in another :

Men undergo pleasure and pain according to the actions they perform. Those ignorant having no knowledge of the other world, swing from birth to death and again from death to birth. Whatever action one performs, he reaps its fruit likewise in the next world, just as a tree that is watered at the roots shows fruits on its branches above.

दारिद्र्यदुःखरोगाश्च बन्धनव्यसनानि च।
आत्मापराधवृक्षस्य फलान्येतानि देहिनाम्॥ ५४॥

Sufferings due to one's own sins :

Poverty, pain, disease, bondage, addictions are the fruits of trees of their own sins, which men have to bear.

निःसङ्ग एव मोक्षः स्यादोषाः सर्वे च सङ्गजाः।
तस्मात् सङ्गं परित्यज्य तत्त्वनिः सुखी भवेत्।
सङ्गच्च चलते ज्ञानी चावश्यं किमुताल्पवित्॥ ५५॥

Non-attachment is Liberation :

Non-attachment is the only way for Liberation; all evils are born of attachment. Therefore, rejection of attachment and devotion to true knowledge alone makes one happy. Even the enlightened ones are moved by attachment, then what to speak of lesser beings.

सङ्गः सर्वात्मना त्याज्यः स चेत्यक्तुं न शक्यते।
सङ्गिः सह स कर्त्तव्यः सतां सङ्गो हि भेषजम्॥ ५६॥

Therefore, give up attachment altogether. If you cannot do so resort to the company of the Good, because the company of the Good and the Holy acts as a medicine.

सत्सङ्गश्च विवेकश्च निर्मलं नयनद्वयम् ।

यस्य नास्ति नरः सोऽन्धः कथं न स्यादमार्गः ॥ ५७ ॥

Company of holy persons and discrete knowledge are two sharp and clear eyes. Who is devoid of either is indeed like a blind. How can he then fail to take to the wrong path ?

यावतः कुरुते जन्तुः सम्बन्धान्मनसः प्रियान् ।

तावन्तोऽस्य विशन्त्येते हृदये शोकशङ्खवः ॥ ५८ ॥

As long as the Jīva keeps his mind attached to worldly relationships so long his heart remains ridden with sorrow.

स्वदेहमपि जीवोऽयं त्यक्त्वा याति कुलेश्वरि ।

स्त्रीमातृपितृपुत्रादिसम्बन्धः केन हेतुना ॥ ५९ ॥

O Kuleśvarī ! leaving this body when the Jīva goes away, then what is the use of establishing relationships like wife, mother, father or son ?

दुखःमूलो हि संसारः स यस्यास्ति स दुःखितः ।

तस्य त्यागः कृतो येन स सुखी नापरः प्रिये ॥ ६० ॥

Evils of the world :

This world is the root of all evils. Whoever is here is suffering. Therefore, one who renounces the world enjoys happiness. O My Beloved ! there is no other way.

प्रभवं सर्वदुःखानामाश्रयं सकलापदाम् ।

आलयं सर्वपापानां संसारं वर्जयेत् प्रिये ॥ ६१ ॥

O My beloved ! This world is a place which gives birth to all sufferings, all calamities and is a repository of all sins. Therefore, it is proper to renounce it.

अबन्धबन्धनं घोरं मिश्रीकृत महाविषम् ।

अशस्त्रखण्डनं देवि संसारासक्तचेतसाम् ॥ ६२ ॥

One who is attached to the world remains tied up even without a rope. For him strong poison is mixed in his life and, O Devi ! he is sheared to pieces without any weapon.

आदिमध्यावसानेषु सर्वं दुःखमिदं यतः ।

तस्मात् सन्त्यज्य संसारं तत्त्वनिष्ठः सुखी भवेत् ॥ ६३ ॥

For him in the beginning, in the middle and at the end of life there is suffering everywhere. Therefore, renounce the world and seek the Truth for happiness.

लौहदारुमयैः पाशैर्दृढबन्धोऽपि मुच्यते ।

स्त्रीधनादिषु संसक्तो मुच्यते न कदाचन ॥ ६४ ॥

Even he who is fastened tightly in thorny chains may become free but one attached to woman and wealth can never be free.

कुटुम्बचिन्तायुक्तस्य श्रुत शीलादयो गुणाः ।

अपव्यवकुम्भजलवत् नश्यन्त्यज्ञेन केवलम् ॥ ६५ ॥

To him who is always engrossed in his family-relationships, qualities like erudition and good character are lost like unbaked earthen pot in water.

वश्चिताशेषचित्तैस्तैर्नित्यं लोको विनाशितः ।

हा हन्त विषयाहारैर्देहस्थेन्द्रियतस्करैः ॥ ६६ ॥

Situated in the body the sense-organs feeding upon the sense-objects, are like smugglers, constantly causing destruction of men with unsatiated desires.

मांसलुब्धो यथा मत्स्यो लौहशंकुं न पश्यति ।

सुखलुब्धस्तथा देही यमबाधां न पश्यति ॥ ६७ ॥

Just as greedy of flesh a fish does not see the iron hook, so a person greedy of (worldly) happiness does not see the interference of Yama, that is death.

हिताहितं न जानन्तो निन्यमुन्मार्गगामिनः ।

कुक्षिपूरणनिषा ये तेऽबुधा नारकाः प्रिये ॥ ६८ ॥

My Beloved ! One who is unaware of his losses and gains, who is always treading the wrong path, who is engaged only in filling his stomach, knows not what is hell.

निदादिमैथुनाहाराः सर्वेषां प्राणिनां समाः ।

ज्ञानवान् मानवः प्रोक्तो ज्ञानहीनः पशुः प्रिये ॥ ६९ ॥

O Beloved ! to sleep, to copulate, to eat and other such functions are common to all animals. Man alone is possessed of knowledge. He who is devoid of it is a beast.

प्रभाते मलमूत्राभ्यां क्षुत्रृङ्ख्यां मध्यगे रवौ ।

रात्रौ मदननिदाभ्यां बाध्यन्ते मानवाः प्रिये ॥ ७० ॥

Men are inconvenienced by defecation and urination in the morning, hunger and thirst at noon, and sex and sleep at night.

स्वदेहधर्मदारादिनिरताः सर्वजन्तवः ।

जायन्ते च प्रियन्ते च हा हन्ताज्ञानमोहिताः ॥ ७१ ॥

All the Jivas, constantly engaged by the needs of their own bodies and that of their wives, deluded by ignorance, undergo repeatedly the cycle of births and deaths.

स्वस्ववर्णश्रमाचारनिरताः सर्वमानवाः ।

न जानन्ति परं तत्त्वं मूढा नश्यन्ति पार्वतिः ॥ ७२ ॥

Engaged ceaselessly in the performance of their respective class-duties and little else, men do not see the Supreme Truth; and, O Pārvatī! the fools thus perish.

क्रियायासपराः केचित् क्रतुचयर्यादि संयुताः ।

अज्ञानसंयुतात्मानः सञ्चरन्ति प्रतारकाः ॥ ७३ ॥

Some are engrossed in rituals; some perform worship and sacrifices; but engrossed in utter ignorance such persons deceive themselves and others.

नाममात्रेण सन्तुष्टाः कर्मकाण्डरता नराः ।

मन्त्रोच्चारणहोमाद्यैर्प्राप्निताः क्रतुविस्तरैः ॥ ७४ ॥

Content only with name, these men delighting in the rituals, are deluded by the repetition of Mantras, Homa and elaborate sacrifices.

एक भक्तोपवासाद्यैर्नियमैः कायशोषणैः ।

मूढाः परोक्षमिच्छन्ति तत्र मायाविमोहिताः ॥ ७५ ॥

Deluded by your Māyā, these fools hope to realise the highest by austerities and emaciation of their bodies.

देहदण्डनमाश्रेण का मुक्तिरविवेकिनाम् ।

वल्मीकिताडनादेवि मृतः किञ्चु महोरगः ॥ ७६ ॥

If the ignorant could achieve freedom only by torturing their bodies the serpent would lie dead, O Devi ! when the ant-hill is struck.

धनाहारार्जने युक्ता दान्मिका वेषधारिणः ।

भ्रमन्ति ज्ञानिवल्लोके आमयन्ति जनानपि ॥ ७७ ॥

Without discriminative knowledge there is no liberation even through emaciation of the body :

Beware of these pseudo-gurus, intent on amassing wealth, showily attired in disguise, who wander everywhere as Jñānīs and throw others in delusion.

सांसारिकसुखासक्तं ब्रह्मज्ञोऽस्मीति वादिनम् ।

कर्मब्रह्मोभयप्रटं तं त्यजेदन्त्यजं यथा ॥ ७८ ॥

Attached to pleasures of the world they yet proclaim 'I know the Brahma'. Fallen both from deeds and from knowledge such are to be shunned.

गृहारण्यसमा लोके गतब्रीडा दिगम्बराः ।
चरन्ति गर्दभाद्याश्च योगिनस्ते भवन्ति किम् ॥ ७६ ॥

Fault of Ritualistic Practices alone :

Are there no asses and the like to whom home and forest are alike and who wander about naked without shame ? Do they all become Yogis thereby ?

मृद्धस्मप्रक्षणादेवि मुक्ताः स्युर्यदि मानवाः ।
मृद्धस्मवासिनो ग्राम्याः किं ते मुक्ता भवन्ति हि ॥ ८० ॥

If men could get liberated by smearing themselves with dust and ashes, are all the country folk, who live amidst dust and ashes, liberated ?

तृणपर्णोदकाहाराः सततं वनवासिनः ।
हरिणादिमृगा देवि योगिनस्ते भवन्ति किम् ॥ ८१ ॥

Denizens of forest like deer and other animals subsist on grass, leaves and water. Then, O Devi ! do they become Yogis thereby ?

आजन्ममरणान्तश्च गङ्गादितटिनीस्थिताः ।
मण्डूक मत्स्यप्रमुखा व्रतिनस्ते भवन्ति किम् ॥ ८२ ॥

Frogs and fishes live all their lives in rivers like Ganges; do they acquire special merit thereby ?

वदन्ति हृदयानन्दं पठन्ति शुकसारिकाः ।
जनानां पुरतो देवि विबुधाः किं भवन्ति हि ॥ ८३ ॥

O Devi ! Parrots and *mynās* recite before people the sacred words with delight; are they to be regarded great scholars from such recitations ?

पारावताः शिलाहाराः परमेश्वरि चातकाः ।
न पिबन्ति महीतोयं योगिनस्ते भवन्ति किम् ॥ ८४ ॥

Pigeons eat nothing but stone; Cātakas; (the bird *Cuculus Melanoleucus*) does not drink earth-water; are these too, Yogins ?

शीतवातातपसहा भक्ष्याभक्ष्यसमाः प्रिये ।
तिठन्ति शकूराद्याश्च योगिनस्ते भवन्ति किम् ॥ ८५ ॥

Animals like pigs, bear the winter cold and summer heat and for them food fit or unfit is alike; are they Yogins thereby ?

तस्मादित्यादिकं कर्म लोकवश्नकारकम् ।
मोक्षस्य कारणं साक्षात्त्वज्ञानं कुलेश्वरि ॥ ८६ ॥

Indeed, such privations and self denials are, O Kuleśvarī; only for deceiving the world while direct Knowledge of Truth alone is the means for Liberation.

परमार्थं न जानन्ति पशुपाशनियन्त्रिताः ॥ ८७ ॥

वेदशास्त्रार्णवे घोरे ताङ्गमाना इतस्ततः ।

कालोर्मिंग्राहप्रस्ताश्च तिष्ठन्ति हि कुतार्किकाः ॥ ८८ ॥

No Liberation from the study of the Śāstras alone without Spiritual Knowledge :

O My Beloved ! People fallen into the deep well of Six Systems of Philosophies but controlled by animal-bondage are unable to attain Spiritual knowledge. Struggling in the deep ocean of Vedas and Śāstras, they are caught up by the terrible waves and crocodiles residing therein in the form of philosophical discussions and debates.

वेदागमपुराणज्ञः परमार्थं न वेत्ति यः ।

विडम्बकस्य तस्यापि तत् सर्वं काकभाषितम् ॥ ८९ ॥

इदं ज्ञानमिदं ज्ञेयमिति चिन्तासमाकुलाः ।

पठन्त्यहर्निशं देवि परतत्त्वपराङ्मुखाः ॥ ९० ॥

वाक्यच्छन्दोनिवन्धेन काव्यालङ्कारशोभिना ।

चिन्तया दुःखिता मूढास्तिथन्ति व्याकुलेन्द्रियाः ॥ ९१ ॥

They who have read the Vedas, Āgamas and Purāṇas, and yet know not of the Highest Truth of the Divine—the true object of life—are a fraud, cawing like the crow. With their backs turned on the Real Truth to be known, they ponder over books ceaselessly, anxiously saying 'this is to be known', 'this is knowledge' and so on. Embellished with such knowledge of style, syntax, poetry and rhetorical ornaments of the sense and sound, these fools stand befuddled and apprehensive.

अन्यथा परमं तत्त्वं जनाः विलश्यन्ति चान्यथा

अन्यथा शास्त्रसङ्घावो व्याख्यां कुर्वन्ति चान्यथा ॥ ९२ ॥

The real truth is one and what they understand is quite other; one is the purport of the Scriptures and the other is what they interpret.

कथयन्त्यप्यननीभावं स्वयं नानुभवन्ति हि ।

अहङ्कारहताः केचिदुपदेशविवर्जिताः ॥ ९३ ॥

पठन्ति वेदशास्त्राणि विवदन्ति परस्परम् ।

न जानन्ति परं तत्त्वं दर्दीं पाकरसं यथा ॥ ९४ ॥

They speak of egoless consciousness (*Unmanī-avasthā*) but do not experience this state. Some are the victims of Egoism, and some remain deprived of instructions. They chant the Vedas and dispute among themselves but like the ladle that does not know the taste of the treacle it holds they know not the Truth.

शिरो वहति पुष्पाणि गन्धं जानाति नासिका ।
पठन्ति वेदशास्त्राणि दुर्लभो भाववेदकः ॥ ६५ ॥

Truth inherent in the self:

The head may bear the flowers, but it is the nose which gets their fragrance. So there may be persons who chant the Vedas and scriptures, but rare are they who become one with their spirit.

तत्त्वमात्मस्थमज्ञात्वा मूढः शास्त्रेषु मुह्यति ।

गोपः कक्षगतं छागं कौपे पश्यति दुर्मतिः ॥ ६६ ॥

Forgetting that the Divine Truth is within themselves, they look for it in the books, like the shepherd who searches for the goat in the well when it is already in the flock.

संसार मोहनाशाय शाब्दबोधो न हि क्षमः ।

न निवर्त्तत तिमिरं कदाचिद्दीपवार्त्या ॥ ६७ ॥

प्रज्ञाहीनस्य पठनम् अन्धस्यादर्शदर्शनम् ।

देवि प्रज्ञावतः शास्त्रं तत्त्वज्ञानस्य कारणम् ॥ ६८ ॥

Verbal knowledge is of no avail for the destruction of the delusion of the world; just as darkness is not dispelled by mere talk of a lantern. The study of a person without wisdom is like a blind looking into a mirror. It is only the men of awakened wisdom that can benefit from the Śāstras.

अग्रतः पृष्ठतः केचित् पार्श्ययोरपि केचन ।

तत्त्वमीदृक् तादृगिति विवदन्ति परस्परम् ।

सद्विद्यादानशूराद्यगुर्जैर्विख्यातमानवाः ॥ ६९ ॥

प्रत्यक्षग्रहणं नास्ति वार्त्या ग्रहणं कुतः ।

एवं ये शास्त्रसम्भूदास्ते दूरस्था न संशयः ॥ १०० ॥

Men famous for the qualities like learning, philanthropy and valour keep on discussing forward, backward and sideways that the Divine Truth is of this kind or that; but if they do not apprehend that Truth directly what is the use of talking about it. Those who are foolishly thus involved in the Śāstras are undoubtedly far from the Truth.

इदं ज्ञानमिदं ज्ञेयं सर्वतः श्रोतुमिच्छति ।

देवि वर्षसहस्रायुः शास्त्रान्तं नैव गच्छति ॥ १०१ ॥

Everywhere they like to hear such things as 'this is knowledge and this should be acquired'; but O Devī ! one may spend a thousand years hearing the knowledge of Śāstras, yet he will never reach their end.

वेदाद्य नेकशास्त्राणि स्वत्पायुर्विघ्नकोटयः।
तस्मात् सारं विजानीयात् क्षीरं हंस इवाभ्यसः॥ १०२॥

Endless are the Vedic etc. Śāstras, and millions are obstacles like limited life-span. Therefore, it is wisdom to go straight to the essence of the Scriptures like the swan sipping milk out of water.

अभ्यस्य सर्वशास्त्राणि तत्त्वं ज्ञात्वा हि बुद्धिमान्।
पलालभिव धान्यार्थी सर्वशास्त्रं परित्यजेत्॥ १०३॥

Practicing all the Śāstras and knowing their essential Truth the intelligent should leave them like the one seeking grains leaves the husk aside.

यथामृतेन तृप्तस्य नाहारेण प्रयोजनम्।
तत्त्वज्ञस्य तथा देवि न शास्त्रेण प्रयोजनम्॥ १०४॥

As one who has satiated himself with a drink of Nectar needs no food, so O Devī ! one who has known the Essence of Truth needs no other knowledge of Śāstras.

न वेदाध्ययनान्मुक्तिर्ण शास्त्रपठनादपि।
ज्ञानादेव हि मुक्तिः स्यान्नान्यथा वीरवन्दिते॥ १०५॥

Liberation only through Real Knowledge :

Liberation is not to be obtained either by chanting of the Vedas or study of the Śāstras. O Viravandite ! Jñāna or Real knowledge alone can give Liberation, nothing else.

नाश्रामाः कारणं मुक्तर्दर्शनानि न कारणम्।
तथैव सर्वशास्त्राणि ज्ञानमेव हि कारणम्॥ १०६॥
मुक्तिदा गुरुवागेका विद्याः सर्वा विडम्बकाः।
काठभारश्रमादस्मादेकं सञ्चीवनं परम्॥ १०७॥

Guru's Instruction alone gives Liberation :

Neither Āśramas (four stages of life) nor philosophies or Sciences can provide the means for liberation; only the Jñāna of all the Śāstras can give it. And this Jñāna can be received through the words of a Guru. All other ways are deceptive, oppressive; the knowledge of Truth alone is life-giving.

अद्वैतन्तु शिवेनोक्तं क्रियायासविवर्जितम्।
गुरुवक्त्रेण लभ्येत नान्यथागमकोटिभिः॥ १०८॥

The Supreme knowledge of the One declared by Lord Śiva, free from ritual and austerity, is to be received from the mouth of the Guru.

आगमोत्थं विवेकोत्थं द्विधा ज्ञानं प्रचक्षते ।
शब्दब्रह्मागममयं परं ब्रह्म विवेकजम् ॥ १०६ ॥

Two kinds of knowledge : Scriptural and Mental Reasoning :

Knowledge is of two kinds : one derived from the Scriptures and the other born out of Mental Reasoning. Knowledge derived from Scriptures is in the form of Śabda-Brahma, and that born out of Mental Reasoning is in the form of Para-Brahma.

अद्वैतं केचिदिद्व्यन्ति द्वैतभिच्छन्ति चापरे ।
मम तत्त्वं न जानन्ति द्वैताद्वैतविवर्जितम् ॥ ११० ॥

Some prefer Non-dualism, and some others dualism; but neither of them know My Truth, which is above both dualism and non-dualism.

द्वे पदे बन्धमोक्षाय ममेति निर्ममेति च ।
ममेति बाध्यते जन्मुर्न ममेति विमुच्यते ॥ १११ ॥

'Mine' and 'not mine' convey bondage and release. 'Mine' is the term that acts for bondage, and 'not mine' spells Release.

तत् कर्म यन्न बन्धाय विद्या सा या विमुक्तये ।
आयासायापरं कर्म विद्यान्या शिल्पनैपुणम् ॥ ११२ ॥

True action is that which binds not, True knowledge is that gives Release. Other actions are causes of pain; other knowledge makes only for artistry.

यावत् कामादि दीप्येत् यावत् संसारवासना ।
यावदिन्द्रियचापल्यं तावत्तत्त्वकथा कुतः ॥ ११३ ॥

No Spiritual knowledge without control of Senses and kindness of Guru :

As long as there is sensual desire, as long as there is attachment to worldliness and as long as there is activity of the senses, so long how can there be a talk of Higher Purpose ?

यावत् प्रयत्नवेगोऽस्ति यावत् सङ्कल्पकल्पना ।
यावन्न मनसः स्थैर्यं तावत्तत्त्वकथा कुतः ॥ ११४ ॥

So long as there is agitation of exertion, so long as there is activity of thought, so long as there is no steadiness of mind; how can there be a talk of Higher Purpose ?

यावद्देहाभिमानश्च ममता यावदरिति हि ।
यावन्न गुरुकारुण्यं तावत्तत्त्वकथा कुतः ॥ ११५ ॥

As long as there is identification with body, as long as there is ego-identification and as long as there is no Grace of the Guru, so long how can there be a talk of Higher Purpose ?

तावत्तपो ब्रतं तीर्थं जपहोमार्चनादिकम् ।
वेदशास्त्रागमकथा यावत्तत्त्वं न विन्दते ॥ ११६ ॥

Austerities, observances, pilgrimages, Japa, Homa, Worship, Vedas, Āgamas and Śāstras – all these are resorted to only so long as the Supreme Truth is not attained.

तस्मात् सर्वप्रयत्नेन सर्वावस्थासु सर्वदा ।
तत्त्वनिष्ठो भवेद्देवि यदीच्छेन्मोक्षमात्मनः ॥ ११७ ॥

Therefore, O Devi ! If one desires his Liberation, he should be mindful of the Truth Divine, always, with all his efforts and in all conditions.

धर्मज्ञानसुपुण्यस्य स्वर्गलोक फलस्य च ।
तापत्रयार्तिसन्तप्तश्छायां मोक्षतरोः श्रयेत् ॥ ११८ ॥

Afflicted as one is with threefold distress, he should take to the shade of the Tree of Liberation on whose branches flower Dharma and Jñāna and whose fruit is the World of Bliss.

बहुनात्र किमुक्तेन रहस्यं शृणु पार्वति ।
कुलधर्ममृते मुक्तर्नास्ति सत्यं न संशयः ॥ ११९ ॥

Why to talk much ? In a word, O Parvatī ! Listen to the secret. Indeed and without doubt it is the Kula-dharma that Liberates.

तस्माद्वदामि तत्त्वन्ते विज्ञाय श्रीगुरोर्मुखात् ।
सुखेन मुच्यते देवि घोरसंसारबन्धनात् ॥ १२० ॥

Thus, O Devī ! I have told you the Truth; which after knowing from the mouth of Guru, men effortlessly free themselves from the bondage of the world.

इति ते कथियता काविज्जीवजाति स्थितिः प्रिये ।
समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १२१ ॥

O My Beloved ! I have thus declared to you in brief the conditions of the Jīvas. Now, O Kuleśvarī ! what else you want to hear ?

इति श्रीकुलार्णवे महारहस्ये सर्वागमोत्तमोत्तमे
सपादलक्षग्रन्थे पञ्चमखण्डे ऊदर्धाम्नायतन्त्रे
जीवस्थितिकथनं नाम
प्रथम उल्लासः ॥ १ ॥



द्वितीय उल्लासः

श्रीदेव्युवाच

कुलेश श्रोतुमिच्छामि सर्वजीवदयानिधे ।
कुलधर्मस्त्वया देव सूचितो न प्रकाशितः ॥ १ ॥

Śrī Devī said :

Merciful to all the Jīvas, O Kuleśa ! you mentioned Kuladharma but did not throw light upon it. O Deva ! I want to hear about it.

तस्य धर्मस्य माहात्म्यं सर्वधर्मोत्तमस्य च ।
ऊद्धर्वाम्नायस्य माहात्म्यं तन्मतं वद मे प्रभो ।
वद मे परमेशान यदि तेऽस्ति कृपा मयि ॥ २ ॥

If you have some kindness for me kindly tell me, O Lord, Parameśāna ! about the Glory of that best of the Dharmas and also about the principles of Urdhvāmnāya.

श्रीईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण योगिनीनां प्रियो भवेत् ॥ ३ ॥

Listen O Devī ! I am telling you what you have asked; merely hearing which one becomes beloved of the Yognīs.

ब्रह्मविष्णुगुहादीनां न मया कथितं पुरा ।
कथयामि तव स्नेहात् शृणुष्वैकाग्रमानसा ॥ ४ ॥

In the days of yore, I did not tell about it even to Brahmā, Viṣṇu and Guha (Kārtikeya). But due to love for you I am telling it, please listen to it with concentrated mind.

पारम्पर्यक्रमायातं पश्चवक्त्रेषु संस्थितम् ।
अकथ्यं परमार्थेन तथापि कथयामि ते ॥ ५ ॥

Contained in my five mouths and handed down by tradition, this doctrine is not to be told, but I am telling it to you for the benefit of others.

त्वयापि गोपितव्यं हि न देयं यस्य कस्यचित् ।
देयं भक्ताय शिष्याय अन्यथा पतनं भवेत् ॥ ६ ॥

Superiority of Kula-dharma :

You will have to keep it a secret and not communicate to anyone else except a devotee and a disciple. If given to anyone else it will bring his disaster.

सर्वेभ्यश्चोत्तमा वेदा वेदेभ्यो वैष्णवं परम् ।
वैष्णवादुत्तमं शौवं शैवादक्षिणमुत्तमम् ॥ ७ ॥
दक्षिणादुत्तमं वामं वामात् सिद्धान्तमुत्तमम् ।
सिद्धान्तादुत्तमं कौलं कौलात् परतरं न हि ॥ ८ ॥

Order of superiority :

Veda is superior to all; Vaiṣṇava is superior to Veda; Śaiva is superior to Vaiṣṇava; Dakṣiṇa is superior to Śaiva; Vāma is superior to Dakṣiṇa; Siddhānta is superior to Vāma; Kaula is superior to Siddhānta; and there is nothing superior to Kaula.

गुह्याद् गुह्यतरं देवि सारात् सारं परात् परम् ।
साक्षात् शिवप्रदं देवि कर्णाकर्णिगतं कुलम् ॥ ९ ॥

O Devī ! The Kula (or Kulācāra) is the most secret of all the secrets; the essence of all essences; best amongst the best; handed down from ear to ear (i. e. from verbal tradition of Guru-Śiṣya) and is the veritable revealer of Śiva.

मथित्वा ज्ञानदण्डेन वेदागममहार्णवम् ।
सारज्ञेन मया देवि कुलधर्मः समुद्धृतः ॥ १० ॥

From the ocean of Vedas and Āgamas, with the churning rod of Jñāna (knowledge), I have extracted this essence of Kula-dharma.

एकतः सकला धर्मा यज्ञतीर्थव्रतादयः ।
एकतः कुलधर्मश्च तत्र कौलोऽधिकः प्रिये ॥ ११ ॥

My Beloved ! If on one side of a balance are kept all the religions, sacred places and practices, and on the other is placed the Kula-dharma this latter would prove heavier than all.

प्रविशन्ति यथा नद्यः समुद्रम् ऋजुवक्रगाः ।
तथैव विविधा धर्माः प्रविटाः कुलमेव हि ॥ १२ ॥

As the rivers flowing a long distance in a zig-zag course ultimately enter into the sea, so the various Dharmas enter into the Kula-dharma.

यथा हस्तिपदे लीनं सर्वप्राणीपदं भवेत्।
दर्शनानि च सर्वप्राणि कुल एव तथा प्रिये॥ १३॥

Just as the footprints of all the animals are lost within the footprint of an elephant, so My Beloved ! all the philosophies get absorbed into the doctrine of Kula.

यदा जाम्बुनदानाथं सदृशं लौहमस्ति चेत्।
तदा च कुलधर्मेण समयोऽन्यः समो भवेत्॥ १४॥

Just as iron can never compare with gold, so no other doctrine can ever compare with Kula-dharma.

यथामरतरङ्गिण्या न समाः सकलापगाः।
तथैव समयाः सर्वे कुलधर्मेण नो समाः॥ १५॥

Just as other rivers can never become like the Ganges, so other doctrines can never become like Kula-dharma.

मेरुसर्षपयोर्यद्वत् सूर्यखद्योतयोर्यथा।
तथान्यसमयस्यापि कुलस्य महदन्तरम्॥ १६॥

Just as there is difference between Mt. Sumeru and a mustard seed, or between Sun and a firefly, so is there a great difference between the Kula and other doctrines.

अस्ति चेत्त्वत्समा नारी मत्समः पुरुषोऽस्ति चेत्।
कुलेन समर्थस्तु तथापि न कदाचन॥ १७॥

Even though there is a woman like you and a man like Me, yet there can never be a Dharma like Kula-dharma.

कुलधर्मं हि मोहेन योऽन्यधर्मेण दुर्मतिः।
बद्धः संसारपाशेन सोऽन्त्यजानां प्रियो भवेत्॥ १८॥

If a malicious person out of ignorance considers other Dharmas at par with Kuladharma, he remains tied with the wordly bondage and is loved only by the Untouchables.

यो वा कुलाधिकं धर्ममज्ञानाद्वदति प्रिये।
ब्रह्महत्याधिकं पापं स प्राप्नोति न संशयः॥ १९॥

My Beloved ! Out of ignorance one who talks of other Dharmas as superior to Kuladharma, undoubtedly commits a sin greater than Brahmanicide.

कुलधर्मप्रवहणं समारुह्य नरोत्तमः।
स्वर्गादि द्वीपान्तरं गत्वा मोक्षरत्नं समश्नुते॥ २०॥

Riding on the chariot of Kula-dharma, the best of men crossing this world go to heaven and obtain the Jewel of Liberation.

दर्शनेषु च सर्वेषु चिराभ्यासेन मानवाः।
मोक्षं लभन्ते कौले तु सद्य एव न संशयः॥ २१॥

Only through a long practice of other philosophies can men get Liberation; but through the practice of Kula they are immediately Liberated—there is no doubt about it.

बहुनात्र किमुक्तेन शृणु मत्प्राणवल्लभे।
न कौलसमधर्मोऽस्ति त्वां शपे कुलनायिके॥ २२॥

Listen, My Beloved of Life, O Kulanāyike ! Why to talk much, I swear by you that there is nothing like Kuladharma.

योगी चेन्नैव भोगी स्याद्गोगी चेन्नैव योगवित्।
भोगयोगात्मकं कौलं तस्मात् सर्वाधिकं प्रिये॥ २३॥

Kaula enjoys both Bhoga and Yoga :

My Beloved ! In other systems neither a Yogi can take to the enjoyments of the world (i.e. he cannot be a Bhogī); nor a Bhogī who is in the midst of worldly enjoyments can be a Yogi (or an active aspirant for the Divine). But in the path of Kaul, both Yoga and Bhoga—union with the Divine and participation in His manifestation—have a happy union.

भोगो योगायते साक्षात् पातकं सुकृतायते।
मोक्षायते च संसारः कुलधर्मं कुलेश्वरि॥ २४॥

O Kuleśvarī ! Kuladharma is Bhoga and also Yoga; what apparently is a sin here is turned into a force for God; and the Samsāra becomes a means for Release.

ब्रह्मेन्द्राच्युतरुद्रादिदेवतामुनिपुङ्क्षाः।
कुलधर्मपरा देवि मानुषेषु च का कथा॥ २५॥

Gods also adhere to Kuladharma :

Even Gods like Brahmā, Indra, Viṣṇu and Rudra and the venerable Munis follow the path of Kuladharma. O Devi ! then what to say of men.

विहाय सर्वधर्माश्च नानागुरुमतानि च।
कुलमेव विजानीयादीच्छेत् सिद्धिमात्मनः॥ २६॥

So, should one aspire for Fulfilment, he should give up all other Dharmas, creeds of all other Teachers, and know only the Kula-dharma.

पूर्वजन्मकृताभ्यासात् कुलज्ञानं प्रकाशते।
स्वप्नोर्थितं प्रत्ययवदुपदेशादिकं विना॥ २७॥

Discipline undergone in the previous lives provides the Knowledge of Kuladharma :

Just as from the experiences of a dream arises knowledge without instructions, so out of the studies and disciplines of Sādhanā of previous lives dawns the Knowledge of Kuladharma.

जन्मान्तरसहस्रेषु या बुद्धिर्विहिता नृणाम् ।

तामेव लभते जन्मुरुपदेशो निरर्थकः ॥ २८ ॥

Maturation and development of mind which takes place during a thousand previous lives, that alone yields the knowledge even without instructions.

शैववैष्णवदौर्गार्कगाणपत्येन्दु सम्भवैः ।

मन्त्रैर्विशुद्धचित्तस्य कुलज्ञानं प्रकाशते ॥ २९ ॥

Knowledge of Kuladharma dawns upon a mind purified by Mantra and Japa :

Knowledge of Kula-dharma dawns upon a mind purified by Mantras and Japa of any origin, be it Śaiva, Vaiṣṇava, Śākta, Gāṇapatiya or Saura.

सर्वधर्माश्च देवेशि पुनरावर्त्तकाः स्मृताः ।

कुलधर्मस्थिता ये च ते सर्वेऽप्यनिवर्त्तकाः ॥ ३० ॥

O Devī ! followers of other Dharmas return to the world again but an adherent of Kula-dharma becomes free from all this.

पुराकृततपोदानयज्ञातीर्थजपव्रतैः ।

क्षीणांहसां नृणां देवि कुलज्ञानं प्रकाशते ॥ ३१ ॥

Eligibility for Knowledge :

Kulajñāna dawns upon a person whose body and mind is freed from the deforming elements of ignorance and ego as a result of austerity, charity, sacrifices, pilgrimages, Japa and sacred observances undergone in the past.

त्वमहं देवि कल्याणि यस्य तुष्टवुभावपि ।

देवतागुरुभक्त्या च कुलज्ञानं प्रकाशते ॥ ३२ ॥

O Devī, Benefactress of all ! The Kula-jñāna dawns upon a person with whom both you and I are satisfied and who has faith in the Devatā and Guru.

शुद्धचित्तस्य शान्तस्य कर्मिणो गुरुसेविनः ।

अतिभक्तस्य गुह्यस्य कुलज्ञानं प्रकाशते ॥ ३३ ॥

Kula-jñāna dawns in a person who is pure in mind, calm, diligent, server of his Guru, intensely devoted to the Lord and a secret Sādhaka.

श्रीगुरौ कुलशास्त्रेषु कौलिकेषु कुलाश्रये ।
यस्य भक्तिर्दृढा तस्य कुलज्ञानं प्रकाशते ॥ ३४ ॥

O Kulāśraye ! Kulajñāna dawns upon a person who is firmly devoted to Guru, Kulaśātra and the Kaulika.

अद्वा विनयहर्षादैः सदाचारदृढव्रतैः ।
गुर्ज्ञापालकैर्धर्मैः कुलज्ञानमवाप्यते ॥ ३५ ॥

Kula-jñāna is obtained by a person who is faithful, submissive, cheerful, dedicated to a life of severe observances and good conduct and obedient to the commands of Guru.

अनहें कुलविज्ञानं न तिष्ठति कदाचन ।
तस्मात् परीक्ष्य वक्तव्यं कुलज्ञानं मयोदितम् ॥ ३६ ॥

Sins of communicating Kuladharma to the undeserving :

The Kulajñāna is not obtained by the undeserving nor does it stay with them. Therefore, Kulajñāna should be communicated only after a thorough test of the eligibility of the person.

न ब्रूयात् कुलधर्मं तमयोग्ये कुलशासनम् ।
आज्ञाभङ्गश्च यः कुर्याद्वताशापमाप्नुयात् ॥ ३७ ॥

The Kuladharma and Kulaśāstra should not be given to an undeserving person. One who defies this order would receive the curse of the God.

आराध्य समयाचारं कुलज्ञानं वदेद्यदि ।
स गुरुक्षमि शिष्यक्षमि योगिनीनां भवेत् पशुः ॥ ३८ ॥

If a worshipper of Samayācāra¹ communicates the Kula jñāna to someone then that Guru (Communicator) and that Śiṣya (recipient) both are destroyed by the Yoginīs.

बोधयित्वा गुरुः शिष्यं कुलज्ञानं प्रकाशयेत् ।
लभेते तावुभौ साक्षाद्योगिनीवीरभेलनम् ॥ ३९ ॥
अनायासेन संसारसागरं यज्जितीर्थति ।
कुलधर्मनिमं ज्ञात्वा मुच्यते नात्र संशयः ॥ ४० ॥

Glory of Kula-dharma :

If the Guru first mentally awakens the Śiṣya and then reveals to him this high knowledge of Kula, then both (the Guru and the Śiṣya) of them enjoy direct companionship of Yoginī and Vīra (i. e. Śakti and

1. Bhāskararāya in his Saubhāgyabhāskara speaks of three sects of worshippers of Śrīvidyā, i. e. Samaya-mata, Kaulamata, and Miśramata. The Ācāra followed by the adherents of the Samaya-mata is Samayācāra. See also Lakṣmīdhara's commentary on Śloka 31 of Saundarya-Laharī for another explanation of Samayācāra.

Śiva) and even cross this worldly ocean effortlessly. Those who know the Kuladharma thus are undoubtedly emancipated.

कुलधर्ममहामार्गगन्ता मुक्तिपुरी व्रजेत् ।

अचिरान्नात्र सन्देहस्तस्मात् कौलं समाश्रयेत् ॥ ४१ ॥

Treading on the highway of Kuladharma they proceed to the abode of Emancipation which is undoubtedly eternal. Therefore, take shelter of the Kuladharma.

कुलशास्त्रमनादृत्य पशुशास्त्राणि योऽभ्यसेत् ।

स्वगृहे पायसं त्यक्त्वा भिक्षामटति पार्वति ॥ ४२ ॥

O Pārvatī ! Neglecting the Kulaśāstra who practices the Paśuśāstra, is like the one who leaving the rice and milk of his own house begs for alms elsewhere.

विहाय कुलधर्म यः परधर्मपरो भवेत् ।

करस्थं रत्नमुत्सृज्य दूरस्थं काचमीहते ॥ ४३ ॥

Leaving the Kuladharma who becomes an adherent of another Dharma is like a person who leaving the jewel of his hand seeks for a distant piece of glass.

संत्यज्य कुलमन्त्राणि पशुमन्त्राणि यो जपेत् ।

स धान्यराशिमुत्सृज्य पांसुराशिं जिघृक्षति ॥ ४४ ॥

Leaving the Kula-mantra who repeats (performs Japa) of a Paśu-mantra is like a person who leaving the heap of grain desires for the heap of husk.

कुलान्वयं समुत्सृज्य योऽन्यमन्वयमीक्षते ।

तडागदिव तृष्णातोँ मृगतृष्णां प्रधावति ॥ ४५ ॥

Leaving the family of Kula who desires for another family, is like a person, who though thirsty, leaving the tank of clean water runs after the illusion of water in a desert.

यथेन्द्रजालजा मायाः क्षणमेव सुखावहाः ।

श्रीकौलादन्यसमयास्तादृशाः कुलनायिके ॥ ४६ ॥

Just as the illusion created by magic provides only a momentary pleasure, so O Kulanāyike ! all the Dharmas other than the Kula provide only a momentary solace.

कुलधर्ममजानन् यः संसारान्मोक्षमिच्छति ।
पारावारमपारं स पाणिभ्यां तर्तुमिच्छति ॥ ४७ ॥

Worship of Kula (Śaktidevī) provides the Blissful State :

One who desires to cross the ocean of the world without a knowledge of Kula dharma is like a person who tries to cross the fathomless ocean by swimming with his hands.

यो वान्यदर्शनेभ्यश्च भुक्तिं मुक्तिं काङ्क्षति ।
स्वप्नलब्धनेनैव धनावन् स भवेत्तदा ॥ ४८ ॥

Who seeks emancipation through other philosophies is like the one who wants to become rich from the wealth received in a dream.

शुक्तौ रजतविभ्रान्तिर्था जायेत पार्वति ।
तथान्यसमयेभ्यश्च भुक्तिमुक्तिः प्रकाशते ॥ ४६ ॥

Just as there is an illusion of silver in the shine of a shell, so, O Pārvatī ! fruition and emancipation shine forth in other orders (Dharmas).

सर्वकर्म विहीनोऽपि वर्णाश्रमविवर्जितः ।
कुलनिष्ठः कुलेशानि भुक्तिमुक्त्योः स भाजनम् ॥ ५० ॥

O Kuleśāni ! alone by itself, unaccompanied by rituals and observances of Āśramas (States of Life) the Kuladharma is capable of leading to the final Release.

कुलज्ञानविहीनोऽपि कुलभक्त्याश्रयो भवेत् ।
सोऽपि सद्गतिमाप्नोति किमुतास्य परायणः ॥ ५१ ॥

Even if one lacks full knowledge of this doctrine of Kula, his mere faith and dedication to it are enough to deliver him; then what to speak of its adherents ?

कुलधर्मो हतो हन्ति रक्षितो रक्षति प्रिये ।
पूजितः पूजयत्याशु तस्मात् न परित्यजेत् ॥ ५२ ॥

O My Beloved ! Break the Kuladharma and it will break you; guard it and it will guard you; adore it, revere it and it will immediately show you the same consideration.

निन्दन्तु बान्धवाः सर्वे त्यजन्तु स्त्रीसुतादयः ।
जना हसन्तु मां दृष्ट्या राजानो दण्डयन्तु वा ॥ ५३ ॥
सेवे सेवे पुनःसेवे त्वामेव परदेवते ।
त्वद्धर्मं नैव मुश्यामि मनोवाककायकर्मभिः ॥ ५४ ॥
एवमापद्गतस्यापि यस्य भक्तिः सुनिश्चला ।
स तु सम्पूज्यते देवैरमुत्र स शिवो भवेत् ॥ ५५ ॥

The right attitude for the seeker of Truth of this lofty faith is : "Let my people look askance; let my wife and children forsake me; let

men deride; let the King punish; but I shall be steadfast, O Supreme Deity I shall serve and ever serve Thee. With mind, speech, body and actions I shall not leave Thy law". Such a man whose faith and devotion are unshakeable even in the midst of all adversity, is verily adored by the Gods and over there he shall become Śiva.

रोगदारिद्रचतुःखाद्यैः पीडितोऽप्यनिशं शिवे।

यस्त्वामुपास्ते भक्त्या स नरः सद्गतिमानुयात्॥ ५६॥

O Śive ! Though constantly afflicted by disease, poverty and misery, the man who waits yet upon you, the Divine Mother, with ardour, attains the highest State.

जनाः स्तुवन्तु निन्दन्तु लक्ष्मीर्गच्छतु तिष्ठतु।

मृतिरद्य युगान्ते वा कुलं नैव परित्यजेत्॥ ५७॥

Whether one receives praise or blame, whether wealth stays with him or leaves, whether death comes today or at the end of the Era (Yuga), he should never leave the Kula.

नापि लोभान्न च क्रोधान्न द्वेषान्न च मत्सरात्।

न कामान्न भयाद्वापि कुलधर्मं परित्यजेत्॥ ५८॥

One should never leave the Kula under any circumstance either due to greed, anger, enmity maliciousness, sensuousness or fear.

यो जन्तुर्नार्चयेत्त्वान्तु कुलधर्मसमाप्तिः।

विलश्यते जातमात्रेण भूतारिणात्मशत्रुणा॥ ५९॥

Taking shelter of Kula-dharma one who does not worship you, the Divine Mother, is tortured as soon as born by the enemies of the Self in the form of elemental beings.

पुलाका इव धान्येषु पतञ्जा इव जन्तुषु।

बुदबुदा इव तोयेषु ये कौलविमुखा हि ते॥ ६०॥

Those who are averse to Kaula are like an empty grain among grains, a moth among Jīvas, or a bubble in water.

तरवोऽपि हि जीवन्ति जीवन्ति मृगपक्षिणः।

स जीवति मनो यस्य कुलधर्मं व्यवस्थितम्॥ ६१॥

The trees live, birds and animals also live; but only he lives meaningfully whose mind is settled in the laws of Kula.

कुलधर्मं विहीनस्य दिनान्यायान्ति यान्ति च।

स लोहकारभरत्वेव भसन्नपि न जीवति॥ ६२॥

For him who is away from the Kula-dharma, days come and pass; like the bellows of a blacksmith he heaves but does not live.

गच्छतस्तिथतो वापि जाग्रतः स्वतोऽपि वा ।

कुलेश्वरि कुलाज्ञस्य तत् पशोरिव जीवितम् ॥ ६३ ॥

Ignorant of Kula-dharma lives like animals :

O Kuleśvarī ! a man who does not know the Kula, he, though moving, sitting, waking or sleeping, spends his life like an animal.

विद्वानपि च मूर्खोऽसौ धार्मिको वाप्यधार्मिकः ।

ब्रतस्थोऽप्यब्रतस्थो वा यः कौलविमुखो जनः ॥ ६४ ॥

जातास्त एव जगति जन्तवः साधु जीविनः ।

कुलधर्मपरा देवि शोषाश्च द्वारगदभाः ॥ ६५ ॥

Whether he is an erudite scholar or a fool, whether religious or irreligious, whether an adherent to Observances or not, if he is averse to Kula, he just takes birth in the world but has no moorings, His existence is just like that of an ass tied at the door. Only such persons, who follow kula-dharma, live a pious life.

स पुमानुच्यते सद्ग्निः कुलधर्मपरायणः ।

अपरस्तु परं सत्यमस्थिकूटत्त्वचावृतः ॥ ६६ ॥

Only he is a man who follows Kula-dharma :

Only that pious person deserves to be called a man who follows Kula-dharma. Others are mere skeletons covered with skin.

चतुर्वेदी कुलाज्ञानी श्वपचादधमः प्रिये ।

श्वपचोऽपि कुलाज्ञानी ब्राह्मणादतिरिच्यते ॥ ६७ ॥

Scholars of Veda but ignorant of Kula are inferior even to Cāñḍālas : Even the scholars of all the four Vedas but ignorant of Kula are inferior to a cāñḍāla. On the other hand, if a Cāñḍāla knows the Kula he is superior to a Brahmin.

गुरुकारुण्ययुक्त स्तु दीक्षानिर्घूतपातकः ।

कुलपूजारतो देवि सोऽयं कौलो न चेतरः ॥ ६८ ॥

Worshipper of Śakti alone is a True Kula :

Bestowed with the Grace of the Guru, shorn of his evil legacy by means of the initiation, delighting in the worship of Śakti, he is the true Kula, none else can be.

यः कौलिकः कुलज्ञानं न पश्यति न विन्दति ।

न पूजयति धिक् तस्य तत् काकस्येव जीवितम् ॥ ६९ ॥

The Kaulika who does not see the Kulaśakti, does not recognise the Kula Śakti, does not worship the Śakti, it to be condemned. His life is like that of a crow.

ते धन्याः पुण्यकर्माणस्ते सन्त्तस्ते च योगिनः।
येषां भाग्यवशादेवि कुलज्ञानं प्रकाशते॥ ७० ॥

O Devī ! In whose mind luckily the knowledge of Kula shines, are praiseworthy, they are pious, they are saints and they are Yogīs.

ते वन्द्यास्ते महात्मानः कृतार्थास्ते नरोत्तमाः।
येषामुत्पद्यते चित्ते कुलज्ञानं मयोदितम्॥ ७१ ॥

In whose mind the knowledge of Kula, as enunciated by Me, shines forth, that venerable great soul, best of men, achieves his fruition.

सर्वप्रकाशगमनं सर्वतीर्थावगाहनम्।
यत् सर्वयज्ञाचरणं कुलधर्मप्रवेशनम्॥ ७२ ॥

Darśana of all the Deities, pilgrimages and performance of all the various sacrifices, merge into the Kula-dharma.

प्रविशन्ति कुलं धर्मं ये वै सुकृतिनो नराः।
ते पुनर्जननीगर्भं न विशन्ति कदाचन॥ ७३ ॥

Men of pious actions who enter into the portals of the Kuladharma, do not enter into the mother's womb for another birth.

प्रसङ्गेनापि यः कश्चित् कुलं कुलमितीरयेत्।
कुलं तत् पावनं देवि भवति त्वदनुग्रहात्।
कुलज्ञानस्य कुलेशानि नान्यधर्मैः प्रयोजनम्॥ ७४ ॥

O Devī ! One who keeps on repeating 'Kula-Kula' even incidently, he by this repeated pronouncements of Kula, becomes purified by Your Grace. O Kuleśāni ! There is no need of another religion for the one who knows the Kuladharma.

कुलेशि कुलनिषानां कौलिकानां महात्मनाम्।
ददामि परमं ज्ञानं चान्तकाले न संशयः॥ ७५ ॥

O Kuleśi ! At the end of the life of that great soul, a Kaulika, who is dedicated to Kula, I personally impart the Supreme knowledge, there is no doubt about it.

चिरायासाल्पफलदं काङ्क्षते समयं जनाः।
सुखेन सवफलदं कुलं कोऽपि त्यजत्यहो॥ ७६ ॥

People happen to like such creeds which provide little fruit after long efforts. But who would leave the Kuladharma which easily provides all the fruits.

कुलज्ञो हि च सर्वज्ञो वेदशास्त्रोज्ञितोऽपि वा ।
वेदशास्त्रगमज्ञोऽपि कुलाज्ञस्त्वज्ञ एव हि ॥ ७७ ॥

Even without a knowledge of Vedas and the Śāstras, a Kulajña (one who knows the Kula) is all-knower; while a scholar of Vedas, Śāstras and the Āgamas but ignorant of Kula, knows nothing.

जानन्ति कुल माहात्म्यं त्वद्भक्ता एव नापरे ।
चकोरा एव जानन्ति नान्ये चन्द्रगतां रुचिम् ॥ ७८ ॥

O Devī ! Only Your devotees know the glory of the Kula, not others; just as only the Cakora (a bird, said to feed on moon beams) knows the taste of the moon-beams, not others.

कुलज्ञा एव तुष्यन्ति श्रुत्वा कुलकथां प्रिये ।
स्वल्पा नद्यो विवर्द्धन्ते ज्योत्स्नया किं समुद्रवत् ॥ ७९ ॥

Only a Kulajña derives happiness from hearing the story of the Kula; just as only the sea and not the small rivers, develop high tides in the moonlight.

नान्यधमवेक्षन्ते कौलिकाः सारवेदिनः ।
भृजाः पुष्पान्तरं लुब्धा मन्दारामोदसेविनः ॥ ८० ॥

The Kaulikas, who know the essence, do not pay any heed to other religions; just as the large black bee is attracted more to the blossoms of the coral tree than other flowers.

मानयन्ते हि सारज्ञाः कुलधर्मं न चेतरे ।
शिवः शिरसि धत्तेऽब्जं सेंहिकेया गिलत्यहो ॥ ८१ ॥

The moon is held high on His forehead by Śiva, but the same moon is devoured by Rāhu (a demon). Similarly, Knowers of the Essence alone cherish the Kula-dharma, not others.

अभिज्ञा एव जानन्ति नाभिज्ञाः कुलदर्शनम् ।
जलमिश्रपयःपानं बकः किं वेति हंसवत् ॥ ८२ ॥

Only such who are Jñānis (men of Knowledge) know and understand the philosophy of Kula, not the ignorants; just as only the swan knows the technique of sipping milk out of milk mixed in water, not the crane.

शिवशक्तिमयो लोको लोके कौलं प्रतिष्ठितम् ।
तस्मात् सर्वाधिकं कौलं सर्वसाधारणं कथम् ॥ ८३ ॥

This world is constituted of both Śiva and Śakti; and established in this world is the Kuladharma. Hence this Kuladharma is the highest of all.

षडदर्शनानि मेऽङ्गानि पादौ कुक्षिः करौ शिरः।
तेषु भेदन्तु यः कुर्यान्माङ्गं छेदयेत् सः॥ ८४॥

Six systems of philosophies are Śiva's Limbs and the Veda-śāstras are full of Kuladharma :

The six Darśanas (philosophies) are My six limbs— My two hands, two feet, stomach and head. Therefore, whoever differentiates among them cuts across My body.

एतान्येव कुलस्यापि षडङ्गानि भवन्ति हि।
तस्माद्वेदात्मकं शास्त्रं विद्धि कौलात्मकं प्रिये॥ ८५॥

Similarly, O My Beloved ! these six Darśanas (deriving from the Veda) constitute the six limbs of the Kula. Therefore, know the Śāstras of Kula as none other than the Śāstras of the Veda.

दर्शनेष्वखिलेष्वेव फलदं चैकदैवतम्।
भुक्तिमुक्तिप्रदं नृणां कुलेऽस्मिन् दैवतं प्रिये॥ ८६॥

One is the Divine which yields fruit in the diverse philosophies; and it is the same Divine that gives happiness and release in the Kula as well.

लोकधर्मविरुद्धश्च (द्वोऽपि) सिद्धयोगीक्षरि प्रिये।
कुलं प्रमाणतां याति प्रत्यक्षफलदं यतः॥ ८७॥

Authenticity of Kula-śāstra inherent in its providing immediate fruit :

Siddha Yogīs are loved by the Iśvara. Even being contrary to the popular Dharma, the authenticity of Kula is inherent in the immediate fruit that it yields.

प्रत्यक्षश्च प्रमाणाय सर्वेषां प्राणिनां प्रिये।
उप्रलब्धिवलात्तस्य हत्ताः सर्वे कुतार्किकाः॥ ८८॥

Direct proof is loved by all the Jīvas. False reasoners have, therefore, met their doom because of the immediate fruits the Kula yields.

परोक्षं को नु जानीते कस्य किं वा भविष्यति।
यद्वा प्रत्यक्षफलदं तदेवोत्तम दर्शनम्॥ ८९॥

Who knows of what is beyond or what will happen to whom ? Therefore, that which gives immediate fruit is the highest philosophy.

कुलधर्ममिमं ज्ञात्वा मुच्यन्ते सर्वमानवाः।
इति मत्वा महेशानि मया कौलं विगर्हितम्॥ ९०॥

Knowing the Kula thus all men would be emancipated. Hence keeping this in mind I condemn the Kula.

त्वत्कारुण्यविहीनानां कुलज्ञानविरोधिनाम्।
पशुनामनभिज्ञानां कुलधर्मो विगहितः ॥ ६१ ॥
यस्य जन्मान्तरे पापकर्मबन्धोऽधिको भवेत्।
न तस्य गुरुकारुण्यं कुलज्ञानं जायते ॥ ६२ ॥

Knowledge of Kula is not for Sinners :

The knowledge of Kuladharma is condemned for those who are deprived of Your Kindness, or who are opponents of Kula. The knowledge of Kula is outside the pale of men—the paśus—in the ordinary run. Neither it is for those whose actions in the past births have forged strong bonds of sin. For such there is no Grace of the Guru or the Knowledge of Kula.

यथान्धा नैव पश्यन्ति सूर्यं सर्वप्रकाशकम्।
तथा कुलं न जानन्ति तव मयाविमोहिताः ॥ ६३ ॥

Just as a blind does not perceive the all-illuminating Sun, so men deluded by Your Māyā, do not see the Kula.

शैववैष्णवसौरादि दर्शनान्यपि भक्तिः।
भजन्ते मानवा नित्यं वृथायासफलानि च ॥ ६४ ॥

Though people always worship the philosophies like Śaiva, Vaiṣṇava, Saura etc., yet their efforts go useless and they do not get the desired fruit out of them.

वेदशास्त्रागमैः प्रोक्तं भोगमोक्षैकसाधनम्।
मूढा निन्दन्ति हा हन्त मत्प्रियं तव दर्शनम् ॥ ६५ ॥

Veda, Śāstra and Āgama speak the same means of Bhoga (enjoyment) and Mokṣa (Emancipation); but alas ! the fools condemn, My Beloved, your Philosophy.

आभिता हि मया देवि पश्वः शास्त्रकोटिषु।
कुलधर्मं न जानन्ति वृथा ज्ञानाभिमानिनः ॥ ६६ ॥

Paśuśāstras propagated to beguile the evil-minded :

O Devi ! I have roamed across all the million Śāstras of the Paśus, but they do not contain the Kuladharma and are full of false pride of knowledge.

पशुशास्त्राणि सर्वाणि मयैव कथितानि हि।
मूर्त्यन्तरन्तु गत्वैव मोहनाय दुरात्मनाम् ॥ ६७ ॥
महापापवशान्नृणां तेषु वाऽच्छभिजायते।
तेषां सदगतिर्नास्ति कल्पकोटिशतैरपि ॥ ६८ ॥

In order to beguile these fools I Myself, assuming another form, have enunciated all the Paśuśāstras to fulfil their desires. However, involved in great sins as they are, men are unable to attain the state of the Good even in a thousand Kalpas.

प्रेर्यमाणोऽपि पापात्मा कुले नैव प्रवर्त्तते।
वार्यमाणोऽपि पुण्यात्मा कुलमेवाभिलम्बते॥ ६६॥

In spite of persuasion the evilminded do not take to the Kuladharma; whereas, despite dissuasion the pious minded do not forsake the Kuladharma.

कुलधर्मेण देवत्वं देवाः सम्प्रतिपेदिरे।

मुनियोगीक्षराद्याश्च सुसिद्धिं परमां गताः॥ १००॥

From Kuladharma the Gods have attained their Godhood and the Sages and the great Yogīs have attained the Supreme State.

पशुव्रतादिनिरताः सुलभा दाम्भिका भुवि।

ये कौलमेव सेवन्ते ते महान्तोऽति दुर्लभाः॥ १०१॥

The plight of Kuladharma in the hands of people with false knowledge :

To the hypocrites, who remain involved in the observances of the Paśus (men in the ordinary run), only this world is accessible; whereas, those who serve the Kuladharma attain the greatness rarely accessible.

मानवा बहवः सन्ति मिथ्यातत्त्वार्थवेदिनः।

दुर्लभोऽयं महेशानि कुलतत्त्वविशारदः॥ १०२॥

Men who know the false reality are many; but O Maheśāni ! Knowers of the Reality of Kuladharma are rare.

यथा रोगातुराः केचिन्मानवाः कुलनायिके।

दिव्यौषधं न सेवन्ते महाव्याधिविनाशनम्॥ १०३॥

तद्व्याधिवर्द्धनापथं कुर्वन्ति हि कुभेषजम्।

तथैव जन्मरणकृतं सांसारिकीं क्रियाम्॥ १०४॥

समाचरन्ति सततं त्वत्कारुण्यविवर्जिताः।

न भजन्ते कुलं धर्मं भवबन्धविमोचनम्॥ १०५॥

Kulanāyike ! Just as men suffering from diseases hardly take the Divine Medicine capable of destroying the greatest of diseases and desire food and false-medicines which only increase the disease; so men deprived of Your kindness, from birth to their death always pursue worldly actions and do not worship the Kuladharma which gives Release from the bondage of the world.

यथा चारण्यजातांस्तु मरीचादीन् वणिगजनान्।

मोहतो मानवाः प्रीत्या याचन्ते कुलनायिके॥ १०६॥

अनर्घ्याणि च रत्नानि न याचन्ते हि केचन।

तथैव पशुशास्त्राणि कर्मपाशफलानि च॥ १०७॥

इति पृच्छन्ति मूर्खास्ते तव मायाविमोहिताः।
कुलधर्मं न पृच्छन्ति भुक्तिमुक्तिफलप्रदम्॥ १०८॥

Just as deluded men benefit only the grocer by desiring for the wild-growing black pepper and none asks for the valuable gem; so, O Kulanāyike ! deluded by Your Māyā, the fools desire for the Paśuśāstras which lead them only to the bondage in the fruits of actions and do not ask for the Kuladharma which provides both fruition and Emancipation.

कस्तुरी कर्दमधिया कर्पूरं लवणेच्छया।
शार्करं शार्कराआन्त्या मणिं काचमनीषया॥ १०६॥
यथादृटं न मन्यन्ते करस्थमपि पामराः।
तथा कौलं न जानन्ति त्वत्प्रसादविवर्जिताः॥ ११०॥

Just as the wicked do not accept the reality of things placed on their hand and so call Musk as mud, camphor as salt, sugar as gravel and gem as glass; similarly, deprived of Your Blessings, they know not the Kuladharma.

अहो मोहस्य माहात्म्यं त्वन्मायाजनितस्य च।
किमज्ञानपि देवेशि मोहयेदमरानपि॥ १११॥

Oh, what is the glory of delusion borne out of Your Māyā ! O Devi, it deludes even the immortals (Gods), then what to say of the ignorants.

पेयं मध्यं पलं खाद्यं समालोक्य प्रियामुखम्।
इत्येवाचरणं जाप्यं परिप्राप्यं परम्पदम्॥ ११२॥
गुरुकारुण्यसंलभ्यमीदृशं कुलदर्शनम्।
त्वद्गत्ता एव जानन्ति नेतरे भुक्तिमुक्तिदम्॥ ११३॥

'Drink the wine, eat flesh, and look at the face of the beloved', these behaviours are not conducive to the attainment of Supreme State. Except the kindness of the Guru, nothing leads to the attainment of the Kula. None other than Your devotees know that this Kula alone would provide both fruition and Liberation.

गुरुपदेशरहिता महान्त इति केचन।
मोहयन्ति जनान् सर्वान् स्वयं पूर्वविमोहिताः॥ ११४॥

Bereft of the instructions of the Guru and rather deluded in themselves, such persons delude others as well.

दुराचारपराः केचिद्वाचयन्ति च पामराः।
कथं भूतो भवेत् स्वामी सेवकाः स्युस्तथाविधाः॥ ११५॥

Involved in evil actions certain wicked take to preaching. How can such a teacher be blotless and how can his disciple be free from his evils.

बहवः कौलिकं धर्मं मिथ्याज्ञानविडम्बकाः ।

स्वबुद्ध्या कल्पयन्तीत्यं पारम्पर्यविवर्जिताः ॥ ११६ ॥

Beguiled by the falst knowledge so propagated certain persons, deprived of the Guru-Siṣya tradition imagine the nature of the Kuladharma according to their own intellect.

मद्यपानेन मनुजो यदि सिद्धिं लभेत् वे ।

मद्यापानरताः सर्वे सिद्धिं गच्छन्तु पामराः ॥ ११७ ॥

If merely by drinking wine, men were to attain fulfilment, all the wicked drunkards would reach perfection.

मांसभक्षणमात्रेण यदि पुण्या गतिर्भवेत् ।

लोके मांसाशिनः सर्वे पुण्यभाजो भवन्ति हि ॥ ११८ ॥

If mere partaking of flesh were to lead to the high state all the carnivora in the world would become eligible to immense merit.

शक्तिसम्भोगमात्रेण यदि मोक्षो भवेत् वे ।

सर्वेऽपि जन्तवो लोके मुक्ताः स्युः स्त्रीनिषेवनात् ॥ ११९ ॥

If liberation were to be ensured by mere cohabitation with woman all creatures would become liberated by female companionship.

कुलमार्गो महादेवि न मया निन्दितः क्वचित् ।

आचाररहिता येऽत्र निन्दितारते न चेतरे ॥ १२० ॥

O Mahādevi ! It is not the path of the Kula that is to be denounced. On the other hand, those deprived of its Ācāras should be condemned, not others.

अन्यथा कौलिके धर्मे आचारः कथितो मया ।

विचरन्त्यन्यथा देवि मूढाः पण्डितमानिनः ॥ १२१ ॥

One is Ācāra (way) that has been laid down by Me for the Kuladharma, and quite other is the way, O Devi, followed by the fools deeming themselves wise.

कृपाणधारागमनात् व्याघ्रकण्ठावलम्बनात् ।

भुजङ्गधारणात्रूनमशक्यं कुलवर्त्तनम् ॥ १२२ ॥

One may walk on the sharp edge of a sword; one may hold the neck of a tiger; one may still put on a serpent on his body; but to follow the ways of the Kula straightforwardly is considerably difficult.

वृथा पानन्तु देवेशि सुरापानं तदुच्यते ।

तत्महापातकं ज्ञेयं वेदादिषु निरूपितम् ॥ १२३ ॥

Drinking denounced by Vedas :

O Deveśi ! Vain is the drink—drinking wine as it is said. It is a great sin forbidden to men by the Vedas.

अनाद्येयमनालोक्यमस्पृश्यशाप्यपेयकम् ।

मद्यं मांसं पशुनान्तु कौलिकानां महाफलम् ॥ १२४ ॥

Partaking of flesh, drinking of wine, even their smell, touch and sight is prohibited for the Sādhaka of Paśu-bhāva. However, for a Kaulika these are bestower of the greatest fruit.

अमेध्यानि द्विजातीनां मद्यान्येकादर्शैव तु ।

द्वादशन्तु महामद्यं सर्वेषामुत्तमोत्तमम् ॥ १२५ ॥

सुरा वै मलमन्नानां पाप्मा तु मलमुच्यते ।

तस्माद्ब्राह्मणराजन्यौ वैश्य न सुरां पिबेत् ॥ १२६ ॥

Eleven kinds of wine prohibited for the Dvijas :

For Dvijas there are eleven kinds of wine unfit for sacrifice; the twelfth is the great wine best of all the rest and hence the Dvijas can take it. Seeing the impurities of grains wines are the root of all sins and deserve to be hated. Therefore, the Brahmins, Kṣatriyas and Vaiśyas should not drink wine.

सुरादर्शनमात्रेण कुर्यात् सूर्यावलोकनम् ।

तत्समाधानमात्रेण प्राणायामत्रयं चरेत् ॥ १२७ ॥

आजानुभ्यां भवेन्मन्नो जले चोपवसेदहः ।

ऊदध्वं नाभेस्त्रिरात्रन्तु मद्यस्य स्पर्शने विधिः ॥ १२८ ॥

सुरापाने कामकृते ज्वलन्तीं तां विनिक्षिपेत् ।

मुखे तथा विनिर्दग्धे ततः शुद्धिमवाप्नुयात् ॥ १२९ ॥

मद्यास्पर्शादिदोषस्य प्रायश्चित्तविधिः स्मृतः ।

Penances on sighting, etc. of wine :

Even the sight of wine is sin to be free from which one should see the Sun. To remove the sin of smelling wine one should perform three Prāṇāyāmas, enter into knee deep water and fast for the day. To free from the sin of touching wine one should, for three nights, enter into naveldeep water and fast during the day. If one deliberately drinks wine then he can be free of the sin only by burning his tongue. These should be known as the methods of penances for the sins of touching, etc. of wine.

अविधानेन यो हन्यादात्मार्थं प्राणिनः प्रिये ॥ १३० ॥

निवसेन्नरके घोरे दिनानि पशुरोमभिः ।

स मृतोऽपि दुराचारस्तिर्यग्योनिषु जायते ॥ १३१ ॥

Penance for meaningless killing :

My Beloved ! Who for selfish reasons kill animals in an unlawful manner, lives in hell for as many days as there are hairs on the body of the animal killed; and on his death that wicked person is reborn in the animal form.

अनुमन्ता विश्वसिता निहन्ता क्रयविक्रयी ।
संसकर्ता चोपहर्ता च खादिताऽष्टौ च घातकाः ॥ १३२ ॥

Eight kinds of animal-killers :

Anumanatā (deciding upon the animal to be killed), Viṣvasitā (taking the animal into confidence), Nihantā (killer), Kraya-Vikrayī (purchaser and seller), Saṁskartā (dresser); Upahartā (bringing the animal) and Khāditā (eaters of the animal flesh) — are the eight kinds of killers.

धनेर्विक्रयिको हन्ति खादिता चोपभोगतः ।
घातको वध बन्धाभ्यां इत्येष त्रिविधो वधः ॥ १३३ ॥

Three kinds of slaughter :

Selling an animal for money, bringing flesh for his consumption, and slaughter of the tethered animal are the three kinds of slaughter.

मांससन्दर्शनं कृत्वा सुरादर्शनवच्चरेत् ।
तस्मादविधिना मांसं मद्यं न सेवते क्वचित् ॥ १३४ ॥

The five M's should be resorted to only in the prescribed manner :

On seeing flesh one should perform a penance prescribed for seeing wine. Hence *Māṁsa* (flesh) and *Madya* (wine) should be resorted to only according to the rules laid down.

विधिना सेव्यते देवि तरसा त्वं प्रसीदति ।
नाशयस्यपरिज्ञानात् सत्यमेव वरानने ॥ १३५ ॥

Partaking of these according to the prescribed rules You, O Devi, are pleased. Going against it, O Varānane, one loses his Self-knowledge.

तृणं वाप्यविधानेन छेदयेन्न कदाचन ।
विधिना गां द्विजं वापि हत्वा पापैर्न लिप्यते ॥ १३६ ॥

One should not break even a blade of grass improperly. On the other hand, there is no sin in killing a bull or a Brahmin if killed according to the provisions of the Śāstras.

बहुनात्र किमुक्तेन सारमेकं शृणु प्रिये ।
जीवन्मुक्तिसुखोपायं कुलशास्त्रघु गोपितम् ॥ १३७ ॥
यन्मुमुक्षोः फलं देवि कनकस्येव सौरभम् ।
कुलज्ञेऽप्यूर्ध्वविख्याते ज्ञानं तत्तदनुत्तमम् ॥ १३८ ॥

Vedic proof in favour of Kuladharma :

Why to say much, O My Beloved ! Listen to one fundamental conclusion. The method of Liberation from life is hidden in the

Kula-śastra which is like fragrance in gold and the final fruit for those desirous of Emancipation. Even among the Knowers of Kula, the knowledge of those is superior who are famous as Urdhvāmnāya.

कुलशास्त्राणि सर्वाणि मयैवोक्तानि पार्वति ।

प्रमाणानि न सन्देहो न हन्तव्यानि हेतुभिः ॥ १३६ ॥

O Pārvati ! I Myself have pronounced all the Kulaśāstras, hence they themselves are irrefutable proofs of their authenticity. Therefore, they should not be contradicted by reasoning.

देवताभ्यः पितृभ्यश्च मधु वाता ऋतायते ।

स्वादिष्ठया मदिष्ठया क्षीरं सर्पिंमधूदकम् ॥ १४० ॥

The wine meant to be offered to the Gods and the Fathers (Pitrs) becomes nectar-like. It is very invigorating and tasteful like rice cooked in milk and butter.

हिरण्यपावाः खादिश्च अबधन् पुरुषं पशुम् ।

दीक्षामुपेयादित्याद्याः प्रमाणं श्रुतयः प्रिये ॥ १४१ ॥

After sacrificing a male animal if its flesh is kept in a golden vessel and received according to the Vedic procedures as gift of Gods, it immediately destroys all sins and bestows the Knowledge of Essence.

इत्येतत् कथितं किञ्चित् कुलमाहात्म्यमन्विके ।

समासेन कुलेशानि किं भूयः श्रोतुभिच्छसि ॥ १४२ ॥

O Ambike ! I have thus described to you in brief the glory of the Kula. O Kuleśāni ! now what else you want to hear.

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोक्तमोक्तमे

सपादलक्षग्रन्थे पञ्चमखण्डे ऊर्ध्वाम्नायतन्त्रे कुलमाहात्म्य-

कथनं नाम द्वितीय उल्लासः ॥ २ ॥



तृतीय उल्लासः

श्रीदेव्युवाच

कुलेश श्रोतुमिच्छामि सर्वधर्मोत्तमोत्तम् ।
ऊर्ध्वान्नायश्च तन्मनं माहात्म्यं वद मे प्रभो ॥ १ ॥

Śrī Devī said :

O Kuleśa ! I want to hear about the best of all the Dharmas the Urdhvāmnāya, its Mantra and its glory. O My Lord ! describe it to me.

श्रीईश्वर उवाच

शृणु देवि प्रवक्ष्यामि यन्मा त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण देवता सुप्रसीदति ॥ २ ॥

Śrī Īśvara said :

Listen, O Devī what you have asked from Me, merely hearing the answer of which the Gods are pleased.

न कदाचिन्मया प्रोक्तमितः पूर्वं कुलेश्वरि ।
कथयामि तव स्नेहादूर्ध्वान्नायं शृणु प्रिये ॥ ३ ॥

I have never told about it to anyone else earlier, but O Kuleśvari, due to the love I have for You I am telling the Urdhvāmnāya which please listen.

वेदशास्त्रपुराणानि प्रकाश्यानि कुलेश्वरि ।
शैवशाक्तागमाः सर्वे रहस्याः परिकीर्तिः ॥ ४ ॥
रहस्यातिरहस्यानि कुलशास्त्राणि पार्वति ।

O Kuleśvari ! The Vedas, Śāstras and Purāṇas are worth exposition but all the Śaiva and Śākta Āgamas have been declared secret; and the Kulaśāstras, O Pārvatī, are secret of secrets.

रहस्यातिरहस्यनां रहस्यमिदमन्विके ॥ ५ ॥
ऊर्ध्वान्नायस्य तत्त्वं हि पूर्णब्रह्मात्मकं परम् ।
सूगोपितं मया यत्नादिदानीन्तु प्रकाश्यते ॥ ६ ॥

Urdhvāmnāya is purṇa Brahman :

O Ambike ! This Essence of Urdhvāmnāya is extremely secret

of all the Secrets because it is the Supreme Essence in the form of Purṇa Brahman. I have kept it a closely guarded secret but now I am telling it to You.

मम पञ्चमुखेभ्यश्च पञ्चान्नायाः समुद्रताः ।
पूर्वश्च पश्चिमश्चैव दक्षिणश्चोत्तरस्तथा ।
ऊर्ध्वान्नायश्च पञ्चैते मोक्षमार्गाः प्रकीर्तिताः ॥ ७ ॥

Origin of five Āmnāyas from the Five Faces of Śiva :

I have produced the Five Āmnāyas from the Five Faces of Śiva :

I have produced the Five Āmnāyas (Great Traditions) from My Five Faces, viz. Purva (East)- āmnāya, Paścima (West)- āmnāya, Dakṣiṇa (South)-āmnāya, Uttara (North)-āmnāya and the Urdhvā (Upwards or facing high)- āmnāya. These are the Five Āmnāyas and all the five are famous as the paths for Emancipation.

आन्नाया बहवः सन्ति नोर्ध्वान्नायेन ते समाः ।
सत्यमेतद्वरारोहे नात्र कार्या विचारणा ॥ ८ ॥

Superiority of Urdhvāmnāya :

Āmnāyas are many but none equals the Urdhvāmnāya. O Varārohe, this is the truth and there is no use of a second thought about it.

आन्नाया बहवो गुप्तश्चतुरान्नायमेदजाः ।
अस्मिस्तन्त्रे समाख्याताः पूर्वं ते कुलनायिके ॥ ९ ॥

O Kulanāyike ! Many profound Āmnāyas havae born out of the Four Āmnāyas. In this Tantra I will first of all give their resume.

चतुरान्नाय वेत्तारो बहवः सन्ति कामिनि ।
ऊर्ध्वान्नायस्य तत्त्वज्ञा विरला वीरवन्दिते ॥ १० ॥

Origin of the Āmnāyas from the portions of Gods, Śakti and Śiva :

O Kāmini ! There are many scholars of the Four Āmnāyas; but, O Viravandite ! rare are the scholars of Urdhvāmnāya.

यावन्तः पांसवो भूमेस्तावन्तः समुदीरिताः ।
एकैकान्नायजा मन्त्रा भुक्तिमुक्तिफलप्रदाः ॥ ११ ॥

Mantras leading to Fruition and Emancipation of one or the other Āmnāyas to be repeated are as many as there are dust particles on the earth.

उपमन्त्राश्च तावन्तः सारदा: समुदीरिताः

मयैव कथितास्ते तु लोकानुग्रहकाङ्क्षया ॥ १२ ॥

Similarly, there are infinite subsidiary Mantras of all the Āmnāyas which I Myself have pronounced for the benefit of the World.

सर्वेषामपि मन्त्राणां देवतास्तत्फलप्रदाः।

आवयोरंशसम्भूताः समुदिष्टाः शुचिस्मिते ॥ १३ ॥

O Lady of beautiful smile ! The Devatās of all these Mantras have emanated from both of Us and they all bestow definite results.

सर्वमन्त्रानहं बेद्धि नान्यो जानाति कक्षन् ।

मत्प्रसादेन यः कक्षिद्वेति मानवकोटिषु ॥ १४ ॥

Only I know all the Mantras, none else. Out of tens of millions of men, due to My kindness hardly a few know them.

एकाम्नायश्च यो वेति स मुक्तो नात्र संशयः ।

किं पुनश्चतुराम्नायवेत्ता साक्षाच्छिवो भवेत् ॥ १५ ॥

Fruits of the knowledge of Āmnāyas :

Whoever knows even one of the Āmnāyas becomes undoubtedly Emancipated. What to say about one who knows four Āmnāyas as he becomes the very Śiva himself.

चतुराम्नायविज्ञानादूर्ध्वाम्नायः परः प्रिये ।

तस्मात्तदेव जानीयाद् यदीच्छेत् सिद्धिमात्मनः ॥ १६ ॥

But higher than the Knowledge of all the four Āmnāyas put together is the Knowledge of Urdhvāmṇāya, which should, therefore, be known by those desirous of Self-attainment.

ऊर्ध्वत्वात् सर्वधर्मणामूर्ध्वाम्नायः प्रशंस्यते ।

ऊर्ध्वं नयत्यधःस्थश्च ऊर्ध्वाम्नाय इतीरितः ॥ १७ ॥

Meaning of Urdhvāmṇāya :

Because it is High (Urdhva) among all the Dharmas the Urdhvāmṇāya is superior to all. Because it raises upwards who are below, therefore, it is so called (i. e. Urdhva),

ऊर्ध्वत्वात् कुलेशानि ध्वस्तसंसार सागरात् ।

ऊर्ध्वलोकैकसेव्यत्वादूर्ध्वाम्नाय इति स्मृतः ॥ १८ ॥

O Kuleśāni ! Its essence is high, it destroys the world ocean, and the higher worlds wait in its service, hence it is called Urdhvāmṇāya.

तस्मादेवेशि जानीहि साक्षान्मोक्षैकसाधनम् ।

सर्वाम्नायाधिकफलमूर्ध्वाम्नायं परात् परम् ॥ १९ ॥

Superiority of Urdhvāmṇāya proved through example :

O Deveśi ! Know the Urdhvāmṇāya as the direct single means for Emancipation yielding a greater Fruit than all others and better than the best of them.

सर्वलोकेषु सर्वेभ्यो ह्यहं पूज्यो यथा प्रिये ।
अम्नायेषु च सर्वेषु ऊर्ध्वाम्नायस्तथा शिवे ॥ २० ॥

Just as all the worlds and people adore Me above all, similarly O Śive ! Urdhvāmnāya is to be cherished above all other Āmnāyas.

देवतानां यथा विष्णुज्योतिषां भास्करो यथा ।
तीर्थानान्तु यथा काशी स्वर्नदी सरितां यथा ॥ २१ ॥
पर्वतानां यथा भेरुस्तरुणां चन्दनं यथा ।
अश्वमेधः क्रतूनाश्च पाषाणानां यथा मणिः ॥ २२ ॥
यथा रसानां मधुर्य धातूनां काशनं यथा ।
चतुष्पदां यथा धेनुर्यथा हंसस्तु पक्षिणाम् ॥ २३ ॥
आश्रमाणां यथा भिक्षुर्वर्णानां ब्राह्मणो यथा ।
मनुष्याणां यथा राजाऽवयवानां यथा शिरः ॥ २४ ॥
आमोदानाश्च कस्तूरी यथा काशीपुरी पुराम् ।
तथैव सर्वधर्माणामूर्ध्वाम्नायोऽधिकः प्रिये ॥ २५ ॥

Just as Viṣṇu among Gods, Bhāskara (Sun) among the luminaries, Kāśī among Tīrthas (places of pilgrimage), Ganges among rivers, Meru among the mountains, Sandal tree among trees, Aśvamedha among sacrifices, Gem among stones, sweet among tastes, gold among metals, cow among the quadrupeds, swan among the birds, Sanyāsa among the Āśramas, Brāhmaṇa among the classes, King among men, head among limbs, Musk among fragrances and Kāñcī among the cities, are superior, so, O My Beloved ! Urdhvāmnāya is the most excellent among all the Dharmas.

नानाजन्मार्जितापारपुण्यकर्मफलोदयात् ।
ऊर्ध्वाम्नायं विजानीयान्नान्यथा वीरवन्दिते ॥ २६ ॥

Basis of the knowledge of Urdhvāmnāya :

As a result of merits acquired in several births does, O Vīravandite, arise the knowledge of Urdhvāmnāya. It is not possible otherwise.

धन्यो मनुष्यलक्षेषु जानाति कुलदर्शनम् ।
तेषां लक्षेषु यः कश्चिद्दूर्ध्वाम्नायं प्रवेत्ति च ॥ २७ ॥

Such a person is praiseworthy who knows the Kuladarśana (philosophy of Kula) and out of a million such persons there is hardly one who knows the Urdhvāmnāya.

न वेदैर्नागमैः शास्त्रैर्न पुराणैः सुविस्तरैः।
 न यज्ञैर्न तपोभिर्वा न तीर्थव्रतकोटिभिः॥ २८॥
 नान्यैरुपायैर्वेशि मन्त्रौषधिपुरःसरैः।
 आन्मायो ज्ञायते चोदर्ध्वः श्रीमदगुरुमुखं विना॥ २६॥

Urdhvāmnāya can be known only from the mouth of the Guru :

Neither through Vedas, Āgamas, Śāstras and Purāṇas, however exhaustive they may be, nor through sacrifices, austerities and visit to millions of places of pilgrimage, nor even through Mantras and herbs, can one know about the Urdhvāmnāya. It can be known only through the mouth of the Guru.

तमेवान्वेषयेत्तत्र सर्वज्ञं करुणानिधिम्।
 सर्वलक्षणसम्पन्नं ऊर्ध्वान्मायार्थकोविदम्।
 तस्मादेवेशि जानीयादूध्वान्मायं कुलेश्वरि॥ ३०॥

Therefore, look for that compassionate and all-knowing Guru endowed with all the auspicious signs, who may be knowing the Truth of Urdhvāmnāya. From him, O Devi Kuleśvari, one should receive the knowledge of Urdhvāmnāya.

आन्मायं यो नरो देवि विजानाति च तत्त्वतः।
 लभते कांक्षितां सिद्धिं सत्यं सत्यं वरानने॥ ३१॥

Knower of Urdhvāmnāya is blessed and Liberated from his worldly life :

O Devi ! One who knows the Āmnāyas in their Essence, obtains the desired attainments. This is, O Varānane, really the truth.

ऊर्ध्वान्मायं विजानाति यः सम्यक् श्रीगुरोर्मुखात्।
 शास्त्रभार्गेण स नरो जीवन्मुक्तो न संशयः॥ ३२॥

One who obtains the appropriate knowledge of Urdhvāmnāya from the mouth of Guru, obtains liberation in this very life according to the mode of the Scriptures.

आन्मायमीदृशं देवि विजानाति च तत्त्वतः।
 स वन्द्यः सहृदुः सोऽर्थः स दैवज्ञः स मान्त्रिकः।
 स सेव्यः स च संस्तुत्यः स दृष्ट्यः स सात्त्विकः॥ ३३॥
 स व्रती स तपस्वी च सोऽनुष्ठाता स पूजकः।
 स वेदागमशास्त्रादिसर्वविद्याविशारदः॥ ३४॥
 स आचार्यः स मतिभान् स यतिः स च कौलिकः।
 स यज्वा स च पूतात्मा स जापी स च साधकः॥ ३५॥
 स योगी स कृतार्थस्तु स वीरः स च उत्तमः।
 स पुण्यात्मा स सर्वज्ञः स मुक्तः स शिवः प्रिये॥ ३६॥

Who knows thus the Āmnāyas in Essence he, O Devi, is

venerable, a Sadguru, adorable, knower of the Deities and Mantras, deserves service and obeisance. He is worth seeing, of pure conduct, devout, ascetic, performer of religious rituals, a worshipper, scholar of all the sciences of Vedas, Āgamas and Śāstras, an Ācārya and a Kaulika. He is performer of sacrifices, purified in self, reciter of Mantras and a Sādhaka. He is Yogi, a satisfied person, a Vīra and the best. He is pious, all-knower, emancipated and himself Śiva.

तत्कुलं पावनं देवि धन्या तज्जननी स्मृता ।
तत्पिता च कृतार्थः स्यान्मुक्तास्तपितरः प्रिये ।
पुण्यास्तद्वंशजाः सर्वे पूतास्तन्मित्रबान्धवाः ॥ ३७ ॥

His family is sacred; his mother, O Devi, is blessed; his father receives the fulfilment of all his desires and his forefathers are all liberated; even his entire lineage, fraternity and his friends are all purified.

बहुनेह किमुक्तेन चोर्ध्वम्नायपरस्य च ।
स्मरणं कीर्तनं वापि दर्शनं वन्दनं तथा ।
सम्बाषणश्चकुरुते राजसूयाधिकं फलम् ॥ ३८ ॥
स यत्र वसते देवि तत्र श्रीर्विजयोत् भवेत् ।
अनामयं सुभिक्षश्च सुवृष्टिर्णिरुपदवम् ॥ ३९ ॥

Eulogy of the knower of Urdhvāmnāya :

Why to say much, one who remembers, sings eulogies, praises, sees and converses with the knower of Urdhvāmnāya obtains greater fruit than the performance of a Rājasuya sacrifice. Wherever such a person lives, there reside Goddess Lakṣmī and victory. That place, rid of all diseases, becomes full of grains, receives good rainfall, is free of disturbances and peace reigns there.

तस्माद् गुरुप्रसादेन ऊर्ध्वम्नायं नरोत्तमः ।
यो वेति तत्त्वतो देवि स मे प्रियतमो भवेत् ॥ ४० ॥

Therefore, that best of men, who knows the Urdhvāmnāya by the Grace of the Guru, becomes, O Devi, My favourite.

पूर्वाम्नायः सृष्टिरूपः स्थितिरूपश्च दक्षिणः ।
संहारः पश्चिमो देवि उत्तरोऽनुग्रहो भवेत् ॥ ४१ ॥

Distinction of Āmnās based on Creation, etc :

Central Truth of Purvāmnāya is *Sṛṣṭi* (Creation), of the Dakṣiṇa is maintenance (*Sthiti*), of Paścima is Destruction (*Samhāra*), and that of Uttara is Compassion (*Anugraha*).

मन्त्रयोगं विदुः पूर्वं भक्तियोगश्च दक्षिणम्।
पश्चिमं कर्मयोगश्च ज्ञानयोगं तथोत्तरम्॥ ४२॥

Distinction of Āmnāyas on the basis of Paths :

The Path of Purva is Mantra Yoga, of Dakṣiṇa is Bhakti Yoga, of Paścima is Karma Yoga and of Uttara is Jñāna Yoga.

पूर्वान्नायस्य सङ्केताश्चतुर्विंशतिरीरिताः।
दक्षिणान्नायसङ्केताः पश्चविंशतिरीरिताः॥ ४३॥
पश्चिमान्नायसङ्केता द्वात्रिंशत् समुदाहृताः।
विदुः षट्ट्रिंशदान्नाये सङ्केताः श्रीमदुत्तरे॥ ४४॥

Distinction of Āmnāyas on the basis of the number of Principles :

The Principles of Purva-āmnāya are twenty-four, of Dakṣiṇa-āmnāya are twentyfive, of Paścima-āmnāya are said to be thirtytwo, and that of Uttara-āmnāya know it to be thirtysix.

ऊर्ध्वान्नायस्य चैतानि न सन्ति कुलनायिके।
साक्षाच्छिवस्वरूपत्वात् किञ्चित् कर्म विद्यते॥ ४५॥

In Urdvāmnāya there is absence of all the above :

O Kulanāyike ! There are none of these in the Urdhvāmnāya. Being directly of the Form of Śiva, there is no existence of Karmas left in it.

उर्ध्वान्नायस्य माहात्म्यमहं वेद्धिन चापरः।
मत्स्नेहात्त्वश्च जानासि सत्यमेतद्वरानने॥ ४६॥
ऊर्ध्वान्नायस्य माहात्म्यमिति ते कथितं मया।

O Varānane ! the Glory of Urdhvāmnāya is known only to Me and none else. From My love for You truly You also know. Thus I told you the Glory of the Urdvāmnāya.

समासेन कुलेशानि मन्त्रमाहात्म्यमुच्यते॥ ४७॥
इतः पूर्वं मया नोक्तं यस्य कस्यापि पार्वति।
तद्वदामि तव स्नेहाच्छृणु मत्प्राणवल्लभे॥ ४८॥

*Glory of the Śrī-prāsāda-parā Mantra
in the Form of Śiva-Śakti :*

O Kuleśāni ! I am now telling You the Great Mantra. O Pārvati ! I have never before told it to anyone. Now, O Beloved of My Life, I am telling it only out of love, which please listen.

श्रीप्रासादपरामन्त्रमूर्धाम्नायमधिष्ठितम् ।

आवयोः परमाकारं यो वेति स स्वयं शिवः ॥ ४६ ॥

The Śrī-prāsāda-parā (i. e. Ḥamṣa Mantra)¹ is the Mantra presiding over the Urdhvāmnāya. This Mantra is the full form of Both of Us. One who knows it thus is Śiva Himself.

शिवादिक्रिमिपर्यन्तं प्राणिनां प्राणवर्त्मना ।

निश्चासोच्छ्वासरुतेण मन्त्रोऽयं वर्तते प्रिये ॥ ५० ॥

The whole world is inherent in this prāsāda Mantra :

From Śiva to a Krimi (tiniest worm) all the organisms keep on repeating this Mantra in the form of Expiration and Inspiration of breath.

अनिलेन विना मेघो यथाकाशे न वेष्टते ।

पराप्रासादमन्त्रेण विना लोकस्तथा प्रिये ॥ ५१ ॥

Just as clouds do not stay in the sky without wind, so this world cannot exist without this Parā-prāsāda Mantra.

पराप्रासादमन्त्रेण रथूतमेतच्चराचरम् ।

अभिन्रं तत्त्वतो देवि तालवृन्ते यथानिलः ॥ ५२ ॥

बीजेऽङ्ग्कुरस्तिले तैलमग्नावुष्णं रवौ प्रभा ।

चन्दे ज्योत्सनाऽनलः काष्ठे पुष्पे गन्धे जले द्रवः ॥ ५३ ॥

शब्दे चार्थः शिवे शक्तिः क्षीरे सर्पिः फले रुचिः ।

शर्करायाश्च माधुर्यं घनसारे च शीतलम् ॥ ५४ ॥

निग्रहामुग्रहो मन्त्रे प्रतिमायाश्च देवता ।

दर्पणे प्रतिबिम्बश्च समीरे चलनं यथा ।

पराप्रसादमन्त्रेऽपि प्रपञ्चोऽयं तथा स्थितः ॥ ५५ ॥

The whole mobile and immobile creation is pervaded by the Parā-prāsāda Mantra. Essentially the two are inseparable. Just like

1. In this Mantra the *Ha* stands for Śiva, the Puruṣa or the Male Principle; *Sa* stands for Śakti, the Prakṛti, or the Female Principle. Both together make creation and are so present in each form in creation. The outgoing breath, the expiration spells *Ha* and incoming breath, the inspiration spells *Sa*. This automatic repetition of Ha-Sa during the continuous movement of breathing of the Jīvas is called Ajapā Japa, i.e. Japa or repetition without effort. It is said that the number of times during one day and night one repeats this Ḥamṣa Mantra is 21,600. Cf. "Hamkāreṇa bahiryāti sahāreṇa viśet punah. Hamseti paramām mantram jīvo japatī sarvadā". Niruttar a Tantra IV. 20. also Cf. Dhyānabindupaniṣad, 61-64.

air in the fan, sprout in the seed, oil in the sesamum, heat in the fire, light in the Sun, moonlight in the moon, fire in the wood, fragrance in the flower, moisture in the water, meaning in the word, Śakti in Śiva, clarified butter in milk, taste in fruit, sweetness in sugar, cold in camphor, restraint and favour in the Mantra, Devatā in the Idol, reflection in the mirror and movement in the wind; so all the activity of this creation is situate in this *parā-prāsāda* Mantra.

वटबीजे यथा वृक्षः सूक्ष्मरूपेण तिष्ठति ॥

पराप्रासादमन्त्रेऽस्मिन् ब्रह्माण्डोऽपि तथा स्थितः ॥ ५६ ॥

Just as the huge tree exists in a subtle form in the Baṭaseed (seed of Indian Fig-tree, Ficus Indica), similarly the whole universe exists in the *Parā-prāsāda* Mantra.

सुपक्वेषु पदार्थेषु सुरसेषु कुलेश्वरि ।

लवणेन विना स्वादु यथा भोक्तुर्न जायते ॥ ५७ ॥

पराप्रासादमन्त्रेण ये वा मन्त्रा न सङ्गताः ।

ते फलं न प्रयच्छन्ति मन्त्रंशक्तिविवर्जिताः ॥ ५८ ॥

Mantras without the accompaniment of parā-prāsāda are ineffective :

O Kuleśvari ! Just as excellently cooked and juicy things without salt are not felt tasty by one who eats them, so the Mantras that are not conjoined with this great Mantra do not yield fruit because thus they become devoid of their own potency.

