श्रीमत् कामिकागमः
śrīmat kāmikāgamaḥ

उत्तर भागः
uttara bhāgaḥ

Kamika Agama- part 2

१ पश्चिमद्वार विधिः

1 paścimadvāra vidhiḥ

1 Directions for the Worship of Sivalinga which is Facing the West

पश्चिमस्यार्चनं वक्ष्ये निष्कले सकलेऽपि वा।
मिश्रे च गृहिणं योग्यं परार्थ यजनार्थकम्॥ १
राजराष्ट्र विवृद्ध्यर्थं भुक्तिमुक्ति फलप्रदम्।

paścimasyārcanaṁ vakṣye niṣkale sakale'pi vā|
miśre ca gṛhiṇaṁ yogyaṁ parārtha yajanārthakam|| 1
rājarāṣṭra vivṛddhyarthaṁ bhuktimukti phalapradam|

Now I will explain the process of worshipping the nishkala, sakala and the sakala-nishkala forms in a temple whose main shrine is facing the west. The Adisaivas who are the householders are fully qualified for performing the temple worship meant for the benefit of the world. The temple worship meant for the benefit of the world should be systematically performed for the sustained growth of the Ruler and the country. Such worship is capable of yielding the worldly enjoyments and the final liberation.

प्रातरावश्यकं शौचं कृत्वा स्नानं विधाय च॥ २
सूर्यश्चेत्यादिभिर्मन्त्रैः सन्ध्यासु तिसृषूदकम्।
पीत्वा संमार्जयेत्तद्वद् दधिग्राव्णेति चादिभिः॥ ३
ओं भूर्भुवस्स्वादि मन्त्रेण वारत्रयं अथाञ्जलिम्।
पुनस्तेनैव मन्त्रेण दशवारं जपं नयेत्॥ ४

prātarāvaśyakaṁ śaucaṁ kṛtvā snānaṁ vidhāya ca|| 2
sūryaścetyādibhirmantraiḥ sandhyāsu tisṛṣūdakam|
pītvā saṁmārjayettadvad dadhigrāvṇeti cādibhiḥ|| 3
oṁ bhūrbhuvassvādi mantreṇa vāratrayaṁ athāñjalim|
punastenaiva mantreṇa daśavāraṁ japaṁ nayet|| 4

Having got up in the early morning , completed the inevitable morning duties and purified himself, the Guru should take the ceremonial bath adhering to the concerned directions. In all the three sessions(morning, noon and evening) he should sip the water with the recital of the mantra which begins with 'suryasca ma manyusca' and in the same way he should sprinkle the water upon himself with the recital of 'dadhigravnno' and other mantras. He should offer the water holding his hand in 'anjali mudra' three times with the recital of 'Om Bhurbhuvassuvah'. Then he should repeat the same mantra ten times.

एतत्प्रतिदिनं कार्यं द्विजत्वापत्ति सिद्धये।
श्रुतिस्मृत्यादि संसिद्धं अनुष्ठानं तु यद्भवेत्॥ ५
आवश्यके तु शौचे वा स्नानेत्वाचमनेपि वा।
सन्ध्याया वन्दनेवापि तर्पणे होमकर्मणि॥ ६
ग्रहबल्यादिकेचान्यत् द्विजानां विहितं तु यत्।
कर्तव्यं वा नकर्तव्यं शैवं आवश्यकं मतम्॥ ७

etatpratidinaṁ kāryaṁ dvijatvāpatti siddhaye|
śṛtismṛtyādi saṁsiddhaṁ anuṣṭhānaṁ tu yadbhavet|| 5
āvaśyake tu śauce vā snānetvācamanepi vā|
sandhyāyā vandanevāpi tarpaṇe homakarmaṇi|| 6
grahabalyādikecānyat dvijānāṁ vihitaṁ tu yat|
kartavyaṁ vā nakartavyaṁ śaivaṁ āvaśyakaṁ matam|| 7

These should be done in each day without fail in order to attain and stabilize the quality of being a Brahmin. Activities such as the preparatory consecration(anushthana) laid down in the the Srutis and Smrutis, those related to the inevitable morning duties, purification, bath, acamana, worship to be done in the three sessions, tarpana, homa, bali to be offered in the houses and such other activities which are prescribed for the brahmins may or may not be done. But the essential activities ordained in the Saiva Agamas should be inevitably done in each day.

स्वशास्त्र सन्ध्या मन्त्रादि तर्पणं च विधाय च।
व्रजेद्देवालयाद्यन्तु पाद शौचं विधाय च॥ ८
समाचम्य प्रविश्यान्त स्वासनस्थ उदङ्मुखः।
त्रिपुण्ड्रं भस्मना कृत्वा सान्द्रेण धवलेन च॥ ९

svaśāstra sandhyā mantrādi tarpaṇaṁ ca vidhāya ca|
vrajeddevālayādyantu pāda śaucaṁ vidhāya ca|| 8
samācamya praviśyānta svāsanastha udaṅmukhaḥ|
tripuṇḍraṁ bhasmanā kṛtvā sāndreṇa dhavalena ca|| 9

Having performed the saiva sandhya, mantra japa, tarpana and others according to the rules prescribed in the Agama pertaining to his lineage, the Guru should go to the temple, clean his hands and feet and perform acamana . Then he should enter into the shrine and occupy the seat , being north-faced. Having taken the pure and white vibhuti, he should apply it on his forehead and other parts in such a way that the three stripes of vibhuti are closer to each other.

करन्यासं ततः कृत्वा सुषिरं देहमध्यमे।

ध्यात्वा ज्वलन्तं हुङ्कारं प्राणान् सम्यम्य निश्चलम्॥ १०

फड्कारान्तं तु तेनैव रेचकेन समन्वितम्।

पञ्चग्रन्तिंस्ततो भित्वा तस्मात् प्रतिनिवृत्य च॥ ११

मूर्तिमन्त्रेण संग्रह्य जीवं हुङ्कार मूर्धनि।

कुंभकेन समोपेतं वायुं ऊर्ध्वगतं नयेत्॥ १२

तेनैव द्वादशान्तस्थ शिवेन सह योजयेत्।

आत्मयोजनं ह्येतत्स्यात् ततो भूतादि शोधयेत्॥ १३

karanyāsaṁ tataḥ kṛtvā suṣiraṁ dehamadhyame|
dhyātvā jvalantaṁ huṅkāraṁ prāṇān samyamya niścalam|| 10
phaṭkārāntaṁ tu tenaiva recakena samanvitam|
pañcagrantiṁstato bhitvā tasmāt pratinivṛtya ca|| 11
mūrtimantreṇa saṁgrahya jīvaṁ huṅkāra mūrdhani|
kuṁbhakena samopetaṁ vāyuṁ ūrdhvagataṁ nayet|| 12
tenaiva dvādaśāntastha śivena saha yojayet|
ātmayojanaṁ hyetatsyāt tato bhūtādi śodhayet|| 13

Having done the 'kara nyasa'(with the recital of samhita mantras), the priest should contemplate the presence of the resplendent seed letter 'hum' in the sushumna channel coursing through the center of the body, breath in and arrest the air at stomach so as to be without any movement and breath out with the recital of 'hum phat'. While breathing out, he should untie the five knots(present between the chakras) and should bring back the air with the recital of the same mantra. Holding the air to be in 'kumbhaka', he should grasp his 'jiva'(soul) with the recital of murti mantra(atma murtaye namah) and place it on the head of 'hum' letter. Then he should raise the breath up along with the jiva so as to reach the plane of 'dvadasnata' and unite his jiva with Siva who is present there. This is the process of uniting the jiva with Siva. Having effected such union, he should perform the purification of his gross and subtle body.

निवृत्यादीनि भूतानि तान्यध्वानं समस्तकम्।

व्याप्य व्यवस्थितानीति मत्वा तानि विशोधयेत्॥ १४

दहनं वाथ भूतानां परस्पर विशोधनम्।

मण्डलादि समायुक्तं भूतशुद्धिरिहोदिता॥ १५

शोध्योपराग रहितं कलामात्र व्यवस्थितम्।

विचिन्त्य दिव्यदेहार्थं अमृतप्लावनं नयेत्॥ १६

nivṛtyādīni bhūtāni tānyadhvānaṁ samastakam|
vyāpya vyavasthitānīti matvā tāni viśodhayet|| 14
dahanaṁ vātha bhūtānāṁ paraspara viśodhanam|
maṇḍalādi samāyuktaṁ bhūtaśuddhirihoditā|| 15
śodhyoparāga rahitaṁ kalāmātra vyavasthitam|
vicintya divyadehārthaṁ amṛtaplāvanaṁ nayet|| 16

Contemplating the five elements from earth to ether as related to the five kalas from nivritti to santayatita respectively and contemplating all of them as pervaded by the adhvas, he should purify those elements with which his body has been constituted. He should incinerate contemplatively those elements by meditating on the mutual discordance existing between the gross elements and purify them. This kind of purification associated with respective mandalas(geometrical forms) of the elements is known as 'bhuta suddhi'. This purification should be done in such a way that the body is left out to be associated with essential kalas for which purification is not needed. Then, in order to obtain a luminous divine body fit enough for the worship, he should besprinkle the nectarine drops trickling down from the thousand-petalled lotus over the ashes of the incinerated body.

ध्यात्वा कुण्डलिनीं शक्तिं अमृतैकस्वरूपिणीम्।
तदुद्भूतामृतस्रावैः सिक्तां दिव्यां कलां स्मरेत्॥ १७
ध्यात्वा हृद्यासनं तस्मिन् मूर्त्यात्मानं समानयेत्।
पुनराप्लावनं कृत्वा करन्यासं समारभेत्॥ १८

dhyātvā kuṇḍalinīṁ śaktiṁ amṛtaikasvarūpiṇīm|
tadudbhūtāmṛtasrāvaiḥ siktāṁ divyāṁ kalāṁ smaret|| 17
dhyātvā hṛdyāsanaṁ tasmin mūrttyātmānaṁ samānayet|
punarāplāvanaṁ kṛtvā karanyāsaṁ samārabhet|| 18

Having meditated on 'kundalini sakti' which is in oneness with the nectarine form, he should contemplate that the body is drenched with the streams of nectar and is charged with the luminous kalas. Having designed contemplatively a seat within his heart, he should re-install his own self endowed with a divine form. Having once again sprinkled the nectarine drops over that form, he should do the 'kara nyasa'.

हस्तपृष्ठतलेस्त्रेण शोधयेच्चन्दनान्विते।
तयोर्ब्रह्माणि विन्यस्य नेत्रं करतलं न्यसेत्॥ १९
शिवं साङ्गं च विन्यस्य भूयस्तत्र शिवं न्यसेत्।
कवचेनावकुण्ठ्याथ सर्वकर्मसु योजयेत्॥ २०

hastapṛṣṭhatalestreṇa śodhayeccandanānvite|
tayorbrahmāṇi vinyasya netraṁ karatalaṁ nyaset|| 19
śivaṁ sāṅgaṁ ca vinyasya bhūyastatra śivaṁ nyaset|
kavacenāvakuṇṭhyātha sarvakarmasu yojayet|| 20

Having besmeared sandal paste over the palms, he should purify them with the recital of kavaca mantra. Then he should identify the brahma mantras with the fingers and the netra mantra with the palm. Having identified the asana, murti and anga mantras with the fingers, he should identify the presence of Siva with the palm. For the sake of protecting the identified state(with Siva), he should do 'avakunthana' (encircling the hands) with the recital of kavaca mantra. Only after having designed his hands to be of the nature of siva-mantras (which constitute the form of Siva), he should use his hands to do all other ritualistic activities related to the worship of Lord Siva.

करन्यासस्समाख्यातो अङ्गन्यासञ्च कथ्यते।
मूर्धादि पादपर्यन्तं अङ्गब्रह्माणि विन्यसेत्॥ २१
मूलब्रह्माणि वाविद्वान् अष्टत्रिंशत्कलान्न्यसेत्।
शिवं हृदि यथास्थानं हृदयाद्यं निवेशयेत्॥ २२
नेत्रं नेत्रेषु विन्यस्य हेतिं दिक्षुगतं न्यसेत्।
महामुद्रां ततः कृत्वा शिवमन्तमनुस्मरन्॥ २३

karanyāsassamākhyāto aṅganyāsañca kathyate|
mūrdhādi pādaparyantaṁ aṅgabrahmāṇi vinyaset|| 21
mūlabrahmāṇi vāvidvān aṣṭatriṁśatkalānnyaset|
śivaṁ hṛdi yathāsthānaṁ hṛdayādyaṁ niveśayet|| 22
netraṁ netreṣu vinyasya hetiṁ dikṣugataṁ nyaset|
mahāmudrāṁ tataḥ kṛtvā śivamantamanusmaran|| 23

The process of kara nyasa has been told. Then, the process of anga nyasa is now explained. The Guru should identify the brahma mantras and the anga mantras with his whole body, from the head to feet. Or, he may identify the mula mantra , brahma mantras and the thirty-eight kala mantras. Having installed Lord Siva within the heart, he should identify the hrudaya and other anga mantras with the heart and other limbs of the form. He should identify the netra mantra with the eyes and the kavaca mantra in all directions around him. The he should display the 'maha mudra' to ensure his oneness with Siva and recite the mula mantra.

अष्टत्रिंशत्कलान्यासं हित्वा ब्रह्माणि विन्यसेत्।
लिपिन्यासं ततःकुर्यात् रुद्रशक्ति समन्वितम्॥ २४
श्रीकण्ठादि समोपेतं अक्षरन्यासं एव वा।
केवलं मातृकान्यासं कुर्यात्तद्रहितं तु वा॥ २५

aṣṭatriṁśatkalānyāsaṁ hitvā brahmāṇi vinyaset|
lipinyāsaṁ tataḥkuryāt rudraśakti samanvitam|| 24
śrīkaṇṭhādi samopetaṁ akṣaranyāsaṁ eva vā|
kevalaṁ mātṛkānyāsaṁ kuryāttadrahitaṁ tu vā|| 25

Or, he may do the nyasa of brahma mantras alone , without doing the nyasa of thirty-eight kala mantras. Then he should do the nyasa of 51 letters, each letter associated with corresponding Rudra and Rudra Sakti, Srikantha Rudra, (Purnodari Sakti) and others. He may do the nyasa of 51 letters without Rudra and Rudra Sakti.

एवं शैवतनुं कृत्वा ततोन्तर्यजनं न्यसेत्।
पूजाहोमस्समाधिस्स्यात् हृदि नाभौ ललाटके॥ २६
आत्मशुद्धिरियं ख्याता स्थानशुद्धिस्ततःपरम्।

evaṁ śaivatanuṁ kṛtvā tatontaryajanaṁ nyaset|
pūjāhomassamādhissyāt hṛdi nābhau lalāṭake|| 26
ātmaśuddhiriyaṁ khyātā sthānaśuddhistataḥparam|

Having designed his form to be in perfect oneness with the form of Siva, he should perform the internal worship. Worship, oblations and samadhi(being in absorbed state) should be done in the heart, navel and the forehead respectively. This is considered to be the purification of the self. Then, the purification of the place should be performed.

हस्तास्फालन दिग्बन्धा अवकुण्ठैश्च सम्मता॥ २७
पात्रत्रयं समादाय यन्त्रिकाकर संस्थितम्।
पाद्यादित्रितयं तेषु कल्पयेद्विधिना मुना॥ २८

hastāsphālana digbandhā avakuṇṭhaiśca sammatā|| 27
pātratrayaṁ samādāya yantrikākara saṁsthitam|
pādyāditritayaṁ teṣu kalpayedvidhinā munā|| 28

He should strike over the left palm with three fingers of the right palm and do the control of the directions (digbandhana) and perform the avakunthana. O, the Sages!, he should place the concerned vessels for padya, acamana and others over the pedestals specially designed for the purpose and prepare the padya, acamana and arghya water.

चन्दनोशीर सिद्धार्थ दूर्वा काश्मीर तोययुक्।
उत्तमं पाद्यं उद्दिष्टं मद्यमङ्गत कुंकुमम्॥ २९
चन्दनोशीर युक्तांबः पाद्यं कन्यसं उच्यते।
वरालोशीर कर्पूर तुटि जाति लवङ्गयुक्॥ ३०
मुरेणैव समायुक्तं श्रेष्टमाचमनीयकम्।
एला लवङ्ग कर्पूर मुर जाति युतं समम्।
एलालवङ्ग कर्पूर जलैस्साधं तु कन्यसम्॥ ३१

आपक्षीर कुशाग्रैस्तु यवाक्षत तिलैर्युतम्।
शालि सिद्धार्थयुक् श्रेष्ठं यवासर्षप शालियुक्॥ ३२
तण्डुलैर्मध्यमं प्रोक्तं शालितण्डुल संयुतम्।
अर्घ्यं कन्यसं उद्दिष्टं अन्यथा च निगद्यते॥ ३३

candanośīra siddhārtha dūrvā kāśmīra toyayuk|
uttamaṁ pādyaṁ uddiṣṭaṁ maddhyamaṅgata kuṁkumam|| 29
candanośīra yuktāṁbaḥ pādyaṁ kanyasaṁ ucyate|
varālośīra karpūra tuṭi jāti lavaṅgayuk|| 30
mureṇaiva samāyuktaṁ śreṣṭamācamanīyakam|
elā lavaṅga karpūra mura jāti yutaṁ samam|
elālavaṅga karpūra jalaissārdhaṁ tu kanyasam|| 31
āpakṣīra kuśāgraistu yavākṣata tilairyutam|
śāli siddhārthayuk śreṣṭhaṁ yavāsarṣapa śāliyuk|| 32
taṇḍulairmadhyamaṁ proktaṁ śālitaṇḍula saṁyutam|
arghyaṁ kanyasaṁ uddiṣṭaṁ anyathā ca nigadyate|| 33

The padya prepared with candana, usira, siddhartha, durva, kasmira and water is considered to be of superior kind. The padya prepared with candana, usira, siddhartha, durva and water is of medium variety. The padya associated with candana, usira and water is of inferior kind. The acamana prepared with varala, usira, karpura, tuti, jati, lavanga and mura is considered to be of supreme kind. The acamana associated with ela, lavanga, karpura, mura and jati is of medium variety. The acmana prepared with ela, lavanga, karpura and water is of inferior kind. The arghya prepared with water, milk, tips of kusa-grass, yava, akshata, tila, saali and siddhartha is considered to be of superior kind. The arghya associated with yava, sarshapa, saali and tandula is of medium variety. The arghya associated with saali and tandula is of inferior kind. The preparation of padya and others is told now in another way.

सिद्धार्थ चन्दनिशीर दूर्वायुक् पाद्यमेव च।
एला लवङ्ग कर्पूर वराल फल संयुतम्॥ ३४
एतदाचमनीयं वा यजेत यजनाङ्गके।
कथितञ्चात्र वा ग्राह्यं अत्रोक्तं तत्र वा भवेत्॥ ३५
यव सर्षप सद्व्रीहि तण्डुलैरक्षतं भवेत्।
व्रीहि तण्डुल संयुक्तं अक्षतं तत्प्रकीर्तितम्॥ ३६
पञ्चाङ्गं अथवा त्र्यङ्गं केवलं चार्घ्यमेव वा।

siddhārtha candaniśīra dūrvāyuk pādyameva ca|
elā lavaṅga karpūra varāla phala saṁyutam|| 34
etadācamanīyaṁ vā yajeta yajanāṅgake|
kathitañcātra vā grāhyaṁ atroktaṁ tatra vā bhavet|| 35

yava sarṣapa sadvrīhi taṇḍulairakṣataṁ bhavet|
vrīhi taṇḍula saṁyuktaṁ akṣataṁ tatprakīrtitam|| 36
pañcāṅgaṁ athavā tryaṅgaṁ kevalaṁ cārghyameva vā|

Siddhartha, candana, usira and durva may be taken for the padya. Ela, lavanga, karpura, varala and phala are recommended for the preparation of acamaniya. These should be utilized for the worship, considering that these belong to the essential parts of a perfect and complete worship. The substances told earlier for the preparation of padya and others or those told here mat be taken . The arghya may be prepared with either five substances – yava, sarshapa, vrihi, tandula and akshata, or it may be prepared with three substances – vrihi, tandula and akshata. Or, if no such substance is available, the argya may be prepared with pure water alone.

कल्पयेद् हृदयेनैव किञ्चार्घ्य सहिता मनुः॥ ३७

द्रव्याण्यस्त्रेण संप्रोक्ष्य कवचेनावकुण्ठयेत्।

हृदाभिमन्त्र्य प्रत्येकं मुद्रयेदमृताख्यया॥ ३८

तिलकं चन्दनं कृत्वा पुष्पं शिरसि विन्यसेत्।

द्रव्यशुद्धिर्भवेदेषा प्रणवादि नमोन्तकम्॥ ३९

मन्त्रमुच्चरयेन्मन्त्री मन्त्रशुद्धिर्भवेदियम्।

kalpayed hṛdayenaiva kiñcārghya sahitā manuḥ|| 37
dravyāṇyastreṇa saṁprokṣya kavacenāvakuṇṭhayet|
hṛdābhimantrya pratyekaṁ mudrayedamṛtākhyayā|| 38
tilakaṁ candanaṁ kṛtvā puṣpaṁ śirasi vinyaset|
dravyaśuddhirbhavedeṣā praṇavādi namontakam|| 39
mantramuccarayenmantrī mantraśuddhirbhavediyam|

The vessel should be placed with the recital of hrudaya mantra and the Guru should take the arghya water with the recital of hrudaya mantra and sprinkle over the collected paraphernalia with the recital of astra mantra. He should provide protection(avakunthana) with the recital of kavaca mantra and energize each substance with hrudaya and other mantras and instill the quality of nectar into them by displaying the amruta mudra. Having applied a tilaka in his forehead with candana, he should place a flower on his own head. This is the process of the purification of paraphernalia. All the mantras related to Sivapuja should be recited as beginning with Om and ending with 'namah'(raising the breath upto forehead or brahmarandhra). Such recital is known as the purification of the mantras.

सामान्यार्घ्यं च संगृह्य द्वाराग्रे वृषभं यजेत्॥ ४०

गणपं भारतीं ऊर्ध्वे नन्दिनं जाह्नवी युतम्।

महाकालेन यमुनां सव्ये सव्ये समर्चयेत्॥ ४१

विमलं च सुबाहुं च तल्पयोश्च क्रमाद्यजेत्।
प्रविश्य सव्यपादेन देहल्यां अस्त्रमर्चयेत्॥ ४२

sāmānyārghyaṁ ca saṁgṛhya dvārāgre vṛṣabhaṁ yajet|| 40
gaṇapaṁ bhāratīṁ ūrdhve nandinaṁ jāhnavī yutam|
mahākālena yamunāṁ savye savye samarcayet|| 41
vimalaṁ ca subāhuṁ ca talpayośca kramādyajet|
praviśya savyapādena dehalyāṁ astramarcayet|| 42

Having taken the vessel containing the samanya-arghya, the Guru should worship the Bull installed in front of the main shrine. On the upper beam of the threshold, he should worship Ganesa and Sarasvati on the left and right side. Nandi and Ganga should be worshipped on the right side. Mahakala and Yamuna should be worshipped on the left side of the entrance. On right and left of the doorleaf, Vimala and Subahu should be worshipped. Having entered the shrine, placing the right foot first, he should worship the Astra Deva contemplating his presence at the threshold.

वास्तोष्पतिं ततश्चेष्ट्वा पुजां पर्यूषितां यजेत्।
अपनीय तां लिङ्गाच्चण्डेशाय निवेदयेत्॥ ४३
पिण्डिकां शिवलिङ्गं च जलेन क्षालयेत् सुधीः।
लिङ्गशुद्धिरियं ख्याता शुद्धयः पञ्च चोदिताः॥ ४४

vāstoṣpatiṁ tataśceṣṭvā pujāṁ paryūṣitāṁ yajet|
apanīya tāṁ liṅgāccaṇḍeśāya nivedayet|| 43
piṇḍikāṁ śivaliṅgaṁ ca jalena kṣālayet sudhīḥ|
liṅgaśuddhiriyaṁ khyātā śuddhayaḥ pañca coditāḥ|| 44

Then, having worshipped Vastoshpati(Main Deity of the temple site ,in the south-west), he should honor the flowers and other items offered to Sivalinga during the previous puja, remove them with the accompaniment of mantra and mudra and offer them to Candesvara. The well-learned Guru should sprinkle the arghya water over the pedestal and the rudra-bhaga. Such ritual is known as the purification of the Linga. In this way, five kinds of purification have been told.

संपूज्य द्वारपान् वाथ पञ्चशुद्धिं समाचरेत्।
विशुद्ध्यासन संस्कारोपचार स्कन्दसंयुतम्॥ ४५
यजनं देवदेवस्य सर्वकामार्थ साधनम्।

saṁpūjya dvārapān vātha pañcaśuddhiṁ samācaret|
viśuddhyāsana saṁskāropacāra skandasaṁyutam|| 45
yajanaṁ devadevasya sarvakāmārtha sādhanam|

Or, the five kinds of purification may be done after worshipping the guardian Deities of the entrance. The worship of Lord Siva associated with five kinds of perfect purification, designing of the seat, sacramental rituals, offerings and realizing a consummate state of complete worship is capable accomplishing all the desired fruits.

विशुद्धिः कथिता पूर्वं आसनञ्चाधुनोच्यते॥ ४६
गणेशं च गुरुं शक्तिं अनन्तं धर्मसम्मुखान्।
अधर्मप्रमुकानन्तेच्छदने पद्मकर्णिके॥ ४७
वामादि नव सूर्यादि मण्डलं सेश्वरं यजेत्।
शिवासनं तदन्ते च यजेत् स्वस्वमनुं स्मरन्॥ ४८

viśuddhiḥ kathitā pūrvaṁ āsanañcādhunocyate|| 46
gaṇeśaṁ ca guruṁ śaktiṁ anantaṁ dharmasammukhān|
adharmapramukānantecchadane padmakarṇike|| 47
vāmādi nava sūryādi maṇḍalaṁ seśvaraṁ yajet|
śivāsanaṁ tadante ca yajet svasvamanuṁ smaran|| 48

Earlier, the process of perfect purification has been told. Now, details about the seat of Lord Siva are explained. Geansa, Sapta Gurus, Ananta, Dharma and others, Adharma and others, the lower knot, upper knot, lotus, pericarp of the lotus, Vama and other Saktis(Nava Saktis), four mandlas –surya, candra, agni and sakthi, the presiding Deities of these mandalas – these are to be worshipped with the accompaniment of the mantra pertaining to each Deity. In the end, the sivasana should be worshipped collectively.

पञ्चासनात्मकं ह्येतत् एकासनं उदीरितम्।
अनन्ताधारशक्तिभ्यां भवेदानन्तमासनम्॥ ४९
धर्माधर्मादिभिर्वर्गैः छदनाभ्यां समन्वितैः।
सिंहासनं इदं प्रोक्तं योगं मायाब्जं उच्यते॥ ५०
पद्मं वैद्येश्वरं पद्ममण्डलं विमलासनं।
स्नानावाहन कालादौ पृथक् एकान् प्रकल्पयेत्॥ ५१

pañcāsanātmakaṁ hyetat ekāsanaṁ udīritam|
anantādhāraśaktibhyāṁ bhavedānantamāsanam|| 49
dharmādharmādibhirvargaiḥ chadanābhyāṁ samanvitaiḥ|
siṁhāsanaṁ idaṁ proktaṁ yogaṁ māyābjaṁ ucyate|| 50
padmaṁ vaidyeśvaraṁ padmamaṇḍalaṁ vimalāsanaṁ|
snānāvāhana kālādau pṛthak ekān prakalpayet|| 51

The Sivasana, which is essentially only one, consists within itself five kinds of seat. Anantasana consists of Adharasakti and Ananta. Dharma and others and Adharma and others, together with the lower and upper knots

constitute the simhasana. The lotus representing the maya constitutes the yogasana. The petals of the lotus constitute the padmasana. The mandalas contemplated over the lotus constitute the vimalasana. Each seat pertaining to the ceremonial ablution, invocation and other such rituals should be ideated separately,while performing that ritual.

सङ्कल्पासनं एवं तु मूर्तिं तदुपरि न्यसेत्।
तस्मिन् ब्रह्माणि विन्यस्य चाष्टत्रिंशत्कलां न्यसेत्॥ ५२
लिपिन्यासं तु वा कुर्यात् श्रीकण्ठादि युतं तु वा।
अष्टत्रिंशत्कलोपेत पञ्चब्रह्माणि विन्यसेत्॥ ५३
विद्यादेहं ततो न्यस्त्वा शिवं आवाहयेत् ततः।

saṅkalpāsanaṁ evaṁ tu mūrtiṁ tadupari nyaset|
tasmin brahmāṇi vinyasya cāṣṭatriṁśatkalāṁ nyaset|| 52
lipinyāsaṁ tu vā kuryāt śrīkaṇṭhādi yutaṁ tu vā|
aṣṭatriṁśatkalopeta pañcabrahmāṇi vinyaset|| 53
vidyādehaṁ tato nyastvā śivaṁ āvāhayet tataḥ|

The seat of Lord Siva to be ideated for the worship should be conceived in this way. The Guru should ideate the presence of 'vidya deha' above this seat. Then he should identify the brahma mantras, anga mantras and thirty-eight kala mantras. He may do the lipi-nyasa either associated with Srikantha and others or not associated with them. Then he should identify the five vedic brhama mantras(isanassarva vidyanam and others) in association with thirty-eight kalas. Having ideated the vidya deha in this way, the Guru should invoke the presence of Lord Siva in that vidya deha.

स्थापनं सन्निधानं च सन्निरोधं समाचरेत्॥ ५४
स्वस्वस्थाने हृदादीनि विन्यसेदानुपूर्वकम्।
शिवं तदुपरि न्यस्य तदेकीकरणं नयेत्॥ ५५
प्ररोचनं वा कर्तव्यं महामुद्रा प्रयोगतः।
पाद्यञ्चाचमनं चार्घ्यं दूर्वाद्यं विनिवेदयेत्॥ ५६
संस्कार दश विख्याता उपचारैस्शिवं यजेत्।

sthāpanaṁ sannidhānaṁ ca sannirodhaṁ samācaret|| 54
svasvasthāne hṛdādīni vinyasedānupūrvakam|
śivaṁ tadupari nyasya tadekīkaraṇaṁ nayet|| 55
prarocanaṁ vā kartavyaṁ mahāmudrā prayogataḥ|
pādyañcācamanaṁ cārghyaṁ dūrvādyaṁ vinivedayet|| 56
saṁskāra daśa vikhyātā upacāraissivaṁ yajet|

Then he should do sthapana, sannidhana, sannirodha with the accompaniment of relevant mudras and identify the hrudaya mantra and others with the respective parts of the vidya deha, in the due order. Having installed Lord Siva within the vidya deha, the Guru should contemplate the perfect oneness of Siva and the vidya deha. Displaying the 'mahamudra', he should contemplate the vibrant presence of Lord Siva being identical with the vidya deha and his own self. Then he should offer padya, acamana, arghya, durva and other such substances to the Lord. Then he should worship Lord Siva with the accompaniment of sacramental rituals said to be ten in number and with all kinds of upacaras.

गन्धं तु चन्दनाद्यं स्यात् दृष्टिमानेन वा नयेत्॥ ५७

नानाविधानि पुष्पाणि नूतनानि प्रकल्पयेत्।

लघु चन्दन निर्यास प्रमुखैः धूपं उच्यते॥ ५८

तैलाज्य कल्पितान् दीपान् कर्तुर्वाञ्चावशं नयेत्।

अनिर्वाण प्रदीपांश्च तथैव परिकल्पयेत्॥ ५९

gandhaṁ tu candanādyaṁ syāt dṛṣṭimānena vā nayet|| 57
nānāvidhāni puṣpāṇi nūtanāni prakalpayet|
laghu candana niryāsa pramukhaiḥ dhūpaṁ ucyate|| 58
tailājya kalpitān dīpān karturvāñcāvaśaṁ nayet|
anirvāṇa pradīpāṁśca tathaiva parikalpayet|| 59

He should apply perfumes , sandal and others to the Linga. Sandal may be applied so as to give a pleasant look. He should offer various kinds of flowers, freshly obtained from the trees and plants. Incense(dhupa) may be offered with the mixture of laghu(a kind of root), sandal, niryasa and such others. He should offer the lighted lamps making use of sesame oil or ghee according to the desire of the sponsor(karta or yajamana). In the same way, he should offer the lamps which could shed light without getting extinguished.

आमन्त्रण हविः प्रोक्तं मुद्गाद्यं चाढकादिकम्।

भूषणादि ततो दत्वा पुनर्धूपं निवेदयेत्॥ ६०

तस्मिन् मङ्गल गानैश्च सर्वातोद्य समन्वितैः।

नानानृत्त समायुक्तैः तोषयेद् वृषभध्वजम्॥ ६१

आरात्रिकं ततो दद्यात् धूपदानावसानके।

भस्मना गन्धमिश्रेण त्वङ्गुष्ठानामिकाग्रतः॥ ६२

भ्रामयित्वा ततस्त्यक्त्वा तिलकं दापयेच्छिवे।

दर्पणं दर्शयेच्छत्रं चामरं च निवेदयेत्॥ ६३

āmantraṇa haviḥ proktaṁ mudgādyaṁ cāḍhakādikam|
bhūṣaṇādi tato datvā punardhūpaṁ nivedayet|| 60

tasmin maṅgala gānaiśca sarvātodya samanvitaiḥ|
nānānṛtta samāyuktaiḥ toṣayed vṛṣabhadhvajam|| 61
ārātrikaṁ tato dadyāt dhūpadānāvasānake|
bhasmanā gandhamiśreṇa tvaṅguṣṭhānāmikāgrataḥ|| 62
bhrāmayitvā tatastyaktvā tilakaṁ dāpayecchive|
darpaṇaṁ darśayecchatraṁ cāmaraṁ ca nivedayet|| 63

Balls of rice cooked in the consecrated fire and mixed with mudga or adhaka powder is recommended for the offering of 'amantrana havis'(cooked rice to be offered addressing the Main Deity). Having adorned the Linga with various ornaments and others, he should again offer dhupa and dipa(incense and light). At that time, he should delight the Lord who is holding the bull-flag with the recital of auspicious musical songs, accompanied by the sounding of all kinds of musical instruments and various kinds of dance. At the end of the offering of dhupa and dipa, he should offer 'aratrika'(waving of five plates holding the light). Taking the bhasma mixed with perfumes with thumb and the ring finger, he should wave around in front of the Linga and through it away(towards north-east). Then he should apply a tilaka with the bhasma on the forehead of Siva. Following this, he should show the mirror, parasol, camara and others.

रात्रौ नीराजनं कुर्यात् दीपदानावसानके।
महाहविर्निवेद्यान्ते बलिं होमं समाचरेत्॥ ६४
आमन्त्रण हविःकाले बलिं वा होममाचरेत्।
उभयत्रोभयं वापि पृथग्वा परिकल्पयेत्॥ ६५

rātrau nīrājanaṁ kuryāt dīpadānāvasānake|
mahāhavirnivedyānte baliṁ homaṁ samācaret|| 64
āmantraṇa haviḥkāle baliṁ vā homamācaret|
ubhayatrobhayaṁ vāpi pṛthagvā parikalpayet|| 65

In the night, he should offer 'nirajana'(waving of lighted camphor, lighted wick) at the end of dhupa and dipa. After the offering of naivedya, he should offer the 'maha havis', bali and oblations. Bali and homa may be offered at the time of offering the 'amantrana havis'. Or, bali and homa may be offered on both the occasions – amantrana havis and maha havis. Or, bali and homa may be offered separately.

स्नापने मन्त्रगेयं वा वीणागानं अथापि वा।
वेदाध्ययनं अन्यद्वा स्तोत्रपाठादिकं च यत्॥ ६६
तदूर्ध्वे गौडभाषाद्यैः गानं धूपान्तं आचरेत्।
ऊर्ध्वं द्रामिड भाषाद्यं गाननृत्तयुतं तु वा॥ ६७
संस्कृतं तदपभ्रंशं नानास्वर समन्वितम्।
यदष्टादश भाषोत्थं गानं वा परिकल्पयेत्॥ ६८

नानादेश प्रसूतं च नर्तनं परिकल्पयेत्।

विशेषादुत्सवादौ च गान्धर्वैः बहुभिर्युतम्॥ ६९

snāpane mantrageyaṁ vā vīṇāgānaṁ athāpi vā|
vedāddhyayanaṁ anyadvā stotrapāṭhādikaṁ ca yat|| 66
tadūrdhve gauḍabhāṣādyaiḥ gānaṁ dhūpāntaṁ ācaret|
ūrdhvaṁ drāmiḍa bhāṣādyaṁ gānanṛttayutaṁ tu vā|| 67
saṁskṛtaṁ tadapabhraṁśaṁ nānāsvara samanvitam|
yadaṣṭādaśa bhāṣotthaṁ gānaṁ vā parikalpayet|| 68
nānādeśa prasūtaṁ ca nartanaṁ parikalpayet|
viśeṣādutsavādau ca gāndharvaiḥ bahubhiryutam|| 69

While performing the ceremonial ablutions for the Lord, recital of the mantras, musical songs or hymns, playing of vina, recital of the Vedic suktas and the recital of other hymns and other songs should be undertaken. Consequent to these, musical songs rendered in Gauda and other laguages should be recited upto the offering of dhupa. In continuation of these, musical songs rendered in Dravida and other languages should be recited accompanied by dance or without such dance. Musical songs of Sanskrit and Apabhramsa associated with various intonations and the musical songs rendered in 18 languages should be recited. Various types of dance belonging to various places and traditions should be performed. During the special kinds of festivals and other such specific occasions, songs of various traditions should be sung.

नित्योत्सवं ततः कुर्यात् नानास्त्रीभिस्समन्वितम्।

रूपयौवन संपन्ना योषितः कर्तृ वाञ्चया॥ ७०

ममदास्यस्समाख्याता रुद्रकन्या भवन्ति चेत्।

तासां संख्या भवेद्ग्राम विन्यास जनसंख्यया। ७१

nityotsavaṁ tataḥ kuryāt nānāstrībhissamanvitam|
rūpayauvana saṁpannā yoṣitaḥ kartṛ vāñcayā|| 70
mamadāsyassamākhyātā rudrakanyā bhavanti cet|
tāsāṁ saṁkhyā bhavedgrāma vinyāsa janasaṁkhyayā| 71

Then, the daily festival should be performed associated with a number of young women. Ladies endowed with charming form and grace of youthfulness may be invited for this according to the desire of the sponsor(karta or yajamana). If Rudra Kanyas who are considered to be my devotees are there, they could be directed to involve themselves in this daily festival. The number of such Rudra Kanyas should be according to the number of people in the village who are living there in accordance with the design of the village.

उत्सवस्स्यात्तदन्तेषु नित्योत्सव विधानतः।

वादका नृत्त संख्यातान् कल्पयेत् कल्पवित्तमः॥ ७२

तदन्ते शुद्धनृत्तं स्यात् तदन्ते चुलुकोदकम्।
विसर्जनं ततः कुर्यात् लयाङ्गं वाथ विन्यसेत्॥ ७३

utsavassyāttadanteṣu nityotsava vidhānataḥ|
vādakā nṛtta saṁkhyātān kalpayet kalpavittamaḥ|| 72
tadante śuddhanṛttaṁ syāt tadante culukodakam|
visarjanaṁ tataḥ kuryāt layāṅgaṁ vātha vinyaset|| 73

According to the procedure of daily festival, the Guru who is the foremost among those who have mastered the scriptures should decide over the number of musicians and the number of dance-patterns. At the completion of the daily festival, he should arrange for the performance of 'suddha nrutta'. Then, he should offer the culukodaka(offering of handful of water) and do the visrajana(bidding of farewell to the Lord). Or, he may retain the presence of anga-devatas(Lords of anga mantras).

साधकेन च सिद्ध्यर्थं पूजां आहृत्य लिङ्गतः।
लिङ्गं संशोध्य भूयोपि गन्धाद्यैः अर्चयेच्छिवम्॥ ७४
नैतत् प्रतिदिनं कुर्यात् किन्तु साध्यावसानकम्।

sādhakena ca siddhyarthaṁ pūjāṁ āhṛtya liṅgataḥ|
liṅgaṁ saṁśodhya bhūyopi gandhādyaiḥ arcayecchivam|| 74
naitat pratidinaṁ kuryāt kintu sādhyāvasānakam|

In order to enable a sadhaka gain the desired fruits resulting from a sadhana undertaken by him, the Guru should grasp the benefits of the Sivapuja from the Linga into his heart, then purify the Linga and again worship Lord Siva with perfumes , sandal and others for the sake of that devotee. This ritual need not be done daily; upon the completion of a particular sadhana, this may be done as desired by the sadhaka.

उत्तमं मध्यमं नीचं त्रिविधं स्यान्मदर्चनम्॥ ७५
केवलैश्शुद्धशैवोत्थैः मन्त्रैः उत्तमं उच्यते।
मध्यमं शैववेदोत्थैः अधमं वैदिकैर्मतम्॥ ७६

uttamaṁ madhyamaṁ nīcaṁ trividhaṁ syānmadarcanam|| 75
kevalaiśśuddhaśaivotthaiḥ mantraiḥ uttamaṁ ucyate|
madhyamaṁ śaivavedotthaiḥ adhamaṁ vaidikairmatam|| 76

My worship is of three kinds – the foremost, the medium and the lower. The worship performed with the recital of only those mantras which have been revealed in the Saivagamas is considered to be the foremost kind of worship. The worship performed with the recital of Agamic mantras and the Vedic mantras is of medium type. The worship performed with the recital of Veda mantras only is considered to be of lower kind.

नित्य नैमित्तिकेप्येतत् विधानं परिकीर्तितम्।
शैवमन्त्र समो मन्त्रो नास्त्यत्र भुवनत्रये॥ ७७
तत्रापि मूलमन्त्रस्तु बीजात्मा श्रेष्ठ उच्यते।
प्रणवाद्याश्च ये मन्त्रा नियुताद्यक्षरात्मकाः॥ ७८
बीजमन्त्र समुद्भूता रुद्राध्यायादयोपि च।
तदर्थं बीजतत्स्थाने विनियोगं नियोजयेत्॥ ७९
बीजाणु सदृशो नास्ति ममप्रीतिकरः परः।

nitya naimittikepyetat vidhānaṁ parikīrtitam|
śaivamantra samo mantro nāstyatra bhuvanatraye|| 77
tatrāpi mūlamantrastu bījātmā śreṣṭha ucyate|
praṇavādyāśca ye mantrā niyutādyakṣarātmakāḥ|| 78
bījamantra samudbhūtā rudrādhyāyādayopi ca|
tadarthaṁ bījatatsthāne viniyogaṁ niyojayet|| 79
bījāṇu sadṛśo nāsti mamaprītikaraḥ paraḥ|

This procedure has been detailed so as to be applicable for the daily and occasional worship. There is no mantra equal to the Saivamantra in all the three worlds. Even in the realm of Saivamantras, the mulamantra of Lord Siva shines forth as the seed of all mantras and is declared to be the foremost mantra. All the mantras, Pranava and others, millions of mantras composed of letters are born of this Siva-bijamantra. Sri Rudra and other hymns are likewise have born of Siva-bijamantra. In view of such importance, it is ordained that Guru should employ the bijamantra according to the context in the course of the repetition of other mantras to derive the concerned benefits. In yielding contentment and delight to me, there is nothing comparable to the bijamantra.

एतत्सर्वं तु सामान्यं पूर्वास्ये दक्षिणास्यके॥ ८०
कौबेरास्य लिङ्गे च सकले मिश्र लिङ्गके।
विशेषः पश्चिमद्वारे श्रूयतां पण्डितेश्वराः॥ ८१

etatsarvaṁ tu sāmānyaṁ pūrvāsye dakṣiṇāsyake|| 80
kauberāsya liṅge ca sakale miśra liṅgake|
viśeṣaḥ paścimadvāre śrūyatāṁ paṇḍiteśvarāḥ|| 81

All these directions are common to the temple in which the Sivalinga, Sakala Linga and Misra Linga are facing the east, south or north. But there are some specific rules to be observed in the case of Sivalinga or other Linga installed in the main shrine facing the west. O, the Lords of the learned Sages!, now listen to these directions.

प्राग्वदन्यत् समुद्दिष्टं विशेषः कश्चिदिष्यते।
द्वारस्याभिमुखं चोर्ध्ववक्त्रं देवं प्रकल्पयेत्॥ ८२
वामे वा दक्षिणे वापि स्थापनीया मनोन्मनी।
देववन्मुखसंयुक्ता द्विहस्तैक मुखान्विता॥ ८३

prāgvadanyat samuddiṣṭaṁ viśeṣaḥ kaścidiṣyate|
dvārasyābhimukhaṁ cordhvavaktraṁ devaṁ prakalpayet|| 82
vāme vā dakṣiṇe vāpi sthāpanīyā manonmanī|
devavanmukhasaṁyuktā dvihastaika mukhānvitā|| 83

All the procedures explained before are common for the west-facing temple. But certain specific directions have to be observed. The upper face of Lord Sadasiva should be conceived as looking towards the west-entrance. Manonmani may be invoked to be present either in the left or right side of the Linga. Manonmani has to contemplated as associated with one face and two hands and looking the same direction as the Lord.

ईशानं ईशदेशे वा निऋतौ वा समर्चयेत्।
पुरुषं पूर्वदेशे वा पश्चिमेवाथ चिन्तयेत्॥ ८४
दक्षिणे चोत्तरे वापि बहुरूपं विचिन्तयेत्।
उत्तरे दक्षिणे वापि वामदेवं स्मरेद् गुरुः॥ ८५
पूर्वस्यां पश्चिमस्यां वा सद्यवक्त्रं स्मरन् न्यसेत्। ८६

īśānaṁ īśadeśe vā niṛtau vā samarcayet|
puruṣaṁ pūrvadeśe vā paścimevātha cintayet|| 84
dakṣiṇe cottare vāpi bahurūpaṁ vicintayet|
uttare dakṣiṇe vāpi vāmadevaṁ smared guruḥ|| 85
pūrvasyāṁ paścimasyāṁ vā sadyavaktraṁ smaran nyaset| 86

The Isana-face may be worshipped in the north-east or the south-west; Tatpurusha may be conceived to be in the east or the west; Aghora may be conceived to be present in the south or the north; Vamadeva may be conceived to be in the north or the south; Sadyojata may be conceived to be in the east or the west.

हृदयं वह्निदिग्भागे वायव्यां वा प्रकल्पयेत्।
शिरश्चैशे नैऋत्यां शिखां पितरि वैशके॥ ८७
कवचं वायुदिग्भागे आग्नेय्यां वा प्रकल्पयेत्।
पूर्वस्मिन् पश्चिमे वापि चतुर्दिक्ष्वस्त्रमर्चयेत्॥

hṛdayaṁ vahnidigbhāge vāyavyāṁ vā prakalpayet|
śiraścaiśe naiṛtyāṁ śikhāṁ pitari vaiśake|| 87
kavacaṁ vāyudigbhāge āgneyyāṁ vā prakalpayet|
pūrvasmin paścime vāpi caturdikṣvastramarcayet||

The presence of hrudaya mantra may be conceived to be in the south-east or the north-west. The presence of siro mantra may be conceived to be in the north-east or the south-west. The presence of sikha mantra may be conceived to be in the south-west or the north-east. The presence of kavaca mantra may be conceived to be in the north-west or the south-east. Both in the east facing shrine and in the west facing shrine, the astra mantra may be worshipped as present in all the four directions.

पूर्वस्मात् पश्चिमाद्वापि विद्येशावरणं यजेत्॥ ८८
गणेशावरणं सोमाद्दक्षादारभ्य वार्चयेत्।
लोकेशाः प्राग्वदेवास्युः अस्त्राद्याश्च तथा मताः॥ ८९

pūrvasmāt paścimādvāpi vidyeśāvaraṇaṁ yajet|| 88
gaṇeśāvaraṇaṁ somāddakṣādārabhya vārcayet|
lokeśāḥ prāgvadevāsyuḥ astrādyāśca tathā matāḥ|| 89

The Vidyesvaras of the second enclosure may be worshipped, starting from the east or from the west. The Ganesvaras of the third enclosure may be worshipped, starting from the north or from the south. The Lokapalas of the fourth enclosure are to be worshipped as before, starting from the east and similarly the weapons of the fifth enclosure are to be worshipped, starting from the east.

देवाग्रे वृषभं शूलं ध्वजस्थानं च गोपुरम्।
परिवारार्चनं पूर्वदेशादारभ्य कारयेत्॥ ९०
वारुणादि निर्ऋत्यन्तं परिवारार्चनं तु वा।
नालो वामे प्रकर्तव्यस्सोमस्याभिमुखं यथा॥ ९१
चण्डेशस्त्वीश देशे स्यात् विघ्नराट् पितरि स्मृतः।
अन्यत्सर्वं समानं स्यात् पूर्व द्वारार्चनेनतु॥ ९२

devāgre vṛṣabhaṁ śūlaṁ dhvajasthānaṁ ca gopuram|
parivārārcanaṁ pūrvadeśādārabhya kārayet|| 90
vāruṇādi niṛtyantaṁ parivārārcanaṁ tu vā|
nālo vāme prakartavyassomasyābhimukhaṁ yathā|| 91
caṇḍeśastvīśa deśe syāt vighnarāṭ pitari smṛtaḥ|
anyatsarvaṁ samānaṁ syāt pūrva dvārārcanenatu|| 92

The Bull, Trident , Dhvajastambha and Gopura should be in front of the main shrine in which Sivalinga is facing the west. The worship of the retinue Deities should be done, starting from the east and ending with the north-east. Or, it may be done, starting from the west and ending with the south-west. The gomukha of the west-facing Linga should be on the left side of the Linga , extending towards the north. Candesvara should be worshipped in the north-east and Ganesa should be worshipped in the south-west. All other rules are common, as told for the Sivalinga facing the east.

॥ इति पश्चिम द्वारार्चन विधि पटलः प्रथमः ॥

॥ iti paścima dvārārcana vidhi paṭalaḥ prathamaḥ ॥

This is the First chapter titled " Directions for the Worship of Sivalinga which is Facing the West"

२ दक्षिण द्वारार्चन विधिः

2 dakṣiṇa dvārārcana vidhiḥ

2 Directions for the Worship of the Linga which is Facing the South

वक्ष्ये दक्षिणवक्त्रार्चां त्रिप्राकारास्तु सा स्मृताः।
लिङ्गे वा प्रतिमायां वा मुखलिङ्गे तु वा मता॥ १
प्रतिमा दक्षिणस्याचेत् उत्तमोत्तम संज्ञका।
मिश्रे तु मध्यमा प्रोक्ता लिङ्गेर्च्चात्वधमा मता॥ २

vakṣye dakṣiṇavaktrārcāṁ triprākārāstu sā smṛtāḥ|
liṅge vā pratimāyāṁ vā mukhaliṅge tu vā matā|| 1
pratimā dakṣiṇasyācet uttamottama saṁjñakā|
miśre tu madhyamā proktā liṅgerccātvadhamā matā|| 2

I will explain the process of worshipping the Linga which is facing the south. Such worship is considered to be of three kinds. This may done for the Linga, Pratima(image) and Mukhalinga. If the pratima is facing the south, it is ascertained to be the foremost of the superior type(uttamottama). If the Mukhalinga is facing the south, it is considered to be of medium type. The worship being done for the Sivalinga facing the south is considered to be of lower type.

प्रतिमायान्तु मध्यैव दक्षिणास्य यजनं द्विजाः।
नृत्तमूर्तेर्विशेषेण त्वतिशोभनं इष्यते॥ ३

pratimāyāntu madhyaiva dakṣiṇāsya yajanaṁ dvijāḥ|
nṛttamūrterviśeṣeṇa tvatiśobhanaṁ iṣyate|| 3

O, the twice-born Sages!, among the images, the image facing the south is the best and the worship being done to such image is thought of to be highly auspicious. Especailly, the form of Nataraja facing the south is more specifically considered to be the most auspicious one.

श्रेष्ठं पश्चां मुखलिङ्गं दक्षास्यं बेरमुच्यते।
अव्यक्तं मोक्षदं लिङ्गं व्यक्तं भूतिप्रदायकम्॥ ४
भुक्तिमुक्तिप्रदं मिश्रं एवं ज्ञात्वा समाचरेत्।

śreṣṭhaṁ paścāṁ mukhaliṅgaṁ dakṣāsyaṁ beramucyate|
avyaktaṁ mokṣadaṁ liṅgaṁ vyaktaṁ bhūtipradāyakam|| 4
bhuktimuktipradaṁ miśraṁ evaṁ jñātvā samācaret|

The Sivalinga which is facing the west is of the foremost type. The image which is facing the south is of the superior type. The regular worship of avykatalinga(Sivalinga) would yield liberation; that of the image is capable of yielding the worldly enjoyments; and that of the mukhalinga is capable of granting both the worldly enjoyments and the liberation. Having known well the greatness of such worship, one should perform the regular worship.

शौचमाचमनं स्नानं सन्ध्योपासनं एव च॥ ५
कृत्वा शिवार्घ्यहस्तस्तु दक्षिणद्वारं आश्रयेत्।
द्वारं अस्त्रेण संप्रोक्ष्य द्वारपान् अर्चयेत्क्रमात्॥ ६
गणपं भारतीं ऊर्ध्वे सव्ये गङ्गाञ्च नन्दिनम्।
यमुनाञ्च महाकालं गन्धाद्यैः क्रमशोर्चयेत्॥ ७

śaucamācamanaṁ snānaṁ sandhyopāsanaṁ eva ca|| 5
kṛtvā śivārghyahastastu dakṣiṇadvāraṁ āśrayet|
dvāraṁ astreṇa saṁprokṣya dvārapān arcayetkramāt|| 6
gaṇapaṁ bhāratīṁ ūrdhve savye gaṅgāñca nandinam|
yamunāñca mahākālaṁ gandhādyaiḥ kramaśorcayet|| 7

Having completed the activities such as morning purification, acamana, ceremonial bath, sandhya-worship and others, the Guru, holding the arghya-vessel in his hand, should reach the south entrance. Having sprinkled the arghya water over the entrance, he should worship the guardian Deities of the entrance in the prescribed order. Then he should worship Ganesa and Sarasvati on the upper beam of the threshold, Gqanga and Nandi in the right side of the entrance and Yamuna and Mahakala in the left side of the entrance. He should worship these Deities with perfumes, sandal and such other substances in the due order.

संप्रविश्यान्तरे वास्तुपतिं संपूज्य पूजकः।
पूजयेत् पूर्ववक्त्रस्तु शिवं षड्गुण संयुतम्॥ ८
लिङ्गार्चनञ्चेत् प्राग्वत्स्यात् ईशानं तु स्वगोचरे।
अघोरं पुरुषं वापि दक्षिणे संयगर्चयेत्॥ ९
अघोरं वाथ सद्यं वा पश्चिमे तु समर्चयेत्।
सद्यवक्त्रं तु वामं वा सौम्यदेशे समर्चयेत्॥ १०
पुरुषं वाथ वामं वा पूर्वस्मिन् संप्रयोजयेत्।
ईशानं अग्निदेशे तु न्यसेत् पूर्वे मनोन्मनीम्॥ ११

saṁpraviśyāntare vāstupatiṁ saṁpūjya pūjakaḥ|
pūjayet pūrvavaktrastu śivaṁ ṣaḍguṇa saṁyutam|| 8
liṅgārcanañcet prāgvatsyāt īśānaṁ tu svagocare|

aghoraṁ puruṣaṁ vāpi dakṣiṇe saṁyagarcayet|| 9
aghoraṁ vātha sadyaṁ vā paścime tu samarcayet|
sadyavaktraṁ tu vāmaṁ vā saumyadeśe samarcayet|| 10
puruṣaṁ vātha vāmaṁ vā pūrvasmin saṁprayojayet|
īśānaṁ agnideśe tu nyaset pūrve manonmanīm|| 11

Having entered into the shrine, the Guru should worship the Vastubrahma and being east-faced, he should worship Lord Siva endowed with six supreme qualities. If it is the worship of Sivalinga, the procedure is the same as told earlier. The Isana should be conceived to be in its own direction(north-east). He may worship either Aghora or Tatpurusha in the south; Aghora or Sadyojata in the west; Sadyojata or Vamadeva in the north; Tatpurusha or Vamadeva in the east. He should invoke the presence of Isana in the south-east and that of Manomnai, in the east.

पितृवाय्वग्नि ईशेषु हृदयादि व्यवस्थितम्।

अथवा प्राग्वदेवस्याद् विद्येशा दक्षिणादितः॥ १२

गणेशाः पूर्वदेशे वा प्राग्वद्वा संप्रकीर्तिताः।

पूर्वादारभ्य शक्राद्या वज्राद्याश्च तथा मताः॥ १३

pitṛvāyvagni īśeṣu hṛdayādi vyavasthitam|
athavā prāgvadevasyād vidyeśā dakṣiṇāditaḥ|| 12
gaṇeśāḥ pūrvadeśe vā prāgvadvā saṁprakīrtitāḥ|
pūrvādārabhya śakrādyā vajrādyāśca tathā matāḥ|| 13

He should conceive the presence of hrudaya and other mantras in the south-west, north-west, south-east and the north-east respectively. Or, they may be conceived as explained before. The Vidyesvaras should be worshipped, starting from the south and ending with the south-east. The Ganesvaras may be worshipped starting from the east or as told earlier. The Lokapalas(Indra and others) should be worshipped, starting from the east and similarly, the weapons(Vajra and others) should be worshipped starting from the east.

उक्षं दक्षिण संस्थञ्च बलिपीठं ध्वजादिकम्।

प्राग्वदेव विधेयं स्याद् अन्यत्सर्वं समाहिताः॥ १४

लिङ्गार्चनं चेदेवं स्यात् अथ बेरार्चनं तु वा।

तदुच्यते समासेन श्रूयतां मुनिपुङ्गवाः॥ १५

ukṣaṁ dakṣiṇa saṁsthañca balipīṭhaṁ dhvajādikam|
prāgvadeva vidheyaṁ syād anyatsarvaṁ samāhitāḥ|| 14
liṅgārcanaṁ cedevaṁ syāt atha berārcanaṁ tu vā|
taducyate samāsena śrūyatāṁ munipuṅgavāḥ|| 15

The Bull, Balipitha , Dhvajastambha and others should be worshipped in the south, in front of the main shrine, the procedure of worship being the same as told before. All other rules are to be observed

as explained earlier. If the worship is to be done for the Linga, these are the directions. For the worship of the Image(fully manifested form), the procedure is now told briefly. O, the foremost among the Sages!, listen to these directions.

लोहजं शैलजं वापि मृज्जं धातु रत्नजे।
चित्रहीने शिलाबिम्बे मूललिङ्गवदाचरेत्॥ १६
रत्नजे लोहजे पक्वमृण्मये बेरशोधनम्।
अभीष्टदिवसे कुर्याद्यावद्बेरं सधूसरम्॥ १७
वस्त्रसम्मार्जनं पुण्यदिवसे स्नपनं मतम्।
कर्मर्चायां अथान्येषां मणिलिङ्गेऽथ पीठके॥ १८
अथवा बाणलिङ्गे वा दर्पणादौ समर्चयेत्।

lohajaṁ śailajaṁ vāpi mṛjjaṁ dhātu ratnaje|
citrahīne śilābimbe mūlaliṅgavadācaret|| 16
ratnaje lohaje pakvamṛṇmaye beraśodhanam|
abhīṣṭadivase kuryādyāvadberaṁ sadhūsaram|| 17
vastrasammārjanaṁ puṇyadivase snapanaṁ matam|
karmarcāyāṁ athānyeṣāṁ maṇiliṅge'tha pīṭhake|| 18
athavā bāṇaliṅge vā darpaṇādau samarcayet|

Images are made of metal, stone, earth(clay), metallic ore, gems and such others. In the half-relief images and in the images made of stone, the worship may be done in the same way it is done for the Mulalinga. With regard to the images made of gems, metals and baked images made of clay, the purification of the image associared with dust may be done in any day as desired by the sadhaka. It should be purified until all the dust on the image gets removed. Then it should be cleanly wiped with a cloth. Ceremonial ablution should be done for the image in an auspicious day. In the images meant for specific purposes and others, image made of gems and provided with pedestal, or in the bana-linga or in the mirror and others, the worship may be done in the same way.

आधाराख्यं अनन्तं च धर्माद्यं हि चतुष्टयम्॥ १९
गात्रं तुर्यमधश्चोर्ध्वच्छदने पद्मकर्णिके।
वामादि नवकं सूर्य मण्डलाद्यं च साधिपम्॥ २०
संपूज्य हृत्पुटे नेत्रमन्त्रं विद्यातनौ स्मरेत्।

ādhārākhyaṁ anantaṁ ca dharmādyaṁ hi catuṣṭayam|| 19
gātraṁ turyamadhaścordhvacchadane padmakarṇike|
vāmādi navakaṁ sūrya maṇḍalādyaṁ ca sādhipam|| 20
saṁpūjya hṛtpuṭe netramantraṁ vidyātanau smaret|

Adharasakti, Ananta, Dharma and others, Adharma and others, Four Lions, lower knot, upper knot, lotus, pericarp, Nine Saktis – Vama and others, four mandalas – surya and others associated with their presiding Deities – having worshipped all these in the prescribed order, the sadhaka should ideate the presence of netra mantra and vidya deha within the heart of the image.

ईशानं सकलं मूर्ध्नि पुरुषं वदने स्मरेत्॥ २१

अथापरं समानं स्याच्छिवलिङ्गार्चनेन तु।

कलान्यासः समाख्यातः प्रतिमानां विशेषतः॥ २२

प्रतिमा लक्षणं प्रोक्तं ध्यानमत्रोपलक्ष्यताम्।

īśānaṁ sakalaṁ mūrdhni puruṣaṁ vadane smaret|| 21
athāparaṁ samānaṁ syācchivaliṅgārcanena tu|
kalānyāsaḥ samākhyātaḥ pratimānāṁ viśeṣataḥ|| 22
pratimā lakṣaṇaṁ proktaṁ dhyānamatropalakṣyatām|

In the fully manifested form(sakala murti), he should identify Isana with the head; Tatpurusha with the face. All other nyasas are common, as prescribed for the worship of Sivalinga. For the images, the kala-nyasa has been set forth with specific details. The contemplation on the exact form of the Deity should be done as detailed in the section dealing with the lineaments of the images.

हृद्बीजात् पञ्चमे वर्णे षष्ठं बीजं नियोजयेत्॥ २३

मात्रात्रय समायुक्तं मूर्ध्निबिन्दुं नियोजयेत्।

मन्त्रमेतत् समुच्चार्य भावयेत् प्रतिमां हृदि॥ २४

न्यासामार्गेण संस्थाप्य सन्निधान निरोधने।

विधायैवं हृदा पाद्यं पादयोस्तु निवेदयेत्॥ २५

hṛdbījāt pañcame varṇe ṣaṣṭhaṁ bījaṁ niyojayet|| 23
mātrātraya samāyuktaṁ mūrdhnibinduṁ niyojayet|
mantrametat samuccārya bhāvayet pratimāṁ hṛdi|| 24
nyāsāmārgeṇa saṁsthāpya sannidhāna nirodhane|
vidhāyaivaṁ hṛdā pādyaṁ pādayostu nivedayet|| 25

The sixth seed letter should be united with the fifth letter counting from the seed letter of the heart and pronounced upto three matras(3 seconds). This is known as the seed letter of the image(Om ham hum haum) and this should be placed on the head of the image. Reciting this mantra, he should contemplate the exact form of the image within his heart. Having brought out the form from the heart, he should install the image through process of nyasa and perform ‘sannidhana’, ‘sannirodha’ with the accompaniment of relevant mudras. Then he should offer the padya-water at the feet of the Deity(image).

सिद्धार्थ चन्दनोशीर दूर्वा संकल्पितं द्विजाः।

एला लवङ्ग कर्पूर वराल फल कल्पितम्॥ २६

दद्यादाचमनीयन्तु वक्त्रे तत्पुरुषाह्वये।

क्षीरं सिद्धार्थ सस्येन्द्र तिल शाल्यक्षतान्वितम्॥ २७

कुश पुष्प समोपेतं दद्यादर्घ्यं तु मूर्धनि।

यव सर्षप सद्व्रीहि तण्डुलैरर्घ्यकं भवेत्॥ २८

व्रीहि तण्डुल संयुक्तं अच्युतं तत्प्रकीर्तितम्।

siddhārtha candanośīra dūrvā saṁkalpitaṁ dvijāḥ|
elā lavaṅga karpūra varāla phala kalpitam|| 26
dadyādācamanīyantu vaktre tatpuruṣāhvaye|
kṣīraṁ siddhārtha sasyendra tila śālyakṣatānvitam|| 27
kuśa puṣpa samopetaṁ dadyādarghyaṁ tu mūrdhani|
yava sarṣapa sadvrīhi taṇḍulairarghyakaṁ bhavet|| 28
vrīhi taṇḍula saṁyuktaṁ acyutaṁ tatprakīrtitam|

O, the twice-born Sages!, the acamana should be prepared with siddhartha, candana, usira, durva, ela , lavanga, karpura, varala and phala(jati). This acamana should be offered to the face known as Tatpurusha. The arghya shoud be prepared with milk, siddhartha, sasyendra, sesame, sali and akshata and it should be associated with kusa and flowers. This arghya should be offered at the head. Arghya prepared with yava, sarshapa, vrihi and tandula is known as arghyaka. The arghya prepared with vrihi and tandula is known as acyuta.

पाद्यादि पञ्चकं ह्येतत् सकले निष्कलेपि च॥ २९

सम्मिश्रेपि विधेयं स्यादर्चने स्नपने मखे।

पवित्रारोहणादौ च प्रोक्तं वाथ समाचरेत्॥ ३०

pādyādi pañcakaṁ hyetat sakale niṣkalepi ca|| 29
sammiśrepi vidheyaṁ syādarcane snapane makhe|
pavitrārohaṇādau ca proktaṁ vātha samācaret|| 30

Padya, acamana, arghya, arghyaka and acyuta – all these five are recommended for the worship of sakala, nishkala and sakala-nishkala forms. During the performance of arcana, snapana, yajna, festivals such as pavitrotsava(offering thread-garlands to the installed images to alleviate the defects) and others, these five should be prepared and offered. Or, the first three may be offered.

सर्वद्रव्य समायुक्तं श्रेष्ठं इत्यभिधीयते।
एकहीनं तु मध्यमं स्यात् द्वाभ्यां हीनं तु कन्यसम्॥ ३१
त्रिभिर्हीनं तु नीचं स्यात् सर्वद्वारेषु योग्यकम्।

sarvadravya samāyuktaṁ śreṣṭhaṁ ityabhidhīyate|
ekahīnaṁ tu madhyamaṁ syāt dvābhyāṁ hīnaṁ tu kanyasam|| 31
tribhirhīnaṁ tu nīcaṁ syāt sarvadvāreṣu yogyakam|

With regard to padya and others, that which is associated with all the recommended substances is considered be the foremost. That which is bereft of any one of the recommended substances is considered to be of medium kind. That which is bereft of two substances is of lower knid. That which is bereft of three substances is of the most inferior kind. Padya and others are applicable to all the entrances, irrespective of their directions.

गन्धं पुष्पं च धूपं च दीपं नैवेद्यं एव च॥ ३२
तांबूलं मूलमन्त्रेण दद्यात्तु परमेश्वरे।
बलि होमोत्सवं नृत्तं यथा कालं समाचरेत्॥ ३३

gandhaṁ puṣpaṁ ca dhūpaṁ ca dīpaṁ naivedyaṁ eva ca|| 32
tāṁbūlaṁ mūlamantreṇa dadyāttu parameśvare|
bali homotsavaṁ nṛttaṁ yathā kālaṁ samācaret|| 33

The perfumes, flowers, dhupa, dipa, naivedya, tambula – all these should be offered to the supreme Lord Isvara, with the recital of mulamantra. Bali, homa, festival and dance – all these should be done according to the schedule of time prescribed for such activities.

सन्ध्या तिथ्यर्ध नाडी स्नपन यजन नैवेद्य बल्यग्निकार्यं
नित्योक्तं चोत्सवान्तं भवति विधिरयं शुद्धनृत्त क्रमेण।
नाडीनामक्षिपक्षैः दरदरदलितैः व्योम चन्द्रैः यथावन्
न्यूनेस्मिन्नर्चनाङ्गैस्समरशरमुनिस् संख्यार्ध नाड्योथवास्युः॥ ३४

sandhyā tithyardha nāḍī snapana yajana naivedya balyagnikāryaṁ
nityoktaṁ cotsavāntaṁ bhavati vidhirayaṁ śuddhanṛtta krameṇa|
nāḍīnāmakṣipakṣaiḥ daradaradalitaiḥ vyoma candraiḥ yathāvan
nyūnesminnarcanāṅgaissamaraśaramunis saṁkhyārdha nāḍyothavāsyuḥ||34

Within the duration of seven and a half nadis(one yama, 3 hours), sandhya worship, snapana, daily worship, naivedya, bali, fire-ritual, daily festival and suddha nrutta(dance performance) should be completed. This is the time schedule ordained for the normal course of puja. The aspects of puja such as padya, acamana and others may be performed by exceeding the prescribed duration by 2 or 3 divisions or a little; or, they may be

performed with the prescribed duration decreased by 5 divisions or one division. The puja may be completed within five nadis or seven and a half nadis(one nadi is equal to 24 minutes).

उत्तमोत्तम पूजाचेत् कालो यामद्वयेन तु।
मध्यमे दशनाडी स्यात् याममात्रेण कन्यसम्॥ ३५
अन्तरा त्वष्टधा भक्त्वा नवधा कालमादिशेत्।

uttamottama pūjācet kālo yāmadvayena tu|
madhyame daśanāḍī syāt yāmamātreṇa kanyasam|| 35
antarā tvaṣṭadhā bhaktvā navadhā kālamādiśet|

A puja performed with a duration of 6 hours is considered to be the foremost among the supreme kind(uttama-uttama). The puja performed with a duration of 4 hours is considerd to be of medium kind. The puja performed with a duration of 3 hours(one yama) is considered to be of lower kind. The duration between the beginning and the end of puja should be divided into 8 equal parts and based on these, nine internal durations should be derived. Such divisions should be applied to various aspects of the puja.

कर्षणादि प्रतिष्ठान्तं कर्म सम्वत्सरोत्सवम्॥ ३६
पवित्रारोहणं मासार्चनं अंकुर पावनम्।
नित्यार्चनादिकं सर्वं तन्त्रेस्मिन् प्रतिपादितम्॥ ३७

karṣaṇādi pratiṣṭhāntaṁ karma samvatsarotsavam|| 36
pavitrārohaṇaṁ māsārcanaṁ aṁkura pāvanam|
nityārcanādikaṁ sarvaṁ tantresmin pratipāditam|| 37

All the activities from ploughing of the land to the installation, yearly festival, pavitrotsava, monthly festival, offering of the sprouts, purification, daily worship and such others have been well explained in this Agama.

समालोच्य विधेयं स्यात् सकले निष्कले शिवे।
अनेनैव प्रकारेण न्यायेनान्वीक्ष्य देशिकः॥ ३८
सौम्यवक्त्रेश पूजाद्यं कारयेद् देशिकोत्तमः।
अन्तरालं तु पूर्वस्यां दिशिव्यक्ते विशिष्यते॥ ३९

samālocya vidheyaṁ syāt sakale niṣkale śive|
anenaiva prakāreṇa nyāyenānvīkṣya deśikaḥ|| 38
saumyavaktreśa pūjādyaṁ kārayed deśikottamaḥ|
antarālaṁ tu pūrvasyāṁ diśivyakte viśiṣyate|| 39

The Guru should perform the worship of sakala murtis and nishkala murtis, after having well analyzed in a systematic way the procedure set forth in this Agama and having pondered over the concerned sections. The formost Guru should perform the worship of the Linga which is facing the north in the same way, after knowing well the rules set forth here. In the case of sakala murtis(vyakta linga, fully manifested form), it is specifically directed that the frontal hall(antrala) should be in the east.

किमत्र बहुनोक्तेन यथा यस्याङ्ग संमुखम्।
तस्य देवस्य सा प्राची निश्चिता द्विजसत्तमाः॥ ४०
तद्वशादपराः कल्प्या दिशो दिग्वेदिभिस्सदा॥ ४१

kimatra bahunoktena yathā yasyāṅga saṁmukham|
tasya devasya sā prācī niścitā dvijasattamāḥ|| 40
tadvaśādaparāḥ kalpyā diśo digvedibhissadā|| 41

What is the use of speaking elaborately on this? O, the foremost among the twice-borns!, it is ascertained that the direction towards which the image is facing should be taken to be the east. Based on this, other directions should be considered by those who have known well about the science of directions.

॥ इति दक्षिणद्वारार्चन विधिः द्वितीयः पटलः ॥
|| iti dakṣiṇadvārārcana vidhiḥ dvitīyaḥ paṭalaḥ ||
Second Chapter titled “Directions for the Worship of the Linga which is Facing the South”

३ सकलार्चना विधिः

3 sakalārcanā vidhiḥ

3 Directions for the Worship of Sakala Murtis(Fully Manifested Forms)

वक्ष्येहं सकलार्चां तु सर्वाभीष्ट फलप्रदाम्।
शौचमाचमनं स्नानं सन्ध्यावन्दन तर्पणम्॥ १
कृत्वा प्रविश्य हर्म्यन्तु पादशौचं विधाय च।
सम्यगाचम्य संग्रह्यभसितं वारिणा सह॥ २
त्रिपुण्ड्रं विधिना कृत्वा करन्यासं विधाय च।
तत्करेण च संयोज्य शिवेह्यात्मानं आदरात्॥ ३

vakṣyehaṁ sakalārcāṁ tu sarvābhīṣṭa phalapradām|
śaucamācamanaṁ snānaṁ sandhyāvandana tarpaṇam|| 1
kṛtvā praviśya harmyantu pādaśaucaṁ vidhāya ca|
samyagācamya saṁgrahyabhasitaṁ vāriṇā saha|| 2
tripuṇḍraṁ vidhinā kṛtvā karanyāsaṁ vidhāya ca|
tatkareṇa ca saṁyojya śivehyātmānaṁ ādarāt|| 3

Now I will explain the process of worshipping the sakala murti(fully manifested from). Such worship is efficacious in yielding all the desired fruits. Having completed the normal course of activities such as the morning purification, acamana, ceremonial bath, sandhya-worship, tarpana and others, the Guru should enter the temple and clean his feet. Having done acamana, he should take the vibhuti along with water, apply three stripes of vibhuti over the recommended parts of the body and do the 'kara nyasa'. Having rendered his hands to be with the qualities of Siva , he should contemplate his total identity with Lord Siva, with utmost devotion.

भूतशुद्धिं सुधाप्लावं आत्मावाहनं एव च।
करन्यासं च विन्यासं ब्रह्मणामीश पूर्वकम्॥ ४
स्वविग्रहे कलान्यासं ईशानं मूर्ध्नि विन्यसेत्।
पुरुषं वदने सर्वं मालामन्त्रमनुस्मरन्॥ ५

bhūtaśuddhiṁ sudhāplāvaṁ ātmāvāhanaṁ eva ca|
karanyāsaṁ ca vinyāsaṁ brahmaṇāmīśa pūrvakam|| 4
svavigrahe kalānyāsaṁ īśānaṁ mūrdhni vinyaset|
puruṣaṁ vadane sarvaṁ mālāmantramanusmaran|| 5

Purification of the gross and subtle body, sprinkling of nectarine drops, re-installing of the self, kara-nyasa and anga-nyasa – all these should be done as usual. The nyasa of brahma mantras should be done starting from the isana mantra. Kala-nyasa should be done in his own body. Isana should be identified with the head and Tatpurusha, with the face. Kala-nyasa should be done with the recital of mala-mantra pertaining to the sakala murti.

अन्यत्पूर्व समानं स्याद् एकत्रिंशत्कलां न्यसेत्।
अन्तर्यागं अतःकृत्वा स्थानशुद्धिं ततो नयेत्॥ ६
विशेषार्घ्यंच संकल्प्य गन्ध पुष्पाक्षतैर्युतम्।
ईक्षणाद्यैश्चतुर्भिस्तु द्रव्यशुद्धिं तु पूर्ववत्॥ ७

anyatpūrva samānaṁ syād ekatriṁśatkalāṁ nyaset|
antaryāgaṁ ataḥkṛtvā sthānaśuddhiṁ tato nayet|| 6
viśeṣārghyaṁca saṁkalpya gandha puṣpākṣatairyutam|
īkṣaṇādyaiścaturbhistu dravyaśuddhiṁ tu pūrvavat|| 7

All other nyasas are common as explained earlier. But, for the worship of sakala murti, the nyasa of 31 kala mantras has been ordained. Having done this nyasa of 31 kala-mantras, he should perform the the internal sacrifice and worship and do the 'purification of the place'(sthana suddhi). He should prepare the visesha-arghya so as to be associated with perfumes , flowers and akshata. Through four kinds of activities – nirikshana, prokshana, abhyukshana and tadana – he should consecrate the visesha arghya and as told before, he should do the 'purification of the substances' arranged for the worship.

कृत्वात्मानं समभ्यर्च्य मन्त्रशुद्धिं समाचरेत्।
द्वारं संप्रोक्ष्य चास्त्रेण वृषमग्रे समर्चयेत्॥ ८
द्वारपार्श्वोऽभयं वापि गणपं च सरस्वतीम्।
नन्दिनं च महाकालं गङ्गाह्वां यमुनां अपि॥ ९

kṛtvātmānaṁ samabhyarcya mantraśuddhiṁ samācaret|
dvāraṁ saṁprokṣya cāstreṇa vṛṣamagre samarcayet|| 8
dvārapārśvo'bhayaṁ vāpi gaṇapaṁ ca sarasvatīm|
nandinaṁ ca mahākālaṁ gaṅgāhvāṁ yamunāṁ api|| 9

Having effected perfect oneness of his self with the Sakala murti and worshipped himself, he should do the purification of the mantras. Having sprinkled the arghya-water over the entrance with the recital of astra mantra, he should worship the Bull installed in front of the shrine. Then he should worship Ganesa and Sarasvati on the left and right side of the upper beam of the threshold. He should worship Nandi and Ganga on the right side of the entrance and Mahakala and Yamuna on the left side of the entrance.

संपूज्योदुंबरे शस्त्रं प्रविश्यान्तःपुरं पुनः।
दत्वा पुष्पं च वागीशे दत्वार्घ्योदं शिरस्यथ॥ १०
शिवस्येशान मन्त्रेण मालाद्यं अपनीय च।
शुद्धिं कृत्वा विधानेन पटाद्यैर्वोदकेन वा॥ ११

saṁpūjyoduṁbare śastraṁ praviśyāntaḥpuraṁ punaḥ|
datvā puṣpaṁ ca vāgīśe datvārghyodaṁ śirasyatha|| 10
śivasyeśāna mantreṇa mālādyaṁ apanīya ca|
śuddhiṁ kṛtvā vidhānena paṭādyairvodakena vā|| 11

Having worshipped astra-deva on the threshold, he should enter into the shrine and worship the Vastu Brahma by offering flowers to him. Then, having offered the arghya-water on the head of the Lord , he should remove the garlands and others offered to the Lord previously with the recital of isana mantra. The he should purify the image either with clothes and others or with pure water, according to the prescribed manner.

आधाराख्यं अनन्तं च धर्माधर्माद्यं एव च।
अधश्चोर्ध्वश्छदे पद्मे कर्णिके शक्तिपुञ्जकम्॥ १२
वामाद्यं हृदयोपेतं शिवासनमनुस्मरन्।
तस्मिन्मूर्तिं समावाह्य विद्यादेहं प्रकल्पयेत्॥ १३

ādhārākhyaṁ anantaṁ ca dharmādharmādyaṁ eva ca|
adhaścordhvaśchade padme karṇike śaktipuñjakam|| 12
vāmādyaṁ hṛdayopetaṁ śivāsanamanusmaran|
tasminmūrtiṁ samāvāhya vidyādehaṁ prakalpayet|| 13

Adharasakti, Ananta, Dharma and others, Adharma and others, the lower knot, the upper knot, lotus, pericarp, the host of Saktis - Vama and others – all these should be worshipped with the recital of hrudaya mantra and the mantras pertaining to the seat of Lord Siva. Having invoked the presence of the Sakala Murti, he should ideate the manifestation of the vidya deha.

सदाशिवो महेशश्च रुद्रश्चेति त्रिधा मतः।
शिवदेह इति प्रोक्तो विद्यादेहस्स उच्यते॥ १४
यातस्य विमलाशक्तिश्शिवस्य समवायिनी।
सैवमूर्तिः क्रियादेहात् सदाशिव तनुर्मता॥ १५
तथा महेश्वरी मूर्तिः किन्तु सौम्यस्वरूपिणी।
आसं कुण्दलिनी शक्तिः क्रियाख्यानान्तु कारणम्॥ १६

sadāśivo maheśaśca rudraśceti tridhā mataḥ|
śivadeha iti prokto vidyādehassa ucyate|| 14
yātasya vimalāśaktiśśivasya samavāyinī|
saivamūrtiḥ kriyādehāt sadāśiva tanurmatā|| 15
tathā maheśvarī mūrtiḥ kintu saumyasvarūpiṇī|
āsaṁ kuṇdalinī śaktiḥ kriyākhyānāntu kāraṇam|| 16

Sadasiva, Mahesa and Rudra – all these three constitute the 'siva deha'. It is specifically called 'vidya deha'. Sivasakti who is exceedingly pure and known as Vimala Sakti is in inseperable union with Siva. The same Sivasakti assumes the form of Kriyasakti, and through this Kriyasakti assumes the body of Sadasiva.
The same Sivasakti assumes the form of Mahesvari who appears with benign and charming form. Kundalini Sakti is the source for the activities of these Saktis.

ब्रह्मा विष्णुश्च रुद्रश्च महेशश्च सदाशिवः।

एते कारण देवास्स्युः क्षेत्रज्ञाः परिकीर्तिताः॥ १७

ब्रह्म विष्णोश्च मूर्तिस्तु मायाकारणं इष्यते।

रुद्रैश्वर सदेशानां क्रियाख्या तनुकारिणी॥ १८

brahmā viṣṇuśca rudraśca maheśaśca sadāśivaḥ|
ete kāraṇa devāssyuḥ kṣetrajñāḥ parikīrtitāḥ|| 17
brahma viṣṇośca mūrtistu māyākāraṇaṁ iṣyate|
rudraiśvara sadeśānāṁ kriyākhyā tanukāriṇī|| 18

Brahma, Vishnu, Rudra, Mahesa and Sadasiva – all these five are known as the Karana Devas(Chief Lords) and they are specifically called "Kshetrajnas". For the body of Brahma and Vishnu, the pure maya is the causal source. For the body of Rudra, Mahesa and Sadasiva, Kriyasakti is the causal source.

इत्येवं त्रिविधा प्रोक्ता रुद्रेश्वर सदाशिवाः।

तस्मात् ज्ञानमयोदेहश्शिवस्य परिकीर्तिताः॥ १९

तद्देहत्रय सिद्ध्यर्थं मूर्तिमादौ प्रकल्पयेत्।

ityevaṁ trividhā proktā rudreśvara sadāśivāḥ|
tasmāt jñānamayodehaśśivasya parikīrtitāḥ|| 19
taddehatraya siddhyarthaṁ mūrtimādau prakalpayet|

In this way, the body of Siva is formed of three knids of forms –Rudra, Mahesa and Sadasiva. Therefore, the body of Siva is declared to be of the nature of consciousness. In order to bring out these three kinds of bodies, the Guru should first contemplate and install the Vidya deha.

हृत्संपुटेन संयोज्य तस्यां ब्रह्माणि विन्यसेत्॥ २०

कलान्यासं ततः कुर्यात् तद्विधानं इहोच्यते।

सदेशदेह सिद्ध्यर्थं अष्टत्रिंशत्कला मताः॥ २१

रुद्रेशयोश्शरीरार्थं एकत्रिंशत्कला मता।

अष्टत्रिंशत्कलान्यासं प्रागेव प्रतिपादितम्॥ २२

hṛtsaṁpuṭena saṁyojya tasyāṁ brahmāṇi vinyaset|| 20
kalānyāsaṁ tataḥ kuryāt tadvidhānaṁ ihocyate|
sadeśadeha siddhyarthaṁ aṣṭatriṁśatkalā matāḥ|| 21
rudreśayośśarīrārthaṁ ekatriṁśatkalā matā|
aṣṭatriṁśatkalānyāsaṁ prāgeva pratipāditam|| 22

Having installed the vidya deha with the recital of 'hum' placing it between two hrudaya bijas, he should identify the brahma mantras with that form. Then he should do the kala-nyasa, the procedure of which is told here. In order to bring out the form of Sadasiva, the nyasa of thirty-eight kala mantras should be done. But, in order to bring out the form of Rudra and Mahesa, the nyasa of thirty-one kala mantras should be done. The procedure of doing the nyasa of thirty-eight kala mantras has already been explained.

एकत्रिंशत्कलान्यासे विशेषः कश्चिदिष्यते।

एकमेव शिरोवक्त्र महेश रुद्र विग्रहे॥ २३

तत्रेशानवक्त्रेण मनुना सकलेन च।

मालात्मना विशिष्टन्तु पूर्ववत् परिकल्पयेत्॥ २४

ekatriṁśatkalānyāse viśeṣaḥ kaścidiṣyate|
ekameva śirovaktra maheśa rudra vigrahe|| 23
tatreśānavaktreṇa manunā sakalena ca|
mālātmanā viśiṣṭantu pūrvavat parikalpayet|| 24

In the process of the nyasa of thirty-one kala mantras, there is some specific feature. For the form of Rudra and Mahesa, there is only one head and only one face. Therefore, the nyasa of isana murdha and tatpurusha vaktra should be done after uniting these with the constituent mantras of the mala mantra. The whole form of the Sakala Murti should be ideated as constituted of the mala mantras variegated into 31 parts. This nyasa should be done as explained before.

ध्यात्वा सदाशिवं रूपं तच्चतुर्दश संयुतम्।

षष्टस्वर समोपेतं बिन्दुनाद विभूषितम्॥ २५

सान्तं हृत्संपुटं कृत्वा विद्यादेहं प्रकल्पयेत्।
बेरे सदाशिवेवापि लिङ्गेप्येवं समाचरेत्॥ २६

dhyātvā sadāśivaṁ rūpaṁ taccaturdaśa saṁyutam|
ṣaṣṭasvara samopetaṁ bindunāda vibhūṣitam|| 25
sāntaṁ hṛtsaṁpuṭaṁ kṛtvā vidyādehaṁ prakalpayet|
bere sadāśivevāpi liṅgepyevaṁ samācaret|| 26

Having contemplated the form of Sadasiva, he should recite the murti mantra. The letter 'ha' should be united with the fourteenth vowel and then with the sixth letter. Having joined the bindu and nada at the end, the seed letter 'ha' should be placed between two hrudaya bijas. This is the mantra for the invoking the presence of vidya deha.(Om ham hum ham haum vidya dehaya namah- this is the mantra). This should be done for the form of Sadasiva or Sivalinga.

महेश नृत्त मूर्त्यादि ध्यानं शान्तमनुस्मरन्।
प्रतिमा लक्षणोक्तं च महेश मनुनायुतम्॥ २७
कालान्तक गजघ्नादि रूपं रौद्र मनुस्मरन्।
तन्मन्त्रेण समोपेतं विद्यादेहं प्रकल्पयेत्॥ २८

maheśa nṛtta mūrtyādi dhyānaṁ śāntamanusmaran|
pratimā lakṣaṇoktaṁ ca maheśa manunāyutam|| 27
kālāntaka gajaghnādi rūpaṁ raudra manusmaran|
tanmantreṇa samopetaṁ vidyādehaṁ prakalpayet|| 28

The form of Mahesa, Natesa and others should be contemplated as described in the section dealing with the features of images. Uniting the seed letter 'ham' with the respective mantra of the Mahesa form, he should recite the murti mantra. The form of Kalasamhara, Gajasamhara and others should be contemplated, reciting the seed letter related to Rudras. Uniting this seed letter with the respective mantra of the Rudra-form, he should contemplate the presence of the vidya deha of these Rudra Murtis.

महेश रुद्र मूर्तौ च मन्त्रस्सादाशिवो यथा।
विद्यादेहार्थं उद्दिष्टस्सर्वतश्शिव एव च॥ २९
आवाह्य समनुर्मन्त्रोद्धारे प्रागेव कीर्तिताः।
तेनावाह्य शिवं देहत्रितये पूर्व वर्त्मना॥ ३०

maheśa rudra mūrtau ca mantrassādāśivo yathā|
vidyādehārthaṁ uddiṣṭassarvataśśiva eva ca|| 29
āvāhya samanurmantroddhāre prāgeva kīrtitāḥ|
tenāvāhya śivaṁ dehatritaye pūrva vartmanā|| 30

The mantras for Mahesa and Rudra murtis are similar to the mantra of Sadasiva and these have been revealed in order to invoke the presence of vidya deha. Indeed, all such forms represent Lord Siva only. Such mantras have already been revealed in the section dealing with 'mantroddhara'(extraction of particular mantras). The Guru should ideate the three bodies in the same way as explained before and invoke the presence of Siva in these forms which constitute the vidya deha.

स्थापनाद्यं ततः कुर्यात् पाद्यं च परमेश्वरे।
गन्धं पुष्पं च धूपं च दीपन्नैवेद्यमप्यथ॥ ३१
ताम्बूलसहितं सर्वं निष्कलार्चनवन्नयेत्।

sthāpanādyaṁ tataḥ kuryāt pādyaṁ ca parameśvare|
gandhaṁ puṣpaṁ ca dhūpaṁ ca dīpannaivedyamapyatha|| 31
tāmbūlasahitaṁ sarvaṁ niṣkalārcanavannayet|

Then he should perform the installation and other activities. Padya and others, perfumes, flowers, dhupa, dipa, naivedya associated with tambula – all these should be offered to Paramesvara(Sakala Murti) in the same way as offered in the daily worship of Sivalinga.

पञ्चावरण संयुक्तं चतुस्त्रिद्व्येक संवृतौ॥ ३२
इष्टावरण संयुक्तं प्रागुक्त विधिना गुरुः।
परिवारयुतञ्चेत्तु बलिन्तस्मिन् समाचरेत्॥ ३३
होमं नित्योत्सवं वापि स्वप्रधाने समाचरेत्।
शुद्धनृत्तं च यन्नोक्तं सर्वं प्रकृतिवन्नयेत्॥ ३४

pañcāvaraṇa saṁyuktaṁ catustridvyeka saṁvṛtau|| 32
iṣṭāvaraṇa saṁyuktaṁ prāgukta vidhinā guruḥ|
parivārayutañcettu balintasmin samācaret|| 33
homaṁ nityotsavaṁ vāpi svapradhāne samācaret|
śuddhanṛttaṁ ca yannoktaṁ sarvaṁ prakṛtivannayet|| 34

The Sakala Murti may be worshipped as associated with five enclosures, four, three, two or one enclosure or as associated with the enclosures as desired by the sadhaka. The Deities of the enclosures and their worship should be known according to the directions explained earlier. If the Sakala Murti is associated with enclosures, then the Guru should perform bali, homa, daily festival and such others in the main temple belonging to that Murti. Suddha Nrutta which is not told here and all other festivals should be performed conforming to the context and circumstances.

द्वारपालार्चनोपेतं बलिहोम समन्वितम्।
शुद्धनृत्तं च हित्वा वा कर्मसर्वं समाचरेत्॥ ३५
प्रदोषादौ नटेशस्य कुर्यान्नीराजन क्रियाम्।

dvārapālārcanopetaṁ balihoma samanvitam|
śuddhanṛttaṁ ca hitvā vā karmasarvaṁ samācaret|| *35*
pradoṣādau naṭeśasya kuryānnīrājana kriyām|

The Guru may perform all the activities such as the worship of guardian Deities of the entrance, bali, homa and others, leaving out the suddha nrutta. He should perform 'nirajana'(waving the light before the image) for Natesa on the occasion of pradosha and such other specific festivals.

उत्सवं स्नपनं चैव दमनारोहण क्रियाम्॥ ३६
पवित्रारोहणं सम्यक् कृत्तिका दीपं एव च।
संवत्सरादि लेखाञ्च वसन्ताख्यं तदुत्सवम्॥ ३७
मासोत्सवं तथा मासे नव नैवेद्य कर्म च।
प्रायश्चित्तं च जीर्णानां उद्धारं च गुरूत्तमाः॥ ३८
देवोक्तं अखिलं सर्वं देव्याश्चापि समाचरेत्।

utsavaṁ snapanaṁ caiva damanārohaṇa kriyām|| *36*
pavitrārohaṇaṁ samyak kṛttikā dīpaṁ eva ca|
saṁvatsarādi lekhāñca vasantākhyaṁ tadutsavam|| *37*
māsotsavaṁ tathā māse nava naivedya karma ca|
prāyaścittaṁ ca jīrṇānām uddhāraṁ ca gurūttamāḥ|| *38*
devoktaṁ akhilaṁ sarvaṁ devyāścāpi samācaret|

O, the foremost among the Gurus!, festivals, snapana, damana-festival, pavitra utsava, kruttika dipa-festival, samvatsara utsava, vasanta utsva, monthly festival in every month, offering of nava naivedya, expiatory rituals, renovation – all such activities which are prescribed for the temple of Lord Siva should be performed for the temple of Ambika(Sivasakti) also.

किञ्चाषाढेश्विनी मासे पूर्वफल्गुनि संगमे॥ ३९
पूरकर्मापि कर्तव्यं आदिशक्तेः द्विजोत्तमाः।
गौरी महेश्वरी मूर्ति सदेशे तु मनोन्मनी॥ ४०

kiñcāṣāḍheśvinī māse pūrvaphalguni saṁgame|| *39*
pūrakarmāpi kartavyaṁ ādiśakteḥ dvijottamāḥ|
gaurī maheśvarī mūrti sadeśe tu manonmanī|| *40*

Moreover, on the day of the lunar mansion 'purva phalguni' occurring in the month of Ashadha and Asvin, unique festival known as 'pura karma'(covering the whole image of Sakti with food, fruits and flowers) should essentially be performed for the delighted state of Adisakti. O, the foremost among the Gurus!, the Sakti of Mahesa known as Mahesvari is significantly called Gauri. Likewise, the Sakti of Sadasiva is significantly called Manonmani.

मनोन्मन्यणुना मूर्तिः मनोन्मन्यां प्रकल्पयेत्।
गौरी मन्त्रेण गौर्यास्तु षड्विंशति कलान्विताम्॥ ४१
आदिशक्त्याणूना तस्यां आदिशक्तिम् प्रपुजयेत्॥ ४२

manonmanyaṇunā mūrtiḥ manonmanyāṁ prakalpayet|
gaurī mantreṇa gauryāstu ṣaḍviṁśati kalānvitām|| 41
ādiśaktyāṇūnā tasyāṁ ādiśaktim prapujayet|| 42

The form of Manonmani should be contemplated as constituted of Manonmani mantra. The from of Gauri should be contemplated as constituted of Gauri mantra and as associated with twenty-six kala mantras. The form of Adisakti should be worshipped with the recital of the mantra pertaining to Adisakti.

॥ इति सकलार्चना विधिः तृतीयः पटलः ॥
|| iti sakalārcanā vidhiḥ tṛtīyaḥ paṭalaḥ ||

Third Chapter titled "Directions for the Worship of Sakala Murtis(Fully Manifeted Forms)"

४ स्नपन विधिः

4 snapana vidhiḥ

4 Directions for Ceremonial Bathing with Snapana

(snapana – vessels arranged in different patterns)

अथातः संप्रवक्ष्यामि स्नपनं परमेष्ठिनः।
अष्टम्यां वा चतुर्दश्यां विषुवायन संक्रमे॥ १
ग्रहणे मासनक्षत्रे चार्द्रायां पर्वणोर्द्वयोः।
सुयोगे सूर्यवारे वा चोत्सवान्ते दिनं त्रयम्॥ २
कर्तुर्जन्म वियोगर्क्षे तस्याप्यनुदिनेथवा।
राज्ञोभिषेकनक्षत्रे दुर्भिक्षे दुर्निमित्तके॥ ३
भूमिकंपे दिशान्दाहे ज्वरमार्यादि पीडने।
प्रतिष्ठान्तेद्भुते सर्व रोगोत्पत्ताववग्रहे॥ ४
नित्ये नैमित्तिके काम्ये कारयेत् शङ्करस्य च।
स्नपनं तु यथान्यायं तच्चानेकविधं भवेत्॥ ५

athātaḥ saṁpravakṣyāmi snapanaṁ parameṣṭhinaḥ|
aṣṭamyāṁ vā caturdaśyāṁ viṣuvāyana saṁkrame|| 1
grahaṇe māsanakṣatre cārdrāyāṁ parvaṇordvayoḥ|
suyoge sūryavāre vā cotsavānte dinaṁ trayam|| 2
karturjanma viyogarkṣe tasyāpyanudinethavā|
rājñobhiṣekanakṣatre durbhikṣe durnimittake|| 3
bhūmikaṁpe diśāndāhe jvaramāryādi pīḍane|
pratiṣṭhāntedbhutee sarva rogotpattāvavagrahe|| 4
nitye naimittike kāmye kārayet śaṅkarasya ca|
snapanaṁ tu yathānyāyaṁ taccānekavidhaṁ bhavet|| 5

Now I will explain the process of performing the snapana-abhisheka for the Supreme Lord. This snpana may be done in the eighth lunar day, fourteenth lunar day, day of equinox, day of solstice, monthly conjunction(the day in which the previous month ends and the succeeding month begins), eclipse-day, specific lunar mansion of each month, ardra-nakshatra, new-moon day, full-moon day, auspicious session (yoga) in Sunday, the end of festival, three sessions of each day, birth-star of the sponsor, the star in which the sponsor(kartru) left his physical body or the stars compatible to these stars(anu nakshatras), the star in which the coronation of the Ruler took place, occurrence of famine, occurrence of bad omens, earthquake, destruction occurred in any direction due to conflagration, affliction with epidemics such as fever, smallpox and so on, the concluding phase of installation, occurrence of portents(unnatural events), outburst of all kinds of disease, inauspicious positions of the planets, daily worship, occasional worship,

and worship as desired by a devotee(for specific purpose). In all such occasions, snapana-abhisheka should be performed for Lord Sankara according to the directions given in the Agamas. There are many kinds of snapana-ablution.

अङ्कुरार्पणं आदौ स्यात् महास्नपन कर्मणि।
प्रागुक्त मण्टपे वापि वेदिका वर्जितेपि वा॥ ६
अथवा पूर्वक्लृप्तौ तु तन्मानाद्यपेक्षया।

aṅkurārpaṇaṁ ādau syāt mahāsnapana karmaṇi|
prāgukta maṇṭape vāpi vedikā varjitepi vā|| 6
athavā pūrvakḷptau tu tanmānādyapekṣayā|

In the rituals concerned with the great snapana, the first ritual is the 'offering of fresh sprouts'. This could be done in the pavilion mentioned earlier or in a pavilion bereft of the central altar. Or, in the pavilion built in the east, without taking into consideration the proportionate measurements and other factors applicable to it.