श्रीप्रासादपरामन्त्रो गोपनीयः प्रयत्नतः ॥ ५६ ॥

This Śrī-prāsāda-parā Mantra should with efforts be kept a secret.

विवार्याहं पुराणार्थान् दर्शनाम्नायभेदजान् ।

ग्रसमान् वेदम्यहं मन्त्रान् शास्त्राणि विविधानि च ॥ ६० ॥

I know all the meanings of Purāṇas, Mantras and various Śāstras originating out of the distinctions of the Darśanāmñāyas.

सहस्राक्षादयो देवाः शास्त्रेषु विविधेषु च ।

भ्रमन्ति तेषु मूढास्ते तव मायाविमोहिताः ॥ ६१ ॥

जायन्ते च ब्रियन्ते च संसारक्लेशभागिनः ।

श्रीप्रासादपरामन्त्रं न गायन्तः कुलेश्वरि ।

न लभन्ते हि मोक्षं ते तव मायाविमोहिताः ॥ ६२ ॥

Bewildered by Your Māyā the fools and even the Sahasrākṣa (Indra) etc., Devatas wander in the maze of the varied Śāstras and in the midst of pains of the world they repeatedly take birth and die; yet, O Kuleśāni, they do not sing the Śrī-parā-prāsāda Mantra. Thus deluded by Your Māyā they do not obtain Emancipation.

मद्भूपे श्रीगुरौ यस्य दृढा भक्तिः प्रजायते ।
श्रीप्रासादपरामन्त्रं स ज्ञात्वा परिमुच्यते ॥ ६३ ॥

One who has firm faith and devotion in a Guru who is My own Form, knowing the Śrī-prāsāda-parā Mantra, attains Emancipation.

पूर्वजन्मसहस्रेषु शैवादिसमयोद्ययतान् ।
चतुराम्नायजान् मन्त्रान् गुर्वज्ञां यो भजिष्यति ॥ ६४ ॥
स पापकश्चकाम्नुक्तः शुद्धात्मा गुरुवत्सलः ।
श्रीप्रासादपरामन्त्रं विजानाति न चान्यथा ॥ ६५ ॥

In hundreds of previous births abiding by the Śaiva etc., Dharmas and with the command of Guru who worships the Mantras of the four Āmnāyas, only he, freeing himself from the cloak of sins becomes pure in Soul, earns favour of his Guru, knows the Śrī-prāsāda-parā Mantra from him, none else.

सब्रह्मविष्णुरुद्राक्षं शक्रादिसुरपुरङ्गवाः ।
वसुरुद्रार्कदिवपाला मनुचन्द्रादयः प्रिये ॥ ६६ ॥
मार्कण्डेयादिमुनयो वसिष्ठादिमुनीक्षवराः ।
सनकद्याक्षं योगीशा जीवन्मुक्ताः शुकादयः ॥ ६७ ॥
यक्षकिन्नरगन्धर्वाः सिद्धविद्याधरादयः ।
श्रीप्रासादपरामन्त्रप्रभवशामितं फलम् ।
प्राप्य मन्त्रमिमं पुण्यं जपन्त्यद्यापि पार्वति ॥ ६८ ॥

*Even the Gods and Sages also recite
prāsāda-parā Mantra :*

O Pārvati ! Brahmā, Viṣṇu, Rudra, and Śakra etc., superior Devas, Vasus, Rudrārka, Dikpālas, Manu, Moon etc., Mārkaṇḍeya and Vasiṣṭha, etc. sages, Sanaka, etc; released persons and Yakṣas, Kinnaras, Gandharvas, Siddhas, Vidyādhara—all these obtaining this infinitely effective and fruit-giving Śrī-prāsāda-parā Mantra, recite it even today.

सामर्थ्यं पूज्यता विद्या तेजः सौख्यमरोगिता ।
राज्यं स्वर्गश्च मोक्षश्च पराप्रासादजापिनः ॥ ६६ ॥
ब्रह्मोन्दरुद्रविष्णूनामपि दूरायते पदम् ।
सर्वकर्मविहीनोऽपि पराप्रासादमन्त्रवित् ।
सुखेन यां गतिं याति न तां सर्वेऽपि धार्मिकाः ॥ ७० ॥

To him who recites the Parā-prāsāda Mantra come capacity, reverence, knowledge, lustre, happiness, freedom from disease, kingdom, heaven and liberation. He obtains a place higher than

Brahmā, Indra, Rudra, and Viṣṇu. Though devoid of all rituals, yet if he takes to this Parā-prāśāda, he treks on a happy path which none of the followers of other Dharmas can hope of.

तस्य चिन्तामणि: कामधेनुः कल्पतरुर्गृहै।

कुबेरः किङ्करः साक्षात् पराप्रासादजापिनः॥ ७१॥

At the house of the reciter of parā-prāśāda reside Cintāmaṇi (a jewel which gives relief from all worries), Kāmadhenu (the Divine cow), Kalpataru (the Divine tree which fulfils all desires), and he is served even by Kubera himself.

यथा दिव्यमणि स्पर्शाल्लौहो भवति काश्नम्।

पराप्रासादजापाश पशुः पशुपतिर्भवेत्॥ ७२॥

Just as with a touch of the Divine Gem even iron becomes gold, so by the repetition of parā-prāśāda a paśu becomes the Lord of Paśus (Śiva).

श्रीप्रासादपरामन्त्रं यो विजानाति तत्त्वतः।

स मां त्वाश्च विजानाति चावयोरप्यतिप्रियः॥ ७३॥

One who knows the Truth of Śrī-prāśāda-parā Mantra comes to know Mine and Your Truth and becomes Our favourite.

पराप्रासादमन्त्रज्ञः शपचौष्ठपि हि पार्वति।

देवतास्थापने शक्तः प्रतिमादौ न संशयः॥ ७४॥

Man of the lowest class, if knows Parā-prāśāda Mantra, can instal an Idol of a Devatā :

Even if the knower of the parā-prāśāda Mantra is of the lowest class he obtains the right to instal an Idol of a Devatā, there is no doubt about it.

मन्त्रमात्रन्तु यो वेति पराप्रासादसंज्ञकम्।

शपचौष्ठपि हि मुच्येत किं पुनरस्तद्विधानवित्॥ ७५॥

A Cāndāla also, who knows even only the Mantra named parā-prāśāda, becomes liberated, then what to say about a person who knows the full rituals of this Mantra.

पराप्रासादमन्त्रज्ञो यत् करोति यदिच्छति।

यद्वृते तन्महेशानि तपो ध्यानं जपो भवेत्॥ ७६॥

Whatever a knower of parā-prāśāda Mantra does, desires or speaks all that, O Maheśāni, becomes austerity, concentration and recitation.

दीक्षापूर्वं महेशानि पारम्पर्यसमन्वितम् ।

पराप्रासादमन्त्रं यो वेत्ति सोऽहं न संशयः ॥ ७७ ॥

Whoever, O Maheśāni, knows the parā-prāsāda Mantra loaded with traditions and received through Initiation, undoubtedly becomes Myself.

चराचरसमेतानि भुवनानि चतुर्दश ।

पराप्रासादमन्त्रज्ञदेहे तिष्ठन्ति नित्यशः ॥ ७८ ॥

All these fourteen worlds with all their mobile and immobile population remain always stationed in the body of the Knower of parā-prāsāda Mantra.

पराप्रासादमन्त्रज्ञो यत्र तिष्ठति भाविनि ।

दिव्यक्षेत्रं समुद्दिष्टं समन्तादशयोजनम् ॥ ७९ ॥

Wherever the knower of parā-prāsāda Mantra resides, that place and all the places around it upto the distance of ten Yojanas (Indian measure of distance) are considered a Divine-area.

पराप्रासादमन्त्रार्थतत्त्वज्ञं कुलनायिके ।

सुरासुराश्च वन्दन्ते किं पुनर्मनवादयः ॥ ८० ॥

O Kulanāyike ! Even Gods and Demons both worship the knower of Truth of Meaning of parā-prāsāda Mantra, then what to say of men.

पराप्रासादमन्त्रज्ञो यत्र तिष्ठति पार्वति ।

सिद्धक्षेत्रं मदीयं वा मुनिदेवगणैः सह ॥ ८१ ॥

O Pārvati ! Wherever resides the knower of parā-prasāda Mantra, that place is considered by the Sages and Gods as My Siddha place.

शैव वैष्णवदौर्गार्कगाणपत्येन्दुसम्भवान् ।

सर्वमन्त्रान् स जानाति पराप्रासादमन्त्रवित् ॥ ८२ ॥

Knower of parā-prāsāda Mantra has the knowledge of all the Śhiva, etc., Mantras :

The Knower of parā-prāsāda Mantra knows all the Śaiva, Vaiṣṇava, Śākta, Saura, Gāṇapatiya and Cāndra Mantras.

श्रीप्रासादपरामन्त्रो जिह्वाग्रे यस्य वर्तते ।

तस्य दर्शनमात्रेण श्वपचोऽपि विमुच्यते ॥ ८३ ॥

Prāsāda-parā Mantra is bestower of all Fruits :

On whose tip of the tongue resides the Śrī-prāsāda-parā Mantra, his mere sight liberates even the lowest class of people.

ब्राह्मणो वाऽन्त्यजो वापि शुचिर्वाप्यशुचिः प्रिये ।
पराप्रासादजापी यः स मुक्तो नात्र संशयः ॥ ८४ ॥

Whether a Brāhmaṇa or an untouchable, whether pure or impure, all are liberated by the recitation of Parā-prāśāda.

गच्छतस्तिथतो वापि जाग्रतः स्वपतोऽपि वा ।
पराप्रासादमन्त्रोऽयं देवेशि न च निष्फलः ॥ ८५ ॥

Whether this parā-prāśāda Mantra is recited while walking, standing, waking, or dreaming, O Deveśi ! it is never Fruitless.

चिरेणैकैकफलदा मन्त्राः सन्ति सहस्रशः ।
कुलेशि मन्त्रराजोऽयं शीघ्रं सर्वफलप्रदः ॥ ८६ ॥

Each of the thousands of popular Mantras bestow only one fruit and that too, after a considerable lapse of time; but O Kuleśi ! this King of Mantras very soon provides all the Fruits.

पराप्रासादमन्त्रोऽयं सर्वमन्त्रोत्तमोत्तमः ।
ज्ञानतोऽज्ञानतो वापि भजतां कामदो मनुः ॥ ८७ ॥

This parā-prāśāda Mantra is best among all Mantras. Whether recited with full knowledge or even without knowledge this Mantra always provides desired Fruits.

शचीन्द्रौ रोहिणीचन्द्रौ स्वाहाग्नी च प्रभारवी ।
लक्ष्मीनारायणौ वाणीधातारौ रात्रिवासरौ ॥ ८८ ॥
अग्नीषोमौ बिन्दुनादौ देवि प्रकृतिपूरुषौ ।
आधाराधेयनामानौ भोगमोक्षौ कुलेश्वरि ॥ ८९ ॥
प्राणापानौ च वागर्थ्यौ प्रिये विधिनिषेधकौ ।
सुखदुःखादि यद् द्वन्द्वं दृश्यते श्रूयते मया ।
सर्वलोकेषु तत् सर्वभावामेव न संशयः ॥ ९० ॥
पुंस्लीरूपाणि सर्वाणि चावयोरंशकानि हि ।

Śaci-Indra, etc., duals are all Forms of Śakti-Śiva :

Śaci and Indra, Rohinī and Candra, Svāhā and Agni, Prabhā (light) and Sun, Lakṣmī and Nārāyaṇa (Viṣṇu), Vāṇī (Goddess Sarasvatī) and Dhātā (Brahmā), Night and Day, Agni and Soma, Bindu and Nāda, Prakṛti and Puruṣa, Support and Supported, Enjoyment (Bhoga) and Emancipation (Mokṣa), Prāṇa and Apāna (two major vital breaths), Word and Meaning, Injunction and Prohibition, Happiness and Misery, all these manifestations that are seen and heard in the world in pairs, are, O Kuleśvari ! representations of Our own Dual Form; there is no doubt about it. All the Male and Female forms are emanations of Our (Śiva-Śakti) own portions.

पराप्रासादमन्त्रोऽयं तस्मात् सर्वात्मको भवेत् ॥ ६१ ॥

Parā-prāsāda Mantra is Unity of all Forms :

This parā-prāsāda Mantra is a unity of all Forms :

अरूप भावनागम्यं परं ब्रह्म कुलेश्वरि ।

निष्कलं निर्मलं नित्यं निर्गुणं व्योमसन्निभम् ॥ ६२ ॥

अनन्तमव्ययं तत्त्वं मनोवाचामगोचरम् ।

पराप्रासादमन्त्रार्थसन्धानात् सम्प्रकाशते ॥ ६३ ॥

O Kulesvari ! This (parā-prāsāda Mantra) is Formless, known only through Feeling of Faith. It is Param Brahman, devoid of all Parts, Blotless, Eternal, Attributeless, like Ether, Infinite, Imperishable, and Truth beyond Mind and Speech. The meaning of this parā-prāsāda shines forth only through Concentration.

तस्मान्मन्त्रमिदं देवि पराप्रासादसंज्ञकम् ।

परतत्त्वस्वरूपत्वात् सच्चिदानन्दलक्षणात् ॥ ६४ ॥

Therefore, O Devi ! This Mantra is named parā-prāsāda and it is the Form of Supreme Reality. *Sat*, *Cit*, and *Ananda* are its mark.

शिवशक्तिमयत्वाच्च भुक्तिमुक्तिप्रदानतः ।

सकर्मापि च निष्कर्म सगुणशापि निर्गुणम् ॥ ६५ ॥

This is pervaded with Śiva-Śakti and provides both Enjoyment and Emancipation. Being full of actions, it is devoid of actions; being full of attributes it is attributeless.

श्रीप्रासादपरामन्त्रं सर्वमन्त्रशिरोमणि ।

जपन् भुक्तिश्च मुक्तिश्च लभते नात्र संशयः ॥ ६६ ॥

This Śrī-prāsāda-parā Mantra is the Crest Jewel of all Mantras. One who recites it, undoubtedly obtains both Enjoyment and Emancipation.

बहुनात्र किमुक्तेन सर्वसारं शृणु प्रिये ।

श्रीप्रासादपरामन्त्रसमं मन्त्रं न विद्यते ॥ ६७ ॥

इदमेव परं ज्ञानमिदमेव परं तपः ।

इदमेव परं ध्यानमिदमेव परार्थनम् ॥ ६८ ॥

इदमेव परा दीक्षा इदमेव परो जपः ।

इदमेव परं तत्त्वमिदमेव परं ब्रतम् ॥ ६९ ॥

इदमेव परो यज्ञ इदमेव परात् परम् ।

इदमेव परं श्रेय इदमेव परं फलम् ॥ ७० ॥

इदमेव परं ब्रह्म इदमेव परा गतिः ।

इदमेव परं गुह्यं सत्यं सत्यं न संशयः ।

इति मत्वा मनुवरं तञ्जिणः स्यात् सदा प्रिये ॥ ७१ ॥

Eulogy of Śrī-prāsāda-parā Mantra :

What is the use of saying much. Listen, O My Beloved ! the

Essence of everything. There is no Mantra equal to Śrī-prāsāda-parā Mantra. This is the Supreme Knowledge, this is supreme Austerity, this is supreme Concentration, this is supreme Worship, this is supreme Initiation, this is supreme Recitation (*Japa*), this is supreme Truth, this is supreme Observance (*Vrata*) this is supreme Sacrifice, this is supreme Beyond, this is supreme Blessedness; this is supreme Fruit, this is supreme Brahman, this is supreme Goal, this is supreme Mystery, indubitably the Truth of Truths. Knowing it thus men should always remain dedicated to it.

आमोक्तेन विधिना क्रमपूजापुरःसरम् ।

श्रीप्रासादपरामन्त्रं शतमष्टोत्तरं जपेत् ।

मुच्यते ब्राह्महत्यादिमहापापैष्ठ पश्यभिः ॥ १०२ ॥

Method of Recitation of Śrī-prāsāda-parā Mantra :

Following the method laid down by the Āgamas, and beginning with the prescribed way of worship, one should recite this Śrī-prāsāda-parā Mantra one hundred and eight times. This provides liberation from five great sins including Brahmanicide, etc.

द्विशतं यो जपेद्वेवि श्रीप्रासादपरामनुम् ।

चतुरशीतिलक्षांशधारणाचरितैरपि ॥ १०३ ॥

स्वयोनिजाङ्गवरितेरसंख्यजननार्जितैः ।

वार्द्धके यौवने बाल्ये जाग्रत्स्वप्नसुषुप्तिषु ॥ १०४ ॥

कर्मणा मनसा वाचा ज्ञानाज्ञानकृतैरपि ।

महापातकसञ्चैश्च ह्युपपातककोटिभिः ।

मुच्यते नात्र सन्देहः सत्यमेतद्वरानने ॥ १०५ ॥

One who recites it two hundred times, becomes liberated from all the group of sins whether done by mind, action or speech either advertently or inadvertently during the childhood, youth, oldage; during waking, sleeping and dreaming states of all the previous births in the 84,00,000 of species. O Varānane ! There is no doubt about it.

त्रिशतं यो जपेद्वेवि श्रीप्रासादपरामनुम् ।

सर्वक्रतुषु यत् पुण्यं सर्वदानेषु यत् फलम् ॥ १०६ ॥

सर्वव्रतेषु यत् पुण्यं सर्वतीर्थेषु यत् फलम् ।

तत् फलं लभते देवि नात्र कार्या विचारणा ॥ १०७ ॥

One who recites it three hundred times obtains the merits of all kinds of sacrifices, fruits of all kinds of charities, merits of all Vratas and fruits of all sacred places. That he gets all these is true and there is no reason for a second thought about it.

चतुःशतं जपेद् यस्तु श्रीप्रासादपरामनुम् ।
 सदा तस्य गृहद्वारे ह्यणिमाद्यष्टसिद्धयः ।
 सेवन्ते नात्र सन्देहः सर्वसिद्धिसमन्विताः ॥ १०८ ॥
 यद् यन्मनोऽभिलिषितं तत्तत् प्राप्नोत्यसंशयः ।
 धर्मार्थकाममोक्षाश्च साक्षात्स्य करे स्थिताः ॥ १०६ ॥
 सालोक्यप्रमुखां देवि लभेन्नुक्तिं चतुर्विंधाम् ।
 सत्यमेतत्र सन्देहः साधकः कुलनायिके ॥ ११० ॥

When one recites Śrī-prāsāda-parā Mantra four hundred times then at the door of his house all the eight Āṇimā, etc., Attainments along with all other Attainments always stand in waiting. There should be no doubt about it. Whatever desires he has are all indubitably fulfilled. The Dharma, Artha, Kāma and Mokṣa (four aims of normal Hindu life) are placed, as it were, in his hand and he obtains Sālokya (Śiva's world) etc., four kinds of Emancipations. O Kulanāyike ! This is really true for such a Sādhaka.

जपेत् पञ्चशतं यस्तु श्रीप्रासादपरामनुम् ।
 तत्फलं नैव शक्नोमि कथितुं कुलनायिके ॥ १११ ॥

O Kulanāyike ! It is beyond My power to describe the fruits received by one who recites the Śrī-prāsāda-parā Mantra five hundred times.

तस्मात् सर्वप्रयत्नेन सर्वावस्थासु सर्वदा ।
 श्रीप्रासादपरामन्त्रं जपेद् भुक्तिविमुक्तये ॥ ११२ ॥

Śrī-prāsāda-parā Mantra provides both Enjoyment and Emancipation :

Therefore, in order to obtain Emancipation, one should with all his efforts, in all conditions and always recite the Śrī-prāsāda-parā Mantra.

नास्ति गुर्वधिकं तत्त्वं न शिवाधिकदैवतम् ।
 न हि वेदाधिका विद्या न कौलसमदर्शनम् ॥ ११३ ॥
 न कुलाधिकं ज्ञानं न ज्ञानाधिकं सुखम् ।
 नाट्याधिका पूजा न हि मोक्षाधिकं फलम् ।
 इदं सत्यमिदं सत्यं सत्यं न संशयः ॥ ११४ ॥

There is no Truth higher than the Guru; there is no Devatā greater than Śiva; there is no science greater than Veda; there is no philosophy equal to Kaula; no knowledge greater than Kula; no happiness greater than Knowledge; no worship greater than Aṣṭāṅga worship; and no Fruit greater than Emancipation. This is the Truth, the sole Truth, the Truth indubitable.

श्रीप्रासादपरामन्त्रमाहात्म्यमिह वर्णितुम्।
न शक्नोमि वरारोहे कल्पकोटिशतैरपि॥ ११५॥

I cannot describe, O Varārohe ! the glory of Śrī-prāsāda-parā Mantra even in a hundred million Kalpas.

गिरौ सर्षपमात्रन्तु सागरे वालुका यथा।
तथा च मन्त्रमाहात्म्यं किञ्चित्ते कथितं मया॥ ११६॥

However, as far as mustard may give an idea of the mountain or a sand particle may give an idea of the ocean that far I have told You the Glory of this Mantra.

ऊर्ध्वाम्नायस्य माहात्म्यं श्रीप्रासादपरामनोः।
इति ते कथितं देवि किं भूयः श्रोतुमिच्छसि॥ ११७॥

Thus I have described to You, O Devi ! the Śrī-prāsādapaṛā Mantra and the Urdhvāmnāya. Now what else You want to hear.

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये
सर्वागमोत्तमोत्तमे सपादलक्षण्ये पञ्चम—
खण्डे ऊर्ध्वाम्नायतन्त्रे श्री प्रासादपरा—
मन्त्रकथनं नाम तृतीय उल्लासः॥



चतुर्थ उल्लासः

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि श्रीप्रासादपरामनुम् ।
मन्त्रराजं वदेशान न्यासध्यानादिभिः सह ॥ १ ॥

Śrī Devi said :

O Īśāna ! I want to hear about the Śrī-prāsāda-parā Mantra. Kindly tell Me about that King of Mantras along with its Nyāsa and Dhyāna.

श्रीईश्वर उवाच ॥

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण शिवाकारः प्रजायते ॥ २ ॥

Śrī Īśvara said :

Listen, O Devi ! I am telling you what you have asked. By merely hearing it one becomes like Śiva.

इतः पूर्वं मया नोक्तो मन्त्रोऽयं यस्य कस्यचित् ।
तव स्नेहाद्वदाम्यद्य शृणु मत्प्राणवल्लभे ॥ ३ ॥

I have never told this Mantra to anyone prior to this moment. Out of My love for You I will now tell it. O Beloved of My life, listen.

अनन्तचन्द्रभुवनमिन्दुविन्दुयुगान्वितः ।
श्रीप्रासादपरामन्त्रो भुक्तिमुक्तिफलप्रदः ॥ ४ ॥
पराप्रासादमन्त्रस्तु सादिरुक्तः कुलेश्वरि ।

Extraction of the Śrī-prāsāda-parā Mantra :

Ananta Candra is Nāda-Bindu (न), Bhuvana is Aukāra (ऊ), Bindu is Hakāra (ह) and Bindu Yuga is Sakāra (स). Thus the Śrī-Prāsāda-parā Mantra is Hsaurī (हसौरी). It is the bestower of both Enjoyment and Emancipation. O Kuleśvarī ! The prāsāda-parā Mantra is said to begin with Sa, that is, it is Shaurī (सौरी).

प्रकाशनन्दरुपत्वात् प्रत्यक्षफलदानतः ॥ ५ ॥

प्रसन्नचित्तवश्यत्वात् प्रसिद्धार्थनिरुपणात् ।
 प्राक्तनाघ प्रशमनात् प्रपञ्चात्तिविनाशनात् ।
 प्रसादकरणाच्छीघ्रं प्रासादमनुरीरितः ॥ ६ ॥

Word-meaning of Prāsāda Mantra :

Being of the form of Prakāśānanda (Bliss of Light), due to yielding direct Fruits, being captivated by a pleasant mind, due to explaining the famous meaning, due to pacifying the former sins, due to destroying the pains of those who resort to it, and being pleased very soon, this Mantra has been called Prāsāda.

परतत्त्वस्वरूपत्वात् परमात्मप्रकाशनात् ।
 परमानन्दजननात् परधर्मनिदर्शनात् ॥ ७ ॥
 परोक्षफलदानाच्च परमैश्वर्यकारणात् ।
 परत्वात् सर्वमन्त्राणां परामन्त्र इतीरितः ॥ ८ ॥
 कुलमन्त्रभिदं देवि न्यासं शृणु वदामि ते ।

Being of the form of Truth Beyond, due to throwing light on the Self Beyond, due to providing the Bliss Beyond, due to expounding the Dharma Beyond, due to providing Fruits Beyond, being the cause of Affluence Beyond, and being Beyond comparison with other Mantras, this has been called Parā (Beyond) Mantra. This is the Kula Mantra. Now listen to its Nyāsa.

आदौ प्रातः समुत्थाय गुरुदेवानुचिन्तनम् ॥ ९ ॥
 कन्दमूले मनः कृत्वा कुर्याद्विष्मूत्रमोचनम् ।
 शौवास्यशोधनं स्नानं सन्ध्यातर्पणमाचरेत् ॥ १० ॥
 एकान्ते द्वारयजनं विज्ञत्रयनिवारणम् ।
 पूजास्थानप्रवेशक्ष तथासनोपवेशनम् ॥ ११ ॥

Delineation of Duties prior to Nyāsa :

First of all, rising in the morning, one should concentrate upon the Guru. Then, after remembering the Kula-Mantra, one should relieve himself of the nature's call etc. After that, washing of the mouth, bathing, morning prayer and presentation of libations of water should be done. Thereafter, performing the door-worship in an isolated manner and driving away all the three obstacles (Daivika, atmospheric and terrestrial) one should enter into the place of worship and occupy the proper seat.

देवीपूजागृहध्यानं शिवादिगुरुवन्दनम् ।
आसनं गणपक्षेत्रपालवन्दनमीश्वरि ॥ १२ ॥

Then, O Īśvarī ! the Sādhaka should concentrate on the house of Devi's worship, submit prayers to Śiva and Guru, purify the Seat and pray to Gaṇapati and Kṣetrapālas.

पादुकास्मरणश्चैव दिननाथार्चनं प्रिये ।
कराङ्गशोधनं प्राणायामः स्वब्रह्मरन्धके ॥ १३ ॥

Thereafter, O Beloved ! Remembering the Guru-pādukā-mantra and worshipping the Dina-nātha (Sun), one should purify his hands and body, and then devoting his mind to the Brahmarandhra, perform Prāṇāyāma.

दिग्बन्धनशास्त्रयुग्म विधियुक्ताश्च मातृकाम् ।
दशप्रकारभूताख्यां लिपिं कमठसंज्ञकाम् ॥ १४ ॥

After Digbandha two Aṅga-nyāsas, ten Māṭrkā-nyāsas (1. Antra-māṭrkā-nyāsa; 2-4. the three Bahir-māṭrkā-nyāsas, i. e. nyāsa of Sr̥sti, Sthiti and Samihāra; 5. Kalā-māṭrkā; 6. Śrīkanṭha-māṭrkā; 7. Keśava-māṭrkā; 8- Lajjā bija-māṭrkā; 9. Ramābijā-māṭrkā and 10. Kāma Bijā-māṭrkā Nyāsas) should be performed. After that the R̥ṣi etc. Nyāsa of the Śrī-parā-prāsāda Mantra should be performed.

ऋषिरस्य परः शास्त्रचन्द्राव्यक्तपूर्विका ।
गायत्री देवता चात्र सर्वमन्त्रेश्वरी परा ॥ १५ ॥
दीर्घत्रययुंतं मूलं बीजं शक्तिश्च कीलकम् ।
षड्दीर्घयुक्तमूलबीजेन षड्जानि च पार्वति ॥ १६ ॥

Rṣyādi-nyāsa of Śrī-parā-prāsāda Mantra :

O Pārvati ! R̥ṣi of this Mantra is Para-Śambhu, Chanda is Avyaktā, Devatā is Sarva-mantreśvarī Parā, Bija, Śakti and Kīlaka are Mula Bījas with three long Svaras, i. e. Bija : Hsarin ; Śakti : Hsīm Shīn ; Kīlaka : Hsun Shurū. Thereafter, Śadāṅga-nyāsa should be performed with the Mula Bījas with long Svaras.

विनियोग : ॐ अस्य श्रीपरा-प्रासादमन्त्रस्य परशम्भुः ऋषिः, अव्यक्ता गायत्री छन्दः, सर्वमन्त्रेश्वरी - परादेवता, हसां स्हां बीजं, हसीं स्हीं शक्तिः, हसूं स्हूं कीलकं, सर्वमन्त्रेश्वरी-परा-देवता-प्रसाद-सिद्ध्यर्थं विनियोगः ।

ऋष्यादिन्यास : पर शम्भु ऋषये नमः शिरसि । अव्यक्ता-गायत्री छन्दसे नमः मुखे । सर्वमन्त्रेश्वरी-परा-देवतायै नमः हृदि । हसां स्हां बीजाय नमः गुह्ये । हसीं स्हीं शक्तये नमः नाभौ । हसूं स्हूं कीलकाय नमः लिङ्गे । सर्वमन्त्रेश्वरी-परा-देवता-प्रसाद-सिद्ध्यर्थं विनियोगाय नमः पादयोः ।

करन्यास : हसां स्हां अंगुष्ठाभ्यां नमः। हसीं स्हीं तर्जनीभ्यां नमः। हसूं स्हूं मध्यमाभ्यां नमः। हसैं स्हैं अनामिकाभ्यां नमः। हसौं स्हौं कनिष्ठिकाभ्यां नमः। हसः स्हः कर-तल-कर-पृष्ठाभ्यां नमः।

षडङ्गन्यास : हसां स्हां हृदयाय नमः। हसीं स्हीं शिरसे स्वाहा। हसूं स्हूं शिखायै वषट्। हसैं स्हैं कवचाय हुं। हसौं स्हौं नेत्रत्रयाय वौषट्। हसः स्हः अस्त्राय फट्।

ईशतत्पुरुषाधोरसद्योजातात्मनस्तथा ।

पश्चामुलिषु विन्यस्य मूर्ति वक्त्रेषु विन्यसेत् ॥ १७ ॥

पश्चसु ब्रह्मणि तथैवाङ्गविन्यासमावरेत् ।

आधारशक्तिमारभ्य पीठमन्त्रान्तमन्विके ॥ १८ ॥

अल्पषोढां कुलेशानि कुर्यात् पूर्वोक्तवर्त्मना ।

Alpa Śodhā-nyāsa :

O Ambikā ! Nyāsa with the five fingers should be performed for Īśāna, Tatpuruṣa, Aghora, Sadyojāta and Ātmā. Similarly Nyāsa should respectively be performed in the Murdhā, Mukha, Hṛdaya, Guhya and pāda-deśa respectively with the five fingers beginning with the thumb. These Nyāsas should begin with the Ādhāra-śakti and end with the Pīṭha-Mantra. Thus O Kuleśāni ! one should perform the Alpa-śodhā-nyāsa.

The whole process should be as follows :

मूर्तिन्यास : ॐ ऐ हीं श्रीं हसां स्हां हों ईशानाय नमः-अंगुष्ठयोः। ॐ-६ हैं तत्पुरुषाय नमः-तर्जन्योः। ॐ-६ हुं अधोराय नमः-मध्यमयोः। ॐ-६ हिं वामदेवाय नमः-अनामिकयोः। ॐ-६ हं सद्योजाताय नमः-कनिष्ठकयोः।

Similarly one should perform Nyāsa in Murdhā, Mukha, Hṛdaya, Guhya and Pādadeśa also, with thumb and other fingers.

Thereafter, in the same order, Nyāsa should be performed in the Urdhvā, Prāk, Dakṣiṇā, Udīcya, and Paścima faces with the thumb and other fingers.

After that Ṣaḍāṅga Nyāsa should be performed with Hsām Hsim. etc., and then with Shām Shim etc.

Then Ṣaḍāṅga Nyāsa in the following manner should be performed.

ॐ ऐ हीं श्रीं हसां स्हां सर्वज्ञाय नमः-अंगुष्ठयोः। ॐ-६ अमृते तेजोमालिनि नित्य-तुप्ताय नमः तर्जन्योः। ॐ-६ ब्रह्म-शिरसे स्वाहा ज्वलित-शिखि शिखायानादि-बोधाय नमः मध्यमयोः। ॐ-६ वज्रिणे वज्रहस्ताय स्वतन्त्राय नमः अनामिकयोः। ॐ-६ सौं हौं नित्यमलुप्तशक्तये नमः कनिष्ठिकयोः। ॐ-६ श्रीं श्लीं पशुं हुं फट् यित्यमनन्तशक्तये नमः करतलयोः।

In the same order Nyāsa should be performed in the Hṛdaya etc., six organs. Now Nyāsa for the fortyeight Kalās should be performed putting Aum before each Mantra. First, the Nyāsa should be performed with the thumb and bound fist :

ॐ ईशानः सर्व-विद्यानां शशिन्यै नमः ऊर्ध्व-वक्त्रे । ईश्वरः सर्व-भूतानां अङ्गदायै नमः पूर्व-वक्त्रे । ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मेष्टदायै नमः दक्ष-वक्त्रे । ब्रह्मा शिवो मे अस्तु मरीच्यै नमः उत्तर-वक्त्रे । सदाशिवोम् अंशुमालिन्यै नमः पश्चिम-वक्त्रे ।

Now the Nyāsa should be performed with thumb and first finger joined together.

तत्पुरुषाय विद्याहे शान्त्यै नमः पूर्व-वक्त्राधः । महादेवाय धीमहि विद्यायै नमः दक्षिण-वक्त्राधः । तत्रो रुद्रः प्रतिष्ठायै नमः उत्तर-वक्त्राधः । प्रचोदयात् निवृत्यै नमः पश्चिम-वक्त्राधः ।

Nyāsas to be performed with thumb and middle finger joined together :

अधोरेभ्यः तमायै नमः हृदि । अथ घोरेभ्यो मोहायै नमः ग्रीवायां । घोर-क्षमायै नमः दक्षांसे । घोरतरेभ्यो निद्रायै नमः वामांसे । सर्वतः सर्वव्याध्यै नमः नाभौ । सर्वेभ्यो मृत्युवे नमः कुक्षौ । नमस्ते अस्तु क्षुधायै नमः पृष्ठे । रुद्ररुपेभ्यः तृष्णायै नमः वक्षसि ।

Nyāsa to be performed with thumb and ring finger joined together :

वामदेवाय नमो रजायै नमः गुह्यै । ज्येष्ठाय नमः श्रेष्ठाय नमो रक्षायै नमः लिङ्गे । रुद्राय नमो रत्यै नमः दक्षोरौ । कालाय नमो मालिन्यै नमः वामोरौ । कल-विकरणाय नमः काम्यायै नमः दक्ष-जानुनि । विकरणाय नमः शशिन्यै नमः वाम-जानुनि । बल-विकरणाय नमः क्रियायै नमः दक्ष-जंघायां । विकरणाय नमः वृद्ध्यै नमः वाम-जंघायां । बलाय नमः स्थिरायै नमः दक्ष-स्फिचि । बल-प्रमथनाय नमः रात्रै नमः वाम-स्फिचि । सर्व-भूत-दमनाय नमो भ्रामिण्यै नमः कट्टां । मनोन्मनाय नमः मोहिन्यै नमः दक्ष-पार्श्वे । उन्मनाय नमो जरायै नमः वाम-पाश्वे ।

Nyāsa should be performed with thumb and little finger joined together :

सद्योजातं प्रपद्यामि सिद्ध्यै नमः दक्ष-पाद-तले । सद्योजाताय वै नमः ऋद्ध्यै नमः वाम-पाद-तले । भवे लक्ष्यै नमः दक्ष-हस्त-तले । भवे धृत्यै नमः वाम-हस्त-तले । नातिभवे मेधायै नमः नासिकायां । भवस्व माम् प्रज्ञायै नमः शिरसि । ॐ भव-प्रभायै नमः दक्ष-बाहौ । उद्धवाय नमः सुधायै नमः वाम-बाहौ ।

महाषोढाहृयं न्यासं ततः कुर्यात् समाहितः ।

वक्ष्यमाणन विधिना देवताभावसिद्धये ॥ १६ ॥

यस्य क्षर्यापि नवोक्तं तव र्वनेहाद्वदाम्यहम् ।

प्रपश्चो भुवनं गूर्तिर्मन्त्रदैवतमातरः ।

महाषोढाहृयो न्यासः सर्वन्यासोत्तमोत्तमः ॥ २० ॥

Māha-śodhā-nyāsa :

Now for the Siddhi of the Devatā-bhāva one should perform according to rules the Mahā-śodhā-nyāsa. This Nyāsa should not be told to any and everyone. I am telling to You out of My love for You. This Nyāsa should be performed with respect of 1. Prapañca; 2. Bhuvana; 3. Murti; 4. Mantra; 5. Daivata; and 6. Mātṛkā. Related to these, this Mahā-śodhā-nyāsa is the best of all the Nyāsas.

तत्रादौ परमेशानि प्रयश्चन्यासं उच्यते ।
 प्रपश्चद्वीपजलधिगिरिपत्तनपीठकाः ॥ २१ ॥
 क्षेत्रं वनाश्रमगुहानदीचत्वरकोद्दिजः ।
 स्वेदाण्डजजरायुजा इत्युक्तास्ते हि षोडशा ॥ २२ ॥
 श्रीर्माया कमला विष्णुवल्लभा पद्मधारिणी ।
 समुद्रतनया लोकमाता कमलवासिनी ॥ २३ ॥
 इन्दिरा मा रमा पद्मा तथा नारायणप्रिया ।
 सिद्धलक्ष्मी राजलक्ष्मीर्महालक्ष्मीरितीरिताः ।
 शक्तयस्तु प्रपश्चानां स्वराणामधिदेवताः ॥ २४ ॥

Prapañca Nyāsa

O Parameśāni ! First of all I am telling You the Prapañca Nyāsa, which should be performed for Śrī, Māyā, Kamalā-Viṣṇuvallabhā, Padma-dhāriṇī, Samudra-tanayā, Loka-mātā, Kamala-vāsinī, Indirā, Māyā, Ramā, Padmā, Nārāyanapriyā, Siddha-Lakṣmī, Rāja-Lakṣmī and Mahā-Lakṣmī respectively in the forms of Prapañca, Dvīpa, Jaladhi, Giri, Pattana, Pīṭha, Kṣetra, Vana, Āśrama, Guhā, Nadī, Gahvara, Udbhija, Svedaja, Aṇḍaja, and Jarāyuja. These Śaktis are the presiding Deities of the Svaras in the Prapañca Nyāsa.

In the beginning of each of the following Mantra ॐ ऐं ह्रीं ह्रसीं and at the end of each स्त्रौं ह्रीं ह्रीं ह्रीं ॐ should invariably be added.

अं प्रपश्च-रूपायै श्रियै नमः शिरसि । आं द्वीपरूपायै मायायै नमः मुखवृत्ते । इं जलधिरूपायै कमलायै नमः दक्ष-नेत्रे । ई गिरिरूपायै विष्णुबल्लभायै नमः वाम-नेत्रे । उं पत्तन-रूपायै पद्मधारिण्यै नमः दक्ष-कर्णे । ऊं पीठरूपायै समुद्रतनयायै नमः वाम-कर्णे । ऋं क्षेत्र-रूपायै-लोक-मात्रे नमः दक्ष-नासा-पुटे । ऋं वनरूपायै कमलवासिन्यै नमः वाम-नासा-पुटे । लूं आश्रमरूपायै इन्दिरायै नमः दक्ष-गण्डे । लूं गुहारूपायै मायायै नमः वाम-गण्डे । एं नदी-रूपायै रमायै नमः ऊर्ध्वोष्ठे । ऐं चत्वर-रूपायै पद्मायै नमः अधरोष्ठे । ओं उद्दिज-रूपायै नारायण-प्रियायै नमः ऊर्ध्व-दन्त-पंक्तौ । औं स्वेदज-रूपायै सिद्धि-लक्ष्म्यै नमः अधो-दन्त-पंक्तौ । अं अङ्गजरूपायै रालक्ष्म्यै नमः जिह्वाधः ।

लवस्त्रुटिः कला काष्ठा निमेषः श्वास एव हि।
 घटिका च मुहूर्तक्ष प्रहरो दिवसस्तथा॥ २५॥
 सन्ध्या रात्रिस्तिथिश्वैव वारो नक्षत्रमेव च।
 योगश्च करणं पक्षौ मासो राशिश्रांतुस्तथा॥ २६॥
 अयनं वत्सरयुगप्रलयाः पश्चविंशतिः।
 एतेषां स्थाननियमो हृदयान्तः समीरितः॥ २७॥
 आर्योमा चण्डिका दुर्गा शिवाऽपर्णाऽम्बिका सती।
 ईश्वरी शास्त्रवीशानी पार्वती सर्वमङ्गला॥ २८॥
 दाक्षायणी हैमवती महामाया महेश्वरी।
 मृडानी चैव रुद्राणी सर्वाणी परमेश्वरी॥ २९॥
 काली कात्यायनी गौरी भवानीति समीरिता।
 शत्क्रयः स्युर्लवादीनां स्पर्शानामधिदेवताः।
 एतासां स्थाननियमो हृदयान्तः समीरितः॥ ३०॥

The Nyāsa in the different parts of the body should be performed with the consonants Ka to Ma. Here the Presiding Deities Āryā, Umā, Caṇḍikā, Durgā, Śivā, Aparṇā, Ambikā, Satī, Īśvarī, Śāmbhavī, Īśānī, Pārvatī, Sarvamaṅgalā, Dākṣāyanī, Mahāmāyā, Maheśvarī, Mṛdānī, Rudrānī, Sarvānī, Parameśvarī, Kālī, Kātyāyanī, Gaurī and Bhavānī in the forms of Lava, Truti, Kalā, Kāṣṭhā, Nimeṣa, Śvāsa, Ghaṭikā, Muhurta, Prahara, Divasa, Sndhyā, Rātri, Tithi, Vāra, Nakṣatra, Yoga, Karana, Pakṣa, Māsa, Rāśi, Rtu, Ayana, Vatsara, Yuga and Pralaya respectively. These are twentyfive in number. Their Nyāsa should be performed according to the rules, from Dakṣa-bāhu-mula to Hṛdaya.

कं लवरूपायै आर्यायै नमः दक्ष-बाहु-मूले । खं त्रुटिरूपायै उमायै नमः दक्ष-कूर्पे । गं कलारूपायै चण्डिकायै नमः दक्ष-मणि-बन्धे । धं काष्ठा-रूपायै दुर्गायै नमः दक्षांगुलि-मूले । ढं निमेष-रूपायै शिवायै नमः दक्षांगुल्यग्रे ।

चं श्वास-रूपायै अपर्णायै नमः वाम-बाहु-मूले । छं घटिका-रूपायै अम्बिकायै नमः वाम-कूर्पे । जं मुहूर्त-रूपायै सत्यै नमः वाम-मणि-बन्धे । झं प्रहर-रूपायै ईश्वर्यै नमः वामांगुलि-मूले । झं दिवस-रूपायै शास्त्रव्यै नमः वामांगुल्यग्रे ।

ठं सन्ध्या-रूपायै ईशान्यै नमः दक्ष-पाद-मूले । ठं रात्रि-रूपायै पार्वत्यै नमः दक्ष-जंघायाम् । ढं तिथि-रूपायै सर्व-मङ्गलायै नमः दक्ष-गुल्के । ढं वार-रूपायै दाक्षायण्यै नमः दक्ष-पादांगुलि-मूले । णं नक्षत्र-रूपायै हैमवत्यै नमः दक्षपादांगुल्यग्रे ।

तं योगरूपायै महामायायै नमः वाम-पाद-मूले । थं करणरूपायै माहेश्वर्यै नमः वाम-जंघायाम् । दं पक्षरूपायै मृडान्यै नमः वाम-गुल्के । धं मासरूपायै रुद्राण्यै नमः वाम-पादांगुलि-मूले । नं राशि-रूपायै शर्वाण्यै नमः वामपादांगुल्यग्रे ।

पं ऋष्टु-रूपायै परमेश्वर्यै नमः दक्ष-कुक्षी । फं अयन-रूपायै काल्यै नमः वामकुक्षी । बं वत्सर-रूपायै कात्यायन्यै नमः पृष्ठ-वंशे । भं युग-रूपायै गौर्यै नमः नाभौ । मं प्रलय-रूपायै भवान्यै नमः हृदये ।

पञ्चभूतानि तन्मात्रं ज्ञानकर्मन्दियाणि च ।

युणान्तःकरणावस्था ध्यायेद्वोषान् दशानिलान् ॥ ३१ ॥

ब्राह्मी वागीश्वरी वाणी सावित्री च सरस्वती ।

गायत्री वाक्प्रदा पश्चात् सारदा भारती प्रिये ।

विद्यात्मिका पञ्चभूतव्यापकानामधीश्वराः ॥ ३२ ॥

वाग्भवं भूवनेशीशं लक्ष्मीबीजं त्रितारकम् ।

त्रितारमूलीविद्यान्त मातृकाक्षरतः परम् ॥ ३३ ॥

वदेत् प्रपञ्चरूपायै प्रिये नम इति क्रमात् ।

प्रपञ्चादिभिरायोज्य वर्णनं शक्तीर्नियोजयेत् ।

मातृकान्याससंप्रोक्तस्थानेष्वेवं न्यसेत् प्रिये ॥ ३४ ॥

त्रितारमूलसकलप्रपञ्चादि स्वरूपतः ।

आयै पराद्यादेव्यैनम उक्त्वा व्यापकं न्यसेत् ॥ ३५ ॥

Now the Nyāsa should be performed in respect of Brāhmī, Vāgīśvarī, Vāñī, Sāvitrī, Sarasvatī, Gāyatrī, Vākpradā, Śāradā, Bhāratī, Vidyātmiikā, who are the Presiding Deities of the Five Elements and in other parts comprehensively. For this Nyāsa the Bījas from Vāgbhava, Bhuvaneśi, Lākṣmi, Tritāraka, and all Mulabījas together i. e. Ya, Ra, La, Va, Śa, Ša, Ha, La, Kṣa and A to Kṣa should be taken.

यं पृथिव्यप्तेजो-वावाकाशाख्य-पञ्चतन्मातृ-रूपायै बागीश्वर्यै नमः वामांसे । लं वाक्-पाणि-पाद-पायूपस्थाख्य-पञ्च-कर्मन्दिय-रूपायै वाण्यै नमः अपर-गले । वं श्रोत्र-त्वक्-चक्षुजिह्वा-घ्राणाख्य-पञ्च-ज्ञानेन्द्रिय-रूपायै सावित्र्यै नमः दक्ष-कक्षे । शं प्राणापान-ध्यानोदान-समानाख्य-पञ्चप्राण-रूपायै सरस्वत्यै नमः वाम-कक्षे । षं सत्त्व-रज-तमाख्य-गुणत्रय-रूपायै गायत्र्यै नमः हृदयादि-दक्ष-पाणि-पर्यन्तं । सं मनोबुद्धयहङ्कारचित्ताख्यान्तःकरण-चतुष्टय-रूपायै वाक्-प्रदायै नमः हृदयादि, वाम-पाणि-पर्यन्तं । हं जाग्रत्-स्वप्न-सुषुप्ति-तुरीयावस्था-चतुष्टय-रूपायै शारदायै नमः हृदयादि-दक्ष-पादान्तं । लं त्वग्सृग्मास-मेदाऽस्थिर-मज्जा-शुक्राख्य-सप्त-धातु रूपायै भारत्यै नमः हृदयादि-वाम-पादान्तं । क्षं वात-पित्त-इलेष्वाख्य-दौषत्रयरूपायै विद्यात्मिकायै पञ्चभूत-व्यापिकाधीश्वर्यै नमः हृदयादि-भ्रूयुगान्तं । अं क्षं मूलं सकल-प्रपञ्च-रूपायै पराम्बा-देव्यै नमः सर्वाङ्गे व्यापकं ।

प्रपञ्चन्यास एव स्याद् भुवनन्यास उच्यते ।

त्रितारमूलमन्त्रान्ते अ आं इं अतलं वदेत् ॥ ३६ ॥

लोकश्च निलयश्चैव शतकोटिपदं ततः ।

गुह्याद्या योगिनी मूलडेयुतन्तु वदेत् प्रिये ॥ ३७ ॥

वदेदाधारशक्त्यम्बादेव्यै च पादयोन्यसेत् ।
 इं उं ऊं वितलं गुह्यतरं चानन्तसंज्ञकम् ।
 शेषश्च पर्ववत् प्रोच्य गुल्फयोर्दवि विन्यसेत् ॥ ३८ ॥
 ऋं ऋं लूं सुतलश्चातिगुह्यं चाविन्त्यसंज्ञकम् ।
 शेषश्च पूर्ववत् प्रोच्य जह्न्योविन्यसेत् प्रिये ॥ ३९ ॥
 लूं एं ऐं महातलश्च महागुह्यं पदं ततः : ।
 शेषश्च पूर्ववत् प्रोच्य देवि जान्वोः प्रविन्यसेत् ॥ ४० ॥
 ओं ओं तलातलं देवि परं गुह्याभिधानकम् ।
 शेषश्च पूर्ववत् प्रोच्य ऊवोदैवेशि विन्यसेत् ॥ ४१ ॥
 अं अः रसातलश्चैव रहस्यं ज्ञानसंज्ञकम् ।
 शेषश्च पूर्ववत् प्रोच्य गुह्यदेशो प्रविन्यसेत् ॥ ४२ ॥
 कर्वर्णापि पातालं लोकेति निलयेति च ।
 शेषश्च पूर्ववत् प्रोच्य मूलाधारे तु विन्यसेत् ॥ ४३ ॥
 चवर्गं भूतलश्चैति रहस्यं डाकिनीमपि ।
 शेषश्च पूर्ववत् प्रोच्य स्वाधिष्ठाने न्यसेत् प्रिये ॥ ४४ ॥
 टवर्गेण भुवो लोकं रहस्यं राकिणीमपि ।
 शेषश्च पूर्ववत् प्रोच्य नाभौ च विन्यसेत् प्रिये ॥ ४५ ॥
 तवर्गं स्वश्च परमरहस्यं लाकिनीमपि ।
 शेषश्च पूर्ववत् प्रोच्य हृदये विन्यसेत् प्रिये ॥ ४६ ॥
 पवर्गश्च महर्लोकं रहस्यं काकिनीमपि ।
 शेषश्च पूर्ववत् प्रोच्य तालुमूले न्यसेत् प्रिये ॥ ४७ ॥
 यवर्गश्च जनो गुप्ततरश्च शाकिनीमपि ।
 शेषश्च पूर्ववत् प्रोच्य आज्ञायाश्च न्यसेत् प्रिये ॥ ४८ ॥
 शर्वर्गश्च तपश्चातिगुह्यश्च हाकिनीमपि ।
 शेषश्च पूर्ववत् प्रोच्य ललाटे विन्यसेत् प्रिये ॥ ४९ ॥
 लं कं सत्यं महागुह्यं यक्षिणीमपि च प्रिये ।
 शेषश्च पूर्ववत् प्रोच्य ब्रह्मरन्धे च विन्यसेत् ॥ ५० ॥
 त्रितारमूलमन्त्रान्ते चतुर्दशभुवं वदेत् ।
 नाधिपायै श्रीपरायै देव्यै च व्यापकं न्यसेत् ॥ ५१ ॥

Bhuvana Nyāsa :

Foregoing has been the procedure of Prapañca-nyāsa. Now I am telling the Bhuvana-nyāsa. First of all taking the Mula-mantra Aim Hrīm Śrīm Hsauḥ and thereafter putting Ām Ām Im, one should add *Atala-loka nitya-śatakoṭi-Guhyākhyā-Yoginī-devatā Yutādhāra-* (Ādhāra-) śaktyambā-devyai. With this Mantra one should perform Nyāsa in the feet. Then after the Mula-mantra Īm-Um Um vitala should be put and the rest as before. With this the Nyāsa in the

Gulpha should be performed. Similarly, Nyāsa with the respective Mantras given below should be performed in other parts of the body. The Mantras and the bodily parts in which the Nyāsa has to be performed, are as follows. However, Aim Hrīm Śrīm Hsauḥ should invariably be added in the beginning of each of the Mantras.

अं आं इं अतल - लोक-निलय-शत-कोटि-गुह्याख्य - योगिनो-देवता युताधार-शक्त्यम्बा-देव्यै नमः पादयोः। ईं उं ऊं वितल-लोक-निलय-शत-कोट्यति-गुह्य-योगिनी-मूल-देवता-युतानन्त-शक्त्यम्बा-देव्यै नमः गुल्फयोः। ऋं ऋं लं सुतल-लोक-निलय-शत-कोट्यति-गुह्य-योगिनी-मूल-देवता युताचिन्त्य शक्त्यम्बा-देव्यै नमः जंघयोः। लं एं ऐं महातललोकनिलयशतकोटिमहागुह्याख्य-योगिनी-मूल-देवता-युत-स्वातंत्र्य-शक्त्यंबा-देव्यै नमः जान्वोः। ओं औं तलातल-लोक-निलय-शत कोटि रहस्य योगिनी मूलदेवता युत परम गुह्येच्छा शक्त्यम्बा देव्यै नमः ऊर्वोः। अं अः रसातल लोक निलय शत कोटि रहस्य योगिनी मूल देवता युत ज्ञान शक्त्यम्बा देव्यै नमः गुह्ये। कं-पू पाताल लोक निलय शत कोटि रहस्याति रहस्य योगिनी मूल देवता युत क्रिया शक्त्यम्बा देव्यै नमः मूलाधारे। चं-पू भूर्लोक निलय शत कोट्यति रहस्य योगिनी मूल देवता युत श्रीडाकिनी शक्त्यम्बा देव्यै नमः स्वाधिष्ठाने। टं-पू भुवर्लोक निलय शत कोटि महारहस्य योगिनी मूल देवता युत श्रीराकिणी शक्त्यम्बा देव्यै नमः नाभौ। तं-पू स्वर्लोक निलय शत कोटि परम रहस्य योगिनी मूल देवता युत लाकिनी शक्त्यम्बा देव्यै नमः हृदये। पं-पू महर्लोक निलय शत कोटि गुप्त योगिनी मूल देवता युत श्रीकाकिनी शक्त्यम्बा देव्यै नमः तालु मूले। यं-४ जन लोक निलय शत कोटि गुप्तचर योगिनी मूल देवता युत श्रीशाकिनी शक्त्यम्बा देव्यै नमः आज्ञायाम्। शं-४ तपोलोक निलय शत कोट्यति गुप्त योगिनि मूल देवता युत हाकिनी शक्त्यम्बा देव्यै नमः ललाटे। लं कं सत्य लोक निलय शत कोटि महा गुप्त योगिनी मूल देवता युत याकिनी शक्त्यम्बा देव्यै नमः ब्रह्मरन्ते। अं कं चतुर्दश भुवननाधिपाये श्रीपराम्बा देव्यै नमः सर्वज्ञे व्यापकं।

कृत्वैवं भुवनन्यासं भूर्तिन्यासमधाचरेत्।

केशवनारायणमाधवगोविन्दविष्णवः ॥ ५२ ॥

मधुसूदनसंज्ञक्ष्य स्यात्त्रिविक्रमवामनौ।

श्रीधरक्ष्य हृषीकेशः पश्चानाभो दामोदरः।

वासुदेवः सङ्कर्षणः प्रद्युम्नश्चनिरुद्धकः ॥ ५३ ॥

अक्षोलकेन्द्राणी चेशानी चोग्रार्द्धनयना तथा।

ऋद्धिक्ष रूपिणी लूका नूनदोषैकनायिका ॥ ५४ ॥

ऐङ्गारिणी चौघवती सर्वकामाऽनप्रभा।

अस्थि मालाधरा चेति सम्प्रोक्ताः स्वरदेवताः ॥ ५५ ॥

भवः शर्वोऽथ रुदक्ष पशुपतिक्षोग्र एव च।

महादेवस्तथा भीम ईशस्तत्पुरुषाह्यः ॥

आघोरसद्योजातौ च वामदेव इतीरिताः ॥ ५६ ॥

करभद्रा खगचला गरिमादिफलप्रदा ।
 घण्टाधरोग्रनयना चन्द्रधर्त्रीं ततः परम्
 छन्दोमयी जगत्स्थाना ज्वलत्तारा ततः परम ॥ ५७ ॥
 ज्ञानदा च टङ्कधरा धृतिर्द्वादश ईरिताः ।
 कभादीनां ठडान्तानां वर्णानां देवतास्त्वमाः ॥ ५८ ॥
 ब्रह्मा प्रजापतिर्वेद्याः परमेष्ठी पितामहः ।
 विधाता च विरिश्चिक्ष ऋषा च चतुराननः ॥
 हिरण्यगर्भ इत्युक्ताः क्रमाद् ब्रह्मादयो दश ॥ ५९ ॥
 यक्षिणी रञ्जिनी लक्ष्मीरञ्जिणी शशिधारिणी ।
 षडाधारलया सर्वनायिका हस्तितानना ।
 ललिता च क्षमा चेति प्रोक्ता याद्यर्णदेवताः ॥ ६० ॥
 त्रितारमूलमन्त्रान्ते स्वरान् विष्णुन् सशक्तिकान् ।
 चतुर्थ्या नमसा युक्तान् मस्तके चानने न्यस्तेत् ॥ ६१ ॥
 सस्कन्धपार्श्वकर्तट्यूरु जानुजङ्घापदेषु च ।
 दक्षादिवामपर्यन्तं विन्यसेत् परमेष्ठरि ॥ ६२ ॥
 कभाद्यर्णयुतान् मन्त्री भवादीन शक्तिसंयुतान् ।
 पादपार्श्वबाहुकण्ठपश्चवक्त्रेषु विन्यसेत् ।
 दशाधारेषु ब्रह्मादीन् यादि शक्तियुताश्यसेत् ॥ ६३ ॥
 त्रितारमूलमन्त्रान्ते श्रीत्रिमूर्त्यम्बिकां वदेत् ।
 आये पराम्बादेव्यै च नमसा व्यापकं न्यस्तेत् ॥

After performing the Bhuvana Nyāsa in the aforesaid manner one should perform Murti Nyāsa. The formula for each Nyāsa and the parts of the body where the Nyāsa is to be performed should be as follows. Here also, Aīṁ, Hrīṁ Śrīṁ Hsauḥ should be prefixed to each of the Mantras.

अं केशवाक्षर-शक्तिभ्यां नमः ललाटे । आं नारायणाद्याभ्यां नमः दक्ष-मुखे । इं माधवेष्टदाभ्यां नमः दक्ष स्कंधे । ईं गोविन्देशानीभ्यां नमः दक्ष कुक्षी । उं विष्णुग्राभ्यां नमः दक्षिणोरौ । ऊं मधुसूदनोर्ध्वं नयनाभ्यां नमः दक्ष जानुनि । ऋं त्रिविक्रम ऋद्धिभ्यां नमः दक्ष जङ्घायाम् । ऋूं वामन रूपिणीभ्यां नमः दक्ष पादे । लृं श्रीधर लुप्ताभ्यां नमः वाम पादे । लृं हृषीकेश लूनदोषाभ्यां नमः वाम जङ्घायाम् । एं पद्मनाभैक नायिकाभ्यां नमः वाम जानुनि । ऐं दामोदरैङ्गारिणीभ्यां नमः वामोरौ । औं वासुदेवोधवतीभ्यां नमः वाम कुक्षी । औं सङ्कर्षण सर्वकामाभ्यां नमः वाम स्कंधे । अं प्रद्युम्नाऽन प्रभाभ्यां नमः वाम मुखे । अः अनिरुद्धास्थि माला धराभ्यां नमः वाम मस्तके । कं भं भव कर भद्राभ्यां नमः दक्ष पादे । खं बं शर्व खग बलाभ्यां नमः वाम पादे । गं फं रुद्र गरिमादि फल प्रदाभ्यां नमः दक्ष पाश्वे । घं पं पशुपति धर्म प्रशमनीभ्यां नमः वाम पाश्वे । ङं नं उग्रपंक्ति नासाभ्यां नमः दक्ष बाहौ । चं घं महादेव चन्द्रार्ध धारिणीभ्यां नमः वाम बाहौ । छं दं भीम छन्दोमयीभ्यां नमः कंठे । जं थं ईशान जगत्स्थानाभ्यां नमः ऊर्ध्वास्ये । झं

तं तत्पुरुष ज्वलत्ताराभ्यां नमः पूर्वास्ये । अं अधोर ज्ञान फल प्रदाभ्यां दक्षिणास्ये ।
 टं ढं सद्योजात टङ्ग धराभ्यां नमः पश्चिमास्ये । ठं डं वामदेव टङ्गार डामरीभ्यां नमः
 वामास्ये । यं ब्रह्मा यक्षिणीभ्यां नमः मूलाधारे । रं प्रजापति रंजिनीभ्यां नमः स्वाधिष्ठाने ।
 लं वेधा: लक्ष्मीभ्यां नमः मणिपूरे । वं परमेष्ठि वज्रिणीभ्यां नमः अनाहते । शं पितामह
 शशि धारिणीभ्यां नमः विशुद्धौ । षं विधातृ षडाधाराभ्यां नमः आज्ञायाम् । सं विरिश्चि
 सर्वं नायिकाभ्यां नमः इन्द्रौ । हं स्तु हसिताननाभ्यां नमः बिन्दौ । लं चतुरानन
 ललिताभ्यां नमः नादे । क्षं हिरण्यगर्भ क्षमाभ्यां नमः नादान्ते । अं.....क्षं हरि हरि
 ब्रह्माख्य त्रिमूर्त्यात्मिकायै पराम्बा देव्यै नमः सर्वाङ्गे व्यापकं ।

मूर्तिन्यासं विधायेत्थं मन्त्रन्यासं समाचरेत् ॥ ६४ ॥

त्रितारमूलं अं आं इं एकलक्षण्यं कोटि च ।

भेदश्च प्रणवाद्येकाक्षरात्माखिलमन्त्रतः ॥ ६५ ॥

ततोऽधिदेवतायै स्यात् सकलक्षण्यं फलप्रदाम् ।

आयै तथैककूटेश्वर्यम्बादेव्यै नमो वदेत् ॥ ६६ ॥

ई उं ऊ आदि हंसादि द्विकूटं पूर्ववत् परम् ।

ऋं ऋूं लूं आदि वक्ष्यादि त्रिकूटं पूर्ववत् परम् ॥ ६७ ॥

लूं एं ऐं चतुलक्षं चन्द्रादि पूर्ववत् परम् ।

ओ औं अं अः पश्चलक्षं सूर्यादि पूर्ववत् परम् ॥ ६८ ॥

कं खं गं चैव षड्लक्षं स्कन्दादि पूर्ववत् परम् ।

घं डं चं सप्तलक्षं गणेशादि पूर्ववत् परम् ॥ ६९ ॥

छं जं झं अष्टलक्षं वटुकादि पूर्ववत् परम् ।

अं टं ठं नवलक्षण्यं ब्रह्मादि पूर्ववत् परम् ॥ ७० ॥

डं ढं णं दशलक्षण्यं विष्वादि पूर्ववत् परम् ।

तं थं दं एकादशलक्षं रुद्रादि पूर्ववत् परम् ॥ ७१ ॥

धं नं पं द्वादशलक्षं वाण्यादि पूर्ववत् परम् ।

फं बं भं त्रयोदशलक्षं लक्ष्म्यादि पूर्ववत् परम् ॥ ७२ ॥

मं यं रं चतुर्दशलक्षं गौर्यादि पूर्ववत् परम् ।

लं वं शं पश्चदशलक्षं दुर्गादि पूर्ववत् परम् ।

षं सं हं लं कं षोडशलक्षं त्रिपुरादि च षोडशा ॥ ७३ ॥

अक्षरात्मा खिलमन्त्राधिदेवतायै सकलं ततः ।

तथा फलप्रदायै च षोडशा कूटेश्वरी पुनः ॥ ७४ ॥

अम्बादेव्यै नमः प्रोक्तो मन्त्रन्यासो महेश्वरि ।

आधारलिङ्गयोनार्भिहृतकण्ठे नेत्रयोरपि ॥ ७५ ॥

निबोधिकायामद्वेन्द्रौ विन्दौ चैव कलापदे ।

उन्मयां विष्णुवत्रे च नादे नादान्त एव च ।

ध्रुवमण्डलदेशे च विन्यसेत् कुलनायिके ॥ ७६ ॥

त्रितारमूलमन्त्रान्ते सर्वमन्त्रात्मिकापदम् ।

आयै पराम्बादेव्यै च हृदये व्यापकं न्यसेत् ॥ ७७ ॥

Mantra Nyāsa :

After Murti Nyāsa the Mantra Nyāsa should be performed next in the following manner. Here also Aim Hrīm Śrīm Hsauḥ should be prefixed to each Mantra.

अं आं इं एक लक्ष कोटि भेद प्रणवाद्येकाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै नमः सकल फल प्रदायै एक कूटेश्वर्यम्बा देव्यै नमः मूलाधारे । इं ऊं ऊं द्वि लक्षं कोटि भेद हंसादि द्वचक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै नमः सकल फल प्रदायै द्वि कूटेश्वर्यम्बा देव्यै नमः लिंगे । क्रं त्रृं लृं त्रि लक्ष कोटि भेद वह्न्यादि त्र्यक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै त्रिकूटेश्वर्यम्बायै नमः नाभौ । लूं एं ऐं चतुर्लक्ष कोटि भेद चन्द्रादि चतुरक्षरात्मिकायै नमः अखिल मन्त्राधिदेवतायै सकल फल प्रदायै चतुः कूटेश्वर्यम्बा देव्यै नमः हृदये । औं औं अं अः पञ्च लक्ष कोटि भेद सूर्यादि पञ्चाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल गल प्रदायै पञ्चकूटेश्वर्यम्बा देव्यै नमः कण्ठे । कं खं गं षष्ठ लक्ष कोटि भेद स्कन्दादि षष्ठक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै षट् कूटेश्वर्यम्बा देव्यै नमः मुखे । घं ङं चं सप्त लक्ष कोटि भेद गणेशादि सप्ताक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै सप्त कूटेश्वर्यम्बा देव्यै नमः नेत्रयोः । छं जं झं अष्ट लक्ष कोटि भेद बटुकाद्याक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै अष्ट कूटेश्वर्यम्बा देव्यै नमः आज्ञायाम् । अं टं ठं नव लक्ष कोटि भेद ब्रह्मादि नवाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै नव कूटेश्वर्यम्बा देव्यै नमः इन्दौ । डं ढं णं दश लक्ष कोटि भेद विष्वादि दशाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै दश कूटेश्वर्यम्बा देव्यै नमः बिन्दौ । तं थं दं एकादश लक्ष कोटि भेद रुद्राद्येकादशाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै एकादश कूटेश्वर्यम्बा देव्यै नमः कलायां । धं नं पं द्वादश लक्ष कोटि भेद सारस्वत्यादि द्वादशाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै द्वादश कूटेश्वर्यम्बा देव्यै नमः उन्मन्याम् । फं बं भं त्रयोदश लक्ष कोटि भेद लक्ष्म्यादि त्रयोदशाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै त्रयोदश कूटेश्वर्यम्बा देव्यै नमः शिरोवृत्ते । मं यं रं चतुर्दश लक्ष कोटि भेद गौर्यादि चतुर्दशाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै चतुर्दश कूटेश्वर्यम्बा देव्यै नमः नादे । लं वं शं षं पञ्चदश लक्ष कोटि भेद दुर्गादि पञ्चदशाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै पञ्चदश कूटेश्वर्यम्बा देव्यै नमः नादांते । सं हं लं कं षोडष लक्ष कोटि भेद त्रिपुरादि षोडषाक्षरात्मिकायै नमः अखिल मन्त्राधिदेवतायै सकल फल प्रदायै षोडष कूटेश्वर्यम्बा देव्यै नमः ब्रह्म रन्धे । अं.....क्षं सर्व मन्त्रात्मिकायै पराम्बा देव्यै नमः सर्वाङ्गे व्यापकं ।

मन्त्रन्यासं विधायेत्यं दैवतन्यासमावरेत् ।

त्रितारमूलमन्त्रान्ते अं आं सहस्रकोटि च ॥ ७८ ॥

कुलार्णवतन्त्रे

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योगिनीकुलशब्दान्ते सेवितायै पदं वदेत्।
 निवृत्यम्बापदं देव्यै नम इत्युच्चरेत् प्रिये॥ ७६॥
 इं ईं योगिनीप्रतिष्ठां शेषं पूर्ववदुच्चरेत्।
 उं ऊं तपरिव विद्याश्च शेषं पूर्ववदुच्चरेत्॥ ८०॥
 ऊं ऊं शान्तं तथा शान्तिं शेषं पूर्ववदुच्चरेत्।
 लृं लृं मुनिं शान्त्यतीतां शेषं पूर्ववदुच्चरेत्॥ ८१॥
 एं एं देवश्च हल्लेखां शेषं पूर्ववदुच्चरेत्।
 ओं औं राक्षसशब्दान्ते गगनां पूर्ववत् परम्।
 अं अः विद्याधरं रक्तां शेषं पूर्ववदुच्चरेत्॥ ८२॥
 कं खं सिद्धिमहोच्छुष्टां शेषं पूर्ववदुच्चरेत्।
 गं घं साध्यकरालाश्च शेषं पूर्ववदुच्चरेत्॥ ८३॥
 ढं चं साप्सरसं जयां शेषं पूर्ववदुच्चरेत्।
 छं जं गन्धर्वविजयां शेषं पूर्ववदुच्चरेत्॥ ८४॥
 झं झं गुह्यकशब्दान्ते अजितां शेषं पूर्ववत् परम्।
 ठं ठं यक्षापराजितां शेषं पूर्ववदुच्चरेत्॥ ८५॥
 डं डं किन्नरवामाश्च शेषं पूर्ववदुच्चरेत्।
 णं तं पत्ररगज्येषाश्च शेषं पूर्ववदुच्चरेत्॥ ८६॥
 थं दं च पितृौद्राम्बां शेषं पूर्ववदुच्चरेत्।
 धं नं गणेशमायाश्च शेषं पूर्ववदुच्चरेत्॥ ८७॥
 पं फं ऐरवशब्दान्ते कुण्डलीं पूर्ववत् परम्।
 बं भं वटुक कालीश्च शेषं पूर्ववदुच्चरेत्॥ ८८॥
 मं यं क्षेत्रेशशब्दान्ते कालरात्रिश्च पूर्ववत्।
 रं लं प्रथमभगवतीं शेषं पूर्ववदुच्चरेत्॥ ८९॥
 वं शं ब्रह्मसर्वेश्वरीं शेषं पूर्ववदुच्चरेत्।
 षं सं विष्णुश्च सर्वज्ञां शेषं पूर्ववदुच्चरेत्॥ ९०॥
 हं लं रुद्रसर्वत्रीं शेषं पूर्ववदुच्चरेत्।
 क्षं चराचरशक्तिश्च शेषं पूर्ववदुच्चरेत्॥ ९१॥
 अङ्गुष्ठगुल्फजङ्गासु जानूरुकटिपार्श्वके।
 स्तनकक्ष करस्कन्धकर्णमूर्द्धस्वपि क्रमात्॥ ९२॥
 दक्षभागदिवामान्तं विन्यसेत् कुलनायिके।
 त्रितारमूलमन्त्रान्ते सर्वदेवात्मिकां पदम्॥ ९३॥
 आयै पराम्बादेव्यै च हृदये व्यापकं न्यसेत्।

Devatā Nyāsa :

After performing Mantra Nyāsa the Devatā Nyāsa should be performed in the following manner. Here also the Mūla Mantra Aim Śrīm Hrīm Hsauḥ should be prefixed before each Mantra.

अं आं सहस्र-कोटि-योगिनी-कुल-सेवितायै निवृत्यम्बा-देव्यै नमः दक्षिणपादांगुहे ।
 इं ईं सहस्र कोटि योगिनी कुल सेवितायै प्रतिष्ठाम्बा-देव्यै नमः दक्षगुल्फे । उं सहस्र
 कोटि तपस्वि कुल सेवितायै विद्याम्बा देव्यै नमः दक्ष-जंघायाम् । ऋं ऋं सहस्र कोटि
 ऋषि कुल सेवितायै शान्त्यम्बा देव्यै नमः दक्ष-जानुनि । लृं लृं सहस्र-कोटि-मुनि-
 कुल-सेवितायै शान्त्यतीताम्बा-देव्यै नमः दक्षोरौ । एं एं सहस्र-कोटि-देव-कुल-
 सेविकायै हृल्लेखाम्बा-देव्यै नमः दक्ष कट्यां । औं औं सहस्र-कोटि-राक्षस-कुल-
 सेवितायै गगनाम्बा-देव्यै नमः दक्ष पार्श्वे । अं अः सहस्रकोटि-विद्याधर-कुल-सेवितायै
 रक्तम्बा-देव्यै नमः दक्ष-स्तने । कं खं सहस्र-कोटि-सिद्ध-कुल-सेवितायै महोच्छुभाम्बा-
 देव्यै नमः दक्ष-कक्षे । गं घं सहस्र-कोटि-साध्यकुल-सेवितायै करालाम्बा-देव्यै नमः
 दक्षकरे । ऊं ऊं सहस्र-कोटि-अप्सर-कुलसेवितायै जयाम्बा-देव्यै नमः दक्ष-स्कन्धे ।
 ऊं ऊं सहस्र-कोटि-गन्धर्व-कुल-सेवितायै विजयाम्बा-देव्यै नमः दक्ष कर्णे । झं ऊं
 सहस्र-कोटि-गुह्यक-कुल-सेवितायै अजिताम्बा-देव्यै नमः दक्ष-शिरसि । ऊं ऊं सहस्र-
 कोटि-यक्ष-कुल-सेवितायै अपराजिताम्बा-देव्यै नमः वाम-शिरसि । ऊं ऊं सहस्र-
 कोटि-किन्नर-कुल-सेवितायै वामाम्बा-देव्यै नमः वाम-कर्णे । णं तं सहस्र-कोटि
 पन्नग-कुल-सेवितायै ज्येष्ठाम्बा-देव्यै नमः वाम-स्कन्धे । थं दं सहस्र-कोटि-पितृ-
 कुल-सेवितायै मायाम्बा-देव्यै नमः वाम कक्षे । पं फं सहस्र-कोटि-भैरव-कुल-सेवितायै
 कुण्डलिन्यम्बा-देव्यै नमः वाम-स्तने । बं भं सहस्र-कोटि-बटुक-कुल-सेवितायै
 काल्यम्बा-देव्यै नमः वाम-पाश्वे । मं यं सहस्र-कोटि-क्षेत्रपाल-कुल-सेवितायै काल-
 काल-रात्र्यम्बा-देव्यै नमः वाम-कट्यां । रं लं सहस्र-कोटि-प्रथम कुल-सेवितायै
 भगवत्यम्बा-देव्यै नमः वाम-जानुनि । षं सं सहस्र-कोटि-विष्णु-कुल-सेवितायै सर्वज्ञाम्बा-
 देव्यै नमः वाम-जङ्घायाम् । हं लं सहस्र-कोटि-रुद्र-कुल-सेवितायै सर्व-कर्त्र्यम्बा-
 देव्यै नमः वाम-गुल्फे । क्षं सहस्र-कोटि-चराचर-कुल-सेवितायै कुल-शक्त्यम्बा-देव्यै
 नमः वाम-पादांगुहे । अं आं.....क्षं सर्वदेवतात्मिकायै परा-शक्त्यम्बा-देव्यै नमः
 सर्वाङ्गे व्यापकं ।

देवन्यासं विधायेत्थं मातृकान्यासमाचरेत् ॥ ६४ ॥

त्रितारमूलमन्त्रान्ते कवर्गानन्तकोटिभू ।

चरीकुलसेवितायै आं क्षां हि मङ्गलापदम् ॥ ६५ ॥

अम्बादेव्यै नमो ब्रूयादां क्षां ब्रह्माण्यतः परम् ।

अम्बादेव्यै ततोऽनन्तकोटिभूतं कुलं वदेत् ॥ ६६ ॥

सहिताय ततो मङ्गलनाथाय अं क्षं वदेत् ।

अं क्षं असिताङ्गभैरवनाथाय नम उच्चरेत् ॥ ६७ ॥

चर्वगं खेचरीं ई लां चर्विकाज्व महेश्वरीम् ।

बैतालं इं लं चर्विकं रुलं शेषश्च पूर्ववत् ॥ ६८ ॥

टर्वगं पातालचरीं ऊं हां योगेश्वरीं वदेत् ।

कौमारीश्च पिशाचश्च ऊं हं योगेशचण्डकौ ॥ ६९ ॥

तवर्गं दिवचरीं ऋं सां हरसिद्धाश्च वैष्णवीम्।
 अपस्मारं ऋं सं हरसिद्धक्रोधादिपूर्ववत्॥ १००॥
 पवर्गं सहचरीं लं षां भट्टिं वाराह्यतः परम्।
 ब्रह्मराक्षसं लं षं भट्टोन्मत्तादि पूर्ववत्॥ १०१॥
 यवर्गं स्याद्विरिचरीं ऐं शां किलकिलेति च।
 इन्द्राणीं चेटकं एं शं किलिः कापालिकस्तथा॥ १०२॥
 शवर्गं स्यात् वनचरीं औं वां कालादिरात्रिः च।
 चामुण्डां प्रेतं औं वं च कालरात्रिश्च भीषणः॥ १०३॥
 लं कं जलचरीं अः लां वदेत् पश्चाच्च भीषणम्।
 महालक्ष्मीं शाकिनीश्च अं लं पश्चाच्च भीषणम्॥ १०४॥
 संहारभैरवश्चैव शेषं पूर्ववदुच्चरेत्।
 मूलाधारलिङ्गनाभिष्वनाहतविशुद्धयोः॥ १०५॥
 आज्ञाभालं तलब्रह्मरन्धेष्वेवं प्रविन्यसेत्।
 त्रितारमूलमन्त्रान्ते मातृभैरवशब्दतः॥ १०६॥
 अजिपायै पराम्बा देव्यै नमो व्यापकं न्यसेत्।

Mātrikā Nyāsa :

After Devatā Nyāsa the Mātrikā Nyāsa should be performed in the following manner adding the Mula Mantra Aim Hrīm Śrīm Hsauḥ invariably before each Mantra.

कं-४ अनन्त-कोटि-भूचरी, कुल सहितायै आं क्षां मङ्गलाम्बा-देव्यै आं क्षां ब्रह्माण्यम्बा-देव्यै अनन्त-कोटि-भूत कुल सहितायै अं क्षं मङ्गल-नाथयं अं क्षं असिताङ्ग-भैरव-नाथाय नमः मूलाधारे। चं-४ अनन्त कोटि खेचरी कुल सहितायै ईं लां चर्चिकाम्बा देव्यै ईं लां मार्हेश्वर्यम्बा देव्यै अनन्त कोटि वेताल कुल सहितायै इं लं चर्चिक नाथाय इं लं रुरु-भैरव नाथाय नमः लिङ्गे। टं-४ अनन्त कोटि पाताल खेचरी कुल सहितायै ऊं हां योगेश्वर्यम्बा देव्यै ऊं हां कौमार्यम्बा देव्यै अनन्त कोटि पिशाच कुल हितायै उं हं योगेश नाथाय उं हं चण्ड भैरव नाथाय नमः नामौ। तं-४ अनन्त कोटि दिवचरी कुल सहितायै ऋं सां हरसिद्धाम्बा देव्यै ऋं सां वैष्णव्यम्बा देव्यै अनन्त कीट्यपस्मार सहितायै ऋं सं हरसिद्ध नाथाय ऋं सं क्रोध भैरव नाथाय नमः हृदये। पं-४ अनन्त कोटि सहचरी कुल सहितायै लं षां भट्टिन्यम्बा देव्यै लं षां वाराह्यम्बा देव्यै अनन्त कोटि ब्रह्म राक्षस कुल सहितायै लं षं भट्टि नाथाय लृं षं उन्मत्त भैरव नाथाय नमः कण्ठे। यं-३ अनन्त कोटि गिरिचरी कुल सहितायै ऐं शां किलि किलाम्बा देव्यै ऐं शां इन्द्राण्यम्बा देव्यै अनन्त कोटि चेटक कुल सहितायै एं शं किलि-किलि नाथाय एं शं कपाली भैरव नाथाय नमः आज्ञायां। शं-३ अनन्त कोटि वनचरी कुल सहितायै औं वां काल रात्र्यम्बा देव्यै औं वां चामुण्डाम्बा देव्यै अनन्त कोटि प्रेत कुल सहितायै औं वं काल रात्रि नाथाय औं वं भीषण भैरव नाथाय नमः भाले। कं क्षं अनन्त कोटि जलचरी कुल सहितायै अः लां भीषणम्बा देव्यै अः लां महालक्ष्म्यम्बा देव्यै अनन्त कोटि कूष्माण्ड कुल सहितायै अं लं भीषण नाथाय अं लं संहार भैरव नाथाय नमः ब्रह्मरन्धे। अं आं क्षं मातृ भैरवाधिपायै पराम्बा देव्यै नमः सर्वाङ्गे व्यापकं।

मातृन्यासं महेशानि कुर्यादेवं समाहितः ॥ १०७ ॥
 एवं न्यस्ततनुर्देवि ध्यायेदेव मनन्यधीः।
 अमृतार्णवमध्योद्यन्मणिद्विपे सुशोभिते ॥ १०८ ॥
 कल्पवृक्षवनान्तःस्थमणि माणिकयमण्डपे ।
 नवरत्नमय श्रीमत्सिंहासनगतेऽम्बुजे ॥ १०९ ॥
 त्रिकोणान्तःसमासीनं चन्द्रसूर्यायुतप्रभम् ।
 अर्द्धाम्बिकासमायुक्तं प्रविभक्तविभूषणम् ॥ ११० ॥
 कोटिकन्दर्पलावण्यं सदा षोडशवार्षिकम् ।
 मन्दस्मितमुखाभ्योजं त्रिनेत्रं चन्द्रशेखरम् ॥ १११ ॥
 दिव्याम्बरस्त्रगालेपं दिव्याभरणभूषितम् ।
 पानपात्रश्च चिन्मुद्रां त्रिशूलं पुस्तकं करैः ॥ ११२ ॥
 विद्यासंसिद्धिं विभ्राणं सदानन्दमुखेक्षणम् ।
 महाषोढोदिताशेषदेवतागणसेवितम् ॥ ११३ ॥
 एवं चित्ताम्बुजे ध्यायेदर्द्धनारीक्षरं शिवम् ।

Ardha-Nārīśvara Dhyāna :

O Maheśāni ! After performing with concentrated mind the Mātṛkā Nyāsa as described above, Dhyāna of Ardha-nārīśvara should be performed. One should in his Heart-lotus, first contemplate Ardha-Nārīśvara Lord Śiva in the following manner : In the middle of the ocean of Nectar embellished there is a raised Island. On it in the woodland of Kalpa-vṛkṣas there is a beautiful Maṇḍapa (canopy) made of Nine Rubies. In that Maṇḍapa there is a throne embellished with Nine Jewels. On that throne on a triangular seat in the pericarp of the Lotus, is seated Lord Śiva decorated with Moon and Sun and Devi Ambikā forming half of His body. The respective ornaments of both are glittering on their bodies separately. Beautiful as tens of millions of Kāma Devas and always young as a sixteen year old, the Lotus-face of Lord Ardha-Nārīśvara is in a mildly smiling pose. He has three-eyes and Moon decorates His crest of hair. He is putting on Divine clothings, ornaments and flower-garlands and His body is smeared with Sandal-paste. His three of the four hands are holding *pāna-pātra*, *Trishula* and *Pustaka*, and the fourth is in Cinmudrā. Accompanied by Vidyā and Siddhis He is always Blissful. Innumerable Gods mentioned above in Mahāśodhā are waiting in His service. One should contemplate upon such a Form of Ardha-Nārīśvara Lord Śiva, in his heart-lotus.

पुंरुपं वा स्मरेदेवि स्त्रीरूपं वा विचिन्तयेत् ॥ ११४ ॥
 अथवा निष्कलं ध्यायेत् सच्चिदानन्दलक्षणम् ।
 सर्वतेजोमयं देवि सच्चराचरविग्रहम् ॥ ११५ ॥

Contemplation in Pūrnī, Strī or Niṣkala Form :

One can contemplate upon Ardha-Nārīśvara either in a Masculine or in a Feminine Form, or in Saccidānanda Attributeless Form which is full of all-radiance and contains all the mobile and immobile creation.

ततः सन्दशयेन्मुद्रादशकं परमेश्वरि ।
 योनिं लिङ्गश्च सुरभिं हेतिमुद्राचतुष्टयम् ॥ ११६ ॥
 वनमालां महामुद्रां नभोमुद्रामिति क्रमात् ।
 यथाशक्तिं मन्त्रमूलं जपेत् ईपादुकामपि ।

Exhibition of Mudrās :

Thereafter, one should exhibit the Mudrās named Yoni, Liṅga, Surabhi, Heti, Vanamālā, Mahāmudrā and Nabhomudrā and then according to his capacity perform Japa of Mūla-mantra and Śrī-pādukā-mantra.

मूर्धिं सञ्चिन्तयेदेवि श्रीगुरुं शिवरूपिणम् ॥ ११७ ॥
 सहस्रदलपङ्कजे सकलशीतरशिमप्रभम् ।
 वराभयकराम्बुजं विमलगन्धपुष्पाम्बरम् ।
 प्रसन्नवदनेक्षणं सकलदेवतारूपिणम् ।
 स्मरेत् शिरसि हंसगं तदभिधानपूर्वं गुरुम् ॥ ११८ ॥

Contemplation of Śrī Gurudeva :

After exhibiting the Mudrās one should contemplate in his Mūrdhā (head) Śrī Gurudeva of the Form of Śiva in the following manner : *Sahasradalapāṅkaje Sakalaśītarāśmiprabham. Varābhayakarāmbujam vimalagandhapuṣpāmbaram. Prasannavadanekṣaṇam sakaladevatārūpiṇam.*

एवं न्यासे कृते देवि साक्षात् परशिवो भवेत् ।
 मन्त्री नैवात्र सन्देहो निग्रहानुग्रहक्षमः ॥ ११९ ॥
 महाषोढाहयं न्यासं यः करोति दिने दिने ।
 देवाः सर्वे नमस्यन्ति तं नमामि न संशयः ॥ १२० ॥

Fruits of Mahāśoḍhā Nyāsa :

O Pārvati ! Whoever performs Nyāsa in the aforesaid manner becomes like Para-Śiva Himself. A Sādhaka who performs this Mahāśoḍhā everyday obtains the capacity of both restraint and kindness; all the Devas salute him, and verily I also salute him.

महापोदाहयं न्यासं करोति यत्र पार्वति।
दिव्यक्षेत्रं समुद्दिष्टं समन्तादशयोजनम्॥ १२१॥

Wherever this Mahāśodhā Nyāsa is performed that place and all the place around it upto a distance of ten Yojanas is considered a Divine area.

कृत्वा न्यासमिमं देवि यत्र गच्छति मानवः।
तत्र स्याद्विजयो लाभः सम्मानः पौरुषं प्रिये॥ १२२॥

O Devi ! After performing this Nyāsa wherever a Sādhaka goes he obtains victory, benefits, honour and splendour.

महापोदाकृतन्यासस्तेन यो वन्द्यते शिवे।
षष्ठ्मासान्मृयुमाप्नोति यदि त्राता शिवः स्वयम्॥ १२३॥
वज्रपञ्चरनामानमेतं न्यासं करोति यः।

O Śive ! Whomsoever the performer of this Nyāsa wishes, that person meets his death within six months even though Lord Śiva Himself may be his Protector. That is why this is called 'Vajrapañjara Nyāsa'.

दिव्यन्तरीक्षभूशैलजलारण्यनिवासिनः॥ १२४॥
प्रचण्डभूतवेतालदेवरक्षोग्रहादयः।
भयग्रस्तेन मनसा नेकन्ते तं कुलेश्वरिः॥ १२५॥

One who performs this Nyāsa, from his fear all the fierce Bhūtas, Vetāls, Devas, Rākṣasas, and Grahas who reside in the Divine Lokas, in the atmosphere, on the earth and mountains, in water and forests. All these, O Kuleśvarī ! fear his very sight.

महापोदाकृतन्यासं ब्रह्मविष्णुशिवादयः।
देवाः सर्वे नमस्यन्ति ऋष्योऽपि मुनीश्वराः॥ १२६॥

Even Brahmā, Viṣṇu and Śiva etc., Devatas, the Ṛsis and the Munis, all salute him who performs this Mahāśodhā Nyāsa.

बहुनोक्तेन किं देवि न्यासमेतं सम प्रियम्।
नापुत्राय वदेदेवि नाशिष्याय प्रकाशयेत्॥ १२७॥

Why to say too much, O Devi ! This Nyāsa is most loved by Me. Except a son it should not be told to anyone, and except a disciple it should not be explained to anyone.

आज्ञासिद्धिमवाप्नोति तस्मान्नयासं समाचरेत्।
अस्मात् परतरा रक्षा देवताभावसिद्धिदा।
लोके नास्ति न सन्देहः सत्यं सत्यं वरानने॥ १२८॥

One who performs this Nyāsa obtains the Ājñā-siddhi, that is whatever he orders is carried out. The Nyāsa should be protected with supreme care. There is no other Nyāsa in this world better than this for the Siddhi of Devatā-bhāva. This is verily the Truth, O Varānane.

कुलार्णवतन्त्रे

ऊर्ध्वाम्नाय प्रवेशश्च पराप्रासादचिन्तनम् ।

महाषोढापरिज्ञानं नाल्पस्य तपसः फलम् ॥ १२६ ॥

Entry into Urdhvāmnāya, Contemplation upon Parāprāsāda and Knowledge of Mahā-śodhā are no fruits of easy austerity.

इति ते कथितं देवि मन्त्रोद्घारादिकं प्रिये ।

समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १३० ॥

O My Beloved ! Thus I told You in brief the Extrication etc., of the Mantra. Now, O Kuleśāni ! what else You want to hear.

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये

सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चम-

खण्डे ऊर्ध्वाम्नायतन्त्रे महाषोढाकथनं

नाम चतुर्थं उल्लासः ॥ ४ ॥



पञ्चम उल्लासः

श्रीदेव्युवाच ।

कुलेशाधारपात्राणां पिशितानाशं लक्षणम् ।
 कुलद्रव्यस्य निर्माणं भेदं माहात्म्यमेव च ॥ १ ॥
 अविधानेन यत् पापं सविधानेन यत् फलम् ।
 तत् सर्वं श्रोतुमिच्छामि वद मे करुणानिधे ॥ २ ॥

Question regarding basic-vessels etc :

Śri Devi said : O Kuleśa ! I want to hear about the characteristics of the basic vessels and flesh; method of making the *kula-dravyas*, their varieties and glory; the sins arising out of doing things improperly and the fruits of doing them properly. O Karuṇānidhe ! Tell me about all these.

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
 तस्य श्रवणमात्रेण त्रिदर्शैः समतां व्रजेत् ॥ ३ ॥

Necessity of basic vessels :

Śrī Īśvara said : Listen, O Devi ! I am telling what You have asked. Merely hearing it one becomes like Gods.

आधारेण विना भ्रंशो न च तृप्यन्ति मातरः ।
 तस्माद्विधिवदाधारं कल्पयेत् कुलनायिके ॥ ४ ॥

Absence of basic vessels is considered a fault and the Mothers do not accept it. Therefore, O Kulanāyik ! One should prepare the vessels according to rules.

आधारं त्रिपदं प्राहुःषट्पदं वा चतुर्ष्पदम् ।
 अथवा वर्तुलाकारं कुर्याद्विमनोहरम् ॥ ५ ॥

O Devi ! The vessels should be made beautifully. They can be three-sided, four-sided, six-sided or circular.

स्वर्णरौप्यशिलाकूर्मकपालालाङ्गुमृणमयम् ।
 नारिकेलशङ्खताम्रमुक्ताशुक्तिसमुद्भवम् ॥ ६ ॥

पुण्यवृक्ष समुद्रतं पात्रं कुर्याद्विचक्षणः ।
अतिसूक्ष्ममतिस्थूलं छिन्नं भिन्नश्च वर्जयेत् ॥ ७ ॥

Metals for the construction of the vessels :

Vessels made out of Gold, silver, stone, shell of a tortoise, skull, gourd, earth, coconut, conch-shell, copper, pearl, oyster-shell, or wood of sacred trees. Too big or too small vessels and broken or shattered vessels should not be used.

सुवर्णरौप्यताम्बाणि सर्वसिद्धकराणि च ।
शान्तिके च शिलापात्रं स्तम्भने चैव मृणमयम् ॥ ८ ॥
नारिकेलश्च वश्ये स्यादभिचारे च कूर्मजम् ।
शाङ्गं ज्ञानप्रदं शुक्तिर्देवीप्रीतिप्रदायिनी ॥ ९ ॥
कपालालाबुपात्राणि योगसिद्धिकराणि च ।
पुण्यवृक्षज पात्राणि सर्वपापहराणि च ।
उवत्कैष्वेतेषु देवेशि पात्रमेकं प्रकल्पयेत् ॥ १० ॥

Kinds of Vessels according to the desires to be fulfilled :

Gold, Silver and copper provide all Fruits. In Pacification and Immobilization rituals stone vessels are useful. Coconut vessels in Subjugation, tortoise shell in charms and conch-shell in works providing knowledge are considered good. Pearl vessels bestow love of the Devi. Vessels of skull and gourd provide Yoga-siddhi, and that of sacred trees. destroy all sins. O Devi ! One should select his vessels from anyone of these materials.

कुलद्रव्यं प्रवक्ष्यामि शृणु देवि समाहिता ।
अम्भसां द्वादशप्रस्थं प्रस्थाद्व तक्रमेव च ॥ ११ ॥
तण्डुलानां चतुःप्रस्थं द्विप्रस्थश्च तथान्धसाम् ।
मुहिमात्रांकुरैः सार्द्धम् एकस्मिन् योजयेद् घटे ॥ १२ ॥

Name of the Kula-dravyas :

Now I am telling you the *Kula-dravyas*. Listen to them with concentrated mind. Twelve *prasthas* of water, half a *prastha* of Takra, four *prasthas* of rice, two *prasthas* of clarified butter, all these and the sprouts of grass one grip (a bundle which can be accommodated within a grip) should all be placed in a large earthen vessel.

शीतादिरहिते स्थाने स्थापयेद्विवसद्वयम् ।
तस्मादग्निं समारोप्य जम्बालसदृशं पचेत् ॥ १३ ॥

This vessel should be placed for two days in a place which may be free from cold. Thereafter, it should be placed on fire and cooked till all the mixed materials become like thick paste.

अवरोप्य पुनः शीतामवस्थां प्रोपयेत्ततः ।
पादोनप्रस्थकैः पिण्डा हस्ताभ्यां मेलयेत् सुधीः ॥ १४ ॥

Thereafter, it should be removed from fire and allowed to get cold. Then about a quarter of a *prastha* of this material well-ground should be mixed up well by a person.

प्रस्थाद्वार्णन् तण्डुलान् वाष्पपरेद्युस्तत् समुद्धरेत् ।
सम्यक् संमद्ये तक्रेण पाकमालोड्य मेलयेत् ।
एषा गौडीति विख्याता पूजिता देवदानवैः ॥ १५ ॥

In the above paste half a *prastha* of rice should be mixed and left for a day. Then after grinding the whole paste mix Takra with it and make a fine paste. This is famous by the name *Paiṣṭī* and is worshipped by both Gods and Demons.

गौडी च शेतवर्दुरजन्मुत्त्वक् साधिताम्भसाम् ।
दशप्रस्थं कुलेशानि धातकीकुसुमं शुभम् ॥ १६ ॥
नारिकेलप्रसूनं वा चैकप्रस्थं विनिक्षिपेत् ।
हरीतकी चाक्षफलं वसुनिष्कप्रमाणतः ॥ १७ ॥
वर्ह्णं त्रिकटुफकथापि निष्कमाघं क्षिपेत् पृथक् ।
अशीतिगुडसम्भ्रमेकस्मिन् योजयेद् घटे ॥ १८ ॥
करेण भ्रामयेत् सम्यग्नुलोमविलोमतः ।
अटोत्तरशतावृत्या त्रिसन्ध्यं प्रतिवासरम् ॥ १९ ॥
द्वादशाहेन पाकः स्यात् पालयेत्तत्रयोदशो ।
एषा गौडीति कथिता शिवसायुज्यहेतुकी ॥ २० ॥

O. Kuleśāni ! Take ten *prasthas* of bark each of white *Acacia Arabica* and *Eugenia Jambolana* well washed in water. Then add to it one *prastha* of flower of either *Grislea tomentosa* or *Cocos nucifera*, eight *Niṣkas* each of *Harītaki* (*terminalia chebula*) and *Bṛhatī* (*solanum Indicum*), one *Niṣka* each of lemon and bark of *Trikaṭu* (three bitter herbs i. e. *Gingiber officinale*, *Piper longum* and *Piper nigrum*) and eighty *Niṣka* of *guḍa* (*Molasses*). Mix all these and put them in an earthen vessel. Then, with the hand moving in forward and backward direction, one should mix all the Dravyas in the vessel. This should be done consecutively for three evenings and then left for twelve days. On the thirteenth day it should be filtered. This liquor is called *Gaudī* and it enables the *Sādhaka* to obtain the company of Śiva.

द्विगुणं मकरन्दस्य वारि सयोजयेद् घटे ।
द्वादशाहेन पाकः स्याच्छेषमन्यत् पुरोक्तवत् ।

एषा माध्वी समुद्दिष्टा देवताप्रीतिकारिणी ॥ २१ ॥

Put honey in a vessel and double of its quantity of water. Leave it for twelve days. The rest of the procedure is as before. It is called Mādhvī and bestows love of Gods.

एका शुण्ठी द्विवल्लिष्ठ मरीचत्रितयं तथा ।
धातकी च चतुष्कं स्यात् पश्च पुष्पाणि षण्मधु ॥ २२ ॥
अशीतिगुडसम्मिश्रं शेषमन्यत् पुरोक्तवत् ।
इदं मनोहरं द्रव्यं योगिनीपानमुत्तमम् ॥ २३ ॥

One part of Šunthī (*Gingiber officinale*), two parts of bark of lemon tree, three parts of *Piper nigrum*, four parts of *Grislea tomentosa*, five parts of flowers, six parts of honey and eighty parts of Guḍa (Molasses) should be mixed together. The rest of the procedure is as before. This is a pleasant liquor considered good for drinking by the Yoginīs.

सार्वेन्दुपलकं दध्नो माहिषं प्रस्थमात्रकम् ।
मोचापवशतश्चापि योगोऽयं मदिरा शुभा ॥ २४ ॥
तं मेलयित्वा संयोज्य सान्द्रे वंशपुटे पचेत् ।
चत्वारिंशदिनान्यष्टौ पङ्के पङ्कजसम्भवे ॥ २५ ॥
निधायोद् धृत्य किरणैः सौरैः सम्यग् विशोषयेत् ।
यदा च कठिनीभावस्तदा संगृह्य मानवः ॥ २६ ॥
गुआफलप्रमाणन्तु जलैः सम्मिलितं शुभम् ।
आत्मेच्छं पूरयेत् पात्रं परमानन्दपरम् ॥ २७ ॥
एतादप्युत्तमं द्रव्यं सर्वदेवप्रियं प्रिये ।
एतानि मदहेतूनि मद्यान्यन्यानि कारयेत् ॥ २८ ॥

Eight *Tolās* of curd (*Dahi*), one *prastha* of clarified butter of she-buffalo, hundred unripe Kadalī (*Mosa sapiensum*) all together make a pleasant wine. These should be mixed up well and placed in the cavity of a thick bamboo piece. Thereafter, the bamboo piece should be placed for fortyeight days to mature in a pond full of lotus flowers. Then, taking out, it should be left to dry up well under the rays of Sun. When it hardens up then the Sādhaka should put one *Ratnī* of this in a tumbular, mix desired quantity of water, and drink the liquor which gives supreme pleasure. O My Beloved ! this *dravya* is loved by all the Gods. All these are the basic wines, from mixtures of which various other kinds of wines are prepared.

पानसं दाक्षमाधूकं खार्जुरं तालमैक्षवम् ।
मधूत्यं शीधु माध्वीकं मैरेयं नारिकेलजम् ॥ २९ ॥

मद्यान्येकादशीतानि भुक्तिमुक्तिकराणि च ।

Name of Eleven kinds of Wine :

Pānasa, Drākṣā, Mādhūka, Khārjūra, Tāla, Aikṣaṇa, Madhu, Ucchiṣṭa, Mādhvīka, Maireya and Nārikela are the eleven kinds of wine which give both Enjoyment and Emancipation.

द्वादशन्तु सुरा मद्यं सर्वेषामुत्तमं प्रिये ॥ ३० ॥

Twelfth Wine, Surā : its kinds and qualities :

The twelfth wine is called Surā and it is, O My Beloved ! best of all.

पैष्टी गौडी च माध्वी च विज्ञेया त्रिविधा सुरा ।

सर्वसिद्धिकरी पैष्टी गौडी भोगप्रदायिनी ॥ ३१ ॥

माध्वी मुक्तिकरी ज्ञेया सुरा स्यादेवताप्रिया ।

Surā should be known to be of three kinds, i. e. Paiṣṭī, Gauḍī and Mādhvī. The Paiṣṭī bestows all Attainments, Gauḍī gives Enjoyment, and the Mādhvī gives Emancipation. Thus know the Surās as loved by the Gods.

विद्याप्रदैक्षवी ज्ञेया द्राक्षी राज्यप्रदा भवेत् ॥ ३२ ॥

तालजा स्तम्भने शस्ता खार्जूरी रिपुनाशिनी ।

नारिकेलभवा श्रीदा पानसी च शुभप्रदा ॥ ३३ ॥

मधूकजा ज्ञानकरी माध्वीकी रोगनाशिनी ।

मैरेयाख्या कुलेशानि सर्वदा पापहारिणी ॥ ३४ ॥

Aikṣavī provides Leaning, Drākṣī provides kingdom, Tālajā is famous for providing Immobilization; Khārjūrī destroys the enemies; Nārikela wine gives wealth and Pānasī is auspicious. Madhūkajā wine provides knowledge and Mādhvīkā destroys all diseases and O Kuleśāni ! the wine named Maireya is always destroyer of sins.

क्षीरवृक्षसमुद्भूतं मद्यं वल्कलसम्भवम् ।

मधुपुष्पसमुद्भूतम् आसवं तण्डुलोद्ववम् ॥ ३५ ॥

Wines made out of Kṣīra-vṛkṣas, of barks of trees, of Madhūka (Bassia latifolia) flowers, and of fermented water of cooked rice, are the various other kinds.

यस्यानन्दो निर्विकार आमोदक्ष मनोहरः ।

मद्यं तदुत्तमं देवि देवानां प्रीतिदायकम् ॥ ३६ ॥

That wine is superior which provides faultless pleasure and beautiful entertainment. O Devi ! such wines are always loved by the Gods.

आत्मेच्छं पूरयेत् पात्रं परमानन्दवर्द्धनम् ।
एतदामादकं द्रव्यं सर्वदेवप्रियं प्रिये ॥ ३७ ॥

Qualities of Good Wines :

One should fill his glass with wine according to his heart's satisfaction in order to enhance his supreme pleasure. O My Beloved ! such entertaining *Dravyas* are loved by all the Gods.

सुरादर्शनमात्रेण सर्वपापैः प्रमुच्यते ।
तदगन्धाधारणमात्रेण शतक्रतुफलं लभेत् ॥ ३८ ॥

By a mere sight of Surā, all the sins are destroyed. Smelling their odour bestows fruits of one hundred sacrifices,

मद्यस्पर्शनमात्रेण तीर्थकोटिफलं लभेत् ।
देवि तत्पानतः साक्षाल्लभेन्मुक्तिं चतुर्विधाम् ॥ ३९ ॥

Touch of wine provides fruits equivalent to visiting millions of Tīrthas (places of pilgrimages), and O Devi ! by drinking it one directly obtains the four-fold Emancipation.

इच्छाशक्तिः सुरामोदे ज्ञानशक्तिश्च तद्रसे ।
तत्स्वादे च क्रियाशक्तिरतदुल्लासे परा स्थिता ॥ ४० ॥

Desire etc. Powers (Śaktis) in Surā :

In the smell of wine is inherent power of will; in its Rāsa is inherent power of action; in its taste is inherent power of Knowledge and in its exhilaration is inherent the power Beyond (Parā-śakti).

मदिरा ब्रह्मगाः प्रोक्ताः चित्तशोधनसाधनाः ।
तासामेकां समाहृत्य पूजाकर्म समाचरेत् ॥ ४१ ॥

Methods of taking wine :

Wine is said to be Brahmagā and a purifier of mind. Therefore, one of the above-mentioned wines should be brought in any case for the rituals of worship.

मत्स्य मांसादिविजयां चाणगन्धैः सुभिश्रिताम् ।
संमर्द्य वटिकां कृत्वा संगृह्याथ विचक्षणः ।
मध्याभावे तु वटिकां जले संयुज्य तर्पयेत् ॥ ४२ ॥
गुडमिश्रेण तक्रेण तर्पयेत् मधुभाजिना ।
सौवीरेणाथवा कुर्यादेतत् कर्म न लोपयेत् ।
प्रमादाद् यदि लुप्येत् देवताशापमाप्नुयात् ॥ ४३ ॥

Madya (Wine), Mānsa (flesh) and Vijayā (an intoxicating drink) should be well mixed up with Aṣṭa-gandha (eight fragrances varying according to the Deity. For Śakti these are : *Candana*, *Agaru*, *Karpūra*, *Cora*, *Kumkum*, *Rocanā*, *Jatāmārisī* and *Kapi*)

and all ground together in a paste. Out of this paste the Sādhaka should make pills. In the absence of Wine he should then offer libations with water mixed with these pills. Or he should perform the ritual with curd mixed molasses, or still with honey mixed with Sauvīra (a sour gruel). In no case should he allow the ritual to lapse. If due to conceit there is a lapse of the ritual then the Sādhaka becomes a victim of curse of the Deity.

मांसन्तु त्रिविधं प्रोक्तं खभूजलचरं प्रिये ।

यथासम्भवमप्येकं तर्पणार्थं प्रकल्पयेत् ।

Three kinds of Flesh :

Flesh has been declared to be of three kinds, viz., Khecara (of flying creatures), Bhūcara (creatures living on the land) and Jalacara (creatures living in water). As far as possible one should take flesh of any one of these for libations.

मांसदर्शनमात्रेण सुरादर्शनवत् फलम् ॥ ४४ ॥

Fruit of Seeing flesh :

The fruit of seeing flesh is the same as that described for seeing Wine.

पितृदैवतयज्ञेषु वैधहिंसा विधीयते ।

आत्मार्थं प्राणिनां हिंसा कदाचित्रोदिता प्रिये ॥ ४५ ॥

No Sin in killing for the sake of Pitras :

In the sacrifices for the Pitras and Devatās killing according to rules is prescribed. However, O My Beloved ! One should never kill a creature for his own sake.

अनिमित्तं तृणं वापि छेदयेन्न कदाचन ।

देवतार्थं द्विजार्थं वा हत्वा पापैर्न लिप्यते ॥ ४६ ॥

Not even a blade of grass should be pierced without a worthy cause. There is no sin in killing if it is done for the sake of a God or a Brahmin.

मामनादृत्य यत् पुण्यं पापं स्यात् प्रतिभाषतः ।

मन्त्रिमित्तं घरेत् पापं पुण्यं भवति शास्त्रविः ॥ ४७ ॥

Disregarding Me even if a meritorious work is done it becomes a sin. And even a sin committed for My sake, O Śāmbhavī, is converted into a meritorious act.

येरेव पतनं द्रव्यैः सिद्धिस्तैरेव चोदिता ।

श्री कौलदर्शने चापि भैरवेण महात्मना ॥ ४८ ॥

Things which may be the cause of downfall can also be the

means of obtaining Attainments (Siddhis). This has been expounded by Kula Philosophy and also by Great Bhairava.

मत्कर्म कुर्वतां पुंसां कर्मलोपो भवेत्रहि (यदि) ।

तत्कर्म ते प्रकुर्वन्ति सप्तकोटिमुनीश्वराः ॥ ४६ ॥

If by performing an action there is a lapse of that action then that action is performed by seventy millions of superior Sages.

हन्यान्मन्त्रेण चानेन त्वभिमन्त्र्य पशुं प्रिये ।

गन्धपृष्ठाक्षतैः पूज्य चान्यथा नरकं ब्रजेत् ॥ ५० ॥

Mantra for Animal-sacrifice :

One should worship the animal with fragrances, flowers and rice-grain. Thereafter, sanctifying it by the following Mantra (Sloka 51) it should be sacrificed :

शिवोत्कृतभिदं पिण्डमतस्त्वं शिवतां गतः ।

तद् बुध्यस्व पशो त्वं हि मा शिवस्त्वं शिवोऽसि हि ॥ ५१ ॥

"Your body is being cut by Śiva; hence you will obtain Śivatva. O animal ! You should know this. For me you are Śiva, as Śiva is for you"

ब्रह्मा स्यात् पलले विष्णुर्गन्धे रुद्रश्च तदसे ।

परमात्मा तदानन्दे तस्मात् सेव्यभिदं प्रिये ॥ ५२ ॥

Existence of Brahmā etc., Gods in various

Ingredients of Flesh :

There resides Brahmā in the water of flesh; Viṣṇu in the smell of flesh; Rudra in the Rasa of flesh, and the Supreme Spirit in the pleasure of flesh. Hence, O My Beloved ! it is worth taking.

मांसाभावे तु लशुनं सार्दकं नागरन्तु वा ।

आदाय पूजयेदेवि चान्यथा निष्कलं भवेत् ॥ ५३ ॥

Things to be offered in the absence of Flesh :

In the absence of flesh, one should worship the Devi with garlic or ginger; otherwise the worship becomes useless.

मत्स्यमांसविहीनेन मद्येनापि न तर्पयेत् ।

न कुर्यान्मत्स्यमांसाभ्यां विना द्रव्येण पूजनम् ॥ ५४ ॥

Inter-relationship of Matsya, Māṁsa and Madya :

Without Māṁsa (flesh) and Matsya (fish) one should not offer libations with Madya (wine) alone. Similarly, without Madya one should not perform worship with Matsya and Māṁsa alone.

पिशितं तिलमात्रन्तु तिलार्द्धमपि विन्दुना ।

सकृत्पूर्णमात्रेण कौटियज्ञफलं लभेत् ॥ ५५ ॥

By offering libations with Māṁsa equal to even a Tila (Sesamum Indicum) and a drop of wine equal to half of a Tila, one gets the fruit of all the sacrifices.

कुलपूजासमं नास्ति पुण्यमन्यजजगत्त्रये ।

तस्माद् यः पूजयेद्वक्त्वा भुक्तिमुक्त्योः स भाजनम् ॥ ५६ ॥

Sins of non-performance of Kula-worship :

In the three worlds there is no merit equal to the Kulapūjā. Hence, one who performs this worship with devotion obtains both Enjoyment and Emancipation.

अनधीतोऽप्यशास्त्रज्ञोगुरुभक्तो दृढव्रतः ।

कुलपूजारतो यस्तु स मे प्रियतमो भवेत् ॥ ५७ ॥

Even if an illiterate or one ignorant of the Śāstras performs Kulapūjā with devotion to Guru and with firm determination, he is most loved by Me.

चतुर्णिमिपि वर्णनामाश्रमाणामपीक्षिरि ।

पुंस्त्रीनपुंसकानान्तु पूजितेष्टलप्रदा ॥ ५८ ॥

O Īśvari ! On being worshipped by all the men, women and people of third gender of the four classes and of four Āśramas, You bestow the desired fruits on them.

इहामुत्र फलं दद्याः पूजिता सुवधूरिव ।

अपूजिता त्वं देवेशि दुःखदा कुवधूरिव ॥ ५६ ॥

कुलपूजां विना यस्तु करोत्येवं सुदुर्भातिः ।

स याति नरकं घोरमेकविंशतिभिः कुलैः ॥ ६० ॥

If worshipped, You like a good lady give the desired fruits, and if not worshipped, You torment like a bad lady. An evil-minded person who without Kula-pūjā behaves thus (i. e. ignores Your worship), goes to Hell with his twenty-one previous ancestors.

तस्मात् सर्वप्रयत्नेन कुलपूजारतो भवेत् ।

लभते सर्वसिद्धीश्च नात्र कार्या विचारणा ॥ ६१ ॥

Hence with all his efforts one should devote himself to Kula-pūjā. Thus he indubitably attains all Siddhis.

आराधनासमर्थक्षेद्यादर्चनसाधनम् ।

यो दातुं नेव शक्नोति कुर्यादर्चनदर्शनम् ॥ ६२ ॥

Duties of those incapable of performing Kula-pūjā :

One who is incapable of performing Kula-pūjā should offer to others materials connected with Kula-pūjā. One who is unable to give even these materials should witness the pujā where it is being performed.

संम्यक् शतक्रतून् कृत्वा यत् फलं समवाप्नुयात्।
तत् फलं समवाप्नोति सकृत् कृत्वा क्रमार्चनम्॥ ६३॥

The fruit which is obtained by the performance of one hundred sacrifices could be obtained by properly performing even one Kula-pūjā.

महाषोडश दानानि कृत्वा यच्च फलं लभेत्।
तत् फलं समवाप्नोति कृत्वा श्रीचक्रदर्शनम्॥ ६४॥

The fruits obtained by sixteen great charities are obtained by merely seeing the Śrī Cakra.

साद्विकोटिर्थेषु स्नात्वा यत् फलमाप्नुयात्।
तत् फलं लभते देवि सकृत् कृत्वा क्रमार्चनम्॥ ६५॥

The fruits obtained by bathing in 35 million sacred Tīrthas are obtained by only once performing the Kulapūjā.

बहुनोक्तेन किं देवि यथाभक्त्या ददाति यः।
कुलाचार्याय पूजार्थं कुलद्रव्यं स धर्मवित्॥ ६६॥

Why to talk much, O Devi ! One who provides the Kula-dravyas to a Kulācārya, is really the knower of religious merit.

शैवे वा वैष्णवे शाक्ते सौरे सुग्रतदर्शने।
बौद्धे पाशुपते सांख्ये व्रते कुलमुखे तथा॥ ६७॥
सदक्षवामसिद्धान्ते वैदिकादिषु पार्वति।
विनाडलिपिशिताभ्यान्तु पूजनं निष्फलं भवेत्॥ ६८॥

Madya-Mārīsa necessary in all the Śaiva,

Vaiṣṇava etc., Sects :

In all the Śaiva, Vaiṣṇava, Śākta, Saura, Bauddha, Pāśupat, Sāṁkhya, Dakṣiṇa, Vāma, Siddhānta, Vedic etc., Sects, worship without Madya and Mārīsa becomes fruitless.

कुलद्रव्यैविना कुर्याज्जपयज्ञ तपोव्रतम्।
निष्फलं तद्वेदेवि भस्मनीव यथा हुतम्॥ ६९॥

Kula-dravyas necessary in Japa and Sacrifices :

All the Japa, Yajña, Tapa, Vrata etc., become fruitless without Kula-dravyas, just as offering of oblations in ashes is fruitless.

तथैवान्तश्चरा राजाः प्रियाः स्युर्न बहिक्षराः।
तथान्तर्यागनिष्ठा ये ते प्रिया देवि नापरे॥ ७०॥

Superiority of those performing Internal Sacrifice :

Just as the intimate or personal servants are loved more by a King than ordinary servants, so O Devi ! performers of Internal Sacrifice are loved by You more than others.

समर्पयन्ति ये भक्त्या आवाभ्यां पिशितासवम् ।
उत्पादयन्ति चानन्दं मत्प्रियाः कौलिकाश्च ते ॥ ७१ ॥

Fruits of partaking of Kula-dravya :

O Devi ! Who with devotion offers to both of Us flesh and wine produces pleasure in Us. Such a person loved most by Us is a real Kaulika.

आवयोः परमाकारं सच्चिदानन्दलक्षणम् ।
कुलद्रव्योपभोगेन परिस्फुरति नान्यथा ॥ ७२ ॥

Marked by Saccidānanda, Our Full-Form manifests only by enjoyment of Kula-dravya, and not otherwise.

अन्तःस्थानुभवोल्लासो मनोवाचामगोचरः ।
कुलद्रव्योपभोगेन जायते नान्यथा प्रिये ॥ ७३ ॥

O My Beloved ! The internal exhilaration is beyond description. It manifests only by the enjoyment of Kuladravyas and not by anything else.

सेविते च कुलद्रव्ये कुलतत्त्वार्थदर्शनः ।
जायते भैरवावेशः सर्वत्र समदर्शनः ॥ ७४ ॥

By enjoying the Kula-dravyas comes the knowledge of Kula-tattva. It inculcates the feeling of Bhairava in the Sādhaka who thus develops a balanced vision towards everything.

तमःपरिवृतं वेशम् यथा दीपेन दृश्यते ।
तथा मायावृतो ह्यात्मा द्रव्यपानेन दृश्यते ॥ ७५ ॥

Just as a house engrossed in darkness becomes visible in the light of a lantern, so after drinking wine the Ātmā covered with Māyā becomes visible.

मन्त्रपूतं कुलद्रव्यं गुरुदेवार्पितं प्रिये ।
ये पिबन्ति जनास्तेषां स्तन्यपानं न विद्यते ॥ ७६ ॥

O My Beloved ! One who drinks the Kula-dravyas purified by Mantras and offered to Guru and the Devatā, for him there is no 'drinking from the breast of a mother (that is, he is never born again).

मद्यन्तु भैरवो देवो मद्यं शक्तिः समीरिता ।
अहो भोक्ता च मद्यस्य मोहयेदमरानपि ॥ ७७ ॥

Madya is a form of Bhairava-deva; Madya is called Śakti; Oh ! one who drinks Madya (wine) attracts even the Devatās.

तन्मैरेयं नरः पीत्वा यो न विकुरुते प्रिये ।
मद्यध्यानैकपरो भूत्वा स मुक्तः स च कौलिकः ॥ ७८ ॥

One who does not lose his equilibrium after drinking Maireya (a kind of wine) and becomes one-pointedly concentrated, is a Kaulika.

सुरा शक्तिः शिवो मांसं तद्दोक्ता भैरवः स्वयम्।
तयोरैक्यसमुत्पन्न आनन्दो मोक्ष उच्यते॥ ७६॥

Symptoms of Emancipation :

Surā is Śakti and Māṁsa is Śiva. One who takes both of these, is Bhairava Himself. Pleasure arising out of the union of the two is called Emancipation.

आनन्दं ब्रह्मणो रूपं तच्च देहे व्यवस्थितम्।
तस्याभिव्यञ्जकं मद्यं योगिभिस्तेन पीयते॥ ८०॥

Pleasure is a Form of Brahman and exists in the body. Madya is its manifestor and hence the Yogīs drink Madya.

कुण्डी कम्बुकपालानि मधुपूर्णानि विभ्रतः।
किं न पश्यति लोकोऽयं ब्रह्मविष्णुमहेश्वरान्॥ ८१॥

He sees the Kamaṇḍalu (water-pot used by ascetics), conch-shell and skull full of wine. Does he not then in this Loka see Brahmā Viṣṇu and Maheśvara (who respectively hold these things) ?

निःशङ्को निर्भयो वीरो निर्लज्जो निष्कृतूहलः।
निर्णीतवेदशास्त्रार्थो वरदां वारुणी पिबेत्॥ ८२॥

A Vīra Sādhaka fearlessly, shamelessly, with curiosity, without any worry and hesitation, and backed by Vedas and Śāstras, drinks the boon-providing Vārunī.

मन्त्रसंस्कारसंशुद्धामृतपानेन पार्वति।
जायते देवताभावो भवबन्धविमोचकः॥ ८३॥

O Pārvati ! The Divine feeling, which gives Emancipation from the bondage of the world, arises from drinking nectar purified by Mantras.

ब्राह्मणस्य सदा पेयं क्षत्रियस्य रणागमे।
गोलम्भने तु वैश्यस्य शूद्रस्यान्त्येष्टिकर्मणि॥ ८४॥

Time of Drinking by the Brāhmaṇas etc. classes :

Brāhmaṇas can drink this nectar at all times; Kṣatriyas can take it at the time of an impending war; Vaiśyas can take it at the time of a Sacrifice; and the Śudras can take it when they are to perform last rites etc.

देवान् पितृन् समभ्यर्च्य देवि शास्त्रोक्तवर्त्मना।
गुरुं स्मरन् पिमन्मद्यं खाद न् मांसं दोषभाक्॥ ८५॥

There is no sin in drinking wine and eating flesh if these are resorted to in the prescribed manner and after worshipping the Gods and Pitras and remembering the Gurudeva.

तृप्त्यर्थं पितृदेवानां ब्रह्मोध्यानस्थिराय च।
सेवेत मधुमासानि तृष्णया चेत् स पातकी॥ ८६॥

One should take Madya and Mārīsa for the satisfaction of Gods and Pitras and for concentration of mind on the essence of Brahman. However, one who takes these out of his own thirst and hunger, is a sinner.

मन्त्रार्थं स्फुरणार्थाय मनसः स्थैर्यहेतवे।
भवपाशनिवृत्यर्थं मधुपानं समाचरेत्॥ ८७॥

For the enlightenment of the meaning of a Mantra, for the stability of Mind and for obtaining release from the bondage of the world, one should drink wine.

सेवेत स्वसुखार्थं यो मद्यादीनि स पातकी।
प्राशयेद्वेषताप्रीत्यै स्वाभिलाषविवर्जितः॥ ८८॥

One who drinks wine for his own pleasure is a sinner. Devoid of his own desire, one should take it truly for the pleasure of the Gods.

मत्स्यमांससुरादीनां मादकानां निषेवणम्।
यागकालं विनान्यत्र दूषणं कथितं प्रिये॥ ८९॥

Wine etc., should not be taken except on the occasion of a Sacrifice :

O My Beloved ! Taking intoxicants like Fish, Flesh and Wine, etc. at any time other than the occasion of a Sacrifice is a sin.

यथा क्रतुषु विप्राणां सोमपानं विधीयते।
मद्यपानं तथा कार्यं समये भोगमोक्षदम्॥ ९०॥

Just as there is a provision for the Brāhmaṇas to drink Soma on the occasion of a Sacrifice, in the same way resorting to wine etc., on prescribed occasions provides both Enjoyment and Emancipation.

श्रीगुरोः कूलशास्त्रेभ्यः सम्यग्विज्ञाय वासनाम्।
पञ्चमुद्रा निषेवेत चान्यथा पतितो भवेद्॥ ९१॥

Only after understanding well the purport of the Kul a-Śāstras from the Guru, one should resort to the Five Mudrās (Madya, Mārīsa, Matsya, Maithuna and Mudrā); otherwise one meets his downfall.

आवृत्तिं गुरुपंक्तिश्च वटुकादीन्नं पूज्य यः।
वीरोऽप्यत्र वृथा पानी देवताशापमान्युयात्॥ ९२॥

Useless drinking prohibited for even a Vira-Sādhaka :

Without worshipping the line of Gurus and the Batuka etc. Gods if a Vira Sādhaka uselessly drinks wine then he receives the curse of Gods.

अयद्या भैरवं देवमकृत्वा मन्त्रतर्पणम् ।
पशुपानविधौ पीत्वा वीरोऽपि नरकं ब्रजेत् ॥ ६३ ॥

Without worshipping Bhairava and without offering libations to the Gods, if a Vīra-Sādhaka drinks wine with Paśu-bhāva he goes to Hell.

अज्ञात्वा कौलिकाचारमयद्या गुरुपादुकाम् ।
योऽस्मिन् शास्त्रे प्रवर्त्तत तं त्वं पीडयसि ध्रुवम् ॥ ६४ ॥

*Ignorant of Kaulikācāra (ways of a Kaulika)
has no right to Kulaśātra :*

Without knowing the Kaulika practices and without worshiping the Guru's sandals, if one enters into this Śāstra, then You definitely torment him.

कौलज्ञाने ह्यसिद्धो यस्तदद्वयं भोक्तुमिच्छति ।
स महापातकी ज्ञेयः सर्वधर्मबहिष्कृतः ॥ ६५ ॥

*Taking the Dravyas without a right meets
expulsion from all the religions :*

One who enjoys the Dravyas without taking to heart the knowledge of Kaula, is considered a great sinner and is expelled from all the religions.

समयाचारहीनस्य स्वैरवृत्तेदुर्रात्मनः ।
न सिद्धयः कुलभ्रंशास्तत्संसर्ग न कारयेत् ॥ ६६ ॥

An evil-minded person devoid of Samayācāra and guided by his own passions never gets Siddhis. On the other hand, he falls from the Kula and does not deserve to be taken into company.

यः शास्त्रविधिमुत्सूज्य वर्तते कामकारतः ।
स सिद्धिमिह नाप्नोति परत्र न परां गतिम् ॥ ६७ ॥

After learning the rules of Śāstras one who behaves in his own arbitrary manner neither gets Siddhis in this world nor meets a superior fate in the other world (i. e. he goes to Hell).

स्वेच्छया रममाणो यो दीक्षासंस्कारवर्जितः ।
न तस्य सदगतिः कापि तपस्तीर्थव्रतादिभिः ॥ ६८ ॥

Devoid of Initiation rites one who leads an arbitrary life, does not obtain Emancipation even from Austerity, Pilgrimages or Observances.

असंस्कृतं पिबेद्वयं बलात्कारेण मैथुनम् ।
स्वप्रियेण हतं मांसं रौरवं नरकं ब्रजेत् ॥ ६९ ॥

Pure Five M's (Madya, Mārīsa, etc.) are prohibited :

One who drinks impure dravyas, takes Mārīsa only for his taste, and commits rape etc., goes to the Raurava Hell.

कौलाः पशुव्रतस्याक्षेत् पक्षद्वयविडम्बकाः ।
केशसंख्या स्मृता यावत्तावत्तिष्ठन्ति रौरवे ॥ १०० ॥

*Adhering to Paśvācāra (ways of ordinary men)
even a Kaula goes to Hell :*

If a Kaula takes to the ways of ordinary men then he is ridiculed both by the Kaulācāra and the Paśvācāra and lives in Raurava Hell for as long a period as there are hairs on his body.

कुलद्रव्याणि सेवेत योऽन्यदर्शनमाश्रितः ।
तदक्षरोमसंख्यातं भूतयोनिषु जायते ॥ १०१ ॥

Adhering to other faiths one who resorts to Kula-dravyas takes as many births in the Bhūta-yonis as there are hairs on his body.

मदप्रच्छादितात्मा च न किञ्चिदपि वेत्ति च ।
न ध्यानं न तपो नार्चा न धर्मो न च सक्तिया ॥ १०२ ॥
न दैवं न गुरुनात्मविचारो न स कौलिकः ।
केवलं विषयासक्तः पतत्येव न संशयः ॥ १०३ ॥

A wine-addict meets his downfall :

One whose Ātmā is concealed due to drinking of wine does not possess knowledge of Contemplation, Austerity, Worship, Religion, Good-actions, God, Guru or his own Ātmā. He is not a Kaulika, but addict to his own sensual pleasures. Such a person iudubitably meets his downfall.

मद्यासक्तो न पूजार्थी मांसाशी स्त्रीनिषेवकः ।
कौलोपदेशाहीनो यः सोऽक्षयं नरकं ब्रजेत् ॥ १०४ ॥

Devoid of the teachings of the Kaula one who remains addicted to wine, woman and flesh lives perpetually in Hell.

असंस्कारी तु यो नौ स्यात् पश्च मुद्रा निषेवते ।
कुलेशि ब्रह्मनिष्ठोऽपि निन्द्यतामधिगच्छति ॥ १०५ ॥

O Kuleśi ! Even if one engrossed in Brahman, resorts to Five Ingredients without rituals, he stands condemned.

लिङ्गत्रयविशेषज्ञः षडाधारविभेदकः ।
पीठस्थानानि चागत्य महापश्चवनं ब्रजेत् ॥ १०६ ॥

Hence a Yogī who knows the three Liṅgas (Svayambhūliṅga, Bāṇa-liṅga and Itara-Liṅga), and has penetrated the Six Cakras, should come to the Pīṭha-sthāna and roam in the forest of the Great Lotus (Sahasrāra Cakra).

आमूलाधारमाब्रह्मरन्धं गत्वा पुनः पुनः ।
 चिच्चन्द्रकुण्डलीशक्तिसामरस्य सुखोदयः ॥ १०७ ॥
 व्योमपञ्जिनिस्यन्दसुधापानरतो नरः ।
 सुधापानमिदं प्रोक्तमितरे मद्यपायिनः ॥ १०८ ॥

Real Drinking of Sudhā :

From the Mūlādhāra at the base, going up again and again to the Brhmarandhra, experiencing the Bliss arising out of this meet of the Kuṇḍalinī Śakti and the Moon of Pure Consciousness, and drinking the wine flowing from this Lotus in the Supreme Ether above, is the "real wine-drinking" (Sudhā-pāna). That which is drunk otherwise is only liquor.

पुण्यापुण्यपशुं हत्वा ज्ञानखड्गेन योगवित् ।
 परे लयं नयेच्चित्तं पलाशी स निगद्यते ॥ १०६ ॥
 मनसा चेन्द्रियगणं संयम्यात्मनि योजयेत् ।
 मत्स्याशी स भवेद्देवि शोषाः स्युः प्राणिहिंसकाः ॥ ११० ॥

Real Māṁsa and Matsya :

Killing the animal of the form of merit and demerit with the sword of Knowledge one who merges his *Citta* into the Supreme Spirit is the real partaker of Māṁsa. Controlling his sense-organs by his *Manasa* one who yokes them with the Ātmā, is the person who really eats Fish (Matsya). Others are just killers of creatures.

अप्रबुद्धा पशोः शक्तिः प्रबुद्धा कौलिकस्य च ।
 शक्तिं तां सेवयेत् यस्तु स भवेत् शक्तिसेवकः ॥ १११ ॥
 पराशक्त्यात्मभिथुनसंयोगानन्दनिर्भरः ।
 य आस्ते मैथुनं तत् स्यादपरे स्त्रीनिषेवकाः ॥ ११२ ॥

Reality of Maithuna :

The Śakti of ordinary men with animal feelings remains asleep but the Sakti of a Kaula is wide awake. One who serves this Śakti (the Śakti which is awake) is the real server of Śakti. One who experiences the Bliss arising out of the union of Supreme Sakti and his own Ātmā is the real knower of Copulation. Others are just enjoyers of woman.

इत्यादि पञ्चमुद्राणां वासनां कुलनायिके ।
 ज्ञात्वा गुरुमुखाद्वेवि यः सेवेत् स मुच्यते ॥ ११३ ॥

O Kulānāyike ! Knowing thus the purport of Five Mudrās (the Five M's, viz. Madya, Māṁsa, Matsya, Maithuna and Mudrā) from the mouth of Guru, one who devotes himself to Sādhanā, becomes Released.

इति ते कथितं देवि कुलद्रव्यादिलक्षणम् ।
समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ ११४ ॥

O Devi ! I have described thus the symptoms of the Kula-dravyas, etc. in brief. Now what else You want to hear.

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये
सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चम-
खण्डे ऊर्ध्वान्नायतन्त्रे कुलमाहात्म्य-
कथनं नाम पञ्चम उल्लासः ॥



षष्ठ उल्लासः

श्री देव्युवाच ।

कुलेश श्रोतुमिच्छामि पूजकस्य च लक्षणम् ।
कुलदव्यादिसंस्कारमर्थनं वद मे प्रभो ॥ १ ॥

Śrī Devi said :

O Kuleśa ! I want to hear the symptoms of a worshipper. O My Lord ! Also tell me the method of Purification and Worship of Kuladravyas.

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण स्तूयते देनदानवैः ॥ २ ॥

Symptoms of Worshippers :

Īśvara said : Listen O Devi ! I am telling You what You have asked. Merely hearing it one receives praise of Gods and Demons.

निरस्तपातका यत्र मानवाः पुण्यकर्मिणः ।
कुलज्ञानसुसम्पन्ना भजन्ते ये दृढव्रताः ॥ ३ ॥

Only Men rid of sins, devoted to meritorious actions, enriched with the knowledge of Kula, and with firm Observances should adore You.

पूर्णभिषेकसहितो वेदशास्त्रार्थतत्त्ववित् ।
देवतागुरुभक्तस्तु नियतात्मार्घयेत् प्रिये ॥ ४ ॥

Only a Śādhaka with full Consecration, Knowledge of the Essence of Vedas, Śāstras and Devatās, and contained in his Self, should, O My Beloved ! engage himself in worship.

कुलागमरहस्यज्ञो देवताराधनोत्सुकः ।
गुरुपदेशसंयुक्तः पूजयेत् कुलनायिके ॥ ५ ॥

O Kulanāyike ! Desirous of worshipping the Deity, a knower of the mysteries of Kulāgamas and equipped with the teachings of a Guru one should engage himself in worship.

शुद्धात्मा चातिसंहृष्टः क्रोधलौल्यविवर्जितः।
पशुव्रतादिविमुखः सुमुखस्तु यजेत् प्रिये॥ ६॥

Pure of heart, devoid of anger and greed, superbly joyous, averse to inferior observances of ordinary men, with cheerful countenance a Sādhaka should engage himself in worship.

यदा पुंसः कृतार्थस्य कालेन बहुना प्रिये।
मत्रसादेन भूयाच्च दृढभक्तिसमागमः॥ ७॥
तदर्थं तर्पणं कुर्याद् द्रव्यैः श्रीभैरवोदितेः।
गुरुपदेशविधिना चान्यथा पतनं भवेत्॥ ८॥

After a long time when due to My grace, love and lasting devotion arises in a Sādhaka, then O My Beloved ! he should offer to the Deity libations of Kula-dravyas prescribed by Bhairava in accordance with the instructions of a Guru. Otherwise he will meet his downfall.

मन्त्रयोगेन देवेशि कुर्यात् श्रीचक्रपूजनम्।
तदहन्तु त्वया सार्धं गृह्णमि स्वयमादरात्॥ ९॥

O Devi ! He should worship the Śrī-cakra with the Mantra Yoga. Only then, accompanied by You I accept that worship with distinction.

भैरवोऽहमिति ज्ञानात् सर्वज्ञादिगुणान्वितः।
इति संविन्त्य योगीन्द्रः कुलपूजारतो भवेत्॥ १०॥

"I am Bhairava", with this realisation and equipped with the qualities like knowledge of everything, a superior Yogi should engage himself in the Kula Pūjā.

इत्यादिलक्षणोपेतः कौलिको नियतव्रतः।
यस्त्वां समर्चयेदेवि भुक्तिमुक्त्योः स भाजनम्॥ ११॥

Possessing the above qualities and following the prescribed rules, when a Kaulika worships You, O Devi ! only then he becomes eligible to enjoyment and emancipation.

एकान्ते विजनेऽरण्ये देशे बाधाविवर्जिते।
सुखासने समासीनः प्राङ्मुखो वाप्युद्धमुखः॥ १२॥

Place and Seat for Kula-pūjā :

The worshipper should seat himself in a comfortable position which gives stability, and face either North or East, at an isolated place or in a forest or at a place which may be free from disturbances.

अमृताव्यौ मणिद्वीपे कल्पवृक्षतरोस्तले ।
 रत्नप्राकारसन्दीप्तं स्मरेन्माणिक्यमण्डपम् ॥ १३ ॥
 पुष्पमालावितानाढ्यं प्रच्छन्नपटसंवृतम् ।
 कर्पूरदीपभास्वन्तं धूपामोदसुगन्धिकम् ॥ १४ ॥
 तन्मण्डपस्थमात्मानं ध्यात्वाऽनाकुलचेतसा ।
 श्रीगुरोराज्ञया देवि कुलपूजां समाचरेत् ॥ १५ ॥

He should then contemplate that there is a jewelled Island in the centre of the Sea of Nectar. On that Island, under the Kalpavrikṣas there is a glittering Canopy decorated with rubies and surrounded by jewelled walls. That canopy is decorated with flower-garlands, beautiful transparent curtains, illumined with camphor lamps and perfumed with various kinds of incense. Contemplating himself as seated under that canopy with unagitated mind the Sādhaka should, O Devi ! perform Kula-pujā according to the command of his Guru.

आत्मस्थानमनुद्रव्यदेव शुद्धिरस्तु पश्यमी ।
 यावन्न कुरुते मन्त्री तावद्वाचनं कुतः ॥ १६ ॥

Necessity of Five Purifications :

Purification of Self, purification of the place, purification of the Mantra, purification of the materials (Dravyas), and purification of Devatā are the five purifications. Unless these are performed how can there be a worship of the Deity.

सुस्नानभूतसंशुद्धिप्राणायामादिभिः प्रिये ।
 षडङ्गाद्यखिलन्यासैरात्मशुद्धिः समीरिता ॥ १७ ॥

Purification of one's own Self is said to be achieved through a good bath, purification of elements (Bhuta-suddhi), Prāṇayāma and Śadaṅga Nyāsa.

सम्मार्जनानुलेपाद्यैर्दर्पणोदरवत्कृतम् ।
 वितानधूपदीपादिपुष्पमालोपशोभितम् ।
 पश्चवर्णरजस्त्रित्रं स्थानशुद्धिरितीरिता ॥ १८ ॥

Cleaning, wiping and anointing the place of worship so that it shines like a mirror and then decorating it with flowers, garlands, incense, camphor, lights and five colours is called purification of the place of worship.

ग्रथित्वा मातृकावर्णमूलमन्त्राक्षराणि च ।
 क्रमोक्तमाद् द्विरावृत्या मन्त्रशुद्धिरितीरिता ॥ १९ ॥

Linking the Mūla Mantra with the letters of the alphabet, once in the forward and then in reverse order is called the purification of Mantra.

पूजाद्रव्याणि संप्रोक्ष्य मूलास्त्रद्विर्विधानवित् ।
दर्शयेद्देनुमुद्राश्च द्रव्याशुद्धिरितीरिता ॥ २० ॥

The purification of the materials of worship (dravyaśuddhi) is said to be achieved by sprinkling water on them with 'Mūlam phaṭ' Mantra and then showing them the Dhenu Mudrā.

पीठे देवं प्रतिष्ठाप्य सकलीकृत्य मन्त्रवित् ।
मूलमन्त्रेण दीप्तात्मा न्यासद्रव्योदकेन च ।
त्रिवारं प्रोक्षयेद्विद्वान् देव शुद्धिरितीरिता ॥ २१ ॥

Invoking life into the Deity on the Pīṭha (seat), imagining Him in His wholeness (complete with all the limbs and organs, etc.), the Sādhaka with illumined Self sprinkle on Him thrice the water of the Dravyas sanctified by Nyāsa etc., with the accompaniment of the Mūla Mantra. This is called Deva-śuddhi (Purification of the Deity).

पश्चशुद्धिं विधायेत्थं पश्चाद् यजनमावरेत् ।
सा पूजा सफला प्रोक्ता चान्यथा निष्फला भवेत् ॥ २२ ॥

After performing the five purifications as described herein, the Sādhaka should start his worship alone. Only such a worship fructifies, otherwise it becomes infructuous.

मण्डलेन विना पूजा निष्फला कथिता प्रिये ।
तस्मान्मण्डलमालिख्य विधिवत्तत्र पूजयेत् ॥ २३ ॥

Necessities of Maṇḍalas in Worship :

O My Beloved ! The worship is said to be infructuous without Maṇḍalas. Therefore, the Maṇḍalas should be properly drawn and worship performed in them.

अखण्डमण्डलाकारं विश्वं व्याप्य व्यवस्थितम् ।
त्रैलोक्यं मण्डितं येन मण्डलं तत् सदा शिवम् ॥ २४ ॥

Pervading the Universe exists the shape of unbroken Maṇḍala. the Maṇḍala which circumscribes the three worlds is of the Form of Sadā-Śiva.

उड्डीयानं चतुरर्थं कामरूपश्च वर्तुलम् ।
जालन्धरश्च चन्द्राधं त्र्यत्रः पूर्णगिरिर्भवेत् ॥ २५ ॥
अभ्यर्थ्य मण्डलं पश्चादाधारान् स्थापयेत् क्रमात् ।

Four sided is the Uḍḍiyāna-pīṭha; circular is the Kāmarūpa-pīṭha; semi-circular is the Jālandhara-pīṭha and triangular is the Pūrnagiri-pīṭha. After worshipping such a Maṇḍala, the proper places should be laid down in their respective order.

समान्यश्रीगुरुभोगवलिपात्राणि पश्चादा ॥ २६ ॥

Sāmānya etc., five Vessels (Pātras) :

Sāmānya-arghya-pātra (vessel for offering water), Śrīpātra, Guru-pātra, Bhoga-pātra and Bali-pātra are the five vessels.

द्विपात्रं वा त्रिपात्रं वा एकपात्रं न कारयेत् ।

स्वदक्षिणादिवामान्तं स्थाप्याभ्यर्घ्यासवेन तु ॥ २७ ॥

संपूर्य मूलमन्त्रेण कुलेश्वरि विनिधानवित् ।

तत्र माषप्रमाणन्तु मत्स्यं मांसं विनिक्षिपेत् ॥ २८ ॥

One should not put two vessels or three vessels or one vessel. Arranging the vessels from his right to left the Sādhaka should worship them and fill them with Āsava to the accompaniment of the Mūla-Mantra. Then put in them pieces of the weight of one Māṣa each of Matsya and Mārhsa.

न हैः पर्युषितोच्छैर्दुर्गन्धैर्गन्धवर्जितैः ।

हेतुभिः परपात्रस्थैस्तर्पितं निष्फलं भवेत् ॥ २९ ॥

Determination of the Dravyas for Libations :

Destroyed, stale, tasted by others, foul-smelling or odourless materials are excluded. Libation of materials (Hetu, Madya) contained in another's vessel also become fruitless.

न पूरयेत् पात्राणि अप्रियैस्तैः कुलेश्वरि ।

स्वादिष्ठ भद्रिष्ठ द्रव्यरमृतसञ्ज्ञिभैः ।

मनोहरैर्महेशानि तर्पणं सफलं भवेत् ॥ ३० ॥

O Kuleśvari ! The vessels should not be filled with such unpleasant materials. Tasteful, fragrant and pleasing materials become fruitful.

असंस्कृता सुरा पापकलहव्याधिदुःखदा ।

आयुःश्रीकीर्तिसौभाग्यधनधान्यविनाशिनी ॥ ३१ ॥

Uncultured Surā is prohibited :

Uncultured Surā (Wine) is sinful and brings strife, disease and pain. It also destroys the life-span, wealth, fame, fortune and property.

तस्मात् संस्कृत्य विधिवत् कुलद्रव्यं ततोऽर्घयेत् ।

अन्यथा नरकं याति दाता भोक्ता न संशयः ॥ ३२ ॥

Therefore, the Kula-dravya should be well cultured before being used for worship, otherwise the offerer and partaker both, of uncultured Dravyas, go to Hell. There is no doubt about it.

विना द्रव्यादिवासेन न जपेत् स्मरेत् प्रिये।
ये स्मरन्ति नरा मूढास्तेषां दुःखं पदे पदे॥ ३३॥

Without proper consecration of Dravyas, one should neither perform Japa nor Dhyāna. O My Beloved ! Those who do so suffer pain at every step.

नासवेन विना मन्त्रो न मन्त्रेण विनासवः।
परस्परविरोधित्वात् कथं पूजा विधीयते॥ ३४॥
तत्संशयनिवृत्तिश्च ज्ञात्वा गुरुमुखात् प्रिये।

Without Āsava (spirituous liquor) the Mantra is not a Mantra and without Mantra the Āsava is useless. How can there be a worship when there is mutual contradiction ? If there is any doubt in this connection that should be got clarified from the mouth of a Guru.

वीक्षणं प्रोक्षणं ध्यानं मन्त्रमुद्गाविशोधनम्।
द्रव्यं तर्पणयोग्यं स्याद्वेताप्रीतिकारकम्॥ ३५॥

Dravyas purified by Vīkṣṇa, Prokṣṇa, Dhyāna, Mantra and Mudrā are fit for offering libations because such Dravyas please the Deity.

अग्निसूर्येन्दुब्रह्मोन्नविष्णुरुद्रसदाशिवैः।
चतुर्विंशतिमन्त्रैः स्यान्मद्यशैव परामृतम्॥ ३६॥

With the twentyfour Mantras of Agni, Sūrya, Indu (Moon), Brahmā, Indra, Viṣṇu, Rudra, and Sadāśiva, Madya becomes Supreme Nectar.

अमृता मानदा पूषा तुष्टि: पृष्ठी रतिर्घृतिः।
शशिनी चन्द्रिका कान्तिज्यात्स्ना श्रीः प्रीतिरङ्गदा॥ ३७॥
पूर्णा पूर्णमृता चेति कथिताः कुलनायिके।
सौम्याः कामप्रदायिन्यः षोडश स्वरजाः कलाः॥ ३८॥

Sixteen desire-fulfilling phases of Moon (Candra-kalā) originating from the Svaras :

Amṛtā, Mānadā, Pūṣā, Tuṣṭi, Rati, Dhṛti, Śaśinī, Candrikā, Kānti, Jyotsnā, Śrī, Prīti, Āngadā, Pūrnā and Pūrnāmṛtā, are the sixteen desire-fulfilling Kalās of Candramā, originating from the Sixteen Svaras.

तपनी तापिनी धूमा मरीचिज्वलिनी रुचिः।
सुषुम्ना भोगदा विश्वा रोधिनी धारिणी क्षमा।
कभाद्या वसुदाः सौराठडान्ता द्वादशेरिताः॥ ३९॥

Twelve wealth-giving Kalās of Sūrya beginning from Ka-Bha and ending in Tha-Da :

Tapinī, Tāpinī, Dhūmrā, Marīci, Jvālinī, Ruci, Suṣumnā, Bhogadā, Viśvā, Rodhinī, Dhārinī and Kṣamā are the twelve wealth-giving Saura-kalās which beginning with Ka-Bha end in Tha-Da.

धूमार्चिरुषा ज्वलिनी ज्वालिनी विस्फुलिङ्गिनी ।

सुश्रीः सुरूपा कपिला हव्यकव्यवहे अपि ।

आग्नेया यादिवर्णाद्या दश धर्मप्रदाः कलाः ॥ ४० ॥

Ten Agni-kalās of letters from Ya to Kṣa

which give Religious Merit :

Dhūmrārci, Uṣmā, Jvalinī, Jvālinī, Visphuliṅginī, Suśrī, Surupā, Kapilā, Havya-vahā and Kavya-vahā, are the ten agni-kalās beginning with letter Ya and ending with Kṣa, which provide Religious Merit.

सृष्टिर्मेधा स्मृतिर्क्षर्द्धिः कान्तिर्लक्ष्मीर्द्युतिः स्थिरा ।

स्थितिः सिद्धिरिति प्रोक्ताः कचवर्गकला दश ।

अकारप्रभवा ब्रह्मजाताः स्युः सृष्टये कलाः ॥ ४१ ॥

Names of Kalās of Aumkāra

Ten Śṛṣṭi-kalās originating from A-kāra and born of Brahmā :

Śṛṣṭi, Medhā, Smṛti, Rddhi, Kānti, Lakṣmī, Dyuti, Sthirā, Sthiti and Siddhi are ten Śṛṣṭi Kalās of Ka to Ca letters originating from A-kāra and born out of Brahmā.

जरा च पालिनी शान्तिरीभुरी रतिकामिके ।

वरदाङ्गादिनीप्रीतिदीर्घाः स्युष्टवर्गजाः ।

उकारप्रभवा विष्णुजाताः स्युः स्थितये कलाः ॥ ४२ ॥

Ten Sthiti-kalās originating from U-kāra and born out of Viṣṇu :

Jarā, Pālinī, Śānti, Īśvarī, Rati, Kāmikā, Varadā, Hlādinī, Prīti and Dīrghā are the ten Sthiti-kalās of Ta to Ta letters orginating from U-kāra and born out of Viṣṇu.

तीक्ष्णा रौद्री भया निद्रा तन्दा क्षुत् क्रोधिनी क्रिया ।

उत्कारी मृत्युरित्युक्ता पयवर्गकला दश ।

मकारप्रभवा रुद्रजाताः संहृतये कलाः ॥ ४३ ॥

Ten Saṁhāra-kalās originating from

Ma-kāra and born out of Rudra :

Tiksṇā, Raudrī, Bhayā, Nidrā, Tandrā, Kṣut, Krodhini, Kriyā, Utkārī and Mṛtyu are the ten Saṁhāra-kalās of letters Pa to Ya originating from Ma-kāra and born out of Rudra.

षवर्गाक्षतत्रः स्युः पीता ष्ठेतारुणासिताः ।

कलाष्ठेष्ठरसआतास्तिरोधानाय बिन्दुजाः ॥ ४४ ॥

Four Tirodhāna-kalās originating from

Bindu and born out of Īśvara :

Pītā, Śvetā, Aruṇā and Asitā are the four Tirodhāna-kalās of letters Ṣa-class originating from Bindu and born out of Īśvara.

निवृतिश्च प्रतिष्ठा च विद्या शान्तिस्तथैव च ।
 इन्धिका दीपिका चापि रेचिका मोचिका परा ॥ ४५ ॥
 सूक्ष्मा सूक्ष्मामृता ज्ञानाऽमृता चाप्यायिनी तथा ।
 व्यापिनी व्योमरूपा च षोडश स्वरजाः कलाः ।
 सदाशिवभवा नादादनुग्रहकलाः क्रमात् ॥ ४६ ॥

*Sixteen anugraha-kalās originating from
Nāda and born out of Sadāśiva :*

Nivṛtti, Pratiṣṭhā, Vidyā, Śānti, Indhikā, Dīpikā, Recikā, Mocikā, Parā, Sūkṣmā, Sūkṣmāmr̥tā, Jñānā, Amṛtā, Apyāyanī, Vyāpiṇī, and Vyoma-rūpā are the sixteen Anugraha-kalās originating from Nāda and born out of Sadāśiva.

प्रथमं प्रकृतेहसःप्रतद्विष्णुरनन्तरम् ।
 त्र्यम्बकन्तु तृतीयं स्याच्चतुर्थस्तत्पदादिकः ॥ ४७ ॥
 विष्णुर्योनिं कल्पयतु पश्चमः कल्पनामनुः ।
 चतुर्नवतिमन्त्रात्मदेवताभावसिद्धिदाः ॥ ४८ ॥

Mantras for the Purification of Elements :

After the worship of Brahma-kalā worship with Harīsaḥ etc. Mantra, after Viṣṇu-kalās worship with *Pratadviṣṇu*, etc., Mantra, after Rudra-kalās worship with *Tryambakam*, etc., Mantra, after Rudra-kalās worship with *Tad Viṣṇoh*, etc., Mantra, and after Sadāśiva-kalās worship with *Viṣṇuryoni*, etc., Mantra should be performed. By a worship with these ninetyfour Mantras Siddhis of Mantra, Ātmā and Devatā-bhāva are obtained.

मन्त्रजापश्च संप्रोक्त आत्मस्तवश्च पश्चमिः ।
 अत्र ये (ते) पश्च संप्रोक्ता मन्त्रास्ते कुलनायिके ॥ ४६ ॥

O Kulanāyike ! The aforesaid are the five Mantras. After a Japa of these Mantras one should invite the First Element with the following Mantra (Ślokas 50-52).

अखण्डैकरसानन्दाकरे परसुधात्मनि ।
 रवच्छन्दस्फुरणामत्र निधेह्यकुलरूपिणि ॥ ५० ॥
 अकुलस्थामृताकारे सिद्धिज्ञानकरे परे ।
 अमृतत्वं विधेह्यस्मिन् वस्तुनि विलब्धरूपिणि ॥ ५१ ॥
 तद्वपेणैकरस्यश्च कृत्वार्घ्यं तत्स्वरूपिणि ।
 भूत्वा परामृताकारं भयि चित्स्फुरणं कुरु ॥ ५२ ॥
 वाग्भवं पार्श्वं भूमिः पुष्टिरिन्दुसमन्विता ।
 स्थितिश्च पावकानुग्रहार्थेन्दुसमलङ्घकृता ॥ ५३ ॥

स्थिरेन्धिकेन्दुसंयुक्ता श्वेता विन्दुयुगान्विता ।
 तथामृते पदं ब्रूयात्तपश्चादमृतोद्भवे ॥ ५४ ॥
 तथामृतेश्वरीत्युक्त्वा पश्चादमृतवर्षिणि ।
 अमृतं स्नावयद् द्वन्द्वं द्विठान्तो द्रव्यशुद्धिकृत् ।
 अमृतेशीमनुः प्रोक्तः पश्चत्रिंशद्विरक्षरैः ॥ ५५ ॥

Amṛteśī Mantra :

Now, Japa of thirtyfive-lettered Mantra named Amṛteśī should be performed. The extricated form of this Mantra is :

ऐ प्लू सौं जूं सः अमृते अमृतोद्भवे अमृतेश्वरि अमृतवर्षिणि अमृतं स्नावय स्नावय स्वाहा ।

वाग्भवं वदयुग्मश्च वाग्वादिनीति वाग्भवम् ।
 कामराजं ततः विलन्ने वलेदिनि वलेदयेति च ॥ ५६ ॥
 काममोक्षं कुरुयुग्मं कामराजमतः परम् ।
 तार्तीयं मोक्षशब्दान्ते कुरुयुग्मं वदेत्ततः ॥ ५७ ॥
 स्यात् प्रासादपरा चान्तेसप्तत्रिंशद्विरक्षरैः ।
 दीपनीमनुरित्युक्तः सर्वसिद्धिकरः प्रिये ॥ ५८ ॥

After this, the Japa of thirtyseven-lettered Mantra named Dīpanī should be performed which provides all the Siddhis. The extricated form of the Mantra is :

ऐं वद वद वाग्वादिनि ऐं कर्लीं विलन्ने वलेदिनि वलेदय महामोक्षं कुरु कुरु कर्लीं हसौं मोक्षं कुरु कुरु हसौं स्हौं ।

एताः कला मातृकाश्चाप्यख(ण्डेन्द्रा)ण्डैकादिकान् मनून् ।
 अमृतेशी दीपनीश्च मूलामन्त्रमपि क्रमात् ॥ ५९ ॥
 एकद्वित्रिचतुःपश्च द्विचतुर्वारमन्विके ।
 संस्मृत्याभ्यर्थं पात्रन्तु पूजयेद्देनुमुदया ॥ ६० ॥

Method of Vessel-purification :

Now the Mantras of (i) Kalā, (ii) Māṭkā (iii) 'Akhaṇḍaika', etc. Mantra, (iv) Amṛteśī, (v) Dīpanī and (vi) Mūla-mantra should be remembered respectively once, twice, thrice, four times, five times and eight times. After this, worship of vessels should be performed and Dhenu Mudrā shown to them.

ब्रह्माण्डखण्डसम्भूतमशोषरससम्भूतम् ।
 आपूरितं महापात्रं पीयूषरसमावह ॥ ६१ ॥

Mantra for Vessel purification :

The vessels should be purified by this Mantra (Sloka 61).

शुद्धद्रव्येण तेनापि गन्धपुष्पाक्षतैरपि ।
न्यासोक्तसर्वमन्त्रैवशाप्यात्मानं पूजयेत् प्रिये ॥ ६२ ॥
मूर्धिं श्रीगुरुपड्कीश्च मूलाधारे च पादुकाम् ।

Thereafter, O My Beloved ! With the Dravyas purified in the aforesaid manner with incense, flowers and rice (Akṣata) and also with all the Mantras of Nyāsa, one should worship himself. The whole line of Gurus should be worshipped in the head, and the Śrī-pādūkā should be worshipped in the Mūlādhāra.

दिव्यौधे चादिनाथश्च तच्छक्तिश्च सदाशिवः ॥ ६३ ॥
तत्पत्नी चेभरस्तस्य भार्या रुद्रश्च तद्वधूः ।
विष्णुश्च तत्प्रिया ब्रह्मा तत्कान्ता द्वादशेरिताः ॥ ६४ ॥

The line of Gurus called Divyaugha,

Siddhaugha and Mānavaugha :

Divyaugha : 1-2 Ādinātha and His Śakti; 3-4 Sadāśiva and His Wife; 5-6 Īśvara and His Bhāryā; 7-8 Rudra and His Vadhū; 9&10 Viṣṇu and His Beloved; 11-12 Brahmā and his Wife, are the twelve Divyaugha Gurus.

सिद्धौधे सनकश्चैव सनन्दश्च सनातनः ।
सनत्कुमारश्च सनत्सुजातश्च ऋभुक्षजः ॥ ६५ ॥
दत्तात्रेयो रैवतको वामदेवस्ततः परम् ।
ततो व्यासः शुकश्चैव एकादश समीरिताः ॥ ६६ ॥

1. Sanaka, 2. Sanandana, 3. Sanātana, 4. Sanatkumāra, 5. Sanatsujāta, 6. Ṙbhukṣaja, 7. Dattātreyā, 8. Raivatāka, 9. Vāmadeva, 10. Vyāsa and 11. Śuka are the eleven Siddhaugha Gurus.

मानवौधे नृसिंहश्च महेशो भास्करस्तथा ।
महेन्द्रो माधवो विष्णुः षड्ते च प्रकीर्तिताः ॥ ६७ ॥

1. Nṛsiṁha, 2. Maheśa, 3. Bhāskara, 4. Mahendra, 5. Mādhava and 6. Viṣṇu are the six Mānavaugha Gurus.

नमोऽन्ते योजयेद्देवि दिव्यौधे परमं शिवम् ।
महाशिवश्च सिद्धौधे मानवौधे सदाशिवम् ॥ ६८ ॥

One should always add "Namah" and "Parama Śiva" at the end of each name of the Divyaugha class; "Namah" and "Mahāśiva" at the end of each name of Siddhaugha class; and "Namah" and "Sadāśiva" at the end of each name of the Mānavaugha class.

ततः पीठं समभ्यर्थं देवीमावाहयेत् प्रिये ।
 महापद्मवनान्तःस्थे कारणानन्दविग्रहे ।
 सर्वभूतहिते मातरेष्योहि परमेक्षरि ॥ ६६ ॥
 देवेशि भक्तिसुलभे सर्वावरणसंयुते ।
 यावत्त्वां पूजयामीह तावत्त्वं सुस्थिरा भव ॥ ७० ॥

Mantra for the Invocation of Devi :

Then, after worship of the Pīṭha, one should invoke the Devi with this Mantra (*Mahāpadma.....Susthīrā bhava*, Sloka 69-70).

मन्त्रेणानेन चावाह्य यजेदेवीमनन्यधीः ।
 ध्यात्वा मुद्रां प्रदर्श्यार्चत् गन्धपुष्पाक्षतादिभिः ॥ ७१ ॥

Invoking the Devi with the above Mantra one should contemplate upon the Devi, show Mudrā and worship Her with incense, flowers and Akṣata, etc.

चिन्मयस्याप्रमेयस्य निर्गुणस्याशरीरिणः ।
 साधकानां हितार्थाय ब्रह्मणो रूपकल्पना ॥ ७२ ॥

Imaginatioon of the Form of Brahmanā :

Although Bodyless, consisting of Pure Intelligence, Immeasurable and Attributeless, yet the Form of Brahmanā has been imagined for the benefit of the Sādhakas.

लिङ्गस्थण्डिलवक्ष्यम्बुर्सूर्पकुञ्जपटेषु च ।
 मण्डले फलके मूर्धिं हृदि वा दश कीर्तिताः ॥ ७३ ॥
 एषु स्थानेषु देवेशि यजन्ति परमां शिवाम् ।
 अरूपां रूपिणीं कृत्वा कर्मकाण्डरता नराः ॥ ७४ ॥

Ten places for the worship of Devi :

Linga (symbol), Sthanḍila (altar), Vahni (fire), Jala (water), Vastra (garments), Sūrpa (winnowing fan), Maṇḍala (ritualistic circles), Phalaka (plank), Mūrdhni (head), and Hṛdaya (heart) are the ten places where, imagining a Form of the Formless, a Sādhaka engrossed in ritualistic practices, should worship Parama Śiva.

गवां सर्वाङ्गजं क्षीरं ऋवेत् स्तनमुखाद् यथा ।
 तथा सर्वगतो देवः प्रतिमादिषु राजते ॥ ७५ ॥

Reason for the Worship of a Symbol :

Just as milk pervades the whole body of a cow, but it flows out only through the teats of her udder; in the same way the Divinity though all-pervading exists only in the Image and the like.

आभिरुप्याच्च विम्बस्य पूजायाश्च विशेषतः ।
साधकस्य च विश्वासात् सन्निधौ देवता भवेत् ॥ ७६ ॥

From the worship of a Divine Form in an Image and the deep faith of the Sādhaka is obtained the proximity of Devatā.

गवां सर्पिः शरीरस्थं न करोत्यज्ञपोषणम् ।
स्वकर्मरचितं दत्तं पुनरस्तामेव पोषयेत् ॥ ७७ ॥

The clarified butter (Ghṛta) does not provide any nourishment to the various parts of the body as long as it remains in the body of a cow; but when it is collected and given the due treatment, it does promote nourishment.

एवं सर्वशरीरस्था सर्पिर्वत् परमेष्वरी ।
विना चोपासनां देवि न ददाति फलं नृणाम् ॥ ७८ ॥

Just like the Ghṛta in the body of a cow, Parameśvara though pervading all the bodies, does not yield fruit to men without proper worship.

सकलीकृत्य तत्प्राणान् समुद्दीप्येन्द्रियाणि च ।
प्रतिष्ठाप्यार्थयेदेवि चान्यथा निष्कलं भवेत् ॥ ७९ ॥

Importance of adhering to Rules :

When all the Limbs of the Deity are summoned together, the Prāṇas and Indriyas are enlivened and the Deity is consecrated with Life only then such a Live Deity should be worshipped; otherwise worship is fruitless.

मन्त्रहीनं क्रियाहीनं विधिहीनस्य यद् भवेत् ।
क्षमया साधयेत् सर्व हीनमङ्गं पदं तथा ॥ ८० ॥

There may be defects of Mantra, defects of ritual, defects of procedure, however, one should, by begging the pardon of the Deity, correct all these defects of stages and procedures.

नियमादतिरेकेण यद् यत् कर्म करोति यः ।
न किञ्चिदप्यस्य फलं सिध्यति क्रमदोषतः ॥ ८१ ॥

Any action performed against rules does not bear fruit because of such defects in the order.

न्यूनातिरिक्तकर्मणि न फलन्ति कदाचन ।
यथाविधि कृतानीह सत्कर्माणि फलन्ति हि ॥ ८२ ॥

Excess or less actions never yield fruit. Good actions as prescribed, alone yield fruit.

तद्विधानकृतं कर्म जपहोमार्चनादिषु ।
देवताप्रीतिदं भूयाद् भुक्तिमुक्तिफलप्रदम् ॥ ८३ ॥

Japa, Homa and Worship, when done according to the rules prescribed for them, please the Deity and yield fruits in the form of Enjoyment and Emancipation.

देवस्य मन्त्ररूपस्य मन्त्रव्याप्तिमजानताम् ।
कृतार्चनादिकं सर्वं वर्थं भवति शास्त्रविः ॥ ८४ ॥

Unity of Devatā, Mantra and Yantra :

Any worship performed without the knowledge of mutual pervasiveness of Devatā, Mantra and Yantra, becomes O Śāmbhavī ! fruitless.

यन्त्रं मन्त्रमयं प्रोक्तं देवता मन्त्ररूपिणी ।
यन्त्रे सा पूजिता देवि सहस्रैव प्रसीदति ॥ ८५ ॥

Yantras are said to be *Mantramaya* (of the form of Mantras) and Deity is of the form of Mantra. Therefore, O Devi ! Worshipped in the Yantra She is indeed pleased instantly.

कामक्रोधादिदोषोत्थसर्वदुःखनियन्त्रणात् ।
यन्त्रभित्याहुरेतस्मिन् देवः प्रीणाति पूजितः ॥ ८६ ॥

Etymology of the word Yantra :

Because of its being the controller of all the pains arising out of desire, anger and other failings, it is called Yantra. The Deity pleases when worshipped in the Yantra.

शरीरमिव जीवस्य दीपस्य स्नेहवत् प्रिये ।
सर्वेषामपि देवनां तथायन्त्रं प्रतिष्ठितम् ॥ ८७ ॥

As the body is for the Jīva, and as oil or Ghṛta (clarified butter) is for a lamp, so the consecrated Yantra is a Seat for all the Deities.

तस्माद् यन्त्रं लिखित्वा वा ध्यात्वा सावृतिकं शिवम् ।
ज्ञात्वा गुरुमुखात् सर्वं पूजयेद्विधिना प्रिये ॥ ८८ ॥

Therefore, drawing the Yantra, meditating upon Śiva in His proper Form and knowing everything from the Guru, one should properly perform the worship.

एकपीठे पृथक्पूजां विना यन्त्रं करोति यः ।
अज्ञानित्वं परित्यज्य देवताशापमान्युयात् ॥ ८९ ॥

Method for the Worship of Yantra :

If one performs worship of different Devatās in the same Pīṭha without their respective Yantras then due to the fault of the embodiment and the embodied that Sādhaka entails the curse of the Deities.

एकपीठे कुलेशानि स्वे स्वे यन्त्रे पृथक्पृथक् ।
यजेदावरणोपेता देवतास्तद्विधानतः ॥ ६० ॥

Hence in the same Pīṭha, worship of different Deities should be performed separately in their respective Yantras, in accordance with their respective procedures and coverings

आवाह्य देवतामेकं पूजयेदन्यदेवताम् ।
उभाभ्यां लभते पं मन्त्री चश्चलमानसः ॥ ६१ ॥

Invoking a particular Deity if one Worships another Deity then that Sādhaka of unstable mind receives the curse of both the Deities.

इत्यादिलक्षणं ज्ञात्वा गुरुतः शास्त्रतः प्रिये ।
विधिनाभ्यर्थयेत् सम्यग्देवता सुप्रसीदति ॥ ६२ ॥
षोडशैरुपचारैस्तु साङ्गं सावरणं शिवम् ।
पूजयेन्मूलमन्त्रेण गन्धपुष्पाक्षतादिभिः ॥ ६३ ॥
महाषोडोदितशेषपरिवारांश्च शास्त्रवि ।
प्रणवादिनमोऽन्तेन तत्तत्राम्ना समर्चयेत् ॥ ६४ ॥

O My Beloved ! Knowing all these rules from his Gurudeva, if a Sādhaka performs worship of Deity with sixteen Upacāras in His benedictory Form and Coverings then he pleases the Deity. One should worship with Mūla Mantra, incense, flowers and Akṣata (rice), etc. all the fraternity mentioned in the Mahāsodhā, putting Praṇava (Aurin) in the beginning and Namah at the end of each name.

आगमोक्तेन मार्गेण तर्पयेदलिबिन्दुभिः ।
अङ्गुठानामिकाभ्याश्च नखे निःसृतमूर्धतः ।
स्वापात्रस्पन्दनिस्यन्द विधिवत् कुलनायिके ॥ ६५ ॥
सकृत्तर्पणमुत्सृज्य जप्त्वा मूलश्च पादुकाम् ।
अन्तःशक्तिं समुत्थाप्य तर्पयेद्देवताः ॥ ६६ ॥

Method of Offering Water-libations to the Deity :

O Kulanāyike ! One should offer libations with *Ali-bindu* (drops of wine). Joining the nails of Anāmikā (third finger) and thumb one should lift up the dravyas from his own vessel. Thus performing Japa of Mūla Mantra and of the Pādukā and arousing his inner force, offer libations to the Deity.

अङ्गुठो भैरवो देवो अनामा चण्डिका प्रिये ।
अनामाङ्गुठयोगेन तर्पयेत् कुलसन्ततिम् ॥ ६७ ॥

O My Beloved ! The thumb is the form of Bhairava and the Anāmikā the form of Caṇḍikā. Hence joining the thumb and Anāmikā one should offer libations to the entire family of Śakti (Kula-santatiḥ).

अमृडानामिकाभ्याश वश्यकर्मणि तर्पयेत् ।
तर्जन्यमृष्टयोगेन तर्पयेदभिचारके ।
कनिष्ठमृष्टयोगेन स्तम्भने तर्पयेत् प्रिये ॥ ६८ ॥

Determination of Fingers for offering Libations on the basis of Desires to be fulfilled :

O My Beloved ! In Captivation rituals the thumb and third finger, in Charms the thumb and first finger and in Immobilisation the thumb and little finger should be joined together for offering libations.

एवं सन्तार्थं देवेशि कुलद्रव्यैर्यथाविधि ।
देवतापुरतो देवि गुरुपङ्क्तीश्च पूजयेत् ।
पङ्क्तित्रयक्रमेणाथ ज्ञात्वा सम्यग्नन्यधीः ॥ ६६ ॥

Thus offering libations of Kula-dravyas according to rules one should, after knowing well the aforesaid three lines of Gurus and understanding the Devatās, worship them.

कराभ्यां चिन्मुद्रां समधुनृकपालश्च दधतीम् ।
द्रुतस्वर्णप्रख्यामरुणकुसुमालेपवसनाम् ।
कृपापूर्णपाञ्चमरुणनयनामम्बरजटा ।
मुपेतां सिद्धौघैर्यजतु गुरुपंक्तिं क्रमगतिम् ॥ १०० ॥

Meditation of the Line of Gurus :

One should meditate upon the Line of Gurus with these lines (Śloka 100).

एवं संपूज्य धूपश्च दीपं नैवेद्यमेव च ।
आसवं पिशितोपेतं भक्ष्याणि विविधानि च ।
कदल्यादिफलान्येव ताम्बूलश्च समर्पयेत् ॥ १०१ ॥

Performing meditations thus a Sādhaka should offer incense, light, edibles, spirituous liquor and various food-materials with Māṁsa, fruits and betel leaves, etc.

इति ते कथितं देवि कुलाचारस्य लक्षणम् ।
द्रव्यसंस्कारशुद्ध्यादि किमन्यत् श्रोतुभिच्छसि ॥ १०२ ॥

Thus I have told You the symptoms of Kulācāra, Dravyas, their culture, purification and the like. Now what else, O Devi ! You want to hear.

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये
सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चम-
खण्डे ऊर्ध्वाम्नायतन्त्रे द्रव्यसंस्कार-
विधानकथनं नाम षष्ठ
उल्लासः ॥ ६ ॥



सप्तम उल्लासः

श्रीदेव्युवाच

कुलेश बटुकादीनां बलिश शक्तिलक्षणम् ।
तद्व्यस्यैव स्वीकारं वद मे करुणानिधे ॥ १ ॥

Sri Devī said : O Kuleśa ! Kindly tell me about the sacrifices for Baṭuka, etc., and the symptoms of Śakti. O Ocean of Kindness ! Also tell me about the acceptance of these things.

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण तत्त्वज्ञानं प्रकाशते ॥ २ ॥

Īśvara said : Listen O Devi, I am telling what You have asked. Merely hearing it the Spiritual Knowledge shines forth.

यावश्मो बटुके दद्यात्तावश्मैव कुलेश्वरि ।
तृप्यन्ति देवताः सर्वाः स्मरणाद् यजनादपि ॥ ३ ॥

Unless oblations are submitted to Baṭuka no Devatā can be satisfied even by concentration and worship.

बटुकादीन् यजेत्तस्माद् गन्धपुष्पासवाभिषेषे ।
तत्तन्मन्त्रविधानेन देवता प्रीतिमाप्नुयात् ॥ ४ ॥

Hence, one should secure the satisfaction of Gods by worshipping in accordance with the Mantras and rules the Baṭukas, etc., with incense, flowers, spirituous liquor and Māṁsa.

यत्किञ्चाद्व्यसंघातं पूजार्थं भोगहेतुना ।
आनीतं दीयते भक्त्या क्षेत्रयेभ्यः कुलेश्वरि ॥ ५ ॥

Whatever Dravyas may have been brought for worshipping and offering they should be, O Kuleśvari ! offered with devotion to the Kṣetrapālas.

बटुकमन्त्रान् वक्ष्यामि शृणुष्य कुलनायिके ।
यैः समर्चितमात्रेण सर्वे नश्यन्त्युपद्रवाः ॥ ६ ॥

Mantras of Oblations for Baṭuka :

I am telling the Baṭuka-Mantra, O Kulanāyike, which please listen. By a mere worship with these Mantras all the disturbances are destroyed.

तारत्रयं ततो देवीपुत्रेति बटुकेति च ।
 नाथेति कपिलजटाभारभास्वरपिङ्गल ॥ ७ ॥
 त्रिनेत्रेति पदं पश्चाज्ज्वालामुखपदं ततः ।
 इमां पूजां बलिं गृह्णद्यं पावकवल्लभा ।
 उक्तो बटुकमन्त्रोऽयं चतुष्क्षत्वारिशदक्षरैः ॥ ८ ॥
 बलिदानेन सन्तुष्टो बटुकः सर्वसिद्धिदः ।
 शान्तिं करोतु मे नित्यं भूतवेतालसेवितः ॥ ९ ॥

After extrication the Batuka Mantra runs as follows :

ॐ ॐ ॐ देवीपुत्र बटुकनाथ कपिल-जटा-भार-भास्वर पिङ्गल त्रिनेत्र ज्वालामुख ! इमां पूजां बलिं गृह्ण—गृह्ण स्वाहा ।

This is the Batuka Mantra of fortyfour letters, reciting which one should offer oblations with this : "Balidānena.....Vetāla-sevitāḥ (Śloka 9 above).

तारत्रयं ततः सर्वयोगिनीभ्यः पदं बदेत् ।
 तत्पश्चात् सर्वभूतेभ्यः सर्वभूताधिवर्त्ति च ॥ १० ॥
 पदं ताभ्यो डाकिनीभ्यः शाकिनीभ्यः पदं बदेत् ।
 त्रैलोक्येति पदं चैव वासिनीभ्य इमां बदेत् ॥ ११ ॥
 पूजां बलिं गृह्णयुग्मं स्वाहान्तो योगिनीमनुः ।
 कथितोऽयं महेशानि मन्त्रः पश्चादशाक्षरः ॥ १२ ॥

Mantra of Oblation for Yagini :

After extrication the fifty-lettered Yagini Mantra runs thus :

ॐ ॐ ॐ सर्वयोगिनीभ्यां सर्वभूतेभ्यः सर्वभूताधिवर्त्तिताभ्यः डाकिनीभ्यः शाकिनीभ्यः त्रैलोक्यवासिनीभ्यः इमां पूजां बलिं गृह्ण—गृह्ण स्वाहा ।

या काचिद् योगिनी रौद्रा सौम्या घोरतरा परा ।
 खेचरी भूचरी व्योमचरी प्रीतास्तु मे सदा ॥ १३ ॥

While offering Bali (Oblation) with Yagini-Mantra one should pray with this Mantra (Yā kācid.....prītāstu me sadā, Śloka 13).

तारत्रयं बदेत् सर्वभूतेभ्यः सर्व एव हि ।
 पश्चाद् भूतपतिभ्यो हृदयुक्तः सप्तादशाक्षरः ॥ १४ ॥

Mantra of Oblations for Sarvabhuhatapatih :

The Seventeen-lettered Mantra after extrication runs as follows :

ॐ ॐ ॐ सर्वभूतेभ्यः सर्वभूतपतिभ्यो स्वाहा ।

भूता ये विविधाकारा दिव्या भौमान्तरिक्षगाः ।
 पातालसंस्था मे केचिच्छिवयोगेन भाविताः ॥ १५ ॥
 ध्रुवाद्याः सत्यसन्धाक्ष इन्द्राद्याः स्वर्ववस्थिताः ।
 तृप्यन्तु प्रीतमनसः प्रतिगृह्णन्त्वम् बलिम् ॥ १६ ॥

While offering oblations with the above Mantra one should pray with these words (Bhutā ye.....balim).

तारत्रयं वदेहेहियुग्मं देवीपदं वदेत्।
 पुत्राय बटुकनाथाय पश्चादुच्छिष्ठहारिणे।
 सर्वविज्ञान् पदं पश्चात् नाशयद्वितयं तथा॥ १७॥
 गृह्णयुग्मं रुरुपदं क्षेत्रपालपदं ततः।
 सर्वोपचारसहितामिमां पूजां बलिं वदेत्।
 गृह्ण गृह्ण द्विठान्तोऽयं क्षेत्रपालमनुः प्रिये॥ १८॥
 चतुःषष्ठ्यक्षरैः प्रोक्तः सर्वसिद्धिप्रदायकः।

Mantra of Oblation for Kṣetrapālas :

The sixtyfour-lettered Mantra which bestows all Siddhis, after extrication, runs as follows :

ॐ ॐ ॐ देहि देहि देवीपुत्राय बटुकनाथाय उच्छिष्ठहारिणे सर्वविज्ञात् नाशय
 नाशय गृह्ण गृह्ण रुरु क्षेत्रपाल सर्वोपचारसहितामिमां पूजां बलिं गृह्ण गृह्ण स्वाहा।
 योऽस्मिन् क्षेत्रे निवासी च क्षेत्रपालस्य किञ्चक्करः।
 प्रीतोऽयं बलिदानेन सर्वरक्षां करोतु मे॥ १६॥

While offering oblations with the above Mantra one should pray with these words (*Yo'smin.....karotu me.* Śloka 19).

तारत्रयं वदेत्तारं श्रीप्रासादपरामनुः।
 हीं हीं हृष्टं युग्मादौ भैरवाधिष्ठिताय च॥ २०॥
 अक्षोभ्यानन्दतः पश्चाद्ददयाभीष्टः परम्।
 सिद्धार्थपदमाभाष्य पश्चादवतरद्वयम्॥ २१॥
 क्षेत्रपालपदं पश्चात् महाशान्तं पदं ततः।
 मातृपुत्रपदं पश्चात् कुलपुत्रपदं तथा॥ २२॥
 सिद्धिपुत्रपदं चास्मिन् स्थानाधिपपदं ततः।
 ग्रामाधिपतयेऽस्मिन् स्यादेशाधिपतये ततः॥ २३॥
 बदेहेहियुग्मेति देवीपुत्रपदं ततः।
 मेघनादपदं पश्चात् प्रचण्डोग्रपदं वदेत्॥ २४॥
 कपालीति पदं पश्चाद्दीषणेति पदं वदेत्।
 स्यात् सर्वविज्ञाधिपतये इमां पूजां बलिं वदेत्॥ २५॥
 गृह्ण गृह्ण कुरुद्वन्द्वं मम दूरयुग्मकम्।
 ज्वलयुकप्रज्वलयुग्मं सर्वविज्ञानितीरयेत्॥ २६॥
 नाशयद्वितयं क्षां क्षं पश्चाद् बुद्धिमितीरयेत्।
 क्षेत्रपालाय वौषट् हूं षष्ठ्युत्तरशताक्षरः॥ २७॥

Mantra of Oblation for Rāja-Rājeśvara :

The one hundred and sixty lettered Mantra, after extrication, runs thus :

ॐ ॐ ॐ हसौः सहौः हां हीं हूं भैरवाधिष्ठिताय अक्षोभ्यानन्दहृदयाभीष्टः
सिद्धार्थं अवतर अवतर क्षेत्रपाल महाशान्त मातृपुत्र कुलपुत्र सिद्धिपुत्र अस्मिन्
स्थानाधिप ग्रामाधिपतयेऽस्मिन् देशाधिपतये वटुकनाथ देवीपुत्र मेघनाद प्रचण्डोग्रकपाली
भीषण सर्वविज्ञाधिपतये इमां पूजां बलिं गृह्ण गृह्ण कुरु कुरु मम दूरय दूरय ज्वल
प्रज्वल प्रज्वल सर्व-विज्ञान नाशय नाशय क्षां क्षं बुद्धिं क्षेत्रपालाय वौषट् हूं।

तारत्रयं वदेत् पश्चादमुक क्षेत्रपाल च।

राजराजेश्वर इमां पूजां बलिमतः परम्।

गृह्णयुग्मं द्विठान्तोऽयमण्डिविशाक्षरो मनुः॥ २८॥

After offering oblations with the above 160 lettered Mantra, one should offer oblation to the Rāja-Rājeśvara and Baṭuka family all integrated. The 28 lettered Mantra for this purpose, after extrication, runs thus :

ॐ ॐ ॐ अमुक क्षेत्रपाल राज राजेश्वर इमां पूजां बलिं गृह्ण गृह्ण स्वाहा।

अनेन बलिदानेन वटुवंशसमन्वितः।

राजराजेश्वरो देवो मे प्रसीदतु सर्वदा॥ २९॥

While offering oblations with the above Mantras, one should pray with these words (*Anena.....sarvadā, Śloka 29*).

पक्षिमे वटुकं देवमुत्तरे योगिनीबलिम्।

पूर्वे भूतबलिं दद्यात् क्षेत्रपालश्च दक्षिणे।

राजराजेश्वरं मध्ये पूजयेत् कुलनायिके॥ ३०॥

Places of offering Oblations to Baṭukas, etc.

Worshipping Baṭuka in the West, Yoginī in the North, Sarvabhūtas in the East and the Kṣetrapālas in the South, one should O, Kulanāyike, worship Rāja-Rājeśvara in the Centre.

अङ्गुष्ठानामिकाभ्याश्च वटुकस्य बलिः स्मृतः।

तर्जनीमध्यमानामिकाङ्गुष्ठैर्योगिनीबलिः॥ ३१॥

अङ्गुष्ठीभिक्ष सर्वाभिरुक्तो भूतबलिः प्रिये।

अङ्गुष्ठतर्जनीभ्याश्च क्षेत्रपालबलिर्भवेत्॥

अङ्गुष्ठमध्यमाभ्याश्च राजराजेश्वरस्य च॥ ३२॥

Determination of Fingers in the Oblations of Baṭukas, etc:

One should offer oblations to Baṭuka with thumb and third finger; to Yoginī with thumb, first, second (middle) and third fingers; to Sarvabhūtas with all the fingers; to Kṣetrapālas with thumb and first finger and to Rāja-Rājeśvara with thumb and middle finger.

वटुकादीन् समर्थ्येवं कुलदीपान् प्रदर्शयेत् ।
 ईषद्रक्तसुपिटेन चतुरङ्गुलिमानतः ॥ ३३ ॥
 दीपान् डमरुकाकारान् त्रिकोणानतिशोभनान् ।
 कर्षज्यग्राहिणः कुर्यात्रव सप्ताथ पश्च वा ॥ ३४ ॥
 अन्तस्तेजो बहिस्तेज एकीकृत्यामितप्रभाम् ।
 त्रिधा देव्युपरि भ्राम्य कुलदीपान् निवेदयेत् ॥ ३५ ॥
 समस्तचक्रचक्रेशि देवेशि सकलात्मिके ।
 आरात्रिकमिदं देवि गृहण मम सिद्धये ।

Mantras and Symptoms of Kula-dīpa :

After worshipping Baṭuka, etc., one should show Kuladīpa. One should, out of well-kneaded light red-coloured flour, prepare nine, seven or five triangular *dīpakas* (lighting pans) of the sahpe of a big *Damarū* (a small drum). The *dīpakas* should be of a size enough to hold at least one Karṣa of Ghṛta in them. Thereafter, uniting the external light with the inner light one should, thrice rotating over the Devī the *Dīpakas* of infinite brilliance, submit them to Her with the Mantra (*Samasta.....sidhaye*, Sloka 36above).

कुलदीपान् प्रदर्शयथ शक्तिपूजां समाचरेत् ॥ ३६ ॥

After drinking by Śakti, drinking by the Sādhaka :

After showing the Kuladīpaka the Sādhaka should worship Śakti.

स्वशक्तिं वीरशक्तिं वा दीक्षितां गुरुमार्गतः ।

पाययित्वा चरेत् पानमिति शास्त्रस्य निश्चयः ॥ ३७ ॥

After offering the drink to his own Śakti or Vīra-Śakti, or specially initiated Śakti, the Sādhaka should drink himself. This is the ruling of the Śāstras,

अदीक्षितां लियं कुर्यात् सद्यः संस्कारमम्बिके ।

मन्त्रदीक्षाविधानेन् शुद्धा भवति नान्यथा ॥ ३८ ॥

O Ambike ! Sādhaka should immediately purify an uninitiated lady. She could be purified according to the rules of Mantra-initiation, not otherwise.

तस्मात् सुलक्षणां शक्तिं गन्धपुष्पाक्षतादिभिः ।

अभ्यर्थ्य वेदताबुद्ध्या भोगपात्रं निवेदयेत् ॥ ३९ ॥

Therefore, assuming a Śakti of good characteristics as Devatā, one should worship with incense, flowers and Akṣata and offer Her the vessel full of offerings.

तदन्ते कन्यकाक्षापि प्रमदाश्म मनोहराः ।
सम्पूज्य देवताबुद्ध्या दद्यात् पात्रं पृथक् पृथक् ॥ ४० ॥

Thereafter, assuming beautiful virgins and ladies as the forms of Devatā, worship them and provide separate vessels to each.