पञ्चहस्तादि षट्सप्त हस्तपर्यन्तकेपि वा॥ ७
चतुर्गात्रादिकेष्टाष्ट गात्रपर्यन्त संयुते।
सर्वालङ्कार संयुक्त तोरणैरन्वितेपि वा॥ ८

pañcahastādi ṣaṭsapta hastaparyantakepi vā|| 7
caturgātrādikeṣṭāṣṭa gātraparyanta saṁyute|
sarvālaṅkāra saṁyukta toraṇairanvitepi vā|| 8

Or, the pavilion may be built , holding its maximum width to be 5, 6, or 7 hastas. It may be provided with 4 entrances or to the maximum of 64 entrances. It should be beautified with all kinds of decoration and adorned with well-designed arches.

नृत्तवाद्यादि संयुक्ते गानध्वनि समन्विते।
अस्त्रेण शोध्येद्भूमिं वामदेवेन लेपयेत्॥ ९
सूत्रन्यासं अघोरेण तालमात्रान्तरं यथा।
द्वितालं शिवकुंभस्य वर्धन्यास्तालमात्रकम्॥ १०
त्रितालं कर्णिकामानं सर्वसामान्यं ईरितम्।

nṛttavādyādi saṁyukte gānadhvani samanvite|
astreṇa śodhyedbhūmiṁ vāmadevena lepayet|| 9
sūtranyāsaṁ aghoreṇa tālamātrāntaraṁ yathā|
dvitālaṁ śivakuṁbhasya vardhanyāstālamātrakam|| 10
tritālaṁ karṇikāmānaṁ sarvasāmānyaṁ īritam|

Being associated with the dance, sounding of musical instruments and such others and accompanied with the melodious sounds of songs set to music, the Guru should purify the ground with the recital of astra mantra. Then he should besmear the diluted cow-dung over the ground with the recital of vamadeva mantra. The marking of lines should be done in such a way that each square grid is with a measure of one span, with the recital of aghora mantra. If the inner space is of one span, then two spans should be taken for siva-kumbha and one span for the vardhani kumbha(Sakti kalasa). Three spans should be taken for the pericarp of the lotus-design.

अथवोत्तर वीथिस्स्यात् करकस्य स्थितिर्यथा॥ ११

तथा द्वितालमानेन कर्णिकामानं ईरितम्।

चतुर्दलं यथा पञ्च कलशस्थापनं दिशि॥ १२

विदिक्ष्वपि नवाख्यं स्यात् समन्तादेकमावृतम्।

पञ्चविंशति संख्यान्तं तत्समन्तात् समावृतम्॥ १३

एकोनपञ्चाशत् संख्यां अष्टोत्तरशतं द्विजाः।

आवृतिद्वय संयुक्तं तद्बाह्ये परिकल्पयेत्॥ १४

athavottara vīthissyāt karakasya sthitiryathā|| 11
tathā dvitālamānena karṇikāmānaṁ īritam|
caturdalaṁ yathā pañca kalaśasthāpanaṁ diśi|| 12
vidikṣvapi navākhyaṁ syāt samantādekamāvṛtam|
pañcaviṁśati saṁkhyāntaṁ tatsamantāt samāvṛtam|| 13
ekonapañcāśat saṁkhyāṁ aṣṭottaraśataṁ dvijāḥ|
āvṛtidvaya saṁyuktaṁ tadbāhye parikalpayet|| 14

Otherwise, a passage may be formed in the north side of the lotus-design. Based on the position of the vardhani kalasa, two spans may be taken for the pericarp of the lotus. Four kalasas should be placed on the four petals of the lotus, each one in each main direction. This is the arrangement of five kalasas (including the siva-kumbha and sakti-kumbha, counted as one). If four more kalasas are placed in each intermediary direction, arrangement of nine kalasas could be fulfilled. Then, sixteen kalasas should be placed in one enclosure surrounding the lotus, to arrange for the placement of 25 kalasas. Then 24 kalasas should be placed in two enclosures surrounding the previous one, to arrange for the placement of 49 kalasas. O, the twice-born Sages!, for placing 108 kalasas, two more enclosures should be added outside the previous enclosures.

पञ्चविंशति संख्यातान् कलशान् मध्यमस्थितान्।

परिहृत्य समन्तात्तु द्वाभ्यां वैकेन मार्गिकम्॥ १५

अष्टद्वार समायुक्तं बहिष्ठादावृति त्रयम्।

मध्यमे तिथि संख्यास्स्युः नवकोणे व्यवस्थिताः॥ १६

मध्यमे तिथि संख्ये तु मध्यमं तत्त्रयं त्यजेत्।

अष्टोत्तरशतं ह्येतत् सहस्रञ्चेन्नवाधिकम्॥ १७

pañcaviṁśati saṁkhyātān kalaśān madhyamasthitān|
parihṛtya samantāttu dvābhyāṁ vaikena mārgikam|| 15
aṣṭadvāra samāyuktaṁ bahiṣṭhādāvṛti trayam|
madhyame tithi saṁkhyāssyuḥ navakoṇe vyavasthitāḥ|| 16
madhyame tithi saṁkhye tu madhyamaṁ tattrayaṁ tyajet|
aṣṭottaraśataṁ hyetat sahasrañcennavādhikam|| 17

Twenty-five kalasas should be placed in the middle. Two rows or one row should be left out around this. There should be eight entrances and three enclosures in the outer side. There should be four arrays, one in each main direction and each one consisting of 15 kalasas. Similarly, there should be four arrays one in each intermediary direction and each one consisting of 9 kalasas. If 15 kalasas are in the middle arrays, three kalasas are to be removed in each main direction from the second enclosure so that only four kalasas are left out. This is the process for arraying 108 kalasas. For the arrangement of 1000 kalasas, nine kalasas should be in excess.(It is not exactly 1000, but totally 1009 kalasas)

चत्वारिंशच्च व्यूहं स्यात् पृथक् स्यात् पञ्चविंशतिः।
एकद्वित्रिचतुर्भिस्तु पदैर्व्यूहान्तरं स्मृतम्॥ १८
मध्यव्यूहस्य परितः चतुष्कुण्डन्तु वाष्टकम्।
स्वस्वसंख्या समव्यूहे होमार्थं परिकल्पयेत्॥ १९
अन्तर्मार्गं समावाह्य वीथिश्शास्त्रे समीरितम्।
शिवव्यूहस्य परितः षोडशैव परित्यजेत्॥ २०

catvāriṁśacca vyūhaṁ syāt pṛthak syāt pañcaviṁśatiḥ|
ekadvitricaturbhistu padairvyūhāntaraṁ smṛtam|| 18
madhyavyūhasya paritaḥ catuṣkuṇḍantu vāṣṭakam|
svasvasaṁkhyā samavyūhe homārthaṁ parikalpayet|| 19
antarmārgaṁ samāvāhya vīthiśśāstre samīritam|
śivavyūhasya paritaḥ ṣoḍaśaiva parityajet|| 20

For the placing of 1000 kalasas, there should be 40 arrays(vyuhas), each array consisting of 25 kalasas. The interspace between the arrays may be of one, two or three rows. Around the central array, there may be four or eight fire-pits. The fire-pits should be designed according to the number of the arrays for the purpose of offering the oblations. In this Agama, it has been set forth that there should be inner passage (antarmarga)and paths(vithi) between the arrays(to enable the priest go around). Sixteen kalasas should be removed from the enclosure lying around the array in which siva-kumbha has been placed.

सूत्र न्यासस्समाख्यातस्त्वन्यथापि भविष्यति।
अष्टोत्तरशताख्ये तु मध्यमे पञ्चविंशतिः॥ २१
मार्गबाह्येतु कोणेस्याद् एकविंशति संख्यकः।
शेषैर्दिक्षु चतुर्द्वारं सहस्रे पुनरुच्यते॥ २२

sūtra nyāsassamākhyātastvanyathāpi bhaviṣyati|
aṣṭottaraśatākhye tu madhyame pañcaviṁśatiḥ|| 21
mārgabāhyetu koṇesyād ekaviṁśati saṁkhyakaḥ|
śeṣairdikṣu caturdvāraṁ sahasre punarucyate|| 22

The process of flapping the powdered thread(sutra nyasa) has been told. There is another way of doing this sutra-nyasa. In the arrangement of 108 kalasas, 25 kalasas should be placed in the middle. Outside the inner passage, there should be 21 kalasas in each intermediary direction. In all the four main directions, there should be four entrances. Another method of arranging 1000 kalasas is now told.

सूत्रद्वयं न्यसेत्पूर्वापरगं याम्य सौम्यगम्।
सार्ध हस्तान्तरं हस्त मानान्तरं अथापि वा॥ २३
स्याच्चतुर्दश संख्याता वीथिबाह्ये क्रमेण च।
तद्बहिर्होमं इष्टं स्यात् चतुर्दिक्ष्वष्ट दिक्षु वा॥ २४

sūtradvayaṁ nyasetpūrvāparagaṁ yāmya saumyagam|
sārdha hastāntaraṁ hasta mānāntaraṁ athāpi vā|| 23
syāccaturdaśa saṁkhyātā vīthibāhye krameṇa ca|
tadbahirhomaṁ iṣṭaṁ syāt caturdikṣvaṣṭa dikṣu vā|| 24

Two threads should be flapped so that lines are formed along east-west direction. Similarly, two lines should be marked along north-south direction. The space between them may be one and a half modules or one module. Outside this, fourteen rows should be designed(in circular pattern) in due order. Outside these rows, oblations should be offered into the fire-pits designed in the four main directions or in all the eight directions.

स्थण्डिलं पुरुषेण स्यात् चतुःप्रस्थं इदं वरम्।
त्रिःप्रस्थं मध्यमं हीनं द्विप्रस्थमिति कीर्तितम्॥ २५
हीनहीनतरं प्रस्थ मानमित्यभिधीयते।
शालिमानं इदं तस्मात् हीनं नैव प्रयोजयेत्॥ २६
अधश्चेदभिचारार्थं भवेदेव न संशयः।

sthaṇḍilaṁ puruṣeṇa syāt catuḥprasthaṁ idaṁ varam|
triḥprasthaṁ madhyamaṁ hīnaṁ dviprasthamiti kīrtitam|| 25
hīnahīnataraṁ prastha mānamityabhidhīyate|
śālimānaṁ idaṁ tasmāt hīnaṁ naiva prayojayet|| 26
adhaścedabhicārārthaṁ bhavedeva na saṁśayaḥ|

Then the Guru should design a raised platform(sthandila) with the recital of tatpurusha mantra. It is of superior kind if it is designed with 4 prasthas(1 prastha , approximately 1 litre) of paddy grains. It is of medium type, if it is designed with 3 prasthas of paddy. It is of lower type, if it is designed with 2 prasthas of paddy. A sthandila designed with one prastha of paddy belongs to more inferior type. This is the measure of paddy to be used for making the sthandila. Paddy whose measure is below one prastha should

never be used. If such lower measure of paddy is used, then the sthandila would become fit for malevolent purpose. There is no doubt about this.

आरभ्य द्विगुणं त्वेक वृद्ध्या दशगुणावधि॥ २७
मानं तु शिवकुंभे स्यात् तस्यार्धे करके मतः।
व्रीह्यर्धं तण्डुलं विद्यात् तदर्धं तिलमानकम्॥ २८
तिलार्धं लाजमानं स्याद् अष्टद्रोणं सहस्रके।
अष्टाधिक शिवव्यूहे शालिमानं प्रकीर्तितम्॥ २९

ārabhya dviguṇaṁ tveka vṛddhyā daśaguṇāvadhi|| 27
mānaṁ tu śivakuṁbhe syāt tasyārdhe karake mataḥ|
vrīhyardhaṁ taṇḍulaṁ vidyāt tadardhaṁ tilamānakam|| 28
tilārdhaṁ lājamānaṁ syād aṣṭadroṇaṁ sahasrake|
aṣṭādhika śivavyūhe śālimānaṁ prakīrtitam|| 29

The siva-kumbha should be such that it could hold from 2 prasthas upto 10 prasthas, the increment being one prastha each time. Half of this capacity should be for the vardhani kalasa(sakti kalasa). The measure of rice should be half the measure of paddy(vrihi); measure of sesame should half the measure of rice; measure of parched paddy-grains should be half the measure of sesame. For the siva-array containing 1008 kalasas, the Guru should make use of 8 dronas of paddy.

हृदयेन न्यसेत् कुंभान् स्वर्णादि विनिवेशयेत्।
शिवादि प्रस्थ वृद्ध्यातु सप्तविंशति मानकम्॥ ३०
शिवकुंभस्य मानं स्यात् तदर्धं करके मतम्।
चतुस्त्रिद्व्येक संख्यात प्रस्थमान प्रपूरितम्॥ ३१

hṛdayena nyaset kuṁbhān svarṇādi viniveśayet|
śivādi prastha vṛddhyātu saptaviṁśati mānakam|| 30
śivakuṁbhasya mānaṁ syāt tadardhaṁ karake matam|
catustridvyeka saṁkhyāta prasthamāna prapūritam|| 31

The Guru should place the kumbha with the recital of hrudaya mantra and should place gold coin or gold sheet and other such materials inside the kumbha. The measure of water to be poured into the siva-kumbha should be from one prastha to 27 prasthas, increasing the measure by one prastha each time. Half the measure taken for the siva-kumbha is for the vardhani-kalasa. Other kalasas may be filled up with 4, 3 or 2 prasthas or 1 prastha of water.

कलशे वेष्टनं त्रिद्विव्योम सूत्रैः क्रमेण तु।
अथवा व्योम सूत्रेण त्रितयं परिवेष्टनम्॥ ३२
वर्मणा विहितं तच्च कुंभन्यासो हृदा मतः।

षड्विंशत् तत्त्वपर्यन्तान् कुशान् त्र्यान् अन्यथा न्यसेत्॥ ३३

कूर्चान्वैशेन मन्त्रेण द्रव्यं मूलेन विन्यसेत्।

kalaśe veṣṭanaṁ tridvivyoma sūtraiḥ krameṇa tu|
athavā vyoma sūtreṇa tritayaṁ pariveṣṭanam|| 32
varmaṇā vihitaṁ tacca kuṁbhanyāso hṛdā mataḥ|
ṣaṭtriṁśat tattvaparyantān kuśān tryān anyathā nyaset|| 33
kūrcānvaiśena mantreṇa dravyaṁ mūlena vinyaset|

The kalasas should be wound around with three-stranded, two-stranded or one stranded thread in a systematic way. Or, they should be wound around with single stranded thread three times. This winding should be done with the recital of kavaca-mantra. The kumbhas should be placed with the recital of hrudaya-mantra. A kurca(bunch of darbhas) should be designed with 36 darbhas and it should be placed over the kalasa after making the kurca to be with three prongs. The kurca should be placed with the recital of isana-mantra and all other substances should be placed with the recital of mula mantra.

माणिक्कञ्चैन्द्र नीलं च वैडूर्यं च प्रवालकम्॥ ३४

मुक्ता च पञ्चरत्नं स्यात् अभावे हेमसम्मतम्।

निष्कं पादं तु पादार्धं दश माषाष्टमाषके॥ ३५

तयोरर्धं तदर्धं वा माषं वाति दरिद्रके।

तस्माद्धिकरकेर्धं स्यात् द्रव्याणि कलशेषु च॥ ३६

māṇikkañcaindra nīlaṁ ca vaiḍūryaṁ ca pravālakam|| 34
muktā ca pañcaratnaṁ syāt abhāve hemasammatam|
niṣkaṁ pādaṁ tu pādārdhaṁ daśa māṣāṣṭamāṣake|| 35
tayorardhaṁ tadardhaṁ vā māṣaṁ vāti daridrake|
tasmāddhikarakerdhaṁ syāt dravyāṇi kalaśeṣu ca|| 36

Ruby, sapphire, beryl, coral and pearl – these are considered to be five gems and these should be placed inside the kalasa. If these are not available, gold could be placed. The gold may be of one nishka, half a nishka, quarter nishka, 10 mashas, 8 mashas, 4 mashas or 2 mashas. In the case of extreme non-availabiilty, the gold may be of one masha. Half of the measure taken for the siva-kumbha should be for the vardhani-kalasa. All other substances to be placed inside other kalasas should be with half the measure taken for the vardhani-kumbha.

पाद्यमाचमनं चार्घ्यं पञ्चगव्यं चतुर्दिशि।

गन्धोदं वाथ शुद्धोदं प्रथमे परिकीर्तितम्॥ ३७

कुशोदकं ततःक्षीरं दधिकोष्णं घृतं भवेत्।

गन्धोदं वाथ कोणेषु क्रमेणाष्टकमेव वा॥ ३८

pādyamācamanaṁ cārghyaṁ pañcagavyaṁ caturdiśi|
gandhodaṁ vātha śuddhodaṁ prathame parikīrtitam|| 37
kuśodakaṁ tataḥkṣīraṁ dadhikoṣṇaṁ ghṛtaṁ bhavet|
gandhodaṁ vātha koṇeṣu krameṇāṣṭakameva vā|| 38

Padya, acamana, arghya, pancagavya(proportionate mixture of five substances got from the cow) – all these should be placed in the four main directions. Either perfumed water or pure water should be kept in the middle. This order of arrangement is for the first round(avarana). Kusodaka(water in which the tips of darbha are placed), milk, curd, slightly heated clarified butter or perfumed water – all these four should be paced in the intermediary directions. Or, the eight substances(padya and others) may be placed in eight directions starting from the east.

द्वितीय स्थापनं प्रोक्तं तृतीयञ्च निगद्यते।
मधु लाजा शकृच्चूर्णं लाजचूर्णं अरिद्रकम्॥ ३९
या भूतिसार कदली तिल सर्षप पानसाः।
भसितं तिलसारं च कदली तिल सर्षपान्॥ ४०
नालिकेरं च नारङ्गद्वयं स्यान्मातुलङ्गकम्।
दाडिमं चाथ बाह्ये तु क्रमुकौ द्रकमाद्रके॥। ४१
पनसाम्र कदल्युत्थ नालिकेरं च सर्षपम्।
तिलबिल्वे तदन्ते तु मातुलङ्ग फलं मतम्॥ ४२

dvitīya sthāpanaṁ proktaṁ tṛtīyañca nigadyate|
madhu lājā śakṛccūrṇaṁ lājacūrṇaṁ aridrakam|| 39
yā bhūtisāra kadalī tila sarṣapa pānasāḥ|
bhasitaṁ tilasāraṁ ca kadalī tila sarṣapān|| 40
nālikeraṁ ca nāraṅgadvayaṁ syānmātulaṅgakam|
dāḍimaṁ cātha bāhye tu kramukau drakamādrake||| 41
panasāmra kadalyuttha nālikeraṁ ca sarṣapam|
tilabilve tadante tu mātulaṅga phalaṁ matam|| 42

The placing the recommended substances in the kalasas of the second type of snapana has been told. Now, substances for the third pattern of snapana are told. Honey, parched paddy, powdered cakes of cow-dung, powdered parched paddy, aridraka, bhutisara, banana, sesame, white mustard, coconut, orange in 2 kalasas, citron, pomegranate, areca nut, draka, adraka, jack, mango, banana, coconut, white mustard, sesame, bilva and citron – these are recommended for 25 kalasas.

नारङ्गद्वितयं तस्याद्यव नीवार लाजकम्।
सत्वन्तेत्वथवादौ वा क्षौद्रमित्यभिधीयते॥ ४३
कुष्ठं गुलं पयः पश्चात् सर्षपं च लवङ्गकम्।
तक्कोलं दधि मेघं च तिलोशीर घृतंशकृत्॥ ४४

सत्तुकं नालिकेरं च हरिद्रा चूर्णकं तथा।
एवं त्रिविधकं नित्ये त्रितयं पञ्चविंशतेः॥ ४५

nāraṅgadvitayaṁ tasyādyava nīvāra lājakam|
satvantetvathavādau vā kṣaudramityabhidhīyate|| 43
kuṣṭhaṁ gulaṁ payaḥ paścāt sarṣapaṁ ca lavaṅgakam|
takkolaṁ dadhi meghaṁ ca tilośīra ghṛtaṁśakṛt|| 44
sattukaṁ nālikeraṁ ca haridrā cūrṇakaṁ tathā|
evaṁ trividhakaṁ nitye tritayaṁ pañcaviṁśateḥ|| 45

Orange in 2 kalasas, barley, wild rice, parched paddy, flour of rice or grains(to be placed in the beginning or in the end), honey, kushta, pieces of molasses, green dhal, white mustard, clove, takkola, curd, megha, sesame, usari(vetti ver), clarified butter, pieces of cow-dung cakes, flour, coconut, turmeric powder – all these may be used for the snapana of 25 kalasas arranged in three different ways. This snapana may be performed three times daily.

पञ्चविंशति मध्ये तु संत्यजेदन्तरावतिम्।
एवं कृते भवन्त्यत्र कलशानां तु षोडश॥ ४६
चतुर्दिक्षु च कोणेषु पाद्याद्यष्टकं ईरितम्।
अन्तरालेषु मध्यादि वसु संख्यकं ईरितम्॥ ४७

pañcaviṁśati madhye tu saṁtyajedantarāvatim|
evaṁ kṛte bhavantyatra kalaśānāṁ tu ṣoḍaśa|| 46
caturdikṣu ca koṇeṣu pādyādyaṣṭakaṁ īritam|
antarāleṣu madhyādi vasu saṁkhyakaṁ īritam|| 47

In the arrangement of 25 kalasas, if the Guru takes out three kalasas from the inner row in each main direction, the total number of kalasas becomes 16. Eight substances from padya to gandhodaka should be placed in in the main and intermediary directions. Or, these eight substances may be placed in the innermost enclosure.

ऊर्ध्वं एकोनपञ्चाशत् क्रमेण परिपठ्यते।
गुल चन्दन लोहानि कुष्ठ कच्चोल पुष्पकम्॥ ४८
पत्र कर्पूर नीरं च दान्तं मांसिमुरन्त्रणम्।
शमी दूर्वा च शुक्लार्क बिल्व चंपकशंखिनी॥ ४९
अपामार्गं ततो विष्णुक्रान्ति धुर्तूर संज्ञकम्।
नन्द्यावर्त सिताब्जं च चत्वारिंशन्नवाधिकम्॥ ५०

ūrdhvaṁ ekonapañcāśat krameṇa paripaṭhyate|
gula candana lohāni kuṣṭha kaccola puṣpakam|| 48
patra karpūra nīraṁ ca dāntaṁ māṁsimurantraṇam|

śamī dūrvā ca śuklārka bilva campakaśaṁkhinī|| 49
apāmārgaṁ tato viṣṇukrānti dhurtūra saṁjñakam|
nandyāvarta sitābjaṁ ca catvāriṁśannavādhikam|| 50

Then, the substances for 49 kalasas are told in the due order. Pieces of molasses, sandal, metals, kushta, kaccola, flowers, cinnamon-leaves, camphor, nira, jata manchi, mamsi, small cardamom, grass, sami, durva, white arka, bilva, campaka, sankhini, apamarga, vishukranti, dhuttura, nandyavarta, white lotus – all these 24 substances are to be placed in addition to the 25 substances mentioned before.

अथवान्य प्रकारेण तदेव पुनरुच्यते।
पाद्यमाचमनं चार्घ्यं गव्यं पूर्वादि दिक्षु वै॥ ५१
क्षीरं दधि घृतं क्षौद्रं आग्नेयादि विदिक्षु च।
तक्कोलं भस्मनिर्यासं हरिबेरं च मञ्जरी॥ ५२
नालिकेरं च बिल्वं च जंबु कच्चोल पाटली।
पुन्नाग शंखपुष्पौ च लक्ष्मी व्याघ्रनखी तथा॥ ५३
सिंहधुर्तूर संज्ञेच षोडशात्र विनिर्दिशेत्।

athavānya prakāreṇa tadeva punarucyate|
pādyamācamanaṁ cārghyaṁ gavyaṁ pūrvādi dikṣu vai|| 51
kṣīraṁ dadhi ghṛtaṁ kṣaudraṁ āgneyādi vidikṣu ca|
takkolaṁ bhasmaniryāsaṁ hariberaṁ ca maṅjarī|| 52
nālikeraṁ ca bilvaṁ ca jaṁbu kaccola pāṭalī|
punnāga śaṁkhapuṣpau ca lakṣmī vyāghranakhī tathā|| 53
siṁhadhurtūra saṁjñeca ṣoḍaśātra vinirdiśet|

Again, the substances to be placed in 49 kalasas are listed in a different way. Padya, acamana, arghya, panca-gavya are to be placed in the four main directions starting from the east. Milk, curd, clarified butter and honey are to be placed in the four intermediary directions starting from the south-east. Takkola, bhasma, resin(got from the recommended trees), yellow orpiment, manjari, coconut, bilva, rose apple, kacchola, patali, punnaga, sankhu-flower, lakshmi pushpa, tiger-nail konrai, simha durtura,usira – all these 16 substances are to be placed in the next round.

सदूर्वा सर्षपाम्राणि नारङ्ग पनसे मते॥ ५४
कदली शतपत्रं च धातकी श्वेतलोद्ध्रकम्।
इक्षुसारं च लाजं च चंपकं गन्धतैलकम्॥ ५५
नीवार कुंकुमतिल माञ्जी मुरवसक्तुकम्।
मातुलङ्ग मलयजं अगरूशीर रात्रिजम्॥ ५६

sadūrvā sarṣapāmrāṇi nāraṅga panase mate|| 54
kadalī śatapatraṁ ca dhātakī śvetaloddhrakam|

ikṣusāraṁ ca lājaṁ ca caṁpakaṁ gandhatailakam|| 55
nīvāra kuṁkumatila māñjī muravasaktukam|
mātulaṅga malayajaṁ agarūśīra rātrijam|| 56

Durva, white mustard, mango, two oranges, jack, banana, satapatra, dhataki, white-lodraka, sugarcane juice, parched paddy, campaka, perfumed oil, wild rice, saffron, sesame, jata manji, small cardamom, flour, citron, sandal, agaru(agallochum), usira, turmeric powder – all these 25 substances are to be placed in the third round.

पञ्चक्लृप्तौ च ब्रह्माणि हित्वेशानं द्विजोत्तमाः।
विद्येशा अष्टक्लृप्तास्स्युः बाह्ये मूर्तीश्वरा दिशि॥ ५७
अन्तरे वामदेवाद्याः पञ्चविंशति संख्यया।
अष्टौ गणेश्वरा बाह्ये चाङ्गुष्ठ प्रमुखास्तथा॥ ५८
क्रोधाद्या वसुसंख्याताः शतरुद्रादिकस्तु वा।
एकोनेनतु पञ्चाशत् स्नपने देवता मताः॥ ५९

pañcakḷptau ca brahmāṇi hitveśānaṁ dvijottamāḥ|
vidyeśā aṣṭakḷptāssyuḥ bāhye mūrtīśvarā diśi|| 57
antare vāmadevādyāḥ pañcaviṁśati saṁkhyayā|
aṣṭau gaṇeśvarā bāhye cāṅguṣṭha pramukhāstathā|| 58
krodhādyā vasusaṁkhyātāḥ śatarudrādikastu vā|
ekonenatu pañcāśat snapane devatā matāḥ|| 59

In the snapana of 5 kalasas, the presiding Deities are – Tatpurusha, Aghora, Vamadeva and Sadyojata. (Siva and Sakti, for the siva-kumbha and vardhani kalasa). In the snapana of 9 kalasas, the presiding Deities are the eight Vidyesvaras(Anantesvara and others). In the snapana of 25 kalasas, in addition to these 9 Deities, the presiding Deities are 8 Murtisvaras in the outer round and 8 Bhuvanadhipas (Vamadeva and others) in the inner round. In the snapana of 49 kalasas, in addition to the Deities mentioned above, the presiding Deities are 8 Ganesvaras in the next outer enclosure, 8 Bhuvanadhipas (Angushtha and others) in the next round and 8 Rudras(Krodha and others) in the next enclosure. Or, in all the three outer enclosures, Sata Rudras could be considered as the presiding Lords.

कृत्वा पदानि षट्त्रिंशत् त्यजेदन्तश्चतुष्टयम्।
द्वात्रिंशत् पदसंख्या स्यात् पाद्यादींस्तत्र विन्यसेत्॥ ६०
दक्षिणार्धं समारभ्य चोत्तरार्धं समावधि।
अत्रानुक्तमथैकोन पञ्चाशत् सद्दशं मतम्॥ ६१

kṛtvā padāni ṣaṭtriṁśat tyajedantaścatuṣṭayam|
dvātriṁśat padasaṁkhyā syāt pādyādīṁstatra vinyaset|| 60
dakṣiṇārdhaṁ samārabhya cottarārdhaṁ samāvadhi|
atrānuktamathaikona pañcāśat sadṛśaṁ matam|| 61

Having designed a square mandala so as to consist of 36 grids(padas), the Guru should leave out the 4 grids in the middle. In the remaining 32 grids(small squares), theGuru should place padya and other substances in the order mentioned before, starting from the south-half of the east row and ending with the north-half of the same row. All others, not mentioned here, should be placed as said earlier. This is the snapana of 33 kalasas which would look like the snapana of 49 kalasas.

अष्टोत्तरशतं वक्ष्ये तच्च त्रिविधमुच्यते।
चन्दनागरु कुष्ठानि कच्चोलं पुष्पपत्रके॥ ६२
कर्पूरं हरिबेरं च दान्तं मासी मुरंतृणम्।
तृतीयावरणस्थानि द्रव्याणि द्वादशैव हि॥ ६३

aṣṭottaraśataṁ vakṣye tacca trividhamucyate|
candanāgaru kuṣṭhāni kaccolaṁ puṣpapatrake|| 62
karpūraṁ hariberaṁ ca dāntaṁ māsī muraṁtṛṇam|
tṛtīyāvaraṇasthāni dravyāṇi dvādaśaiva hi|| 63

Now I will tell the substances needed for the snapana of 108 kalasas. The arrangement of 108 kalasas is said to be of three kinds. Sandal, agaru, kushtha, kacchola, flowers, cinnamon leaf, camphor, haribera, damana, jata manji, small cardamom, grass – all these 12 substances are to be placed in the third enclosure.

चंपकं सहदेवी च शतपत्री च रोचना।
बिल्वं यवा शमी दूर्वा तक्कोलं मेघ संज्ञकम्॥ ६४
धात्री मोचफलं चैव लक्ष्मी भूम्यरविन्दकम्।
रास्नाचव्यापलाशं च श्वेतार्कं करवीरकम्॥ ६५
धातकी द्रोण धुर्तूरं लोड्रापामार्गकार्जुनाः।
प्लक्षेभ पिप्पली संज्ञा विष्णुक्रान्ति नृपाह्वया॥ ६६
अश्वत्थं नागपुष्पं च चतुर्थे द्रव्यं ईरितम्।

caṁpakaṁ sahadevī ca śatapatrī ca rocanā|
bilvaṁ yavā śamī dūrvā takkolaṁ megha saṁjñakam|| 64
dhātrī mocaphalaṁ caiva lakṣmī bhūmyaravindakam|
rāsnācavyāpalāśaṁ ca śvetārkaṁ karavīrakam|| 65
dhātakī droṇa dhurtūraṁ loḍrāpāmārgakārjunāḥ|
plakṣebha pippalī saṁjñā viṣṇukrānti nṛpāhvayā|| 66
aśvatthaṁ nāgapuṣpaṁ ca caturthe dravyaṁ īritam|

Campaka, sahadevi, satapatri, yellow orpiment, bilva, moca-fruit, lakshmi-flower, ground-lotus, rasna (cittrattai), cavya, palasa, white-arka, karavira, dhataki, drona, dhurtura, lodra, apamarga, arjuna, plaksha, elephant-pippali, vishnukranti, nrupa(a kind of bodhi tree), asvattha and naga-pushpa – all these substances are to be placed in the fourth enclosure.

तुलसी तगरं चैव तुरुष्कं तेजनी पुनः॥ ६७

विलङ्गं जीरकं कृष्ण जीरकं च हरेणुकम्।

श्रीवेष्टकं गन्धरसं फलिनी रक्तचन्दनम्॥ ६८

सैरिपङ्कं व्याघ्रनखं वल्लकी स्वर्णपुष्पकम्।

दार्वी शुक्तिनखन्दारु सिताह्वं च कुटन्नटम्॥ ६९

गुग्गुलुं चैव मृद्वीका वसिरो गिरिकर्णिका।

वटश्रृङ्गेन्द्रियाह्वं च फणिर्जंबु मनश्शिला॥ ७०

शङ्खिनी भृङ्गराजश्च नीवारं गैरिकं तथा।

आम्रमोचरसं जातिः पाटली मार्जनं पुनः॥ ७१

पञ्चमावरणं ह्येतत् अन्यथा च निगद्यते।

tulasī tagaraṁ caiva turuṣkaṁ tejanī punaḥ|| 67
vilaṅgaṁ jīrakaṁ kṛṣṇa jīrakaṁ ca hareṇukam|
śrīveṣṭakaṁ gandharasaṁ phalinī raktacandanam|| 68
sairipaṅkaṁ vyāghranakhaṁ vallakī svarṇapuṣpakam|
dārvī śuktinakhandāru sitāhvaṁ ca kuṭannaṭam|| 69
gugguluṁ caiva mṛdvīkā vasiro girikarṇikā|
vaṭaśṛṅgendriyāhvaṁ ca phaṇirjaṁbu manaśśilā|| 70
śaṅkhinī bhṛṅgarājaśca nīvāraṁ gairikaṁ tathā|
āmramocarasaṁ jātiḥ pāṭalī mārjanaṁ punaḥ|| 71
pañcamāvaraṇaṁ hyetat anyathā ca nigadyate|

Tulasi(besyl), tagara, turushka, tejani, vilanga, jiraka, black-jiraka, harenuka, sriveshtaka, essence of perfumes, phalini, red-sandal, sairipanka, vyaghranakhi(tiger-nail konrai), vallaki, svarna pushpa, darvi, sukti nakha, daru, sitahva, kuta, nata, guggulu, mrudvika, vasira, girikarnika, banyan-shoots, indriyahva, phani, jambu, manassila, sankhini, bhrungaraja, wild rice, gairika, mango juice, banana juice, nutmeg, patali, marjana – all these substances belong to the fifth enclosure. Another list of substances is now told.

पुन्नागं जातिपुष्पं च पाटली सहदेविका॥ ७२

शतपत्रं च लक्ष्मी स्यात् भूपद्मं धातकी पुनः।

तुलसी करवीरं च कृष्णवल्ली च मल्लिका॥ ७३

गोक्षुरादौ शतावेरी ततस्तस्मात् कृताञ्जलिः।

महाद्रोण पुनर्द्रोण महाभद्री च भद्रिका॥ ७४

इन्द्रवल्ली रुद्रपर्णी धात्र्यन्ते तु हरीतकी।

व्याघ्रनख्या च मञ्जिष्ठं सरलं भद्रकोष्ठकम्॥ ७५

नवनीतं द्रामिडाह्वं सज्जं तक्कोल संज्ञकम्।

चञ्चलातिबला चैव बला सिंह प्रियङ्गुकम्॥ ७६

punnāgaṁ jātipuṣpaṁ ca pāṭalī sahadevikā|| 72
śatapatraṁ ca lakṣmī syāt bhūpadmaṁ dhātakī punaḥ|
tulasī karavīraṁ ca kṛṣṇavallī ca mallikā|| 73
gokṣurādau śatāverī tatastasmāt kṛtāñjaliḥ|
mahādroṇa punardroṇa mahābhadrī ca bhadrikā|| 74
indravallī rudraparṇī dhātryante tu harītakī|
vyāghranakhyā ca mañjiṣṭhaṁ saralaṁ bhadrakoṣṭhakam|| 75
navanītaṁ drāmiḍāhvaṁ sajjaṁ takkola saṁjñakam|
cañcalātibalā caiva balā siṁha priyaṅgukam|| 76

Punnaga, Jati-fower, patali, sahadevi, satapatri, lakshmi pushpa, ground-lotus, dhataki, tulasi, karavira, krishnavalli, mallika, gokshura(nerinjil), sataveri, krutanjali, mahadrona, drona, mahabhadri, bhadri, indravalli, rudraparni, dhatri, haritaki, vyaghranakhi, manjishta, sarala, bhadrakoshtha, navanita(butter), dramida, sajja, takkola, cancala, atibala, bala, simha priyangu, -

लोड्रं च केसरं नागं पूर्वं जंबु कपित्थकम्।

अश्वत्थो गुग्गुलुं चैव लाजिरं कृष्णजीरकम्॥ ७७

सतिलं कुंकुमं मेघं अगरुं कृष्णरोचना।

श्रीवेष्टको गन्धरसः पिप्पली हस्तिपिप्पली॥ ७८

कृष्णागरुश्च तगरं ततःप्रोक्ता मनश्शिला।

रक्तचन्दन संज्ञं च लवङ्कं रात्रिचूर्णकम्॥ ७९

loḍraṁ ca kesaraṁ nāgaṁ pūrvaṁ jaṁbu kapitthakam|
aśvattho guggulum caiva lājiraṁ kṛṣṇajīrakam|| 77
satilaṁ kuṁkumaṁ meghaṁ agaruṁ kṛṣṇarocanā|
śrīveṣṭako gandharasaḥ pippalī hastipippalī|| 78
kṛṣṇāgaruśca tagaraṁ tataḥproktā manaśśilā|
raktacandana saṁjñaṁ ca lavaṅkaṁ rātricūrṇakam|| 79

Lodra, kesara, naga, jambu, kapitthaka, asvattha, guggulu, lajira, black-jiraka, saffron mixed with sesame, megha, agaru, black orpiment, sriveshtaka, essence of perfumes, pippali, hasti-pippali, black-agaru, tagara, manassila, red sandal, clove and turmeric powder – alternatively, these substances may be placed in the snapana of 108 kalasas.

कषायं मार्जनं चान्ते स्थापयेत् हृदयाणुना।

चतुःक्षीर कुजोद्भूत त्वक्सारस्स्यात् कषायकः॥ ८०

आम्रजंबू तरूत्थत्वक् सारोपरिच कीर्तितः।

दूर्वातिल कुशाग्रैस्तु मार्जनं त्वभिधीयते॥ ८१

अतिबलान्तं इष्टस्याद् एकाशीति घटस्थितौ।

kaṣāyaṁ mārjanaṁ cānte sthāpayet hṛdayāṇunā|
catuḥkṣīra kujodbhūta tvaksārassyāt kaṣāyakaḥ|| 80
āmrajaṁbū tarūtthatvak sāroparica kīrtitaḥ|
dūrvātila kuśāgraistu mārjanaṁ tvabhidhīyate|| 81
atibalāntaṁ iṣṭasyād ekāśīti ghaṭasthitau|

Water mixed with astringent substances(kashaya) and purifying water(marjana) should be placed at the end phase with the recital of hrudaya mantra. Water mixed with the essence of the bark of four trees – asvattha, udumbara, nyakrodha and madhuka, known for their medicinal sap) is known as kashaya (decoction). The essence of the bark of mango tree and rose apple tree is also recommended as additional substance for kashaya. Water added with durva, sesame and the tips of darbha-grass is called marjana. In the snapana of 81 kalasas, the substances upto atibala should be placed.

पाद्यमाचमनं चार्घ्यं गव्यं दिक्षु विदिक्षु च॥ ८२

दधि सर्पि मधुक्षीरं अग्नेः प्रभृति विन्यसेत्।

तिलं श्रीवृक्ष पत्रं च चन्दनं मेघ संज्ञकम्॥ ८३

चंपकं हरिबेरं च सर्षपं नागकेसरम्।

तक्कोलं च फलं कुष्ठं कच्चोलं लोहसंज्ञकम्॥ ८४

लवंगपत्र कर्पूरान् बाह्ये षोडश विन्यसेत्।

pādyamācamanaṁ cārghyaṁ gavyaṁ dikṣu vidikṣu ca|| 82
dadhi sarpi madhukṣīraṁ agneḥ prabhṛti vinyaset|
tilaṁ śrīvṛkṣa patraṁ ca candanaṁ megha saṁjñakam|| 83
caṁpakaṁ hariberaṁ ca sarṣapaṁ nāgakesaram|
takkolaṁ ca phalaṁ kuṣṭhaṁ kaccolaṁ lohasaṁjñakam|| 84
lavaṁgapatra karpūrān bāhye ṣoḍaśa vinyaset|

Padya, acamana, arghya and pancagavya – these four sholud be placed in the four main directions, starting from the east. Curd, clarified butter, honey and milk – these four should be placed in the four intermediary directions, starting from the south-east. Sesame, Srivruksha, cinnamon, sandal, megha, campaka, haribera, white mustard, nagakesara, takkola, nutmeg,kushtha, kacchola, loha, clove-leaf, camphor – these 16 substances should be placed in the outer enclosure.

तृतीयावरणे सक्तून् अग्नौभूत घटेष्वपि॥ ८५

भसितं रात्रिचूर्णं च शकृच्चूर्णम् क्रमेण तु।

धात्री च नालिकेरं च लिकुचं मातुलङ्गकम्॥ ८६

तद्बाह्येग्न्यादि कोणेषु चतुस्सप्त सुविन्यसेत्।

लक्ष्मीञ्च सहदेवीं च विष्णुक्रान्तिं क्रमेण तु॥ ८७

रुद्रपर्णा समायुक्तं चतुर्नवति विन्यसेत्।

tṛtīyāvaraṇe saktūn agnaubhūta ghaṭeṣvapi|| 85
bhasitaṁ rātricūrṇaṁ ca śakṛccūrṇam krameṇa tu|
dhātrī ca nālikeraṁ ca likucaṁ mātulaṅgakam|| 86
tadbāhyegnyādi koṇeṣu catussapta suvinyaset|
lakṣmīñca sahadevīṁ ca viṣṇukrāntiṁ krameṇa tu|| 87
rudraparṇā samāyuktaṁ caturnavati vinyaset|

In the third enclosure, flour should be placed in the 5 kalasas arranged in the south-east and in other intermediary directions. Vibhuti, turmeric powder, pieces of cow-dung cakes, dhatri, coconut, lemon and citron should be placed in the seven kalasas arranged in the outer enclosure, in all the four intermediary directions. In the next enclosure, lakshmi-pushpa, sahadevi, vishnukranti, rudraparna should be placed in additoin to the 5 substances mentioned previously in the 9 kalasas arranged in all the four intermediary directions.

कुञ्जादि निष्क पर्यन्तं पाद्याद्यङ्गं प्रमाणकम्॥ ८८

एकद्वित्रिचतुः प्रस्थं पञ्चगव्यादि मानकम्।

मध्यमानं तथा प्रोक्तं पादमर्धं तथापि वा॥ ८९

आज्यतैल प्रमाणं च तथैव परिकल्पयेत्।

कर्पूर कुंकुमादीनां मानमिष्टं प्रदीयताम्॥ ९०

kuñjādi niṣka paryantaṁ pādyādyaṅgaṁ pramāṇakam|| 88
ekadvitricatuḥ prasthaṁ pañcagavyādi mānakam|
madhyamānaṁ tathā proktaṁ pādamardhaṁ tathāpi vā|| 89
ājyataila pramāṇaṁ ca tathaiva parikalpayet|
karpūra kuṁkumādīnāṁ mānamiṣṭaṁ pradīyatām|| 90

The measure of the substances to be placed in the padya, acamana and others is from kunja to nishka. The measure of pancagavya and others should be one, two, three or four prasthas. This is for the superior type. Half or one fourth of this measure is considered to be of medium type. The measure of ghee and sesame oil should be held in the same way. The measure of camphor, saffron and such others may be as desired by the Guru or the Yajamana.

मध्ये विश्वेश्वराः पूज्याः शतरुद्रा बहिर्मताः।

एवं त्रिविध रीत्या तु शतमष्टोत्तरं मतम्॥ ९१

नवसंख्यैर्नवव्यूहः काष्ठाद्वितय मध्यगैः।

अष्टद्वार समायुक्तैः एकाशीतिस्तु पूज्यते॥ ९२

madhye viśveśvarāḥ pūjyāḥ śatarudrā bahirmatāḥ|
evaṁ trividha rītyā tu śatamaṣṭottaraṁ matam|| 91
navasaṁkhyairnavavyūhaīḥ kāṣṭhādvitaya madhyagaiḥ|
aṣṭadvāra samāyuktaiḥ ekāśītistu pūjyate|| 92

The Vidyesvaras should be worshipped in the middle row. In the outer enclosures, 100 Rudras should be worshipped. In this way, the placing of substances in the snapana of 108 kalasa is to be considered in three patterns. In the snapana of 81 kalasas, there should be one boundary and two middle rows. It should be provided with eight entrances. 81 substances and 81 Deities are to be worshipped.

अष्टोत्तर सहस्राख्यं अधुनात्र निगद्यते।
वराल तृटि कर्पूर त्वगेलोशीर जातयः॥ ९३
एभिर्युक्तं शिवांबस्स्यात् शिवमन्त्राभिमन्त्रितम्।
तेनैव पूरयेत् कुंभान् वर्धनी कलशानपि॥ ९४

aṣṭottara sahasrākhyaṁ adhunātra nigadyate|
varāla tṛṭi karpūra tvagelośīra jātayaḥ|| 93
ebhiryuktaṁ śivāṁbassyāt śivamantrābhimantritam|
tenaiva pūrayet kuṁbhān vardhanī kalaśānapi|| 94

Now, the snapana of 1008 kalasas is explained here. Varala, small cardamom, camphor, bark, cardamom, usira(vetti ver) and jati(nutmeg) shoud be placed in the water contained in the siva-kumbha. These should be consecrated with the recital of brahma mantras, anga mantras and mula mantra. The vardhani kalasa should also be filled up with the same substances.

पाद्यमाचमनं चार्घ्यं पञ्चगव्यं कुशोदकम्।
क्षीरं दधिघृतं चैव प्रथमावरणे न्यसेत्॥ ९५
क्षौद्रं यवं गुलं न्यस्त्वा कुशं रंभाफलं तथा।
सर्षपं नालिकेराख्यं रजनी मातुलङ्गकम्॥ ९६
लाजान् दाडिमसक्त्वाख्यान् पनसं भस्म चूर्णकम्।
पञ्चविंशति मध्यस्थ द्रव्याण्येतानि षोडश॥ ९७

pādyamācamanaṁ cārghyaṁ pañcagavyaṁ kuśodakam|
kṣīraṁ dadhighṛtaṁ caiva prathamāvaraṇe nyaset|| 95
kṣaudraṁ yavaṁ gulaṁ nyastvā kuśaṁ raṁbhāphalaṁ tathā|
sarṣapaṁ nālikerākhyaṁ rajanī mātulaṅgakam|| 96
lājān dāḍimasaktvākhyān panasaṁ bhasma cūrṇakam|
pañcaviṁśati madhyastha dravyāṇyetāni ṣoḍaśa|| 97

Padya, acamana, arghya, pancagavya, darbha-water, milk, curd, clarified butter – these should be placed in the first enclosure. Honey, barley, pieces of molasses, darbha, banana fruit, jati, white mustard, coconut,

turmeric, citron, parched paddy, pomegranate, flour, jack, vibhuti, pieces of cow-dung cake – these 16 substances should be placed in the 25 kalasas arranged in the next enclosure.

रत्न लोहज धातूनां बीजं गन्धोदकं क्रमात्।
पूर्वस्मिन् संस्थितं ज्ञेयं कोणद्वय विवर्जितम्॥ ९८
मृन्मार्जनं परिमुखं मार्जनं पत्रपुष्पयुक्।
दक्षिणे पश्चिमे ज्ञेयं मान्यास्त्र फलतोय युक्॥ ९९
कषायाढ्योदकोपेतं उत्तरे पुनरुच्यते।
कान्तमूलोदकं ब्रह्मकूर्चं शान्त्युद वल्कले॥ १००

ratna lohaja dhātūnāṁ bījaṁ gandhodakaṁ kramāt|
pūrvasmin saṁsthitaṁ jñeyaṁ koṇadvaya vivarjitam|| 98
mṛnmārjanaṁ parimukhaṁ mārjanaṁ patrapuṣpayuk|
dakṣiṇe paścime jñeyaṁ mānyāstra phalatoya yuk|| 99
kaṣāyāḍhyodakopetaṁ uttare punarucyate|
kāntamūlodakaṁ brahmakūrcaṁ śāntyuda valkale|| 100

Ratna-water, metal-water, red mineral-water, seed-water, perfume-water – these should be placed in the kalasas arranged in the east, leaving out two kalasas in the intermediary directions. Mrut-water, marjana-water, parimarjana-water, leaf-water, flower-water – these should be placed in the south. Manya-water, astra-water, fruit-water, decoction-water, adhya-water – these should be placed in the west. Kanta-water, mula-water,brahmakurca-water, santi-water, valkala-water – these should be placed in the north.

माणिक्यञ्चैन्द्रनीलं च मुक्ता वैडूर्य वज्रकम्।
पुष्यरागं प्रवालं च स्फटिकं मरकतं तथा॥ १०१
पञ्चरत्नं इति प्रोक्तं आद्याभावे द्वितीयकम्।
रत्नोदकं इति प्रोक्तं लोहोदकं अतःपरम्॥ १०२
सुवर्णं रजतं ताम्रं आयसं त्रपु सीसकम्।
आरकूटं ततः कांस्य युक्तं लोहोदकं स्मृतम्॥ १०३

māṇikkañcaindranīlaṁ ca muktā vaiḍūrya vajrakam|
puṣyarāgaṁ pravālaṁ ca sphaṭikaṁ marakataṁ tathā|| 101
pañcaratnaṁ iti proktaṁ ādyābhāve dvitīyakam|
ratnodakaṁ iti proktaṁ lohodakaṁ ataḥparam|| 102
suvarṇaṁ rajataṁ tāmraṁ āyasaṁ trapu sīsakam|
ārakūṭaṁ tataḥ kāṁsya yuktaṁ lohodakaṁ smṛtam|| 103

Ruby, sapphire, pearl, beryl, vajra-diamond, topaz, coral, crystal, emerald – these are the nine gems (navaratna).Ruby, sapphire, beryl, coral and pearl – these are known as five gems(pancaratna). Water

in which gems are placed is known as ratnodaka. If the first set(of 9 gems) is not available, the second set(of 5 gems) may be placed in the water. Then about the lohodaka: The water in which metals such as gold, silver, copper, iron, tin, lead, brass, bell-metal are placed is known as lohodaka.

सौराष्ट्रं अञ्जनं श्यामा हरितालं मनश्शिला।
गैरिकं रोचनं चान्ते धातूदकं इदं मतम्॥ १०४
शालि कोद्रव निवार प्रियङ्गु तिल सर्षपाः।
श्यामाष्टकं यवो बीजो बीजोदकं इहोदितम्॥ १०५

saurāṣṭraṁ añjanaṁ śyāmā haritālaṁ manaśśilā|
gairikaṁ rocanaṁ cānte dhātūdakaṁ idaṁ matam|| 104
śāli kodrava nivāra priyaṅgu tila sarṣapāḥ|
śyāmāṣṭakaṁ yavo bījo bījodakaṁ ihoditam|| 105

The water in which ores such as saurashtra, anjana, syama, haritala, manassila, gairika, gorocana are placed is known as dhatu udaka. The water in which eight kinds of seeds -paddy, kodrava(varagu in Tamil), wild rice, priyangu, sesame, white mustard, syama and barley are placed is known as bijodaka.

नवनीतं च कर्पूरं त्वगेलापत्र संयुतम्।
चन्दनं लघु कुष्ठं च वरालोशीरमुस्तकाः॥ १०६
कुंकुमं हरिबेरं च कच्चोलं जातिरेव च।
एभिस्तु चूर्णितैर्युक्तं गन्धोदकं इति स्मृतम्॥ १०७

navanītaṁ ca karpūraṁ tvagelāpatra saṁyutam|
candanaṁ laghu kuṣṭhaṁ ca varālośīramustakāḥ|| 106
kuṁkumaṁ hariberaṁ ca kaccolaṁ jātireva ca|
ebhistu cūrṇitairyuktaṁ gandhodakaṁ iti smṛtam|| 107

Camphor, agaru, cardamom, cinnamon, sandal, laghu, kushtha, varala, usira, mustaka, saffron, haribera, kacchola, nutmeg – these should be powdered and mixed with butter. The water in which the powder of all these substances is placed is known as gandhodaka.

पर्वते च नदीतीरे वल्मीके कर्कटावटे।
वृषशृङ्गे च सत्क्षेत्रे समुद्रे गजदन्तके॥ १०८
अष्टभिश्च समायुक्तं मृदंभः परिकीर्तितम्।
गोक्षुरा सहदेवी च विष्णुक्रान्ता कृताञ्जली॥ १०९
शिरीषेन्दीवरं रात्रिः एभिर्मार्जनं उच्यते।

parvate ca nadītīre valmīke karkaṭāvaṭe|
vṛṣaśṛṅge ca satkṣetre samudre gajadantake|| 108
aṣṭabhiśca samāyuktaṁ mṛdaṁbhaḥ parikīrtitam|
gokṣurā sahadevī ca viṣṇukrāntā kṛtāñjalī|| 109
śirīṣendīvaraṁ rātriḥ ebhirmārjanaṁ ucyate|

Mountain, river bank, hillock, crab-hole, horns of the bull, sacred place, seashore, tusk of the elephant – these are the eight places from which earth is to be collected. The water in which earth collected from these eight places is called mrudodaka. The water in which gokshura, sahadevi, vishnukranti, krutanjali, sirisha, indivara are turmeric are placed is called marjanodaka.

दूर्वाङ्कुरं च पद्मं च कुशाग्रं गौरसर्षपम्॥ ११०
भद्रा कृताञ्जली युक्तं परिमाणं तदुच्यते।
तुलसी बिल्वपत्रं च तमालं च तपस्विनी॥ १११
अपामार्ग शमीयुक्तं पत्रतोयं इहेरितम्।
पद्मं रक्तोत्पलं पश्चात् पाटली चंपकं तथा॥ ११२
पुन्नाग कुरव नारङ्ग नन्द्यावर्तं च मल्लिका।
श्वेतार्क वकुलैर्युक्तं पुष्पतोयं इहेरितम्॥ ११३

dūrvāṅkuraṁ ca padmaṁ ca kuśāgraṁ gaurasarṣapam|| 110
bhadrā kṛtāñjalī yuktaṁ parimāṇaṁ taducyate|
tulasī bilvapatraṁ ca tamālaṁ ca tapasvinī|| 111
apāmārga śamīyuktaṁ patratoyaṁ iheritam|
padmaṁ raktotpalaṁ paścāt pāṭalī caṁpakaṁ tathā|| 112
punnāga kurava nāraṅga nandyāvartaṁ ca mallikā|
śvetārka vakulairyuktaṁ puṣpatoyaṁ iheritam|| 113

The water associated with the sprouts of darbha, lotus, tips of kusa-grass, white mustard, bhadra and krutanjali is called parimanodaka. The water associated with the leaves of besyl, bilva, tamala, tapasvini, apamarga and sami is called patrodaka. The water in which flowers of lotus, red-lily, patali, campaka, punnaga, kurava, naranga, nandyavarta, mallika, svetarka and vakula is called pushpodaka.

कुष्ठं कुटं नटं लोहं चन्दनं कुंकुमं तथा।
कर्पूरोशीर संयुक्तं मान्योदकं इहेरितम्॥ ११४
शूलं कपाल हरिणी पिनाकः परशुस्तथा।
पाशोक्षमाला हैमाश्च तैरत्रास्त्रोदकं भवेत्॥ ११५
पनसो नालिकेरश्च मातुलङ्गद्वयं ततः।
नारङ्गद्वय रंभाद्यैः युक्तं अस्मिन् फलोदकम्॥ ११६

kuṣṭhaṁ kuṭaṁ naṭaṁ lohaṁ candanaṁ kuṁkumaṁ tathā|
karpūrośīra saṁyuktaṁ mānyodakaṁ iheritam|| 114
śūlaṁ kapāla hariṇī pinākaḥ paraśustathā|
pāśokṣamālā haimāśca tairatrāstrodakaṁ bhavet|| 115
panaso nālikeraśca mātulaṅgadvayaṁ tataḥ|
nāraṅgadvaya raṁbhādyaiḥ yuktaṁ asmin phalodakam|| 116

The water associated with kushtha, kuta, nata, loha, sandal, saffron, camphor and usira is called manyodaka. The water associated with trident, kapala, harini, pinaka, parasu, pasa and aksha mala , all of these made of gold, is called astrodaka. The water in which the fruits of jack, coconut, citron, pomegranate, two kinds of orange, banana and others are placed is called phalodaka.

पलाशोदुंबराश्वत्थ मायूर प्लक्षपाटली।
जंबूत्वग्भिस्समायुक्तं कषायोदकं ईरितम्॥ ११७
अभ्रकत्रितयं पश्चान् माक्षिकत्रितयं ततः।
गन्धत्रय समायुक्तं आढ्यतोयं इतिस्मृतम्॥ ११८
सूर्यकान्तस्त्वयस्कान्तो भ्रामकश्चन्द्र कान्तकम्।
निकुन्तः पञ्चभिर्युक्तं कान्तोदकं इति स्मृतम्॥ ११९
उशीरो हरिबेरं च पीवरिः पुष्करं तथा।
श्रीकण्ठश्चेति पञ्चैभिः युक्तं मूलोदकं स्मृतम्॥ १२०

palāśoduṁbarāśvattha māyūra plakṣapāṭalī|
jaṁbūtvagbhissamāyuktaṁ kaṣāyodakaṁ īritam|| 117
abhrakatritayaṁ paścān mākṣikatritayaṁ tataḥ|
gandhatraya samāyuktaṁ āḍhyatoyaṁ itismṛtam|| 118
sūryakāntastvayaskānto bhrāmakaścandra kāntakam|
nikuntaḥ pañcabhiryuktaṁ kāntodakaṁ iti smṛtam|| 119
uśīro hariberaṁ ca pīvariḥ puṣkaraṁ tathā|
śrīkaṇṭhaśceti pañcaibhiḥ yuktaṁ mūlodakaṁ smṛtam|| 120

The water associated with the bark of palasa, udumbara, asvattha, mayura, plaksha, patali and jambu (rose apple) trees is said to be kashayodaka. The water associated with three kinds of mica(white, reddish, yellow or black), three kinds of bee-wax and three kinds of sandal is known as adhyodaka. The water associated with sun-stone(surya kanta), loadstone(ayaskanta), bhramaka-stone, moon-stone(candra kanta) and nikunta-stone is known as kantodaka. The water associated with the five kinds of roots - usira, haribera, pivari, pushkara and srikantha is known as mulodaka.

गोमूत्रं गोमयं क्षीरं दधिसर्पिः कुशोदकम्।
एभिर्द्रव्यैर्समायुक्तं ब्रह्मकूर्चं इतिस्मृतम्॥ १२१

मयूरशिखि भूर्जत्वक् रोचना भृङ्गराजकम्।

कृताञ्जलिश्च पञ्चैभिः युक्तम् स्याद्वल्कलोदकम्॥ १२२

gomūtraṁ gomayaṁ kṣīraṁ dadhisarpiḥ kuśodakam|
ebhirdravyairsamāyuktaṁ brahmakūrcaṁ itismṛtam|| 121
mayūraśikhi bhūrjatvak rocanāb bhṛṅgarājakam|
kṛtāñjaliśca pañcaibhiḥ yuktam syādvalkalodakam|| 122

The water associated with cow-urine, cow-dung, milk, curd, clarified butter and kusa-water(kusodaka) is known as brahma kurca. Peacock tail, bark of bhurja tree, yellow orpiment, bhrungarajaka and krutanjali – the water associated with these five substances is known as valkalodaka.

अग्निकोणात् क्रमात् तैलं क्षीरं दधि घृतं न्यसेत्।

चत्वारिंशत् सुमध्यस्थ कलश द्रव्यमीरितम्॥ १२३

लक्ष्मी भद्रा कुशादान्तो नीवारं चंपकं पुनः।

विभीता गोक्षुराद्यष्टौ गर्भावरणगा मताः॥ १२४

रक्तोत्पलं शमी पश्चात् पद्मं सुरस संज्ञकम्।

नन्द्यावर्तं अपामार्गं दूर्वा च करवीरकम्॥ १२५

यवाह्वा द्रोणपुष्पं च विष्णुक्रान्ता च मल्लिका।

जाति बिल्वं सितार्कं च एकपत्रारविन्दकम्॥ १२६

द्रव्याणि षोडशैतानि प्रतिव्यूहं तृतीयकम्।

agnikoṇāt kramāt tailaṁ kṣīraṁ dadhi ghṛtaṁ nyaset|
catvāriṁśat sumadhyastha kalaśa dravyamīritam|| 123
lakṣmī bhadrā kuśādānto nīvāraṁ caṁpakaṁ punaḥ|
vibhītā gokṣurādyaṣṭau garbhāvaraṇagā matāḥ|| 124
raktotpalaṁ śamī paścāt padmaṁ surasa saṁjñakam|
nandyāvartaṁ apāmārgaṁ dūrvā ca karavīrakam|| 125
yavāhvā droṇapuṣpaṁ ca viṣṇukrāntā ca mallikā|
jāti bilvaṁ sitārkaṁ ca ekapatrāravindakam|| 126
dravyāṇi ṣoḍaśaitāni prativyūhaṁ tṛtīyakam|

The Guru should place the sesame oil, milk, curd and clarified butter in the four intermediary directions, starting from the south-east.Now the substances to be put in the kalasas arranged in the 40 arrays(vyuhas) are told. Lakshmi-pushpa, bhadra, darbha, damana, nivara, campaka, vibhita and gokshura – these eight substances are for the kalasas of the innermost enclosure(garbha avarana). Red lily, sami, lotus, surasa, nandyavarta, apamarga, durva, karaviraka, yava, drona pushpa, vishnu kranta, mallika, jati, bilva, sitarka, and single-petalled lotus – these 16 substances should be placed in the third row of each array.

वृत्तक्रमं अथो वक्ष्ये शिवकुंभन्तु मध्यतः॥ १२७
तद्वामे वर्धनी ज्ञेया रत्नान्यष्टसु विन्यसेत्।
माणिक्कं शिवकुंभे तु पञ्चरत्न समन्वितम्॥ १२८
कर्णिका बाह्यदेशे तु दलमध्येष्ट दिक्षु वा।
पाद्यादिकं सहस्रं तु तद्बहिर्विन्यसेत् क्रमात्॥ १२९

vṛttakramaṁ atho vakṣye śivakuṁbhantu madhyataḥ|| 127
tadvāme vardhanī jñeyā ratnānyaṣṭasu vinyaset|
māṇikkaṁ śivakuṁbhe tu pañcaratna samanvitam|| 128
karṇikā bāhyadeśe tu dalamadhyeṣṭa dikṣu vā|
pādyādikaṁ sahasraṁ tu tadbahirvinyaset kramāt|| 129

The, I will explain the order of circular pattern applicable to the snapana of 1008 kalasas. The siva-kumbha should be in the middle. The vardhani should be placed in the left side of the siva-kumbha. The gems should be placed in the eight kalasas around the siva-kumbha and the vardhani. Ruby should be placed in the siva-kumbha in addition to the 5 gems listed earlier. Outside the pericarp or in the middle of the petals, padya and others should be placed in all the eight directions. 1000 kalasas should be arranged in the outer section of the garbha avarana, in due order.

पाद्यमाचमनं चार्घ्यं पञ्चगव्यं कुशोदकम्।
क्षीरं दधि घृतं चैव प्रथमावरणे न्यसेत्॥ १३०
द्वितीयावरणे स्वर्णं पदे षोडश संज्ञके।
चतुर्विंशति संख्याते नालिकेरफलं बहिः॥ १३१
द्वात्रिंशत् संख्यके प्रोक्तस्त्विक्षुसारश्चतुर्थके।
षट्पञ्चाशत् घटे प्रोक्तो पञ्चमे मधु कीर्तितम्॥ १३२

pādyamācamanaṁ cārghyaṁ pañcagavyaṁ kuśodakam|
kṣīraṁ dadhi ghṛtaṁ caiva prathamāvaraṇe nyaset|| 130
dvitīyāvaraṇe svarṇaṁ pade ṣoḍaśa saṁjñake|
caturviṁśati saṁkhyāte nālikeraphalaṁ bahiḥ|| 131
dvātriṁśat saṁkhyake proktastvikṣusāraścaturthake|
ṣaṭpañcāśat ghaṭe prokto pañcame madhu kīrtitam|| 132

Padya, acamana, arghya, panchagavya, kusodaka, milk, curd, clarified butter – all these eight substances should be placed in the first enclosure. Gold should be placed in the 16 kalasas kept in the 16 grids of the second enclosure. Outside this, in the third avarana, coconut should be placed in the 24 kalasas. In the fourth enclosure, sugarcane juice should be placed in all the 32 kalasas. Then, honey should be placed in the 56 kalasas arranged in the fifth enclosure.

चतुष्षष्टियुते बाह्ये नाना पुष्पं च कीर्तितम्।
द्विसप्तति समायुक्तो सप्तमे सर्वबीजकम्॥ १३३
अष्टमे चतुराशीत्ये विन्यसेत् कदली फलम्।
नवमे षण्णवत्यन्ते भसितं तदनन्तरम्॥ १३४
दशमे शतसंयुक्ते पञ्चगव्यं प्रकीर्तितम्।
चतुर्युक्ते शतेपञ्च गव्यमेकादशांशके॥ १३५

catuṣṣaṣṭiyute bāhye nānā puṣpaṁ ca kīrtitam|
dvisaptati samāyukto saptame sarvabījakam|| 133
aṣṭame caturāśītye vinyaset kadalī phalam|
navame ṣaṇṇavatyante bhasitaṁ tadanantaram|| 134
daśame śatasaṁyukte pañcagavyaṁ prakīrtitam|
caturyukte śatepañca gavyamekādaśāṁśake|| 135

In the sixth enclosure, varieties of flowers should be placed in the 64 kalasas. All kinds of seed should be placed in the 72 kalasa arranged in the seventh enclosure. Banana fruits should be placed in the 84 kalasas arranged in the eighth enclosure. Then vibhuti should be placed in the 96 kalasas orderly kept in the ninth enclosure. Pancagavya should be placed in the 100 kalasas arranged in the tenth enclosure. Again, pancagavya should be placed in the 104 kalasas arranged in the eleventh enclosure.

अष्टोत्तरशतं बाह्ये कषायोदकं उच्यते।
धातु लोहोदकं पश्चात् शते षोडश संयुते॥ १३६
शतेविंशति संयुक्ते बाह्ये मृद्वारि कीर्तितम्।
सर्वगन्धं च सर्वेषु कलशेषु विनिक्षिपेत्॥ १३७

aṣṭottaraśataṁ bāhye kaṣāyodakaṁ ucyate|
dhātu lohodakaṁ paścāt śate ṣoḍaśa saṁyute|| 136
śateviṁśati saṁyukte bāhye mṛdvāri kīrtitam|
sarvagandhaṁ ca sarveṣu kalaśeṣu vinikṣipet|| 137

Decoction-water(kashayodaka) should be placed in the 108 kalasas kept in the next enclosure. Ore-water(dhatu udaka) and metal-water(lohodaka) should be placed in the 116 kalasas arranged in the thirteenth enclosure. Outside this, in the fourteenth enclosure, earth-water(mrudodaka) should be placed in the 120 kalasas. All kinds of perfumes should be added in all the kalasas.

पञ्चविंशति संख्ये तु प्रतिव्यूहन्तु मध्यमे।
घटं वा कलशं वापि चत्वारिंशत्तु संख्यया॥ १३८
वर्धन्यर्ध सुवर्णं च वस्त्र कूर्चादि संयुतम्।

प्रत्येकं विन्यसेत् सम्यक् द्रव्यं वा विनिवेशयेत्॥ १३९

उभयं चोत्तमं विद्यात् द्रव्यन्यासे द्विजोत्तमाः।

उक्तमार्गेषु सर्वञ्चेल्लब्धं श्रेष्ठं प्रकीर्तितम्॥ १४०

अर्धेन मध्यमं प्रोक्तं पादात् कन्यसं उच्यते।

pañcaviṁśati saṁkhye tu prativyūhantu madhyame|
ghaṭaṁ vā kalaśaṁ vāpi catvāriṁśattu saṁkhyayā|| 138
vardhanyardha suvarṇaṁ ca vastra kūrcādi saṁyutam|
pratyekaṁ vinyaset samyak dravyaṁ vā viniveśayet|| 139
ubhayaṁ cottamaṁ vidyāt dravyanyāse dvijottamāḥ|
uktamārgeṣu sarvañcellabdhaṁ śreṣṭhaṁ prakīrtitam|| 140
ardhena madhyamaṁ proktaṁ pādāt kanyasaṁ ucyate|

There should be 40 arrays(vuhas) and in each array 25 kalasas(vessels made of metal) or ghatas(vessels made of earth) should be arranged. Half the measure of gold placed in the vardhani should be put in each kalasa. Each kalasa should be wrapped up with new cloth and should be furnished with a bunch of darbhas(kurca). The recommended substances should be put in each kalasa. O, the twice-born Sages!, with regard to the provision of substances, both the two patterns, square and circular, are considered to be superior. Performance of snapana-abhisheka with all the substances recommended for the purpose is declared to be superior. Performance of snapana with half the number of the substances mentioned is of medium type; with one fourth of the substances mentioned is of inferior type.

विद्येशान् मध्यमे देवास्त्वन्यत्र शिव एव हि। १४१

स च नाम्नां सहस्रैस्तु पठ्यतेतद्विशेषतः।

पठन्वा पूजयेदीशं शिवनाम्नाथ केवलम्॥ १४२

कूटाक्षरादि संयुक्तं चतुर्थ्यन्त समन्वितम्।

स्वाहान्तं वा नमस्कार प्रान्तं प्रणव पूर्वकम्॥ १४३

vidyeśān madhyame devāstvanyatra śiva eva hi| 141
sa ca nāmnāṁ sahasraistu paṭhyatetadviśeṣataḥ|
paṭhanvā pūjayedīśaṁ śivanāmnātha kevalam|| 142
kūṭākṣarādi saṁyuktaṁ caturthyanta samanvitam|
svāhāntaṁ vā namaskāra prāntaṁ praṇava pūrvakam|| 143

The eight Vidyesvaras should be worshipped in the middle row. In all other kalasas, only Lord Siva should be worshipped. He is extolled very specifically with 1000 mantric names. Reciting those names, the Guru should worship Him in a simple way. Each name should be associated with the seed letter preceded by pranava(OM) in the beginning and it should be recited as ending with the fourth case and 'svaha' or 'namah'.

अष्टोत्तर सहस्रात्तु त्यजेद्बाह्यावृतिं गुरुः।

तत्राग्नेयादि कोणस्थं चतुर्व्यूहं समाचरेत्॥ १४४

अन्तःकोण चतुष्टेषु शिव व्यूहस्य बाह्यतः।

स्थापयेद्दिक्षु होमार्थं एतेषां अन्तरालके॥ १४५

तद्बाह्ये षोडशव्यूहाः पूर्ववत् संव्यवस्थिताः।

अन्यत्सर्वं समानं स्यात् अष्टपञ्चाशतं भवेत्॥ १४६

aṣṭottara sahasrāttu tyajedbāhyāvṛtiṁ guruḥ|
tatrāgneyādi koṇasthaṁ caturvyūhaṁ samācaret|| 144
antaḥkoṇa catuṣṭeṣu śiva vyūhasya bāhyataḥ|
sthāpayeddikṣu homārthaṁ eteṣāṁ antarālake|| 145
tadbāhye ṣoḍaśavyūhāḥ pūrvavat saṁvyavasthitāḥ|
anyatsarvaṁ samānaṁ syāt aṣṭapañcāśataṁ bhavet|| 146

The Guru should leave out the outer enclosure in the arrangement of 1008 kalasas and keep the four arrays in the four intermediary directions starting from the south-east, as they are. Fire-pits should be designed for the purpose of oblations in the space between the siva-vyuha(central array) and the four inner corners. Outside this, there would be a row consisting of 16 arrays. All other arrangements are common for the designing of the snapana of 508 kalasas.

अष्टसंख्या समायुक्ते द्विशते मध्यमेष्टकम्।

तद्बहिः पञ्चविंशच्च दिग्विदिक्षु प्रकल्पयेत्॥ १४७

बाह्ये षोडश संख्यातान् गृह्णीयाद्दिग्विदिग्गतम्।

अष्टव्यूहं तथात्वेतु उक्तसंख्यान्वितं भवेत्॥ १४८

aṣṭasaṁkhyā samāyukte dviśate madhyameṣṭakam|
tadbahiḥ pañcaviṁśacca digvidikṣu prakalpayet|| 147
bāhye ṣoḍaśa saṁkhyātān gṛhṇīyāddigvidiggatam|
aṣṭavyūhaṁ tathātvetu uktasaṁkhyānvitaṁ bhavet|| 148

In the arrangement of the snapana of 208 kalasas, 8 kalasas should be in the central array. Outside this, there would be the enclosure consisting of 16 arrays. The Guru should keep the 4 arrays in the four main directions and 4 arrays in the four intermediary directions, leaving out the remaining 8 arrays. He should arrange 25 kalasas in each array. In this way, 208 kalasas could be placed.

द्रव्याणां तु प्रमाणं यत् विस्तारात् पुनरुच्यते।

रत्नानि स्वस्वरूपेण शस्तानि द्विजसत्तमाः॥ १४९

दशमाषादि तद्वृद्ध्या निष्कान्तं लोहमानकम्।

लोहवृध्यातु मानं स्यात् तथा पाषाण मानकम्॥ १५०

निष्कपादादि तद्वृध्या पलान्तं बीजमानकम्।

तावत्तण्डुल मानं स्यात् सितामानं तथा मतम्॥ १५१

dravyāṇāṁ tu pramāṇaṁ yat vistārāt punarucyate|
ratnāni svasvarūpeṇa śastāni dvijasattamāḥ|| 149
daśamāṣādi tadvṛddhyā niṣkāntaṁ lohamānakam|
lohavṛddhyātu mānaṁ syāt tathā pāṣāṇa mānakam|| 150
niṣkapādādi tadvṛddhyā palāntaṁ bījamānakam|
tāvattaṇḍula mānaṁ syāt sitāmānaṁ tathā matam|| 151

The measure of various substances to be placed in the kalasas is told elaborately once again. O, the foremost among the twice-born Sages!, it is told that with regard to the gems, each gem may be taken in its own shape, without reducing the size. The measure of metal should be from 10 masha to one nishka, increasing by one masha each time. The measure of stones should be increased in the same way as the measure of the metal is increased. The measure of seeds should be from one quarter of nishka to one pala, increment being one quarter each time. The measure of unhusked rice and sugar should be as that of the seeds.

किन्तु नन्दपलान्तं स्यात् द्विगुणं गुलमानकम्।

गन्धद्रव्य प्रमाणं तु धातुवत् परिकीर्तितम्॥ १५२

फलानि पत्रचूर्णानि तद्वल्लाजाश्च सक्तवः।

तिल सर्षप हारिद्र गोशकृत् भस्म मानकम्॥ १५३

kintu nandapalāntaṁ syāt dviguṇaṁ gulamānakam|
gandhadravya pramāṇaṁ tu dhātuvat parikīrtitam|| 152
phalāni patracūrṇāni tadvallājāśca saktavaḥ|
tila sarṣapa hāridra gośakṛt bhasma mānakam|| 153

The measure of molasses should be from 9 palas to 18 palas. The measure of perfumes should be the same as that told for the ores. The measure of fruits, leaves, powder of various substances, parched paddy, flours, sesame, white mustard, turmeric, pieces of cow-dung cakes should be as that of vibhuti.

पञ्चगव्यं दधिक्षीरं मानं भस्मप्रमाणकम्।

क्षीरवद्घृतमर्धं वा पादं क्षौद्रं तथा पलम्॥ १५४

फलाभावे यथालाभं शेषमद्भिः प्रपूरयेत्।

घृतवत् तैलमानं स्यात् सर्वं वा पात्रमानयेत्॥ १५५

अर्धपादं तदर्धं वा पुष्पं हस्तमितंभवेत्।

ओषधिस्तु समं प्रोक्तं तन्मानं च तथा मतम्॥ १५६

pañcagavyaṁ dadhikṣīraṁ mānaṁ bhasmapramāṇakam|
kṣīravadghṛtamardhaṁ vā pādaṁ kṣaudraṁ tathā palam|| 154
phalābhāve yathālābhaṁ śeṣamadbhiḥ prapūrayet|
ghṛtavat tailamānaṁ syāt sarvaṁ vā pātramānayet|| 155
ardhapādaṁ tadardhaṁ vā puṣpaṁ hastamitaṁbhavet|
oṣadhistu samaṁ proktaṁ tanmānaṁ ca tathā matam|| 156

The measure of pancagavya, curd and milk should be as that of vibhuti. The measure of ghee may be equal to the measure of milk or half that measure. The measure of honey should be one quarter of this measure or it may be one pala. If the required fruits are not available, available fruits may be placed and water may be filled in the kalasa for which the fruit is not available. The measure of sesame oil should be as that of ghee. Or, the measure of all liquid items may be decided according to the capacity of the container(vessel). Or the measure may be half, quarter or half-quarter of the measure of ghee. The flowers should be in terms of handful. The herbal creeper should be taken as it is, without any reduction in length or thickness. The medicinal substances also should be taken as they are.

तथैव पात्रमानं तु मूलमानं तु गन्धवत्।
शुद्धपुष्प फलादीनां मानं गन्धवदिष्यते॥ १५७
मृन्मानं पूर्ववत् प्रोक्तं अन्यदप्येवं ऊह्यताम्।

tathaiva pātramānaṁ tu mūlamānaṁ tu gandhavat|
śuddhapuṣpa phalādīnāṁ mānaṁ gandhavadiṣyate|| 157
mṛnmānaṁ pūrvavat proktaṁ anyadapyevaṁ ūhyatām|

The size of the vessels should be maintained in the same way. The measure of roots should be the same as that of perfumes. The measure of fresh flowers, fruits and others is desired to be the same as that of the perfumes. The measure of earth should be the same, as told before. The measure of all other substances may be decided in the same way.

वज्रं समस्त रत्नानां लोहानां अग्निदैवतम्॥ १५८
यवो निखिल बीजानां धातूनां हरितालकम्।
ओषधीनां अलाभेतु सहदेवी प्रशस्यते॥ १५९
फलानां कदलीजातं पत्राणां बिल्वपत्रकम्।
नीलोत्पलं तु पुष्पाणां उत्पलं वा विधीयते॥ १६०

vajraṁ samasta ratnānāṁ lohānāṁ agnidaivatam|| 158
yavo nikhila bījānāṁ dhātūnāṁ haritālakam|
oṣadhīnāṁ alābhetu sahadevī praśasyate|| 159
phalānāṁ kadalījātaṁ patrāṇāṁ bilvapatrakam|
nīlotpalaṁ tu puṣpāṇāṁ utpalaṁ vā vidhīyate|| 160

Among all the gems, vajra is the best; among the metals, gold is the best; among all the seeds, yava is the best; among the ores, haritalaka is the best. If the recommended herbal plants are not available,

sahadevi-plant is highly recommended to be used. Among the fruits, banana is the best; among the leaves, bilva-patra is the best; among the flowers, blue-lily is the best or white-lily is recommended.

चन्दनं सर्वगन्धानां मृदस्स्युर्दर्भ मूलजाः।
त्वचामश्वत्थजा प्रोक्ता मूलानां तु कुटं नटम्॥ १६१
सिताभावे गुलं प्रोक्तं इक्षुसुक्षौद्रयोश्च तत्।
फलपुष्पाद्यभावे तु तत्पत्रादिकं एव वा॥ १६२

candanaṁ sarvagandhānāṁ mṛdassyurdarbha mūlajāḥ|
tvacāmaśvatthajā proktā mūlānāṁ tu kuṭaṁ naṭam|| 161
sitābhāve gulaṁ proktaṁ ikṣusukṣaudrayośca tat|
phalapuṣpādyabhāve tu tatpatrādikaṁ eva vā|| 162

Among all the perfumes, sandal is the best; among the earth to be collected from various places, earth collected from the roots of darbha is the best; among the barks, asvattha-bark is the best; among the roots, kuta or nata is the best. If white sugar is not available, molasses is recommended. Similarly, if sugarcane and honey are not available, molasses could be used. If the recommended fruits and flowers are not available, even the leaves and other parts of their trees may be used.

द्रव्याण्येतानि सर्वाणि मूलमन्त्रेण विन्यसेत्।
पिधाय बीजमुख्येन शरावैः पल्लवैस्तु वा॥ १६३
दत्वा हृदय मन्त्रेण वस्त्राणि विविधानि च।
वर्जयित्वाति कृष्णानि हीनानि शरहस्ततः॥ १६४

dravyāṇyetāni sarvāṇi mūlamantreṇa vinyaset|
pidhāya bījamukhyena śarāvaiḥ pallavaistu vā|| 163
datvā hṛdaya mantreṇa vastrāṇi vividhāni ca|
varjayitvāti kṛṣṇāni hīnāni śarahastataḥ|| 164

All these substances should be placed with the recital of mula-mantra. The kalasas should be closed with shallow plates(sarava) or tender leaves of mango with the recital of principal seed-letter. New clothes, in different colors, should be offered to the kalasas with the recital of hrudaya-mantra(they shoud be wrapped up with new clothes). The clothes which are in black clolor and which are less than 5 hastas in length should not be used.

गन्धं स्वनाम मन्त्रेण पुष्पं धूपं तथैव हि।
दीपेन सहितां मन्त्री लिङ्गमुद्रां प्रदर्शयेत्॥ १६५
कवचेनावकुण्ठ्याथ होमकर्म समारभेत्।
सहस्र कलशे पञ्च शतहोमं समाचरेत्॥ १६६

gandhaṁ svanāma mantreṇa puṣpaṁ dhūpaṁ tathaiva hi|
dīpena sahitāṁ mantrī liṅgamudrāṁ pradarśayet|| 165
kavacenāvakuṇṭhyātha homakarma samārabhet|
sahasra kalaśe pañca śatahomaṁ samācaret|| 166

With recital of the mantric-name pertaining to each Deity, sandal, flowers and incense shlould be offered. The Guru, the knower of mantras, should show the light and display the linga-mudra. Having effected protection(avakunthana) with the recital of kavaca-mantra, he should commence the fire-ritual for the offering of oblations. For the snapana of 1000 kalasas, 500 oblations should be made.

कुण्डे वा स्थण्डिले वापि सर्वलक्षण संयुते।
कृत्वा कुण्डादि संस्कारं अग्निकार्योक्त वर्त्मना॥ १६७
समिदाज्यान्न लाजांश्च तिलं वै होमयेत् क्रमात्।
पलाशोदुंबराश्वत्थ वटाः पूर्वादितः क्रमात्॥ १६८
शमी खदिर मायूर श्रीवृक्षां पावकादितः।
अष्टपक्षे तु समिधस्त्यजेत् कोणचतुष्ट्यम्॥ १६९
पञ्चपक्षे तु समिधस्त्यजेश्छम्यादि संभवाः।

kuṇḍe vā sthaṇḍile vāpi sarvalakṣaṇa saṁyute|
kṛtvā kuṇḍādi saṁskāraṁ agnikāryokta vartmanā|| 167
samidājyānna lājāṁśca tilaṁ vai homayet kramāt|
palāśoduṁbarāśvattha vaṭāḥ pūrvāditaḥ kramāt|| 168
śamī khadira māyūra śrīvṛkṣāṁ pāvakāditaḥ|
aṣṭapakṣe tu samidhastyajet koṇacatuṣṭyam|| 169
pañcapakṣe tu samidhastyajeśchamyādi saṁbhavāḥ|

The oblations may be offered either in the fire-pits or in sthandilas(raised, square platform) designed so as to be associated with all specific lineaments. Having performed the recommended sacramental rituals to the fire-pits or sthandilas according to the directions set forth in the section dealing with the fire-ritual, the Guru should offer the oblations of the faggots, clarified butter, cooked rice, parched paddy, and sesame in the specified order. The faggots of palasa, udumbara, asvattha and vata should be offered in east, south, west and north respectively. The faggots of sami, khadira, mayura and srivruksha should be offered in south-east, south-west, north-west and north-east respectively. If eight fire-pits are designed in the eight directions, this is the process. If fire-pits are to be five, the Guru should leave out the four fire-pits pertaining to the four intermediary directions. And the faggots of sami and others, recommended for these directions, need not be used.

चतुर्होम विधाने तु प्रधानेवाथ पूर्वकः॥ १७०
शतमर्धं तदर्धं वा मूलहोमः प्रकीर्तितः।
मूलाद्दशांशतोङ्गानां तथा ब्रह्म सुलोचने॥ १७१

caturhoma vidhāne tu pradhānevātha pūrvakaḥ|| *170*
śatamardhaṁ tadardhaṁ vā mūlahomaḥ prakīrtitaḥ|
mūlāddaśāṁśatoṅgānāṁ tathā brhma sulocane|| *171*

According to the procedure prescribed for the four fire-rituals(to be made in the four main directions), 100, 50 or 25 principal oblations(with the recital of mula-mantra) should be offered either in the principal fire-pit or in the fire-pit set in the east. One tenth of the oblations done with the mula-mantra should be offered with the recital of brhma-mantras and anga-mantras.

कृत्वा होमं प्रविश्यान्तर्द्वारपूजां विधाय च।
प्रविश्य गर्भगेहे तु लिङ्गं संशोध्य पूर्ववत्॥ १७२
संकल्प्य चासनं पीठे मूर्तीं आवाह्य पूजयेत्।
ब्रह्मभिस्सकलीकृत्य विद्यादेहं ततो न्यसेत्॥ १७३

kṛtvā homaṁ praviśyāntardvārapūjāṁ vidhāya ca|
praviśya garbhagehe tu liṅgaṁ saṁśoddhya pūrvavat|| *172*
saṁkalpya cāsanaṁ pīṭhe mūrtīṁ āvāhya pūjayet|
brahmabhissakalīkṛtya vidyādehaṁ tato nyaset|| *173*

Having completed the fire-ritual, the Guru should go nside and worship the gaurdian Deities at the entrance and enter into the main shrine. Then he should purify the Linga in the same way as done before, ideate a fiiting seat on the pedestal and invoke the presence of the Form of Siva and worship it. Having done the nyasa of brahma-mantras and anga-mantras, he should ideate the presence of vidyadeha.

पाद्यादि त्रितयं दत्वा गन्धपुष्पं सधूपकम्।
दीपं च मूलमन्त्रेण दत्वातोद्य समन्वितम्॥ १७४
नृत्तगेय समायुक्तं शंखध्वनि समन्वितम्।
वेदस्तोत्र रवोपेतं घण्टानाद समन्वितम्॥ १७५
जयशब्द समोपेतं शिवकुंभं च वर्धनीम्।
उद्धृत्य नीत्वा देवाग्रे त्रिपादोपरि विन्यसेत्॥ १७६

pādyādi tritayaṁ datvā gandhapuṣpaṁ sadhūpakam|
dīpaṁ ca mūlamantreṇa datvātodya samanvitam|| *174*
nṛttageya samāyuktaṁ śaṁkhadhvani samanvitam|
vedastotra ravopetaṁ ghaṇṭānāda samanvitam|| *175*
jayaśabda samopetaṁ śivakuṁbhaṁ ca vardhanīm|
uddhṛtya nītvā devāgre tripādopari vinyaset|| *176*

Then he should offer the padya, acamana , arghya, sandal, flowers along with incense and light. The light shold be shown with the accompaniment of mula-mantra recital. Being accompanied by the sounding of

musical instruments, dance, rendering of songs set to music, sounding of the conch, energizing sounds of the recital of Vedic hymns, echoing sounds of the bell , sounds hailing the victory of the Lord(jaya ghosha), the Guru should lift up the siva-kumbha and vardhani-kumbha, take them to the main shrine and place them on the tripod put in front of the Linga.

दत्वा घटस्थ देवाय देव्याः पाद्यादिकं त्रयम्।

गन्धपुष्पं सधूपं च दीपमर्घ्यं विधाय च॥ १७७

अपनीय पिधानं तद् दक्षहस्तेन देशिकः।

सकूर्चपुष्पतोयाढ्यं शिवमन्त्रं समुच्चरन्॥ १७८

संगृह्य तत्त्ववित्तस्तु लिङ्गमूर्ध्निमनुं न्यसेत्।

देवेशीमपि तद्वामे देवस्य विनिवेशयेत्॥ १७९

datvā ghaṭastha devāya devyāḥ pādyādikaṁ trayam|
gandhapuṣpaṁ sadhūpaṁ ca dīpamarghyaṁ vidhāya ca|| 177
apanīya pidhānaṁ tad dakṣahastena deśikaḥ|
sakūrcapuṣpatoyāḍhyaṁ śivamantraṁ samuccaran|| 178
saṁgṛhya tattvavittastu liṅgamūrdhnimanuṁ nyaset|
deveśīmapi tadvāme devasya viniveśayet|| 179

Having offered padya, acamana and arghya to Siva and Sakti who are present in the kumbha and kalasa, the Guru should worship them with sandal and flowers along with incense, light and arghya. Then he should take out the lid of the kalasas with his right hand. Reciting the mula-mantra of Siva, the Guru who has known well the significance of tattvas(philosophical tenets)should take out the darbha-kurca and flowers fully drenched with the consecrated water of the kumbha and place them on the head of the Linga. He should offer a seat to Sivasakti on the left side of Lord Siva and worship Her.

शिवमन्त्रं स्मरन् कुंभतोयेन स्नापयेच्छिवम्।

पिण्डिका रूपिणीं देवीं स्नापयेत्तन्मनुस्मरन्॥ १८०

दत्वा जातेन पाद्यं तु पादयोस्तं मुखेषु च।

ईशानाद्यैश्च सद्यान्तैः पञ्चभिर्विनिवेदयेत्॥ १८१

आचामान्तैश्च चूडान्तैश्शिरस्वर्घ्यं प्रदापयेत्।

पञ्चगव्याभिषेकादौ महाघण्टा रवान्वितम्॥ १८२

उपस्नान समायुक्तं धूपं वा विनिवेदयेत्।

अवश्यमावृतान्तेस्याद् उपस्नानं सधूपकम्॥ १८३

śivamantraṁ smaran kuṁbhatoyena snāpayecchivam|
piṇḍikā rūpiṇīṁ devīṁ snāpayettanmanusmaran|| 180
datvā jātena pādyaṁ tu pādayostaṁ mukheṣu ca|

īśānādyaiśca sadyāntaiḥ pañcabhirvinivedayet|| 181
ācāmāntaiśca cūḍāntaiśśirasvarghyaṁ pradāpayet|
pañcagavyābhiṣekādau mahāghaṇṭā ravānvitam|| 182
upasnāna samāyuktaṁ dhūpaṁ vā vinivedayet|
avaśyamāvṛtāntesyād upasnānaṁ sadhūpakam|| 183

Reciting the mula-mantra with contemplative mind, the Guru should bathe the Linga with the consecrated water of the siva-kumbha and similarly, he should do the abhisheka for Sivasakti who is in the form of the pedestal(of the Linga), reciting the mula-mantra pertaining to Sakti. He should offer the padya-water at the feet of the Lord with the recital of sadyojata-mantra; acamana-water in the mouth of five faces with the recital of five mantras from isana to sadyojata; arghya-water at the tuft on the head. Abhisheka with pancagavya and other substances should be done with the accompaniment of ringing of the great bell (maha ghanta). It should be followed by additional bathing with pure water and offering of incense. This additional bathing with pure water associated with the offering of incense should be performed even at the end of snapana-abhisheka.

नाना फलानि गव्यानि पञ्चामृतानि युतानि च।
विद्यन्तेश्चेत्तदातैश्च स्नापयेत् परमेश्वरम्॥ १८४
विरूक्ष्य गन्धतोयेन स्नापयेल्लिङ्गं आदरात्।
अर्चनोक्तं समभ्यर्च्य होमोपेतं समापयेत्॥ १८५

nānā phalāni gavyāni pañcāmṛtāni yutāni ca|
vidyanteścettadātaiśca snāpayet parameśvaram|| 184
virūkṣya gandhatoyena snāpayelliṅgaṁ ādarāt|
arcanoktaṁ samabhyarcya homopetaṁ samāpayet|| 185

If various kinds of fruit, pancagavya, pancamruta and such other items are kept there to be used for abhisheka, the Guru should perform the ablution for the Lordwith those items. Having sprinkled the perfumed water(rose water) over those items, he should do the abhisheka with devotion and love, without being hasty. Having worshipped the Lord according to the directions set forth in the section dealing with 'arcana', he should complete the snapana-abhsheka with the performance of fire-ritual.

सकलस्नपनं चेत्तु सकलस्थापनोक्तवत्।
आसनं संप्रकल्प्यास्मिन् कुंभेमूर्तिं मनुं स्मरेत्॥ १८६
ब्रह्मभिस्सकलीकृत्य तत्कलास्तत्र विन्यसेत्।
न्यस्त्वा विद्यातनुं तत्तद्रूपं ध्यात्वा सदाशिवम्॥ १८७

sakalasnapanaṁ cettu sakalasthāpanoktavat|
āsanaṁ saṁprakalpyāsmin kuṁbhemūrti manuṁ smaret|| 186
brahmabhissakalīkṛtya tatkalāstatra vinyaset|
nyastvā vidyātanuṁ tattadrūpaṁ dhyātvā sadāśivam|| 187

If the snapana is meant for the formed Lord(sakala murti), it should be done according to the directions pertaining to the worship of such sakala-form. The Guru should ideate a fitting seat and worship the Deity present in the kumbha with the recital of mula-mantra pertaining to that Deity. Having designed the form with brahma and anga mantras, he should do the nyasa of kalas pertaining to that form. Having contemplated the vidya deha and duly meditated on the exact form of that Lord, he should worship Him.

स्नपनाद्यं च पाद्यादि कृत्वा दत्वा हृदा गुरुः।
गन्धं पुष्पं च धूपं च दीपमर्घ्यं विधाय च॥ १८८
प्रदर्श्य लिङ्गमुद्रां तु कवचेनावकुण्ठयेत्।
इष्ट्वा गौरीं च वर्धन्यां योनिमुद्रां प्रदर्श्य च॥ १८९
वर्मणेवावकुण्ठ्याथ रुद्रान् आवरणस्थितान्।
पूर्वोक्त विधिना वापि क्रमेणावाह्य पूजयेत्॥ १९०

snapanādyaṁ ca pādyādi kṛtvā datvā hṛdā guruḥ|
gandhaṁ puṣpaṁ ca dhūpaṁ ca dīpamarghyaṁ vidhāya ca|| 188
pradarśya liṅgamudrāṁ tu kavacenāvakuṇṭhayet|
iṣṭvā gaurīṁ ca vardhanyāṁ yonimudrāṁ pradarśya ca|| 189
varmaṇevāvakuṇṭhyātha rudrān āvaraṇasthitān|
pūrvokta vidhinā vāpi krameṇāvāhya pūjayet|| 190

The Guru should offer the padya and others to the Lord present in the snapana with the recital of hrudaya-mantra. Then he should offer sandal, flowers, incense, light and arghya, display the linga-mudra and do the'avakunthana'(protection) with the recital of kavaca-mantra. Having worshipped Gauri(Sivasakti) present in the vardhani-kalasa, he should display the yoni-mudra and do the 'avakunthana' with the recital of kavaca-mantra. He should invoke the Rudras who are present in the enclosing rows and worship them according to the process mentioned earlier.

गत्वा सकल सामीप्यं आसनं मूर्तिमेव च।
संकल्प्य सकलीकृत्य विद्यादेह मनुं स्मरन्॥ १९१
स्नपनाद्यं ततः कृत्वा दत्वा पाद्यादिक त्रयम्।
गन्धं पुष्पं च धूपं च सदीपं विनिवेदयेत्॥ १९२

gatvā sakala sāmīpyaṁ āsanaṁ mūrtimeva ca|
saṁkalpya sakalīkṛtya vidyādeha manuṁ smaran|| 191
snapanādyaṁ tataḥ kṛtvā datvā pādyādika trayam|
gandhaṁ puṣpaṁ ca dhūpaṁ ca sadīpaṁ vinivedayet|| 192

Having gone near the Image of the Deity(sakala murti), the Guru should contemplate the seat and the form of the God, and do the 'sakalikarana'(designing the form) with the recital of mantra pertaining to the vidya deha. Then he should do snapana and others and offer the padya, acamana and arghya. Following this, he should offer the sandal, flowers, incense and light.

प्राग्वद्घटं च करकं नीत्वा हृदि मनुं न्यसेत्।
तत्वद्देवीमनुं देव्या हृदये विनिवेशयेत्॥ १९३
स्नापयित्वा क्रमेणैव पाद्यादि द्वित्रिभागिकम्।
देवेदत्वावशिष्टं तु देव्यां च विनिवदयेत्॥ १९४

prāgvadghaṭaṁ ca karakaṁ nītvā hṛdi manuṁ nyaset|
tatvaddevīmanuṁ devyā hṛdaye viniveśayet|| 193
snāpayitvā krameṇaiva pādyādi dvitribhāgikam|
devedatvāvaśiṣṭaṁ tu devyāṁ ca vinivadayet|| 194

Having taken the siva-kumbha and vardhani-kalasa, as done before, to the main shrine, he should fix the mula-mantra in the heart of the God. Similarly, he should fix the mula-mantra (of the Sakti) in the heart of the Goddess. He should do the abhisheka in an orderly way and offer two-third of the padya, acamana and arghya to the God and offer the remaining one third to the Goddess.

पृथग्वा स्नापयित्वा तु देवेशीं अभिषेचयेत्।
पादमूलं च देवस्य गन्धाद्यैवाभिषेचयेत्॥ १९५
चित्राद्यैर्दर्पणाद्यैश्च स्नापयेत् स्नपनोक्तवत्।
देव्याश्चेत् स्नपनं मध्ये कुंभं वा करकं न्यसेत्॥ १९६

pṛthagvā snāpayitvā tu deveśīṁ abhiṣecayet|
pādamūlaṁ ca devasya gandhādyaivābhiṣecayet|| 195
citrādyairdarpaṇādyaiśca snāpayet snapanoktavat|
devyāścet snapanaṁ madhye kuṁbhaṁ vā karakaṁ nyaset|| 196

Or, he may install the Goddess separately and do the abhisheka for Her. He may do the abhisheka at the feet of the God, with sandal and other substances. He should perform the snapana-abhisheka for the God and Goddess invoked in the framed picture, mirror and such other materials, as detailed in the section dealing with snapana. If the snapana is to be performed for Devi, kumbha or karaka should be placed in the middle.