अनिवेद्य तु यः शक्त्यै कुलद्रव्यं निषेवते ।
पूजितं निष्फलं तस्य देवता न प्रसीदति ॥ ४१ ॥

Worship of a Sādhaka who enjoys Kula-dravyas without first offering them to Śakti, becomes fruitless and the Devatā is never pleased with it.

चण्डाली चर्मकारी च मातङ्गी पुक्कसी तथा ।
शृपची खट्टकी चैव कैवर्ती विश्वयोषितः ॥ ४२ ॥

Kulāṣṭaka : Eight Kula-Śaktis :

Caṇḍālī, Carmakārī; Mātaṅgī, Pukkasī, Śvapacī, Khaṭṭakī, Kaivartī and Viśva-Yoṣitā are the eight Kula-Śaktis (Kulāṣṭaka),
कुलाष्टकमिदं प्रोक्तमकुलाष्टकमुच्यते ।

कन्दुकी शौण्डिकी चैव शख्जीवी च रञ्जकी ॥ ४३ ॥
गायकी रजकी शिल्पी कौलिकी च तथाष्टमी ।

Eight Non-Kula-Śaktis (Akulāṣṭaka) :

After enumerating the Kulāṣṭaka the Akulāṣṭaka-Śaktis are now being enumerated. Kandukī, Śauṇḍikī; Śastrajīvī, Rañjakī, Gāyakī, Rajakī, Śilpī and the eighth is Kaulikī.

तन्त्रमन्त्रसमायुक्ता समयाचारपालिका ॥ ४४ ॥
कुमारी च व्रतस्था च योगमुद्राधरापि वा ।
पूजाकाले स्वतः प्राप्ता सा ज्ञेया सहजा बुधैः ॥ ४५ ॥

Sahajā Śaktis :

Knower of Tantra and Mantra, virgin or wedded to Observances, a Yoginī-śakti, who may be an adherent of Samayācāra, if herself comes at the time of worship is designated as a Sahajā-Śakti.

उक्तजात्यज्ञनाभावे चातुर्वर्ण्यज्ञनां यजेत् ।

In the absence of Śakti imagination of Her Form :

In the absence of any of the above Śaktis, one should worship a lady of any of the four classes.

सुरुपा तरुणी शान्ता कुलाचारयुता शुचिः ॥ ४६ ॥
शङ्खाहीना भक्तियुक्ता गूढा शास्रोपजीविनी ।
अलोलुपा सुशीला च स्मितास्या प्रियवादिनी ॥ ४७ ॥

गुरुदेवतसम्भक्ता सुचिता कौलिकप्रिया ।
विमत्सरा विशेषज्ञा देवताराधनोत्सुका ।
मनोहरा सदाचारा शक्तिरेषा सुलक्षणा ॥ ४८ ॥

Saktis with good characteristics and those who should be excluded :

She is called a Śakti of good characteristics who may be of a beautiful appearance, young, grave, follower of Kulācāra, pious, devoid of suspicions, devoted, adherent of Śāstra, free of greed, of a pleasant smile on her face, soft-spoken, devoted to Guru and Devatā, of good thoughts, lover of Kaulikas, free of jealousy and envy, well-versed, interested in the worship of the Devatā, pleasing in personality and of good character.

दुष्टेग्रा कर्कशा क्रूरा दुःखिता कुलदूषणी ।
दुराचारा पराधीना भीता लुब्धातुराऽलसा ॥ ४६ ॥
निद्रासक्तातिदुर्मेधा हीनाक्षी व्याधिपीडिता ।
दुर्गन्धा कुत्सिता मूढा वृद्धोन्मत्ता रहस्यभित् ॥ ५० ॥
कुतर्का कुत्सितालापा निर्लंज्जा कलहप्रिया ।
विरुपोन्मार्गगा स्तव्या पद्गवन्धविकृतानना ।
ईदृशी मन्त्रयुक्ताश्च शक्तिं योगे विवर्जयेत् ॥ ५१ ॥

Śaktis who may be wicked, harsh, cruel, miserable and causing misery to the Kula, bad-charactered, slaves, afraid, greedy, in love with someone, restless, slothful, interested in sleep, wicked minded, devoid of some bodily organ, diseased, exuding bad odour, ugly, foolish, old, insane, unreasonable, filthy-minded, shameless, quarrelsome, deformed in appearance, mean, treading on wrong path, silent, lame or blind, are not fit for being associated with worship and sacrifice, even if they may be initiated with Mantras.

ततोऽर्चनादिकं सर्वं मन्त्रोदकपुरःसरम् ।
इतः पूर्वादिमनुना मन्त्री देव्ये समर्पयेत् ॥ ५२ ॥
तारत्रयमितः पूर्वं प्राणबुद्धी ततः परम् ।
देहधर्माधिकारतो जाग्रत्स्वप्नसुषुप्तिषु ॥ ५३ ॥
मनसा चेतसा वाचा कर्मणा तत्परं वदेत् ।
हस्ताभ्याश्च ततः पद्मयामुदरेण ततः परम् ॥ ५४ ॥
शिश्ना च यत् स्मृतं पक्षाद् यदुक्तं यत् कृतं वदेत् ।
तत् सर्वं गुरवे चान्ते मत्समर्पितमस्तिवति ।
स्वाहान्ती मनुरित्युक्तस्त्रिससत्यकरः प्रिये ॥ ५५ ॥

Mantra for offering Worship to Devi :

Thereafter, O My beloved ! All the worship, etc., should, with consecrated water, be submitted to Devī with the seventy three-littered Mantra :

ॐ ॐ ॐ इतः पूर्वं प्राण बुद्धिं देह धर्माधिकार जाग्रत् स्वप्न सुषुप्तिषु मनसा
चेतसा वाचा कर्मणा हस्ताभ्यां पद्मचामुदरेण शिश्ना च यत् स्मृतं यत्कृतं यदुक्तं तत्
सर्वं गुरवे मत् समर्पितमस्तु स्वाहा ।

ज्ञानतोऽज्ञानतो वापि यन्मया क्रियते शिवे ।
तत्र कृत्यमिदं सर्वमिति ज्ञात्वा क्षमस्व मे ॥ ५६ ॥
एवं सम्प्रार्थ्य देवेशि स्तुत्वा नत्वा च भक्तिः ।
प्रधानदेवतामूर्तीं परिवारान् समर्चयेत् ।
एवं सावरणां देवीं चिन्तयेत् स्वहृदम्बुजे ॥ ५७ ॥
शेषिकाये समर्प्यात्ममूलमन्त्रेण शोधयेत् ।

Begging the Pardon :

One should pray with *Jñānato'jñāna to* *Kṣamasva me* (Sloka 56). Thus praying the Sādhaka should, offering his obeisance with devotion, worship all the family members in the Idol of the Chief Deity. Then, with the Covering contemplating upon the Devī in his heart-lotus and offering the Śeṣikā (remainder), purify himself with the Mūla Mantra.

स्याद्वाभवं ह्रदुच्छिष्ठचाण्डालि तदनन्तरम् ॥ ५८ ॥
वदेन्मातङ्गि सर्वन्ते वश्यंकुरुयुगन्ततः ।
एकविंशतिवर्णेश्व शेषिकामनुरीरितः ॥ ५९ ॥
मन्त्रेणानेन निर्माल्यं शेषिकाये समर्पयेत् ।
देवीमुच्छिष्ठमातङ्गी व्यायेत् त्रैलोक्यमोहिनीम् ॥ ६० ॥

Mantra for Śeṣikā :

Mantra after extrication is :

ऐ नमः उच्छिष्ठ चाण्डालि मातङ्गि । सर्वं ते वश्यं कुरु कुरु ।

This is the twentyone-lettered Mantra with which garland should be offered to Śeṣikā. Thereafter, the Sādhaka should contemplate upon the Trailokyamohinī Devi Ucchiṣṭa Mātaṅgī in the following form :

वीणावाद्यविनोदगीतनिरतां नीलांशुकोल्लासिनीं
बिन्बोर्णी नवयावकार्द्धचरणामाकीर्णकेशालकाम् ।
मृद्घङ्गीं सिंतशङ्गकुण्डलधरां माणिक्यभूषोज्ज्वलां
मातङ्गीं प्रणतोऽस्मि सुस्मितमुखीं देवीं शुकश्यामलाम् ॥ ६१ ॥
ततः श्रीगुरुरूपाय साक्षात् परशिवाय च ।
कराभ्यां पात्रमुदधृत्य सद्वितीयं समर्पयेत् ॥ ६२ ॥

स्वसम्प्रदाय संयुक्तैर्वीरैश्च सह पूजयेत् ।

अन्योन्यवन्दनं कृत्वा पिबेत्तदनुज्ञाया ॥ ६३ ॥

Explanation of Three Elements (Tattva-traya)

by the Guru to the Disciples :

Thereafter, lifting the vessel with both the hands a Sādhaka should offer to Śrī Gurudeva of the Form of Paraśiva the Second Element. Then with other Vīra-sādhakas of his own sect, he should worship the Gurudeva. Thereafter, greeting each other all the Sādhakas, with the permission of Guru, drink their shares.

सव्येनोद्भूत्य पात्रन्तु मुद्रां कृत्वाऽपसव्यतः ।

यथाविधि द्वितीयेन गृह्णीयान्मन्त्रमुच्चरन् ॥ ६४ ॥

Lifting the vessel with the right hand and showing the Mudrā with the left hand, receive it along with the Second Element and chanting properly the Mantras alongside.

पिशितं माषमात्रन्तु द्रव्यं चुल्लुकसमितम् ।

आत्मदेहत्रयं तत्त्वं त्रयेणाथ विशोधयेत् ॥ ६५ ॥

Taking one Māṣa of Māṁsa and one handful of dravyas he should thrice purify his three-fold (gross, subtle and transcendental) body.

तरुणोल्लाससहितः प्रसन्नवदनेक्षणः ।

गुरुः शिष्यान् समाहय दद्यात्तत्त्वत्रयं प्रिये ॥ ६६ ॥

For this purpose, the Gurudeva, with youthful exuberance cheerfully and with a kind gesture should call the Śiṣyas and offer them the three elements.

शिष्योपायनमादाय शुद्धात्मा कुसुमादिकम् ।

यथाशक्ति निवेद्याथ वित्तशार्ठयविवर्जितः ॥ ६७ ॥

प्रणन्य बहिरटाङ्गं प्रविश्यान्तः शनैः प्रिये ।

समप्योपायनं भक्त्या शिवाय गुरुरुपिणे ॥ ६८ ॥

ग्रथिताङ्गुठकौ कृत्वा करौ सक्ताग्रतर्जनी ।

जानुभ्यामवनिं गत्वा पञ्चाङ्गं प्रणमेद् गुरुम् ॥ ६९ ॥

O My Beloved ! The Śiṣya should pure-heartedly and avoiding any monetary presumptuousness take the flowers, etc. presentations according to his capacity and offer them to the Guru of the Form of Śiva and with devotion offer Aṣṭāṅga-praṇāma (Salute offered with hands, feet thighs, chest, forehead, eyes, speech and mind is called Aṣṭāṅga-praṇāma). Thereafter, sitting on the ground on his knees, entwining the thumbs of both hands and extending the first finger forward, he should offer Pañcāṅga Praṇāma (Salute offered with hands, two thighs, forehead, eyes and speech is called Pañcāṅga Praṇāma).

वामाऽङ्गुष्ठानामिकाभ्यां दक्षहस्तप्रसारितम् ।
 स्पृष्टा विशुद्धदय ईषदानतमरतकः ॥ ७० ॥
 वामाङ्गुष्ठानामिकाभ्यां शिष्याय श्रीगुरुः प्रिये ।
 प्रकृत्यादैः पृथिव्यन्तैश्चतुर्विंशतिभिः प्रिये ॥ ७१ ॥
 स्वरैरशुद्धतत्त्वैश्च वाघवेन कुलेश्वरि ।
 संयुक्तेनात्मतत्त्वेन स्थूलदेह विशोधयेत् ॥ ७२ ॥

Purification of Body of the Śiṣya :

O My Beloved ! Thereafter, with his head a little bent, the Gurudeva should with the thumb and third finger of his left hand touch the extended right hand of his Śiṣya and with pure heart purify his gross body with twentyfour Tattvas from Prakṛti to Pṛthivī and with Svaras containing Vāgbhava-bīja (Airṁ), with his (Guru's) Ātma-tattva.

मायादिपुरुषान्तैश्च शुद्धाशुद्धैश्च सप्तभिः ।
 तत्त्वैः स्पर्शाहयैर्वर्णैः कामराजेन मन्त्रवित् ।
 युक्तेन विद्यातत्त्वेन सूक्ष्मदेहं विशोधयेत् ॥ ७३ ॥

Thereafter, with all the seven purer than pure Tattvas from Māyā to Puruṣa and Kāmarāja-bīja (Klīm), united with Sparśa-varṇas, the Guru, with Vidyā-tattva, purify the Subtle body of the Śiṣya.

शुद्धैः शिवादिविद्यान्तैः पच्चतत्त्वैश्च व्यापकैः ।
 परया शिवतत्त्वेन परं देहं विशोधयेत् ॥ ७४ ॥

Then, with all the five pure Tattvas from Śiva to Vidyā and Para (Sauh), united comprehensively with Para-Śiva-tattva, he should purify the transcendental body (*para-sarīra*) of the Śiṣya.

षट्त्रिंशतत्त्वसहितमालिन्या बालया प्रिये ।
 सर्वतत्त्वाश्रयं बीजं सर्वतत्त्वैर्विशोधयेत् ॥ ७५ ॥

Then, with all the thirtysix Tattvas and Mālinī Bālā, he should purify the Bīja embodying all the Bījas with all the Tattvas.

शोधयेति पदं दद्यात् सद्वितीयमलिं गुरुः ।
 चुल्लुकं गुरुणा दत्तं शोधयामीति चोच्चरन् ।
 भवत्या चावनतः शिष्यो निःशब्दं त्रिः पिबेदलिम् ॥ ७६ ॥
 पाणिभ्यां संस्पृशोदेहं सर्वतत्त्वं समच्चरन् ।
 शिरःप्रभृतिपादान्तं शुद्धं देहं विचिन्तयेत् ॥ ७७ ॥

After this the Guru, providing to the Śiṣya the Ali (wine) with second, should utter the word 'Śodhaya'. The Śiṣya bending a little should then with devotion and without making any sound drink one *Cullū* (cavity formed by joining both the palms) of Ali provided by the Guru and utter the word 'Sarva Tattvam śodhayāmi'. Then, touching his body with hands, he should feel that all his body from head to feet has been purified.

स्थूलान्तमात्मतत्त्वं स्यात् सूक्ष्मं विद्यान्तगोचरम्।
परान्तं शिवतत्त्वं स्यादिति तत्त्वत्रयं जगत्॥ ७८॥

Distinction of the Ātma, etc., Tattva-traya and fruit of their Knowledge :

Ātma-tattva is confined to gross body; Vidyā-tattva is perceptible upto the subtle body; while the Śiva-tattva extends up to the transcendental (*Para-śarīra*). The whole world is of the form of the three Tattvas.

एवं तत्त्वत्रयज्ञानं गुरोऽर्जात्वा य आचरेत्।
स जीवन्नेव मुक्तः स्यादिति शङ्करभाषितम्॥ ७६॥

One who performs actions after knowing the three Tattvas thus from the mouth of the Guru becomes Emancipated even in his life itself. This is so ordained by the Śāstras.

ततः स्वीकृत्य च गुरुः शिष्येभ्यः शेषदो भवेत्।
आदाय गुरुणा दत्तं सद्वितीयासवं पिबेत्॥ ८०॥

Drinking before the Guru, etc., is prohibited :

Then, after himself taking the Dravyas, the Guru should offer the remainder of them to the Śiṣyas, who should then drink that Āsava with the second Tattva.

श्रीगुरुज्येष्टपूज्यानां पुरतः कुलनायिके।
नोपविश्य पिबेन्मद्यम् इति शास्त्रस्य निर्णयः॥ ८१॥

One should not drink wine before Gurudeva and other venerable and senior Sādhakas. This is the order of the Śāstras,

प्राणगेदफलोल्लासप्रणामस्थितिलक्षणम्।
अविज्ञायाचरेद् यस्तु स भवेदापदाम्पदम्॥ ८२॥
निर्मन्त्रं न पिबेन्मद्यम् प्रायश्चित्तं विधीयते।
तस्मान्मन्त्रविधानेन कर्तव्यं कुलनायिके॥ ८३॥

Drinking without Knowledge of the distinctions of Prāṇas and Mantras is prohibited :

One who performs actions without knowing about the exhilaration resulting from an understanding of the distinction of Prāṇas and of the situations and characteristics of Salutation, falls into trouble. One should drink with Mantra alone, otherwise the drinker will have to undergo penances. Therefore, one should always drink according to the rules of Mantras as given below :

इदं पवित्रममृतं पिबामि भवभेषजम् ।
 पशुपाशसमुच्छेदकारणं भैरवोदितम् ॥ ८४ ॥
 चित्ते र्वातन्त्र्यसारत्वात्तदानन्दमयात्मनः ।
 तन्मयत्वाच्च भावानां भावाक्षान्तर्हिता रसे ॥ ८५ ॥
 सुषुम्नान्तं विकाशाय सुरसस्तेन पीयते ।
 तस्मादिमां सुरां देवीं पूर्णोऽहं त्वां पिबाम्यहम् ॥ ८६ ॥

These are the Mantras for drinking.

मन्त्रेणानेन देवेशि मूलमन्त्रेण मन्त्रवित् ।
 अनाकुलमनाः कुर्यादलिपानं शनैः शनैः ॥ ८७ ॥

Uttering the above Mantras (Ślokas 84-86) and the Mūla Mantra one should drink Ali (wine) gradually with a composed mind.

स्वात्ममूलत्रिकोणस्थे कोटिसूर्यसमप्रभे ।
 कुण्डल्याकृतिचिद्रूपे हुनेद् द्रव्यं समन्त्रकम् ॥ ८८ ॥

One should offer the Libations of Dravyas with the following Mantra (Śloka 89) in the Pure Intelligence of the shape of Kundalī which is resplendent as millions of Suns and is situated in the Triangle of his own Mūlādhāra.

महन्तापात्रभरितमिदन्तापरमामृतम् ।
 पराहन्तामये वक्ष्मौ होमस्वीकारलक्षणम् ॥ ८९ ॥

This is the Mantra for offering Libations of Dravyas (Cf. Śloka 88 above).

गुरुदैवतमन्त्राणामैक्यं सञ्जिन्तयेद्दिया ।
 यावदुल्लासपर्यन्तमुपदेशो पिबेन्मधु ॥ ९० ॥

Method of Drinking :

Assuming the unity of Guru, Devatā and Mantra one should keep on drinking Madhu (wine) till exhilaration is obtained.

चुल्लनं सिद्धिदं प्रोक्तं दीपो ज्ञानप्रदायकः ।
 पापात् परपदप्राप्तिः कौले त्रयमितीरितम् ॥ ९१ ॥

It is said that drinking one *Cullu* (cavity formed by joining both palms) is bestower of Siddhis, and drinking till enlightenment is bestower of Knowledge. One attains Supreme State from drinking. These three Attainments have been set forth in the Kula system.

भोजनान्ते विपं मध्यं मद्यान्ते भोजनं विषम् ।
 अमृतं तद्विजानीयाद् यदन्नं सुरया सह ॥ ९२ ॥

Drinking at the end of meals is poison. Similarly, taking food at the end of drinking is also poison. Whatever food is taken along with drinking Surā should be known as Amṛta.

चर्वणेन युतं पानमभृतं कथितं प्रिये ।

चर्वणेन विना पानं केवलं विषवद्धनं ॥ ६३ ॥

O My Beloved ! Drinking along with eating is Amṛta and drinking without eating alongside increases only poison.

पानश्च त्रिविधं प्रोक्तं दिव्यवीरपशुक्रमात् ।

दिव्यं देव्यग्रतः पानं वीरं मुद्रासने कृतम् ॥ ६४ ॥

स्वेच्छया पशुवत्पीतं पशुपानमितीरितम् ॥ ६५ ॥

Three kinds of Drinking : 1. Divya; 2. Vira; 3. Paśu :

Divya, Vīra and Paśu respectively have been said to be the three kinds of drinking. Drinking in front of Devi is called Divya; drinking with Mudrā and Āsana is Vīra; and drinking arbitrarily according to one's own desire is Paśu.

भुक्तिमुक्तिप्रदं दिव्यं वीरं भुक्तिप्रदं भवेत् ।

पशुपानं नरकदं प्रोक्तं पानफलं प्रिये ॥ ६६ ॥

The fruit of Divya-drinking is both Enjoyment and Emancipation, of Vīra-drinking only Enjoyment and of Paśu-drinking Hell.

दृष्टिमानसवाक्काये यावन्नो भवति भ्रमः ।

तावत् पानं प्रकुर्वीत पशुपानमतः परम् ॥ ६७ ॥

Unless visual, mental, vocal and bodily illusions do not develop one should keep on drinking. Exceeding this limit is called Paśu-drinking.

यावन्नेन्द्रियवैकल्यं यावन्नो मुखवैकृतम् ।

तावदेव पिबेन्मद्यमन्यथा पतनं भवेत् ॥ ६८ ॥

Unless the sense-organs become agitated and unless mouth becomes deformed one should keep on drinking. Drinking beyond this limit brings downfall.

पूर्णाभिषेकयुक्तानां पानं देवि निगद्यते ।

कराभ्यां पात्रमुदधृत्य स्मरेन्मूलश्च पादुकाम् ।

आगलान्तं पिबेदद्वयं स मुक्तो नात्र संशयः ॥ ६९ ॥

Method of drinking for those who are Fully Initiated (Pūrnābh iṣikta) :

O Devi ! I am now expounding the method for drinking by those who are Fully Initiated. Lifting the vessel with both hands such a Sādhaka should remember the Mūla Mantra and the Pādukā. Drinking upto the throat thereafter he becomes indubitably Released.

पीत्वा पीत्वा पुनः पीत्वा यावत् पतति भूतले ।
उत्थाय च पुनः पीत्वा पुनर्जन्म न विद्यते ॥ १०० ॥

He should drink and drink, and again drink till he falls down on the ground. Then rising up again if he drinks again then there is no rebirth for him.

आनन्दात्प्रयते देवी मूर्च्छ्या भैरवः स्वयम् ।
वमनात् सर्वदेवाश्च तस्मात्रिविधमाचरेत् ॥ १०१ ॥

Devi is satisfied by exhilaration; Bhairava Himself is satisfied by swooning, and all the Devatās are satisfied by vomiting.

दिव्यजानरत्नानां वै यत् सुखं कुलयोगिनाम् ।
तत् सुखं सार्वभौमस्य नृपस्यापि न विद्यते ॥ १०२ ॥

Hence one should satisfy all the three classes (stated above). The pleasure derived by the Kula-yogīs from indulgence in Divya-drinking is not available even to the Emperors.

यत् सुखं कुलनिष्ठानां कुलद्रव्यनिषेवनात् ।
तत् सौख्यमेव मोक्षः स्यात् सत्यमेव बरानने ॥ १०३ ॥

The pleasure of partaking Kula-dravyas derived by those wedded to Kula System, is in reality the Emancipation. O Varānane ! This is the Truth.

इति ते कथितं किञ्चित् वटुशक्त्यादिपूजनम् ।
समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १०४ ॥

O Kuleśāni ! Thus I have described to You in brief the Worship of Baṭuka and Śaktis, etc. Now what else You want to hear.

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये सर्वा-
गमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे ऊर्ध्वा-
म्नायतन्त्रे वटुकशक्त्यादिपूजनं नाम
सप्तम उल्लासः ॥ ७ ॥



अष्टम उल्लासः

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि करुणामृतवारिधे ।
 उल्लासभेदं देवेश द्रव्यपात्रादिसङ्गमम् ॥ १ ॥
 रत्युद्घासनकालश्च श्री चक्रस्थितिमेव च ।
 चेष्ट्यं कौलिकशक्तीनां वद मे परमेश्वर ॥ २ ॥

Srī Devi said : O Kuleśa, O Ocean of Nectar of Kindness ! I want to hear about the distinction of Ullāsa. O Parameśvara ! Tell me about Interchange of Dravyas and Vessels, Rati (Copulation), Udvāsana-kāla (time of abandonment), situation of Śrīcakra and actions of Kaulikaśaktis.

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
 तस्य श्रवणमात्रेण जायते दिव्यभावना ॥ ३ ॥

Seven Exhilarations and their characteristics :

Īśvara said : Listen O Devi, I am telling You what you have asked, mere listening which arouses Divine Feeling.

आरम्भस्तरुणाश्चैव यौवनं प्रौढमेव च ।
 तदन्तश्चोन्मनाश्चैव ततोल्लासश्च सप्तमः ॥ ४ ॥

Ullāsas (Exhilarations) are seven : 1. Ārambha (Beginning); 2. Taruṇa (Juvenile); 3. Yauvana (Youth); 4 - Praudha (Mature); 5. Praudhānta (Post maturity); 6. Unmanā (Excited); and 7. Manollāsa (Hearty Exhilaration).

तत्त्वत्रयं स्यादारम्भः कथितं कुलनायिके ।
 कथितस्तरुणोल्लासस्तरुणं सुखमन्बिके ॥ ५ ॥

O Kulanāyike ! Ārambha-ullāsa is caused by the rise of three Tattvas. O Ambike ! Tarunollāsa is assumed when the juvenile pleasure arises.

यौवनं मनसः सम्यगुल्लासः सुस्थितिः प्रिये ।
 स्खलनं दृढमनोवाचां प्रौढभित्यभिधीयते ॥ ६ ॥

O My Beloved ! The condition of proper mental exhilaration is called Yauvanollāsa; and when there is faltering of vision, mind and speech it is Praudhollāsa.

समुल्लासपरे चक्रे य इच्छेत् पात्रमेलनम्।
 अर्वाक् प्रौढसमुल्लासं नैव कुर्यात् कदाचन।
 यथाधिकारं तत्रापि कर्तव्यं पात्रमेलनम्॥ ७॥

Rules for the Interchange of Dravyas :

In case of an exhilaration on the Cakra if one wishes to interchange the vessels then he should do so only according to the right of interchange of vessels.

अदीक्षितैरनाचारैरतन्त्रज्ञरदैवतैः।
 दूषकैः समयभ्रैन कुर्याद् द्रव्यसङ्गतिम्॥ ८॥

Those uninitiated persons of bad conduct, not expert in Tantras, devoid of Iṣṭa-devatā, guilty-conscious, fallen from Samayācāra, should not interchange Dravyas.

अभिज्ञं मन्यमानैश्च प्रपञ्चवतधारिभिः।
 पशुभिः कुद्रकर्मस्थैर्न कुर्याद् द्रव्यसङ्गतिम्॥ ९॥

Those ignorant, conceited, treacherous, full of Paśu-bhāva, mean-minded should not interchange Dravyas.

स्त्रीद्विष्टगुरुभिः शप्तैर्भक्तिहीनैर्दुरात्मभिः।
 कुलोपदेशाहीनैश्च न कुर्याद् द्रव्यसङ्गतिम्॥ १०॥

Woman-haters, cursed by Gurus, devoid of devotion, evil-minded, devoid of precept of Kuladharma should not interchange Dravyas.

षदवाक्यप्रमाणज्ञाः श्रुतिस्मृत्यर्थवेदिनः।
 कुलधर्मानभिज्ञाश्वेतत्सङ्गं परिवजयेत्॥ ११॥

Even if one possessing knowledge of Grammar, Logic, Vedas and Dharmasāstras is ignorant of Kuladharma, he should be avoided in the interchange of Dravyas.

सत्कुले च प्रसूता वा वृद्धाश्वाचारवर्त्तिनः।
 त्वत्पूजाविमुखाः स्युश्वेतत्संसर्गं परित्यजेत्॥ १२॥

Even if one born in a good family or possessing a good character is averse to Your worship his company should be shunned.

स्त्रीपुत्रमित्रबन्धुनां स्त्नग्धानामपि पार्वति।
 कुलाचारानभिज्ञानां सङ्गतिं वर्जयेत्प्रिये॥ १३॥

O Pārvatī, Listen ! Whatsoever intimate wives, sons, friends or brothers may be, if they do not know the Kulācāra, their company should be avoided.

अदृष्टपौरुषाणाश्च देशान्तरनिवासिनाम् ।

विना सङ्केतयोगेन न कुर्याद् द्रव्यसङ्गतिम् ॥ १४ ॥

One should not interchange Dravyas with unknown persons, of another country unless there is a rapport through signs.

एकपात्रं न कुर्वीत यदि साक्षात् कुलेश्वरः ।

मन्त्राः पराङ्मुखा यान्ति विघ्नश्वैव पदे पदे ॥ १५ ॥

Even if there is Kuleśvara Himself one should not partake of Dravyas from the same vessel. If one does so then his Mantras would turn their faces and he would face difficulties at every step.

स्वपात्रस्थितहेतुश्च न दद्यान्द्रैरवाय च ।

यदि दद्यात्कुलेशानि देवताशापमान्युयात् ॥ १६ ॥

One should not offer the Hetu (wine) of his own vessel to Bhairava. If he does so, O Kuleśāni ! he would receive the curse of the Gods.

आसनं भोजनं पात्रमम्बरं शयनादिकम् ।

अनभिझौरनहेतुश्च सङ्गमं नव कारयेत् ॥ १७ ॥

One should not offer his own seat, food, vessel, clothings and bed to unknown persons. Nor should he resort to the company of such persons :

स्रोतोभेदेन वा कुर्यात्कौलिकः पात्रमेलनम् ।

पूर्वदक्षिणयोरैरक्ष्यमुदकपश्चिमयोस्तथा ॥ १८ ॥

A Kaulika should interchange vessels according to the distinction of Āmnāyas. There is conformity between East and South, and North and West Āmnāyas.

तस्मिन् क्रमार्चनपरैर्वीरैः स्वसदृशौरपि ।

कामिनीभिष्ठ तत्कुर्यात् स्रोतसाश्च चतुहये ॥ १९ ॥

Therefore, respective Sādhakas of these four Āmnāyas should interchange with Vīra Sādhakas of their own class and with women.

योगिभिर्योगिण्डिभिष्ठ प्रदत्तं पूर्णपात्रकम् ।

स्वमातृपादुकामूलमन्त्रजसं पिबेत्प्रिये ॥ २० ॥

O My Beloved ! Filled up vessels provided by Yogīs and Yognīs should be drunk with recitation of the Pādukā of one's own Māṭrīkā and Mūla Mantra.

क्वचित् यदृच्छ्या प्राप्तमलिपात्रन्तु भक्तिः ।

आदाय पूर्ववज्जप्त्वा पिबेदेवि गुरुं स्मरन् ॥ २१ ॥

If by the grace of God one gets an Ali-pātra (vessel full of wine) he should accept it with devotion and remembering his Guru drink it in accordance with the foregoing recitation of the Mantras.

गुरुशक्तिसुतानाशं गुरुज्येष्ठकनिष्ठयोः ।
स्वज्येष्ठस्यापि चोच्छिं हादेनान्यस्य पार्वति ॥ २२ ॥

Rules regarding partaking of drinking of remainder of Libations in the Cakra :

O Pārvatī ! One should eat the remainder of only the Guru Śakti, sons of the Guru and seniors, not of others.

शक्त्युच्छिं पिवेद् द्रव्यं वीरोच्छिष्ठ चर्वणम् ।
आत्मोच्छिं न दातव्यं परकीयं न भक्षयेत् ॥ २३ ॥

One should drink the remainder of the Dravyas of Śakti and eat the remainder of edibles of a Vīra. Neither should he offer his own remainder to others nor partake of others.

उच्छिं भक्षयेत् स्त्रीणां ताभ्यो नोच्छिष्ठमर्पयेत् ।
चक्रमध्येऽपि देवेशि अन्यथा पतनं भवेत् ॥ २४ ॥

The remainders of women can be eaten, but O Devesi, one should not give them his own remainder even in Cakra. If one does so he meets his downfall.

कनिष्ठानां स्वशिष्याणां दद्यादुच्छिष्ठमन्विके ।
दद्यात् स्नेहेन योऽन्येभ्यः स भवेदापदाम्पदम् ॥ २५ ॥
आसवोच्छिष्ठपात्रन्तु यो वा गृह्णति मोहतः ।
स्नेहाल्लोभात् भयाद्वापि देवताशापमानुयात् ॥ २६ ॥

O Ambike ! One should offer the remainder only to his own junior Śiṣyas. Whoever, out of love, greed or fear, offers to or takes from others the remainder of Āsava (spirituous liquor) or vessel receives the curse of Gods and falls into difficulties.

प्रौढोल्लासे कुलेशानि कुर्याद्विलिविसर्जनम् ।
पूजागृहाद्वहिः कुर्यात्त्रिकोणे तु गृहान्तरे ॥ २७ ॥

Method of offering Libations to Ucchiṣṭa- Bhairava :

O Kuleśāni ! In Case of Praudhollāsa one should make a Tringle either inside or outside the abode of worship and then worship it with incense, flowers and Akṣata and then contemplate upon the Ucchiṣṭa Bhairava with the following (Śloka 28).

गन्धपुष्पाक्षतैः पूज्य ध्यायेदुच्छिष्ठमैरवम् ।
गदात्रिशूलडमरुपात्रहस्तं त्रिलोचनम् ।
कृष्णाभं भैरवं ध्यायेत् सर्वविघ्ननिवारणम् ॥ २८ ॥

This is the Śloka for contemplation of Ucchiṣṭa Bhairava (See Śloka 27 above).

तारत्रयं समुच्चार्य पश्चादुच्छिष्ठभैरवम् ।

एहियुग्मं बलिं गृह्णयुग्मं फट् च द्विठान्तकः ॥ २६ ॥

Thereafter, offer Libation with the following Mantra as it stands after extrication :

ॐ ॐ ॐ उच्छिष्ठ भैरव एहि एहि बलिं गृह्ण गृह्ण फट् स्वाहा ।

बल्युद्वासनमन्त्रोऽयं द्वार्विशतिभिरक्षरैः ।

शान्तिस्तवं पठेत्पश्चात्पर्येदलिविन्दुभिः ॥ ३० ॥

After this, one should recite the following Śānti-stava (Ślokas 31 to 54) and offer libations of drops of Ali (Wine).

यजन्ति देव्यो हरपादपङ्कजम् प्रसन्नधामामृतमोक्षदायकम् ।

अनन्तसिद्धान्तमयप्रबोधकं नमामि चाण्डकयोगिनीगणम् ॥ ३१ ॥

योगिनीचक्रमध्यस्थं मातृमण्डलवेष्टितम् ।

नमामि शिरसा नाथं भैरवं भैरवीप्रियम् ॥ ३२ ॥

अनादिघोरसंसारध्वान्तैकध्वंसकारिणे ।

नमः श्रीनाथवैद्याय कुलौषधिविधायिने ॥ ३३ ॥

आपदो दुरितं रोगाः समयाचारलङ्घनात् ।

ये ते सर्वे व्यपोहन्तु दिव्यचक्रस्य मेलनात् ॥ ३४ ॥

आयुरारोग्यमैश्वर्यं कीर्तिर्लभिः सुखं जयः ।

कान्तिर्मनोहरा चास्तु पान्तु सर्वाश्च देवताः ॥ ३५ ॥

सम्पूजकानां प्रतिपालकानां

यतीन्द्रयोगीन्द्रतपोधनानाम् ।

देशस्य राहूस्य कुलस्य राजाः ।

करोतु शान्तिं भगवान् कुलेशः ॥ ३६ ॥

नन्दन्तु साधककुलाद्वयदर्शका ये

सिंहासनाद्युषितशाक्तमहान्वया ये ।

नन्दन्तु सर्वकुलकौलरताः परे ये

चान्ये विशेषपदभेदकशाम्भवा ये ॥ ३७ ॥

नन्दन्तु सिद्धगुरवस्तदनुक्रमज्ञा

ज्येष्ठान्वया समयिनो वटुकाः कुमार्यः ।

ये योगिनीप्रवरवीरकुले प्रसूता

नन्दन्तु भूमिपतिगोद्विजसाधुलोकाः ॥ ३८ ॥

नन्दन्तु नीतिनिपुणा निरवद्यनिष्ठा

निर्मत्सरा निरुपमा निरुपद्रवाश्च ।

नित्यं निरञ्जनरता गुरवो निरीहाः

शान्ताश्च शान्तमनसो हृतशोकशङ्खाः ॥ ३९ ॥

नन्दन्तु योगनिरताः कुलयोगयुक्ता
 ह्याचार्यसामयिकसाधकपुत्रकाश्च।
 गावो द्विजा युवतयो यतयः कुमार्यो
 धर्मे चरन्तु निरता गुरुभक्तलोकाः ॥ ४० ॥
 नन्दन्तु साधककुला ह्यलमात्मनिष्ठाः
 शापाः पतन्तु समयद्विषि योगिनीनाम् ।
 सा शास्त्रवी स्फुरतु कार्पि समाप्यवस्था
 यस्यां गुरोक्षणपक्षजमेव सत्यम् ॥ ४१ ॥
 याक्षक्रमभूमिकावस्तयो नाडीषु याः संस्थिता
 याः कायोद्भूतरोमकूपनिलया याः संस्थिता धातुषु ।
 उच्छ्वासोमिमरुतरक्षनिलया निश्चासवासाक्ष
 यास्ता देव्यो रिपुपक्षभक्षणरता नन्दन्तु कौलार्चिताः ॥ ४२ ॥
 या देव्यः कुलसम्भवाः क्षितिगता या देवतास्तोयगा
 या नित्यं प्रथितप्रभाः शिखिगता या मातरिश्वालयाः ।
 या व्योमाहितमण्डलामृतमया याः सर्वगाः सर्वदास्ताः
 सर्वाः कुलमार्गपालनपराः शान्ति प्रयच्छन्तु मे ॥ ४३ ॥
 ऊर्ध्वे ब्रह्माण्डतो वा दिवि गगनतले भूतले वा तले वा
 पाताले वानले वा सलिलपवनयोर्यत्र कुत्र स्थिता वा ।
 क्षेत्रे पीठोपपीठादिषु च कृतपदा धूपदीपादिकेन
 प्रीता देव्यः सदा नः शुभबलिविधिना पान्तु वीरेन्द्रवन्द्याः ॥ ४४ ॥
 ब्रह्मा श्रीः शेषदुर्गागुहबदुकगणा भैरवाः क्षेत्रपाद्या
 वेतालादित्यकूदग्रहवसुमनुसिद्धाप्सरोगुह्यकाद्याः ।
 भूता गन्धर्वविद्याधरकृषिपितृयक्षासुराः किन्नराद्या
 योगीशाश्वारणाः किम्पुरुषमुनिवराक्षक्रगाः पान्तु सर्वे ॥ ४५ ॥
 देहस्थाखिलदेवता गजमुखाः क्षेत्राधिपा भैरवा
 योगिन्यो वटुकाश्च यक्षपितरो भूताः पिशाचा ग्रहाः ।
 अन्ये भूचरखेचरा दिशिचरा वेतालकाश्टेटका-
 स्तृप्यन्तां कुलपुत्रकस्य पिबतः पानं सदीपश्चरुम् ॥ ४६ ॥
 सत्यचेद् गुरुवाक्यमेव पितरो देवाक्ष्य चेद् योगिनी
 प्रीता चेत् परदेवता यदि भवेद्वेदाः प्रमाणं हि चेत् ।
 शाक्तेयं यदि दर्शनं भवति चेदाज्ञाप्यमोघापि चेत् ।
 सत्यश्चापि च कौलधर्मपरमं स्यान्मे जयः सर्वदा ॥ ४७ ॥
 नन्दन्तु साधकाः सर्वं नश्यन्तु कुलदूषकाः ।
 अन्तःस्था शास्त्रवी मेऽस्तु प्रसन्नोऽस्तु गुरुः सदा ॥ ४८ ॥

यद्येषा भैरवी देवी यदि भैरवशासनम्।
 यद्येष कुलधर्मः स्यात्तदा नश्यन्तु दूषकाः॥ ४६॥
 यासामाज्ञाप्रभावेण स्थापितं भुवनत्रयम्।
 नमस्ताभ्यः समसरभ्यो योगिनीभ्यो निरन्तरम्॥ ५०॥
 पिबन्तु मातरः सर्वाः पिबन्तु कुलसत्तमाः।
 पिबन्तु भैरवाः सर्वे मम देहे व्यवस्थिताः॥ ५१॥
 तृप्यन्तु मातरः सर्वाः समुद्राः सगणाधिपाः।
 योगिन्यः क्षेत्रपालाक्ष मम देहे व्यवस्थिताः॥ ५२॥
 शिवाद्यवनिपर्यन्तं ब्रह्मादिस्तत्त्वसंयुतम्।
 कालाग्न्यादिशिवान्तश्च जगद् यज्ञेन तृप्यतु॥ ५३॥
 द्वारस्था मणिमण्डपस्य परितः श्रीनन्दने कानने
 शून्यागारविहारकन्दरमठे वीम (व्योम्नि) इमशाने स्थिताः।
 कूपस्थानगताक्षतुष्पथगताः सन्देशसंस्थाश्च ये।
 पङ्कथार्थविहकेतुमानकुसुमात् गृह्णन्तु ते पान्तु च॥ ५४॥

This is Śānti-stava.

पठित्वाभ्यर्थनापात्रं समुद्धृत्य गुरुः प्रिये।
 ततो दद्यात् स्वशिष्याय प्रसादं कुलनायिके॥ ५५॥

Behaviour of Sādhakas in the Cakra :

O My Beloved ! After reciting the Śānti-pāṭha (Ślokas 31-54) the Guru should lift the vessel of worship and then, O Kulanāyike ! distribute the *Prasāda* to his Śiṣyas.

स्वाभीष्टचेष्टाचरणं प्रौढान्तः परिकीर्तिः।
 प्रौढान्तोल्लासितादेवि मुदिते योगिमण्डले।
 योगिनीमण्डले चैव क्रमादानन्दमुच्यते॥ ५६॥
 तदारुढेषु वीरेषु कार्याकार्यं न विद्यते।
 इच्छैव शास्त्रसम्पत्तिरित्याज्ञा परमेश्वरि॥ ५७॥
 तत्र यद् यत् कृतं कर्म शुभं वा यदि वाऽशुभम्।
 तत्सर्वं देवताप्रीत्यै जायते सुरसुन्दरि॥ ५८॥

Performance of their desired actions by the participant Sādhakas of the Cakra is called Praudhānta-ullāsa. O Devi ! When the Praudhānta-ullāsa is achieved then in that state of ecstasy there is a pleasure-mongering among the groups of Yogīs and Yognīs. In such an atmosphere of exhilaration there is no consideration of propriety among the Vīras. O Parameśvari ! In this state desire alone is wealth prescribed by the Śāstras. Hence in this state whatever auspicious or inauspicious actions are performed they are, O Divine Beauty, considered to be meant for the pleasure of the Devatā.

जल्पो जपफलं तन्दा समाधिरभिजायते ।
 विक्रिया पूजनं देवि उदितं भैरवविलिः ॥ ५६ ॥
 मुक्तिः स्याच्छक्तिसंयोगः स्तोत्रं तत्कालभाषितम् ।
 न्यासोऽवयवसंस्पर्शो भोजनं हवनक्रिया ॥ ६० ॥
 वीक्षणं ध्यानमीशानि शयनं वन्दनं भवेत् ।
 तदुल्लासे कृता नाना या चेष्टा सा च सत्क्रिया ।
 कार्याकार्यविचारन्तु यः करोति स पातकी ॥ ६१ ॥

In this state conversation is the fruit of Japa, drowsiness is Samādhi, actions are worship, union with Śakti is Emancipation, partaking of Dravyas as if taken by Bhairava, and oration, O Devi ! is considered as chanting of Stotra (Hymns of Eulogy). The contact of bodily organs is Nyāsa, partaking of food is pouring of oblations in fire, Darśana is Dhyāna and sleeping is like worship. In this manner, whatever actions are performed in this Ullāsa they are all considered auspicious actions. Whoever considers their propriety or otherwise is a sinner.

एतच्चक्रगता वीरा विज्ञेयाः परयोगिनः ।
 येनाप्नुवन्ति मनुजाः साक्षाद्भैरवरूपताम् ॥ ६२ ॥

The participant Vīras of such a Cakra are exalted Yogīs in whom men should see the form of Bhairava Himself.

सम्मोदः परमानन्दः पतनं ज्ञानवर्द्धनम् ।
 वेणुवीणादिवाद्यश्च कवितारचनादिकम् ॥ ६३ ॥
 रोदनं भाषणं पातः समुत्थानं विजृम्भनम् ।
 गमनं विक्रिया देवि योग इत्यभिधीयते ॥ ६४ ॥

Exuberance, supreme Bliss, increase of knowledge, playing on flute and Vīṇā (a string instrument), poetry, weeping, oration, falling down and rising up, yawning and walking—all these actions, O Devi ! are assumed to be like Yogic practices.

चक्रेऽस्मिन् योगिनो वीरा योगिन्यो मदमन्थराः ।
 समाचरन्ति देवेशि यथोल्लासं मनोगतम् ॥ ६५ ॥

In this Cakra the Vīra Yogīs and Yогinīs in their ecstatic state behave, O Devi, according to the exhilaration of their mind.

शैनैः पृच्छन्ति पाश्वस्थान् विस्मृत्यात्मविवक्षितम् ।
 निधाय वदने पात्रं निर्विण्णा निवसन्ति च ॥ ६६ ॥

Forgetting their own thoughts they slowly ask from other Sādhakas sitting next, and holding the vessel to their mouth sit silently.

मत्ता स्वपुरुषं मत्ता कान्तान्यमवलम्बते।
तथैव पुरुषश्चापि प्रौढान्तोल्लाससंयुतः॥ ६७॥
पुरुषः पुरुषं मोहादालिङ्गत्यनाङ्गनाम्।

Excited by passion, treating other men as their own beloveds, the ladies take their shelter. Men also, exhilarated in Praudhānta-ullāsa behave likewise.

पृच्छति स्वपतिं मुग्धा करस्त्वं काहम् इमे च के॥ ६८॥
किं कार्यं वयमायातः किमर्थमिह संस्थिताः।
उद्यानं किमिदं हन्त गृहं किं प्राङ्गणं किमु॥ ६९॥

Intoxicated men embrace men. The bewildered ladies ask their own husbands questions like 'Who are you, who am I, who are these people around, why have we come here, why are we sitting here, is it a garden or our own home ?'

मुखे आपूर्यं मदिरां पाययन्ति स्त्रियः प्रियान्।
उपदंशं मुखे क्षिप्त्वा निक्षिपन्ति प्रियानने॥ ७०॥

O Śāmbhavī ! Yogīs take food from each others' vessels and putting the drinking pots on their heads dance around.

गृहन्त्यन्योन्यपात्राणि व्यञ्जनानि च शाम्भवि।
धृत्वा शिरसि नृत्यन्ति मद्यभाण्डानि योगिनः॥ ७१॥

Filling wine in their mouth they make ladies drink it from their mouth itself. Put pungent things in their mouths and then transfer them to the mouth of their beloveds.

अज्ञानकरतालान्तमस्पष्टाक्षरगीतकम्।
प्रस्खलत्पदविन्यास नृत्यन्ति कुलशक्तयः॥ ७२॥

The Kula-Śaktis, without any understanding, clap, sing such songs whose words are indistinct and tottering dance around.

योगिनो मदमत्ताक्षं पतन्ति प्रमदोरसि।
मदाकुलाक्षं योगिन्यः पतन्ति पुरुषोपरि॥ ७३॥
मनोरथसुखं पूर्णं कुर्वन्ति च परस्परम्।
इत्यादिविविधां चेष्टा कुर्वन्ति कुलनायिके॥ ७४॥

Exhilarated Yogīs fall on the ladies, and intoxicated Yognīs fall upon men. O Kulanāyike ! Thus fulfilling their mutual desires they perform various such actions.

विकृतिं मनसो हित्वा यदोल्लासः प्रवर्तते।
तदा तु देवताभावं भजन्ते योगिपुङ्गवाः॥ ७५॥

Without mental perversity it is Deva Bhāva :

Devoid of mental perversions when there is exhilaration then a superior Yogī obtains to Devatābhāva.

कौलिकान् भैरवावेशान् यो वा निन्दति मूढधीः।
तं नाशयन्त्यसन्देहं योगिन्यः कुलनायिके ॥ ७६ ॥

Sin of showing disrespect to Kaulikas :

A fool who reproaches a Kaulika in his Bhairava form is, O Kulanāyike ! indubitably destroyed by the Yoginīs.

न निन्देन्न हसेत् क्वापि चक्रे मधुमदालसान्।
एतच्चक्रगतां वार्ता बहिर्नेव प्रकाशयेत् ॥ ७७ ॥

One should neither reproach nor laugh at the Sādhakas who become ecstatic under intoxication in a Cakra; and should never disclose the incidents of the Cakra outside.

तेभ्यो द्वोहं न कुर्वीत नाहितश्च समाचरेत्।
भक्त्या सत्कारयेदेतान् गोपयेच्च प्रयत्नतः ॥ ७८ ॥

One should neither revolt against the Yogis of a Cakra nor harm them in any manner. On the other hand, honour them with devotion and also with care keep their secrets.

चक्रे मदाकुलान् दृष्ट्य चिन्तयेदेवताधिया।
मोदते वन्दते भक्त्या स गच्छेत् योगिनीपदम् ॥ ७९ ॥

Fruits of showing respect to a Kaulika :

Seeing intoxicated Sādhakas in a Cakra one who develops a reverent feeling towards them and gladly prays them with devotion obtains the status of Yogenīs.

पश्तेदेवम्बिधं चक्रं यो भक्त्या कौलिकः प्रिये।
ब्रततीर्थतपोदानयज्ञकोटिफलं लभेत् ॥ ८० ॥

A Kaulika who thus sees the Cakra with devotion obtains, O My Beloved, fruits of millions of Observances, austerity, charity and sacrifice.

उन्मनाः पतनोत्थाने मूर्च्छना च मुहुर्मुहुः।
उन्मनाख्यतदुल्लासे चक्रे वीरसमर्चिते ॥ ८१ ॥
चिरं संविदधाते तौ यौ हि कर्मपराक्षरौ।
परं ब्रह्मानुसन्धानाकांक्षिणौ कुलनायिके ॥ ८२ ॥
देहेन्द्रियाणामवशः समवस्थानिगद्यते।
समवस्थामिधे तस्मिन् ततोल्लासे समं भवेत् ॥ ८३ ॥

Unmanollāsa, State of Equilibrium and Śambhavī Mudrā :

In the state of sixth Ullāsa called Unmanā, actions like falling down and rising up and repeated swoonings take place. Associated with the desire to know the Para Brahma these two actions happening for an indefinite time induce a state of equilibrium beyond the body and senses, which, O Kulanāyike ! falls within the domain of the seventh Ullāsa.

परामन्त्रस्वरूपोऽसौ जायते मूर्च्छना परा ।

मूर्च्छनासन्निकर्षो हि मूलंमुक्तेः परं विदुः ॥ ८४ ॥

Assuming the form of Parā Mantra he obtains the Parā Mūrchanā, because it is the proximity of Mūrchanā itself which is called the root of Mukti (Release).

अन्तर्लक्ष्यो बहिर्दृष्टिर्निमेषोन्मेषवर्जितः ।

एषा तु शास्त्रवी मुद्रा सर्वतन्त्रेषु गोपिता ॥ ८५ ॥

The external vision rid of Nimeṣa (closing) and Unmeṣa (opening) the objective becomes introverted. This is Śāmbhavī Mudrā which is held secret in all the Tantras.

सर्वोत्तीर्णा सदाऽहन्ता सामरस्यसमाकृतिः ।

अनयोल्लासिनो वीराः शिवा एव न संशयः ॥ ८६ ॥

This Mudrā is the best of all, always benefactor providing equilibrium of taste and form. Exhilarated by this a Vīra Sādhaka is veritable Śiva. There is no doubt about it.

नराः किमपिजानन्ति स्वात्मध्यानपरायणाः ।

तदा यत्परमं सौख्यमिति वक्तु न शक्यते ॥ ८७ ॥

स्वयमेवानुभूयन्ते शर्कराः क्षीरपानवत् ।

ईदृशं तादृशं सौख्यमिति वक्तु न शक्यते ।

दृश्यते पुलकाद्येर्यत्तद्ब्रह्मध्यानमुच्यते ॥ ८८ ॥

यत्सुखं विद्यते ध्याने देवावेशकरंपरम् ।

कथितुं नैव शक्नोमि प्रबुद्धस्तत्समाहितः ॥ ८९ ॥

ब्रह्मध्यानपरानन्दपराः सुकृतिनो नराः ।

क्षणेऽप्यन्तहिंत तस्मिन् शोधयन्ति हतप्रभाः ॥ ९० ॥

सप्तमोल्लासयुक्तानां त्वद्दत्तानां महाफलम् ।

How can persons engrossed in Self-study know the indescribable supreme pleasure derived in this State ? Just as the enjoyment of drinking milk mixed with sugar can be derived by a person who drinks it, in the same manner pleasure of this state is beyond description and can only be experienced. The ecstasy that is visible in this state is called Brahmadhyāna. The Supreme Pleasure of Divine Impulse experienced in this state cannot be described even by intelligent persons through concentration. Engrossed in the Supreme Bliss of Brahma-dhyāna, are men of highly meritorious actions. They become bewildered and sorrowfull by even a momentary interruption in this Dhyāna. Such a great fruit of pleasure is derived by Your devotees in this Seventh form of Ullāsa.

अटौ त्रिकालज्ञानोत्था: प्रत्ययाश्च कुलेश्वरि ।
 अटावस्थाश्च कम्पाद्या जायन्ते नात्र संशयः ॥ ६१ ॥
 बहुनात्र किमुक्तेन अणिमाद्यसिद्धयः ।
 प्रतीहारिपदं प्राप्ताः सेवन्ते मन्दिरं चिरम् ॥ ६२ ॥
 ये गुणाः परमेशस्य पञ्चवक्त्रतनोः शुभाः ।
 ते गुणाः कुलतत्त्वज्ञो तत्त्वज्ञानसमाहृताः ॥ ६३ ॥

All the eight pratyayas, eight avasthās (states) and eight Attainments inherent in the Seventh Ullāsa :

In this seventh Ullāsa are inherent the eight *Pratyayas* (the meaning of eight *Pratyayas* is not certain. Probably it means Guru, Devatā, Mantra, Āgama, Paramparā or Sampradāya, Bhāva and Ācāra), eight *Avasthās*, (i. e. *Kampana* or trembling, *Romāñca* or thrill of joy, *Sphurana* or throbbing of the parts of body, *Premāśru* or tears of love, *Sveda* or perspiration, *Hāsyā* or laughter, *Lāsyā* or dance, and *Gāyana* or singing) arising out of the knowledge of three-times (past, present and future). There is no doubt about it. Why to speak much, all the eight *Anīmā*, etc., Attainments (*Anīmā*, *Laghimā*, *Prāpti*, *Prakāmya*; *Mahimā* *Iśitva*, *Vaśitva* and *Kāmāvasāyit*) becoming slaves reside in the house of the *Sādhaka* and serve him. All the qualities which exist in the body of the Five-faced Parameśvara come to the knower of Kula-tattva and Tattva-jñāna.

आरम्भस्तरुणश्चैव यौवनं प्रौढमेव च ।
 तदन्तो जाग्रदित्युक्तक्षोन्मनाः स्वप्न उच्यते ॥ ६४ ॥
 समवस्था सुषुप्तिः त्यादवस्थात्रयसंयुता ।
 सप्तोल्लासश्च यो वेति स मुक्तः स च कौलिकः ॥ ६५ ॥

Ārambha, Taruṇa, Yauvana, Praudha and Praśānta are the five Ullāsas said to be waking, sixth Unmanā Ullāsa is dream, and the seventh Anvasthā Ullāsa is sleep which also contains all the three states. Whoever knows these seven Ullāsas is released and is a Kaulika.

प्रवृत्ते भैरवीचक्रे सर्वे वर्णा द्विजातयः ।
 निवृत्ते भैरवीचक्रे सर्वे वर्णाः पृथक्.पृथक् ॥ ६६ ॥

No Caste- discrimination in Bhairavī-cakra :

All the castes participating in a Bhairavī-cakra are considered twice born. There is no caste-discrimination here. At the end of the Cakra, of course, all the castes become separate again, i. e. the social order of castes becomes effective again.

स्त्री वाथ पुरुषः षण्डश्चण्डालो वा द्विजोत्तमः ।
चक्रेऽस्मिन्नैव भेदोऽस्ति सर्वे शिवसमाः स्मृताः ॥ ६७ ॥

Whether a woman or a man, a Cāñḍāla or a high-born Dvija, there is absolutely no discrimination in the Cakra. Everyone here is considered like Śiva.

नागरि निर्झराद्यन्तु गङ्गां प्राप्य यथैकताम् ।
याति श्रीचक्रमध्येऽपि चैकत्वं सर्वमानवाः ॥ ६८ ॥

Just as the waters of various streams after merging in the Ganges obtain the same quality (the quality of the Ganges water), in the same way in a Śrī Cakra everyone obtains the same status.

क्षीरेण सहितं तोयं क्षीरमेव यथा भवेत् ।
तथा श्रीचक्रमध्ये तु जातिभेदो न विद्यते ॥ ६९ ॥

Just as mixed with milk water also becomes like milk, in the same manner there is no caste-discrimination in the Śrī Cakra.

स्वर्गादिपुण्यलोकेषु देवादन्यद् यथा नहि ।
तथैव चक्रमध्येऽपि देवताः सर्वमानवाः ॥ १०० ॥

Just as in Svarga, etc. pious worlds there live none other than Gods, in the same way in the midst of a Cakra all men are like Gods.

जातिभेदो न चक्रेऽस्मिन् सर्वे शिवसमाः स्मृताः ।
वेदेऽपि स्थितमेवं हि सर्व हि ब्रह्मा चावतीत् ॥ १०१ ॥

There is no caste discrimination in the Cakra and everyone is considered like Śiva. In the Vedas, too, all men in such a situation have been declared to be like Brahman.

बहुनात्र किमुक्तेन चक्रमध्ये कुलेश्वरि ।
मदूपा पुरुषाः सर्वे त्वदूपाः प्रमदाः प्रिये ॥ १०२ ॥

O Kuleśvari ! Why to speak much. In the midst of a Cakra all men become like Me and all women like You.

चक्रमध्ये तु मूढात्मा जातिभेदं करोति यः ।
तं भक्षयन्ति योगिन्यस्त्वां शपे कुलनायिके ॥ १०३ ॥

Sin in Caste-discrimination in a Cakra :

The fool who makes caste-discrimination in the midst of a Cakra, O Kulanāyike ! is devoured by Yoginīs and cursed by You.

स्त्रीणामन्यतमं स्थानं पुंसामन्यतमं पृथक् ।
अथवा भिन्नं कृत्वा क्रमात्समुपवेशायेत् ॥ १०४ ॥

Method of seating men and women in a Cakra :

In a Cakra men and women may either be seated separately; or intermixing together seated in pairs in a row or in a circle.

षड्कृत्याकारेण वा सम्यक् चक्राकारेण वा प्रिये ।
शिवशक्तिधिया सर्वं चक्रमध्ये समर्चयेत् ॥ १०५ ॥

O My Beloved ! Whether they are seated in a row or in a circle in the midst of a Cakra, all of them should be worshipped as the forms of Śiva and Śakti.

अविभक्तौ यथा आवां लक्ष्मीनारायणौ यथा
यथा वाणीविधातारौ तथा वीरः सशक्तिकः ॥ १०६ ॥

Just as We are undivided, just as Lakṣmī and Nārāyaṇa or Brahmā and Sarasvatī are undivided, so is the condition of a Vīra with his Śakti.

मधुकुम्भसहस्रैस्तु मांसभारशतैरपि ।
न तुष्यामि वरारोहे भगलिङ्गामृतं विना ॥ १०७ ॥

The World as the form of Śiva and Śakti :

Without nectar of Bhaga and Liṅgam I am not satisfied even by thousands of vessels of wine and hundreds of heaps of flesh.

न चक्राङ्कं न पद्माङ्कं न वज्राङ्कमिदं जगत् ।
लिङ्गाङ्कश्च भगाङ्कश्च तस्माच्छक्तिशिवात्मकम् ॥ १०८ ॥

This world bears neither a mark of Cakra, nor the mark of Lotus or of thunderbolt. In fact it bears the mark of Liṅgam and Bhaga. Hence the world is the form of Śiva and Śakti.

शिवशक्तिसमायोगो यस्मिन् काले प्रजायते ।
सा सन्ध्या कुलनिटानां समाधिः स विधीयते ॥ १०९ ॥

Samādhi from the union of Śiva and Śakti :

The time when there is union of Śiva and Śakti that is the evening of a Sādhaka wedded to Kula-dharma when he experiences the condition of Samādhi.

कामुको न स्त्रियं गच्छेद् यदीच्छन्तीमदीक्षिताम् ।
सद्यः संस्कारसंशुद्धां विहितत्वात् स्त्रियं व्रजेत् ॥ ११० ॥

Voluptuousness prohibited :

One should not go amongst uninitiated ladies in a state of sexual excitement. He can go only amongst ladies who have been purified by rituals.

इति तत्त्वत्रयोल्लासपानभेदादि चोदितम् ।
समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १११ ॥

Thus I described to You the three Tattvas, Ullāsas and distinctions of drinking, etc. Now O Kulesāni ! What else You want to hear.

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे
सपादलक्षण्ये पञ्चमखण्डे ऊर्ध्वान्मायतन्त्रे तत्त्वत्रितय-
पानादिभेदकथनं नामाष्टम उल्लासः ॥ ८ ॥



नवम उल्लासः

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि योगं योगीशलक्षणम् ।

कुलभक्त्यार्चनफलं वद मे करुणानिधे ॥ १ ॥

Śrī Devi said : O Kuleśa ! I want to hear the characteristics of Yoga, Yogis and the fruits of worshipping the devotees of Kula. ईश्वर उवाच ।

भृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।

तस्य श्रवणमात्रेण योगः साक्षात् प्रकाशते ॥ २ ॥

Īśvara said : O Devi ! Listen, I am telling You what you have asked. Merely hearing it the Yoga shines forth.

ध्यानन्तु द्विविधं प्रोक्तं स्थूलसूक्ष्मप्रभेदतः ।

साकारं स्थूलमित्याहुनिराकारन्तु सूक्ष्माकम् ॥ ३ ॥

Dhyāna (Meditation) is said to be of two kinds, i. e. Gross and Subtle. Meditation upon a Form is said to be Gross, while Meditation without any Formal object is Subtle.

स्थिरार्थं मनसः केचित् स्थूलध्यानं प्रवक्षते ।

स्थूलेऽपि निश्चलं चेतो भवेत् सूक्ष्मेऽपि निश्चलम् ॥ ४ ॥

The Gross kind of Meditation is resorted to for the steadiness of mind. The mind becomes steady by the Gross Meditation and also by Subtle, that is both kinds of Dhyānas promote the same objective, the steadiness of Mind.

करपादोदरास्यादिरहितं परमेश्वरम् ।

सर्वतेजोमयं ध्यायेत् सच्चिदानन्दनिष्कलम् ॥ ५ ॥

नोदेति नास्तमभ्येति न वृद्धिं याति न क्षयम् ।

स्वयं विभात्यथान्यानि भासयन् साधनं विना ॥ ६ ॥

One should meditate upon the All-luminous, Saccidānanda, Limbless Parameśvara as devoid of hands, feet, stomach and bones. He neither rises nor sets, neither waxes nor wanes. He shines forth by Himself and also illuminates others without efforts.

अनन्तं गतभास्तुपं सत्तामात्रमगोचरम् ।
मनसा मात्रसम्बेद्यं तज्ज्ञानं ब्रह्मसंज्ञितम् ॥ ७ ॥

Brahma-jñāna :

That Infinite, Conditionless Form, not perceptible, yet simply existent, when experienced mentally, then that Knowledge is called Brahmajñāna.

प्रणाणवायुसञ्चारः पाषाण इव निश्चलः ।
परजीवैकधामज्ञो योगी योगविदुच्यते ॥ ८ ॥

Marks of a Yogi :

Arresting the life-breath, becoming stable like a stone and knowing only the Supreme Self and Abode is called a Yogi who knows Yoga.

यदत्र नात्र निर्भासः स्तिमितोदधिवत् स्थितम् ।
स्वरूपशून्यं तद्व्यानं समाधिरभिधीयते ॥ ९ ॥

Characteristics of Samādhi :

That condition of Dhyāna where there is no awareness, which may be like a calm sea, where there is an absence of Form, that Dhyāna is called Samādhi.

न किञ्चिच्चिन्तनादेव स्वयं तत्त्वं प्रकाशते ।
स्वयं प्रकाशिते तत्त्वे तत्क्षणात्तन्मयो भवेत् ॥ १० ॥

Characteristics of Release while Living :

When the Reality shines forth by itself and not by any mental thinking; and when such a Reality shines forth on its own one should immediately become engrossed in it.

स्वप्नजाग्रदवस्थायां सुप्तवत् योऽवतिष्ठते ।
निश्चासोच्छ्वासहीनक्षम निश्चितं मुक्त एव सः ॥ ११ ॥

One who appears as if asleep whether in dreaming or in the waking states, who neither inhales nor exhales and becomes immobile, he is truly Freed.

निष्पन्दकरणग्रामः स्वात्मलीनमनोऽनिलः ।
य आस्ते मृतवत्साक्षात् जीवन्मुक्तः स उच्यते ॥ १२ ॥

Keeping his sense organs inactive, one merging his mind into his Self appears as if dead, is called a veritable Jivanamukta.

न शृणोति न चाद्याति न स्पृशति न पश्यति ॥
न जानाति सुखं दुःखं न सङ्कल्पयते मनः ॥ १३ ॥
न चापि किञ्चिज्जानाति न च बुध्यति काठवत् ।
एव शिवे विलीनात्मा समाधिरथ इहोच्यते ॥ १४ ॥

Characteristics of a person in Samādhi :

He neither hears, nor smells, nor touches, nor sees; knows not the pleasures and pains and does not even exercise the mind. Like a log of wood he neither cognizes anything nor is aware of anything. One who is thus absorbed only in Śiva alone is said to be in Samādhi.

यथा जले जलं क्षिप्तं क्षीरे क्षीरं घृते घृतम् ।

अविशेषो भवेत्तद्वज्जीवात्मपरमात्मनोः ॥ १५ ॥

No difference between Jīvātmā and Paramātmā :

Just as no differences exist when water is thrown into water, milk into milk, Ghee into Ghee; similarly there remains no difference between the Jīvātmā and Paramātmā.

यथा ध्यानस्य सामर्थ्यात् कीटोऽपि भ्रमरायते ।

तथा समाधिसामर्थ्याद्ब्रह्मभूतो भवेन्नरः ॥ १६ ॥

Even just as an insect becomes a bee by force of concentration, so a man becomes Brahma by dint of Samādhi.

कीरोदधृतं धृतं यद्वत्तत्र क्षिप्तं न पूर्ववत् ।

पृथक्कृतो गुणेभ्यः स्यादात्मा तद्विदिहोच्यते ॥ १७ ॥

Just as Ghee extracted from milk does not mix with the same milk again in the original form, similarly once the Self is separated from the *Gunas* (Qualities), it is never the same again.

यथा गाढान्धकारस्थो न किञ्चिदिहं पश्यति ।

अलक्ष्यश्च तथा योगी प्रपञ्चं नैव पश्यति ॥ १८ ॥

Just as one in heavy darkness sees nothing, so indeed a Yogi sees nothing of the worldly object, which does not hold his attention.

यथा निमीलने काले प्रपञ्चं नैव पश्यति ।

तथैवोन्मीलनेऽपि स्यादेतद्व्यानस्य लक्षणम् ॥ १६ ॥

Characteristics of Dhyāna :

One does not see the world of objects when his eyes are closed. However, not seeing the world even when the eyes are open, is the true characteristics of Dhyāna.

जनः स्वदेहकण्ठूर्तिं विजानाति यथा तथा ।

परं ब्रह्मस्वरूपी च वेति विश्वविचेष्टितम् ॥ २० ॥

Fruit of the Knowledge of Supreme Reality :

Just as men experience even the itches of their body, in the same manner a Sādhaka who has achieved the Param Brahman knows the activities of the objective world.

विदिते परमे तत्त्वे बण्टीते ह्यविक्रिये ।
किञ्चुरत्वं हि गच्छन्ति मन्त्रा मन्त्राधिपैः सह ॥ २१ ॥

All the Mantras with their Presiding Deities become servitors of a Sādhaka who knows the Supreme Reality beyond the letters of the alphabet.

आत्मैकभावनिहस्य या या चेष्टा तदर्चनम् ।
यो यो जल्पः स सन्मन्त्रस्तद्व्यानं यन्त्रिरीक्षणम् ॥ २२ ॥

Of him who is founded in the sole consciousness of the Self, every movement is worship, each utterance verily is a Mantra, and each gaze is meditation.

देहाभिमाने गलिते विज्ञाते परमात्मनि ।
यत्र यत्र मनो याति तत्र तत्र समाधयः ॥ २३ ॥
भिद्यते हृदयग्रन्थशिष्ठान्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परात्मनि ॥ २४ ॥

When the Paramātmā is known, the consciousness of body ends altogether; and wherever such a Sādhaka goes he obtains Samādhi there. The key-knot of his heart is cut asunder and all his doubts are removed. Because he has seen the Paramātma all his actions dwindle away.

योगीन्द्रेण यदा प्राप्तं निर्मलं परमं पदम् ।
देवासुरपदं यत्तत्रासशापि न गृह्णते ॥ २५ ॥

In comparison to the pure and Supreme State obtained by the Master-yogī even the States of Devas and Asuras are not worth accepting.

यः पश्येत् सर्वगं शान्तमानन्दात्मकमव्ययम् ।
तस्य किञ्चिदनालभ्यं ज्ञातव्यं नावशिष्यते ॥ २६ ॥

One who has seen the All-pervading, Peaceful, Blissful and the Imperishable, for him nothing remains to be attained or to be known.

सम्प्राप्ते ज्ञानविज्ञाने झेये च हृदि संस्थिते ।
लब्धे शान्तिपदे देवि न योगो नैव धारणा ॥ २७ ॥

When knowledge and super-knowledge are attained, when that which is to be known is alive there in the heart, and when the state of Peace is attained, then neither Yoga nor Dhāraṇā or Concentration is necessary.

परे ब्रह्मणि विज्ञाते समस्तैर्नियमैरलम् ।
तालवृन्तेन किं कार्यं लब्धे मलयमारुते ॥ २८ ॥

All the rules cease when one has known the Para Brahman.
When the winds of Mount Malaya blow what is the use of palmyra fan.

आसिकाबन्धनं नास्ति नासिकाबन्धनं न हि ।
न यमो नियमोनास्ति स्वयमोभिति पश्यताम् ॥ २६ ॥
न पद्मासनतो योगो न नासाग्रनिरीक्षणम् ।

For him who sees himself as Aum or as the Self, there is neither checking of breath nor closing of nostrils, neither Yama nor Niyama, neither Yoga based on Padmāsana nor fixing the gaze on the tip of the nose.

ऐक्यं जीवात्मनो राहुर्योगं योगविशारदाः ॥ ३० ॥
ध्यायतां क्षणमात्रं हि श्रद्धया परमन्त्वह ।
यद्भवेत् सुमहत् पुण्यं तस्यान्तो नैव गण्यते ॥ ३१ ॥

Characteristics of Yoga :

Yoga is the union of Jīvātmā and the Ātmā, so declare the adepts in Yoga. And when this Supreme is attained and meditated upon even for a moment with faith, the great good which ensues cannot be measured.

क्षणं ब्रह्माहमस्मीति यः कुर्यादात्मचिन्तनम् ।
स सर्वं पातकं हन्यात्तमः सूर्योदयो यथा ॥ ३२ ॥

Deliberation even for a moment on the Truth that "I am Brahman" wipes out all the sins, just as the rise of Sun dispels all darkness.

व्रतक्रतुतपस्तीर्थदानदेवार्चनादिषु ।
यत् फलं कोटिगुणितं तदवाप्नोति तत्त्ववित् ॥ ३३ ॥

The knower of Truth reaps million-fold the fruit that is held out by Observances, sacrifices, pilgrimages and worship of Gods, etc.

उत्तमा सहजावस्था मध्यमा ध्यानधारणा ।
जपस्तुतिः स्यादधमा होमपूजाऽधमाधमा ॥ ३४ ॥

Four States of A Sādhaka :

Sahajāvasthā is best, *Dhyāna-añāvasthā* is middle, *Japa* and *Stuti* is the lowest and *Homa-pujā* are lower than the lowest.

उत्तमा तत्त्वचिन्ता स्याज्जपचिन्ता तु मध्यमा ।
शास्त्रचिन्ताऽधमा झेया लोकचिन्ताऽधमाधमा ॥ ३५ ॥

Deliberation on Truth is best, preoccupation with Japa is middle, study of Śāstras is the lowest and lower than the lowest is occupation with affairs of the world.

पूजाकोटिसमं स्तोत्रं स्तोत्रकोटिसमो जपः ।
जपकोटिसमं ध्यानं ध्यानकोटिसमो लयः ॥ ३६ ॥

A billion Pūjā equals a Stotra, a billion Stotras equal a Japa, a billion Japas equal a Dhyāna and a billion Dhyānas equal an absorption (Laya).

न हि ध्यानात् परो मन्त्रो न देवस्त्वात्मनः परः ।
नानुसन्धात् परा पूजा न हि तृप्तेः परं फलम् ॥ ३७ ॥

Not higher than Dhyāna is Mantra, not higher than the Self is God, not higher than inner pursuit is Pūjā, and not higher than contentment is there any fruit.

अक्रियैव परा पूजा मौनमेव परो जपः ।
अचिन्तैव परं ध्यानमनिच्छैव परं फलम् ॥ ३८ ॥

Free from rituals is higher worship, silence is higher Japa, absence of thought is higher Dhyāna, and absence of desire is the Supreme fruit.

मन्त्रोदकैर्विना सन्ध्यां पूजाहोमैर्विना तपः ।
उपचारैर्विना पूजां योगी नित्यं समाचरेत् ॥ ३९ ॥

Method of worship of the Knower of Truth :

The Yogīs should always perform Sandhyā without Mantra or water, Tapas without Pūjā and Homa and Pūjā without ceremonies.

निःसङ्गश्च विसङ्गश्च निस्तीर्णपाधिवासनः ।
निजस्वरूपनिमग्नः स योगी परतत्त्ववित् ॥ ४० ॥

Free from attachment, aloof, beyond Vāsanā and association, absorbed in the true nature of oneself, the Yogī knows the Supreme Truth.

देहो देवालयो देवि जीवो देवः सदाशिवः ।
त्वजेदज्ञाननिर्माल्यं सोऽहम्भावेन पूजयेत् ॥ ४१ ॥

Form of Jīva and Paramātmā :

O Devi ! Body itself is the temple. The Jīva itself is God Sadāśiva. Do away with the faded flowers of ignorance and worship with the consciousness of "He am I" (So'ham).

जीवः शिवः शिवो जीवः स जीवः केवलः शिवः ।
पाशबद्धः स्मृतो जीवः पाशमुक्तः सदाशिवः ॥ ४२ ॥

Jīva is Śiva, Śiva is Jīva, the Jīva is only Śiva. When in bondage it is called Jīva; when freed from bondage it is called Sadāśiva.

तुषेण बद्धो नीहिः स्यातुषाभावे हि तण्डुलः।
कर्मबद्धः स्मृतो जीवः कर्ममुक्तः सदाशिवः॥ ४३॥

Enclosed in husk it is paddy; freed from husk it is rice. Enclosed in Karma it is called Jīva; freed from Karmas it is Sadāśiva.

अग्नौ तिष्ठतिविप्राणां हृदि देवोमनीषिणाम्।
प्रतिभास्यप्रबुद्धानां सर्वत्र विदितात्मनाम्॥ ४४॥

Place of Devatā on the basis of distinction of Eligibility :

Gods of Brahmin live in fire; of intellectuals in heart, of people of lesser intelligence in Idols, and of Knowers of Self everywhere.

यो निन्दास्तुतिशीतोष्णसुखदुःखारिवन्धुषु।
सम आस्ते स योगीन्द्रो हर्षाहर्षविवर्जितः॥ ४५॥

Characteristics of a Yogi knowing the Supreme Truth :

He who maintains his equilibrium in censure and praise, in cold and warmth, in pleasure and pain, among friends and foes, he is the master Yogi devoid of either exuberance or depression.

निस्पृहो नित्यसन्तुष्टः समदर्शी जितेन्द्रियः।
आस्ते देहे प्रवासीव योगी परमतत्त्ववित्॥ ४६॥

The Yogi who knows the Supreme Truth is devoid of desires, ever content, has equal attitude towards everything, master of his senses and dwells in the body like a wayfarer.

निःसङ्कल्पो निर्विकल्पो निर्लिप्तोपाधिवासनः।
निजस्वरूपनिमग्नः स योगी परतत्त्ववित्॥ ४७॥

He is a Yogi knowing the Supreme Truth who is without volition, without doubt, without taint of association or impression and absorbed ever in the Truth of his own Reality.

यथा पञ्चवन्धबधिरकलीबोन्मत्तजडादयः।
निवसन्ति कुलेशानि तथा योगी च तत्त्ववित्॥ ४८॥

O Kuleśāni ! A Yogi who is the knower of Truth lives like the lame, the blind, the deaf, the impotent, the ebrius and the dull.

पञ्चमुद्रासमुत्पन्नपरमानन्दनिर्भरः।
य आस्ते स तु योगीन्द्रः पश्यत्यात्मानमात्मनि॥ ४९॥

One depending upon the Supreme Bliss arising out of the worship of Five Mudrās (the five M's, i. e. Madya, Māṁsa, Maithuna, Matsya and Mudrā) is the superior Yogi beholding his Self within himself.

अलिमांसाङ्गनासङ्गे यत् सुखं जायते प्रिये ।
तदेव मोक्षो विदुषामबुधानान्तु पातकम् ॥ ५० ॥

O My Beloved ! The pleasure derived from Ali (wine), Mārīsa and Maithuna is auspicious for those who are knowers of Truth, but it is sin for the ignorants.

सदा मांसासबोल्लासी सदा चरणचिन्तकः ।
सदासंशयहीनो यः कुलयोगी स उच्यते ॥ ५१ ॥

Characteristics of Kula Yogi :

One living in the ecstasy of Madya and Mārīsa, always engrossed in the thought of Supreme Truth, and always remaining away from doubts is called a Kula Yogi.

पिबन्मद्यं पलं खादन् स्वेच्छाचारपरायणः ।
अहं तदनयोरैक्यं भावयन्निवसेत् सुखी ॥ ५२ ॥

Drinking wine, eating flesh, always following the Ācāras of his own sect, pondering over the unity of 'I', 'You' and 'He' a Yogi always lives contented in comfort.

आभिषासवसौरभ्यहीनं यस्य मुखं भवेत् ।
प्रायश्चित्ती स वर्ज्यश्च पशुरेव न संशयः ॥ ५३ ॥

Whose mouth is devoid of smell of wine and flesh has to perform penances. Such a person is like an animal and indubitably deserves to be shunned.

यावदासवगन्धः स्यात् पशुः पशुपतिः स्वयम् ।
विनालिमांसगन्धेन साक्षात् पशुपतिः पशुः ॥ ५४ ॥

As long as there is the smell of wine the Sādhaka (Paśu) is veritable Paśupati, and without the smell of wine and flesh even Paśupati is like a Paśu.

लोके निकृष्टमुत्कृष्टं लोकोत्कृष्टं (ह) निकृष्टकम् ।
कुलमार्गं समुद्दिइं भैरवेण महात्मना ॥ ५५ ॥

No procedural restrictions for a Kaulika :

Cherishing here what is rejected in the ordinary world, and rejecting here what is valued there--this has been declared by Lord Bhairava as the Kula-mārga (path of Kula).

अनाचारः सदाचारस्त्वकार्यं कार्यमुत्तमम् ।
असत्यमपि सत्यं स्यात् कौलिकानां कुलेश्वरि ॥ ५६ ॥

O Kuleśvari ! Improper conduct is proper conduct. What should not be done is to be done. Even falsehood is Truth for the Kaulikas.

अपेयमपि पेयं स्यादभक्ष्यं भक्ष्यमेव च ।

अगम्यमपि गम्यं स्यात् कौलिकानां कुलेश्वरि ॥ ५७ ॥

O Kuleśvari ! For a Kaulika non-drink is a drink, not to be eaten is worth eating, and that which should not be resorted to is worth resorting.

न विधिर्न निषेधः स्यान्न पुण्यं न च पातकम् ।

न स्वर्गो नैव नरकं कौलिकानां कुलेश्वरि ॥ ५८ ॥

O Kuleśvari ! For a Kaulika there is neither injunction nor rejection, neither merit nor demerit, neither heaven nor hell.

अनभिज्ञा अभिज्ञन्ति दरिद्रा धनयन्ति च ।

विनष्टा अपि वर्द्धन्ते कौलिकाः कुलनायिके ॥ ५९ ॥

रिपवश्चापि भित्रन्ति साक्षादासन्ति भूमिपाः ।

बान्धवन्ति जनाः सर्वे कौलिकानां कुलेश्वरि ॥ ६० ॥

O Kulānāyike ! In this Path the ignorant grow wise; the poor grow wealthy, the decayed progress, enemies become friendly and the very kings become attendants. O Kuleśvari ! All befriend a Kaulika.

विमुखाः सुमुखाः सर्वे गर्विताः प्रणयन्ति च ।

बाधकाः साधकायन्ते कौलिकानां कुलेश्वरि ॥ ६१ ॥

O Kuleśvari ! Those who have turned away come to greet and the proud bow down to a Kaulika. Even obstructors become his allies.

निर्गुणाः सगुणायन्ते अकुलं सुकुलायते ।

अधर्माक्षापि धर्मन्ति कौलिकानां कुलेश्वरि ॥ ६२ ॥

O Kuleśvari ! Bad qualities turn good, what is not kindred grows kindred, and what is contrary to Dharma becomes Dharma for a Kaulika.

मृत्युर्वद्यायते देवि साक्षात् स्वर्गायते गृहम् ।

पुण्यायन्ते ऽन्नासङ्गाः कौलिकानां कुलेश्वरि ॥ ६३ ॥

O Kuleśvari ! For a Kaulika the very death becomes a helping physician, the home becomes veritable heaven. Even company of women are meritorious actions for a Kaulika.

बहुनात्र किमुक्तेन कुलयोगीश्वराः प्रिये ।

सदा सङ्कल्पसिद्धाः स्युर्नात्र कार्या विचारणा ॥ ६४ ॥

Why to say much O My Beloved, all the wills of Kula-Yogīśvaras fructify. There is no place for a doubt in this.

येन केनापि वेशेन येन केनाप्यलक्षितः।
यत्र कुत्राश्रमे तिठेत् कुलयोगी कुलेश्वरि॥ ६५॥

Behaviour of a Kula Yogi :

A Kula Yogi may dwell anywhere, disguise in any form and remain unnoticed by everybody. O Kuleśvari ! In whatever Āśrama he is, he is a Kula Yogi.

योगिनो विविधैर्वैश्वर्णराणां हितकारिणः।
भ्रमन्ति पृथिवीमेतामविज्ञातस्वरूपिणः॥ ६६॥

Yogīs in diverse guises, intent on the welfare of men, walk on the earth unrecognized by others.

सकृत्रैवात्मविज्ञानं क्षपयन्ति कुलेश्वरि।
उन्मत्तमूकजडवन्निवसेल्लोकमध्यतः॥ ६७॥

O Kuleśvari ! They do not expend their self-knowledge at once. In the midst of men they live as if intoxicated, dumb and idiots.

अलक्ष्यो हि यथा लोके व्योम्नि चन्द्रार्कयोगतः।
नक्षत्राणां ग्रहाणाश्च तथा वृत्तन्तु योगिनाम्॥ ६८॥

The mode of Yogīs is not easily perceptible just as the stars and the planets of the sky in the presence of the Sun or Moon.

आकाशे पक्षिणां देवि जलेऽपि जलचारिणाम्।
यथा गतिर्न दृश्येत तथा वृत्तं हि योगिनाम्॥ ६९॥

O Devi ! The mode of the Yogīs is not seen like the movement of the birds in the skies and of a quatics in the water.

असन्त इव भाषन्ते चरन्त्यज्ञा इव प्रिये।
पामरा इव दृश्यन्ते कुलयोग विशारदाः॥ ७०॥

O My Beloved ! Adepts in Kula Yoga speak in the manner of the uncivil, behave as if ignorants and like the lowly.

जना यथावमन्यन्ते गच्छेयुर्नैव सङ्गतिम्।
न किञ्चिदपि भाषन्ते तथा योगी प्रवर्तते॥ ७१॥

They do so in order that men may ignore them and not flock to them. They talk nothing at all.

मुक्तोऽपि बालवत् क्रीडेत् कुलेशो जडवच्चरेत्।
वदेदुन्मत्तवद्विद्वान् कुलयोगी महेश्वरि॥ ७२॥

O Maheśani ! Though Released yet the Kula Yogīs would sport like a child, may conduct themselves like dullards and talk like those intoxicated.

यथा हसति लोकोऽयं जुगुप्सति च कुत्सति ।
विलोक्य दूरतो याति तथा योगी प्रवर्तते ॥ ७३ ॥

Such a Yogi lives in a way that the men of the world may laugh, feel disgust, revile, and seeing bypass him from a distance leaving him alone.

क्षचिच्छिष्टः क्षचिदभ्रष्टः क्षचिद् भूतपिशाचवत् ।
नानावेशाधरो योगी विचरेज्जगतीतले ॥ ७४ ॥

He would go about in different guises, at times like one worthy, at time like one fallen, and at times like ghost or a demon.

योगी लोकोपकाराय भोगान् भुद्धत्ते न कांक्षया ।
अनुगृह्णन् जनान् सर्वान् क्रीडेच्च पृथिवीतले ॥ ७५ ॥

The Yogi accepts things of life only for the good of the world and not out of his own desire. Out of compassion for all men he sports on the earth.

सर्वशोषी यथा सूर्यः सर्वभोगी यथाऽनलः ।
योगी भुक्त्वाखिलान् भोगान् तथा पापैर्न लिप्यते ॥ ७६ ॥

Like the Sun who dries up everything, like Agni who consumes everything the Yogi takes all to himself but is not tainted by any sin.

सर्वस्पर्शी यथा वायुर्यथाकाशश्च सर्वगः ।
सर्वे यथा नदीस्नातास्तथा योगी सदा शुचिः ॥ ७७ ॥

Like the Wind which touches everything, like the sky which spreads everywhere, like all who bathe in rivers the Yogi is ever pure.

यथा ग्रामगतं तोयं नदीयुक्तं भवेच्छुचि ।
तथा म्लेच्छगृहान्नादि योगिहस्तापितं शुचि ॥ ७८ ॥

As the water of the township gets pure when it reaches the river, so too, things from the lowly become pure once they reach the hands of the Yogis.

यथाऽचरन्ति देवेशि कुलज्ञानविशारदाः ।
तदेव विदुषां मान्यमात्मनो हितकाङ्क्षिणाम् ॥ ७९ ॥

O Devi ! To the wise who seek their higher good, the ways of the adepts in the Kaula Knowledge are verily the honoured.

यस्मिन्द्वयन्ति योगीशाः स मार्गः परमो मतः ।
यस्यामुदेति सूर्यो हि पूर्वशा सा निगद्यते ॥ ८० ॥

That on which the masters of Yoga tread is the supreme Path, just as where the Sun rises is the East.

यत्र यत्रगजो याति तत्र मार्गो यथा भवेत् ।

कुलयोगी चरेद् यत्र स स मार्गः कुलेश्वरिः ॥ ८१ ॥

Just as wherever an elephant walks becomes a path, so O Kuleśvari ! wherever a Kula Yogī treads there is the path.

नदीं वक्रामृजुं कर्तुं निरोदधुं तत्प्रवाहकम् ।

स्वेच्छाविहारिणं शान्तं को वा वारयितुं क्षमः ॥ ८२ ॥

Who can hope to make straight the winding course of a river or to arrest its flood ? Similarly, who can deter the man roaming in peace and sporting as he wills ?

यद्वन्मन्त्रबलोपेतः क्रीडनीयैर्न दृश्यते ।

तद्वन्न दृश्यते ज्ञानी क्रीडनिन्दियपत्रगैः ॥ ८३ ॥

Just as the charmer fortified by Mantras is not stung by the snakes he plays with, so the Jñānins playing with the serpent of senses are not harmed.

निवृत्तदुःखसन्तुष्टा निर्द्वन्द्वा गतमत्सराः ।

कुलज्ञानरताः शान्तास्त्वद्वक्त्वा स्ते च कौलिकाः ॥ ८४ ॥

Characteristics of a Superior Kulika :

Away from misery, contented, devoid of dualities, free from jealousy, given to Kula-Jñāna, the peaceful Kulas are always devoted to You.

अमदक्रोधदम्भाशाहङ्काराः सत्यवादिनः ।

कौलिकेन्द्रा ह्यचपला ये नेन्द्रियवशानुगाः ॥ ८५ ॥

Without insolence, anger, show, desire and ego, truthful in speech, not enslaved to the senses, masters of the Kula Path are not fickle.

कीर्त्यमाने कुले येषां रोमाञ्चो गद्गदस्वरः ।

आनन्दाश्रु पतेदेवि कथताः कौलिकोत्तमाः ॥ ८६ ॥

When the Kula is lauded, whose hair stands on end, whose voices shake with emotion and tears of joy drop down, they are the best of Kaulikas.

सर्वधर्माधिको लोके कुलधर्मः शिवोदितः ।

इति ये निश्चितधियः प्रोक्तास्ते कौलिकोत्तमाः ॥ ८७ ॥

Those who have the conviction that the Kula-dharma born of Śiva is superior to all others, are the best amongst the Kaulikas.

यो भवेत् कुलतत्त्वज्ञः कुलशास्त्रविशारदः ।

कुलार्चनरतः स स्यात् कौलिको नापरः प्रिये ॥ ८८ ॥

He who knows the Truth of the Kula, who is proficient in the science of Kula, who is engaged in the worship of Kula, he alone is a Kaulika; none else.

कुलभक्तान् कुलज्ञानान् कुलाचारकुलव्रतान् ।
प्रीतो भवति यो दृष्ट्वा कौलिकः स च मे प्रियः ॥ ६६ ॥

He who is highly pleased on meeting devotees of the Kula, knowers of Kula, traditions and observances of Kula, is the Kaulika dear to Śiva.

तत्त्ववयश्रीचरणमूलमन्त्रार्थतत्त्ववित् ।
देवतागुरुभक्ताश्च कौलिकः स्याच्च दीक्षया ॥ ६० ॥

By Initiation shall one be a Kaulika, knower of the three Tattvas the Feet supreme and the meaning of the Mūla Mantra, devoted to the Deity and the Guru.

दुर्लभं सर्वलोकेषु कुलाचार्यस्य दर्शनम् ।
सुपाकेनैव पुण्यानां लभ्यते नान्यथा प्रिये ॥ ६१ ॥

O My Beloved ! The teacher of Kula-dharma is rare in the World. He is obtained only by a happy ripening of previous merits, not otherwise.

संस्मृतः कीर्तिं दृष्टे वन्दिनो भाषितोऽपि वा ।
पुनाति कुलधर्मिष्ठाण्डालोऽपि यदृच्छ्या ॥ ६२ ॥

Glory of a Kaulika :

If only he is remembered or lauded or seen or bowed to or conversed with, the intensive practient of the Kula-dharma purifies instantly even a Cāṇḍāla.

सर्वज्ञो वापि मूर्खो वाप्युत्तमो वाऽधमोऽपि वा ।
यत्र देवि कुलज्ञानी तत्राहश्च त्वया सह ॥ ६३ ॥

Whether he is an all-knower or a fool, whether he is the best or the lowest, if he be a knower of the Kula, where he is there I am with Thee (Devi).

नाहं वसामि कैलासे न मेरौ न च मन्दरे ।
कुलज्ञा यत्र तिष्ठन्ति तत्र तिष्ठामि भाविनि ॥ ६४ ॥

I dwell not in Kailāsa, nor in Meru, nor in Mandāra; I dwell O My Dear ! where dwell the knowers of Kula.

सुदूरमपि गन्तव्यं यत्र माहेश्वरो जनः ।
द्रष्टव्यश्च प्रयत्नेन तत्र सञ्चिहितो ह्यहम् ॥ ६५ ॥

Even if such men of the Lord be far, there must one respair. They must be seen with effort, because there, indeed, I am.

अतिदूरस्थितो वापि द्रष्टव्यः कुलदेशिकः ।
समीपे वर्तमानोऽपि न द्रष्टव्यः पशुः प्रिये ॥ ६६ ॥

The Teacher of the Kula must be met even if he be very far, but not the Paśu (ordinary man) even if he be very near.

कुलज्ञानी पसेद् यत्र स देशः पुण्यभाक् ततः।
दर्शनादर्चनात्तस्य त्रिसप्तकुलमुद्धरेत्॥ ६७॥

Where the krtower of Kula lives, that place is sanctified. By his mere sight and by his worship thrice seven generations are uplifted.

कुलज्ञानिनमालोक्य स्वसन्तानगृहे स्थितम्।

शंसन्ति पितरस्तस्य यास्यामः परमां गतिम्॥ ६८॥

When they see a Kula-Jñānī in their progeny, the ancestors rejoice saying 'we shall attain the Supreme State.,

समाध्वसन्ति पितरः सुवृष्टिमिव कर्षकाः।

योऽस्मत्कुलेषु पुत्रो वा पौत्रो वा कौलिको भवेत्॥ ६६॥

Like the tillers wishing for plenteous rains, the ancestors always look forward for a Kaulika in their family, either as son or as a grandson.

स धन्यः खलु लोकेऽस्मिन् पुरुषः क्षीणकल्पः।

यत्समीपं समायान्ति कुलाचार्या मुदा प्रिये॥ १००॥

He indeed is blessed in this world freed from sin, whom the masters of Kula approach with pleasure.

कौलिकेन्द्रे समायाते कौलिकावस्थं प्रति।

समायान्ति मुदा देवि योगिन्यो योगिभिः सह॥ १०१॥

When the master of the Kaulika is at hand Yogīs and Yognīs flock happily to his dwelling.

प्रविश्य कुलयोगीन्द्रं भनन्ते पितृदेवताः।

तस्मात् सम्पूजयेद्भक्तया कुलज्ञानपरायणात्॥ १०२॥

Entering among the Kula-yogīndras the very ancestors wait upon them. Therefore, the adepts in the Kula knowledge should be worshipped with devotion.

अभ्यर्चयित्वा त्वां देवि त्वद्भक्तान्नार्चयन्ति ये।

पापिष्ठास्त्वत्प्रसादस्य भाजनं न भवन्ति ते॥ १०३॥

Fruit of Kaulika Worship :

If after worshipping Thee, O Devi, your devotees are not worshipped the sinners who do so, do not qualify for Thy Grace.

नैवेद्यं पुरतो न्यस्तं दर्शनात् स्वीकृतं त्वया।

रसान् भक्तस्य जिह्वाग्रादश्नामि कमलेक्षणे॥ १०४॥

O Lotus-eyed ! When the offerings are placed before Thee, Thou acceptest them by mere sight while I take their sap from the tongue of the devotees.

त्वद्भक्तपूजनादेवि पूजितोऽहं न संशयः।
तस्मान्मम प्रियाकाङ्क्षी त्वद्भक्तानेव पूजयेत्॥ १०५॥

Worship of Thy devotees is my worship; therefore, he who seeks my favour should worship Thy devotees alone.

यत् कृतं कुलनिटानां तदेवानां कृतं भवेत्।
सुराः कुलप्रियाः सर्वे तस्मात् कौलिकमर्चयेत्॥ १०६॥

What is done for those wedded to Kula is done for the Gods. Surā is the beloved of Kula; therefore, everyone should worship the Kaulika with it.

न तुष्याम्यहमन्यत्र तथा भक्तया सुपूजितः।
कौलिकेन्द्रेऽर्चिते सम्य यथा तुष्यामि पार्वति॥ १०७॥

O Pārvati ! Nowhere am I so pleased by the worship of devotees as there where the master of Kula is worshipped well.

यत् फलं कौलिकेन्द्राणां पूजया लभते प्रिये।
तत् फलं नानुयातीर्थतपोदानमखव्रतैः॥ १०८॥

The fruit that is obtained by the worship of a King Kaulika could not be had by pilgrimages, Tapas, Charity or Observances.

दत्तमिष्टं हुतं तप्तं पूजितं जप्तमान्विके।
कौलिकस्य भवेद्वर्थं कुलज्ञं योऽवमानयेत्॥ १०९॥

Adverse effects of disregarding the Knower of Kula :

O Ambike ! Disregarding the Knower of Kula, Whatever one gives, donates and sacrifices, or however he may do penances, worship or Japa, all that is useless.

इमशानं तद् गृहं देवि स पापी खपचाधमः।
यः प्रविष्य कुलं धर्मं कुलाचारं न वेति चेत्॥ ११०॥

He who enters the Kuladharma and yet does not know the ways of the Kula, his house is verily a burial ground and he is a sinner like a Cāndāla.

कुलनिटान् परित्यज्य यच्चान्यस्मै प्रदीयते।
तदानं निष्फलं देवि दाता च नरकं ब्रजेत्॥ १११॥
भिन्नभाण्डे जलं यद्वत् शिलायामुप्तबीजवत्।
भस्मनीव हुतं हव्यं तद्वदानमकौलिके॥ ११२॥

Ignoring the Kulaniṣṭhas one who gives charity to others, that charity is fruitless and the giver goes to Hell. Such a gift is like water in a broken jar, seeds sown on a rock, and Ghee poured in ashes.

यथाशक्तया तु यत् किञ्चिद् यो दद्यात् कुलयोगिने ।
विशेषतिथिषु प्रीत्या तत्कलं नैव वर्ण्यते ॥ ११३ ॥

Procedure of charity to a Kula-Yogī :

Whatever is given according to one's capacity to the Kula Yogīs with love on special days that is superbly fruitful.

यो देवि स्वयमाहूय कुलज्ञानान् शुभे दिने ।
अभ्यर्थ्य देवताबुद्ध्या गन्धपुष्पाक्षतादिभिः ॥ ११४ ॥
मादिभिः पञ्चमुद्राभिः सन्दर्भक्तया परितोषयेत् ।
तेषु तुष्टेष्वहं तुष्टस्तुष्टाः स्युः सर्वदेवताः ॥ ११५ ॥

O Devi ! When the wise in the Kula are called on auspicious days, worshipped with godly reverence and satisfied with sandal-paste, flowers and the five gladdening Mudrās (Five M's) then all the Gods are pleased and I am also pleased.

भगिनीं वा सुतां भार्या यो दद्यात् कुलयोगिने ।
मधुमत्ताय देवेशि तस्य पुण्यं न गण्यते ॥ ११६ ॥

O Deveshi ! Whoever offers his siter, daughter or wife to an intoxicated Kula Yogī, the merits accruing thereby to him cannot be measured.

अनिखातविनिक्षिप्तमप्रयत्नेन वर्द्धितम् ।
परलोकस्य पाथेयं वीरचक्रेऽपितं मधु ॥ ११७ ॥

The Madhu given with efforts in the Vīra Cakra automatically facilitates the path for the world beyond.

पापाचारसमायुक्तं सर्वलोकबहिष्कृतम् ।
जायते हि कुलद्रव्यं कुलयोगीश्वरार्पितम् ॥ ११८ ॥

Madhu associated with sinful actions and rejected by the world when given to the master Yogīs of a Kula, it becomes Kula-dravya.

यस्मिन् देशो वसेत् वीरः कुलपूजारतः प्रिये ।
सोऽपि देशो भवेत् पूतः किं पुनस्तत्पुरस्थिताः ॥ ११९ ॥

In a country where lives a Vīra engrossed in Kula worship, that country becomes purified. What a bigger glory can there be for a place of residence.

कौलिकेन्द्रे सकृदक्ते पुण्यं कोटिगुणं भवेत् ।
किं पुनर्बहुभिर्भृत्यैस्तत् पुण्यं नैव गण्यते ॥ १२० ॥

By once partaking of the food by a Kaulikendra the merit thereby is increased a million times; then if he takes food over and again, merit thereby cannot be counted.

तस्मात् सर्वप्रयत्नेन सर्वावस्थासु सर्वदा।
कुलधर्मरतो भूयात् कुलज्ञानिनमर्चयेत्॥ १२१॥

Therefore, with all efforts, in all conditions, always be devoted to the Kuladharma and worship those who are knowers of Kula.

ज्ञानिनोऽज्ञानिनो वापि यावत् देहस्य धारणा।
तावद्वर्णश्रमाचारः कर्तव्यः कर्ममुक्तये॥ १२२॥
कर्मणोन्मूलितेऽज्ञाने ज्ञानेन शिवतां ब्रजेत्।
शिवे तेनैव मुक्तिः स्यादतः कर्म समाचरेत्॥ १२३॥

*Following the practices of the Varnāśrama
and the aim of Karma :*

Whether you are learned or not-learned, as long as you hold the body, the way laid down for your station in life shall be worked out for release from Karmas. When ignorance is thus destroyed by prescribed action, you attain through knowledge to the state of Śiva and in Śiva you get the Release. Therefore, resort to the prescribed actions.

कर्यादनिन्द्यकर्माणि नित्यकर्माणि वा चरेत्।
कर्ममुक्तः सुखाकाङ्क्षी कर्मनिष्ठः सुखं ब्रजेत्॥ १२४॥

Do actions which are free from blemishes; do works that are enjoined for daily performances. Released by such actions, aspiring for happiness, devoted to work, live happily.

सर्वकर्माणि संत्यक्तुं न शक्यं देहधारिणा।
त्यजेत् कर्मफलं यो वा स त्यागीत्यभिधीयते॥ १२५॥

Eligibility for Karma-Yoga :

It is not possible for one who bears the body to give up all the activities. Therefore, who abandons the fruit of actions he is called a true recluse.

स्वकार्येषु प्रवर्तन्ते करणानीति चिन्तयेत्।
अहम्भावमपास्यैव यः कुर्यात् स न लिप्यते॥ १२६॥

Bodily organs engage themselves in their functions; understanding this leave aside the ego-feeling. Actions so done do not taint.

क्रियमाणानि कर्माणि ज्ञानप्राप्तेरनन्तरम्।
न च स्पृशन्ति तत्त्वज्ञं जलं पश्यदलं यथा॥ १२७॥

Actions done after attainment of Knowledge do not touch the performer of actions as water keeps away from the leaves of a lotus.

तन्निष्ठस्य च कर्माणि पुण्यापुण्यानि संक्षयम् ।

प्रयान्ति नैव लिप्यन्ते क्रियमाणानि वा पुनः ॥ १२८ ॥

Of one settled in that Knowledge all actions of merit or demerit dwindle away, they do not taint; neither do those that are done again.

उत्पन्नसहजानन्दतत्त्वज्ञानरतः प्रिये ।

संत्यक्तसर्वसङ्कल्पः स विद्वान् कर्म सन्त्यजेत् ॥ १२६ ॥

O My Beloved ! A Natural joy is obtained by one engrossed in the pursuit of Knowledge of Truth. Such a wise person leaves all volitions and all actions.

वृथैव यैः परित्यक्तं कर्मकाण्डमपिण्डतैः ।

पाषण्डाः पण्डितम्मन्यास्ते यान्ति नरकं प्रिये ॥ १३० ॥

Renouncement of actions by one non-eligible is prohibited :

The fools who leave the Karmakānda uselessly are imposters and such men of conceit go to Hell.

फलं प्राप्य यथा वृक्षः पुण्यं त्यजति निस्पृहः ।

तत्त्वं प्राप्य तथा योगी त्यजेत् कर्मपरिग्रहम् ॥ १३१ ॥

Only a Brahmajñānī and knower of Truth

is free from Karmas :

Just as after attaining fruits the tree throws away the flowers indifferently, so the Yogīs attaining the Truth give up the rituals of works.

अस्मेधायुतेनापि ब्रह्महत्यायुतेन च ।

पुण्यपापैर्न लिप्यन्ते येषां ब्रह्म हृदि स्थितम् ॥ १३२ ॥

In whose heart reside the Brahman, they are neither involved in the fruits of thousands of Aśvamedha sacrifices, nor tainted by the sin of Brahmanicide.

पृथिव्यां यानि कर्माणि जिह्वोपस्थनिभित्ततः ।

जिह्वोपस्थपरित्यागी कर्मणा किं करिष्यति ॥ १३३ ॥

One who has renounced actions, what relation he has with the actions associated in this world with tongue and the organs of generation ?

इति ते कथितं किञ्चित् योगं योगीशलक्षणम् ।

समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १३४ ॥

Thus I have described to You some of the characteristics connected with Yoga and the masters of Yoga. Now, O Kuleśāni ! What else you want to hear.

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये

सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे

ऊर्ध्वाम्नायतन्त्रे योगसंस्थापनकथं

नाम नवम उल्लासः ॥ ६ ॥



दशम उल्लास :

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि विशेषदिवसार्चनम् ।

तत्सपर्याफिलं देव वद मे परमेश्वर ॥ १ ॥

Śrī Devī said : O Kuleśa ! I want to hear about the worship on special days. O Parameśvara also tell me about the fruit of such worships.

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।

तस्य श्रवणमात्रेण सर्वपापैः प्रमुच्यते ॥ २ ॥

Īśvara said : Listen, O Devī, I am telling about what You have asked. Merely listening it one obtains Release from sins.

उत्तमा नित्यपूजा स्यात् मध्यमं पूर्वपूजनम् ।

मासपूजाऽधमा देवि मासादूर्ध्वं पशुर्भवेत् ॥ ३ ॥

Three kinds of Worship :

Daily worship is best; worship on special occasions is middle and monthly worship is lowest. If a Sādhaka spends more than a month without worship he becomes a Paśu (ordinary man).

विहितैर्मादिभिर्द्वयैर्मासादूर्ध्वं समर्चनम् ।

पशोर्भयः प्रवेशोच्चा यदि स्यादीक्षयेत् पुनः ॥ ४ ॥

If a Paśu-sādhaka wants to participate in a worship performed after the lapse of a month with prescribed five M's, then he should be Initiated again.

मद्यं मांसश्च मत्स्यश्च मुद्रा मैथुनमेव च ॥

मकारपश्चकं देवि देवताप्रीतिकारकम् ॥ ५ ॥

Madya, Māṃsa, Matsya, Mudrā and Maithuna are the Five Makāras (Five M's) which O Devī, please the Devata.

मादिपश्चकमीशानि देवताप्रीतये सुधीः ।

यथाविधि निषेवेत् तृष्ण्या चेत् स पातकी ॥ ६ ॥

Resorting to Five M's out of personal desire is sin :

One should resort to Five M's in the prescribed manner for the pleasure of the Deity. If one resorts to them out of personal desire he commits a sin.

कृष्णाष्टमीचतुर्दश्यावमावास्याथ पूर्णिमा।
संक्रान्तिः पञ्च पर्वणि तेषु पुण्यदिनेषु च ॥ ७ ॥

Occasions for Worship :

8th, 14th and 15th days of the dark fortnight, full-moon day and the days of transference of Sun from one zodiac sign to another (Sāṁkrāntīs) are the five auspicious occasions for worship.

गुरुजन्मदिने प्राप्ते तदगुरोस्तदगुरोरपि।
मानवौधादिपुंसाश्च स्वजन्मदिवसे तथा ॥ ८ ॥

The birthdays of Guru, Parama Guru, Parāpara Guru, Mānavaugha, etc. Gurus and one's own birthday are the auspicious days for worship.

सम्पत्तौ च यजेल्लाभे तपोदीक्षाब्रतोत्सवे।
पीठोपगमने वीरपीठे स्वजनदशने ॥ ९ ॥
देशिकागमने पुण्यतीर्थदैवतदर्शने।
एवमादिषु देवेशि विशेषदिवसेषु च ॥ १० ॥

On receipt of some property or on some gain, in celebrations connected with Austerities, Initiation and other Observances, on someone going to the Pīṭha, in the Virapīṭha, on meeting with some dear relation, on arrival of a Deśika, on seeing some sacred place or Devatā, these are the special occasions when O Deveśi, one should offer worship.

यथाधनं यथाश्रद्धं यथाद्रव्यं यथोचितम्।
यथाकालं यथादेशं तथा पूजां समाचरेत् ॥ ११ ॥

On such occasions and on special dates one should worship according to his monetary resources, his own faith, the kind of Dravyas available, and also consider propriety, demands of time and place for the determination of the nature of the Pūja.

आचार्येण विधानेन कारयेच्चक्रपूजनम्।
स्वयं वा पूजयेदेवि बिन्दुपूजापुरःसरम् ॥ १२ ॥
स ते लोकमवाप्नोति पुनरावृत्तिवर्जितम्।
अकुर्वन् कौलिको मोहाद्वेवताशापमाप्नुयात् ॥ १३ ॥

Cakra Worship by the Sādhaka or Ācārya :

The worship of a Cakra should be performed in the prescribed manner by the Ācārya; or one intent upon Bindu-worship may himself perform Cakra worship. One who does so obtains the world of Truth and becomes free from the cycle of rebirths. Being deluded, a Kaulika who does not perform this worship is cursed by the Devatās.

मासे वापि त्रिमासे वा षष्मासे वत्सरेऽपि वा ।
 श्रीगुरुं पूजयेद्भक्त्याऽप्राप्ते तत्स्त्रीसुतादिकान् ॥ १४ ॥
 तदभावे कुलज्ञश्च तच्छिष्यं वान्ययोगिनम् ।
 सन्तोषयेत् कुलद्रव्यैः कुलपूजापुरःसरम् ॥ १५ ॥

Once in a month, three months, six months or even a year one should worship his Guru with devotion. If the Guru is not available then his wife or sons should be worshipped. If these are also not available then the Guru's disciples who are knowers of Kula, or the Kula-yogīs should be worshipped according to the prescribed rules of Kulapūjā and satisfied with Kula-dravyas,

रोगेष्वापत्सु दोषेषु दुःसङ्गे दुर्निर्मित्तके ।
 पूजयेद् योगिनीवृन्दं देवि तदोषशान्तये ॥ १६ ॥

Worship of the Yoginīs for the pacification of diseases, etc. :

For the pacification of diseases, aversion of calamities, difficult situations and their ill-effects one should, O Devi, worship the group of Yoginīs.

यत्रैकाम्नायतत्त्वज्ञः कुलाचार्यः कुलेश्वरि ।
 कौलिकास्त्रिचतुःपञ्च शक्तयश्च तथा प्रिये ॥ १७ ॥
 पृथग्वा पूजयेदेवि मिथुनाकारतोऽपि वा ।
 गन्धपुष्पाक्षताद्यस्तु देवेशि समलङ्घकृताः ।
 भक्ष्यभोज्यादिपशितैः पदार्थैः षड्सान्वितैः ॥ १८ ॥
 प्रौढोल्लासेन सहिता यदि ता निवसन्ति च ।
 तच्छ्रीचक्रमिति प्रोक्तं वृन्दश्चापि तदुच्यते ॥ १९ ॥

Characteristics of Śrī Cakra :

Wherever are Kulācārya knowing the Truth of Āmnāyas, three, four or five Kaulikas and Śaktis, there O Devi, one should either individually or in an interspersed form (one male and one female) worship them with fragrance, flowers and Akṣata, etc., and also satisfy them with flesh, etc. eatable materials full of six flavours. If all of them live there associated with Praudhollāsa then it is called a Śrī Cakra.

कुर्यान्नवकुमारीणां पूजामाश्चिनमासके ।
 प्रातनिमन्त्रयेद्भक्त्या साधकः शुद्धमानसः ॥ २० ॥

Worship of Nine Virgins and its fruits :

In the month of Āśvina (seventh month of Hindu Calendar) one should worship nine virgins. The Sādhaka with pure mind and with devotion extend invitation to them in the morning.

मनोहरामेकवर्षी बालाश्च शुभलक्षणाम् ।
मन्त्री स्नात्वाथ शुद्धात्मा कुर्यादेवि क्रमार्चनम् ॥ २१ ॥

On the first day of the fortnight bathing a beautiful one year old girl of auspicious signs the Sādhaka should, O Devi, worship her properly and with a pure heart.

अभ्यङ्गस्तानशुद्धान्तां पूजासदनमानयेत् ।
देवतासन्निधौ बालामुपवेश्य समर्चयेत् ॥ २२ ॥
गन्धपुष्पादिभिर्धूपैदीपैश्च कुलदीपकैः ।
भोग्यभोज्यान्नपानादैः क्षीराज्यमधुमांसकैः ।
कदलीनारिकेलादिफलैस्तां परितोषयेत् ॥ २३ ॥

Purified by bath and oil etc., that girl should be brought in the abode of worship and seated by the side of the Deity. Then she should be worshipped with fragrance, flowers, lamp, incense and Kula-dīpaka. Thereafter, she should be satisfied with milk, Ghee, honey, flesh, food materials, drinks, banana and coconuts, etc. fruits.

सशक्तिकः स्वयं देवि प्रौढान्तोल्लाससंयुतः ।
यथाशक्ति जपेदेकोत्तरवृद्ध्याऽथवा मनुम् ॥ २४ ॥
बालामलङ्कृतां पश्यन् चिन्तयेत् स्वेष्टदेवताम् ।
ततस्तां देवताबुद्ध्या नमस्कृत्य विसर्जयेत् ॥ २५ ॥

O Devi ! Thereafter, himself along with Śakti, the Sādhaka inducing Praudhāntollāsa and looking at that charming girl, should remember his own Iṣṭa Devata and perform Japa of Mantra according to his capacity. Then developing a feeling of a Deity towards the girl she should be saluted and requested to go.

द्वितीयायां द्विवर्षान्तामेकवर्षीश्च पूजयेत् ।
एवं तिथौ कुमारीश्च यजेत् पूर्वदिनाचिताम् ॥ २६ ॥

On the second day of the fortnight a two year old girl and also the one year old girl of the previous day should be worshipped as before.

नवम्यामेकवर्षादिनवर्षान्तकन्यकाः ।
बाला शुद्धा च ललिता मालिनी च वसुन्धरा ।
सरस्वती रमा गौरी दुर्गा च नव कीर्तिताः ॥ २७ ॥

In the same order upto the ninth day of the fortnight girls from one to nine years respectively should be worshipped as usual. These nine girls respectively are named as : 1. Bālā, 2. Śuddhā, 3. Lalitā, 4. Mālinī, 5. Vasundharā, 6. Sarasvatī, 7. Ramā, 8. Gaurī and 9. Durgā.

त्रिताराद्यैर्नमोऽन्तैश्च देवतापदपश्मिमैः ।

नामभिश्च चतुर्थ्यन्तैः पूजयेत्ताः पृथक्-पृथक् ॥ २८ ॥

The Mantras for the worship of these nine girls should be formed by putting three Aums in the beginning, Namaḥ at the end and in-between the name of the respective Devī and the word Devatā in the Caturthī forms. Thus the nine Mantras for the nine Devīs would be as follows :

१ ॐ ॐ ॐ बालायै देवतायै नमः, २ ॐ ॐ ॐ शुद्धायै देवतायै नमः, ३ ॐ ॐ ॐ ललितायै देवतायै नमः, ४ ॐ ॐ ॐ मालिन्यै देवतायै नमः, ५ ॐ ॐ ॐ वसुन्धरायै देवतायै नमः, ६ ॐ ॐ ॐ सरस्वत्यै देवतायै नमः, ७ ॐ ॐ ॐ रमायै देवतायै नमः, ८ ॐ ॐ ॐ गौर्यै देवतायै नमः, ९ ॐ ॐ ॐ दुर्गायै देवतायै नमः ।

The Nine should be worshipped separately with their respective Mantras.

बटुकं पञ्चवर्षश्च नववर्षं गणेश्वरम् ।

गच्छपुष्पाम्बराकल्पैर्यथाविभवविस्तरैः ॥ २६ ॥

Along with these, a five year old boy in the form of Batuka and another nine year old in the form of Gaṇeśvara should also be worshipped properly according to the capacity, with fragrance, flowers and clothings.

अभ्यर्थ्य देवताबुद्ध्या पदार्थः परितोष्येत् ।

स्वकार्यफलसिद्ध्यर्थं वित्तशारद्यविवर्जितः ॥ ३० ॥

Considering all these as Deities and without being thrifty one should, for the fructification of his own desires, worship and satisfy them with various materials.

नवरात्रं जपेदेकोत्तरवृद्ध्या क्रमेण च ।

नवरात्रकृतां पूजां देवि देव्यै समर्पयेत् ॥ ३१ ॥

Thus in the Navarātra (Nine sacred days for the worship of Devī falling in the lighted fortnight of the first and the seventh months of the Hindu Calendar) one should perform Japa and increasing one Deity every day, then, O Devi, offer the worship of Navarātra to the Devī.

ताम्बूलं दक्षिणं दत्त्वा कुमारीस्ता विसर्जयेत् ।

एवं नवकुमारीणामर्चनं प्रातवत्सरम् ॥ ३२ ॥

यः करोति स पुण्यात्मा देवताप्रीतिमाण्यात् ।

मनोऽभिलाषं सम्माप्य निवसेत्तव सन्त्रिधौ ॥ ३३ ॥

Offering betel-leaves and gifts one should bid farewell to the said virgins. One who so performs the worship of nine Virgins every year, that virtuous Sādhaka obtains the benediction of the Devatā and fulfilling his heart's desire obtains residence in Your proximity.

अथवा यौवनारुद्धाः प्रमदा नव पार्वति ।

मनोज्ञाः पूजयेद्दक्षत्या नवरात्रिषु मन्त्रवित् ॥ ३४ ॥

Method of Worship of Nine Young Ladies :

Or, O Pārvati ! If beautiful young nine ladies are easily available, then in Navarātras the knower of Mantras should worship them with devotion.

हल्लेखां गगनां रक्तां महोच्छुष्मां करालिकाम् ।

इच्छां ज्ञानां क्रियां दुर्गां बटुकशं गणेशरम् ।

पूर्ववत् पूर्वमद्याद्यैः पदार्थैः परितोषयेत् ॥ ३५ ॥

Worshipping them respectively with the names : 1 Hṛllekhā, 2 Gaganā, 3 Raktā, 4 Mahocchuṣmā, 5 Karālikā, 6 Icchā, 7 Jñānā, 8 Kriyā and 9 Durga, one should also worship two boys in the forms of Baṭuka and Gaṇeśvara and satisfy them all with Madya, etc., materials as before.

प्रौढान्तोल्लाससंयुक्ताः सन्तुष्टा यदि ताः प्रिये ।

साधकस्तुष्टिमासाद्य निवसेत्तव सत्रिधी ॥ ३६ ॥

Associating with Praudhānta-ullāsa, if the Sādhaka is able to satisfy the aforesaid Deities then he resides near You.

एवं यः पूजयेद्देवि प्रतिवर्ष यतन्नतः ।

षष्ठ्मासे वा त्रिमासे वा मासे मासेऽथवा प्रिये ॥ ३७ ॥

तिर्त्रो वा पश्च वा सप्त पूजयेद्देवताधिया ।

सर्वेष्यसमृद्धात्मा स भवेदावयोः प्रियः ॥ ३८ ॥

O My Beloved ! One who either every year or every six months or every three months or every month worships three, five or seven young ladies or girls treating them as Devatās, obtains all splendours and also becomes a favourite of both of Us.

भृगुवारे कुलेशानि कान्तामारुद्यौवनाम् ।

सर्वलक्षणसम्पन्नामनुकूलां मनोरमाम् ॥ ३९ ॥

कुलाकुलाष्टकां देवि निमन्त्याहूय पुष्पिणीम् ।

अभ्यङ्गस्नानशुद्धाक्षीमासने चोपवेशयेत् ॥ ४० ॥

गन्धपुष्पाम्बराकल्परलङ्घकृत्य विधानवित् ।

आत्मानं गन्धपुष्पाद्यैरलङ्घकुर्यात् कुलेशरि ॥ ४१ ॥

Method of Śakti-worship on Fridays :

O Kuleśāni ! On Fridays (*Bhṛguvāras*) one should respectfully invite any of the beautiful willing young ladies bearing all the auspicious signs and blooming with youth out of Kulāṣṭaka (Cāndālī, Carmakārī, Māgadhi, Pukkasī, Śvapacī, Khaṭṭakī, Kaivartī and Viśvayosit are the eight Kulāṣṭakas) purify her body with a good bath, seat her properly and embellish her with fragrance, flowers and beautiful clothes. Thereafter, O Kuleśvari ! the Sādhaka also should adore himself with fragrance and flowers.

आवाह्य देवतां तस्यां यजेन्यासक्रमेण च।
 कृत्वा क्रमार्चनं धूपदीपाश्च कुलदीपकान्॥ ४२॥
 प्रदर्श्य देवताबुद्ध्या पदार्थेः षड्सान्वितैः।
 मांसादिभक्ष्यभोज्याद्यैस्तोषयेदेवि भक्तिः॥ ४३॥

Then invoking the Deity in the lady one should worship her with incense and lamp in the order of Nyāsa, show her Kula-dīpaka and devotedly satisfy her with Mārsna, etc., eatables and drinks full of six flavours.

प्रौढान्तोल्लाससहितां तां प्रपश्यन् जपेन्मनुम्।
 यौवनोल्लाससहितः स्वयं तद्व्यानतत्परः॥ ४४॥

Associated with Praudhānta-ullāsa and looking at the lady perform Japa of the Mantra. The Sādhaka should also develop the exuberance of youth (Yauvanollāsa) and continuously concentrate on her.

निर्विकारेण चित्तेन ह्याणेत्तरसहस्रकम्।
 जपादिकं समर्प्याथ तया सह निशां नयेत्॥ ४५॥

Thus, keeping his mind free from impurities, he should perform 1008 Japas. Then offering the Japa spend the night with her.

त्रिपञ्चसप्तनवसु भृगुवारेषु यः प्रिये।
 पूजयेद्विधिनाऽनेन तस्य पुण्यं न गण्यते॥ ४६॥
 चतुःपीठार्चनफलं स प्राप्नोति कुलेश्वरि।
 यद् यत् स्वमनसोऽभीष्ट तत्तदाप्नोत्यसंशयम्॥ ४७॥

Then, O My Beloved ! On three, five or seven Fridays if he worships according to the prescribed rules in the same manner then the merit he obtains thus cannot be measured. He also obtains the fruit of worship of all the four Pīthas and whatever desires he has are indubitably fulfilled.

नवम्यां वार्चयेदेवं विधानेन विधानवित्।
 स्तोत्रैः संपूजयेत् सर्वैर्महदैश्वर्यमाप्नुयात्॥ ४८॥

Or worshipping on the ninth day in accordance with the same procedure if a Sādhaka praises with a Stotra then he obtains all the great splendours.

कुर्यात् कर्कटके वापि मकरे मिथुनार्चनम्।
 तुलायां सिंहमेषे वा सर्वसंक्रान्तिषु प्रिये॥ ४९॥

Worship of Nine Mithunas (Couples) :

Or, O My Beloved ! One should worship couples on the days of the transference of the Sun in Karka, Makara, Tulā, Meṣa or all the Saṁkrāntis.

गौरीशिवौ रमाविष्णू वाणीसरसिजासनौ ।
 शचीन्द्रौ रोहिणीचन्द्रौ स्वाहाग्नी च प्रभारवी ॥ ५० ॥
 भद्रकालीवीरभद्रौ भैरवीभैरवावपि ।
 मिथुनानि नवाभ्यर्च्यं पूर्वोक्तेनैव वर्त्मना ॥ ५१ ॥

1. Gaurī-Śiva, 2. Ramā-Viṣṇu, 3. Vāṇī-Brahmā, 4. Śacī-Indra,
 5. Rohiṇī-Candramā, 6. Svāhā-Agni, 7. Prabhā-Ravi, 8. Kālī-
 Virabhadra and 9. Bhairavī-Bhairava are the nine couples which
 should be worshipped as per procedure already described.

त्रितारादिनमोऽन्तेन तत्तनाम्ना विधानवित् ।
 गन्धपुष्पादिभिः पूज्य मद्याद्यैः परितोषयेत् ॥ ५२ ॥

A knower of the procedures should place three Tāras (three Āums) in the beginning of each name, Namaḥ at the end, and in-between the names of couples (i. e. Aum Aum Aum Gaurī-Śivābhyaṁ Namaḥ, etc.) and worship them with fragrance, flowers and also satisfy with Mady, etc.

प्रौढान्तोल्लासयुक्तानि कुर्वीत मिथुनानि च ।
 एवं कृते न सन्देहस्तुष्टा मिथुनदेवताः ।
 अनुगृह्णन्ति तं देवि प्रयच्छन्ति मनोरथम् ॥ ५३ ॥

Thereafter, associated with Praudhānta-ullāsa remember the Deities in their Couple Form. O Devi ! By worshipping thus the Devatā-couples are satisfied, show compassion and indubitably fulfil the desires of the Sādhaka.

प्रतिवर्षन्तु यः कुर्यात् सभक्त्या मिथुनार्चनम् ।
 तव लोके स निवसेत् सर्वेश्वर्यसमन्वितः ॥ ५४ ॥

One who worships the couples with devotion every year, possessing all the splendours resides in Your world.

अथ वैशाखमासस्य शुक्लप्रतिपदीश्वरि ।
 ब्राह्मो मुहूर्ते उत्थाय स्नानं सन्ध्यामुपास्य च ॥ ५५ ॥
 मनोङ्गे रहसि स्थाने पूर्वाशाभिमुखस्थितः ।
 आत्मानं गन्धपुष्पाद्यैरलङ्घकृत्य विधानवित् ॥ ५६ ॥

Worship of Iṣṭa Devatā in the Second Month (Vaiśākha) :

O Iṣvarī ! Rising at early dawn on the first day of the lighted fortnight of Vaiśākha one should, after a purificatory bath and Sandhyā, etc., and adoring himself with fragrances and flowers as prescribed, sit at a quiet place and face Eastwards.

कृत्वा पुरोदितन्यासान् देवताभावमास्थितः।
 किञ्चिदभ्युदिते सूर्ये मण्डले स्वेष्टदेवताम्॥ ५७॥
 ध्यात्वा सावरणां सम्यक् पूजयेद्विधिना प्रिये।
 षोडशैरुपचारैस्तु चक्रपूजापुरःसरम्॥ ५८॥

Then, performing Nyāsas as described earlier, absorb himself in the feeling of Devatā. When the Sun starts rising he should, O My Beloved, worship his Iṣṭa Devatā with Coverings according to Sixteen Upacāras associated with Cakra-Pūjā.

कुलदीपान् प्रदश्यथ शिवाय गुरुरूपिणे।
 मत्स्यमांसादि विधिवद्धक्ष्य बोज्यसमन्वितम्॥ ५६॥
 अर्घ्ये निवेद्य तच्छेषं स्वयं भक्त्या पिबेत् प्रिये।
 यौवनोल्लासहितो निर्विकारेण चेतसा॥ ५०॥

Thereafter, show the Kula dīpaka and offer Māṁsa, etc., eatables, drinks and other valuable materials to Śiva in the Form of the Guru. Along with Śakti becoming associated with the exuberance of youth (Yauvanollāsa) receive the remainder of the offerings and drink it with a mind free of impurities.

ध्यायस्तन्मण्डलं देवीमटोत्तरसहस्रकम्।
 जप्त्वा समर्प्य तत्पूजां देवताश्च समुद्धरेत्॥ ६१॥

Concentrating on the Stana-mandala (Round Breasts) of the Devī, perform 108 Japas. Then, offering the fruits of Japa, worship the Deity and bid Her farewell.

एवं शुक्लप्रतिपदं समारभ्य दिने दिने।
 कुर्याज्जपार्चनं कृष्णचतुर्दश्यन्तमन्विके॥ ६२॥

O Ambike ! In this manner beginning on the auspicious first day of the lighted fortnight daily perform Japa and worship upto the fourteenth day of the dark fortnight.

अमावस्यादिने देवि पूजयेच्छक्तिकौलिकान्।
 त्रिपञ्चसप्त नव वा वित्तलोभविवर्जितः॥ ६३॥

Then, on the fifteenth day (Amāvasyā), O Devi, worship three, five, seven, or nine Śaktis and Kaulikas lavishly without any monetary reservations.

एवं यो मासमात्रन्तु कुर्यात् सूर्योदयार्चनम्।
 देवता तस्य सन्तुष्टा ददाति फलमीप्सितम्॥ ६४॥

If a Sādhaka performs this worship at Sunrise for one month then the Devatās being pleased with him fulfil his desires.

माध्याह्ने चार्चयेदेवं सायाह्ने चार्चयेत् प्रिये ।
स तु तत्फलमाप्नोति योगिनीनां प्रियो भवेत् ॥ ६५ ॥

O My Beloved ! In the same manner worship can be performed at noon or in the evenings. These worships also provide similar fruits and the Sādhaka becomes a favourite of Yoginīs.

त्रिसन्धां योऽचयेदेवं मासमात्रं विधानवित् ।
कांक्षितां लभते सिद्धि देववद्विचरेद् भुवि ॥ ६६ ॥

A Sādhaka who thus performs worship for a month regularly in the prescribed manner in the three midpoints, obtains the desired fruits and roams on the Earth like a Devatā.

माघशुक्लप्रतिपदि दिवाहारविवर्जितः ।
स्नात्वा शुक्लाम्बरधरः सायं सन्ध्यामुपास्य च ॥ ६७ ॥

*Worship of Iṣṭa Devatā in the month of Māgha
(11th month of Hindu Calendar) :*

Fasting on the first day of the lighted fortnight of Māgha and putting on white clothes after the purificatory bath one should worship in the evening.

सूर्यार्चनोक्तमार्गेण सर्वदव्यसमन्वितः ।
यौवनोल्लाससहितश्वन्दस्थां देवतां स्मरन् ॥ ६८ ॥

Then, equipped with all the Dravyas mentioned previously in connection with the worship of Sun and associating himself with *Yauvanollāsa* meditate upon the Devatā situated in the Moon (Mind).

चन्द्रास्तमयपर्यन्तं जपेन्मन्त्रमनन्धीः ।
एवं प्रतिदिनं शुक्लचतुर्दश्यन्तमर्चयेत् ॥ ६९ ॥

The Sādhaka should, with concentrated mind, perform Japa till the Moon sets. He should regularly perform this worship upto the fourteenth day of the lighted fortnight.

पौर्णमास्यां यथाशक्त्या पूजयेच्छक्तिकौलिकान् ।
एवं यः कुरुते भक्त्या शुक्लपक्षार्चनं प्रिये ॥ ७० ॥
सर्वं पापविशुद्धात्मा सर्वं शर्यसमन्वितः ।
सर्वलोकैकसंपूज्यः शिववन्निवसेद् भुवि ॥ ७१ ॥

On the Full Moon day he should, according to his capacity, worship the Śaktis and Kaulikas. Whoever devotedly performs this worship of the lighted fortnight, becoming rid of all sins, purifies himself and obtains all the splendours. He is worshipped by everyone and resides near Śiva.

शुक्लपक्षेऽर्धनं यद्वत्तद्वत् पक्षे सितेतरे ।
यः करोति विधानेन सर्वान् कामान् समश्नुते ॥ ७२ ॥

Worship of the dark fortnight is also fruitful like that of lighted fortnight. Therefore, who performs it properly obtains fulfilment of all his desires.

इह भुक्त्वाऽखिलान् भोगान् देववत् प्रियदर्शनः ।
योगिनीवीरमेलनं लभते नात्र संशयः ॥ ७३ ॥

Enjoying all the comforts and pleasures of this world he becomes beautiful like a Devatā and receives indubitably the pleasure of the union of Yagini and Vira.

अथ कार्त्तिकमासस्य शुक्लप्रतिपदीश्वरि ।
स्नात्वाचम्य विशुद्धात्मा न्यासान् कृत्वा पुरोदितान् ॥ ७४ ॥

Worship of Iṣṭa Devatā in Kārtika (Eighth month) :

O Īśvarī ! After a purificatory bath and worship on the first day of the lighted fortnight of Kārtika one should perform Nyāsas as mentioned earlier.

प्रसुप्ते जीवलोके तु मुदितात्मा महानिशि ।
पूर्वार्चनोक्तं विधिना सर्वदव्यसमन्वितः ॥ ७५ ॥

When everyone has gone to sleep, he should in that great night gladly equip himself with all the Dravyas mentioned for worship earlier.

आज्येनानाभिकास्थूलवर्ति प्रज्वाल्य पार्वति ।
पञ्चवर्णरजस्त्रिवसुपत्रसरोरुहे ॥ ७६ ॥

O Pārvati ! Then he should light a wick of the thickness of the third finger in Ghee and with five colours make a beautiful eight-petalled Lotus.

मधुपूर्णे च कलसे कांस्यपात्रे मनोहरे ।
दीपं संस्थाप्य पुरत उत्तराभिमुखस्थितः ॥ ७७ ॥

Then place over that Lotus a beautiful bronze pot full of Madhu and place before himself a lamp with Ghee. The Sādhaka should sit facing North before the Pot.

दीपे सावरणां देवीं ध्यात्वा विधिवदर्चयेत् ।
यौवनोल्लाससहितो दीपस्थां देवतां स्मरन् ॥ ७८ ॥

Meditating in the lamp on the Devī, with all Her Coverings, worship Her. Then associating with exuberance of Youth (*Yauvanollāsa*) remember the Devatā as situated in the lamp.

अष्टोत्तरसहस्रन्तु जपेन्मन्त्रमनन्यधीः ।
एवं समर्चयेत् कृष्णवतुर्दश्यन्तमन्विके ॥ ७६ ॥

With concentrated mind perform Japa 1008 times. In this manner he should regularly worship upto the fourteenth day of the dark fortnight.

अमावास्यादिने भक्त्या पूजयेच्छक्तिकौलिकान् ।
एवं कृते कुलेशानि देवता प्रीतिमानुयात् ॥ ८० ॥
सर्वकामसमृद्धात्मा सर्वेष्वर्यसमन्वितः ।
सर्वलोकैकसम्मान्यः सञ्चरेत् स यथासुखम् ॥ ८१ ॥

On the fifteenth day (Amāvasyā) worship the Śaktis and Kaulikas. O Kuleśāni ! By so doing one becomes the favourite of the Devatās. Becoming associated with all the splendours, such a Sādhaka is respected by everyone.

अष्टाट्कार्चनं कुर्यात् शक्तश्चेदेकवासरे ।
अथवाष्टाट्कदिवसेष्वथ द्व्यष्टिदिनेषु वा ।
द्वात्रिंशद्विवसेष्वेवं चतुःषष्टिदिनेषु च ॥ ८२ ॥
गुरुणा कारयेद्देवि क्रमज्ञेनापरेण वा ।
क्रमज्ञश्चेत् स्वयं कुर्याद्वित्तशारथविवर्जितः ॥ ८३ ॥

Worship of Aṣṭāṣṭaka :

If capable, one should worship the Aṣṭāṣṭaka in one day. Otherwise, O Devi, he should get it completed in 8, 16, 32 or 64 days by a Guru who may be familiar with the order of worship. If the Sādhaka himself knows the order of worship he can, without any thrift, do the worship himself.

मूलाष्टकन्तु ब्राह्माद्याक्षसिताङ्गादिभैरवाः ।
मङ्गलाद्यैश्व मिथुनैरहभिः शब्दिताः प्रिये ॥ ८४ ॥

O My Beloved ! Brāhmī¹, etc., eight Māṭrakās and Asitāṅga², etc. eight Bhairavas along with their auspicious pairs are called Mulāṣṭakas.

1. Brāhmī, Nārāyanī, Mahesvarī, Cāmuṇḍā, Kaumārī, Aparājītā, Vārāhī and Nārasinīhī are the eight Kulāṣṭaka. (Cf. Br̥hat Tantrasāra 10th Edition, p. 531). However, elsewhere there is a little difference in the enumeration of names : Brahmāṇī, Maheśvarī Kaumārī, Vaiṣṇavī, Vārāhi, Aindrī Cāmuṇḍā and Mahālakṣmī are mentioned instead (Cf. Vāmakeśvara Tantrāntargata Nityāśodasikārnava I. 169-171).

2. Asitāṅga etc. eight Bhairavas are : Asitāṅga, Ruru, Caṇḍā, Krodha, Unmatta Bhairava, Kapāli, Bhīṣṇa and Saṁhāra (Cf. Puraścaryārnava, Vol. II, p.473).

मूलाष्टकोद्भवानीति प्रसिद्धानि कुलागमे ।
अक्षोभ्यादिवतुःषट्मिथुनानि समर्चयेत् ॥ ८५ ॥

Originating from the Mula-Aṣṭakas are Akṣobhya, etc., sixtyfour Couples famous in the Kulāgamas, they should all be worshipped.

पूर्वोक्तेन विधानेन यथाविभवविस्तरम् ।
क्रमलोपं न कुर्वीत स्वेष्टकार्यार्थसिद्धये ॥ ८६ ॥

One should worship them according to the procedure mentioned earlier. For the fulfilment of desire there should not be a lapse of order or procedure.

गच्छपुष्पाक्षताद्यैश्च मत्स्यमांसासवादिभिः ।
भक्ष्यभोज्यादिभिर्नापदार्थैः षड्सान्वितैः ।
सम्यक् सन्तोषयेदेवि मिथुनान्यतिभक्तितः ॥ ८७ ॥

O Devi ! The Couples should be satisfied with extreme devotion with fragrance, flowers, Akṣata, Madya and Māṃsa, etc., eatables and drinks full of six flavours.

प्रौढान्तोल्लासपर्यन्तं कुर्यात् श्रीचक्रमन्विके ।
एवं यः कुरुते देवि सकृदण्टाकार्चनम् ॥ ८८ ॥
ब्रह्मविष्णुमहेशादिदेवताभिः स पूज्यते ।
किं पुनर्मानवाद्यैश्च साक्षात् शिव इवापरः ॥ ८९ ॥

O Ambike ! One should worship the Śrī Cakra till Praudhānta-ullāsa is achieved. In this manner one who even once worships the Aṣṭāṣṭakas he is worshipped by Gods like Brahmā, Viṣṇu and Maheśa; then what to say of men. In fact such a Sādhaka becomes veritable Śiva.

यदर्चनाच्चतुःषट्योगिनीगणसंस्तुतः ।
पुनरावृत्तिरहितो निवसेत्तव सन्निधौ ॥ ९० ॥

By this worship the Sādhaka receiving the praise of sixtyfour Yogiṇīs becomes Released from the cycle of rebirths and resides near You.

समस्तदेवताप्रीतिकारणं परमेश्वरि ।
अस्मात् परतरा पूजा नास्ति सत्यं न संशयः ॥ ९१ ॥

O Parameśvarī ! All the Devatās are pleased with this worship; hence there is no superior worship than this. This is indubitably true.

पश्यदेवंविधं चक्रं यो भक्त्याण्टकं प्रिये ।
यज्ञादानतपस्तीर्थव्रतकोटिफलं लभेत् ॥ ९२ ॥

O My Beloved ! One who sees such an Aṣṭāṣṭaka Cakra with devotion, receives the fruits of billions of sacrifices, charities, austerities, pilgrimages and Observances.

राजा यः कारयेदेवि भक्त्याणाहकपूजनम् ।

चतुःसागर पर्यन्तां मर्ही शास्ति न संशयः ॥ ६३ ॥

O Devi ! If a King devotedly performs this Aṣṭāṣṭaka worship he indubitably rules over the entire Earth with its four Oceans.

श्रीकण्ठादीनि पञ्चाशन्मिथुनानि समर्चयेत् ।

पूर्वोक्तेन विधानेन कुलेश्वरि विधानवित् ॥ ६४ ॥

Worship of Śrīkaṇṭha, etc. Fifty Couples :

O Kuleśvari ! The knower of procedures should worship Śrīkaṇṭha, etc. Fifty Couples according to the procedures mentioned earlier.

स्वकार्यफलसिद्ध्यर्थं वित्तशारथविवर्जितः ।

प्रौढान्तोल्लासयुक्तानि मिथुनानि समर्चयेत् ॥ ६५ ॥

In order to obtain the fulfilment of his desires one should, leaving thrift aside, worship these Couples inducing in himself Praudhānta-ullāsa.

सन्तुष्टानि प्रयच्छन्ति साधकायेष्वितं फलम् ।

अव्याहताङ्गः सर्वत्र पूज्यते देववत् प्रिये ।

तव लोके वसेदेवि ब्रह्मादिसुरसंस्तुतः ॥ ६६ ॥

When satisfied they provide the desired fruits to a Sādhaka. Such a Sādhaka is worshipped everywhere like a Devatā and receiving praises from Gods like Brahmā, etc. resides, O Devi ! in Your world.

केशवादि गणेशादि कामादि मिथुनानि च ।

श्रीकण्ठादि समभ्यर्थं तत्कलं लभते ध्रुवम् ॥ ६७ ॥

Worship of Keśava, etc. Couples :

Just like Śrīkaṇṭha, etc. Couples, worship of Keśava, etc. Ganeśa, etc. and Kāma, etc. Couples also invariably provides similar fruits.

अनुग्रहन्तु यः कुर्यात् डाकिन्यादिसमर्चने ।

मासे मासेऽथवा वर्षे स्वजन्मदिवसे प्रिये ॥ ६८ ॥

पूर्वोक्तेन विधानेन यथाविभवविस्तरम् ।

प्रौढान्तोल्लासपर्यंतं तोषयेत्तद्विधानवित् ॥ ६९ ॥

कुर्वन्त्यनुग्रहं देवि सन्तुष्टाः सर्वदेवताः ।

सर्वोपद्रव रहितः सर्वेष्वर्यसमन्वितः ॥ १०० ॥

Worship of Dākinīs, etc. :

Every month, every year or on his own birthday a Sādhaka who worships the Dākinīs according to the procedures mentioned earlier and satisfies them until his Praudhānta-ullāsa, pleases O Devi ! the Devatās and receives their favour. Becoming rid of all adversities such a Sādhaka receives all the splendours of life.

लोकेऽस्मिन् संस्तुतः सर्वे: स जीवेच्छरदां शतम् ।
देहान्ते समवाप्नोति तव लोकं न संशयः ॥ १०१ ॥

Praised by everyone, the Sādhaka lives for a hundred years and after death, indubitably obtains Your world.

दूतीयागन्तु यः कुर्यात् पूर्वोक्तविधिना प्रिये ।
निर्विकल्पेन वित्तेन नवशक्ति समन्वितः ॥ १०२ ॥
वर्षे वर्षे चतुःषष्ठिपीठार्चनफलं लभेत् ।
आज्ञासिद्धिर्भवत्स्य देवताप्रीतिमाप्नुयात् ॥ १०३ ॥

Fruit of Dūtī-yaṅga :

O My Beloved ! Associating with Nine Śaktis and with a mind free of all impurities, one who performs the Dūtī sacrifice according to the procedures mentioned earlier receives every year the fruit of worshiping the Sixtyfour Pīthas. Besides, he obtains the Siddhi of Order (i. e. whatever he orders is carried out) and becomes a favourite of the Devatās.

त्रिकपूजान्तु यः कुर्यादिच्छाङ्गानक्रियात्मिकाम् ।
आगमोक्तेत विधिना पूर्ववत्तद्विधानवित् ॥ १०४ ॥
पदार्थस्तोषयेत् सम्यक् यथाविभवविस्तरम् ।
सन्तुष्ट देवतास्तिथः सर्वकर्मफलप्रदाः ।
देवेशि साधकाभीष्टं प्रयच्छन्ति न संशयः ॥ १०५ ॥

Fruit of Trika-worship :

One who performs Trika (Triad) worship in the form of Volition, Knowledge and Actions, according to the procedures of Āgamas and satisfies these all-bestowing three Deities according to his capacity with various materials, indubitably obtains, O Deveśi ! all his desired fruits.

इत्यादिदेवतापूजां विशेषदिवसेषु यः ।
करोति शस्त्रविधिना स भवेदावयोः प्रियः ॥ १०६ ॥

No Right in the Cakra without Kula Worship :

One who performs the worship of the above mentioned Devātas according to the procedures laid down in the Śāstras, becomes a favourite of both of Us.

श्रीचक्रं कौलिको मोहाद्विशेषदिवसेषु यः ।
न करोति समर्थः सन् स भवेद् योगिनीपशुः ॥ १०७ ॥

A Kaulika who, though being capable, does not perform worship of Śrī Cakra on special days due to conceit becomes a Paśu of the Yognīs.

कुलपूजां विना चक्रे नाधिकारः कथश्चन ।

कुलपूजां सुनियतं यः करोति स कौलिकः ॥ १०५ ॥

Without Kula Pūjā no one has a right in Cakra. Only one who performs Kula-pūjā regularly is called a Kaulika.

विना मन्त्रेण पूजा चेद्वेष्टा न प्रसीदति ।

कुलपूजां सुनियतं यः करोति हि कौलिकः ।

कुलेशि सर्वदाप्नोति योगिनीवीरमेलनम् ॥ १०६ ॥

The Deities are not pleased with a worship without Yantra. One who properly performs Kula-Pūjā he is a Kaulika, and O Kuleśi ! always enjoys the pleasure of the union of Yagini and Vira.

नीचोऽपि वा सकृद्गक्त्या कारयेद् यः कुलार्चनम् ।

स सदगतिमवाप्नोति किमुतान्ये द्विजातयः ॥ ११० ॥

Eulogy of Kula-pūjā :

Even lowly persons once performing Kula-pūjā with devotion, obtain superior fate; then what to say of the twice-borns.

तस्मात् सर्वप्रयत्नेन सर्वावस्थासु सर्वदा ।

कुलपूजारतो भूयादभीष्टफलसिद्धये ॥ १११ ॥

Therefore, in all conditions, with all efforts and always one should perform Kula-worship because it fulfills all the desires.

कुलपूजाधिको यज्ञः कुलपूजाधिकं ब्रतम् ।

कुलपूजाधिकं तीर्थं कुलपूजाधिकं तपः ॥ ११२ ॥

कुलपूजाधिकं दानं कुलपूजाधिका क्रिया ।

कुलपूजाधिकं ज्ञानं कुलपूजाधिकं सुखम् ॥ ११३ ॥

कुलपूजाधिको धर्मः कुलपूजाधिकं फलम् ।

कुलपूजाधिकं ध्यानं कुलपूजाधिकं महः ॥ ११४ ॥

कुलपूजाधिको योगः कुलपूजाधिका गतिः ।

कुलपूजाधिकं भाग्यं कुलपूजाधिकाऽर्चना ॥ ११५ ॥

नास्ति नास्ति पुनर्नास्ति त्वां शपे कुलनायिके ।

बहुनात्र किंमुक्तेन रहस्यं शृणु पार्वति ॥ ११६ ॥

वेदशास्त्रोक्तमार्गेण कुलपूजां करोति यः ।

तत्समीपे स्थितं मां त्वां विद्धि नान्यत्र भाविनी ।

इदं सत्यमिदं सत्यं सत्यं न संशयः ॥ ११७ ॥

There is no greater Sacrifice than Kulapūjā, no greater Observance than Kula-pūjā, no greater Austerity than Kula-pūjā, no greater Charity than Kula-pūjā, no greater Ritual than Kula-pūjā, no

greater Knowledge than Kula-pūjā, no greater Comfort than Kula-pūjā, no greater Dharma than Kula-pūjā, no greater Fruit than Kula-pūjā, no greater Dhyāna than Kula-pūjā, no greater Teja (Brilliance) than Kula-pūjā, no greater Yoga than Kula-pūjā, no greater State than Kula-pūjā, no better Fate than Kula-pūjā, no greater Worship than Kula-pūjā. O Kulanāyike ! I swear by You that there is nothing, nothing and again nothing greater than the Kula-pūjā. Why to speak much, Listen O Pārvati, about this secret : Know that I sit near him who performs Kula-pūjā according the procedures prescribed in the Vedas and Śāstras. I do not live elsewhere. This is a truth, a veritable truth, and again a truth, there is no doubt about it.

खभूमिदिग्जलगिरिवनसर्वचरा: प्रिये ।
 सहस्रकोटियोगिन्यस्तावन्तो भैरवा अपि ।
 नियुक्ता हि मया देवि कुलसंरक्षणाय च ॥ ११८ ॥
 दिवसे दिवसे सर्वे पार्वति मुदिताननाः ।
 साधकानेव वीक्षन्ते स्वस्वपूजनलिप्सया ॥ ११९ ॥

For the protection of Kula, O Devi, I have appointed a hundred billion Yoginīs and in the same number the Bhairavas who constantly roam in the skies, on the Earth, in the Quarters and Waters, on mountains and in forests. O Pārvati ! all these beings gladly look to the Sādhaka, daily with a desire to be worshipped.

अपूजितास्तु विघ्नन्ति पालयन्ति सुपूजिताः ।
 गुरुभक्तान् सदाचारान् गुह्यधर्मान् सदाशिवान् ॥ १२० ॥
 भक्तिहीनान् दुराचारान् नाशयन्ति प्रकाशकान् ।
 श्रीचक्रेसंस्मरेत्स्माद् योगिनीभैरवान् प्रिये ॥ १२१ ॥
 न स्मरेद् यदि मूढात्मा योगिनीनां भवेत् पशुः ।
 तस्मात् श्रीचक्रमध्ये तु संस्मरेत् सर्वदेवताः ॥ १२२ ॥
 अनुगृह्णन्ति देवेशि साधकान् नात्र संशयः ।

When unworshipped, they destroy those faithless, ill-mannered despots and those who disclose the secrets of the Dharma. When worshipped they protect the devotees of Guru, good charactered and keepers of the secrets of the Dharma. Hence, one who does not remember the Yoginīs and the Bhairavas in a Śrī Cakra, that fool becomes a Paśu of the Yoginīs. Therefore, one should always remember all the Devatās in a Śrī Cakra. There is no doubt that the Yoginīs show kindness towards the Sādhaka.

अनुग्रहन्तु वक्ष्यामि शृणु देवि यथाक्रमम् ॥ १२३ ॥

Sixfold favours :

O Devi ! Listen, I am describing the nature of Favours in their proper order.

आत्मनोऽनुग्रहार्थं वा परार्थं श्रेष्ठमुत्तमम् ।

शुचिद्रव्यसमायुक्तम् चक्रपूजासमन्वितम् ॥ १२४ ॥

सर्वेषां दक्षिणां दत्त्वा होमपात्रं पृथक् पृथक् ।

In one's own favour and for the favour towards others one should, along with Cakrapūjā with pure Dravyas, give gifts and vessels for oblations individually to each person. Then worship the Śakti resident in the Varṇa (Bīja) and embellished with all kinds of ornaments. Himself always remain cheerful and all others should also remain happy.

प्रपूजयेच्च वर्णस्थाः सर्वाभरणभूषिताः ॥ १२५ ॥

हर्षनन्दस्वयंयुक्ताः प्रसन्नाश्च पृथक् पृथक् ।

Devotedly worship Gaṇeśvara with fragrance and flowers and also offer eatables consisting of Rice boiled in sweetened milk, Ghee and Rice.

पायसाज्यौदनैर्युक्तैर्नैवैर्भक्तिसंयुतैः ॥ १२६ ॥

गन्धपुष्पादिभिः सम्यगर्चयित्वा गणेश्वरम् ।

हसखङ्गे हेसौं (हसौं) डां डी डमलवरयूं ततः ॥ १२७ ॥

श्रीपादुकां हेसौं (हसौं) मिति च हसखङ्गे पुटन्ततः ।

The Mantra for the said worship is :

हसखङ्गे हसौं डां डी डमलवरयूं श्री पादुकां हसौं हसखङ्गे ।

सङ्कल्प्य मनसोऽभीष्टं मधुरत्रितयः प्रिये ॥ १२८ ॥

गन्धपुष्पादिभिः सम्यगचायेत्वा पृथक्-पृथक् ।

पूजयित्वप्सितान् कामान् प्रार्थयेत् कमलानने ॥ १२९ ॥

ईप्सितानि च सर्वाणि साधको लभते वरम् ।

Mentally resolving about the desired objective one should worship individually everyone with fragrance, flowers and three sweet things (honey, sugar and clarified butter). Then the Sādhaka should pray for the fulfilment of his desires. O Lotus-faced Lady ! Thus all the desires of a Sādhaka are fulfilled.

आत्मनक्ष परस्यापि रक्षार्थं पूजयेत् प्रिये ॥ १३० ॥
 रोगाणां नाशनार्थक्ष यथात्र पुत्रसिद्धये ।
 वश्यार्थं मङ्गलार्थक्ष धर्मकर्मार्थसिद्धये ॥ १३१ ॥
 सप्ताहं पूजयेदेवि चतुर्दशदिनानि च ।
 एकविंशदिनान्यत्र लभते चेप्सितं फलम् ॥ १३२ ॥

For his own sake and for the protection of others, for the destruction of diseases, for obtaining sons, for captivating others, for the welfare and for the fructification of Dharma, Artha and Kāma, one should worship for one week or fourteen days. Or else, the desires are fulfilled after twentyone days.

दक्षिणाक्षं पृथग् दद्याद्वस्त्रभूषानुरीयकम् ।
 कुलाटकसमायुक्तं चतुःषट्टिसमच्चितम् ॥ १३३ ॥
 अर्चितक्षं प्रयत्नेन सिद्धिर्भवत्यनेकशः ।
 वित्तशारद्यं न कुर्वीत यदीच्छेत् सिद्धिमात्मनः ॥ १३४ ॥

In a Mandala associated with Kulāṣṭaka and along with sixty four Deities, one should offer separately clothes and ornaments. Then by careful worship various kinds of wishes are fulfilled. If a Sādhaka wants the fulfilment of his own desires he should be a spendthrift.

एवं षट्कं समाख्यातमनुग्रहं वरानने ।
 अर्चितव्यं प्रयत्नेन साधकैः स्वेष्टसिद्धये ॥ १३५ ॥

Thus has been described the six kinds of favours. The Sādhakas for the fulfilment of their desires should worship with care.

ध्यात्वैव पूजयेदेवता डाकिन्याद्या वरानने ।
 संपूज्य सप्तमी देवीं पूजयेत् सर्वसिद्धये ॥ १३६ ॥

With meditation worship the Dākinīs, etc. After the worship he should again worship the Saptamī Devī in the following manner for all fulfilments.

शक्तिदेहसमुत्पन्नं शक्तिनिर्माल्यभोजने ।
 स्ववर्गेण समायुक्ता दत्तनिर्माल्यमित्यपि ।
 प्रतिगृह्णयुगं स्वाहा इति निर्माल्यसर्जनम् ॥ १३७ ॥

With this Mantra (Śaktideha.....Svāhā) he should offer the garland. The Dākinīs should be meditated with the following Stanzas :

डाकिनी सर्पवदना वित्तजा ज्वलनप्रभा ।
 कमण्डुलुं कर्तृकाश्च धारयन्ती वरप्रदा ॥ १३८ ॥
 उलूलवदना देवी राकिणी नीलसन्निभा ।
 खङ्गखेटकसंयुक्ता सर्वालङ्कारभूषिता ॥ १३६ ॥
 लाकिनी श्रीकपालाढ्या पाशांकुशधरा सती ।
 पाटलीपुष्पसङ्काशा सर्वाभरणभूषिता ॥ १४० ॥
 काकिनी हयवक्त्रा च माणिक्यसदृशप्रभा ।
 त्रिमुखीं मुण्डसंयुक्ता सिद्धिदा सर्वशोभना ॥ १४१ ॥
 शाकिनी त्वञ्जनप्रख्या मार्जारास्या सुशोभना ।
 कुलिशश्च तथा दण्डं धारयन्ति शुचिस्मिता ॥ १४२ ॥
 हाकिनी ऋक्षवदना नीलनीरदसन्निभा ।
 कपालशूलहस्ता च खेटकैरुपशोभिता ।
 एकद्वित्रिचतुःपञ्चषष्मुखा सरभाभया ॥ १४३ ॥

These are the stanzas for the Meditation of Dākinīs.

इति ते कथितं किञ्चिद्विशेषदिवसार्चनम् ।
 समासेन कुलेशानि किम्बूयः श्रोतुमिच्छसि ॥ १४४ ॥

O Kuleśāni ! Thus I described to You the procedure of worship on special occasions in brief. Now what else You want to hear ?

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये
 सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
 ऊर्ध्वाम्नायतन्त्रे विशेषदिवसार्चनं
 नाम दशम उल्लासः ॥ १० ॥



एकादश उल्लासः

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि सर्वलोकैकपूजित ।

कुलाचारक्रमं देव वद मे करुणानिधे ॥ १ ॥

Śrī Devī said : O Kuleśa ! I want to hear about the Order of Kulācāra which is worshipped by everyone. O My Lord ! O Ocean of Compassion ! Kindly tell me about that.

ईश्वर उवाच ।

भृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।

तस्य श्रवणमात्रेण पशुपाशैः प्रमुच्यते ॥ २ ॥

Īśvara said : Listen, O Devi ! I am telling what You have asked. By merely hearing it one becomes Released from the Animal bondage.

यदि चेदीक्षितो ज्येष्ठः कुलपूजादिवर्जितः ।

तत्कनिष्ठः क्रमज्ञाश्वेत् कुलपूजां समाचरेत् ॥ ३ ॥

If an Initiated and senior person is debarred from Kula-pūjā then a junior person, if he knows the order, should perform the Kula-pūjā .

तत्समीपं ततो गत्वा नमस्कृत्य गुरुं यथा ।

तस्मै निवेद्य तत्सर्वं शेषं भुजीत पार्वती ॥ ४ ॥

Approaching such a person one should Salute him as a Guru; offer him everything and himself take the remainder.

पूजामध्ये गुरौ ज्येष्ठे पूज्ये वापि समागते ।

नत्वा ब्रूयात् स्थितं शिष्टमाचरेत्तदनुज्ञया ॥ ५ ॥

ज्येष्ठस्य च कनिष्ठस्य शिष्यावेकत्र संतिस्थौ ।

तत्र पूर्ववदाचारः कथतः कुलनायिके ॥ ६ ॥

In the midst of worship if a Guru, a senior or a venerable person comes then the Sādhaka should, while sitting, complete the formalities of Salutations, etc., and obtaining his permission, proceed further. When the senior and juniors assemble together, the formalities amongst them, O Kulanāyike, have been declared to be like this.

अज्ञातकौलिके प्राप्ते पौर्वापर्यन्तु चिन्तयेत् ।
स्मृत्वा स्वस्य गुरुं देवि स्वस्य मार्गेण तर्पयेत् ॥ ७ ॥

In the event of arrival of an unknown Kaulika :

In the event of arrival of an unknown Kaulika one should observe the traditional formalities and remembering his Gurudeva offer water libations according to one's own practice.

नित्यार्चनं दिने कुर्याद्वात्रौ नैमित्तिकार्चनम् ।
उभयोः काम्यकर्माणि चेति शास्त्रस्य निर्णयः ॥ ८ ॥

Time of Worship :

Daily worship should be performed in the daytime while occasional worships should be performed in the night. Both are desirable rituals—so has been declared by the Śāstras.

अस्नात्वाऽनांसनस्थो वा भुक्त्वा वा प्रलपन्नपि ।
गच्छपुष्याक्षता कल्पवस्त्राद्यैरनलंकृतः ।
अविन्यस्तशरीरो वा कुलपूजां न चाचरेत् ॥ ९ ॥

Duties regarding Worship :

Without bathing or without sitting on a proper seat, or after meals, or while prattling, or without adoring himself with proper clothings, or without performing Nyāsa in the body, one should not do the Kula-pūjā.

विना मन्त्रेण या पूजा विना मांसेन तर्पणम् ।
विना शक्त्या तु यत्पानं निष्फलं कथितं प्रिये ॥ १० ॥

O My Beloved ! Pūjā without Mantra, Tarpaṇa without Māṁsa and anything drunk without Śaktis has been said to be fruitless.

श्रीचक्रमेको वा कुर्यादेकपात्रन्तु नार्चयेत् ।
नार्चयेदेकहस्तेन न पिबेदेकपाणिना ॥ ११ ॥

One should neither perform worship of Śrī Cakra alone nor worship in the same vessel, nor worship with one hand, nor drink with one hand.

मत्स्यमांसासवैर्देवि नार्चयेत् पशुसत्रिधौ ।
प्रणम्य प्रविशोच्चक्रं विनिर्गच्छेत्प्रणम्य च ॥ १२ ॥

Worshipping with Matsya, Māṁsa and Āśava should not be performed near a Paśu. The Sādhaka should enter the Cakra only after Salutations and go out also after salutation.

श्रीचक्रे नासने तिषेवं च वीरासने प्रिये।
श्रीचक्रदर्शने देवि नेत्रयोः पापनाशनम्।
तत्रास्ति चेद् ब्रणद्वच्चं कौलिकस्याक्षियुग्मकम्॥ १३॥

O My Beloved ! In the Śrī Cakra one should neither keep standing on the seat nor sit in the Vīrāsana posture. O Devi ! Seeing of Śrī Cakra itself destroys the visual sins. If a Kaulika is unable to see the Śrī Cakra then his two eyes do not remain eyes and become, as it were two wounds.

अनाचारान् सदाचारान् चक्रस्थान् शक्तिकौलिकान्।
शिवगौरीधिया देवि भावयेन्नावमान येत्॥ १४॥

Even the improper behaviour of Śaktis and Kaulikas sitting in a Cakra becomes proper. O Devi ! They should be treated as Gaurī and Śiva and should not be disregarded,

कुलाचार्यगृहं गत्वा भक्त्या पापविशुद्धये।
याचेद्मृतश्चान्नश्च तदभावे जलं पिबेत्॥ १५॥

Request for nectar in the house of a Kulācārya :

If one goes to the house of a Kulācārya, he should then, in order to be released from sins, devotedly request for nectar and in its absence drink just water.

कुलाचार्येण तच्छक्त्या दत्तं पात्रश्च भक्तितः।
नमस्कृत्य तु गृह्णीयादन्यथा नरकं ब्रजेत्॥ १६॥

Saluting the vessel offered by the Kulācārya one should receive it with devotion, otherwise he will have to go to Hell.

अस्नात्वा वाप्यभक्त्या वा लोभाद्वापि कुलेश्वरि।
यः सेवेत कुलद्रव्यं दारिद्र्यं समवाप्नुयात्॥ १७॥

Rules regarding drinking of Kula-dravya :

One who resorts to Kuladravya without bathing, without devotion or out of greed, he, O Kuleśvari, falls to poverty.

उच्चीषी कशुकी नग्नो मुक्तकेशो गणावृतः।
व्यग्रो रुषो विवादी च न सेवेत कुलामृतम्॥ १८॥

One wearing a turban or tailored upper garments or who is naked, who has disheveled hairs, who is in company of some other persons or who is quarrelsome, uneasy or angry, should not drink the Kulāmṛta.

योगामृतेन निषीवान्मद्यभाण्डपरिभ्रमात्।
ऊर्ध्वं नालेन पानाच्च देवताशापमाप्नुयात्॥ १९॥

One who drinks wine from such a vessel full of wine which passes many hands, or which contains the remainder of wine, or from which wine is drunk through a sucking pipe, receives the curse of the Devatās.

एकासने निविष्टस्तु भुआनस्त्वेकभाजने ।
एकपात्रे पिबेद्रव्यं ते यान्ति नरकं प्रिये ॥ २० ॥

O My Beloved ! All those who sit on the same seat, who take food from the same vessel and who drink Dravyas from the same pot, go to Hell.

यः सेवेत कुलद्रव्येकग्रामे स्थिते गुरौ ।
तत्कुलज्ञे च तत्पुत्रे स्वजेष्ठे कुलदेशिके ।
विनानुजां महेशानि सोऽक्षयं नरकं ब्रजेत् ॥ २१ ॥

O Maheśāni ! If the Guru or his son or his descendants live in the same village or township where the Sādhaka is also living, then such a Sādhaka should partake of the Kula-dravyas only after their permission. Otherwise the Sādhaka will have to go to Hell.

उच्छिष्टो न स्पृशेच्चक्रे कुलद्रव्याणि पार्वति ।
बहिःप्रक्षाल्य च करौ कुलद्रव्याणि दापयेत् ॥ २२ ॥

Behaviours prohibited in the Cakra :

O Pārvati ! In a Kula one should not touch the Kula-dravyas with unclean hands. Only after washing his hands outside the Cakra should one give the Kuladravyas to others.

मद्यभाष्डं समुधृत्य न पात्रं पूरयेत् प्रिये ।
भोगपात्रं सुराकुष्डे निक्षिपेत्र कदाचन ॥ २३ ॥

O My Beloved ! A Sādhaka should not fill the vessel by lifting the wine container and should never dip the vessel he is drinking from into that container.

चक्रमध्ये शुचिधिया करप्रक्षालनादिकं ।
यः करोति हि मूढात्मा स भवेदापदाम्बदम् ॥ २४ ॥

In order to clean himself one who washes his hands, etc. right in the midst of the Cakra itself, that fool is overtaken by calamities.

निष्ठीवमं मलं मूत्रमधोवायुविसर्जनम् ।
श्रीचक्रमध्ये यः कुर्यात् स भवेद् योगिनीपशुः ॥ २५ ॥

One who eases himself, passes urine or farts in the midst of the Cakra becomes a Paśu of the Yognīs.

चक्रमध्ये घटे भग्ने पात्रे च पतिते भुवि ।
दीपनाशे च शान्त्यर्थं श्रीचक्रं कारयेत् प्रिये ॥ २६ ॥

O My Beloved ! To pacify the sin incurred in the event of breaking a pot or its falling down on the ground, or extinguishing of the lamp in the midst of a Cakra, the Śrī Cakra should be worshipped afresh.

मत्ता जपन्ति ध्ययन्ति स्तुवन्ति प्रणमन्ति च।
 बोधयन्ति च पृच्छन्ति नन्दन्ति ज्ञानिनः प्रिये॥ २७॥
 मत्ता भ्रमन्ति गर्जन्ति हसन्ति विवदन्ति च।
 रुदन्ति स्त्रियभिच्छन्ति निन्दन्त्यज्ञानिनः प्रिये॥ २८॥

O My Beloved ! The wise in the Cakra perform Japa and Dhyāna, recite Stotras, salute, preach, show inquisitiveness and regale. On the other hand, O My Beloved ! the ignorants get intoxicated, roam and roar, laugh and quarrel, weep, desire for ladies and speak ill of others.

परिहासं प्रलापश्च वितण्डां बहुभाषितम्।
 औदासीन्यं भयं क्रोधं चक्रमध्ये विवर्जयेत्॥ २६॥

Joking, useless and excessive talking, sorrow, fear and anger are prohibited in a Cakra.

पात्रहस्तो महादेवि न भ्रमेच्चक्रमध्यतः।
 पूर्णपात्रं करे कृत्वा न तिठेतु चिरं प्रिये॥ ३०॥

O Mahādevi ! One should not roam in the Cakra with a drinking pot in hand. O My Beloved ! Holding the vessel full of wine in his hands one should not keep sitting indefinitely.

नालपेत् पात्रहस्तः सन् न भिन्न्यात् पात्रमन्विके।
 पादाभ्यां न स्पृशेत् पात्रं न विन्दुं पातयेदधः॥ ३१॥

O Ambike ! While holding a drinking pot in his hand one should not indulge in useless talking. The container of wine should neither be broken nor touched by feet nor drops of wine spilled on the ground.

नैकहस्तेन दातव्यं न मुद्रावर्जितं प्रिये।
 पात्रं न चालयेत् स्थानान्न कुर्यात् पात्रसङ्करम्॥ ३२॥

The wine container should not be offered with one hand or without Mudrā. The vessel should neither be removed from its place nor mixed up with others.

सशब्दं न पिबेन्मद्यं तथैव न च पूरयेत्।
 नान्योन्यं ताडयेत्पात्रं तथां न पातयेदधः॥ ३३॥

Neither should one produce a sound while drinking wine nor produce any sound while filling it. The vessel should neither be contacted with others nor dropped down.

साधारं नोद्धरेत् पात्रमनाधारे न निक्षिपेत्।
 रिक्तपात्रं न कुर्वीत न पात्रं भ्रामयेत् प्रिये॥ ३४॥

The pot should neither be lifted along with its support nor kept separate from its support. O My Beloved ! The pot should neither be completely emptied nor rotated.

न पात्रं लङ्घयेद्वीमान् पात्रं नोत्पातयेत् प्रिये।
प्रक्षाल्य गोपयेत् पात्रमित्याज्ञा परमेश्वरि॥ ३५॥

O My Beloved ! One should neither skip over the pot nor lift it up. It should be well hidden after cleaning. O Parameśvari ! this is the order.

यदा सन्दीपितोल्लासः कौलिकः पशुभीक्षते।
पठेद्वा पशुशास्त्राणि सज्जच्छेद्वा पशुस्त्रियम्॥ ३६॥
कुर्यात् पशुप्रसङ्गं वा पशुकार्याणि वा चरेत्।
धर्मार्थायुर्यशः पुण्यमर्थसौख्यादि नश्यति॥ ३७॥

Loss by the contact of a Paśu :

In the state of exuberance if a Kaulika keeps company of a Paśu (ordinary man) or reads Paśu-śāstras or keeps company of a Paśu-lady or copulates with her or follows the religions of Paśus, then his own religion, finances, duration of life, merit, knowledge and comforts are all destroyed.

श्रीचक्रस्थं कुलद्रव्यं यः पशुभ्यः प्रयच्छति।
स्नेहाल्लोभाद्याद्वापि स भवेद् योगिनीपशुः॥ ३८॥

One who out of personal desire or greed or fear offers the Kula-dravyas of a Śrī Cakra to others becomes a Paśu of the Yoginīs.

रिपुणापि न कर्तव्यो वाग्वादश्क्रमध्यतः।
पितृमातृसमं पश्येत्तेनोक्तं पुरुषं सहेत्॥ ३९॥

Duties of a Sādhaka :

In the midst of a Cakra one should not enter into a controversy even with an enemy; instead treat him as a father or mother and even bear his harsh words.

यथास्त्रीपुत्रमित्रादि दृष्टा चेतः प्रहृष्ट्यति।
तथा चेत् कौलिकान् दृष्टा स भवेद् योगिनीप्रियः॥ ४०॥

That pleasure which is derived on seeing one's own family members or friends, if derived by a person on seeing a Kaulika, then that person becomes a favourite of the Yoginīs.

ब्रह्मादिस्तम्बपर्यन्तं यस्य मे गुरुसन्ततिः।
यस्य मे सर्वशिष्यस्य को न पूज्यो महीतले।
इति निश्चितबुद्धिर्यः स भवेदावयोः प्रियः॥ ४१॥

One who has such a definite attitude as : "From Brahmā to the pillar everyone is for me like the offspring of my Guru and I am a disciple of everybody; who on earth is not venerable for me", he becomes a favourite of both of Us.

अहं गुरुरहं ज्येष्ठस्त्वहं बेद्धीति गर्वितः।
अहमेव गतिर्येषां कौलिका न भवन्ति ते॥ ४२॥

One who takes pride in the thought that 'I am a Guru, I am senior, I am knower of Truth', can never be a Kaulika.

श्रीगुरुं कुलशास्त्राणि पूजास्थानानि यानि च।
भक्त्या श्रीपूर्वकं देवि प्रणम्य परिकीर्तयेत्॥ ४३॥

O Devi ! With devotion, prefixing the word Śrī before the name of the Guru, Kulaśāstras and places of worship, one should salute these and talk about their glory.

गुरुं नाम्ना न भावेत जपकालादृते प्रिये।
श्रीनाथ देव स्वामीति विवादे साधने वदेत्॥ ४४॥

O My Beloved ! Except during Japa, one should not pronounce the name of his Guru and describe him with exclamations like Śrīnātha, Deva, Svāmī, etc.

श्रीगुरोः पादुकां मुद्रां मूलमन्त्रं स्वपादुकाम्।
शिष्यादन्यस्य देवेशि न वदेद् यस्य कस्यचित्॥ ४५॥

O Deveshi ! Except one's own disciple, the Śrī Guru Pādukā, Mūla Mantra and one's own Pādukā should not be disclosed to anyone else.

पारम्पर्यागमान्नायं मन्त्राचारादिकं प्रिये।
सर्वं गुरुमुखाल्लब्धं सफलं स्यान्न चान्यथा॥ ४६॥

Tradition, Āgama, Āmnāya and Mantrācāra, etc. are effective only when obtained from the mouth of a Guru, not otherwise.

श्रीशास्त्राश्रयमूलश्च पुस्तकं न वदेत् प्रिये।
नित्यं समर्चयेद्द्वक्त्या पशुहस्ते न निक्षिपेत्॥ ४७॥

O My Beloved ! The original book bearing on Śrī-śāstra should not be told to others. Such a Book should also be worshipped with devotion and never passed on to Paśus.

स्वदारवन्निषेवेत कुलशास्त्राणि पार्वति।
पशुशास्त्राणि सर्वाणि वर्जयेत् परदारवत्॥ ४८॥

O Pārvati ! One should serve the Kulaśāstra like one's own wife and avoid Paśu-śāstras like the wives of other persons.

स्वधर्मस्थं यथा क्षीरमपेयं स्याद् द्विजोत्तमैः।
तथा पशुमुखाद्भर्मो न श्रोतव्यो हि कौलिकैः॥ ४९॥

Just as even milk contained within one's own body is undrinkable for a Dvija, similarly the religious preachings from the mouth of Paśu are not worth hearing for a Kaulika.

यः शृणोति कुलाचारं यथाशास्त्रश्च यो वदेत् ।
तावुभौ गच्छतः साक्षाद् योगिनीवीरमेलनम् ॥ ५० ॥

Those who hear the Kulācāra and speak according to the Śāstras attain the proximity of Yoginī-Vīra.

अश्रद्धधाना ये चात्र कुलधर्मे कुलेश्वरि ।
नरकान्नो निवर्त्तन्ते यावदाहूत संप्लवम् ॥ ५१ ॥

O Kuleśvari ! Those who have no faith in this Kuladharma are unable to free themselves from Hell even in the final dissolution.

उढा धृता तथा क्रीता मूल्येन च समाहृता ।
सकृत् कामरता वापि पश्चाद् गुरुयोषितः ।
अलंच्याः पूजनीयाः स्युगुरुवदगुरुयोषितः ॥ ५२ ॥

Five kinds of wives of Guru :

Ūḍhā (married), Dhṛtā (kept), Krītā (purchased on payment), Samahṛtā (bound by love-ties) and Kāmaratā (attached through sex-desire) are the five kinds of wives of a Guru. Like the Guru himself all these are inviolate and venerable.

गुरुशक्तिं वीरभार्या कुमारी व्रतधारिणीम् ।
व्यज्ञानीं विकृताज्ञीश्च कुञ्जामपि न कामयेत् ॥ ५३ ॥

Prohibited women :

One should not desire for Guru-śakti, Vīra-patnī (wife of a Vīra), Kumārī (virgin), Vrata-dhārinī (wedded to Observances and Vows), Vyāṅgāṅgī (devoid of some bodily organ), Vikṛtāṅgī (deformed) and Kubjikā (hunch-backed).

सुताश्च भगिनीं पौत्रीं स्नुषां वापि प्रियामपि ।
न कामयेद् गुरोरग्रे कुर्यान्नान्योन्यसंग्रहम् ॥ ५४ ॥

Daughter, sister, grand-daughter, daughter-in-law and beloved wife should not be shown to the Guru.

कृष्णांशुकां कृष्णवर्णीं कुमारीश्च कृशोदरीम् ।
मनोहरां यौवनस्थामर्चयेदेवताधिया ॥ ५५ ॥

Venerable women :

Kṛṣṇāṁśukā, Kṛṣṇavarnā, Manoharā and young virgins should be worshipped like Deities.

एकदापि न सैवेत बलेन कुलयोगिनीम् ।
चक्रमध्ये स्वयं क्षुब्धां कामयेत् कुलसुन्दरि ॥ ५६ ॥

The Kula-yoginī should not be outraged forcibly. In a Cakra, O Kula-sundarī, one should desire only for those who are self-agitated.

आममांसं सुराकुम्भं मत्तेभं सिद्धिलिङ्गिनम् ।
सहकारमशोकश्च क्रीडालोलाः कुमारिकाः ॥ ५७ ॥
एक्रवृक्षं श्मशानश्च समूहं योषतामपि ।
नारीश्च रक्तवसनां दृष्ट्वा वन्देत भक्तिः ॥ ५८ ॥

Things to be venerated when seen :

Raw flesh, Surā (wine), Kumbha (pot), elephant in heat, one bearing marks of Attainments, Aśoka tree, virgins engaged in play, cremation-ground, group of ladies, red-robed lady— all these when seen, should be worshipped with devotion.

गुरुशक्तिसुतज्येष्ठकनिठान् कुलदेशिकान् ।
कुलदर्शनशास्त्राणि कुलदव्याणि कौलिकान् ॥ ५६ ॥
प्रेरकान् सूचकांक्षापि वाचकान् दर्शकांस्तथा ।
शिक्षकान् बोधकान् योगी योगिनीसिद्धिरूपकान् ॥ ५७ ॥
कन्यां कुमारिकां नग्नामुन्मत्तां वापि योषितम् ।
न निन्देन्न जुगुप्सेत न हसेन्नावमानयेत् ॥ ५८ ॥
नाप्रियं नानृतं ब्रूयात् कस्यापि कुलयोगिनः ।
कुरुपा चेति कृष्णोति न वदेत् कुलयोषितम् ॥ ५९ ॥

Prohibited actions :

Śakti of Guru, son of Guru, senior or junior Kaula Sādhaka, Śāstras of Kula Philosophy, Kula-dravyas, inspirers, indicators, representatives, seers, teachers and preachers of Kaulas, Yogīs, Yognīs Siddha persons, girl, virgin, naked or insane woman—none of these should either be condemned, derided or disregarded, addressed harshly or spoken untruth. The Kula-strī (Lady of the Kula) should never be called ugly or black.

परीक्षयेन्न भक्तानां वीराणाश्च कृताकृतम् ।
न पश्येद्विनितां नग्नामुन्मत्तां प्रकटस्तनीम् ॥ ६० ॥
दिवसे न रमेन्नार्ही तद्योनिं नैव वीक्षयेत् ।

Actions done or undone by devoted Viras should never be enquired into and one should never see naked, insane or a bare-breasted woman. Never cohabit with a woman during day time and never see her vagina.

या काविदङ्गना लोके सा मातृ कुलसम्भवा ॥ ६४ ॥
कुप्यन्ति कुलयोगिन्यो वनितानां व्यतिक्रमात् ।
स्त्रियं शतापराधाश्चेत् पुष्टेणापि न ताडयेत् ।
दोषान्न गणयेत् स्त्रीणां गुणानेव प्रकाशयेत् ॥ ६५ ॥

All women are like Mothers :

Whatever ladies are there in the world they all should be treated

like mothers. Outraging the modesty of women angers the Yognīs. If a lady commits a hundred crimes she should yet not be struck by even a flower. The faults of ladies should never be counted and their qualities should always be publicised.

तिष्ठन्ति तुलयोगिन्यः कुलवृक्षेषु सर्वदा ।

तत्पत्रेषु न भोक्तव्यमर्चयेत् विशेषतः ॥ ६६ ॥

About Kula-vṛkṣas :

The Kula Yognīs always reside on Kula-vṛkṣas (Kula trees). Therefore, one should not take food on the leaves of such trees and they should be specially worshipped.

न स्वपेत् कुलवृक्षाधो न चोपद्रवमाचरेत् ।

दृष्ट्वा भक्तया नमस्कुर्याच्छेदयेन्न कदाचन ॥ ६७ ॥

One should neither sleep under the Kula vṛkṣas nor create any disturbance under them. On the other hand, seeing or hearing about such trees one should salute them with devotion and never cut them.

इलेष्मातकं करञ्जाख्यं निम्बाशृत्यकदम्बकाः ।

बिल्ववटोऽुम्बराश्च तिन्तिडी नवमी स्मृता ॥ ६८ ॥

Śleśmātaka (*Cordia latifolia*), Karañja (*Pongamia glabra*), Nimb or Nīma (*Azadirachta Indica*), Aśvattha (*Ficus religiosa*), Kadamba (*Nauclea Cadamba*), Bilva (*Aegle marmelos*), Vaṭa (*Ficus Indica*), Uḍumbara (*Ficus glomerata*), Tintidi (Tamarinda tree) are the nine Kulavṛkṣas.

प्रायश्चित्तं भूगोः पातं संन्यासं व्रतधारणम् ।

तीर्थयात्राभिगमनं कौलः पञ्च विवर्जयेत् ॥ ६९ ॥

Five actions and five sins prohibited for Kaulikas :

Prāyaścitta (penance), Bhṛgupāta (committing suicide by precipitating oneself from a precipice), Sanyāsa (Renunciation), Vrata-dhāraṇa (taking to observances) and Tīrthayātrā (pilgrimage) are the five actions prohibited for a Kaula.

वीरहत्या वृथापानं वीरपत्नीनिषेवणम् ।

वीरद्रव्यापहरणम् तत्संयोगम् पञ्चमः ।

महापातकमित्युक्तं कौलिकानां कुलान्वये ॥ ७० ॥

Vīrahatyā (murder of a Vīra), Vṛthā-pāna (useless drinking), copulation with a Vīra's wife, stealing of Vīra-dravyas and association with Vīra-dravyas are the five sins for a Kaulika.

शैवे तत्त्वपरिज्ञानं गारुडे विषभक्षणम् ।

ज्योतिषे ग्रहणं सारं कौलेऽनुग्रहनिग्रहौ ॥ ७१ ॥

*Speciality of Kaulas : 1. Nigraha (Restraint) and
2. Anugraha (Kindness) :*

Essence of Śaivism is Knowledge of Truth, of Gāruḍīvidyā capacity to take poison, of Astrology the capacity to predict about Eclipses, etc. and of Kaula Restraint and Kindness.

देवतागुरुशास्त्राणां सिद्धाचारविडम्बकाः ।

विद्याचौरो गुरुद्रोही ब्रह्मराक्षसतां ब्रजेत् ॥ ७२ ॥

Sinful actions :

One who ridicules the Devatā, Guru and Siddhācāra of the Śāstras, who steals scientific facts and is an enemy of Guru becomes a Brahma-rākṣasa (ghost of a Brahmin who led an unholy life).

गुरुवाक्यं हतं कृत्वा वीरान् निर्भत्त्य च प्रिये ।

गुरुं हुङ्कृत्य तुङ्कृत्य वीरं निजित्य वादतः ।

विकल्प्य कुलशास्त्राणि भवन्ति ब्रह्मराक्षसाः ॥ ७३ ॥

O My Beloved ! Those who distort the words of a Guru, who disregard the Vīras, who use harsh words against the Guru, who defeat a Vīra in a quarrel and who decry the Kulaśāstras also become Brahma-rākṣasas.

एकाक्षरप्रदातारं यो गुरुच्छावसानयेत् ।

शानं योनिशतं गत्वा चण्डालत्वमवाप्नुयात् ॥ ७४ ॥

One who defies the Guru who gives the Ekākṣara (Mantra), roaming in a hundred species, ultimately he becomes a Cāṇḍāla.

मातरं पितरं भार्या भ्रातरं बान्धवं सुतम् ।

कुलनिन्दाकरं देवि हन्यादेवाविचारयन् ॥ ७५ ॥

No sin in killing one who decries the Kula :

Those who condemn one's mother, father, wife, brother, relative, sons and the family should be killed without a second thought.

गुर्वर्थं देवतार्थं वा कौलिकार्थं कुलेश्वरि ।

कुलागमार्थमथवा कुलधर्मार्थमेव वा ॥ ७६ ॥

देवि निन्दाकरं हत्वा बाधितः स्वयमेव वा ।

यस्त्यजेहुस्त्यजप्राणान् स परे लीयते शिवे ॥ ७७ ॥

O Kuleśvari ! For the protection of Guru, Devatā, Kaulika, Kulāgama and Kuladharma one who dies after killing a reproacher, merges in Parama Śiva.

एकस्मिन्निधनं यत्र प्रापिते दुष्टचारिणि ।
बहूनां भवति क्षेमं पुण्यं तस्य बधे भवेत् ॥ ७८ ॥

Where there is the welfare of many by the death of one bad person, the murder of such a bad person is considered a meritorious action.

श्रीचक्रकृतवृत्तान्तं शुभं वा यदि वाऽशुभम् ।
कदाचिन्नैव वक्तव्यमित्याज्ञा परमेश्वरि ॥ ७९ ॥

Affairs of Śrī Cakra are Secret :

Whether auspicious or inauspicious, the affairs of Śrī Cakra should not be disclosed outside. O Parameśvari ! This has been so ordained.

कुलधर्मप्रसङ्गत्य पशूनां पुरतः प्रिये ।
कदाचिन्नैव कुर्वीत शूद्राणे देवपाठवत् ॥ ८० ॥

O My Beloved ! The subject of Kula-dharma should never be discussed with Paśus, just as Vedas should not be recited before a Śudra.

पीठकेत्रागमान्नायं तद्विद्याचारकौलिकान् ।
कुलद्रव्यादिकं देवि न वदेत् पशुसन्धिं ॥ ८१ ॥

Pīṭha-kṣetra, Āgama, Āmnāya, its sciences and practices, description of Kaulikas and Kula-dravyas should not be given to Paśus.