द्रव्येषु भेदो नास्त्यत्र देवता भेदमिष्यते।
शान्त्याद्याः पञ्चक्लृप्तौस्युर्वामाद्या नव कल्पने॥ १९७
धारिकाद्या महादिक्षुस्त्रिपाद्य वशमागताः।
अनन्ताद्या विदिक्ष्वष्ट पञ्चविंशति संख्यकाः॥ १९८
पृथिव्याद्याः प्रधानान्तास्तत्र देवास्तु वा मताः।
ऊर्द्ध्वानुदेवताः प्रोक्ता स्त्रीलिङ्गान्तास्समीरिताः॥ १९९

dravyeṣu bhedo nāstyatra devatā bhedamiṣyate|
śāntyādyāḥ pañcakḷptausyurvāmādyā nava kalpane|| 197
dhārikādyā mahādikṣustripādya vaśamāgatāḥ|
anantādyā vidikṣvaṣṭa pañcaviṁśati saṁkhyakāḥ|| 198
pṛthivyādyāḥ pradhānāntāstatra devāstu vā matāḥ|
ūrdvānudevatāḥ proktā strīliṅgāntāssamīritāḥ|| 199

There is no differentiation with regard to the substances meant for snapana. But, there is difference in the Deities for whom the snapana is meant. For the snapana of 5 kalasas, 5 kalas-Santi and others – are the Deities. For the snapana of 9 kalasas, nine Saktis – Vama and others – are the Deities. Dharika and others should be worshipped in the main directions, in the sanpana of 25 kalasas. Ananta and others should be worshipped in the intermediary directions. Or, in the snapana of 25 kalasas, the presiding Deities of the 25 tattvas from pruthvi to pradhana may be worshipped. In addition to these, the consort-deities should be worshipped, reciting the relevant name joined with femanine gender (sthri linga).

अत्रैव स्नपनं वक्ष्ये क्षीराद्यैः द्विजसत्तमाः।
पयोदधि घृतक्षौद्रौ पञ्चगव्यामृतैरपि॥ २००
इक्षुसार फलैस्सर्व बीजैर्लाजैश्च सक्तुभिः।
चूर्णैर्हारिद्रकैः पुष्पैः विशेषान्नलिकेरजैः॥ २०१
सलिलैस्सत्फलोपेतैः सद्घटादिषु संस्थितैः।
गन्धोदैरौषधोपेतैः शुद्धोदैर्गन्ध तैलतः॥ २०२
गङ्गादिप्रभवैस्तोयैः पूर्वोक्तेन च वर्त्मना।
स्नापयेत् परमेशानं सर्वदोषापनुत्तये॥ २०३

atraiva snapanaṁ vakṣye kṣīrādyaiḥ dvijasattamāḥ|
payodadhi ghṛtakṣaudrau pañcagavyāmṛtairapi|| 200
ikṣusāra phalaissarva bījairlājaiśca saktubhiḥ|
cūrṇairhāridrakaiḥ puṣpaiḥ viśeṣānnalikerajaiḥ|| 201
salilaissatphalopetaiḥ sadghaṭādiṣu saṁsthitaiḥ|
gandhodairauṣadhopetaiḥ śuddhodairgandha tailataḥ|| 202
gaṅgādiprabhavaistoyaiḥ pūrvoktena ca vartmanā|
snāpayet parameśānaṁ sarvadoṣāpanuttaye|| 203

O, the foremost twice-born Sages!, I will tell the process of snapana with milk and other substances under this context itself. Milk, curd, clarified butter, honey, pancagavya, pancamruta, sugarcane juice, all kinds of fruits, seeds, parched paddy, flour, powder, haridraka, flowers, coconut, products of coconut, water asociated with all fruits(phalodaka) kept in perfect kalasas and other containers, gandhodaka, aushadhodaka, suddhodaka, tailodaka, water fetched from the sacred rivers such as Ganga and others – with all these substances listed here, the Guru should perform the snapana-abhisheka for the Supreme Lord to nullify all kinds of defect and aberration.

सर्वाभीष्ट प्रसिद्ध्यर्थं राज्ञां विजयहेतवे।
सदारोग्य प्रसिद्ध्यर्थं आयुष्यार्थं विशेषतः॥ २०४
सर्वसंपत् प्रसिद्ध्यर्थं बलार्थं कान्तिहेतवे।
राष्ट्र दुर्भिक्ष नाशाय तस्य दुष्ट निवृत्तये॥ २०५
राष्ट्रक्षोभेद्भुत प्राप्तौ दुर्निमित्ते विशेषतः।
वश्यार्थं सर्वलोकानां गजाश्वादि प्रसिद्धये॥ २०६
तेषां रोगविनाशार्थं रोगानुत्पत्ति हेतवे।
युद्ध्योद्यते स्वसेनाय बलायामृतिहेतवे॥ २०७
भयार्थं परसेनायाः क्षयार्थं तद्भ्रमार्थकम्।
नरनारी गवादीनां रोगनाशार्थं एव च॥ २०८

sarvābhīṣta prasiddhyarthaṁ rājñāṁ vijayahetave|
sadārogya prasiddhyarthaṁ āyuṣyārthaṁ viśeṣataḥ|| 204
sarvasaṁpat prasiddhyarthaṁ balārthaṁ kāntihetave|
rāṣtra durbhikṣa nāśāya tasya duṣṭa nivṛttaye|| 205
rāṣṭrakṣobhedbhuta prāptau durnimitte viśeṣataḥ|
vaśyārthaṁ sarvalokānāṁ gajāśvādi prasiddhaye|| 206
teṣāṁ rogavināśārthaṁ rogānutpatti hetave|
yuddhyodyate svasenāya balāyāmṛtihetave|| 207
bhayārthaṁ parasenāyāḥ kṣayārthaṁ tadbhramārthakam|
naranārī gavādīnāṁ roganāśārthaṁ eva ca|| 208

The snapana-abhisheka should be performed for: the fulfilment of all the desired fruits, effecting victory to the king, the attainment of everlasting health, especially the attainment of longevity, attainment of all kinds of wealth, attainment of strength and bodily effulgence, setting right the miserable state of famine and scarcity prevailing in the country, making the country free from the evils and harms. It should be performed with great care and sincerity on the occasion of earthquake, unnatural happenings and evil omens. To bring all the worlds under control, to be blessed with plentitude of elephants and horses, to nullify the diseases which are affecting them, to put an end to the occurrence of diseases, to bring strength to his army when war breaks out, to effect immortality to the soldiers, to instill fear in the heart of the soldiers in the army of enemies , to bring destruction to the enemies or to keep them under perplexed state, to nullify the diseases affecting men, women, cows and other beings – this snapana-abhisheka should be performed.

जन्मर्क्षे वा दिने राज्ञां अभिषेके तथापि वा।
तत्तच्चन्द्राष्टमर्क्षे वा तस्य वैनाशिकोडुके॥ २०९
अयने विषुवे वापि ग्रहणे स्थापनादिके।
उत्सवे च पवित्रे च दमनारोपणेपिच॥ २१०

कृत्तिकादीप नक्षत्रे चान्यस्मिन् मास ऋक्षके।

अष्टम्यां वा चतुर्दश्यां पञ्चदश्यां विशेषतः॥ २११

मार्गशीर्षेच मासेथ चाद्रायां तु विशेषतः।

प्रायश्चित्तेषु तु तत्कार्ये नवनैवेद्य कर्मणि॥ २१२

जनकल्याण काले च नराणां रक्षणार्थके।

विशेषपूजा काले च भक्तानां उत्सवेपि च॥ २१३

देवभ्रमण काले वा मृगयायां विशेषतः।

कुर्यात् प्रदिदिनं वापि त्रिसन्ध्यायां गुरूत्तमाः॥ २१४

सन्ध्या द्वये वा चैकस्यां स्नपनं कारयेच्छिवे।

janmarkṣe vā dine rājñāṁ abhiṣeke tathāpi vā|
tattaccandrāṣṭamarkṣe vā tasya vaināśikoḍuke|| 209
ayane viṣuve vāpi grahaṇe sthāpanādike|
utsave ca pavitre ca damanāropaṇepica|| 210
kṛttikādīpa nakṣatre cānyasmin māsa ṛkṣake|
aṣṭamyāṁ vā caturdaśyāṁ pañcadaśyāṁ viśeṣataḥ|| 211
mārgaśīrṣeca māsetha cārdrāyāṁ tu viśeṣataḥ|
prāyaścitteṣu tu tatkārye navanaivedya karmaṇi|| 212
janakalyāṇa kāle ca narāṇāṁ rakṣaṇārthake|
viśeṣapūjā kāle ca bhaktānāṁ utsavepi ca|| 213
devabhramaṇa kāle vā mṛgayāyāṁ viśeṣataḥ|
kuryāt pradidinaṁ vāpi trisandhyāyāṁ gurūttamāḥ|| 214
sandhyā dvaye vā caikasyāṁ snapanaṁ kārayecchive|

On the birth-star , on the day in which coronation of the king took place, on the day of candra-ashtama, on the day in which the lunar mansion signifies unexpected destruction, on the day of equinox and of solstice, on the day of eclipse, on the day of installation of Deity, during a grand festival, pavitrotsava, on the day in which the offering of damanas (damanotsava) takes place, on the day of kruttika star synchronizing with light festival in the month of Kartika, on the specific star of each month, the eighth lunar day, the fourteenth lunar day, the fifteenth lunar day, on the day of ardra-star in the month of Margasirsha, on the day in which expiatory ritual is performed, on the day in which fresh yieldings and crops are offered to the Lord(nava naivedya), during the auspicious activities undertaken by the people, for the protection of the common people, on the days in which special pujas are performed , on the day of festival in the honor of devotee(bhaktotsava), especially on the day in which the procession of utsava murti is to take place and on the day of mruga-yatra – this snapana-abhisheka should be performed.
O, the foremost among the Gurus!, this snapana may be performed for Siva daily, in the three sessions of each day, in the two sessions of a day or in one session.

प्रागुक्त वर्त्मना कश्चित् विशेषस्तत्र गद्यते॥ २१५

कुंभेनैकेन वा व्योम संख्येन कलशेन वा।

प्रागुक्त द्रव्य युक्तेन वर्धनी सहितेन वा॥ २१६

पञ्चब्रह्माधिपैः पञ्च घटैर्वा कलशैस्तु वा।

एकद्रव्य युतैर्वापि वर्धनी सहितैस्तु वा॥ २१७

इष्टद्रव्यं भवेन्मध्ये तद्वान्यत् करकस्थितम्।

एकद्रव्यं चतुर्दिक्षु हीनद्रव्यं अथापि वा॥ २१८

prāgukta vartmanā kaścit viśeṣastatra gadyate|| 215
kumbhenaikena vā vyoma saṁkhyena kalaśena vā|
prāgukta dravya yuktena vardhanī sahitena vā|| 216
pañcabrahmādhipaiḥ pañca ghaṭairvā kalaśaistu vā|
ekadravya yutairvāpi vardhanī sahitaistu vā|| 217
iṣṭadravyaṁ bhavenmadhye tadvānyat karakasthitam|
ekadravyaṁ caturdikṣu hīnadravyaṁ athāpi vā|| 218

Some specific details with regard to the process explained before are now told. The kumbha may be one or there may be five kumbhas. It may be with vardhani kalasa holding the substances mentioned earlier. For the five kalasas or one kalasa, Panca Brahmas may be held to be the presiding Lord. The kalasas and vardhavi kalasa may be associated with only one substance. Or, the desired subsatnce may be placed in the siva-kumbha and the vardhani. The same substance may be placed in all the four directions or the recommended substances may be reduced in number.

पाद्यमाचमनं चार्घ्यं पञ्चगव्यं तु वा भवेत्।

नवकुंभ विधानेपि विधानं सद्दशं मतम्॥ २१९

एकद्रव्यं तु वा हीने दिक्षु पाद्यादिकं तु वा।

स्वर्णादि निर्मिते पात्रे विधानं वै तदीरितम्॥ २२०

pādyamācamanaṁ cārghyaṁ pañcagavyaṁ tu vā bhavet|
navakuṁbha vidhānepi vidhānaṁ sadṛśaṁ matam|| 219
ekadravyaṁ tu vā hīne dikṣu pādyādikaṁ tu vā|
svarṇādi nirmite pātre vidhānaṁ vai tadīritam|| 220

Even in all the nine kalasas, padya, acamana, arghy and pancagavya may be placed. In the inferior type, only one substance may be placed(if all the substances are not available) and padya and others may be taken for the kalasas of all the directions. In the case of vessels made of gold and other metals, the same rules are to be observed.

प्रागुक्त त्रितयं चैव विशेषान्नित्य कर्मणि।

पञ्च विंशति संख्यातं अपि नित्ये प्रशंसितम्॥ २२१

उत्तमोत्तम पूजायां अष्टोत्तर शतावधि।

स्नपनं वा प्रकर्तव्यं नित्याध्याय प्रचोदितम्॥ २२२

नैमित्तिकं तदूर्ध्वस्थं पूर्वोक्तमपि शंसितम्।

prāgukta tritayaṁ caiva viśeṣānnitya karmaṇi|
pañca viṁśati saṁkhyātaṁ api nitye praśaṁsitam|| 221
uttamottama pūjāyāṁ aṣṭottara śatāvadhi|
snapanaṁ vā prakartavyaṁ nityādhyāya pracoditam|| 222
naimittikaṁ tadūrdhvasthaṁ pūrvoktamapi śaṁsitam|

All the three types of snapana (of one kalasa, 5 kalasas and 9 kalasas) are to be performed specifically in the course of daily worship(nitya puja). Even the snapana of 25 kalasas is highly recommended for the daily worship. In the daily worship of uttamaotatma category(the supreme among the superior type) the snapana of 108 kalasas may be performed as detailed in the section dealing with the daily worship. In the occasional(naimittika) and optional(kamya) worship, what has been told earlier should be followed.

पञ्च विंशति संख्यादौ साष्ट साहस्रकावधौ॥ २२३

अन्तरावरणे कश्चित् विशेषस्त्वभिधीयते।

हित्वा चतुष्टयं कोण संस्थितं तद्युतं तु वा॥ २२४

स्नापयेद् देवदेवेशं उदकैः प्राग्वदेव हि।

pañca viṁśati saṁkhyādau sāṣṭa sāhasrakāvadhau|| 223
antarāvaraṇe kaścit viśeṣastvabhidhīyate|
hitvā catuṣṭayaṁ koṇa saṁsthitaṁ tadyutaṁ tu vā|| 224
snāpayed devadeveśaṁ udakaiḥ prāgvadeva hi|

From the snapana of 25 kalasas up to that of 1000 kalasas , some specific modifications applicable to the inner enclosure are now told. The arrays of four intermediary directions may be left out or maintained as they are. The Guru should perform the abhisheka for the Supreme Lord, in the manner explained before.

श्रेष्ट पूजादि संयुक्ते स्थाने स्नपन पूर्वकम्॥ २२५

कर्म तद्वद्विधेयं स्याच्छ्रेष्ठे हीनां क्रियां त्यजेत्।

हीनकर्मणि श्रेष्ठादि क्रिया शस्ता द्विजोत्तमाः॥ २२६

नित्यं नैमित्तिकं काम्यं स्नपनं त्रिविधं मतम्।

नित्य नैमित्तिके कार्ये प्रत्यवायजिघांसया॥ २२७

काम्यार्थं काम्य कर्मेष्टान् निषिद्धं न समाचरेत्।

śreṣṭa pūjādi saṁyukte sthāne snapana pūrvakam|| 225
karma tadvadvidheyaṁ syācchreṣṭhe hīnāṁ kriyāṁ tyajet|
hīnakarmaṇi śreṣṭhādi kriyā śastā dvijottamāḥ|| 226
nityaṁ naimittikaṁ kāmyaṁ snapanaṁ trividhaṁ matam|

nitya naimittike kārye pratyavāyajighāṁsayā|| 227
kāmyārthaṁ kāmya karmeṣṭān niṣiddhaṁ na samācaret|

If some significant and special kind of puja is to be performed, it should be preceded by snapana-abhisheka which should be done in an appropriate place. In the process of significant and special puja, the aspects of insignificant and ordinary course of ritual shold be avoided. O, the foremost twice-born Sages!, but in the process of ordinary course of ritual, the addition of the aspects of significant puja is allowed. Snapana is of three kinds – nitya(daily), naimittika(occasional) and kamya(optional). All those activities which have been prohibitted should not be done in the nitya and naimittika. With regard to kamya, the options intended for creating obstacles , for taking revenge and such other malevolent ends should not be accepted. Such kamya-snapanas should never be performed.

कर्तव्यं वा न कर्तव्यं इति सन्देह संगतौ॥ २२८

करणेभ्युदयो ज्ञेयो करणे दोष इष्यते।

समश्चेल्लोकशास्त्राभ्यां विधेर्न्यायस्समीरितः॥ २२९

ताभ्यां एव निषिद्धे तु सन्दिग्धं तत्परित्यजेत्।

क्रिया मन्त्रादि भेदेन शास्त्र भेदेन वा भवेत्॥ २३०

क्रियामन्त्रादि भेदेन तन्त्र भेदो यतस्स्मृतः॥

तस्मात् तत्र च शैवोक्तं कर्तव्यं नान्य शास्त्रतः॥ २३१

kartavyaṁ vā na kartavyaṁ iti sandeha saṁgatau|| 228
karaṇebhyudayo jñeyo karaṇe doṣa iṣyate|
samaścellokaśāstrābhyāṁ vidhernyāyassamīritaḥ|| 229
tābhyāṁ eva niṣiddhe tu sandigdhaṁ tatparityajet|
kriyā mantrādi bhedena śāstrabhedena vā bhavet|| 230
kriyāmantrādi bhedena tantra bhedo yatassmṛtaḥ||
tasmāt tatra ca śaivoktaṁ kartavyaṁ nānya śāstrataḥ|| 231

‘Whether this ritual should be done or not to be done?’ – whenever such doubt arises, the matter should be solved carefully. It is to be known that performance of an essential ritual would lead to augmented growth and prosperity and non-performance of that ritual results in the defect of violation. The scriptures followed in this world are equally valid and the kriyas for which these rules are applicable have been laid down in those scriptures. So whatever has been prohibitted in them should be avoided without doubt or hesitation. The differences in the kriyas and the mantras occur because of different scriptures. Therefore, kriyas enjoined in one particular scripture should be done according to the directions given in that work. They should not be done based on another different scripture.

प्रशस्तं नोदितं तत्र शास्त्रान्तरं अथाश्रयेत्।

तद्विधानानुपत्तेश्च तत्राप्येषं विधीयते॥ २३२

प्रायश्चित्तादिकेनुक्ते स्वशास्त्रे परशास्त्रतः।

वर्तमानेतु शास्त्रार्थे तदंगं सृक् स्रुवादिकम्॥ २३३

स्वशास्त्र सिद्धं वा ग्राह्यं अथ शास्त्रान्तरोदितम्।

एवमादिकं आलोच्य कारयेद्यो नृपोत्तमः॥ २३४

सोचिरेणतु कालेन सकलाधिपतिर्भवेत्।

तस्याप्यायुष्यं आरोग्यं मनस्संकल्पितं च यत्॥ २३५

सर्वं तत्र भवेत्तस्य शिवेभक्तिः प्रजायते।

praśastaṁ noditaṁ tatra śāstrāntaraṁ athāśrayet|
tadvidhānānupatteśca tatrāpyeṣaṁ vidhīyate|| 232
prāyaścittādikenukte svaśāstre paraśāstrataḥ|
vartamānetu śāstrārthe tadaṁgaṁ sṛk sruvādikam|| 233
svaśāstra siddhaṁ vā grāhyaṁ atha śāstrāntaroditam|
evamādikaṁ ālocya kārayedyo nṛpottamaḥ|| 234
socireṇatu kālena sakalādhipatirbhavet|
tasyāpyāyuṣyaṁ ārogyaṁ manassaṁkalpitaṁ ca yat|| 235
sarvaṁ tatra bhavettasya śivebhaktiḥ prajāyate|

If a kriya recommended for auspicious benefits has not been explained in the Agama being followed by the Guru, that kriya should be done resorting to other relevant Agama. This rule should be folowed in the performance of kriyas. If expiatory rituals and such others have not been told in the Agama followed by the Guru and if such details are available in other Agama, the Guru should carefully look into those details. Details related to various phases(angas) of the ritual such as the designing of the ladles sruk and sruva may be known from his own Agama or from the other Agama. The matter should be thought over carefully in this way. The foremost King, who, having deeply ruminated over such matters, arranges for the performance of the recommended rituals such as snapana and others gets elevated to the highest state of being the Absolute Ruler of all within a short period. Longevity, health. things contemplated by him to achieve – all such benefits are attained by him. All those fruits needed for a perfect life come to him, of their own accord. Above all, constant devotion to Lord Siva occurs to him.

विपरीत क्रियां दृष्ट्वाप्यौदासीनं करोति यः॥ २३६

स राजा क्षयं आप्नोति नात्रा कार्या विचारणा।

तस्मादाचार्यवर्येण पञ्चगोचर वर्तिना॥ २३७

शैवागम परिज्ञान पारगेण क्रियावता।

क्रिया निवर्तनीया स्यात् स्वस्य राष्ट्राभिवृद्धये॥ २३८

गुरो गुरुत्तरो ग्राह्यश्शिवशास्त्र विशारदः।

तेनैव स्नपनाद्यं तु कारयेन् मुनिसत्तमाः॥ २३९

विशेष पूजा तेनैव वर्तनीयेष्ट सिद्धये।

viparīta kriyāṁ dṛṣṭvāpyaudāsīnaṁ karoti yaḥ|| 236
sa rājā kṣayaṁ āpnoti nātrā kāryā vicāraṇā|
tasmādācāryavaryeṇa pañcagocara vartinā|| 237
śaivāgama parijñāna pārageṇa kriyāvatā|
kriyā nivartanīyā syāt svasya rāṣṭrābhivṛddhaye|| 238
guro guruttaro grāhyaśśivaśāstra viśāradaḥ|
tenaiva snapanādyaṁ tu kārayen munisattamāḥ|| 239
viśeṣa pūjā tenaiva vartanīyeṣṭa siddhaye|

Having noticed that certain rituals are being done in disagreeable and contrary way, the king who remains unmindful of such misdeeds going on in the temple would meet with decay and gradual destruction. There is no place for dispute or discussion in this regard. Therefore the king should arrange for the rituals to be fulfilled by a foremost Acharya who hails from the lineage of Adisaivas affiliated to five gocaras, who has deep knowledge in the Saivagamas, who has extensively studied them, who is expert in performing the rituals. If he does so, his entire country would flourish well in all respects. O, the foremost among the Sages!, the Guru or the supreme Acharya who is the foremost expert in the Saiva Sastras should be solicited for the performance of such rituals. Snapana and such other powerful rituals should be performed only by such Acharya. Special pujas should be performed only him in order to attain the desired fruits.

पयोदधि घृतक्षौद्र प्रमुखैः देवमीश्वरम्॥ २४०
संस्थाप्यामल पिष्टाद्यैः विरूक्ष्येशं सवेदिकम्।
गन्धतोयेन संस्थाप्य वाससा परिमार्जयेत्॥ २४१
चन्दनाद्यैस्समालिप्य पट्टाद्यैर्भूषयेच्छिवम्।
गन्दपुष्प सृगाद्यैश्च धूपयेत्तदनन्तरम्॥ २४२

payodadhi ghṛtakṣaudra pramukhaiḥ devamīśvaram|| 240
saṁsthāpyāmala piṣṭādyaiḥ virūkṣyeśaṁ savedikam|
gandhatoyena saṁsthāpya vāsasā parimārjayet|| 241
candanādyaissamālipya paṭṭādyairbhūṣayecchivam|
gandapuṣpa sṛgādyaiśca dhūpayettadanantaram|| 242

Having carefully placed the Lord of Gods over the pedestal meant for abhisheka, the Guru should bathe Him with milk, curd, clarified butter, honey and others. Having rubbed the image with the paste of myrobalan fruit, he should do the abhisheka with the water mixed with perfumes and gently wipe it with pure cloth. Having besmeared with sandal paste and other perfumes, he should adorn the Lord with silken cloth and ornaments. Having offered sandal and flowers and beautified with flower garlands, he should offer the incense.

कर्पूरवर्ति संयुक्तम् दीपं आरात्रिकं नयेत्।
पञ्चवर्णं हविष्यं वा पायसं शुद्धमेव वा॥ २४३
नानोपदंश संयुक्तं नानाफल समन्वितम्।
दत्वा तदन्ते तांबूलं मुखवास समन्वितम्॥ २४४

एला लवङ्ग कर्पूर जाती तक्कोल चूर्णयुक्।

मञ्जिष्टा खण्ड सम्मिश्रं मुखवासं इदं भवेत्॥ २४५

karpūravarti saṁyuktam dīpaṁ ārātrikaṁ nayet|
pañcavarṇa haviṣyaṁ vā pāyasaṁ śuddhameva vā|| 243
nānopadaṁśa saṁyuktaṁ nānāphala samanvitam|
datvā tadante tāṁbūlaṁ mukhavāsa samanvitam|| 244
elā lavaṅga karpūra jātī takkola cūrṇayuk|
mañjiṣṭā khaṇḍa sammiśraṁ mukhavāsaṁ idaṁ bhavet|| 245

He sholud offer the lighted lamp and the light placed in the middle of plates(aratrika) whose wick is strewn with powdered camphor. He should offer the havishya prepared so as to be in five different colors; or he may offer payasa or unmixed cooked rice(suddha anna) associated with side dishes and eatables and various fruits. Then he should offer the 'tambula' associated with 'mukhavasa'. Cardamom, clove, camphor, powdered nutmeg and takkola, pieces of manjishta – the mixture of all these substances is known as 'mukhavasa'.

प्रणम्याद्येष्य लब्धाज्ञो होमार्थं कुण्डमाश्रयेत्।

समिधाज्येन चरुणा तिलेनापि समन्वितम्॥ २४६

शतमष्टोत्तरं हुत्वा पूर्णामन्ते समाचरेत्।

तस्माद्भस्म समादाय यजमानाय दापयेत्॥ २४७

संप्रार्थ्य वाञ्चितं कर्म प्रणमेच्च पुनःपुनः।

praṇamyādyeṣya labdhājño homārthaṁ kuṇḍamāśrayet|
samidhājyena caruṇā tilenāpi samanvitam|| 246
śatamaṣṭottaraṁ hutvā pūrṇāmante samācaret|
tasmādbhasma samādāya yajamānāya dāpayet|| 247
saṁprārthya vāñcitaṁ karma praṇamecca punaḥpunaḥ|

Having prostrated before the Lord and extolled Him, the Guru should obtain permission from Him for the performance of homa and reach the fire-pit. He should offer the oblations of the recommended faggots, clarified butter and caru along with sesame. Having offered 108 oblations, he should offer the consummate oblation(purnahuti) at the end. Having collected the sacred ashes from the fire-pit, he should present it to the yajamana(chief sponsor). Having entreated the Lord to grant the fruit as desired by the sponsor, he should repeatedly prostarate before Him.

दिनमेकं समारभ्य सप्ताहान्तं समाचरेत्॥ २४८

द्विगुणं त्रिगुणं वापि चतुष्पञ्च गुणं तु वा।

षड्वप्त गुणसंख्यातं कर्मसिद्ध्यर्थमेव वा॥ २४९

पूजा वैशेषिकी ख्याता पूर्वोक्त फलदायिनी।

dinamekaṁ samārabhya saptāhāntaṁ samācaret|| 248
dviguṇaṁ triguṇaṁ vāpi catuṣpañca guṇaṁ tu vā|
ṣaṭsapta guṇasaṁkhyātaṁ karmasiddhyarthameva vā|| 249
pūjā vaiśeṣikī khyātā pūrvokta phaladāyinī|

Starting from one day, the special puja may be continued up to seven days. To accomplish the desired fruits, the rituals may be repeated two times in the second day, three times in the third day, four times in the fourth day, five times in the fifth day, six times in the sixth day and seven times in the seventh day. This kind of puja is declared as 'visesha puja' which is capable of yielding the fruits mentioned before.

नैमित्तिकं च नित्यान्ते कर्तव्यं अविरोधतः॥ २५०
नित्ये प्रवर्तमाने तु यदा नैमित्तिकं भवेत्।
समाप्याल्पेन कालेन नित्यं नैमित्तिकं चरेत्॥ २५१

naimittikaṁ ca nityānte kartavyaṁ avirodhataḥ|| 250
nitye pravartamāne tu yadā naimittikaṁ bhavet|
samāpyālpena kālena nityaṁ naimittikaṁ caret|| 251

The occasional puja should be performed at the end of daily puja, avoiding any contradictory procedure. If the necessity of doing the occasional puja forces itself while doing the daily puja, the Guru should complete the daily puja within a short time and perform the occasional puja.

सन्ध्यापरार्ध कालाचेत् पूर्वार्धे विद्यते यदि।
नैमित्तिकं स्वकाले तु कर्तव्यं अविचारतः॥ २५२
सन्ध्यामप्यल्पकालेन चापरार्धे समाचरेत्।
तन्त्रेणैवाप्यनुष्ठानं उभयत्र समाचरेत्॥ २५३

sandhyāparārdha kālācet pūrvārdhe vidyate yadi|
naimittikaṁ svakāle tu kartavyaṁ avicārataḥ|| 252
sandhyāmapyalpakālena cāparārdhe samācaret|
tantreṇaivāpyanuṣṭhānaṁ ubhayatra samācaret|| 253

If the sandhya-puja is scheduled to the second half of the session(sandhi) and if the occasional puja is to take place in the first half of the same session, the occasional puja should be performed in its own scheduled time, without any doubt or any discussion. The sandhya puja also should be performed within a short time. During these two pujas, relevant preparatory rituals(anushthana) should be done according to the same Agama.

धूपान्तं वाथ नैवेद्य पर्यन्तं नित्य कर्म च।
विधाय प्राप्त काले तु नैमित्तिकं अथाचरेत्॥ २५४

नैमित्तिकमहच्चेद्धि समारभ्य स्वकालके।

एकाद्यावरणान्ते तु सन्ध्याशेषं समाप्य च॥ २५५

बल्यन्ते सर्वकलशैः स्नापयेदुक्त वर्त्मना।

dhūpāntaṁ vātha naivedya paryantaṁ nitya karma ca|
vidhāya prāpta kāle tu naimittikaṁ athācaret|| 254
naimittikamahacceddhi samārabhya svakālake|
ekādyāvaraṇānte tu sandhyāśeṣaṁ samāpya ca|| 255
balyante sarvakalaśaiḥ snāpayedukta vartmanā|

The Guru should perform the daily puja up to the offering of incense or up to the offering of naivdya and in the succeeding time, he should perform the occasional puja. If the occasional puja is very extensive, lasting for a long time, the Guru should commnce the occasional puja in its own scheduled time and perform the rituals pertaining to first enclosure to the last one. Then he should continue the remaining part of the sandhya puja. At the end of the offering of bali, he should perform the abhisheka with all the kalasas according to the procedure explained before.

नैमित्तिक द्वयप्राप्तौ महदादौ समाचरेत्॥ २५६

लघ्वन्ते सदृशंचेत् कामचारो विधीयताम्।

नैमित्तिकस्य कालोपि द्विविधः परिकीर्तितः॥ २५७

अल्पानल्प विभागेन स्वल्पस्यादयनादिकः।

ग्रहणादिर्महाकाल स्वल्पकालोग्रतो भवेत्॥ २५८

naimittika dvayaprāptau mahadādau samācaret|| 256
laghvante sadṛśaṁcet kāmacāro vidhīyatām|
naimittikasya kālopi dvividhaḥ parikīrtitaḥ|| 257
alpānalpa vibhāgena svalpasyādayanādikaḥ|
grahaṇādirmahākāla svalpakālograto bhavet|| 258

If two occasional pujas occur, being scheduled to take place in the same session, the Guru should first perfom that occasional puja which is of great importance and perform the puja of less importance at the end. If both are of equal significance, the Guru may first perform any one of the two according to his own choice. The duration pertaining to naimittika(occasional) is of two kinds – the short timed and the long timed. Equinox and such others belong to the short timed naimittika. Eclipse and others belong to the long timed naimittika. The short timed naimittika should be done first.

ग्रह्यमाने रवौ कुर्यान् मुच्यमाने निशाकरे।

भविष्यत्ययने दक्षे त्वतीते चोत्तरायणे॥ २५९

विषुवे मध्यकाले च स्नपनाद्यं समाचरेत्।

कन्यायां मिथुने मीने धनुष्यन्ते समाचरेत्॥ २६०

सिंहे च वृश्चिके कुंभे वृषेवादौ समाचरेत्।

अर्धमेकं द्वयं वापि यामं वा घटिकामपि॥ २६१

आदौ चान्ते च गृह्णीयात् स्नपनादिषु कर्मसु।

grahyamāne ravau kuryān mucyamāne niśākare|
bhaviṣyatyayane dakṣe tvatīte cottarāyaṇe|| 259
viṣuve madhyakāle ca snapanādyaṁ samācaret|
kanyāyāṁ mithune mīne dhanuṣyante samācaret|| 260
siṁhe ca vṛścike kuṁbhe vṛṣevādau samācaret|
ardhamekaṁ dvayaṁ vāpi yāmaṁ vā ghaṭikāmapi|| 261
ādau cānte ca gṛhṇīyāt snapanādiṣu karmasu|

Snapana and other specific rituals should be performed during the first half of the total duration of solar eclipse. It should be performed during the second half of the total duration of lunar eclipse. It should be done before the commencement of the southern course of the sun(daksina ayana). It should be done after the commencement of the northern course of the sun(uttara ayana); should be performed in the middle of the duration of solstice(vishu). Snapana and others should be performed at the end of the four months – kanya, mithuna, mina and dhanus; should be performed in the beginning of the four months – simha, vruscika, kumbha and vrushabha. Either half, one or two yamas or ghatikas should be taken in the beginning of the month and at the end of the month for the performance of snapana and other special rituals.

आचार्यं पूजयेत् पश्चात्द्वस्त्रहेमाङ्गुलीयकैः॥ २६२

उपयुक्तमिहद्रव्यं यागे स्वर्णांबरादिकम्।

आचार्याय प्रदेयं स्यात् नान्यभोगाय कल्पयेत्॥ २६३

यागावशिष्टं यद्द्रव्यं भूषणं मण्टपस्य च।

स्थण्डिलं चांबरं स्वर्णं कुंभं वा कलशादिकम्॥ २६४

तोरणं सृक् सृवावष्टमङ्गलं नवरत्नकम्।

तद्धोम चरु नैवेद्य   शेषोयं मण्टपस्य च॥ २६५

वलयं तत्प्रपादींश्च यदन्यदुपयुक्तकम्।

आचार्यायैव देयं स्यात् पञ्चगोचर वर्तिने॥ २६६

ācāryaṁ pūjayet paścātdvastrahemāṅgulīyakaiḥ|| 262
upayuktamihadravyaṁ yāge svarṇāṁbarādikam|
ācāryāya pradeyaṁ syāt nānyabhogāya kalpayet|| 263
yāgāvaśiṣṭaṁ yaddravyaṁ bhūṣaṇaṁ maṇṭapasya ca|
sthaṇḍilaṁ cāṁbaraṁ svarṇaṁ kuṁbhaṁ vā kalaśādikam|| 264
toraṇaṁ sṛk sṛvāvaṣṭamaṅgalaṁ navaratnakam|
taddhoma caru naivedya   śeṣoyaṁ maṇṭapasya ca|| 265

valayaṁ tatprapādīṁśca yadanyadupayuktakam|
ācāryāyaiva deyaṁ syāt pañcagocara vartine|| 266

At the end, the chief sponsor(yajamana) should worship the chief Acharya and honour him with new cloth, gold-ring and others. The worthy materials used in this yajna, such as golden cloth and others should be dediacted to the Acharya. They should not be given to others for their enjoyment. All those substances left over in the yajna and the decorative materials of the pavilion(mantapa) and sthandila, clothes, gold, kumbha, kalasa, torana(arch), the ladles-sruk and sruva, eight auspicious objects(ashta mangala), nine gems, the remaining portion of caru and naivedya, valaya and prapa of the pavilion and other materials used in snapana and others – all these should be dedicated to the chief Acharya only who hails from the lineage affiliated to five gocaras.

निष्कादि दशनिष्कान्ता देशिके दक्षिणा मता।
निष्काष्टमांश हीनस्स्याद् अधमांशं तदर्धकम्॥ २६७
नवधा दक्षिणा क्षुद्र क्रमे स्याद्धीन वृत्तिके।
नित्ये तु कल्पयेद्वृद्धिं तन्मनस्तोषकं यथा॥ २६८

niṣkādi daśaniṣkāntā deśike dakṣiṇā matā|
niṣkāṣṭamāṁśa hīnassyād adhamāṁśaṁ tadardhakam|| 267
navadhā dakṣiṇā kṣudra krame syāddhīna vṛttike|
nitye tu kalpayedvṛddhiṁ tanmanastoṣakaṁ yathā|| 268

The sacrificial fees for the Acharya is from one nishka to 10 nishkas of gold. One nishka less one eighth of nishka is of medium type of fees. Half a nishka is of inferior type of fees. Nine varieties of fees have been told in the order of lower standard, with regard to simple rituals. If snapana and others are done daily, such performance would yield augmented growth and serene pleasantness for the mind.

॥ इति स्नपन विधि पटलश्चतुर्थः ॥

|| iti snapana vidhi paṭalaścaturthaḥ ||

This is the 4th chapter titled " Directions for Abhisheka with Snapana"

५ नित्योत्सव विधि पतलः

5 nityotsava vidhi patalaḥ

5 Directions for the Performance of Daily Festival

नित्योत्सव विधिं वक्ष्ये नित्यपूजाङ्गमुत्तमम्।
शिवाग्रे वाथ तद्वामे ईशे शुद्ध महीतले॥ १
प्रासाद् मण्टपादौ वा गोमयेनोपलेपिते।
प्रोक्षितेस्त्रेण संस्थाप्य पात्रं लक्षण संयुतम्॥ २

nityotsava vidhiṁ vakṣye nityapūjāṅgamuttamam|
śivāgre vātha tadvāme īśe śuddha mahītale|| *1*
prāsāda maṇṭapādau vā gomayenopalepite|
prokṣitestreṇa saṁsthāpya pātraṁ lakṣaṇa saṁyutam|| *2*

Now I will tell you the directions for the performance of daily festival which is the most essential part of the daily worship(nitya puja). A vessel designed so as to be associated with specific lineaments should be placed in front of Lord Siva, in His north-east side or left side , or on the pure ground or in the pavilion and such other structures built within the temple. The ground or the interior of the pavilion should be besmeared with cow-dung. Having sprinkled the consecrated water over the ground with the recital of astra-mantra, the Guru should place that vessel on the ground.

सौवर्णं राजतं ताम्रं कांस्य निर्मितं एव वा।
तिथ्यङ्गुलं समारभ्य व्योमाङ्गुल विवृद्धितः॥ ३
द्वात्रिंशदङ्गुलान्तं तु पात्रमानं उदीरितम्।
वृत्तं इष्टघनोपेतं कर्णिका दलशोभिता॥ ४

sauvarṇaṁ rājataṁ tāmraṁ kāṁsya nirmitaṁ eva vā|
tithyaṅgulaṁ samārabhya vyomāṅgula vivṛddhitaḥ|| *3*
dvātriṁśadaṅgulāntaṁ tu pātramānaṁ udīritam|
vṛttaṁ iṣṭaghanopetaṁ karṇikā dalaśobhitā|| *4*

The vessel made of gold, silver, copper or bell-metal should be with a diameter of 15 digits to 32 digits (angulas), increasing the measure by one digit each time. It should be circular in size and with a suitable thickness as desired by the sponsor or the Guru. It should be provided with pericarp and petals of lotus so as to present pleasant appearance.

तत्पात्रे रस सप्ताष्ट नवदिग्रुद्र भाजिते।

एकद्वित्रिचतुःपञ्च षड्भागैः कर्णिका भवेत्॥ ५

शेषेण दलमाख्यातं विकाराष्ट दलम्मतम्।

अर्ध त्रिपाद् मात्रं वा द्विमात्रं कर्णिकोच्छ्रयम्॥ ६

तद्वदोष्ट समोपेतं केवलं पात्रमेव वा।

tatpātre rasa saptāṣṭa navadigrudra bhājite|
ekadvitricatuḥpañca ṣaḍbhāgaiḥ karṇikā bhavet|| 5
śeṣeṇa dalamākhyātaṁ vikārāṣṭa dalammatam|
ardha tripāda mātraṁ vā dvimātraṁ karṇikocchrayam|| 6
tadvadoṣṭa samopetaṁ kevalaṁ pātrameva vā|

If the diameter of the vessel is divided into 6,7, 8, 9, 10 or 11 equal parts, the pericarp should occupy 1, 2, 3, 4, 5 or 6 parts respectively. The remaining parts are for the petals. There may 8 or 16 petals. The height of the pericarp may be half a matra(subdivision of digit), three-fourth of a matra or 2 matras. The vessel should be provided with suitable rim(known as the lip of the vessel), in the same way. Or, it may be an ordinary vessel, without pericarp or petals.

कुडुभद्वयं आरभ्य कुडुपादाढकावधि॥ ७

तण्डुलं कल्पयेदन्नं लिङ्गार्थं वाक्षतार्थकम्।

मध्वाज्य मिश्रितं वान्नं प्रक्षिपेत् पात्र मध्यमे॥ ८

kuḍubhadvayaṁ ārabhya kuḍupādāḍhakāvadhi|| 7
taṇḍulaṁ kalpayedannaṁ liṅgārthaṁ vākṣatārthakam|
madhvājya miśritaṁ vānnaṁ prakṣipet pātra madhyame|| 8

For the purpose of designing a Linga with cooked rice or for the preparation of akshata(unbroken rice mixed with turmeric powder), the Guru should take rice whose measure should be from one kudubha to one adhaka, increasing the measure by one kudubha each time. Or, the Guru may place cooked rice mixed with honey and clarified butter at the middle of the vessel.

तेनान्नलिङ्गं कर्तव्यं भूतमात्र प्रमाणतः।

एकाङ्गुला तु दैर्घ्यं स्याद्यावदष्टा दशाङ्गुलम्॥ ९

अङ्गुलत्रयमारभ्य तिथिमात्रं तु विस्तरम्।

अग्रद्वित्रिचतुःपञ्च मात्रं षण्मात्रमेव वा॥ १०

tenānnaliṅgaṁ kartavyaṁ bhūtamātra pramāṇataḥ|
ekāṅgulā tu dairghyaṁ syādyāvadaṣṭā daśāṅgulam|| 9
aṅgulatrayamārabhya tithimātraṁ tu vistaram|
agradvitricatuḥpañca mātraṁ ṣaṇmātrameva vā|| 10

The Linga should be designed with this mixed rice , its dimensions being in terms of angulas derived from the finger-digits of the sponsor or the Guru. The Linga may be with a height of one angula to 18 angulas and its diameter may be from 3 angulas to 15 angulas. The top portion of the Linga may be with a height of 2, 3, 4, 5 or 6 matras.

नैमित्तिकार्थं नित्यार्थं अन्नलिङ्गं उदाहृतम्।
त्रिकालं अन्नलिङ्गं वा प्रातर्मध्याह्नयोस्तु वा॥ ११
मध्याह्नेवाथ पूर्वाह्ने पुष्पलिङ्गं उदाहृतम्।
प्रदोषेक्षत लिङ्गं स्यात् तत्र पाशुपतं यजेत्॥ १२

naimittikārthaṁ nityārthaṁ annaliṅgaṁ udāhṛtam|
trikālaṁ annaliṅgaṁ vā prātarmadhyāhnayostu vā|| 11
madhyāhnevātha pūrvāhne puṣpaliṅgaṁ udāhṛtam|
pradoṣekṣata liṅgaṁ syāt tatra pāśupataṁ yajet|| 12

Annalinga(Linga to be designed with cooked rice) should be worshipped in the daily puja and occasional puja. It may be worshipped in all the three sessions or in the morning and the noon. Flower-linga should be worshipped either in the noon session or in the pre-noon session. In the session of pradosha (evening session of the thirteenth lunar day), Akshatalinga(Linga designed with unbroken rice) should be worshipped. Pasupata Murti should be worshipped at that time.

चन्द्रशेखर संयुक्तं तद्विहीनं एव वा।
त्रिधा पाशुपतो ज्ञेयो मिश्रश्शान्तोग्र भेदतः॥ १३
सौम्यस्सौम्येक्षणोपेतो द्विचतुर्हस्त संयुतः।
विद्युन्माला निभश्श्वेतो जटा मकुट मण्डितः॥ १४
दक्षेभयाक्ष मालायुग्वितरे वर पाशयुक्।
वरदाभय पाणिर्वा सर्व लक्षण संयुतः॥ १५
हित्वाक्षमालां पाशंच पद्मं घण्टां क्रमेण वा।
योजयेत् सौम्यमूर्तिस्स्याद् उग्रमूर्तिरथोच्यते॥ १६

candraśekhara saṁyuktaṁ tadvihīnaṁ eva vā|
tridhā pāśupato jñeyo miśraśśāntogra bhedataḥ|| 13
saumyassaumyekṣaṇopeto dvicaturhasta saṁyutaḥ|
vidyunmālā nibhaśśveto jaṭā makuṭa maṇḍitaḥ|| 14
dakṣebhayākṣa mālāyugvitare vara pāśayuk|
varadābhaya pāṇirvā sarva lakṣaṇa saṁyutaḥ|| 15
hitvākṣamālāṁ pāśaṁca padmaṁ ghaṇṭāṁ krameṇa vā|
yojayet saumyamūrtissyād ugramūrtirathocyate|| 16

The Pasupata may or may not be associated with Candrasekhara Murti. Pasupata Murti is of three kinds – gentle, wrathful and mixed. The gentle form of Pasupata should be with eyes having soft look; it may be with two or four hands; it is with the brightness of series of lighning; white in complexion; adorned with the crown of matted hair; right hands holding abhaya-mudra and rudraksha mala and left hands holding varada mudra and pasa(noose). If it is with two hands, abhaya-mudra in the right hand and varada-mudra in the left hand. Such form should be associated with all characteristic features. Instead of rudraksha mala and pasa, lotus and bell may be in the right hand and left hand respectively. Such lineaments should be given to the gentle form of Pasupata. Then the features of wrathful form are told.

शूल मूलाभये दक्षे शूलाग्र वरदेन्यतः।
रौद्र दृष्टिं ज्वलत्केशं व्यत्यास करशूलकम्॥ १७
त्रिशूलास्त्रकरं वापि त्रिधा रौद्रं स्मरेन्यजेत्।
एवं रौद्रं तु मिश्रं स्यात् परशुं शूलमावहन्॥ १८
दक्षे पाशं मृगं वामे त्वन्यथा वा निगद्यते।
त्रिशूलं अभयं सव्ये पाशं च वरदप्रदम्॥ १९
अथ द्विधा समाख्यातं मिश्रं पाशुपतं त्रिधा। २०

śūla mūlābhaye dakṣe śūlāgra varadenyataḥ|
raudra dṛṣṭiṁ jvalatkeśaṁ vyatyāsa karaśūlakam|| 17
triśūlāstrakaraṁ vāpi tridhā raudraṁ smarenyajet|
evaṁ raudraṁ tu miśraṁ syāt paraśuṁ śūlamāvahan|| 18
dakṣe pāśaṁ mṛgaṁ vāme tvanyathā vā nigadyate|
triśūlaṁ abhayaṁ savye pāśaṁ ca varadapradam|| 19
atha dvidhā samākhyātaṁ miśraṁ pāśupataṁ tridhā| 20

The right hands of the wrathful form are holding the base of the trident and abhaya-mudra and the left hands are holding the top portion of the trident and varda-mudra. Its eyes are with fierce look, its head with flame-like hair. The hands may be shown in a different way: top of the trident in the right hand and the base of the trident in the left hand. Or, trident in the right hand and arrow in the left hand. The Guru should contemplate any one of these three forms of wrathful Pasupata and worship that form. The Raudra Pasupata is with such features. In the mixed form of Pasupata, right hands are holding the trident and parasu(hatchet) and the left habds are holding pasa and deer. Or, the right hands may thought of as holding the abhaya-mudra and the trident and the left hands as holding the varada-mudra and pasa. Thus, two kinds of mixed form of Pasupata have been told. These are the details concerned with the three forms of Pasupata.

पुष्पाक्षतान्न लिङ्गेषु पूजनीयस्स्वमन्त्रतः।
अथवा प्रतिमाकारो विधेयस्तत्प्रमाणतः॥ २१
सपीठे गोलकाकारे पीठेवाथ समर्चयेत्।

अन्नलिङ्ग प्रमाणेतु मूलाग्र समविस्तरे॥ २२

हस्तावधि प्रमाणान्ते सर्वलक्षण लक्षिते।

स्थलिका मान दण्डेन सहितं वा तमर्चयेत्॥ २३

puṣpākṣatānna liṅgeṣu pūjanīyassvamantrataḥ|
athavā pratimākāro vidheyastatpramāṇataḥ|| 21
sapīṭhe golakākāre pīṭhevātha samarcayet|
annaliṅga pramāṇetu mūlāgra samavistare|| 22
hastāvadhi pramāṇānte sarvalakṣaṇa lakṣite|
sthalikā māna daṇḍena sahitaṁ vā tamarcayet|| 23

The Flower-linga, Akshata-linga and Anna-linga should be worshipped with the recital of their respective mantric-names. Or, such Linga may be designed so as to be in a manifest-form(pratima) with the proportionate measurements applicable to it. The Linga should be placed on a pedestal which may be circular or elliptical in form and then worshipped. (A ball of cooked rice should be flattened so as to assume the circular or elliptical form of the pedestal) The pedestal of Annalinga should be in proportion to the Annalinga and its base and top should be with equal width. The maximum width may be up to one hasta. The pedestal should be provided with all characteristic features. Or the Linga may be worshipped as associated with 'sthalika'(earthen pedestal) designed with units of danda.

इन्दुशेखर मूर्तिस्स्यात् प्रतिमा लक्षणेन तु।

पादुके त्र्यङ्गुले तस्मादङ्गुलाङ्गुल वर्धनात्॥ २४

तिथिमात्रावसानं तु तयोर्दैर्घ्यं प्रकीर्तितम्।

दैर्घ्यानुसारतः कार्यो विस्तारस्यादर्ध उच्छ्रयः॥ २५

अष्टांशावधिको मध्य मानेन नवमानकः।

तयोस्तु वृषभः पूज्यः अनन्तो वा प्रकीर्तितः॥ २६

समन्ताल्लोकपाः पूज्याः पूजादाववसानके।

induśekhara mūrtissyāt pratimā lakṣaṇena tu|
pāduke tryaṅgule tasmādaṅgulāṅgula vardhanāt|| 24
tithimātrāvasānaṁ tu tayordairghyaṁ prakīrtitam|
dairghyānusārataḥ kāryo vistārasyādardha ucchrayaḥ|| 25
aṣṭāṁśāvadhiko madhya mānena navamānakaḥ|
tayostu vṛṣabhaḥ pūjyaḥ ananto vā prakīrtitaḥ|| 26
samantāllokapāḥ pūjyāḥ pūjādāvavasānake|

The form of Candrasekhara Murti should be in such a way that it possesses all the lineaments of an image. It should be with foot-pedestal(paduka) whose lenth should be from 3 angulas to 15 angulas, inreasing the length by one angula each time. Its width should be in proportion to its length. Its height should be half the measure of its width, with an excess of one part out of eight parts of the width. Or, the height may be nine units of an angula, to be in the medium standard. The Bull or Ananta should be worshipped as the

retinue Deity of the Linga. The Directional Devas(Lokapalas) should be worshipped in all the directions around, either in the beginning of the puja or at the end of the puja.

नवान्नलिङ्ग संयुक्तं अथ नित्योत्सवं नयेत्॥ २७

सर्वैरेतैस्समायुक्तं नित्योत्सवं अथाचरेत्।

द्वाभ्यां त्रिभिश्चतुर्भिः वा पूर्वाह्ने च प्रदोषके॥ २८

navānnaliṅga saṁyuktaṁ atha nityotsavaṁ nayet|| 27
sarvairetaissamāyuktaṁ nityotsavaṁ athācaret|
dvābhyāṁ tribhiścaturbhiḥ vā pūrvāhne ca pradoṣake|| 28

The Guru should perform the daily festival as associated with the newly designed Annalinga. He should perform the daily festival by placing the Annalinga as associated with paduka, Bull or Ananta and Lokapalas. Or, the Annalinga may be worshipped as associated with 2, 3 or 4 avaranas(enclosures) in the pre-noon session and in the specific session of pradosha.

मध्याह्ने केवलः पूज्यो देवः पाशुपताह्वयः।

रङ्गे वा शिबिकायां वा परिचारक मूर्धसु॥ २९

आरोप्यालङ्कृतान् देवान् वितानेन समन्वितम्।

छत्र चामर संयुक्तं नानाध्वज समन्वितम्॥ ३०

गीतनृत्त समायुक्तं वाध्यध्वनि समन्वितम्।

धूप दीप समायुक्तं प्रदक्षिणं समाचरेत्॥ ३१

madhyāhne kevalaḥ pūjyo devaḥ pāśupatāhvayaḥ|
raṅge vā śibikāyāṁ vā paricāraka mūrdhasu|| 29
āropyālaṅkṛtān devān vitānena samanvitam|
chatra cāmara saṁyuktaṁ nānādhvaja samanvitam|| 30
gītanṛtta samāyuktaṁ vādhyadhvani samanvitam|
dhūpa dīpa samāyuktaṁ pradakṣiṇaṁ samācaret|| 31

In the noon session, only Pasupata Murti should be worshipped, without any retinue Deity. Having adorned the image beautifully with flower garlands and ornaments, the Guru should mount the Murti on the stage-like wooden structure(ranga) or on the palanquin or on the head of servicing devotee (paricaraka) and come around the enclosure(prakara) in clockwise direction(pradakshina). Holding the canopy ,specially designed umbrella(chatra), camara and various flags, the devotees should accompany the procession. The pradaxina should be done, being associated with the musical rendering of songs ,dance, sounding of various musical instruments, dhupa(incense) and dipa.

आद्यं प्रदक्षिणं कुर्यात् मङ्गिणी तालसंयुतम्।

वृषस्य ब्रह्मतालं स्याद् अग्नेस्तालं तु भृङ्गिणी॥ ३२

मातृणां चण्डवाद्यं स्याद् विघ्नराजस्य ढक्करी।
षण्मुखस्योद्घटं चैव ज्येष्ठायाः कुञ्चि तालकम्॥ ३३
तटप्रहारं दुर्गाया चण्डके विषम चिह्नकम्।
ग्रामे वा नगरे वापि तथा प्राकार एव वा॥ ३४
द्वितीय भ्रमणं ह्येतन् महापीठ प्रदक्षिणम्।
एकं वापि द्वयं वापि त्रयं स्याच्चबरीयुतम्॥ ३५

ādyaṁ pradakṣiṇaṁ kuryāt maṅgiṇī tālasaṁyutam|
vṛṣasya brahmatālaṁ syād agnestālaṁ tu bhṛṅgiṇī|| 32
mātṝṇāṁ caṇḍavādyaṁ syād vighnarājasya ḍhakkarī|
ṣaṇmukhasyodghaṭaṁ caiva jyeṣṭhāyāḥ kuñci tālakam|| 33
taṭaprahāraṁ durgāyā caṇḍake viṣama cihnakam|
grāme vā nagare vāpi tathā prākāra eva vā|| 34
dvitīya bhramaṇaṁ hyetan mahāpīṭha pradakṣiṇam|
ekaṁ vāpi dvayaṁ vāpi trayaṁ syāccabarīyutam|| 35

The first pradakshina should be done with the sounding of mangini-tala(tala - reverberating mode of beat). With brahma-tala in front of the Bull, bhrungini-tala in the south-east, canda-tala in front of the seven Matrus, dhakkari-tala in front of Vighnesa, udghata-tala in front of Sahanmukha, kunci-tala in front of Jyeshtha Devi, with tataprahara-tala in front of Durga, vishama-tala in front of Candesvara, the first pradaxina should be done. This pradakshina may be done in the village, city or in the temple prakara. The secnod pradakshina is known as Mahapitha pradakshina. With sabari-tala, one pradakshina or two or three pradaksinas may be done.

अथवा बलिपीठं तु ब्रह्मताल समन्वितम्।
गणतालेन संयुक्तं द्वयं कुर्यात् प्रदक्षिणम्॥ ३६
पैशाचे त्वेकमेवं स्याच्छबरी ताल संयुतम्।
गोपुरे वाद्यहीनं वा शङ्खध्वनि समन्वितम्॥ ३७

athavā balipīṭhaṁ tu brahmatāla samanvitam|
gaṇatālena saṁyuktaṁ dvayaṁ kuryāt pradakṣiṇam|| 36
paiśāce tvekamevaṁ syācchabarī tāla saṁyutam|
gopure vādyahīnaṁ vā śaṅkhadhvani samanvitam|| 37

Or, the pradakshina may be done with brahma-tala in front of the bali-pitha. Two pradakshinas may be done with the sounding of gana-tala. In the paisaca enclosure(fifth enclosure), only one pradakshina should be done, with the sounding of sabari-tala. The conch may be sounded in front of the gopura, instead of the sounding of musical instruments.

इन्द्रस्य समतालं स्याद् गान्धार स्वर संयुतम्।
बद्धापणं भवेदग्ने कोह्लिगान समन्वितम्॥ ३८

दक्षिणे भृङ्गिणी तालं कौशिकेन समन्वितम्।

मल्लतालं समाख्यातं नैरृत्यां नट्टभाषया॥ ३९

पश्चिमे नवतालं तु कामर ध्वनि संयुतम्।

वायव्यां बलितालं तु तक्केशि स्वर संयुतम्॥ ४०

सौम्यायां कोटिकः प्रोक्तस्तर्कराग समन्वितम्।

शालापणि समायुक्तं शांकरे ढक्करी मता॥ ४१

indrasya samatālaṁ syād gāndhāra svara saṁyutam|
baddhāpaṇaṁ bhavedagne kolligāna samanvitam|| 38
dakṣiṇe bhṛṅgiṇī tālaṁ kauśikena samanvitam|
mallatālaṁ samākhyātaṁ naiṛtyāṁ naṭṭabhāṣayā|| 39
paścime navatālaṁ tu kāmara dhvani saṁyutam|
vāyavyāṁ balitālaṁ tu takkeśi svara saṁyutam|| 40
saumyāyāṁ koṭikaḥ proktastarkarāga samanvitam|
śālāpaṇi samāyuktaṁ śāṁkare ḍhakkarī matā|| 41

Sama-tala and gandhara raga(pan, in Tamil) in the east; baddhaapana-tala and kolli raga in the south-east; bhrungini-tala and kausiki raga in the south; malla-tala and natta bhasha raga in the south-west; nava-tala and kamara raga in the west; bali-tala and takkesi in the north-west; kotika-tala and tarka raga in the north; salapani-tala and dhakkari raga in the north-east – with the accompaniment of such musical sounds, the third prakshina should be done.

एवं प्रदक्षिणम् कृत्वा तृतीयं धाम संविशेत्।

प्रक्षालिताङ्घ्रयस्सर्वे प्रविशेयुश्शिवालयम्॥ ४२

अथवा मण्टपादौ तु पीठसंस्थान मूर्तिषु।

पाद्याद्यैरुपचारैस्तु पूजयित्वा प्रवेशयेत्॥ ४३

लिङ्गाद्देवं समाहृत्य लिङ्गे दक्षे निवेशयेत्।

शिवस्य पादयोः पूज्यौ पादुकौ वामदक्षिणौ॥ ४४

evaṁ pradakṣiṇam kṛtvā tṛtīyaṁ dhāma saṁviśet|
prakṣālitāṅghrayassarve praviśeyuśśivālayam|| 42
athavā maṇṭapādau tu pīṭhasaṁsthāna mūrtiṣu|
pādyādyairupacāraistu pūjayitvā praveśayet|| 43
liṅgāddevaṁ samāhṛtya liṅge dakṣe niveśayet|
śivasya pādayoḥ pūjyau pādukau vāmadakṣiṇau|| 44

Having done the third pradakshina, the Acharya and the devotees should enter into the temple. All devotees should wash their feet and then enter into the Siva-temple. Or, the Guru should worship the Deities installed with the pedestal in the entrance of the front hall by offering padya and others and then enter into the main shrine. Having raised and grasped the form of Siva invoked in the Annalinga and others,

he should unite it with right side of the Mula Linga. The Padukas of Lord Siva , placed in the left side and right side of the Mula Linga, should be worshipped.

अन्येषामपि देवानां समूले मूलबिंबवत्।
रूपान्तरं वा स्वाध्याय सिद्धं नित्योत्सवादिकम्॥ ४५
संपाद्य तेन नित्यं तु नित्योत्सवं अथापि वा।
तदस्त्रं अन्नलिङ्गादौ पूजनीयं स्ववाहनम्॥ ४६
पादुका द्वितये पूज्यं अन्यत्सर्वं समानकम्॥ ४७

anyeṣāmapi devānāṁ samūle mūlabiṁbavat|
rūpāntaraṁ vā svādhyāya siddhaṁ nityotsavādikam|| 45
saṁpādya tena nityaṁ tu nityotsavaṁ athāpi vā|
tadastraṁ annaliṅgādau pūjanīyaṁ svavāhanam|| 46
pādukā dvitaye pūjyaṁ anyatsarvaṁ samānakam|| 47

For the other Deities installed in the main shrine, processional Murtis pertaining to them may be designed so as to appear exactly like the Mula Bimbas(Main Deities). Such Murti should be designed according to the lineaments precribed in the chapter dealing with features of that Deity. Having prepared the processional image of the Main Deity, the Guru should perform the daily festival in continuation of the daily worship. In the daily festival, form designed with cooked rice, akshata and flowers along with the weapon pertaining to the Main Deity and the vehicle pertaining to that Deity should be worshipped. The two padukas of the Main Deity should be worshipped. All other details of the festival are common for all the Deities.

॥ इति नित्योत्सव विधि पटलः पञ्चमः ॥

|| iti nityotsava vidhi paṭalaḥ pañcamaḥ

This is the 5th chater titled “ directions for the Performance of Daily Feastival”

४ महोत्सव विधिः

6 mahotsava vidhiḥ
6 Directions for Celebrating the Grand Festival

उत्सवं संप्रवक्ष्यामि यथावदनुपूर्वकम्।
ध्वजारोहोवरोहान्ता क्रिया उत्सव उच्यते॥ १
ध्वजाङ्कुरो ध्वजाङ्गस्स्यात् ध्वजात्पूर्वं तु तन्नयेत्।
तीर्थर्क्षमादौ निश्चित्य तत्पूर्वे त्रिगुणेपि वा॥ २
द्विगुणे तद्दिने वापि ध्वजारोहणमारभेत्।

utsavaṁ saṁpravakṣyāmi yathāvadanupūrvakam|
dhvajārohovarohāntā kriyā utsava ucyate|| 1
dhvajāṅkuro dhvajāṅgassyāt dhvajātpūrvaṁ tu tannayet|
tīrtharkṣamādau niścitya tatpūrve triguṇepi vā|| 2
dviguṇe taddine vāpi dhvajārohaṇamārabhet|

Now, I will explain the details of festival, the subject-matter of which comes next in the order of chapters mentioned in the beginning. The activities which take place from the beginning of flag-hoisting to the lowering of the flag go by the collective name 'utsava'. 'Offering of fresh sprouts' related to the flag-hoisting should be done prior to the raising of the flag, since it is a part of such activity. First, the exact lunar mansion pertaining to the 'sacred immersion in the temple tank'(tirtha)should be ascertained and three days or two days before that nakshatra-day or on the same day, the rituals concerned with'dhvaja arohana'(raising the flag) should be commenced.

मासभं तीर्थनक्षत्रं आर्द्रर्क्षं सर्वमासके॥ ३
राज्ञां जन्मावसानर्क्षं अभिषेकर्क्षं एव वा।
माघमासे तु षष्ठ्यन्तं पर्वान्तं सर्वमासके॥ ४
विषुवायन पर्यन्तं ग्रहणान्तं तु तीर्थभम्।
भूताष्टम्यन्तं अन्येषां स्वस्वतीर्थावसानकम्॥ ५
त्रिगुणे द्विगुणे वापि तद्दिनेवाह्नि रात्रिके।
अधिवासन पूर्वं तु ध्वजं आरोपयेद् गुरुः॥ ६

māsabhaṁ tīrthanakṣatraṁ ārdrakṣaṁ sarvamāsake|| 3
rājñāṁ janmāvasānarkṣaṁ abhiṣekarkṣaṁ eva vā|
māghamāse tu ṣaṣṭhyantaṁ parvāntaṁ sarvamāsake|| 4
viṣuvāyana paryantaṁ grahaṇāntaṁ tu tīrthabham|
bhūtāṣṭamyantaṁ anyeṣāṁ svasvatīrthāvasānakam|| 5

triguṇe dviguṇe vāpi taddinevāhni rātrike|
adhivāsana pūrvaṁ tu dhvajaṁ āropayed guruḥ|| 6

The nakshatra which has been specified for a month, the ardra nakshatra of every month, the birth-star of the Ruler, the star on which the Ruler breathed his last, the coronation-star – these may be taken as the star fit for tirtha. In the month of Magha, the sixth lunar day should be held as the day of tirtha. Or, either the full moon or the new moon day may be held as the day fit for tirtha in all the months. The star synchronizing with equinox and with solstice, the star synchronizing with the ending phase of eclipse, the fifth and the eighth lunar day of the months other than Magha – these may be considered to be fit for the tirtha-utsava. Three days or two days prior to the duration of the grand festival calculated from the star fixed for the tirtha-utsava, or on the same day on which the festival is to be commenced, the Guru should raise the flag either in the day-time or night-time, preceded by 'adhivasana'(preparatory ritual performed during the prior night).

पञ्चहस्तादि विश्वान्तं ध्वजदैर्घ्यं प्रकल्पयेत्।
मानमेतत् समाख्यातं शिरः पुच्छान्तरे द्विजाः॥ ७
तत्संयुक्तञ्च वा ग्राह्यं चतुस्सप्त समावधि।
भागं कृत्वैकभागेन पटविस्तार उच्यते॥ ८
विस्तारेण समः पुच्छस्त्रिपादो वार्धमुच्यते।
विस्तारार्धं शिरो ज्ञेयं पुच्छद्वय समन्वितम्॥ ९

pañcahastādi viśvāntaṁ dhvajadairghyaṁ prakalpayet|
mānametat samākhyātaṁ śiraḥ pucchāntare dvijāḥ|| 7
tatsaṁyuktañca vā grāhyaṁ catussapta samāvadhi|
bhāgaṁ kṛtvaikabhāgena paṭavistāra ucyate|| 8
vistāreṇa samaḥ pucchastripādo vārdhamucyate|
vistārārdhaṁ śiro jñeyaṁ pucchadvaya samanvitam|| 9

The length of the flag may be from 5 hastas to 14 hastas. O, the twice-born sage!, this measure of length is said to be between the top (head) and the bottom(tail). Or, the length may include the measure of the head and the tail. One part out of four parts or seven parts of the length may be the measure of width of the flag. The length of the tail may be equal to the width or three-fourth or half of the width. The head should be with a measure equal to the width. The flag may be designed so as to be with two tails.

वेत्रद्वय समायुक्तं तन्मध्ये वृषभं लिखेत्।
आयादिशुभ संयुक्तं स्थितं वा शयनान्वितम्॥ १०
श्वेतं वा रक्तवर्णं वा पीतं वालसमन्वितम्।
रक्तशृङ्ग समायुक्तं तद्वत् खुरसमन्वितम्॥ ११

vetradvaya samāyuktaṁ tanmadhye vṛṣabhaṁ likhet|
āyādiśubha saṁyuktaṁ sthitaṁ vā śayanānvitam|| 10

śvetaṁ vā raktavarṇaṁ vā pītaṁ vālasamanvitam|
raktaśṛṅga samāyuktaṁ tadvat khurasamanvitam|| 11

The flag should be provided with two cane-sticks at its top and the bottom. The image of the Bull should be drawn in the middle of the flag. The image should be rendered auspicious by the application of 'aya' and other factors and it may be drawn so as to be in a standing posture or in a recumbent posture. The Bull may be white or red in color; its tail should be in whitish-yellow color. It should be associated with red-colored horns and hoofs.

ग्रामाभिमुख संस्थानं ग्रामादि भ्रमणे वृषम्।
विश्वामित्रादि षड्त्रिंशत् मात्रोत्सेध समन्वितम्॥ १२
जात्यांश समायुक्तं त्रिवर्ण नयनान्वितम्॥
सर्वलक्षण संयुक्तं स्वर्णमाला समन्वितम्॥ १३
मानं मात्राङ्गुलाभ्यां स्याद् ध्वजदण्डः पटोवृषः।
पद्मासन समायुक्तं पार्श्वे दीपद्वयान्वितम्॥ १४
चामरद्वय संयुक्तं छत्रसंवृत मस्तकम्।
पूर्णकुम्भयुतं वापि त्रिशूलेन युतं न वा॥ १५

grāmābhimukha saṁsthānaṁ grāmādi bhramaṇe vṛṣam|
viśvāmitrādi ṣaṭtriṁśat mātrotsedha samanvitam|| 12
jātyāṁśa samāyuktaṁ trivarṇa nayanānvitam||
sarvalakṣaṇa saṁyuktaṁ svarṇamālā samanvitam|| 13
mānaṁ mātrāṅgulābhyāṁ syād dhvajadaṇḍaḥ paṭovṛṣaḥ|
padmāsana samāyuktaṁ pārśve dīpadvayānvitam|| 14
cāmaradvaya saṁyuktaṁ chatrasaṁvṛta mastakam|
pūrṇakumbhayutaṁ vāpi triśūlena yutaṁ na vā|| 15

The Bull should be shown in such a way that it is facing the village streets while the flag is taken in procession around the village and other places. It should be adorned with the bunches of visvamitra-darbhas which should be 36 units(matras) in length. Its 'aya' and other factors should be corrected with the addition of 'jatyamsa'. The eyes of the Bull should be in three colors. The image of the Bull should be associated with all characteristic lineaments and it should be beautified with gold chains. The measure of the flag-post and of the Bull depicted in the flag should be in terms of matra-angulas. The Bull should be associated with lotus-pedestal, two lamps on its two sides and two camaras(bushy tails of deer). Its head should be shown as shadowed around by a royal umbrella. It should be depicted so as to be with two 'purna-kumbhas'(sacred vessels symbolizing perfection and wholeness). It may be shown as associated or not associated with trident.

एवं वृषं समापाद्य कृत्वा वा नेत्रमोक्षणम्।
अस्त्रतोयेन संप्रोक्ष्य शिवाग्रे मण्टपेपि वा॥ १६

मनोरमेऽन्य देशे वा स्थण्डिलद्वय संयुते।

स्थालिकोर्ध्वे न्यसेत् पात्रं त्रिपाद्युपरि संस्थितम्॥ १७

evaṁ vṛṣaṁ samāpādya kṛtvā vā netramokṣaṇam|
astratoyena saṁprokṣya śivāgre maṇṭapepi vā|| 16
manorame'nya deśe vā sthaṇḍiladvaya saṁyute|
sthālikordhve nyaset pātraṁ tripādyupari saṁsthitam|| 17

Having designed the Bull(in the flag-cloth) and having performed the specific ritual known as the 'opening of the eyes' to the Bull, the Guru should purify the ground in front of the main shrine or in the pavilion by sprinkling the consecrated water over it with the recital of astra mantra or in some other place which could be serene and pleasing to the mind. There should be two sthandilas(raised platform) over the ground. The Guru should place a vessel on the pedestal kept over the tripod.

ध्वजं नवघटं वस्त्र हेम रत्नं सकूर्चकम्।

सापिधानं ससूत्रं च मध्यमे वृषभाधिपम्॥ १८

कलशैरष्ट संख्यातैः सापिधानैस्सवस्त्रकैः।

सलोकपैस्सकूर्चैस्तु वृतं वृषभ पूर्वकम्॥ १९

dhvajaṁ navaghaṭaṁ vastra hema ratnaṁ sakūrcakam|
sāpidhānaṁ sasūtraṁ ca madhyame vṛṣabhādhipam|| 18
kalaśairaṣṭa saṁkhyātaiḥ sāpidhānaissavastrakaiḥ|
salokapaissakūrcaistu vṛtaṁ vṛṣabha pūrvakam|| 19

He should place the flag and a newly made pot(kalasa) associated with cloth, gold, gems and bunch of darbha-grass, a fitting lid and thread wound around it. At the center of the sthandila, he should place the kalasa meant for the Bull. Then he should arrange eight kalasas around the central kalasa, all of them provided with lid, cloth and bunches of darbha, starting from the east of the Bull. These eight kalasas are meant for the guardian- deities of eight directions.

आधाराख्यं अनन्तं च धर्माद्यं च चतुष्टयम्।

वृषासन पदञ्चोक्त्वा चतुर्थ्यन्तं हृदान्वितम्॥ २०

प्रणवादि नमोन्तं च कृत्वोक्षासनमत्र हि।

वृकारं हृत्पुटं कृत्वा वृषमूर्तिं प्रकल्पयेत्॥ २१

ādhārākhyaṁ anantaṁ ca dharmādyaṁ ca catuṣṭayam|
vṛṣāsana padañcoktvā caturthyantaṁ hṛdānvitam|| 20
praṇavādi namontaṁ ca kṛtvokṣāsanamatra hi|
vṛkāraṁ hṛtpuṭaṁ kṛtvā vṛṣamūrtiṁ prakalpayet|| 21

Then, the Guru should worship the Adharasakti, Ananta, Dharma, Jnana, Vairagya and Aisvarya and recite the asana-mantra pertaining to the Bull. The word 'vrushasana' should be ended with the fourth case;it should be preceded by the seed letter of the heart(ham) and pranava-akshara(Om) and terminated with 'namah'. This is the mantra for the seat of Vrusha(Bull). (Om ham vrushasanaya namah). The murti-mantra of the Bull could be formed by adding the seed letter 'vrum' preceded by 'ham' with the words 'vrusha murtaye'. (Om ham vrum vrusha murtaye namah)'

ऊर्ध्वे ब्रह्माणि विन्यस्य मूलं तत्कल्पितं न्यसेत्।
संकल्पित हृदादींश्च क्रमेण विनिवेशयेत्॥ २२
तत्त्वतत्त्वेश्वरोपेतं मूर्तिमूर्तीश्वरान् न्यसेत्।
आवाहनादिकं पूर्वं प्रमुखं वृषमूलतः॥ २३
कृत्वा वृषभ गायत्र्या गन्धाद्यैः क्रमशोऽर्चयेत्।
मध्यकुंभेपि संपूज्य लोकपान् परितो यजेत्॥ २४

ūrdhve brahmāṇi vinyasya mūlaṁ tatkalpitaṁ nyaset|
saṁkalpita hṛdādīṁśca krameṇa viniveśayet|| 22
tattvatattveśvaropetaṁ mūrtimūrtīśvarān nyaset|
āvāhanādikaṁ pūrvaṁ pramukhaṁ vṛṣamūlataḥ|| 23
kṛtvā vṛṣabha gāyatryā gandhādyaiḥ kramaśo'rcayet|
madhyakuṁbhepi saṁpūjya lokapān parito yajet|| 24

After this, he should do the nyasa of the brahma-mantras pertaining to the Vrusha formed on the basis of the mula-mantra of the Vrushabha and of the anga-mantras starting from the hrudaya, in an orderly way. Then, he should invoke the Tattvas, Tattvesvaras, Murtis and Murtisvaras. He should perform the invocation and other preliminary rituals with the recital of the mula-mantra of the Vrushabha. Then, he should duly worship the Vrushabha with sandal, flowers and other materials, reciting the gayatri-mantra of the Vrishabha. Having worshiped the Bull invoked in the kalasa kept in the middle, he should worship the the guardian-deities invoked in the eight kalasas, kept around the main kumbha.

कुण्डे वा स्थण्डिले वापि पूर्ववत् परिकल्पिते।
निरीक्षणादि संस्कारैः शिवाग्निं संप्रकल्पयेत्॥ २५
तन्मध्ये वृषमावाह्य साङ्गं संतर्पयेत् तदा।
समिदाज्येन चरुणा शतेनाष्टोत्तरेण च॥ २६
तत्त्व तत्त्वेश्वरादींश्च होमयेत् तदनन्तरम्।
पूर्णां दत्वा समूलेन सर्वकाम प्रपूरणीम्॥ २७
संपूज्य गन्धपुष्पाद्यैः मुद्गान्नं तु निवेदयेत्।
पटस्थाय घटस्थाय वृषायासन रूपिणे॥ २८

kuṇḍe vā sthaṇḍile vāpi pūrvavat parikalpite|
nirīkṣaṇādi saṁskāraiḥ śivāgniṁ saṁprakalpayet|| 25
tanmadhye vṛṣamāvāhya sāṅgaṁ saṁtarpayet tadā|
samidājyena caruṇā śatenāṣṭottareṇa ca|| 26
tattva tattveśvarādīṁśca homayet tadanantaram|
pūrṇāṁ datvā samūlena sarvakāma prapūraṇīm|| 27
saṁpūjya gandhapuṣpādyaiḥ mudgānnaṁ tu nivedayet|
paṭasthāya ghaṭasthāya vṛṣāyāsana rūpiṇe|| 28

In the fire-pit or in the sthandila already designed, the Guru should perform the sacramental rituals such as 'nirikshana'(casting the looks charged with mantra) and others and create the 'siva-agni' there. Then he should invoke the presence of Vrushabha at the heart of the fire and offer the oblations with the recital of the mula-mantra of Vrushabha and of the anga-mantras pertaining to it. Either 100 or 50 oblations should be offered with faggots, clarified butter and caru. Then he should offer the oblations for the Tattvas , Tattvesvaras, Murtis, Murtisvaras and others. To complete the fire-ritual, he should offer the consummate oblation(purna-ahuti) which is efficacious in fulfilling all the desired fruits, with the recital of the mula-mantra. Having worshipped with perfumes, flowers and others, he should offer the food mixed with mudga-powder for the Vrushabha present in the flag and the kumbha and for the Vrusha-sakti in the form of the pedestal.

प्रातस्संपूज्य गन्धाद्यैः पटं कुंभं यथाक्रमम्।
मुखवासन तांबूलं वृषभाय निवेदयेत्॥ २९
पुनः पूर्णाहुतिं दत्वा सर्वमङ्गल संयुतम्।
सर्वातोद्य समायुक्तं नृत्त वाद्य समन्वितम्॥ ३०
रङ्गे वा शिबिकायां वा समारोप्य वृषध्वजम्।
त्रिशूलेन समायुक्तं देवेशेन युतन्नवा॥ ३१
ग्राम प्रदक्षिणं नीत्वा प्रविशेदालयं प्रति।

prātassaṁpūjya gandhādyaiḥ paṭaṁ kuṁbhaṁ yathākramam|
mukhavāsana tāṁbūlaṁ vṛṣabhāya nivedayet|| 29
punaḥ pūrṇāhutiṁ datvā sarvamaṅgala saṁyutam|
sarvātodya samāyuktaṁ nṛtta vādya samanvitam|| 30
raṅge vā śibikāyāṁ vā samāropya vṛṣadhvajam|
triśūlena samāyuktaṁ deveśena yutannavā|| 31
grāma pradakṣiṇaṁ nītvā praviśedālayaṁ prati|

Then, in the early morning, he should worship the flag and the kumbha with perfumes, flowers and other substances in the due order, offer the mukhavasa and tambula for the Vrushabha present in the flag and the kumbha and offer the purna-ahuti. With the accompaniment of all sorts of auspicious things, sounding of all kinds of musical instruments, dance accompanied with the playing of musical instruments, he should mount the Bull-flag on the ranga or sibika along with the trident (astra raja). The idol of the Lord may or may not be mounted there. Then, having taken it in procession in clockwise order around the main streets of the village, he should come back and enter the temple.

दण्डं संस्थापयेत्पश्चात् सर्वलक्षण संयुतम्॥ ३२
ध्वजारोह दिनेवापि अधिवास दिनेपि वा।
धामोच्चस्तारसदृशो द्विगुणस्त्रिगुणोपि वा॥ ३३
षट्सप्त वसु हस्तेन दण्डस्यादधमत्रये।
एकादि तलपर्यन्तं गोपुरान्तं अथापि वा।
रुद्रद्विगुण मध्यस्थ करसंख्या मितन्तु वा॥ ३४
मध्ये कनीयसे चेतु खातं चेत्तद्बहिष्कृतम्।

daṇḍaṁ saṁsthāpayetpaścāt sarvalakṣaṇa saṁyutam|| 32
dhvajāroha dinevāpi adhivāsa dinepi vā|
dhāmoccastārasadṛśo dviguṇastriguṇopi vā|| 33
ṣaṭsapta vasu hastena daṇḍasyādadhamatraye|
ekādi talaparyantaṁ gopurāntaṁ athāpi vā|
rudradviguṇa madhyastha karasaṁkhyā mitantu vā|| 34
madhye kanīyase ceetu khātaṁ cettadbahiṣkṛtam|

The, he should install the flag-pole associated with all characteristic lineaments. This may be done in the day fixed for raising the flag or in the day of adhivasa(the day meant for preparatory rituals). The height of the flag-pole may be equal to the height of the shrine(of the ground floor) or twice or three times that height. Height in the measure of 6, 7 and 8 hastas belongs to the three kinds pertaining to the inferior level of height. Or, the height of the flag-pole may be equal to the height of the first floor, second floor and so on up to the top of the gopura. Or, the height may be 22 hastas measured with the medium type of hasta. If the height corresponds to the medium or inferior type, the height of the pole should be measured from the ground level, leaving out its height that has gone into the ground.

सर्वशूलोक्त वृक्षोवा त्वक्सार क्रमुकादिकः॥ ३५
पलाश खदिराश्वत्थ वटचन्दन दारवः।
सालं माधूक तालं वा साराम्रकं अथापि वा॥ ३६
वैणवं जातिवृक्षं वा शमिबिल्वं अथापि वा।
चंपको वा द्विरष्टादि त्रिगुणावधिनाहयुक्॥ ३७
स्वभाव नाह संयुक्तस्त्वक्सार द्रुमनिर्मितः।
ध्वजदण्डस्समाख्यातो ध्वजयष्टिश्च कथ्यते॥ ३८

sarvaśūlokta vṛkṣovā tvaksāra kramukādikaḥ|| 35
palāśa khadirāśvattha vaṭacandana dāravaḥ|
sālaṁ mādhūka tālaṁ vā sārāmrakaṁ athāpi vā|| 36
vaiṇavaṁ jātivṛkṣaṁ vā śamibilvaṁ athāpi vā|

caṁpako vā dviraṣṭādi triguṇāvadhināhayuk|| 37
svabhāva nāha saṁyuktastvaksāra drumanirmitaḥ|
dhvajadaṇḍassamākhyāto dhvajayaṣṭiśca kathyate|| 38

The flag-pole may be designed with the trees recommended for making all types of wooden frames (sula). Or, it may be made of the trees known for the bark containing the sap-essence, such as kramuka and others. Palasa, khadira, asvattha, vata, candana, sala, madhuka, tala, sara, amraka, vainava, jati, sami, bilva, campaka – these trees have been recommended for making the flag-pole. The circumference (thickness) of the pole may be 8, 16 or 24 times the basic units decided for making the pole. Or, the circumference of the pole may be retained as it is without adjusting it to correspond to these measures. Details about the flag-pole have been told. Now the details related to the dhvaja-yashti(yashti, the flattened wooden structure with three holes) are told.

द्विभागादि नवांशान्तं दण्डदैर्घ्यं विधाय च।
एकांशेन विधातव्या ध्वजयष्टिर्गुरूतमाः॥ ३९
पञ्चाङ्गुलं समारभ्य चाङ्गुलात् षोडशाङ्गुलम्।
यावत्तावत् परीणाहं उपदण्डस्य कल्पयेत्॥ ४०

dvibhāgādi navāṁśāntaṁ daṇḍadairghyaṁ vidhāya ca|
ekāṁśena vidhātavyā dhvajayaṣtirgurūtamāḥ|| 39
pañcāṅgulaṁ samārabhya cāṅgulāt ṣoḍaśāṅgulam|
yāvattāvat parīṇāhaṁ upadaṇḍasya kalpayet|| 40

The total length of the pole should first be divided into two equal parts and one part should again be divided equally into nine parts. Then one part should be taken as the length of the dhvja-yashti. O,the foremost Gurus!, the length of additional pole(upa danda) should be from 5 angulas to 16 angulas, the increment being one angula each time; the thickness of the upadanda should be in proportion to its length.

पञ्चांशाद् द्वादशांशान्तं मूलनाहं विधाय च।
एकांशेनोनमग्रं स्यात् तथा दण्डाग्रं इष्यते॥ ४१
दण्डोक्तो वेणु वृक्षो वा ध्वजयष्टि महीरुहः।
उभयोर्योगसिद्ध्यर्थं स्कन्धत्रयं अथाहरेत्॥ ४२
स्कन्धद्वयं वा तन्मान द्वादशाङ्गुल मानतः।
षड्त्रिंशन्मात्रपर्यन्तं स्कन्धदैर्घ्यं प्रकल्पयेत्॥ ४३

pañcāṁśād dvādaśāṁśāntaṁ mūlanāhaṁ vidhāya ca|
ekāṁśenonamagraṁ syāt tathā daṇḍāgraṁ iṣyate|| 41
daṇḍokto veṇu vṛkṣo vā dhvajayaṣṭi mahīruhaḥ|
ubhayoryogasiddhyarthaṁ skandhatrayaṁ athāharet|| 42
skandhadvayaṁ vā tanmāna dvādaśāṅgula mānataḥ|
ṣaṭtriṁśanmātraparyantaṁ skandhadairghyaṁ prakalpayet|| 43

The thickness at the bottom of the upadanda should be divided into 5 to 12 equal parts and the thickness at the top of the upadanda should be taken as one part less than the thickness at the bottom. The trees recommended for making the upadanda may be those mentioned for the pole or venu tree. For joining the upadanda with the pole, three or two ‘skandhas’ should be taken. The length of such skandhas may be from 12 angulas to 36 angulas.

सप्ताङ्गुलं समारभ्य गायत्र्यर्णाङ्गुलावधि।
स्कन्धविस्तार उद्दिष्टो मूलाग्रे तु त्रिभागतः॥ ४४
अर्धेन वा त्रिपादेन दर्व्याकारो यथातथा।
चतुस्त्रिद्व्यङ्गुलं वापि मानमेषां प्रकीर्तितम्॥ ४५

saptāṅgulaṁ samārabhya gāyatryarṇāṅgulāvadhi|
skandhavistāra uddiṣṭo mūlāgre tu tribhāgataḥ|| 44
ardhena vā tripādena darvyākāro yathātathā|
catustridvyaṅgulaṁ vāpi mānameṣāṁ prakīrtitam|| 45

The breadth of the skandha may be from 7 angulas to 24 angulas. The tip at the bottom should be one-third of this width; or half or three-fourth of the width. It should be in the likeness of the shape of a ladle. Or, the tip may be with a width of 4, 3 or 2 angulas. These are the proportionate measures of the skandhas.

षट्सप्तवसुहस्तेन दण्डस्यादथ मृण्मये।
मूलाग्र सुषिरोपेतो दण्डयष्ट्यनुरूपतः॥ ४६
अर्धश्छिद्रत्वक्स्कन्ध प्रान्ते यष्ट्यग्र देशके।
दण्डप्रान्ते विधेयं स्याद् वलयं स्कन्ध एव वा॥ ४७
बृहत्स्कन्ध त्रिभागार्थं त्रिपाद् गुणमानतः।
षडङ्गुलं समारभ्य षडङ्गुल विवृद्धितः॥ ४८
दण्डाखात प्रमाणान्तं दण्डाग्राद् वलयस्थितिः।
तदर्धं वलयादूर्ध्वं यष्ट्यग्र्यं परिकीर्तितम्॥ ४९

ṣaṭsaptavasuhastena daṇḍasyādatha mṛṇmaye|
mūlāgra suṣiropeto daṇḍayaṣṭyanurūpataḥ|| 46
ardhaśchidratvakskandha prānte yaṣṭyagra deśake|
daṇḍaprānte vidheyaṁ syād valayaṁ skandha eva vā|| 47
bṛhatskandha tribhāgārthaṁ tripāda guṇamānataḥ|
ṣaḍaṅgulaṁ samārabhya ṣaḍaṅgula vivṛddhitaḥ|| 48
daṇḍākhāta pramāṇāntaṁ daṇḍāgrād valayasthitiḥ|
tadardhaṁ valayādūrdhvaṁ yaṣṭyagryaṁ parikīrtitam|| 49

The 'danda' part of the flag-mast may be with a length of 6, 7 or 8 hastas. The base and the top portion of the danda which should be pushed into the ground should be provided with holes corresponding to the yashti. At the point where the base of the yashti is to be joined, the bottom of the skandha should be equal to half the measure of the hole(in the top of the danda). Both the ring(valaya) and the skandha should be fixed at the end of the danda. The hole(dip) at the top of the danda should be with a measure equal to one part out of three parts of the skandha or half or three-fourth of this measure. The depth of the hole may be held to be 6 angulas and the multiples of 6 angulas , increasing the depth by 6 angulas each time. The ring should be at the bottom and the top of the danda. Above the ring, one end of the yashti should be half of length of the hole.

भूप्रविष्ट प्रमाणं यद्दण्डाग्रे यष्टिदैर्घ्यकम्।
कल्पयेन्महदल्पं वा खातञ्चेत्तत् बहिष्कृतम्॥ ५०
दण्डाग्रावधि संस्थाप्यो वलयस्कन्ध एव च।
पञ्चविंशति मात्रादि त्रयङ्गुल विवर्धनात्॥ ५१
द्विगुणान्तं विधेयं वा भूमानं भूगत द्विजाः।
एकाङ्गुलं समारभ्य पादमात्र विवृद्धितः॥ ५२
त्रिमात्रान्तो विधेयं स्याद् वलयः कीलसंयुतः।
वलयाकाश एषोवा वलयस्याद् यथाबलम्॥ ५३

bhūpraviṣṭa pramāṇaṁ yaddaṇḍāgre yaṣṭidairghyakam|
kalpayenmahadalpaṁ vā khātañcettat bahiṣkṛtam|| 50
daṇḍāgrāvadhi saṁsthāpyo valayaskandha eva ca|
pañcaviṁśati mātrādi trayaṅgula vivardhanāt|| 51
dviguṇāntaṁ vidheyaṁ vā bhūmānaṁ bhūgata dvijāḥ|
ekāṅgulaṁ samārabhya pādamātra vivṛddhitaḥ|| 52
trimātrānto vidheyaṁ syād valayaḥ kīlasaṁyutaḥ|
valayākāśa eṣovā valayasyād yathābalam|| 53

The length of the yashti to be fixed at the top of the danda should be equal to the length of the danda-part which has been pushed into the ground. The hole to be made in the ground may be big or small, according to the height of the danda. Leaving out the height of the pole to be above the ground level, the remaining part of the pole should be inserted firmly into the ground. The bottom end of the pole should be under the ground upto the height determined for that. Both the valaya and the skandha should be fixed above the ground level. O, the twice-born Sages!, the depth of the hole in the ground may be from 25 angualas to 50 angulas, the increment of the depth being 3 angulas each time. The valaya associated with nails may be with with a width of one angula to three angulas, increasing the measure by one-fourth of an angula each time. The interspace between the valayas should be according to the number and width of the valayas.

रज्जुर्वलय मध्ये स्याज्ज्येष्ठाद्यङ्गुल नाहयुक्।
ध्वजारोह क्रियायोग्य दैर्घ्येण च समन्वितम्॥ ५४

तन्तुजस्त्रिप्रदिष्टं स्याद् अशक्तौ बन्धनाहकम्।

rajjurvalaya madhye syājjyeṣṭhādyaṅgula nāhayuk|
dhvajāroha kriyāyogya dairghyeṇa ca samanvitam|| 54
tantujastripradiṣṭaṁ syād aśaktau bandhanāhakam|

The rope should pass through between the valayas. The thickness of the rope may be with a measure starting from 2 angulas. Its length should be such that it corresponds to the activities concerned with the raising of the flag. The rope should be a three-stranded. If such rope is not available, a rope fit and strong enough to tie the flag firmly with the pole may be taken.

एवं रज्जु समापाद्य शुद्धिर्दण्डे विधाय च॥ ५५

संवेष्ट्य दर्भमालाभिः ऊर्ध्वात्सर्वं क्रमेण तु।

शतदर्भ कृतं कूर्चं यष्ट्यग्रे विनिवेशयेत्॥ ५६

evaṁ rajju samāpādya śuddhirdaṇḍe vidhāya ca|| 55
saṁveṣṭya darbhamālābhiḥ ūrdhvātsarvaṁ krameṇa tu|
śatadarbha kṛtaṁ kūrcaṁ yaṣṭyagre viniveśayet|| 56

Having got such a rope, the Guru should perform the purificatory ritual to the danda. He should cover the danda with the bunches of darbha, starting from the upper part of the danda and proceeding downwards in clockwise direction. He should place a 'kurcha'(specially designed bunch, with a knot at the tip) designed with 100 darbhas at the front part of the yashti.

अस्त्रमन्त्रेण संप्रोक्ष्य शिवतत्त्वादिकं न्यसेत्।

साधिपञ्च त्रिधा दण्डं विभज्याग्रात् क्रमेण तु॥ ५७

स्कन्धत्रये च तान्येव वलये रविमर्चयेत्।

रज्जुशक्ति समाख्याता शिवस्स्याद् दण्डनायकः॥ ५८

astramantreṇa saṁprokṣya śivatattvādikaṁ nyaset|
sādhipañca tridhā daṇḍaṁ vibhajyāgrāt krameṇa tu|| 57
skandhatraye ca tānyeva valaye ravimarcayet|
rajjuśakti samākhyātā śivassyād daṇḍanāyakaḥ|| 58

Then, the Guru should sprinkle the consecrated water over the pole with the recital of astra mantra and identify the three tattvas – siva tattva, vidya tattva and atma tattva – with the pole, starting from the top of the pole. The pole should be conceived to be in three parts, and each part should be identified with each tattva along with the presiding Deity of that tattva in an orderly way. These tattvas and Tattvadhipas should be worshipped in the three skandhas also. In the valaya, Surya should be worshipped. The rope represents Sivasakti and the presiding Lord of the pole is Siva Himelf.

गन्धाद्यैरर्चयेद्देवं तत्तत्स्थापनं आरभेत्।
रत्नन्यासं ततः कुर्याद् दण्डमूले निवेशयेत्॥ ५९
कूर्मं वा वृषभं वाऽपि दण्डमूले निवेशयेत्।
हैमगुञ्जादि निष्कान्तं मानं देवालयाननम्। ६०
अधोमुखञ्च दण्डाधः स्वस्वमन्त्रार्चितं द्विजाः॥
तदूर्ध्वे स्थापयेद्दण्डं यष्टिरग्रे यथा भवेत्॥ ६१

gandhādyairarcayeddevaṁ tattatsthāpanaṁ ārabhet|
ratnanyāsaṁ tataḥ kuryād daṇḍamūle niveśayet|| 59
kūrmaṁ vā vṛṣabhaṁ vā'pi daṇḍamūle niveśayet|
haimaguñjādi niṣkāntaṁ mānaṁ devālayānanam| 60
adhomukhañca daṇḍādhaḥ svasvamantrārcitaṁ dvijāḥ||
tadūrdhve sthāpayeddaṇḍaṁ yaṣṭiragre yathā bhavet|| 61

The Guru should worship each Deity with perfumes, flowers and other substances and commence the placing and installation of gems and others in the respective place. He should place the gems at the bottom of the pole and either tortoise or the Bull at the same place. The measure of the gold to be placed there may be from one gunja to one nishka. These should be placed so as to face the temple. The tortoise or the Bull should be placed so as to face downwards. O, the twice-borns!, these should be worshipped with their relevant mantra pertaining to each deity. Above this, the pole should be installed so that the yashti is on the top of the pole.

देवालयाननो दण्डो वृषाग्रे पृष्ठतोऽपि वा।
तथैव गोपुरस्यापि महापीठान्तिकेऽपि वा॥ ६२
अन्तर्मण्डल सालादि मध्ये गोपुरमध्यतः।
नव पञ्चैक दण्डो वा वसु दिक्षु चतुस्सृषु॥ ६३
प्रधानस्त्वग्र देशस्थो ध्वजास्तत्संख्यया मताः।
अष्टदिक्षु च विद्येशाः चतुर्दिक्षु नरादिकाः॥ ६४
दण्डाधिपास्समाख्याताः पटेषु वृष एव हि।

devālayānano daṇḍo vṛṣāgre pṛṣṭhato'pi vā|
tathaiva gopurasyāpi mahāpīṭhāntike'pi vā|| 62
antarmaṇḍala sālādi madhye gopuramadhyataḥ|
nava pañcaika daṇḍo vā vasu dikṣu catussṛṣu|| 63
pradhānastvagra deśastho dhvajāstatsaṁkhyayā matāḥ|
aṣṭadikṣu ca vidyeśāḥ caturdikṣu narādikāḥ|| 64
daṇḍādhipāssamākhyātāḥ paṭeṣu vṛṣa eva hi|

The pole should be facing the temple. The pole may be installed either in front or in the back of the Bull-vehicle; or, near the great bali-pitha near the fifth outer gopura; or, in between the antarmandala and the middle gopura. Four such poles may be installed in all the four main directions or eight poles may be installed in all the eight directions. If there are eight poles, then the eight Vidyesvaras are their presiding Deities. If four, Tatpurusha and others are their presiding Lords. In the flag-cloth, only the Bull is the presiding Deity.

दण्डमूले तु कर्तव्या वेदिका सा त्वनेकधा॥ ६५
हस्तमात्रं समारभ्य त्र्यङ्गुलादि विवृद्धितः।
द्विहस्तमान पर्यन्तं वेदिका विस्तरो मतः॥ ६६
समोत्तुङ्गा त्रिपदा वा अष्टांशात् सप्त पञ्चसु।
चतुस्त्र्यंशार्ध तुङ्गं वा वेदिका परिकीर्तिता॥ ६७
त्रिमेखलायुता वापि प्रत्येकं वसुमात्रतः।
द्वित्र्यङ्गुलक्षयाद्वापि मेखला मानमीरितम्॥ ६८

daṇḍamūle tu kartavyā vedikā sā tvanekadhā|| 65
hastamātraṁ samārabhya tryaṅgulādi vivṛddhitaḥ|
dvihastamāna paryantaṁ vedikā vistaro mataḥ|| 66
samottuṅgā tripadā vā aṣṭāṁśāt sapta pañcasu|
catustryaṁśārdha tuṅgaṁ vā vedikā parikīrtitā|| 67
trimekhalāyutā vāpi pratyekaṁ vasumātrataḥ|
dvitryaṅgulakṣayādvāpi mekhalā mānamīritam|| 68

A vedika(altar) should be designed at the bottom of the pole and its designing is of various kinds. Strating from one hasta and increasing by three angulas each time, the maximum width of the altar may be up to two hastas.The height of the vedika may be equal to the width. Or , it may be three-fourth, seven, five, four or three parts out of eight parts of the width or half of the width. The vedika should be provided with three girdles(mekals), each one with a height of 8 angulas. Or, the upper mekalas may be with a height of two and three angulas less than 8 angulas.