यथा रक्षति चौरेभ्यो धनधान्यादिकं प्रिये ।
कुलधर्मं तथा देवि पशुभ्यः परिरक्षयेत् ॥ ८२ ॥

O My Beloved ! Just as one protects his wealth and materials from thief etc., so should the Kula-dharma be protected from Paśus.

अन्तः कौलो बहिः शौवो जनमध्ये तु वैष्णवः ।
कौलं सुगोपयेदेवि नारिकेलफलान्मुवत् ॥ ८३ ॥

Kaula by heart, apparently Śaiva, and a Vaiṣṇava in the midst of ordinary men—in this manner, O Devi, like the water in the coconut, a Kula should be kept a secret.

कुलधर्मादिकं सर्वं सर्वावस्थासु सर्वदा ।
गोपयेच्च प्रयत्नेन जननीजारगर्भवत् ॥ ८४ ॥

O Devi ! Kula-dharma should be kept a secret in all conditions, always and everywhere, like a woman who keeps the secret of her conception by her lover.

वेदशास्त्रपुराणानि स्पष्टानि गणिका इव।
इयन्तु शास्त्रवी विद्या गुप्ता कुलवधूरिव॥ ८५॥

The Vedas, Śāstras and Purāṇas are evident like prostitutes but this Śāmbhavīvidyā (Science about Śiva) is secret like a daughter-in-law.

सुगुप्तकौलिकाचारमनुगृह्णन्ति देवताः।
वाञ्छासिद्धिं प्रयच्छन्ति नाशयन्ति प्रकाशकान्॥ ८६॥

The Devatā shows kindness and bestows desired Siddhis towards well-hidden Kaulikācāra, but destroys them who disclose it.

कुलेशि कुलशास्त्रज्ञाः कुलपूजापरायणाः।
ये त्वां रहसि सेवन्ते ते तिष्ठन्ति तवान्तिके॥ ८७॥

O Kuleśi ! The knowers of Kulaśāstra and wedded to Kula-pujā who serve You quietly obtain residence near You.

गुरुं प्रकाशयेद्वीमान् मन्त्रं यन्नेन गोपयेत्।
अप्रकाशप्रकाशाभ्यां नश्यतः सम्पदायुषी॥ ८८॥

The wise should disclose the Guru and effortfully keep the Mantra a secret. Disclosing what should not be disclosed destroys both wealth and duration of life.

सर्वाचारपरिभ्रष्टः कुलाचारं समाश्रयेत्।
कुलाचारपरिभ्रष्टो रौरवं नरकं ब्रजेत्॥ ८९॥

Degraded from other Ācāras can take shelter of Kulācāra; but those degraded from Kulācāra go to the Hell named Raurava.

शास्त्रेषु निष्कृतिर्दृटा महापातकिनामपि।
कुलभ्रष्टस्य देवेशि न दृटा निष्कृतिः कचित्॥ ९०॥

The ways of upliftment of great sinners are prescribed in the Śāstras but the ways of upliftment of those degraded from Kula are not visible anywhere.

कुलधर्म समाश्रित्य आचारं यो न पालयेत्।
यथेच्छचारिणस्तस्य महापातकिनः प्रिये॥ ९१॥
आपदो दुरितं रोगा दारिद्र्यं कलहो भयम्।
योगिनीनां प्रकोपश्च स्खलितानि पदे पदे॥ ९२॥
भ्रंशमानः प्रनष्ट्य तेजोहीनोऽतिदुर्भवितः।
निन्दितः सर्वविद्विष्टो विहलः सङ्घर्जितः।
देशादेशान्तरं याति कार्यहानिश्च सर्वदा॥ ९३॥
तत्रापि कुलमार्गस्थाः शाकिन्यः कुलपालिकाः।
भक्षयन्ति पुरा तासां वरो दत्तो भयेव तु॥ ९४॥

Taking the shelter of Kula-dharma if one does not follow its practices then such a great sinner of reckless behaviour is tormented

by calamities, sin, disease, poverty, strife and fear of anger of Yiginīs at every step. Tormented and derided by everyone, such a person, rejected by all, roams from country to country. All his actions bring loss to him and here, too, the Śākinīs, who are protectors of the Path of Kula, devour him because I Myself have asked them to do so.

तस्मादाचारवान् देवि योगिनीनां प्रियो भवेत् ।

नाशयन्ति चतुर्वेदाननाचाराः कुलेश्वरि ॥ ६५ ॥

Therefore, O Devi ! Persons of good conduct alone become the favourites of Yiginīs and those who do not follow the practices of the four Vadas are destroyed by them.

पादुकामात्रसारजः सदाचारेषु यन्त्रितः ।

सदाचारेण देवत्वं योगिनीवीरमेलनम् ।

सम्पाद्युवन्ति तिर्यक्त्वं कौलिकास्तद्विपर्ययात् ॥ ६६ ॥

Wrongs which bring the downfall of the Kaulika :

One who treats the Pādukā alone as the essence is controlled by good conduct. Only by good conduct can one obtain the meeting of Yiginī-Vīra. By doing anything to the contrary a Kaulika takes birth in the animal world.

आज्ञासिद्धभिदं कौलमनाचाराद्विनश्यति ।

आचारपालनात् सत्यमाज्ञासिद्धिर्भविष्यति ॥ ६७ ॥

This is proved by the rules ordained that a Kaulika is destroyed by his bad conduct while adhhering to the good he obtains Ājñā-siddhi. This is the Truth.

नाभिषेको न मन्त्रो वा न शास्त्रपठनादिकम् ।

कारणं कुलधर्मस्य सदाचारः कुलेश्वरि ॥ ६८ ॥

Importance of Good Conduct :

O Kulesvari ! Neither consecration nor Mantra nor the virtuous deeds like reading the Śāstras are the basis of Kuladharma.

परा श्रीपादुकातत्त्वत्रयाचारादिवासनाः ।

यो वेति समयी स स्यात् कौलिकक्षापि शास्त्रवि ॥ ६९ ॥

O Śāmbhavi ! He alone is a Kaulika and wedded to Samayācāra who knows the purport of Parā Śrī Pādukā, the three truths and the Ācāras, etc.

तावन्न कौलिको देवि यावन्न समयीकृतः ।

देहपाते विमोक्षः स्यात् समयचारपालनात् ॥ १०० ॥

Unless a Sādhaka follows the 'Samayā (cāra)' he cannot become a Kaulika. If he follows the Samayācāra then in his death he obtains Emancipation.

संस्कारेण विहीनत्वाद् गुरुवाक्यस्य लङ्घनात् ।
आचारवर्जनादेवि कौलिकः पतितो भवेत् ॥ १०१ ॥

Lack of Saṁskāras, disregard of the Guru's words and disgrace of the Ācāras bring the downfall of a Kaulika.

नित्यं नैमित्तिकं द्रव्यं मन्त्रयन्त्रादिलोपनन् ।
अनहंपशुदुःसङ्गमन्त्रसाङ्कर्यसम्बवम् ॥ १०२ ॥
गुप्तप्रकटसम्भूतं ज्ञानाज्ञानकृतं प्रिये ।
एवमादिषु दोषेषु पापस्य गुरुलाघवम् ॥ १०३ ॥

Non-existence of daily and occasional rituals, Dravyas, Mantra and Yantra, company of non-eligible Paśus, intermixture of Mantras, deliberate or inadvertent disclosure of secrets are the faults, O My Beloved, whose sins bring the downfall.

देशं कालं वयो वित्तं सम्यग् ज्ञात्वा यथाविधि ।
प्रायश्चित्तं गुरुर्द्यात् सर्वपापविशुद्धये ॥ १०४ ॥

Penance for the guilty Sādhaka :

Considering the time, place, age and the monetary capacities, the Guru should tell the penance to an erring disciple for purifying him from all his sins.

शिष्योऽपि गुरुणाऽङ्गपतं प्रायश्चित्तं समाचरेत् ।
अथवा सर्वपापानां गुरुनामजपः स्मृतः ॥ १०५ ॥

The disciple should also undergo the penances ordered by the Guru. Or else, Japa of the name of the Guru is also a penance for all the sins.

जाम्बूनदस्य कलुषं परिशुद्धं यथाग्निना ।
अनाचारस्य मालिन्यं प्रायश्चित्ताग्निना दहेत् ॥ १०६ ॥

Just as Agni (Fire) directly purifies all the impurities of gold, in the same way one should burn all the impurities of his bad conduct in the fire of Penance.

बहुनात्र किमुक्तेन रहस्यं शृणु पार्वती ।
वर्णश्रीमाणां सर्वधामाचारः सद्गतिप्रदः ॥ १०७ ॥

Why to say much, O Pārvati ! Listen to this secret : Ācāras of the Varnāśrama are alone capable of bestowing good results.

गुरुस्त्रिवारभाचारं कथयेच्च कुलेश्वरि ।
न गृष्णति हि शिष्यश्वेतदा पापं गुरोर्न हि ॥ १०८ ॥

Ācāras to be instructed thrice by the Guru :

O Kuleśvari ! The Guru should instruct about the Ācāras at least thrice. Yet if the disciple does not follow them then the Guru does not remain a sinner.

मन्त्रिदोषक्ष राजानं जायादोषः पतिं यथा।
तथा प्राप्नोत्यसन्देहं शिष्यपापं गुरुं प्रिये॥ १०६॥

Liability of Guru for the Sins of disciples :

Just as the King has to bear the faults of his Ministers or a husband has to bear the faults of his wife, so the Guru has to bear the Sins of a Sādhaka. There is no doubt about it.

इति ते कथितं किञ्चित् समासेन कुलेश्वरि।
कुलाचारविधिं देवि किम्भूयः श्रोतुभिच्छसि॥ ११०॥

O Kuleśvari ! Thus I described to You in brief the methods of Kulācāra. Now what else, O Devi, You want to hear.

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये
सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चम-
खण्डे ऊर्ध्वाभ्नायतन्त्रे कुलाचारकथनं
नाम एकादशा उल्लासः॥ ११॥



द्वादश उल्लासः

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि पादुका भक्तिलक्षणम् ।
आचारमपि देवेश वद मे करुणानिधे ॥ १ ॥

Śrī Devi said : O Kuleśa ! I want to hear about the characteristics of devotion to Pādukā and the Ācāras connected with it. O Ocean of Compassion ! Kindly tell me about the same.

ईश्वर उवाच ।

भृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपूच्छसि ।
तस्य श्रवणमात्रेण भक्तिराशु प्रजायते ॥ २ ॥

Īśvara said : O Devi ! Listen, I am telling You what You have asked. By merely hearing it devotion springs forth immediately.

वाऽभवा मूलवलये सूत्राद्याः कवलीकृताः ।
एवं कुलार्णवे ज्ञानं पादुकायां प्रतिष्ठितम् ॥ ३ ॥

Glory of Pādukā :

Just as in the Mūlādhāra are situated the Sūtras born out of Speech, similarly in the Ocean of Kula, Knowledge is founded on the Pādukā.

कोटिकोटिमहादानात् कोटिकोटिमहाब्रतात् ।
कोटिकोटिमहायज्ञात् परा श्रीपादुकास्मृतिः ॥ ४ ॥

Remember this Pādukā which yields infinitely greater merit than billions and billions of great charities, billions and billions of great sacrifices and billions and billions of great Observances.

कोटिकोटिमन्त्रजापात् कोटितीर्थावगाहनात् ।
कोटिदेवार्चनादेवि परा श्रीपादुकास्मृतिः ॥ ५ ॥

O Devi ! Remember this Pādukā which yields infinitely greater merit than billions and billions of Mantra-Japa, billions and billions of pilgrimages and billions and billions of worship.

महारोगे महोत्पाते महादोषे महाभये ।
महापदि महापापे स्मृता रक्षति पादुका ॥ ६ ॥

If remembered this Pādukā provides protection against great diseases, great disturbances, great evils, great fears, great calamities and great sins.

दुराचारे दुरालापे दुःसङ्गे दुष्प्रतिग्रहे ।
दुराचारे च दुर्बुद्धौ स्मृता रक्षति पादुका ॥ ७ ॥

If remembered this Pādukā provides protection against bad conduct, bad talks, bad company, bad accumulations, bad food and bad thought.

तेनाधीतं स्मृतं ज्ञातम् इदं दत्तश्च पूजितम् ।
जिह्वाग्रे वर्तते यस्य सदा श्रीपादुकास्मृतिः ॥ ८ ॥

Hence the Pādukā is to be remembered and known. One who remembers it on the tip of his tongue and worships this Pādukā obtains all his desires.

सकृत् श्रीपादुकां देवि यो वा जपति भक्तिः ।
स सर्वपापरहितः प्राप्नोति परमां गतिम् ॥ ९ ॥

O Devi ! One who worships this Pādukā with devotion, he, getting released from all his sins, obtains the ultimate State.

शुचिर्वाप्यशुचिर्वापि भवत्या स्मरति पादुकाम् ।
अनायासेन धर्मार्थकाममोक्षान् लभते सः ॥ १० ॥

Whether himself pure or impure, one who devotedly remembers the Pādukā, obtains effortlessly the merits, desires and Emancipation.

श्रीनाथचरणाभ्योजं यस्यां दिशि विराजते ।
तस्यां दिशि नमस्कुर्यात् भवत्या प्रतिदिनं प्रिये ॥ ११ ॥

Identity of Guru and Iśvara :

One should look daily in the direction in which the Lotus Feet of the Guru lies and bow to it every day with devotion.

न पादुकापरो मन्त्रो न देवः श्रीगुरोः परः ।
न हि शाक्तात् परा दीक्षा न पुण्यं कुलपूजनात् ॥ १२ ॥

There is no Mantra higher than Pādukā, no God higher than Guru, no Initiation higher than the Śākta and no Merit higher than Kula-worship.

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।
मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा ॥ १३ ॥

At the root of Dhyāna is the Form of Guru, at the root of Pūjā is the Feet of the Guru, at the root of the Mantra is the Word of Guru and at the root of all Liberation is the Grace of Guru.

गुरुमूलाः क्रियाः सर्वा लोकेऽस्मिन् कुलनायिके ।
तस्मात् सेव्यो गुरुर्नित्यं सिद्धधर्थं भक्तिसंयुतैः ॥ १४ ॥

O Kulanāyike ! In this world all holy actions are rooted in the Guru. Therefore, the Guru is to be constantly served with devotion for all fulfilments.

तावदार्तिर्भयं शोको लोभमोहभ्रमादयः।
यावन्नायाति शरणं श्रीगुरुं भक्तवत्सलम्॥ १५॥

Condemnation of one devoid of devotion to Guru :

All fears of distress, grief, avarice, delusion, bewilderment exist only as long as one does not obtain the shelter of the Guru.

तावद् भ्रमन्ति संसारे सर्वदुःखमलीमसाः।
न भवेत् सदगुरौ भक्तिर्यावद्वेशि देहिनाम्॥ १६॥

O Devesi ! All wanderings in this world fraught with grief and impurity last as long as one has no devotion to a holy Guru.

सर्वसिद्धिफलोपेतो मन्त्रः शुद्ध्यति शोभनः।
गुरुप्रसादमूलोऽयं परतत्त्वमहाक्रमः॥ १७॥

The beautiful Mantra loaded with all Siddhis (Attainments) which purifies and leads to the Supreme Truth is rooted in the Grace of Guru.

यथा ददाति सन्तुष्टः प्रसन्नो वरदो मनुम्।
तथा भक्त्या धनैः प्राणैर्गुरुं यत्नेन तोषयेत्॥ १८॥

Fruit of Devotion to Guru :

When satisfied and pleased, the Guru gives the Mantra; therefore, one should try to please him with devotion, wealth and even with his very life.

यदा दद्यात् स्वशिष्याय स्वात्मानं देशिकोत्तमः।
तदा मुक्तो भवेच्छिष्यस्ततो नास्ति पुनर्भवः॥ १९॥

Indeed it is only when a great Guru gives his own self to his disciple that he becomes liberated and free from rebirth.

तावदाराधयेच्छिष्यः प्रसन्नोऽसौ यदा भवेत्।
गुरौ प्रसन्ने शिष्यस्य सद्यः पापक्षयो भवेत्॥ २०॥

The disciple should worship the Guru till he is pleased; for once the Guru is pleased all the sins of the disciple are immediately destroyed.

मनसापि न कांक्षन्ते यान् कामाननुजीविनः।
सम्पादयन्ति तान् सर्वान् स्वामिनो भक्तवत्सलाः॥ २१॥

The fruits which people may not have expected from their heart, even they are all fulfilled by the Grace of a kind Lord.

ब्रह्मविष्णुमहेशादिदेवतामुनियोगिनः।
कुर्वन्त्यनुग्रहं तुष्टा गुरौ तुष्टे न संशयः॥ २२॥

When the Guru is satisfied then Gods like Brahmā, Viṣṇu, Maheśa, sages and Yogīs also indubitably bestow their Grace.

भक्त्या तुष्टेन गुरुणा यः प्रदिष्टः कृपालुना।
कर्ममुक्तो भवेच्छिष्योः भुक्तिमुक्त्यो स भाजनम्॥ २३॥

Directed by the compassionate Guru who is pleased with devotion, the disciple attains liberation from *Karmas* and becomes eligible to both freedom and fulfilment.

शिष्येणापि तथा कार्यं तथा सन्तोषितो गुरुः।
प्रियं कुर्याच्च देवेशि मनोवाकायकर्मभिः॥ २४॥
यदि तुष्टेन गुरुणात्मशिष्यो यत्र कुत्रचित्।
मुक्तोऽसीति समादिष्टः सोऽपि मुक्तिं ब्रजेत् प्रिये॥ २५॥

O Deveshi ! The disciple should from his mind, body, speech and actions please the Guru. O My Beloved ! If the Guru so pleased says 'You are freed' then indeed the disciple attains to Liberation.

अथवा निष्प्रपञ्चेन धान्ना केनचिदीश्वरः।
करोति गुरुरूपेण पशुपाशविमोचनम्॥ २६॥

Or from his transcendent station the Lord in the Form of Guru frees one from the animal bondage.

न मे प्रियश्चतुर्वेदी मन्द त्तः इवपचोऽपि वा।
तस्मै देयं ततो ग्राह्यं स तु पूज्यो ह्यहं तथा॥ २७॥

A *Caturvedi* is not My favourite. If a *Svapace* (a low untouchable) is my devotee he is My favourite and, therefore, there can be a give and take relation with him because he is as venerable as I am.

विप्रः षड्गुणयुक्तक्षेदभक्तो न प्रशस्यते।
स्त्वेच्छोऽपि गुणहीनोऽपि भक्तिमान् शिष्य उच्यते॥ २८॥

A Brahmin possessing six qualities, if not devoted to Me, does not deserve praise. On the other hand, even a Mleccha devoid of all qualities, if devoted, is called a disciple.

गुरुभक्तिविहीनस्य तपो विद्या कुलं ब्रतम्।
सर्वं नश्यति तत्रैव भूषणं लोकरञ्जनम्॥ २९॥

The austerity, learning, family status and observances of a person devoid of devotion to Guru, are all destroyed and appear just decorations pleasing to the worldly eyes.

गुरुभक्त्यग्निना सम्यग्दग्धदुर्भिकल्पः।
इवपचोऽपि परैः पूज्यो विद्वानपि न नास्तिकः॥ ३०॥

A *Cāndāla*, whose sins like evil thoughts, etc., are burnt away in the fire of devotion to Guru, is to be considered superior and venerable but an atheist is not a learned person.

धर्मार्थकामैः किन्तस्य मोक्ष एव करे स्थितः।
सर्वार्थैः श्रीगुरौ देवि यस्य भक्तिः सदा स्थिरा॥ ३१॥

He who has complete, steady and constant devotion in the Guru, why should he worry about Dharma, Artha and Kāma; even Mokṣa is in the hollow of his palm.

स शिवो गुरुरुपेण भुक्तिमुक्तिप्रदो मम।
इति भक्त्या स्मरेद् यस्तु तस्य सिद्धिरदूरतः॥ ३२॥

For him who devotedly remembers 'My Guru is Śiva Himself who grants liberation and enjoyment', for him fulfilment is not far off.

यस्य देवे परा भक्तिर्था देवे तथा गुरौ।
तस्य ते कथिता ह्यर्थाः प्रकाशन्ते कुलेश्वरि॥ ३३॥

O Kuleśvari ! All the objects fructify in him who has supreme devotion to the Lord and as to the Lord so to the Guru.

नारायणे महादेवे मातापित्रोक्ष राजनि।
भक्तिर्था महादेवि तथा कार्यं निजे गुरौ॥ ३४॥

As to Nārāyaṇa, to Mahādeva, to one's own mother and father and to the King, so is devotion to be had to one's own Guru.

लक्ष्मीनारायणौ वाणीधातारौ गिरिजाशिवौ।
श्रीगुरुं गुरुपत्नीक्ष पितराविति चिन्तयेत्॥ ३५॥

The Guru and his wife should be looked upon as one's own parents, as also the very Nārāyaṇa and Lakṣmī, as Brahmā and Sarasvatī, as Śiva and Girijā are looked upon like parents.

गुरुभक्त्या यथा देवि प्राप्यन्ते सर्वसिद्धयः।
यज्ञः दानतपस्तीर्थव्रताद्यैर्न तथा प्रिये॥ ३६॥

O My Beloved ! In the manner all the Siddhis are obtained by devotion to Guru, cannot be obtained through sacrifice, charity, austerity, pilgrimage and observances.

श्रीगुरौ निश्चला भक्तिर्वद्धते हि यथा यथा।
तथा तथास्य विज्ञानं वर्द्धते कुलनायिके॥ ३७॥

O Kulanāyike ! As the steady devotion for the Guru grows so grows one's knowledge.

किं तीर्थद्यैर्महायासैः किं ब्रतैः कायशोषणैः।
निर्वाजिसेवा देवेशि भक्तिरेषा हि सदगुरोः॥ ३८॥

What is the use of taking pain of long pilgrimages ? What is the use of observances that emaciate the body ? O Deveśi ! The devotion to a holy Guru is a service for which no premium has to be paid.

कायाक्लेशेन महता तपसा वार्षि यत् फलम् ।
तत् फलं लभते देवि सुखेन गुरुसेवया ॥ ३६ ॥

All the fruits anticipated from the austerities involving bodily pains can be easily obtained by a selfless service to the Guru.

भोगमोक्षार्थिनां ब्रह्मविष्वीशपदकांक्षिणाम् ।
भक्तिरेव गुरौ देवि नान्यः पन्था इति श्रुतिः ॥ ४० ॥

The Śruti declares that for those who seek for fulfilments and liberation, who aspire to attain to Brahmā, Viṣṇu and Īśa, devotion to the Guru is the only Path and no other.

अशुभानि च कर्मणि महापातकजानि च ।
भक्तिः क्षणेन दहति तूलराशिभिवानलः ॥ ४१ ॥

Like fire consuming the whole heap of cotton, this devotion burns away in a moment all inauspicious *Karmas* and great sins.

विश्वासाय नमस्तस्मै सर्वसिद्धिप्रदायिने ।
येन मृद्घारुदृष्टवदः फलन्त्यविफलं फलम् ॥ ४२ ॥

Salutation to that faith in Guru, the giver of all fulfilments, by which even mud, wood and stone also yield fruit without fail.

न योगो न तपो नार्चक्रिमः कोऽपि प्रलीयते ।
अमाये कुलमार्गेऽस्मिन् भक्तिरेव विशिष्यते ॥ ४३ ॥

Neither Yoga nor *Tapas* nor ritual of worship fructify; here in this Path of Kula free from Māyā, only devotion excels.

साक्षाद् गुरुमये देवि सर्वस्मिन् भुवनान्तरे ।
किन्तु भक्तिमतां क्षेत्रे मन्त्रः केषां न सिध्यति ॥ ४४ ॥

When the entire universe is looked upon as pervaded by Guru, what Mantra can fail to fructify in that field of the devoted ?

गुरौ मनुष्यबुद्धिश्च मन्त्रे चाक्षरबुद्धिकम् ।
प्रतिमासु शिलाबुद्धिं कुर्वाणो नरकं ब्रजेत् ॥ ४५ ॥

Guru not to be regarded as a mere mortal :

To Hell goes he who regards Guru as a human, the Mantra as mere letters and the image as stone.

गुरुं न मर्त्यं बुध्येत् यदि बुध्येत तस्य हि ।
न कदाचिन्द्रवेत् सिद्धिर्मन्त्रैर्वा देवतार्चनैः ॥ ४६ ॥

Guru is not to be looked upon as a mortal. Should one do so then neither Mantra nor Worship of a Deity would give him success.

श्रीगुरुं प्राकृतैः सार्द्धं ये स्मरन्ति वदन्ति च ।
तेषां हि सुकृतं सर्वं पातकं भवति प्रिये ॥ ४७ ॥

Who associate the holy Guru with ordinary folk either in their remembrance or in talk, all their the goods that are done turn into evil.

जन्महेतु हि पितरौ पूजनीयौ प्रयत्नतः।

गुरुविशेषतः पूज्यो धर्माधर्मप्रदर्शकः॥ ४८॥

The parents are indeed to be worshipped with all efforts because they are the cause of birth. But the one to be worshipped especially is the Guru who shows what is Dharma and what is not.

गुरुः पिता गुरुमाता गुरुद्वे भवतः।

शिवे रुटे गुरुस्त्राता गुरौ रुटे न कक्षन्॥ ४६॥

Indeed the Guru is the Father, Guru is the Mother, Guru is God Maheśvara himself. When God Śiva is angry the Guru is the saviour; but when the Guru himself is angered there is none to save.

गुरोहितं हि कर्तव्यं मनोवाक्कायकर्मभिः।

अहिताचरणाद्वै विषयां जायते क्रिमिः॥ ५०॥

By mind, body, speech and action do what is helpful to the Guru. If one does something contrary to his well-being, then, O Devi, he is born as an insect living in excreta.

शरीरवित्तप्राणैश्च श्रीगुरुं वश्यन्ति ये।

क्रिमिकीटपतञ्जलं प्रात्मुवन्ति न संशयः॥ ५१॥

Those who betray Guru with body, money and life are indubitably born as germs, insects and flies, etc.

मन्त्रं त्यागाद्वेन्मृत्युर्गुरुत्यागाद्विद्रिता।

गुरुमन्त्रपरित्यागादौरवं नरकं ब्रजेत्॥ ५२॥

Sin in forsaking the Guru and Mantra :

There comes death in forsaking a Mantra, poverty in forsaking the Guru and Raurava Hell in forsaking both Guru and the Mantra.

गुरुर्थं धारयेद्देहं तदर्थं धनमर्जयेत्।

निजप्राणान् परित्यज्य गुरुकार्यं समाचरेत्॥ ५३॥

Propriety of behaviours in respect of Guru :

Bear the body for the sake of Guru; acquire wealth for the sake of Guru; exert yourself for the Guru even by sacrificing your life.

गुरुकं परुं वाक्यमाशिषं परिचिन्तयेत्।

तेन सन्ताडितो वापि प्रसादमिति संस्मरेत्॥ ५४॥

Harsh words spoken by the Guru should be taken as benedictions; even a beating from him should be taken as a gift.

भोग्य भोज्यानि वस्तुनि गुरुवे च समर्पयेत्॥

तच्छेषमिति सञ्चिन्त्य चानुभूयात् कुलेश्वरिः॥ ५५॥

Whatever objects of enjoyments and food there may be, they should first be offered to Guru, and O Kuleśvari, his leavings should be accepted as gifts.

गुर्वग्रे न तपः कुर्यान्नोपवासन्नतादिकम् ।
तीर्थयात्रां न कुर्याच्च न स्नायादात्मशुद्धये ॥ ५६ ॥

In the presence of Guru one should perform no austerity, no fastings, no observances, no pilgrimages and even no purificatory baths.

न वियोगं गुरोः कुर्यात् युष्मदा नैव भाषयेत् ।
ऋणदानं तथाऽऽदानं वस्तुनां क्रयविक्रयं ।
न कुर्याद् गुरुभिः सार्वं शिष्यो भूत्वा कथञ्चन ॥ ५७ ॥

Being a Śiṣya one should neither command the Guru nor address him in the singular. No business of give and take or sale and purchase should be transacted with the Guru.

न कुर्यान्नास्तिकैर्वादं सम्भाषणमपीश्वरि ।
विलोक्य दूरतो गच्छेन्नासीत् सह तैः क्षमित् ॥ ५८ ॥

O Īśvarī ! One should not enter into an argument with an atheist who should be avoided from a distance; even one should not sit in his company.

गुरौ सन्निहिते यस्तु पूजयेदन्यमन्विके ।
स याति नरकं घोरं सा पूजा निष्फला भवेत् ॥ ५९ ॥

O Ambike ! One who worships others in the presence of Guru goes to horrible hell and his worship, too, becomes fruitless.

शिरसा न वहेद्वारं गुरुपादाब्जधारिणा ।
तदाज्ञया तु कर्तव्यमाज्ञारूपो गुरुः स्मृतः ॥ ६० ॥

One who holds the lotus feet of Guru on his head, should not bear any other burden on his head and always act according to his commands for the Guru is indeed the command.

मन्त्रागमाद्यमन्यत्र श्रुतं यस्मै निवेदयेत् ।
गुर्वाज्ञया तु गृह्णीयात्तन्निषिद्धं विवर्जयेत् ॥ ६१ ॥

Whatever is heard elsewhere about Mantras and Āgamas should be reported to the Guru and accepted only what is approved by him. The rest should be rejected.

स्वशास्त्रोक्तं रहस्यार्थं न वदेद् यस्य कस्यचित् ।
यदि व्रूयात् स समायच्च्युत एव न संशयः ॥ ६२ ॥

One should not reveal the mysteries of his own Śāstra to others. One who does so is indubitably degraded from the Samaya (cāra).

अद्वैतं भावयेन्नित्यं न द्वैतं गुरुणा सह ।
आत्मवत् सर्वभूतेभ्यो हितं कुर्यात् कुलेश्वरि ॥ ६३ ॥

Feel one with the Guru and not another. O Kuleśvari ! do good to all as you own.

आत्मार्थमानसद्वावैः शुश्रूषा स्याच्चतुर्विधा ।
शुश्रूषया धिया देवि शिष्यः सन्तोषयेद् गुरुम् ॥ ६४ ॥

Service by self, service by means, service by honouring and service by happy feeling are the fourfold services to Guru. O Devi ! Guru should be pleased with the mind dedicated to his service.

पदे पदेऽस्मेधस्य फलं प्राप्नोत्यसंशयः ।

शुश्रूषणपरो यस्तु गुरुदेवमहात्मनाम् ॥ ६५ ॥

One dedicated to the service of Guru, Devatā and Mahātmās obtains indubitably at every step the fruit of Aśvamedha sacrifice.

केवलं गुरुशुश्रूषा त्वत्कृपाकारिणी प्रिये ।

सद्वक्तिसहिता चेत् सा सर्वकामफलप्रदा ॥ ६६ ॥

O My Beloved ! Only by such a service to Guru one obtains Your Grace. If service is accompanied by a happy devotion it fulfils all the desires.

क्षीयन्ते सर्वपापानि वर्द्धन्ते पुण्यराशयः ।

सिध्यन्ति सर्वकार्याणि गुरुशुश्रूषया प्रिये ॥ ६७ ॥

O My Beloved ! Service to Guru destroys all sins, increases merits and fructifies all actions.

यद् यदात्महितं वस्तुं तत्तद्वितमुपाचरेत् ।

गुरुदेवार्थको यस्तु तस्य पुण्यं न गण्यते ॥ ६८ ॥

Whatever things one loves he should first offer them to his Guru. One who worships his Guru then the merits earned by him cannot be counted.

भक्तया वित्तानुसारेण गुरुमुद्दिश्य यत् कृतम् ।

अल्पे महति वा तुल्यं पुण्यमाद्यदरिद्रयोः ॥ ६९ ॥

Service done with devotion according to one's means has the same merit whether little or much, whether by the rich or the poor.

सर्वस्वमपि यो दद्याद् गुरौ भक्तिविवर्जितः ।

शिष्यो न फलमाप्नोति भक्तिरेव हि कारणम् ॥ ७० ॥

Sisya who gives his entire wealth to Guru, but without devotion, does not get fruits thereby, for indeed, devotion is the only cause.

यस्मिन् द्रव्ये गुरोरस्ति स्पृहा नानुभवेत् तत् ।

अवश्यं यदि वाऽच्छा स्यादनुभूयात्तदाङ्गाया ॥ ७१ ॥

If the Guru desires any wealth then one should not partake of it. If such partaking is necessary it should always be with his permission.

यस्तिलाद्व तदद्व वा गुरुस्वमुपजीवति।
लोभान्मोहात् स पच्येत् नरके च त्रिसप्तके॥ ७२॥

If one needs to utilise a quantity equal to half or even one fourth of a sesamum out of what belongs to the Guru, it is nothing but greed or delusion resulting into a life of twentyone years in Hell.

अत्यर्ल्पं हि गुरोद्वयमदत्तं स्वीकरोति यः।
स तिर्यग् योनिमापनः क्रव्यादैर्भक्षते प्रिये॥ ७३॥

One who appropriates even a fraction of what belongs to Guru, unless he himself gives it, is born in the animal world where carrion-eaters devour him.

गुरुद्वयाभिलाषी च गुरुस्त्रीगमनोत्सुकः।
पतितस्य कुल्लकस्य प्रायश्चित्तं न विद्यते॥ ७४॥

Desirous of Guru's belongings and intent upon enjoying Guru's wife, are wretches for whom there is no penance.

आज्ञाभन्नोऽथेहरणं गुरोरप्रियवर्तनम्।
गुरुदोहमिदं प्राहुयैः करोति स पातकी॥ ७५॥

Breaking Guru's command, stealth of his wealth, indulgence in disagreeable behaviour—all these are treachery to the Guru. One who does so is a sinner.

स्वद्वयविनियोगश्च नानिवद्य गुरौ चरेत्।
अनिवैद्य तु यः कुर्यात् स भवेद् ब्रह्मघातकः॥ ७६॥

One should utilise even his own wealth only after offering it to the Guru. One who utilises it without so offering is like a sinner of Brahmanicide.

गुरोः स्थानं सम्प्रदायं तद्वर्मं यो विनाशयेत्।
गुरुभिः स बहिष्कार्यो दण्डशो वध्यः स घातकैः॥ ७७॥

He who damages the position of the Guru, his Tradition and his Dharma is to be ostracised by the Gurus and deserves punishment even of death.

गुरुकोपाद्विनाशः स्याद् गुरुदोहातु पातकम्।
विमृत्युगुरुनिन्दायां गुर्वनिटान्महापदः॥ ७८॥

Ruin follows from the anger of Guru; sin from treachery to the Guru; bad death from criticism of the Guru and catastrophe from the displeasure of the Guru.

जीवेदग्निप्रविष्टो वा नरः पीतविषोऽपि वा।
मृत्युहस्तगतो वापि नापराधकरो गुरोः॥ ७९॥

It may be possible for a man who has entered the fire to remain alive; possible also it may be to remain alive after drinking poison or even when caught in the hands of death; but it is not possible if he has offended the Guru.

यत्र श्रीगुरुनिन्दा स्यात् पिधाय श्रवणेऽम्बिके ।
सद्यस्तस्माद्द्विनिष्क्रामेत् पुनर्न श्रवणं यथा ।
गुरोर्नाम स्मरेत् पक्षात् श्रवणे सा प्रतिक्रिया ॥ ८० ॥

O Ambike ! One should not lend his ear to any censure of the Guru. Where such a criticism occurs one should close his ears, get out from there and remember the name of the Guru in reaction to it.

गुरुमित्रसुहृदासीदासाद्यान् नावमानयेत् ।
न निन्देदस्य समयान् वेदशास्त्रागमादिकान् ॥ ८१ ॥

Friends, relatives, servants and maid-servants of the Guru should not be disregarded; Gurus traditions, whether based on Vedas, scriptures or Āgamas should not be criticised.

गुरौः श्रीपादुकाभूषा गुरुनामस्मृतिजपः ।
गुर्वाङ्गाकरणं कृत्यं शुश्रूषा भजनं गुरोः ॥ ८२ ॥

The sacred sandals of the Guru (Sūrī Pādukā) are ornaments; remembrance of his name is Japa; carrying out his commands is duty and service to him is worship.

विविक्षुर्देशिकावासं शान्तचित्तोऽतिभक्तिमान् ।
वाहनं पादुकां छत्रं चामरं व्यञ्जनादिकम् ।
ताम्बूलं कज्जलं वशमुत्सृज्य प्रविशेच्छनैः ॥ ८३ ॥

While entering the home of the Guru one should be cool in mind and devoted to the extreme. Leaving outside his personal vehicle, sandals, umbrella, fan, betel, collyrium, make-up, etc. and enter the Guru's home slowly.

पादुकामासनं वस्त्रं वाहनं छत्रचामरे ।
दृष्ट्य गुरोर्नमस्कुर्यान्नात्मभोगाय कामयेत् ॥ ८४ ॥

Seeing the sandals of the Guru, his seat, clothings, vehicle, umbrella and fan, etc., one should bow to them but not desire them for himself.

पादप्रक्षालनं स्नानमभ्यङ्गं दन्तधावनम् ।
मूत्रं निष्ठीवनं क्षोरं शयनं स्त्रीनिषेवनम् ॥ ८५ ॥
वीरासनं सुदुर्वाक्यं शासनं हास्यरोदनम् ।
केशमोचनमुष्मीषं कश्चुकं नग्नतां तथा ॥ ८६ ॥
पादप्रसारणं वादं कलहं दूषणं प्रिये ।
अङ्गभङ्गाङ्गवाद्यादिकरास्फालनधूननम् ॥ ८७ ॥
द्यूतकौतुकमल्लादियुद्धनृत्यादि चाम्बिके ।
गुरुयोगिमहासिद्धिपीठक्षेत्राश्रमेषु च ।
ना चरेदाचरेन्मोहादेवताशापमाप्नुयात् ॥ ८८ ॥

O Ambike ! In the presence of Guru, Yogis, great centres of

Realisation, Pilgrimage and Āśramas, one should take care to avoid washing of feet, bathing, anointing with oil, cleansing of teeth, micturition, vomiting, shaving, sleeping, sex, conspicuous sitting, harsh speech, ordering, laughter, weeping, loosening of hair, turban or cloak, nudity, stretching of legs, debate, acrimony, casting of blame, contortion of the body, producing musical notes from the body, striking of the hands, dice-playing, amusements, bouts of wrestling and the like and dancing. If these are resorted to out of conceit they bring the curse of the Deity.

उपचारेण सन्तिष्ठेद् गुरुंग्रे नेच्या विशेत् ।
मुखावलोकी सेवेत तदुक्तश्च समाचरेत् ॥ ८६ ॥

In front of Guru one should stand with due form; not go before him with some special desire; serve him looking at his face and do what he says.

गुरुक्तानुक्त कार्येषु नोपेक्षां कारयेत् प्रिये ।
शिरसा यद्गुरुर्ब्रूयात्तत् कार्यमविशङ्क्या ॥ ६० ॥

O My Beloved ! In the service of Guru—whether expressed or unexpressed by him—one should not be unmindful. He should be honoured whole-heartedly and obeyed without questioning.

निग्रहेऽनुग्रहे वापि गुरुः सर्वस्य कारणम् ।
निर्गतं यद्गुरोर्वक्त्रात् सर्वं शास्त्रं तदुच्यते ॥ ६१ ॥

The Guru is the cause of all restraints and all sanctions. What comes out of his mouth is the scripture.

गुरुकार्यं स्वयं शक्तो नापरं प्रेषयेत् प्रिये ।
बहुभृत्यपरैर्भृत्यैः सहितोऽप्यतिभक्तिमान् ॥ ६२ ॥

O My Beloved ! Intensely devoted to Guru, one should commission others for his work if he can himself do it, even though he has any number of attendants.

गच्छस्तिष्ठन् स्वपन् जाग्रज्जपन् जुह्नत् प्रपूजयेत् ।
गुर्वाङ्गामेव कुर्वीत तदगतेनान्तरात्मना ॥ ६३ ॥

Whether moving or standing, sleeping or waking, doing Japa or offering oblations and worshipping, carry out only the injunctions of the Guru with your inner being dwelling in him.

अभिमानो न कर्तव्यो जातिविद्याधनादिभिः ।
सर्वदा सेवयेत् नित्यं शिष्यः श्रीगुरुसन्निधौ ॥ ६४ ॥

The Śiṣya should not be proud because of class, learning or wealth. He should always be in service of the Guru, ever in his presence.

कामक्रोधपरित्यागी विनीतः स्तुतिभक्तिमान् ।
देवी भूम्यासने तिष्ठेद् गुरुकार्यं समाचरेत् ॥ ६५ ॥

Giving up desire, anger, humble and devoted, lauding in spirit, sit on the floor and do his work.

स्वकार्यमन्यकार्यं वा शिष्यः स्वगुरुचित्तवित् ।
गुरुपार्श्वगतो नमः प्रसन्नवदनो भवेत् ॥ ६६ ॥

Whether engaged in his personal work or in the work of others, the Śiṣya knowing the mind of Guru, be by his side humble and cheerful of countenance.

सामान्यतो निषिद्धश्च तद्गुरोर्यदि सन्निधौ ।
आचरेत्तस्य सर्वस्य दोषः कोटिगुणो भवेत् ॥ ६७ ॥

If one does even ordinary things in the presence of the Guru which may have been prohibited by him, then the sin for such actions increases billions of times.

अनादृत्य गुरोर्वाक्यं शृणुयाद् यः पराङ्मुखः ।
अहितं वा हितं वापि रौरवं नरकं ब्रजेत् ॥ ६८ ॥

Out of disregard one who hears with the face turned away what the Guru says, whether it is beneficial or otherwise, goes to Raurava Hell.

गोब्राह्मणवधं कृत्वा यत् पापं समवाप्नुयात् ।
तत् पापं समवाप्नोति गुर्वग्रेऽमृतभाषणात् ॥ ६६ ॥

To speak falsehood before the Guru is to commit the same sin as that of killing a cow or a Brahmin.

स्थानान्तरगते चार्ये व्यसने विषमे स्थिते ।
श्रीगुरुं न त्यजेत् क्षणपि तदादिष्टो ब्रजेत् प्रिये ॥ १०० ॥

O My Beloved ! In the absence of Guru, who is away in distress, one should not leave him and go wherever he commands.

अधः स्थिते गुरावृद्धें न तिष्ठेत कदाचन ।
न गच्छेदग्रतस्तस्य न तिष्ठेदुत्थिते गुरौ ॥ १०१ ॥

When the Guru is standing below one should not stand at a higher level or walk ahead of him or sit while he is standing.

शक्तिच्छायां सुरच्छायां गुरुच्छायां न लङ्घयेत् ।
न तेषु कुर्यात् स्वच्छायां न स्वपेद् गुरुसन्निधौ ॥ १०२ ॥

Shadow of the Śakti, shadow of God and the shadow of the Guru should not be crossed; nor one should let his own shadow fall on them.

भाषणं पाठनं गानं भोजनं शयनादिकम् ।
अनादिष्टे न कुर्वीत न चावन्दनपूर्वकम् ॥ १०३ ॥

One should not indulge into speaking, reading, singing, eating or sleeping without the Guru's order or without bowing to him.

ब्रह्महत्याशतं कुर्यात् गुर्वज्ञापरिपालनात् ।
विना गुर्वज्ञया शिष्यौ विश्वसेन्नान्यशासनात् ॥ १०४ ॥

In obedience to the orders of the Guru one can even commit a hundred Brahmanicides. The Śiṣya should not believe anyone without the Guru's command.

सर्वं गुर्वज्ञया कुर्यात्रि निन्देनत्स्त्रियं प्रिये ।
भक्त्या प्रणम्य चोत्तिष्ठेत् कृताअलिपुटः प्रिये ॥ १०५ ॥

O My Beloved ! Everything should be done only by the command of the Guru and his spouse should never be commented upon. O My Beloved ! With folded hands one should devotedly bow down and stand before him.

पश्चात्पदेन निर्गच्छेन्नमस्कृत्य गुरोर्गृहात् ।
एकासने नोपविशेद् गुरुणा तत्समैः सहं ॥ १०६ ॥

After bowing down to the Guru one should come out of his house with steps backward. One should never sit on the same seat on which the Guru is sitting along with his colleagues.

न विशेदासने देवि देवतागुरुसन्निधौ ।
गुरोः सिंहासनं देयं ज्येष्ठानामुत्तमासनम् ।
देश्यासनं कनिष्ठानामितरेषां समासनम् ॥ १०७ ॥

O Devi ! One should not sit in the presence of the Deity and the Guru. The highest seat should be given to the Guru and good seats to the elders. The youngers should be given the allotted seats and others the same as himself.

जाति विद्याधनाद्यो वा दूरे दृष्ट्य गुरुं मुदा ।
दण्डप्रणामं कृत्यैकं त्रिः प्रदक्षिणमाचरेत् ॥ १०८ ॥

Whether one is endowed with class, learning or wealth, he should, on seeing the Guru from a distance, prostrate himself with joy and then circumambulate around him thrice.

ततस्त्रिः षड् द्वादशा वा ज्येष्ठादिष्वेकमेव वा ।
गुप्रगुरुरुगेन वन्देत प्रगुरु प्रिये ॥ १०९ ॥

O My Beloved ! Thereafter, according to the order of Guru and Parama Guru, one should pay his obeisance thrice, six times or twelve times. He should then observe due priorities of Guru and the Guru's Guru in offering his respects.

ततो नमेद् गुरुं वापि गुर्वाङ्गां न विचारयेत् ।
प्रगुरोः सन्निधौ शिष्यः स्वगुरुं मनसा नमेत् ॥ ११० ॥

Thereafter, the Śiṣya should bow down to his own Guru and should not consider the Guru's command in this connection (i. e. even if the Guru stops the Śiṣya from paying his obeisance, he should yet observe the formalities).

गुरुबुद्ध्या नमेत् सर्वं दैवतं तृणमेव वा ।
न नमेदेवबुद्ध्या तु प्रतिमां लौहमृण्मयीम् ॥ १११ ॥

One should bow to everything from the Devatā to a blade of grass, as to the Guru, but he should not bow as to God to the idols made of iron or earth.

गुरोः प्रणामत्रितयं ज्येष्ठानामेक एव च ।
पूज्यानामअलिस्तद्वदन्येषां वाक्यवन्दनम् ॥ ११२ ॥

One should salute the Guru thrice and once to the elders. Then, joining the palms to the honoured, he should greet others verbally.

देवान् गुरुन् कुलाचार्यान् ज्ञानबुद्धान् तपोधनान् ।
विद्याधिकान् स्वधर्मस्थानं प्रणमेत् कुलनायिके ॥ ११३ ॥

O Kulanāyike ! One should bow to the Gods, the Guru, the Teachers of the Kula, the old in Knowledge, the rich in Tapas, the highly learned and those who are steadfast in their Dharma.

स्त्रीद्विटं गुरुभिः शतं पाषण्डं शठम् ।
विकर्मणं कृतघञ्चानाश्रमिणश्च नो नमेत् ॥ ११४ ॥

One should not bow to the haters of women, cursed by the Guru, the learned heretic, the dunce, the wrong-doer, the ingrate and the transgressor of the ordained stages of life.

अनिवेद्य गुरोर्भुद्क्ते यस्त्वेकग्रामसंस्थितः ।
अमेधं तद्वेदनं शूकरो जायते मृतः ॥ ११५ ॥

While staying at the same place, if one eats food without offering to the Guru, then that food becomes impure and the partaker himself becomes a pig after death.

एकग्रामस्थितः शिष्यस्त्रिसन्ध्यं प्रणमेद् गुरुम् ।
क्रोशामात्रस्थितः शिष्यो गुरुं प्रतिदिनं नमेत् ॥ ११६ ॥

Rules regarding Salutations to the Guru :

Living in the same place the Śiṣya should prostrate before the Guru in the three midpoints (i. e. morning, midday and evening). A Śiṣya living one Krośa (two miles) away should Salute the Guru daily.

अर्द्धयोजनगः शिष्यः प्रणमेत् पश्चपर्वसु ।
 एकयोजनमारम्भं योजनद्वादशावधि ॥ ११७ ॥
 तत्संख्यादिवसैर्मासैः श्रीगुरुं प्रणमेत् प्रिये ।
 दूरदेशस्थितः शिष्यो भक्तया तत्सन्धिं गतः ॥ ११८ ॥
 तत्र योजनसंख्योक्तमासेन प्रणमेद् गुरुम् ।
 अतिदूरगतः शिष्यो यदेच्छा स्यातदा ब्रजेत् ॥ ११९ ॥

The Sisya living about half a *Yojana* (an ancient measure of distance) away should Salute his Guru on the five Parva days (ceremonial days). O My Beloved ! Śiṣyas living one to twelve *Yojanas* away should Salute the Guru after so many days or month as there are *Yojanas*. A Śiṣya living far away should come to the Guru and devotedly Salute him after as many months as are equal to the number of *Yojanas*. A Śiṣya who has gone too far, can come for Salutation according to his convenience.

रित्कहस्तश्च नोपेयादाजानं देवतां गुरुम् ।
 फलपुष्ट्याम्बरादीनि यथाशक्त्या समर्पयेत् ॥ १२० ॥
 एवं यो न चरेदेवि ब्रह्मराक्षसतां ब्रजेत् ।

One should not approach royalty, the Deity or the Guru empty-handed. He should offer fruit, flower, cloth and the like according to his capacity. One who does not do so becomes a Brahma Rākṣasa.

गुरुशक्तिश्च तत्पुत्रो ज्येष्ठाता गुरुः स्मृतः ॥ १२१ ॥

Guru-śakti, son of the Guru and elder brothers of the Guru should all be regarded as the Guru himself.

आत्मविच्च कनीयांसं पुत्रवत् परिपालयेत् ।
 कुलाचार्यस्य देवेशि गुरुज्येष्ठकनिष्ठयोः ।
 गुरुकल्पस्य कुर्वीत प्रणामं स्वरगुरोर्यथा ॥ १२२ ॥

The knower of Self should look after the youngers as his own sons. O Deveshi ! The senior and junior relatives of the Kulācārya should be Saluted like one's own Guru.

योगज्येष्ठः क्रमज्येष्ठः कुलज्येष्ठस्तृतीयकं ।
 गुरुज्येष्ठसुतो देवि इति ज्येष्ठचतुष्टयम् ॥ १२३ ॥

Elder in sacrifice, elder in order, elder in Kula, eldest of the Guru's son—these are the four elders.

यागज्येष्ठभिवादेन क्रमिकाटाङ्गयोगतः ।
 गुरुकुलवृक्षकुलवृक्षवन्दनीयौ विधानतः ॥ १२४ ॥

One should pay obeisance to the elder in sacrifice. The rest in the order should be respected with eightfold Yoga. The Guru and the Kula-vṛkṣas should be venerated in the manner as may be prescribed.

पितृमात्रादिसर्वेषु पूज्यकोटिषु बन्धुषु ।
अभ्युत्थानप्रणामार्द्यैरव्यक्तो दोषभाग्वहिः ॥ १२५ ॥

To the elders like father, mother and other worthy relations, one should express his sentiments by getting up, prostrating and so forth. It is a fault not to do so.

यदा त्वाचार्य रूपेण चात्मानं सम्प्रकाशयेत् ।
अभ्युत्थानप्रणामार्द्यैर्दोषभाक् स भवेत्तदा ॥ १२६ ॥

But, should one pose to be a Teacher himself then these formalities of getting up and prostrating, etc. become faults in themselves.

पतिर्भूत्वा पशुभ्यश्च प्रणामं यः करिष्यति ।
स महापशुरित्युक्तो देवताशापमाप्नुयात् ॥ १२७ ॥

Attained to the status of the Lord (Pati) one who salutes a Paśu is called a great animal and receives the curse of Gods.

यो गुरुस्थानकं प्राप्तः पादुकापरिसंख्यया ।
गुरुवत् स तु मन्तव्यो ज्येहैर्वन्द्यो न च प्रिये ॥ १२८ ॥

One who attains to the status of a Guru by meditation on the Pādukā he is to be, O My Beloved, esteemed among seniors and sons as the Guru himself.

इति ते कथितं किञ्चित् पादुकाभक्तिलक्षणम् ।
समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १२९ ॥

Thus I told to You in brief the characteristics of devotion to Pādukā. Now, O Kuleśāni ! what else You want to hear.

इति श्रीकुलार्णवे निर्माणमोक्षद्वारे महारहस्ये
सर्वागममोक्षमें सपादलक्षणन्थे पञ्चम—
खण्डे उर्ध्वाम्नायतन्त्रे पादुकाकथनं
नाम द्वादश उल्लासः ॥ १२ ॥



त्रयोदश उल्लासः

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि करुणामृतवारिधे ।

वक्तुमर्हसि देवेश लक्षणं गुरुशिष्ययोः ॥ १ ॥

Śrī Devi said : O Kuleśa, Ocean of the Nectar of Compassion, O Deveśa ! Kindly tell me the characteristics of Guru and Śiṣya. ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।

तस्य श्रवणमात्रेण गुरुभावः प्रजायते ॥ २ ॥

Īśvara said : Listen O Devi ! I am telling You what You have asked. Devotion to the Guru arises by merely hearing it.

दुष्टवंशोद्धवं दुष्टं गुणहीनं विरूपिणम् ।

परशिष्यश्च पाषण्डं षण्डं पण्डितमानिनम् ॥ ३ ॥

हीनाधिकविकाराकृं विकलावयवान्वितम् ।

पहुमन्धश्च बधिरं मलिनं व्याधिपीडितम् ॥ ४ ॥

उत्सृष्टं दुर्मुखश्चापि स्वेच्छावेशधरं प्रिये ।

दुर्विकाराङ्गचेष्टादिगतिभाषणवीक्षणम् ॥ ५ ॥

निदातन्द्राजङ्गालस्यद्यूतादिव्यसनान्वितम् ।

कपाटकुङ्घस्तम्भादौ तिरोहिततनुं सदा ।

अन्तर्भक्तिकरं क्षुद्रं वाह्यमत्तिविवर्जितम् ॥ ६ ॥

व्यलीकवादिनं स्तब्धं प्रोषितं प्रेषकं शठम् ।

धनस्त्रीशुद्धिरहितं निषेधविधिवर्जितम् ॥ ७ ॥

रहस्यभेदकं वापि देवि कार्यविनाशकम् ।

मार्जारवकवृतिश्च रन्धान्वेषणतत्परम् ॥ ८ ॥

मायाविनं कृतञ्चश्च प्रच्छन्नान्तरदायकम् ।

विश्वासघातकं स्वामिद्वौहिणं पापकारिणम् ॥ ९ ॥

अविश्वासकरं संशयात्मकं सिद्ध्यकांक्षिणम् ।

आततायिनमादित्सुं कोपितं कूटसाक्षिणम् ॥ १० ॥

सर्वप्रतारकं देवि सर्वोत्कृष्टाभिमानिनम् ।

असत्यं नितुरासक्तं ग्राम्यादिबहुभाषिणम् ॥ ११ ॥

दुर्विचारकुतकार्दिकारकं कलहप्रियम्।
 वृथाक्षेपकरं मूर्खं चपलं वाग्विडम्बकम्॥ १२॥
 परोक्षे दूषणकरं प्रत्यक्षे प्रियवादिनम्।
 वाग्ब्रह्मावादिनं विद्याचौरमात्मप्रशंसकम्॥ १३॥
 गुणासहिष्णुमहितमार्तं क्रोधनमन्धिके।
 वाचीलं दुर्जनसखं सर्वलोकविगहितम्॥ १४॥
 पिशुनं परसन्ताप्यं सम्विदप्रणयं प्रिये।
 स्ववलेशवादिनं स्वामिद्वौहिणं स्वात्मवश्चकम्॥ १५॥
 जिह्वोपस्थपरं देवि तस्करं पशुचेष्टितम्।
 अकारणद्वेषहासवलेशक्रोधादिकारिणम्॥ १६॥
 अतिहासमकर्माणं मर्मान्तपरिहासकम्।
 कामुकशातिनिर्लज्जं मिथ्यादुक्षेष्टसूचकम्॥ १७॥
 असूयामदमात्सर्यदम्भाहङ्कारसंयुतम्।
 ईर्ष्यापारुष्यपैशुन्यकार्पण्यक्रोधमानसम्॥ १८॥
 अधीरं दुःखिनं भीरुमशक्तस्तवमातुरम्।
 अप्रबुद्धमतिं मन्दं मूढं चिन्ताकुलं चिटम्॥ १९॥
 तृष्णालोभयुतं दीनमतुष्टं सर्वयाचकम्।
 वहाशिनं कपटिनं आमकं कुटिलं प्रिये॥ २०॥
 भक्तिश्रद्धादयाशान्तिधर्माचारविवर्जितम्।
 मायापितृगुरुप्राङ्मासद्वचोहास्यकारकम्॥ २१॥
 कुलदव्यादिबीभत्सं गुरुसेवाभिमानिनम्।
 स्त्रीद्विष्टं समयभ्रां गुरुशप्तं कुलेश्वरि।
 इत्यादिदुर्गुणोपेतं गुरुः शिष्यं विवर्जयेत्॥ २२॥

Characteristics of Sisyas who should be Rejected :

O Kuleśvari ! The Guru shall desist from taking for his disciple one who is of wicked descent; wicked; devoid of good qualities; ugly; disciple of another; heretic; impotent; fancies himself to be learned; with body of less or more or deformed limbs; lame; blind; deaf; dirty; struck with disease; excommunicated; foul of mouth; wearing any dress he likes; of illformed limbs, movements, gait, speech and look; sleepy; drowsy; lazy; addicted to vices like gambling; ever hiding himself behind cupboards, walls or pillars; mean; devoid of external signs of devotion though with devotion within; given to exaggeration in speech; dry; exiled; merely instigating others; cunning, impure regarding wealth and wife; given to perform what is prohibited and to omit what is enjoined; divulging

secrets; ruining what is to be performed; cat like (in stealth); crane-like (in deception); ever intent on finding loopholes in others; knowing magic; ungrateful; concealing what is within; treacherous; disloyal to his master; sinful; distrustful; ever doubting; not aspiring for fulfilment; criminal; wanting to extract; angry; bearing false witness; deceiver of all; proud that he is the best of all; untrue; cruel; indecent in speech; talkative; of wrong object; of wrong reasoning; fond of quarrel; rebuking others without reason; foolish; unreliable; bore; slandering people behind their back yet speaking well before them; talking like a Brāhmaṇa (though without that knowledge); plagiarist; self laudatory; envious of good qualities; injurious; distressed; passionate; garrulous; given to evil company; condemned of all; harsh; angering others; transgressing usage; talking of his own ills; traitor to his master; deceiver of himself; glutinous and lustful; thief; given to animal ways; hating, laughing, suffering, getting angry without any cause; laughing excessively, inactive, jesting bitingly, libidinous; shameless; inciting to false and wicked pursuits; given to jealousy, intoxication, envy, ostentation, egotism, with mind that is jealous, rough, cruel, niggardly and angry; unsteady; miserable; coward; weak; benumbed; afflicted; unawakened in intelligence; dull; perplexed; overcome by care; a paramour; desireful and greedy; wretched; discontented; begging for everything; eating in profusion; eunning, creating confusion; crooked; devoid of devotion, faith, compassion, peace, rightful conduct; making fun of the words of his parents, Guru and the wise and holy; creating disgust around the ingredients of Kula worship and too proud of service to the Guru; hater of women; fallen from the tradition; cursed by a Guru. Such Śiṣyas are to be rejected.

सच्चिधन्तु कुलेशानि शुभलक्षणसंयुतम् ।
 समाधि दाधनोपेतं गुणशीलसमन्वितम् ॥ २३ ॥
 स्वच्छदेहान्बरं प्राज्ञं धार्मिकं शुद्धमानसम् ।
 दृढव्रतं सदाचारं श्रद्धाभक्तिसमन्वितम् ॥ २४ ॥
 दक्षमल्पाशिनं गूढचित्तं निर्वाजिसेवकम् ।
 विमृश्यकारिणं वीरं मनोदारिद्रव्यावर्जितम् ॥ २५ ॥
 सर्वकार्यातिकुशलं स्वच्छं सर्वोपकारिणम् ।
 कृतज्ञं पापभीतश्च साधुसज्जनसम्मतम् ॥ २६ ॥
 आस्तिकं दानशीलश्च सर्वभूतहिते रतम् ।
 विद्यासाविनयोपेतं धनदेहाद्यवश्यकम् ॥ २७ ॥

असाध्यसाधकं शूरमुत्साहबलसंयुतम् ।
 अनुकूल क्रियायुक्तमप्रमत्तं विचक्षणम् ॥ २५ ॥
 हितसत्यमितस्मेरभाषणं मुक्तदूषणम् ।
 सकृदुक्तगृहातार्थं चतुरं बुद्धिविस्तरम् ॥ २६ ॥
 स्वरतुतौ परनिन्दायां विमुखं सुमुखं प्रिये ।
 जितेन्द्रियं सुसन्तुष्टं धीमन्तं ब्रह्मचारिणम् ॥ ३० ॥
 त्यक्ताधिव्याधिचापल्यदुःखभ्रान्तिमसंशयम् ।

Characteristics of acceptable Śiṣyas :

O Kuleśani ! The disciple chosen shall be one who is endowed with auspicious features; given to Sādhanā that leads to Samādhi; of good qualities and culture; clean of body and apparel; wise; devoted to Dharma; pure of mind, steady in observances; of truthful practice; gifted with faith and devotion; diligent; sparsely eating; deep-thoughted; serving without motive; scrutinising; heroic; free from poverty of mind; skilful in all actions; clean; obliging to all; grateful; afraid of sin; approved of the holy and the good; believer in God; liberal; engaged in the good of all creatures. He shall be one who has trust and modesty; who is not given to deceive in matters of wealth, body, etc., achieves the impossible; is brave, enthusiastic and strong; engaged in favourable activities; not intoxicated; able, helpful, truthful, limited and smiling in speech; not given to blaming others; who grasps what is said but once; clever; expansive in intelligence; averse to listen to his own praise and genial to others' criticism of himself; master of his senses; contented with himself; intelligent; celibate; free from worry, disease, fickleness, grief, delusion and doubt.

गुरुध्यानस्तुतिकथादेवार्चवन्दनोत्सुकम् ॥ ३१ ॥
 गुरुदैवतसम्भक्तं कामिनीपूजकं परम् ।
 नित्यं गुरुसमीपस्थं गुरुसन्तोषकारकम् ॥ ३२ ॥
 मनोवाक्तनुभिनित्यं परिचर्या समुद्यतम् ।
 गुरुर्ज्ञापालकं देवि गुरुकीर्तिप्रकाशकम् ॥ ३३ ॥
 गुरुवाक्यप्रमाणाङ्गं गुरुशुश्रूषणे रतम् ।
 चित्तानुवर्त्तिनं प्रेष्यकारिणं कुलनायिके ॥ ३४ ॥
 जातिमानधने गर्ववर्जितं गुरुसन्निधीं ।
 निरपेक्षं गुरुद्रव्ये तत्प्रसादाभिकांक्षिणम् ॥ ३५ ॥
 कुलधर्मकथायोगियोगिनीकौलिकप्रियम् ।
 कुलार्चनादिनिरतं कुलद्रव्याजुगुप्तकम् ॥ ३६ ॥

जपध्यानादिनिरतं मोक्षमागर्भिकांक्षिणम् ।
 कुलशास्त्रप्रियं देवि पशुशास्त्रपराङ्मुखम् ।
 इत्यादिलक्षणोपेतं गुरुः शिष्यं परिग्रहेत् ॥ ३७ ॥

Characteristics of Guru :

He shall be one who is enthusiastic in meditation, praise and speaking of the Guru, worship and prostration to the Deity; well devoted to the Deity Guru; worshipper of the Shakti; ever in the proximity of the Guru; pleasing the Guru; constantly well engaged in his attendance by mind speech, body; carrying out the command of the Guru; spreading the glory of the Guru; knowing the authority of the word of the Guru; occupied in the service of the Guru; following the mind of the Guru; functioning as a servant; free from pride of class, honour, wealth in the presence of the Guru; not coveting the wealth of the Guru; aspiring for his favours; fond of narration of the Kuladharma of Yogīs and Yognīs and the practitioner of the Kaula Path; engaged in Kula worship and the like; not scared away in disgust at the ingredients of Kula worship; engaged in Japa, Dhyāna, etc.; aspiring for the Path of Mokṣa; fond of the Kaula Scriptures; averse to texts of the *puṣu*-class. The Guru shall adopt Śiṣyas who posses these qualities.

श्रीगुरुः परमेशानि शुद्धवेशो मनोहरः ।
 सर्वलक्षणसम्पन्नः सर्वावयवशोभितः ॥ ३८ ॥
 सर्वागमार्थतत्त्वज्ञः सर्वमन्त विधानवित् ।
 लोकसम्मोहनकरो देववत् प्रियदर्शनः ॥ ३९ ॥
 सुमुखः सुलभः स्वच्छो भ्रमसंशयनाशकः ।
 इङ्गिताकारवित् प्राजा ऊहापोहविदुज्ज्वलः ॥ ४० ॥
 अन्तर्लक्ष्यो बहिर्दृष्टिः सर्वज्ञो देशकालवित् ।
 आज्ञासिद्धिस्त्रिकालज्ञो निग्रहानुग्रहक्षमः ॥ ४१ ॥
 वेधको बोधकः शान्तः सर्वजीवदयापरः ।
 स्वाधीनेन्द्रियसञ्चारषड्वर्गविजयक्षमः ॥ ४२ ॥
 अग्रगण्योऽतिगम्भीरः पात्रापात्रविशेषवित् ।
 शिवविष्णुसमः साधुमन्ददशनदूषकः ॥ ४३ ॥
 निर्मलो नित्यसन्तुष्टः स्वतन्त्रो मन्त्रशक्तिमान् ।
 सद्भक्तवत्सलो धीरः कृपालुः स्मितपूर्णबाक् ॥ ४४ ॥
 भक्तप्रियः सदोदारो गम्भीरः शिष्टसाधकः ।
 स्वेष्टदेवगुरुज्येष वनितापूजनोत्सुकः ॥ ४५ ॥

नित्ये नैमित्तिके काम्ये रतः कर्मण्यनिन्दिते ।
 रागद्वेषभयवलेशदम्भाहङ्कारवर्जितः ॥ ४६ ॥
 स्वविद्यानुषानरतो धर्मादीनामुपार्जकः ।
 यदृच्छालाभसन्तुष्टो गुणदोषविभेदकः ॥ ४७ ॥
 स्त्रीधनादिष्वनासक्तो दुःसङ्ख्यसनादिषु ।
 सर्वाहम्भावसंयुक्तो निर्द्वन्द्वो नियतव्रतः ॥ ४८ ॥
 अलोलुपो ह्यसङ्कल्पपक्षपाती विचक्षणः ।
 वित्तविद्यादिभिर्मन्त्रयन्त्रतन्त्राद्यविक्रयी ॥ ४९ ॥
 निःसङ्गे निर्विकल्पक्ष निर्णीतार्थोऽतिधामिकः ।
 तुल्यनिन्दातुतिर्मानो निरपेक्षो निरामयः ।
 इत्यादिलक्षणोपेतः श्रीगुरुः कथितः प्रिये ॥ ५० ॥

Characteristics of Guru :

O Parameśāni ! And the Guru himself is one who is clean of apparel; charming; endowed with all features; perfect-limbed; knowing the truth of all Āgamas, the application of all Mantras; bewitching the world; sweet-looking like a God; of happy countenance, easy of access; clean. He is one who dissipates delusion and doubt; knows the meaning of gestures; who is wise and knows the pros and cons; whose attention is directed within though the look is outward; who knows all; knows place and time; in whose command lies Siddhi (fulfilment); knows the past, present and future; capable of check and sanction; capable of piercing inwardly; instructing; quiet; compassionate to all creatures; to whose control are the movements of his senses; conqueror of the six enemies of desire, anger, greed delusion, jealousy, pride; foremost, highly solemn, knows the distinction between the fit receivable and the unfit; is equal-minded to Śiva and Viṣṇu; good; condemns the doctrines of the unawakened; stainless; ever content; independent; endowed with the powers of Mantra; lover of good devotees; steadfast; merciful; speaks with prior smile; dear to devotees; ever-generous; deep, superb practicant; enthusiastic in the worship of his chosen Deity, the Guru, the eldest, the Śakti; given to blameless ritual of three types; regular, specifically occasional and voluntary; devoid of anger, hate, fear, pain, ostentation, egoism; engaged in the practice of his science (*vidya*); acquiring dharma and the like; content with what comes by itself; distinguishing between good and bad; unattached to women, wealth, bad company, vice, etc.; with a feeling of oneness with all; free from dualities; constant in obser-

vance; not over-eager; without self-desire and partiality; able; not selling Mantra, Yantra and Tantra for the sake of money or learning; un-attached, without doubts, with decided views, supremely conforming to Dharma, equal in praise and criticism, silent, without preference, free from disease. O My Beloved ! These are the characteristics of a Guru.

यः शिवः सर्वगः सूक्ष्मक्षोन्मना निष्कलोऽव्ययः।

ब्योमाकारो ह्यजोऽनन्तः स कथं पूज्यते प्रिये॥ ५१॥

अत एव शिवः साक्षाद्गुरुरुपं समाश्रितः।

भक्तया सम्पूजितो देवि भुक्ति मुक्ति प्रयच्छति॥ ५२॥

Though Formless yet the Gurus-form of Śiva :

O My Beloved ! Śiva is really all-pervading, subtle, above the mind, without features, imperishable, of the form of ether, eternal, infinite; how can such a one be worshipped ? That is why, out of compassion for his creatures Śiva takes the form of the Guru and when so worshipped in devotion, O Devi, grants liberation and fulfilment.

शिवोऽहं नाकृतिर्देवि नरदृग्गोचरो नहि।

तस्मात् श्रीगुरुरुपेण शिष्यान् रक्षति धार्मिकान्॥ ५३॥

मनुष्यचर्मणा बद्धः साक्षात् परशिवः स्वयम्।

सच्चिष्यानुग्रहार्थाय गूढं पर्यटति क्षितौ॥ ५४॥

सद्वक्तरक्षणायैव निराकारोऽपि साकृतिः।

शिवः कृपानिधिर्लोके संसारीव हि चेष्टते॥ ५५॥

ललाटलोचनं चान्द्री कलामपि च दोईयम्।

अन्तर्धाय च वर्त्तयं गुरुरुपो महीतले॥ ५६॥

Śiva has no binding form, Śiva is not perceivable by the human eye; therefore, He protects the disciple conforming to Dharma in the form of the Guru. The Guru is none other than the supreme Śiva enclosed in human skin; he walks the earth concealed, for bestowing grace on the good disciples. Though formless, Śiva, the store of compassion, takes form for the protection of the good devotees and acts in the world as though he were a householder. He conceals his eye on the forehead, his crescent of moon and two of his hands and functions in the form of the Guru on the earth,

अत्रिनेत्रः शिवः साक्षादचतुर्बाहुरच्युतः।

अचतुर्वदनो ब्रह्मा श्रीगुरुः कथितः प्रिये॥ ५७॥

नरवद्दृश्यते लोके श्रीगुरुः पापकर्मणा।

शिववद् दृश्यते लोके भवानि पुण्यकर्मणा॥ ५८॥

श्रीगुरुं परमं तत्त्वं तिष्ठन्तं चक्षुरग्रतः।
 मन्दभाग्या न पश्यन्ति हान्धा: सूर्यमिवोदितम्॥ ५६॥
 गुरुः सदाशिवः साक्षात् सत्यमेव न संशयः।
 शिव एव गुरुर्नो चेदभुक्ति मुक्ति ददाति कः॥ ६०॥
 सदाशिवस्य देवस्य श्रीगुरोरपि पार्वती।
 उभयोरन्तरं नास्ति यः करोति स पातकी॥ ६१॥
 देशिकाकृतिमास्थाय पशोः पाशानशेषतः।
 छित्त्वा परं पदं देवि नयत्येनमतो गुरुः॥ ६२॥
 सर्वानुग्रहकर्तृत्वादीश्वरः करुणानिधिः।
 आचार्यरूपमास्थाय दीक्षया मोक्षयेत् पशून्॥ ६३॥

Brahmā, Viṣṇu and Śivatva of Śrī Guru :

The Guru is none other than Śiva without His three eyes, Viṣṇu without His four arms, Brahmā without His four faces. To him who is loaded with sinful Karma, the Guru appears to be human; but to him whose Karma is suspicious, meritful, the Guru appears as Siva. The less fortunate do not recognise the Guru, embodiment of the supreme Truth, even when face to face with him, like the blind before the arisen sun. Verily, the Guru is none else but Sadāśiva; that is the truth; there is no doubt about it. Śiva himself is the Guru; otherwise who is it that gives fulfilment and liberation ? There is no difference between God Sadāśiva and the Guru; it is sinful to make a distinction. He is the Guru because taking the form of the Preceptor, he cuts asunder all the bonds of the *paśu* and leads to the supreme status. Store of compassion, Īśvara, being the fount of all Grace, takes the form of the Guru and releases the 'animal' by his Initiation.

यथा घटक्ष कलसः कुम्भश्चैकार्थवाचकः।
 तथा देवक्ष मन्त्रक्ष गुरुक्षैकार्थं उच्यते॥ ६४॥
 यथा देवस्तथा मन्त्रो यथा मन्त्रस्तथा गुरुः।
 देवमन्त्रगुरुणांश्च पूजया सदृशं फलम्॥ ६५॥
 शिवरूपं समास्थाय पूजां गृह्णामि पार्वती।
 गुरुरूपं समादाय भवपाशान्निकृन्तये॥ ६६॥

No difference between the Deity, Mantra and Guru :

Just as vessel, pitcher, jar (*ghaṭa, kalaśa, kumbha*) all designate the same thing, similarly Devatā, Mantra, Guru—all designate the same subject. Devatā in truth is the same as Mantra; Mantra in truth is the same as the Guru. The fruit of the worship of the Devatā, Mantra, Guru is the same. "Taking the form of Śiva, O Pārvati ! I accept the worship; assuming the form of the Guru I sunder the bonds of birth".

सिद्धान्तशारवेत्ताहं बीजोऽहमिति बोधकृत् ।

अविच्छिन्नः सदा हृष्टहृदयो गुरुरुच्यते ॥ ६७ ॥

Characteristics of a Superior Guru :

He who makes one know : 'I am the knower of the essence of all Philosophy, I am the core, who is inseparable (from Brahman) and who is ever-pleased in heart'— he is the Guru.

यो विलङ्घ्याश्रमान् वर्णनात्मन्येव स्थितः सदा ।

ज्योतिवर्णश्रमी योगी स गुरुः कथितः प्रिये ॥ ६८ ॥

Who sets aside the sequence of the Āśramas (stages of life) and Varṇas (social class) and dwells ever in his own self, to whom the Supreme Light itself is both Āśrama and Varṇa that, Yogi is the Guru.

षड्धानं षड्धारं षोडशाधारनिर्णयम् ।

यो जानाति विधानेन स गुरुः कथितः प्रिये ॥ ६६ ॥

O My Beloved ! Who knows the organization of the Six *Adhvān* (i. e., Varṇa or Mantra; Pada, Yantra, Kalā, Tattva and Bhuvana), six Cakras (i. e. Mulādhāra, Svādhiṣṭhāna, Maṇipura, Anāhata, Viśuddha and Ājñā), and sixteen Ādhāras (i. e. Mulādhāra, Svādhiṣṭhāna, Maṇipura, Anāhata, Viśuddha, Ājñā, Vindu, Kalā, Nibodhikā, Ardhendu, Nāda, Nādānta, Unmanī, Viṣṇucakra, Dhruvamanḍala and Śiva) in their proper order, he is the Guru.

दृश्यं विना स्थिरा दृष्टिर्मनश्चालम्बनं विना ।

विनायासं स्थिरो वायुर्यस्य स्यात् स गुरुः प्रिये ॥ ७० ॥

यत्तु संवित्तिजननं परानन्दसमुद्भवम् ।

तत्तत्त्वं विदितं येन स गुरुः कुलनायिके ॥ ७१ ॥

Whose sight is stable even without vision, whose mind is stable without its object and whose Prāṇa (— vāyu) is stable without effort, who knows the Truth that is born of pure Consciousness, born of Supreme Bliss—he O Kulanāyike, is the Guru.

भूतभव्यौ तन्त्रमन्त्रौ वेति यः शाक्तशास्मवम् ।

वेधश्च षड्विंश्च देवि स हि वेधकरो गुरुः ॥ ७२ ॥

Who knows the past, future, Tantra and Mantra, who knows the Doctrines of Śākta and Śāmbhu and also the six Vedhas (Vedha is of three types : Aṇava, Śākta and Śāmbhava. Each of these is further sub-divided into two, viz. Bāhya and Ābhyantra) he is the Guru who pierces the subtle.

पदमन्त्रकलायन्त्रसतत्त्वतभुवनाश्रयम् ।

शोधयेद् यः षडध्वानं स गुरुः कथितः प्रिये ॥ ७३ ॥

Who can purify the six *Adhvāns* known as Pada, Varṇa or Mantra, Kalā, Yantra, Tattva and Bhuvana, he, O My Beloved, is called a Guru.

बेधं पदं विरोधश्च ग्रहणं मोक्षणं तथा ।

यो वा सम्यग्विजानाति स गुरुः कथितः प्रिये ॥ ७४ ॥

Who knows well the Vedha (piercing), Pada (*ghaṭa* or the object), Virodha (Nirodha or obstruction), Grahaṇa (holding) and Mokṣaṇa (Releasing), he, O My Beloved, is called the Guru.

जाग्रत् स्वप्नः सुषुप्तिश्च तुरीयं तदतीतकम् ।

यो वेति पश्चकं देवि स गुरुः कथितः प्रिये ॥ ७५ ॥

O Devi ! Who knows the five States of Waking; Dreaming, Deep Sleep, the Fourth Turīya and the Fifth the Turīyatīta (Beyond Turīya), he is called a Guru.

पिण्डं पदं तथा रूपं रूपातीतं चतुरुद्यम् ।

यो वा सम्यग्विजानाति स गुरुः कथितः प्रिये ॥ ७६ ॥

O My Beloved ! Who knows well these Four—the Piṇḍa, Pada, Rūpa and the Rūpātīta, he is called the Guru.

यो वा पराश वश्यन्ती मध्यमां वैखरीमपि ।

चतुरुद्यं विजानाति स गुरुः कथितः प्रिये ॥ ७७ ॥

Who knows the fourfold speech : Parā, Paśyantī, Madhyamā and Vaikhari, he is called a Guru.

आत्मविद्याशिवसर्वमिति तत्त्वचतुरुद्यम् ।

यो वेति परमेशानि स गुरुर्नापरः प्रिये ॥ ७८ ॥

Who knows the fourfold Truth in the form of Ātma, Vidyā, Śiva and Sarva, he is, O Parameśāni, the Guru; none else, O My Beloved.

पाशच्छेदं वेधदीक्षां पशुग्रहणमेव च ।

त्रिविधं यो विजानाति स गुरुः परमो मतः ॥ ७९ ॥

Who knows the threefold operations of cutting asunder of the bonds of Initiation by Vedha and holding of the Paśu is the supreme Guru.

पदं पाशं पशुनाशं रहस्यार्थं विधानतः ।

यो जानाति वरारोहे स गुरुः कथितः प्रिये ॥ ८० ॥

Who knows the mystic meaning of Pada (station), Pāśa (bond) and Paśu (animal), he is called, O Varārohe ! the Guru.

चक्रसङ्केतकं मन्त्रं पूजासङ्केतकं तथा ।

त्रितयं यो विजानाति स गुरुः कथितः प्रिये ॥ ८१ ॥

Who knows the triple symbolism of Cakra, Mantra and Pūjā, he, O My Beloved, is the Guru.

वाणेतरस्वयम्भ्वाख्यलिङ्गत्रितयसंस्थितिम् ।

तत्त्वतो यो विजानाति स गुरुः कथितः प्रिये ॥ ८२ ॥

Who knows truly the position of the three Liṅgas named Bāṇa Itara and Svayambhu, he, O My Beloved, is called a Guru.

आणवं कार्मणश्चैव मायीयश्च मलत्रयम् ।

यो विशोधयितुं शक्तः स गुरुः परमो मतः ॥ ८३ ॥

Who is capable of purifying from the three Malas (Impurities) known as Āṇava (originating from the self), Kārmaṇa (originating from Karmas) and Māyika (originating from Māyā), he is the supreme Guru.

आरक्षशुक्लमिश्रा [कृष्ण] ख्यचरणत्रयवासनाम् ।

यो जानाति महादेवि स गुरुः परमो मतः ॥ ८४ ॥

O Mahādevi ! Who knows the three Vāsanās (Habitual impression) known as Rakta, Śukla and Miśra (Kṛṣṇā), he is the supreme Guru.

महामुद्रां नभोमुद्राम् उड्डीयानं जलन्धरम् ।

मूलबन्धश्च यो वेति स गुरुः परमो मतः ॥ ८५ ॥

Who knows the Maha-mudrā, Nabho-mudrā, Uḍḍīyāna, Jalandhara and Mūla-bandha, he is the supreme Guru.

शिवादिक्षितिपर्यन्तं षट्त्रिंशत्तत्त्वनिर्णयम् ।

यो विजानाति तत्त्वेन स गुरुः परमो मतः ॥ ८६ ॥

Who knows in essence the correct classification of the thirtysix Tattvas¹ from Śiva to Pr̥thivī in Creation, he is the supreme Guru.

अन्तर्यागं बहिर्यागं कलाज्ञानस्थितिं प्रिये ।

चारुयन्त्रविधानश्च यो वेति स गुरुः प्रिये ॥ ८७ ॥

O my Beloved ! Who knows the Inner and Outer Yāgas, the Kāla-Jñāna-Sthiti and the technique of making beautiful Yantras, he is a Guru.

पिण्डव्रह्माण्डयोरैक्यं स्थितिं यो वेति तत्त्वतः ।

शिरास्थिरोमसंख्यादि स गुरुर्नापरः प्रिये ॥ ८८ ॥

1. Śiva-tattva, Sakti-tattva, Sadāśiva-tattva, Īśvara-tattva, Suddha-vidyā-tattva, Māyā, Five Kañcukas. Puruṣa, Prakṛti Buddhi, Ahamkāra, Manas, Five Karmendriyas, Five Jñānendriyas, Five Tanmātras, Five Elements.

Who truly knows the state of oneness between the microcosm and the macrocosm, the constitution of head, the bones and the number of hairs, etc., he is, O My Beloved !, a Guru; none else.

पद्मादिवतुरशीतिनानासनविचक्षणः ।

यमाद्याङ्गयोगज्ञः स गुरुः परमो मतः ॥ ६६ ॥

Who has an expert knowledge of Padmāsana, etc. eighty-four Āsanas and Eight-fold Yoga, he is the supreme Guru.

घृणा सङ्का भयं लज्जा जुगुप्सा चेति पश्चमी ।

कुलं शीलं तथा जातिरर्णो पाशाः प्रकीर्तिताः ॥ ६० ॥

पाशबद्धः पाशुर्ज्ञयः पाशमुक्तो महेश्वरः ।

तस्मात् पाशहरो यस्तु स गुरुः परमो मतः ॥ ६१ ॥

Hatred, doubt, fear, shame, disgust, family disposition and caste, these are the eight bonds— bound by these bonds one is a Paśu. Freed from these bonds one is Śiva. He is the supreme Guru who removes these bonds.

बन्धनं योनिमुद्राया मन्त्रचैतन्यदर्शनम् ।

यन्त्रमन्त्रस्वरूपश्च यो वेति स गुरुः प्रिये ॥ ६२ ॥

He is the Guru who knows the seal of Yoni-mudrā, the revelation of the conscious power of the Mantra, the real form of Yantra and the Mantra.

विनिक्षिप्तां गतायातां संक्लिष्टां संविनीतकाम् ।

चतुर्विधां मनोऽवस्थां यो वेति स गुरुः प्रिये ॥ ६३ ॥

Who knows the four conditions of the mind; dispersed, moving to and fro, distressed, passive and gentle, he, O My Beloved, is the Guru.

मूलादिब्रह्मरन्धान्तसप्ताम्बोजदलेषुः यः ।

जीवाचारफलं वेति स गुरुर्नापरः प्रिये ॥ ६४ ॥

Who knows the fruit of the movement of the Jīva in the petals of the seven Lotuses from the Mūlādhāra to the Brahmarandhra, he, O My Beloved, is the Guru, none else.

शिवादिगुरुपर्यन्तं पारम्पर्यक्रमेण यः ।

अवाप्ततत्त्वसम्भारः स गुरुर्नापरः प्रिये ॥ ६५ ॥

Who has received the knowledge of the multitude of Tattvas up to Śiva and Guru in their successive order, he, O My Beloved, is the Guru, none else.

येन वा दर्शिते तत्त्वे तत्क्षणात्तन्मयो भवेत् ।

मन्यते मुक्तमात्मानं स गुरुर्नापरः प्रिये ॥ ६६ ॥

When he shows the Truth, the disciple instantly becomes That and considers himself Liberated—such is the Guru, O My Beloved, none else.

ये दत्त्वा सहजानन्दं दरन्तीन्द्रियं सुखम्।
सेव्यास्ते गुरवः शिष्यैरन्ये त्याज्याः प्रतारकाः ॥ ६७ ॥

They are to be served as Gurus who give a spontaneous joy and remove the pleasures of the senses. Others are imposters who should be abandoned by the Śiṣyas.

संसारभयभीतस्य शिष्यस्य गुरुरादरात्।
ब्रतोपवासनियमैर्नियन्ता स गुरुर्मतः ॥ ६८ ॥

He is a Guru who with consideration regulates the disciple afraid of the fear of Samsāra by means of observance, fasts and rules, etc.

यः प्रसन्नः क्षणाद्देन मोक्षलक्ष्मीं प्रयच्छति।
दुर्लभं तं विजानीयाद् गुरुं संसारतारकम् ॥ ६६ ॥

Difficult is to obtain a Guru who, when pleased, gifts in a fraction of a second the wealth of Liberation and taking the Śiṣya across the ocean of Samsāra.

यः श्रणेनात्मसामर्थ्यं स्वशिष्याय ददाति हि।
क्रियायासादिरहितं स गुरुद्देवदुर्लभः ॥ १०० ॥
य सद्यः प्रत्ययकरं सुलभश्चात्मसौख्यदम्।
ज्ञानोपदेशं कुरुते स गुरुद्देवदुर्लभः ॥ १०१ ॥

Difficult is to obtain a Godly Guru who gives to the disciple his own capacity in a moment without any ceremony or effort; who gives instructions in knowledge which instantly promotes faith, is easy and gives happiness of the Self.

द्वीपाद् द्वीपान्तरं देवि सञ्चरेद्यथा तथा।
यो दद्यात् स गुरुज्ञानमभ्यासादिविवर्जितम् ॥ १०२ ॥

O Devi ! He is the Guru who goes on giving knowledge with facility, without strenuous practice and the like, as one moves from island to island.

क्षुधितस्य यथा तृप्तिराहारादाशु जायते।
तथोपदेशमात्रेण ज्ञानदो दुर्लभो गुरुः ॥ १०३ ॥

Difficult is to obtain the Guru whose mere instruction gives rise to knowledge, even as food gives instant contentment to the hungry.

गुरवो बहवः सन्ति दीपवच्च गृहे गृहे।
दुर्लभोऽयं गुरुद्देवि सूर्यवत् सर्वदीपकः ॥ १०४ ॥

Gurus are many like lamps in every house; but rare is the Guru who lights up all like the Sun.

गुरवो बहवः सन्ति वेदशास्त्रादिपारगाः ।
दुर्लभोऽयं गुरुर्द्देवि परतत्त्वार्थपारगः ॥ १०५ ॥

Many are the Gurus who are proficient to the utmost in Vedas and Śāstras; but rare is a Guru who has attained to the Supreme Truth.

गुरवो बहवः सन्ति आत्मनोऽन्यप्रदा भुवि ।
दुर्लभोऽयं गुरुर्द्देवि लोकेष्वात्मप्रकाशकः ॥ १०६ ॥

Many are the Gurus on the earth who give what is other than the Self; but rare is the Guru in the world who brings to light the Ātman.

गुरवो बहवः सन्ति कुमन्त्रौषधिवेदिनः ।
निगमागमशास्त्रोक्तमन्तज्ञो दुर्लभो भुवि ॥ १०७ ॥

Many are the Gurus who know petty Mantras, medicaments; but rare is the Guru who knows the Mantras handed down by the Nigama, Āgama and Śāstras.

गुरवो बहवः सन्ति शिष्यवित्तापहारकाः ।
दुर्लभोऽयं गुरुर्द्देवि शिष्यदुःखापहारकः ॥ १०८ ॥

Many are the Gurus who rob the disciples of their wealth; but rare is the Guru who removes the afflictions of the disciples.

वर्णाश्रमकुलाचारनिरता बहवो भुवि ॥
सर्वसङ्कल्पहीनो यः स गुरुर्द्देवि दुर्लभः ॥ १०९ ॥

Many are they who are given to the discipline and conduct according to Varṇa (class) Āśrama (stages of life) and Kula (family); but he who is devoid of all volition is the Guru rare to find.

गुरोर्यस्यैव सम्पर्कात् परानन्दोऽभिजायते ।
गुरुं तमेव वृण्यान्नापरं मतिमान्नरः ॥ ११० ॥

He is the Guru by whose mere contact there flows the supreme Ānanda; the intelligent man should choose such a one as the Guru and no other.

यस्यानुभवपर्यन्तं बुद्धिस्तत्र प्रवर्तते ।
यस्यालोकनमात्रेण मुच्यते नात्र संशयः ॥ १११ ॥

By the mere sight of him whose intelligence is active only till the advent of experience, one attains liberation, there is no doubt about it.

शङ्ख्या भक्षितं सर्वं त्रैलोक्यं सचराचरम् ।
सा शङ्खा भक्षिता येन स गुरुर्द्देविदुर्लभः ॥ ११२ ॥

Rare is the Guru who has eaten up Doubt which has engulfed the three worlds with all that is moving and unmoving.

यथा वह्निसमीपस्थं नवनीतं विलीयते ।
तथा पापं विलीयते सदाचार्य समीपतः ॥ ११३ ॥

As in the vicinity of fire butter gets melted, so in the proximity of the holy Guru all the sins dissolve.

यथा दीप्तानलः काटं शुष्कमाद्दशं निर्दहेत् ।
तथा गुरुकटाक्षस्तु शिष्यपापं दहेत् क्षणात् ॥ ११४ ॥

As the lighted fire burns up all the wood whether dry or moist, so the glance of the Guru burns up in a moment the sins of the disciples.

यथा महानिलोद्धतं तूलं दशदिशो ब्रजेत् ।
तथैव गुरुकारुण्यात् पापराशिः पलायते ॥ ११५ ॥

As a heap of cotton blown up by a great storm, scatters in all the ten directions, so the heap of sins is driven away by the compassion of the Guru.

दीपदर्शनमात्रेण प्रणश्यति तमो यथा ।
सहृदोदर्शनादेवि तथाऽज्ञानं विनश्यति ॥ ११६ ॥

As darkness is destroyed at the very sight of the lamps, so is ignorance destroyed at the very sight of the holy Guru.

सर्वलक्षणसम्पन्नो वेदशास्त्रविधानवित् ।
सर्वोपायविधानज्ञस्तत्त्वज्ञानी गुरुः स हि ॥ ११७ ॥

He indeed is the Guru who is endowed with all features, knows the way of the Vedas and Śāstras, knows the procedure of all means and knows the Truth.

पूजाहोमाश्रमाचारतपस्तीर्थव्रतादिकम् ।
मन्त्रागमादिविज्ञानं तत्त्वहीनस्य निष्फलम् ॥ ११८ ॥

For him who is without the Truth, all knowledge of worship, Homa, Āśrama, conduct, askesis, pilgrimage, observances, Mantra and Āgama is fruitless.

स्वयं वेद्ये परे तत्त्वे स्वात्मानं वेति निष्फलः ॥
आत्मनोऽनुग्रहो नास्ति परस्यानुग्रहः कथम् ॥ ११९ ॥

The steady one comes to know his own self in the supreme Truth that is to be realised in oneself. If one has no achievement of his own how can he help others to achieve anything ?

ब्रह्माकारं मनोरूपं प्रत्यक्षं स्वतनुस्थितम् ।
यो न जानाति चान्यस्य कथं मोक्षं ददात्यसौ ॥ १२० ॥

He who knows not the reality of Brahman in the form of Mind situated in his own body, how can he give Liberation to another ?