मेखला रहिते पीठे मुले स्यादुपवेदिका।
द्व्यङ्गुलात् पादवृद्ध्या तु षडङ्गुल समावधि॥ ६९
पदार्धार्ध त्र्यङ्घ्रि समा उत्सेधाः परिकीर्तिताः।
वेद्यूर्ध्वेऽब्जं प्रकर्तव्यं चतुरङ्गुल मानतः॥ ७०
व्योमाङ्गुल विवृद्ध्याष्टादशाङ्गुल समावधि।
पद्मोत्सेधः समाख्यातो विस्तारो वेदिका समः॥ ७१
एकैकाङ्गुल वेशात्तु रुद्रमात्र समावधिः।
पद्मवेशस्समाख्यातः पद्मं स्यात् कर्णिकायुतम्॥ ७२

mekhalā rahite pīṭhe mulee syādupavedikā|
dvyaṅgulāt pādavṛddhyā tu ṣaḍaṅgula samāvadhi|| 69
padārdhārdha tryaṅghri samā utsedhāḥ parikīrtitāḥ|
vedyūrdhve'bjaṁ prakartavyaṁ caturaṅgula mānataḥ|| 70
vyomāṅgula vivṛddhyāṣṭādaśāṅgula samāvadhi|
padmotsedhaḥ samākhyāto vistāro vedikā samaḥ|| 71
ekaikāṅgula veśāttu rudramātra samāvadhiḥ|
padmaveśassamākhyātaḥ padmaṁ syāt karṇikāyutam|| 72

In the altar which is not associated with girdles, a sub-altar(upa vedika) should be provided whose height may be from 2 angulas to 6 angulas, increasing the height by one-fourth of an angula each time. Or, its height may be one-eighth, one-fourth, half or three-fourth of an angula. A lotus should be designed over the altar whose width may be from 4 angulas to 18 angulas, increasing the height by one angula each time. The height of the lotus should be equal to the width. On the top of the pole, the recess between the petals may be from one angula to eleven angulas. The lotus should be provided with a fitting pericarp.

कर्णिका निर्गमो दण्डात् पादवृद्ध्यैक मात्रतः।
गुणाङ्गुलावधिः कार्यस्तद्वदुत्सेध उच्यते॥ ७३
चतुरष्टदलं पद्मं विकारदलमेव वा।
वृत्तं वा चतुरश्रं वा विधेयं दलवेष्टनम्॥ ७४
तथोपदल संयुक्तं तद्वियुक्तं तु वा भवेत्।
एवं संपाद्य पीठं तु कारयेच्छिल्पिमोक्षणम्॥ ७५

karṇikā nirgamo daṇḍāt pādavṛddhyaika mātrataḥ|
guṇāṅgulāvadhiḥ kāryastadvadutsedha ucyate|| 73
caturaṣṭadalaṁ padmaṁ vikāradalameva vā|
vṛttaṁ vā caturaśraṁ vā vidheyaṁ dalaveṣṭanam|| 74
tathopadala saṁyuktaṁ tadviyuktaṁ tu vā bhavet|
evaṁ saṁpādya pīṭhaṁ tu kārayecchilpimokṣaṇam|| 75

The projection of the pericarp from the pole may be from one angula to three angulas, increasing the width by one- fourth of an angula. Its height should be with the same measure. The lotus may be with 4, 8 or 16 petals and they may be designed to be in circular or square shape. The lotus may or may not be associated with sub-petals(intermediary petals). Having designed well the base in this way, the Guru should send off the Sthapati with whose help he has done all these, with due honors.

पुण्याहं वाचयित्वा तु अस्त्रेणाभ्युक्षणादिकम्।
दर्भैर्दण्डं समावेष्ट्य वृषकुंभं च तत्पटम्॥ ७६
त्रिशूलेन समायुक्तं मङ्गलाङ्कुर शोभितम्।
धाम प्रदक्षिणवशान्नीत्वा दण्डस्य सन्निधिम्॥ ७७

puṇyāhaṁ vācayitvā tu astreṇābhyukṣaṇādikam|
darbhairdaṇḍaṁ samāveṣṭya vṛṣakuṁbhaṁ ca tatpaṭam|| 76
triśūlena samāyuktaṁ maṅgalāṅkura śobhitam|
dhāma pradakṣiṇavaśānnītvā daṇḍasya sannidhim|| 77

Having declared the auspiciousness of the day selected, the Guru should perform abhyukshna(a mode of sprinkling) and other related rituals with the recital of astra mantra. He should cover the pole with bunches of darbhas. Then he should lift up the vrushabha-kumbha and vrushabha-flag and along with trident (astra raja) and auspicious fresh sprouts, he should come around the temple in clockwise direction and reach the place where the pole has been installed.

आधाराख्यं अनन्तं तु कूर्मे तु विनिवेशयेत्।
कोणमध्ये च धर्मादीन् अधर्मादीन् प्रकल्पयेत्॥ ७८
दलेष्वष्टसु वामाद्याः कर्णिकायां मनोन्मनीम्।
दण्डे सदाशिवं चेष्ट्वा गन्धपुष्पादिभिः क्रमात्॥ ७९
त्रिवर्ग सहिता सा च स्नपनोक्त विधानतः।

ādhārākhyaṁ anantaṁ tu kūrme tu viniveśayet|
koṇamadhye ca dharmādīn adharmādīn prakalpayet|| 78
daleṣvaṣṭasu vāmādyāḥ karṇikāyāṁ manonmanīm|
daṇḍe sadāśivaṁ ceṣṭvā gandhapuṣpādibhiḥ kramāt|| 79
trivarga sahitā sā ca snapanokta vidhānataḥ|

On the tortoise-base, he should worship 'Adhara Sakti' and the 'ananta asana' and worship dharma and others, adharma and others in the corners and in between the corners. He should worship Vama and other Saktis in the eight petals and Manonmani at the pericarp. And he should worship Sadasiva in the pole. Such worship should be done in orderly way with perfumes, flowers and other substances. This worship is associated with three items – padya, acamana and arghya – as detailed in the section dealing with 'snapana'.

बध्वा वृषपटं रज्वा वृषगायत्रि मन्त्रतः॥ ८०
क्षुद्रघण्टां समायोज्य शस्त्रमन्त्रमनुस्मरन्।
कुंभाद्बीजं समादाय वृषरूपंस्मरन् गुरुः॥ ८१
वृषेन्द्र हृदये न्यस्त्वा गन्धपुष्पादिभिर्यजेत्।
आरोपयेद्वृषं शीघ्रं वृषमूलेन देशिकः॥ ८२

badhvā vṛṣapaṭaṁ rajvā vṛṣagāyatri mantrataḥ|| 80
kṣudraghaṇṭāṁ samāyojya śastramantramanusmaran|
kuṁbhādbījaṁ samādāya vṛṣarūpaṁsmaran guruḥ|| 81
vṛṣendra hṛdaye nyastvā gandhapuṣpādibhiryajet|
āropayedvṛṣaṁ śīghraṁ vṛṣamūlena deśikaḥ|| 82

Having fastened the bull-flag with the rope with the recital of the vrushabha-gayatri mantra, the Guru should tie up a small bell with the flag, reciting the astra mantra. Contemplating on the form of the Bull, he should collect the seeds from the kumbha and place them at the heart of the Bull and worship him with perfumes, flowers and other materials. Then, the Guru should quickly raise the flag with the recital of the mula mantra pertaining to the Bull.

आदौ स्पृष्ट्वा स्वयं चान्यं प्रेरयेद्रोहणाय च।
अधोमुखे वृषे राज्ञश्शान्तिर्भूम्यां विशेषतः॥ ८३
पटोर्ध्वगे वृषे राज्ञो जयो देवादि तृप्तये।
आप्येन्दु शर्व पूर्वासु ध्वजस्य गमनं शुभम्॥ ८४
क्षेमारोग्य जयाः पुष्टिः क्रमेण फलमीरितम्।

ādau spṛṣṭvā svayaṁ cānyaṁ prerayedrohaṇāya ca|
adhomukhe vṛṣe rājñaśśāntirbhūmyāṁ viśeṣataḥ|| 83
paṭordhvage vṛṣe rājño jayo devādi tṛptaye|
āpyendu śarva pūrvāsu dhvajasya gamanaṁ śubham|| 84
kṣemārogya jayāḥ puṣṭiḥ krameṇa phalamīritam|

First, the Guru himself should raise the flag and then direct other competent person to complete the raising of the flag. If the Bull faces downwards, it indicates that peace would prevail in the country and in the world. If the bull-flag flutters upwards, the ruler would gain victory and all the Devas would be much pleased. It would be very auspicious, if the bull-flag flutters in the west, north, north-east and east indicating the welfare of the people, health, victory and abundant growth of good resources respectively.

तापो मृत्युर्महारोगो वह्निकोणात्फलं भवेत्॥ ८५
वायौ भयं विजानीयात् पुच्छेप्येवं फलं भवेत्।
आरोहेण निरुद्धे चेत् पटे देशिक दोषतः॥ ८६
दोषशान्तिं तदा कुर्यात् बहुरूप मनुस्मरन्।
शतमष्टोत्तरं ब्रह्म समिदाज्यान्न संयुतम्॥ ८७

tāpo mṛtyurmahārogo vahnikoṇātphalaṁ bhavet|| 85
vāyau bhayaṁ vijānīyāt pucchepyevaṁ phalaṁ bhavet|
āroheṇa niruddhe cet paṭe deśika doṣataḥ|| 86
doṣaśāntiṁ tadā kuryāt bahurūpa manusmaran|
śatamaṣṭottaraṁ brahma samidājyānna saṁyutam|| 87

If the flag flutters in the south-east, it indicates the occurrence of extreme miseries, untimely death and severe diseases. If it flutters in the north-west, it indicates the sudden and unexpected occurrence of fear among the beings. Even from the fluttering of the tail-part, such results may be inferred. If the flag gets arrested while being raised above due to some defects committed by the Guru, he should perform the expiatory fire-ritual

to alleviate the evil effects. He should offer the recommended libations for 108 times with the recital of aghora-astra mantra, associated with faggots, clarified butter and cooked rice.

वृषकुंभस्थ तोयेन प्रोक्षयेद्दण्ड मूलकम्।
वृषविद्येश्वरानष्टौ पूर्वादिषु दलेषु च॥ ८८
तत्तत्तोयैर्दलानष्टौ क्रमेण प्रोक्षयेद्गुरुः।
गन्धपुष्पादिनाभ्यर्च्य मुद्गान्नं विनिवेदयेत्॥ ८९

vṛṣakuṁbhastha toyena prokṣayeddaṇḍa mūlakam|
vṛṣavidyeśvarānaṣṭau pūrvādiṣu daleṣu ca|| 88
tattattoyairdalānaṣṭau krameṇa prokṣayedguruḥ|
gandhapuṣpādinābhyarcya mudgānnaṁ vinivedayet|| 89

The Guru should sprinkle the consecrated water contained in the vrushabha-kumbha over the base of the flag-pole and similarly he should sprinkle the consecrated water contained in the eight kalasas pertaining to the Vidyesvaras of the Bull over the eight petals in the due order. Having worshipped with perfumes, flowers and other materials, he should offer the cooked rice mixed with the powder of mudga, as naivedya.

पुण्याह कालादारभ्य यावन्नैवेद्य दानकम्।
सर्वातोद्य समायुक्तं गानध्वनि समन्वितम्॥ ९०
चतुर्दिङ्नर्तनं कुर्याद् विशेषाच्छुद्ध नर्तनम्।
अतः प्रभृति तीर्थान्तं अवरोहा वसानकम्॥ ९१
एककालं त्रिकालं वा द्विकालं पूजयेद्वृषम्।

puṇyāha kālādārabhya yāvannaivedya dānakam|
sarvātodya samāyuktaṁ gānadhvani samanvitam|| 90
caturdiṅnartanaṁ kuryād viśeṣācchuddha nartanam|
ataḥ prabhṛti tīrthāntaṁ avarohā vasānakam|| 91
ekakālaṁ trikālaṁ vā dvikālaṁ pūjayedvṛṣam|

Starting from the declaration of auspicious day up to the offering of naivedya , all the activities should be done with the accompaniment of the sounding of all musical instruments, rendering of songs set to various musical flows and such others. In all the four directions, there should be dance-performance, especially the dance known as ‘suddha nrutta’. Starting from this activity up to the immersion in the sacred water(tirthotsava), the Guru should worship the Vrushabhadeva daily in one session, two or three sessions .

यत्रैतत् क्रियते राष्ट्रे ध्वजयष्टि निवेशनम्॥ ९२
नाकालमृत्युस्तत्रास्ति नालक्ष्मीः पापकृत्स्वपि।
नोपसर्गभयं तत्र न परागमविभ्रमः॥ ९३

विपरीता न मतयो रोगिणामपि भूयसा।

स्वकालवर्षी पर्जन्यः सुभिक्षं विजयी नृपः॥ ९४

शान्तानि सर्वपापानि पयस्विन्यः पयोभृतः।

कृतघ्नो ब्रह्महा गोघ्नो दृष्ट्वा ध्वज निवेशनम्॥ ९५

प्राप्नोति पापनिर्मोक्षं मखकर्तुः कुलद्वयम्।

yatraitat kriyate rāṣṭre dhvajayaṣṭi niveśanam|| 92
nākālamṛtyustatrāsti nālakṣmīḥ pāpakṛtsvapi|
nopasargabhayaṁ tatra na parāgamavibhramaḥ|| 93
viparītā na matayo rogiṇāmapi bhūyasā|
svakālavarṣī parjanyaḥ subhikṣaṁ vijayī nṛpaḥ|| 94
śāntāni sarvapāpāni payasvinyaḥ payobhṛtaḥ|
kṛtaghno brahmahā goghno dṛṣṭvā dhvaja niveśanam|| 95
prāpnoti pāpanirmokṣaṁ makhakartuḥ kuladvayam|

In a country where such flag is raised up to the yashti level of the flag-pole, there will not occur untimely death and scarcity and poverty will not occur even to those who have committed heinous sins. There will not be natural calamities, invasion by the enemies and mental confusion. There will not be distorted , confused and differing opinions between the people. Those who have been affected with diseases would regain their health and attain auspicious state. The clouds will shower rains in appropriate seasons, without fail. There will be abounding resources and wealth. The Ruler will be always victorious. All the evil and sinful deeds will fade away, giving room for peace and happiness. The cows will yield abundant milk. Those who have committed the sin of forgetting the good deeds done to them by others, those who have committed the sin of killing the brahmins, cows and such others become free from the effects of such sinful deeds, once if they see the ceremony of raising of the festival-flag. The two lineages (paternal and maternal)of the Master who arranges for such yajna of flag-hoisting festival are greatly blessed.

भेरी संताडनं रात्रौ कर्तव्यं तु यथाविधि॥ ९६

स्थण्डिलद्वितयं कुर्याद् देवदेवस्य सन्निधौ।

षडुत्थमासनं कुर्याच्छुले भेर्यां गुरूत्तमाः॥ ९७

एकत्र विन्यसेच्छूलं भेरीं तत्सन्निधौ न्यसेत्।

पूर्वापरायतां पूर्वस्थितं दक्षाननान्वितम्॥ ९८

bherī saṁtāḍanaṁ rātrau kartavyaṁ tu yathāvidhi|| 96
sthaṇḍiladvitayaṁ kuryād devadevasya sannidhau|
ṣaḍutthamāsanaṁ kuryācchule bheryāṁ gurūttamāḥ|| 97
ekatra vinyasecchūlaṁ bherīṁ tatsannidhau nyaset|
pūrvāparāyatāṁ pūrvasthitaṁ dakṣānanānvitam|| 98

The 'beating of the drum' should be done in the night according to the directions set forth in the Agama. Two sthandilas should be designed in front of main shrine of the Supreme Lord. O, the foremost among the twice-born Sages!, the Guru should conceive the sixfold seat(constituted by ananta, dharma, jnana, vairagya, aisvarya and padma) on each sthandila and worship it. In one sthandila he should place the trident(astra raja) and in another, the drum, in front of the trident. The trident should be in the back and the drum, in front of the trident. The drum should be facing the south.

पुण्याहं वाचयित्वादौ त्रिशूले देवता न्यसेत्।
मध्यपत्रे भवेद्रुद्रो ब्रह्मा दक्षिणपत्रके॥ ९९
वामे विष्णुस्समावाह्यः पालिकायां तु पार्वती।
सेनानीः कुंभदेशे तु तदास्ये विघ्नराजकः॥ १००
दण्डाग्रे मदनो ज्ञेयो भास्करो दण्डमध्यमे।
दण्डमूले तु चण्डेशो लक्ष्मीः पूर्व दलाग्रके॥ १०१
मातरस्सप्त दक्षे तु ज्येष्ठा पश्चिम दिग्दले।
कात्यायनी तु कौबेर्यां शूल मूले मता इमे॥ १०२
रुद्रार्कवसवोऽश्विन्यावष्टा दशगणाश्च ये।
तानाहूयाशिषश्चोक्त्वा भेर्यां तद्देवता न्यसेत्॥ १०३

puṇyāhaṁ vācayitvādau triśūle devatā nyaset|
madhyapatre bhavedrudro brahmā dakṣiṇapatrake|| 99
vāme viṣṇussamāvāhyaḥ pālikāyāṁ tu pārvatī|
senānīḥ kuṁbhadeśe tu tadāsye vighnarājakaḥ|| 100
daṇḍāgre madano jñeyo bhāskaro daṇḍamadhyame|
daṇḍamūle tu caṇḍeśo lakṣmīḥ pūrva dalāgrake|| 101
mātarassapta dakṣe tu jyeṣṭhā paścima digdale|
kātyāyanī tu kauberyāṁ śūla mūle matā ime|| 102
rudrārkavasavo'śvinyāvaṣṭā daśagaṇāśca ye|
tānāhūyāśiṣaścoktvā bheryāṁ taddevatā nyaset|| 103

Having declared the auspiciousness of the day and time(punyaha vacana), the Guru should invoke the presence of various Deities in various parts of the Astra Raja. In the central spike is Rudra; in the right spike is Brahma; in the left spike is Vishnu. Parvati is present on the plank (below the spikes). Skanda is present on the kumbha; Vignnaraja is present on the upper part of the kumbha. Manmatha is present on the top of the main rod. Sun is in the middle of the rod. Candesa is at the bottom of the rod. Lakshmi is present in the front part of the east petal. Saptamatrus are in the front part of the south petal. Jyeshtha is in the front part of the west petal. Katyayani is in the front part of the north petal. 11 Raudras, 12 Adityas, 8 Vasus, 2 Asvins and 18 Ganas are present at the base of the trident. Having invoked the vibrant presence of all these Deities and having spoken the words of benediction and good wishes for them, the Guru should invoke the presence of the concerned Deities in the bheri(drum).

भेरीं वस्त्रेण संवेष्ट्य मध्ये रुद्रं समर्चयेत्।
ब्रह्माणं दक्षिणे वक्त्रे विष्णुं वाममुखे यजेत्॥ १०४
वलये दक्षिणे सूर्यं इतरे चन्द्रमर्चयेत्।
सप्तकीलेषु मातृश्च नवकीले नवग्रहान्॥ १०५
रुद्रांस्तत्संख्यके न्यस्त्वा चर्मसूत्रेषु वासुकीम्।
प्रहरे षण्मुखं पूर्वं मस्तकेऽभ्यर्चयेत् क्रमात्॥ १०६

bherīṁ vastreṇa saṁveṣṭya madhye rudraṁ samarcayet|
brahmāṇaṁ dakṣiṇe vaktre viṣṇuṁ vāmamukhe yajet|| 104
valaye dakṣiṇe sūryaṁ itare candramarcayet|
saptakīleṣu mātṝśca navakīle navagrahān|| 105
rudrāṁstatsaṁkhyake nyastvā carmasūtreṣu vāsukīm|
prahare ṣaṇmukhaṁ pūrvaṁ mastake'bhyarcayet kramāt|| 106

Having covered the drum with new cloth, the Guru should worship Rudra present in the middle of the face of the drum; Brahma in the right side of the face and Vishnu in the left side of the face. On the right side of the ring, he should worship Surya and on the left side of the ring, he should worship Candra. Seven Matrus should be worshipped in the set of seven wedges. The nine Grahas(presiding Deities of   the planets) should be worshipped in the set of nine wedges. All the 11 Rudras should be worshipped in the place covered by the wedges. Shanmukha(the six-faced from of Skanda) should be worshipped in the beating stick. Starting from the east, all the faces should be specially worshipped in due order.

गन्धपुष्पादिभिर्द्रव्यैः नैवेद्यान्तैः पृथक् हृदा।
भेर्यास्सन्ताडनं कुर्याद् अस्त्रमन्त्र मनुस्मरन्। १०७
एकप्रहारतः पूर्वं द्वितीयां द्विप्रहारतः।
तृतीयं त्रिप्रहारेण त्रयं वैकप्रहारतः॥ १०८

gandhapuṣpādibhirdravyaiḥ naivedyāntaiḥ pṛthak hṛdā|
bheryāssantāḍanaṁ kuryād astramantra manusmaran| 107
ekaprahārataḥ pūrvaṁ dvitīyāṁ dviprahārataḥ|
tṛtīyaṁ triptrahāreṇa trayaṁ vaikaprahārataḥ|| 108

The Guru should worship each Deity with sandal, flowers and other substances and perform the rituals up to naivedya, with the recital of hrudaya mantra. Then , he should beat the drum rhythmically, reciting the astra mantra. First time, one beat; second time, two beats; and the third time, three beats. Or, he may beat the drum three times , at the beginning itself.

सन्ताड्य वादकं प्रोक्ष्य मन्त्रं पञ्चाक्षरं स्मरन्।
वस्त्रं गन्धं च माल्यं च सोत्तरीयं ससूत्रकम्॥ १०९

तद्धस्ते कुसुमं दद्यात् तन्मन्त्रं समनुस्मरन्।
भेर्यां पुष्पं विनिक्षिप्य देशिकानुज्ञया तदा॥ ११०
भेरीं स्कन्धे समारोप्य वादयेत् सर्वतालवित्।

santāḍya vādakaṁ prokṣya mantraṁ pañcākṣaraṁ smaran|
vastraṁ gandhaṁ ca mālyaṁ ca sottarīyaṁ sasūtrakam|| 109
taddhaste kusumaṁ dadyāt tanmantraṁ samanusmaran|
bheryāṁ puṣpaṁ vinikṣipya deśikānujñayā tadā|| 110
bherīṁ skandhe samāropya vādayet sarvatālavit|

Having given three strikes with the bunch of darbha to the person appointed for beating the drum, the Guru should sprinkle the consecrated water over him with the recital of five-syllabled mantra and offer to him new cloth, sandal, flowers and garlands, upper garment along with the sacred thread. He should place a flower in his right hand, with the recital of hrudaya mantra. Having placed a flower on the drum, the Guru should lift the drum and place it on the arms of the drummer. With the permission given by the Guru, the drummer who has known well the system of beats, should beat the drum.

गान्धारादि स्वरोपेतं समतालादि तालकम्॥ १११
गीतनृत्त समायुक्तं अन्नलिङ्ग समायुतम्।
प्रतिमा सहितं वापि चण्डेश्वरयुतं तु वा॥ ११२
संगृहीत्वास्त्र राजानं वितानश्छत्र संयुतम्।
धूपदीपादि समायुक्तं घण्टाराव समन्वितम्॥ ११३
प्रविश्य नागराद्यं तु ब्रह्मस्थानादितः क्रमात्।
इन्द्रस्थानादितो वापि बलिं दद्यात् स्वनामतः॥ ११४

gāndhārādi svaropetaṁ samatālādi tālakam|| 111
gītanṛtta samāyuktaṁ annaliṅga samāyutam|
pratimā sahitaṁ vāpi caṇḍeśvarayutaṁ tu vā|| 112
saṁgṛhītvāstra rājānaṁ vitānaśchatra saṁyutam|
dhūpadīpādi samāyuktaṁ ghaṇṭārāva samanvitam|| 113
praviśya nāgarādyaṁ tu brahmasthānāditaḥ kramāt|
indrasthānādito vāpi baliṁ dadyāt svanāmataḥ|| 114

The Astra Raja(the specific Trident meant for the grand festival) should be taken in procession being associated with the icon of the Lord or Candesvara, with the accompaniment of musical rendering set in gandhara and other melodious flows(ragas) and musical beats such as sama-tala and others, recital of musical songs, dance performance, linga designed with cooked rice(anna linga), canopy, festival umbrella, incense, lights and related materials, sounding of the bells and such others. Having proceded from the brahmasthana of the temple, the procession should come out and enter the royal streets of the city in due order. Bali may be offered starting from the east, in all directions with the mantra pertaining to each directional Deity.

बलिदानावसाने तु तालस्वर समायुतम्।
नर्तनेन समायुक्तं कारयेत् स्वस्वदिक्षु च॥ ११५
ब्रह्मणि ब्रह्मतालं स्यात् मेघराग स्वरान्वितम्।
समतालं च गान्धारं कोल्लिबद्धावणं ततः॥ ११६
भृङ्गिणी कौशिकं नट्टभाषया मल्ल तालकम्।
श्रीकामरं नवाख्येन तक्केश्या बलितालकम्॥ ११७
कोटिकं तर्करागेण शालापण्या तु ढक्करी।
पूर्वादि दिक्षु संयोज्यं पूर्व तालं यथा तथा॥ ११८

balidānāvasāne tu tālasvara samāyutam|
nartanena samāyuktaṁ kārayet svasvadikṣu ca|| 115
brahmaṇi brahmatālaṁ syāt megharāga svarānvitam|
samatālaṁ ca gāndhāraṁ kollibaddhāvaṇaṁ tataḥ|| 116
bhṛṅgiṇī kauśikaṁ naṭṭabhāṣayā malla tālakam|
śrīkāmaraṁ navākhyena takkeśyā balitālakam|| 117
koṭikaṁ tarkarāgeṇa śālāpaṇyā tu ḍhakkarī|
pūrvādi dikṣu saṁyojyaṁ pūrva tālaṁ yathā tathā|| 118

At the end of the offering of the bali, dance should be performed with the accompaniment of musical beats and musical notes pertaining to each direction. In the brahma-sthana, brhama-tala and megha-raga; in the east, sama-tala and gandhara-raga; in the south-east, baddhavana-tala and kolli-raga; in the south, bhringini-tala and kausika-raga; in the south-west, malla-tala and nattabhashya-raga; in the west, navakhya-tala and srikamara-raga; in the north-west, bali-tala and takkesi-raga; in the north, kotika-tala and tarkaraga-raga; in the north-east, dhakkari-tala and salapani-raga. The system of tala should be maintained as it was maintained in the previous years.

ध्वजारोहण पूर्वं स्यादुत्सवं त्रिगुणे दिने।
भेरी ताडन पूर्वं चेत् तद्दिनाद् द्विगुणे मतम्॥ ११९
देवस्य सन्निधौ कृत्वा स्थण्डिलानां चतुष्टयम्।
न्यस्त्वास्त्रमूर्तिं आदौ तु तदग्रे विन्यसेत् पटम्॥ १२०
तदग्रे वृषकुम्भः स्याद् वृषविद्येश्वरान्वितः।
तदग्रे विन्यसेद्भेरीं सर्वलक्षण संयुताम्॥ १२१

dhvajārohaṇa pūrvaṁ syādutsavaṁ triguṇe dine|
bherī tāḍana pūrvaṁ cet taddinād dviguṇe matam|| 119
devasya sannidhau kṛtvā sthaṇḍilānāṁ catuṣṭayam|
nyastvāstramūrtiṁ ādau tu tadagre vinyaset paṭam|| 120

tadagre vṛṣakumbhaḥ syād vṛṣavidyeśvarānvitaḥ|
tadagre vinyasedbherīṁ sarvalakṣaṇa saṁyutām|| 121

If the grand festival is to be commenced prceded by the flag-hoisting, the concerned activities should be commenced three days before the day fixed for the immersion in the sacred water(tirthotsava). If it is to be commenced preceded by beating of the drum(bheri), the activities should be commenced two days before the tirthotsava. For that, four sthandilas should be designed in front of the main shrine of the Lord. The 'Astra Raja' should be placed in the first sthandila. In the second sthandila in front of the first one, the flag-cloth should be placed. Vrusha-kumbha should be placed in the third sthandila in front of he second one. The Bheri(drum) asoociated with all characteristic lineaments should be placed in the fourth sthandila in front of the third one.

क्रमेणैतान् समभ्यर्च्य गन्धपुष्पादिभिः क्रमात्।
भेरी कुम्भान्तरे होमं स्थण्डिले कल्पयेत्तु वा॥ १२२
प्रागुक्त विधिना चेष्ट्वा तत्त्वादीन् विनिवशयेत्।
त्रिशूले देवताह्वानं कृत्वा प्रागुक्त वर्त्मना॥ १२३
भेरीं सन्ताड्य संग्राह्य त्रिशूलं वृषभान्वितम्।
अन्नलिङ्ग समायुक्तं सर्वातोद्य समन्वितम्॥ १२४
ग्राम प्रदक्षिणं कृत्वा देवतावाहनान्वितम्।
बलिप्रदान कालान्ते ध्वजस्थानं प्रविश्य च॥ १२५

krameṇaitān samabhyarcya gandhapuṣpādibhiḥ kramāt|
bherī kumbhāntare homaṁ sthaṇḍile kalpayettu vā|| 122
prāgukta vidhinā ceṣṭvā tattvādīn vinivaśayet|
triśūle devatāhvānaṁ kṛtvā prāgukta vartmanā|| 123
bherīṁ santāḍya saṁgrāhya triśūlaṁ vṛṣabhānvitam|
annaliṅga samāyuktaṁ sarvātodya samanvitam|| 124
grāma pradakṣiṇaṁ kṛtvā devatāvāhanānvitam|
balipradāna kālānte dhvajasthānaṁ praviśya ca|| 125

Having worshipped all these in the same order with sandal, flowers and other materials in a systematic way, the Guru should perform the fire-ritual in a sthandila designed between the drum and the kumbha. He should worship the fire accoding to the directions given earlier and invoke the presence of tattvas and others.He should invoke the presence of the concerned Deities in the Astra Raja as directed before and beat the drum. Then he should bring it near the Astra Raja and the Bull. Being associated with anna-linga and being accompanied with the sounding of the musical instruments, he should take them in procession around the village in clockwise direction. Then , with the invocation of the concerned Deities, he should offer 'balis' to them and at the end he should come back to the place where the flag-mast has been installed.

ध्वजस्यारोहणं कुर्यात् प्रागुक्त विधिना गुरुः।
रात्रावेतत् समुद्दिष्टं भेरीताडन पूर्वकम्॥ १२६

ध्वजस्य भ्रमणम् चाह्नि कुर्याद्वा संस्कृतस्य च।

देवताह्वान काले तु वर्जयेद् वृषभ भ्रमम्॥ १२७

dhvajasyārohaṇaṁ kuryāt prāgukta vidhinā guruḥ|
rātrāvetat samuddiṣṭaṁ bherītāḍana pūrvakam|| 126
dhvajasya bhramaṇam cāhni kuryādvā saṁskṛtasya ca|
devatāhvāna kāle tu varjayed vṛṣabha bhramam|| 127

Then, the Guru should perform the raising of the flag(dhvaja arohana) according to the directions set forth earlier. This should be done in the night preceded by the beating of the drum. The procession of the flag aorund the village may be done in the daytime after purifying and worshipping the flag. He should avoid the procession of the Bull during the time when the Deities are being invoked.

ततोऽङ्कुरार्पणं रात्रौ यागारम्भदिने मतम्।

तदर्थं अङ्कुरं कुर्यात् तत्पूर्वे वर्जयेत्तु वा॥ १२८

ग्रामप्रदक्षिणं तीर्थाङ्कुरस्यावश्यकं मतम्।

अन्येषामपि सर्वेषां कारयेत् वर्जयेत्तु वा॥ १२९

अङ्कुरार्पणपूर्वं तु सायाह्न समये मृदम्।

संगृह्य वापयेद्रात्रौ बीजान्यङ्कुर सिद्धये॥ १३०

तद्दिने चैतदिष्टं स्याद्भेरी ताडन पूर्वकम्।

अन्यत्सर्वं समुद्दिष्टं अङ्कुरार्पण पूर्वके॥ १३१

tato'ṅkurārpaṇaṁ rātrau yāgārambhadine matam|
tadarthaṁ aṅkuraṁ kuryāt tatpūrve varjayettu vā|| 128
grāmapradakṣiṇaṁ tīrthāṅkurasyāvaśyakaṁ matam|
anyeṣāmapi sarveṣāṁ kārayet varjayettu vā|| 129
aṅkurārpaṇapūrvaṁ tu sāyāhna samaye mṛdam|
saṁgṛhya vāpayedrātrau bījānyaṅkura siddhaye|| 130
taddine caitadiṣṭaṁ syādbherī tāḍana pūrvakam|
anyatsarvaṁ samuddiṣṭaṁ aṅkurārpaṇa pūrvake|| 131

On the day in which the worship of yagasala commences, the ‘offering of sprouts’ should be performed in the night. The seeds should be deposited in the vessel for the sprouting of fresh shoots prior to that day or such activity may be left out in the previous day. Circumambulation aroud the village should be essentially done for the sake of ‘tirtha-ankura’(gerimnation in view of the immersion in the sacred river or tank). For all these activities, such germination ceremony may or may not be performed. Before the performance of ‘ankura arpana’(offering of fresh sprouts), earth should be collected from the recommended places and the Guru should sow the seeds to cause the shooting of fresh sprouts. In the case of the festival which commences preceded by the beating of the drum, such activity should be done in the same day. In the case of festival which commences preceded by the offering of sprouts, all other acitivities should be carried out as told eariler.

तद्रात्रावेव कर्तव्यो यागारम्भश्शिवस्य तु।
केत्वङ्कुरो नवाहे स्यात् सप्ताहे चोत्सवाङ्कुरः॥ १३२
एवं निश्चित्य पूर्वेद्युरस्त्रराजं तु वार्चयेत्।
यागशालां ततः कुर्यादग्रे वा त्वग्रपार्श्वयोः॥ १३३

tadrātrāveva kartavyo yāgārambhaśśivasya tu|
ketvaṅkuro navāhe syāt saptāhe cotsavāṅkuraḥ|| 132
evaṁ niścitya pūrvedyurastrarājaṁ tu vārcayet|
yāgaśālāṁ tataḥ kuryādagre vā tvagrapārśvayoḥ|| 133

The activities concerned with the commencement of yagasala-worship meant for Siva should be performed in the same night. The sprouting related to the flag-hoisting should be done in the ninth day prior to the tirtha-festival. The sprouting related to the main festival should be performed in the seventh day prior to the tirtha-festival. Having ascertained in this way, the Guru should worship the Astra-raja in the previous day. Then he should construct the yagasala either in front of the front hall or in one of the sides of the front hall.

वामेऽवामे तथा पञ्चशालानां इष्टदेशके।
मध्यागारे विशेषेण पञ्चहस्त प्रमाणतः॥ १३४
एकहस्त विवृध्या तु तिथिहस्त समावधिः।
पङ्क्तित्रय समायुक्तां पञ्चपङ्क्ति समन्विताम्॥ १३५
समान पङ्क्तयो वा स्युर्मात्रादेकांश वर्धनात्।
नवाङ्गुलान्त मानेन त्वधिकाः पञ्चपङ्क्तयः॥ १३६

vāme'vāme tathā pañcaśālānāṁ iṣṭadeśake|
madhyāgāre viśeṣeṇa pañcahasta pramāṇataḥ|| 134
ekahasta vivṛddhyā tu tithihasta samāvadhiḥ|
paṅktitraya samāyuktāṁ pañcapaṅkti samanvitām|| 135
samāna paṅktayo vā syurmātrādekāṁśa vardhanāt|
navāṅgulānta mānena tvadhikāḥ pañcapaṅktayaḥ|| 136

Either in the left or right side of the front hall or in a place located in one of the five enclosures(prakaras) the yagasala may be constructed as desired by the chief sponsor or the Acharya. It is good to have it constructed in the middle enclosure. The yagasala may be built in such a way that its side measures 5 hastas. Increasing this measure by one hasta each time, the side may be with a maximum length of 15 hastas. The yagasala may be built so as to be with 3 rows or 5 rows. The rows may be with equal width or the width of each successive row may be increased from one angula to nine angulas. The five rows may be designed in this way.

एकपङ्क्तियुतां वापि चतुर्द्वार महीयसीम्।
एकद्वार युतां वापि मण्डपाकार संस्थिताम्॥ १३७

शालाकूट निभां वापि नवपञ्चाग्नि संयुताम्।
एकाग्नि सहितां वापि वितानध्वज संयुताम्॥ १३८
दर्भमाला समायुक्तां मुक्तादाम प्रलम्बिताम्।
नालिकेर फलोपेतां सर्वमण्डन मण्डिताम्॥ १३९

ekapaṅktiyutāṁ vāpi caturdvāra mahīyasīm|
ekadvāra yutāṁ vāpi maṇḍapākāra saṁsthitām|| 137
śālākūṭa nibhāṁ vāpi navapañcāgni saṁyutām|
ekāgni sahitāṁ vāpi vitānadhvaja saṁyutām|| 138
darbhamālā samāyuktāṁ muktādāma pralambitām|
nālikera phalopetāṁ sarvamaṇḍana maṇḍitām|| 139

Even if it is with single row, it is highly recommended that it should be provided with four entrances. Or, it may be with only one entrance. Its roof may be in the shape of a pavilion, 'sala'(elongated hall) or 'kuta'(square hall). It should be provided with 9 fire-pits or only one fire-pit. Such yagasala should be associated with canopy, flags, darbha-rows, garland of pearls, bunches of coconut fruits and such other auspicious materials. It should be beautified with all kinds of decorative elements.

मध्यमे वेदिकोपेतां वसुमात्र प्रमाणतः।
एकाङ्गुल विवृघ्याष्टाविंशत्यङ्गुलकावधिः॥ १४०
वेदिकोत्सेध उद्दिष्टो विस्तारस्य त्रिभागतः।
अथवा पङ्क्तिमानेन चोपवेदी समन्विताम्॥ १४१
मुष्टिरत्निमितं कुण्डं करमानं तु वा भवेत्।
युगाश्रं वर्तुलं वापि त्रिमेखल समन्वितम्॥ १४२

madhyame vedikopetāṁ vasumātra pramāṇataḥ|
ekāṅgula vivṛddhyāṣṭāviṁśatyaṅgulakāvadhiḥ|| 140
vedikotsedha uddiṣṭo vistārasya tribhāgataḥ|
athavā paṅktimānena copavedī samanvitām|| 141
muṣṭiratnimitaṁ kuṇḍaṁ karamānaṁ tu vā bhavet|
yugāśraṁ vartulaṁ vāpi trimekhala samanvitam|| 142

At the center of the yagasala, there should be an altar with a measure of 8 modules. This measure may be increased up to 28 angulas, increasing the measure by one angula each time. The height of the altar should be three parts out of four parts of its width or its height may be decided so as to be in propotion to the width of the rows. Such altar should be provided with a fitting sub-pedestal. The fire-pit may be with a width of one fist, one aratni or one hasta. It may be square or circular in shape and it should be associated with three steps(girdles).

मण्डपे मालिकादौ वा कुर्याद्यागाधिवासनम्।
एवं सर्वं च संपाद्य शिल्पिमोचनं आचरेत्॥ १४३
पुण्याहं वाचयित्वान्ते वास्तुहोमं समाचरेत्।
भूपरिग्रहणं वापि सर्वाध्वर शिरोयुतम्॥ १४४

maṇḍape mālikādau vā kuryādyāgādhivāsanam|
evaṁ sarvaṁ ca saṁpādya śilpimocanaṁ ācaret|| 143
puṇyāhaṁ vācayitvānte vāstuhomaṁ samācaret|
bhūparigrahaṇaṁ vāpi sarvādhvara śiroyutam|| 144

The Guru should be on fast during that night, remaining in the front hall of the main shrine or in the enclosure associated with rows of various shrines. Having arranged for all these requirements, he should send off the silpi with due honours. Then he should declare the auspiciousness of the selected day and time(punayaha vacanam) and at the end he should perform the 'vastu homa'. Cosequently, he should perform the rituals concerened with the acquiring of the selected ground(bhu parigraha) which is considered to be the most important aspect of all the yajnas.

स्थण्डिलं वेदिका मध्ये कुर्याल्लक्षण संयुतम्।
द्रोणाद्द्रोण विवृद्ध्या तु नवद्रोणावसानकम्॥ १४५
तदर्ध तण्डुलोपेतं तदर्ध तिलसंयुतम्।
तद्वल्लाज समोपेतं मध्यमे नलिनं लिखेत्॥ १४६
विचित्र कर्णिकोपेतं प्रज्वलद्दलशोभितम्।
तिललाजादि रेखाढ्यं दर्भवेष्टन संयुतम्॥ १४७
पञ्चाद्येक विवृद्ध्या तु तत्त्व दर्भान्त संख्यया।
तन्मध्ये स्थापयेत् कुम्भं शिवाख्यं वर्धनीयुतम्॥ १४८

sthaṇḍilaṁ vedikā madhye kuryāllakṣaṇa saṁyutam|
droṇāddroṇa vivṛddhyā tu navadroṇāvasānakam|| 145
tadardha taṇḍulopetaṁ tadardha tilasaṁyutam|
tadvallāja samopetaṁ madhyame nalinaṁ likhet|| 146
vicitra karṇikopetaṁ prajjvaladdalaśobhitam|
tilalājādi rekhāḍhyaṁ darbhaveṣṭana saṁyutam|| 147
pañcādyeka vivṛddhyā tu tattva darbhānta saṁkhyayā|
tanmadhye sthāpayet kumbhaṁ śivākhyaṁ vardhanīyuatam|| 148

The Guru should design a sthandila over the mid-region of the altar so as to be associated with essential features pertaining to such a sthandila. Paddy, rice, parched paddy, sesame and such other grains should be used for designing the sthandila. The measure of paddy may be from one drona to nine dronas, increasing the measure by one dorna each time. The measure of rice should be half the measure of the paddy taken. The measure of sesame should be half the measure of rice. The measure of parched

rice should be the same as that of sesame. He should depict a lotus flower at the center of the sthandila so as to be associated with a pericarp set in variegated colors and with lustrous petals. The sthandila should appear charmingly with numerous lines designed with sesame and parched rice and it should be well covered with darbhas. Darbhas whose number may be from 5 to 36 should be strewn over it and the Guru should place the siva-kumbha associated with vardhani-kumbha at the center of the darbha-spread.

अष्टविद्येश्वरोपेत कुम्भावरण संयुतम्।
सर्वे ससूत्र वस्त्राढ्या हेमपङ्कज भूषिताः॥ १४९
सापिधानास्सकूर्चाश्च पक्वबिल्व फलप्रभाः।
स्नपनाध्याय संसिद्ध प्रमाणेन समन्विताः॥ १५०

aṣṭavidyeśvaropeta kumbhāvaraṇa saṁyutam|
sarve sasūtra vastrāḍhyā hemapaṅkaja bhūṣitāḥ|| 149
sāpidhānāssakūrcāśca pakvabilva phalaprabhāḥ|
snapanādhyāya saṁsiddha pramāṇena samanvitāḥ|| 150

These two (siva kumbha and vardhani) should be surrounded by eight kalasas meant for the eight Vidyesvaras. All the kalasas should be wound around with suitable thread and covered with new cloth. They should be adorned with lotus flower made of gold. Each kalasa should be with a lid and specially designed darbha-bunch(kurcha) and with a bightness comparable to the resplendence of a well-ripe 'bimba' fruit. All the kaasas should be with proportionate measures prescribed in the chapter dealing with 'snapana'.

शिवाख्ये नवरत्नं स्याद्वर्धन्यां पञ्चरत्नकम्।
लोकेशादिषु हेमानि क्षिपेद्बाह्यघटेष्वपि॥ १५१
आढ्येनैवं प्रकर्तव्यं वस्त्रयुग्मं च मध्यमे।
तोरणद्वार कुम्भांश्च लोकपाल घटानपि॥ १५२
हित्वा विद्येश सहितं शिवशक्ति समन्वितम्।
मङ्गलाष्टक संयुक्तं दशास्त्रं विनिवेशयेत्॥ १५३

śivākhye navaratnaṁ syādvardhanyāṁ pañcaratnakam|
lokeśādiṣu hemāni kṣipedbāhyaghaṭeṣvapi|| 151
āḍhyeenaivaṁ prakartavyaṁ vastrayugmaṁ ca madhyame|
toraṇadvāra kumbhāṁśca lokapāla ghaṭānapi|| 152
hitvā vidyeśa sahitaṁ śivaśakti samanvitam|
maṅgalāṣṭaka saṁyuktaṁ daśāstraṁ viniveśayet|| 153

The Guru should place the nine gems into the siva-kumbha and five gems into the vardhani-kumbha. Into the other kalasas meant for the directional Deities and others kept outside the Vidyesvara kumbhas, he should place the coins and sheets made of gold. This kind of placing the gems and gold should be essentially done by those who are very rich. For the kalasas kept in the middle, two clothes should be

offered. Leaving out the kalasas kept in the sides of the entrance adorned with festoons(torana) and kept for the lokapalas, two clothes should be offered to the Vidyesvara-kalasas, Siva-kalasa and Vardhani.
The Guru should place the ten weapons along with the eight auspicious insignia in the appropriate locations of the yagasala.

एवं संपाद्य सर्वं तु कुर्यात् प्रतिसरक्रियाम्।
सौवर्णं राजतं सूत्रं यद्वा कार्पास निर्मितम्॥ १५४
सौवर्णं राजतं बेर प्रकोष्ठ परिणाहतः।
स्वल्पाधि प्रमाणाढ्यम् नागराज फणान्वितम्॥ १५५
तत्पुच्छ संयुतं सूत्रं पट्टाकार समन्वितम्।
अनन्तस्त्वधिदेवस्स्यात् सौवर्णे राजतेऽपि वा॥ १५६

evaṁ saṁpādya sarvaṁ tu kuryāt pratisarakriyām|
sauvarṇaṁ rājataṁ sūtraṁ yadvā kārpāsa nirmitam|| 154
sauvarṇaṁ rājataṁ bera prakoṣṭha pariṇāhataḥ|
svalpādhia pramāṇāḍhyam nāgarāja phaṇānvitam|| 155
tatpuccha saṁyutaṁ sūtraṁ paṭṭākāra samanvitam|
anantastvadhidevassyāt sauvarṇe rājate'pi vā|| 156

Having collected, arranged and kept ready the materials needed for the worship, the Guru should proceed to perform the tying of the protective band(raksha bandhana). The protective band should be designed with the thread made of gold, silver or cotton. The length of the thread made of gold or silver should be equal to the circumference at the joint of the fore-arm and upper arm of the main image. It should be with proportionate measures and provided with the design of the hood of the Serpent-king(Adisesha) at the one end and tail of the Serpent-king at the other end. It should be in the form a stripe(flattened appearance). For the thread made of gold or silver, Ananta(Adisesha) is the presiding Deity.

सर्वकाम प्रसिद्ध्यर्थं सूत्रमेक मतं भवेत्।
ग्रथितं श्रेष्टमित्युक्तं वलयग्राहकान्वितम्॥ १५७
क्षौमपट्टादि सूत्रोक्तं यदि तत्त्व त्रयात्मकम्।
शान्त्यर्थं विजयार्थं तत् कलात्मकमपि स्मृतम्॥ १५८
नवतत्त्वात्मकं कार्यं आरोग्यार्थं प्रमाणतः।
षडङ्ग मूर्तिपाङ्गं चेत् पुत्रायुष्य फलप्रदम्॥ १५९

sarvakāma prasiddhyarthaṁ sūtrameka mataṁ bhavet|
grathitaṁ śreṣṭamityuktaṁ valayagrāhakānvitam|| 157
kṣaumapaṭṭādi sūtroktaṁ yadi tattva trayātmakam|
śāntyarthaṁ vijayārthaṁ tat kalātmakamapi smṛtam|| 158
navatattvātmakaṁ kāryaṁ ārogyārthaṁ pramāṇataḥ|
ṣaḍaṅga mūrtipāṅgaṁ cet putrāyuṣya phalapradam|| 159

For the attainment of all the desired fruits, the protective band should be single stranded. Both ends of the thread should be provided with a ring and a hook for the purpose of joining the ends and making a knot. Such band is considered to be of superior type. The thread made of white silk , yellow silk and such others, is of the nature of three tattvas. For the attainment of peace and victory, the thread should be conceived as identical with five kalas. For the disease-free and healthy state, the thread should be conceived as identical with nine tattvas. The thread which is identical with six anga-mantras and the eight Vidyesvaras would yield progeny and longevity.

एकद्वित्र्यङ्गुलाधिक्यं योग्यानाह प्रमाणतः।

संशोध्य वारिणा चैवं चन्दनेनोपलिप्य च॥ १६०

भस्माधारे न्यसेद्भस्म मध्ये नेत्र मनुं स्मरन्।

प्रत्येकं स्थण्डिलं कृत्वा तदूर्ध्वे यन्त्रिकोपरि॥ १६१

पात्रं संस्थाप्य संपूर्य तण्डुलैरुडुसन्निभैः।

द्विप्रस्थान्तैर्न तद्धीन द्रोणाद्यैर्हृदयं स्मरन्॥ १६२

तन्मध्ये विन्यसेत् सूत्रं भस्माधार समन्वितम्।

ekadvitryaṅgulādhikyaṁ yogyānāha pramāṇataḥ|
saṁśodhya vāriṇā caivaṁ candanenopalipya ca|| 160
bhasmādhāre nyasedbhasma madhye netra manuṁ smaran|
pratyekaṁ sthaṇḍilaṁ kṛtvā tadūrdhve yantrikopari|| 161
pātraṁ saṁsthāpya saṁpūrya taṇḍulairuḍusannibhaiḥ|
dviprasthāntairna taddhīna droṇādyairhṛdayaṁ smaran|| 162
tanmadhye vinyaset sūtraṁ bhasmādhāra samanvitam|

The length of the thread may exceed by one, two or three angulas according to the circumference of the hand(at the fist). Having purfied the thread with water and besmeared the sandal paste over it, the Guru should place the thread over the bhasma kept in a special kind of vessel meant for holding the bhasma , with the recital of netra-mantra.Having designed a separate sthandila, he should place a stool or tripod at the center of the sthandila and place a vessel over the tripod. Then, he should fill up that vessel with rice whose appearance should be in the likeness of stars. The measure of rice should not be less than two prasthas or it may be one drona onwards. He should fill up the rice with the recital of hrudaya-mantra. Then, he should place the thread along with the bhasma-holding vessel over the rice.

अभिन्न युग्म सुश्लक्ष्ण पूगसार समन्वितम्॥ १६३

अच्छिन्नमूल पूर्वोदग्वक्र ताम्बूलकान्वितम्।

ताम्बूलं सूत्रसहितं स्थण्डिलोपरि न्यसेत्॥ १६४

पुण्याहं वाचयित्वा तु प्रोक्षयेत् हृदयेन तु।

स्थण्डिले पूजयेच्छक्तिं यन्त्रिकायां त्रितत्त्वकम्॥ १६५

प्रधान तत्त्वं पात्रे स्याद्दण्डवत्तण्डुले मता।

भस्माधारे उमाख्या स्याद्भसिते लकुलीश्वरम्॥ १६६

अनन्तादींश्च सूत्रे तु गन्धाद्यैरर्चयेत् क्रमात्।

abhinna yugma suślakṣṇa pūgasāra samanvitam|| 163
acchinnamūla pūrvodagvaktra tāmbūlakānvitam|
tāmbūlaṁ sūtrasahitaṁ sthaṇḍilopari nyaset|| 164
puṇyāhaṁ vācayitvā tu prokṣayet hṛdayena tu|
sthaṇḍile pūjayecchaktiṁ yantrikāyāṁ tritattvakam|| 165
pradhāna tattvaṁ pātre syāddaṇḍavattaṇḍule matā|
bhasmādhāre umākhyā syādbhasite lakulīśvaram|| 166
anantādīṁśca sūtre tu gandhādyairarcayet kramāt|

Then, he should place the piper betel-leaves, whose tip and the stalk are unbroken, in such a way that the tip of the leaves faces either east or north. He should place these leaves along with areca-nuts which should be unsplit, smooth and fine , and in even number. He should place the 'tambula'(betel-leaf, areca-nut, catechu, chunam and spices) along with the thread over the sthandila. Having done the 'punayha vacana', he should sprinkle the consecrated water over the thread with the recital of hrudaya-mantra. He should worship the Sakti on the sthandila, three tattvas on the tripod, pradhana tattva on the vessel, Siva over the rice, Uma on the container of the bhasma, Lakulisvara on the bhasma and Ananta and others on the thread, with sandal, flowers and other substances.

पात्रमाच्छाद्य पट्टाद्यैः मालां तदुपरि न्यसेत्॥ १६७

सर्वालङ्कार संयुक्तं सर्वातोद्य समन्वितम्।

ग्राम प्रदक्षिणं वाथ प्रासादस्य प्रदक्षिणम्॥ १६८

कारयेद्वर्जयेद्वाथ देवेशं पूजयेत् ततः।

अङ्गुष्ठानामिकाभ्यां तु गृहीत्वा वाम हस्ततः॥ १६९

आलभेद्भस्म संयुक्तं सूत्रं दक्षाङ्गुलद्वयम्।

मन्त्रेणानुष्टुभा नेत्रं स्मरन् सव्य प्रकोष्ठके॥ १७०

देवानां बन्धयेत् तत्र भसितं विनिवेशयेत्।

सर्वात्मनाथ देवीनां वामे वा दक्षिणेऽथवा॥ १७१

pātramācchādya paṭṭādyaiḥ mālāṁ tadupari nyaset|| 167
sarvālaṅkāra saṁyuktaṁ sarvātodya samanvitam|
grāma pradakṣiṇaṁ vātha prāsādasya pradakṣiṇam|| 168
kārayedvarjayedvātha deveśaṁ pūjayet tataḥ|
aṅguṣṭhānāmikābhyāṁ tu gṛhītvā vāma hastataḥ|| 169
ālabhedbhasma saṁyuktaṁ sūtraṁ dakṣāṅguladvayam|
mantreṇānuṣṭubhā netraṁ smaran savya prakoṣṭhake|| 170
devānāṁ bandhayet tatra bhasitaṁ viniveśayet|
sarvātmanātha devīnāṁ vāme vā dakṣiṇe'thavā|| 171

Having covered the vessel with silken cloth and such others, he should place a garland over that. Being adorned with all kinds of decoration and being accompanied by the sounding of all musical instruments, it should be taken in procession around the village or around the temple, in clockwise direction. This procession may or may not be done. Then he should worship the Lord of the Devas. Having taken the thread along with bhasma with the thumb and the ring finger of the left hand and holding the other end with two fingers of the right hand, he should tie up the protective thread over the fist of the right hand of the Devas(Male Deities), reciting the anushtubha-mantra(trayambakam yajamahe…..) and the netra-mantra and place the bhasma over the knot. For all the Devis(Female Deities), the protective thread should be tied up preferably in the left fist or in the right fist.

जनेभ्यो भसितं दद्याद् देशिकप्रमुखस्तथा।
ताम्बूलं च फलापूप नालिकेर फलान्वितम्॥ १७२
दद्याद्देवाय भकेतेभ्यो दापयेद्वर्जयेत्तु वा।
स्कन्दोमासहिते स्कन्दहीने वा चन्द्रशेखरे॥ १७३
देवीयुक्ते वियुक्ते वा नृत्तरूपे विशेषतः।
उमामहेश्वरे वापि सुखासीने महेश्वरे॥ १७४
अन्यस्मिन् सौम्यरूपे च कल्पयेदुत्सवाय च।
एकद्वित्रिषु सर्वत्र वाञ्चया कौतुकं मतम्॥ १७५

janebhyo bhasitaṁ dadyād deśikapramukhastathā|
tāmbūlaṁ ca phalāpūpa nālikera phalānvitam|| 172
dadyāddevāya bhaketebhyo dāpayedvarjayettu vā|
skandomāsahite skandahīne vā candraśekhare|| 173
devīyukte viyukte vā nṛttarūpe viśeṣataḥ|
umāmaheśvare vāpi sukhāsīne maheśvare|| 174
anyasmin saumyarūpe ca kalpayedutsavāya ca|
ekadvitriṣu sarvatra vāñcayā kautukaṁ matam|| 175

Then, the Guru and other assisting priests should give the bhasma to all the devotees who have assembled there. He should offer the tambula, fruits, sweets and eatables along with coconut fruits to the Deity. These things may or may not be given to the devotees. The protective thread should be offered to Somaskanda Murti, Umasahaya Murti, Candra Sekhara Murti associated or not associated with Sakti and especially Nataraja Murti. Umamahesvara Murti, other Mahesvara Murtis appearing in seated-posture and other benign forms of the Lord may be designed for the performance of festival. For all such icons, the protective thread should be offered.

कौतुकं चेत् कृतं कार्यं ग्रामादीनां प्रदक्षिणम्।
यागारम्भ दिने त्वेतद्विधानं परिकीर्तितम्॥ १७६
अन्यस्मिन् दिवसे कार्यं मध्यमे चोत्सवस्य वा।
कौतुकं वाञ्चिते बिम्बे तद्दिनात् पूर्वरात्रिके॥ १७७

kautukaṁ cet kṛtaṁ kāryaṁ grāmādīnāṁ pradakṣiṇam|
yāgārambha dine tvetadvidhānaṁ parikīrtitam|| 176
anyasmin divase kāryaṁ madhyame cotsavasya vā|
kautukaṁ vāñcite bimbe taddināt pūrvarātrike|| 177

After the completion of the offering of the protective thread, circumambulation around the village and other sacred places should be done. These should be performed in the same day in which the worship of yagasala commences. If it is decided to offer the protective thread to other Murtis as desired by the sponsor(yajamana) or the Acharya, it may be offered in the middle of the festival, in the night prior to the fixed day.

रौद्रे शान्तेऽपि वा बेरे शिवभक्ते विधिर्मतः।
त्रिशूले मध्यपत्रे वा तत्स्थ देवकरेऽपि वा॥ १७८
दशायुधानां सर्वेषां सूत्रबन्धनं इष्यते।
यागारम्भस्य पूर्वेद्युस्तद्दिने वा समाचरेत्॥ १७९

raudre śānte'pi vā bere śivabhakte vidhirmataḥ|
triśūle madhyapatre vā tatstha devakare'pi vā|| 178
daśāyudhānāṁ sarveṣāṁ sūtrabandhanaṁ iṣyate|
yāgārambhasya pūrvedyustaddine vā samācaret|| 179

This rule should be observed for the ferocious or benign forms of the Lord and the devotees of Siva. The protective thread should be tied up in the central stem of the Trident or over the right fist of the Deity designed there. The offering of protective thread is recommended for all the ten Weapons. This may be done either in the day prior to the commencement of yagasala-worship or in the same day in which the yagasala-worship commences.

तीर्थार्थं अङ्कुरं कुर्यादनयोः पूर्वकालतः।
देशिको मूर्तिपैस्सार्धं सकलीकृत विग्रहः॥ १८०
द्वारपूजां ततः कृत्वा यागशालां प्रविश्य च।
ब्रह्मेष्टिम् भूतशुद्धिं च सकलीकरणं पुनः॥ १८१
पाद्यादि त्रितयं कृत्वा प्रोक्षयेदर्घ्य वारिणा।

tīrthārthaṁ aṅkuraṁ kuryādanayoḥ pūrvakālataḥ|
deśiko mūrtipaissārdhaṁ sakalīkṛta vigrahaḥ|| 180
dvārapūjāṁ tataḥ kṛtvā yāgaśālāṁ praviśya ca|
brahmeṣṭim bhūtaśuddhiṁ ca sakalīkaraṇaṁ punaḥ|| 181
pādyādi tritayaṁ kṛtvā prokṣayedarghya vāriṇā|

He should arrange for the sprouting of fresh shoots in view of the sacred immersion(tirthotsava) prior to the days mentioned before. The Guru, along with the assisting priests(murtipas), should perform the 'sakalikarana' so as to make the physical body to be identical with the form of the Lord. Then, having

performed the worship of the entrance, he should go inside the yagasala. Consequently, he should worship the Vastu Brahma, perform the purification of the elemental body and the subtle body and once again do the 'sakalikarana'. Having prepared the padya, acamana and arghya, he should sprinkle the consecrated arghya-water over the interior of the yagasala and over the collected materials.

वेदिकायांततः कृत्वा स्थण्डिले तु शिवासनम्॥ १८२
कृत्वा शिवघटे मूर्तिं मूर्तिमन्त्रेण कल्पयेत्।
पञ्चब्रह्माणि विन्यस्य कल्पयेत्तत् कलामयम्॥ १८३
विद्यादेहं च संकल्प्य प्रणवं विन्यसेच्छिवम्।
हृदयादीनि विन्यस्य पाद्याद्यैरर्चयेत् ततः॥ १८४
एवें मनोन्मनीं न्यस्त्वा शक्तिमन्त्रेण पूजयेत्।
विद्येशान् परितश्चेष्ट्वा लोकपालान् प्रपूजयेत्॥ १८५
तदस्त्राणि च संपूज्य दर्पणादीनि पूजयेत्।

vedikāyāṁtataḥ kṛtvā sthaṇḍile tu śivāsanam|| 182
kṛtvā śivaghaṭe mūrtiṁ mūrtimantreṇa kalpayet|
pañcabrahmāṇi vinyasya kalpayettat kalāmayam|| 183
vidyādehaṁ ca saṁkalpya praṇavaṁ vinyasecchivam|
hṛdayādīni vinyasya pādyādyairarcayet tataḥ|| 184
eveṁ manonmanīṁ nyastvā śaktimantreṇa pūjayet|
vidyeśān paritaśceṣṭvā lokapālān prapūjayet|| 185
tadastrāṇi ca saṁpūjya darpaṇādīni pūjayet|

Then, he should mentally design a seat for the Lord over the sthandila formed on the altar. He should invoke the presence of the vidya-deha in the Sivakumbha, with the recital of 'murti-mantra'. Then, he should do the nyasa of five brahma-mantras and thirty-eight kala-mantras to that form. Having ideated the conscious-body(vidya deha), he should invoke the presence of Siva who is in one oneness with Pranava. Having ideated the limbs such as hrudya, siras, sikha and others, he should worship the Lord with padya and other substances. Having invoked the presence of Manonmani in the same way, he should worship Her with the recital of Sakti-mantra. Then, he should worship eight Vidyesvaras around the Siva-kumbha and Vardhani-kumbha; worship the directional Deities and their weapons and finally he should worship the mirror and other materials.

तानि वा वेदिका बाह्ये स्थण्डिलोर्ध्वस्थलेऽपि वा॥ १८६
अष्टदिक्षु वा संपूज्य महादिक्षु द्वयं द्वयम्।
तदन्ते चास्त्रराजानं अष्टदिक्स्थण्डिले स्थितम्॥ १८७

tāni vā vedikā bāhye sthaṇḍilordhvasthale'pi vā|| 186
aṣṭadikṣu vā saṁpūjya mahādikṣu dvayaṁ dvayam|
tadante cāstrarājānaṁ aṣṭadiksthaṇḍile sthitam|| 187

They may be worshipped outside the altar or above the sthandila; or, they may be worshipped in all the eight directions or in the four main directions, conceiving two Deities in each main directions. Finally, he should worship the Astra Raja placed over the eight-directional sthandila.

एवें क्रमेण संपूज्य यायात् कुण्डान्तिकं गुरुः।
संस्कृत्य विधिना कुण्डं शिवाग्निं विधिना नयेत्॥ १८८
नवधा पञ्चधा कृत्वा स्वस्वकुण्डे स्वदिग्गतम्।
न्यस्त्वावाह्य शिवं साङ्गं सब्रह्माङ्गं च तर्पयेत्॥ १८९
चतुर्दिक्षु नराद्याः स्युर्हृदयाद्या विदिक्षु वै।
स्वस्वमन्त्रैः पधाने तु सर्वमन्त्रैश्च तर्पयेत्॥ १९०

evem kramena sampūjya yāyāt kuṇḍāntikaṁ guruḥ|
saṁskṛtya vidhinā kuṇḍaṁ śivāgniṁ vidhinā nayet|| 188
navadhā pañcadhā kṛtvā svasvakuṇḍe svadiggatam|
nyastvāvāhya śivaṁ sāṅgaṁ sabrahmāṅgaṁ ca tarpayet|| 189
caturdikṣu narādyāḥ syurhṛdayādyā vidikṣu vai|
svasvamantraiḥ padhāne tu sarvamantraiśca tarpayet|| 190

Having worshipped in this way in due order, the Guru should go near the fire-pit, perform the sacramental rituals to the fire-pit and kindle the Sva-fire in accordance with the concerned rules. He should split the Siva-fire into nine parts or five parts(according to the number of the fire-pits) and distribute each part to each fire-pit designed in its own direction. Having done the nyasa and invoked the presence of Siva along with various parts of His form and with brahma-mantras and anga-mantras in the Siva-fire, he should offer the oblations. Tatpurusha and three others should be invoked in the fire-pits of four main directions and hrudya and other mantras should be invoked in the fire-pits of the four intermediary directions. Oblations should be offered in each fire-pit with the accompaniment of the mantra pertaining to each presiding Deity(Tatpurusha and others). In the principal fire-pit, oblations should be offered with the accompaniment of all the mantras.

वेणुबिल्वयवा वापि सक्तु क्षीरं यवं गुलम्।
तिलसर्षपमुद्गा वा होमकर्मणी संस्थिताः॥ १९१
ब्रह्मशालि यवा वापि माषशालि यवैस्सह।
तिलसर्षप मुद्गाश्च सक्तु वेणु गुलं मधु॥ १९२
चतुर्धावैवं समाख्यातं होमद्रव्यं मुनीश्वराः।
समिदाज्यान्नलाजांस्तु चतुर्वर्गेषु होमयेत्॥ १९३

veṇubilvayavā vāpi saktu kṣīraṁ yavaṁ gulam|
tilasarṣapamudgā vā homakarmaṇī saṁsthitāḥ|| 191
brahmaśāli yavā vāpi māṣaśāli yavaissaha|
tilasarṣapa mudgāśca saktu veṇu gulaṁ madhu|| 192

caturdhāvaivaṁ samākhyātaṁ homadravyaṁ munīśvarāḥ|
samidājyānnalājāṁstu caturvargeṣu homayet|| 193

Bamboo-rice, bilva, yava, molasses, sesame, white mustard, mudga – this is one set of the homa-materials. Flour, milk, yava, molasses, sesame, white mustard, mudga – this is another set; brahma sali, yava, sesame, white mustard, mudga, flour, bamboo-rice, molasses, honey – this is the third set; masha sali, yava, sesame, white mustard, mudga, flour, bamboo-rice, molasses, honey – this is the fourth set. O, Munisvaras!, the materials for the homa have been told in four different sets. In the oblations being done with these four sets, the Guru should offer the oblations of samid, clarified butter, cooked rice and parched paddy.

शतमष्टोत्तरं होमं शिवेनाङ्गैर्दशांशतः।
प्रधाने त्वन्यकुण्डेषु मूलार्धं जुहुयुः क्रमात्॥ १९४
द्रव्यभेदेन मन्त्रास्तु क्वचिदुक्ताः शिवागमे।
तन्त्रभेदेन मन्त्राणां भेदो नात्र विधीयते॥ १९५
होमान्ते तु हविर्दद्यात् होमादौ वा हविर्भवेत्।
तदन्ते बलिदानं स्यात् तद्विधानं इहोच्यते॥ १९६

śatamaṣṭottaraṁ homaṁ śivenāṅgairdaśāṁśataḥ|
pradhāne tvanyakuṇḍeṣu mūlārdhaṁ juhuyuḥ kramāt|| 194
dravyabhedena mantrāstu kvaciduktāḥ śivāgame|
tantrabhedena mantrāṇāṁ bhedo nātra vidhīyate|| 195
homānte tu havirdadyāt homādau vā havirbhavet|
tadante balidānaṁ syāt tadvidhānaṁ ihocyate|| 196

One hundred and eight oblations should be done with the recital of mula-mantra and one part out of ten parts of these, oblations shoud be done with the recital of brahma-mantras and anga-mantras. This is for the princial fire-pit. In all other fire-pits, half of the obations done with the mula-mantra should be offered, in due order. In the Sivagamas, sometimes diferent mantras have been told in view of the different materials recommended for the oblations. But, the difference in the exposition of the mantras is not due to the difference in the variety of the Agamas. The Guru should offer the 'bali' upon the completion of the oblations. Or, he could offer the bali at the commencement of the homa and at the end of the homa, as well. The process of such bali is told here.

नित्योत्सव विधानेन कृत्वा लिङ्गं हविर्मयम्।
तत्रेष्ट्वा चास्त्रराजं तु त्रिसूलेन समन्वितम्॥ १९७
दशायुध समोपेतं धूपदीप समन्वितम्।
घण्टारव समोपेतं बलिद्रव्य समायुतम्॥ १९८
नानाच्छत्र समायुक्तं नानावाद्य समन्वितम्।
प्रविश्य नगराद्यं तु देशिकश्शिष्य एव वा॥ १९९

nityotsava vidhānena kṛtvā liṅgaṁ havirmayam|
tatreṣṭvā cāstrarājaṁ tu trisūlena samanvitam|| 197
daśāyudha samopetaṁ dhūpadīpa samanvitam|
ghaṇṭārava samopetaṁ balidravya samāyutam|| 198
nānācchatra samāyuktaṁ nānāvādya samanvitam|
praviśya nagarādyaṁ tu deśikaśśiṣya eva vā|| 199

Having designed a Linga making use of the havis(rice cooked separately within the yagasala) as detailed in the chapter dealing with the daily festival, the Guru should worship the Astra Raja. Trident, ten weapons, incense, lights, sounding of the bell, materials meant for the bali, different types of festival-umbrellas(chatras), sounding of vatious kinds of musical instruments – in association with all these, the Guru should come out from the temple and enter the city, village and others, along with his disciples.

देवताह्वान देशे तु बलिं दद्यात् क्रमेण तु।
लड्डुकं मोदकं मौद्गं गुलं सक्तुम् गणेश्वरे॥ २००
पायसं रात्रिचूर्णं तु पद्मपुष्पं सलाजकम्।
ब्रह्मप्रियं इदं देयं द्वितीयेऽहनि कीर्तितम्॥ २०१
कृसरान्नं घृतोपेतं कदलीफल संयुतम्।
तृतीयेऽहनि दातव्यं भूतानां प्रीति कारणम्॥ २०२

devatāhvāna deśe tu baliṁ dadyāt krameṇa tu|
laḍḍukaṁ modakaṁ maudgaṁ gulaṁ saktum gaṇeśvare|| 200
pāyasaṁ rātricūrṇaṁ tu padmapuṣpaṁ salājakam|
brahmapriyaṁ idaṁ deyaṁ dvitīye'hani kīrtitam|| 201
kṛsarānnaṁ ghṛtopetaṁ kadalīphala saṁyutam|
tṛtīye'hani dātavyaṁ bhūtānāṁ prīti kāraṇam|| 202

In the location where the Cosmic Deities are invoked, the Guru should offer the bali in a particular order. Laddu, modaka, maudga, molasses, flour – these should be offered as bali for Vighnesa, in the first day. Payasa, turmeric powder, lotus, parched paddy – these should be offered in the second day, for Brahma. This kind of bali is very pleasing to Brahma. Cooked rice mixed with krusara-powder and ghee, banana fruit – these should be offered in the third day. This kind of bali is pleasing to the five gross elements.

रात्रिचूर्ण समोपेतं नालिकेर फलान्वितम्।
चतुर्थेऽहनि दातव्यं गन्धर्व प्रियमेव च॥ २०३
घृतं प्रियङ्गु संयुक्तं इन्द्रवल्ली समन्वितम्।
पञ्चमेऽहनि दातव्यं इन्द्र प्रियकरं भवेत्॥ २०४
वेण्वन्नं घृतसंयुक्तं पनसोत्थ फलान्वितम्।
षष्ठेऽहनि प्रदातव्यं ऋषीणां प्रीति सिद्धये॥ २०५

rātricūrṇa samopetaṁ nālikera phalānvitam|
caturthe'hani dātavyaṁ gandharva priyameva ca|| 203
ghṛtaṁ priyaṅgu saṁyuktaṁ indravallī samanvitam|
pañcame'hani dātavyaṁ indra priyakaraṁ bhavet|| 204
veṇvannaṁ ghṛtasaṁyuktaṁ panasottha phalānvitam|
ṣaṣṭhe'hani pradātavyaṁ ṛṣīṇāṁ prīti siddhaye|| 205

Turmeric powder and coconut fruit should be offered as bali in the fourth day and this bali is very pleasing to the Gandharvas. Offering of Priyangu mixed with ghee and indravalli as bali in the fifth day is highly pleasing to Indra. The cooked bamboo-rice mixed with ghee and jack fruit should be offered as bali in the sixth day. In oredr to please the host of Rishis(who have attained saloka mukti), such bali should be offered in that day.

गुलान्नं घृतसंयुक्तं बृहती फलसंयुतम्।
सप्तमेऽहनि दातव्यं श्रियः प्रीतिकरं भवेत्॥ २०६
माषोदनं घृतोपेतं अजमांस समन्वितम्।
अष्टमेऽहनि दातव्यं राक्षस प्रीति सिद्धये॥ २०७
शुद्धान्नं दधि संयुक्तं लाजपुष्प समन्वितम्।
नवमेऽहनि दातव्यं शिव प्रीतिकरं भवेत्॥ २०८

gulānnaṁ ghṛtasaṁyuktaṁ bṛhatī phalasaṁyutam|
saptame'hani dātavyaṁ śriyaḥ prītikaraṁ bhavet|| 206
māṣodanaṁ ghṛtopetaṁ ajamāṁsa samanvitam|
aṣṭame'hani dātavyaṁ rākṣasa prīti siddhaye|| 207
śuddhānnaṁ dadhi saṁyuktaṁ lājapuṣpa samanvitam|
navame'hani dātavyaṁ śiva prītikaraṁ bhavet|| 208

Rice cooked with molasses and mixed with ghee and bruhati-fruit should be offered as bali in the seventh day. This bali is highly pleasing to Lakshmi. Cooked rice mixed with masha and ghee and the meat of goat(this refers to the fleshy part of brahma-dandu plant) should be offered as bali in the eight day in order to please the Rakshasa ganas. Cooked and unmixed rice, curd, parched paddy – these should be offered as bali in the ninth day. This kind of bali is highly pleasing to Siva.

अथवान्य प्रकारेण देवताद्रव्यं उच्यते।
शुद्धान्नं दधि संयुक्तं लड्डुकापूप संयुतम्॥ २०९
फलैश्च गुलसंयुक्तं गणेशस्य प्रियं भवेत्।
फलैश्च रजनी चूर्णं घृतान्नं दधि सक्तु च॥ २१०
भूतेभ्यः कृसरः प्रोक्तस्तेन तेभ्यो बलिर्भवेत्।
पद्ममूल कुशाग्रं च शाल्यन्नं घृतमिश्रकम्॥ २११
कदलीफल संयुक्तं ऋषिभ्यो बलिमाचरेत्।

athavānya prakāreṇa devatādravyaṁ ucyate|
śuddhānnaṁ dadhi saṁyuktaṁ laḍḍukāpūpa saṁyutam|| 209
phalaiśca gulasaṁyuktaṁ gaṇeśasya priyaṁ bhavet|
phalaiśca rajanī cūrṇaṁ ghṛtānnaṁ dadhi saktu ca|| 210
bhūtebhyaḥ kṛsaraḥ proktastena tebhyo balirbhavet|
padmamūla kuśāgraṁ ca śālyannaṁ ghṛtamiśrakam|| 211
kadalīphala saṁyuktaṁ ṛṣibhyo balimācaret|

For the offering of bali to various Deities, the fitting substances are now told in a different way. The cooked and unmixed rice, curd, laddu, sweets and eatables, fruits and molasses - offering of these as bali is very much pleasing to Ganesvara. For the Bhutas, fruits, turmeric powder, ghee-rice, curd, flour and krusara are recommended. The bali should be offered to the Bhutas with these substances. With the bulb or the root of lotus, tips of darbhas, cooked sali-rice mixed with ghee and banana fruit, the bali shuld be offered to the host of Rishis.

इन्द्रवल्ली हरिद्रा च प्रियङ्गु घृत संयुतम्॥ २१२
चतुर्थेऽहनि दातव्यं शक्रस्यास्य तु तृप्तये।
पायसं रात्रिचूर्णं च पद्मपुष्पं सलाजकम्॥ २१३
पञ्चमेऽहनि दातव्यं ब्रह्म प्रीतिकरं भवेत्।
गुलान्नमाज्य संयुक्तं बृहती फल संयुतम्॥ २१४
षष्ठेऽहनि प्रदात्वयं विष्णु प्रीति विवृद्धये।

indravallī haridrā ca priyaṅgu ghṛta saṁyutam|| 212
caturthe'hani dātavyaṁ śakrasyāsya tu tṛptaye|
pāyasaṁ rātricūrṇaṁ ca padmapuṣpaṁ salājakam|| 213
pañcame'hani dātavyaṁ brahma prītikaraṁ bhavet|
gulānnamājya saṁyuktaṁ bṛhatī phala saṁyutam|| 214
ṣaṣṭhe'hani pradātvayaṁ viṣṇu prīti vivṛddhaye|

For the delighted state of Indra, bali should be offered with indravalli, turmeric, priyangu mixed with ghee should be offered in the fourth day. Offering of bali with payasa, turmeric powder, lotus flower, parched paddy in the fifth day would please Brahma. Rice cooked with molasses and mixed with ghee and bruhati-fruit should be offered in the seventh day to increase the delighted state of Vishnu.

कृसरान्नं घृतोपेतं नालिकेर फलान्वितम्॥ २१५
सप्तमेऽहनि दातव्यं शिव प्रीतिकरं भवेत्।
वेण्वन्नं दधिसंयुक्तं कदली पनसान्वितम्॥ २१६
अष्टमेऽहनि दातव्यं ईश्वर प्रीति सिद्धये।
शुद्धान्नं दधि संयुक्तं लाजपुष्प समन्वितम्॥ २१७

नवमेऽहनि दातव्यं सदेश प्रीतिहेतवे।

नवानां दिवसानां तु देव द्रव्याणि च द्विजाः॥ २१८

kṛsarānnaṁ ghṛtopetaṁ nālikera phalānvitam|| 215
saptame'hani dātavyaṁ śiva prītikaraṁ bhavet|
veṇvannaṁ dadhisaṁyuktaṁ kadalī panasānvitam|| 216
aṣṭame'hani dātavyaṁ īśvara prīti siddhaye|
śuddhānnaṁ dadhi saṁyuktaṁ lājapuṣpa samanvitam|| 217
navame'hani dātavyaṁ sadeśa prītihetave|
navānāṁ divasānāṁ tu deva dravyāṇi ca dvijāḥ|| 218

Or, sesame-rice mixed with ghee and coconut fruit should be offered in the sventh day. This is for the delighted sate of Siva. Cooked bamboo-rice mixed with curd, banana fruit and jack fruit should be offered in the eighth day for the delighted state of Isvara. Cooked and unmixed rice, curd and parched paddy should be offered in the ninth day for the delighted state of Sadasiva. O, the twice-born Sages!, in this way, the concerned Deity of each day and the bali-substances pertaining to that day have been told as applicable to all the nine days.

कथितान्यथ ऊर्ध्वं तु कथ्यते द्वादशाहके।

मुद्गान्नं लड्डुकं सर्पिः कदली गुल संयुतम्॥ २१९

प्रथमेऽहनि दातव्यं विघ्नमन्त्र मनुस्मरन्।

रक्तान्नं मांस संयुक्तं कृसरापूप संयुतम्॥ २२०

घृत मत्स्य समायुक्तं जपाकुसुम संयुतम्।

द्वितीयेऽहनि दातव्यं पैशाचं मन्त्रमुच्चरन्॥ २२१

पायसं सक्तु पुष्पं च पद्मपुष्प समन्वितम्।

तृतीयेऽहनि दातव्यं ब्रह्ममन्त्रमनुस्मरन्॥ २२२

kathitānyatha ūrdhvaṁ tu kathyate dvādaśāhake|
mudgānnaṁ laḍḍukaṁ sarpiḥ kadalī gula saṁyutam|| 219
prathame'hani dātavyaṁ vighnamantra manusmaran|
raktānnaṁ māṁsa saṁyuktaṁ kṛsarāpūpa saṁyutam|| 220
ghṛta matsya samāyuktaṁ japākusuma saṁyutam|
dvitīye'hani dātavyaṁ paiśācaṁ mantramuccaran|| 221
pāyasaṁ saktu puṣpaṁ ca padmapuṣpa samanvitam|
tṛtīye'hani dātavyaṁ brahmamantramanusmaran|| 222

Next to this, the Deity and the bali-materials pertaining to each day of the twelve-day festival are told. Rice cooked with mudga, laddu, butter, banana fruit and molasses should be offered in the first day for Vighnesa, reciting the vighnesa-mantra. Cooked rice mixed with red powder(kumkuma) associated with meat(fleshy part of any vegetable), sesame-sweet, eatables, ghee, matsya(lengthy bulbs of any plant growing in lakes or tanks) and japakusuma-flower should be offered in the second day for the Paisacas,

reciting the paisaca-mantra. Payasa, flour, flower, seeds of pushpa-plant and lotus-flower should be ofered in the third day for Brahma, reciting the brahma-mantra.

कृसरान्नं घृतं सक्तु लड्डुकैश्च समन्वितम्।
चतुर्थेऽहनि दातव्यं गान्धर्वं मन्त्रमुच्चरन्॥ २२३
इन्द्रवल्ली हरिद्रान्नं सघृतं लाज संयुतम्।
पञ्चमेऽहनि दातव्यं भूतमन्त्रमनुस्मरन्॥ २२४
गुलान्नं घृतसंयुक्तं नालिकेर फलान्वितम्।
षष्ठेऽहनि प्रदातव्यं स्कन्दमन्त्रमनुस्मरन्॥ २२५

kṛsarānnaṁ ghṛtaṁ saktu laḍḍukaiśca samanvitam|
caturthe'hani dātavyaṁ gāndharvaṁ mantramuccaran|| 223
indravallī haridrānnaṁ saghṛtaṁ lāja saṁyutam|
pañcame'hani dātavyaṁ bhūtamantramanusmaran|| 224
gulānnaṁ ghṛtasaṁyuktaṁ nālikera phalānvitam|
ṣaṣṭhe'hani pradātavyaṁ skandamantramanusmaran|| 225

Sesame-ric, ghee, flour and laddu should be offered in the fourth day for the Gandharvas, reciting the mantra pertaining to them. Indravalli, turmeric-rice, ghee and laddu should be offered in the fifth day for the Bhutas reciting the bhuta-mantra. Rice cooked with molasses and mixed with ghee and coconut fruit should be offered in the sixth day for Skanda, reciting the Skanda-mantra.

कुशाग्रं घृत संयुक्तं शुद्धान्नं दधि संयुतम्।
सप्तमेऽहनि दातव्यं ऋषीणां मन्त्रमुच्चरन्॥ २२६
क्षीरान्नं शालिपिष्टं च इक्षुखण्ड समन्वितम्।
अष्टमेऽहनि दातव्यं नागमन्त्रमनुस्मरन्॥ २२७
दधिकान्नं गुलोपेतं मातुलङ्गफलं तथा।
नवमेऽहनि दातव्यं ऐन्द्रमन्त्रमनुस्मरन्॥ २२८

kuśāgraṁ ghṛta saṁyuktaṁ śuddhānnaṁ dadhi saṁyutam|
saptame'hani dātavyaṁ ṛṣīṇāṁ mantramuccaran|| 226
kṣīrānnaṁ śālipiṣṭaṁ ca ikṣukhaṇḍa samanvitam|
aṣṭame'hani dātavyaṁ nāgamantramanusmaran|| 227
dadhikānnaṁ gulopetaṁ mātulaṅgaphalaṁ tathā|
navame'hani dātavyaṁ aindramantramanusmaran|| 228

Tips of darbhas, ghee, cooked and unmixed rice and curd should be offered in the seventh day for the host of Rishis, reciting the mantra pertaining to them. Cooked rice mixed with milk, kneaded flour of sali-rice and pieces of sugarcane should be offered in the eighth day for the Nagas, reciting the mantras pertaining to them. Curd-rice, molasses and pomegranate fruit should be offered in the ninth day for Indra, reciting the Indra-mantra.

गुलान्नं आज्य संयुक्तं कदली पनसान्वितम्।
दशमेऽहनि दातव्यं विष्णुमन्त्रमनुस्मरन्॥ २२९
रक्तान्नं मांस संयुक्तं अपूपं तिलचूर्णयुक्।
एकादशाहे दातव्यं राक्षसं मन्त्रमुच्चरन्॥ २३०
शाल्यन्नं दधि संयुक्तं गुलखण्ड समन्वितम्।
द्वादशेऽहनि दातव्यं शिवमन्त्रमनुस्मरन्॥ २३१

gulānnaṁ ājya saṁyuktaṁ kadalī panasānvitam|
daśame'hani dātavyaṁ viṣṇumantramanusmaran|| 229
raktānnaṁ māṁsa saṁyuktaṁ apūpaṁ tilacūrṇayuk|
ekādaśāhe dātavyaṁ rākṣasaṁ mantramuccaran|| 230
śālyannaṁ dadhi saṁyuktaṁ gulakhaṇḍa samanvitam|
dvādaśe'hani dātavyaṁ śivamantramanusmaran|| 231

Rice cooked with molasses and mixed with ghee, banana fruit and jack fruit should be offered in the tenth day for Vishnu, reciting the Vishnu-mantra. Cooked rice mixed with red powder, mamsa(fleshy part of any vegetable), sweet-cakes(apupa) and sweetened balls of sesame powder should be offered in the eleventh day for the host of Rakshasas, reciting the mantras pertaining to them. Cooked sali-rice, curd and pieces of molasses should be offered in the twelfth day for Siva , reciting the Siva-mantra.

सप्ताहे वाथ पञ्चाहे त्रिदिने व्योम रात्रके।
पूर्वं त्यक्त्वाऽपरं प्रोक्तं दिनद्रव्यं च देवताः॥ २३२
दिनदेवबलिद्रव्यं कथितं मुनिसत्तमाः।
पूर्वं ब्रह्मादि देवेषु द्रव्यैरेतैः बलिर्भवेत्॥ २३३
दिनाधिपति तृप्त्यर्थं शुद्धान्नं दधि संयुतम्।
दद्याल्लोकेश तृप्त्यर्थं लोकपालादि मन्त्रतः॥ २३४

saptāhe vātha pañcāhe tridine vyoma rātrake|
pūrvaṁ tyaktvā'paraṁ proktaṁ dinadravyaṁ ca devatāḥ|| 232
dinadevabalidravyaṁ kathitaṁ munisattamāḥ|
pūrvaṁ brahmādi deveṣu dravyairetaiḥ balirbhavet|| 233
dinādhipati tṛptyarthaṁ śuddhānnaṁ dadhi saṁyutam|
dadyāllokeśa tṛptyarthaṁ lokapālādi mantrataḥ|| 234

In the night of the seventh, fifth, third or the first day, bali should be offered. In that case, the Guru should observe the directions given for the next day with regard to the day, Deity and the materials for the bali, leaving out the details given for that day. O, the foremost among the Sages!, the details concerened with the day, Deity and the materials for the bali have been told to you, in this way. The bali should be offered first to Brhama and others with these materials. For the delighted state of the presiding Deity of

the day, bali should be offered with cooked and unmixed rice and curd. The bali should be offered for the delighted state of the directional Deities(Lokapalas), reciting the mantras pertaining to them.

वृषादि परिवारेषु ध्वजे ब्रह्मादिषु क्रमात्।
बलिं दत्वा तदन्ते तु बलिपीठे बलिं क्रमात्॥ २३५
ध्वजादि बलिपीठान्तं अथवा बलिरीरितः।
ब्रह्मादि बलिपीठान्तं शक्रात् पीठान्तमेव वा॥ २३६
तत्तद्दिनाधिदेवानां बलिपीठे बलिस्तु वा।
दिनदेवादि तृप्त्यर्थं शुद्धान्नेन बलिस्तु वा॥ २३७
लोकेशोभ्यो बलिर्वापि दिनदेवेषु वा मतः।
दिनदेव बलिद्रव्यैः लोकपालेऽथ वा बलिः॥ २३८

vṛṣādi parivāreṣu dhvaje brahmādiṣu kramāt|
baliṁ datvā tadante tu balipīṭhe baliṁ kramāt|| 235
dhvajādi balipīṭhāntaṁ athavā baliríritaḥ|
brahmādi balipīṭhāntaṁ śakrāt pīṭhāntameva vā|| 236
tattaddinādhidevānāṁ balipīṭhe balistu vā|
dinadevādi tṛptyarthaṁ śuddhānnena balistu vā|| 237
lokeśobhyo balirvāpi dinadeveṣu vā mataḥ|
dinadeva balidravyaiḥ lokapāle'tha vā baliḥ|| 238

Having offered the bali to Vrushabha and other Deities of the retinue, flag-pole, Brahma and others, the Guru should offer the bali at the Bali-pitha, in due order. Or, he may offer the bali from the flag-pole to the Bali-pitha, to each Deity in an orderly way. Alternately, he may offer the bali from Brahma to the Bali-pitha or from Indra to the Bali-pitha. He may offer the bali to the Day and the presiding Deity of that day in the Bali-pitha itself . He may offer the cooked and unmixed rice to the Day and the presiding Deity of that day and others, in order to make them delighted. He may offer the bali to the Day and the concerned Deity with the materials recommended for the bali to be offered to the directional Deities. Or, the bali may be offered to the directional Deities with the materials recommended for the bali to be offered to the Day and the concerned Deity.

दिनानामपि सर्वेषां दिनं प्रति बलिद्वयम्।
कुर्याद्वाद्यं तयोरेकं बलिर्दिवसयोस्तु वा॥ २३९
सायं प्रातर्बलिंदद्यात् तत्काले वा तदन्तके।
बेरयात्रा प्रकर्तव्या यानक्रम इहोच्यते॥ २४०

dinānāmapi sarveṣāṁ dinaṁ prati balidvayam|
kuryādvādyaṁ tayorekaṁ balirdivasayostu vā|| 239

sāyaṁ prātarbaliṁdadyāt tatkāle vā tadantake|
berayātrā prakartavyā yānakrama ihocyate|| 240

In all the days of the festival, the bali may be offered twice in each day. While offering the bali twice in each day in this way, one musical instrument should be played. The bali should be offered in the middle of the morning session and evening session or at the end of these two sessions. Arrangement should be made for the procession of the image around the village or city. In view of such procession, the order of the vehicle to be used in each day for the procession is told.

प्रथमे वृषयन्त्रं स्याद् द्वितीये भ्रमणार्हकम्।
डोलायन्त्रं तृतीये स्याद्वाजियन्त्रं ततः परम्॥ २४१
सिंहयन्त्रं ततः प्रोक्तं दीपयन्त्रं ततो भवेत्।
मेषयन्त्रं ततो ज्ञेयं रथयन्त्रं ततो भवेत्॥ २४२
अन्योन्यं चारुरूपाणि कार्याणि द्विजसत्तमाः।
बेराण्यनेक रूपाणि तदन्ते कथितानि च॥ २४३

prathame vṛṣayantraṁ syād dvitīye bhramaṇārhakam|
ḍolāyantraṁ tṛtīye syādvājiyantraṁ tataḥ param|| 241
siṁhayantraṁ tataḥ proktaṁ dīpayantraṁ tato bhavet|
meṣayantraṁ tato jñeyaṁ rathayantraṁ tato bhavet|| 242
anyonyaṁ cārurūpāṇi kāryāṇi dvijasattamāḥ|
berāṇyaneka rūpāṇi tadante kathitāni ca|| 243

Vrushabha-vehicle in the first day; in the second day, any vehicle fit for such procession as desired by the Yajamana or the Acharya; swing-vehicle, in the third day; horse-vehicle, in the fourth day; lion-vehicle in the fifth day; dipa-vehicle, in the sixth day; goat-vehicle, in the seventh day; car-vehicle(ratha) , in the eighth day. O, the foremost twice-born Sages!, various icons representing the manifestations of Siva which excel each other in beauty and elegance should be taken in procession.

तदन्ते बलिदानं स्याद्बलिपीठ समन्वितम्।
अन्नलिङ्ग समायुक्तं त्रिशूलेन समायुतम्॥ २४४
दशायुध समायुक्तं गोलका लिङ्ग संयुतम्।
रथस्थित गणेशानां तदन्ते नन्दिकेश्वरे॥ २४५
रथे वा शिबिकायां वा सर्वालङ्कार संयुतम्।
एतैस्सर्वैर्विहीनेऽग्रे बल्यङ्गैश्च समन्वितः॥ २४६

tadante balidānaṁ syādbalipīṭha samanvitam|
annaliṅga samāyuktaṁ triśūlena samāyutam|| 244
daśāyudha samāyuktaṁ golakā liṅga saṁyutam|
rathasthita gaṇeśānāṁ tadante nandikeśvare|| 245

rathe vā śibikāyāṁ vā sarvālaṅkāra saṁyutam|
etaissarvairvihīne'gre balyaṅgaiśca samanvitaḥ|| 246

Following these icons, offering of bali should be done in association with bali-pitha, anna-longa, trident, ten weapons and golaka-linga. The bali should be offered to the host of retinue-deities present in the festival-car(ratha) and Nandikesvara. These icons, adorned with all kinds of decorative materials may be taken in car or palanquin. Or, these icons may not be taken preceding the mounted Deity. But, the activities concerned with bali and related rituals should be maintained.

तदग्रे वृषभः पश्चान् नृत्तार्थं मुखरङ्गकम्।
तदन्ते देवदेवेश रथस्सर्वाङ्गसुन्दरः॥ २४७
रथाग्रोभयहस्ताभ्यां भूषिताभ्यां विशेषतः।
धृतचामर हस्ताभ्यां मत्कन्याभ्यां विराजितः॥। २४८
नवरत्नोज्वलत् श्वेत छत्रेणोपरिगामिना।
मदन्तिक गतेनैव शैवाचार्येण शोभितः॥ २४९
मत्पृष्ठभाग संस्थेन मत्कर्म निरतेन च।
परिचारक संज्ञेन मद्भक्तेनाप्रमादिना॥ २५०

tadagre vṛṣabhaḥ paścān nṛttārthaṁ mukharaṅgakam|
tadante devadeveśa rathassarvāṅgasundaraḥ|| 247
rathāgrobhayahastābhyāṁ bhūṣitābhyāṁ viśeṣataḥ|
dhṛtacāmara hastābhyāṁ matkanyābhyāṁ virājitaḥ||| 248
navaratnojjvalat śveta chatreṇoparigāminā|
madantika gatenaiva śaivācāryeṇa śobhitaḥ|| 249
matpṛṣṭhabhāga saṁsthena matkarma niratena ca|
paricāraka saṁjñena madbhaktenāpramādinā|| 250

Vrushabha should be in front of the mounted Deity. Behind that, a wooden structure known as 'mukha ranga'(a stage-like structure with a projection in front) should be for the Dancing form of the Lord. Following this, the big temple-car, all parts of which should be very beautiful and charming, meant for the Supreme Lord should proceed. My virgin-ladies who are specially adorned with ornaments, who are holding the camaras in their hands, should be in front and two sides of the car. The Sivacharyas, who appear very bright with the ornaments made of nine gems and above whom the white royal-umbrella shines forth, should position themselves very near my car. My devotees(paricarakas) who are assisting the priests in various rituals, who are always taking delight in fulfilling the activities concerned with my worship and who are free from the defect of being careless and inattentive should be behind my car.

पद्मकुड्मल सन्नद्ध पाशसंबन्ध हस्तया।
पुरुषाकार धारिण्या शोभितो रुद्रकन्यया॥ २५१
मद्दाश्या वाथ सर्वाङ्ग सुन्दर्या स्यन्दनस्य च।

तदन्ते देवदेवेशी रथस्तद्वद्विभूषितः॥ २५२

तदन्ते चण्डनाथस्य पृथग्वाद्य समन्वितः।

षोडशप्रतिमादीनि यान्यन्यानि शिवस्य तु॥ २५३

शिवभक्ताश्च ये ख्यातास्तेषां रङ्गान्यनेकधा।

तान्यग्रकानि नेयानि पृष्ठतो वा द्विजोत्तमाः॥ २५४

padmakuḍmala sannaddha pāśasaṁbandha hastayā|
puruṣākāra dhāriṇyā śobhito rudrakanyayā|| 251
maddāśyā vātha sarvāṅga sundaryā syandanasya ca|
tadante devadeveśī rathastadvadvibhūṣitaḥ|| 252
tadante caṇḍanāthasya pṛthagvādya samanvitaḥ|
ṣoḍaśapratimādīni yānyanyāni śivasya tu|| 253
śivabhaktāśca ye khyātāsteṣāṁ raṅgānyanekadhā|
tānyagrakāni neyāni pṛṣṭhato vā dvijottamāḥ|| 254

Rudra-kanyas who are holding in their right hand a rope tied to a lotus-bud , who are dressed so as to appear like male persons , who are with charming appearance, all bodily features of whom are beautiful and who are my devotees should be in another car known as 'syandana'. This should come behind the paricarakas. The 'Devadasis'(ladies whose services and life are confined to the temple), who are adorned with ornaments like the Rudra-kanyas should come behind in another car. Behind this should come Candesvara accompanied by a separate set of musical insruments. In addition to these, all those forms of Siva which are sixteen in number and other forms and the much celebrated Sivabhaktas should take part in the procession, mounted on ranga-vehicle. O, the foremost among the twice-born Sages! these Sivabhaktas may lead the procession by going in front of Vrushabha or they may come behind Candesvara.

एषामिष्टं तु यद्ग्राह्यं बल्यङ्गैः कौतुकं विना।

नानावाद्य समायुक्तं गजाश्वाद्युष्ट्र संयुतम्॥ २५५

वीथिसम्मर्जनोपेतं जलसेक समन्वितम्।

गृहं प्रीतिकृतालेप चूर्णचित्र समन्वितम्॥ २५६

मङ्गलाङ्कुर सद्दीप वर्धनी कुम्भवारियुक्।

कदलीपूग संयुक्तं पट्टवस्त्रादि शोभितम्॥ २५७

दर्भमाला समायुक्तं मुक्तादाम विभूषितम्।

उपरिष्टादधस्तात्तु तल प्रतितलं प्रति॥ २५८

विन्यसेद् दीपदण्डांश्च रात्रौ चेद्दीपमालवा।

गृहालङ्कार उद्दिष्टो गृहहीनस्थलेऽपि च॥ २५९

eṣāmiṣṭaṁ tu yadgrāhyaṁ balyaṅgaiḥ kautukaṁ vinā|
nānāvādya samāyuktaṁ gajāśvādyuṣṭra saṁyutam|| 255

vīthisammarjanopetaṁ jalaseka samanvitam|
gṛhaṁ prītikṛtālepa cūrṇacitra samanvitam|| 256
maṅgalāṅkura saddīpa vardhanī kumbhavāriyuk|
kadalīpūga saṁyuktaṁ paṭṭavastrādi śobhitam|| 257
darbhamālā samāyuktaṁ muktādāma vibhūṣitam|
upariṣṭādadhastāttu tala pratitalaṁ prati|| 258
vinyased dīpadaṇḍāṁśca rātrau ceddīpamālavā|
gṛhālaṅkāra uddiṣṭo gṛhahīnasthale'pi ca|| 259

Among those rituals which are related to 'bali', the Guru may perform a few as desired by him. Such exception is not applicable to the tying of the protective thread. During the festival period, all the houses should be decorated so as to present an auspicious and divine appearance.Various types of musical instruments and various animals such as the elephant, horse, camel and others should be brought to the village. The streets should be cleaned well and water should be sprinkled over the streets. In front of each house, the ground should be besmeared with cow-dung and beautified with various designs and depictions formed with rice-flour. Auspicious fresh sprouts, special lamps, vardhani-kumbha filled up with consecrated water, plantain tree, betelnut tree, hangings designed with silk cloth and others, rows of darbhas, pearl-garlands – all such auspicious materials should be kept in each house, arranged in an orderly pattern. Light-posts should be installed in the upper level and base level of each floor .
In the night time, rows of lighted lamps should be arranged in each floor. Even in a place where there are no houses, arrangements for festivities should be made.

नानाध्वज समोपेतं नानावाद्य समन्वितम्।
नानागान समोपेतम् नानानृत्त समन्वितम्॥ २६०
नानाच्छत्र समोपेतं छत्रचामर संयुतम्।
तालवृन्त समोपेतं धूपदीप समन्वितम्॥ २६१
यानं प्रतिदिनं कुर्यादह्नि रात्रौ महोत्सवे।
रथादौ शिबिकादौ वा परिचारक मूर्धसु॥ २६२

nānādhvaja samopetaṁ nānāvādya samanvitam|
nānāgāna samopetam nānānṛtta samanvitam|| 260
nānācchatra samopetaṁ chatracāmara saṁyutam|
tālavṛnta samopetaṁ dhūpadīpa samanvitam|| 261
yānaṁ pratidinaṁ kuryādahni rātrau mahotsave|
rathādau śibikādau vā paricāraka mūrdhasu|| 262

Various types of colorful flags, various musical instruments, various renderings of songs set in different musical flows, various types of festival-umbrellas, small parosals and 'camaras', array of fans made of palm-leaf, incense, lights- all these should be arranged to take part in the procession. In each day, the specified vehicle should be kept ready during the day time and the night time. The festival-image should be mounted in the car or palanquin or on the head of the devotees appointed for doing the ceremonial services in the temple.

यानकाले तु ताम्बूलं देयं नाना फलानि च।
भक्ष्यापूपादिकं देयं दत्वा काण्डपटादिकम्॥ २६३
योग्यायोग्य विभागेन दग्धार्द्र विषये क्रमात्।
दग्धं सर्वं द्विजैस्सिद्धं आर्द्रं शूद्रैस्तु वा मतम्॥ २६४

yānakāle tu tāmbūlaṁ deyaṁ nānā phalāni ca|
bhakṣyāpūpādikaṁ deyaṁ datvā kāṇḍapaṭādikam|| 263
yogyāyogya vibhāgena dagdhārdra viṣaye kramāt|
dagdhaṁ sarvaṁ dvijaissiddhaṁ ārdraṁ śūdraistu vā matam|| 264

While the Lord, mounted on the vehicle, is taken in procession, tambula, various fruits, eatables, sweet cakes and such other things should be offered, after screened with a piece of thick cloth. Among those to be offered , suitability and unsuitability of the things, whether they are to be offered as cooked or wetted – all such matters should be known in a perfect way. All those which are to be offered as cooked should be prepared by the twice-borns. All those which are to be offered as wetted may be prepared either by the brahmins or the sudras.

वित्वक् सत्वक् कृतं युक्त्या वीक्षणादि विशोधितम्।
शङ्खध्वनि समायुक्तं पाद्याचमन संयुतम्॥ २६५
प्रच्छन्नपटमावर्ज्य निर्माल्यापनये कृते।
दत्वोपहारान् सर्वेभ्यो मद्भक्तेभ्यः क्रमेण तु॥ २६६
आगन्तुकेभ्यस्त्वन्येभ्यः तत्तद्भक्त्यनुसारतः।

vitvak satvak kṛtaṁ yuktyā vīkṣaṇādi viśodhitam|
śaṅkhadhvani samāyuktaṁ pādyācamana saṁyutam|| 265
pracchannapaṭamāvarjya nirmālyāpanaye kṛte|
datvopahārān sarvebhyo madbhaktebhyaḥ krameṇa tu|| 266
āgantukebhyastvanyebhyaḥ tattadbhaktyanusārataḥ|

With regard to the fruits and vegetables, the Guru should see whether they are with or without rind, whether they are unpeeled or peeled and then purify them by casting his look energized with mantras and such other sacraments. Having offered the padya, acamana and arghya with the accompaniment of blowing of the conch, he should remove the screen and the things offered to the Lord. Then he should distribute the the things offered to the Lord to all the devotees who have assembled there, to those who have come there from adjacent or distant places and to others, according to their devoted state.

प्रवेश्यास्थान कूटाद्यं आसनस्थाय शम्भवे॥ २६७
दत्वा पाद्यादिकं नित्यं स्नपनं शान्तिहोमयुक्।
कार्यं तक्षादि संस्पृष्ट रथादि स्पर्श शान्तये॥ २६८

चण्डालपाणदृग्दोष निवृत्यर्थं विशेषतः।

आवश्यकं इदं ज्ञेयं प्रतियानं गुरूत्तमाः॥ २६९

praveśyāsthāna kūṭādyaṁ āsanasthāya śambhave|| 267
datvā pādyādikaṁ nityaṁ snapanaṁ śāntihomayuk|
kāryaṁ takṣādi saṁspṛṣṭa rathādi sparśa śāntaye|| 268
caṇḍālapāṇadṛgdoṣa nivṛtyarthaṁ viśeṣataḥ|
āvaśyakaṁ idaṁ jñeyaṁ pratiyānaṁ gurūttamāḥ|| 269

At the end of the procession, the festival-icon of Siva should be taken inside the hall of audience(asthana mantapa) or some other hall and placed on a large pedestal. Then, the Guru should offer to the Lord who is now present in the audience-hall padya, acamana and arghya and perform the snapana-bath and santi-homa(fire-ritual for appeasing). This should be done daily, during the festival. In order to nullify the defect of pollution caused to the car, icons and others by the touch of carpenter and other workers and by the look of the outcast and panas(singers who used to praise the king), such kind of special rituals should be essentially done. This rule should be known and observed.O, the foremost among the Gurus!, such special rituals should be performed at the end of procession in each day.

शान्तिहोमं विना वाथ अशक्तौ स्नपनं नयेत्।

पञ्चप्राकार बाह्ये तु मम याने प्रकल्पिते॥ २७०

विधाय स्नपनं वाथ पञ्चकारि समन्वितैः।

चत्वारिंशन्मितैर्भारैः जलैर्वाथ तदर्धतः॥ २७१

पादेन वाथ तन्न्यूनैः स्नापयेद् देवं आदरात्।

मृगयायां विश्षेण स्नपनं परिकल्पयेत्॥ २७२

स्वकाल विहितं चैतदिष्टदं परिकीर्तितम्।

śāntihomaṁ vinā vātha aśaktau snapanaṁ nayet|
pañcaprākāra bāhye tu mama yāne prakalpite|| 270
vidhāya snapanaṁ vātha pañcakāri samanvitaiḥ|
catvāriṁśanmitairbhāraiḥ jalairvātha tadardhataḥ|| 271
pādena vātha tannyūnaiḥ snāpayed devaṁ ādarāt|
mṛgayāyāṁ viśṣeṇa snapanaṁ parikalpayet|| 272
svakāla vihitaṁ caitadiṣṭadaṁ parikīrtitam|

If he is not able to perform the 'santi-homa', it could be left out but he should essentially perform the snapana-bath. If my procession as mounted on a vehicle has taken place outside the five enclosures, he should arrange for the snapana making use of water collected up to a measure of five karis. Or, the measure of water may be forty bharas, twenty bharas or ten bharas or its measure may be less than ten bharas. He should perform the ceremonial bath to the Lord with snapanas, with dedication and devotion. On the day of 'mruga yatra'(going out of the village to drive away the wild animals), snapana should be performed with special care, without fail. Performance of such activities in the time prescribed for each ritual would yield the desired fruits for the devotees.

प्रातस्सन्ध्यार्चनं नित्यं यागमण्डप वेशनम्॥ २७३

रथाद्यारोहणं यानं ततो मध्याह्न पूजनम्।

रथे चेद्धूपदानान्तं नैवेद्यान्तं शिवालये॥ २७४

यात्रार्थ स्नपनं पश्चात्ततो नैमित्तिकार्चनम्।

विनोद दर्शनं चान्ते प्रदोष पूजनं ततः॥ २७५

पुनर्होमो विनोदश्च ततो ग्राम प्रदक्षिणम्।

यात्रार्थ स्नपनं पूजा नृत्तगेयादि दर्शनम्॥ २७६

ततो धाम निवेशश्च देव्यासह निवेशनम्।

prātassandhyārcanaṁ nityaṁ yāgamaṇḍapa veśanam|| 273
rathādyārohaṇaṁ yānaṁ tato madhyāhna pūjanam|
rathe ceddhūpadānāntaṁ naivedyāntaṁ śivālaye|| 274
yātrārtha snapanaṁ paścāttato naimittikārcanam|
vinoda darśanaṁ cānte pradoṣa pūjanaṁ tataḥ|| 275
punarhomo vinodaśca tato grāma pradakṣiṇam|
yātrārtha snapanaṁ pūjā nṛttageyādi darśanam|| 276
tato dhāma niveśaśca devyāsaha niveśanam|

The regular worship at the morning session, daily festival, entering the pavilion meant for the yaga, mounting the decorated icon on the car and on the vehicle,then the regualr worship at noon-session – all these should be done in the prescribed order. If the Lord is in the festival-car, the worship should be done up to the offering of incense; if within the temple, worship should be done up to 'naivedya'. Then snapana should be performed in view of the 'yatra'.This should be followed by the occasional worship. At the end, the devotees should be enabled to have the 'darsana'(seeing the Lord with devotion and attention) of the Lord with the accomapaniment of various wonderful events. This should be followed by the regular worship at the evening session. Once again the fire-ritual, holy darsana, circumambulating the village, yatra-snapana, regular worship with the accomapniment of dancing, singing and such other services- should be performed. Then, 'entering the shrine along with Sakti' should take place. Or, the icon of Siva alone may be taken inside, without Sakti.

काले षोडश संख्याते यामार्ध परिनिष्ठिते॥ २७७

कृत प्रतिसरस्यैता देवस्य विहिताः क्रियाः।

स्वकालेऽनुष्ठितास्त्वेताः क्रियास्सर्वार्थ साधकाः॥ २७८

पूर्वपूर्व ग्रहेऽपुष्टिः पृष्ठ पृष्ठ ग्रहेऽशुभः।

तस्मात् सवप्रयत्नेन पूर्वकाले समाचरेत्॥ २७९

स्वकाले वाथ दोषः स्यात् पृष्ठकाले समाचरेत्।

यानकाले बलेः काले पूर्वकालेऽथवा मतः॥ २८०

परिवारोक्त मार्गेण बलिपीठं समाचरेत्।
मार्दं वार्क्षं तु वा पीठं लोहं वा भूविलेपनम्॥ २८१

kāle ṣoḍaśa saṁkhyāte yāmārdha parinisṭhite|| 277
kṛta pratisarasyaitā devasya vihitāḥ kriyāḥ|
svakāle'nuṣṭhitāstvetāḥ kriyāssarvārtha sādhakāḥ|| 278
pūrvapūrva grahe'puṣṭiḥ pṛṣtha pṛṣtha grahe'śubhaḥ|
tasmāt savaprayatnena pūrvakāle samācaret|| 279
svakāle vātha doṣaḥ syāt pṛṣṭhakāle samācaret|
yānakāle baleḥ kāle pūrvakāle'thavā mataḥ|| 280
parivārokta mārgeṇa balipīṭhaṁ samācaret|
mārdaṁ vārkṣaṁ tu vā pīṭhaṁ lohaṁ vā bhūvilepanam|| 281

If one day is divided into sixteen sessions, each session to be with a duration of half-yama, the offering of protective thread to the Deities should take place within the duration of half-yama. The activities concerned with the festival should take place in the scheduled time. Each activity should be fulfilled within the duration prescribed for that. The activities fulfilled in this way are capable of producing all the desired fruits. The activity completed in a time prior to its previous duration would become feebled. Similarly, the activity completed in a time after its posterior duration would become inauspicious. Therefore, the Guru should perform each activity in a duration prior to the actual schedule. If the scheduled time of an activity is marred with some inauspicious defect, he should perform that work in a time posterior to the scheduled time. The time of procession and of bali-offering may precede the scheduled time. The bali-pitha should be designed as detailed in the chapter dealing with the worship of the retinue Deities. The bali-pitha may be made of earth, wood or metal or it may be designed over the ground besmeared with cow-dung.

यागमण्डप वेशं च हित्वान्तर्वेशनं तु वा।
तत्र ताम्बूल दानाद्यं वर्जयेद्वाथ कारयेत्॥ २८२
उक्तकाल परित्यागे शान्तिहोमं च कारयेत्।
रात्रौ नीराजनं कार्यं धूपदीपावसानके॥ २८३
प्रभूतं तु हविर्दद्याद्यानकालावसानके।
एवं प्रतिदिनं कुर्याद्विशेषस्त्वधुनोच्यते॥ २८४

yāgamaṇḍapa veśaṁ ca hitvāntarveśanaṁ tu vā|
tatra tāmbūla dānādyaṁ varjayedvātha kārayet|| 282
uktakāla parityāge śāntihomaṁ ca kārayet|
rātrau nīrājanaṁ kāryaṁ dhūpadīpāvasānake|| 283
prabhūtaṁ tu havirdadyādyānakālāvasānake|
evaṁ pratidinaṁ kuryādviśeṣastvadhunocyate|| 284

Without entering into the yagasala, the icon may enter directly inside the shrine. At that time, the Guru may or may not perform the offering of tambula and other related activities. If the prescribed time is not adhered to, the Guru should perform the 'santi-homa'. In the night session, 'nirajana' should be

performed after the offering of incense and lights. At the end of the duration prescribed for the procession, the Guru should offer the 'prabhuta-bali'. In this way, the Guru should perform all the rituals, in each day. Some specific aspects with regard to these activities are told now.

ग्रामादौ तद्बहिर्वापि कल्पिते मण्डपादिके।
नीत्वा देवं समाराध्य विनोदालोकनं ततः॥ २८५
प्रविश्य धाम वा नो वा नयेद्ग्रामं समस्तकम्।
प्रवेशे वाथ वृष्ट्यादावेवमेव समाचरेत्॥ २८६
भविष्यद्वृष्टि शङ्कायां अन्धकारे महत्यपि।
शान्तिहोमो विधेयस्स्याद् अवशिष्ट प्रदक्षिणे॥ २८७

grāmādau tadbahirvāpi kalpite maṇḍapādike|
nītvā devaṁ samārādhya vinodālokanaṁ tataḥ|| 285
praviśya dhāma vā no vā nayedgrāmaṁ samastakam|
praveśe vātha vṛṣṭyādāvevameva samācaret|| 286
bhaviṣyadvṛṣṭi śaṅkāyāṁ andhakāre mahatyapi|
śāntihomo vidheyassyād avaśiṣṭa pradakṣiṇe|| 287

Having taken the icon of Siva to the pavilion built in the outer street of the village ond others or outside the village, the Guru should worship the Lord with all the offerings and arrange for the holy darsan of the Lord amidst various festivities. Then the icon may directly enter the shrine or it may enter after circumambulating the village, being mounted on the head of the sanctified paricaraka. If there occurs the downpour of rains unexpectedly, the icon may directly enter the shrine. If there are symptoms to indicate the immediate occurrence of downpour of rain or if the sky becomes very dark because of heavy clouds, the icon should be immediately moved to the shrine. To complete the remaining part of circumambulation, the Guru should perform the 'santi-homa'.

यागारम्भ दिने वाथ तीर्थदान दिनेऽपि च।
सकलं भ्रामयेद्ग्रामं प्रायश्चित्तं न चोच्यते॥ २८८
ग्राम प्रदक्षिणे हीने दिशाहोमं तु कारयेत्।
निर्मले नभसीन्दोश्च दर्शनेऽवश्यमेव च॥ २८९
बेरयात्रा प्रकर्तव्या बलिं नित्यं समाचरेत्।

yāgārambha dine vātha tīrthadāna dine'pi ca|
sakalaṁ bhrāmayedgrāmaṁ prāyaścittaṁ na cocyate|| 288
grāma pradakṣiṇe hīne diśāhomaṁ tu kārayet|
nirmale nabhasīndośca darśane'vaśyameva ca|| 289
berayātrā prakartavyā baliṁ nityaṁ samācaret|

In the day when the rituals of yagasala commence or in the day fixed for the offering of the sacred water, all the icons concerned with the festival should be taken in procession around the village. Expiatory

rituals need not be performed on this occasion. If the circumambulation of the village is not performed, the Guru should perform the 'disa-homa'. On this occasion, the appearance of the full-moon in the spotless sky should be essentially observed. The procession of the icon and the bali-offering should be performed daily.

तीर्थाह्निः पञ्चमे पूर्वे चतुर्थे वा समाचरेत्॥ २९०
तैलाभ्यङ्गं च तद्वारे रात्रिचूर्ण युतं तु वा।
ताम्बूलदान सहितं देवे भक्तेषु च क्रमात्॥ २९१
अन्यत्रापि च कर्तव्यं ध्वजारोहेऽपि वा मतम्।
देवाग्रे स्थापयेत् तैलं स्थण्डिले यन्त्रिकोपरि॥ २९२

tīrthāhniḥ pañcame pūrve caturthe vā samācaret|| 290
tailābhyaṅgaṁ ca taddvāre rātricūrṇa yutaṁ tu vā|
tāmbūladāna sahitaṁ deve bhakteṣu ca kramāt|| 291
anyatrāpi ca kartavyaṁ dhvajārohe'pi vā matam|
devāgre sthāpayet tailaṁ sthaṇḍile yantrikopari|| 292

Five days or four days before the day fixed for the tirtha, the Guru should perform the ceremonial oil-bath to the image installed in the main shrine. This oil-bath may be associated with turmeric powder. In that day, the Guru should offer the oil and turmeric powder associated with tambula to the Lord and the Bhaktas. This oil-bath may be performed in other days also or in the day in which the flag is raised to the top of the pole. The Guru should place the vessel containing the oil over the tripod kept on the sthandila designed in front of the Lord.

अस्त्रमन्त्रेण संप्रोक्ष्य संहिता मनुना लभेत्।
कवचेनावकुण्ठ्याथ यजेद्गन्धादिभिर्हृदा॥ २९३
शिवतत्त्वादिभिस्तैलं मूलयुक्तैर्नमोन्तकैः।
सपुष्पं निक्षिपेन्मूर्ध्नि रात्रिचूर्णमनुक्रमात्॥ २९४
ललाटात् पादबाह्वन्तं देव्याः कण्ठान्तमाचरेत्।
तत्र वान्यत्र वा स्नानं कृत्वा मौद्गं निवेदयेत्॥ २९५

astramantreṇa saṁprokṣya saṁhitā manunā labhet|
kavacenāvakuṇṭhyātha yajedgandhādibhirhṛdā|| 293
śivatattvādibhistailaṁ mūlayuktairnamontakaiḥ|
sapuṣpaṁ nikṣipenmūrdhni rātricūrṇamanukramāt|| 294
lalāṭāt pādabāhvantaṁ devyāḥ kaṇṭhāntamācaret|
tatra vānyatra vā snānaṁ kṛtvā maudgaṁ nivedayet|| 295

Having sprinkled the consecrated water over the oil with the recital of astra-mantra, the Guru should take the oil with the recital of samhita-mantras. Having given the protection with the recital of kavaca-mantra,

he should honor the oil with perfumes, flowers and other substances. Reciting the three tattva-mantras (atma tattva, vidya tattva and siva tattva) and the mula-mantra with ‘om’ in the beginning and ‘namah’ at the end, the Guru should apply the oil with flower and turmeric powder over the head of the Lord and anoint the the image from the fore-head to the feet and to the end of the shoulders. For the image of Sakti, he should anoint up to the neck. Having performed the bath in the same place or in other place, he should offer the ‘mudga’ food .

तीर्थाहात् पूर्व दिवसे तत्पूर्वे वा समाचरेत्।
नटेश भ्रामणं कुर्यात् तदर्थं पूर्व रात्रके॥ २९६
कौतुकं पूर्वविधिना कारयेन्नृत्तमूर्तये।
सर्वाभरण युक्ताय पूजिताय विशेषतः॥ २९७
तस्मादन्यत्र कूटे वा रङ्गे वास्थानमण्डपे।
सर्वालङ्कार संयुक्तं कृत्वा धाम प्रदक्षिणम्॥ २९८
तत्काले वा प्रभाते वा देवदेवं प्रवेश्य च।
विनोद दर्शनं चापि कारयेद् द्विजसत्तमाः॥ २९९

tīrthāhāt pūrva divase tatpūrve vā samācaret|
naṭeśa bhrāmaṇaṁ kuryāt tadarthaṁ pūrva rātrake|| 296
kautukaṁ pūrvavidhinā kārayennṛttamūrtaye|
sarvābharaṇa yuktāya pūjitāya viśeṣataḥ|| 297
tasmādanyatra kūṭe vā raṅge vāsthānamaṇḍape|
sarvālaṅkāra saṁyuktaṁ kṛtvā dhāma pradakṣiṇam|| 298
tatkāle vā prabhāte vā devadevaṁ praveśya ca|
vinoda darśanaṁ cāpi kārayed dvijasattamāḥ|| 299

The procession of Nataraja should be performed in the day prior to the day fixed for the ‘tirtha’ or in the day prior to the previous day mentioned now(two days before the tirtha-day). For such performance, the Guru should tie up the protective thread in the right hand of Nataraja according to the directions set forth earlier, adorn Him with all kinds of ornaments and worship Him in a specific way suitable to the occasion. Then, having taken the icon of Nataraja to another hall or stage-like pavilion or to the audience-hall, he should adorn Him with all kinds of decorative materials and perform the circumambulation around the temple or village. O, the foemost Sages among the twice-borns!, having come back and entered the hall either in the same night or in the next morning, he should arrange for the holy darsana of the Lord amidst various festivities.

प्रातः स्नानादिकं कृत्वा भूषयेद् भूषणार्हकैः।
नानागरु सुगन्धं च कर्पूरेण विमिश्रितम्॥ ३००
धाम प्रदक्षिणं कृत्वा सर्वातोद्य समन्वितम्।
स्थण्डिलोपेरि संस्थाप्य पुण्याहंवाचयेत् ततः॥ ३०१

संप्रोक्ष्यार्घ्याम्भसास्त्रेण मन्त्रयेच्छर्व शम्बरैः।

गन्धादिभिस्समभ्यर्च्य कवचेनावकुण्ठयेत्॥ ३०२

prātaḥ snānādikaṁ kṛtvā bhūṣayed bhūṣaṇārhakaiḥ|
nānāgaru sugandhaṁ ca karpūreṇa vimiśritam|| 300
dhāma pradakṣiṇaṁ kṛtvā sarvātodya samanvitam|
sthaṇḍiloperi saṁsthāpya puṇyāhaṁvācayet tataḥ|| 301
saṁprokṣyārghyāṁbhasāstreṇa mantrayeccharva śambaraiḥ|
gandhādibhissamabhyarcya kavacenāvakuṇṭhayet|| 302

Having performed the ceremonial bath and other rituals related to worship in the early morning, the Guru should adorn the Lord with ornaments fit for the occasion. The incense with pleasant and mild fragrance should be prepared with various kinds of agaru-sandal mixed with camphor. Having circumambulated the temple or the village with the accompaniment of the sounding of all kinds of musical instruments, he should place the icon on the sthandila and perform the 'punyaha-vacana'. Having sprinkled the consecrated water of arghya with the recital of astra-mantra over the icon , he should energize by chanting the brahma, anga, kala mantras pertaining to the Lord. Then, having worshipped with sandal, flowers and other substances, he should effect protection with the recital of kavaca-mantra.

समिधाज्येनचरुणा तिललाजगुलैस्तु वा।

मूलेन शतहोमस्स्याद् अस्त्रहोमो मतो न वा॥ ३०३

पञ्चाग्नि संस्कृतियुक्तो होमस्सर्वार्थ साधकः।

प्रायश्चित्तं त्वघोरेण कृत्वा पूर्णा समन्वितम्॥ ३०४

सद्योजातेन संस्पृश्य गन्धमूलेन दापयेत्।

samidhājyenacaruṇā tilalājagulaistu vā|
mūlena śatahomassyād astrahomo mato na vā|| 303
pañcāgni saṁskṛtiyukto homassarvārtha sādhakaḥ|
prāyaścittaṁ tvaghoreṇa kṛtvā pūrṇā samanvitam|| 304
sadyojātena saṁspṛśya gandhamūlena dāpayet|

Then he should offer the oblations into the kindled fire with faggots, clarified butter, cooked rice, sesame, parched paddy and molasses and such oblations should be done for one hundred times with the recital of mula-mantra. The homa known as 'astra-homa' may or may not be performed. The homa performed in the five fire-pits consecrated by sacramental rituals is capable of accomplishing all the desired fruits. Then, having offered the oblations for the sake of expiation with the recital of aghora-mantra, he should offer the consummate oblation(purna-ahuti). He should touch the materials kept for the purna-ahuti with the recital of sadyojata-mantra and offer the sandal and other materials with the recital of mula mantra.

सवत्सां गां सुवर्णं च कांस्यपात्रं सुवस्त्रयुक्॥ ३०५

तिलमाज्यं अथान्यद्वा दद्यादाचार्य तृप्तये।

जलदान समोपेतं यात्रादानं इदं मतम्॥ ३०६

अथान्यद्वा हरिद्रां च लवणं तिलसर्षपौ।

ताम्बूलं तण्डुलं चैव गन्धाज्य तिलतैलकम्॥ ३०७

शिवदानं इति ख्यातं कर्तुरिष्टप्रदायकम्।

savatsāṁ gāṁ suvarṇaṁ ca kāṁsyapātraṁ suvastrayuk|| 305
tilamājyaṁ athānyadvā dadyādācārya tṛptaye|
jaladāna samopetaṁ yātrādānaṁ idaṁ matam|| 306
athānyadvā haridrāṁ ca lavaṇaṁ tilasarṣapau|
tāmbūlaṁ taṇḍulaṁ caiva gandhājya tilatailakam|| 307
śivadānaṁ iti khyātaṁ karturiṣṭapradāyakam|

Cow along with its calf, gold, bronze-vessel covered with a cloth, sesame, clarified butter and such others suitable for donating as gifts – all these should be offered to the Chief Acharya for his contentment. This offering associated with the offering of water is considered to be the 'yatra dana'(gifts offered to the Acharya before the commencement of the procession). Turmeric , salt, sesame, white mustard, tambula, rice, perfumes, clarified butter, sesame-oil – offering of these substances is called 'siva dana'. This is capable of yielding the desired benefits to the sponsoring Master (yajamana).

योगिनां ध्यानयुक्तानां शिवज्ञानार्थ वेदिनाम्॥ ३०८

तत्पूजादानं इष्टं स्यात् सर्वेषां प्राणिनामपि।

उष्णीषाद्यं प्रदेयं स्याद्विशेषेषु दिनेषु च॥ ३०९

प्रतिदिनं तु देयं स्याज्जलोपेतं तु तद्भवेत्।

उष्णीषाद्यं प्रदातव्यं दद्यादाचार्य धीमतः॥ ३१०

yogināṁ dhyānayuktānāṁ śivajñānārtha vedinām|| 308
tatpūjādānaṁ iṣṭaṁ syāt sarveṣāṁ prāṇināmapi|
uṣṇīṣādyaṁ pradeyaṁ syādviśeṣeṣu dineṣu ca|| 309
pratidinaṁ tu deyaṁ syājjalopetaṁ tu tadbhavet|
uṣṇīṣādyaṁ pradātavyaṁ dadyādācārya dhīmataḥ|| 310

Offering of such materials as a part of worship to the Yogis, to those who observe the disciplines related to meditation, to those who have known well the deeper meanings of the scriptures dealing with supreme knowledge (siva jnana) is conducive to the welfare of all the living beings. The head-band(turban) and such other gifts of honor should be presented to them during these specific days. Such kind of presentation should be done every day associated with the offering of water. The highly learned Acharya should present the gifts of honor such as the turban and others to the yogis and scholars.

आचार्यश्शिव एव स्यादनयोरन्तरं न हि।
यः पश्येदनयोर्भेदं सोऽधोगतिमाप्नुयात्॥ ३११
सर्वागमज्ञं शान्तं च शिवलिङ्गार्चनारतम्।
नित्यहोमादिभिर्युक्तं शिवार्थान्न प्रकल्पकम्॥ ३१२
ग्रहबल्यादि संयुक्तं भिक्षाप्रदं अनिन्दितम्।
किमत्र बहुनोक्तेन देशिकस्त्वीदृशो यदा॥ ३१३
तृप्तो यत्र तदा तस्य पुरुषार्थगतिर्द्विजाः।
सत्यं सत्यं पुनस्सत्यं त्रिसत्यं सत्यमेव हि॥ ३१४

ācāryaśśiva eva syādanayorantaraṁ na hi|
yaḥ paśyedanayorbhedaṁ so'dhogatimāpnuyāt|| 311
sarvāgamajñaṁ śāntaṁ ca śivaliṅgārcanāratam|
nityahomādibhiryuktaṁ śivārthānna prakalpakam|| 312
grahabalyādi saṁyuktaṁ bhikṣāpradaṁ aninditam|
kimatra bahunoktena deśikastvīdṛśo yadā|| 313
tṛpto yatra tadā tasya puruṣārthagatirdvijāḥ|
satyaṁ satyaṁ punassatyaṁ trisatyaṁ satyameva hi|| 314

The Acharya is , verily, Lord Siva Himself. There is no difference between the Acharya and Siva. The one who conceives a difference between them will be subjected to downfall leading to hell. The knower of all the Agamas; person with serene composure; taking delight in being devoted to the worship of Sivalinga; maintainer of daily fire-ritual and such other austerities; preparing food to be offered to Siva; trained in offering graha-bali(offerings to the planet-deities) and other such rituals; giver of alms; untouched by despicable qualities- an Acharya is of such praiseworthy nature. What is the use of speaking elaborately on the greatness of such Acharya? O, the twice-born Sages!, when such an Acharya becomes highly pleased in a place, all the four goals to be attained by the human beings get accomplished in that place. This is true; true; I repeat, this is true; always true. Nothing but truth.

तद्वित्तमाहृतं येन त्रिजगच्चोर उच्यते।
देवस्वादपि निस्तार्यं कल्पकोटिशतैरपि॥ ३१५
तस्मात् पापं परिज्ञाय बहुधा देशिकस्य च।
तद्दत्तं श्रद्धया ग्राह्यं तच्छ्राव्यं तारकं यतः॥ ३१६
यात्रादानं इदं कार्यं नैवेद्यादि निवेदयेत्।
पूर्वे वान्ते भवेल्लिङ्गप्रतिष्ठादौ च सम्मतम्॥ ३१७

tadvittamāhṛtaṁ yena trijagaccora ucyate|
devasvādapi nistāryaṁ kalpakoṭiśatairapi|| 315
tasmāt pāpaṁ parijñāya bahudhā deśikasya ca|

taddattaṁ śraddhayā grāhyaṁ tacchrāvyaṁ tārakaṁ yataḥ|| 316
yātrādānaṁ idaṁ kāryaṁ naivedyādi nivedayet|
pūrve vānte bhavelliṅgapratiṣṭhādau ca sammatam|| 317

The one by whom the Acharya is deprived of his wealth and properties is declared as a thief, to be despicalble in all the three worlds. Stealing his wealth is more heinous than stealing the properties dedicated to the supreme Deities. The effects of such sinful act cannot be resolved, even for thousands of kalpas. Therefore, having well understood the severity of the sin of committing offences to the Acharya, one should profusely offer the fees and valuable presentations to him. Whatever is given by him should be accepted with reverence and diligence. Whatever is instructed by him should be listened to and obeyed, since such listening and obeying would lead the person to the shore of liberation. So, this 'yatra dana' should be performed with great care. After the 'yatra dana', the Guru should offer the naivedya to the Lord. This kind of 'yatra dana' may be done either prior to or after the installation of Sivalinga and other images.

अन्यत्रापि च कर्तव्यं राज्ञां विजयहेतवे।
सर्वदानोत्तमं ह्येतद् ग्रहणादौ विशिष्यते॥ ३१८
सर्वालङ्कार संयुक्तं मुरवेण समन्वितम्।
शैवाचार्य समोपेतं आरोप्य शिबिकोत्तमम्॥ ३१९
पञ्चप्राकार मध्ये वा तद्बाह्ये वा प्रदक्षिणम्।
कृत्वा यानक्रमं प्रोक्तं सर्वमङ्गल संयुतम्॥ ३२०

anyatrāpi ca kartavyaṁ rājñāṁ vijayahetave|
sarvadānottamaṁ hyetad grahaṇādau viśiṣyate|| 318
sarvālaṅkāra saṁyuktaṁ muraveṇa samanvitam|
śaivācārya samopetaṁ āropya śibikottamam|| 319
pañcaprākāra madhye vā tadbāhye vā pradakṣiṇam|
kṛtvā yānakramaṁ proktaṁ sarvamaṅgala saṁyutam|| 320

This kind of 'yatra dana' should be performed even in other occasions for the sake of assured victory of the Ruler. This dana(offering gifts and valuables) which is the formost among all kinds of danas is specificaly recommended even in various occasions such as the occurrence of eclipse and others. Having mounted the festival-icon beautifed with all kinds of decorations on the palanquin designed to be in the foremost category, the procesion should be commenced with the accompaniment of Sivacharyas and the sounding of murava(a kind of drum). The circumambulation may be done in the middle enclosure if the temple is with five enclosures or it may be done outside the temple. Then, the procession of the mounted icon associated with all kinds of auspicious acomapniments and festivities should take place around the village.

राजवेषधरैः पुंभिर्नानानृत्त समन्वितैः।
आरूढ शिबिकैर्दक्षैः पुष्पोदैर्गन्धतोयकैः॥ ३२१
अग्रतः पृष्ठतो वापि कृतसेवा समन्वितैः।

वर्जयेद्वाथ मुरवं राजवेषधरान्वितम्॥ ३२२

प्रवेश्य भवनं पश्चात् स्नापयेत् पूर्व वर्त्मना।

rājaveṣadharaiḥ puṁbhirnānānṛtta samanvitaiḥ|
ārūḍha śibikairdakṣaiḥ puṣpodairgandhatoyakaiḥ|| 321
agrataḥ pṛṣṭhato vāpi kṛtasevā samanvitaiḥ|
varjayedvātha muravaṁ rājaveṣadharānvitam|| 322
praveśya bhavanaṁ paścāt snāpayet pūrva vartmanā|

The procession should move being accompanied by those who have attired themselves in the likeness of the king, by various types of dancing, by those who are highly skilled in various arts and who are mounted on the palanquins and by those who , being in the front and back side of the car, are squirting the water mixed with flowers and with perfumes and doing other services. At the end, the festival-icon should enter the temple without the accompaniment of the sounding of the drum and with the accompaniment of those who have attired themselves in the likeness of the king. Then, the Guru should perform the ceremonial bath to the Lord in a perfect way as explained before.

कौतुकं च परित्यज्य गन्धपुष्पादिभिर्यजेत्॥ ३२३

तदन्ते बेरयात्रादि तत्पूर्वे वा प्रकीर्तितम्।

रात्र्यन्ते रथमारोप्य देवेदेवं नटेश्वरम्॥ ३२४

पूर्वयान क्रमेणैव ग्रामादीनां प्रदक्षिणम्।

कृत्वा निवेशयेदन्तः पुनस्स्नपनमाचरेत्॥ ३२५

अन्येष्वपि च बेरेषु विधानं सदृशं मतम्।

kautukaṁ ca parityajya gandhapuṣpādibhiryajet|| 323
tadante berayātrādi tatpūrve vā prakīrtitam|
rātryante rathamāropya devedevaṁ naṭeśvaram|| 324
pūrvayāna krameṇaiva grāmādīnāṁ pradakṣiṇam|
kṛtvā niveśayedantaḥ punassnapanamācaret|| 325
anyeṣvapi ca bereṣu vidhānaṁ sadṛśaṁ matam|

Having removed the protective thread, the Guru should worship the Lord with sandal, flowers and other substances. At the end of this, the procession of the other icon should take place or it may take place prior to this. At the ending phase of the night, the Guru should mount the icon of Nataraja, the Lord of all Devas, on the processional car and the circumambulation of the car around the village and other places should take place in the same way as the procession of the previous icon mounted on a vehicle took place. At the end, Natarja should be taken inside the temple. The Guru should again perform the snapana-bath to the Lord. For all other icons pertaining to to the festival, the process is the same as this one.

तीर्थाह्नः पूर्वदिवसे तत्पूर्वे वा द्विजोत्तमाः॥ ३२६

युद्धारम्भक्रियोपेत मृगयात्रावसानकम्।

अन्येन चोत्सवार्थेन बेरेण पुनराचरेत्॥ ३२७

विशेष स्नपनं तस्य विधेयं पूर्व वर्त्मना।

tīrthāhnaḥ pūrvadivase tatpūrve vā dvijottamāḥ|| *326*
yuddhārambhakriyopeta mṛgayātrāvasānakam|
anyena cotsavārthena bereṇa punarācaret|| *327*
viśeṣa snapanaṁ tasya vidheyaṁ pūrva vartmanā|

In the day prior to the day fixed for the tirtha or in the day prior to the previous day(two days before the tirtha-day), all the activities should begin, with the accompaniment of the activities related to the commencement of a battle and with the accompaniment of the activities up to the end of 'mruga yatra'. With such activities, the procession of other icons meant for the festival should be performed again. Snapana-abhisheka should be performed in a special way for each icon according to the process explained earlier.

तद्रात्रौ कौतुकं कुर्यात् तीर्थार्थं पूर्व वर्त्मना॥ ३२८

तीर्थार्थं साधयेद्रात्रौ कलशान् नव संख्यया।

ससूत्रान् सापिधानांश्च सकूर्चान् पल्लवान्वितान्॥ ३२९

सवस्त्रान् वा विवस्त्रान् वा प्रधाने वस्त्रमेव वा।

tadrātrau kautukaṁ kuryāt tīrthārthaṁ pūrva vartmanā|| *328*
tīrthārthaṁ sādhayedrātrau kalaśān nava saṁkhyayā|
sasūtrān sāpidhānāṁśca sakūrcān pallavānvitān|| *329*
savastrān vā vivastrān vā pradhāne vastrameva vā|

For the sake of immersion in the sacred water(tirtha vari), the Guru should perform the offering of protective thread in that night according to the process explained before. He should install nine kalasas for the sake of tirtha, in that night. The kalasas should be with wounded thread, lid, darbha-kurcha, tender mango-leaves and new cloth. They may or may not be covered with new cloth. But, the main kalasa (siva-kumbha) should essentially be covered with new cloth.

रात्रौ वा साधयेत्तीर्थं स्नाने तत्समयेऽपि वा॥ ३३०

प्रातः प्रागुदयात्पूर्वं तीर्थकार्यं समाचरेत्।

तीर्थस्थानं च संप्राप्य शुद्धिं कृत्वा महीतले॥ ३३१

स्थण्डिलद्वितयं कुर्यात् शूलार्थं कलशार्थकम्।

पश्चिमे स्थापयेत् शूलं तदग्रे कलशान्न्यसेत्॥ ३३२

rātrau vā sādhayettīrthaṁ snāne tatsamaye'pi vā|| 330
prātaḥ prāgudayātpūrvaṁ tīrthakāryaṁ samācaret|
tīrthasthānaṁ ca saṁprāpya śuddhiṁ kṛtvā mahītale|| 331
sthaṇḍiladvitayaṁ kuryāt śūlārthaṁ kalaśārthakam|
paścime sthāpayet śūlaṁ tadagre kalaśānnyaset|| 332

In the night the consecrated water should be kept ready in the kalasas. Or, it may be consecrated and kept ready just before taking bath in the sacred river. In the early morning, before the rising of the sun, the Guru should commence the rituals concerned with the sacred tirtha. Having approached the vicinity of the sacred river(or tank), the Guru should clean and purify the ground and design two sthandilas, one for the trident and another for the kalasas. The trident should be installed in the west and the kalasas should be arranged in front of the trident.

पुण्याहं वाच्यित्वा तु देवानाहूय पूर्ववत्।
त्रिशूले सर्वतीर्थं च सर्वं दुर्गा समन्वितम्॥ ३३३
मध्ये मनोन्मनी युक्तं गन्धपुष्पादिभिर्यजेत्।
तज्जलैः स्नापयेत् शूलं नद्याद्यन्तः प्रविश्य च॥ ३३४
तीर्थ संग्रहणं कुर्याद् गङ्गाद्यावाहनेन च।

puṇyāhaṁ vācyitvā tu devānāhūya pūrvavat|
triśūle sarvatīrthaṁ ca sarvaṁ durgā samanvitam|| 333
madhye manonmanī yuktaṁ gandhapuṣpādibhiryajet|
tajjalaiḥ snāpayet śūlaṁ nadyādyantaḥ praviśya ca|| 334
tīrtha saṁgrahaṇaṁ kuryād gaṅgādyāvāhanena ca|

Having declared the auspciousness of the day and time, the Guru should invoke the presence of the Deities as done before. All the sacred waters and all forms of Durga should be invoked to be present in the trident. Manonmani should be invoked to be present in the middle leaf of the trident. Then, the Guru worship them with sandal, flowers and other substances. He should bathe the trident with the consecrated water kept in the kalasas. Then, having entered into the river-water, he should perform the 'tirtha sangarhana'(making the sacred waters to get assembled in the river-water) by invoking the presence of Ganga and other sacred rivers.

हे देवि गङ्गे यमुने नर्मदे च सरस्वति॥ ३३५
सिन्धो गोदावरि त्वं च कावेर्यत्र जलाशये।
सन्निधीभव शर्वस्य तीर्थार्थं इदमुत्तमम्॥ ३३६
रवेरस्तमनं यावत् तीर्थानां पापशुद्धये।
तीर्थ संग्रहणं कृत्वा तन्मध्ये प्राक्शिरोऽन्वितम्॥ ३३७
त्रिशूलं स्नापयेदप्सु शिवमन्त्रमनुस्मरन्।

he devi gaṅge yamune narmade ca sarasvati|| 335
sindho godāvari tvaṁ ca kāveryatra jalāśaye|
sannidhībhava śarvasya tīrthārthaṁ idamuttamam|| 336
raverastamanaṁ yāvat tīrthānāṁ pāpaśuddhaye|
tīrtha saṁgrahaṇaṁ kṛtvā tanmadhye prākśiro'nvitam|| 337
triśūlaṁ snāpayedapsu śivamantramanusmaran|

"O, Devi!, Ganga, Yamuna, Narmada, Sarasvati, Sindhu, Godavari, Kaveri! Be present in this river-water with all your divine powers and render this water to be the supreme one for the sake of getting sacred water for Lord Siva; be present here until the setting of the sun to purify this river-water by removing its impure and polluted state". Having recited this mantra, the Guru should bring out the confluence of all sacred rivers there and immerse the trident into the sacred water holding it in such a way that its head is in east , reciting the mula-mantra of Siva.

जलादुत्तीर्य शूलं तु जलतीरे निवेशयेत्॥ ३३८
तीर्थ संग्रहणं कृत्वा तीर्थं देवालयेऽपि वा।
अवगाहन हीनं तु नयेद् दूर जलाशये॥ ३३९
सर्वालङ्कार संयुक्तं प्रविशेदालयं प्रति।
होमं च बलिदानं च कृत्वा प्रागुक्त वर्त्मना॥ ३४०

jalāduttīrya śūlaṁ tu jalatīre niveśayet|| 338
tīrtha saṁgrahaṇaṁ kṛtvā tīrthaṁ devālaye'pi vā|
avagāhana hīnaṁ tu nayed dūra jalāśaye|| 339
sarvālaṅkāra saṁyuktaṁ praviśedālayaṁ prati|
homaṁ ca balidānaṁ ca kṛtvā prāgukta vartmanā|| 340

Then, having taken out the trident from the water, the Guru should place it on the river bank. The 'tirtha sangrahana' may be done in the sacred tank constructed near and for the temple. If the temple is without such sacred tank, the Guru should take the trident to some other water-source located in a distant place. Having adorned the trident with all kinds of decorative materials, the Guru should bring it back to the temple and enter the shrine. Then, he should perform the fire-ritual and 'bali dana' according to the process explained earlier.

चूर्णोत्सवं ततः कुर्याद् देवस्यास्थान मण्डपे।
स्थण्डिल द्वितयं कुर्याद् देवदेवस्य सन्निधौ॥ ३४१
त्रिशूलं पश्चिमेऽन्यत्रोलूखलं विनिवेशयेत्।
तन्मध्ये विन्यसेद्रात्रिं अथतच्चूर्ण सिद्धये॥ ३४२
वस्त्रेणावेष्ट्य तन्मध्ये रात्रिचूर्णं तु वा क्षिपेत्।
त्रिशूलं पूजयित्वादौ ततो रात्र्यधिवासनम्॥ ३४३

cūrṇotsavaṁ tataḥ kuryād devasyāsthāna maṇḍape|
sthaṇḍila dvitayaṁ kuryād devadevasya sannidhau|| 341
triśūlaṁ paścime'nyatrolūkhalaṁ viniveśayet|
tanmadhye vinyasedrātriṁ athataccūrṇa siddhaye|| 342
vastreṇāveṣṭya tanmadhye rātricūrṇaṁ tu vā kṣipet|
triśūlaṁ pūjayitvādau tato rātryadhivāsanam|| 343

Then, 'curnotsava'(powder-festival) should be performed in the audience-hall of the Lord. The Guru should design two sthandilas in front of the suprme Lord of the Devas. He should place the trident on the sthandila designed in the west and the mortar on the sthandila designed in front of the previous one. He should place the turmeric bulbs in the hollow of the mortar for the preparation of turmeric powder. Or, having covered the mortar with new cloth, he may put the turmeric powder inside the hollow. Then, he should worship the trident first and stay there in the night, keeping himself on fast.

संकल्प्योलूखले शक्तिं आधाराख्यां प्रकल्पयेत्।
मुसले पूजयित्वेशं कुर्याद् घृतशिरोर्पणम्॥ ३४४
दूर्वा पुष्प समोपेतैः व्रीहि तण्डुलकादिभिः।
संमुखं विमुखं वापि शूलं देवस्य कीर्तितम्॥ ३४५

saṁkalpyolūkhale śaktiṁ ādhārākhyāṁ prakalpayet|
musale pūjayitveśaṁ kuryād ghṛtaśirorpaṇam|| 344
dūrvā puṣpa samopetaiḥ vrīhi taṇḍulakādibhiḥ|
saṁmukhaṁ vimukhaṁ vāpi śūlaṁ devasya kīrtitam|| 345

Having declared the purpose of the event, the Guru should identify the Adhara Sakti with the mortar and Isvara with the pestle and worship them. Then he should sprinkle the drops of ghee over the mortar and the bottom of the pestle with the recital of siro-mantra. He should collect the grass(durva), flowers, vrihi grain, rice and such others and keep them near the mortar. The trident should be placed as turned towards the Lord or turned in the same direction faced by the Lord.

तद्वन्मुसलमुद्दिष्टं तथैवोलूखलं भवेत्।
सवस्त्रं वा विवस्त्रं वा मुसलं परिकीर्तितम्॥ ३४६
मुसलं पूर्वमभ्यर्च्योलूखलं तदनन्तरम्।
शिवतत्त्वादितो वा स्याद् आत्मतत्त्वादितोऽपि वा॥ ३४७
दूर्वा प्रदानं कर्तव्यं गुरुणा वा नियोगिना।
राज्ञा देव्या च तस्याथ तन्नियुक्तैः महात्मभिः॥ ३४८
पुरोहितमुखैर्देयं ततो माहेश्वरैर्जनैः।
मत्कन्याभिश्च दासीभिः कर्तव्यं राजसन्निधौ॥ ३४९

नो चेद्राज नियुक्तानि रुद्रकन्याभिरेव वा।
दासीभिर्वाथ भक्तैर्वा योग्यैरन्यैः क्रमेण च॥ ३५०

tadvanmusalamuddiṣṭaṁ tathaivolūkhalaṁ bhavet|
savastraṁ vā vivastraṁ vā musalaṁ parikīrtitam|| 346
musalaṁ pūrvamabhyarcyolūkhalaṁ tadanantaram|
śivatattvādito vā syād ātmatattvādito'pi vā|| 347
dūrvā pradānaṁ kartavyaṁ guruṇā vā niyoginā|
rājñā devyā ca tasyātha tanniyuktaiḥ mahātmabhiḥ|| 348
purohitamukhairdeyaṁ tato māheśvarairjanaiḥ|
matkanyābhiśca dāsībhiḥ kartavyaṁ rājasannidhau|| 349
no cedrāja niyuktāni rudrakanyābhireva vā|
dāsībhirvātha bhaktairvā yogyairanyaiḥ krameṇa ca|| 350

The pestle should be placed in the same way as the trident. The mortar should also be placed similarly. The pestle may or may not be adorned with the cloth. The Guru should worship the pestle first and then the mortar. He should worship them reciting the tattva mantras, either starting with siva tattva or with atma tattva. The offering of durva should be done by the Guru or by a priest commissioned by the Guru. Then it should be offered by the king, queen, great authorities appointed by the king, Vedic priest and such other important persons and finally by the devotees of the Great Lord. It may be offered by the virgins dedicated to me and the ladies serving in the presence of the king. If authorities are not commissioned by the king for this purpose, it may be given by the Rudra-kanyas(virgins dedicated to Rudra) or Rudra-dasis or devotees or by others who are competent to do this.

दूर्वादानं प्रकर्तव्यम् विशुद्धैः देशिकाज्ञया।
अन्यस्मिन्नपि देवस्य देव्या वा कौतुकान्तरे॥ ३५१
तदादौ स्नानकालादौ कर्तव्यं मङ्गलार्थकम्।
तदन्ते चूर्णयेद्रात्रिं त्रिः कृत्वा चास्त्रमुच्चरन्॥ ३५२
दूर्वादान क्रमेणैव चूर्णयेद्रात्रिमादरात्।
तच्चूर्णं तन्मनुं स्मृत्वा तस्मादादाय निक्षिपेत्॥ ३५३
नानाविधेषु पात्रेषु लिङ्गार्थं प्रतिमार्थकम्।
उत्सवप्रतिमार्थं च त्रिशूलार्थं विशेषतः॥ ३५४

dūrvādānaṁ prakartavyam viśuddhaiḥ deśikājñayā|
anyasminnapi devasya devyā vā kautukāntare|| 351
tadādau snānakālādau kartavyaṁ maṅgalārthakam|
tadante cūrṇayedrātriṁ triḥ kṛtvā cāstramuccaran|| 352
dūrvādāna krameṇaiva cūrṇayedrātrimādarāt|
taccūrṇaṁ tanmanuṁ smṛtvā tasmādādāya nikṣipet|| 353
nānāvidheṣu pātreṣu liṅgārthaṁ pratimārthakam|
utsavapratimārthaṁ ca triśūlārthaṁ viśeṣataḥ|| 354

The offering of durva-grass should be done by the good and pure persons as directed by the Guru. Such offering should be done in other occasions also for Siva and Sakti. This may be done after the offering of protective thread or before the offering of such thread and during the time scheduled for the ceremonial bath in order to induce auspiciousness in the ongoing rituals. At the end of such offering, the Guru should pound the turmeric bulbs three times, reciting the astra-mantra. The turmeric bulbs should be pounded with devotion and affection in heart, in the same order as maintained in the offering of durva. The pounding should be done with the recital of the specific mantra pertaining to the turmeric. When the pounding is completed, the Guru should collect the turmeric powder and place it carefully in various kinds of vessels. Such powder should be used specially for the Linga, various images, festival-icons and the trident.

परिवारार्थमेकं च भागं संकल्पयेत् क्रमात्।
अवशिष्टं जनार्थं च संग्रहेत् कलशादिषु॥ ३५५
केवलं गन्धतैलं वा पृथक् पात्रेषु कल्पयेत्।
संप्रोक्ष्य हेतिना पश्चात् हृन्मन्त्रेण समर्चयेत्॥ ३५६
अमृतीकृत्य गोस्तन्या दद्यात्ताम्बूल पूर्वकम्।
रात्रिचूर्णं च देयं स्यात् प्रागुक्त विधिना द्विजाः॥ ३५७

parivārārthamekaṁ ca bhāgaṁ saṁkalpayet kramāt|
avaśiṣṭaṁ janārthaṁ ca saṁgrahet kalaśādiṣu|| 355
kevalaṁ gandhatailaṁ vā pṛthak pātreṣu kalpayet|
saṁprokṣya hetinā paścāt hṛnmantreṇa samarcayet|| 356
amṛtīkṛtya gostanyā dadyāttāmbūla pūrvakam|
rātricūrṇaṁ ca deyaṁ syāt prāgukta vidhinā dvijāḥ|| 357

One part should be kept for the sake of the retinue deities. In this way, the turmeric powder should be kept in various vessels, in the due order. The turmeric powder left over after placing it in various vessels for the Deities mentioned, shoud be reserved to be given over to the devotees. Or, if not the turmeric powder, perfumed oil alone may be kept in separate vessel for each Deity. Having sprinkled the consecrated water over the powder with the recital of kavaca-mantra, the Guru should worship it with the recital of hrudaya-mantra and induce the nectarine quality into that by displaying the dhenu-mudra. O, the twice-born Sages!, the turmeric powder should be offered following the directions set forth earlier, preceded by the offering of tambula.

चूर्णोत्सवं त्रिशूलेन ग्रामादावालयेऽपि च।
कारयेत् शीघ्रगत्या तु समर्थैः परिचारकैः॥ ३५८
महातीर्थं प्रकर्तव्यं समुद्रादौ महाजले।
नाल्पोदके विधातव्यं तच्च कौतुक तीर्थवत्॥ ३५९
किन्तु बेरसमोपेतं प्रपादि परिमण्डिते।

कलशस्थापनोपेतं देवताह्वान संयुतम्॥ ३६०

विबेरं वापि कर्तव्यं तीर्थकार्ये द्विजोत्तमाः।

cūrṇotsavaṁ triśūlena grāmādāvālaye'pi ca|
kārayet śīghragatyā tu samarthaiḥ paricārakaiḥ|| 358
mahātīrthaṁ prakartavyaṁ samudrādau mahājale|
nālpodake vidhātavyaṁ tacca kautuka tīrthavat|| 359
kintu berasamopetaṁ prapādi parimaṇḍite|
kalaśasthāpanopetaṁ devatāhvāna saṁyutam|| 360
viberaṁ vāpi kartavyaṁ tīrthakārye dvijottamāḥ|

The 'curnotsava' may be performed in the village and other settlements or in temple with the accompaniment ot the trident. This festival should be done very quickly by the efficacious and skilled devotees or by the paricarakas(devotees appointed in temple for various serveices).The Great Tirtha should be performed in the ocean and such other large water-sources. The 'tirtha samgrahna' should not be done in small tank or pond, like the tirtha preceded by the tying up of protective thread. O, the foremost among the twice-born Sages!, in such small water-sources, the tirtha-sangrahana should be done with the accompaniment of the festival-icon adorned and mounted on a prapa or such other structure, arrangement of kalasas and invocation of the Deities. This may be done even without the presence of festival-icon.

तीर्थसंग्रहणं पूर्वं न कृते तु जलान्तरे॥ ३६१

तीर्थसंग्रहणं कृत्वा महातीर्थं समाचरेत्।

विमोच्य कौतुकं सर्वं भक्तेभ्यो विनिवेद्य च॥ ३६२

महातीर्थं प्रकर्तव्यं शूलबेर समन्वितम्।

त्रिशूलसहितं वापि नानादेवालयागतैः॥ ३६३

त्रिशूलैर्देवतोपेतैः सहितं वा समाचरेत्।

अथवा पद्मचक्राभ्यां सहितं वा समाचरेत्॥ ३६४

tīrthasaṁgrahaṇaṁ pūrvaṁ na kṛte tu jalāntare|| 361
tīrthasaṁgrahaṇaṁ kṛtvā mahātīrthaṁ samācaret|
vimocya kautukaṁ sarvaṁ bhaktebhyo vinivedya ca|| 362
mahātīrthaṁ prakartavyaṁ śūlabera samanvitam|
triśūlasahitaṁ vāpi nānādevālayāgataiḥ|| 363
triśūlairdevatopetaiḥ sahitaṁ vā samācaret|
athavā padmacakrābhyāṁ sahitaṁ vā samācaret|| 364

If the 'tirtha sangrahana' is not performed previously in a river or tank, it should be done in the sacred tank of the temple first and then the 'maha tirtha' should be performed. Having removed the protective thread from all the icons , the Guru should offer the threads to the devotees. This 'maha tirtha' should be performed associated with the sula-bera(weapon with a single prong) , trident, with the trident and festival-icons brought from various temples in and around the village. Or, it may be done associated with the festival-icons mounted on lotus-like vehicle or wheel-like vehicle.

महामोटी समायुक्तं रात्रौ वा तीर्थमाचरेत्।
अह्नि तीर्थं प्रकर्तव्यं मध्याह्ने तीर्थमुत्तमम्॥ ३६५
पूर्वाह्ने मध्यमं तीर्थं अपराह्नेऽधमं भवेत्।
हित्वेन्दुग्रहणं तीर्थं रात्रौ वा वरमिष्यते॥ ३६६
तच्च मोटिसमायुक्तं उत्तमोत्तमं इष्यते।
तिथिप्रधानं सामुद्रं अन्यद् ऋक्षप्रधानकम्॥ ३६७

mahāmoṭī samāyuktaṁ rātrau vā tīrthamācaret|
ahni tīrthaṁ prakartavyaṁ madhyāhne tīrthamuttamam|| 365
pūrvāhne madhyamaṁ tīrthaṁ aparāhne'dhamaṁ bhavet|
hitvendugrahaṇaṁ tīrthaṁ rātrau vā varamiṣyate|| 366
tacca moṭisamāyuktaṁ uttamottamaṁ iṣyate|
tithipradhānaṁ sāmudraṁ anyad ṛkṣapradhānakam|| 367

The 'tirtha' may be performed in the night, being associated with the presence of Mahamoti(a specific form of Durga). The tirtha should be performed in the day time. Tirtha performed in the noon is of superior kind; performed in the forenoon is of medium kind; performed in the afternoon is of inferior kind. In the day of lunar eclipse, the tirtha should be performed in the night, avoiding the duration of the eclipse. Such tirtha is considered to be the best. If it is done associated with Mahamoti, it is considered to be the foremost in the supreme category(uttama-uttama). In the temples located in the sea-shore, importance should be given to the lunar day. In all other temples, importance should be given to the lunar mansion.

तिथिनक्षत्र संयोग युक्तं दुर्लभमुच्यते।
पूर्वाह्ने वा पराह्ने वा तिथिऋक्ष समन्वितम्॥ ३६८
समुद्रे वाथ नद्यादौ कार्यं मध्यन्दिने वरम्।
नक्षत्रमधिकंत्वह्नि संग्राह्यम् तिथिरेव वा॥ ३६९
वारद्वयगते ऋक्षे तिथौ वा योगसंभवे।
तीर्थर्क्षे द्वयसंप्राप्तावेकमासे परम् वरम्॥ ३७०
तत्रापि योगयुक्तं चेत् पूर्वं संग्राह्यमेव वा।

tithinakṣatra saṁyoga yuktaṁ durlabhamucyate|
pūrvāhne vā parāhne vā tithiṛkṣa samanvitam|| 368
samudre vātha nadyādau kāryaṁ madhyandine varam|
nakṣatramadhikaṁtvahni saṁgrāhyam tithireva vā|| 369
vāradvayagate ṛkṣe tithau vā yogasaṁbhave|
tīrtharkṣa dvayasaṁprāptāvekamāse param varam|| 370
tatrāpi yogayuktaṁ cet pūrvaṁ saṁgrāhyameva vā|

It is said that the conjunction of both the lunar day and lunar mansion as applicable to the tirtha is very difficult to occur. The conjuction of the lunar day and lunar mansion occurring in the forenoon or in the afternoon shoud be given importance. It is best to perform the tirtha in the noon time, in the ocean-water or river-water. In the daytime, if the duration of the lunar mansion is longer than the duration of the lunar day, lunar mansion should be given importance. Similarly, if the duration of the lunar day is longer than the lunar mansion, lunar day should be given importance. If the lunar mansion and the lunar day(applicable to the tirtha) occur and continue in two consecutive days, the day in which auspicious yoga-aspect is present should be taken for the tirtha. If the lunar mansion applcable to the tirtha occurs twice in the same month, the lunar mansion which occurs in the later half of the month should be taken for the tirtha. But, even there, if the lunar mansion occurring in the first half of the month is associated with auspicious yoga-aspect, that should be taken for the tirtha.

यस्मिन्मासे तु यद्दक्षे पूर्वं तीर्थमनुष्ठितम्॥ ३७१

तस्मिन्मासे तु तद्दक्षे पश्चादपि समाचरेत्।

लिङ्गे स्वायम्भुवे चेत्तु दैविके चार्षकेऽपि च॥ ३७२

मानुषे पूर्वतीर्थर्क्षं मासर्क्षं तद् द्विमासके।

नक्षत्रे वा तिथौ वापि तीर्थकार्यं द्विजोत्तमाः॥ ३७३

yasminmāse tu yadṛkṣe pūrvaṁ tīrthamanuṣṭhitam|| *371*
tasminmāse tu tadṛkṣe paścādapi samācaret|
liṅge svāyambhuve cettu daivike cārṣake'pi ca|| *372*
mānuṣe pūrvatīrtharkṣaṁ māsarkṣaṁ tad dvimāsake|
nakṣatre vā tithau vāpi tīrthakāryaṁ dvijottamāḥ|| *373*

In which month and in which lunar mansion the tirtha was being performed previously, the tirtha should be performed in the same month and in the same lunar mansion even in the current and continuing period. For the svayambhu-linga, daivika-linga, arsha-linga and manusha-linga, the lunar mansion taken for the tirtha previously should be taken even now and in the future. O, the formest twice-born Sages!, if the tirtha-nakshatra occurs in two consecutive months, the nakshatra which occurs in the earlier month should be taken for the performance of tirtha, with egard to the savyambhu linga and others.

जलमध्ये ततस्तीर्थं कारयेद् देशिकोत्तमाः।

द्विधावगाहनं प्रोक्तं बेरयोग वियोगतः॥ ३७४

वियोगे तीरदेशे तु बेरस्नपनमेव वा।

कारयेत् पूजयेत् पश्चाद् गन्धाद्यैः उपचारकैः॥ ३७५

नैवेद्यं दापयेत् तत्र नो चेद्देवालयेऽपि वा।

आरामादौ च देवेशं तोषयेत् सर्वमङ्गलैः॥ ३७६

jalamadhye tatastīrthaṁ kārayed deśikottamāḥ|
dvidhāvagāhanaṁ proktaṁ berayoga viyogataḥ|| 374
viyoge tīradeśe tu berasnapanameva vā|
kārayet pūjayet paścād gandhādyaiḥ upacārakaiḥ|| 375
naivedyaṁ dāpayet tatra no ceddevālaye'pi vā|
ārāmādau ca deveśaṁ toṣayet sarvamaṅgalaiḥ|| 376

O, the foremost teice-born Sages!, the tirtha should be performed , after getting into the river or tank. The immersion in the tirtha is of two kinds: immersion along with the festival-icon and the immersion without the accompaniment of the icon. If immersion is done without the icon, the sanpana-bath should be peformed after placing the icon on the bank of the river or the tank. Then, icon should be worshipped with all kinds of offerings such as sandal and others. Naivadya should be offered there. If not, it may be offered in the temple. The Guru, along with the devotees, should delight the Lord by performing various auspicious rituals and offerings.

ग्रामप्रदक्षिणोपेतं अथवा तद्विवर्जितम्।

सर्वभक्त जनोपेतं तैर्विहीनं तु वा भवेत्॥ ३७७

पूर्णाहुतिं ततो हुत्वा सर्वमङ्गल संयुतम्।

धाम प्रदक्षिणोपेतं विशुद्धैः परिचारकैः॥ ३७८

ग्राहयित्वा तु देवेशं देव्या विद्येश्वरैर्युतम्।

गर्भगेहे सुसंस्थाप्य लिङ्गे पीठे ह्यनुक्रमात्॥ ३७९

देवं देवीं च विन्यस्य विद्येशान् परितो न्यसेत्।

तत्तत्तोयैश्च संप्रोक्ष्य शुद्धोदैस्स्नापयेद्विभुम्॥ ३८०

grāmapradakṣiṇopetaṁ athavā tadvivarjitam|
sarvabhakta janopetaṁ tairvihīnaṁ tu vā bhavet|| 377
pūrṇāhutiṁ tato hutvā sarvamaṅgala saṁyutam|
dhāma pradakṣiṇopetaṁ viśuddhaiḥ paricārakaiḥ|| 378
grāhayitvā tu deveśaṁ devyā vidyeśvarairyutam|
garbhagehe susaṁsthāpya liṅge pīṭhe hyanukramāt|| 379
devaṁ devīṁ ca vinyasya vidyeśān parito nyaset|
tattattoyaiśca saṁprokṣya śuddhodaissnāpayedvibhum|| 380

This delighting activity may be done with or without circumambulating the village, associated with all devotess irrespective of caste distinction or without the accompaniment of such devotees. Then, the consummate oblation(purna ahuti), associated with all auspicious aspectsshould be offered. Taking the kalasas pertaining to the Lord, Sakti and Vidyesvaras from the yagasala, the Guru should hand over them to the paricarakas sanctified by him with sprinkling and lead them to come around the temple. Having placed them orderly in front of the Linga in the main shrine, he should contemplate the presence of the Lord and the Sakti in the Linga and the Pedestal respectively and the presence of the Vidyesvaras around the Linga, on the upper level of the Pedestal. Having sprinkled over the Linga, Pedestal and Vidyesvaras with the consecrated water contained in each kalasa pertaining to each of them, the Guru should perform the ceremonial bath for the all-pervasive Lord.

ततः संपूजयेद्देवं यथा विभव विस्तरम्।
ध्वजावरोहणं तस्यां रात्रौ श्रेष्ठमुदाहृतम्॥ ३८१
तृतीये पञ्चमे वापि सप्तमे नवमेऽपि च।
एकादशाहे विश्वर्क्षे कुर्यात् पञ्चदशाहके॥ ३८२
कुर्यात् सप्तदशाहे वैकोनविंशत्यहेऽपि वा।
मूर्तिहोमयुतंकुर्याद् दिशाहोमं तदूर्ध्वतः॥ ३८३

tataḥ saṁpūjayeddevaṁ yathā vibhava vistaram|
dhvajāvarohaṇaṁ tasyāṁ rātrau śreṣṭhamudāhṛtam|| 381
tṛtīye pañcame vāpi saptame navame'pi ca|
ekādaśāhe viśvarkṣe kuryāt pañcadaśāhake|| 382
kuryāt saptadaśāhe vaikonaviṁśatyahe'pi vā|
mūrtihomayutaṁkuryād diśāhomaṁ tadūrdhvataḥ|| 383

Then, the Guru should worship the Lord of all the gods extensively and abundantly, attending to all the major and minor aspetcts of a complete and perfect worship. Untying and lowering the flag is held to be of supreme nature, if it is done in that night. The lowering of the flag may be done in the third, fifth, seventh, ninth, eleventh, thirteenth, fifteenth, seventeenth or nineteenth day. Then, the Guru should perform the 'murti-homa' and then the 'disa-homa'.

ध्वजादि तीर्थपर्यन्तं दिनसंख्या स्थिता यदि।
पुनरुत्सवमारभ्य तीर्थान्तं सर्वमाचरेत्॥ ३८४
ध्वजावरोह ऋक्षे तु शुद्धाख्यं स्नपनं नयेत्।
लिङ्गे बेरे वृषे शूले ध्वजे स्नपनमाचरेत्॥ ३८५
अर्चनोक्तं समभ्यर्च्य मालाभिर्धाम भूषयेत्।
गर्भगेहं समारभ्य गोपुरान्तं स्वशक्तितः॥ ३८६

dhvajādi tīrthaparyantaṁ dinasaṁkhyā sthitā yadi|
punarutsavamārabhya tīrthāntaṁ sarvamācaret|| 384
dhvajāvaroha ṛkṣe tu śuddhākhyaṁ snapanaṁ nayet|
liṅge bere vṛṣe śūle dhvaje snapanamācaret|| 385
arcanoktaṁ samabhyarcya mālābhirdhāma bhūṣayet|
garbhagehaṁ samārabhya gopurāntaṁ svaśaktitaḥ|| 386

If the duration of the total number of days decided for the festival is left over still, after the performance of the festival from the raising of the flag to the immersion in the sacred water, the Guru should once again begin the festival and perform the rituals up to the immersion in the sacred water. In the lunar mansion fixed for the lowering of the flag, the Guru should perform the suddha-snapana bath. Such snapana-bath should be performed to the Linga, festival-icon, Bull and the flag-mast. Having worshipped them according

to the directions given in the chapter dealing with 'archana'(full-fledged worship), he should adorn the the temple with decorative garlands. According to the availability of the resources, he should beautify the temple, from the main shrine to the gopura.

कालागरूद्भवैर्धूपैः धूपयेद् देवमन्दिरम्।
नैवेद्यं विविधं दद्यात् तोषयेद् देवमादरात्॥ ३८७
चण्डपूजां ततः कुर्यात् होमेन सहितं न वा।
ततो ग्रामबलिं दद्याद् अन्नलिङ्ग समन्वितम्॥ ३८८
त्रिशूलेन समायुक्तं चण्डनाथ युतं तु वा।
भेरिका मर्दलोपेतं पटहैः काहलैर्युतम्॥ ३८९
श्रीखण्ड शङ्खसंयुक्तं बलिकाले तु घोषणम्।
कृत्वा विसर्जयेद् देवान् ब्रह्मादीन् ग्रामवर्तिनः॥ ३९०

kālāgarūdbhavairdhūpaiḥ dhūpayed devamandiram|
naivedyaṁ vividhaṁ dadyāt toṣayed devamādarāt|| 387
caṇḍapūjāṁ tataḥ kuryāt homena sahitaṁ na vā|
tato grāmabaliṁ dadyād annaliṅga samanvitam|| 388
triśūlena samāyuktaṁ caṇḍanātha yutaṁ tu vā|
bherikā mardalopetaṁ paṭahaiḥ kāhalairyutam|| 389
śrīkhaṇḍa śaṅkhasaṁyuktaṁ balikāle tu ghoṣaṇam|
kṛtvā visarjayed devān brahmādīn grāmavartinaḥ|| 390

The Guru should diffuse the aromatic fumes raised from the ignited black-sandal(kalagaru) over the precincts of the temple of the Lord , offer various kinds of nivedana and delight the Lord with deep devotion and love. Then, he should worship Candesvara and perform the fire-ritual for Him. This fire-ritual may or may not be done. Next, he should offer the 'grama-bali' with the accompaniment of 'anna linga'. This may done with the acompaniment of the trident or Candesvara. Various musical instruments such as the bheri, mardala, pataha, kahala, srikhanda, sankha and such others should be sounded very loudly. Having performed the grama-bali in this way, he should send off Brahma and other Gods who have assembled in the village for the sake of the festival, with due reverence.

ध्वजे वादौ बलिं दद्यात् तदन्ते च ध्वजं पुनः।
अवतार्य पटस्थं च योजयेद् वृषभं वृषे॥ ३९१
ध्वजावरोहणस्यादौ चान्ते वा बलिरिष्यते।

dhvaje vādau baliṁ dadyāt tadante ca dhvajaṁ punaḥ|
avartāya paṭasthaṁ ca yojayed vṛṣabhaṁ vṛṣe|| 391
dhvajāvarohaṇasyādau cānte vā balirișyate|

The Guru should offer the bali, first to the flag-mast and then to the flag. Having withdrawn the Bull who is present in the flag, he should unite it with the Vrushabha installed in the temple. In the beginning and at the end of the 'avarohana'(lowering the flag to the base level), offering of bali is recommended.

आचार्यं पूजयेत् कर्ता वस्त्र हेमाङ्गुलीयकैः॥ ३९२
अङ्कुरार्पण काले च ध्वजारोहण कालके।
यागाधिवासने होमप्रारम्भे सन्ध्ययोर्द्वयोः॥ ३९३
अथवा चैक सन्ध्यायाः प्रारम्भे वावसानके।
नृत्तमूर्त्युत्सवे तीर्थे शुद्धस्नपन कालके॥ ३९४
दक्षिणां दापयेत् पश्चात् त्रिविधा सा च संमता।

ācāryaṁ pūjayet kartā vastra hemāṅgulīyakaiḥ|| *392*
aṅkurārpaṇa kāle ca dhvajārohaṇa kālake|
yāgādhivāsane homaprārambhe sandhyayordvayoḥ|| *393*
athavā caika sandhyāyāḥ prārambhe vāvasānake|
nṛttamūrtyutsave tīrthe śuddhasnapana kālake|| *394*
dakṣiṇāṁ dāpayet paścāt trividhā sā ca saṁmatā|

Then, the sponsoring Master should honor the Acharaya by offering new clothes and gold rings to him. Offering of fresh sprouts, raising of the flag, staying and fasting in the yagasala, commencement of the fire-ritual, the beginning or the end of two sandhyas(sessions) or of one session of worship, festival of Nataraja Murti, immersion in the sacred water, perfomance of 'suddha-snapana' – in all these occasions, the Master should offer the honored-fees to the Acharya.

अधमा पञ्च निष्का च द्विगुणा मध्यमा भवेत्॥ ३९५
त्रिगुणा चोत्तमा ज्ञेया देशिकस्य तु दक्षिणा।
तदर्ध संख्यया प्रोक्ता दक्षिणा कन्यसक्रमे॥ ३९६
श्रेष्ठे तु द्विगुणा प्रोक्ता त्वन्यथा वा निगत्यते।
निष्कमर्धं तदर्धं वा प्रत्यहं दक्षिणा मता॥ ३९७

adhamā pañca niṣkā ca dviguṇā madhyamā bhavet|| *395*
triguṇā cottamā jñeyā deśikasya tu dakṣiṇā|
tadardha saṁkhyayā proktā dakṣiṇā kanyasakrame|| *396*
śreṣṭhee tu dviguṇā proktā tvanyathā vā nigatyate|
niṣkamardhaṁ tadardhaṁ vā pratyahaṁ dakṣiṇā matā|| *397*

Offering of five nishkas of gold is of lower category; offering of ten nishkas is of medium category; offering of fifteen nishkas is of superior category. The honored-fees of the Acharya is to be known in this way. Half of the fees mentioned for each category is considered to be the three types of fees belonging to the lowest category. Twice the fees mentioned for each category is considered to be the three types of

fees belonging to the supreme category. Or, another way of offering the honored-fees is mentioned now. One nishka, half a nishka or quarter of a nishka may be offered daily, during the period scheduled for the festival.

भक्तोत्सवं ततः कुर्यात् पक्षाहात् पूर्व एव वा।
उत्सवादौ च मध्ये वा भक्तानां उत्सवे मतः॥ ३९८
वत्सरोत्सव काले च यदा मासोत्सवो भवेत्।
बलिहोमादि संयुक्तो बेरयात्रादि संयुतः॥ ३९९
वर्जयेद्वा नयेद्बेरं यात्रामात्रमथापि वा।
मासोत्सवद्वयप्राप्तावेवमेव समाचरेत्॥ ४००

bhaktotsavaṁ tataḥ kuryāt pakṣāhāt pūrva eva vā|
utsavādau ca madhye vā bhaktānāṁ utsave mataḥ|| 398
vatsarotsava kāle ca yadā māsotsavo bhavet|
balihomādi saṁyukto berayātrādi saṁyutaḥ|| 399
varjayedvā nayedberaṁ yātrāmātramathāpi vā|
māsotsavadvayaprāptāvevameva samācaret|| 400

Then, the bahtotsava(festival to be conducted in honor of the devotees) should be performed. This bahktotsava may be performed fifteen days before the the day fixed for the tirtha. Or, this may be performed in the beginning or in the middle of the main festival. When the time for the performance of monthly festival intervenes during the yearly festival, the monthly festival may be performed with the accompaniment of bali, homa and others, procession of the festival-icon and such other activities. Or, it may be done without such accomapniments. Or, the procession of the festival-icon alone may be performed. Even if two monthly festivals occurs, the Guru should conduct these festivals in the same way.

मासोत्सव इह प्रोक्तस्त्वेकाहोत्सववद् द्विजाः।
कुर्यादेकमनेकं वा मास्येकस्मिन् तदुत्सवम्॥ ४०१
अङ्कुरार्पण पूर्वं वा तद्वियुक्तं अथवाचरेत्।
एकाहं उत्सवं कुर्याद् भेरीताडन पूर्वकम्॥ ४०२
स्थण्डिलद्वितयंकृत्वा शूलमेकत्र विन्यसेत्।
तदग्रे स्थापयेद् भेरीं पुण्याहं वाचयेत् ततः॥ ४०३

māsotsava iha proktastvekāhotsavavad dvijāḥ|
kuryādekamanekaṁ vā māsyekasmin tadutsavam|| 401
aṅkurārpaṇa pūrvaṁ vā tadviyuktaṁ athavācaret|
ekāhaṁ utsavaṁ kuryād bherītāḍana pūrvakam|| 402
sthaṇḍiladvitayaṁkṛtvā śūlamekatra vinyaset|
tadagre sthāpayed bherīṁ puṇyāhaṁ vācayet tataḥ|| 403

O, the twice-born Sages!, the monthly festival, mentioned here, should be performed in the same way as the one-day-festival is conducted. In a single month, one or many festivals may be performed according to their occurrence. The festival may be performed preceded by the offering of sprouts or without such offering. The one-day-festival should be conducted preceded by the beating of the drum. Having designed two sthandilas, the Guru should place the trident on one sthandila and place the drum on the sthandila which is in front of the trident. Then he should declare the auspiciousness of the day, time and the event.

अस्त्रं भेरीं च संप्रोक्ष्य भेरीं संताडयेत् क्रमात्।
ततः प्रतिसरं बद्ध्वा देवे शूले यथाक्रमम्॥ ४०४
धामप्रदक्षिणं कृत्वा यागशालां प्रविश्य च।
स्थण्डिले स्थापयेत् शूलं वेद्यूर्ध्वे स्थण्डिले शुभे॥ ४०५
विन्यसेच्छिवकुम्भं च वर्धनी सहितं गुरुः।
समन्तात् स्थापयेदष्टौ घटान्वा कलशानथ॥ ४०६
पुण्याहं वाचयित्वा तु प्रोक्षयेदस्त्रवारिणा।
हेमाब्जं निक्षिपेत् कुम्भे वर्धन्याम् वस्त्रवेष्टितम्॥ ४०७

astraṁ bherīṁ ca saṁprokṣya bherīṁ saṁtāḍayet kramāt|
tataḥ pratisaraṁ baddhvā deve śūle yathākramam|| 404
dhāmapradakṣiṇaṁ kṛtvā yāgaśālāṁ praviśya ca|
sthaṇḍile sthāpayet śūlaṁ vedyūrdhve sthaṇḍile śubhe|| 405
vinyasecchivakumbhaṁ ca vardhanī sahitaṁ guruḥ|
samantāt sthāpayedaṣṭau ghaṭānvā kalaśānatha|| 406
puṇyāhaṁ vācayitvā tu prokṣayedasravāriṇā|
hemābjaṁ nikṣipet kumbhe vardhanyām vastraveṣṭitam|| 407

Having sprinkled over the Astra Raja and the drum, the Guru should beat the drum according to the prescribed way. Then, he should tie up the protective thread on the festival-icon and the Trident in the due order. Having circumambulated the temple in the clockwise order, he should enter the yagasala and place the Trident over the sthandila. On the sthandila designed over the altar, he should place the kumbha meant for Siva along with vardhani-kalasa meant for Sakti. Around these two, he should arrange eight ghatas(earthen pots) or eight kalasas for the eight Vidyesvaras. Then, having declared the auspiciousness of the day, time and the event, he should sprinkle the consecrated water with the recital of astra-mantra over the kalasas. He should place a lotus made of gold inside the siva-kumbha and the vardhani, both wrapped up with new cloth.

उभयंच विधातव्यं सूत्र कूर्चापिधानयुक्।
फलपल्लव संयुक्तं कुम्भे शम्भुं मनोन्मनीम्॥ ४०८
वर्धन्यां अष्टविद्येशान् कलशेषु समर्चयेत्।
द्वाराणि द्वारपान् नन्दिप्रमुखान् कलशेषु वा॥ ४०९

स्थण्डिले तान् समभ्यर्च्य तोरणैरष्टमङ्गलैः।

संयुक्तं तद्विहीनं वा दशायुध युतं न वा॥ ४१०

ubhayaṁca vidhātavyaṁ sūtra kūrcāpidhānayuk|
phalapallava saṁyuktaṁ kumbhe śambhuṁ manonmanīm|| 408
vardhanyāṁ aṣṭavidyeśān kalaśeṣu samarcayet|
dvārāṇi dvārapān nandipramukhān kalaśeṣu vā|| 409
sthaṇḍile tān samabhyarcya toraṇairaṣṭamaṅgalaiḥ|
saṁyuktaṁ tadvihīnaṁ vā daśāyudha yutaṁ na vā|| 410

Both the siva-kumbha and the vardhani-kalasa should be wound around with thread and furnished with darbha-kurcha, lid, fruit and a bunch of tender mango-leaves. The Guru should worship Siva in the siva-kumbha, Sakti in the vardhani-kalasa and the eight Vidyesvaras in the eight kalasas placed around the siva-kumbha and the vardhani-kalasa. Having worshipped the gaurdian Deities of the entrance, on each side of the entrance, he should worship Nandi and other Ganesvaras in their respective kalasas kept over the sthandilas. These may be worshipped associated with festoons and eight auspicious materials(ashta mangalas) or without such festoons and ashta-mangalas. The ten weapons of the directional Deities may or may not be worshipped along with the Ganesvaras mentioned earlier.

कुण्डे वा स्थण्डिले वापि होमकर्म समाचरेत्।

पञ्चसंख्येऽथवैकस्मिन् पूर्वद्रव्य समन्वितम्॥ ४११

ततो ग्रामबलिं दद्याद् बिम्बेन सहितं तु वा।

एवं रात्रौ प्रकर्तव्यं प्रातर्यागेश्वरान् यजेत्॥ ४१२

कृत्वा होमं बलिं कुर्याद् बेरेण च समन्वितम्।

आलयं संप्रविश्यान्ते कुर्याच्छूर्णोत्सवं गुरुः॥ ४१३

kuṇḍe vā sthaṇḍile vāpi homakarma samācaret|
pañcasaṁkhye'thavaikasmin pūrvadravya samanvitam|| 411
tato grāmabaliṁ dadyād bimbena sahitaṁ tu vā|
evaṁ rātrau prakartavyaṁ prātaryāgeśvarān yajet|| 412
kṛtvā homaṁ baliṁ kuryād bereṇa ca samanvitam|
ālayaṁ sampraviśyānte kuryācchūrṇotsavaṁ guruḥ|| 413

The Guru may perform the fire-ritual either in the fire-pit or in the sthandila. There may be five fire-pits or sthandilas or only one fire-pit or sthandila. The oblations should be offered with the substances mentioned before. Then he should offer the 'grama-bali'(bali-offering for the welfare of the village). This grama bali may be offered associated with the corresponding festival-icon. The bali should be offered in this way, in the night time. In the next early morning, he should worship the Deities invoked in the yagasala. Then, he should perform the fire-ritual and offer the bali, associated with the festival-icon. Having entered into the temple at the end of the bali-offering, the Guru should perform the 'curnotsava' (powder-festival).

ततस्तीर्थं प्रकर्तव्यं अत्रानुक्तं तु पूर्ववत्।
प्रातर्वा कारयेत् सर्वं भेरीताडन वर्जितम्॥ ४१४
सद्योऽधिवासनं कृत्वा प्राग्वत् सर्वं समाचरेत्।
चूर्णोत्सव विहीनं वा विधानं इदमाचरेत्॥ ४१५

tatastīrthaṁ prakartavyaṁ atrānuktaṁ tu pūrvavat|
prātarvā kārayet sarvaṁ bherītāḍana varjitam|| 414
sadyo'dhivāsanaṁ kṛtvā prāgvat sarvaṁ samācaret|
cūrṇotsava vihīnaṁ vā vidhānaṁ idamācaret|| 415

Then, the sacred confluence of the holy rivers(tirtha samgrahana) should be performed. Other details which have not been told now are to be known from what has been told earlier. These may be done in the early morning, without beating the drum. Having observed 'adhivasana' for a short period, the Guru should perform all these activities, as detailed earlier. These may be performed without conducting the 'curnotsava'.

आलये बलियाने च स्यातां तीर्थं विहाय वा।
बेरयात्रा प्रकर्तव्या सायाह्ने वा प्रदोषके॥ ४१६
तीर्थोर्ध्वं चेद्भवेद्यात्राबलिकालेऽन्यबेरतः।
बेरयात्रा विधेया वा त्वन्यथा च निगद्यते॥ ४१७
बलिहोमादिकं हित्वा भ्रमणं केवलं तु वा।
देवस्य कौतुकं कुर्याद् दिनेष्वेतदपीरितम्॥ ४१८

ālaye baliyāne ca syātāṁ tīrthaṁ vihāya vā|
berayātrā prakartavyā sāyāhne vā pradoṣake|| 416
tīrthordhvaṁ cedbhavedyātrābalikāle'nyaberataḥ|
berayātrā vidheyā vā tvanyathā ca nigadyate|| 417
balihomādikaṁ hitvā bhramaṇaṁ kevalaṁ tu vā|
devasya kautukaṁ kuryād dineṣvetadapīritam|| 418

If there is a separate vehicle to be used in the offering of bali, the procession of the festival-icon should be done in the evening or pre-eve session(pradosha), leaving out the 'tirtha' activity. During the procession of the festival-icon and in the event of bali-offering which occur after the performance of 'tirtha', such procession should be done with another festival-icon. Another way of performing this is told now. The procession may be with the accompaniment of bali and homa or the procession alone may done, leaving out bali and homa. In all the days of the festival, the protective thread should be offered to the the festival icon meant for each day. This kind of rule has also been declared.

कर्तृर्वाञ्छा वशात्क्लृप्त कालेष्वेतच्च वा मतम्।
कर्तृजन्मावसानर्क्षे चार्द्रा नक्षत्र एव वा॥ ४१९

चतुर्दश्यां अथाष्टम्यां पर्वण्युभयपक्षयोः।
अयने विषुवे राहुदर्शने दमनोत्सवे॥ ४२०
पवित्रे मासपूजायां कृत्तिकादीपरोहणे।
संवत्सरादिलेखायां नवतोयगतावपि॥ ४२१
पूर्वफाल्गुन नक्षत्रे नवनैवेद्य कर्मणि।
अन्यस्मिन् मङ्गले कार्ये कुर्यादेकाहमुत्सवम्॥ ४२२

kartṛrvāñcā vaśātkḷpta kāleṣvetacca vā matam|
kartṛjanmāvasānarkṣe cārdrā nakṣatra eva vā|| 419
caturdaśyāṁ athāṣṭamyāṁ parvaṇyubhayapakṣayoḥ|
ayane viṣuve rāhudarśane damanotsave|| 420
pavitre māsapūjāyāṁ kṛttikādīparohaṇe|
saṁvatsarādilekhāyāṁ navatoyagatāvapi|| 421
pūrvaphālguna nakṣatre navanaivedya karmaṇi|
anyasmin maṅgale kārye kuryādekāhamutsavam|| 422

This ritual may be performed in an auspicious time fixed as desired by the sponsoring Master. The lunar mansion pertaining to the birth of the Master or to the last day of his life, ardra nakshatra of each month, the fourteenth lunar day, the eighth lunar day, full-moon day, new-moon day, equinox, solstice, eclipse, festival of the offering of damana, festival of the offering of sanctified garland of thread, special puja of each month, raising of the lighted lamps on the occasion of krittika-nakshatra occurring in the vruscika-month, the occurrence of the first crescent in the first month of each year, occurrence of fresh floods in the rivers, purva-phalguni nakshatra, offering of food prepared with the fresh yields of the fields and such other auspicious activities – in all these occasions, the one-day festival should be performed.

एवं प्रत्यब्द संयुक्तं भुक्त्यै नो चेद्विमुक्तये।
वारपूजा प्रकर्तव्या रविवारादितः क्रमात्॥ ४२३
पञ्चगव्यामृतैर्वापि स्नापयेत् स्नपनाङ्गकैः।
पुष्कलैः गन्धपुष्पाद्यैः पूजयेत् परमेश्वरम्॥ ४२४
स्थलपद्मं अपामार्गं श्रीपर्णं तुलसी तथा।
गोक्षुरं बिल्वपत्रं च विष्णुक्रान्तिः क्रमेण तु॥ ४२५
अर्कवारादि वारेषु पत्राण्येतानि योजयेत्।

evaṁ pratyabda saṁyuktaṁ bhuktyai no cedvimuktaye|
vārapūjā prakartavyā ravivārāditaḥ kramāt|| 423
pañcagavyāmṛtairvāpi snāpayet snapanāṅgakaiḥ|
puṣkalaiḥ gandhapuṣpādyaiḥ pūjayet parameśvaram|| 424
sthalapadmaṁ apāmārgaṁ śrīparṇaṁ tulasī tathā|

gokṣuraṁ bilvapatraṁ ca viṣṇukrāntiḥ krameṇa tu|| 425
arkavārādi vāreṣu patrāṇyetāni yojayet|

In this way, all such auspicious functions should be conducted in each year for the attainment of worldly enjoyments, if not , for the attainment of final liberation. Starting from the Sunday, specific weekly-worship should be done in the temple. In each day of the week, the Guru should perform the ceremonial bath to the Lord with panchamruta or with the snapana-related substances. He should worship the Lord with abundant perfumes, flowers and such other substances. In each day, he should offer a specific leaf to the Lord. The ground-lotus, apamarga, sriparna, tulasi, gokshura, bilva and vishnukranti – these are the specific leaves to be offered to the Lord, in the same order starting from Sunday.

माणिक्कं अर्कवारे स्यात् चन्द्रवारे तु मौक्तिकं॥ ४२६
प्रवालं कुजवारे तु बुधे मरकतं भवेत्।
सुरेड्ये पुष्परागं स्याच्छुक्रे वज्रमिति स्मृतम्॥ ४२७
इन्द्रनीलं च सौरे स्यात् सर्वाण्यन्यानि यानि च।
सर्ववारेषु योग्यानि भूषणानां विधिर्मतः॥ ४२८
तद्वर्णाभानि पुष्पाणि वस्त्राणि च नियोजयेत्।
तत्तद्वर्णाभ नैवेद्यं तत्तद्वारे निवेदयेत्॥ ४२९

māṇikkaṁ arkavāre syāt candravāre tu mauktikaṁ|| 426
pravālaṁ kujavāre tu budhe marakataṁ bhavet|
sureḍye puṣparāgaṁ syācchukre vajramiti smṛtam|| 427
indranīlaṁ ca saure syāt sarvāṇyanyāni yāni ca|
sarvavāreṣu yogyāni bhūṣaṇānāṁ vidhirmataḥ|| 428
tadvarṇābhāni puṣpāṇi vastrāṇi ca niyojayet|
tattadvarṇābha naivedyaṁ tattadvāre nivedayet|| 429

Ornament made of diamond should be offered on Sunday; ornament made of pearls, on Monday; made of coral, on Tuesday; made of emerald, on Wednesday; made of topaz, on Thursday; made of vajra-gem , on Friday; made of sapphire, on Saturday. Other kinds of ornaments made of gold and precious stones, which are considered to be fit for adorning the Lord should be offered in all the days of the week. Flowers and clothes which are in same color of the gem applicable to each day should be offered, from Sunday to Saturday. The Guru should offer the foods(naivedya) prepared so as to be in the same color of the gem suitable to each day of the week.

वारपूजावसाने तु वारोत्सवं अथाचरेत्।
अर्कवारोत्सवं वापि कारयेदिष्टसिद्धये॥ ४३०
ग्रहपीडा विनाशार्थं आरोग्यार्थं विशेषतः।
जगत्क्षोभ विनाशार्थं बाधा येन ग्रहेण च॥ ४३१

तद्वारपूजा कर्तव्या तद्वारोत्सव संयुता।

तत्तद्वार विभेदेन गन्धादि ग्रहणं न वा॥ ४३२

vārapūjāvasāne tu vārotsavaṁ athācaret|
arkavārotsavaṁ vāpi kārayediṣṭasiddhaye|| 430
grahapīḍā vināśārthaṁ ārogyārthaṁ viśeṣataḥ|
jagatkṣobha vināśārthaṁ bādhā yena graheṇa ca|| 431
tadvārapūjā kartavyā tadvārotsava saṁyutā|
tattadvāra vibhedena gandhādi grahaṇaṁ na vā|| 432

At the end of the weekly special puja, the Guru should perform the weekly festival. The Sunday-festival should be performed for the attainment of the desired fruits. For alleviating the misfortunes which could occur due to the positions of the planets, for the good health specifically, for averting the calamities which could occur due to earthquake, to ward off other harmful effects and afflictions created by the planets – this special weely-puja should be performed in association with the weekly festival. Different kinds of perfumes, flowers and other subsatnces selected according to the gem specified for each day of the week may be offered. Or, such selection may be left out.

संवत्सरोत्सवः प्रोक्तस्तथा मासोत्सवोऽपि च।

वारोत्सवश्च विप्रेन्द्रा विशेषस्तत्र कथ्यते॥ ४३३

पूर्वाह्ने ब्राह्मणानां तु मध्याह्ने क्षत्रियस्य तु।

सायाह्ने वैश्यजातेस्तु चतुर्थस्यार्धरात्रके॥ ४३४

ध्वजस्यारोहणं कुर्याद् ध्वजारोहण पूर्वकम्।

भेरीताडन पूर्वं वा बीजा निर्वाप पूर्वकम्॥ ४३५

ब्राह्मणादि त्रयाणां वा शूद्रे वाङ्कुरपूर्वकम्।

saṁvatsarotsavaḥ proktastathā māsotsavo'pi ca|
vārotsavaśca viprendrā viśeṣastatra kathyate|| 433
pūrvāhne brāhmaṇānāṁ tu madhyāhne kṣatriyasya tu|
sāyāhne vaiśyajātestu caturthasyārdharātrake|| 434
dhvajasyārohaṇaṁ kuryād dhvajārohaṇa pūrvakam|
bherītāḍana pūrvaṁ vā bījā nirvāpa pūrvakam|| 435
brāhmaṇādi trayāṇāṁ vā śūdre vāṅkurapūrvakam|

The details about the yearly festival, monthly festival and weekly festival have been told. O, the Lords of the twice-borns!, with regard to such festivals, there are some special aspects to be observed. The raising of the flag should be done in the forenoon, for the benefit of the brahmins; in the noon, for the benefit of the kshatriyas; in the evening, for the benefit of the vaisyas; and, in the midnight, for the benefit of the fourth caste. For the brahmins, the festival should be commenced preceded by the raising of the flag. For the kshatriyas, the festival should be commenced preceded by beating of the drum. For the vaisyas, it should be commenced preceded by sowing of the seeds. For the sudras, it should be commenced preceded by offering of the sprouts.

नगरे ध्वजपूर्वं वा मङ्गले भेरिपूर्वकम्॥ ४३६

पत्तनेऽङ्कुरपूर्वं वा तद्वच्छूद्रे प्रकीर्तितम्।

चतुस्सहस्रकादूर्ध्वे वैप्रे ग्रामे महत्तरे॥ ४३७

पुरादौ सङ्करो नोक्त उत्सवानां द्विजोत्तमाः।

nagare dhvajapūrvaṁ vā maṅgale bheripūrvakam|| 436
pattane'ṅkurapūrvaṁ vā tadvacchūdre prakīrtitam|
catussahasrakādūrdhve vaipre grāme mahattare|| 437
purādau saṅkaro nokta utsavānāṁ dvijottamāḥ|

In the Nagara type of settlement, the festival should be commenced preceded by the raising of the flag. In the Mangala type of settlement, it should be commenced preceded by beating of the drum. In the Pattana type of settlement, it should be commenced preceded by offering of the sprouts. Likewise,in a village or other settlement where the sudras alone are living, it should be commenced preceded by offering of the sprouts. O, the foremost Sages among the twice-borns!, in a village or in a larger settlement where more than four thousand brahmins are living, the defect of pollution that could otherwise occur due to the mingling of people belonging to various castes would not occur, during these days of the grand festival.

सप्तषट्पञ्चवेदैस्तु तालैर्वा ध्वजदण्डके॥ ४३८

ध्वजस्य वेदिकां कुर्याच्छूद्रादीनां विलोमतः।

ध्वजे ध्वजो न कर्तव्यः कर्तव्यो वृषभध्वजः॥ ४३९

उत्सवे चोत्सवो नेष्ट इष्टः शैवोत्सवो द्विजाः।

saptaṣaṭpañcavedaistu tālairvā dhvajadaṇḍake|| 438
dhvajasya vedikāṁ kuryācchūdrādīnāṁ vilomataḥ|
dhvaje dhvajo na kartavyaḥ kartavyo vṛṣabhadhvajaḥ|| 439
utsave cotsavo neṣta iṣṭaḥ śaivotsavo dvijāḥ|

The base(vedika) of the flag pole should be with a height of 7, 6, 5 and 4 spans(tala) when the flag-pole is meant for the brahmins, kshatriyas, vaisyas and sudras respectively. O, the twice-born Sages! when the flag has been raised for a festival, the flag should not be raised for another festival in the same village. But, the Bull-flag may be raised. Similarly, when a festival is being conducted in a village or city, another festival should not be commenced. But the festival of Siva may be commenced.

सर्वानुकूल नक्षत्रे ध्वजारम्भादिको वरः॥ ४४०

श्वेतो रक्तश्च पीतश्च ब्राह्मणादित्रये मतः।

शूद्रस्य पीतः सर्वेषां श्वेतो वा परिकीर्तितः॥ ४४१

आरम्भस्तु पटे मूर्धा पुच्चस्स्यादवसानयुक्।

ध्वजप्रदक्षिणेकाले गच्छेदग्रे गुरुर्न वा॥ ४४२

sarvānukūla nakṣatre dhvajārambhādiko varaḥ|| 440
śveto raktaśca pītaśca brāhmaṇāditraye mataḥ|
śūdrasya pītaḥ sarveṣāṁ śveto vā parikīrtitaḥ|| 441
ārambhastu paṭe mūrdhā puccassyādavasānayuk|
dhvajapradakṣiṇekāle gacchedagre gururna vā|| 442

It is always best to fix a suitable nakshatra for the commencement of the rituals concerned with the raising of the flag and other activities so that it is beneficial to all the people of the village or city. The color of the flag should be white, red and whitish-yellow for the brahmins, kshatriyas and vaisyas respectively. For the sudras, the flag should be in the color of pale yellow. Or, the flag may be in white color, for all the people, irrespective of such distinction of caste. The beginning upper side of the cloth is considered to be the head of the flag and the ending bottom part of the cloth is the tail. When the flag is taken around the temple or the village in clockwise direction, the Guru may walk in front of the flag, leading the procession. Or, he need not go with the flag.