सर्वलक्षणहीनोऽपि तत्त्वज्ञानी गुरुः स्मृतः।
तस्मात्त्वविदेवेह मुक्तो मोचक एव च॥ १२१॥

Knower of Truth alone is the Real Guru :

He who knows the Truth is the Guru even though he be devoid of all features. The knower of Truth alone is the Liberated and also the Liberator.

यस्तत्त्वविन्महेशानि स पशुं बोधयत्यपि।
तत्त्वहीनात् कुतोऽध्यात्मतत्त्वज्ञानपरिग्रहः॥ १२२॥

The knower of Truth makes even the Paśu understand the Truth. But one who is devoid of knowledge how is it possible for him to receive the Truth of the Self ?

तत्त्वझौरुपदिटा ये तत्त्वाज्ञस्ते न संशयः।
पशुभिक्षापदिटा ये देवि ते पशवः स्मृताः॥ १२३॥

Those who are instructed by the Knowers of Truth become undoubtedly knowers of Truth themselves. O Devi ! Those who are instructed by the Paśus are verily Paśus.

विद्धस्तु बेधयेदेवि नाविद्धो बेधको भवेत्।
मुक्तस्तु मोचयेद्धद्धं न मुक्तो मोचकः कथम्॥ १२४॥

It is only one who is pierced himself can pierce others; one who is not pierced can hardly be the piercer. Only the liberated can liberate; how indeed can the unliberated be the liberator ?

अभिज्ञाक्षोद्धरेन्मूर्खं न मूर्खो मूर्खमुद्धरेत्।
शिलां सन्तारयेत्रोहिं किं शिला तारयेच्छिलाम्॥ १२५॥

Only the proficient in knowledge can uplift the foolish; how indeed can the foolish uplift the foolish ? Only the boat can ferry the stone across; surely a stone cannot ferry a stone.

तत्त्वहीनं गुरुं लब्ध्वा केवलं भव तत्परः।
इहामुत्र फलं किञ्चित् स नरो नाप्नुयात् प्रिये॥ १२६॥

By getting a Guru engrossed only in the affairs of the world and not knowing the Truth one obtains no fruit either here or in the other world.

शैवे गुरुत्रयं प्रोक्तं वैष्णवे गुरुपश्चकम्।
वेदशास्त्रघु शतशो गुरुरेकः कुलान्वये॥ १२७॥

Kinds of Guru :

Three are the Gurus among Śaivas; five among the Vaiṣṇavas; hundreds in the Vedas and Śāstras; but in the Kula there is only one Guru.

प्रेरकः सूचकश्चैव वाचकी दर्शकस्तथा ।
शिक्षको बोधकश्चैव षडेते गुरुवः स्मृताः ॥ १२८ ॥

Gurus are said to be of six kinds : 1. *Preraka* (impeller); 2. *Sūcaka* (indicator); 3. *Vācaka* (explainer); 4. *Darśaka* (shower); 5. *Śikṣaka* (teacher); 6. *Bodhaka* (illuminator).

पश्यैते कार्यभूताः स्युः कारणं बोधको भवेत् ।
पूर्णभिषेककर्ता यो गुरुस्तस्यैव पादुका ।
पूजनीया महेशानि बहुत्वेऽपि न संशयः ॥ १२९ ॥

Of these the first five are, as it were, the effects of the last, the Bodhaka, as the Cause. Inspite of many Gurus, the Guru who gives the full Initiation, only his Pādukā, O Maheśāni ! is to be venerated. There is no doubt about it.

श्रीगुरु लक्षणोपेतं संशयच्छेदकारकम् ।
लक्ष्वा ज्ञानप्रदं देवि न गुर्वन्तरमाश्रयेत् ॥ १३० ॥

Having once obtained a Guru who is endowed with features, who cuts asunder all doubts and gives knowledge excellently, one should not resort to another.

अनभिज्ञं गुरु प्राप्य सदा संशयकारकम् ।
गुर्वन्तरन्तु गत्वा स नैतद्वोषेण लिप्यते ॥ १३१ ॥

But if one has a Guru who does not possess the knowledge and always creates doubt there is no blemish attached in resorting to another Guru.

मधुलुब्धो यथा भृङ्गः पुष्पात् पुष्पान्तरं ब्रजेत् ।
ज्ञानलुब्धस्तथा शिष्यः गुरोगुर्वन्तरं ब्रजेत् ॥ १३२ ॥

Like the bee greedy of honey going from flower to flower, the disciple eager for knowledge goes from Guru to Guru,

इति ते कथितं किञ्चिल्लक्षणं गुरुशिष्ययोः ।
समासेन कुलेशानि किञ्च्युयः श्रोतुमिच्छसि ॥ १३३ ॥

Thus I described to You in brief the characteristics of Guru and Śisyas. Now, O Kuleśāni ! what else You want to hear ?

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये
सर्वागमोत्तमोत्तमे सपादलक्षण्ये पञ्चम—
खण्डे ऊर्ध्वान्यायतन्त्रे गुरुशिष्यलक्षणं
नाम त्रयोदश उल्लासः ॥ १३ ॥



चतुर्दश उल्लासः

श्री देव्युवाच ।

कुलेश श्रोतुमिच्छामि परीक्षां गुरुशिष्ययोः ॥

उपदेशक्रमं परीक्षाभेदांशु वद मे प्रभो ॥ १ ॥

Śrī Devi said : O Kuleśa ! I want to hear about the Tests of Guru and Śiṣya. O My Lord ! Also tell Me about the Order of Instruction and the kinds of Initiations.

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।

तस्य श्रवणमात्रेण चित्तशुद्धिः प्रजायते ॥ २ ॥

Īśvara said : Listen O Devi ! I am telling what You have asked. Merely hearing it purifies the mind.

विना दीक्षां न मोक्षः स्यात्तदुक्तं शिवशासने ।

सा च न स्याद्विनाचार्यमित्याचार्यपरम्परा ॥ ३ ॥

No Liberation without Initiation and No Initiation without Ācārya :

It has been laid down by Lord Śiva that there can be no Liberation without Initiation and this Initiation cannot be there without a Traditional Ācārya.

तस्मात् सिद्धान्तं सम्प्राप्य सम्प्रदायादिहेतुभिः ।

अन्तरेणोपदेशारं मन्त्राः स्युर्निष्कला यतः ॥ ४ ॥

Therefore, after knowing the principles through Tradition and the like one should secure a Guru capable of giving internal instruction; otherwise the Mantras would become fruitless.

देवास्तमेव शंसन्ति पारम्पर्यप्रवर्त्तकं ।

गुरुं मन्त्रागमाभिज्ञं समयाचारपालकम् ॥ ५ ॥

The Devatās provide protection only to those Gurus who are promoters of Tradition, who know the Mantras, Āgamas and follow the Samayācāra.

गुरुः शिष्यधिकारार्थं विरक्तोऽपि शिवाङ्गया।
किञ्चित्कालं विधायेत्यं स्वशिष्याय समर्पयेत्॥ ६॥

Though himself unattached the Guru, after understanding the rights of the disciple for some time, on the command of Lord Šiva, vest him with authority.

तस्यार्पिताधिकारस्य योगः साक्षात् परे शिवे।
देहान्ते शाश्वती मुक्तिरिति शङ्करभाषितम्॥ ७॥

Initiation means Union with Para Šiva and Liberation after Death :

For him who is so invested with authority, there is verily union with Para Šiva and at the end of his bodily life there is eternal Liberation—so has been declared by Šiva.

तस्मात् सर्वप्रयत्नेन साक्षात्परशिवोदितम्।
सम्प्रदायमविछिन्नं सदा कुर्यात् गुरुः प्रिये॥ ८॥

Therefore, O My Beloved ! One should seek with all efforts to have a Guru of unbroken Tradition originating from Para Siva Himself.

शक्तिसिद्धिसुसिद्ध्यर्थं परीक्ष्य विधिवद् गुरुः।
पक्षादुपदिशेन्मन्त्रमन्यथा निष्कलं भवेत्॥ ९॥

After testing well the disciple in the prescribed manner for the fruition of Šakti and for a happy success, the Guru shall communicate to him the Mantra; otherwise it would be fruitless.

अन्यायेन तु यो दद्याद् गृह्णत्यन्यायतश्च यः।
ददता गृह्णता देवि कुलशापी भविष्यति॥ १०॥

If one gives contrary to this requirement and if one receives contrary to this, both he who gives and he who receives shall, O Devi, stand cursed for generations.

गुरुशिष्यावुभौ मोहादपरीक्ष्य परस्परम्।
उपदेशं ददद् गृह्णन् प्राप्नुयातां पिशाचताम्॥ ११॥

Without proper testing the Instructing Guru and the Receiving Disciple both commit mistakes :

If, out of delusion, the Guru and the disciple give and receive the instruction without mutually testing each other then both of them become Goblins.

अशास्त्रीयोपदेशश्च यो गृह्णति ददाति हि।
भुजाते तावुभौ घोरान्नरकानेकर्विशतिम्॥ १२॥

So too, if the instruction is contrary to the scriptures, both he who gives and he who takes have to liver for many years in the horrible hell.

असंस्कृतोपदेशश्च यः करोति स पातकी।
विनश्यति च तन्मनं सैकते शालिबीजवत्॥ १३॥

He who imparts an instruction that is not sanctified is a sinner; his Mantra is lost like paddy-seed in the sands.

अनहैं मन्त्रविज्ञानं न तिष्ठति कदाचन।
तस्मात् परीक्ष्य कर्तव्यमन्यथा निष्फलं भवेत्॥ १४॥

Knowledge of the Mantra never holds in the underserving; that is why one is to proceed after due testing, otherwise it would become fruitless.

कृत्वा समयंदीक्षाश्च दत्त्वा समयपादुकाम्।
सञ्चिधायात्मनः शिष्यं वदेन्मनं न चान्यथा॥ १५॥

Instructions after the Initiation :

Initiating according to the tradition, giving its Pāduka (Mantra), seating the disciple close to oneself, the Guru shall utter the Mantra, not otherwise.

सच्चिद्ध्यायातिभक्ताय यज्ञानमुपदिश्यते।
तज्ज्ञानं तत्तुशास्त्रार्थं तद्विद्यादखण्डितम्॥ १६॥

The knowledge that is imparted to the good disciple, excellently devoted, shall be according to the scripture and shall be communicated in its wholeness, i. e. without segmentation.

असच्चिद्ध्यभक्तेषु यज्ञानमुपदिश्यते।
तत् प्रयात्यपवित्रत्वं गोक्षीरं इवधृतादिव॥ १७॥

Whatever knowledge is imparted to the bad and undevoted disciple, becomes impure like the cow's milk mixed with dog's Ghṛta (clarified butter).

धनेच्छाभयलोभाद्यरयोग्यं यदि दीक्षयेत्।
देवताशापमाप्नोति कृतश्च निष्फलं भवेत्॥ १८॥

Initiation given to one who is unfit, out of a desire for money or other gains or due to fear or greed, becomes fruitless and the giver invites the curse of the Deity.

ज्ञानेन क्रियया वापि गुरु शिष्यं परीक्षयेत्।
संवत्सरं तदर्द्धं वा तदर्द्धं वा प्रयत्नतः॥ १९॥

Method of Testing a Disciple :

In knowledge and in action shall the Guru test the disciple with effort for the period of one year or half a year or a quarter.

उत्तमांश्वाधमे कुर्यान्नीचानुत्तमकर्मणि ।
प्राणद्रव्यप्राणामाद्यरादेशैश्च स्वयं समैः ॥ २० ॥

Bring the high to the low, the low to the high, in matters concerning life, money, prostration, commands and otherwise.

तत्कर्मसूचकैर्वाक्यैर्मायाभिः क्रूरचेष्टितैः ।
पक्षपातैरुदासीनैरनेकैश्च मुहुर्मुहुः ॥ २१ ॥
आकृटस्ताडितो वापि यो विषादं न याति च ।
गुरुः कृपां करोतीति मुदा सञ्चिन्तयेत् सदा ॥ २२ ॥

The disciple should not grieve on account of such delusive cruel doings, words corresponding to these doings, frequent partialities, indifferences, several and repeated, whether pulled or beaten, and always take it as the Grace of the Guru.

श्रीगुरोः स्मरणे चापि कीर्तने दर्शनेऽपि च ।
वन्दने परिचर्यायामाहाने प्रेषणे प्रिये ॥ २३ ॥
आनन्दकम्परोमाश्चस्वरनेत्रादिविक्रियाः ।
येषां स्युस्तेऽत्र योग्याश्च दीक्षासंस्कारकर्मणि ॥ २४ ॥

They who thrill with joy, tremor, horripilation and change in voice, eyes, etc. at the remembrance of the Guru, in his laudation, in his audience, in prostration to him, in his service, in calling him and sending him off—they are fit to be inducted in the purification for initiation.

शिष्योऽपि लक्षणैरेतैः कुर्याद् गुरुपरीक्षणम् ।
आनन्दाद्यर्जपस्तोत्रध्यानहोमार्चनादिषु ॥ २५ ॥
ज्ञानोपदेशसामर्थ्यं मन्त्रसिद्धिमपीक्षरि ।
बेधकत्वं परिज्ञाय शिष्यो भूयान्न चान्यथा ॥ २६ ॥

Testing of Guru by the Disciple :

The disciple should become a Śiṣya only after recognizing the Guru through his proficiency in Japa, Stotra, Dhyāna, Homa, Pūjā and so on. After knowing his capacities for transmission of knowledge, perfection in the science of Mantra, ability to make subtle impact, one is to become his disciple, not otherwise.

आदिमध्यावसानेषु योग्याः शक्तिनिपातिताः ।
अधमा मध्यमा श्रेष्ठाः शिष्या देवि प्रकीर्तिताः ॥ २७ ॥

Three kinds of Śiṣyas :

There are those who are competent in the beginning, those competent in the middle and those competent at the end, due to the transmission of the Guru's Śakti; these disciples are called the lowest, the middling and the best respectively.

आदौ भक्तिर्भवेदेवि दीक्षार्थं समुदन्ति ये ।
पुनर्विपुलहृष्टास्ते आदियोग्या इतीरिताः ॥ २८ ॥

Those in whom there is devotion at the outset when they come for Initiation, but whose enthusiasm cools down soon, are the Śiṣyas called competent in the beginning (Ādiyoga).

दीक्षासमयसम्प्रासा ज्ञानविज्ञानवर्जिताः ।

भक्त्या प्रध्वस्तपर्याया मध्ययोग्याश्च ते स्मृताः ॥ २६ ॥

Those who arrive when the time for Initiation is at hand and have neither special nor any knowledge, but whose past competent in the middle (Madhyayoga).

आदौ भक्तिविहीना ये मध्यभक्तास्तु ये नराः ।

अन्तप्रवृद्धभक्ताश्च अन्तयोग्या भवन्ति ते ।

Those who have no devotion at the outset, who have devotion in the middle and whose devotion is fully grown at the end are the Śiṣyas called competent at the end (Antayoga) and known as the best Jñānīs.

उत्तमज्ञानसंज्ञाश्चेत्युपदेशस्त्रिधा प्रिये ॥ ३० ॥

Three kinds of Instructions :

O My Beloved ! Instruction (Upadeśa) is of three kinds : that of *Karma*, of *dharma* and of *Jñāna*.

यथा पिपीलिका मन्दमन्दं वृक्षाग्रं फलम् ।

चिरेणाप्नोति कर्मोपदेशशापि तथा स्मृतः ॥ ३१ ॥

Of these the instruction of *Karma* proceeds slowly like the ant which takes long to reach the fruit at the top of the tree, proceeding slowly and slowly.

यथा कपिष्ठ शाखायां शाखामुल्लङ्घय यत्ततः ।

फलं प्राप्नोति धर्मस्य चोपदेशस्तथा प्रिये ॥ ३२ ॥

O My Beloved ! The path of *Dharma* is like the pace of monkey which strains, jumping from branch to branch and reaches the fruit.

यथा वियद्रमः शीघ्रं फल एव निषीदति ।

तथा ज्ञानोपदेशश्च कथितः कुलनायिके ॥ ३३ ॥

O Kulanāyike ! The Instruction of *Jñāna* is like that of the bird which flies straight and rests on the fruit quickly.

स्पर्शाच्या देवि दृक्संज्ञा मानसाच्या महेष्वरि ।

क्रियायासादिराहता देवी दीक्षा त्रिधा स्मृता ॥ ३४ ॥

Three kinds of Initiations without Rituals :

Initiation is of three kinds : Initiation by touch (Sparśa), Initiation by sight (Drksamijñā) and Initiation by thought (Mānasa)—all these three are done without Rituals and without exertions.

यथा पक्षी स्वपक्षाभ्यां शिशून् संवर्द्धयेच्छनैः।
स्पर्शदीक्षोपदेशाच्च तादृशः कथितः प्रिये॥ ३५॥

O My Beloved ! Initiation and instruction by touch is likened to the slow nourishing of its young by the bird with the warmth of its wings.

स्वापत्यामि यथा मत्स्यो वीक्षणेनैव पोषयेत्।
दृश्यां दीक्षोपदेशाक्ष तादृशः परमेश्वरि॥ ३६॥

O Paramesvari ! Initiation and instruction by sight is like the nourishing of its young by the fish through its seeing alone.

यथा कूर्मः स्वतनयान् ध्यानमात्रेण पोषयेत्।
वेधदीक्षोपदेशाक्ष मानसः स्यात् तथाविधः॥ ३७॥

Initiation and instruction by thought is like the nourishing of its young by the tortoise by only thinking of them.

शक्तिपातानुसारेण शिष्योऽनुग्रहमहति।
यत्र शक्तिने पतति तत्र सिद्धिर्न जायते॥ ३८॥

The disciple receives the Guru according to the impact of the Śakti (Śaktipāta); where there is no impact of Śakti there is no fulfilment.

क्रियावर्णकलास्पर्शवाग्दण्डमानससंज्ञया।
दीक्षा मोक्षप्रदा देवि सप्तधा परिकीर्तिता॥ ३९॥

Seven kinds of Initiation which give Liberation :

O Devi ! The Initiations giving Liberation are said to be of seven kinds : 1. Initiation through ritual, 2. through letter, 3. through special emanation (Kalā), 4. through touch, 5. through speech, 6. through sight, and 7. through thought.

समयाख्या विशेषा च साधिका पुत्रिकाहया।
वेधका पूर्णसंज्ञा चाचार्या निर्वाणसंज्ञिका॥ ४०॥

The special names of Initiations described in the previous Śloka are : 1. Samayā, 2. Sādhikā, 3. Putrikā, 4. Vedhakā, 5. Pūrnā, 6. Caryā, and 7. Nirvāṇa respectively.

क्रियादीक्षाद्या प्रोक्ता कुण्डमण्डपपूर्विका।
कलसादिसमायुक्ता कर्तव्या गुरुणा बहिः।
देवेशि देहशुद्ध्यर्थं पूर्वोक्तावधिनाचरेत्॥ ४१॥

The Ritualistic Initiation associated with Kuṇḍa, (fire-pit), Maṇḍapa (canopy) and Kalaśa (Jar), should be performed by the Guru, O Deveśi, adopting the prescribed means for the purification of the body.

वर्णदीक्षा त्रिधा प्रोक्ता द्विचत्वारिंशदक्षरैः।
पञ्चाशद्वर्णेवा देवि द्विषष्टिलिपिभस्तु त्रा॥ ४२॥

Initiation by letters (*Varna-dikṣā*) is threefold depending on whether the letters are 42 or 50 or 62.

वर्णन् शिष्यतनौ न्यस्य प्रतिलोमेन संहरेत्।
परमात्मनि संयोज्य तच्चैतन्यं गुरुः प्रिये॥ ४३॥

O My Beloved ! Letters shall be placed on the body of the disciple and withdrawn in the reverse order, joining his consciousness to the Supreme Self.

तस्मादुत्पाद्य तान् वर्णन् न्यसेच्छिष्यतनौ पुनः।
सुष्टु क्रमेण विधिना चैतन्यञ्च प्रयोजयेत्॥ ४४॥
जायते देवताभावः परानन्दमयः शिशोः।
एषा वर्णमयी प्रोक्ता दीक्षा पाशहरा प्रिये॥ ४५॥

After withdrawl, the letters are to be laid again on the person of the disciple in the order of creation and as prescribed, so, too, shall be exercised the Consciousness. The state of Godhood full of delight is born in the child (of the Guru). This is the *Varnamayī-dikṣā* which, O My Beloved, removes all bonds.

कलादीक्षा त्रिधा ज्ञेया कर्तव्या विधिवत् प्रिये।
निवृत्तिर्जानुपर्यन्तं तलादारभ्य संस्थिता॥ ४६॥
जानुनोर्नाभिपर्यन्तं प्रतिष्ठा तिष्ठति प्रिये।
नाभेः कण्ठावधि व्याप्ता विद्या शान्तिस्ततः परम्॥ ४७॥
कण्ठाल्लाटपर्यन्तं व्याप्ता तस्माच्छिरोऽवधि।
शान्त्यतीता कला चैषा कलाव्याप्तिरितीरिता॥ ४८॥

O My Beloved ! The *Kalā-dikṣā* is also threefold to be done as prescribed. Beginning from the base of the feet up to the knee it is *Nivṛtti-kalā*; from the knee to the navel it is *pratiṣṭhā-kalā*; from navel to the neck it is *vidyā-kalā*; from the neck to the forehead it is *Śānti*; from there to the head it is *Śāntyāśita*. This is the graded spread of *Kalā-dikṣā*.

संहारक्रमयोगेन स्थानात् स्थानान्तरं प्रिये।
संयोज्य विधिवत् सम्यग्विधिवेत्ता शिरोऽवधि॥ ४६॥
इयं प्रोक्ता कुलेशानि दिव्यभावप्रदायिनी।
अट्टात्रेंशत्कलाभिर्वा पञ्चाशद्विरथापि वा॥ ५०॥
तत्त्वन्यासक्रमेणैव सृष्टिसंहारमार्गतः।
ज्ञात्वा गुरुमुखादेविं शिष्ये संयोज्य वेधयेत्॥ ५१॥

जायते देवताभावो योगिनीवीरमेलनम् ।
कलादीक्षा समुद्दिटा पशुपाशापहारिणी ॥ ५२ ॥

O My Beloved ! Following the order of withdrawal, the knower of the sequence, joins from place to place up to the head. O Kuleśāni ! This induces a divine feeling in the disciple. Or else with 38 or 50 Kalās in the order of *Tattva-nyāsa* and with the order of withdrawal and creation known from the mouth of the Guru one should center and impinge on the disciple. This gives birth to the state of Godhood and the meeting with the Yoginīs and Vīras. This is the *Kalā-dīkṣā* which destroys the bonds of the Paśus.

हस्ते शिवं गुरुं ध्यात्वा जपेन्मूलाङ्गमालिनीम् ।
गुरुः स्मृशेच्छिष्यतनुं स्पर्शदीक्षा भवेदियम् ॥ ५३ ॥

Invoking Lord Śiva in the hand, doing Japa of Mūlāṅga-mālinī, the Guru should touch the person of the disciple; this is the *Sparśa-dīkṣā* (Initiation by touch).

चित्तं तत्त्वे समाधाय परतत्त्वोपबृहितान् ।
उच्चरेत् संहतान्मन्त्रान् वाङ्मीक्षेति निगद्यते ॥ ५४ ॥

Securing the mind in the Truth, shall the Guru utter the body of Mantras which are expansions of the Supreme Truth; this is the *Vāg-dīkṣā* (Verbal Initiation).

निमील्य नयने ध्यात्वा परतत्त्वप्रसन्नधीः ।
सम्यक् पश्येदगुरुः शिष्यं दृश्यदीक्षा च भवेत् प्रिये ॥ ५५ ॥

Closing both the eyes and meditating upon the Supreme Truth, with a happy mind shall the Guru gaze well into the disciple, this is *Drk-dīkṣā* (Ocular Initiation).

गुरोरालोकमात्रेण भाषणात् स्पर्शनादपि ।
सद्यः सज्ञायते ज्ञानं सा दीक्षा शास्त्रवी मता ॥ ५६ ॥

When by the mere look or speech or touch of the Guru, there is an instantaneous knowledge, that is Śāmbhavī-dīkṣā.

मनोदीक्षा द्विधा प्रोक्ता तीव्रा तीव्रतरापि च ।

Mano-dīkṣā, it is said to be of two kinds : *Tivrā* and *Tivratara*.

अध्वानं षड्विधं ज्ञात्वा शिष्यदेहे स्मरन् प्रिये ॥ ५७ ॥
कल्पयेद्भुवनं तत्त्वं कलां वर्णं पदं मनुम् ।
आजानुनाभिहृत्कण्ठतालुभूद्धान्तमन्विके ॥ ५८ ॥

O Ambike ! Knowing the sixfold Adhvāns one shall form in the body of the disciple the Bhuvana, Tattva, Kalā, Varṇa, Pada and Mantra—from the knee, navel, heart, neck, palate to top of the head.

गुरुपदिष्टमार्गेण वेधं कुर्याद्विचक्षणः ।
पाशयुक्तः क्षणाच्छिष्ठशिष्ठप्रापाशस्तदा भवेत् ।
एषा मुक्तिप्रदा प्रोक्ता तीव्रदीक्षा कुलेश्वरि ॥ ५६ ॥

The wise shall then effect the Vedhas following the method received from the Guru. In a moment will the disciple in bonds get freed from them. This is intense, *Tivrā-dīkṣā*, O Kuleśvari, yielding liberation.

देवि तीव्रतरा चापि गुरुणा स्मृतमात्रतः ।
सम्यक् संवेधिनः शिष्ठशिष्ठप्रापस्तदा भवेत् ॥ ६० ॥

O Devi ! Merely by remembrance on the part of the Guru, proficient in the Vedha, the disciple has his sin severed; this is the highly intense, the *Tivratara-dīkṣā*.

वाह्यव्यापारनिर्मुक्तो भूमी पतति तत्क्षणात् ।
सआतदिव्यभावोऽसौ सर्वं जानाति शास्त्रविभाविते ॥ ६१ ॥
यदस्ति वेधकाले तत् स्वयमेवानुभूयते ।
प्रबुद्धः सन् न शक्नोति तत् सुखं वक्तुमीश्वरि ॥ ६२ ॥

O Śāmbhavi ! Released from external activity Śiṣya falls on the ground instantly; a godly state arises in him and he comes to know everything. Whatever is there at that moment of impact, he experiences it himself, but on waking up, O Īśvari, he is unable to speak of that happiness.

वेधविद्धः शिवः साक्षात् पुनर्जन्मभाग् भवेत् ।
एषा तीव्रतरा दीक्षा भवत्यविमोचनी ।
शिवभावप्रदा साक्षात् त्वां शपे कुलनायिके ॥ ६३ ॥

Struck with such impact one verily is a Śiva. He has no more birth, This is the *Tivratara-dīkṣā* that releases from the bonds of birth and yields the very state of Śiva. O Kulanāyike ! I swear by You to this effect.

आनन्दश्वेव कम्पक्षोद्भवो धूर्णा कुलेश्वरि ।
निद्रा मूर्च्छा च वेधस्य षडवस्थाः प्रकीर्तिताः ॥ ६४ ॥

Six Conditions of Vedha :

Ānanda (joy), Kampa (tremor), Udbhava (new birth), Ghūrṇā (reeling), Nidrā (Sleep), Mürchā (Swooning) these, O Kuleśvari, are said to be the six conditions of Vedha.

दृश्यन्ते षड्गुणा ह्लौते वेधकाले कुलेश्वरि ।
वेधितो यत्र कुत्रापि तिठेन्मुक्तो न संशयः ॥ ६५ ॥

O Kuleśvari ! These six characteristics are seen at the time of the impact of Vedha. Wherever be the person so struck he is liberated, there is no doubt about it.

वेधदीक्षाकरो लोके श्रीगुरुदुर्लभः प्रिये ।
 शिष्योऽपि दुर्लभस्तादृक् पुण्ययोगेन लभ्यते ।
 न दद्याद् यस्य कस्यापि इत्याज्ञा परमेश्वरि ॥ ६६ ॥

O My Beloved ! Difficult to get is such a Guru who can initiate thus through subtle impact of Vedha; difficult also is the disciple fit for it; it is only by happy conjunction of merit that he is obtained. But this initiation should not be given to any and everybody. O Parameśvari ! such is the command.

कुलद्रव्यैः समभ्यर्च्य कुलचक्रं विधानतः ।
 शिष्याय दर्शयेदेवि दीक्षैषा कौलिकी स्मृता ॥ ६७ ॥

Kaulikī Initiation–Method and Glory of Siddhābhiṣeka :

Duly worshipping the circle of the Kula with appropriate ingredients of Kula-worship, the Guru shall show it to the disciple. This is, O Devi ! known as the *Kaulikī Dikṣā*.

कुलद्रव्यं मुखे पूर्य पश्चगव्यामृतान्वितम् ।
 अभिषिञ्चेद् गुरुः शिष्यं गण्डूषाख्या समीरिता ॥ ६८ ॥

Filling the mouth with the substance for worship mixed with the five nectarous products of the cow (Panca-gavya) the Guru shall bathe the disciple with it. This is called the *Gandūṣa dīkṣā*.

सजीवमीनयुक्तेन सुरया पूरितेन च ।
 पश्चामृतैः सुसम्पूर्णशङ्केन कलसेन वा ।
 अभिषेकं ततः कुर्याद्वाह्ये तत् कथितं प्रिये ॥ ६६ ॥

O My Beloved ! Then the Guru should perform the external Initiation with Surā containing Mīna, or a Śaṅkha or jar full of Pañcāmṛta (Five Nectars).

मीनस्तु लम्बिका देवि वक्त्रं कलस उच्यते ।
 पश्चगव्यामृतापूर्णं शिष्यं तेनाभिषेचयेत् ॥ ७० ॥
 अयं सिद्धाभिषेकः स्यादाचार्यस्यापि पार्वति ।

Mīna here is Lambikā (Tongue); Kalasa (Jar) is said to be the Mouth. Thus, O Devi, the Guru should consecrate the Śiṣya with mouth full of Pañca-gavyāmṛta (*Kṣīram dadhi tathā ca ājyam mūtram gomayameva ca pañcagavyam*). This is called the Siddhābhiṣeka, O Pārvati, desirable also for the Ācārya.

त्रिकालं दन्त काठश्च पुष्पाआलिरपि प्रिये ॥ ७१ ॥
 शङ्के वेदकलान्यासस्तज्ञानशाहृधा भवेत् ।
 समयो दन्तकाठेन साधकः कुसुमाआलिः ॥ ७२ ॥

पुत्रं शङ्खाभिषेकेण बोधको वेधसंज्ञया ।
पूर्णाभिषेकेणाचार्यः पञ्चावस्थाः प्रकीर्तिः ॥ ७३ ॥

O My Beloved ! cleaning the teeth and offering an Añjali of flowers (cavity formed by joining the two palms is called an Añjali) in the three evenings (3+3), Kalā-nyāsa with the water in a conch-shell (1), and the knowledge thereby (1)—these are the eight rituals. Of the Sādhaka with Puṣpāñjali, of the son with water of conch-shell, of the Bodhaka with Vedha, of the Ācārya with Pūrnābhiṣeka—these are said to be the five conditions of Consecration (Abhiṣeka).

कुलाचारैकनिरता गुरुभक्ता दृढ़व्रताः ।
पूर्णाभिषेकपूता ये ते मुक्ताश्वेह जन्मनि ॥ ७४ ॥

Eulogy of those Fully Consecrated :

Engrossed only in the ways of Kula, devoted to the Guru, one firm in observances and purified by Purnābhiṣeka—all these are liberated right in their present life.

पूर्णाभिषेकपूता ये मृताक्ष कुलनायिके ।
पुनर्लब्धोत्तमं जन्म गुरुणा शिवरूपिणा ॥ ७५ ॥
शुद्धाः पूर्णाभिषेकेण शिवसायुज्यदायिना ।
तेन मुक्तिं व्रजेयुस्ते शाम्भवी वाचमव्रवीत् ॥ ७६ ॥

O Kulanāyike ! Those purified by Purnābhiṣeka who are dead, obtaining a superior birth get the union with Śiva due to the grace of Guru in the form of Śiva and, being purified by Purnābhiṣeka, are liberated. O Śāmbhavi ! This is the saying of Śaṅkara.

पूर्णा(दीक्षा)भिषेकहीनो यः कौलिको म्रियते यदि ।
पिशाचत्वमवाप्नोति यावदाहूतसंप्लवम् ॥ ७७ ॥

A Kaulika who dies without having undergone the Purnābhiṣeka is doomed to remain a Ghost till the final dissolution.

दीक्षा च द्विविधा प्रोक्ता बाह्याभ्यन्तरभेदतः ।
क्रियादीक्षा भवेद्वाह्या वेधाख्याभ्यन्तरी मता ॥ ७८ ॥

Two kinds of Initiation and Glory of Initiation :

Initiation is again of two kinds depending on whether it is external (Bāhya) or internal (Antara). The external is Kriyā-dīkṣā (ritualistic initiation) and the other internal, is the Vedha-dīkṣā (initiation by subtle impact).

अन्तःशुद्धिर्बहिःशुद्धिद्विविधा परिकीर्तिः ।
अन्तरा च क्रियाशुद्धिर्बहिः शुद्धिक्ष दीक्षया ॥ ७९ ॥

Purification is twofold—inner and outer. The inner is effected by appropriate rituals and the outer by Dīkṣā.

दीक्षया मोक्षदीपेन चण्डालोऽपि विमुच्यते ।

आभ्यां विना कुलेशानि कौलिको नैव मुच्यते ॥ ८० ॥

By Dīkṣā the light of liberation, even the lowest born is freed. Without these two even the Kaulika, O Kuleśāni, is not liberated.

शरीरस्य न संस्कारो जायते न च कर्मणः ।

आत्मनः कारयेद्वीक्षामनादिकुलकृष्टलीम् ॥ ८१ ॥

The body as such cannot be purified; nor the Karma. It is the inner being that is to be processed through the Dīkṣā of the ageless Śakti, that is Kuṇḍalinī.

दीक्षा ह्येताः कर्मसाम्ये भिन्नार्थप्रतिपादिकाः ।

अभिसन्धानतो देवि देशिकोत्तमशिष्ययोः ॥ ८२ ॥

Though the rituals be the same, these Dīkṣās work out different results on the meeting of the Guru and the worthy disciple.

मन्त्रौषधैर्यथा हन्याद्विषशक्तिं कुलेश्वरि ।

पशुपाशं तथा छिन्नादीक्षया मन्त्रवित् क्षणात् ॥ ८३ ॥

As the power of poison is killed by Mantra or by medicine, so does the knower of Mantra sever in a trice the bonds of the Paśu through Dīkṣā.

अस्मात् प्रवित्ताद्वच्छात् परसंस्थानबोधकात् ।

दीक्षैव मोक्षयेत् पूर्वं दिव्यं धाम नयत्यपि ॥ ८४ ॥

From this extensive bondage Dīkṣā alone liberates by pointing out the Supreme Station and leads to the ancient divine Abode.

उपपातकलक्षाणि महापातककोटिशः ।

क्षणादहति देवेशि दीक्षा हि विधिना कृता ॥ ८५ ॥

O Deveśi ! Dīkṣā given according to the prescribed mode burns up in a moment millions of ordinary sins and billions of great sins.

यया चोन्मीलितात्मानो भवन्ति पशवः शिवाः ।

सा दीक्षा ह्युदिता देवि पशुपाशविमोचिका ॥ ८६ ॥

O Devi ! That by which the Paśus (animals, men) have their eyes opened and become Śivas is the Dīkṣā which liberates from the bonds of Paśus.

यया दीक्षितमात्रेण जायन्ते प्रत्ययाः प्रिये ।

सा दीक्षा मोक्षदा झेया शोषास्तु जनसेविकाः ॥ ८७ ॥

O My Beloved ! That which instantly generates faith and conviction is known as the Dīkṣā giving liberation; the rest are only pleasing to the populace.

उपासनाशतेनापि यां विना नैव सिध्यति ।
तां दीक्षामाश्रयेद् यत्नात् श्रीगुरोमन्त्रसिद्धये ॥ ८८ ॥

That Dīkṣā without which there is no fulfilment even with a hundred worships, should be obtained with effort from a holy Guru for the success of the Mantra.

रसेन्द्रेण यथा विद्धमयः सुवर्णतां व्रजेत् ।
दीक्षाविद्धस्तथा ह्यात्मा शिवत्वं लभते प्रिये ॥ ८६ ॥

O My Beloved ! As the iron struck by mercury becomes gold, so does the soul struck by Dīkṣā attains to Śivahood.

दीक्षाग्निदग्धकर्मासौ मायाविच्छिन्नबन्धनः ।
गतः परां ज्ञानकाणां निर्बीजस्तु शिवो भवेत् ॥ ६० ॥

With all Karmas burnt out by Dīkṣā, all bonds of Māyā severed, attaining to the Supreme end of Jñāna, seedless, one becomes Śiva.

गतं शूद्रस्य शूद्रत्वं विप्रस्यापि च विप्रता ।
दीक्षासंस्कारसम्पन्ने जातिभेदो न विद्यते ॥ ६१ ॥

The Śūdrahood of a Śūdra, the Brāhmaṇhood of a Brāhmaṇ all go away. There remains no distinction of caste when the ritual of Dīkṣā is fulfilled.

शिवलिङ्गे शिला बुद्धिं कुर्वन् यत् पापमश्नुते ।
दीक्षितक्षापि पूर्वत्वस्मृत्या तत् पापमाप्नुयात् ॥ ६२ ॥

As one suffers sin by looking upon the Liṅga as a stone, so to think of the past of one who has been initiated is sinful.

दार्वश्मलौहमृदल्नजातिलिङ्गप्रतितिष्ठितम् ।
यथोच्यते तथा शुद्धाः सर्ववर्णस्तु दीक्षिताः ॥ ६३ ॥

As wood, stone, iron, earth and jewel become Liṅga when consecrated, so, too, all classes are purified when initiated.

येन पूजितमात्रेण चाब्रह्मभुवनान्तिकम् ।
पूजितं तेन सर्वं स्यादीक्षितेन न संशयः ॥ ६४ ॥

From Brahman to Bhuvana all become worshipped in every manner when worshipped by one initiated. There is no doubt about it.

दीक्षितस्य न कार्यं स्यात्पोभिर्नियमव्रतेः ।
न तीर्थक्षेत्रगमनैर्न च शारीरयन्त्रणैः ॥ ६५ ॥

For one who is initiated there is nothing to be achieved by *tapas*, regulations and observances, pilgrimages and regulative controls of the body.

अदीक्षिता ये कुर्वन्ति जपपूजादिकाः क्रियाः ।
न फलन्ति प्रिये तेषां शिलायामुप्तबीजवत् ॥ ६६ ॥

O My Beloved ! But all the Japa, Pūjā and like activities by those who are not initiated are fruitless like the seed sown on rock.

देवि दीक्षाविहीनस्य न सिद्धिर्न च सद्गतिः ।
तस्मात् सर्वप्रयत्नेन गुरुणा दीक्षितो भवेत् ॥ ६७ ॥

O Devi ! For one without Dīkṣā there is neither fulfilment nor a happy destination. Therefore, with all efforts should one get initiated from the Guru.

द्विजो यो दीक्षितः पश्चादन्त्यजः पूर्वदीक्षितः ।
द्विजः कनिष्ठः स ज्येष्ठ इति शास्त्रार्थनिर्णयः ॥ ६८ ॥

If a Brahmin is initiated later and a low born is initiated earlier then the Brahmin is junior and the other is senior. This is a verdict of the Śāstras.

गुरुशक्तिसुतानाशं यो वा स्यात् पूर्वदीक्षितः ।
गुरुवत्तेन ते पूज्या नावमान्याः कथश्चन ॥ ६९ ॥

But if one be initiated prior to the Śakti and the son of the Guru, the latter is still to be adored as the Guru and not disregarded.

शिष्यो दीक्षितमात्रश्वेद् यदि स्वर्गं गतो गुरुः ।
एकसन्तानकेनैव पूर्णसंस्कारमाचरेत् ॥ १०० ॥

If the Guru passes away and the disciple is just initiated, he becomes as if the only son and conducts the full ritual.

दर्शनेषु च सर्वेषु गुरुणा ज्ञानशालिना ।
दीक्षितो यस्तु विधिना स युक्तो नापरः प्रिये ॥ १०१ ॥

O My Beloved ! One who is initiated properly into all the philosophies by the Guru full of knowledge, is freed and no other.

अधिवासनपूर्वन्तु चक्रपूजापुरःसरम् ।
दीक्षया शोधयेच्छिष्यमन्यथा निष्कलं भवेत् ॥ १०२ ॥

Before the preliminaries and the Cakra-pūjā a disciple must be purified by Dīkṣā; otherwise it will be fruitless.

शूद्रसङ्करजातीनामादिशुद्धिविधीयते ।
पादोदकप्रदानाद्यैः कुर्यात् पापविमोचनम् ॥ १०३ ॥

Method of Initiation for Śūdras and Women :

Primal purification is ordained for Śūdras and mixed castes. One is freed from sin by using the water by which the Feet of the Guru are washed and by gifts, etc.

एकाब्देन द्विजो योग्यः क्षत्रियो वत्सरद्वयात् ।
वैश्यो योग्यस्त्रिभिर्वर्षेश्वातुभिः शूद्र एव च ॥ १०४ ॥

A Brahmin acquires competence within one year; the Kṣatriya within two, the Vaiśya within three and the Śudra within four years.

विधवायाः सुतादेशात् कन्यायाः पितुराज्ञया ।
नाधिकारः स्वतो नार्या भार्याया भतु राज्ञया ॥ १०५ ॥

The competence of the widow for initiation is subject to the consent of the son; of the daughter to the father; of the wife to the husband; a woman has no right of her own for getting initiated.

स्याद्वेदाध्ययने शूद्रो नाधिकारी यथा प्रिये ।
तथैवादीक्षितश्चापि नाधिकारी कुलेश्वरि ॥ १०६ ॥

O My Beloved ! As the Śudras have no competence to study the Veda; similarly, O Kuleśvari, he who is not initiated is not competent.

श्रीगुरुं गुरुपल्नीश्च तत्पुत्रं शक्ति कौलिकान् ।
दीक्षितस्तोषयेदेवि यथाविभवविस्तरम् ॥ १०७ ॥

The initiated shall always please the Guru, Guru's wife, Guru's son, adherents of the Kaula Path of Śakti, in the measure of his means.

इति ते कथितं किञ्चित् परीक्षा गुरुशिष्ययोः ।
दीक्षाभेदादिकं देवि किम्भूयः श्रोतुमिच्छसि ॥ १०८ ॥

Thus I described in brief to You, O Devi, the test for Guru and Śiṣya and about the various kinds of Initiations. Now what else You want to hear ?

इति श्रीकुलार्णवे निर्माणमोक्षद्वारे महारहस्ये
सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
उर्ध्वान्नायतन्त्रे गुरुशिष्यपरीक्षाकथनं
नाम चतुर्दश उल्लासः ॥ १४ ॥



पंचदश उल्लासः

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि पुरक्षरणलक्षणम् ।
स्थानाहारादिभेदश्च वद मे परमेश्वर ॥ १ ॥

Śrī Devi said : O Kuleśa ! I want to hear about the characteristics of Puraścarāṇa. O Parameśvara ! Also tell me about the differences of places and food-materials.

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपूच्छसि ।
तस्य श्रवणमात्रेण मन्त्रतत्त्वं प्रकाशते ॥ २ ॥

Īśvara said : Listen O Devi : I am telling You what You have asked. By merely hearing it the Truth of Mantras shines forth.

जपयज्ञात् परो यज्ञो नापरोऽस्तीह कश्चन ।
तस्माज्जपेन धर्मार्थकाममोक्षांश्च साधयेत् ॥ ३ ॥

Superiority of Japa :

There is no Yajña higher than Japa-yajña in this world; therefore, one should attain the fructification of Dharma, Artha, Kāma and Mokṣa through Japa.

सर्वपादान् परित्यज्य मन्त्रपादं समभ्यसेत् ।
अप्रमादाद् भवेत् सिद्धिः प्रमादादशुभं फलम् ॥ ४ ॥

Leaving all other means one should resort to the Japa of Mantra. If resorted to without blemishes it is sure to yield success; but if it is tarnished by faults then its fruit is indeed inauspicious.

भोगापवर्गसङ्कल्पकल्पव्रतशुभो जपः ।
जपध्यानमयं योगं तस्माद्विसमाचरेत् ॥ ५ ॥

Japa is an auspicious giver of enjoyment, salvation and self-fulfilling wish. Therefore, O Devi, Yoga of Japa and Dhyāna should be practised.

आत्माद्वीजदोषाक्षं नियमातिक्रमोन्नद्वाः ।
ज्ञानाज्ञानकृताः सर्वं प्रणश्यन्ति जपात् प्रिये ॥ ६ ॥

O My Beloved ! All blemishes due to transgression of rules, from Jīva to Brahman, done knowingly or unknowingly, are wiped away by Japa.

संसारे दुःखभूयिष्ठे यदीच्छेत् सिद्धिमात्मनः ।
पश्चाङ्गोपासनेनैव मन्त्रजापी व्रजेत् सुखम् ॥ ७ ॥

Should one desire fulfilment in this world ridden heavily with unhappiness, doing Japa of the Mantra according to the Five-limbed Upāsanā would provide due happiness.

पूजा त्रैकालिकी नित्यं जपस्तर्पणमेव च ।
होमो ब्राह्मणभूक्तिश्च पुरक्षरणमुच्यते ॥ ८ ॥

Five limbs of Puraścarana :

Daily Pūja at the three prescribed hours—in the morning, midday and evening, regular Japa, Tarpana (offering of water-libation), Homa and feeding the Brahmins is this fivefold Upāsanā called Puraścarana.

यद् यदञ्जं विहीयेत तत्संख्याद्विगुणो जपः ।
कुर्याद् द्वित्रिचतुःपश्चसंख्यां वा साधकः प्रिये ॥ ९ ॥
कुर्वीत चाङ्गसिद्ध्यर्थं तदशक्तौ स भक्तिः ।
तच्चेदञ्जं विहीयेत मन्त्री नेटमवाप्नुयात् ॥ १० ॥

If any of these limbs are lacking one should make up for them with double the number of Japas as prescribed. In case of weakness on the part of the Sādhaka he should, for the fulfilment of the limbs, perform with devotion double, three times, four times or even five times the number of limbs lacking; because due to the fault of lack of limbs the desired fruits are not attained.

अन्नैश्चतुर्विधेदैवि पदार्थः षड्सान्वितैः ।
सुभोजितेषु विप्रेषु सर्व हि सफलं भवेत् ॥ ११ ॥

Otherwise, if the Brahmanas are well fed with rice of four kinds and other items full of six flavours all would be fulfilled.

सम्यक्सिद्धेकमन्त्रस्य पश्चाङ्गोपासनेन च ।
सर्वमन्त्राश्च सिध्यन्ति त्वत्प्रसादात् कुलेश्वरि ॥ १२ ॥

O Kuleśvari ! If by Your Grace success is achieved even in one Mantra through the five-limbed Upāsanā then all Mantras would yield their fruit.

उपदेशस्य सामर्थ्यात् श्रीगुरोक्ष प्रसादतः ।
मन्त्रप्रभावाङ्गकृत्याच मन्त्रसिद्धिः प्रजायते ॥ १३ ॥

Mantras fructify on the basis of the potency of the Instruction, Grace of Sri Guru and the faith of the devotee in the fructifying power of the Mantra itself.

सिद्धमन्त्राद् गुरोर्लब्धो मन्त्रो यः सिद्धिभाग्मवेत्।
पूर्वजन्मकृताभ्यसान्मन्त्रो वा शीघ्रसिद्धिदः॥ १४॥

Success is achieved very soon through a Mantra received from a perfect Guru or due to its practice in a previous life.

दीक्षापूर्वं कुलेशानि पारम्पर्यक्रमागतम्।
न्यायलब्धश्च यो मन्त्रः स च सिद्धो न संशयः॥ १५॥

O Kuleśāni ! The Mantra which is received in the prescribed order of a Tradition through initiation becomes undoubtedly successful.

सहस्रं प्रजपेन्मत्रं मातृकाक्षरसंपुटम्।
अनुलोमविलोमेन मन्त्रसिद्धिः प्रजायते॥ १६॥

Japa of a Mantra conjoined with Bhūta-lipi :

Performing one thousand Japa in the forward and reverse orders of a Mantra in conjunction with the letters of alphabet fructifies it.

त्रिषष्ठ्यक्षरसंयुक्तमातृकाक्षरसंपुटम्।
क्रमोल्क्रमात्सहस्रन्तु तस्य सिद्धो भवेन्मनुः॥ १७॥

Conjoining a Mantra with sixtythree Mātrkā-varṇas and then performing its Japa beginning with 108 and gradually increasing this number to 1,000 Japas, soon fructifies the Mantra.

मातृकाजपमात्रेण मन्त्राणां कोटिकोटयः।
जषिताः स्युर्न सन्देहो यतः सर्वं तदुद्धवम्॥ १८॥

By a mere Japa of the Mātrkā, Japa of millions and millions of Mantras is automatically performed because all the Mantras have originated from the Mātrkās. There is no doubt about it.

अनेककोटिमन्त्राणि चित्ताकुलकराणि च।
मन्त्रं गुरुकृपाप्राप्तमेकं स्यात् सर्वसिद्धिदम्॥ १९॥

Innumerable are the Mantras which agitate the mind; but only that Mantra gives fulfilment which is received through the grace of the Guru.

यदृच्छया श्रुतं मन्त्रं दृष्टेनापि छलेन च।
पत्रे स्थितं वा चाध्याप्य तज्जपः स्यादनर्थकृत्॥ २०॥

Mantras received improperly are injurious :

Japa of a Mantra heard by chance or seen by deceit or picked up from a sheet of paper can only lead to disaster.

पुस्तके लिखितान्मन्त्रान् विलोक्य प्रजपन्ति ये।
ब्रह्महत्यासमं तेषां पातकं व्याधिदुःखदम्॥ २१॥

Those who, seeing the Mantras written in books, practise their Japa commit a sin tantamount to Brahmanicide resulting in disease and misery.

पुण्यक्षेत्रं नदीतीरं गुहा पर्वतमस्तकम् ।
 तीर्थप्रदेशाः सिन्धूनां सङ्गमः पावनं वनम् ॥ २२ ॥
 उद्यानानि विविक्तानि विल्वमूलं तटं गिरेः ।
 देवतायतनं कूलं समुद्रस्य निजं गृहम् ॥ २३ ॥
 साधनेषु प्रशस्तानि स्थानान्येतानि मन्त्रिणाम् ।
 अथवा निवसेत्तत्र यत्र चित्तं प्रसीदति ॥ २४ ॥

Places congenial to and prohibited for Puraścarāṇa :

Holy place, bank of a river, cave, the summit of a mountain, place of pilgrimage, confluence of rivers, holy forests, vacant gardens, root of a Bilva tree (*Agle Marmelos*), slope of a hill, temple of a deity, sea coast and one's own house--these are the places lauded for the Sādhanā of a Mantra. Or else one should choose any place where he feels contented.

सूर्यस्यान्नेगुरुरेत्नोदीपत्य च जलस्य च ।
 गोविप्रकुलवृक्षाणां सञ्चिधौ शस्यते जपः ॥ २५ ॥

Japa is more fructifying when performed in the proximity of the sun, fire, Guru, moon, lamp, water, cow, a brahmin family or a tree.

गृहे शतगुणं विद्यादगोषे लक्षगुणं भवेत् ।
 कोटिर्वालये पुण्यमनन्तं शिवसञ्चिधौ ॥ २६ ॥

Fruit of Japa is hundred times when performed in one's own house, one million times when performed in a dwelling of a cow; a billion times when performed in a temple of a deity; and infinite when performed in the immediate presence of Śiva.

स्त्वेच्छदुष्टमृगव्यालशङ्कातङ्कविवर्जितः ।
 एकान्तपावने निन्दारहिते भक्तिसंयुते ॥ २७ ॥
 स्वदेशो धार्मिके देशो सुभिक्षे निरुपद्रवे ।
 राजभक्तजनस्थाने निवसेतापसाश्रये ॥ २८ ॥

One should perform Japa at a place free of barbarians, wicked, wild beasts, suspicion of the existence of snakes, etc. and fear; but which may be lonely, holy, cavil-free, devout, one's own, righteous, opulent, charming, undisturbed and where dwell other ascetics.

राजानः सचिवा राजां पुरुषाः प्रभवो जनाः ।
 चरन्ति येन मार्गेण न वसेत्तत्र मन्त्रवित् ॥ २९ ॥
 जीर्णदेवालयोद्यानगृहवृक्षतलेषु च ।
 नदीतडागकूपेषु भूच्छिद्रादिषु नो वसेत् ॥ ३० ॥

The knower of Mantra should not reside where move kings, ministers, officers and nobles. Nor shall he live in sites of ruined temples, gardens, houses, trees, rivers, tanks, walls and cavities of earth.

दीपनाथमयटा यो जपपूजादिकं चरेत् ।
तत्फलं गृह्णते तेन तस्यायासः फलं भवेत् ॥ ३१ ॥

Worship of the Lord of Light is necessary :

If one performs Japa or Pūjā without first offering to the Guru who holds the Light, then he steals the fruit and all the efforts of the Sādhaka go in vain.

वंशाश्मधरणीदारुतृणपल्लवनिर्मितम् ।
वर्जयेदासनं धीमान् दारिद्रचब्याधिदुःखदम् ॥ ३२ ॥

Rejectable and acceptable Seats :

The wise shall reject the seat made of bamboo, stone, earth, wood, grass or sprout; such seats only bring poverty, disease and misery.

तूलकम्बलवस्त्राणां सिंहव्याघ्रमृगाजिनम् ।
कल्पयेदासनं धीमान् सौभाग्यज्ञानवृद्धिदम् ॥ ३३ ॥

A seat made of cotton, wool, cloth, skin of lion, tiger or deer brings good fortune.

पद्मस्वस्तिकवीरादिष्वासनेषूपविश्य च ।
जपाचर्चनादिकं कूर्यादन्यथा निष्कलं भवेत् ॥ ३४ ॥

Seating himself in Padmāsana, Svastikāsana or Vīrāsana the Sādhaka should perform his Japa and Pūjā; otherwise his efforts would be fruitless.

द्वादशावर्त्तयन् बुद्ध्या प्रणवन्तु त्रिमावकम् ।
मुञ्चेत् पिङ्गलया वायुमन्तःस्थं रेचको भवेत् ॥ ३५ ॥

Method of Prāṇāyāma and its Fruits :

Performing mentally twelve times the Japa of Praṇava of three Mātrās one should exhale the breath through the right nostril (Piṅgalā)—this is called Recaka (Exhalation).

षोडशावर्त्तयन् तारं पूरयेद्वाह्यमारुतम् ।
शनकैरिडया वद्ध्वा पूरकं परिकीर्तितम् ॥ ३६ ॥

Repeating sixteen times the Tāra (Aurin, Praṇava) one should inhale through the left nostril (Idā)—this is called Puraka (Inhalation).

द्वादशावर्त्तयन् तारं वायुं मध्ये च कुम्भयेत् ।
शोषयेद्वायुबीजेन देहशोषणमीरितम् ॥ ३७ ॥

Then repeating the Praṇava twelve times the breath should be retained inside—this is Kumbhaka. Then he should dry up the body with Vāyu-bīja Yām. This is drying up of the impurities of the body.

पुनश्च पूर्ववद्वायुं विरेच्यापूर्य कुम्भयेत् ।
दहेत् दहनबीजेन देहदाहनभीरितम् ॥ ३८ ॥

Again, in the same manner one should exhale, inhale and perform Kumbhaka; then burn the body with Agni-bīja Raṁ. This is called burning up of the impurities of the body.

पुनश्च पूर्ववद्वायुं विरेच्यापूर्य कुम्भयेत् ।
शिवकुण्डलिनीयोगस्यन्दनामृतधारया ।
आपादमस्तकं देवि प्लावयेत् प्लावनं भवेत् ॥ ३६ ॥

Then again exhale the air, inhale it, and perform Kumbhaka. Thereafter, bathe the body from feet to head with the nectar produced out of the union of Kuṇḍalinī and Śiva. This is called bathing—Plāvana—of the body.

जपध्यानं विनाऽगर्भः सर्गस्तद्विष्ययात् ।
अगर्भादि गर्भसंयुक्तः प्राणायामः शताधिकः ॥ ४० ॥

A Prāṇāyāma devoid of Japa and Dhyāna is called *Agarbha* (sterile) and its opposite is *Sagarbha* (with fruit). In comparison to *Agarbha* the *Sagarbha* Prāṇāyāma is a hundred times more fruitful.

तपांसि तीर्थयात्राद्या मखदानव्रतादयः ।
प्राणायामस्य तस्यैते कलां नार्हन्ति षोडशीम् ॥ ४१ ॥

Austerities, pilgrimages, sacrifices, charities, observances are not worth even the sixteenth fraction of such a Prāṇāyāma.

मानसं वाचिकं पापं कायिकं वापि यत् कृतम् ।
तत् सर्वं निर्द्वेच्छीघ्रं प्राणायामत्रयं शिवे ॥ ४२ ॥

O Śive ! All the sins, whether mental, verbal or physical, are very soon burnt up by only three Prāṇāyāmas.

दद्यते धार्यमानानां धातुनाशं यथा मलम् ।
तथेन्द्रियाणां दद्यन्ते दोषाः प्राणस्य संयमात् ॥ ४३ ॥

Just as the impurity of the metal is burnt away when it is blown upon, so the sins of the senses are burnt out by the control of Prāṇa.

प्राणायामैर्विशुद्धात्मा यद् यत् कर्म करोति हि ।
तत्तत् फलत्यसन्देहस्त्वप्रयत्नेन वा कृतम् ॥ ४४ ॥

Whatever actions are performed by one who is purified by Prāṇāyāma, they all fructify undoubtedly, even if done effortlessly,

आगमोक्तेन मार्गेणाभ्यासं नित्यं करोति यः।
देवताभावमाप्नोति मन्त्रसिद्धिः प्रजायते॥ ४५॥

Mantra-japa only with Nyāsa, etc. :

He who does this practice regularly in accordance with the directions in the Āgama, attains the state of Godhood and acquires perfection in Mantra.

यो न्यासकवचच्छन्दो मन्त्रं जपति तं प्रिये।
विघ्ना दृष्ट्वा पलायन्ते सिंहं दृष्ट्वा यथा गजाः॥ ४६॥

O My Beloved ! Seeing him who performs Japa of the Mantra as prescribed with Nyāsa, Kavaca and Chandas, obstructions flee like elephants at the sight of a lion.

अकृत्वा न्यासजालं यो मूढात्मा प्रजपेन्मनुम्।
वाध्यते सर्वविघ्नैश्च व्याघ्रैर्मृगशिशुर्यथा॥ ४७॥

But if someone foolishly does the Mantra-japa without taking the precautions of Nyāsa, etc., he is harassed by all the obstructions like an infant deer by the tiger.

अक्षमाला द्विधा प्रोक्ता कल्पिताऽकल्पितेति च।
कल्पिता मणिभिः कलृप्ता मातृका स्यादकल्पिता॥ ४८॥

Two kinds of Akṣa-mālās and the fruit of Japa in them :

Akṣa-mālās are said to be of two kinds : 1. Imagined and 2. Unimagined. The Imagined is made from gems and the Unimagined from Māṭrakās.

आदिक्षान्ताक्षवर्णत्वादक्षमालेति कीर्तिता।
अनुलोमविलोमाभ्यां गणयेन्मन्त्रवित्तमः॥ ४९॥

Being constituted from alphabets from A to *Kṣa*, it is called Akṣa-mālā. The knower of Mantra should count the number of Japas on it both in the forward and reverse orders.

एकेकमङ्गुलीभिः स्यादेखाभिर्दशधा फलम्।
मणिभिः शतसाहस्रं माणिक्याऽनन्तमुच्यते॥ ५०॥

Counting the number of Japas on fingers yields fruit only once ; counting by drawing lines yields fruit ten times; counting by gems yields fruit a hundred thousand times; and counting on Māṇikya yields fruit infinite number of times.

त्रिंशद्दिः स्याद्वनं पुष्टिः सप्तविंशतिभिर्भवेत्।
पञ्चविंशतिभिर्मौक्षं पञ्चदश्याभिचारके॥
पञ्चाशद्दिः कुलेशानि सर्वसिद्धिरुदीरिता॥ ५१॥

With a rosary of 30 pieces one gets wealth; with that having 27 pieces one gets health, with that having 24 pieces one gets liberation

and with that having 15 pieces one attains the fructification of charms. And, O Kuleśāni ! with a rosary having 50 pieces one gets all fructifications.

अङ्गुष्ठेन च मोक्षः स्यात्तर्जनी शत्रुनाशिनी ।
मध्यमां धनदां विद्यात् शान्तिकर्मण्यनामिका ।
कनिष्ठा स्तम्भन्याकर्षण्यङ्गुली सुप्रकीर्तिता ॥ ५२ ॥

Rule for using fingers in Japa :

One gets liberation from using the thumb; destruction of enemy by using the first finger; wealth by using the middle finger; success of pacifying rituals by the third finger; immobilisation by the small or fourth finger; and attraction by the use of all the fingers.

एतज्जपिष्यामीत्यादौ सङ्कल्प्य मन्त्रवित्तमः ।
स्थिरासनो जपित्वाऽथ देव्यै सादकमर्पयेत् ॥ ५३ ॥

Taking a vow for the performance of a definite number of Japa the knower of Mantras should sit on a stable seat and perform Japa. Then he should offer the fruit of Japa with water to the Devi.

उच्चैर्जपोऽध्यमः प्रोक्त उपांशुमध्यमः स्मृतः ।
उत्तमो मानसो देवि त्रिविधः कथितो जपः ॥ ५४ ॥

Three kinds of Mantra-japa :

Japa done aloud in the hearing of others is the lowest; Japa done in low tones (Upāñśu) is the middle; and O Devi ! Japa done mentally (Mānasa) is the best. Thus the Japas are of three kinds.

अतिहस्त्रो व्याधिहेतुरतिदीर्घस्तपःक्षयः ।
अक्षराक्षरसंयुक्तो यो मन्त्रः स न सिध्यति ॥ ५५ ॥

If the repetition is too clipped it causes disease; if too extended it causes decay of *tapas*; and when letters are pronounced indistinctly and stuck to each other the Mantra does not fructify at all.

मनसा यः स्मरेत् स्तोत्रं वचसा वा मनुं जपेत् ।
उभयं निष्कलं देवि भिन्नभाण्डोदकं यथा ॥ ५६ ॥

Rememberance of Stotra mentally and repetition of the Mantra verbally are both useless like water in a broken vessel.

जातसूतकमादौ स्यात्तदन्ते मृतसूतकम् ।
सूतकद्वयसंयुक्तो यो मन्त्रः स न सिध्यति ॥ ५७ ॥

Mantra free of two impurities alone is fructifying :

A Mantra in its beginning entails the impurity of birth and at the end the impurity of death. Associated with these two impurities a Mantra does not fructify.

आद्यन्तरहितं कृत्वा मन्त्रमावर्त्येद्धिया ।
सूतकद्वयनिर्मुक्तो यो मन्त्रः सर्वसिद्धिदः ॥ ५८ ॥

Therefore, one should remove these two impurities of the Mantra before its Japa because thus stripped off its two impurities and repeated mentally the Mantra becomes all-fructifying.

मन्त्रार्थं मन्त्रचैतन्यं योनिमुद्रां न वेति यः ।
शतकोटिजपेनापि तस्य सिद्धिर्न जायते ॥ ५६ ॥

Mantra is infructuous without a knowledge of its Meaning :

If one does not know the meaning of the Mantra, the consciousness of the Mantra and the Yoni-mudrā, then even a hundred crore of its Japa would not lead to success.

सुप्तबीजाश्च ये मन्त्रा न दास्यन्ति फलं प्रिये ।
मन्त्राचैतन्यसहिताः सर्वसिद्धिकराः स्मृताः ॥ ६० ॥

Mantras devoid of their Potency are infructuous :

Mantras whose potency is asleep do not yield fruit. Mantras alive with their conscious power alone have been said to be all-fructifying.

चैतन्यरहिता मन्त्राः प्रोक्ता वर्णस्तु केवलम् ।
फलं नैव प्रयच्छन्ति लक्षकोटिजपादपि ॥ ६१ ॥

Bereft of this consciousness the Mantra remains a mere collection of letters. Even millions of repetitions of such a Mantra yield no fruit.

मन्त्रोच्चारे कृते यादृक् स्वरूपं प्रथमं भवेत् ।
शतैः सहस्रैर्क्षेत्रा कोटिजापेन् तत् फलम् ॥ ६२ ॥

The Truth that manifests when the Mantra is thus articulated properly is worth the fruit of hundreds, thousands, millions and billions of repetitions.

हृत्कण्ठग्रन्थिभेदश्च सर्वावयववर्द्धनम् ।
आनन्दाश्रु च पुलको देहावेशः कुलेश्वरि ।
गदगदोक्तिश्च सहया जायते नात्र संशयः ॥ ६३ ॥
सकृदुच्चरितेऽप्येवं मन्त्रे चैतन्यसंयुते ।
दृश्यन्ते प्रत्यया यत्र पारम्पर्यं तदुच्यते ॥ ६४ ॥

When a Mantra alive with consciousness is articulated even once, the knots of the heart and the throat snap, all limbs increase, tears of joy rush to the eyes, there is horripilation, the body is intoxicated and speech becomes tremulous. When such signs are there one can be sure that the Mantra has been handed down by Tradition.

रुद्धः कूटाक्षरो मुग्धो बद्धः क्रुद्धश्च भेदितः।
 बालः कुमारो युवकः प्रौढो वृद्धश्च गर्वितः॥ ६५॥
 स्तम्भितो मूर्च्छितो मत्तः कीलितः खण्डितः शठः।
 मन्दः पराङ्मुखश्चिन्नो बधिरोऽन्धस्त्वचेतनः॥ ६६॥
 किङ्करः क्षुधितः स्तब्धः स्थानभ्रूषा पीडितः।
 निःस्नेहो विकला ध्वस्तो निर्जीवः खण्डितारिकः॥ ६७॥
 सुप्तस्तिरस्कृतो नीचो मलिनश्च दुरासदः।
 निःस्त्वो निर्जितो दग्धचपलश्च भयङ्करः॥ ६८॥
 निर्स्त्रिशो निन्दितः क्रूरः फलहीनो निकृन्तनः।
 निर्वीर्यो भ्रमितो शप्त रुणः कटोऽज्ञानिनकः।
 जडो रिपुरुदासीनो लज्जितो मोहितोऽलसः॥ ६९॥

Sixty Defects of Mantras :

Defects of Mantras : Ruddha (obstructed), Kūtākṣara (cunningly worded), Mugdha (bewildered), Baddha (tied), Kruddha (angry), Bhedita (pierced), Bāla (infant), Kumāra (adolescent), Yuvaka (young), Praudha (mature), Vṛddha (old), Garvita (proud), Stambhita (immobilised), Mūrchita (swooning), Matta (intoxicated), Kīlita (impaled), Khaṇḍita (broken), Śatha (malignant), Manda (slow), Parāṅgamukha (reverse-faced), Chinna (scattered), Badhira (deaf), Andha (blind), Acetana (unconscious), Kīmkara (servant), Kṣudhita (hungry), Stabdha (paralysed), Sthānabhṛṣṭa (fallen from its place), Pīdita (afflicted), Niḥsneha (without affection), Vikala (maimed), Dhvasta (destroyed), Nirjīva (lifeless), Khaṇḍitārika (controverted), Supta (asleep), Tiraskṛta (reviled) Nica (low), Malina (faded), Durāsada (dangerous to be approached), Niḥsattva (without essence), Nirjita (conquered), Dagdha (burnt), Capala (cunning), Bhayaṅkara (horrible), Nistrimśa (overthrown ?), Nindita (censured), Krūra (cruel), Phalahīna (fruitless), Nikṛntana (torn asunder), Bhramita (deluded), Śapta (cursed), Rugṇa (diseased), Kaṣṭa (troubled), Aṅgahīna (devoid of some limb); Jaḍa (torpid), Ripu (enemy), Udāśīna (apathetic), Lajjita (ashamed), Mohita (enchanted) and Alasa (indolent).

षष्ठ्येतान् मन्त्रदोषांश्च योऽज्ञात्वा प्रजपेन्मनुम्।
 सिद्धिर्न जायते तस्य लक्षकोटिजपादपि॥ ७०॥

For him who does Japa without being cognisant of these defects there is no fulfilment even with millions and billions of Japa.

कथ्यन्ते दश संस्कारा मन्त्रदोषहराः प्रिये ।
जननं जीवनं पश्चात्ताडनं बोधनं ततः ॥ ७१ ॥
अभिषेकोऽथ विमलीकरणाप्यायने तथा ।
तर्पणं दीपनं गुप्तिः संस्काराः कुलनायिके ॥ ७२ ॥

Ten purificatory rituals of Mantra :

O My Beloved ! Ten processes for the eradication of the defects of mantras have been described : Janana (giving birth), Jīvana (giving life), then Tādāna (striking), Bodhana (making aware), Abhiṣeka (consecration), Vimalikaraṇa (cleansing of impurity), Āpyāyana (satisfying), Tarpaṇa (libation), Dīpana (lighting), and Gupti (covering in protection). These are, O Kulanāyike, the purificatory rituals.

शाणोल्लोढानि शस्त्राणि यथा स्युर्निशितानि वै ।
मन्त्राश्च स्फूर्तिमायान्ति संस्कारैर्दृशभिस्तथा ॥ ७३ ॥

Just as weapons rubbed on the whetstone get sharpened, so the Mantras subjected to these ten processes acquire potency.

भक्ष्यं हविष्यं शाकादि विहितानि फलान्यपि ।
मूलं शक्तु यवानाश्च शस्तान्येतानि मन्त्रिणाम् ॥ ७४ ॥

Rules regarding Food, etc. during the period of Puraścaraṇa :

The Mantra-sādhakas should eat only the prescribed vegetables, fruits, roots, barley and offerings.

यस्यान्नपानपुटाङ्गः कुरुते धर्मसञ्चयम् ।
अन्नदातुः फलं चार्द्धं कर्तुक्षार्द्धं न संशयः ॥ ७५ ॥

If a Sādhaka nourishes his body by obtaining food and drinks from another person then half of the merit acquired by him goes to the donor of the food-material. There is no doubt about it.

तस्मात् सर्वप्रयत्नेन परान्नं वर्जयेत् सुधीः ।
पुरक्षरणकाले च काम्यकर्मस्वपीभृति ॥ ७६ ॥

Therefore, an intelligent person should, with all efforts, avoid another's food during the period of performance of the ritual for desired results.

जिह्वा दग्धा परान्नेन करौ दग्धौ प्रतिग्रहात् ।
मनो दग्धं परस्त्रीभिः कार्यसिद्धिः कथं भवेत् ॥ ७७ ॥

For it is said that the tongue is burnt by the food of another; hand burnt by accepting from another, the mind burnt by the thought of another woman; how then there can be success in the endeavour ?

इन्द्राग्निरुद्रग्रहदूर्घेदार्कदिवधडसु ।
 षोडशमनुवाणाभितिथित्रयोदशस्वपि ॥ ७८ ॥
 लिखेत् षोडशकोठेषु मातृकार्णन् विचक्षणः ।
 स्वनामाद्यक्षराद् यावन्मन्त्राद्यक्षरदर्शनम् ॥ ७९ ॥
 सिद्धादीन् कल्पयेन्मन्त्री कुर्यात् साध्यादिभिः पुनः ।
 चतुश्शतुविभागेन सिद्धादीन् गणयेत् पुनः ॥ ८० ॥

Consideration of Siddha, etc. Cakras :

These Ślokas are written in code language and mean the Akathaha Cakra used for the determination of the fructifying quality of a Mantra for a particular Sādhaka. The names Indra etc. given in the Śloka actually denote the numbers to be placed in the various houses of the Cakra. For example Indra=1, Agni=3, Rudra=11, Graha=9, Dr̥k=2, Veda=4, Arka=12, Dik=10, Śāda=6, Aṣṭa=8, Śādaśa=16, Manu=14, Bāṇa=5, Abdhi=7, Tithi=15, Trayodasa=13. These figures are to be placed one each in the sixteen houses of the Cakra. Then all the letters of the alphabet should also be placed in various houses as shown in the Cakra (see page 257) from which should be determined the category of a Mantra, whether it is Siddha, Sādhyā, Susiddha or Ari¹. Each of these categories are further subdivided into four; viz. Siddha=Siddha Siddha; Siddha-Sādhyā; Siddha-Susiddha; Siddha-Ari. Sādhyā=Sādhyā-Siddha; Sādhyā-Sādhyā; Sādhyā-Susiddha, Sādhyā-Ari. Susiddha=Susiddha-Siddha; Susiddha-Sādhyā; Susiddha-Susiddha; Susiddha-Ari. Ari=Ari-Siddha, Ari-Sādhyā; Ari-Susiddha; Ari-Ripu.

सिद्धसिद्धो जपात् सिद्धो द्विगुणात् सिद्धसाध्यकः ।
 सिद्धसुसिद्धोऽर्द्धजपात् सिद्धारिहन्ति बान्धवान् ॥ ८१ ॥
 साध्यसिद्धोऽतिसंक्लेशात् साध्यसाध्यो निरर्थकः ।
 साध्यसुसिद्धो भजनात् साध्यारिहन्ति गोत्रजान् ॥ ८२ ॥
 सुसिद्धसिद्धोऽर्द्धजपात्तसाध्यस्तु यथोक्ततः ।
 तत्सुसिद्धो ग्रहादेव सुसिद्धारिः स्वगोत्रहा ॥ ८३ ॥
 अरिसिद्धः सुतं हन्यादरिसाध्यस्तु योषितम् ।
 तत्सुसिद्धः कुलं हण्ठि स्वात्मानं हन्ति तद्रिपुः ॥ ८४ ॥
 सिद्धार्णा बान्धवाः प्रोक्ताः साध्यास्ते सेवकाः स्मृताः ।
 सुसिद्धाः पोषका झेयाः शत्रवो धातकाः स्मृताः ॥ ८५ ॥

Siddha-Siddha Mantra provides fructification of Japa; Siddha-Sādhyā provides fructification by a Japa of double the number than

1. For the method of counting these categories, see Encyclopedia of Yoga, by Ram Kumar Rai, Prachya Prakashan, Revised and Enlarged 2nd Edition, 1982.

usually required; and Siddha-Susiddha provides fructification by half the number of Japas than normal. Japa of Siddha-Ari destroys kith and kin.

Sādhyā-Siddha provides fructification with a little difficulty; Japa of Sādhyā-Sādhyā Mantra is useless; Japa of Sādhyā-Susiddha fructifies by singing devotional songs; and the Japa of Sādhyā-Ari Mantra destroys the descendants.

Susiddha-Siddha Mantra provides fructification by a japa of half of the number usually required; Susiddha-Sādhyā fructifies with prescribed number of Japas; Susiddha-Susiddha fructifies by its mere adoption; and the Susiddha-Ari destroys one's own family.

Ari-Siddha destroys the sons, Ari-Sādhyā destroys the wife, Ari-Susiddha destroys the clan and Ari-Ari destroys the very Ātmā of the Sādhaka.

Thus the Sidha Mantras are considered Bāndhava (family members), Sādhyā Mantras are servers, Susidha Mantras are nurses and Ari Mantras are fatal,

बान्धवा नववाणेकाः स्युद्विषड्ददश सेवकाः ।
वह्निरुद्रमुनयस्तु पोषका द्वादशाष्टकचतुरस्तु घातकाः ॥ ८६ ॥

This Śloka, again written in code language, implies the Akaḍama Cakra (see page 257). The words *nava-bāṇa-eka* of the Śloka mean the *Nava* or ninth, *bāṇa* or fifth and *eka* or first houses of the Cakra. The words *Dviṣadḍaśa* of the Śloka mean the *Dvi* or second, *Ṣada* or sixth and *daśa* or tenth houses of the Śloka. The words *Vahni-Rudra-Munis* mean *Vahni* or agni or third, Rudra or eleventh and Munis or seventh houses of the Cakra. Similarly the words *Dvādaśa-Asṭaka-Catura* mean *Dvādaśa* or the twelfth, *Asṭaka* or eighth and *Catura* or the fourth houses of the Cakra. The Bāndhava, Sevaka, Poṣaka and Ghātaka, etc. words mean as before. Now the number of the houses for Siddha Mantras are 9, 5, 1. The number of houses for Sādhyā Mantras are 2, 6, 10. The number of houses for Susiddha Mantras are 3, 11, 7. The number of houses for Ari Mantras are 12, 8, 4.

प्राप लोभा पटु प्राहं रुद्रस्यादिरुरुः करं ।
लोक लोप पटुः प्रायः खलोघोभेदिताः प्रिये ।
वर्णः क्रमात् स्वरान्तौ तु रेवत्यंशगतौ तदा ॥ ८७ ॥

In this Śloka the Nakṣatra Chakra has been described, in all the

twenty seven asterisms, from Āśvinī to Revatī are placed in different houses. The alphabets placed alongside in the houses have again been described in code language as follows :

Prāpa - P R Ā P - A		Lobhā . L O Bh - Ā
2 1		3 4
Paṭu - P A T U		Prāhyam - P R Ā H Y Am
1 1		2 1
Rudrasya - R U D R A S Y A	2 2 1	Adri - A D R I 2
Ruruḥ - R U R U H	2 2	Karam - K A R Am 1 2
Loka - L O K A	3 1	Lopa - L O P A 3 1
Paṭuh - P A T U	1 1	Prāyah - P R Ā Y A H 1 1
Khalogho - Kh A L O Gh O	2 3 4	

Īśvara says : O My Beloved ! Thus from A to Kṣa all the letters of the alphabet should be placed in the houses of the Cakra denoting Āśvini to Revatī, the twentyseven asterisms in their order, placing 2, 1, 3, 4, 1, 1, 2, 1, 2; 2, 1, 2, 2, 1, 2, 3, 1; 3, 1, 1, 1, 2, 1, 2, 3, 4 letters respectively in the first to the last houses in the serial order of the alphabets. The exception is that in the last house of Revatī the four letters to be placed are La, Kṣa, Am, Ah.

जन्म सम्पद् विपत् क्षेम प्रत्यरि: साधको वधः।

मित्रं परममित्रश्च जन्मादीनि पुनः पुनः ॥ ८८ ॥

Janma, Sampad, Vipat, Kṣema, Pratyari, Sādhaka, Vadha, Mitra and Parama Mitra are the nine qualitative names given to the Nakṣtras. One should count from the Nakṣatra of the birth of a Sādhaka to the Nakṣatra of a Mantra and find out the qualities of the Mantra. (For the method of counting see Encyclopedia of Yoga referred to earlier),

वालं गौरं खुरं शोणं शमीशोभेति राशिषु ।

क्रमेण भेदिता वर्णाः कन्यायां शादयः स्मृता ॥ ८६ ॥

In this Śloka the number of letters to be placed in the twelve house representing the Meṣa (Aries), etc. signs of the zodiac, have been given, again, in the code language.

Here the letters of the Śloka mean as follows :

Bā	Larī	Gau	Ram	Khu	Ram	Śo	Narī	Śa	Mī	Śo	Bha
4	3	3	2	2	2	2	5	5	5	5	4

Now, in the Meṣa, etc. twelve houses of this Rāśi Cakra the number of letters to be placed should be as above respectively. There is, however, some difference of opinion about placing the letters in some of the houses. (See Śāradātilaka VI.3; Br̥hantantrasāra, page 11, 10th Edition, etc.).

लग्नो धनं आतृबन्धुपुत्रशत्रुकलत्रकाः ।

मरणं धर्मकर्मयव्यया द्वादश राशयः ॥ ६० ॥

The technical names of twelve signs from Meṣa (Aries) to Mīna (Pisces) are Lagna, Dhana, Bhrāṭṛ, Bandhu, Putra, Śatru, Kalatra, Marāṇa, Dharma, Karma, Āya and Vyaya repectively. See page 257 for the Cakra.

स्वराशेषमन्त्रशश्यन्तं गणनीयं विचक्षणैः ।

अङ्गाते राशिनक्षत्रे नामाद्यक्षरराशितः ॥ ६१ ॥

The wise in Rāśi Cakra, should start counting from the house of his own Rāśi (i. e. from the house in which the alphabet denoting his Rāśi or sign occurs) to the house in which the letter representing the Rāśi of the Mantra is found. In case one's own Rāśi is unknown the counting should be started from the house in which the first letter of the personal name occurs and proceeded to the house of the letter representing the Mantra Rāśi.

नामाद्यक्षरमारभ्य यावन्मन्त्रादिमाक्षरम् ।

त्रिधा कृत्वा स्वरैभिन्द्यात्तदन्यद्विपरीतकम् ॥ ६२ ॥

कृत्वाधिकमृणं ज्ञेयं ऋणी घेन्मन्त्रवित्तमः ।

स्वयमृणी घेत्तन्मन्त्रं जपेत्पूर्वमृणी यतः ॥ ६३ ॥

In these Ślokās has been described the R̥ṇi-Dhanī Cakra. (The method of construction of this Cakra can be seen in the Encyclopedia of Yoga referred to earlier). If by counting on this Cakra according to the prescribed procedure, the figure of Mantra happens to be greater than the figure of the Sādhaka (called Sādhyāṅka) then the Mantra would be called R̥ṇi, and if it is less, the Mantra would be called Dhanī. In other words, if the Sādhyāṅka is greater, then the Mantra is Dhanī and if it is lesser, the Mantra is R̥ṇi. In case both the figures are equal then the mantra is called A-R̥ṇi (not-R̥ṇi). See page 258 for the Cakra.

Beginning from the first letter of the name one should proceed upto the first letter of the Mantra. The figure so obtained should be multiplied by three; then dividing the multiple by seven would give the figure for the Sādhaka. Again counting in the reverse order from the first letter of the Mantra to the first letter of the Sādhaka, the figure found should be multiplied by three and then dividing the multiple by seven would give the figure for the Mantra. In case the figure of the Sādhaka is less, then the Mantra would be called R̄ni. Adoption of a R̄ni Mantra is auspicious.

वाय्वग्निभूजलाकाशः पश्चाशल्लिपयः क्रमात् ।
पश्च हस्वाः पश्च दीर्घा विद्धन्ताः सन्धिसम्भवाः ।
कादयः पश्चशः षक्षसहान्ताश्च प्रकीर्तिः ॥ ६४ ॥

In this Śloka the Kulākula Cakra has been described. There are fifty letters in the alphabet. Akāra to Kṣakāra the fifty letters have been placed into five groups, each group representing one Element. The groupings are as follows :

A Ā Ka Ca Ta Ta Pa Ya Sa—Mārut or Air

I ī Ai Kha Cha Tha Dha Pha Ra Kṣa – Āgneya or Fire

U ū O Ga Ja ḍa Da Ba La L - Bhauma or Earth

R R Au Gha Jha ḍha Dha Bha Va Sa – Vārunya or Water

Ł Ł Ām Na Ka Na Ḋa Ma Sa Ha – Vyoma or Sky

The Cakra is given on page 258. For the method of Calculation on the Cakra see the Encyclopedia of Yoga referred to earlier.

महीसलिलयोर्मित्रमनिलानलयोरपि ।
शात्रवं वैपरीत्येन मैत्रं सर्वत्र चापरम् ॥ ६५ ॥
परस्परविरुद्धानां बर्णानां यत्र सङ्गतिः ।
वर्जयेत्तादृशं मन्त्रं नाशकृत्त कुलेश्वरि ॥ ६६ ॥

There is friendship between Earth and Water, and also between Fire and Air; there is enmity otherwise. The sky is friend of all the Elements. Adoption of Mantra where the Mantrākṣara and the Sādhakākṣara belong to a group which are friends is auspicious. O Kuleśvari ! The Mantras adopted from a group which is an enemy of the Sādhaka would mean destruction. Therefore, such a Mantra should be avoided.

एकाक्षरे तथा कूटे त्रैपुरे मन्त्रनायिके ।
स्त्रीदत्ते स्वप्नलब्धे च सिद्धादीत्रैव शोधयेत् ॥ ६७ ॥

*Mantras for which the consideration of Siddha, etc.
are not necessary :*

In case of Ekākṣara Mantra, Kūṭa Mantra, Tripurā Mantra,

Mantra given by women and Mantras obtained in a dream, there is, O Mantranāyike, no use for the consideration of their validity on the Cakras mentioned earlier.

मन्त्रसिद्धोपदिष्टेषु चतुराम्नायजेषु च।
मालामन्त्रेषु देवेशि सिद्धादीन्नैव शोधयेत्॥ ६८॥

Similarly, O Deveshi ! in case of Mantras given by Siddha persons, those originating from the four Āmnāyas, and Mālā Mantras also, there is no need for the consideration of their validity.

नृसिंहार्कवराहाणां प्रासादप्रणवस्य च।
सपिण्डाक्षरमन्त्राणां सिद्धादीन्नैव शोधयेत्॥ ६६॥

One should not consider the validity of the Nṛsimha, Sūrya, Vārāha, Prāśāda, Praṇava and Sapindākṣara Mantras.

मनोऽन्यत्र शिवोऽन्यत्र शक्तिरन्यत्र मारुतः।
न सिध्यति वरारोहे लक्षकोटिजपादपि॥ १००॥

Obstructive factors in the success of Japa :

If the mind be in one place, Śiva in another, Śakti in another and the life-breath in still another, then even a crore of Japa, O Varārohe, would be useless.

वादार्थं पठ्यते विद्या परार्थं क्रियते जपः।
ख्यात्यर्थं दीयते दानं कथं सिद्धिर्वरानने॥ १०१॥

If the learning is acquired for the sake of debate, Japa is done for the sake of another, gifts are given for the sake of fame, how can, O Varānane, there be fulfilment ?

धनार्थं गम्यते तीर्थं दम्भार्थं क्रियते तपः।
कार्यार्थं देवतापूजा कथं सिद्धिर्नुं जायते॥ १०२॥

If pilgrimage is done for the sake of wealth, austerities for show, worship of a deity for selfish purposes, how indeed can there be fulfilment ?

अयेध्येन तु देहेन न्यासं देवार्चनं जपम्।
होमं कुर्वान्त चन्मूढास्तत् सर्वं निष्कलं भवेत्॥ १०३॥

They are fools who do Nyāsa, Pūjā, Japa, Homa with a body that is unclean; all their such efforts are fruitless.

विष्मूत्रत्यागशोषादियुक्तः कर्म करोति यः।
जपार्चनादिकं सर्वमपवित्रं भवेत् प्रिये॥ १०४॥

O My Beloved ! If the ritual is done by one who is unclean due to faeces, urine and other leavings, then all Japa and worship, etc., are rendered impure.

मलिनाम्बरके शादि मुखदौर्गन्धसंयुतः ।

यो जपेत् दहत्याशु देवता सुजुगुप्तिता ॥ १०५ ॥

One who makes Japa with soiled cloth, soiled hairs, bad odour of mouth or his person, then the Deity, being disgusted with him, burns him up in a moment.

आलस्यं जृम्भणं निद्रां क्षुतं निषीवनं भयम् ।

नीचाङ्गस्पर्शनं कोपं जपकाले विवर्जयेत् ॥ १०६ ॥

One should avoid laziness, yawning, sleeping, sneezing, spitting, fear, touching the lower limbs and anger.

अत्याहारः प्रलापश्च प्रज्ञल्पा नियमाग्रहः ।

अन्यासञ्ज्ञश्च लोल्यश्च षड्भिमन्त्रो न सिध्यति ॥ १०७ ॥

The Mantra does not succeed where there is excessive food, meaningless talk, gossip, rigidity of rules, attachment to another and fickleness.

उष्णीशी कश्चुकी नग्नो मुक्तकेशो गणावृतः ।

अपवित्रोत्तरीर्यश्चाशुचिर्गच्छंश्च नो जपेत् ॥ १०८ ॥

One should not perform Japa with his turban on, with cloak, naked, hair dishevelled, surrounded by retinue, unclean upper cloth or while impure or while walking.

जाङ्घं दुखं तृणच्छेदं विवादं वा मनोरथम् ।

बहिस्तु देहवायुश्च जपकाले विवर्जयेत् ॥ १०९ ॥

One should avoid during Japa inertia, grief, useless activity, free imagination and passing of wind.

शान्तः शुचिमिताहारो भूशायी भक्तिमान वशी ।

निर्द्वन्द्वः स्थिरधीमौनी संयतात्मा जपेत् प्रिये ॥ ११० ॥

Conditions conducive to success in Japa :

One should be calm, clean, limited in food intake, sleeping on the ground, devoted, in full control, free from duality, steady of mind, silent and self-controlled during Japa.

विश्वासास्तिक्यकरुणाश्रद्धानियमनिश्चयैः ।

सन्तोषौत्सुक्यधर्मादिगुणैर्युक्तो जपेन्नरः ॥ १११ ॥

One should perform Japa with confidence, belief, composure, faith, regularity, certitude, contentment, enthusiasm and like qualities.

सुगन्धिपुष्पाभरणवस्त्रादिभिरलङ्घृतः ।

तस्य हस्तगता सिद्धिर्नान्यस्य जपकोटितः ॥ ११२ ॥

Success in Japa lies in the hands of a Sādhaka who is decked with fragrant flowers, ornaments and clothes. For others there is no success even with a billion of Japas.

तन्त्रिष्ठस्तदगतप्राणस्तच्चित्स्तत्परायणः ।

तत्पदार्थानुसन्धानं कुर्वन् मन्त्रं जपेत् प्रिये ॥ ११३ ॥

One should perform Japa with devotion to the Mantra, with life dedicated to it, with mind centred upon it, wholly given to it, following its meaning and meditating upon it.

जपात् श्रान्तः पुनर्ध्यायेद्ध्यानात् श्रान्तः पुनर्जपेत् ।

जपध्यानादियुक्तस्य क्षिप्रं यन्त्रः प्रसिद्धति ॥ ११४ ॥

When tired by Japa, take to Dhyāna; tired in Dhyāna, take again to Japa. One who does both Japa and Dhyāna, achieves success in Mantras very soon.

इति ते कथितं किञ्चित् पुरक्षरणलक्षणम् ।

समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ ११५ ॥

Thus I told to You, O Kuleśāni, the characteristics of Puraścarana in brief. Now what else You want to hear ?