गान्धारः पूर्वदिग्भागे दक्षिणे कौशिको भवेत्।

पश्चिमे कामरो ज्ञेयस्तक्करागस्तदुत्तरे॥ ४४३

एवं च दिग्विभागेन स्वरांस्तु परिकल्पयेत्।

ध्वजारोहण काले तु चतुर्ष्वेकतमोऽपि वा॥ ४४४

ध्वजारोहादि तीर्थान्तं रात्रौ ग्रामबलिस्तु वा।

अथवा ध्वजमूले तु देवानां बलिरेव वा॥ ४४५

gāndhāraḥ pūrvadigbhāge dakṣiṇe kauśiko bhavet|
paścime kāmaro jñeyastakkarāgastaduttare|| 443
evaṁ ca digvibhāgena svarāṁstu parikalpayet|
dhvajārohaṇa kāle tu caturṣvekatamo'pi vā|| 444
dhvajārohādi tīrthāntaṁ rātrau grāmabalistu vā|
athavā dhvajamūle tu devānāṁ balireva vā|| 445

In the course of the performance of invocation of the Deities in view of the raising of the flag, gandhara-raga should be rendered in the east; kausika-raga , in the south; sri kamara-raga in the west; takkaraga, in the north. In this way, the concerned svaras should be rendered differently according to the variation of the directions. When the flag is being raised, all these four ragas or one of these four ragas may be rendered. From the raising of the flag up to the day fixed for the tirtha, grama-bali may be offered in the night of each day. Or, the bali for the Deities may be offered at the base of the flag-pole.

नित्योत्सवयुतस्थाने चोत्सवेऽन्यत्र वापि वा।

ब्राह्मणादि विभेदेन सौम्यादारभ्य कुण्डकम्॥ ४४६

प्रदक्षिण क्रमाद्वापि कुर्यादेकाग्नि कल्पने।

चण्डरूपधरो ब्रह्मचारी संमृष्टभोजनः॥ ४४७

आत्मानं चण्डकं ध्यात्वा छिन्द्याद्वा ध्वजदण्डकम्।

उत्सवं वा पवित्रं वा कल्पयेदुभयं तु वा॥ ४४८

nityotsavayutasthāne cotsave'nyatra vāpi vā|
brāhmaṇādi vibhedena saumyādārabhya kuṇḍakam|| 446
pradakṣiṇa kramādvāpi kuryādekāgni kalpane|
caṇḍarūpadharo brahmacārī saṁmṛṣṭabhojanaḥ|| 447
ātmānaṁ caṇḍakaṁ dhyātvā chindyādvā dhvajadaṇḍakam|
utsavaṁ vā pavitraṁ vā kalpayedubhayaṁ tu vā|| 448

In a place where the daily festival is performed or in another place where other festival is conducted, the fire-ritual should be done. There may be four fire-pits starting from the north , in the order of clockwise direction, according to the differentiation as to the brahmins and others. Or, there may be only one fire-pit. A celebate who has avoided his food on that day should attire himself so as to be in the form of Candesvara and contemplating himself so as to be in oneness with Candesvara should cut the flag-pole(if it has been temporarily installed). A new pole should be installed for the performance of minor festivals or pavitra-utsava or for the performance of the both.

केत्वङ्कुरो नवाहे स्यात् सप्ताहे चोत्सवाङ्कुरः।

तीर्थाङ्कुरं तु तत्संख्ये सर्वं सर्वत्र वा मतम्॥ ४४९

मध्याह्ने ध्वजपुजा च सोमकुम्भे जलस्य च।

निक्षेपश्चाथ तत्पूजा रात्रौ वाथ विधीयते॥ ४५०

कृतकौतुकबेरस्य तद्ग्रामान् निर्गमोऽपि वा।

मृगया चेष्टकाले तु कर्तव्या द्विजसत्तमाः॥ ४५१

ketvaṅkuro navāhe syāt saptāhe cotsavāṅkuraḥ|
tīrthāṅkuraṁ tu tatsaṁkhye sarvaṁ sarvatra vā matam|| 449
madhyāhne dhvajapujā ca somakumbhe jalasya ca|
nikṣepaścātha tatpūjā rātrau vātha vidhīyate|| 450
kṛtakautukaberasya tadgrāmān nirgamo'pi vā|
mṛgayā ceṣṭakāle tu kartavyā dvijasattamāḥ|| 451

The offering of sprouts for the raising of the flag should be done nine days before the tirtha; for the festival, seven days before the tirtha; for the tirtha, it should be done prior to the total duration held for the tirtha. All these regulations are applicale to all occasions and all places. The worship of the flag should take place in the noon. Or, it may be done in the night, after filling the kumbha kept for the Moon with the

perfumed and consecrated water and worshipping it. O, the Gurus in the much exalted state!, when there is procession in view of the 'mruga yatra', the festival-icon which has been given the protective thread should be taken in procession to come out of the village.

सौरश्चान्द्रो द्विविधा प्रोक्तो वत्सरः कामिकागमे।
सौरः श्रेष्ट इह प्रोक्तश्चान्द्रो मध्यम उच्यते॥ ४५२
सावनस्त्वधमः प्रोक्तस्तेन कार्यं तु नेष्यते।
उत्सवादिषु कालेषु प्रतिष्ठाद्यं न कारयेत्॥ ४५३
विधाय शान्ति होमं तु प्रतिष्ठाद्यं तु वा नयेत्।
अथवान्य प्रकारेण उत्सवं तु विधीयते॥ ४५४

sauraścāndro dvividhā prokto vatsaraḥ kāmikāgame|
sauraḥ śreṣṭa iha proktaścāndro madhyama ucyate|| 452
sāvanastvadhamaḥ proktastena kāryaṁ tu neṣyate|
utsavādiṣu kāleṣu pratiṣṭhādyaṁ na kārayet|| 453
vidhāya śānti homaṁ tu pratiṣṭhādyaṁ tu vā nayet|
athavānya prakāreṇa utsavaṁ tu vidhīyate|| 454

In this Kamika Agama, it is told that the year-system is of two kinds – solar-based and lunar-based (saura mana and candra mana). The solar-based system is of superior kind and the lunar-based system is of medium kind. Another system of year known as 'savana'(based on nakshatras) is of inferior kind. To base the activities of the temple on savana-system is not desirable. During the period of the festival, activities such as installation of the Deities and others should not be undertaken. If such installation is inevitable, the Guru may perform the santi-homa first and then perform the acivities such as installation and others. Or, the festival may be performed in a different way.

ध्वजमेकं समारोप्य ध्वजारोहण पूर्वकम्।
तस्मिन्नेव दिने विप्राः मन्दीभूते दिवाकरे॥ ४५५
श्रावयेत् तीर्थदिवसं गजाद्यारोहितेन च।
चण्डालेन सदारेण कुर्याद्घोषयुतेन च॥ ४५६

dhvajamekaṁ samāropya dhvajārohaṇa pūrvakam|
tasminneva dine viprāḥ mandībhūte divākare|| 455
śrāvayet tīrthadivasaṁ gajādyārohitena ca|
caṇḍālena sadāreṇa kuryādghoṣayutena ca|| 456

For the festival which is preceded by the raising of flag, the Guru should first raise one flag in a fixed auspicious day and time. In the same day, when the sun is setting down, he should declare the day fixed for the immersion in the sacred water to the village people through a person mounted on an elephant. Or, he may openly declare the day through a candala(one born in outcaste) associated with his spouse, directing him to declare the tirtha-day in a very loud voice.

तद्रात्रावेव कर्तव्यं भेरीताडन पूर्वकम्।
बेराग्रे शूलसंयुक्ते देवानावाह्य पूर्ववत्॥ ४५७
आश्राव्य तीर्थदिवसं ग्रामादि बलिवर्जितम्।
धामन्येव विधायैवं तस्माद्गत्वा जलाशयम्॥ ४५८

tadrātrāveva kartavyaṁ bherītāḍana pūrvakam|
berāgre śūlasaṁyukte devānāvāhya pūrvavat|| *457*
āśrāvya tīrthadivasaṁ grāmādi balivarjitam|
dhāmanyeva vidhāyaivaṁ tasmādgatvā jalāśayam|| *458*

The festival should be commenced in the same night, preceded by the beating of the drum. As done before, the Guru should place the trident in front of the festival-icon and invoke the Deities to be present in various parts of the trident. Without performing the grama-bali and others, he should make them hear the exact day fixed for the tirtha. Having completed these activities in the temple itself, the Guru should go to the river or the tank.

स्थण्डिलद्वितयं कृत्वा जलतीरे गुरूत्तमः।
एकत्र स्थापयेच्छूलं अन्यत्र कलशान् न्यसेत्॥ ४५९
नवकैः स्नापयेच्छूलं तच्छूलं अवगाहयेत्।
प्रविश्य देवतास्थानं तद्दिनाद्वा दशाहके॥ ४६०
यागारम्भं पुनः कुर्याद् अङ्कुरार्पण पूर्वकम्।

sthaṇḍiladvitayaṁ kṛtvā jalatīre gurūttamaḥ|
ekatra sthāpayecchūlaṁ anyatra kalaśān nyaset|| *459*
navakaiḥ snāpayecchūlaṁ tacchūlaṁ avagāhayet|
praviśya devatāsthānaṁ taddinādvā daśāhake|| *460*
yāgārambhaṁ punaḥ kuryād aṅkurārpaṇa pūrvakam|

The foremost Guru should make two sthandilas on the bank of the river or tank and place the Trident on one sthandila and arrange nine kalasas according to the order ,in another sthandila. Then he should bathe the Trident with the consecrated water contained in the nine kalasas and subsequently he should immerse the Trident in the river or tank water. Having performed these, he should come back to the temple and enter the shrine. He should commence the yagasala-rituals in the same day or in the tenth day, preceded by the offering of sprouts.

एकहोम समायुक्तं ग्रामादि बलिमाचरेत्॥ ४६१
बेरयात्रा समायुक्तं दिवसं प्रत्यहर्निशम्।
पञ्चमे दिवसे तत्र सिकता अस्त्रमन्त्रिताः॥ ४६२

विकरेत् सदनं सर्वमन्तर्बाह्य विकल्पितम्।
अष्टादशदिने प्राप्ते बीजनिर्वापमाचरेत्॥ ४६३

ekahoma samāyuktaṁ grāmādi balimācaret|| 461
berayātrā samāyuktaṁ divasaṁ pratyaharniśam|
pañcame divase tatra sikatā astramantritāḥ|| 462
vikaret sadanaṁ sarvamantarbāhya vikalpitam|
aṣṭādaśadine prāpte bījanirvāpamācaret|| 463

The Guru should perfrom the grama-bali and such other rituals, associated with the oblations made in a single fire-pit. He should do this everyday, along with the procession of the festival-icon in the daytime. In the fifth day, he should arrange for the collection of sand-particles. Having obtained the sand-particles, he should energize them with the recital of astra-mantra. Then, he should scatter these sand-particles over the inner enclosures of the temple and over the outer area. On the approach of the eighteenth day, he should sow the seeds for the purpose of getting fresh sprouts.

तीर्थार्थं तन्निशायां तु धाम्नस्त्वष्ट दिशास्वपि।
ध्वजानष्टौ समारोप्याङ्कितान् लोकेशवाहनैः॥ ४६४
तदस्त्राङ्कान् वृषाङ्कान् वा मूर्तिपैश्च समन्वितम्।
ततः प्रभृति कर्तव्यं होमकर्म विशेषतः॥ ४६५
तदन्ते बलिदानं स्याद् बेरयात्रा समन्वितम्।
एवं नवदिनं कृत्वा दशमे तीर्थं आचरेत्॥ ४६६

tīrthārthaṁ tanniśāyāṁ tu dhāmnastvaṣṭa diśāsvapi|
dhvajānaṣṭau samāropyāṅkitān lokeśavāhanaiḥ|| 464
tadastrāṅkān vṛṣāṅkān vā mūrtipaiśca samanvitam|
tataḥ prabhṛti kartavyaṁ homakarma viśeṣataḥ|| 465
tadante balidānaṁ syād berayātrā samanvitam|
evaṁ navadinaṁ kṛtvā daśame tīrthaṁ ācaret|| 466

For the sake of tirtha, he should raise eight flags in the eight directions around the temple. Each flag in each direction should be with the depiction of the vehicle pertaining to that directional Deity(Lokapala). Similarly, all the flags should be with the depiction of the weapons of the Lokapalas. Or, all the flags may be with the depiction of the Bull. From that day onwards, the Guru should perform the fire-ritual in a special manner, being associated with the assisting priests(Murtipas). At the end of the fire-ritual, he should offer the bali, with the accompaniment of the procession of the festival-icon. Having performed all these for nine days , the Guru should arrange for the confluence of the celebrated holy rivers in the river or the tank.

ध्वजानां अष्टसंख्यानां तद्रात्राववरोहणम्।
कृत्वा तद्दिनमारभ्य नानावाद्य समन्वितम्॥ ४६७

नानागान समायुक्तं नाना नृत्त समन्वितम्।

ग्रामप्रदक्षिणं कृत्वा परिवेषक्रमं नयेत्॥ ४६८

dhvajānāṁ aṣṭasaṁkhyānāṁ tadrātrāvavarohaṇam|
kṛtvā taddinamārabhya nānāvādya samanvitam|| 467
nānāgāna samāyuktaṁ nānā nṛtta samanvitam|
grāmapradakṣiṇaṁ kṛtvā pariveṣakramaṁ nayet|| 468

The eight flags should be lowered in the same night. From that day onwards, circumambulation around the village in clockwise direction should be done being associated with various kinds of musical instruments, rendering of various songs set in music and the performance of various kinds of dance. Having completed the circumambulation, the Guru should arrange for the distribution of foods.

सप्ताहमेवं कृत्वान्ते सर्वातोद्यं विवर्ज्य च।

स्नापयेन्मौनमास्थाय सप्ताहं तदनन्तरम्॥ ४६९

चण्डेश्वरं पुरो नीत्वा बेरयात्रां अनन्तरम्।

बलिहोम विहीने तु नयेत् सप्ताहमादरात्॥ ४७०

चण्डपूजा समायुक्तं होमस्नपन संयुतम्।

तदन्ते कारयेत् तीर्थं त्रिशूलेन समन्वितम्॥ ४७१

saptāhamevaṁ kṛtvānte sarvātodyaṁ vivarjya ca|
snāpayenmaunamāsthāya saptāhaṁ tadanantaram|| 469
caṇḍeśvaraṁ puro nītvā berayātrāṁ anantaram|
balihoma vihīne tu nayet saptāhamādarāt|| 470
caṇḍapūjā samāyuktaṁ homasnapana saṁyutam|
tadante kārayet tīrthaṁ triśūlena samanvitam|| 471

Having done these for seven days, the Guru should stop the play of all kinds of musical instruments, keep himself in silence and bathe the festival-icon.   Candesvara should be in front, leading the procession and the festival icon should come behind Candesvara. The procession should be in the same manner all through the seven days. Such procession should be done with a spirit of devotion and love. Even without bali and homa, the procession may be completed. At the end, the Guru should perform 'tirtha samgrahana' with the accomapniment of Candesvara-puja, homa, snapana and the Trident.

ध्वजावरोहणं कुर्यात् तद्रात्रौ पूर्व वर्त्मना।

बेरयात्रा विहीनं वा विधिमेनं समाचरेत्॥ ४७२

नवान्नलिङ्गं कृत्वा वा दिक्पालास्त्रार्थमेव वा।

तैस्त्रिशूलेन वा कुर्याद् ग्रामादौ वा बलिक्रियाम्॥ ४७३

नित्योत्सवान्नलिङ्गानि दश वा परिकल्पयेत्।

dhvajāvarohaṇaṁ kuryāt tadrātrau pūrva vartmanā|
berayātrā vihīnaṁ vā vidhimenaṁ samācaret|| 472
navānnaliṅgaṁ kṛtvā vā dikpālāstrārthameva vā|
taistriśūlena vā kuryād grāmādau vā balikriyām|| 473
nityotsavānnaliṅgāni daśa vā parikalpayet|

In that night, the Guru should lower the flag, in the same way as done before. Even without performing the procession of the festival-icon on that day, the Guru may observe the rule and lower the flag. Having designed nine Lingas with cooked rice, the Guru should offer the bali. Such bali may be offered for the weapons of the Lokapalas in the village and other settlements with the accomapniment of the Trident. For the daily festival, he should design ten Lingas with the cooked rice.

द्वादशाब्दा वसानान्त ध्वजस्थापनमेव वा॥ ४७४

जीर्णादि दोषे तं त्यक्त्वा ध्वजमन्यं निवेशयेत्॥ ४७५

dvādaśābdā vasānānta dhvajasthāpanameva vā|| 474
jīrṇādi doṣe taṁ tyaktvā dhvajamanyaṁ niveśayet|| 475

At the lapse of twelve years, the flag-pole may be installed anew. The flag-pole which has become decayed and tattered should be removed and another flag-pole made of same wood and designed with same measurements should be installed.

॥ इति उत्तरकामिके महातन्त्रे महोत्सव विधिः षष्ठः पटलः ॥

|| iti uttarakāmike mahātantre mahotsava vidhiḥ ṣaṣṭhaḥ paṭalaḥ ||

This is the 6th chapter titled " Directions for the Performance of Grand Festival" in the Great Tantra known as Uttara Kamika

७ नीराजन विधिः

7 nīrājana vidhiḥ

7 Directions for Arranging and Waving the Lights

नीराजनविधिं वक्ष्ये स च रात्रौ विधीयते।

प्रदोषादौ विधेयो वा धूपदीपावसानके॥ १

उत्सवादौ च कर्तव्यं अन्यस्मिन्मङ्गलेऽपि च।

nīrājanavidhiṁ vakṣye sa ca rātrau vidhīyate|
pradoṣādau vidheyo vā dhūpadīpāvasānake|| 1
utsavādau ca kartavyaṁ anyasminmaṅgale'pi ca|

Next, I will give you the directions for arranging and waving the lights(nirajana). This nirajana should be done in the night. Or, it may be done in the first half of the evening and such other sessions, at the end of the offering of incense(dhupa) and light(dipa). This should be performed in the festival and other such functions and in some other auspicious occasional events.

तदर्थं स्थण्डिलं कुर्यान् मण्डलम् वा समाचरेत्। २

गर्भेऽर्धमण्डपे वापि स्नपनाख्ये तदग्रके।

माहानसे वा चान्यस्मिन् प्रोक्षयेदस्त्रमन्त्रतः॥ ३

पात्राण्याहृत्य शुद्धानि दीपाधार युतानि च।

पात्राणि च विधेयानि बलिपात्रोक्त वर्त्मना॥ ४

tadarthaṁ sthaṇḍilaṁ kuryān maṇḍalam vā samācaret| 2
garbhe'rdhamaṇḍape vāpi snapanākhye tadagrake|
māhānase vā cānyasmin prokṣayedastramantrataḥ|| 3
pātrāṇyāhṛtya śuddhāni dīpādhāra yutāni ca|
pātrāṇi ca vidheyāni balipātrokta vartmanā|| 4

For the performance of the nirajana, the guru should make a sthandila(raised plarform)or a mandala in the main shrine, front hall(ardha mantapa), in front of the snapana-array, or temple-kitchen and such other places and sprinkle the consecrated water over the selected place, with the recital of astra-mantra. Then, he should collect the vessels which should be polished and clean, along with holders of the light. These vessels should be designed according to the process explained in the section dealing with the designing of vessels meant for the offering of bali.

दीपाधारांश्च तन्मध्ये कारयेदेकमात्रतः।

पादाङ्गुल विवृद्ध्या तु नवाङ्गुल समावधि॥ ५

विस्तारस्तत्समो वापि तदर्धं वोच्चं इष्यते।

वसुधा मध्यमे भक्ते नवधा मानं ईरितम्॥ ६

ओष्ठो यवद्वयादर्ध वृध्या मात्रावसानकः।

पात्रमान घनं वार्धं मध्ये सुषिर संयुतम्॥ ७

dīpādhārāṁśca tanmadhye kārayedekamātrataḥ|
pādāṅgula vivṛddhyā tu navāṅgula samāvadhi|| 5
vistārastatsamo vāpi tadardhaṁ voccaṁ iṣyate|
vasudhā madhyame bhakte navadhā mānaṁ īritam|| 6
oṣṭho yavadvayādardha vṛddhyā mātrāvasānakaḥ|
pātramāna ghanaṁ vārdhaṁ madhye suṣira saṁyutam|| 7

At the center of the vessel, a support(adhara) to hold the wick should be designed to be in the measure of one digit(matra) to nine digits, increasing the measure by quarter of a digit each time. Its width may be equal to the measure taken for the holder of the light and half of this measure should be its height. If the total length of the module taken for the holder is divided into eight equal parts, one part is known as yava and in this process, nine different measures could be obtained. The lip-part(edge) of the holder should be with a measure of two yavas and increasing this measue by half-yava each time, the maximum measure of the lip must be obtained up to one digit. Its thickness should be according to the size of the vessel. At its center, it should be provided with a hole , with a measure equal to half-yava.

पद्माकारं च वा कुर्यात् पालिका पादसन्निभम्।

धुत्तूर कुसुमाकारं शरावाकारमेव वा॥ ८

चतुरष्टदलोपेतं सर्वालङ्कार संयुतम्।

एकपात्रे नयेदेक दीपाधारं तु पञ्च वा॥ ९

नव वा कारयेत् तांश्च संसक्तान् सान्तरास्तु वा।

padmākāraṁ ca vā kuryāt pālikā pādasannibham|
dhuttūra kusumākāraṁ śarāvākārameva vā|| 8
caturaṣṭadalopetaṁ sarvālaṅkāra saṁyutam|
ekapātre nayedeka dīpādhāraṁ tu pañca vā|| 9
nava vā kārayet tāṁśca saṁsaktān sāntarāstu vā|

The vessel may be designed so as to be in the form of lotus or of the base of the palika-vessel, in the form of dhuttura-flower or a hollowed plate(sarava). It should be provided with four or eight petals and with all kinds of embellishments. In a single vessel, there may be provided one wick-holder or five wick-holders or there may be nine wick-holders. These holders should be compact, with equal space between them.

पिष्टेनान्नेन वा दीपाधारा देवार्थमेव च॥ १०
देव्यर्थं प्रतिमार्थं च विशेषान् नृत्त रूपिणः।
एकत्रे तिलमन्यत्र सर्षपं लवणं तथा॥ ११
कार्पासबीजमन्यत्र गोमयं पिष्टमेव च।
वर्णभक्त हविष्यं च वटाश्वत्थ दलानि च॥ १२
चतुर्दिक्षु च कोणेषु क्रमेण परिकल्पयेत्।
मध्यमे दीपपात्रं तु पञ्च वा परिकल्पयेत्॥ १३

piṣṭenānnena vā dīpādhārā devārthameva ca|| 10
devyarthaṁ pratimārthaṁ ca viśeṣān nṛtta rūpiṇaḥ|
ekatre tilamanyatra sarṣapaṁ lavaṇaṁ tathā|| 11
kārpāsabījamanyatra gomayaṁ piṣṭameva ca|
varṇabhakta haviṣyaṁ ca vaṭāśvattha dalāni ca|| 12
caturdikṣu ca koṇeṣu krameṇa parikalpayet|
madhyame dīpapātraṁ tu pañca vā parikalpayet|| 13

The wick-holders may be designed with well-kneaded cooked rice. The vessels associated with wick-holders should be arranged for Siva, Sakti and other forms of the Lord. Especially, such vessels should be arranged in front of Nataraja Murti. Sesame, white mustard, salt, cotton seeds, cow-dung, kneaded flour, varieties of havis differentiated by various colors, leaves of vata and asvattha trees - all these should be kept in the four main directions and four intermediary diections in the due order. At the center, one light-vessel or five light-vessels should be placed.

गन्धमर्घ्यं च पुष्पं च भस्म चाग्नेय कोणतः।
सर्वत्र दीपान् वा कुर्यान् नवसंख्यान् समुज्ज्वलान्॥ १४
घृतार्द्रास्तैलसंयुक्तान् ब्रह्माङ्ग सहितान् न्यसेत्।
लोकपाला विरिञ्चेन मूर्तयो मूर्तिपास्तु वा॥ १५
वसवो वह्नि संयुक्ता वामाद्याः शक्तयः पराः।
कला भूतानि देव्याश्च ब्रह्माद्याः कारणेश्वराः॥ १६
पात्रदेवास्समाख्याताः वह्निर्वा दीपदेवताः।

gandhamarghyaṁ ca puṣpaṁ ca bhasma cāgneya koṇataḥ|
sarvatra dīpān vā kuryān navasaṁkhyān samujjvalān|| 14
ghṛtārdrāstailasaṁyuktān brahmāṅga sahitān nyaset|
lokapālā viriñcena mūrtayo mūrtipāstu vā|| 15
vasavo vahni saṁyuktā vāmādyāḥ śaktayaḥ parāḥ|
kalā bhūtāni devyāśca brahmādyāḥ kāraṇeśvarāḥ|| 16
pātradevāssamākhyātāḥ vahnirvā dīpadevatāḥ|

Perfumes, arghya-water, flowers and vibhuti – these should be kept in the four intermediary directions, starting from the south-east. Nine light-vessels which are very bright with the burning wicks may be arranged in all places around the temple. The light-vessels should be with the wicks which are soaked with ghee and sesame oil. They should be identified with Brahma-mantras and Anga-mantras. The eight directional Deities, Brahma, eight Murtis, eight Murtipas, eight Vasus, Agni, nine Saktis-Vama and others , five kalas, five elements, various forms of Sivasakti, and five Karanesvaras –Brahma and others are declared to be the presiding Deities of these light-vessels. Or, Agni may be considered to be the presing Deity for all the light-vessels.

प्रस्थपादादि तद्वृद्ध्या चाढकान्तं उदाहृतम्॥ १७

तिलादीनां प्रमाणं तु पात्राणां कर्तुरिच्छया।

संस्कारैस्सर्व सामान्यैः संस्कृत्योक्त क्रमेण च॥ १८

वह्निबीजमनुस्मृत्य दीपं दीपेन योजयेत्।

prasthapādādi tadvṛddhyā cāḍhakāntaṁ udāhṛtam|| 17
tilādīnāṁ pramāṇaṁ tu pātrāṇāṁ karturicchayā|
saṁskāraissarva sāmānyaiḥ saṁskṛtyokta krameṇa ca|| 18
vahnibījamanusmṛtya dīpaṁ dīpena yojayet|

The measure of sesame and other substances may be from one quarter of a prastha up to one adhaka, increasing the measure by one quarter each time. The number of the light-vessels may be as desired by the sponsoirng Master. Having sanctified the light-vessels with sacramental rituals commonly applicable to such activity as explained in the section dealing with such sacraments, the Guru should light the wick, reciting the seed-letter of the fire. He should proceed to light the wick with the wick lighted already.

सर्वातोद्य समायुक्तं शङ्खध्वनि समन्वितम्॥ १९

गाननृत्त समायुक्तं धारयेत्तान् यथाक्रमात्।

स्त्रीभिर्वा वाहयेद्दीपान् अथवा परिचारकैः॥ २०

देवाग्रे स्थापयित्वा तांस्त्रिपाद्युपरि पूजयेत्।

दत्वा पाद्यं अजातेन दद्यादाचमनं हृदा॥ २१

sarvātodya samāyuktaṁ śaṅkhadhvani samanvitam|| 19
gānanṛtta samāyuktaṁ dhārayettān yathākramāt|
strībhirvā vāhayeddīpān athavā paricārakaiḥ|| 20
devāgre sthāpayitvā tāṁstripādyuapari pūjayet|
datvā pādyaṁ ajātena dadyādācamanaṁ hṛdā|| 21

The Guru should direct the sanctified persons to keep themselves orderly and to hold the light-vessels with the accompaniment of the sounding of all kinds of musical instruments, sounding of the conch, musical renderings of various songs, performance of dance and so on. Or, he may arrange the light-vessels

in such a way as to be held by ladies or paricarakas. Having placed the vessels holding the light over the tripod kept in front of the Lord, he should worship them. He should offer the padya with the recital of sadyojata-mantra and acamana, with hrudaya-mantra.

गन्धादिनार्चयेत् सर्वान् स्वबीजेन हृदादिना।

त्रिवारं एकवारं वा भ्रामयेच्छिवमूर्धनि॥ २२

संगृह्य तानि हस्ताभ्यां दीपपात्राणि पूजयेत्।

आत्मतत्त्वादिभिर्मन्त्रैः दद्याच्छिष्य कराम्बुजे॥ २३

gandhādinārcayet sarvān svabījena hṛdādinā|
trivāraṁ ekavāraṁ vā bhrāmayecchivamūrdhani|| 22
saṁgṛhya tāni hastābhyāṁ dīpapātrāṇi pūjayet|
ātmatattvādibhirmantraiḥ dadyācchiṣya karāmbuje|| 23

He should worship all the light-vessels with sandal and other substances with the recital of hrudaya mantra and others, each preceded by its own seed-letter. He should wave the light three times or one time, near the head of Lord Siva. Holding the light-vessels with his hands , he should worship them with the recital of tattva-mantras - atma tattva and others and give them to his disciple to be held in his hands which should be held to look like a lotus flower.

सोऽपि संगृह्य तं दीपं सप्रणामं निवेशयेत्।

सितं पूतं सुगन्धं च निर्वालुकं अनन्तरम्॥ २४

गृहीत्वा भस्महस्तेन भ्रामयित्वा शिवोपरि।

त्रिवारं दीपमध्ये तु निक्षिप्य तदनन्तरम्॥ २५

अङ्गुष्ठानामिकाभ्यां तु तिलकं पञ्चवक्त्रके।

ललाटेषु क्रमात् कुर्यात् हृदिबाह्वोरनुक्रमात्॥ २६

so'pi saṁgṛhya taṁ dīpaṁ sapraṇāmaṁ niveśayet|
sitaṁ pūtaṁ sugandhaṁ ca nirvālukaṁ anantaram|| 24
gṛhītvā bhasmahastena bhrāmayitvā śivopari|
trivāraṁ dīpamadhye tu nikṣipya tadanantaram|| 25
aṅguṣṭhānāmikābhyāṁ tu tilakaṁ pañcavaktrake|
lalāṭeṣu kramāt kuryāt hṛdibāhvoranukramāt|| 26

The disciple, on his part, should hold within his hands held in lotus-mudra, bowing down with reverence. Having taken in his hand the sacred vibhuti which should be white, pure, perfumed to be plesantly fragrant and free from any sandy dust, the Guru should wave it near the head of Lord Siva three times and place it at the center of the light. Then, taking the vibhuti with the thumb and the ring-finger, he should mark a dot(tilaka) with the vibhuti on the five faces, forehead, heart and shoulders of the Lord in the due order.

पीठेऽपि तिलकं कुर्यात् देवी वामप्रदेशके।

देवी व्यक्तस्वरूपा चेत् तिलकं च पुरो भवेत्॥ २७

कण्ठप्रदेशे मूलेन हृदयेनाथ वा नयेत्।

बेरे ललाट हृद्बाहुप्रदेशे तिलकं नयेत्॥ २८

pīṭhe'pi tilakaṁ kuryāt devī vāmapradeśake|
devī vyaktasvarūpā cet tilakaṁ ca puro bhavet|| 27
kaṇṭhapradeśe mūlena hṛdayenātha vā nayet|
bere lalāṭa hṛdbāhupradeśe tilakaṁ nayet|| 28

He should mark the dot with vibhuti on the pedestal and on the left side of the Linga, contemplating the form of Sakti. If Sakti is present there in a manifest form, he should mark the dot on Her forehead and neck with the recital of mula-manra or hrudaya-mantra. Then, he should apply the vibhuti-dot on the forehead, heart and shoulders of all the images and icons of various Deities .

तद्भस्मना समादाय स्वल्पं चण्डेश्वरादिषु।

भक्तेष्वन्येषु लोहादिकृतबेरेषु दापयेत्॥ २९

ततो भक्तजनेभ्यश्च दद्याद्देशिक पूर्वकम्।

tadbhasmanā samādāya svalpaṁ caṇḍeśvarādiṣu|
bhakteṣvanyeṣu lohādikṛtabereṣu dāpayet|| 29
tato bhaktajanebhyaśca dadyāddeśika pūrvakam|

Having taken a small quantity of that vibhuti, the Guru should offer it to Candesvara, Sivabhaktas, and other icons made of metal and other materials. Then, he should offer that vibhuti to all the devotees who have assembled there, after offering it to Desika(who recites the hymns).

सर्वालङ्कार संयुक्तम् पात्राण्याहृत्य पूर्ववत्॥ ३०

सज्वालान्यथ निर्ज्वालान्यादाय शिवमन्दिरात्।

पीठाग्रे वृषभाग्रे वा गोपुरस्यान्तिकेऽपि वा॥ ३१

वृक्षमूलेऽथवान्यस्मिन् निक्षिपेत्तानानुक्रमात्।

द्रव्याणि गुरवे दद्याद् दहेद्वा तेन वह्निना॥ ३२

sarvālaṅkāra saṁyuktam pātrāṇyāhṛtya pūrvavat|| 30
sajvālānyatha nirjvālānyādāya śivamandirāt|
pīṭhāgre vṛṣabhāgre vā gopurasyāntike'pi vā|| 31
vṛkṣamūle'thavānyasmin nikṣipettānanukramāt|
dravyāṇi gurave dadyād dahedvā tena vahninā|| 32

Having taken all the light-vessels associated with all kinds of decoration as done before, he should come out of the main shrine of Lord Siva. Whether the light-vesseles are with or without the flames of light, he should collect all the light-vessels from the shrine of Siva and place them in front of the bali-pitha and Vrushabha, on the top of the gopura , at the bottom of the specific tree(sthala vruksha) in the temple and in other places, in an orderly manner. The sponsoring Master may offer all the substances used in the nirajana to the Guru or he may burn them with the flames of lights.

तिलादीनां प्रमाणं तु यथेष्टं वा प्रकीर्तितम्।
राज्ञामपि च कर्तव्यं किन्त्वग्निस्तत्र देवता॥ ३३
राजाभिषेक कालादौ कुर्याद् विजयहेतवे।
देशिकस्याभिषेकेऽपि किन्तु दीपविवर्जितम्॥ ३४
तण्डुला विहितास्तत्र रात्रौ तद्दीप संयुतम्॥ ३५

tilādīnāṁ pramāṇaṁ tu yatheṣṭaṁ vā prakīrtitam|
rājñāmapi ca kartavyaṁ kintvagnistatra devatā|| 33
rājābhiṣeka kālādau kuryād vijayahetave|
deśikasyābhiṣeke'pi kintu dīpavivarjitam|| 34
taṇḍulā vihitāstatra rātrau taddīpa saṁyutam|| 35

The measure of sesame and other substances may be as desired by theGuru or the sponsor. This 'nirajana' should be performed even to the Ruler. But, on such occasion, Agni is the presiding Deity of all the light-vessels. This 'nirajana' may be performed when the coronation of the king is taking place, for the purpose of bringing victory to him. This may be done to a sadhaka when he is being blessed with 'Acharya Abhisheka'(empowerment of Guruhood), without the light-vessels. Instead of light, unbroken rice(akshata) should be made use of, in the daytime. In the night, 'nirajana' may be performed to him, making use of lights.

॥ इति उत्तरकामिके महातन्त्रे नीराजन विधिः सप्तमः पटलः ॥

|| iti uttarakāmike mahātantre nīrājana vidhiḥ saptamaḥ paṭalaḥ ||

This is the 7th chapter titled "Directions for Arranging and Waving the Lights" in the Geat Tantra known as Uttara Kamika

८ कृत्तिका दीपावलि विधिः
8 kṛttikā dīpāvali vidhiḥ

8 Directions for Arraying the Rows of Lights in the Month of Kartika(Nov-Dec)

दीपावलिं प्रवक्ष्यामि श्रृणुध्वं द्विजसत्तमाः।
मासे तु कार्तिकाख्ये तु नक्षत्रे कृत्तिकाह्वये॥ १
पूर्णायां वा तद्योग सर्वकाम प्रसिद्धये।
रव्यस्तमय वेलायां दीपारोहणं आचरेत्॥ २

dīpāvaliṁ pravakṣyāmi śṛṇudhvaṁ dvijasattamāḥ|
māse tu kārtikākhye tu nakṣatre kṛttikāhvaye|| 1
pūrṇāyāṁ vā tadyoga sarvakāma prasiddhaye|
ravyastamaya velāyāṁ dīpārohaṇaṁ ācaret|| 2

O, the foremost twice-born Sages!, now I explain the details concerned with the arranging of the rows of lights in a temple. Listen to these directions. In the month of Kartika(November-December) when the constellation known as Kruttika synchronizes with the full moon, the Guru should arrange for the arraying of lights in various places of the temple, at the time of sunset for the attainment of all the desired benefits.

कर्तुरष्टम राश्यादि लग्नदोष निरीक्षणम्।
विष्टिवैनाशिकर्क्षादि प्रेक्षणं तत्र संमतम्॥ ३
रवेरस्तमयात्पूर्वं यामपादावसानकम्।
कालस्तदूर्ध्वं यामार्धपर्यन्तः काल एव वा॥ ४
एवं निश्चित्य कालं तु कारयेद्वाङ्कुरार्पणम्।

karturaṣṭama rāśyādi lagnadoṣa nirīkṣaṇam|
viṣṭivaināśikarkṣādi prekṣaṇaṁ tatra saṁmatam|| 3
raverastamayātpūrvaṁ yāmapādāvasānakam|
kālastadūrdhvaṁ yāmārdhaparyantaḥ kāla eva vā|| 4
evaṁ niścitya kālaṁ tu kārayedvāṅkurārpaṇam|

The defects related to the eighth zodiacal sign and lagna should be looked into. Analyzing of the presence of vishti karana and vainasika star is appropriate for ascertaining the exact auspicious time. The duration from one fourth of yama before the sunset to the half of the yama after the sunset is considered to be very auspicious time for this function. Having ascertained the auspicious time in this way, the Guru should perform the 'offering of fresh sprouts'(ankura arpana).

दीपारोपण पूर्वेद्युः अधिवासनं आरभेत्। ५
देवाग्रे स्थापयेद् दण्डं प्रतिगोपुरं एव वा।
अष्टदिक्षु चतुर्दिक्षु त्रिष्वेकत्र वा द्वयोः॥ ६

dīpāropaṇa pūrvedyuḥ adhivāsanaṁ ārabhet| 5
devāgre sthāpayed daṇḍaṁ pratigopuraṁ eva vā|
aṣṭadikṣu caturdikṣu triṣvekatra vā dvayoḥ|| 6

In the night prior to the day of the light-festival, the Guru should commence adhivasana(to be on fast , staying in the temple). He should install the light-post in front of the main shrine, in front of each gopura, in eight, four, three, two directions or in only one direction.

दीपदण्ड प्रमाणं तु ध्वजदण्ड प्रमाणवत्।
स दण्डो नालिकेरो वा तालः क्रमुखवेणुजौ॥ ७
ध्वजदण्डोक्त दण्डो वा तत्र किलांश्च योजयेत्।
द्वादशाङ्गुलमारभ्य व्योमाङ्गुल विवृद्धितः॥ ८
पञ्चाशत्करजान्तं तु दण्डात्कील विनिर्गमः।
द्विमात्रात् पादवृत्या तु षडङ्गुल समावधिः॥ ९
विस्तारः स्याद्घनं तस्य त्र्यंशं अर्धं त्रिपादकम्।

dīpadaṇḍa pramāṇaṁ tu dhvajadaṇḍa pramāṇavat|
sa daṇḍo nālikero vā tālaḥ kramukhaveṇujau|| 7
dhvajadaṇḍokta daṇḍo vā tatra kilāṁśca yojayet|
dvādaśāṅgulamārabhya vyomāṅgula vivṛddhitaḥ|| 8
pañcāśatkarajāntaṁ tu daṇḍātkīla vinirgamaḥ|
dvimātrāt pādavṛtyā tu ṣaḍaṅgula samāvadhiḥ|| 9
vistāraḥ syādghanaṁ tasya tryaṁśaṁ ardhaṁ tripādakam|

The measurement for the light-post is the same as told for the flag-post. The light-post may be made of coconut tree, palm tree, areca tree or the bamboo. Or, it may be made of the trees recommended for the flag-post. The Guru should yoke the spikes with the light-post. The length of the spike projecting from the light-post may be from12 digits(angulas) to 50 digits, increasing the length by one digit each time. The breadth of each spike may be from 2 units of a digit to 6 digits, the increasing of the measure being one fourth of a digit each time. Its thickness may be one part out of three parts, half or three-fourth of the breadth.

दण्डप्रोतो भवेयुर्वा लग्ना वा कीलपादपाः॥ १०
नवकीलं समारभ्य व्योमकील विवृद्धितः।
सप्तविंशति कीलान्तं दिश्येकस्यां नियोजयेत्॥ ११

तिसृष्वन्यासु दिक्ष्वेवं कीलांश्च विनिवेशयेत्।

त्रिकीलं वा चतुष्कीलं इष्टमान समन्वितम्॥ १२

तदग्रे स्थापयेत् पात्रधारणार्थं विशेषतः।

daṇḍaproto bhaveyurvā lagnā vā kīlapādapāḥ|| 10
navakīlaṁ samārabhya vyomakīla vivṛddhitaḥ|
saptaviṁśati kīlāntaṁ diśyekasyāṁ niyojayet|| 11
tisṛṣvanyāsu dikṣvevaṁ kīlāṁśca viniveśayet|
trikīlaṁ vā catuṣkīlaṁ iṣṭamāna samanvitam|| 12
tadagre sthāpayet pātradhāraṇārthaṁ viśeṣataḥ|

The wooden spikes may be driven well into the light-post or well fastened to it. Starting from 9 spikes and increasing by one spike each time, the maximum number of spikes may be up to 27. These spikes should be yoked into the post installed in each direction. In this way, the spikes should be driven into the post in all other three directions. Three or four spikes designed with a measure as desired by the Master or the Guru should be joined specifically at the top of the post for holding the vessel meant for the lamp.

दारूद्भवानि चक्राणि प्रतिकीलं तु योजयेत्॥ १३

दीपिकाः प्रतिचक्रं तु वसु द्वादश षोडश।

योजयेद्वा बहिश्शुष्कैः नालिकेर दलादिभिः॥ १४

छादयेद्वाथ चक्राणी तन्निच्छिद्रं यथा भवेत्।

dārūdbhavāni cakrāṇi pratikīlaṁ tu yojayet|| 13
dīpikāḥ praticakraṁ tu vasu dvādaśa ṣoḍaśa|
yojayedvā bahiśśuṣkaiḥ nālikera dalādibhiḥ|| 14
chādayedvātha cakrāṇī tannicchidraṁ yathā bhavet|

Then, he should join the ring-like structures made of selected trees with each spike and in each ring-like structure, he should array 8, 12 or 16 lamps. The rings may be covered with the dry leaves of coconut tree and such other trees in such a way that the covering is without any opening or hole.

एकहस्त विशालं तु द्विगुणायात संयुतम्॥ १५

दक्षिणे कल्पयेद्वारं दण्डारोहण सिद्धये।

कल्पमेतत् समाख्यातं अनुकल्पं अथोच्यते॥ १६

ekahasta viśālaṁ tu dviguṇāyāta saṁyutam|| 15
dakṣiṇe kalpayeddvāraṁ daṇḍārohaṇa siddhaye|
kalpametat samākhyātaṁ anukalpaṁ athocyate|| 16

He should provide an entrance in the south with a width of one hasta and a length of two hastas to climb and reach the top of the post. Such kind of arrangement is known as ‘kalpa’. Now, another mode of arrangement known as ‘anukalpa’ is told.

हित्वा चक्राणी सर्वाणि प्रतिकीलं तु दीपिकाः।
योजयेदुपकल्पं स्याद्धोमकूट विवर्जितम्॥ १७
दण्डं विहाय यत्क्लुप्तं अकल्पं इति कथ्यते।
दीपकूटान्नयेद्दिक्षु विदिक्ष्वपि तदन्तरे॥ १८
प्रतिदेवं तु कर्तव्या दीपिका बहुसंख्यया।

hitvā cakrāṇī sarvāṇi pratikīlaṁ tu dīpikāḥ|
yojayedupakalpaṁ syāddhomakūṭa vivarjitam|| 17
daṇḍaṁ vihāya yatkluptaṁ akalpaṁ iti kathyate|
dīpakūṭānnayeddikṣu vidikṣvapi tadantare|| 18
pratidevaṁ tu kartavyā dīpikā bahusaṁkhyayā|

Without providing the wheel-like structures, the Guru may arrange the lamps in each spike. Such arrangement is known as ‘upa kalpa’(also known as anu kalpa). For this kind of arrangement, there is no need for the performance of fire-ritual or for the provision of conical covering with leaves of coconut tree. The arrangement of the lamps without installing the post is known as ‘akalpa’. The conical structure meant for the arrangement of the lamps should be designed in the main and intermediary directions and in between them. Lamps in large numbers should be lighted for each Deity of the temple.

स्थापयेद्दीपदण्डांश्च मालाकारेण वा बहून्॥ १९
तोरणाकारतो वापि वृत्ताकारेण वा बहून्।
प्रपाकारांश्च वा कृत्वा तत्र दीपांश्च योजयेत्॥ २०

sthāpayeddīpadaṇḍāṁśca mālākāreṇa vā bahūn|| 19
toraṇākārato vāpi vṛttākāreṇa vā bahūn|
prapākārāṁśca vā kṛtvā tatra dīpāṁśca yojayet|| 20

The light-posts may be installed in large numbers so as to look like a row of garlands, so as to be in the form of an arch, in circular form or in the form of a prapa(an elliptical or square motif provided for the image). Having installed the posts in this way, the Guru should array the lighted lamps on the posts.

प्रासादे गोपुरे साले परिवारालयादिषु।
मण्डपे बलिपीठादौ कूपे वाथ गृहेऽपि वा॥ २१

वृषे महानसे कुर्यात् पुष्पमण्डपिकादिषु।
बहिर्वा कल्पयेद् दीपान् ग्रमादिष्वपि सर्वतः॥ २२
दीपावलिरियं कार्या त्वधिवासन पूर्वकम्।

prāsāde gopure sāle parivārālayādiṣu|
maṇḍape balipīṭhādau kūpe vātha gṛhe'pi vā|| 21
vṛṣe mahānase kuryāt puṣpamaṇḍapikādiṣu|
bahirvā kalpayed dīpān gramādiṣvapi sarvataḥ|| 22
dīpāvaliriyaṁ kāryā tvadhivāsana pūrvakam|

In the main shrine, gopuras, enclosures, shrines of the retinue Deities, various halls, bali-pitha and other structures, well, cow-stable, the Bull, temple kitchen, pavilion meant for the collection of flowers and such other places, the Guru should array the lighted lamps. Outside the temple and in the villages and other settlements, he should arrange for the array of the lights. This activity is known as 'dipa avali'(arraying the rows of lights) and this should be done preceded by 'adhivasana'(being in fast and staying at the temple site).

अस्त्रेण शोधयेद् दण्डं प्रणवेन तु पूजयेत्॥ २३
षड्चतुष्पञ्च तालेनावटं भूमौ समाचरेत्।
स्थापयित्वा तु पूर्वेद्युस्तन्मूले वेदिकां न्यसेत्॥ २४
ध्वजदण्डे यथा वेदी किन्तु पद्मयुता न वा।
शिल्पिनं मोचयित्वान्ते पुण्याहं वाचयेत्ततः॥ २५

astreṇa śodhayed daṇḍaṁ praṇavena tu pūjayet|| 23
ṣaṭcatuṣpañca tālenāvaṭaṁ bhūmau samācaret|
sthāpayitvā tu pūrvedyustanmūle vedikāṁ nyaset|| 24
dhvajadaṇḍe yathā vedī kintu padmayutā na vā|
śilpinaṁ mocayitvānte puṇyāhaṁ vācayettataḥ|| 25

The Guru should purify the light-post by sprinkling the consecrated water over it with the recital of astra mantra and worship it with the recital of pranava mantra. On the day before the day fixed for 'dipa avali' he should dig a pit in the ground up to the depth of 6, 5 or 4 spans and install the light-post there. At the bottom of the post, he should construct an altar in the same way as it is constructed for the flag-post. This altar may or may not be associated with a lotus-design over it. Having sent off the sthapati who has constructed such an altar with due honors, the Guru should declare the auspiciousness of the time and the event.

दीपेन पूजयेद् दण्डं गन्धपुष्पादि संयुतम्।
बध्वा प्रतिसरं चान्तः प्रविश्येदं समाचरेत्॥ २६
आलये मण्डपे वापि यागमण्डप एव वा।

मनोरमे शुभेऽन्यत्र गोमयेनोपलेपिते॥ २७

स्थण्डिलं तत्र संकल्प्य शस्त्रेण प्रोक्षयेद्गुरुः।

नव वा पञ्च पात्राणि वैकं वा तत्र विन्यसेत्॥ २८

नीराजनविधौ देवाः ते सर्वेऽत्रापि संमताः।

पात्रे प्रणव इत्युक्तश्चन्दनाद्यैस्समर्चयेत्॥ २९

dīpena pūjayed daṇḍaṁ gandhapuṣpādi saṁyutam|
badhvā pratisaraṁ cāntaḥ praviśyedaṁ samācaret|| 26
ālaye maṇḍape vāpi yāgamaṇḍapa eva vā|
manorame śubhe'nyatra gomayenopalepite|| 27
sthaṇḍilaṁ tatra saṁkalpya śastreṇa prokṣayedguruḥ|
nava vā pañca pātrāṇi vaikaṁ vā tatra vinyaset|| 28
nīrājanavidhau devāḥ te sarve'trāpi saṁmatāḥ|
pātre praṇava ityuktaścandanādyaissamarcayet|| 29

The Guru should worship the light-post with a lighted lamp associated with sandal, flowers and such other substances. After tying up with the protective thread and having entered the precinct, he should do such worship. Having besmeared the interior ground of the pavilion of the temple, pavilion constructed for the performance of yaga or any other auspicious location which is charming to the mind with the diluted cow-dung he should design a sthandila there. Then he should sprinkle the consecrated water over it with the recital of astra mantra and place nine or five vessels or only one vessel. For all the Deities, the rules set forth in the chapter dealing with the process of waving the lights(nirajana vidhi) are applicable even here. Reciting the pranava mantra, he should worship the vessel with sandal and other paraphernalia.

कुण्डं वा स्थण्डिलं वापि तत्पूर्वस्मिन् प्रकल्पयेत्।

शिवाग्निं तत्र संपाद्य शिवं साङ्गं च तर्पयेत्॥ ३०

समिधाज्येन चरुणा ततः कार्पास बीजतः।

क्षीरेण शतमर्धं वा तदर्धं वा समाचरेत्॥ ३१

मूलेनाङ्गैः दशांशेन वह्निबीजमनुस्मरन्।

शतमष्टोत्तरं हुत्वा पूर्णामन्ते विधाय च॥ ३२

देवं साङ्गं विसृज्याथ दीपनारोपयेद्गुरुः।

kuṇḍaṁ vā sthaṇḍilaṁ vāpi tatpūrvasmin prakalpayet|
śivāgniṁ tatra saṁpādya śivaṁ sāṅgaṁ ca tarpayet|| 30
samidhājyena caruṇā tataḥ kārpāsa bījataḥ|
kṣīreṇa śatamardhaṁ vā tadardhaṁ vā samācaret|| 31
mūlenāṅgaiḥ daśāṁśena vahnibījamanusmaran|
śatamaṣṭottaraṁ hutvā pūrṇāmante vidhāya ca|| 32
devaṁ sāṅgaṁ visṛjyātha dīpanāropayedguruḥ|

The Guru should construct a fire-pit or design a sthandila in the east side of the vessels and having kindled and worshiped Sivagni there, he should invoke the presence of Siva and His retinue Gods along with brahma murtis and anga murtis. He should offer 100, 50 or 25 oblations with faggots, clarified butter, cooked rice, cotton seeds and milk. One part out of ten parts of the total oblations offered with the mula mantra should be offered with the recital of anga mantras. Then, 100 oblations should be offered with the recital of the seed letter of the fire. At the end, he should offer the consummate oblation(purna ahuti). Having done this, the Guru should withdraw the presence of Siva and His retinue Gods from the fire and send them off.

तैलाज्येन वा पूर्य पात्रं सर्वात्मकं स्मरन्॥ ३३
वह्निबीजमनुस्मृत्य मध्यादिभ्यः क्रमेण तु।
गन्धपुष्पादिभिश्चेष्ट्वा शिवाग्निं च विसृजेत्॥ ३४
गृहीत्वा मध्यपात्रं तु दीपं दीपिकया गुरुः।
सर्वालङ्कार संयुक्तं तरुणाख्यं तु दीपकम्॥ ३५
दण्डोर्ध्वे स्थण्डिले वापि हृदयेन निवेशयेत्।
होमान्ते दीपदण्डस्य कौतुकं वा समाचरेत्॥ ३६

tailājyena vā pūrya pātraṁ sarvātmakaṁ smaran|| 33
vahnibījamanusmṛtya madhyādibhyaḥ krameṇa tu|
gandhapuṣpādibhiścesṭvā śivāgniṁ ca visṛjet|| 34
gṛhītvā madhyapātraṁ tu dīpaṁ dīpikayā guruḥ|
sarvālaṅkāra saṁyuktaṁ taruṇākhyaṁ tu dīpakam|| 35
daṇḍordhve sthaṇḍile vāpi hṛdayena niveśayet|
homānte dīpadaṇḍasya kautukaṁ vā samācaret|| 36

Then he should fill up the vessels with sesame oil or ghee. Contemplating the all-encompassing form of Siva and reciting the seed letter of the fire, he should worship the vessels in due order, starting from the central vessel, with sandal, flowers and other substances and withdraw the presence of Sivagni from the fire worshipped in the fire-pit. After that, having taken the central vessel, he should light it with the light got from the Sivagni. He should adorn that vessel with all kinds of decorative materials and design it to be in the form of light known as 'taruna dipa'. Then, he should place it at the top of the light-post or on the sthandila, with the recital of hrudaya mantra. Upon the completion of the fire-ritual, the Guru may offer the protective thread to the light-post.

ततो द्वितीयदिवसे चतुर्दिक्षु विदिक्षु च।
चतुस्तोरण संयुक्तं चतुष्कूट समन्वितम्॥ ३७
कूटानि पञ्चवेदाग्नि हस्तानीष्टान्तराणि च।
पूर्वस्यां अथवाग्नेय्यां कूटमेकं तु वा नयेत्॥ ३८

तोरणानि यथा योग्यं नयेदिच्छवशेन तु।

सर्वत्र तोरणं कूटं दर्भमालादि शोभितम्॥ ३९

tato dvitīyadivase caturdikṣu vidikṣu ca|
catustoraṇa saṁyuktaṁ catuṣkūṭa samanvitam|| 37
kūṭāni pañcavedāgni hastānīṣṭāntarāṇi ca|
pūrvasyāṁ athavāgneyyāṁ kūṭamekaṁ tu vā nayet|| 38
toraṇāni yathā yogyaṁ nayedicchavaśena tu|
sarvatra toraṇaṁ kūṭaṁ darbhamālādi śobhitam|| 39

Then, in the second day, four conical structures(kutas), each one associated with an arch, should be designed in all the four directions. These conical structures may be with a diameter measuring 5, 4 or 3 hastas. The spikes yoked with them may be with an interspace whose measure may be as desired by the Guru or the sponsor. Or, only one conical structure may be designed either in the east or in the south-east. A fitting arch may be provided for that as desired by the Guru. All interior places should appear very auspicious and divine, being associated with arches, conical structures, rows of darbha and garlands.

सर्वालङ्कार संयुक्तं कदलीपूग संयुतम्।

एवें संपाद्य सर्वं तु मन्दीभूते दिवाकरे॥ ४०

पुण्याहं वाचयित्वा तु दण्डं गन्धादिनार्चयेत्।

वस्त्रयुग्मेन वैकेन वेष्टयेद्दण्डमूलकम्॥ ४१

sarvālaṅkāra saṁyuktaṁ kadalīpūga saṁyutam|
eveṁ saṁpādya sarvaṁ tu mandībhūte divākare|| 40
puṇyāhaṁ vācayitvā tu daṇḍaṁ gandhādinārcayet|
vastrayugmena vaikena veṣṭayeddaṇḍamūlakam|| 41

The interior places should be adorned with all kinds of decorative designs and provided with plantain trees and betel-nut trees. Having beautified in this way, the Guru should perform the ‘punayaha vacana’ (declaring the auspiciousness of the day, time and event) when the sun is slowly setting down. Then, he should worship the light-post with sandal, flowers and such other substances. He should cover the bottom of the light-post with two clothes or single cloth.

स्वर्णादि निर्मितं पात्रं दण्डोर्ध्वे विनिवेशयेत्।

कार्पासबीजसाराभ्यां युक्तं तैलाज्य संयुतम्॥ ४२

कूटेषु कारयेद्धीमान् कुण्डेषु स्थण्डिलेषु वा।

अधिवासन होमेन समं होमं समाचरेत्॥ ४३

svarṇādi nirmitaṁ pātraṁ daṇḍordhve viniveśayet|
kārpāsabījasārābhyāṁ yuktaṁ tailājya saṁyutam|| 42
kūṭeṣu kārayeddhīmān kuṇḍeṣu sthaṇḍileṣu vā|
adhivāsana homena samaṁ homaṁ samācaret|| 43

The Guru should place a vessel made of gold or other metals on the top of the light-post. The learned Guru should take the wick made of the threads got from the cotton seeds and having soaked the wick in the sesame oil or ghee, he should place it in the container kept on the top of the light-post. Then, he should offer oblations related to the preparatory rituals and the common fire ritual.

वह्नावीशे तु कूटे वा देशिको होममाचरेत्।
ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरश्च सदाशिवः॥ ४४
अत्र होमाधिपाः प्रोक्ता दीपदण्डे सदाशिवः।
पलाश वटशम्यर्काः सर्वे वह्नेरथापि वा॥ ४५
आचार्यं पूजयेत्पश्चाद् वस्त्रकाञ्चन भूषणैः।
पूर्णाहुति प्रदानान्ते सर्वान्दीपान् द्विजोत्तमाः॥ ४६
एकीकृत्य हृदा पात्रे स्थापयेद्वह्निबीजतः।

vahnāvīśe tu kūṭe vā deśiko homamācaret|
brahmā viṣṇuśca rudraśca īśvaraśca sadāśivaḥ|| 44
atra homādhipāḥ proktā dīpadaṇḍe sadāśivaḥ|
palāśa vaṭaśamyarkāḥ sarve vahnerathāpi vā|| 45
ācāryaṁ pūjayetpaścād vastrakāñcana bhūṣaṇaiḥ|
pūrṇāhuti pradānānte sarvāndīpān dvijottamāḥ|| 46
ekīkṛtya hṛdā pātre sthāpayedvahnibījataḥ|

In the pavilion, the Guru may perform the fire ritual either in the south-east or in the north-east. Brahma, Vishnu, Rudra, Isvara and Sadasiva are the presiding Lords of this fire ritual. Sadasiva is the presiding Lord of the light-post. The oblations should be offered with the faggots of palasa, vata, sami and arka in each fire-pit or the sami may be offered as oblation in all the fire-pits. Then the Yajamana should honor the Acharya by offering to him new clothes and ornaments made of gold. O, the foremost Sages among the twice-borns!, upon the completion of the consummate oblation, the Acharya should unify all the lights of the fire-pits and place it in a vessel reciting the hrudaya mantra associated with the seed letter of the fire.

सर्वालङ्कार संयुक्तं मङ्गलाङ्कुर शोभितम्॥ ४७

वितानध्वज संयुक्तं छत्रचामर संयुतम्।

नानावाद्य समायुक्तं नानानृत्त समन्वितम्॥ ४८

बेरेण च समायुक्तं बेरयात्रायुतं न वा।

sarvālaṅkāra saṁyuktaṁ maṅgalāṅkura śobhitam|| *47*
vitānadhvaja saṁyuktaṁ chatracāmara saṁyutam|
nānāvādya samāyuktaṁ nānānṛtta samanvitam|| *48*
bereṇa ca samāyuktaṁ berayātrāyutaṁ na vā|

A procession should be arranged so as to be associated with all kinds of decorations, to be charming with the auspicious fresh sprouts, associated with canopy, flags, festival-umbrellas, camaras, various kinds of musical instruments , varieties of dance-performance and the specific festival-icon. The procession may be without the festival-icon.

गृहस्थो ब्रह्मचारी वा दीपं संगृह्य पाणिना॥ ४९

दण्डं शीघ्रं समारुह्य तदूर्ध्वे सौम्यवक्त्रयुक्।

दीपयेदूर्ध्वपात्रे तु तस्मात् सोऽप्यवर्ताय तु॥ ५०

विज्ञापयेन्महेशाय तस्मिन्काले तु चक्रगान्।

मूर्धादि पादपर्यन्तं दीपानारोपयेत्ततः॥ ५१

gṛhastho brahmacārī vā dīpaṁ saṁgṛhya pāṇinā|| *49*
daṇḍaṁ śīghraṁ samāruhya tadūrdhve saumyavaktrayuk|
dīpayedūrdhvapātre tu tasmāt so'pyavartāya tu|| *50*
vijñāpayenmaheśāya tasminkāle tu cakragān|
mūrdhādi pādaparyantaṁ dīpānāropayettataḥ|| *51*

Either a house-holder or a celibate should take the light in his hands, climb the ladder quickly to reach the top of the post and being north-faced, should light the vessel placed at the top of the light-post. Then, having descended to the ground, he should respectfully inform the ongoing event to the Supreme Lord and make a humble entreat. On that time, all the lamps kept in the ring-like structures should be lighted from the top to the bottom of the post.

दीपारोहण कर्तारं पूजयेत् परिचारकम्।

वस्त्राद्यैः देशिको धीमान् उत्तराभिमुखस्थितः॥ ५२

ज्योतिर्लिङ्गमनुस्मृत्य दहेत् कूटचतुष्टयम्।

अथवा कूटदाहं च हित्वान्यत् सर्वमाचरेत्॥ ५३

dīpārohaṇa kartāraṁ pūjayet paricārakam|
vastrādyaiḥ deśiko dhīmān uttarābhimukhasthitaḥ|| 52
jyotirliṅgamanusmṛtya dahet kūṭacatuṣṭayam|
athavā kūṭadāhaṁ ca hitvānyat sarvamācaret|| 53

Being north-faced, the learned Acharya should honor the Yajamana(the patron) who is instrumental for the performance of the light-festival, honor those who have rendered various services in this function with new clothes and other valuable gifts. Then, contemplating the form of the Fiery-Linga(Jyotirlinga), he should burn all the four kutas(conical structures). Or, without burning the kutas, he may perform all other activities.

तोरणाधो नयेद्देवं दीपदण्ड प्रदक्षिणम्।
कारयित्वा त्रयं ग्रामं नयेद्दीप समन्वितम्॥ ५४
हर्म्यप्रदक्षिणं कृत्वा नयेदास्थान मण्डपम्।
प्रासादादिषु सर्वत्र दीपानारोपयेत् तदा॥ ५५

toraṇādho nayeddevaṁ dīpadaṇḍa pradakṣiṇam|
kārayitvā trayaṁ grāmaṁ nayeddīpa samanvitam|| 54
harmyapradakṣiṇaṁ kṛtvā nayedāsthāna maṇḍapam|
prāsādādiṣu sarvatra dīpānāropayet tadā|| 55

Keeping the festival-icon of the Lord under the arch, the Guru should circumambulate the light-post three times along with the devotees. Along with the lighted lamp, the icon should be taken in procession around the main streets of the village and after coming back to the temple, circumambulation around the temple should be done. Then the icon should be taken to the assembly-hall(asthana mantapa). At that time, lights should be arrayed in orderly pattern in the main shrine and in all other places.

प्रविश्य देवतास्थानं परिवेषक्रमं नयेत्।
स्नपनं कारयेन्नोवा बेरलिङ्गे तदुक्तितः॥ ५६
प्रभूतं तु हविर्दत्वा ताम्बूलं तु निवेदयेत्।
पृथुकं दापयेद्देवे नालिकेर फलान्वितम्॥ ५७
मरीचि जीरकोपेतं गुलसार समन्वितम्।
अङ्कुरार्पणहीनं वा क्रियामेनां समाचरेत्॥ ५८

praviśya devatāsthānaṁ pariveṣakramaṁ nayet|
snapanaṁ kārayennovā beraliṅge taduktitaḥ|| 56
prabhūtaṁ tu havirdatvā tāmbūlaṁ tu nivedayet|
pṛthukaṁ dāpayeddeve nālikera phalānvitam|| 57
marīci jīrakopetaṁ gulasāra samanvitam|
aṅkurārpaṇahīnaṁ vā kriyāmenāṁ samācaret|| 58

Having entered the shrine of the Deity, he should perform the 'parivesha'(circumambulation within the main shrine)in a systematic way. Then, he should perform the special ceremonial bath (snapana) for the festival-icon according to the directions given before or he may desist from doing this snapana-bath. He should offer the 'prabhuta bali' , havis and tambula. He should specially offer the parched and flattened rice along with coconut fruit, pepper, jiraka and sugar. This festival may be performed even without the offering of fresh sprouts.

गुरवे दक्षिणां दद्यात् होतृभ्यस्तदनन्तरम्।
अत्रैव योज्यं यद्द्रव्यं होमकूटादि दण्डकम्॥ ५९
तदङ्गमपरं चान्यद्देशिकाय प्रदापयेत्।

gurave dakṣiṇāṁ dadyāt hotṛbhyastadanantaram|
atraiva yojyaṁ yaddravyaṁ homakūṭādi daṇḍakam|| 59
tadaṅgamaparaṁ cānyaddeśikāya pradāpayet|

First, the ceremonial honorarium should be offered to the Guru and then to the assisting priests who have taken part in the fire ritual. All the materials and paraphernalia which have been used for homa and left over there, other materials used for making the kutas, posts and other related structures – all these should be offered to the Guru.

इदं कर्मविधेयं स्याद् राज्ञामावासकेऽपि वा॥ ६०
ग्रामादौ च विधेयं स्याद् ब्रह्मस्थानादिषु द्विजाः॥
अन्येषामपि मर्त्यानां वाहनानां क्षयेऽपि च॥ ६१
गोशालायां विशेषेण तेषां रोगनिवृत्तये।

idaṁ karmavidheyaṁ syād rājñāmāvāsake'pi vā|| 60
grāmādau ca vidheyaṁ syād brahmasthānādiṣu dvijāḥ||
anyeṣāmapi martyānāṁ vāhanānāṁ kṣaye'pi ca|| 61
gośālāyāṁ viśeṣeṇa teṣāṁ roganivṛttaye|

This light-festival may be performed in the same way even in the king's palace. O, the twice-born Sages!, this festival may be done in the brahma-sthana and other locations of the village. When the people of the village and the animals which are used as vehicles(horses, elephants and others) are affected by decay and diseases, this festival should be performed. Especially, performance of this light-festival is recommended for alleviating the diseases which are affecting the cows kept in the cow stable.

यां तिथिं समनुप्राप्योदयं याति च भास्करः॥ ६२
सा तिथिः सकला ज्ञेया शुक्ले कृष्णे द्विजोत्तमाः।
यदृक्षं समनुप्राप्य अस्तं याति दिवाकरः॥ ६३

तदुक्तं सकलं ज्ञेयं नक्षत्रेऽप्येवमेव तु।
एवं ज्ञात्वा प्रयोक्तव्यं सर्वकर्म द्विजोत्तमाः॥ ६४

yāṁ tithiṁ samanuprāpyodayaṁ yāti ca bhāskaraḥ|| 62
sā tithiḥ sakalā jñeyā śukle kṛṣṇe dvijottamāḥ|
yaddṛkṣaṁ samanuprāpya astaṁ yāti divākaraḥ|| 63
taduktaṁ sakalaṁ jñeyaṁ nakṣatre'pyevameva tu|
evaṁ jñātvā prayoktavyaṁ sarvakarma dvijottamāḥ|| 64

O, the foremost twice-born Sages!, the lunar day occupying which the sun rises is known as 'sakala' in both the bright half and dark half of the lunar month. The lunar mansion occupying which the sun sets is also known as 'sakala'. This is applicable for every lunar mansion. Having known this significance, all the rituals should be performed in appropriate duration, adhering to the significant rules.

॥ इति उत्तर कामिके महातन्त्रे कृत्तिकादीपावलिविधिः अष्टमः पटलः ॥

|| iti uttara kāmike mahātantre kṛttikādīpāvalividhiḥ aṣṭamaḥ paṭalaḥ ||

This is the 8th chapter titled " Directions for Arraying the Rows of Lights in the Kartika month" in the Great Tantra called Uttara Kamika

९ मार्गसीर्षे घृतस्नान डोलारोहण पुष्ये क्षौद्रपूजा विधिः

9 mārgasīrṣe ghṛtasnāna ḍolārohaṇa puṣye kṣaudrapūjā vidhiḥ

9 Directions for the performance of Ghee-bath and Swing-festival in the Month of Margasirsha and Honey-bath in the Month of Pushya

मार्गशीषाख्य मासे तु यजेदार्द्रोडुके शिवम्।
घृतस्नान समोपेतं प्रागुक्त विधिना सह॥ १
केवल स्नपनं वापि कारयित्वा विशेषतः।

mārgaśīṣākhya māse tu yajedārdroḍuke śivam|
ghṛtasnāna samopetaṁ prāgukta vidhinā saha|| 1
kevala snapanaṁ vāpi kārayitvā viśeṣataḥ|

On the day of lunar mansion 'ardra' occurring in the month of Margasirsha(Dec-Jan), the Guru should worship Lord Siva, after mounting the festival-icon on the swing. This festival should be conducted along with the special ceremonial bath with clarified butter, adhering to the rules set forth earlier. If not these, the snapana-bath alone may be performed specially on this day, adhering to the specific directions.

गन्धाद्यैरर्चयेद्देवं नानागानैश्च तोषयेत्॥ २
ग्रामप्रदक्षिणं नीत्वा देवं धाम्नि निवेशयेत्।
अथवा बलिहोमाभ्यां युक्तं रात्रौ दिवापि वा॥ ३
बेरप्रदक्षिणं कृत्वा सर्वालङ्कार संयुतम्।
चूर्णोत्सव समायुक्तं तीर्थं कृत्वालयं नयेत्॥ ४

gandhādyairarcayeddevaṁ nānāgānaiśca toṣayet|| 2
grāmapradakṣiṇaṁ nītvā devaṁ dhāmni niveśayet|
athavā balihomābhyāṁ yuktaṁ rātrau divāpi vā|| 3
berapradakṣiṇaṁ kṛtvā sarvālaṅkāra saṁyutam|
cūrṇotsava samāyuktaṁ tīrthaṁ kṛtvālayaṁ nayet|| 4

The Guru should worship the Lord with sandal, flowers and such other substances and delight Him with the musical rendering of various songs. The festival-icon should be taken in procession around the village in clockwise direction and brought back to the temple. Or, the Guru may perform the bali-offering and fire ritual either in the daytime or in the night and circumambulate around the village with the festival-icon beautified with all kinds of adorning and decoration. This may be accompanied by the powder-festival(curnotsava). After performing the 'immersion in the sacred water', he should bring back the festival-icon to the temple.

डोलारोहं ततः कुर्यात् सायाह्न समये द्विजाः।
सवालङ्कार संयुक्तं कृत्वा स्तम्भद्वयं तथा॥ ५
स्तम्भलक्षण संयुक्तं तयोर्यष्टिं निवेशयेत्।
तन्मध्ये विन्यसेड्डोलां चतुर्हस्त समन्विताम्॥ ६
चतुर्बाहु समायुक्तां ऊर्ध्वप्रच्छादनान्विताम्।
नानालङ्कार संयुक्तां अथ बाहुद्वयान्विताम्॥ ७

ḍolāroham̐ tataḥ kuryāt sāyāhna samaye dvijāḥ|
savālaṅkāra sam̐yuktam̐ kṛtvā stambhadvayam̐ tathā|| 5
stambhalakṣaṇa sam̐yuktam̐ tayoryaṣṭim̐ niveśayet|
tanmadhye vinyaseḍḍolām̐ caturhasta samanvitām|| 6
caturbāhu samāyuktām̐ ūrdhvapracchādanānvitām|
nānālaṅkāra sam̐yuktām̐ atha bāhudvayānvitām|| 7

O,the twice-born Sages!, then he should mount the festival-icon on the swing, in the evening, after adorning the icon with all kinds of decoration. Two pillars associated with the characteristic lineaments prescribed for the pillar should be installed. A crossbeam should be fixed above, joining the two pillars. The Guru should fix the swing between the pillars. The swing should be with a length of four hastas. It should be provided with four chains and the upper covering associated with various kinds of decorative features and motifs. Or, the swing may be provided with two chains.

एकहंसासनोपेतां पुण्याह प्रोक्षणान्विताम्।
अस्त्र तोयेन संप्रोक्ष्य कल्पयेदासनं यथा॥ ८
फलकायां भजेद्धंसं हृदा हंसासने यजेत्।
ब्रह्माणं दक्षिणे बाहौ वामबाहौ यद्धरिम्॥ ९
विष्टरे रुद्रमिष्ट्वा तु फलकोर्ध्वे शिवं यजेत्।
वामे देवीं समभ्यर्च्य सेनानीं मध्यमे यजेत्॥ १०

ekaham̐sāsanopetām̐ puṇyāha prokṣaṇānvitām|
astra toyena sam̐prokṣya kalpayedāsanam̐ yathā|| 8
phalakāyām̐ bhajeddham̐sam̐ hṛdā ham̐sāsane yajet|
brahmāṇam̐ dakṣiṇe bāhau vāmabāhau yaeddharim|| 9
viṣṭare rudramiṣṭvā tu phalakordhve śivam̐ yajet|
vāme devīm̐ samabhyarcya senānīm̐ madhyame yajet|| 10

The swing should be provided with a single swan-pedestal. The Guru should perform such activities as ‘punyaha vacana’ , ‘prokshana’ and others. Having sprinkled the consecrated water with the recital of

astra mantra, he should provide a seat(mentally) for the Swan over the wooden plank(linked with the chains)according to the procedure. He should worship the Swan on that seat with the recital of hrudaya mantra. Then, he should worship Brahma on the right chain, Vishnu on the left chain, Rudra on the crossbeam above and Siva on the upper side of the plank. He should worship Sakthi on the left side of Siva and worship Skanda in between Siva and Sakthi.

गन्धाद्यैरथवा देवीं अर्चयेत्फलकोपरि।

नानागान समायुक्तं नानानृत्त समन्वितम्॥ ११

नानावाद्य समोपेतं तदा सन्तोषयेद्धरम्।

अन्यत्रापि च कर्तव्यं डोलारोहणमिष्टदम्॥ १२

gandhādyairathavā devīṁ arcayetphalakopari|
nānāgāna samāyuktaṁ nānānṛtta samanvitam|| 11
nānāvādya samopetaṁ tadā santoṣayeddharam|
anyatrāpi ca kartavyaṁ ḍolārohaṇamiṣṭadam|| 12

Or, the Guru may worship Sivasakthi on the wooden plank, separately with sandal and other substances. At that time, he should delight Lord Siva with the musical rendering of songs set to different melodies, performance of various dances and sounding of various musical instruments. This kind of swing festival which is efficacious in yielding the desired fruits should be done in other places also.

प्रत्यहं वा विधेयं स्यात् सर्वकामार्थ सिद्धये।

डोलाचलनमिष्टं स्याद्बेरस्यारोहणं न वा॥ १३

अस्मिन्मासे सपित्रर्क्षे विशेषाज्य समन्वितम्।

पायसं दापयेच्छम्भोर्देव्या अपि च संमतम्॥ १४

pratyahaṁ vā vidheyaṁ syāt sarvakāmārtha siddhaye|
ḍolācalanamiṣṭaṁ syādberasyārohaṇaṁ na vā|| 13
asminmāse sapitrarkṣe viśeṣājya samanvitam|
pāyasaṁ dāpayecchambhordevyā api ca saṁmatam|| 14

Performance of this festival in each day is recommended for the successful attainment of all the desired benefits. During this festival, moving of the swing forward and backward in a slow phase is desirable, after mounting the festival-icon on it. Or, such moving may be left out. In this month, especially in the day synchronizing with magha nakshatra, the Guru should offer 'payasa' cooked with specially prepared ghee to Lord Siva and Sakti. Such offering is also recommended to be done in this month.

पुष्यमासे तु पुष्यर्क्षे कुर्यात् क्षौद्राभिषेचनम्।

महाहविर्निवेद्यान्ते बेरयात्रां प्रकल्पयेत्॥ १५

पूर्वोक्त विधिना कर्ता फलमिष्टमवाप्नुयात्॥ १६

puṣyamāse tu puṣyarkṣe kuryāt kṣaudrābhiṣecanam|
mahāhavirnivedyānte berayātrāṁ prakalpayet|| 15
pūrvokta vidhinā kartā phalamiṣṭamavāpnuyāt|| 16

In the month of Pushya(Jan-Feb), on the day of pushya nakshatra, the Guru should perform the ceremonial bath to Lord Siva and Sakti with honey. According to the directions set forth earlier, the procession of the festival-icon should be done at the end of the offering of 'maha havis'. The patron who arranges for such honey-bath would attain the desired fruits.

॥ इति उत्तर कामिकाख्ये महातन्त्रे मार्गशीर्ष पुष्यमास पुजाविधिः नवमः पटलः ॥

|| iti uttara kāmikākhye mahātantre mārgaśīrṣa puṣyamāsa pujāvidhiḥ navamaḥ paṭalaḥ ||

This is the 9th chapter titled " Directions for the Specific Worship in Margasirsha month and Pushya month" in the Great Tantra called Uttara Kamika

१० माघ मासे घृतकम्बल पूजा विधिः

10 māgha māse ghṛtakambala pūjā vidhiḥ

10 Directions for the Performance of Worship with Woollen Blanket Anointed with Clarified Butter in the Magha month

माघमासे तु माघर्क्षे कुर्याद्वै घृतकम्बळम्।
कपिलं केवलं चाज्यं कृमिकीटादि वर्जितम्॥ १
नीरोमं नूतनं शुद्धं सुगन्धं स्थापयेद्गुरुः।

māghamāse tu māgharkṣe kuryādvai ghṛtakambaḻam|
kapilaṁ kevalaṁ cājyaṁ kṛmikīṭādi varjitam|| 1
nīromaṁ nūtanaṁ śuddhaṁ sugandhaṁ sthāpayedguruḥ|

In the month of Magha(Feb-March) and on the day synchronizing with magha nakshatra, the Guru should worship the Lord with a woollen blanket besmeared with perfumed clarified butter. He should take the ghee which should have been got from the cow-milk, which should be unmixed, free from insects and worms, devoid of bits of hair, fresh, pure and pleasingly fragrant and place it in a vessel.

शस्त्रेण निक्षिपेत्तोये वारुणं बीजमुच्चरन्॥ २
तदाज्यं पिण्डवत्कृत्वा कुङ्कुमागरु संस्कृतम्।
हरिद्रा चूर्ण कर्पूर चूर्णाभ्यामपि संस्कृतम्॥ ३
हेमादि पात्रे संस्थाप्य धूपयित्वाभिमन्त्रयेत्।
पञ्चब्रह्म षडङ्गैश्च शिवेन तदनन्तरम्॥ ४

śastreṇa nikṣipettoye vāruṇaṁ bījamuccaran|| 2
tadājyaṁ piṇḍavatkṛtvā kuṅkumāgaru saṁskṛtam|
haridrā cūrṇa karpūra cūrṇābhyāmapi saṁskṛtam|| 3
hemādi pātre saṁsthāpya dhūpayitvābhimantrayet|
pañcabrahma ṣaḍaṅgaiśca śivena tadanantaram|| 4

He should pour that ghee into the water with the recital of astra mantra. Reciting the seed letter of Varuna, he should refine and consecrate that ghee by mixing kumkuma, agaru, turmeric powder and camphor powder with it and knead the mixture to become like a ball. Having placed it into the vessel made of gold and such other metals, he should fumigate it with aromatic incense and energize it with the recital of five Brahma mantras and six Anga mantras and then with Siva mula mantra.

विशेष स्नपनं कुर्यात् पञ्चगव्यामृतैस्तु वा।
विशेषपूजां कृत्वान्ते स्थण्डिले स्थापयेद् घृतम्॥ ५
गन्धाद्यौरर्चयेद्धीमान् हृन्मन्त्रं सम्यगुच्चरन्।
तत्पूर्वे स्थन्डिले धीमान् तर्पयेच्छिवपावकम्॥ ६

viśeṣa snapanaṁ kuryāt pañcagavyāmṛtaistu vā|
viśeṣapūjāṁ kṛtvānte sthaṇḍile sthāpayed ghṛtam|| 5
gandhādyaurarcayeddhīmān hṛnmantraṁ samyaguccaran|
tatpūrve sthaṇḍile dhīmān tarpayecchivapāvakam|| 6

Then, he should perform a special kind of snapana-bath or he may perform the bath with the consecrated mixture of five substances got from the cow and that of five fruits. Having performed a special worship, he should place the ghee-vessel on a sthandila. Reciting the hrudaya mantra in a perfect way, the learned Guru should worship it with sandal and other paraphernalia. In the sthandila designed in front of it, he should offer oblations into the siva-fire for its contentment.

पलाश समिदाज्यान्न तिललाज समन्वितम्।
शतमष्टोत्तरं हुत्वा पूर्णामन्ते विधाय च॥ ७
घृते संपातहोमं च पवित्रारोह वर्त्मना।
कृत्वा संस्थापयेत्पूर्वं स्थण्डिले सापिधानकम्॥ ८

palāśa samidājyānna tilalāja samanvitam|
śatamaṣṭottaraṁ hutvā pūrṇāmante vidhāya ca|| 7
ghṛte saṁpātahomaṁ ca pavitrāroha vartmanā|
kṛtvā saṁsthāpayetpūrvaṁ sthaṇḍile sāpidhānakam|| 8

Having offered the oblations with the faggots of palasa tree, clarified butter, cooked rice, sesame and parched paddy for 108 times, he should offer the consummate oblation. He should do the 'sampata homa'(dropping the ghee from the ladle into the vessel containing the consecrated ghee, after dropping the ghee into the fire each time) according to the directions given for pavitra utsava. Having done this, he should place the ghee-vessel associated with the lid on the sthandila as done before.

कवचेनावकुण्ठ्याथ प्रातर्मध्याह्न एव च।
संपूज्य पूर्ववद्देवं स्नपनादि समन्वितम्॥ ९
विशेषेणार्चयित्वा तु सर्वालङ्कार संयुतम्।
धामप्रदक्षिणं कृत्वा शिवमन्त्रं समुच्चरन्॥ १०
लिङ्गं सर्वत्र चालिप्य पीठान्तं सर्वपीठकम्।
गन्धाद्यैरर्चयित्वा तु कम्बलेन च वेष्टयेत्॥ ११

kavacenāvakuṇṭhyātha prātarmadhyāhna eva ca|
saṁpūjya pūrvavaddevaṁ snapanādi samanvitam|| 9
viśeṣeṇārcayitvā tu sarvālaṅkāra saṁyutam|
dhāmapradakṣiṇaṁ kṛtvā śivamantraṁ samuccaran|| 10
liṅgaṁ sarvatra cālipya pīṭhāntaṁ sarvapīṭhakam|
gandhādyairarcayitvā tu kambalena ca veṣṭayet|| 11

Then he should offer protection to it with the recital of kavaca mantra(avakunthana). He should worship it in the morning and the noon. As done before, he should perform the ceremonial bath to the Lord with snapana. Having worshipped Him in a special way making use of specific additional substances, he should adorn the festival-icon with all kinds of decorative materials , mount it on a pedestal and circumambulate the temple, reciting the mantras pertaining to Siva. Having come back to the main shrine, he should go near the Sivalinga and anoint the consecrated ghee over all parts of the Linga up to the bottom of the pedestal. All sides of the pedestal should be anointed with this ghee. Then, after worshipping the Linga with sandal and other substances, he should cover it with the woollen blanket.

दद्यादेवं हविश्शम्भोः ताम्बूलेन समन्वितम्।
सन्ध्यान्तरे परेद्युर्वा कम्बलाद्यं विवर्ज्य च॥ १२
पूर्ववत् पुजयेद्देवं गुरुं संपूजयेत्तदा।
दक्षिणां दापयेत्तस्य यथा विभवविस्तरम्॥ १३
अङ्कुरार्पण पूर्वं वा रहितं वै तदाचरेत्॥ १४

dadyādevaṁ haviśśambhoḥ tāmbūlena samanvitam|
sandhyāntare paredyurvā kambalādyaṁ vivarjya ca|| 12
pūrvavat pujayeddevaṁ guruṁ saṁpūjayettadā|
dakṣiṇāṁ dāpayettasya yathā vibhavavistaram|| 13
aṅkurārpaṇa pūrvaṁ vā rahitaṁ vai tadācaret|| 14

In the same way, he should offer the havis along with 'tambula'. Either in the succeeding session of worship or in the next day, the Guru may take off the woollen blanket and remove other items offered earlier. Then, he should worship the Linga as done before. Upon the completion of such festival, the patron should honor the Acharya and offer to him ceremonial fees in all possible grand scales. This festival may be performed preceded by the offering of fresh sprouts or may be performed without such offering.

॥ इति उत्तर कामिकाख्ये महतन्त्रे माघमास घृतकम्बळ पूजा विधिः दशमः पटलः॥

|| iti uttara kāmikākhye mahatantre māghamāsa ghṛtakambaḻa pūjā vidhiḥ daśamaḥ paṭalaḥ ||

This is the 10th chapter titled " Directions for Performing the Ghee-blanket Worship" in the Great Tantra called Uttara Kamika

११ माघ शिवरात्रि पूजा विधिः
11 māgha śivarātri pūjā vidhiḥ

11 Directions for the Performance of Sivaratri-worship in the month of Magha(Feb-March)

अथ वक्ष्ये विशेषेण शिवरात्रि व्रतं द्विजाः।
श्रृण्वन्तु संयता यूयं व्रतानां उत्तमोत्तमम्॥ १

atha vakṣye viśeṣeṇa śivarātri vrataṁ dvijāḥ|
śṛṇvantu saṁyatā yūyaṁ vratānāṁ uttamottamam|| 1

O, the twice-born Sages!, now I will explain with specific details the process of performing the Sivaratri-worship.All of you listen to these instructions with concentrated mind since this specific worship(vrata) is considered to be the foremost among the superior kind of worship.

अनुष्ठितं पुरा देव्या यदन्यैरप्यनुष्ठितम्।
मया सह मुदा सार्धं रमन्तीप्सितमाययुः॥ २
न बाध्यन्ते यमादेशात् किङ्करैः क्रूरदृष्टिभिः।
यमं चापि न पश्यन्ति नरकाणि च नो ययुः॥ ३

anuṣṭhitaṁ purā devyā yadanyairapyanuṣṭhitam|
mayā saha mudā sārdhaṁ ramantīpsitamāyayuḥ|| 2
na bādhyante yamādeśāt kiṅkaraiḥ krūradṛṣṭibhiḥ|
yamaṁ cāpi na paśyanti narakāṇi ca no yayuḥ|| 3

This vowed observance(sivaratri vrata) was duly accomplished earlier by Devi(Sivasakti) and was performed by others(deities and sages)according to the rules prescribed for that. Because of such accomplishment, Devi attained blissful state being united with me. Others were enabled to experience much delighted state, having obtained all those desired by them. Those who observe this supreme vow would not be bound with the ropes hurled by the servants of Yama who cast dreadful looks with their protruding eyes. They would not see even Yama. And, they will never go to the hellish worlds.

श्रृणुध्वं तद्विधानं हि सर्वेषामपि संमतम्।
माघमास्यसिते पक्षे विद्यते या चतुर्दशी॥ ४
तद्रात्रिश्शिवरात्रिस्स्यात् सर्वपुण्य शुभावहा।
तस्यामेव शिवे पूजा शिवलिङ्गे शिवालये॥ ५

śṛṇudhvaṁ tadvidhānaṁ hi sarveṣāmapi saṁmatam|
māghamāsyasite pakṣe vidyate yā caturdaśī|| 4
tadrātriśśivarātrissyāt sarvapuṇya śubhāvahā|
tasyāmeva śive pūjā śivaliṅge śivālaye|| 5

Now listen to the detailed process of that worship, which is acceptable to all followers. The night time of the day which synchronizes with the fourteenth lunar day of the black-half(Krishna paksha) in the month of Magha is known as "sivaratri". Such night is conducive to the attainment of the fruits of all meritorious deeds. During that night, Lord Siva should be worshipped who has manifested in the form of Sivalinga in the Siva-temple.

कृतस्नानोपवासेन पूर्वेऽह्नि नियतेन च।
साधकेनोपचारेण कर्तव्या श्रद्धया सह॥ ६
पञ्चशुद्धिं पुरा कृत्वा पूर्वोक्त विधिना ततः।
शिवासनं प्रकल्प्यात्र मूर्तिं विद्यातनुं ततः॥ ७

kṛtasnānopavāsena pūrve'hni niyatena ca|
sādhakenopacāreṇa kartavyā śraddhayā saha|| 6
pañcaśuddhiṁ purā kṛtvā pūrvokta vidhinā tataḥ|
śivāsanaṁ prakalpyātra mūrtiṁ vidyātanuṁ tataḥ|| 7

On that auspicious day, the Guru should be on fast in the forenoon, after taking the ceremonial bath in the prescribed way. The concerned rituals should be performed with diligence being assisted by his disciples (sadhakas). Having completed the five kinds of purification according to the directions set forth earlier, the Guru should contemplate the seat for the Lord and then the relevant form of the Lord and identify His vidya-body (body constituted of pure consciousness)with that form.

आवाह्य सन्निधीकृत्य शिवं पाद्यादिनार्चयेत्।
अभ्यर्च्य गन्धतैलेन पिष्टेनोद्वर्त्य शोधयेत्॥ ८
पञ्चामृतैः पञ्चगव्यैः तत्तदुक्त्याभिषेचयेत्।
गन्धोदकेन विधिना घृताद्यैः अभिषेचयेत्॥ ९

āvāhya sannidhīkṛtya śivaṁ pādyādinārcayet|
abhyarcya gandhatailena piṣṭenodvartya śodhayet|| 8
pañcāmṛtaiḥ pañcagavyaiḥ tattaduktyābhiṣecayet|
gandhodakena vidhinā ghṛtādyaiḥ abhiṣecayet|| 9

Having invoked Him and effected His vibrant presence there, he should worship Lord Siva by offering the padya, acamana and arghya. Then he should worship Him with sandal and other substances and anoint the Linga with perfumed oil, rub the whole form with flour and clean it. Then he should bathe the Linga with the mixture of five fruits and that of five substances got from the cow according to the directions laid down before. Then he should bathe the image with perfumed(sandal)water, ghee and such other recommended liquids.

पवित्रैः पञ्चभिः कुर्यात् पञ्चाङ्गैश्च क्रमेण तु।

पिष्टेन पुनरप्येवं उद्वर्त्यामलकेन तु॥ १०

चूर्णेनापि सपिष्टेन रजन्या धूपितेन च।

अस्त्रेण शोधितेनैव शोधयेदुदकेन तु॥ ११

नालिकेरोदकेनैव तं पश्चादभिषेचयेत्।

गन्धोदकेन मूलाङ्ग ब्रह्मभिश्चाभिषेचयेत्॥ १२

pavitraiḥ pañcabhiḥ kuryāt pañcāṅgaiśca krameṇa tu|
piṣṭena punarapyevaṁ udvartyāmalakena tu|| 10
cūrṇenāpi sapiṣṭena rajanyā dhūpitena ca|
astreṇa śodhitenaiva śodhayedudakena tu|| 11
nālikerodakenaiva taṁ paścādabhiṣecayet|
gandhodakena mūlāṅga brahmabhiścābhiṣecayet|| 12

Then, he should bathe it with the water mixed with five kinds of purifying leaves and with five kinds of herbal roots in the due order. Again, he should clean the image with flour, myrobalan fruit, powders prepared from the recommended grains and turmeric powder after purifying them with incense with the recital of astra mantra. After this, he should clean the image with pure water. In the same way, he should bathe the Linga with coconut water and diluted sandal-paste. All these should be done with the accompaniment of mula mantra, brahma mantras and anga mantras.

कार्पासकेन शुद्धेन वस्त्रेण परिमार्जितम्।

लिङ्गमाच्चाद्य देवाङ्गाद्येन शुद्धेन वाससा॥ १३

यामं प्रति पृथग्द्रव्यैः गन्धाद्यैश्च समर्चयेत्।

चन्दनागरु कर्पूर कुङ्कुमाद्यैः क्रमेण तु॥ १४

kārpāsakena śuddhena vastreṇa parimārjitam|
liṅgamāccādya devāṅgādyena śuddhena vāsasā|| 13
yāmaṁ prati pṛthagdravyaiḥ gandhādyaiśca samarcayet|
candanāgaru karpūra kuṅkumādyaiḥ krameṇa tu|| 14

He should wipe the image with pure cotton cloth. Then he should cover the Linga with pure cloth made of silk and other such materials fit to adorn the gods. During each session(yaama) of the night, he should worship the Linga with sandal, flowers and other substances arranged and kept separately for each session. The Linga should be worshipped with sandal, agaru, camphor, saffron and others in the prescribed order.

मल्लिकोत्पल पुष्पैश्च जातिपुष्पैश्च बिल्वकैः।

दूर्वाक्षत तिलैश्चापि संयुक्तं सम्यगर्चयेत्॥ १५

गुग्गुल्वगरु निर्यास सर्जसारैश्च धूपयेत्।
दीपयेत् सुसितेनैव वर्तिनाज्यप्लुतेन च॥ १६

mallikotpala puṣpaiśca jātipuṣpaiśca bilvakaiḥ|
dūrvākṣata tilaiścāpi saṁyuktaṁ samyagarcayet|| 15
guggulvagaru niryāsa sarjasāraiśca dhūpayet|
dīpayet susitenaiva vartinājyaplutena ca|| 16

The Guru should worship the Lord with various flowers such as mallika, utpala, jati pushpa, bilva and others associated with durva, akshata and sesame. He should offer incense making use of guggulu, agaru, resin and the essence of sarjara; offer the light using pure white wicks dipped in the ghee.

पायसं प्रथमे यामे द्वितीये कृसरं भवेत्।
गोलमन्नं तृतीये तु शुद्धानं च चतुर्थके॥ १७
निवेद्य च ततः पश्चात् सर्वव्यञ्जन संयुतम्।
सघृतं गुलसंयुक्तं ताम्बूलं च निवेदयेत्॥ १८

pāyasaṁ prathame yāme dvitīye kṛsaraṁ bhavet|
golamannaṁ tṛtīye tu śuddhānaṁ ca caturthake|| 17
nivedya ca tataḥ paścāt sarvavyañjana saṁyutam|
saghṛtaṁ gulasaṁyuktaṁ tāmbūlaṁ ca nivedayet|| 18

In the first session. ‘payasa’(rice boiled with milk , sugar and green pulses) should be offered as naivedya. In the second session(yaama) ‘krusara-food’ (rice boiled with molasses, sesame and ghee) should be offered. In the third session, ‘gulannam’(rice boiled with molasses and ghee) should be offered. In the fourth session, ‘suddha-annam’(unmixed, pure boiled rice) should be offered associated with cooked vegetables seasoned with condiments. At the end, ‘tambula’(betel leaf and mouth-perfumes) should be offered along with ghee and pieces of molasses.

धूपमारात्रिकोपेतं शिवाय विनिवेद्य च।
होमं कुर्याद्विशेषेण कुण्डे वा स्थण्डिलेऽथ वा॥ १९
कुण्डकल्पेऽथवा पात्रे कुण्डसंस्कार पूर्वकम्।
शिवाग्निं कल्पयित्वाग्नौ हृदि कल्प्य शिवासनम्॥ २०
संपूज्य तत्र देवेशं जुहुयाज्ज्वलितोऽनले।

dhūpamārātrikopetaṁ śivāya vinivedya ca|
homaṁ kuryādviśeṣeṇa kuṇḍe vā sthaṇḍile'tha vā|| 19
kuṇḍakalpe'thavā pātre kuṇḍasaṁskāra pūrvakam|
śivāgniṁ kalpayitvāgnau hṛdi kalpya śivāsanam|| 20
saṁpūjya tatra deveśaṁ juhuyājjvalito'nale|

Having offered the incense along with 'aratrika'(waving the light placed in a vessel) to the Lord, the Guru should perform the fire ritual in a specific way to suit the occasion, either in a fire-pit or in a sthandila. Having created the fire in the fire-pit itself or having placed the fire brought in separate vessel, the Guru should manifest the siva-fire there, preceded by the performance of sacramental rituals concerned with the fire-pit. Then he should ideate a seat for the Lord in the heart of siva-fire, worship Him and offer the oblations in the well-kindled and blazing fire.

समिदाज्य हविर्लाज तिलैर्मूलाङ्ग ब्रह्मभिः॥ २१
शिवाद्दशांशं अन्येषां मन्त्राणां आहुतिर्भवेत्।
दशादि दशवृद्ध्या तु यावत् पञ्चाशदाहुतिः॥ २२
कृत्वा पूर्णां शिवेनैव निच्छिद्र परिपुरणम्।
वन्दयित्वाथ तद्भस्म देवेशमभिवन्द्य च॥ २३

samidājya havirlāja tilairmūlāṅga brahmabhiḥ|| 21
śivāddaśāṁśaṁ anyeṣāṁ mantrāṇāṁ āhutirbhavet|
daśādi daśavṛddhyā tu yāvat pañcāśadāhutiḥ|| 22
kṛtvā pūrṇāṁ śivenaiva nicchidra paripuraṇam|
vandayitvātha tadbhasma deveśamabhivandya ca|| 23

He should offer the oblations with faggots of the recommended trees, clarified buter, rice cooked specially in the sacrificial hall(havis), parched paddy and sesame with the accompaniment of mual mantra, brahma-mantras and anga-mantras. The oblations for other mantras should be one tenth of the total oblations offered with the mula mantra. Or, such oblations may be for 10 to 50 times, increasing the oblations by 10 each time. Then he should offer the consummate oblation(purna ahuti) meant for completing the activities left out unintentionally, praise the Lord and offer the sacred ashes collected from the fire-pit to Him with a fitting entreat.

पूजयेत्पुनरप्येवं प्रतियामं पुनः पुनः।
स्वयं कर्तुं अशक्यश्चेत् स्वार्थं अन्येन कारयेत्॥ २४
नीत्वा जागरणं रात्रौ प्रभाते विमले ततः।
कृतनित्यक्रियः पश्चात् स्नपनं विधिपूर्वकम्॥ २५
देवं पूर्ववदभ्यर्च्य गुरुपूजां ततो नयेत्।
दक्षिणां च ततो दद्याद् वित्तशाठ्य विवर्जितः॥ २६

pūjayetpunarapyevaṁ pratiyāmaṁ punaḥ punaḥ|
svayaṁ kartuṁ aśakyaścet svārthaṁ anyena kārayet|| 24
nītvā jāgaraṇaṁ rātrau prabhāte vimale tataḥ|
kṛtanityakriyaḥ paścāt snapanaṁ vidhipūrvakam|| 25
devaṁ pūrvavadabhyarcya gurupūjāṁ tato nayet|
dakṣiṇāṁ ca tato dadyād vittaśāṭhya vivarjitaḥ|| 26

He should worship the Lord again and again in the same way, in each consecutive session. If he is unable to do all these rituals by himself in each session, he should let others who are his own disciples to perform these acitivities. Having spent the night keeping himself at vigil, he should come out in the early morning, perform the daily activities such as bath and others, come back to the shrine and perform the snapana- bath to the Lord according to the prescribed directions and worship Him as done before. Then the yajamana(sponsor) should worship the Guru and honor him with ceremonial fees, desisting from being guile without considering his wealthy state and resources.

लिङ्गिनश्शिवभक्तांश्च ब्राह्मणानातिथीनपि।
पूजयेच्छक्तितो भक्त्या पूजां सम्यक् समाप्य च॥ २७
गत्वा बन्धुजनैस्सार्धं स्वगृहं प्रति साधकः।
पादौ हस्तौ च संक्षाल्य पारणां तु समाचरेत्॥ २८

liṅginaśśivabhaktāṁśca brāhmaṇānātithīnapi|
pūjayecchaktito bhaktyā pūjāṁ samyak samāpya ca|| 27
gatvā bandhujanaissārdhaṁ svagṛhaṁ prati sādhakaḥ|
pādau hastau ca saṁkṣālya pāraṇāṁ tu samācaret|| 28

Then the sponsor(yajamana) should honor the devotees who are wearing the linga , devotees of Siva, brahmins and the guests according to his capacity and availability of the resources and with devotion. After this, he should complete the special puja of this specific occasion(sivaratri). Having come back to his home with his relatives and dependents, he should clean his feet and hands and conclude the fast by taking food.

॥ इति उत्तर कामिकाख्ये महातन्त्रे माघशिवरात्रि पूजाविधिः एकादशः पटलः॥

|| iti uttara kāmikākhye mahātantre māghaśivarātri pūjāvidhiḥ ekādaśaḥ paṭalaḥ ||

This is the 11th chapter titled "Directions for the Performance of Sivaratri-worship in the month of Magha(Feb-Mar)" in the Great Tantra called Uttara Kamika

१२ फाल्गुन मास गन्धपूजा विधिः

12 phālguna māsa gandhapūjā vidhiḥ

12 Directions for the Performance of Gandha-Puja in the month of Phalguna(Mar-Apr)

उत्तरे फाल्गुने मासे सर्वगन्धैश्च पूजयेत्।
विशेष स्नपनोपेतं विशेष यजनान्वितम्॥ १

uttare phālgune māse sarvagandhaiśca pūjayet|
viśeṣa snapanopetaṁ viśeṣa yajanānvitam|| 1

The Guru should worship Lord Siva with all kinds of perfumes on the day synchronizing with the lunar mansion of uttira in the month of Phalguna. This worship should be done associated with special kind of snapana and special series of rituals.

दिक्पाल पलवृद्ध्या तु पलसाहस्रकावधि।
प्रमाणं चन्दनस्योक्तं तदर्धं अगरुर्भवेत्॥ २
तत्पादं वा तदर्धं वा कुङ्कुमं स्यात्तदर्धतः।
पादं अष्टांशकं वेष्टं तदर्धं पादमेव वा॥ ३
कर्पूरं द्विगुणं वापि पिष्ट्वा सर्वञ्च धूपयेत्।
वासितं गन्धपुष्पैश्च सर्वमन्त्रैश्च मन्त्रितम्॥ ४

dikpāla palavṛddhyā tu palasāhasrakāvadhi|
pramāṇaṁ candanasyoktaṁ tadardhaṁ agarurbhavet|| 2
tatpādaṁ vā tadardhaṁ vā kuṅkumaṁ syāttadardhataḥ|
pādaṁ aṣṭāṁśakaṁ veṣṭaṁ tadardhaṁ pādameva vā|| 3
karpūraṁ dviguṇaṁ vāpi piṣṭvā sarvañca dhūpayet|
vāsitaṁ gandhapuṣpaiśca sarvamantraiśca mantritam|| 4

The minimum quantity of sandal should be 8 palas. Increasing the quantity by one pala each time, the maximum quantity may be 1000 palas. The quantity of agaru should be half the quantity of sandal . Or, it may be half or quarter of half the quantity of the sandal. The quantity of saffron should be half the quantity of agaru. Or, it may be one fourth or one part out of eight parts of this quantity. The quantity of camphor may be half or one fourth of the quantity of saffron or it may be twice the quantity of saffron. Having mixed all these substances and kneaded well, the Guru should fumigate it with the mixture of perfumes. Then he should worship it with sandal and flowers and energize it with all the mantras relevant to the occasion.

घृतकम्बळ मार्गेण संस्कृतं होममाचरेत्।
गन्धैरालिप्य लिङ्गं तु सपीठं शिवमन्त्रतः॥ ५
सुगन्ध पुष्पमालाभिः भूषयेल्लिङ्गपिण्डिके।
कम्बळेन विना सर्वं घृतकम्बलवन्नयेत्॥ ६

ghṛtakambaḻa mārgeṇa saṁskṛtaṁ homamācaret|
gandhairālipya liṅgaṁ tu sapīṭhaṁ śivamantrataḥ|| 5
sugandha puṣpamālābhiḥ bhūṣayelliṅgapiṇḍike|
kambaḻena vinā sarvaṁ ghṛtakambalavannayet|| 6

He should season and set right the mixture according to the process explained for the worship with ghee-smeared woolen blanket(ghruta kambala). Then he should perform the fire-ritual. Having besmeared the mixture of perfumes over the Linga and the pedestal with the recital of Siva-mantra, he should adorn the Linga and the pedestal with garlands made of fragrant flowers. All other rituals should be performed according to the directions given for the worship with ghruta-kambala, except the using of woolen blanket.

सर्वरोग समुत्पत्तावद्भुते वाञ्छिताप्तये।
आभिचारकृते दोषे विधानं इदं आचरेत्॥ ७

sarvaroga samutpattāvadbhute vāñchitāptaye|
ābhicārakṛte doṣe vidhānaṁ idaṁ ācaret|| 7

When there occurs the outbreak of various kinds of disease, when there occurs unnatural events indicating the immediate occurrence of calamities, to attain the desired benefits, to ward off the evil effects created by the magic spells done for malevolent purposes – in all such occasions, the gandha-puja should be performed in the temple.

॥ इति उत्तर कामिकाख्ये महतन्त्रे फाल्गुन मास गन्धपूजा विधिः द्वादशः पटलः ॥

|| iti uttara kāmikākhye mahatantre phālguna māsa gandhapūjā vidhiḥ dvādaśaḥ paṭalaḥ ||

This is the 12th chapter titled “Directions for the Performance of Gandha Puja in the month of Phalguna” in the Great Tantra called Uttara Kamika

१३ चैत्रमास दमन पूजा विधिः

13 caitramāsa damana pūjā vidhiḥ

13 Directions for the Performance of Damana Puja in the Month of Caitra(Apr-May)

दमनारोपणं वक्ष्ये चैत्रमास फलप्रदम्।
हरकोपात्पुराजातो भैरवो दमनाह्वयः॥ १
दान्तास्तेन सुरास्सर्वे दानवाश्च महाबलाः।
प्रीतेनाथ शिवेनोक्तो विटपो भव भूतले॥ २
दान्तत्वं समनुप्राप्य मद्भोगाय भविष्यसि।
पूजयिष्यन्ति ये मर्त्या देवं त्वत्पल्लवादिभिः॥ ३
ते यास्यन्ति परं स्थानं दमनस्य प्रभावतः।
ये पुनर्नुकरिष्यन्ति दामनं पर्व मानवाः॥ ४
तेषां तु चैत्रमासोक्तं दत्तं पुण्यफलं मया।

damanāropaṇaṁ vakṣye caitramāsa phalapradam|
harakopātpurājāto bhairavo damanāhvayaḥ|| 1
dāntāstena surāssarve dānavāśca mahābalāḥ|
prītenātha śivenokto viṭapo bhava bhūtale|| 2
dāntatvaṁ samanuprāpya madbhogāya bhaviṣyasi|
pūjayiṣyanti ye martyā devaṁ tvatpallavādibhiḥ|| 3
te yāsyanti paraṁ sthānaṁ damanasya prabhāvataḥ|
ye punarnukariṣyanti dāmanaṁ parva mānavāḥ|| 4
teṣāṁ tu caitramāsoktaṁ dattaṁ puṇyaphalaṁ mayā|

Now I will give the directions for adorning the Linga with garlands of damana-plants. Such adorning is capable of yielding the benefits which could be derived through japa and others done in the whole month of Caitra. In the days of yore, a Bhairava called Damana manifested from the anger of Lord Siva. All the celestial beings and the demons(asuras) who were with mighty powers were all subdued by this Bhairava. Pleased by his appearance and by his controlling power, Lord Siva blessed him and said: Let you become a plant in this Earth. Having acquired absolute controlling power, you are going to be a source of my enjoyment. Those human beings who worship and enable others to worship Lord Siva with your tender leaves and other parts would ascend to a supreme abode due to the greatness of damana-plant. Those devotees who perform again such worship with damana-plants in the prescribed specific manner would be rewarded by me with the meritorious benefits declared to be derived through worship in the whole month of Caitra.

सप्तम्यां वा त्रयोदश्यां गत्वा दमनकान्तिकम्॥ ५

शोधयित्वास्त्र मन्त्रेण पूजयेत्संहिताणुभिः।

अथ संबोधयेद्दामं शिववाक्येन मन्त्रवित्॥ ६

हरप्रसाद संभूत त्वमत्र सन्निधीभव।

शिवकार्यं समुद्दिश्य नेतव्योऽसि शिवाज्ञया॥ ७

एवं दमनं आमन्त्र्य संरक्ष्य भवनं व्रजेत्।

saptamyāṁ vā trayodaśyāṁ gatvā damanakāntikam|| 5
śodhayitvāstra mantreṇa pūjayetsaṁhitāṇubhiḥ|
atha saṁbodhayeddāmaṁ śivavākyena mantravit|| 6
haraprasāda saṁbhūta tvamatra sannidhībhava|
śivakāryaṁ samuddiśya netavyo'si śivājñayā|| 7
evaṁ damanaṁ āmantrya saṁrakṣya bhavanaṁ vrajet|

Either in the seventh lunar day or in the thirteenth lunar day, the Guru, having approached the place where the damana-plants have grown, should purify the plant with the recital of astra mantra and worship it with the recital of samhita mantras. Then the Guru, the knower of the significance of the mantras, should inform and entreat the plant with the words revealed by Siva: "O, Damana-plant! you have manifested here due to the grace of Lord Siva. Accord your immediate presence here. According to the order given by Siva, you are being shifted from this place in view of the activities concerned with Lord Siva". Having invoked the damana in this way, he should protect it(with kavaca mantra) and reach the temple.

यदि दूरं समानीय समूलं मृत्तिकान्वितम्॥ ८

पुनरारोप्य मृत्पूर्णे पात्रे संसिच्य वारिणा।

गृहेऽप्यामन्त्रणं कार्यं पूर्वोक्त विधिना बुधः॥ ९

yadi dūraṁ samānīya samūlaṁ mṛttikānvitam|| 8
punarāropya mṛtpūrṇe pātre saṁsicya vāriṇā|
gṛhe'pyāmantraṇaṁ kāryaṁ pūrvokta vidhinā budhaḥ|| 9

If the damana is to be brought from a distant place, it should be plucked up from the ground along with its roots and the earth adhering to them, place it in a vessel filled up with earth and sprinkle the water over it. The learned Guru could perform the invocation even in the house itself according to the directions given earlier.

सायाह्न समये प्राप्ते निदध्यादधिवासनम्।

आहृत्य यागवस्तूनि कृतस्नानादि सत्क्रियः॥ १०

यथाविधि समभ्यर्च्य भानुशङ्कर पावकान्।

sāyāhna samaye prāpte nidadhyādadhivāsanam|
āhṛtya yāgavastūni kṛtasnānādi satkriyaḥ|| 10
yathāvidhi samabhyarcya bhānuśaṅkara pāvakān|

On the approach of evening, the Guru should perform 'adhivasana'(staying in the temple, being on fast). Having collected the essential substances needed for the fire-ritual and having completed the ceremonial bath and such other purificatory rituals, he should worship the Sun, Siva and the Fire according to the prescribed system.

पश्चिमे देवदेवस्य तस्य मूलं मृदायुतम्॥ ११
सद्योजातेन मनुना दीपितं हृदयेन वा।
वामेन शिरसा वापि नाळं धात्रिमथोत्तरे॥ १२
दक्षिणे भस्मपात्रं च शिखर्या रूपिणाथ वा।
पुंसा वा वर्मणा प्राच्यां सपुष्पं दन्तधावनम्॥ १३
फलं मूलेन गायत्र्या ऐशान्यां गन्धसंयुतम्।

paścime devadevasya tasya mūlaṁ mṛdāyutam|| 11
sadyojātena manunā dīpitaṁ hṛdayena vā|
vāmena śirasā vāpi nāḻaṁ dhātrimathottare|| 12
dakṣiṇe bhasmapātraṁ ca śikharyā rūpiṇātha vā|
puṁsā vā varmaṇā prācyāṁ sapuṣpaṁ dantadhāvanam|| 13
phalaṁ mūlena gāyatryā aiśānyāṁ gandhasaṁyutam|

He should place the damana along with its roots and earth in the western side of the Lord and worship it either with sadyojata mantra or with hrudaya mantra; place the myrobalan fruit along with its stalk in the northern side of the Lord and worship it either with vamadeva mantra or with siro mantra; place the vessel containing the bhasma in the southern side of the Lord and worship it either with aghora mantra or with sikha mantra; place a tooth-brush along with a flower in the eastern side of the Lord and worship it either with tatpurusha mantra or kavaca mantra; and he should place a fruit associated with sandal in the north-east of the Lord and worship it either with the mula mantra or with gayatri mantra.

पञ्चाङ्गमञ्जलौ कृत्वा दाम पुष्पाक्षतान्वितम्॥ १४
विज्ञापयेज्जगन्नाथं दमनारोपणं प्रति।
आमन्त्रितोऽसि देवेश प्रतिकाले मया प्रभो॥ १५
कर्तव्यं च यथालाभं पूर्णं पर्व तवाज्ञया।
इति विज्ञाप्य देवस्य मस्तके कुसुमाञ्जलिम्॥ १६
संयोज्य शिवमन्त्रेण विदधीत जपादिकम्।

शेषं पात्रे विनिक्षिप्य द्वितीयेन पिधाय तत्॥ १७

पवित्रक विधानेन कवचेनावकुण्ठयेत्।

एवं सुरक्षितं कृत्वा शिवाय विनिवेदयेत्॥ १८

pañcāṅgamañjalau kṛtvā dāma puṣpākṣatānvitam|| 14
vijñāpayejjagannāthaṁ damanāropaṇaṁ prati|
āmantrito'si deveśa pratikāle mayā prabho|| 15
kartavyaṁ ca yathālābhaṁ pūrṇaṁ parva tavājñayā|
iti vijñāpya devasya mastake kusumāñjalim|| 16
saṁyojya śivamantreṇa vidadhīta japādikam|
śeṣaṁ pātre vinikṣipya dvitīyena pidhāya tat|| 17
pavitraka vidhānena kavacenāvakuṇṭhayet|
evaṁ surakṣitaṁ kṛtvā śivāya vinivedayet|| 18

Holding the two hands to be in 'anjali mudra', he should take the damana-plants to be in five parts along with flowers and unbroken rice(akshata) and humbly inform the Lord of the worlds : " O, Lord of the Devas!, You have been invoked here by me in a suitable time for accepting the offering of damana-plants. O, Lord!, with your gracious permission, let this offering of damana be fulfilled perfectly in such a way that it yields the desired benefits". Having entreated the Lord in this way, he should place the bunches of dmanas along with flowers held in the hands kept in anjali-mudra over the head of the Linga with the accompaniment of the recital of siva-mantra and do the incantation of the mula mantra and perform such other related activities. Having placed the remaining parts of damanas in the vessel, he should close it with a lid with the recital of tatpurusha mantra. Then he should do the 'avakuntana'(giving protection) with the recital of kavaca mantra according to the direction given for the offering of sacred thread(pavitra utsava). Having performed the protective activity in a perfect way, he should humbly inform the Lord about the activity.

हविस्तदनु भुञ्जीत यदि वा पवनाशनः।

शिवाग्रे जागरं कृत्वा ध्यानगान जपादिभिः॥ १९

प्रातः स्नात्वा जगन्नाथं अष्टपुष्पैस्समर्चयेत्।

नित्यां नैमित्तिकीं चैव कृत्वा पूजां विशेषतः॥ २०

havistadanu bhuñjīta yadi vā pavanāśanaḥ|
śivāgre jāgaraṁ kṛtvā dhyānagāna japādibhiḥ|| 19
prātaḥ snātvā jagannāthaṁ aṣṭapuṣpaissamarcayet|
nityāṁ naimittikīṁ caiva kṛtvā pūjāṁ viśeṣataḥ|| 20

Then, he should eat havis only in the night or he may keep himself on fast consuming the air(that is,without taking anything). Being in front of the shrine ,he should keep himself awake all through the night, spending the time by meditating, singing, repeating the mantras and such other activities. Then, in the early morning, he should take bath and worship the Lord of the worlds with eight flowers. Having completed the daily worship and the occasional worship, he should perform specific worship as suitable to the occasion.

दमनैः पूजयेद्देवं पञ्चाङ्गैरपि खण्डितैः।

शेषमञ्जलिनादाय दूर्वा पुष्पाक्षतान्वितम्॥ २१

ध्यायन्नभिमुखं देवं पञ्चवक्त्रं सदाशिवम्।

आत्मविद्याशिवैस्तत्त्वैः शिवाद्यैरीश्वरान्तिकैः॥ २२

पवित्रक विधानेन क्रमेण शिवमर्चयेत्।

damanaiḥ pūjayeddevaṁ pañcāṅgairapi khaṇḍitaiḥ|
śeṣamañjalinādāya dūrvā puṣpākṣatānvitam|| 21
dhyāyannabhimukhaṁ devaṁ pañcavaktraṁ sadāśivam|
ātmavidyāśivaistattvaiḥ śivādyairīśvarāntikaiḥ|| 22
pavitraka vidhānena krameṇa śivamarcayet|

He should worship the Lord with damanas , having made them into five separate parts. Having taken the remaining damanas in the hand held in 'anjali mudra' along with flowers and akshatas, he should meditate on the Lord to be in the form of Sadasiva who is with five faces. Reciting the mantras pertaining to atma tattva, vidya tattva and siva tattva, each one associated with its presiding Lord - Isvara, Sadasiva and Siva respectively, he should worship Siva in the due order according to the directions given for the offering of sacred threads.

पूर्वोक्तैरात्मतत्त्वाद्यैः द्विचतुष्षट्स्वरान्वितैः॥ २३

सबिन्दुकैश्च सान्तैश्च पवित्रमनुनाचरेत्।

चतुर्थाञ्जलिमन्त्रस्तु प्रणवं शिवमन्त्रकम्॥ २४

मखेश्वराय च मखं पूरयेति च वीप्सितम्।

शूलपाणिं चतुर्थ्यन्तं नमस्कारन्तमाचरेत्॥ २५

pūrvoktairātmatattvādyaiḥ dvicatuṣṣaṭsvarānvitaiḥ|| 23
sabindukaiśca sāntaiśca pavitramanunācaret|
caturthāñjalimantrastu praṇavaṁ śivamantrakam|| 24
makheśvarāya ca makhaṁ pūrayeti ca vīpsitam|
śūlapāṇiṁ caturthyantaṁ namaskārantamācaret|| 25

The first three mantras starting from the atma tattva, should be recited as associated with the second, fourth and the sixth vowels added with bindu and the damanas should be offered three times with the accompaniment of pavitra mantra. The damana should be offered for the fourth time with the recital of mantra constituted by pranava and siva mantra. The damana should be offered for the fifth time reciting the mantra constituted by the words 'makhesvaraya' , 'ipsitam makaham puraya' , 'sulapanine namah'.

प्रणम्य शिवमभ्यर्च्य पावकं च विधानवित्।

विज्ञापयेच्छिवं पश्चाद् वाञ्छितार्थ फलप्रदम्॥ २६

भगवन्नतिरिक्तं वा हीनं वा यन्मया कृतं।
सर्वं तदस्तु संपूर्णं पर्व दामनकं मम॥ २७

praṇamya śivamabhyarcya pāvakaṁ ca vidhānavit|
vijñāpayecchivaṁ paścād vāñcitārtha phalapradam|| 26
bhagavannatiriktaṁ vā hīnaṁ vā yanmayā kṛtaṁ|
sarvaṁ tadastu saṁpūrṇaṁ parva dāmanakaṁ mama|| 27

The Guru, who has known well the process of such worship, should prostrate before the Lord and worship Him and proceed to perform the fire-ritual. Then he should entreat Lord Siva who graciously grants all the desired fruits: "O, Bhagavan!, in my offering of damana which is of the nature of fulfilling the desired fruits, those which have been done by me excessively or in a deficient way, let all of them become fulfilled in a perfect way."

एवं दाम विधिं कृत्वा कुर्वीत गुरुपूजनम्।
परितोषकरं पश्चाद् दीक्षितानपि तर्पयेत्॥ २८
गृहस्तो ब्रह्मचारी वा य एनं कुरुते विधिम्।
पूजा जपादिकं तस्य सफलं चैत्रमासजम्॥ २९

evaṁ dāma vidhiṁ kṛtvā kurvīta gurupūjanam|
paritoṣakaraṁ paścād dīkṣitānapi tarpayet|| 28
gṛhasto brahmacārī vā ya enaṁ kurute vidhim|
pūjā japādikaṁ tasya saphalaṁ caitramāsajam|| 29

The sponsor(sadhaka), having perfectly fulfilled the offering of damanas in this way, should perform the Gurupuja which is of the nature of yielding a perfect delighted state and honor the initiated assisting priests to their heart-content. The devotee, either a house-holder or celibate, who performs the offering of damanas in this way according to the settled directions is sure to derive the benefits of puja, japa and others being done through the whole month of Caitra.

॥ इति उत्तर कामिके महातन्त्रे चैत्रमास दमनपूजा विधिः त्रयोदशः पटलः॥

|| iti uttara kāmike mahātantre caitramāsa damanapūjā vidhiḥ trayodaśaḥ paṭalaḥ ||

This is the 13th chapter titled "Directions for the Performance of Worship with Damanas" in the Great Tantra called Uttara Kamika

१४ चैत्रमास वसन्तोत्सव विधिः

14 caitramāsa vasantotsava vidhiḥ

14 Directions for the Performance of Spring Festival

तस्मिन्मासे विधेयस्स्याद् वसन्तोत्सव इष्टदः।
पूर्वेद्युः कौतुकं बध्वा नानावृक्ष समाकुले॥ १
नानामाला समाकीर्णे नानाफल विचित्रिते।
नानागान समोपेते नानावाद्य समन्विते॥ २
नानानृत्त समायुक्ते नानायन्त्र समन्विते।
प्रकीर्णपुष्प प्राकारे नानागन्ध समायुते॥ ३
पताकाभिस्समाकीर्णे ज्वलद्दीपैश्च दीपिते।
आस्थान मण्टपोपेते जलक्रीडा समन्विते॥ ४
देवोद्याने नयेद्देवं सर्वालङ्कार संयुतम्।

tasminmāse vidheyassyād vasantotsava iṣṭadaḥ|
pūrvedyuḥ kautukaṁ badhvā nānāvṛkṣa samākule|| 1
nānāmālā samākīrṇe nānāphala vicitrite|
nānāgāna samopete nānāvādya samanvite|| 2
nānānṛtta samāyukte nānāyantra samanvite|
prakīrṇapuṣpa prākāre nānāgandha samāyute|| 3
patākābhissamākīrṇe jvaladdīpaiśca dīpite|
āsthāna maṇṭapopete jalakrīḍā samanvite|| 4
devodyāne nayeddevaṁ sarvālaṅkāra saṁyutam|

It has been ordained that in the same month of Caitra, the spring-festival which yields the benefits as desired by the devotees should be performed. In the day prior to the spring-festival, the protective thread(raksha bandhana) should be tied up to the festival-icon meant for such festival. On the day of the festival, the festival-icon , beautified with all sorts of decorations and adorning, should be taken to the pleasure-garden which is associated with various kinds of trees, abounding in various rows of flowers, which presents variegated appearance with various kinds of fruits, which is resounding with various musical songs , various musical instruments and various dances, which is provided with playful vehicles, which is associated with walk-paths strewn with various kind of flowers, which is with various pleasant smells, where various kinds of flags have been displayed, which has been illumined with blazing lights, which is associated with assembly-hall and with a pond in which people could play splashing water on one another.

ग्राम प्रदक्षिणोपेतं मन्दीभूते दिवाकरे॥ ५

परिवेषक्रमं तस्मिन् कृत्वा देवं विशेषतः।

पूजयेदुपचारैस्तु गन्धधूप स्रगादिभिः॥ ६

grāma pradakṣiṇopetaṁ mandībhūte divākare|| 5
pariveṣakramaṁ tasmin kṛtvā devaṁ viśeṣataḥ|
pūjayedupacāraistu ganghadhūpa sragādibhiḥ|| 6

When the sun is setting down, the festival-icon should be brought in procession, circumambulating the village through its main streets and placed in the selected location of the pleasure-garden. The festival-icon should be decorated and dressed beautifully to suit the occasion and worshipped in a special way with all kinds of offerings, with sandal paste, incense, flowers, garlands and such other materials.

सेवार्थमागतं स्मृत्वा वसन्तं कुसुमायुधम्।

देवस्य दक्षिणे वामे नानागन्धादिभिः क्रमात्॥ ७

कुम्भयोरर्चयेत्तौ तु हेमवस्त्राद्युपेतयोः।

स्थण्डिलद्वितये वापि नानापुष्प समन्विते॥ ८

वस्त्रेणाच्छाद्य नैवेद्यं पायसं विनिवेदयेत्।

ताम्बूलं दापयेदन्ते तोषयेत्तौ विशेषतः॥ ९

नृत्तवाद्य समोपेतैः दिव्यगानैर्व्यपोह्य च।

एवं कालं तु देवेशं नयेद्देवालयं पुनः॥ १०

sevārthamāgataṁ smṛtvā vasantaṁ kusumāyudham|
devasya dakṣiṇe vāme nānāgandhādibhiḥ kramāt|| 7
kumbhayorarcayettau tu hemavastrādyupetayoḥ|
sthaṇḍiladvitaye vāpi nānāpuṣpa samanvite|| 8
vastreṇācchādya naivedyaṁ pāyasaṁ vinivedayet|
tāmbūlaṁ dāpayedante toṣayettau viśeṣataḥ|| 9
nṛttavādya samopetaiḥ divyagānairvyapohya ca|
evaṁ kālaṁ tu deveśaṁ nayeddevālayaṁ punaḥ|| 10

Having contemplated Vasanta(Kamadeva) who is holding the flower-arrows as having come over there to have the sacred view of the Lord and to offer his services there, the Guru should invite him to be present in right or left side of the Lord and worship him with various substances such as sandal, flowers and others. They should be worshipped in the Kumbhas decorated with golden cloth and others. Or, they may be worshipped in the sthandilas strewn with various flowers. Having covered the naivedya-vessel with a cloth, he should offer ‘payasa’(rice cooked with milk and sugar). At the end, he should offer ‘tambula’ (betel and mouth-perfumes) and delight them with special performances. The night should be spent with dances, playing of musical instruments and singing of divine songs. Having spent the time in this way, the Guru should again bring back the festival-icon to the temple.

स्नपनं कारयेच्चैव विशेषेणार्चयेच्छिवम्।
एवं देवं विशेषेणाभ्यर्चयेच्छिवमादरात्॥ ११
एवं यः कुरुते मर्त्यस्सर्वान् कामानवाप्नुयात्॥ १२

snapanaṁ kārayeccaiva viśeṣeṇārcayecchivam|
evaṁ devaṁ viśeṣeṇābhyarcayecchivamādarāt|| 11
evaṁ yaḥ kurute martyassarvān kāmānavāpnuyāt|| 12

Then, the Guru should arrange for the snapana-bath and worship the Lord with various substances specially arranged for this occasion. In this way, the donor should sponsor the worship of the Lord with specially arranged materials, with devotion and diligence. A devotee who arranges for such worship will attain all the fruits desired by him.

॥ इति उत्तर कामिकाख्ये महतन्त्रे चैत्रमास वसन्तोत्सव विधिः चतुर्दशः पटलः ॥

|| iti uttara kāmikākhye mahatantre caitramāsa vasantotsava vidhiḥ caturdaśaḥ paṭalaḥ ||

This is the 14th chapter titled "Directions for the Performance of Spring Festival in the Month of Caitra" in the Great Tantra called Uttara Kamika

१५ वैशाख मास शीतकुम्भ विधिः

15 vaiśākha māsa śītakumbha vidhiḥ

15 Directions for Performing the Cool-pot Ritual in the Month of Vaisakha(May-June)

ततो वक्ष्ये विशेषेण शीतकुम्भमनुक्रमात्।
विशाखर्क्षे तु वैशाखेऽवग्रहे वा विधीयते॥ १
सर्वारिष्ट विनाशार्थं सर्वाद्भुत निवृत्तये।
प्रायश्चित्तादिके कार्ये ग्रामदाहादिके नयेत्॥ २
चतुष्पाद्रोगसमये ज्वरमार्यादि संभवे।
शीतकुम्भ विधिः कार्यस्तद्दोषस्यापनुत्तये॥ ३

tato vakṣye viśeṣeṇa śītakumbhamanukramāt|
viśākharkṣe tu vaiśākhe'vagrahe vā vidhīyate|| 1
sarvāriṣṭa vināśārthaṁ sarvādbhuta nivṛttaye|
prāyaścittādike kārye grāmadāhādike nayet|| 2
catuṣpādrogasamaye jvaramāryādi saṁbhave|
śītakumbha vidhiḥ kāryastaddoṣasyāpanuttaye|| 3

Now, according to the sequential order of monthly festival, I will give the directions for performing the 'cool-pot' ritual, with all specific details. This should be peformed on the day synchronizing with the lunar mansion 'vaisakha' occurring in the month of Vaisakha(May-June). Rules have been laid down for such performance when there is severe drought in the country, to ward off all kinds of misfortunes, to appease all kinds of portent which indicate disasters, under the context of all sorts of penitential deeds, when the village is affected with conflagration and such other calamities, when the cattles are affected with severe diseases, when there is a wide-spread fever, plague or unfavorable indication of epidemics in the village and such other situations.

यज्ञयोग्यैर्द्रुमैः कृत्वा त्रिपादीं लिङ्गमूर्धनि।
वस्वङ्गुलं समारभ्याङ्गुलवृद्ध्या करान्तकम्॥ ४
यथान्तरं तथा कृत्वा संप्रक्षाल्याम्बुना गुरुः।
वस्त्रेणाच्छाद्य पादांश्च ब्रह्माणं दक्षिणे यजेत्॥ ५

विष्णुं वामे वृषं पृष्टे त्रिषु पादेषु देवताः।
महामायां न्यसेदूर्ध्वफलकायां स्वमन्त्रतः॥ ६

yajñayogyairdṛmaiḥ kṛtvā tripādīṁ liṅgamūrdhani|
vasvaṅgulaṁ samārabhyāṅgulavṛddhyā karāntakam|| 4
yathāntaraṁ tathā kṛtvā saṁprakṣālyāmbunā guruḥ|
vastreṇācchādya pādāṁśca brahmāṇaṁ dakṣiṇe yajet|| 5
viṣṇuṁ vāme vṛṣaṁ pṛṣṭe triṣu pādeṣu devatāḥ|
mahāmāyāṁ nyasedūrdhvaphalakāyāṁ svamantrataḥ|| 6

A tripod should be made with the timber got from the trees recommended for the sacrificial rituals of the temple. The height of the leg of the tripod may be from eight digits(angulas) to one hasta, increasing the height by one digit each time. The legs should be equally spaced according to the size of the tripod. Having made such a tripod, the Guru should sprinkle the consecrated water over it and cover the three legs with a fresh cloth. Brahma should be worshipped in the right leg, Vishnu in the left leg and the Bull in the leg behind these two legs. Mahamaya should be worshipped over the upper plank of the tripod. All these Deities should be worshipped with the recital of specific mantra pertaining to each of these Deities.

एवं कृत्वा त्रिपादीं च विन्यसेल्लिङ्गमूर्धनि।
मण्डपे स्थण्डिलं कृत्वा वसुद्रोणादि शालिभिः॥ ७
तण्डुलैस्तिललाजैश्च तत्र कुम्भं निवेशयेत्।
चतुर्द्रोणेन संपूर्णं श्रेष्टं द्रोणत्रयेण तु॥ ८
मध्यमं खारि संपूर्णं कन्यसं सूत्रवेष्टितम्।
पक्वबिम्ब फलाकारं सवस्त्रं कूर्च संयुतम्॥ ९
कनकाब्ज समायुक्तं पञ्चरत्नोदरं शुभम्।
पृष्टे सुषिरसंयुक्तं हेमनाळ समन्वितम्॥ १०
एकद्वित्र्यङ्गिसंयुक्त निष्कमानवृतेन तु।
युगाङ्गुल सदैर्घ्येण सूच्यग्र सिषिरेण तु॥ ११
पिधानेन समोपेतं पल्लवेन समन्वितम्।

evaṁ kṛtvā tripādīṁ ca vinyaselliṅgamūrdhani|
maṇḍape sthaṇḍilaṁ kṛtvā vasudroṇādi śālibhiḥ|| 7
taṇḍulaistilalājaiśca tatra kumbhaṁ niveśayet|
caturdroṇena saṁpūrṇaṁ śreṣṭaṁ droṇatrayeṇa tu|| 8
madhyamaṁ khāri saṁpūrṇaṁ kanyasaṁ sūtraveṣṭitam|

pakvabimba phalākāraṁ savastraṁ kūrca saṁyutam|| 9
kanakābja samāyuktaṁ pañcaratnodaraṁ śubham|
pṛṣṭhe suṣirasaṁyuktaṁ hemanāḻa samanvitam|| 10
ekadvitryaṅghrisaṁyukta niṣkamānavṛtena tu|
yugāṅgula sadairghyeṇa sūcyagra siṣireṇa tu|| 11
pidhānena samopetaṁ pallavena samanvitam|

Having made and worshipped the tripod in this way, the Guru should keep it over the head of the Linga. In the pavilion(in front of the shrine), he should design a sthandila(a raised platform) with eight 'dronas' of saali-paddy, rice, sesame and parched pady and place a kumbha at its middle. The kumbha which is filled up with 4 dronas of water is of superior variety. The kumbha which is filled up with three dronas of water if of medium variety. The kumbha which is filled up with one 'khari' of water is of lower variety. The kumbha should be wound around with threads. It should be with red color, like the color of a well-ripe bimba-fruit; well covered with cloth and provided with a bunch of darbha-grass(kurca); deposited with gold lotus-flower and five gems; should be with an auspicious appearance. It should be provided with a hole at its bottom associated with an outlet-pipe made of gold. The pipe should have been made of one nishka, two, three or four nishkas of gold and it should be with a length of four digits. It should be with a tip provided with a small hole, in the likeness of a needle. The pot should be with a lid and tender leaves of mango tree.

उपकुम्भं तदग्रे तु वस्त्रहेमादि संयुतम्॥ १२
पृष्ठरन्ध्र विहीनं तु दक्षिणे तस्य विन्यसेत्।
आसनं च ततः कृत्वा मूर्तिमावाहयेद्घटे॥ १३
ब्रह्मभिश्च कलोपेतैः विद्यादेहं प्रकल्पयेत्।
प्रणवं शिवमावाह्य गन्धाद्यैः सम्यगर्चयेत्॥ १४
प्रधाने चोपकुम्भे च क्रियामेनां समाचरेत्।

upakumbhaṁ tadagre tu vastrahemādi saṁyutam|| 12
pṛṣṭharandhra vihīnaṁ tu dakṣiṇe tasya vinyaset|
āsanaṁ ca tataḥ kṛtvā mūrtimāvāhayedghaṭe|| 13
brahmabhiśca kalopetaiḥ vidyādehaṁ prakalpayet|
praṇavaṁ śivamāvāhya gandhādyaiḥ samyagarcayet|| 14
pradhāne copakumbhe ca kriyāmenāṁ samācaret|

The Guru should place an additional kumbha associated with cloth, gold lotus, gems and others, in front of the main kumbha. The additional kumbha may be without the hole at its bottom. This may be placed on the right side of main kumbha also. Then, he should ideate the seat in the kumbha for the Lord and the suitable form(murti) and invoke His presence there. He should ideate the 'vidya deha' with the recital of brahma mantras, anga mantras and the 38 kala mantras. Having invoked Lord Siva who is identical with the Pranava letter 'OM' to occupy that vidya deha, he should worship well with sandal, flowers and other substances. He should perform such rituals in the main kumbha and the additional kumbha.

गन्धोदं वा मधु पयस्सर्वार्थं विनियोजयेत्॥ १५
प्रायश्चित्तेऽद्भुतेऽन्यस्मिन् दुरितानां क्षयार्थकम्।
पञ्चगव्यं विनिक्षिप्य शुद्धोदकं अथापि वा॥ १६
गन्धं स्याच्चन्दनं भस्म सहितं वाथ कल्पयेत्।
अथवाचमनीयार्थं कल्पितो गन्ध एव वा॥ १७
नीरोमजन्तुकम् द्रव्यं उपकुम्भे विनिक्षिपेत्।
हृदा संपूज्य गन्धाद्यैस्ततो होमं समाचरेत्॥ १८

gandhodaṁ vā madhu payassarvārthaṁ viniyojayet|| 15
prāyaścitte'dbhute'nyasmin duritānāṁ kṣayārthakam|
pañcagavyaṁ vinikṣipya śuddhodakaṁ athāpi vā|| 16
gandhaṁ syāccandanaṁ bhasma sahitaṁ vātha kalpayet|
athavācamanīyārthaṁ kalpito gandha eva vā|| 17
nīromajantuikam dravyaṁ upakumbhe vinikṣipet|
hṛdā saṁpūjya gandhādyaistato homaṁ samācaret|| 18

For the sake of obtaining all the benefits, he should add sandal-water or milk in the kumbha. In the case of penitential rituals, warding off the effects of portentous occurrences and the removal of misfortunes and diseases, he should add the mixture of five substances got from the cow(pancha gavya) or pure water. Or, he may add perfumes and sandal along with bhasma(vibhuti). Or he may place the perfumes used for the preparation of 'acamana-water'. The recommended substances free from the hair-bits, insects and worms should be placed in the additional kumbha. Having worshipped the kumbhas with sandal, flowers and other substances with the recital of hrudaya mantra, he should perform the fire-ritual.

नवपञ्चैककुण्डेषु समिदाज्यान्न संयुतम्।
तिललाज समायुक्तं मधुसस्येन्द्र संयुतम्॥ १९
समिधो वञ्जुलोत्थास्युस्सर्वा वारुण मन्त्रतः।
आप्येनामृत बीजेन संपुटेन शिवेन च॥ २०
आप्यधारणयोपेतं सहस्रं वा तदर्धकम्।
शतमष्टोत्तरं वापि प्रतिद्रव्यं तु होमयेत्॥ २१

navapañcaikakuṇḍeṣu samidājyānna saṁyutam|
tilalāja samāyuktaṁ madhusasyendra saṁyutam|| 19
samidho vañjulotthāsyussarvā vāruṇa mantrataḥ|
āpyenāmṛta bījena saṁpuṭena śivena ca|| 20

āpyadhāraṇayopetaṁ sahasraṁ vā tadardhakam|
śatamaṣṭottaraṁ vāpi pratidravyaṁ tu homayet|| 21

The fire-ritual may be performed in nine or five fire-pits or in one fire-pit. The oblations should be made with faggots, clarified butter, cooked rice, sesame, parched paddy, honey and herbal creepers. The faggots should be got from the vancula tree. All these things should be offered with the recital of varuna mantra. The Siva mula mantra should be recited by joining the seed letter of nectar(amruta bija) in the beginning the words of 'apya dharana'('apyamruta dharaam juhomi') at the end. Reciting the mula mantra in this way, each substance should be offered as oblation for 1000, 500 or 108 times.

आप्याणु संपुटं मूलं जपेत्तत्संख्यकं यथा।
जप्तव्या वारुणा मन्त्रा मन्त्रजापिभिरष्टभिः॥ २२
आप्यायस्वेति वक्तव्या चतुर्वेदिभिरादरात्।
कृतस्नानैः विनीतैश्च   हविष्यन्नशनैर्द्विजैः॥ २३
अनन्यमानसैश्शान्तैः आचार्याज्ञानुपालनैः।
शिवदीक्षासमोपेतैः सर्वैर्वृष्ट्यभिकांक्षिभिः॥ २४

āpyāṇu saṁpuṭaṁ mūlaṁ japettattatsaṁkhyakaṁ yathā|
japtavyā vāruṇā mantrā mantrajāpibhiraṣṭabhiḥ|| 22
āpyāyasveti vaktavyā caturvedibhirādarāt|
kṛtasnānaiḥ vinītaiśca   haviṣyannaśanairdvijaiḥ|| 23
ananyamānasaiśśāntaiḥ ācāryājñānupālanaiḥ|
śivadīkṣāsamopetaiḥ sarvairvṛṣṭyabhikāṁkṣibhiḥ|| 24

The incantation of the mula mantra associated with the seed letter of nectar-like water should be done separately , according to the same number of oblations. Those who are skilled in doing the incantation of the mantras and who are eight in number should repeat the varuna mantra. The mantras which begin with words 'apyayasva' and others should be repeated with devotion and involvement by those who are experts in the four Vedas. The incantation of the essential mantras fitting the context should be done by the learned Sivabrahmins who have perfectly done the ceremonial bath, who have been well trained, who subsist on taking the havishya food(remnants of the rice cooked for the fire-ritual), who have fixed their mind on the Lord of the occasion alone, who are with contended heart, who are intent on carrying out the directions and instructions of the Guru, who have been consecrated with siva-diksha and who are intently wishing for the seasonal downpour of rain and the abundance of resources.

सर्वं देवालयं वारिसेकैस्सिञ्चेदहर्निशम्।
तत्काले पातयेत्क्षीरं गोस्तनेभ्यो विशेषतः॥ २५

सहस्र संख्यका वा स्युरर्धसंख्या समन्विताः।

शतसंख्याश्च पाताश्चेत् पुष्टा वृष्टिर्भविष्यति॥ २६

sarvaṁ devālayaṁ vārisekaissiñcedaharniśam|
tatkāle pātayetkṣīraṁ gostanebhyo viśeṣataḥ|| 25
sahasra saṁkhyakā vā syurardhasaṁkhyā samanvitāḥ|
śatasaṁkhyāśca pātāścet puṣṭā vṛṣṭirbhaviṣyati|| 26

The Guru and the devotees should should water all over the enclosures of the temple, both in day time and night time. During that period, the concerned persons should arrange in a special way for milking the cows. If the streams of milk issuing out of the udder are in thousand, in five hundreds or in one hundred, such streaming would indicate the occurrence of plenty of rain-fall in the immediate future.

एवं प्रतिदिनकार्यं होमकाले द्विजोत्तमाः।

पूजायां चाथ पूर्णायां वारुणीं धारणां द्विजाः॥ २७

ध्यात्वाऽमृतमयं मूलं उच्चरन्वौषडन्ततः।

कुर्याच्छङ्खस्वनोपेतं प्रत्यहं चैवं आचरेत्॥ २८

नित्यपूजावसाने तु नैमित्तिकं उपक्रमेत्।

नैमित्तिकं महच्चेत्तु महदादौ समाचरेत्॥ २९

evaṁ pratidinakāryaṁ homakāle dvijottamāḥ|
pūjāyāṁ cātha pūrṇāyāṁ vāruṇīṁ dhāraṇāṁ dvijāḥ|| 27
dhyātvā'mṛtamayaṁ mūlaṁ uccaranvauṣaḍantataḥ|
kuryācchaṅkhasvanopetaṁ pratyahaṁ caivaṁ ācaret|| 28
nityapūjāvasāne tu naimittikaṁ upakramet|
naimittikaṁ mahaccettu mahadādau samācaret|| 29

O, the foremost among the twice-born Sages!, these should be done every day during the time of fire-ritual. During the worship and at the time of offering the consummate oblation, the Sivabrahmins should recite the mula mantra ending with the word ‘vaushat’, contemplating the mantra to be of the nature of auspicious nectar. This repatition should be done daily, associated with the sounding of the conch. At the end of daily worship, the Guru should perform the occasional worship. If the occasional worship seems to be essential and long-timed one, such occasional worship be done first.

नानागन्ध समोपेतैः शीतोदैस्स्नपनान्वितैः।

संस्नाप्य देवदेवेशं अमृतप्लावनं स्मरन्॥ ३०

चन्दनागरु कर्पूर कुङ्कुमैः प्रचुरैर्गुरुः।
गन्धपुष्पैरनेकैश्च तत्क्षणप्रतिबोधितैः॥ ३१

nānāgandha samopetaiḥ śītodaissnapanānvitaiḥ|
saṁsnāpya devadeveśaṁ amṛtaplāvanaṁ smaran|| 30
candanāgaru karpūra kuṅkumaiḥ pracurairguruḥ|
gandhapuṣpairanekaiśca tatkṣaṇapratibodhitaiḥ|| 31

The Guru should bathe the Supreme Lord of the Devas with the cool water associated with various kinds of perfumes, contemplating the sprinkling of nectar-drops over the Linga and consequently bathe the Lord with snapana kalasas. He should worship the Lord with sanadal, agaru, camphor, abundance of saffron, perfumes and various kinds of flowers which have blossomed afresh at that time.

कृष्णागरूद्भवैर्धूपैः मृष्टैराज्य प्रकल्पितैः।
कर्पूरवर्तिभिर्दीपैः पायसैः प्रचुरैः क्षणात्॥ ३२
नवभाण्ड प्रक्लृप्तैश्च नैवेद्यैश्शालिकल्पितैः।
पानीयैः शीतलैर्गन्धैः मृष्टैर्नूतन भाण्डकैः॥ ३३
ताम्बूलैर्गोरपत्रैश्च सुगन्धैः क्रमुकोद्भवैः।
मुखवास समोपेतैः गानैर्वाद्यैश्च नर्तनैः॥ ३४
नवनाट्यरसोपेतैः स्तोत्रैर्वेदस्वरैरपि।
जापिभिर्जयशब्दैश्च नमस्कारैरनेकशः॥ ३५
पूजयेत्प्रत्यहं देवं यावत्स्यात् काङ्क्षितं फलम्।
तदन्ते होमकर्मेष्टं प्रत्यहं विधिरीरितः॥ ३६

kṛṣṇāgarūdbhavairdhūpaiḥ mṛṣṭairājya prakalpitaiḥ|
karpūravartibhirdīpaiḥ pāyasaiḥ pracuraiḥ kṣaṇāt|| 32
navabhāṇḍa praklptaiśca naivedyaiśśālikalpitaiḥ|
pānīyaiḥ śītalairgandhaiḥ mṛṣṭairnūtana bhāṇḍakaiḥ|| 33
tāmbūlairgorapatraiśca sugandhaiḥ kramukodbhavaiḥ|
mukhavāsa samopetaiḥ gānairvādyaiśca nartanaiḥ|| 34
navanāṭyarasopetaiḥ stotrairvedasvarairapi|
jāpibhirjayaśabdaiśca namaskārairanekaśaḥ|| 35
pūjayetpratyahaṁ devaṁ yāvatsyāt kāṅkṣitaṁ phalam|
tadante homakarmeṣṭaṁ pratyahaṁ vidhirīritaḥ|| 36

He should offer the aromatic vapor issuing from the black agaru; lights designed with wicks drenched in purified ghee and mixed with camphor powder; plenty of 'payasa' freshly cooked at that time, cooked sali-rice kept in the newly made earthen vessels; plenty of cool and perfumed drinks collected in new vessels; tambula prepared with white betel-leaves and nuts freshly got from the areca trees and the perfumes for the mouth(mukhavasa). All these should be offered with the accompaniment of the singing of various songs, sounding of various musical instruments, dances exhibiting nine kinds of sentiments, singing of various hymns and the Vedic suktas noted for the invigorating intonations, proclamations of victory(jaya ghosha) raised by those who are doing the incantation of various mantras and the sounds marking the obeisance. In this way, the Guru should worship the Lord daily, until the desired benefits get fulfilled. At the end of these, the performance of fire-ritual is recommended for each day.

प्रथमेऽह्नि विशेषोऽयं पूर्णान्ते च घटद्वयम्।
संग्राहयित्वा दोस्थं च शिरस्थं वा प्रदक्षिणम्॥ ३७
आभ्यां कृत्वा च धाम्नस्तु सुदिने च सुवारके।
आचार्यस्यानुकूलर्क्षे यजमानस्य चैव हि॥ ३८
सुतिथौ च सुलग्ने वा रोपयेच्छिवमुच्चरन्।
घटं ससुषिरं तस्मिन् नवकुम्भस्थितं जलम्॥ ३९
शिवमन्त्रं समुच्चार्य ध्यात्वा चामृत धारणम्।
निक्षिपेदुत्तरास्यस्तु त्रिपाद्युपरि मध्यगम्॥ ४०

prathame'hni viśeṣo'yaṁ pūrṇānte ca ghaṭadvayam|
saṁgrāhayitvā dosthaṁ ca śirasthaṁ vā pradakṣiṇam|| 37
ābhyāṁ kṛtvā ca dhāmnastu sudine ca suvārake|
ācāryasyānukūlarkṣe yajamānasya caiva hi|| 38
sutithau ca sulagne vā ropayecchivamuccaran|
ghaṭaṁ sasuṣiraṁ tasmin navakumbhasthitaṁ jalam|| 39
śivamantraṁ samuccārya dhyātvā cāmṛta dhāraṇam|
nikṣipeduttarāsyastu tripādyupari madhyagam|| 40

For the first day, there is this kind of specific direction: At the completion of the consummate oblation, the two kumbhas should be lifted up carefully. Holding them on the shoulder or on the head, the Guru or the assisting priest should come around the temple in clockwise direction. In an auspicious day, synchronizing with the lunar mansion(nakshatra) selected to be favorable to the Acharya and the Yajamana(main sponsor) and with auspicious lunar day(tithi) and lagna, the Guru should place the kumbha provided with a hole at its bottom over the tripod, reciting the muala mantra of Siva. Then he should pour the consecrated water kept in the nine pots into the holed kumbha placed at the middle of the tripod, contemplating the downflow of streams of nectar and reciting the mula mantra of Siva. While doing so, he should be facing the north direction.

तोयशेषन्नयेन्नित्यं यावत्कर्म प्रसिद्ध्यति।
सप्ताहं वा द्विसप्ताहं त्रिसप्ताहं तु मासकम्॥ ४१
द्विमासं वा त्रिमासं वा विधिमेवं समाचरेत्।

toyaśeṣannayennityaṁ yāvatkarma prasiddhyati|
saptāhaṁ vā dvisaptāhaṁ trisaptāhaṁ tu māsakam|| 41
dvimāsaṁ vā trimāsaṁ vā vidhimevaṁ samācaret|

The remaining water should be poured into the holed kumbha daily, until the desired fruit is accomplished well. These should be done daily, for seven days, fourteen days, twenty-one days, one month, two months or three months.

आचार्यं पूजयेदादौ वस्त्रैः पञ्चाङ्गभूषणैः॥ ४२
दक्षिणां दापयेदादौ दशनिष्कादिकां नृपः।
अन्ते च द्विगुणां पूजां दक्षिणामपि मानवः॥ ४३
अन्येषामपि सर्वेषां हेमवस्त्राङ्गुलीयकाम्।
निष्कैक दक्षिणोपेतां दद्याच्छ्रद्धा समन्वितम्॥ ४४

ācāryaṁ pūjayedādau vastraiḥ pañcāṅgabhūṣaṇaiḥ|| 42
dakṣiṇāṁ dāpayedādau daśaniṣkādikāṁ nṛpaḥ|
ante ca dviguṇāṁ pūjāṁ dakṣiṇāmapi mānavaḥ|| 43
anyeṣāmapi sarveṣāṁ hemavastrāṅgulīyakām|
niṣkaika dakṣiṇopetāṁ dadyācchraddhā samanvitam|| 44

As the chief sponsor, the King should honor the Acharya at the beginning of this special ritual with new clothes, ornaments to be worn on five parts of the body and sacrificial fees which may be from 10 nishkas of gold. At the end of the ritual, he should honor the Acharya with twice the offrings and fees given in the beginning. For all other assisting priests, he should offer new clothes with golden fringe and gold ring and one nishka of gold as the sacrificial fees. These should be offered by him with delighted heart and diligence.

प्रत्यहं भोजनार्थं तु तण्डुलं व्यञ्जनान्वितम्।
ताम्बूलं च नृपस्तेभ्यो दद्याच्छ्रद्धा समन्वितम्॥ ४५
नित्यं च भोजनं कार्यं भक्तानां योगिनां अपि।

दीनानाथ जनानां च प्रत्यहं भोजनं भवेत्॥ ४६

स्नपनं कारयेदन्ते प्रचुरं दापयेद्धविः॥ ४७

pratyahaṁ bhojanārthaṁ tu taṇḍulaṁ vyañjanānvitam|
tāmbūlaṁ ca nṛpastebhyo dadyācchraddhā samanvitam|| 45
nityaṁ ca bhojanaṁ kāryaṁ bhaktānāṁ yogināṁ api|
dīnānātha janānāṁ ca pratyahaṁ bhojanaṁ bhavet|| 46
snapanaṁ kārayedante pracuraṁ dāpayeddhaviḥ|| 47

For the sake of sumptuous food, the king should offer them rice associated with vegetables and seasoned condiments and tambula(betel leaf and areca nuts), with delighted heart and diligence. During the course of this special ritual, good food should be offered daily to the devotees, sages and saints, those who have been rendered helpless and the orphans. At the end of the ritual, the Guru should perform the 'snapana abhisheka' and offer the havis abundantly.

॥ इति उत्तर कामिकाख्ये महतन्त्रे वैशाखमास शीतकुम्भ विधिः पञ्चदशः पटलः ॥

|| iti uttara kāmikākhye mahatantre vaiśākhamāsa śītakumbha vidhiḥ pañcadaśaḥ paṭalaḥ ||

This is the 15th chapter titled 'Directions for Performing the Cool-pot ritual in the Month of Vaisakha' in the Great Tantra called Kamika

१६ ज्येष्ठमास फलपूजा विधिः
16 jyeṣṭhamāsa phalapūjā vidhiḥ

16 Directions for Performing the Worship with Fruits in the Month of Jyeshtha(June-July)

ज्येष्ठमासे तु मूलर्क्षे पूजयेत् स्वादुभिः फलैः।
विशेष स्नपनोपेतं पञ्चामृत समन्वितम्॥ १
विशेष पूजा संयुक्तं पायसेन समन्वितम्।
विशेष होम संयुक्तं समिदाज्यान्नकैस्सह॥ २

jyeṣṭhamāse tu mūlarkṣe pūjayet svādubhiḥ phalaiḥ|
viśeṣa snapanopetaṁ pañcāmṛta samanvitam|| 1
viśeṣa pūjā saṁyuktaṁ pāyasena samanvitam|
viśeṣa homa saṁyuktaṁ samidājyānnakaissaha|| 2

In the month of Jyeshtha, on the day synchronizing with mula-nakshatra, the Acharya should worship the Lord with tasteful fruits. Such worship should be done associated with special snapana, mixture of five fruits, special kinds of offerings, 'payasa' and special fire-ritual to be carried out with recommended faggots, clarified butter and cooked rice.

नानाफल समायुक्तैः द्रव्यैः पूर्णां विधाय च।
पीठादि लिङ्गमूर्धान्तं फलैर्मूलेन पूरयेत्॥ ३

nānāphala samāyuktaiḥ dravyaiḥ pūrṇāṁ vidhāya ca|
pīṭhādi liṅgamūrdhāntaṁ phalairmūlena pūrayet|| 3

Having offered the consummate oblation associated with various kinds of fruits and recommended substances, the Guru should cover the whole Linga, from the bottom of the pedestal to the head of the Linga, with the consecrated fruits.

कृत्वान्तर्हितलिङ्गं तु तद्बहिः पूरणं तु वा।
वस्त्राभ्यां वेष्टयेल्लिङ्गं पीठं कवच मन्त्रतः॥ ४

kṛtvāntarhitaliṅgaṁ tu tadbahiḥ pūraṇaṁ tu vā|
vastrābhyāṁ veṣṭayelliṅgaṁ pīṭhaṁ kavaca mantrataḥ|| 4

The Linga alone or the pedestal alone may be completely covered with fruits. The Guru should cover the Linga and the pedestal with clothes, reciting the kavaca mantra.

सन्ध्यन्तरे परे वाह्नि तानि तस्माद्बहिर्नयेत्।
क्रियान्ते पूजयेत् कर्ता देशिकं वस्त्रकाञ्चनैः॥ ५
यद्यदिष्टफलं कर्तुस्तत्तच्छीघ्रं भविष्यति॥ ६

sandhyantare pare vāhni tāni tasmādbahirnayet|
kriyānte pūjayet kartā deśikaṁ vastrakāñcanaiḥ|| 5
yadyadiṣṭaphalaṁ kartustattacchīghraṁ bhaviṣyati|| 6

In the next session of worship or on the next day, the Guru should take out the covering fruits from the Linga and the pedestal. At the end of this specific worship, the main sponsor(yajamana) should honor the Guru with the offering of new clothes and gold ornaments. Through such kind of specific fruit-worship, whatever be the fruits desired by the yajamana, they would get accomplished within a short time.

॥ इति उत्तरकामिकाख्ये महातन्त्रे ज्येष्ठमास फलपूजा विधिः षोडशः पटलः ॥

|| iti uttarakāmikākhye mahātantre jyeṣṭhamāsa phalapūjā vidhiḥ ṣoḍaśaḥ paṭalaḥ ||

This is the 16th chapter titled "Directions for Performing the Worship with Fruits in the Month of Jyeshtha' in the Great Tantra called Kamika

१७ आषाढमास पूर्वफल्गुनि पूजा विधिः

17 āṣāḍhamāsa pūrvaphalguni pūjā vidhiḥ

17 Directions for Performing the Worship on Purva-phalguni in the Month of Ashadha(July-Aug)

आषाढे मासि नक्षत्रे पूर्वफल्गुन संज्ञके।
आश्वयुज्यथ वा मासे क्रियामेनां समाचरेत्॥ १

āṣāḍhe māsi nakṣatre pūrvaphalguna saṁjñake|
āśvayujyatha vā māse kriyāmenāṁ samācaret|| 1

On the day of purva-phalguni lunar mansion occurring in the month of Ashadha(July-August) or in the month of Asvayuj(Nov-Dec), this kind of special worship should be performed.

कौतुकं बन्धयेद्रात्रौ देव्याः पूर्वोक्त वर्त्मना।
देवदेव्याश्च वा प्रातः कन्याभ्यः काञ्चनादिकम्॥ २
वस्त्रं च भोजनं दत्वा देव्याः क्षीरं निवेदयेत्।
ग्रामप्रदक्षिणं कुर्यात् सर्वालङ्कार संयुतम्॥ ३

kautukaṁ bandhayedrātrau devyāḥ pūrvokta vartmanā|
devadevyāśca vā prātaḥ kanyābhyaḥ kāñcanādikam|| 2
vastraṁ ca bhojanaṁ datvā devyāḥ kṣīraṁ nivedayet|
grāmapradakṣiṇaṁ kuryāt sarvālaṅkāra saṁyutam|| 3

The Guru should tie up the protective band(kautuka) in the left hand of Devi(Sivasakti) in the night prior to this special worship, according to the directions given earlier for such offering of protective band. Or, the protective band may be offered to Siva and Sakti, in the early morning. On the same morning, the Guru should honor the virgin ladies by offering to them gold and other valuable ornaments, new clothes and food and offer milk to the Sakti. Then, the festival icon of Sakti should be beautified with all kinds of decorative items and should be taken in procession around the village, in clockwise direction.

तत्काले दापयेन्मुद्राङ्कुरं लक्षण संयुतम्।
ग्रामप्रदक्षिणात्पूर्वं नैवेद्यं दापयेन्न वा॥ ४

आस्थान मण्डपं नीत्वा परिवेषक्रमं नयेत्।

tatkāle dāpayenmudgāṅkuraṁ lakṣaṇa saṁyutam|
grāmapradakṣiṇātpūrvaṁ naivedyaṁ dāpayenna vā|| 4
āsthāna maṇḍapaṁ nītvā pariveṣakramaṁ nayet|

On that occasion, the Guru should offer the fresh sprouts of kidney-beans associated with the specified lineaments to the Sakti. Naivedya may be offered to Sakti prior to the procession around the village or such offering may be left out. Having brought back the festival icon to the temple and palced it in the assembly hall(asthana mandapa), the Guru should arrange for the systematic decoration of the idol.

रात्रिचूर्णं च तैलं च चूर्णोत्सव विधानतः॥ ५
दद्याद्देवाय देव्यै च जनेभ्यस्तदनन्तरम्।
ताम्बूलसहितं नानाव्यञ्जनं तण्डुलान्वितम्॥ ६
हित्वा वा चूर्णकार्यं च तण्डुलादि प्रदानकम्।

rātricūrṇaṁ ca tailaṁ ca cūrṇotsava vidhānataḥ|| 5
dadyāddevāya devyai ca janebhyastadanantaram|
tāmbūlasahitaṁ nānāvyañjanaṁ taṇḍulānvitam|| 6
hitvā vā cūrṇakāryaṁ ca taṇḍulādi pradānakam|

According to the directions set forth for the powder-festival(curnotsava), the Guru should offer the turmeric powder and sesame oil to Siva and Sakti and then to the devotees assembled there. Rice associated with various vegetables fit for dishes and condiments and tambula should be offered to all the devotees. Or, leaving out the offering of turmeric powder and sesame oil, rice and other items may be offered to them.

त्रिशूलेन समायुक्तं देवीं नद्यादिकं नयेत्॥ ७
स्थण्डिलद्वितयं कुर्याच्छालिभिर्विधिना गुरुः।
एकत्र शूलं संस्थाप्य देव्याः पूर्वं तदग्रके॥ ८
संस्थाप्य तान्घटान् सम्यक् स्नपनोक्त विधानतः।
सक्तुभिश्च फलोपेतैस्तान् संपूज्य हृदा गुरुः॥ ९
तैः संस्नाप्य च तच्छूलं अवगाहनं आचरेत्।
तीर्थमध्ये जनैस्सार्धं प्रविशेदालयं प्रति॥ १०

triśūlena samāyuktaṁ devīṁ nadyādikaṁ nayet|| 7
sthaṇḍiladvitayaṁ kuryācchālibhirvidhinā guruḥ|
ekatra śūlaṁ saṁsthāpya devyāḥ pūrvaṁ tadagrake|| 8
saṁsthāpya tānghaṭān samyak snapanokta vidhānataḥ|
saktubhiśca phalopetaistān saṁpūjya hṛdā guruḥ|| 9
taiḥ saṁsnāpya ca tacchūlaṁ avagāhanaṁ ācaret|
tīrthamadhye janaissārdhaṁ praviśedālayaṁ prati|| 10

The festival icon of Sakti along with the Trident(Astra Raja) should brought near the river bank or such other water-sources. The Guru should design two sthandilas with sali-rice and other grains. He should place the festival icon and the Trident on one sthandila and arrange the kalasas on the sthandila in front of the previous one, according to the directions given for the snapana-arrangement. The Guru should worship them with flour and fruits, reciting the hrudaya mantra. Then he should bathe the Trident with consecrated water kept in those kalasas. Consequently, he should perform the 'avagahana'(immersing in the river water) along with the devotees. Then the festival icon and the Trident should be brought back to the temple.

तीर्थकर्म विहीनं वा ग्रामादि भ्रमणावधि।
अस्मिन्दिने वा निर्वाणदीपमम्लानमालया॥ ११
प्रतिसंवत्सरं कुर्याद्बलिदान समन्वितम्।

tīrthakarma vihīnaṁ vā grāmādi bhramaṇāvadhi|
asmindine vā nirvāṇadīpamamlānamālayā|| 11
pratisaṁvatsaraṁ kuryādbalidāna samanvitam|

This may be performed without doing the 'avagahana', up to the completion of procession around the village. During such festival, he should arrange for keeping the lamps which would not get extinguished for that whole day and the garlands which would not wither away. Such festival should be performed in every year, associated with the offering of bali.

अथवा बलिहोमाभ्यां युतं रात्रौ दिवापि वा॥ १२
बेरप्रदक्षिणं कृत्वा सर्वालङ्कार संयुतम्।
नानाभक्त जनैस्सार्धं नानास्वादु फलानि च॥ १३
गुडखण्ड समोपेतं सक्तु संदापयेद्गुरुः।
नानापूप समायुक्तं नानाफल समन्वितम्॥ १४
जलतीरे निवेद्यैशे गुडादि फलसक्तुकम्।

विमोच्य देवदेवाग्रे ततस्तीर्थं नवोदके॥ १५
विधाय केवलं वापि त्रिशूलेन समन्वितम्।

athavā balihomābhyāṁ yutaṁ rātrau divāpi vā|| 12
berapradakṣiṇaṁ kṛtvā sarvālaṅkāra saṁyutam|
nānābhakta janaissārdhaṁ nānāsvādu phalāni ca|| 13
guḍakhaṇda samopetaṁ saktu saṁdāpayedguruḥ|
nānāpūpa samāyuktaṁ nānāphala samanvitam|| 14
jalatīre nivedyaiśe guḍādi phalasaktukam|
vimocya devadevāgre tatastīrthaṁ navodake|| 15
vidhāya kevalaṁ vāpi triśūlena samanvitam|

Or, the icon may be taken in procession around the village in clockwise direction, preceded by bali and homa either in the night time or day time. The festival icon should be beautified with all kinds of decoration and taken around the village , surrounded by various groups of devotees. The Guru should offer various kinds of tasteful fruits associated with pieces of molasses, flour, various kinds of sweet cakes and dry fruits to the Deity kept on the river bank. Then, the molasses, fruits and flour should be left out in the north-east of the river bank. In the presence of Deva and Devi on the bank, the Guru and the devotees should reach the fresh river-water and immerse themselves there. Or, such immersion may be done along with the Trident.

नीत्वालयं ततः कुर्यात् स्नपनं पूजया सह॥ १६
प्रभूत हविषोपेतं मुखवासेन संयुतम्।
ताम्बूलेन तदन्ते तु पूजयेद्गुरुमादरात्॥ १७
वस्त्रहेमाङ्गुलीयाद्यैः दक्षिणां दापयेत् ततः।

nītvālayaṁ tataḥ kuryāt snapanaṁ pūjayā saha|| 16
prabhūta haviṣopetaṁ mukhavāsena saṁyutam|
tāmbūlena tadante tu pūjayedgurumādarāt|| 17
vastrahemāṅgulīyādyaiḥ dakṣiṇāṁ dāpayet tataḥ|

Having brought back the festival icon to the temple, the Guru should perform the snapana-abhisheka in adition to the regular worship. Prabhuta-bali, havis, mukhavasa and tambula should be offered to the Deity. At the end, the chief sponsor should worship the Guru with devoted mind and offer him new clothes, gold-ring and such other valuable things and the ceremonial fees.

सर्वपाप विनाशार्थं सर्वारिष्ट निवृत्तये॥ १८
सर्वाभीष्ट प्रसिद्ध्यर्थं सर्वकार्यार्थ सिद्धये।
विधानं एतत् कर्तव्यं देव्यास्संतुष्टिकारणम्॥ १९

sarvapāpa vināśārthaṁ sarvāriṣṭa nivṛttaye|| *18*
sarvābhīṣṭa prasiddhyarthaṁ sarvakāryārtha siddhaye|
vidhānaṁ etat kartavyaṁ devyāssaṁtuṣṭikāraṇam|| *19*

For nullifying the effects of all kinds of sinful deeds, for warding off all misfortunes, for the attainment of all the desired fruits and for the successful accomplishment of all the works undertaken, such festival should be performed. This festival is the source for the delighted state of Sivasakti.

॥ इति उत्तरकामिकाख्ये महातन्त्र आषाढमासा पूर्वफल्गुनि पूजा विधिः सप्तदशः पटलः ॥

|| iti uttarakāmikākhye mahātantra āṣāḍhamāsā pūrvaphalguni pūjā vidhiḥ saptadaśaḥ paṭalaḥ ||

This is the 17th chapter titled 'Directions for Performing the Worship on Purva-phalguni in the Month of Ashadha" in the Great Tantra called Kamika.

१८ श्रावण मासे पवित्रारोहण विधिः

18 śrāvaṇa māse pavitrārohaṇa vidhiḥ

18 Directions for Offering the Pavitra in the Month of Sravana(Aug-Sept)

दुरितस्य विनाशार्थं संवत्सरकृतस्य तु।
पवित्रकं अहं वक्ष्ये श्रूयतां मुनिपुङ्गवाः॥ १

duritasya vināśārthaṁ saṁvatsarakṛtasya tu|
pavitrakaṁ ahaṁ vakṣye śrūyatāṁ munipuṅgavāḥ|| 1

In order to nullify the defects and omissions committed(knowingly or unknowingly) in the temple during the course of a year, pavitra should be offered to all the Deities. Now I will speak on the exact process of offering the pavitra. O, the foremost Sages!, listen to my instructions.
(Pavitra – thread-garland designed in a specific way)

प्रायश्चित्तं अकुर्वाणो मन्त्री विधिविलङ्घनात्।
चित्तभ्रंशमवाप्नोति देशिको रोगभाग् भवेत्॥ २
पुत्रको भुक्तिभाङ्नस्यात् जन्मनैकेन रोधनात्।
समयी समयस्थोऽपि नैव यस्मात् पवित्रकम्॥ ३
विधातव्यं प्रयत्नेन येन केन प्रकारतः।

prāyaścittaṁ akurvāṇo mantrī vidhivilaṅghanāt|
cittabhraṁśamavāpnoti deśiko rogabhāg bhavet|| 2
putrako bhuktibhāṅnasyāt janmanaikena rodhanāt|
samayī samayastho'pi naiva yasmāt pavitrakam|| 3
vidhātavyaṁ prayatnena yena kena prakārataḥ|

The Acharya who is an expert in the science of mantras will be affected by mental derangement, if proper expiatory rituals are not performed by him in order to alleviate the defect of violating the rules. If the expiatory rituals are not performed, the Instructor(Desika) will become a diseased person; the Putraka(the disciple who has been given visesha-diksha) will be rendered to be bereft of any worldly enjoyment, being impeded in each birth; the Samayi(the disciple who has been given samaya- -diksha) will not be considered as the one who is observing the rules pertaining to Samayi, even though he may be

observing those rules. Therefore, the purificatory ritual has to be performed inevitably, in a systematic way prescribed for that.

प्रत्यहं वाङ्मनः काय व्यापार जनितादलम्॥ ४
पतनात् त्रायते यस्मात् तस्मादेतत् पवित्रकम्।
आषाढादि त्रयो मासा ज्येष्ठमध्यमकन्यसाः॥ ५
अश्विनी कृत्तिकामासावथवा संप्रकीर्तितौ।
पूर्वपक्षे चतुर्दश्यां आषाढे तु पवित्रकम्॥ ६
इतरेषु च मासेषु पक्षयोः शुक्लकृष्णयोः।
चतुर्दश्यां अथवाष्टम्यां पवित्रं विधिनाचरेत्॥ ७

pratyahaṁ vāṅmanaḥ kāya vyāpāra janitādalam|| 4
patanāt trāyate yasmāt tasmādetat pavitrakam|
āṣāḍhādi trayo māsā jyeṣṭhamadhyamakanyasāḥ|| 5
aśvinī kṛttikāmāsāvathavā saṁprakīrtitau|
pūrvapakṣe caturdaśyāṁ āṣāḍhe tu pavitrakam|| 6
itareṣu ca māseṣu pakṣayoḥ śuklakṛṣṇayoḥ|
caturdaśyāṁ athavāṣṭamyāṁ pavitraṁ vidhinācaret|| 7

Many violations and omissions are being committed every day by word, mind and body and these push down the sadhakas to the hellish worlds. Since this sacred activity protects the sadhaka from falling down into the miserable worlds, it is characteristically called 'pavitraka'. Ashadha, Sravana and Kanya(July-Aug; Aug-Sept; Sept-Oct) are the three months recommended for the performance of Pavitra-festival. To perform it in the month of Ashadha is superior; to perform it in the month of Sravana is of medium type; to perform it in the month of Kanya is of inferior type. Or, in the least, it may be performed in the month of Tula and Kruttika. The Pavitra should be performed on the fourteenth day of the first half of the lunar month. In all other months, it may be performed in both the bright half and the dark half of the lunar month. Either on the fourteenth lunar day or on the eighth lunar day(of the bright half and the dark half) the Pavitra-festival should be performed according to the prescribed directions.

कृत्तिका दीपतः पश्चान् नैव कार्यं पवित्रकम्।
शुक्लपक्षे गृहस्तस्य यतेरुभयपक्षयोः॥ ८
कर्तुः कारयितुश्चानुकूलर्क्षं वा न वा मतम्।

kṛttikā dīpataḥ paścān naiva kāryaṁ pavitrakam|
śuklapakṣe gṛhastasya yaterubhayapakṣayoḥ|| 8
kartuḥ kārayituścānukūlarkṣaṁ vā na vā matam|

After the performance of the light-festival in the month of Kartika, the Pavitra-festival should never be performed in that year. For the house-holders, the bright half of the lunar month is preferable. For the ascetics, both the bright half and the dark half of the lunar month are suitable. The exact nakshatra for the Pavitra-festival may be fixed so as to be favorable to the birth-star of the Acharya or that of the chief sponsor. Or, such compatibility may not be observed.

क्षौमकार्पासजं सूत्रं मौञ्जं वा तदसंभवे॥ ९

दर्भं सवल्कलोत्थं वा समाहृत्याधिवासयेत्।

त्रिगुणं त्रिगुणीकृत्य शोधयेदस्त्र मन्त्रतः॥ १०

रोमाद्यं शुद्धतोयैश्च क्षालयेदस्त्रमन्त्रतः।

शुष्कं कृत्वा हृदा तेन पवित्रं कारयेद्गुरुः॥ ११

kṣaumakārpāsajaṁ sūtraṁ mauñjaṁ vā tadasaṁbhave|| *9*
darbhaṁ savalkalotthaṁ vā samāhṛtyādhivāsayet|
triguṇaṁ triguṇīkṛtya śodhayedastra mantrataḥ|| *10*
romādyaṁ śuddhatoyaiśca kṣālayedastramantrataḥ|
śuṣkaṁ kṛtvā hṛdā tena pavitraṁ kārayedguruḥ|| *11*

The thread to be used for making the pavitra may be made of silk or cotton. If such thread is not available, it may be made of maunja-grass, darbha or bark of sacrificial trees. Having collected sufficient thread, the Guru should observe the ritual of 'adhivasa'(staying in the temple precints and being on fast in the previous night). First, the thread should be folded thrice and again the three-folded thread should be made so as to be three-folded. If the thread is to be made from wool, first the collected wool should be sprinkled with pure water and purified with the recital of astra mantra. Then it should be dried with the recital of hrudaya mantra. Having done these, the Guru should make the threads from the consecrated wool.

शक्तयो नव वामाद्या नवसुत्राधिपा मताः।

द्विगुणास्तन्तवो हास्ते दशवृद्ध्या ततः क्रमात्॥ १२

शतमष्टोत्तरं तेषां तन्तूनामुत्तमोत्तमम्।

द्वादशोत्तरया वृद्ध्या द्वादशाभ्यस्तदन्तिकाः॥ १३

तन्तवो वाथ संसिद्धाः कन्यसादिषु सिद्धिषु।

यवीयसां कलासंख्या मध्यानां वर्णलक्षिताः॥ १४

ज्येष्ठानां पदसंख्यातास्तन्तवो मानुषे मताः।

śaktayo nava vāmādyā navasutrādhipā matāḥ।
dviguṇāstantavo hāste daśavṛddhyā tataḥ kramāt॥ 12
śatamaṣṭottaraṁ teṣāṁ tantūnāmuttamottamam।
dvādaśottarayā vṛddhyā dvādaśābhyastadantikāḥ॥ 13
tantavo vātha saṁsiddhāḥ kanyasādiṣu siddhiṣu।
yavīyasāṁ kalāsaṁkhyā madhyānāṁ varṇalakṣitāḥ॥ 14
jyeṣṭhānāṁ padasaṁkhyātāstantavo mānuṣe matāḥ।

Vama and other eight Saktis(Nava Sakitis) are the presiding Deities of the nine threads. Starting from 18threads and increasing the number by 10 each time, the Guru can take 108 threads to make the pavitra. Such kind of pavitra is considered to be the foremost among the superior kind(uttamottama). In a different way, it is held that the pavitra made of 12 threads is of inferior type; made of 24 threads, medium type; and 36 threads, superior type. Alternately, it is also held that the pavitra made of 16 threads is of inferior variety, made of 51 threads, medium variety; and 81 threads, superior variety. Such pavitras should be offered to the Linga installed by a human-devotee.

स्वायम्भुवादि लिङ्गेषु बाणे वा रत्नजेऽपि वा॥ १५

स्थण्डिले मण्डले वापि चले वा प्रतिमासु च।

संख्यास्सर्वाश्च संग्राह्यास्समा वा विषमाश्च वा॥ १६

समा एव गृहस्तस्य परिवारामरादिषु।

तथैव हीनवित्तेषु लिङ्गादिषु मुनीश्वराः॥ १७

svāyambhuvādi liṅgeṣu bāṇe vā ratnaje'pi vā॥ 15
sthaṇḍile maṇḍale vāpi cale vā pratimāsu ca।
saṁkhyāssarvāśca saṁgrāhyāssamā vā viṣamāśca vā॥ 16
samā eva gṛhastasya parivārāmarādiṣu।
tathaiva hīnavitteṣu liṅgādiṣu munīśvarāḥ॥ 17

For the self-manifest Linga(svayambhu) and other Lingas, bana-linga, linga designed with gems, sthandila-linga, mandals, festival icons, installed images – for all these, the number of threads may be in even number or odd number. For the house-holders and the retinue-deities, the threads should be in even number. O, the Lords of the Sages!, even for the lingas worshipped by those who are not so wealthy, the number of threads may be in even nuber.

एकाद्येकैक वृद्ध्या तु तन्तवो द्वादशान्तकाः।

ग्रन्तयस्तन्तु संख्याताः स्निग्धगर्भा नवा मताः॥ १८

यथेष्ट ग्रन्थयो वापि समास्सर्वत्र संस्थिताः।

एकादि त्र्यङ्गुलं वापि ग्रन्थिमानं इहागमे॥ १९

ग्रन्थयो वेष्टदेशेऽथ विधातव्या विचक्षणैः।

ekādyekaika vṛddhyā tu tantavo dvādaśāntakāḥ|
grantayastantu saṁkhyātāḥ snigdhagarbhā navā matāḥ|| 18
yatheṣṭa granthayo vāpi samāssarvatra saṁsthitāḥ|
ekādi tryaṅgulaṁ vāpi granthimānaṁ ihāgame|| 19
granthayo veṣṭadeśe'tha vidhātavyā vicakṣaṇaiḥ|

Starting from one and increasing by one each time, the knots to be provided in the threads may be up to 12. The number of the knots should be according to the number of the threads and the knots should be smooth, shiny, tight and evenly spaced. Or, the number of knots may be as desired by the Guru. Under all circumstances, the knots should be with equal size. In this Agama, it is held that the measure of the knot may be from one digit to three digits. The knots should be made perfectly by the experts as desired by them according to the situation.

रक्तचन्दन काश्मीर गैरिकागरुचन्दनैः॥ २०

कुष्टकर्पूर संयुक्तं हरिद्रा कृष्णगन्धयुक्।

रञ्जयेद् हृदयेनैव रक्तसूत्रादिभिस्तु वा॥ २१

त्रितयं मूर्ध्नि कर्तव्यं आत्मविद्याशिवात्मकम्।

पिण्डिकास्पृक् चतुर्थं तु पवित्रं सर्वतात्त्विकम्॥ २२

यज्ञसूत्राख्यमाला च बाहुमाला ततः परम्।

मुखलिङ्गे विधेया स्यात् सकलेऽप्यथवा मता॥ २३

आजानुशोभि व्यक्तेषु त्रिपूर्वं स्वेष्टतन्तुयुक्।

यन्त्रलिङ्ग प्रमाणं वा पुष्पलिङ्गमितं तु वा॥ २४

क्षुद्रलिङ्गे पवित्रं स्यात् स्थण्डीलादौ यथा मतम्।

raktacandana kāśmīra gairikāgarucandanaiḥ|| 20
kuṣṭakarpūra saṁyuktaṁ haridrā kṛṣṇagandhayuk|
rañjayed hṛdayenaiva raktasūtrādibhistu vā|| 21
tritayaṁ mūrdhni kartavyaṁ ātmavidyāśivātmakam|
piṇḍikāspṛk caturthaṁ tu pavitraṁ sarvatāttvikam|| 22
yajñasūtrākhyamālā ca bāhumālā tataḥ param|
mukhaliṅge vidheyā syāt sakale'pyathavā matā|| 23
ājānuśobhi vyakteṣu tripūrvaṁ sveṣṭatantuyuk|

yantraliṅga pramāṇaṁ vā puṣpaliṅgamitaṁ tu vā|| 24
kṣudraliṅge pavitraṁ syāt sthaṇḍīlādau yathā matam|

The threads should be smeared with the aromatic paste prepared with red sandal, saffron, ores available in the mountains, agaru-sandal, bulb of blue lilly, camphor, turmeric powder and krishna-gandha, with the recital of hrudaya mantra. With such threads or with red-colored threads, three pavitra should be made. These are of the nature of atma tattva, vidya tatva and siva tattva and these should be placed on the top of the Linga. The fourth pavitra made of such threads, representing all the tattvas, should be placed on the pedestal. Pavitras known as 'yajna sutra' and 'bahu mala' should be offered to the mukha-linga and even to the fully-formed images(sakala bimbas). For the images whose hands are so long as to touch the knees (indicating the prefect frame of the body) and whose limbs are perfectly exposed, pavitra made of three threads or more than three, as desired by the Guru, should be offered. For the Lingas which are very small , the pavitra whose size may be equal to yantra-linga or pushpa-linga should be offered. Pavitra made as desired by the Guru may be offered to the sthandila-linga.

आश्टङ्गमेकं वृषभो ककुदः खुरगं परम्॥ २५
पवित्रमेकं सर्वेषां आवृतानां विधीयताम्।
एकैकमेव दातव्यं चण्डेश क्षेत्रपालयोः॥ २६
क्षेत्रनेम्यां लोकभृद्भ्यस्सूत्रमेकं प्रदक्षिणम्।
यागधाम वृषस्थान प्रासादालय संश्रयान्॥ २७
कारकाणि च सर्वाणि त्रिवृत्सूत्रेण वेष्टयेत्।
एवं निश्चित्य पुर्वेद्युः अधिवासनं आरभेत्॥ २८

āśṛṅgamekaṁ vṛṣabho kakudaḥ khuragaṁ param|| 25
pavitramekaṁ sarveṣāṁ āvṛtānāṁ vidhīyatām|
ekaikameva dātavyaṁ caṇḍeśa kṣetrapālayoḥ|| 26
kṣetranemyāṁ lokabhṛdbhyassūtramekaṁ pradakṣiṇam|
yāgadhāma vṛṣasthāna prāsādālaya saṁśrayān|| 27
kārakāṇi ca sarvāṇi trivṛtsūtreṇa veṣṭayet|
evaṁ niścitya purvedyuḥ adhivāsanaṁ ārabhet|| 28

One pavitra should be offered to the Bull in such a way that it lies between the horns and hoofs, passing over the hump. One pavitra should be offered to each of the retinue Deities installed in the enclosures. For Candesa and Kshetrapala, one pavitra should be offered. Similarly, for the Deities installed in the boundary of the village and for the Directional Deities(Indra and others), one pavitra should be offered to each of them, proceeding in clockwise direction. For the yajna mandapa, the shrine of the Bull and the Deities(Karakas, who execute the orders of the Presiding Deity) installed in the vimana and other parts of the temple, pavitra made of three threads should be wound around each of them. Having planned systematically in this way, the Guru should begin to observe the 'adhivasa' rite.

प्रासादस्याग्रदेशे वा तद्वामे दक्षिणेऽपि वा।
मण्डपे पञ्चहस्तादि चतुर्विंशत्करान्तके॥ २९
षोडशस्तम्भ संयुक्ते रविस्तम्भयुतेऽपि वा।
मध्यमे वेदिकायुक्ते सर्वलक्षण संयुते॥ ३०
त्रिभागायामयुक्ते वा विंशतिस्तम्भ संयुते।
मण्डपे पूर्वक्लृप्ते वा द्विगुणायत वेदिके॥ ३१
तत्समन्तात्संक्लृप्त नवपञ्चैककुण्डके।
तत्संख्ये स्थण्डिले वापि वेदिकारोहितेऽपि वा॥ ३२

prāsādasyāgradeśe vā tadvāme dakṣiṇe'pi vā|
maṇḍape pañcahastādi caturviṁśatkarāntake|| 29
ṣoḍaśastambha saṁyukte ravistambhayute'pi vā|
madhyame vedikāyukte sarvalakṣaṇa saṁyute|| 30
tribhāgāyāmayukte vā viṁśatistambha saṁyute|
maṇḍape pūrvakḷpte vā dviguṇāyata vedike|| 31
tatsamantātsaṁkḷpta navapañcaikakuṇḍake|
tatsaṁkhye sthaṇḍile vāpi vedikārohite'pi vā|| 32

A fitting pavilion(mantapa) should be constructed in front of the front hall(mukha mantapa) or to the right or left of that hall. The pavilion may be with a length of 5 hastas to 24 hastas, provided with 16 or 12 pillars through out and an altar(vedika) associated with all features and lineaments, at its middle. Or, the pavilion, already built, associated with an altar at its middle, having a length of 2 or 3 hastas may be used for the intended rituals. There may be nine or five fire-pits around the altar or one fire-pit in the east of the altar. If not fire-pits, same number of sthandilas may be designed around the altar. Or, there may a sthandila over the altar also.

पश्चिमे मण्डलं कुर्यात् पवित्रं प्राचि विन्यसेत्।
कृतशौचविधिस्नान सन्ध्यावन्दन तर्पणः॥ ३३
कृतनित्यार्चनो मन्त्री सूर्यार्चन समन्वितः।
अविसृज्य रविं शुद्धो मन्त्रसन्नद्ध देहयुक्॥ ३४

paścime maṇḍalaṁ kuryāt pavitraṁ prāci vinyaset|
kṛtaśaucavidhisnāna sandhyāvandana tarpaṇaḥ|| 33
kṛtanityārcano mantrī sūryārcana samanvitaḥ|
avisṛjya raviṁ śuddho mantrasannaddha dehayuk|| 34

In west side of the fire-pit, the Guru should place the relevant mandala and place the pavitra in its east side. Having done the morning purification, ceremonial bath, sandhya-worship, special tarpana(offering of water and akshata to various Deities), personal daily worship associated with the worship of Sivasurya, the Guru should farewell the Sivasurya, purify himself once again and render his body to be constituted of samhita mantras associated with kala mantras.

परिगृह्य भुवं द्वारं द्वारपान् वास्तुनायकम्।
लक्ष्मी यागेश वर्धन्यौ लोकपान् गणपं गुरून्॥ ३५
इष्ट्वा संप्रार्थ्य तत्पश्चात् मण्डलेऽपि च शङ्करम्।
संपूज्यविधिवद्देव समीपे स्वासने स्थितः॥ ३६
आसनार्चनमारभ्य कुर्यादावाहनान्तकम्।
कर्म पञ्चामृतोपेतं विशेष स्नपनान्वितम्॥ ३७
नानागन्धान्वितां नाना भक्ष्यभोज्यान्न संयुताम्।
पूजां विशेषतः कृत्वा गत्वा कुण्डान्तिकं गुरुः॥ ३८
कुण्डसंस्कारमारभ्य पूर्णान्तं होममाचरेत्।

parigṛhya bhuvaṁ dvāraṁ dvārapān vāstunāyakam|
lakṣmī yāgeśa vardhanyau lokapān gaṇapaṁ gurūn|| 35
iṣṭvā saṁprārthya tatpaścāt maṇḍale'pi ca śaṅkaram|
saṁpūjyavidhivaddeva samīpe svāsane sthitaḥ|| 36
āsanārcanamārabhya kuryādāvāhanāntakam|
karma pañcāmṛtopetaṁ viśeṣa snapanānvitam|| 37
nānāgandhānvitāṁ nānā bhakṣyabhojyānna saṁyutām|
pūjāṁ viśeṣataḥ kṛtvā gatvā kuṇḍāntikaṁ guruḥ|| 38
kuṇḍasaṁskāramārabhya pūrṇāntaṁ homamācaret|

Having ceremonially acquired the sacrificial ground, the Guru should worship the entrances of the yaga mantapa, the guardians of the entrances, Vastu Brahma, Lakshmi, Yagesvara invoked in the kalasa, Lokapalas, Ganesa and the seven Gurus. Having entreated for the auspiciousness of the proposed ritual, he should worship Lord Siva present in the mandala also according to the directions set forth in the Agama. Then he should go near the Sivalinga and having squatted himself on his seat, should worship the Linga right from the ideation of Lord`s seat up to invoking His immediate presence. He should perform this worship in a special manner with the mixture of five fruits, special snapana, various kinds of perfumes, various kinds of sweets, dishes and foods, cooked rice and such other preparations. Then, he should come back to the pavilion, sit near the fire-pit and perform all the deeds related to the fire-ritual, right from the consecration of the fire-pit up to the offering of the consummate oblation.

समिदाज्य चरूं लाजां तिलसस्येन्द्र संयुतान्॥ ३९
पलाशोदुम्बराश्वत्थ वटाः प्रागादि दिक्षु च।
शमी खादिर श्रीवृक्ष प्लक्षास्स्युर्वह्नि कोणतः॥ ४०
प्रधाने तु पलाशस्स्याच्छतं वार्धं शिवस्य तु।
शिवाद्दशांशतोऽङ्गानां कुण्डे प्राधानिके भवेत्॥ ४१
तदर्धं अन्यकुण्डेषु नरादिषु हृदादिषु।
स्थालीपाक हविः कृत्वा तद्धृदा विभजेत् त्रिधा॥ ४२

samidājya carūṁ lājāṁ tilasasyendra saṁyutān|| 39
palāśodumbarāśvattha vaṭāḥ prāgādi dikṣu ca|
śamī khādira śrīvṛkṣa plakṣāssyurvahni koṇataḥ|| 40
pradhāne tu palāśassyācchataṁ vārdhaṁ śivasya tu|
śivāddaśāṁśato'ṅgānāṁ kuṇḍe prādhānike bhavet|| 41
tadardhaṁ anyakuṇḍeṣu narādiṣu hṛdādiṣu|
sthālīpāka haviḥ kṛtvā taddhṛdā vibhajet tridhā|| 42

He should make oblations with faggots, clarified butter, cooked rice, parched paddy, sesame associated with wheat. The faggots got from the palasa, udumbara, asvattha and vata trees should be offered into the fire-pits of east, south, west and north respectively. The faggots got from sami, khadira, srivruksha and plaksha trees should be offered into the fire-pits of south-east, south-west, north-west and north-east respectively. The faggots of palasa tree should be offered into the main fire-pit. In the main fire-pit, oblations should be offered for 100 or 50 times with the accompaniment of siva-mula-mantra. One tenth of the oblations made with the mula mantra should be done with the recital of anga-mantras, into the main fire-pit. Half of this number of oblations should be offered into the other fire-pits pertaining to Tatpurusha and others, and hrudaya and others. Having cooked the rice for the sake of 'sthali-paka', the havis should be divided into three parts, with the recital of hrudaya mantra.

शिवांशं अग्निभागं च मध्वाज्याभ्यां तु मिश्रितम्।
कुर्यादात्मीयभागं तु केवलेन च घृतेन च॥ ४३
हृदा देवांशं अभ्यर्च्य तमादाय शिवान्तिकम्।
गत्वा संपूज्य देवेशं व्रताङ्गानि निवेदयेत्॥ ४४

śivāṁśaṁ agnibhāgaṁ ca madhvājyābhyāṁ tu miśritam|
kuryādātmīyabhāgaṁ tu kevalena ca ghṛtena ca|| 43
hṛdā devāṁśaṁ abhyarcya tamādāya śivāntikam|
gatvā saṁpūjya deveśaṁ vratāṅgāni nivedayet|| 44

One part is for Siva; another part is for the fire; and the remaining part is for the self(for the offering priest). The parts belonging to Siva and the fire should be mixed with honey and clarified butter. The part belonging to the priest(atma bhaga) should be mixed with clarified butter alone. Having worshipped the part belonging to Siva with the recital of hrudaya mantra, he should take it to the main shrine and go near the Linga. Having gone there, he should worship the Lord of the Devas well and humbly inform the essential parts of the ensuing observance(vrata).

दन्तकाष्ठं न्यसेत् प्राच्यां विध्युक्तं पुरुषं स्मरन्।

भस्म दक्षिणतश्शुद्ध पात्रेऽघोरेण मन्त्रवित्॥ ४५

पश्चाद्दद्यान्मृदं शुद्धां सद्योजातं च तां स्मरन्।

धात्रीफलं उदक्पूर्वे पञ्चभक्ष्यं निवेदयेत्॥ ४६

dantakāṣṭhaṁ nyaset prācyāṁ vidhyuktaṁ puruṣaṁ smaran|
bhasma dakṣiṇataśśuddha pātre'ghoreṇa mantravit|| 45
paścāddadyānmṛdaṁ śuddhāṁ sadyojātaṁ ca tāṁ smaran|
dhātrīphalaṁ udakpūrve pañcabhakṣyaṁ nivedayet|| 46

The sticks prepared according to the rules for brushing the teeth should be placed in the east, reciting the tatpurusha mantra. Bhasma should be placed in a cleaned vessel kept in the south, reciting the aghora mantra. Soft and pure earth(clay) should be placed in the west, reciting the sadyojata mantra. The dhatri fruit should be placed in the north(reciting the vamadeva mantra). Five kinds of dishes should be arranged in the east.

होमद्रव्याणि सर्वाणि सकुशान्यपराननने।

दण्डाक्षमाला कौपीन भिक्षापात्राणि दक्षिणे॥ ४७

रोचनं कुङ्कुमं तैलं शलाकां केशशोधिनीम्।

दर्पणं कर्त्रिकां दन्तनखशोधनं अञ्जनम्॥ ४८

तत्पात्रं अपरं दद्याद्वामदेव मनुस्मरन्।

ताम्बूलं भस्मसंमिश्रं दद्यात्तत्पुरुषं स्मरन्॥ ४९

homadravyāṇi sarvāṇi sakuśānyaparānane|
daṇḍākṣamālā kaupīna bhikṣāpātrāṇi dakṣiṇe|| 47
rocanaṁ kuṅkumaṁ tailaṁ śalākāṁ keśaśodhinīm|
darpaṇaṁ kartrikāṁ dantanakhaśodhanaṁ añjanam|| 48
tatpātraṁ aparaṁ dadyādvāmadeva manusmaran|
tāmbūlaṁ bhasmasaṁmiśraṁ dadyāttatpuruṣaṁ smaran|| 49

All the materials collected for the homa associated with kusa-grass should be placed in the west. Bamboo staff, rosary of rudraksha, loin-cloth and the begging bowl should be placed in the south. Rocana(yellow pigment), saffron-powder, sesame oil, small stick, comb to be used for cleaning the hair, mirror, scissors, sticks to be used for cleaning the teeth and nail , collyrium and another vessel should be placed(in the north), reciting the vamadeva mantra. Tambula associated with Bhasma should be placed in the east, reciting the tatpurusha mantra.

ऐशान्यां आसनं छत्रं पादुके योगपट्टिकाम्।

स्थण्डिले सूत्रनिकटे परितश्चाधिवास्य वा॥ ५०

अस्त्रेण प्रोक्षितं वर्मकुण्ठितं हृदयार्चितम्।

धेनुमुद्रामृतीभूतं शिवांशं विनिवेदयेत्॥ ५१

ब्रह्मभिर्देवदेवाय पवित्राण्याहरेत्ततः।

aiśānyāṁ āsanaṁ chatraṁ pāduke yogapaṭṭikām|
sthaṇḍile sūtranikaṭe paritaścādhivāsya vā|| 50
astreṇa prokṣitaṁ varmakuṇṭhitaṁ hṛdayārcitam|
dhenumudrāmṛtībhūtaṁ śivāṁśaṁ vinivedayet|| 51
brahmabhirdevadevāya pavitrāṇyāharettataḥ|

Seat, umbrella, foot-stool(paduka) and yogic-band(yogapattika) should be placed in the north-east. All the items mentioned above may be placed around and near the pavitras kept on the sthandila. These should be sprinkled over with the recital of astra mantra; offered protection with the recital of kavaca mantra; worshipped with the recital of hrudaya mantra; and rendered to be with the quality of nectar by displaying the dhenu-mudra. Having done all these, the Guru should make known that all these are set right so as to be owned by Siva. Then, he should take hold of the pavitras to be offered to the Lord of the Devas, reciting the brahma mantras.

स्थण्डिलं वेदिकोर्ध्वे स्यादष्टद्रोणेन शालिना॥ ५२

तदर्धं तण्डुलोपेतं तिललाज समन्वितम्।

तत्र संस्थापयेत् पात्रे पवित्राण्यथ देशिकः॥ ५३

मण्डले वेदिकोर्ध्वे चेत् अत्र कुम्भान्तिकेऽपि वा।

संस्थाप्यार्घ्योदकेनैव प्रोक्ष्य संहितयालभेत्॥ ५४

मृगाजिनादिनाच्छाद्य स्थापयेत् पावकान्तिके।

sthaṇḍilaṁ vedikordhve syādaṣṭadroṇena śālinā|| 52
tadardha taṇḍulopetaṁ tilalāja samanvitam|

tatra saṁsthāpayet pātre pavitrāṇyatha deśikaḥ|| 53
maṇḍale vedikordhve cet atra kumbhāntike'pi vā|
saṁsthāpyārghyodakenaiva prokṣya saṁhitayālabhet|| 54
mṛgājinādinācchādya sthāpayet pāvakāntike|

A sthandila should be designed over the altar, with eight dronas of sali-paddy, four dronas of unhusked rice associated with sesame and parched paddy. The Guru should place a vessel on the sthandila and the pavitras in that vessel. If there is mandala over the altar, then the vessel containing the pavitras may be kept near the kumbha. Having sprinkled the arghya-water over the pavitras, he should take out the pavitras, reciting the samhita mantras. Having covered them with the purified skin of black antelope, he should place them near the fire-pit.