इति श्रीकुलार्णवे निर्माणमोक्षद्वारे महारहस्ये

सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पश्चमखण्डे

उर्ध्वान्नायतन्त्रे पुरक्षरणादिकथनं

नाम पञ्चदशा उल्लासः ॥ १५ ॥



Akathaha Cakra

अ क थ ह	उ ड घ प	आ ख द	ऊ च फ
१	२	३	४
ओ ड ब	लृ झ म	औ ढ श	लृ ज य
५	६	७	८
ई घ न	ऋ ज भ	इ ग ध	ऋ छ व
९	१०	११	१२
अः त स	ऐ ठ ल	अं ण ष	ए ट र
१३	१४	१५	१६

Akadama Cakra

मीन अः ठ भ कुम्भ अं ट ब	मेष अ क ठ म	वृष आ ख ढ य मिथुन इ ग ण र
कर्क औ झ फ क	अ क ठ म चक्रम	मकर ई घ त ल
धन ओ झ प ह वृष्टिक ऐ ज न स	तुला ए छ ध ष	सिंह उ ठ थ व कन्या ऊ घ द श

Rashi-Cakra

वृष उक्तार मिथुन ऋल्लू	मेष अआहै	मीन यरलवका कुम्भ पफबम्ब
कर्क ऐ	RĀŚI-CAKRA	मकर तथदधन
सिंह ओआौ कन्या अःशपस्सह	तुला कखगघड	धनु टठडण वृष्टिक घजाङ्ग्र

NAKSATRA CAKRA

अस्त्रिनी अ आ देव	भरणी इ नर	कृतिका ई उ ऊ राक्षस	रोहिणी ऋ ऋ लूलू नर	मृगशिरा ए देव	आर्द्रा ऐ नर	पुनर्वसु ओ औ देव	पुष्य क देव	आश्लेषा ख ग राक्षस
मध्य घ डु राक्षस	पू. फाल्गुनी च नर	उ. काल्गुनी छ ज नर	हस्त झ झ देव	चित्रा टठ राक्षस	स्वाती ड देव	विशाखा ढण राक्षस	अनुराधा त थ देव	ज्येष्ठा घ राक्षस
मूल न प क राक्षस	पूर्वांशुद्वा ब नर	उत्तरांशुद्वा म नर	श्रवणा म देव	धनिष्ठा य र राक्षस	शतभिषा ल राक्षस	पू. भाद्रपद व श नर	भाद्रपद व ल ह नर	रेवती त म अः अः देव

Kulākul Cakra

वायु	अग्नि	भूमि	जल	आकाश
अ आ	इ ई	उ ऊ	ऋ ऋ	लृ लू
ए	ऐ	ओ	औ	अं
क	ख	ग	घ	ड
च	छ	ज	झ	ज
ट	ठ	ड	ढ	ण
त	थ	द	ध	न
प	फ	ब	भ	म
य	र	ल	व	श
ष	क्ष	ळ	स	ह

Rni- dhanī Cakra

६	६	६	०	३	४	४	०	०	०	३
अ आ	झ झ	उ ऊ	ऋ ऋ	लृ लू	ए	ऐ	ओ	औ	अं	अः
क	ख	ग	घ	ड	च	छ	ज	झ	ज	ट
ठ	डु	ढ	ण	त	थ	द	ध	न	प	फ
ब	भ	म	य	र	ल	व	श	ष	स	ह
२	२	५	०	०	२	१	०	४	४	१

NAKSATRA CAKRA

अस्त्रिनी	भरणी	कृतिका	रोहिणी	मृगशिरा	आर्द्रा	पुनर्वसु	पुष्य	आश्लेषा
अ आ	इ	ई उ ऊ	ऋ ऋ लू	ए	ऐ	ओ औ	क	ख ग
देव	नर	राक्षस	नर	देव	नर	देव	देव	राक्षस
मध्य	पू. काल्पुनी	उ. काल्पुनी	हस्त	चित्रा	स्वाती	विशाखा	अनुराधा	ज्येष्ठा
घ डु	च	छ ज	झ अ	टठ	डु	ढण	त थ द	घ
राक्षस	नर	नर	देव	राक्षस	देव	राक्षस	देव	राक्षस
मूल	पूर्वाषाढ़ा	उत्तराषाढ़ा	श्रवणा	धनिष्ठा	शतभिष्ठा	पू. भाद्रपद	उ. भाद्रपद	रेवती
न प फ	ब	म	म	य र	ल	व श	व स ह	क ल अः
राक्षस	नर	नर	देव	राक्षस	राक्षस	नर	नर	देव

Kulākul Cakra

वायु	अग्नि	भूमि	जल	आकाश
अ आ	इ ई	उ ऊ	ऋ ऋ	लृ लू
ए	ऐ	ओ	औ	अं
क	ख	ग	घ	डु
च	छ	ज	झ	जण
ट	ठ	डु	ढ	ण
त	थ	द	ध	न
प	फ	ब	भ	म
य	र	ल	व	श
ष	क्ष	ळ	स	ह

Rni- dhanī Cakra

६	६	६	०	३	४	४	०	०	०	०	३
अ आ	इ ई	उ ऊ	ऋ ऋ	लृ लू	ए	ऐ	ओ	औ	अं	अः	
क	ख	ग	घ	डु	च	छ	ज	झ	ज्र	ट	
ठ	डु	छ	ण	त	थ	द	ध	न	प	फ	
ब	भ	म	य	र	ल	व	श	ष	स	ह	
२	२	५	०	०	२	१	०	४	४	१	

षोडश उल्लासः

श्री देव्युवाच

कुलेश श्रोतुमिच्छामि करुणामृतवारिधे ।
काम्यकर्मविधानश्च वद मे परमेश्वर॥ १॥

Sri Devi said : O Kuleśa, Ocean of Nectar of Compassion, O Parameśvara ! Kindly tell me about the Rituals for the fulfilment of Desires :

शृणु देवि प्रवक्ष्यामि यन्मा त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण प्रयोगनिपुणो भवेत्॥ २॥

Īśvara said : Listen O Devi ! I am telling You what You have asked. By merely hearing it one becomes efficient in the use of the rituals.

मन्त्री विशुद्धहृदयः पूर्वोक्तनियमान्वितः ।
श्रीप्रासादपरामन्त्रं तत्त्वलक्षं जपेत् प्रिये॥ ३॥

Fruit of Japa and Homa, etc. :

O My Beloved ! With pure mind and following the aforesaid rules, a Sādhaka should perform five lakh Japas of the Śrīprāsāda-parā Mantra.

दशांशं जुहुयादेवि संस्कृते हव्यवाहने ।
दशांशं तपयेद्गृह्णैः सलिलैः शालितण्डुलैः॥ ४॥

Then perform Homa, one tenth of the number of Japas, in a purified fire, and one-tenth Tarpaṇa with milk, water and Śāli-rice.

गन्धपूष्पाक्षताकल्पधनवस्त्रादिभिः प्रिये ।
भक्षयथोज्यान्नादैर्हव्यदव्यैमनोहरैः॥ ५॥
तोषयेद् योगिनीचक्रं यथाविभवविस्तरम् ।

Then satisfy the Yoginīs as far as possible with fragrance, flower, Akṣata, money, cloth, tasteful food materials and other beautiful things used as Havya.

एवं न्यासजपध्यानसहोमार्च्चनतर्पणः॥ ६॥
मन्त्री सिद्धिमनुद्देवि साक्षात् परशिवो भवेत् ।

ततः स्वमनसोऽभीष्टान् प्रयोगान् कुलनायिके ॥ ७ ॥
 मन्त्रेणानेन मतिमान् साधयेद् भुक्तिमुक्तये।
 सिद्धमन्त्रस्य सिध्यन्ति षट् कर्माणि न संशयः।
 नैव सिध्यन्त्यसिद्धस्य देवताशापमाप्नुयात् ॥ ८ ॥

Sādhaka with a Siddha Mantra obtains success in the Six Rituals :

O Kulanāyike ! Thus with Nyāsa, Japa, Dhyāna, Homa, worship and Tarpaṇa the Mantra becomes fruitful and the Sādhaka becomes like Para Śiva Himself. Only then should a wise Sādhaka start the Sādhanā for the fructification of his heart's desire with this Mantra (Śri-prāsāda-parā Mantra). With a Siddha Mantra the six Rituals (Ṣaṭkarmas viz. Māraṇa, Mohana, Vaśīkaraṇa, Uccāṭana, Stambhana and Śānti) definitely succeed. A non-siddha Mantra never gives success and, on the other hand, a Sādhaka of such a Mantra receives the curse of the Deity.

काम्यप्रयोगकर्तृणां परलोको न विद्यते।
 प्रयोगसिद्धिरेवेषां फलमन्यन्न तु प्रिये ॥ ९ ॥

No Liberation for a Sādhaka of the six rituals :

O My Beloved ! Those who perform Sādhanā for the fructification of the desired motives through the Ṣaṭkarmas (six rituals) do not get liberated. They, however, succeed in their experiments and this alone is their fruit, nothing else.

एकस्यापि विधानस्य न कुत्रापि फलद्वयम्।
 देवेशि दृश्यते तस्मान्त्रिष्कामो देवतां यजेत् ॥ १० ॥

One can never obtain two fruits through only one medium. Therefore, O Deveśi, the worship of the Deity should be performed with a selfless spirit.

होमतर्पणमन्त्राद्यैर्न्यासध्यानविशेषकैः।
 आत्मनश्च परस्यापि षट् कर्माणि समाचरेत् ॥ ११ ॥

Pacification of the faults of the Experiments with Cakra-pūjā :

One should perform his own and of others' Ṣaṭkarmas with Nyāsa, Homa, Tarpaṇa Dhyāna and Mantra, etc.

प्रयोगान्ते चक्रपूजां विधिनैव समाचरेत्।
 लक्ष्मेकं जपेन्मन्त्रं न्यासध्यानसमन्वितः ॥ १२ ॥
 प्रयोगदोषशान्त्यर्थमात्मरक्षार्थमेव च।
 न चेत् फलं न चाप्नोति देवताशापमाप्नुयात् ॥ १३ ॥

For the pacification of the faults of the experiments and for his own safety one should, at the end of the experiments, perform

Cakra-pūjā and one Lakh Mantra-japa according to the prescribed procedures; otherwise the desired results would not be obtained. On the other hand, the Sādhaka would receive the curse of the Deity.

तिथिवारश्च नक्षत्रं योगमासात् पक्षकम् ।

दीपेशं कुलचक्राणि ज्ञात्वा कर्मणि साधयेत् ॥ १४ ॥

Things to be known before resorting to the Experiments :

After knowing Tithi, Vāra, Nakṣatra, Yoga, Māsa, Rtu, Pakṣa, Dīpeśa and Kūrma Cakra one should fructify his Ritual.

ऋषिच्छन्दोदेवताङ्गन्यासध्यानार्चनादिकम् ।

बीजं शक्तिं कीलकश्च ज्ञात्वा मन्त्राणि साधयेत् ॥ १५ ॥

R̥si, Chanda, Bīja, Śakti, Kīlaka, Devatā, Aṅga-nyāsa, Dhyāna and Pūjana should all be known before starting the Sādhanā.

पुत्रवान्धवदाराश्च राशिवर्णानुकूलता ।

भूतमैत्रीं तथोद्यन्तं ज्ञात्वा मन्त्राणि साधयेत् ॥ १६ ॥

Knowing the Putra, Bāndhava and Strī and the favourableness of Rāśi and Varṇa, Friendship of Bhūtas and Udaya-anta, etc. one should start his Sādhanā.

मन्त्रविद्याऽभेदरूपं निद्राश्च बोधरूपकम् ।

स्त्रीपुंनपुंसकादीश्च ज्ञात्वा कर्मणि साधयेत् ॥ १७ ॥

The non-difference of Mantra and Vidyā, their Nidrā and Bodha forms and the male-female-neuter, etc. genders—all these should be known before starting the Sādhanā.

स्वरवर्णपदद्वित्वं विदुश्चैतन्यसूतकम् ।

हस्तवीर्घप्लुतादीश्च ज्ञात्वा मन्त्राणि साधयेत् ॥ १८ ॥

Only after knowing the Varṇa of the Mantra, Padadvita, Caitanya, Sūtaka and long and short Svaras, Pluta, etc. should one start his ritual.

पञ्चशुद्ध्यासनप्राणायामन्यासाक्षमालिकाः ।

दोषसंस्कारमुद्रादीन् ज्ञात्वा कर्मणि साधयेत् ॥ १९ ॥

The Pañca-śuddhi, Āsana, Prāṇāyāmā, Nyāsa, Akṣamālā, faults of Mantra, purification of Mantras and Mudrā, etc. should also be known before beginning the ritual.

तथैवासनदिग्बन्धनाडीबन्धादिसङ्गतिम् ।

देवताकालमुद्रादि ज्ञात्वा कर्मणि साधयेत् ॥ २० ॥

In the same manner, after knowing the Āsana, Digbandha, Nāḍī, Tattvasaṅgati, Devatā, Kāla and Mudrā, etc. should one fructify his ritual.

साध्यसाधककर्मणि लेखनीद्रव्यपश्चकम् ॥

स्थानं यन्त्रं प्रमाणश्च ज्ञात्वा कर्मणि साधयेत् ॥ २१ ॥

Only after knowing the Sādhyā, Sādhaka, Karma, Lekhanī and Dravya, all these five and also the place, Yantra and Pramāṇa, etc. should one indulge in the ritual.

उत्पत्तिवासनावर्णमूर्तिसंस्कारसंस्थितम् ।

कुण्डद्रव्यप्रमाणादीन् ज्ञात्वा होमं समाचरेत् ॥ २२ ॥

After knowing the Utpatti, Vāsanā, Varṇa, Mūrti, Saṁskāra, Saṁsthāna, Kuṇḍa and the quantity of the Homa-dravya should one perform the Homa.

अनिप्रभां धूग्रवर्णध्वनिगन्धशिखाकृतीः ।

शुभचेष्टादिकं ज्ञात्वा कल्पयेत् शुभाशुभम् ॥ २३ ॥

After knowing the colour of the fire and smoke, Dhvani, Gandha, Śikhā, forms and the auspicious actions, etc., should one infer about the auspicious or inauspicious results.

मन्त्रतत्त्वानुसन्धानदेहावेशादिलक्षणम् ।

मन्त्रोच्चारणभेदश्च ज्ञात्वा कर्मणि साधयेत् ॥ २४ ॥

On the basis of research of the Mantra-tattva one should infer about the symptoms of Dehāveśādi (impulses of the body), and also knowing the distinctions of pronunciation of the Mantra, enter into the Sādhanā.

मण्डलं कलसद्रव्यशुद्धिं गन्धाणकादिकम् ।

दीक्षानामप्रदानादि ज्ञात्वा छीक्षां समाचरेत् ॥ २५ ॥

After knowing the Maṇḍala, Kalaśa, Dravya-śuddhi, Gandhāṣṭaka, Dīkṣā, Nāmakaraṇa, one should perform the ritual of Dīkṣā.

नित्यं नैमित्तिकं काम्यं नियमं नाम वासनाम ।

पूजाधारणयन्त्रादि ज्ञात्वा कर्मणि साधयेत् ॥ २६ ॥

After knowing the Nitya, Naimittika and Kāmya Karmas, Niyamas, Bhāvanās of the Names, method of worship and the Yantras to be meditated upon, should one perform his Sādhanā.

पूजागृहप्रवेशादिकुलपूजकलक्षणम् ।

कुलद्रव्यादिशुद्धिश्च ज्ञात्वा पूजां समाचरेत् ॥ २७ ॥

After knowing the method of entering into the abode of worship, symptoms of Kula pūjā and the method of purification of the Kula-dravyas, should one enter into worship.

अन्तर्यागं बहिर्यागं घटाद्यर्थस्थापनादिकम् ।

पञ्चपुष्पाङ्गिं देवि ज्ञात्वा कर्मणि साधयेत् ॥ २८ ॥

Antaryāga, Bahiryāga, method of establishing Ghaṭa and the Arghya-pātra and also the method of five Puṣpāñjalis—these should be known before starting the Sādhanā.

पात्राधारालिपिशितं कलामुद्राध्वमेलनम् ।

वटुकादिविलिं देवि ज्ञात्वा कर्मणि साधयेत् ॥ २६ ॥

One should perform the rituals only after knowing the Pātra, Ādhāra, Ali (Madya), Piśit (Māṁsa), Kalā, Mudrā, Adhva-melana and method of offering oblations to Baṭuka, etc.

कुलाकुलाख्यसहजशक्तिभेदश्च लक्षणम् ।

शुभलक्षणसंयुक्तं स्त्रीसंस्कारार्चनादिकम् ।

देवि सम्भोगकालश्च ज्ञात्वा शक्तिं परिग्रहेत् ॥ ३० ॥

After knowing the Kula-akula movements, distinctions of Śakti, auspicious signs, method of Purifying a woman, method of worship and also the time of copulations, should one adopt the Śakti.

पानभेदं फलोल्लासप्रमाणं स्थितिलक्षणम् ।

तत्त्वत्रयस्य स्वीकारं ज्ञात्वा कुलसुधां विवेत् ॥ ३१ ॥

One should drink the Kula-sudhā only after knowing the distinctions of drinks, their fruits, measures, situations and signs of Ullāsa and the method of accepting the three Tattvas.

चक्रप्रवेशं प्रणतिं स्थितिं निर्गमनं प्रिये ।

योगिनीभोगचेष्टादि ज्ञात्वा भवति कौलिकः ॥ ३२ ॥

O My Beloved ! After knowing the method of entering into the Cakra, formalities of Salutations and the etiquette of Cakra, i. e. norms of behaving in it, going out of it and entering into it, the Yoginīs and the actions of the Yogīs, does one become a Kaulika.

रत्युल्लासनकालश्च कुलदीपनिवेदनम् ।

शान्तिस्तवादिपठनं ज्ञात्वा स्यात् कुलदेशिकः ॥ ३३ ॥

Time of exhilaration of Rati, submission of the Kuladīpaka and the method of reading the pacificatory praises—after knowing all these does one become a Kuladeśika,

मिथुनानुग्रहादादपुष्पिणीकन्यकार्च्छनाम् ।

विशेषतिथिपूजाश्च ज्ञात्वा कर्मणि साधयेत् ॥ ३४ ॥

Anugrahas of Mithuna, Aṣṭāṣṭa-pūjana worship of Puṣpiṇī Kumārī and the kinds of worship on special days—all these should be known before starting the Sādhanā.

आम्नायभेदं सङ्केतं पुष्पसङ्कोचमेव च ।

गुरुत्रयं सम्प्रदाय ज्ञात्वा कर्माणि साधयेत् ॥ ३५ ॥

One should start his Sādhanā only after knowing the distinctions of Āmnāyas, Saṅketa, Puṣpa-saṅkoca, Gurutraya and the Sect.

श्रोतविद्याकुलाचारं मनुभेदञ्च पादुकाम् ।

चरणत्रितयं देवि ज्ञात्वा कर्माणि साधयेत् ॥ ३६ ॥

One should start his Sādhanā only after knowing the Srauta-vidyā, Kulācāra, kinds of Mantras, Pādukā and the Caraṇa-tritaya.

स्वाधिकस्य समन्यूनकौलिकाराधनक्रमम् ।

सिद्धमुद्राधरार्चादि ज्ञात्वा कर्माणि साधयेत् ॥ ३७ ॥

After knowing more, less or equal quantity of the order of the Kaulika worship, and also the Siddha Mantras, should one indulge in Sādhanā.

गुर्वनिप्रेतसंस्कारमन्त्येष्ठि दिग्बलिक्रमम् ।

मोक्षदीपविधानादि ज्ञात्वा कर्माणि साधयेत् ॥ ३८ ॥

After knowing the methods of Kulāgni, Preta Saṁskāra, Antyeṣṭhi, Digbali and Mokṣadīpa, should one start his Sādhanā.

इत्याद्याः कथिताः किञ्चिद्विशेषाः कुलनायिके ।

सर्वेषामेव मन्त्राणां विधिः साधारणक्रमः ॥ ३९ ॥

These are some special matters which have been described. However, O Kulanāyike ! The order of the method of all the Mantras is somewhat universal.

मन्त्राः पुरुषदेवाः स्युर्विद्याः स्त्रीदेवताः प्रिये ।

मन्त्राः पुंसो हुंफडन्ताः प्राणे चरति दक्षिणे ।

प्रबुध्यन्ते इनिजायान्ता विद्याः स्त्रीदेवताः प्रिये ॥ ४० ॥

वामे प्राणे प्रबुध्यन्ते नमोऽन्ताः स्युन्पुंसकाः ।

नाडीद्वयगते प्राणे सर्वे बोधं प्रयान्ति च ॥ ४१ ॥

The Sex-differentiation of the Mantras :

The Mantras of Devatās are masculine and of the Vidyās feminine. The Mantra at the end of which occur Hūm or Phat̄ are masculine and in such Mantras the Prāṇa moves through the right nostril. The Mantras ending with Svāhā belong to the Female Deities and in them the Prāṇa (Life-breath) moves through the left nostril (Idā). The Mantras ending with Namaḥ are called neuter and in them the Prāṇa moves through both the nostrils.

शान्तिके मनवः सौम्या भूयिषेद्वृताक्षराः।
स्वाहान्त्वाः स्युर्वित्यत्रायाश्चाग्नेयाः क्रूरकर्मसु॥ ४२॥
फट् च पुष्टो वषट् वश्ये हुंफट् चैव तु मारणे।
स्तम्भने च नमः प्रोक्तं स्वाहा शान्तिकपौष्टिके॥ ४३॥

Difference of Mantras on the basis of the Desired ends :

Saumya Mantras are used in the pacificatory rituals. The letters of such Mantras are, so to say, full of Amṛta-tattva (essence of nectar), and at the end of these Mantras comes Svāhā. In cruel rituals the Āgneya Mantras are used. In rituals for prosperity Phat Mantras, in captivating rituals Vaṣṭa Mantras, in rituals for inflicting death on the enemy Hum Phat Mantras, in immobilisation rituals Namah Mantras and in pacificatory rituals the Svāhā Mantras are used.

होमतर्पणयोः स्वाहा न्यासपूजनयोर्नमः।
मन्त्रान्ते योजयेन्मन्त्री जपकाले यथास्थितम्॥ ४४॥

In Homa and Tarpaṇa Svāhā and in Nyāsa and Pūjana Namah should be used at the end of a Mantra as required by the circumstances during the period of Japa.

शान्तिके राजतं ताम्रं भूर्जपत्रन्तु वश्यके।
सर्वकार्येषु सौवर्णं क्रूरे स्यात् प्रेतकर्पटम्॥ ४५॥

Silver and copper plates have been prescribed in the pacificatory rituals. In captivating rituals one should use Bhoja-patra (bark of birch tree) while gold leaves can be used in all types of rituals. For cruel rituals Preta-karpaṭa (shroud) is prescribed.

त्रिगन्धं शान्तिके प्रोक्तं पश्चगन्धश्च वश्यके।
सर्वकार्यघण्टगन्धं क्रूरं चाटविषाणि च॥ ४६॥

Tri-gandhā (three fragrances) in pacificatory rituals, pañca-gandha (five fragrances) in captivating rituals, Aṣṭagandha (eight fragrances) in all types of rituals, and Aṣṭa-viṣas (eight poisons) in cruel rituals are prescribed.

शान्तिके लेखनी दूर्वा वश्यादौ शिखिपुच्छिका।
हेम्ना तु सर्वकार्याणि क्रूरे स्यात् काकपुच्छिका॥ ४७॥

One should use a pen of Dūrvā (*panicum dactylon*) in pacificatory rituals, of peacock's tail-feather in captivating rituals, of gold in all types of rituals and of crow's tailfeather in cruel rituals.

स्वगृहे शान्तिकर्म स्याद्वश्याद्यं चण्डिकालये।
सर्वकार्यं देवगृहे इमशाने क्रूरकर्म च॥ ४८॥

It is prescribed to perform pacificatory rituals in one's own house, captivating rituals in the temple of goddess Caṇḍikā, all types of rituals in the temple of a Deity and the cruel rituals in cremation ground.

लक्षणान्येवमादीनि ज्ञात्वा गुरुमुखात् प्रिये ।
सर्वकर्माणि कुर्वीत मन्त्री तत्तत्कलाप्तये ॥ ४६ ॥

Knowing all these characteristics from the mouth of a Guru, O My Beloved, one should perform the respective rituals for the attainment of their fruits.

मूले प्रासादबीजश्च तरुणादित्यसन्निभम् ।
उत्तमाङ्गे पराबीजं चन्द्रायुतसमप्रभम् ॥ ५० ॥
परस्परजनस्पर्शजनितानन्दनिर्भरः ।
मूलादिब्रह्मरन्धान्तं अनवच्छिन्नरूपिभिः ॥ ५१ ॥
परामृतरसासेकैः सित्तमापादमस्तकम्
आत्मानं भावयेन्नित्यं स भवेदजरामरः ॥ ५२ ॥
एवं ध्यात्वा कुलेशानि सर्वकर्माणि साधयेत् ।
सिध्यन्ति तरसा देवि नात्र कार्या विचारणा ॥ ५३ ॥

Dhyānās for various rituals :

Contemplating in the Mūlādhāra the Prāsāda-bīja, luminous as young Sun, and in the head the Parā-bīja of the brilliance of millions of Moons, one who experiences the exhilaration of the Bliss originating out of the mutual contact of these two, and thus feels completely drenched from head to feet by the Parāmrta-rasa, continuously flowing from the Mūlādhāra to the Brahmarandhra, becomes immortal and remains perpetually young. O Kuleśāni ! contemplating thus one who performs Sādhanā of all the rituals, soon obtains the fructification of all his desires—there is no doubt about it.

ध्यानभेदं प्रवक्ष्यामि सर्वसिद्धिकरं प्रिये ।
ईप्सितं लभते येन पूजाहोमादिकं विना ॥ ५४ ॥

Pure (Sāttvika) Dhyāna and its Fruits :

O My Beloved ! I shall now tell the distinctions of all-fructifying Dhyāna from which one can get the desired fruits even without Pūjā and Homa, etc.

स्थाने मनोहरे देवि साधकः स्थिरमानसः ।
स्थितो भृद्वासने ध्यायेद् गुरुवन्दनपूर्वकम् ॥ ५५ ॥
मस्तकस्थितसम्पूर्णचन्द्रमण्डलमध्यगम् ।
श्रीप्रासादपराबीजं षोडशस्वरसंयुतम् ॥ ५६ ॥
शुद्धस्फटिकपूर्णकुन्देन्दुधवलं प्रिये ।
सच्चन्द्रविम्बसआतसुधाप्लावितविग्रहम् ॥ ५७ ॥

आत्मानं भावयेन्नित्यं निश्चलेनान्तरात्मना।
सर्वारिष्टं विलीयेत् शुभश्रीपुष्टिकारकम्॥ ५८॥

The Sādhaka should, with composed mind, sit in a comfortable posture at some pleasant place. Then, after worshipping the Guru, he should contemplate upon the brilliant full Moon situated in his head. In the centre of the Moon's disc he should then concentrate upon the Śrī Prāsāda-parā-bija, white like pearl, crystal, camphor, Kunda flower and Moon and containing the sixteen vowels. He should then imagine with concentrated mind as his body completely drenched with the nectar flowing out of that Moon. Thus all his ill-effects would be destroyed and he would be benefitted with the auspicious Śrī and nourishment.

श्रीप्रासादपरामन्त्रमटोत्तरसहस्रकम्।
तरुणोल्लाससहितो मण्डलं पूजयेत् प्रिये॥ ५६॥

O My Beloved ! Associated with the exhilaration of youth he should perform 1008 Japas of the Prāsāda-parā Mantra and worship the Maṇḍala.

अपमृत्युमहारोगजरामरणं भयम्।
ग्रहापस्मारवतालभूतोन्मादादिजं भयम्॥ ६०॥
जित्वाधिव्याधिरहितः पुत्रपौत्रसमन्वितः।
जीवेद्वर्षशतं सार्द्धं पूजितः सर्वमानवः॥ ६१॥

Thus, rid of all the ill effects of Grahas, epilepay, hysteria originating from the effect of evil spirits and all other mental and physical diseases, the Sādhaka would live a prosperous life blessed with sons and grandsons. Besides, he would be worshipped by all men.

अश्रुं बुध्यते शास्त्रं कविता निर्मला भवेत्।
चिन्मयो जायत् साक्षान्नात्र कार्या विचारणा॥ ६२॥

He develops the capacity to understand the unheard Śāstras, can compose good poetry and undoubtedly becomes pure intelligence itself.

ज्वरोन्मादादिरोगेषु जपेच्छिरसि चिन्तायन्।
शूलवात्त्रवणग्रन्थिमूत्रकृच्छ्रादिसम्बवे।
तत्तत्स्थानेषु देवेशि पूर्ववच्चिन्तायन् जपेत्॥ ६३॥

In the diseases like lever and neurosis the Sādhaka should perform Japa while contemplating in the head. In case of pain, wind-trouble, abscess, clotting or painful discharge of urine, he should, O Deveśi, concentrate upon the affected part and perform Japa.

महारोगेषु जातेषु सर्वाङ्गेषु विचिन्तयेत् ।
तत्क्षणाच्छान्तिमायान्ति रोगाः सर्वे न संशयः ॥ ६४ ॥

In case of some great disease he should concentrate upon all the organs of the body. This would undoubtedly relieve him of all his maladies.

दशोन्द्रियेषु यो ध्यायेल्लभेदिन्द्रियसौषठवम् ।
यत्र बीजं स्मरेत्तत्र तत्फलं भवति ध्रुवम् ॥ ६५ ॥

Contemplation on the ten Indriyas makes the Indriyas healthy and balanced. Wherever the Bīja is contemplated there the respective fruits are indubitably obtained.

सदा यश्चिन्तयेन्मूर्धिं स भवेदजरामरः ।
सर्वरोगप्रहरणं विद्यारोग्यप्रदं प्रिये ॥ ६६ ॥
अस्मात् परतरध्यानं नास्ति सत्यं न संशयः ।
सात्त्विकध्यानं देवि फलमेतदुदीरितम् ॥ ६७ ॥

One who contemplates on the Mūrdhā (top of the head) becomes immortal and ever-young. O My Beloved ! This is the Dhyāna which destroys all the diseases and provides health and knowledge. This is indubitably true that there is nothing superior to this. This veritably is the fruit of pure or Sāttvika Dhyāna.

शान्तिकर्मणि सर्वाणि विधिनानेन कारयेत् ।
विधिनानेन देवेशि सौभाग्यमतुलं भवेत् ॥ ६८ ॥

O Deveśi ! One should adhere to this method in all the pacificatory rituals. One truly gets infinite fortunes from this method.

द्वादशाधारपद्मेषु द्वादशस्वरसंयुतम् ।
बीजं सञ्चिन्तयेद् यस्तु स भवेदजरामरः ॥ ६९ ॥

Rājasa Dhyāna and its fruit :

By contemplating on the Bījas associated with twelve Svaras (vowels) in the twelve basal lotuses the Sādhaka becomes immortal and ever-young.

षडाधारेषु षड्दीर्घयुक्तं बीजं विचिन्तयेत् ।
षडाधारस्थदेवीभिः पूज्यते कुलनायिके ॥ ७० ॥

O Kulanāyike ! By contemplating upon the Bījas associated with six large Svaras in the six basals, the Sādhaka is worshipped by the Devis residing in these basal (lotuses).

हत्पच्चकर्णिकामध्ये सूर्यमण्डलसंस्थितम् ।
पराप्रासादबीजन्तु तरुणारुणसञ्चिभम् ॥ ७१ ॥
जवाबन्धूकसिन्दूरपच्चरागप्रभोज्जवलम् ।
पञ्चविंशतिभिः स्पर्शाक्षरेः संवीतमन्विके ॥ ७२ ॥

तत्रभापटलच्छायाव्यक्तीकृतजगत्त्रयम् ।

आत्मानश्च स्मरेद्देवि निश्चलेनान्तरात्मना ॥ ७३ ॥

Situated in the centre of the pericarp of the heart-lotus is the Sun. One should contemplate upon the Parā-prāsāda-bīja situated in that sun and shining like a young Sun whose brilliance is reddish like the Javā-flower (Chinese rose), Bandhūka (*Pentapetes phoeniea*), Sindūra and Padma-rāga (lotus-hue). From its brilliance the three worlds also appear reddish. Now one should feel his own Inner Self engrossed in the brilliance of that Bīja.

पराप्रासादबीजन्तु तरुणोल्लाससंयुतः ।

अटोत्तरसहस्रन्तु मण्डलं प्रजपेत् सुधीः ॥ ७४ ॥

Thereafter, associating himself with the exuberance of youth (Taruṇollāsa), the Sādhaka should perform 1008 Japas of Parā-prāsāda-bīja.

देवदानवगन्धर्वसिद्धकिन्त्रगुह्यकान् ।

विद्याधरान्मुनीन् यक्षान् नागानप्सरसः स्त्रियः ॥ ७५ ॥

सिंहव्याघ्रोरगेन्द्रादीनन्यान् दुष्टमृगानपि ।

वश्यान् करोत्यसन्देहं किं पुनर्मानवादिकान् ॥ ७६ ॥

From this ritual even the Gods, demons, Gandharvas, Siddhas, Kinnaras, Guhyakas, Vidyādharaś, Munīś, Yaksas, Nāgas, Apsaras, ladies, carnivorous animals like lions, tigers and snakes are all captivated, then what to say of men.

महदैश्वर्यमाज्ञोति स्वर्गभोगादिकं प्रिये ।

यस्य मूर्धिं स्मरन् जप्यात् स वश्यो जायते हठात् ॥ ७७ ॥

O My Beloved ! The Sādhaka receives great splendour and heavenly enjoyments. For whomsoever a Japa is performed with contemplation in the head, he is captivated very soon.

राजसध्यानं देवि फलमेतदुदीरितम् ।

वश्यकर्मणि सर्वाणि विधिनानेन करायेत् ॥ ७८ ॥

Such has been said to be the fruit of Rājasa Dhyāna. In all the captivating rituals one should adhere to this method.

सर्ववश्यकरं देवि सर्वेश्वर्यफलप्रदम् ।

अस्मात् परतरं ध्यानं नास्ति सत्यं न संशयः ॥ ७९ ॥

O Devi ! This fructifies all the captivating rituals and gives the fruit of all the splendours. This is indubitably true that there is no better Dhyāna than this.

लिखेत्तिकोणं षट्कोणं अष्टारक्ष महीपुरम् ।
मूलमन्त्रं लिखेन्मध्ये साध्यनामसमन्वितम् ॥ ८० ॥

Tāmasa Dhyāna and its Fruit :

Constructing a Triangle, a hexagon, an octagon and a Bhūpura, one should, in its centre, write the Mūla Mantra along with the name of the Sādhya (name of a thing or person desired).

षट्कोणेषु षड्ज्ञानि विलिखेत् परमेश्वरि ।
केशरेषु स्वरानष्टौ वर्गान् पत्रेषु पार्वति ॥ ८१ ॥

O Parameśvari ! In the six angles should be written the six limbs. O Pārvati, the eight Svaras should be written in the filaments and squares in the petals.

भूगृहस्य चतुष्कोणे विलिखेन्मूलमन्विते ।
पञ्चवर्णरजोभिश्च शुभं दृष्टिमनोहरम् ॥ ८२ ॥

O Ambike ! In the four corners of the Bhūgrha the Mūla Mantra should be written and with dust of five colours the Yantra should be beautified.

एवं यन्त्रं समालिख्य विधिवन्मन्त्रवित्तमः ।
एकत्रिष्ड्वसुचतुःकलसान् स्थापयेत् प्रिये ॥ ८३ ॥
मध्यादिचतुरस्त्रान्तं द्वात्रिंशत् कलसान् प्रिये ।
अथवाष्टादशोशानि सप्त वा दश वा प्रिये ॥ ८४ ॥
चतुरो वाप्यथैकं वा कुर्यात् साधकसत्तमः ।

The knower of Mantras should write a Yantra in the above manner. Then in the centre of the Yantra and the four corners of the Bhūpura he should establish, O My Beloved, one, three, six, eight and four—thus twentytwo Kalaśas in all respectively. Or else, according to his capacity, he may establish 18, 10, 7, 4 or even only one Kalaśa.

अस्थिरक्तशिरातन्तुमृणमांसं रुधिर जलम् ॥ ८५ ॥
चर्मवस्त्रशिलाकूर्मनारिकेलफलं शिरः ।
मन्त्रप्राणसमायुक्तां यजेत् कलसदेवताम् ॥ ८६ ॥
सावित्रीनापराज्ञानि मातरो भैरवान्विताः ।
विदिक्षु गुरुविघ्नेशदुर्गक्षेत्रपतीन् प्रिये ॥ ८७ ॥
कलमेषु समभ्यर्थ्य विधिवन्मन्त्रवित्तमः ।
अभिषिञ्चेत् प्रियं शिष्यं सर्वपापप्रशान्तये ॥ ८८ ॥

O My Beloved ! Thereafter, all these Kalaśas should be filled up according to the prescribed manner with *Asthi* (bone), *Rakta* (blood), *Śirā* (veins), *Tantu* (fibres), *Carma* (skin) and *Vastra*

(cloth), etc. Then a knower of Mantras should properly worship with duly consecrated *Prāṇa-pratiṣṭhā* Mantra the Kalaśa-devatās and their member deities, Bhairava with Mothers, and also Gaṇeśa and the Dikpālas in the various cardinal points. Thereafter, for the pacification of all the sins, the beloved Śiṣya should be consecrated with the water of the Kalaśas.

आयुःश्रीकान्तिसौभाग्यविद्यारोग्यादिकं भवेत् ।

राजाभिषिक्तो लभते चतुःसागरगां महीम् ॥ ८६ ॥

Thus, the Sādhaka obtains long-life, wealth, radiance, good fortune, knowledge and freedom from diseases, etc. A King consecrated thus obtains suzerainty over the earth spreading up to the oceans in all the four directions.

अकिञ्चनोऽभिषिक्तश्च महदेश्वर्यमाप्नुयात् ।

वन्ध्याभिषिक्ता लभते पुत्रं सर्वगुणान्वितम् ॥ ६० ॥

Thus consecrated a poor gets splendour and a sterile woman gets sons possessing all the good qualities.

भूतापमृत्युरोगाद्या विनश्यन्ति न संशयः ।

त्रिलौहे वापि भूर्जे वा लिखित्वा यन्त्रमुत्तमम् ॥ ६१ ॥

विघृतं बाहुना देवि सर्वरक्षाकरं भवेत् ।

आयुरारोग्यमैश्वर्य विद्यालाभं यशो जयम् ॥ ६२ ॥

यद् यत् स्वमनसोऽभीष्टं तत्तदाप्नोत्यसंशयः ।

It undoubtedly drives away all the disturbances of evil spirits, untimely death and diseases, etc. If this Yantra, written on three-metals (*Trilauha*) or bark of the birch tree, is tied in the arm, then it provides protection against everything and whatever the Sādhaka desires he undoubtedly gets it.

खङ्गचश्यं वयःस्तम्भं यक्षिण्यञ्जनपादुकाम् ॥ ६३ ॥

अणिगाद्यसिद्ध्यादि महारसरसायनम् ।

सञ्जीवयोगगुटिकाप्रमुखाखिलसिद्ध्यः ॥ ६४ ॥

पराप्रासादमन्त्रज्ञैर्दृश्यन्ते नात्र संशयः ।

षट् कर्मणि प्रयुक्तीत नान्यथा भवति प्रिये ॥ ६५ ॥

Captivation of sword, stoppage of aging, Yakṣinī-siddhi, Añjana-siddhi, Pādukā-siddhi, Anīmā, etc. eight great attainments, great chemicals and medicinal formulae, tablets capable of reviving the dead—all these major attainments easily come to the knower of Parā-prāśāda Mantra. The Sādhanā of Ṣatkarmas (six rituals for the desired aims) never goes useless.

पीतद्रव्यैरिद्रादैः समित्पत्रफलादिभिः ।
 जुहुयात् पूर्ववन्मन्त्री देवताध्यानतत्परः ॥ ६६ ॥
 वाक्श्रोत्रगतिदृक्सेनानदीग्रहरिपून प्रिये ।
 नानादुष्टमृगान् देवि स्तम्भयेनात्र संशयः ॥ ६७ ॥

Meditiating over the Devatā, a Sādhaka should perform Havana as before with turmeric and other yellow materials, fuelwood, fruits and leaves. This undoubtedly immobilises speech, hearing, movement, vision, army, river, planets, enemy and various other harmful animals, etc.

ग्रहवेगादिदुष्टानां विनाशनकरं प्रिये ।
 अस्मात् परतरं ध्यानं नास्ति सत्यं न संशयः ॥ ६८ ॥

O My Beloved ! There is no better Dhyāna than this for the purpose of destroying the planetary calamities, diseases and evil persons. This is true and there is no doubt about it.

तामसध्यानजं देवि फलभेतदुदीरितम् ।
 दुष्टमारणकमार्णि विधिनानेन साधयेत् ॥ ६९ ॥

O Devi ! Such has been said to be the result of Tāmasa Sādhanā. One should use this very method for inflicting death upon the evil persons or enemies.

इत्यादि ध्यानभेदेन ज्ञात्वा गुरुमुखात् प्रिये ।
 षट् कर्माणि प्रयुजीत नान्यथा वीरवन्दिते ॥ १०० ॥

O My Beloved ! Knowing these distinctions of Dhyāna from the mouth of a Guru alone should one indulge in the practice of the Śatkarmas, not otherwise.

खदिरश्चेतमन्दारसितभानुसमिह्वरैः ।
 पलाशोऽुम्बराश्चत्थप्लक्षापामार्गसत्वचैः ॥ १०१ ॥
 नन्द्यावर्त्तसिताम्बोजहयारिकुसुमादिभिः ।
 सितैरन्यैः शुभैर्द्रव्यैः समित्पत्रफलान्तरः ॥ १०२ ॥
 भद्रवैश्य पायसैर्दूर्वासहितस्तिलतण्डुलैः ।
 मधुरत्रयसंयुक्तैर्मन्त्रवित् कुलनायिके ॥ १०३ ॥

Method of Havana in the Pacification, captivation and Attraction, etc. Rituals :

O Kulanāyike ! A Sādhaka should perform Havana with the *samidhā* (fuel) of *Khadira* (*Acacia catechu*), *Śveta-mandāra* (*Erythrina Indica*), *Palāśa* (*Curcuma zedoaria*), *Uḍumbara* (*Ficus glomerata*), *Aśvattha* (*Ficus religiosa*), *Pippala* (also called *Ficus*

religiosa), Plakṣa (*Ficus infectoria*), Apāmārga (*Achyranthes aspera*), white lotus and other white materials, fruits, edibles, rice boiled in milk with sugar, Madhura-traya (sugar, honey and clarified butter) or rice-tila mixed in Surā.

एकेन वाथ सर्वैर्वा तत्कार्यगुरुलाघवम् ।

ज्ञात्वा देवि सहस्रन्तु जुहुयादथ पञ्च वा ॥ १०४ ॥

According to the purpose as it may be big or small, one should, with all the above materials or with one, pour one, three or five thousand oblations.

अयुतं नियुतं वापि प्रयुतं वा कुलेश्वरि ।

तत्तत्कर्मदिते कुण्डे संस्कृते हव्यवाहने ॥ १०५ ॥

आवाह्य देवतामस्मिन् ध्यात्वा सावरणां प्रिये ।

विधिवज्जुहुयादेवि तदगतेनान्तरात्मना ॥ १०६ ॥

O Kuleśvari ! Invoking and contemplating upon the Devatā with coverings, a Sādhaka should, in the pit containing purified fire, methodically and with concentrated mind, pour ten thousand, one lakh or ten lakh oblations as may be prescribed for the ritual in question.

सर्वरोगव्रणोन्मादापस्मारोत्पातयक्षमजम् ।

सर्वदुःखप्रशमनं तत्क्षणान्नात्र संशयः ॥ १०७ ॥

अनेन सर्वशान्तिश्च ज्ञानं विद्यां लभेत् प्रिये ।

All the diseases like hysteria, epilepsy, phthisis and all other troubles are undoubtedly driven away from this ritual immediately. O My Beloved ! One obtains from this all kinds of peace, knowledge and learning.

कदम्बाशोकवकुलपुन्नागाम्रमधूकजैः ॥ १०८ ॥

चम्पकद्वयपालाशपाटलश्रीकपित्थकैः ।

मालतीमल्लिकाजातिबन्धूकारुणपङ्कजैः ॥ १०९ ॥

कङ्कारारुणमन्दारयूथिकुन्दजवादिभिः ।

सनारिकेलकदलीद्राक्षेक्षुपृथुकैरपि ॥ ११० ॥

चन्दनागुरुकर्पूररोचनाकुंकुमादिभिः ।

रत्कैरन्यैः शुभद्रव्यैः समिधृतफलोद्भवैः ॥ १११ ॥

पूर्ववज्जुहुयादेवि विधिवन्मन्त्रवित्तमः ।

महीपतीश्च पुरुषान् कान्ता यौवनगर्विताः ॥ ११२ ॥

सिंहान् मत्तान् तथा व्याघ्रान् मृगान् दुष्टान् गजानपि ।
सिद्धदेवाप्सरोयक्षगन्धर्ववनितास्तथा ।
देवानपि कुलेशानि वशयेन्नात्र संशयः ॥ ११३ ॥

The knower of Mantras should perform Havana in the prescribed manner with Kadamba (*Nauclea Cadamba*), Aśoka (*Jonesia Ashoka Roxb*), Agastya (*Agasti grandiflora*), Punnāga (*Rottleria tinctoria or calophyllum inophyllum*), Āma (*mango*), Madhūka (*Bassia latifolia*), Campā (*Michelia Campaka*), Palāśa (*Curcuma zedoaria*), Bilva (*Aegle Marmelos*), Pāṭala (*Bignonia Suaveoleus*), Kapittha (*Feronia elephantum*), Mālatī (*Jasminum grandiflorum*), Mallikā (*Wrightia antidysenterica*), Jāti (a kind of jasmine), Bandhūka (*Pentapetes phoenicea*), red lotus, Kalhāra (*Nymphia lotus*), red Mandāra (*Erythrina Indica*), Yūthi (*Jasminum auriculatum*), Kunda (*Jasminum multiflorum*), Japā (China rose), Nārikela (coconut), Kadalī (*Musa sapientum*), Drākṣā (Grapes), Ikṣu (sugar cane), Pṛthuka (a species of grain), Candana (Sandal), Aguru (*Aquilaria agallocha*), Karpūra (Camphor), Rocanā (Yellow pigment more commonly called Go-rocanā), Kumkuma (*Crocus sativus*) and fuels of other auspicious red materials, flowers, leaves, fruits, etc. From this, O Kuleśvari, the king, ladies proud of their youth, men, lions, tigers, other injurious animals, elephants, Siddhas, Devas, Apsaras, Yakṣas, Gandharvas and their females—all these are undoubtedly captivated.

वाजीलवणहोमेन स्त्रियमाकर्षयेद् ध्रुवम् ।
विधिनानेन देवेशि सौभाग्यमुत्तमं लभेत् ॥ ११४ ॥

Havana of Bājī-lavaṇa definitely attracts the ladies and one gets superior fortune with this method.

बहुनात्र किमुक्तेन त्रिषु लोकेषु मन्त्रिणाम् ।
अनेन मन्त्रराजेन नासाध्यं विद्यते क्वचित् ॥ ११५ ॥

The Knower of Parā-prāśāda Mantra is liberated in this very life :

There is no use saying too much. With this king of Mantras there remains nothing unattained for a Sādhaka.

ऊर्ध्वाम्नायैकनिष्ठातः पराप्रासादमन्त्रवित् ।
कुलार्णवार्थतत्त्वज्ञो जीवन्मुक्तः कुलेश्वरि ॥ ११६ ॥

O Kuleśvari ! One adept in Urdhvāmṇāya, knower of Parā-prāśāda Mantra and the knower of the essential meaning of Kulārṇava is liberated in this very life.

सुतीर्थं वाप्यतीर्थं वा जलमध्येऽपि वा वसन् ।
पराप्रासादमन्त्रज्ञो मुक्त एव न संशयः ॥ ११७ ॥

The knower of the Parā-prāsāda Mantra remains always liberated whether he lives in a holy or unholy place or even in the middle of water—there is no doubt about it.

दिक्पीठक्षेत्रमुद्रादिवृक्षवल्लीमठादिकाः ।
पूर्मेरवदेव्यश्च ऊर्ध्वाम्नायस्य पार्वति ॥ ११८ ॥

Methods of causing enmity, aversion and death :

O Pārvati ! One should first know the Bhairava and the Devis of the cardinal points, Pīthas, Sacred places, Mudrās, Mathas and the Ěrdhvāmnāya.

निम्बकारस्करोन्मत्तकण्टकीविप्रदन्तिभिः ।
अस्थिकण्टकवृक्षादीर्द्व्यैरशुभसाधनैः ॥ ११९ ॥
वटुकैः कृष्णवर्णेश्च समित्पत्रफलान्तरैः ।
गृहधूमचिताङ्गारत्रिकटवम्लचिताङ्गानैः ॥ १२० ॥
उन्मत्तरससंसित्तै पिण्डा सम्यक् प्रसेचितेः ।
साध्यपादरजोभिष्ठ चिताभस्मसमन्वितैः ॥ १२१ ॥
साध्यप्रतिकृतिं कुर्यादेकनक्षत्रवृक्षजाम् ।
सम्यक्प्रतिष्ठितप्राणां कुण्डस्योपरि लम्बयेत् ॥ १२२ ॥
खनेत्तत्रतिमां मन्त्री कुण्डस्याधो यथाविधि ।
मलीमसेन मनसा चोग्रदृहिरमर्घणः ॥ १२३ ॥
चितानले विषतरु सप्तकाष्ठसमेधिते ।
तदद्व्यैर्जुहुयादेवि विधिवन्मन्त्रवित्तमः ॥ १२४ ॥
कुर्याद्विद्वेषणोच्चाटमारणानि न संशयः ।

The Nimb (*Azadirachta Indica*), Kāraskara (a poisonous plant), Unmatta (*Pterospermum acerifolium*), Kaṇṭakī (name of various thorny plants), Vipra-danta (tooth of a brahmin), Asthi (bone), various prickly plants and other inauspicious materials, or black globules, various fuels, leaves, fruits—all these along with kitchen-smoke, embers of funeral pyre, and collyrium of Trikātu (three bitter things, i. e. black pepper long pepper and dried ginger) should be well soaked in the juice of Unmatta (*Pterospermum acerifolium*) and then ground well. Taking this paste and also the dust from beneath the foot of the Sādhya (against whom the ritual is directed) and ashes of the pyre—all these be mixed up and a model of the Sādhya made out of this thick paste. Now invoking life into

this model it should be buried under the firepit. Then with malicious mind, firey gaze and angry attitude the Sādhaka should make a fire from seven poisonous woods. In this fire he should then perform Havana with the above mentioned materials. This would undoubtedly cause enmity, aversion and death.

शान्तिके सात्त्विकं देवि श्वेतवर्णं विचिन्तयेत् ॥ १२५ ॥

वश्ये तु राजसं देवि रक्तवर्णं विचिन्तयेत् ।

तामसं क्रूरकार्येषु कृष्णवर्णं विचिन्तयेत् ॥ १२६ ॥

Contemplation of white, etc. colours in Pacificatory, etc. rituals :

One should contemplate upon Sāttvika white colour in pacificatory rituals, on Rājasika red colour in captivating rituals, and on Tāmasika black colour in cruel rituals.

आत्मरक्षां पुरा कृत्वा पश्चात् कर्मणि साधयेत् ।

योऽन्यथा कुरुते मोहात् स भवेद्देवतापश्चुः ॥ १२७ ॥

The Sādhaka should take all the measures of self-protection and start the ritual only afterwards. One who, out of delusion, does not do so, becomes an animal of the Gods.

तस्मादेवि महाषोढान्यासं पूजां बलिं सुधीः ।

कृत्वा कर्मणि कुर्वीत नान्यथा वीरवन्दिते ॥ १२८ ॥

Therefore, O Devi ! a wise Sādhaka should start the rituals only after performing the Mahā-śodhā-nyāsa, worship and Bali.

मूलाधारसरोजान्तर्वद्विमध्यगतं प्रिये ।

पराप्रासादबीजं तत् कल्पान्तानिसम्प्रभम् ॥ १२९ ॥

Contemplating upon the Fire in the Centre of the Mūlādhāra-lotus one should then contemplate in its centre the Parā-prāsāda-bīja in conjunction with ten pervading letters and brilliant as the fire of the final dissolution.

प्रतिलोमसु संवीतं दशभिर्व्यापकाक्षरैः ।

स्वयं कालानलसमः सर्वभूतभयङ्करः ॥ १३० ॥

दक्षिणाशामुखो भूत्वात्युग्रदृष्टिमलीमसः ।

यौवनोल्लाससहितः पराप्रासादसंज्ञकम् ॥ १३१ ॥

मन्त्रं मण्डलकं जप्यादष्टोत्तरसहस्रकम् ।

Method of destroying those causing injury :

Assuming like the fire of the final dissolution, a fearful attitude towards all the organisms, a Sādhaka, facing southwards, with firey gaze and associated with the exuberance of youth, should perform 1008 Japas of the Mantra group called Parā-prāsāda.

अनिष्टकारिणः सत्त्वान् कलहायासकारिणः ॥ १३२ ॥
 वृथा द्वेषकरान् क्रूरान् सपर्याविघ्नकारिणः ।
 भूतोपग्रहवेतालान् पिशाचान् यक्षराक्षसान् ॥ १३३ ॥
 इत्यादिदुष्टजन्तूंश्च सदा क्लेशकरान् परान् ।
 तद्वद्विमध्यपतितान्निर्द्विग्धांश्च चिन्तयेत् ।
 क्षणेन नाशमायान्ति शलभा इव पावके ॥ १३४ ॥

One should contemplate all the injurious beings, cruel persons, those causing strife and pain, baselessly envious, causing disturbances in worship, evil-spirits, secondary planets, goblins, ghosts, Yakṣas, Rākṣasas and all other harmful beings as falling in that fire and getting burnt up. Thus they are destroyed in a moment just like moths in fire.

यस्यमूर्धिनि स्मरेद्वीजं स मृत्युमधिगच्छति ।
 ध्यानेनानेन देवेशि कालादीनपि नाशयेत् ॥ १३५ ॥

O Deveshi ! In whose head this Bijā is contemplated obtains to death. From this Dhyanā even Death (Kāla) itself is destroyed.

इति ते कथितः किञ्चित् काम्यकर्मविधिः प्रिये ।
 समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १३६ ॥

O My Beloved ! Thus I told to You in brief the rituals regarding desired objectives. O Kuleśāni ! Now what else You want to hear.

इति श्रीकुलार्णवे निर्माणमोक्षद्वारे महारहस्ये
 सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
 उर्ध्वान्नायतन्त्रे काम्यकर्मविधानं नाम
 षोडश उल्लासः ॥ १३६ ॥



सप्तदश उल्लासः

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि गुरुनामादिवासनाम् ।

तत्त्वं कुलपदार्थानां वद मे परमेश्वर ॥ १ ॥

Śrī Devi said : O Kuleśa ! I want to hear about the Bhāvanā (Contemplation) of the Guru and Names, etc. O Parameśvara ! Also tell me the essence or truth of Kula-dravyas.

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।

तस्य श्रवणमात्रेण कुलज्ञानं प्रकाशते ॥ २ ॥

Īśvara said : Listen, O Devi ! I am telling You what You have asked. Knowledge of Kula is attained by merely hearing it.

नमस्ते नाथ भगवन् शिवाय गुरुरूपिणे ।

विद्यावतारसंसिद्धये स्वीकृतानेकविग्रह ॥ ३ ॥

नारायणस्वरूपाय परमात्मस्वरूपिणे ।

सर्वज्ञानतमोभेदभानवे सिद्धनाय च ॥ ४ ॥

सर्वज्ञाय दयाकलृप्तविग्रहाय शिवात्मने ।

परत्रेह च भक्तानां भव्यानां भावदायिने ॥ ५ ॥

षुरस्तात् पार्श्वयोः पृष्ठे नमः कुर्याभुपर्यधः ।

सदा सच्चित्तरूपेण विधेहि तव दासताम् ॥ ६ ॥

Prayer of Gurudeva :

Bow to Thee O Lord, O God Śiva in the form of Guru who assumes the numerous forms for the purpose of the manifestation and fulfilment of the Supreme Knowledge. Who art the form of Nārāyaṇa, who art the form of the Supreme Self; who art Sin dispelling darkness of all ignorance; who art charged with *Cit*; who knowest all; who art the embodiment of compassion; who art the Auspicious and giver of what is auspicious to all the devotees here and beyond. I Bow to Thee in front, at the sides, at the back, above and below. As *Sat-Cit* ordain that I may ever remain Thy servitor.

गुशब्दस्त्वन्धकारः स्यात् रुशब्दस्तत्रिरोधकः।
अन्धकारनिरोधत्वात् गुरुरित्यभिधीयते॥ ७॥

Contemplation of Guru, etc. Names :

Guru : The syllable Gu signifies darkness; ru what restrains it. He who restrains darkness of ignorance is the *Guru*.

गकारः सिद्धिदः प्रोक्तो रेफः पापस्य दाहकः।
उकारो विष्णुरित्युक्तास्त्रतयात्मा गुरुः परः॥ ८॥

Ga signifies giver of fulfilment; r server of sin; u Viṣṇu. He who contains all the three in himself is the Supreme Guru.

गकारो ज्ञानसम्पत्ति रेफस्तत्र प्रकाशकः।
उकारः शिवतादात्म्यं गुरुरित्यभिधीयते॥ ९॥

Ga signifies wealth of knowledge; r illuminator; u identity with Śiva. He who contains these in himself is the Guru.

गुह्यागमात्मतत्त्वान्धनद्वानां बोधनादपि।
रुद्रादिदेवरूपत्वाद् गुरुरित्यभिधीयते॥ १०॥

Because he brings understanding to those who are blind to the Truth of the Self and of the Āgamas that are secret (*guhya*) and because he is the form of Gods like Rudra, he is called the Guru.

स्वयमाचरते शिष्यानाचारे स्थापयत्यपि।
आचिनोतीह शास्त्रार्थानाचार्यस्तेन कथ्यते॥ ११॥

Ācārya : He conducts (*ācarate*) according to the Norms of Truth and establishes his disciples in it—the *ācāra*; and he assembles (*ācinoi*) the various connotations of the Śāstras; therefore he is called the *Ācārya*.

चराचरसमासन्नमध्यापयति यः स्वयम्।
यमादियोगसिद्धत्वादाचार्य इति कथ्यते॥ १२॥

He who himself teaches all that comes to him, moving and unmoving (*carācara*) and who is perfect in Yoga of *Yama*, etc. is called *Ācārya*.

आत्मभावप्रदानात् रागद्वेषादिवज्जनात्।
ध्यानैकनिष्ठचित्तत्वादाराध्य इति कथ्यते॥ १३॥

Āridhya : Because he gives the consciousness of Self (*ātmibhāva*), because he has rejected likes and dislikes (*rāgadveśa*), and because his mind is centred solely in meditation or *dhāna*, he is called *Ārādhyā*.

देवतारूपधारित्वाच्छ्यानुग्रहकारणात् ।
करुणामयमूर्तित्वादेशिकः कथितः प्रिये ॥ १४ ॥

Deśika : O My Beloved ! Because he wears the form of the deity (*devatā*), because he bestows grace on the disciples and because he is the embodiment of eompassion (*karuṇā*), he is called *Deśika*.

स्वान्तःशान्तिसमुन्मीलत्परतत्त्वार्थचिन्तनात् ।

मिथ्याज्ञानविहीनत्वात् स्वामीति कथितः प्रिये ॥ १५ ॥

Svāmī : Becuase he exudes his inner (*svānta*) peace and deliberates on the supreme truth, and because he is devoid of false knowings (*mithyājñānas*), he is called *svāmī*.

मनोदोषादिदूरत्वाद्वेतुवादादिवर्जनात् ।

धादिप्राणिषु सादृश्याद् रम्यत्वाच्च महेश्वरः ॥ १६ ॥

Maheśvara : Because he is devoid of the blemishes of mind (*manodoṣa*), etc.; because he rejects dry argument and the like (*hetuvāda*), because of his likeness to animals like dogs (*śvādi*) and because he is pleasing (*ramya*), he is called *Maheśvara*.

श्रीमोक्षज्ञानदातृत्वान्नादब्रह्मात्मबोधनात् ।

स्थगिताज्ञानचिह्नत्वात् श्रीनाथः कथितः प्रिये ॥ १७ ॥

Śrīnātha : Because he imparts the knowledge of prosperity (*śri*) and liberation, because he instructs on *Nādi Brahman* and *Atman* and because he is an emblem of the blocking (*sthagita*) of Ignorance, he is, O My Beloved, called *Śrīnātha*.

देशकालाविरोधेन वर्तमानात् कुलागमे ।

वशीकृतजगज्जीवादेव इत्यभिधीयते ॥ १८ ॥

Deva : Because he crosses the limits of space and Time (*deśakāla*), because he has acquired control (*vaśikṛta*) over the world and the *Jīva*, he is called *Deva*.

भवधाशप्रशमनात् टङ्कारेन्दुकशेखरात् ।

रक्षणात् कमनीयत्वात् भट्टारक इतीरितः ॥ १९ ॥

Bhaṭṭāraka : Because he removes the bonds of the world (*bhava*), because of the moon of the form of ṣa (i. e. circular) on his head, because he protects (*rakṣaṇa*), is charming (*kamanīya*), he is called *Bhaṭṭāraka*.

प्रगुप्तागमवेदान्तरहस्यार्थविभावनात् ।

भुक्तिमुक्तिप्रदानाच्च प्रभुरित्यभिधीयते ॥ २० ॥

Prabhu : Because he deliberates upon the knowledge of the mystic purport of *Vedānta* and the *Āgamas* which are well-guarded (*pragupta*), and because he grants enjoyment (*bhukti*) and liberation, he is called *prabhu*.

योनिमुद्रानुसन्धानात् प्रस्फुरन्मन्त्रवैभवात् ।
गीर्वाणगणपूज्यत्वाद्योगीति कथितः प्रिये ॥ २१ ॥

Yogi : O My Beloved ! Because he throbs with the glory of the Mantra due to the practice of *yoni-mudrā* and because he is adorable by the host of the gods (*gīrvāṇa gaṇa*), he is called *yogī*.

सङ्गदुःखपरित्यागात् यत्र कुत्राश्रमाश्रयात् ।
मिथ आत्मनिबन्धत्वात् संयमीत्यभिधीयते ॥ २२ ॥

Samyamī : Because he rejects misery due to attachment (*saṅgaduḥkha*), because he is indifferent to the stages of life (*āśrama*) he may happen to be in (*yatrakutra*), because he fastens to the Self in privacy (*mithah*), he is called *samyamī*.

तत्त्वस्वरूपननात् परिवादादिवर्जितात् ।
स्वीकारात् शुभकार्याणां तपस्वीत्यभिधीयते ॥ २३ ॥

Tapasvī : Because he meditates upon the Reality of Truth (*tattva*), because he rejects all censure and the like (*parivāda*), because he accepts (*svikāra*) all auspicious doings, he is called *tapasvī*.

अक्षरत्वाद्वरेण्यत्वाद्वृत्तसंसारबन्धनात् ।
तत्त्वमर्यर्थसिद्धत्वात् अवधूतोऽभिधीयते ॥ २४ ॥

Avadhūta : Because he is immutable (*akṣara*) and excellent (*vareṇya*), because he has shaken off (*dhūta*) all bonds of the world, because he has realised the truth of 'That Thou art' (*tat tvam asi*), he is called *avadhūta*.

वीतरागमदक्लेशकोपमात्सर्यमोहतः ।
रजस्तमोविदूरत्वाद्वीर इत्यभिधीयते ॥ २५ ॥

Vira : Because he is free (*vīta*) from passion, (*rāga*) intoxication, affliction, anger, jealousy, delusion, because he is far away (*vidhūra*) from *rajas* and *tamas*, he is called *vīra*.

कुलं गोत्रं समाख्यातं तच्च शक्तिशिवोद्भवम् ।
येन मोक्ष इति ज्ञानं कौलिकः सोऽभिधीयते ॥ २६ ॥

Kaulika : *Kula* is the group born of Śakti and Śiva; he who knows that liberation is from the *kula* is the *Kaulika*.

अकुलं शिव इत्युक्तं कुलं शक्तिः प्रकीर्तिता ।
कुलाकुलानुसन्धानान्तिपुणः कौलिकाः प्रिये ॥ २७ ॥

Kula is Śakti, *akula* is Śiva; those who are proficient by meditation on both *kula* and *akula*, are, O My Beloved, *Kaulikas*.

सारसंग्रहणाच्चैव धर्ममार्गप्रवर्तनस्त् ।
करणग्रामनियमात् साधकः सोऽभिधीयते ॥ २८ ॥

Sādhaka : Because he gathers the essence (*sāra*), because he treads the path of *dharma* and because he controls the active senses (*karaṇagrāma*), he is called *Sādhaka*.

भजनात् परया भक्त्या मनोवाक्कायकर्मभिः ।
तरत्यखिलदुःखानि तस्माद्वक्त इतीरितः ॥ २६ ॥

Bhakta : Because by his adoration (*bhajanāt*), with supreme devotion, with his mind, speech, body and action (*kāyakarmabhiḥ*) he crosses (*tarati*) all miseries, he is called *bhakta*.

शरीरमर्थं प्राणांश्च सदगुरुभ्यो निवेद्य यः ।
गुरुभ्यः शिक्षते योगं शिष्य इत्यभिधीयते ॥ ३० ॥

Śiṣya : He who dedicates his body, wealth, the *prānas* to the holy Guru and learns (*śikṣate*) *yoga* from the Guru, is called *śiṣya*.

योनिमुद्रानुसन्धानात् गिरिजापादसेवनात् ।
निर्लीनोपाधिविभवाद् योगिनीत्यभिधीयते ॥ ३१ ॥

Yoginī : Because she practices the *yoni-mudrā*, attends upon the Feet of *Girijā* (The Divine Mother), and because of the glory of total emergence without support (*nirlīnopādhi*), she is called *yoginī*.

शतकोटिमहादिव्ययोगिनीप्रीतिकारणात् ।
तीव्रमुक्तिप्रदानाच्च शक्तिरित्यभिधीयते ॥ ३२ ॥

Śakti : Because dear to hundred (*śata*) crores of the great divine *Yoginī* deities and because she grants quick liberation (*tīvramukti*), She is called *Śakti*.

पालनाददुरितच्छेदात् कामितार्थस्य वर्द्धनात् ।
पादुकेति समाख्याता मम तत्त्वं तव प्रिये ॥ ३३ ॥

Pādukā : Because it protects (*pālanāt*) from the blow of misfortune, because it increases what is desired (*kāmitārtha*), it is called O, My Beloved ! *pādukā*.

जन्मान्तरसहस्रेषु कृतपापप्रणाशनात् ।
परदेवप्रकाशाच्च जप इत्यभिधीयते ॥ ३४ ॥

Japa : Because it destroys the sin done in thousands of births (*janmāntara*), and because it shows liminously the Supreme Deity (*paradeva-prakāśat*), it is called *japa*.

स्तोकस्तोकेन मनसः परमप्रीतिकारणात् ।
स्तोतृसन्तारणादेवि स्तोत्रमित्यभिधीयते ॥ ३५ ॥

Stotra : Because little by little (*stokastokena*), it causes delight to the mind, and because it ferries (*santāraṇāt*), the laudator, it is called *stotra*.

यावदिन्द्रियसन्तापं मनसा संनियम्य च ।
स्वान्तेनाभीष्टदेवस्य चिन्तनं ध्यानमुच्यते ॥ ३६ ॥

Dhyāna : Controlling the affliction of senses by the mind, contemplation by the inner being of the chosen deity is called *dhyāna*.

चरितार्थविकाशाच्च रक्षणादपि पार्वति ।
नरनारीस्वरूपाच्च चरणं कथितं प्रिये ॥ ३७ ॥

Carana : Because it protects from all malevolent results and causes the flowering of what has been done (*caritārtha*), because it takes the form of men and women (*nara-nārī*), it is, O My Beloved, called *carana*.

वेदिताऽखिलशास्त्रार्थसद्मर्त्यनिरूपणात् ।
दर्शनानां प्रमाणत्वाद्वेद इत्यभिधीयते ॥ ३८ ॥

Veda : Because it determines the purport of all the communicated (*vedita*) scriptures and of the holy Dharma, and because it is the standard of all philosophies (*darśanas*), it is called *Veda*.

पुण्यपापादिकथनादाक्षसादिनिवारणात् ।
नवभक्त्यादिजननात् पुराण इति कथ्यते ॥ ३९ ॥

Purāṇa : Because it tells of merit and demerit (*pūṇyapāpa*), because it dispels evil beings like *rākṣasas*, and because it generates ninefold devotion (*navabhakti*) and the like, it is called *purāṇa*.

शासनादनिशं देवि वर्णाश्रमनिवासिनाम् ।
तारणात् सर्वपापेभ्यः शास्त्रमित्यभिधीयते ॥ ४० ॥

Śāstra : Because it constantly commands (*śāsanāt*) those who live in the rule of *varṇa-āśrama*, because it ferries (*tāraṇāt*) across all sins, it is called *śāstra*.

स्मरणोत्सुकनिष्ठानां धर्मधर्मनिरूपणात् ।
तिमिरोत्पाटनादेवि स्मृतिरित्यभिधीयते ॥ ४१ ॥

Smṛti : Because it defines Dharma and Adharma for those who are single minded due to this remembrance (*smarana*), because it dispels this darkness (*timira*), it is called *smṛti*.

दृष्ट्यर्थादिकथनात्तिमिराज्ञानभञ्जनात् ।

हरणात् सर्वदुःखानां इतिहास इति स्मृतः ॥ ४२ ॥

Itihāsa : Because it narrates of approved, *iṣṭa*, dharma, etc., breaks the darkness (*timira*) of ignorance and removes (*haranāt*) all miseries, it is called *itihāsa*.

आचारकथनाद् दिव्यगतिप्राप्तिनिदानतः ।

महात्मतत्त्वकथनादागमः कथितः प्रिये ॥ ४३ ॥

Āgama : Because it narrates the course of conduct (*ācāra*) with a view to arrive at the godly goal (*divyagati*), because it speaks of the truth of the great-souled (*mahātma*), it is, O My Beloved, called *āgama*.

शाकिनीगणपूज्यत्वात्तारणाद्ववारिधे ।

परादिशक्तिसात्रिध्याच्छाक्त इत्यभिधीयते ॥ ४४ ॥

Śākta : Because he is adorable by the hosts of *Śākinīs*, because he carries across (*tāraṇā*) the ocean of life, because of the presence of the Supreme, Primal *Śakti*, he is called *śākta*.

कौमारादिनिरोधत्वात्त्वयजन्मादिभञ्जनात् ।

अशेषकुलसम्बन्धात् कोल इत्यभिधीयते ॥ ४५ ॥

Kaula : Because it sets aside the usual stages beginning with youth (*kaumāra*), destroys birth, death (*layā*), etc. and because it is related to the *Kula* without end, it is called *kaula*.

पाशच्छेदकरादेवि रञ्जनात् परतेजसः ।

यतिभिश्चिन्त्यमानत्वात् पारम्पर्यमितीरितम् ॥ ४६ ॥

Pāramparya : Because it severs the bonds (*pāśa*), because it delights (*rañjanāt*), the supreme Light (*paratejasasāḥ*), because it is meditated upon by ascetics (*yatibhiḥ*), it is called *pāramparya*.

संसारसारभूतत्वात् प्रकाशानन्ददानतः ।

यशःसौभाग्यकरणात् सम्प्रदाय इतीरितः ॥ ४७ ॥

Sampradāya : Because it is the essence of life in the world (*sarvāśara*), because it yields light, joy (*prakāśānanda-dānataḥ*), because it brings fame (*yaśas*) and good fortune, it is called *sapradāya*.

आदित्वात् सर्वमार्गाणां मनोल्लासप्रवर्द्धनात् ।

यज्ञादिधर्मेतुत्वादान्नाय इति कीर्तिः ॥ ४८ ॥

Āmnāya : Because it is the premier (*ādītvāt*) among all paths, because it sets into movement a joy in the mind (*manollāsa*), because it is the cause of dharma in the form of *yajña*, etc., it is called *āmnāya*.

श्रुतानेकमहामन्त्रयन्त्रतन्त्रादिदैवतात् ।

श्रुतौ यदनविच्छिन्नाहौत इत्यभिधीयते ॥ ४६ ॥

Srauta : Because he has heard (śruta) several Mahāmantras, Yantra, Tantra and Devatā, and because in what he has so heard his being lives unbroken, he is called *srauta*.

आम्नायतत्त्वरूपत्वाच्चातुर्यार्थनिरूपणात् ।

रागद्वेषादिशमनादाचार इति कीर्त्यते ॥ ५० ॥

Ācāra : Because it embodies the truth in Āmnāya, because it affirms the truth with unusual skill (cāturyārtha-nirūpanāt) and because it calms down like and dislike (rāgadveṣa), it is called *ācāra*.

दिव्यभावप्रदानाच्च क्षालनात् कल्पस्य च ।

दीक्षेति कथिता सद्भिर्वबन्धविमोचनात् ॥ ५१ ॥

Dīkṣā : Because it gives the godly state of being (divyabhāva), washes away (kṣālanāt) the sin and releases from the bonds of worldly existence, it is called *dīkṣā*.

अहंभावहराद्रीतिमथनात् सेचनादपि ।

कम्पानन्दादिजननादभिषेक इति स्मृतः ॥ ५२ ॥

Abhiṣeka : Because it removes the sense of 'I' (ahambhāva), churns away all fear (bhīti), sprinkles (holy water) (secana) and produces thrill (kampa), ānanda, etc. it is called *abhiṣeka*.

उल्वण्ट्वात् परत्वाच्च देवताप्रीतिदानतः ।

शक्तिपातनिमित्तादप्युपदेश इति स्मृतः ॥ ५३ ॥

Upadeśa : Because it is intense (ulvaṇa), supreme (parā) dear to the deity (devatā), and because of the impact of *śakti*, it is called *upadeśa*.

मननात्तत्त्वरूपस्य देवस्यामिततेजसः ।

त्रायते सर्वभयतरत्स्मान्मन्त्र इतीरितः ॥ ५४ ॥

Mantra : By meditation (manana), on the luminous Deity who is the form of Truth, it saves (trāyate) from all fear; therefore, it is called *mantra*.

देहमास्थाय भक्तानां वरदानाच्च पार्वति ।

तापत्रयादिशमनादेवता परिकीर्तिता ॥ ५५ ॥

Devatā : O Pārvati ! Because it occupies the body (deha) of the devotee, gives boons (varadānāt), calms down the three kinds of distresses (tāpatraya), it is called *devatā*.

न्यायोपार्जितवित्तानामङ्गेषु विनिवेशनात् ।

सर्वरक्षाकरादेवि न्यास इत्यभिधीयते ॥ ५६ ॥

Nyāsa : Because it places in the limbs the treasures acquired rightly (*nyāyopārjita*), because it protects all (*sarvarakṣākarāt*), it is called *nyāsa*.

मुदं कुर्वन्ति देवानां मनांसि द्रावयन्ति च ।

तस्मान्मुद्रा इति ख्याता दशितव्याः कुलेश्वरि ॥ ५७ ॥

Mudrā : O Kuleśvari ! Because it pleases (*mudam*) the goods, melts the mind (*drāva*), it is called the *mudrā* that is to be shown.

अनन्तफलदानाच्च क्षपिताशेषकल्पषात् ।

मातृकात्मतया लाभकरणादक्षमालिका ॥ ५८ ॥

Akṣamālikā : Because it yields endless (*ananta*) fruit, completely eliminates (*kṣapita*) all sin, brings gain through letters (*mātrkā*), it is called *akṣamālikā*.

मङ्गलत्वाच्च डाकिन्या योगिनीगणसंश्रयात् ।

ललितत्वाच्च देवेशि मण्डलं परिकीर्तितम् ॥ ५९ ॥

Maṇḍala : Because the Dākinī who occupies it is auspicious (*maṅgalatvāt dākinyāḥ*), because it is the abode of the host of Yoginīs and because of its beauty (*lalitativāt*), it is called *maṇḍala*,

कमलासनरूपत्वाल्लघुतत्त्वादिनाशनात् ।

शमितापारपापाच्च कलशः परिकीर्तिः ॥ ६० ॥

Kalaśa : Because it has the form of the lotus-seat (*kamalāsana*), because it destroys the lower tattvas (*laghu tattva*) and because it removes (*śamita*) boundless sin, it is called *kalaśa*.

यमभूतादिसर्वेभ्यो भयेभ्योऽपि कुलेश्वरि ।

त्रायते सततश्व तत्पाद यन्त्रमितीरितम् ॥ ६१ ॥

Yantra : Because from all beings like *Yama* (Lord of death), etc. and even from all fear it always saves (*trāyate*), it is, O Kuleśvari ! called *yantra*.

आत्मसिद्धिप्रदानाच्च सर्वरोगनिवारणात् ।

नवसिद्धिप्रदानाच्च आसनं कथितं प्रिये ॥ ६२ ॥

Āsana : O My Beloved ! Because it yields self-fulfilment (*ātmasiddhi*), prevents all diseases (*sarvaroga*) and gives the nine siddhis (*navasiddhi*), it is called *āsana*.

मायाजालादिशमनान्मोक्षमार्गनिरुपणात् ।
 अट्टुःखादिविरहान्मद्यमित्यभिधीयते ॥ ६३ ॥
 महादानार्थरूपत्वाद् योगभूम्येककारणात् ।
 मद्दावजननादैवि मद्यमित्यभिधीयते ॥ ६४ ॥

Madya : Because it destroys all bondage of *māyā*, shows the path of liberation and parts away the eight afflictions, it is called *madya*. Because it connotes gifting largely, *mahādāna*, because the holy place of *yāga* is the *only* place that calls for its use and because it generates the state of Śiva, it is called *madya*.

सुमनसः सेवितत्वाद् राज्यदत्त्वात् सदा प्रिये ।
 सुराकारप्रदानत्वात् सुरेति परिकीर्तिता ॥ ६५ ॥

Surā : O My Beloved ! Because it is betaken by the pleasant-minded (*sumanasāḥ*), because it gives the kingdom of what is desired (*rājya*) and because it gives the form of god (*surākāra*), it is called *surā*.

अमृतांशुस्वरूपत्वान्मृत्युभीतिनिवारणात् ।
 तत्त्वप्रकाशहेतुत्वादमृतं कथितं प्रिये ॥ ६६ ॥

Amṛta : O My Beloved ! Because it has the form of the moon (*amṛtāṁśu*), because it removes fear of death (*mṛtyu*), because it causes the Truth (*tattva*) to appear luminously, it is called *amṛta*.

पानाङ्गविक्षरूपत्वात्त्रिचतुष्ककलाश्रयात् ।
 पतितत्राणनादैवि पात्रमित्यभिधीयते ॥ ६७ ॥

Pātra : Because the whole universe itself is what is to be quaffed (*pānāṅga*), because it upholds the triads and quartettes (*tricatuṣṭka*) in creation and because it saves the fallen (*trāṇa*), it is called *pātra*.

आशुशुक्षणिरूपत्वाद्वात् देवप्रियादपि ।
 रक्षणादपि चाधेयस्याधारं तु विदुर्बुधाः ॥ ६८ ॥

Ādhāra : Because it is the form of fire (*āśuśukṣaṇi*), because it is dear to the creator-lord (*dhātṛdeva*), because it guards (*rakṣaṇa*) what is supported, it is called *ādhāra*.

माङ्गल्यजननादैवि संविदानन्ददानतः ।
 सर्वदेवप्रियत्वाच्च मांस इत्यभिधीयते ॥ ६९ ॥

Māṁsa : Because it causes auspiciousness (*māṅgalya*), because it gives the *ānanda* in consciousness (*samvidānanda*), because it is dear to all the gods (*sarvadevapriyatvāt*), it is called *māṁsa*.

पूर्वजन्मानुशमनाज्जन्ममृत्युनिवारणात् ।
सम्पूर्णफलदानच्च पूजेति कथिता प्रिये ॥ ७० ॥

Pūjā : O My Beloved ! Because it destroys the legacy of previous births (*pūrvajanma*), because it prevents births and deaths (*janmamṛtyu*), because it yields complete fruit, it is called *pūjā*.

अभीष्टफलदानाच्च चतुर्वर्गफलाश्रयात् ।

नन्दनात् सर्वदेवानामर्थनं समुदाहृतम् ॥ ७१ ॥

Arcana : Because it yields the desired fruit (*abhiṣṭaphala*), holds the fruit of all the four classes (*caturvarga*), and delights (*nandanāt*) all the gods, it is called *arcana*.

तत्त्वात्मकस्य देवस्य परिवारवृत्तस्य च ।

नवानन्दप्रजननात्तर्पणं समुदाहृतम् ॥ ७२ ॥

Tarpaṇa : Because to the God, that is the Truth (*tattva*), surrounded by His retinue (*parivāra*), it gives ninefold delight (*navānanda*), it is called *tarpaṇa*.

गम्भीरापारदौर्भाग्यक्लेशनाशनकारणात् ।

धर्मज्ञानप्रदानाच्च गन्ध इत्यभिधीयते ॥ ७३ ॥

Gandha : Because it destroys the affliction of misfortune, deep and boundless (*gambhīra*), because it gives the knowledge of *dharma*, it is called *gandha*.

आघाणनप्रजननान्मोक्षमार्गप्रदर्शनात् ।

दग्धदुःखादिदमनादामोद इति कम्यते ॥ ७४ ॥

Āmoda : Because it causes the birth of all that is based on Smell (*āghrāṇana*) (i. e. *tattva* of *prithivī*), shows the path of salvation (*mokṣamārga*), subjugates all cursed grief, etc. (*dagdhaduḥkha*), it is called *āmoda*.

अन्नदानात् कुलेशानि क्षपिताशेषकल्पधात् ।

तादात्म्यकरणादेवि अक्षताः परिकीर्तिताः ॥ ७५ ॥

Akṣata : Because they yield food (*anna*), eliminate completely (*kṣapita*) all sin and make one identified with That truth (*Tat*), they are called *akṣata*.

पुण्यसंवर्द्धनाच्चापि पापोघपरिहारतः ।

पुष्कलार्थप्रदानाच्च पुण्यभित्यभिधीयते ॥ ७६ ॥

Puṣpa : Because it increases merit (*puṇya*), removes the heap of sin (*pāpa*), yields much wealth (*puṣkalārtha*), it is called *puṣpa*.

धूताशेषमहादोषपूतिगन्धप्रभावतः
परमानन्दजननाद्घप इत्यभिधीयते ॥ ७७ ॥

Dhūpa : Because it drives out completely (*dhūta*) the blemish of putrid smell and because it yields supreme delight (*paramānanda*), it is called *dhūpa*.

दीर्घज्ञानमहाध्वान्ताहङ्कारपरिवर्जनात् ।
परतत्त्वप्रकाशाच्च दीप इत्यभिधीयते ॥ ७८ ॥

Dīpa : Because it dispels this extending (*dīrgha*) ignorance, heavy darkness and ego-sense, and because it lights up the Supreme Truth (*paratattva*), it is called *dīpa*.

मोहध्वान्तप्रशमनात् क्षयार्तिविनिवारणात् ।
दिव्यरूपप्रदानाच्च परतत्त्वप्रकाशनात् ।
ख्यातो मोक्षो दीप इति मोक्षमार्गकसाधनः ॥ ७९ ॥

Mokṣa-dīpa : Because it eliminates the darkness of delusion (*Moha*), prevents the distress of decay (*kṣayārti*), gives the celestial form (*divyarūpa*) and lights up the supreme Truth, it is called the lamp (*dīpa*) of *Mokṣa*, the only means for the achievement of liberation.

चतुर्विंशं कुलेशानि द्रव्यश्च षड्सान्वितम् ।
निवेदनाद्वैतृप्तिनैवेद्यं समुदाहृतम् ॥ ८० ॥

Naivedya : O Kulesāni ! Because this substance of four kinds, with six *rasas*, gives satisfaction when offered (*nivedanāt*), it is called the great *naivedya*.

बहुप्रकारविचरद्भौतौघप्रीतिकारणात् ।
लिप्तपापप्रशमनाद्वलिरित्यभिधीयते ॥ ८१ ॥

Bali : Because it is dear to the varied live host of beings (*bahuprakāra*) and because it destroys the sin that is stuck (*lipṭa*), it is called *bali*.

तत्त्वत्रयविशुद्धिः स्यात्त्वत्सेवामात्रतः प्रिये ।
तत्त्वप्रकाशहेतुत्वात्तत्त्वत्रयमितीरितम् ॥ ८२ ॥

Tattvatraya : O My Beloved ! By mere service to the Divine Mother the three elements are purified; because it lights up the Truth (*tattva*) triad (*traya*), it is called *tattvatraya*.

कुलार्णवतन्त्रे

चतुर्वर्गफलावापात् लुण्ठिताज्ञानवन्धनात् ।

कल्याणधर्ममूलत्वाच्यलुकं कथितं प्रिये ॥ ८३ ॥

Caluka : O My Beloved ! Because it gets the fruit of all the four divisions (*caturvarga*), because it snatches (*lun̄hita*) from the hold of Ajñāna, because it is the root of auspicious dharma (*kalyāṇadharma*), it is called *caluka*.

प्रकाशानन्दजननात् सामरस्यप्रदानतः ।

दर्शनात् परतत्त्वस्य प्रसाद इति कथ्यते ॥ ८४ ॥

Prasāda : Because it yields Ānanda in the form of Light (*prakāśa*), because it yields harmony (*sāmarasya*) and because it reveals (*darśana*) the Supreme Truth, it is called *prasāda*.

पाशसंछेदनादेवि नरकस्य निवारणात् ।

पावनात् परमेशानि पानमित्यभिधीयते ॥ ८५ ॥

Pāna : O Parameśani ! Because it severs the bonds (*pāśa*), prevents hell (*narakā*) and because it purifies (*pāvanāt*), it is called *pāna*.

कर्मणा भनसा वाचा सर्वावस्थासु सर्वदा ।

समीपसेवा विधिवत् उपास्तिरिति कथ्यते ॥ ८६ ॥

Upāsti : Service at close quarters as prescribed, by action, by mind, by speech, in all states, is called *upāsti*.

पञ्चाङ्गोपासनेणदेवता प्रीतिदानतः ।

पुरक्षरति भक्तस्य तत् पुरक्षरणं प्रिये ॥ ८७ ॥

Puraścaranya : Because it is dear to the chosen Deity by reason of its five-limbed adoration, it leads in front of the devotee (*pūraḥ carati*), it is called *puraścaranya*.

आवाहनादिकमाणि षोडश द्वादशावधि ।

विधिनाचरणं प्रोक्तं उपहारमिति स्मृतम् ॥ ८८ ॥

Upahāra : The proper use of Āvāhana, etc. rituals upto 16 or 12 is called *Upahāra*.

सम्पूज्य सावृतिं देवं षोडशैरुपचारके ।

स्वस्थानप्रेषणं प्रोक्तं मृद्घासनमिति प्रिये ॥ ८९ ॥

Udvāsana : O My Beloved ! Worshipping the Deity with sixteen Upcāras and Āvaraṇa-devatās, sending and then containing this worship in one's heart is called *Udvāsana*.

देवं पूजार्थमाहानमावाहनमिति स्मृतम् ।

आसने सञ्चिवेशः स्यात् स्थापनं कुलनायिके ॥ ६० ॥

Āvāhana : O Kulanāyike ! Invocation of the Deity for worship is *Āvāhana*.

Sthāpana : Seating the Deity on a proper seat is *Sthāpana*.

अन्योन्यसमुखाकारः सञ्चिधापनमीरितम् ।

यत्र कुत्राप्यचलनं सञ्चिरोधनमीरितम् ॥ ६१ ॥

Sannidhāpana : Placing each other face to face is *Sannidhāpana*.

Sannirodhana : Not going to any or every place is *Sannirodhana*.

देवताङ्गे पड़नानां न्यासः स्यात् सकलीकृतिः ।

आच्छादनं समुद्दिष्टमवगुण्ठनमीरितम् ॥ ६२ ॥

Sakalikṛti : Performing Śadaṅga Nyāsa in the body of the Deity is called *Sakalikṛti*.

Avagunīthana : Covering is said to be *Avagunīthana*.

दर्शनं धेनुमुद्राया अमृतीकरणं प्रिये ।

क्षमर्खेत्यअलिहैवि परमीकरणं प्रिये ।

स्वागतं कुशलप्रश्रं निगदेदेवताग्रतः ॥ ६३ ॥

Amṛtikaraṇa : O My Beloved ! Showing the Dhenu Mudrā is *Amṛtikaraṇa*.

Paramīkaraṇa : Showing the Añjali after uttering *Kṣamasva* is, O My Beloved, called *Paramīkaraṇa*.

Svāgata : Asking about the welfare of the Deity is called *Svāgata*.

पाद्यं श्यामाकदूर्वाब्जविष्णुक्रान्ताभिरुच्यते ।

जातीलवङ्गककोलैरुक्तमाचमनीयकम् ॥ ६४ ॥

Pādya : Syāmāka (*Panicum frumentaceum*), Dūrvā (*Pnicum-dactylon*), Abja (*Barringtonia Acutangula*) and Viṣṇukrāntā (*Clitoria ternatea*) constitute the *Pādya*.

Ācamanīya : Lavaṅga (*clove*), Jāti (*Jasminum grandiflorum*) and Kakkola (a species of a plant bearing a berry, the inner part of which is waxy and aromatic) is *Ācamanīya*.

अखिलाधप्रशमनाद्वन्पुत्रविवर्द्धनात् ।

अनर्घफलदानाच्च अर्घ्यमित्यभिधीयते ॥ ६५ ॥

Arghya : Because it destroys all the sins, because it increases wealth and progeny and because it yields priceless fruits it is called *Arghya*.

सिद्धार्थमक्षतश्चैव कुशाग्रं तिलमेव च ।

यवं गन्धः फलं पुष्पमटाङ्गार्घ्यं प्रकीर्तितम् ॥ ६६ ॥

Aṣṭāṅga-arghya : 1. Siddhārtha (mustard), 2. Akṣata (rice), 3. Kuśāgra (tip of the grass called (*Poa cynosuroides*), 4. Tila (sesamum), 5. Yava (barley), 6. Gandha (Sandal), 7. Phala (fruits) and 8. Puṣpa (flowers) constitute *Aṣṭāṅga-arghya*.

मध्याज्यदधिभिः प्रोक्तो मधुपर्कः कुलेश्वरि ।

देहप्रक्षालनं स्नानं सुगन्धिसलिलैः सह ॥ ६७ ॥

चन्द्रचन्दनकस्तूरीकालागुरुभिरुच्यते ।

Madhuparka : 1. Madhu (honey), 2. Ājya (clarified butter) and 3. Dahī (curd), these three, O Kuleśvari, constitute *Madhuparka*.

Snāna : Washing the body with water perfumed with Sandal, Kastūrī (musk), Agaru (*Aquilaria Agallocha*), etc. is called *Snāna*.

आष्टाङ्गप्रणिपातन्तु कथितं वन्दनं प्रिये ॥ ६८ ॥

एतच्चराचरं सर्वं क्षेत्रमित्यभिधीयते ।

तत् क्षेत्रं पालित येन क्षेत्रपालः स उच्यते ॥ ६९ ॥

Vandana : O My Beloved ! *Aṣṭāṅga* Salutation is *Vandana*.

Kṣetra : All the world is called *Kṣetra*.

Kṣetrapāla : Supreme Guard of the *Kṣetra* is called *Kṣetrapāla*.

इति ते कथिता किञ्चित् गुरुनामादिवासना ।

समासेन महेशानि यो जानाति स पूजकः ॥ १०० ॥

O Maheśāni ! Thus I disclosed to You in brief the contemplation of the names of Guru, etc. One who knows these is a Kaulika.

रहस्याति रहस्यानां रहस्योऽयं महेश्वरि ।

ऊर्ध्वमन्नायः चमाख्यातः समासेन स विस्तरात् ॥ १०१ ॥

O Maheśvari ! This *Ūrdhvāmnāya*, which is secret of all secrets, has been described only in brief and not in detail.

कुलार्णविभिदं शास्त्रं योगिनीनां हृदि स्थितम् ।

प्रकाशितं मया चाद्य गोपनीयं प्रयत्नतः ॥ १०२ ॥

This *Kulārṇava Śāstra* is situated in the hearts of the *Yoginīs*. I have disclosed it today but it should be kept a secret with all efforts.

पुस्तकश्च महेशानि पशुग्रेहे न निक्षिपेत् ।

न दद्यात् पशुहस्ते च न पठेत् पशुसन्निधौ ।

न पठेदासवोल्लासं ग्रन्थं भूमौ न निक्षिपेत् ॥ १०३ ॥

Prohibition of keeping the book in the house of a Paśu :

O Maheśāni ! One should not leave the book in the house of a

Paśu. It should not be given in the hands of a Paśu or read before a Paśu. The Āsavollāsa should not be read and the book not dropped on the ground.

नित्यं सम्पूजयेऽन्नकत्या जानीयाद् गुरुवक्रतः।
नापुत्राय प्रवक्तव्यं नाशिष्याय कदाचन॥ १०४॥
स्नेहाल्लोभाऽन्नयादुक्त्वा सोऽचिरान्नश्यति ध्रुवम्।

Daily worship of the Book :

It should always be worshipped with devotion and its knowledge obtained from the mouth of a Guru. It should not be given to an incompetent son or an uninitiated disciple. One who discloses it out of greed, love or fear soon meets his destruction.

देवि यद्विद्यते प्राङ्मे तत्तत् किञ्चिन्मयोदितम्॥ १०५॥
साधकानां हितार्थाय भुक्तिमुक्तिफलेषिणाम्।

O Devi ! I have described all what explicitly needs to be known for the benefit of the Sādhakas desirous of the fruits of enjoyment and liberation.

यक्षोर्ध्वाम्नायमाहात्यं पठेत् श्रीचक्रसन्निधौ॥ १०६॥
भवत्या परमया देवि यः शृणोति क्ष कौलिकः।
ब्रतं स्नानं तपस्तीर्थं यज्ञदेवाचनादिषु॥ १०७॥
तत् फलं कोटिगुणितं लभते नात्र संशयः।
त्वत्सन्निधौ सन्निवसेन्नात्र कार्या विचारणा॥ १०८॥

Fruit of reading or hearing the glory of Īrdhvāmnāya :

One who reads or hears the Glory of Īrdhvāmnāya near the Śrī Cakra, is a real Kaulika. Whatever meritorious fruits are obtained from observances, bathing in the Tīrthas, pilgrimage, sacrifice and worship of a Deity, are all obtained a billion times more from the aforesaid Glory and the Kaulika undoubtedly resides in Your proximity.

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये
सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
ऊर्ध्वाम्नायतन्त्रे सप्तदश उल्लासः॥ १०९॥
॥ समाप्तोऽयं ग्रन्थः॥