संवत्सरात्मकं सर्वं कृत्यसाक्षिणं अव्ययम्॥ ५५
गोप्तारं संश्रयं कर्मफलप्राप्ति निबन्धनम्।
अनुस्मरन् शिवं ब्रह्म षडङ्गं शिवमन्त्रतः॥ ५६
त्रिस्सप्तकृत्वः संपातं तथैव जुहुयात्ततः।
दत्वा गन्ध पवित्रं तु भानोराचम्य देशिकः॥ ५७
यागधाम वृषस्थान प्रासादानल संश्रयान्।
कारकान् पञ्चसूत्रेण वर्मणा परिवेष्टयेत्॥ ५८

saṁvatsarātmakaṁ sarva kṛtyasākṣiṇaṁ avyayam|| 55
goptāraṁ saṁśrayaṁ karmaphalaprāpti nibandhanam|
anusmaran śivaṁ brahma ṣaḍaṅgaṁ śivamantrataḥ|| 56
trissaptakṛtvaḥ saṁpātaṁ tathaiva juhuyāttataḥ|
datvā gandha pavitraṁ tu bhānorācamya deśikaḥ|| 57
yāgadhāma vṛṣasthāna prāsādānala saṁśrayān|
kārakān pañcasūtreṇa varmaṇā pariveṣṭayet|| 58

Having contemplated Lord Siva to be in the form and nature of the year, as the witness of all the deeds performed in the course of a year, imperishable, protector of systematic order of the events, the regulator who, considering the way in which various deeds have been carried out, metes out the fruits of those deeds to be experienced by the doers, the Guru should offer the oblations known as 'sampata-homa' for 21 times, recting the mula mantra, brahma mantras and anga mantras. Having offered the 'gandha pavitra' to the Sun, he should do 'acamana' and offer pavitras designed with five threads to the Deities who are present in the yaga mantapa, bull-mantapa, vimana and the enclosures. Such pavitras should be wound around the Deities.

दद्याद्गन्ध पवित्रं तु नन्द्यादिभ्यः प्रदक्षिणम्।
प्रविश्य पूर्ववच्चान्तः ब्रह्मणे च पवित्रकम्॥ ५९
तदेतानि पवित्राणि भगवन् संस्कृतानि हि।
अर्पयामि घटस्थाय शिवायाध्येषयेदिति॥ ६०
समर्प्य रक्षणायास्मै तेभ्यो गन्ध पवित्रकम्।
आदौ वा कुम्भवर्धन्योः दत्वा यायाच्छिवान्तिकम्॥ ६१

dadyādgandha pavitraṁ tu nandyādibhyaḥ pradakṣiṇam|
praviśya pūrvavaccāntaḥ brahmaṇe ca pavitrakam|| 59
tadetāni pavitrāṇi bhagavan saṁskṛtāni hi|
arpayāmi ghaṭasthāya śivāyādhyeṣayediti|| 60
samarpya rakṣaṇāyāsmai tebhyo gandha pavitrakam|
ādau vā kumbhavardhanyoḥ datvā yāyācchivāntikam|| 61

Then, he should offer the gandha pavitra to the retinue Deities - Nandi and others – proceeding in clockwise direction. As done before, he should go inside the shrine and offer the gandha pavitra to Brahma. "O,Lord!, these are the pavitras which have been consecrated well through sacramental rites. Now I am offering these to Lord Siva, who is present in the kumbha. Let these be accepted by Him" – having entreated in this way, he should offer the pavitras to Him for the sake of protecting the purity and divinity of the temple. Or, he may offer the gandha pavitras first to the Kumbha(Siva) and the Vardhani(Sakti). Having offered, he should enter into the main shrine and go near the Linga.

स्वमूर्तौ गुरुपङ्क्तौ च दद्याद्गन्ध पवित्रकम्।
एकग्रन्थि समायुक्तं अल्पतन्तु विनिर्मितम्॥ ६२
धूपितं पुष्पसंयुक्तं समादायाञ्जलौ गुरुः।
आमन्त्रण पवित्रं तत् सुधामुद्रा प्ररोचितम्॥ ६३
शिवायारोप्य तन्मूर्ध्नि रेचकेन शिवाणूना।
आमन्त्रणात्मकं मन्त्रं पठेद्देवेश सन्निधौ॥ ६४

svamūrtau gurupaṅktau ca dadyādgandha pavitrakam|
ekagranthi samāyuktaṁ alpatantu vinirmitam|| 62
dhūpitaṁ puṣpasaṁyuktaṁ samādāyāñjalau guruḥ|
āmantraṇa pavitraṁ tat sudhāmudrā prarocitam|| 63
śivāyāropya tanmūrdhni recakena śivāṇūnā|
āmantraṇātmakaṁ mantraṁ paṭheddeveśa sannidhau|| 64

He should wear the gandha pavitra on his own body, and offer the gandha pavitras to the row of seven Gurus. Then holding his hands to be in anjali-mdura(hand gesture indicating obeisance), the Guru should take the 'amantrana-pavitra' designed with a minimum number of threads and associated with only one knot, perfumed with aromatic fumes , worshipped with flowers and energized with 'amruta-mudra' and simultaneously breathing out and reciting the mula mantra of Siva, he should place it on the top of Sivalinga. In the immediate presence of the Supreme Lord, he should recite the "amantrana mantra".

समस्तविधिवच्छिद्र पूरणेश मखं प्रति।
प्रभो वामन्त्रयामि त्वां त्वदिच्छावाप्ति कारकः॥ ६५
तत्सिद्धिमनुजानीहि यजतश्चिदचित्पते।
सर्वथा सर्वदा शंभो नमस्तेऽस्तु प्रसीद मे॥ ६६
जप्त्वा निवेद्य देवाय स्तुत्वा नत्वा क्षमापयेत्।

samastavidhivacchidra pūraṇeśa makhaṁ prati|
prabho vāmantrayāmi tvāṁ tvadicchāvāpti kārakaḥ|| 65
tatsiddhimanujānīhi yajataścidacitpate|
sarvathā sarvadā śaṁbho namaste'stu prasīda me|| 66
japtvā nivedya devāya stutvā natvā kṣamāpayet|

"O,the Supreme Lord!, You are Isvara who could render all those activities which have remained unfulfilled and defective by violating the prescribed rules, to be perfect and defectless. In view of this yajna, now I, being the one who has obtained all those needed for this yajna thorugh your gracious order, address You and greet You . Being worshipped , You know well the beneficient effects of this yajna. O, the Lord of all beings and of all the worlds and the worldly objects, O, Sambhu!, You are the giver of all in all possible ways and in all times. My salutations to You. Bestow Your grace upon me." – having recited this amantrana-mantra and dedicated the recital to Him(in his right hand), the Guru should praise Him, prostrate before Him and request His pardon.

दद्यादाशाधिपालानां तदस्त्राणां पवित्रकम्॥ ६७
दत्वा वह्निस्थ देवाय तृतीयांशं चरोर्गुरुः।
आमन्त्रणण पवित्रं च दद्यात्तस्यैव पूर्ववत्॥ ६८
इन्द्राय संगृहाणेति नत्यन्तं प्रणवादिकम्।
अन्येषां चैव मूर्तानां क्रमाद्दद्याद्वहिर्बलिम्॥ ६९

dadyādāśādhipālānāṁ tadastrāṇāṁ pavitrakam|| 67
datvā vahnistha devāya tṛtīyāṁśaṁ carorguruḥ|

āmantraṇa pavitraṁ ca dadyāttasyaiva pūrvavat|| 68
indrāya saṁgṛhāṇeti natyantaṁ praṇavādikam|
anyeṣāṁ caiva mūrtānāṁ kramāddadyādbahirbalim|| 69

Then, he should offer the paviras to the Lokapalas(Directional Deities) and their weapons. Having offered the third part of the 'caru'(sacrificial food) to Siva who is present in the heart of the fire(of the principal fire-pit), he should offer the 'amantrana pavitra' to Him, as done before. "Om Indraya Namah balim gruhana" – this is the mantra to be recited for offering the bali to Indra. Similarly, for all ther Lokapalas, the mantra should be recited, changing the name of the Deity.(Om Agnaye Namah, balim gruhana…. Om Yamaya Namah…)Bali should be offered to all the Lokapalas and the Astras in the due order, in clockwise direction.

वायव्यां क्षेत्रपालाय दत्वाचम्य बलिं पुनः।
प्रायश्चित्तै ततो हुत्वा पूर्णां दत्वा ततो गुरुः॥ ७०
भूर्भुवस्स्वः पदैर्व्यस्तैस्समस्तैरपि होमयेत्।
अग्नये त्वथ सोमाय ताभ्यां स्विष्टं कृदाहुतिम्॥ ७१
स्वाहान्तैर्दीपपूर्वैस्तु हुत्वा मन्त्रैः यथोदितैः।

vāyavyāṁ kṣetrapālāya datvācamya baliṁ punaḥ|
prāyaścittai tato hutvā pūrṇāṁ datvā tato guruḥ|| 70
bhūrbhuvassvaḥ padairvyastaissamastairapi homayet|
agnaye tvatha somāya tābhyāṁ sviṣṭaṁ kṛdāhutim|| 71
svāhāntairdīpapūrvaistu hutvā mantraiḥ yathoditaiḥ|

Then, having offered the bali to Kshetrapala in the north-west, he should do acamana and offer the oblations for the sake of expiation and finally he should offer the consummate oblation. Then he should do the 'vyahruti homa', reciting the words 'om bhuh, bhuvah, svah..' separately and then collectively as 'om bhurbhuvassvah..'. Following this he should do the sampata homa, reciting the mantras: Om agnaye svaha, Om somaya svaha, Om agnishomabhyam svaha, and Om agnaye sivshtakrute svaha.

मण्डलस्थ शिवेनैव पावकस्थं शिवं ततः॥ ७२
नाडीसन्धान मार्गेण योजयेद्भावयेच्छिवम्।
सिद्धान्त पुस्तके दत्वा स्वगुरौ च पवित्रकम्॥ ७३

maṇḍalastha śivenaiva pāvakasthaṁ śivaṁ tataḥ|| 72
nāḍīsandhāna mārgeṇa yojayedbhāvayecchivam|
siddhānta pustake datvā svagurau ca pavitrakam|| 73

Then, he should unite the Lord present in the heart of the fire with Siva whose presence is invoked in the mandala, through 'nadi sandhana'(joining the fire-pit and the mandala with a string designed with darbha, silken thread or thread made of silver or gold) and meditate on Lord Siva.Then, he should offer the pavitra to the Agama Scriptures and his own Guru.

निस्सृत्य यागधाम्नस्तु समाचम्य गुरुश्शुचिः।
पञ्चगव्यं चरुं दन्तधावनं च क्रमाद्भजेत्॥ ७४
आचम्य पुनरप्यन्ते स्वपेच्छिवमनुस्मरन्।

nissṛtya yāgadhāmnastu samācamya guruśśuciḥ|
pañcagavyaṁ caruṁ dantadhāvanaṁ ca kramādbhajet|| 74
ācamya punarapyante svapecchivamanusmaran|

Having come out of the yaga mantapa and having taken the acamana-water, the Guru should purify himself. Brushing the teeth, taking the sips of pancha gavya and eating the caru – these should be done in this order. Having taken acamana-water once again, he should sleep there, contemplating the greatness of Siva.

अथ प्रातः कृतावश्यस्नान सन्ध्याणु तर्पणः॥ ७५
अविसर्जित देवेशात् पवित्राण्यवरोपयेत्।
तानीश मण्डले पात्रे चण्डेशार्थं प्रकल्पयेत्॥ ७६
दत्वाष्ट पुष्पकं देवे लिङ्गाद्देवं विसर्जयेत्।

atha prātaḥ kṛtāvaśyasnāna sandhyāṇu tarpaṇaḥ|| 75
avisarjita deveśāt pavitrāṇyavaropayet|
tānīśa maṇḍale pātre caṇḍeśārthaṁ prakalpayet|| 76
datvāṣṭa puṣpakaṁ deve liṅgāddevaṁ visarjayet|

Then, in the next morning, having done the purificatory activities, ceremonial bath, sandhya-worship and mantra-tarpana, the Guru should enter into the main shrine and take out tha pavitras from Siva who has not been farewelled and place them in the vessel kept in the mandala designed in the north-east of the shrine. This should be done for the sake of Candesvara. Then, having offered eight flowers to the Lord, he should farewell Him from the Linga.

समाचम्य कृतन्यासस्सामान्यर्घ्य करो गुरुः॥ ७७
कृत्वा नित्यविधिं सम्यगाचान्तो मन्त्रविग्रहः।

द्वार द्वाराधिपान् इष्ट्वा प्रविश्यास्त्राणि कुम्भयोः॥ ७८

दिक्पालानां च सास्त्राणां क्रमेणाभ्यर्चनं नयेत्।

samācamya kṛtanyāsassāmānyarghya karo guruḥ|| 77
kṛtvā nityavidhiṁ samyagācānto mantravigrahaḥ|
dvāra dvārādhipān iṣṭvā praviśyāstrāṇi kumbhayoḥ|| 78
dikpālānāṁ ca sāstrāṇāṁ krameṇābhyarcanaṁ nayet|

Having done the acamana and nyasa, the Guru should take the samanya-arghya in his hand, perform the the daily course of worship, do the acamana and render his body to be constituted of mantras through proper nyasa. Then he should worship the entrance, guardians of the entrance, enter into the yaga mantapa and worship the astras(of Siva), kumbhas, Lokapalas and the astras of the Lokapalas in the prescribed order.

स्वासने दीपसंक्लृप्ते सौम्यास्योर्ध्वस्थितस्थितिः॥ ७९

मन्त्रकायो विशेषार्घ्य द्रव्यशुद्धि समन्वितः।

शिवहस्तं च संकल्प्य पञ्चगव्यं च पूर्ववत्॥ ८०

विशेषस्नपनोपेतं पञ्चामृत समन्वितम्।

पञ्चगव्य समायुक्तं विशेषेण शिवं यजेत्॥ ८१

svāsane dīpasaṁkḷpte saumyāsyordhvasthitasthitiḥ|| 79
mantrakāyo viśeṣārghya dravyaśuddhi samanvitaḥ|
śivahastaṁ ca saṁkalpya pañcagavyaṁ ca pūrvavat|| 80
viśeṣasnapanopetaṁ pañcāmṛta samanvitam|
pañcagavya samāyuktaṁ viśeṣeṇa śivaṁ yajet|| 81

Having squatted on his seat being north-faced, he should keep his body straight and assume a convenient posture. Then, having assumed the body energized with mantra-nyasa, he should preapare visesha arghya and purify the paraphernalia. Having rendered his hands to be the hands of Siva through nyasa, he should prepare the pancha gavya. He should worship Lord Siva elaborately in a special manner, making use of special snapana , mixture of five fruits and pancha gavya.

जपंकृत्वा समावेद्य यायात् कुण्डान्तिकं गुरुः।

कुण्डमस्त्रेण संप्रोक्ष्य मेखला परिधिस्थितान्॥ ८२

संपूज्य स्रुक्स्रुवावाज्यं संस्कृत्य च विधानवित्।

दत्वा पूर्णाहुतिं देवं आवाह्याभ्यर्च्य तर्पयेत्॥ ८३

प्रायश्चित्तं ततो हुत्वा पूर्णहुतिं अथाचरेत्।

japaṁkṛtvā samāvedya yāyāt kuṇḍāntikaṁ guruḥ|
kuṇḍamastreṇa saṁprokṣya mekhalā paridhisthitān|| 82
saṁpūjya sruksruvāvājyaṁ saṁskṛtya ca vidhānavit|
datvā pūrṇāhutiṁ devaṁ āvāhyabhyarcya tarpayet|| 83
prāyaścittaṁ tato hutvā pūrṇahutiṁ athācaret|

Having done the incantation of mula mantra, the Guru should dedicate it to Lord Siva and come back to the place where fire-pits are designed. Having sprinkled the arghya water over the main fire-pit with the recital of astra mantra, he should worship the Deities invoked in the mekhalas and paridhis. Having consecrated the ladles, sruk and sruva, and the clarified butter, the Guru who is expert in the sacrificial process and rituals should offer the consummate oblation. Then, having invoked the Lord, he should worship Him and make Him pleased and delighted. Then, having offered oblations for the sake of expiation, he should offer the consummate oblation.

दत्वा भानोः पवित्रं तु समाचम्याणुदेहयुक्॥ ८४
नन्द्यादिभ्यो पवित्रं तु दत्वान्तः संप्रविश्य च।
ब्रह्मणे कुम्भवर्धन्योः क्रमाद्दद्यात् पवित्रकम्॥ ८५
गत्वा देवान्तिकं स्वस्य चासने सूपविश्य च।
कृत्वा विशेष पूजां च विभवस्यानुसारतः॥ ८६
स्वमूर्तौ गुरुपङ्क्तौ च दत्वा सूत्रं शिवं स्मरन्।

datvā bhānoḥ pavitraṁ tu samācamyāṇudehayuk|| 84
nandyādibhyo pavitraṁ tu datvāntaḥ saṁpraviśya ca|
brahmaṇe kumbhavardhanyoḥ kramāddadyāt pavitrakam|| 85
gatvā devāntikaṁ svasya cāsane sūpaviśya ca|
kṛtvā viśeṣa pūjāṁ ca vibhavasyānusārataḥ|| 86
svamūrtau gurupaṅktau ca datvā sūtraṁ śivaṁ smaran|

Having offered the pavitra to Sun, the Guru should do the acamana and assume the mantra-form. Then he should offer the pavitras to Nandi and other retinue Deities and enter into the shrine. He should then offer the pavitras to Brahma, kumbha and vardhani in the due order. Then, having gone near the Sivalinga, he should squat himself on his seat and perform the special worship in an elaborate way according to the resources collected abundantly. Then having worn a pavitra on his own body, he should offer the pavitra to the row of seven Gurus and contemplating the form of Siva, he should remain there.

वर्षर्तु मास पक्षाहर्नाडीप्राणादि विग्रहम्॥ ८७
सर्वेन्द्रिय शरीरार्थ व्यवहारैक कारणम्।

कृताकृत समुत्सृष्ट क्लिष्टकर्मैक साक्षिणम्॥ ८८

क्षेत्रगोप्तारं ईशानं शरण्यं शुचिमानसः।

प्रब्रूयादीश्वराशास्यस्सपवित्रकरो विभुम्॥ ८९

varṣartu māsa pakṣāharnāḍīprāṇādi vigraham|| 87
sarvendriya śarīrārtha vyavahāraika kāraṇam|
kṛtākṛta samutsṛṣṭa kliṣṭakarmaika sākṣiṇam|| 88
kṣetragoptāraṁ īśānaṁ śaraṇyaṁ śucimānasaḥ|
prabrūyādīśvarāśāsyassapavitrakaro vibhum|| 89

Being in the presence of Siva who is in the form of varsha(year), ritu(duration of two months), month, half-month, day, nadi, breathing and other such minute durations, who is the sole cause for all the activities related to all the organs, the body and the objects earned through these, who is the sole witness to all those activities which have been done excessively, which have been omitted, which have been left out unfinished and which have been done in contradictory and disorderly way, who is the protector of the temple-site, who is the controlling Lord, who is the ultimate resort for all and who is all-pervasive, the Guru should entreat. Turnining towards the Lord and holding the pavitra in his hands and being with pure heart, he should make the following request:

कालात्मना त्वया देव यद्दृष्टं मामके विधौ।

कृतं क्लिष्टं समुत्सृष्टं हृतं गुप्तं च मत्कृतम्॥ ९०

तदस्तु क्लिष्टमक्लिष्टं कृतं पुष्टमसत्कृतम्।

सर्वात्मनामुना शम्भो पवित्रेण त्वदिच्चया॥ ९१

पूरयेति द्विरुच्चार्य मखव्रतफलं ततः।

नियमेश्वरायेति पदं स्वाहेत्यन्तं समुच्चरन्॥ ९२

kālātmanā tvayā deva yaddṛṣṭaṁ māmake vidhau|
kṛtaṁ kliṣṭaṁ samutsṛṣṭaṁ hṛtaṁ guptaṁ ca matkṛtam|| 90
tadastu kliṣṭamakliṣṭaṁ kṛtaṁ puṣṭamasatkṛtam|
sarvātmanāmunā śambho pavitreṇa tvadiccayā|| 91
pūrayeti dviruccārya makhavrataphalaṁ tataḥ|
niyameśvarāyeti padaṁ svāhetyantaṁ samuccaran|| 92

"O, Lord!, you are of the nature of Time. Whatever is seen by you in this yajna being done by me, deed which has been done in contradictory way, which has been left out unfulfilled, which has been done as not related to the present activity, which has been done secretly, let it become faultless. Let the abandoned activity become the accomplished; let the defective acitivity become defectless; let the fruitless activity become fruitful. Kindly make all my activities as the perfectly accomplished deeds. O, Sambhu! , you are all and all are you. With your grace and with this pavitra, make the fruits of this

observance(vrata) to be abundant and purposeful. You are the controlling Lord of all the vratas. “makhavrata phalam puraya puraya, niyamesvaraya svaha” – he should recite this mantra at the end.

आत्मतत्त्वाधिपतये शिवाय नम इत्यपि।
तत्त्वविद्या शिवाख्यं च मुक्तिकाम पदं पठेत्॥ ९३
पवित्रकत्रयं मूर्ध्नि दद्याद्भोगी शिवादिकम्।
शिवाणुमादावुच्चार्य शिवविद्यात्मकं पुनः॥ ९४
सर्वतत्त्वेश्वरायेति दद्याद्गङ्गावतारकम्।

ātmatattvādhipataye śivāya nama ityapi|
tattvavidyā śivākhyaṁ ca muktikāma padaṁ paṭhet|| *93*
pavitrakatrayaṁ mūrdhni dadyādbhogī śivādikam|
śivāṇumādāvuccārya śivavidyātmakaṁ punaḥ|| *94*
sarvatattveśvarāyeti dadyādgaṅgāvatārakam|

“ Om atma tattvadhipataye sivaya namah”, “Om vidya tattvadhipataye sivaya namah”, “Om siva tatvadhipataye sivaya namah” - the sadhaka who is intent on obtaining the liberation should recite the mantras in this order and place three pavitras on the head of the Linga. The sadhaka who wishes for the worldly enjoyments should recite these mantras in the reverse order. Having recited the Siva mula mantra first, he should recite the mantras beginning with “Om siva tattvadhipataye sivaya namah” and place three pavitras on the head of the Linga. Then he should offer the fourth pavitra known as ‘gangavatara pavitra’ recting the mantra “Om sarva tattvesvaraya sivaya namah”.

पुष्पाञ्जलिपुटो भूत्वा भक्त्या विज्ञापयेत्प्रभुम्॥ ९५
त्वं गतिस्सर्वभुतानां संस्थितस्त्वं चराचरे।
अन्तश्चारेण भूतानां द्रष्टा त्वं परमेश्वर॥ ९६
कर्मणा मनसा वाचा त्वत्तो नान्यो गतिर्मम।
मन्त्रहीनं क्रियाहीनं द्रव्यहीनं च यत्कृतम्॥ ९७
जपहोमार्चना हीनं कृत्यं नित्यं मया तव।
अकृतं वाक्यहीनं च तत्पूरय महेश्वर॥ ९८
सुपूत त्वं सुरेशान पवित्रं पापनाशनम्।
त्वया पवित्रितं सर्वं जगत्स्थावरजङ्गमम्॥ ९९

खण्डितं यन्मया देव व्रतवैकल्य योगतः।
एकीभवतु तत्सर्वं तवाज्ञा सूत्रगुम्भितम्॥ १००

puṣpāñjalipuṭo bhūtvā bhaktyā vijñāpayetprabhum|| 95
tvaṁ gatissarvabhutānāṁ saṁsthitastvaṁ carācare|
antaścāreṇa bhūtānāṁ draṣṭā tvaṁ parameśvara|| 96
karmaṇā manasā vācā tvatto nānyo gatirmama|
mantrahīnaṁ kriyāhīnaṁ dravyahīnaṁ ca yatkṛtam|| 97
japahomārcanā hīnaṁ kṛtyaṁ nityaṁ mayā tava|
akṛtaṁ vākyahīnaṁ ca tatpūraya maheśvara|| 98
supūta tvaṁ sureśāna pavitraṁ pāpanāśanam|
tvayā pavitritaṁ sarvaṁ jagatsthāvarajaṅgamam|| 99
khaṇḍitaṁ yanmayā deva vratavaikalya yogataḥ|
ekībhavatu tatsarvaṁ tavājñā sūtragumbhitam|| 100

With his hands held in 'anjali mudra' and filled up with flowers, the Guru should entreat the Supreme Lord: " You are the ultimate resort for all the beings. Such state of being the ultimate resort for all the moving and non-moving existents of the worlds always exists in you. O, the Supreme Isvara!, being the indweller of all the beings and all the objects, you exist as the Seer of all. Apart from you there is no other resort for me, for my deeds, mind and words. Whatever be the deficiency and imperfection committed by me in the recital of mantras, in my rituals, in the materials collected for the worship, let all these deeds be fulfilled and perfected by you. Deficiency committed daily by me in incantation, homa and worship be rectified by you and let all such activities become perfect. Whatever has been left out, whatever defect has been committed in my speech, O, Mahesvara!, let all these become fulfilled and defectless. O, the Lord of all the Devas!, you are the absolute purity. Such purity is capable of destroying the effects of sinful deeds. All these moving and non-moving existents of the world become purified by you. Whatever has been committed by me to be irrelevant due to deficiency in my observances, O, Lord, let all these become relevant and perfect, being strung and unified together with the thread of your gracious order.

जपं कृत्वा निवेद्यास्मै स्तुत्वा नियममीश्वरात्।
गृह्णीयात्प्रणतो भक्त्या चतुस्त्रिद्व्येक मासकम्॥ १०१
अर्धमासं च सप्ताहं पञ्चाहं तु त्र्यं तु वा।
अथवैकाहमारब्ध कर्मान्तं नियमं नयेत्॥ १०२
एकभुक्त्यादि यत्सर्वं शक्त्यानुष्ठेयं ईश्वरात्।
व्रतं गृहीत्वा कर्तव्यं यावत्सूत्रावरोहणम्॥ १०३

japaṁ kṛtvā nivedyāsmai stutvā niyamamīśvarāt|
gṛhṇīyātpraṇato bhaktyā catustridvyeka māsakam|| 101

ardhamāsaṁ ca saptāhaṁ pañcāhaṁ tu tryaṁ tu vā|
athavaikāhamārabdha karmāntaṁ niyamaṁ nayet|| 102
ekabhuktyādi yatsarvaṁ śaktyānuṣṭheyaṁ īśvarāt|
vrataṁ gṛhītvā kartavyaṁ yāvatsūtrāvarohaṇam|| 103

The Guru, having done the incantation and dedicated it to the Lord, should praise Him and accept the resolution to observe the vows from the Lord. Then having prostrated before Him with devotion, he should observe the vows for an intended period of 4, 3 or 2 months or one month, 15 days, 7 days, 5 days, 3 days or one day(as instructed by his Guru). He should observe the restrictions related to the vows up to the completion of the vrata(observance). All the restrictions such as limiting his food to only one time a day, should be observed by him according to his capability. Having accepted such vrata from Isvara, he should observe the vows until the pavitra is removed from the Lord.

सास्त्रेभ्यो दिक्पतिभ्यस्तु सूत्रं दत्वाग्नि संस्थिते।
शिवे पवित्रं तुर्यं तु दत्वा व्याहृतिभिर्गुरुः॥ १०४
वह्निं संरोध्य स्विष्टान्तं हुत्वान्तस्संप्रविश्य च।
देवं संपूज्य गुरवे सैद्धान्ते पुस्तकेऽपि च॥ १०५
दत्वा पवित्रं दिक्पाल बलिमाचम्य देशिकः।
प्रायश्चित्तं ततो दत्वा पूर्णां वै छिद्रपूरणीम्॥ १०६

sāstrebhyo dikpatibhyastu sūtraṁ datvāgni saṁsthite|
śive pavitraṁ turyaṁ tu datvā vyāhṛtibhirguruḥ|| 104
vahniṁ saṁrodhya sviṣṭāntaṁ hutvāntassaṁpraviśya ca|
devaṁ saṁpūjya gurave saiddhānte pustake'pi ca|| 105
datvā pavitraṁ dikpāla balimācamya deśikaḥ|
prāyaścittaṁ tato datvā pūrṇāṁ vai chidrapūraṇīm|| 106

Having offered the pavitra-thread to the weapons and the Directional Deities, the Guru should offer the fourth pavitra to Siva who is present in the fire kept in fire-pit and offer the oblation with the recital of vyahruti mantras. Having instilled a restraint to the fire, he should perform the ‘svishta kruta’ homa. Then, having gone into the shrine, he should worship the Lord and offer the pavitras to his own Guru and to the Agama- manuscripts. Having offered the bali to the Directional Deities, he should do acamana and proceed to perform the fire-ritual for the sake of expiation. Then, he should offer the consummate oblation which is capable of fulfilling all those activities which have become defective and deficient.

मण्डलस्थं च संपूज्य ततो देवं क्षमापयेत्।
तदन्ते भोजनाच्छाद पात्रोप करणादिभिः॥ १०७

संपूज्य दीक्षितान् ब्रूयात् प्रीयतां मे सदाशिवः।
लिङ्गात्पवित्रमुद्वास्य निर्माल्यापनये कृते॥ १०८
स्नातेऽर्चिते तदारोप्य मा विसर्ज्य दिने दिने।
व्रतान्ते प्राग्वदभ्यर्च्य चातीतदिनवच्छिवम्॥ १०९

maṇḍalasthaṁ ca saṁpūjya tato devaṁ kṣamāpayet|
tadante bhojanācchādapātropa karaṇādibhiḥ|| 107
saṁpūjya dīkṣitān brūyāt prīyatāṁ me sadāśivaḥ|
liṅgātpavitramudvāsya nirmālyāpanaye kṛte|| 108
snāte'rcite tadāropya mā visarjya dine dine|
vratānte prāgvadabhyarcya cātītadinavacchivam|| 109

Having worshipped the Lord who is present in the mandala, he should request pardon from Him for the defects committed by him unintentionally. Then, he should honor the initiated assisting priests with food, clothes for covering, vessels and tools and say: 'Let Lord Sadasiva be pleased and delighted by my vrata'. Having removed the pavitra from the Linga, ha should keep it as nirmalya in the appropriate place. Having bathed the Linga and worshipped it in the next day, he should offer that pavitra to the Linga. He need not remove the pavitra daily. Upon the completion of the vrata, he should worship the Lord as done before, in the past days.

व्रतं निवेदयेदुक्त्वा ममास्तु फलसाधकम्।
भुक्तिकामो व्रती कामो कर्मबन्धक इत्यपि॥ ११०
मन्त्र तर्पण कर्मान्तं कृत्वा निष्कृतिमाचरेत्।
भसितं वन्दयित्वाऽथ वह्निस्थं योजयेच्छिवे॥ १११

vrataṁ nivedayeduktvā mamāstu phalasādhakam|
bhuktikāmo vratī kāmo karmabandhaka ityapi|| 110
mantra tarpaṇa karmāntaṁ kṛtvā niṣkṛtimācaret|
bhasitaṁ vandayitvā'tha vahnisthaṁ yojayecchive|| 111

Having completed the vrata and dedicated it to the Lord, he should say: 'Let this vrata be capable of accomplishing the intended fruit for me '. The one who wishes for the worldly enjoyments should say in this way. But, the ascetic who is intent on obtaining the fruit of liberation(vrati) should say: " Let not this vrata become a karmic bond for me; let it lead me to liberation.' Then, having performed the rituals up to mantra tarpana, he should do the expiatory rites. Having offered the vibhuti and worshipped, he should unite the Lord present in the fire with the Lord present in the Sivalinga.

वह्नेर्मन्त्रांश्च संहृत्य नीत्वा तां द्वादशान्तके।
हृदये संनिवेश्याग्निं विसृज्योद्वास्य विष्टरात्॥ ११२
परिधींश्च बलिं दत्वा समाचम्य गुरुश्शुचिः।
शिवकुम्भास्त्रवर्धन्योः मनून् संहृत्य योजयेत्॥ ११३

vahnermantrāṁśca saṁhṛtya nītvā tāṁ dvādaśāntake|
hṛdaye saṁniveśyāgniṁ visṛjyodvāsya viṣṭarāt|| 112
paridhīṁśca baliṁ datvā samācamya guruśśuciḥ|
śivakumbhāstravardhanyoḥ manūn saṁhṛtya yojayet|| 113

The Guru should draw back the mantras from the fire and leading them up to dvadasanta level(12 digits above the head) he should install them within his heart. Having bid farewell to the Agnideva, he should send off the Deities invoked on the vishtaras. Having offered the bali to the Deities on the paridhis, the Guru should do acamana, purify himself and draw back the mantras from the Sivakumbha and Vardhani kalasa and unite them with Siva present in the Linga.

ईशे सापेक्षमुक्त्वैवं क्षमस्वेति विसर्जयेत्।
दिक्पालानस्त्र संयुक्तान् द्वारपान् द्वार संस्थितान्॥ ११४
रव्यन्तं तु विसृज्याऽथ पवित्राणि महेश्वरात्।
आदाय सति चण्डेशे तस्मै दद्यात् पवित्रकम्॥ ११५

īśe sāpekṣamuktvaivaṁ kṣamasveti visarjayet|
dikpālānastra saṁyuktān dvārapān dvāra saṁsthitān|| 114
ravyantaṁ tu visṛjyā'tha pavitrāṇi maheśvarāt|
ādāya sati caṇḍeśe tasmai dadyāt pavitrakam|| 115

Having expressed the 'sapeksha visarjana'(bidding farewell associated with an intention; half-farewell, retaining His presence until the consecrated water of the Kumbha is poured over the Linga) to the Lord, he should request pardon from Him. Having bid farewell to the Directional Deities associated with weapons, gaurdians of the entrance, other Deities who are present in the entrance and the Sun, the Guru should take out the pavitras from the Lord and if there is a shrine for Candesa, he should offer those pavitras to him.

निर्माल्यादिकं अन्यं च पवित्रं न कृतं यदि।
लक्षं त्वघोरमावृत्या दशांशं होममाचरेत्॥ ११६

पवित्रं नित्य पूजाङ्गं पुष्पाद्यैः परिकल्पयेत्।
दत्ते नित्यपवित्रे वा सांवत्सरिकमाचरेत्॥ ११७

nirmālyādikaṁ anyaṁ ca pavitraṁ na kṛtaṁ yadi|
lakṣaṁ tvaghoramāvṛtyā daśāṁśaṁ homamācaret|| 116
pavitraṁ nitya pūjāṅgaṁ puṣpādyaiḥ parikalpayet|
datte nityapavitre vā sāṁvatsarikamācaret|| 117

If pavitra is not treated as nirmalya and as such other substance, the Guru should do the incantation of aghora mantra for hundred thousand times and offer the oblations for one tenth of that number. In the course of daily worship, the Guru may design the pavitra with flower and other such substances and offer it as the part of daily worship. The daily pavitra may be offered in this way and the yearly pavitra-festival should be conducted every year.

॥ इति उत्तर कामिकाख्ये महातन्त्रे पवित्रारोहण विधिः अष्टादशः पटलः ॥

|| iti uttara kāmikākhye mahātantre pavitrārohaṇa vidhiḥ aṣṭādaśaḥ paṭalaḥ ||

This is the 18th chapter titled "Directions for Offering the Pavitra in the Month of Sravana" in the Great Tantra called Kamika

१९ नव नैवेद्य विधि पटलः

19 nava naivedya vidhi paṭalaḥ

19 Directions for Offering the Fresh Yields of the Crops

अतः परं प्रवक्ष्यामि नवनैवेद्य लक्षणम्।
मार्गशीर्षमथाषाढां माघमासं विवर्ज्य च॥ १
अन्येषु सर्वमासेषु नवनैवेद्यमाचरेत्।

ataḥ paraṁ pravakṣyāmi navanaivedya lakṣaṇam|
mārgaśīrṣamathāṣāḍhāṁ māghamāsaṁ vivarjya ca|| 1
anyeṣu sarvamāseṣu navanaivedyamācaret|

Next, I am giving the directions for the offering of the fresh yields of the crops. Leaving out the months of Mrugasirsha(Dec-Jan), Ashadha(July-Aug) and Magha(Feb-March), the Acharya may perform the offering of the fresh yields in all other months.

निश्चित्य शुभ नक्षत्रं तत्पूर्वेऽङ्कुरमाचरेत्॥ २
विनावङ्कुर कार्यं तु सुमुहूर्ते सुलग्नके।
शङ्ख दुन्दुभि नादैश्च गीतनृत्तादि मङ्गलैः॥ ३
नानाध्वज वितानैश्च धूपदीपाङ्कुरैर्युतम्।
ममभक्त जनैस्सार्धं त्रिशूलेन समन्वितम्॥ ४
चण्डेश्वर समायुक्तं देवक्षेत्रं समाविशेत्।

niścitya śubha nakṣatraṁ tatpūrve'ṅkuramācaret|| 2
vināvaṅkura kāryaṁ tu sumuhūrte sulagnake|
śaṅkha dundubhi nādaiśca gītanṛttādi maṅgalaiḥ|| 3
nānādhvaja vitānaiśca dhūpadīpāṅkurairyutam|
mamabhakta janaissārdhaṁ triśūlena samanvitam|| 4
caṇḍeśvara samāyuktaṁ devakṣetraṁ samāviśet|

Having ascertained the auspicious nakshatra(lunar mansion) suitable to the occasion, the Acharya should first perform the 'sprout offering'.Then he should enter the field(dedicated to the temple) with the accompaniment

of the blowing of the conch, drum-beating, auspicious rendering of the musical songs and dances, various kinds of flags and canopies, incense and lighted lamps, my devotees, Trident(Astra Rja) and Candesvara(festival icon).

चण्डेशास्त्रं विना वापि क्षेत्रं गत्वा विचक्षणः॥ ५
हविषा दधियुक्तेन भूतानां तु बलिं क्षिपेत्।
पूर्वाद्यष्ट दिशास्वेवं गन्धपुष्पादि संयुतम्॥ ६
सलक्षणेन दात्रेण पूजितेनैव हेतिना।
प्राङ्मुखोदङ्मुखो भूत्वा शस्त्र मन्त्रमनुस्मरन्॥ ७
शूकं लूत्वा तु युग्मे तु स्थलिकोर्ध्वे निवेशयेत्।

caṇḍeśāstraṁ vinā vāpi kṣetraṁ gatvā vicakṣaṇaḥ|| 5
haviṣā dadhiyuktena bhūtānāṁ tu baliṁ kṣipet|
pūrvādyaṣṭa diśāsvevaṁ gandhapuṣpādi saṁyutam|| 6
salakṣaṇena dātreṇa pūjitenaiva hetinā|
prāṅmukhodaṅmukho bhūtvā śastra mantramanusmaran|| 7
śūkaṁ lūtvā tu yugme tu sthalikordhve niveśayet|

Or, the expert Guru may go to the field without being accompanied by Candesvara. There, he should offer the balis associated with havis and curd to the Bhutas(Deities occupying the field and the surroundings). He should offer such balis in all the eight directions starting from the east, associated with sandal, flowers and other substances. Then, with the recital of kavaca mantra , he should worship the sickle which should be with prescribed lineaments. Having taken the sickle reciting the kavaca mantra and facing the east or north direction, he should reap the ears of paddy,corn and others along with the stalks and having collected all of them, he should place them over the dry and raised ground(sthalika).

तच्छूकेन समायुक्तं नवव्रीहि समायुतम्॥ ८
तण्डुलैश्च समोपेतं नाना व्यञ्जन संयुतम्।
नालिकेर फलोपेतं नवपूग फलान्वितम्॥ ९
मरीच गुलखण्डाद्यैः इक्षुभिश्च समन्वितम्।
नानाशाक समायुक्तं नानाव्यञ्जन संयुतम्॥ १०
पृथक्गन्धफलोपेतैः पूजाद्रव्यैस्तथाविधैः।
आश्चर्य कारकैरन्यैः सर्वातोद्य समन्वितम्॥ ११
नृत्तगान समायुक्तं नानाध्वज समन्वितम्।

नानाछत्र समायुक्तं प्रविश्य नगरादिकम्॥ १२
ग्रामं प्रदक्षिणं कृत्वा प्रविशेदालयं प्रति।

tacchūkena samāyuktaṁ navavrīhi samāyutam|| 8
taṇḍulaiśca samopetaṁ nānā vyañjana saṁyutam|
nālikera phalopetaṁ navapūga phalānvitam|| 9
marīca gulakhaṇḍādyaiḥ ikṣubhiśca samanvitam|
nānāśāka samāyuktaṁ nānāvyañjana saṁyutam|| 10
pṛthakkandhaphalopetaiḥ pūjādravyaistathāvidhaiḥ|
āścarya kārakairanyaiḥ sarvātodya samanvitam|| 11
nṛttagāna samāyuktaṁ nānādhvaja samanvitam|
nānāchatra samāyuktaṁ praviśya nagarādikam|| 12
grāmaṁ pradakṣiṇaṁ kṛtvā praviśedālayaṁ prati|

Then, he should collect those ears and stalks and proceed towards the village. In addition to the collected ears, fresh grains(husked paddy), rice and other unhusked grains,various kinds of sweet dishes, coconut-fruits, fresh areca-nuts, pepper, pieces of molasses, pieces of sugarcane, various kinds of fresh greens and vegetables, various kinds of spiced and seasoned dishes, varieties of roots kept separately in each vessel, paraphernalia and such other substances which could arouse wonderment – all these should be taken. Being accompanied by the sounding of all kinds of musical instruments, rendering of melodious songs and dances, various kinds of flags and umbrellas, he should enter the village and circumambulating the main streets he should enter into the temple.

पूर्णकुम्भ समायुक्तं नानादीप समन्वितम्॥ १३
कदलीस्तम्भ संयुक्तं नाना मङ्गल मण्डितम्।
विमोच्य व्रीहिं शूकेभ्यश्शोषयेदातपेन वै॥ १४
वेत्रादि निर्मिते पात्रे भूतले केवलेऽपि वा।
गोमयालेपिते पिष्टचित्रिते दीप संयुते॥ १५
चूर्णोत्सव क्रमप्रोक्त मार्गेणाकुठ्य वर्जयेत्।
तुषादीन् तण्डुलान् शुद्धान् संग्राह्य क्षालयेत्ततः॥

pūrṇakumbha samāyuktaṁ nānādīpa samanvitam|| 13
kadalīstambha saṁyuktaṁ nānā maṅgala maṇḍitam|
vimocya vrīhiṁ śūkebhyaśśoṣayedātapena vai|| 14
vetrādi nirmite pātre bhūtale kevale'pi vā|
gomayālepite piṣṭacitrite dīpa saṁyute|| 15
cūrṇotsava kramaprokta mārgeṇākuṭhya varjayet|
tuṣādīn taṇḍulān śuddhān saṁgrāhya kṣālayettataḥ||

Purna kumbha(vessel of fulfillment), lighted lamps designed in various forms, plantain trees, various kinds of auspicious materials – these should be well arranged. Having separated the grains from the husk, the Guru

should dry them under the sunlight. Then he should keep them in the vessels made of rattan and such other materials. These vessels should be placed over the plain ground or over the place besmeared with diluted cowdung and beautified with ornamental lines and figures drawn with rice-flour. Lighted lamps should be kept on that ground. Having pounded the grains in the prescribed manner explained under the context of 'powder-festival', he should remove the husks, stones and other substances from the grains, collect the unhusked grains and rinse them with pure water .

मरीचि जीरकोपेतं गुळसार समन्वितम्॥ १६
नाळिकेर फलोपेतं संस्कुर्यात् तण्डुलं पुरा।
स्नपनं कारयेद्देवं भूषयेद्भूषणार्हकैः॥ १७
मुहूर्ते समनुप्राप्ते व्रीहीनास्तीर्य भूतले।
पटं तदूर्ध्वे विन्यस्य रम्भा पत्राणि विन्यसेत्॥ १८

marīci jīrakopetaṁ gulasāra samanvitam|| *16*
nālikera phalopetaṁ saṁskuryāt taṇḍulaṁ purā|
snapanaṁ kārayeddevaṁ bhūṣayedbhūṣaṇārhakaiḥ|| *17*
muhūrte samanuprāpte vrīhīnāstīrya bhūtale|
paṭaṁ tadūrdhve vinyasya rambhā patrāṇi vinyaset|| *18*

First he should purify them well, along with pepper, cumin, sugar-candy and coconut fruit. Then he should perform 'snapana-bath' to the Lord and adorn the image with ornaments suitable to the occasion. Upon the approach of the auspicious time(muhurta) fixed earlier, he should spread the cleaned paddy grains over the ground. Having spread a cloth over the grains, he should place the plantain leaves over the cloth.

अस्त्रतोयेन संप्रोक्ष्य मृत्युञ्जयमनुस्मरन्।
तण्डुलं तत्र निक्षिप्य गुळतोयेन सेचितम्॥ १९
कवचेनावकुण्ठ्यान्ते हृदा संपूजयेद्गुरुः।
धेन्वाख्ययामृतीकृत्य ब्रह्मभिः पुरुषेण वा॥ २०
नैवेद्यं परमेशाय पानीयं दापयेत् क्रमात्।
तैर्मन्त्रैर्देवदेवाय ताम्बूलं विनिवेदयेत्॥ २१
नवपूग फलोपेतं देव्यै च विनिवेदयेत्।
सर्वेभ्यस्सकलेभ्यश्च प्रागुक्त विधिना गुरुः॥ २२
अथवा स्थलिकायां वा सर्वेभ्यो विनिवेदयेत्।

astratoyena saṁprokṣya mṛtyuñjayamanusmaran|
taṇḍulaṁ tatra nikṣipya gul̲atoyena secitam|| 19
kavacenāvakuṇṭhyānte hṛdā saṁpūjayedguruḥ|
dhenvākhyayāmṛtīkṛtya brahmabhiḥ puruṣeṇa vā|| 20
naivedyaṁ parameśāya pānīyaṁ dāpayet kramāt|
tairmantrairdevadevāya tāmbūlaṁ vinivedayet|| 21
navapūga phalopetaṁ devyai ca vinivedayet|
sarvebhyassakalebhyaśca prāgukta vidhinā guruḥ|| 22
athavā sthalikāyāṁ vā sarvebhyo vinivedayet|

The Guru should sprinkle the arghya water over the rice with the recital of astra mantra, and reciting the Mrutyunjaya mantra(mantra of the Conquerer of the God of Death), he should place the grains on the plantain leaves after drenching them with the water of molasses. Having given protection with the recital of kavaca mantra(avakunthana), he should worship them with the recital of hrudaya mantra. Then, having induced the quality of nectar to them by displaying the 'dhenu mudra', he should offer them to the Supreme Lord and offer the water for drinking, recting the brahma mantras or the tatpurusha mantra. Then, he should offer the 'tambula'(betel leaf , arecanut and others) to the Lord of the Gods with the recital of those mantras. He should offer these along with freshly plucked arecanuts to Sivasakthi also. The Guru should offer such consecrated fresh grains to all the Deities installed in various shrines(sakala murtis) according to the procedure explained earlier. Or, he may offer them to all the Deities, after placing them over the raised ground.

वृषादि परिवारेभ्यो होमकर्म समाचरेत्॥ २३
नैवेद्यं दापयेदन्ते ताम्बूलं विनिवेदयेत्।
बलिदान समोपेतं अतिथीनां समर्पणम्॥ २४
निवेद्य तण्डुलं चान्नं पश्चाद्धोमो ऽथवा भवेत्।
तदन्ते चोत्सवं कुर्यात् तं विना वा समाचरेत्॥ २५

vṛṣādi parivārebhyo homakarma samācaret|| 23
naivedyaṁ dāpayedante tāmbūlaṁ vinivedayet|
balidāna samopetaṁ atithīnāṁ samarpaṇam|| 24
nivedya taṇḍulaṁ cānnaṁ paścāddhomo 'thavā bhavet|
tadante cotsavaṁ kuryāt taṁ vinā vā samācaret|| 25

The Guru should perform the fire-ritual for the sake of the Bull and other retinue Deities, offer the grains and at the end, offer the 'tambula' in addition to the offering of the 'bali'. Then he should distribute the grains to those who have come there as travellers. Or, the Guru may perform the fire-ritual after offering the grains and the tambula. At the end of that, he should conduct the festival. Or, he may conduct the festival without such offering and the fire-ritual.

हित्वा क्षेत्रबलिं वाथ हित्वा वोलूकल क्रियाम्।
सर्वमन्यत्समानं स्यात् तदन्ते पूजयेद्गुरुम्॥ २६
वस्त्रहेमाङ्गुलीयाद्यैः दक्षिणां दापयेत्ततः।
एवं यः कुरुते मर्त्यस्स पुण्यां गतिमाप्नुयात्॥ २७

hitvā kṣetrabaliṁ vātha hitvā volūkala kriyām|
sarvamanyatsamānaṁ syāt tadante pūjayedgurum|| 26
vastrahemāṅgulīyādyaiḥ dakṣiṇāṁ dāpayettataḥ|
evaṁ yaḥ kurute martyassa puṇyāṁ gatimāpnuyāt|| 27

Such offering of the fresh grains may be performed without the offering of bali to the Kshetrapala or without the activities concerned with the mortar. All other activities are very common as applicable to all occasions. At the end of such offering of the fresh grains, the sponsor should honor the Guru by presenting to him new cloth, gold ring and others and offer the ceremonial fees to him. The one who arranges for such offering of the fresh grains in this way would be blessed with meritorious auspicious state.

॥ इति उत्तर कामिकाख्ये महातन्त्रे नवनैवेद्य विधिः एकोनविंशतितमः पटलः॥

|| iti uttara kāmikākhye mahātantre navanaivedya vidhiḥ ekonaviṁśatitamaḥ paṭalaḥ ||

This is the 19th chapter titled "Directions for Offering the Fresh Yields of the Crops" in the Great Tantra called Uttara Kamika

२० समय विशेष दीक्षा विधिः

20 samaya viśeṣa dīkṣā vidhiḥ

20 Directions for the Performance of Samaya and Visesha Initiation

अथेदानीं प्रवक्ष्यामि दीक्षां समय संश्रिताम्।
आचार्यः कृतनित्यस्तु कृतमन्त्रादि तर्पणः॥ १
कृतभान्वर्चनश्शुद्धः कृतमन्त्र परिग्रहः।
सामान्यार्घ्यकरो भूत्वा प्रविशेद्यागमण्टपम्॥ २

athedānīṁ pravakṣyāmi dīkṣāṁ samaya saṁśritām|
ācāryaḥ kṛtanityastu kṛtamantrādi tarpaṇaḥ|| 1
kṛtabhānvarcanaśśuddhaḥ kṛtamantra parigrahaḥ|
sāmānyārghyakaro bhūtvā praviśedyāgamaṇṭapam|| 2

Now, I proceed to give instructions for performing the preparatory initiation(diksha) for those who are to observe the religious conducts, first. The Guru, having completed the daily activities of the early morning, offered 'trapana'(water along with unbroken rice) for the mantras and others, performed the worship of the Sun(Sivasurya), attained purity and fitness to do the worship of Siva and having designed his body to be identical with the mantras of Siva, should take the vessel containing the samanya-arghya water and enter the pavilion meant for the yajna.

द्वाराण्यस्त्रेण संप्रोक्ष्य द्वारद्वाराधिपान्यजेत्।
आदौ शान्तिकला शब्द द्वाराय नम इत्यपि॥ ३
पठित्वा पूजयेत्पूर्वद्वारं विद्याख्य दक्षिणम्।
वारुणं च निवृत्याख्यं प्रतिष्ठाख्यं उदग्गतम्॥ ४

dvārāṇyastreṇa saṁprokṣya dvāradvārādhipānyajet|
ādau śāntikalā śabda dvārāya nama ityapi|| 3
paṭhitvā pūjayetpūrvadvāraṁ vidyākhya dakṣiṇam|
vāruṇaṁ ca nivṛtyākhyaṁ pratiṣṭhākhyaṁ udaggatam|| 4

Having sprinkled the samanya-arghya water over the entrances, he should worship the entrances and the gaurding Deities(Adhipas) of the entrances. Having recited the mantra 'om santikala dvaraya namah' first, he should worship the east entrance. He should worship the vidya kala in the south entrance; nitya kala in the west entrance and pratishtha kala in the north.

प्राच्यां नन्दिमहाकालौ याम्ये भृङ्गिविनायकौ।
पश्चिमे तु वृषस्कन्दौ देवीचण्डावुदग्दिशि॥ ५
प्रणवादि नमोन्तं तु चतुर्थ्यन्तं क्रमाद्यजेत्।
तोरणस्थान् घटस्थान् वा भित्तिस्थान् वापि पूजयेत्॥ ६

prācyāṁ nandimahākālau yāmye bhṛṅgivināyakau|
paścime tu vṛṣaskandau devīcaṇḍāvudagdiśi|| 5
praṇavādi namontaṁ tu caturthyantaṁ kramādyajet|
toraṇasthān ghaṭasthān vā bhittisthān vāpi pūjayet|| 6

In the east, he should worship Nandi and Mahakala, the Gauring Lords of the east entrance; should worship Bhrungi and Vinayaka in the south entrance; Vrushabha and Skanda in the west entrance and Devi(Durga) and Candesvara in the north. Starting with the Pranava(Om) and ending with 'namah', each of these names should be pronounced as associated with the fourth case, in the due order. These Deities may be worshipped as present in the arch provided in each entrance , in the vessels(Ghatas) or in the encircling wall.

पशिमद्वारमाश्रित्य पुष्पक्षेपं विधाय च।
अस्त्रेण पार्ष्णिघातस्य त्रयं कृत्वाथ भूगतान्॥ ७
कृत्वा ताळत्रयं मन्त्री विघ्नावाकाशवर्तिनः।
छोटिकात्रयतो विघ्नान् धाम्नः प्रोत्सारयेद्बहिः॥ ८

paśimadvāramāśritya puṣpakṣepaṁ vidhāya ca|
astreṇa pārṣṇighātasya trayaṁ kṛtvātha bhūgatān|| 7
kṛtvā tāḻatrayaṁ mantrī vighnāvākāśavartinaḥ|
choṭikātrayato vighnān dhāmnaḥ protsārayedbahiḥ|| 8

Having approached the west entrance, he should throw some flowers above and having striked the ground three times with his right heel reciting the astra mantra, he should ward off the obstacles present over the ground. The Guru who is an expert in the science of mantras should ward off the obstacles assembled in the space by making the 'tala'(striking over the left palm with the index, middle and the ring fingers) three times. And, he should ward off the obstacles present in precints of the temple by snapping the fingers of the right hand three times(chotika mudra).

दक्षजङ्घां समुत्क्षिप्य वामशाखाश्रयी विशेत्।
अस्त्रेणोदुम्बरे पुष्पं क्षिप्त्वा धाम्नश्च मध्यमे॥ ९
वास्तोष्पतये चेति ब्रह्मणे नम इत्यपि।

संपूज्य गन्धपुष्पाद्यैः अस्त्रप्राकार कल्पनात्॥ १०

वर्मावकुण्ठनाद्यागगेहं संरक्ष्य देशिकः।

उपविष्ट उदग्वक्त्रो भूतशुद्धिं समाचरेत्॥ ११

dakṣajaṅghāṁ samutkṣipya vāmaśākhāśrayī viśet|
astreṇodumbare puṣpaṁ kṣiptvā dhāmnaśca madhyame|| 9
vāstoṣpataye ceti brahmaṇe nama ityapi|
saṁpūjya gandhapuṣpādyaiḥ astraprākāra kalpanāt|| 10
varmāvakuṇṭhanādyāgagehaṁ saṁrakṣya deśikaḥ|
upaviṣṭa udagvaktro bhūtaśuddhiṁ samācaret|| 11

Having well raised above his right shin and moving close to the left threshold, the Guru should enter inside the shrine. Having tossed a flower over the middle of the upper beam of the entrance with the recital of astra mantra, he should worship 'Vastu Brahma' with sandal, flowers and other substances,reciting the mantra 'om vastoshpataye brahmane namah'. Ideating an enclosure formed of the astra(weapon) and making 'avakunthana' (safeguard) with the recital of kavaca mantra, the Guru should ensure the protection of the 'yaga mantapa'. Being north-faced, he should occupy a fitting seat and perform the purification of his body constituted of the five gross elements.

सकलीकरणं कृत्वा कृतान्तर्यजनो गुरुः।

विशेषार्घ्यं ततः कुर्याद्यवसिद्धार्थकाक्षतैः॥ १२

अद्भिस्तिलकुशाग्रौश्च क्षीरपुष्पैः समन्वितम्।

तदम्बसा तु संप्रोक्ष्य स्वशिरो द्रव्यसंहितम्॥ १३

अस्त्रमन्त्रेण तत्सर्वं कवचेनावकुण्ठयेत्।

हृदाभिमन्त्र्य प्रत्येकं तिलकं चन्दनं नयेत्॥ १४

sakalīkaraṇaṁ kṛtvā kṛtāntaryajano guruḥ|
viśeṣārghyaṁ tataḥ kuryādyavasiddhārthakākṣataiḥ|| 12
adbhistilakuśāgrauśca kṣīrapuṣpaiḥ samanvitam|
tadambasā tu saṁprokṣya svaśiro dravyasaṁhitam|| 13
astramantreṇa tatsarvaṁ kavacenāvakuṇṭhayet|
hṛdābhimantrya pratyekaṁ tilakaṁ candanaṁ nayet|| 14

Having rendered his body so as to be identical with the form of Siva(sakalikarana), the Guru should worship the Lord within his own self and prepare the special-arghya, making use of yava, siddhartha, akshata, water, sesame, tips of darbhas, milk and flowers. He should sprinkle the special-arghya water over his own body and over the collection of various materials meant for the worship, with the recital of astra mantra. Then, he should ensure the protection(avakunthana), reciting the kavaca mantra. Having energized each substance separately with the recital of hrudaya mantra, he should apply a dot of sandal in his forehead.

शिवहस्तं च संकल्प्य तदारोपितमस्तकः।
ज्ञानासि तत्त्वसंख्यातैः चतुरूनैः अथापि वा॥ १५
दर्भैः प्रादेशमात्रं तु निर्मितं शस्त्रमन्त्रितम्।
कल्पयेत् पञ्चगव्यं तु तद्विधानं इहोच्यते॥ १६

śivahastaṁ ca saṁkalpya tadāropitamastakaḥ|
jñānāsi tattvasaṁkhyātaiḥ caturūnaiḥ athāpi vā|| 15
darbhaiḥ prādeśamātraṁ tu nirmitaṁ śastramantritam|
kalpayet pañcagavyaṁ tu tadvidhānaṁ ihocyate|| 16

Having rendered his hands to be identical with the hands of Siva, he should join both the hands and keep them over his head. He should design the sword of knowledge(jnana khadga) with 36 or 32 darbhas whose length should be one span and energize it with the recital of astra mantra. Then he should prepare the mixture of five substances got from the cows. Its procedure is now explained.

मण्टपस्य शुभे भागे क्षेत्रे नवपदीकृते।
पञ्चतत्त्वकृतन्यासे पञ्चपात्राणि विन्यसेत्॥ १७
शिवे सदाख्ये विद्यायां काले पुंसि च देशिकः।
सुप्रतिष्ठं सुशान्तं च तेजोवदमृतात्मकम्॥ १८
रत्नोदकं च संकल्प्य क्षीरं दधि घृतं न्यसेत्।
गोमयं चैव गोमूत्रं ईशानाद्यैस्तु मन्त्रितम्॥ १९
एकद्वित्रिचतुष्पञ्च वारैष्षड्भिः कुशोदकम्।
अमृतीकृत्य संपूज्य शिवेनैकत्वं आचरेत्॥ २०

maṇṭapasya śubhe bhāge kṣetre navapadīkṛte|
pañcatattvakṛtanyāse pañcapātrāṇi vinyaset|| 17
śive sadākhye vidyāyāṁ kāle puṁsi ca deśikaḥ|
supratiṣṭhaṁ suśāntaṁ ca tejovadamṛtātmakam|| 18
ratnodakaṁ ca saṁkalpya kṣīraṁ dadhi ghṛtaṁ nyaset|
gomayaṁ caiva gomūtraṁ īśānādyaistu mantritam|| 19
ekadvitricatuṣpañca vāraiṣṣaḍbhiḥ kuśodakam|
amṛtīkṛtya saṁpūjya śivenaikatvaṁ ācaret|| 20

In an auspicious portion within the sacrificial pavilion, the Guru should make a square mandala and reticulate it in such a way that nine squares are formed within the mandala. He should place five vessels over the five squares identified with five tattvas. Siva, sadakhya, vidya, kaala and purusha – these are the five tattvas which are to be identified with the squares. Supratishtha, susanta, tejovat, amrutatmaka

and ratnodaka – these are names of the five vessels to be placed over these squares. The Guru, who is the knower of mantras, should keep milk, curd, clarified butter, cow-dung and cow-urine in these five vessels respectively in the order mentioned. He should energize these in the same order reciting the isana mantra one time, tatpurusha mantra two times, aghora mantra three times, vamadeva mantra four times and sadyojata mantra five times. Then, he should place darbhas into the vessel containing water and enrgize the water, reciting the mula mantra six times. Then he should induce the quality of nectar into them by displaying the amruta mudra and mix all of these to form a mixture and make it to be in oneness with Siva.

मण्टपं तेन संप्रोक्ष्य विकिरानभिमन्त्रयेत्।
लाजचन्दन सिद्धार्थ भस्मपुष्प कुशाक्षताः॥ २१
हेतयोऽस्त्रेण सप्तैते विधातव्या विमिश्रिताः।
नैर्ऋत्यां मण्टपे स्थित्वा संस्कृतीर्मण्टपस्य तु॥ २२
कुर्यादीशानवक्रस्तु संस्कारौर्वीक्षणादिभिः।
कुण्डस्येवं पुरास्यापि गुरुरष्टादशात्र तु॥ २३

maṇṭapaṁ tena saṁprokṣya vikirānabhimantrayet|
lājacandana siddhārtha bhasmapuṣpa kuśākṣatāḥ|| 21
hetayo'streṇa saptaite vidhātavyā vimiśritāḥ|
nairṛtyāṁ maṇṭape sthitvā saṁskṛtīrmaṇṭapasya tu|| 22
kuryādīśānavaktrastu saṁskāraurvīkṣaṇādibhiḥ|
kuṇḍasyevaṁ purāsyāpi gururaṣṭādaśātra tu|| 23

Having sprinkled the drops of 'pancha gavya' over the upper and interior sides of the pavilion, he should collect the seven substances – parched paddy, sandal, white mustard, bhasma, flower, darbha and unbroken rice(akshata) - meant for scattering over the interior of the pavilion, mix them together and energize them with the recital of astra mantra. These substances are to be considered as the weapons which could cut asunder the obstacles. Having seated himself in the south-west of the pavilion, he should perform the essential sacramental rites prescribed for the purification of the pavilion. Being one with Isana-face, he should do these rites such as casting a look charged with the look of Siva and others. The Guru should perform the sacramental rites, which are eighteen in number,even for the fire-pits.

विकीर्य विकिरानीशे कुश कूर्च्या समाहरेत्।
वेद्यां वा मण्टपे वापि ईशाने वापि पश्चिमे॥। २४
हेमाद्येकतमं कुम्भं आनीय गलिताम्भसा।
पूरितं पल्लवोपेतं स्वर्णवस्त्रादि संयुतम्॥ २५

vikīrya vikirānīśe kuśa kūrcyā samāharet|
vedyāṁ vā maṇṭape vāpi īśāne vāpi paścime||| 24

hemādyekatamaṁ kumbhaṁ ānīya galitāmbhasā|
pūritaṁ pallavopetaṁ svarṇavastrādi saṁyutam|| 25

Starting from the north-east, he should throw the seven substances meant for scattering over the interior in all directions. Then he should collect them back with kusa-grass and bunch of darbhas.Then he should place a kumbha(for Siva) on the altar designed inside the pavilion in the north-east or the west, having brought around it from the north-east following the stream of water flowing from the vardhani kalasa. The kumbha may be the one made of gold and such other metals. The kumbha should be filled up with pure water and provided with bunch of tender mango-leaves. It should be with gold coin, and covered with fresh cloth and associated with all other lineaments.

संहृतौ विकिरास्त्राणां आसनं तु चलाचलम्।
संकल्प्य मूर्तिमन्त्रेण मूर्तीभूतं घटं न्यसेत्॥ २६
वर्धनीं सोदकां वस्त्रसूत्रवर्णादि संयुताम्।
विन्यसेदस्त्रभूतां तां प्रत्यङ्नाल समन्विताम्॥ २७

saṁhṛtau vikirāstrāṇāṁ āsanaṁ tu calācalam|
saṁkalpya mūrtimantreṇa mūrtībhūtaṁ ghaṭaṁ nyaset|| 26
vardhanīṁ sodakāṁ vastrasūtravarṇādi saṁyutām|
vinyasedastrabhūtāṁ tāṁ pratyaṅnāla samanvitām|| 27

Having collected back the scattered substances which are the weapons, the Guru should arrange them to form the seat of the vardhani kalasa. This seat is to be worshipped as moveable and immoveable seat according to the context. He should invoke the presence of Siva in the kumbha reciting the mantras pertaining to murti and vidya-deha and the mula mantra. The vardhani kalasa should be associated with water, cloth, threads, gold coin and others. It should be considered as the form of Astra. It should be provided with a tube-like protrusion at its base. The vardhani should be kept in such a way that the tube-like protrusion is facing the west.

संपूज्य गन्धपुष्पाद्यैः घटास्त्रालू गुरूत्तमाः।
इन्द्रमग्निं यमं चैव निर्ऋतिं वरुणं तथा॥ २८
वायुं सोमं तथैशानं पूजयेत्प्राग्दिगादितः।
विरिञ्चिमीश दक्षस्थं विष्णुं निर्ऋति वामगम्॥ २९
घटस्थं कलशस्थं वा कुण्डस्थं वा यजेद्गुरुः।
तथैव वज्रशक्त्यादि दशास्त्राण्यपि पूजयेत्॥ ३०

saṁpūjya gandhapuṣpādyaiḥ ghaṭāstrālū gurūttamāḥ|
indramagniṁ yamaṁ caiva nirṛtiṁ varuṇaṁ tathā|| 28
vāyuṁ somaṁ tathaiśānaṁ pūjayetprāgdigāditaḥ|
viriñcimīśa dakṣasthaṁ viṣṇuṁ nirṛti vāmagam|| 29

ghaṭasthaṁ kalaśasthaṁ vā kuṇḍasthaṁ vā yajedguruḥ|
tathaiva vajraśaktyādi daśāstrāṇyapi pūjayet|| 30

O,the foremost among the Gurus!, having worshipped Siva in the kumbha and the Astra Sakthi in the vardhani with sandal, flowers and other substances, the Guru should worship the Directional Deities – Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Isana – from the east to the north-east respectively in clockwise direction. In the right of Isana, Brahma should be worshipped and in the left of Nirruti, Vishnu should be worshipped. He should worship these Deities as invoked in the ghatas or kalasas or in the fire-pits. In the same location, he should worship ten weapons of the Lokapalas(Directional Deities) -vajra, sakthi and others.

भो भो शक्र त्वया स्वस्यां दिशि विघ्न प्रशान्तये।
सावधानेन यागान्तं स्थातव्यं तु शिवाज्ञया॥ ३१
सर्वेषां लोकपालानां अनेन क्रमयोगतः।
शिवाज्ञां श्रावयेत् कुम्भं भ्रामयेदग्रतोऽस्त्रकम्॥ ३२
विन्यसेत्कुम्भवर्धन्यौ पूर्ववत्तदनन्तरम्।
स्थिरासनं च संपूज्य देवमस्त्रं च पूजयेत्॥ ३३

bho bho śakra tvayā svasyāṁ diśi vighna praśāntaye|
sāvadhānena yāgāntaṁ sthātavyaṁ tu śivājñayā|| 31
sarveṣāṁ lokapālānāṁ anena kramayogataḥ|
śivājñāṁ śrāvayet kumbhaṁ bhrāmayedagrato'strakam|| 32
vinyasetkumbhavardhanyau pūrvavattadanantaram|
sthirāsanaṁ ca saṁpūjya devamastraṁ ca pūjayet|| 33

"O, Indra!,with all your attention and force, be present in the east up to the completion of this yajna to ward off the obstacles, as ordered by Lord Siva." In this way, the Guru should inform the inviolable order of Siva to Indra. In the same way and with the same words and changing the name of the Deity, he should inform the inviolable order of Siva to all other Directional Deities. Then, having lifted first the vardhani and letting the water to flow out from it, he should take up the Sivakumbha and come around the pavilion (interior side) and place the Sivakumbha first in its place and the vardhani, next. Having worshipped the immoveable seat now, he should worship Siva in the kumbha and the Astra in the vardhani.

मूर्तिविद्यातनुं साङ्गं शिवं सावरणास्त्रकम्।
पूजयित्वा तयोरैक्यं कल्पयेद्धगमुद्रया॥ ३४
सव्यमुष्टिरुमापिण्डी लिङ्गमङ्गुष्ठको हरः।
भूतये कलशं स्पृष्ट्वा पूर्वमङ्गुष्ठ पर्वणा॥ ३५

संस्पृशेद्वर्धनीं पश्चान् मुष्टिना हृदयाणुना।
मुक्तये च पुरस्स्पृष्ट्वा वर्धनीं मुष्टिनैव तु॥ ३६
स्पृशेदङ्गुष्ठकाग्रेण चरमं च घटं तथा।

mūrtividyātanuṁ sāṅgaṁ śivaṁ sāvaraṇāstrakam|
pūjayitvā tayoraikyaṁ kalpayedbhagamudrayā|| 34
savyamuṣṭirumāpiṇḍī liṅgamaṅguṣṭhako haraḥ|
bhūtaye kalaśaṁ spṛṣṭvā pūrvamaṅguṣṭha parvaṇā|| 35
saṁspṛśedvardhanīṁ paścān muṣṭinā hṛdayāṇunā|
muktaye ca purasspṛṣṭvā vardhanīṁ muṣṭinaiva tu|| 36
spṛśedaṅguṣṭhakāgreṇa caramaṁ ca ghaṭaṁ tathā|

Having worshipped murti, vidya-deha and the limbs of the body of Siva, the Guru should worship Siva and His retinue Lords and the weapons present in the five enclosures duly and establish the union of Siva and Sakthi(Astra) by displaying the yoni-mudra. The fist of the right hand represents Uma(Sakthi) and the pedestal of the Linga ; the raised right thumb represents Siva. In view of the attainment of worldly benefits(enjoyments), the Guru should first touch the kumbha(Siva) with the tip of the right thumb and then touch the vardhani with the fist, reciting the hrudaya mantra. In view of the attainment of final liberation, he should first touch the vardhani with the fist and touch the kumbha with the tip of right thumb, at the end.

उमायै भगरूपिण्यै लिङ्गरूप धराय च॥ ३७
शङ्कराय नमस्तुभ्यं इति स्तुत्वा ऽनुमोद्य च।
यज्ञस्याय पतिस्त्वं हि मूर्तिरेषा तवाचला॥ ३८
एतत्ते ज्ञाननिस्त्रिंशद् गृहाण स्वमायुधम्।
मया प्रवर्तितश्चायं यज्वना भवतः क्रतुः॥ ३९
रक्षणीयं त्वयैतद्धि समाप्तिर्यावदस्य हि।
यज्ञरक्षाधुरं तस्मिन्नेवमारोप्य देशिकः॥ ४०
अर्घ्यपात्रं विधायाथ दद्यादर्घ्यं अथाम्भसा।
निरोधनाय तत्पात्रं तथैव स्थापयेद्गुरुः॥ ४१

umāyai bhagarūpiṇyai liṅgarūpa dharāya ca|| 37
śaṅkarāya namastubhyaṁ iti stutvā 'numodya ca|
yajñasyāya patistvaṁ hi mūrtireṣā tavācalā|| 38
etatte jñānanistriṁśad gṛhāṇa svamāyudham|
mayā pravartitaścāyaṁ yajvanā bhavataḥ kratuḥ|| 39
rakṣaṇīyaṁ tvayaitaddhi samāptiryāvadasya hi|
yajñarakṣādhuraṁ tasminnevamāropya deśikaḥ|| 40

arghyapātraṁ vidhāyātha dadyādarghyaṁ athāmbhasā|
nirodhanāya tatpātraṁ tathaiva sthāpayedguruḥ|| 41

"O, Uma!, you appear in the form of bhaga(female genital organ); O, Lord Sankara!, you appear in the form of linga(male genital organ). Salutations to both of You" – having praised in this way , he should delight them and obtain their approval: " You are the Lord of this yajna. This form is indeed your own unassailable form. This is the sword of knowledge, your own weapon. Kindly take hold of this weapon. During this yajna which is your own sacrificial performance and undertaken by me, this yajna remains to be wholly protected by You only until it gets finished." Having entrusted the protection of the yajna with the Lord in this way, the Guru should place the arghya vessel there and offer the arghya water to Him. For the sake of averting His departure from the place, he should keep that arghya vessel there itself.

वर्धनी विकिरोत्थास्त्रैस्समन्ताद्यागमण्टपम्।

अपसारित विघ्नं तु भावयेद्भूपरिग्रहम्॥ ४२

मण्डले स्थण्डिले वापि लिङ्गे वा शिवमर्चयेत्।

विशेषपूजयोपेतं पावके शिवमर्चयेत्॥ ४३

vardhanī vikirotthāstraissamantādyāgamaṇṭapam|
apasārita vighnaṁ tu bhāvayedbhūparigraham|| 42
maṇḍale sthaṇḍile vāpi liṅge vā śivamarcayet|
viśeṣapūjayopetaṁ pāvake śivamarcayet|| 43

The Guru should conceive firmly that the yajna-pavilion has been completely divested of all kinds of obstacles by coming around with the flowing of water from the vardhani, scattering of the seven substances which are of the nature of weapons and the reciting of the astra mantra and then ideate that the sacrificial ground has been taken possession of ceremoniously. Then he should worship Lord Siva as present in the mandala, sthandila or Linga. He should worship Siva as present in the fire kindled in the principal fire-pit, with the accompaniment of special offerings and rituals.

भगवन् देहमाविश्य मदीयमनुकम्पया।

कर्तव्योऽनुग्रहस्तेषां शिष्याणां भावितात्मनाम्॥ ४४

संप्रार्थ्यैवं करोमीति लब्धानुज्ञः शिवाद्गुरुः।

मन्त्रितं मूलमन्त्रेण सप्तकृत्वः सितं शुभम्॥ ४५

उष्णीषं शिरसि न्यस्य शिवेनैक्यं तु भावयेत्।

bhagavan dehamāviśya madīyamanukampayā|
kartavyo'nugrahasteṣāṁ śiṣyāṇāṁ bhāvitātmanām|| 44

saṁprārthyaivaṁ karomīti labdhānujñaḥ śivādguruḥ|
mantritaṁ mūlamantreṇa saptakṛtvaḥ sitaṁ śubham|| 45
uṣṇīṣaṁ śirasi nyasya śivenaikyaṁ tu bhāvayet|

"O, Lord(Bhagavan), with your abounding grace, kindly enter into my form and bestow your grace upon these disciples who have become competent enough to be blessed through diksha." – Having entreated in this way, he should think of that Lord is giving permission by saying "I do so". Having obtained permission from Lord Siva, the Guru should take a white and auspicious turban(head-band) and purify and energize it by reciting the mula mantra seven times, place it on the head of the disciple and conceive his oneness with Siva.

सर्वेषां कर्मणां साक्षी मण्डले समुपस्थितः॥ ४६
यज्ञस्य रक्षकत्वेन शिवकुम्भे व्यवस्थितः।
होमाधिकरणत्वेन पावकस्थस्सदाशिवः॥। ४७
शिष्यदेहे तु तच्छिष्य पाशमोचन कारकः।
अनुग्रहकरो देवो मम देहे व्यवस्थितः॥ ४८
पञ्चाधिकरणो देवस्सोऽहमेव सदाशिवः।
अपृथग्भूतमात्मानं तत्समानगुणं स्मरेत्॥ ४९
ममापि हृदयादीनि साधनानि न संशयः।
स्वातन्त्र्यमेव संभाव्य शिवं विज्ञापयेदिति॥ ५०

sarveṣāṁ karmaṇāṁ sākṣī maṇḍale samupasthitaḥ|| 46
yajñasya rakṣakatvena śivakumbhe vyavasthitaḥ|
homādhikaraṇatvena pāvakasthassadāśivaḥ||| 47
śiṣyadehe tu tacchiṣya pāśamocana kārakaḥ|
anugrahakaro devo mama dehe vyavasthitaḥ|| 48
pañcādhikaraṇo devasso'hameva sadāśivaḥ|
apṛthagbhūtamātmānaṁ tatsamānaguṇaṁ smaret|| 49
mamāpi hṛdayādīni sādhanāni na saṁśayaḥ|
svātantryameva saṁbhāvya śivaṁ vijñāpayediti|| 50

"Lord Siva is seated in the mandala as the sole witness of all the deeds performed by all the beings; He is present in the sivakumbha as the sole authority for the protection of the yajna; He who is known as Sadasiva is present in the fire(kindled in the fire-pit) as the sole authority for performing the fire-rituals and for offering the oblations; He is present in the body of the disciple as the Lord of Deliverance, undoing the binding factors(three bonds) which are constricting the essential nature of that disciple; He is present in my own body as the bestower of grace. In this way, Lord Siva is present as the performer of five functions related to diksha. Such Sadasiva is indeed myself(sohameva sadasivah)." Having conceived in this way , the Guru should think of his insepearble identity with Siva and contemplate that he has become endowed with the same attributes as those of Siva. " All of my instruments such as the heart and others are indeed the instruments

of Siva Himself; there is no doubt about this." – Having conceived perfect and absolute Lordship in this way, he should entreat Lord Siva in the following manner:

यदर्थोऽयं मया देव भवद्यागः प्रवर्तितः।
त इमे पशवश्शान्ता द्वारि तिष्ठन्ति वारिताः॥ ५१
अविसंवादिभिर्लिङ्गैरुद्धूत ध्वान्तवृत्तयः।
भवतीयकरैर्ज्ञात्वा चिरं युष्मत्प्रचोदितैः॥ ५२
विहितावश्यकाः स्नाता निवर्तित दिनक्रियाः।
सितवस्त्रोत्तरीयास्त्वत् पादपद्म दिदृक्षवः॥ ५३
तत् करोतु प्रसादं मे तत्प्रवेशाय शङ्कर।
प्रवेशयामि तानेतान् भवत्पादाम्बुजान्तिकम्॥ ५४
कुरुष्वं वचनं भद्र प्रवेशाय किलेत्यहम्।
उक्तश्शिवेन संभाव्य ततश्शिष्यान् प्रवेशयेत्॥ ५५

yadartho'yaṁ mayā deva bhavadyāgaḥ pravartitaḥ|
ta ime paśavaśśāntā dvāri tiṣṭhanti vāritāḥ|| 51
avisaṁvādibhirliṅgairuddhūta dhvāntavṛttayaḥ|
bhavatīyakarairjñātvā ciraṁ yuṣmatpracoditaiḥ|| 52
vihitāvaśyakāḥ snātā nivartita dinakriyāḥ|
sitavastrottarīyāstvat pādapadma didṛkṣavaḥ|| 53
tat karotu prasādaṁ me tatpraveśāya śaṅkara|
praveśayāmi tānetān bhavatpādāmbujāntikam|| 54
kuruṣvaṁ vacanaṁ bhadra praveśāya kiletyaham|
uktaśśivena saṁbhāvya tataśśiṣyān praveśayet|| 55

"O, Lord!, for which reason this yajna has been commenced by me is indeed your own yajna. In order to be fully benefited, these disciples whose bonds are yet to be severed are standing at the entrance, awaiting your permission. They have been well examined through their unfailing diligence, sense of non-violation and such other qualities. Their minds have shaken off all the desires born of ignorance. Having known through your brilliant rays and having been urged and kindled by you for a very long time , these disciples have come here. They have fulfilled all the essential duties of the morning such as taking bath and others and have completed the daily duties. They are attired in white dress and are wearing the white upper garment. They are desirous of seeing your lotus-like feet. Bestow your grace upon me to allow them to enter into the pavilion. O, Sankara!, now I am letting them enter into the pavilion to come near your lotus-like feet. O, the auspicious Lord, kindly utter the words " Do as you wish" , permitting me to enable them enter into the pavilion." Having well conceived that the same words have been spoken by the Lord, the Guru should ask those disciples to enter into the sacrificial hall.

द्वारस्य संमुखं बाह्ये प्रणवे कुश मण्डले।
शिष्यं तत्रैव संस्थाप्य स्थित्वा स्वयमुदङ्मुखः॥ ५६
विलोकयेच्छिकान्ताच्च यावत्पदनखाग्रकम्।
नखाग्राच्चूळिकां यावत् तत्त्वज्ञान दृशा गुरुः॥ ५७

dvārasya saṁmukhaṁ bāhye praṇave kuśa maṇḍale|
śiṣyaṁ tatraiva saṁsthāpya sthitvā svayamudaṅmukhaḥ|| 56
vilokayecchikāntācca yāvatpadanakhāgrakam|
nakhāgrāccūḻikāṁ yāvat tattvajñāna dṛśā guruḥ|| 57

Then he should make them stand on the mandala designed with kusa-grass and identified with pranava(Om). They should stand outside the entrance, but facing the entrance. The Guru should stand facing the north and with his eyes fully charged with the impeccable knowledge of the tattvas, he should look at the whole body of the disciple from his crest up to the tip of the nails of the feet and then from the tip of the feet-nails up to his crest.

अयमात्मा शिवत्वार्हश्शिथिलीकृत बन्धनः।
पतिशक्त्या निवेशाय पाशव्रातश्च मद्वशः॥ ५८
तदामुं ताम्रसंस्थानं स्वगुणोदय योग्यकम्।
स्पर्शवेधि मणिप्रख्यं चोदितोऽहं च शम्भुना॥ ५९
संस्पर्शाद्विमलीकृत्य कलधौतमिवाचिरात्।
करोमि गुणसंपन्नं सतां मस्तकभूषणम्॥ ६०

ayamātmā śivatvārhaśśithilīkṛta bandhanaḥ|
patiśaktyā niveśāya pāśavrātaśca madvaśaḥ|| 58
tadāmuṁ tāmrasaṁsthānaṁ svaguṇodaya yogyakam|
sparśavedhi maṇiprakhyaṁ codito'haṁ ca śambhunā|| 59
saṁsparśādvimalīkṛtya kaladhautamivācirāt|
karomi guṇasampannaṁ satāṁ mastakabhūṣaṇam|| 60

"This soul(disciple) , being the one who has severed the fettering bonds, has become fit enough to attain the exalted qualities of Siva(sivatva). The host of bonds which has hitherto been keeping this soul under its sway has now come under my control so that the Sakthi of the Lord could directly enter into this soul. The 'sparsa vedhi'(philosopher`s stone) is capable of changing the copper, which has become impure by the verdigris, into pure and bright gold. I have been enlightened and enabled by Siva to function like the celebrated 'sparsa vedhi'. Having made this disciple to become pure and effulgent by my touch, I will instantly make him shine forth like a pure gold. I will make him to be endowed with all the essential qualities of Siva and elevate him to the exalted state of being a crest-jewel of the saintly persons".

ततस्संप्रोक्ष्य दर्भेण शिरस्याताड्य भस्मना।
दर्भमूलाग्र भागाभ्यां हृत्प्रदेशादधोर्ध्वयोः॥ ६१
उल्लिखेत् पाशसंतानं प्रवृत्त करणोन्मुखम्।
सकलीकृत्य तं शिष्यं नेत्रबन्धं विधाय च॥ ६२
अस्त्रेण प्रोक्षितेनैव कुण्ठितेनैव वर्मणा।
संस्तुतेनैव मूलेन सितवस्त्रेण देशिकः॥ ६३
प्रवेश्य पुष्पक्षेपं तु कारयित्वा तु दर्शयेत्।

tatassaṁprokṣya darbheṇa śirasyātāḍya bhasmanā|
darbhamūlāgra bhāgābhyāṁ hṛtpradeśādadhordhvayoḥ|| 61
ullikhet pāśasaṁtānaṁ pravṛtta karaṇonmukham|
sakalīkṛtya taṁ śiṣyaṁ netrabandhaṁ vidhāya ca|| 62
astreṇa prokṣitenaiva kuṇṭhitenaiva varmaṇā|
saṁstutenaiva mūlena sitavastreṇa deśikaḥ|| 63
praveśya puṣpakṣepaṁ tu kārayitvā tu darśayet|

Having contemplated in this way, the Guru should sprinkle the consecrated water with darbhas over the disciple and gently strike his head with bhasma. Moving the tip of the darbhas from the heart down to the feet and moving the bottom of the darbhas from the heart up to the crest , he should scrap out the host of bonds which is intent on impelling the soul towards worldly pursuits. Having performed 'sakalikarana'(making the body to be identical with the form of Siva) to that disciple, he should cover his eyes with a strap of cloth. Having sprinkled the water with the recital of astra mantra, given protection with the recital of kavaca mantra and worshipped him with recital of the mula mantra, he should cover his eyes with a white band of cloth and leading him into the sacrificial hall, he should make him throw a flower on the mandala and enable him see the form of Siva depicted in the mandala.

शिवमण्डल दक्षस्थे मण्डले पूर्ववन् नयेत्॥ ६४
प्रणवं तत्र संस्थाप्य शिष्यमुन्नत देहकम्।
धारणाद्यैश्च संशोध्य सकलीकृत्य तत्तनुम्॥ ६५
गन्धादि वासितं कृत्वा स्वसव्यकरपल्लवम्।
सासनेन सदेहेन शिवेन समधिष्ठितम्॥ ६६

śivamaṇḍala dakṣasthe maṇḍale pūrvavan nayet|| 64
praṇavaṁ tatra saṁsthāpya śiṣyamunnata dehakam|
dhāraṇādyaiśca saṁśodhya sakalīkṛtya tattanum|| 65
gandhādi vāsitaṁ kṛtvā svasavyakarapallavam|
sāsanena sadehena śivena samadhiṣṭhitam|| 66

On the right side of the siva mandala, he should design a new mandala as before and make the disciple stand on that, with his body kept straight and raised. Then he should purify him through the process of dharana(yoga discipline) and other techniques and render his body to be identical with the form of Siva. Having perfumed his own right palm with sandal paste and such other substances, he should touch his body with his right hand and make it to be occupied with Siva along with his seat and his form.

शिवहस्तमिति ध्यात्वा सापेक्ष निरपेक्षकम्।
हृद्देशाद् भूप्रदेशान्तं नीत्वा वै चूलिकान्तकम्॥ ६७
सह प्रासादोच्चारेण समस्त ग्रन्थि भेदिना।
रुद्रेश्वर पदावाप्ति दायकं शिरसि न्यसेत्॥ ६८

śivahastamiti dhyātvā sāpekṣa nirapekṣakam|
hṛddeśād bhūpradeśāntaṁ nītvā vai cūlikāntakam|| 67
saha prāsādoccāreṇa samasta granthi bhedinā|
rudreśvara padāvāpti dāyakaṁ śirasi nyaset|| 68

Having contemplated his right hand to be the hand of Siva, the Guru should move over his hand from the heart of the disciple to the level of the eyebrows or to the level of the crest. For those who are desirous of worldly pleasures, he should move over his hand from the heart to the level of eyebrows. For those who are desirous of liberation and who are without worldly desires, he should move over his hand from the heart to the crest. Having untied the knots formed in the path of sushmna and made them ineffective, he should recite the 'prasada mantra' and place his 'siva hasta' on the head of the disciple. Such utterance of the prasada mantra and the placing of siva hasta on the head would enable the disciple attain the position of Rudresvara.

कुर्याच्छिष्यस्य सर्वाङ्गालम्भनं च विशेषतः।
ततस्तस्याञ्जलौ पुष्पं गन्ध धूपादि वासितम्॥ ६९
न्यस्य सर्वात्मना शम्भोः प्रत्येकं प्रार्थयेत् स्थितम्।
अपनीत दृगालोकाच्छादनं वसनं क्रमात्॥ ७०
सहसालोकितेशान शिववक्त्र सरोरुहम्।
ब्रूयात्तमङ्गमुञ्चेति प्रसूनं शिवसम्मुखम्॥ ७१

kuryācchiṣyasya sarvāṅgālambhanaṁ ca viśeṣataḥ|
tatastasyāñjalau puṣpaṁ gandha dhūpādi vāsitam|| 69
nyasya sarvātmanā śambhoḥ pratyekaṁ prārthayet sthitam|
apanīta dṛgālokācchādanaṁ vasanaṁ kramāt|| 70
sahasālokiteśāna śivavaktra saroruham|
brūyāttamaṅgamuñceti prasūnaṁ śivasammukham|| 71

Especially, the Guru should touch and see all parts of the body of the disciple. Then he should place a flower scented by sandal, incense and others in the hands of the disciple held in anjali mudra(cavity formed by folding and joining the palms) and entreat Siva uttering the words "om namas sarvatmakaya". For every disiple he should do these separately. Then, having removed the white band covering the eyes from the disciple, he should immediately direct him to see the lotus-like faces of Lord Siva, Isana and others, and ask the disciple to drop the flower so as to fall on the form or the limbs of Siva, being turned towards Siva.

स्फुटभक्तिशिवाम्भोज परागमिव पुञ्जितम्।

तत्पात सूचिते स्थाने पूर्वं शिवपदोत्तरम्॥ ७२

नामावधार्यं विप्रस्य देवकण्ठ गणात्मकम्।

क्षत्रविट्छूद्र जातीनां स्त्रीणां शक्त्यन्त संज्ञकम्॥ ७३

शिवनामाथ सर्वेषां सर्वं सर्वत्र वा मतम्।

sphuṭabhaktiśivāmbhoja parāgamiva puñjitam|
tatpāta sūcite sthāne pūrvaṁ śivapadottaram|| 72
nāmāvadhāryaṁ viprasya devakaṇṭha gaṇātmakam|
kṣatraviṭchūdra jātīnāṁ strīṇāṁ śaktyanta saṁjñakam|| 73
śivanāmātha sarveṣāṁ sarvaṁ sarvatra vā matam|

The flower dropped by the disciple is , in reality, a lotus flower of well expressed devotion to Siva, containing the mass of pollen within it. The face or limb of the form of Siva indicated by the dropped flower should be taken as the name of the initiated disciple and the word 'sivam' should be added at the end of that name.This is the name applicable to the disciples belonging to the brahmin caste. The words 'deva', 'kantha' and 'gana' should be added as suffix for the disciples belonging to the kshatriya, vaisya and sudra community, repectively. For the ladies, the word 'sakthi' should be added at the end. Or, for all the disciples belonging to all castes, the name'siva' may be added at the end.

सप्रदक्षिणमष्टाङ्गं प्रणामं चोपदिश्य च॥ ७४

नीत्वा कुण्डान्तिकं स्वस्य दक्षिणे प्रणवासने।

संस्थाप्य शिष्यं तद्धस्ते दत्वा दर्भस्य मूलकम्॥ ७५

दर्भाग्रं स्वस्य जङ्घायास्सन्धौ संयोज्य देशिकः।

पिङ्गलामध्य देहस्थां विनिःसृत्य शिशोस्ततः॥ ७६

स्वस्य नाड्यां विलीनेति भावयेन्मूलमन्त्रतः।

दत्वाहुतित्रयं नाडी सन्धानार्थतया गुरुः॥ ७७

sapradakṣiṇamaṣṭāṅgaṁ praṇāmaṁ copadiśya ca|| 74
nītvā kuṇḍāntikaṁ svasya dakṣiṇe praṇavāsane|
saṁsthāpya śiṣyaṁ taddhaste datvā darbhasya mūlakam|| 75

darbhāgraṁ svasya jaṅghāyāssandhau saṁyojya deśikaḥ|
piṅgalāmadhya dehasthāṁ viniḥsṛtya śiśostataḥ|| 76
svasya nāḍyāṁ vilīneti bhāvayenmūlamantrataḥ|
datvāhutitrayaṁ nāḍī sandhānārthatayā guruḥ|| 77

Having instructed the process of doing the circumambulation and the prostration involving the eight limbs, the Guru should lead him to the fire-pit and make him sit in his right side on the mantric seat designed with prvanava(Om). Then he should give a darbha to the disciple and ask him to hold the bottom of that darbha. The Guru should keep the tip of that darbha under his shin and contemplate the joining of his own self and the soul of the disciple. Having brought out the central channel(sushumna nadi) which is between ida and pingala from the disciple through his inbreath, he should contemplate: 'let the sushumna of the disciple be merged with my own sushumna', reciting the mula mantra. Then, the Guru should offer three oblations for the sake of stabilizing the joining of his sushumna and the sushumna of the disciple and bringing out the full effect such union.

प्रवेश निर्गमौ कार्यौ चैतन्य ग्रहणाय च।
शतमष्टोत्तरं हुत्वा शिवमङ्गानि वै दश॥ ७८
पूर्णां हुत्वा शिवेनैव प्रायश्चित्त निमित्ततः।
शतमष्टोत्तरं हुत्वा तेनैव शिवमन्त्रतः॥ ७९
विप्रादयोऽपि शूद्रास्स्युर्गुणतस्तान् समुद्धरेत्।
शूद्रादिजातिं उद्धृत्य स्वाहान्तेनैव मूलतः॥ ८०
हुत्वाहुतित्रयं पश्चाच्छिवं प्रति वदेदिति।
आहारभाव दोषाभ्यां योनिबीज शरीरतः॥ ८१
शुद्धो द्विजो भवत्वात्मा भगवन् परमेश्वर।

praveśa nirgamau kāryau caitanya grahaṇāya ca|
śatamaṣṭottaraṁ hutvā śivamaṅgāni vai daśa|| 78
pūrṇāṁ hutvā śivenaiva prāyaścitta nimittataḥ|
śatamaṣṭottaraṁ hutvā tenaiva śivamantrataḥ|| 79
viprādayo'pi śūdrāssyurguṇatastān samuddharet|
śūdrādijātiṁ uddhṛtya svāhāntenaiva mūlataḥ|| 80
hutvāhutitrayaṁ paścācchivaṁ prati vadediti|
āhārabhāva doṣābhyāṁ yonibīja śarīrataḥ|| 81
śuddho dvijo bhavatvātmā bhagavan parameśvara|

For drawing the soul of the disciple into his own soul and heart through inbreath and re-installing the soul in the body of the disciple through outbreath, the Guru should offer the oblations for 108 times with the recital of the mula mantra and offer the oblations with the recital of anga mantras for one tenth of the number of oblations done with the recital of mula mantra. Then he should offer the consummate oblation with the recital of siva mula mantra. For the sake of expiation, he should once again offer the

oblations for 108 times with the recital of sivamantra. Even those who belong to brahmin and other castes are considered on par with the sudras, as far as their qualities and modes of life are concerned. The Guru should relieve them from the affiliation with the caste and uplift them. Having uplifted from the state of being the sudras, the Guru should offer three oblations and then entreat the Lord: " O, Lord Bhagavan! Paramesvara!, from the body which originated from the union of female and male genital organ and vitiated with many defects owing to the food system, attitudes and worldly perseverences, let this soul come out , become pure , assume a pure body and thereby become a twice-born."

रुद्रांशापादनेऽप्येवं आहुतित्रयं आचरेत्॥ ८२
अयं रुद्रो भवत्वात्मा भगवन् त्वत्प्रसादतः।
इत्येवं प्रार्थनां कृत्वा कुर्यात्प्रोक्षणताडने॥ ८३
प्रविश्य शिष्यदेहे तु रेचकेनात्मनो गुरुः।
विधायास्त्रेण विश्लेषच्छेदनं चाङ्कुशाख्यया॥ ८४
मुद्रया शिष्यचैतन्यं आकृष्य द्वादशान्तके।
समानीय धृवेणैव संपूज्य शिशुमस्तकात्॥ ८५

rudrāṁśāpādane'pyevaṁ āhutitrayaṁ ācaret|| 82
ayaṁ rudro bhavatvātmā bhagavan tvatprasādataḥ|
ityevaṁ prārthanāṁ kṛtvā kuryātprokṣaṇatāḍane|| 83
praviśya śiṣyadehe tu recakenātmano guruḥ|
vidhāyāstreṇa viśleṣacchedanaṁ cāṅkuśākhyayā|| 84
mudrayā śiṣyacaitanyaṁ ākṛṣya dvādaśāntake|
samānīya dhṛveṇaiva saṁpūjya śiśumastakāt|| 85

For the sake of bringing about the attainment of the position of Rudra, he should offer three oblations in this way. "O, Bhagavan!, with your abounding grace, let this soul become Rudra" – having entreated in this way, he should sprinkle the consecrated water over the disciple(with astra mantra) and gently strike him with bhasma. Then the Guru should enter into the body of the disciple through his outbreath and separate his soul from the body and take it out with the recital of astra mantra. Displaying the 'ankusa mudra'(hand gesture looking like a goad), he should draw and lead the separated soul up to the plane of dvadasnata and instantly worship it well.

संहारमुद्रया स्वस्य हृदये पूरकेण तु।
प्रविश्य कुम्भकेनैव स्मृत्वा समरसं शिशोः॥ ८६
रेचकेन प्रयोगेण केशेशान सदाशिवान्।
नीत्वात्मानं समावर्त्य द्वादशान्ते ततश्शिवम्॥ ८७
संहारमुद्रया शिष्य देहे संयोजयेद्गुरुः।

saṁhāramudrayā svasya hṛdaye pūrakeṇa tu|
praviśya kumbhakenaiva smṛtvā samarasaṁ śiśoḥ|| 86
recakena prayogeṇa keśeśāna sadāśivān|
nītvātmānaṁ samāvartya dvādaśānte tataśśivam|| 87
saṁhāramudrayā śiṣya dehe saṁyojayedguruḥ|

Displaying the 'samhara mudra', he should take out the soul of the disciple from the plane of dvadasanta and lead it into his own heart through his inbreath. Then, being in the kumbhaka state, he should contemplate the oneness of his own self and the soul of the disciple. Through his outbreath, he should lead the soul upwards, crossing the planes pertaining to Vishnu, Isvara and Sadasiva and reach the plane of dvadasnata and unite it with Siva. Then, displaying the 'samhara mudra', the Guru should reinstall the soul in the body of the disciple, through his outbreath.

दद्याद्यज्ञोपवीतं तु मूलमन्त्राभिमन्त्रितम्॥ ८८
शतं सहस्रं वा हुत्वा पूर्णां दद्याच्छिवेन तु।
एवं समय संस्कारयुतो यश्शिवपूजने॥ ८९
होमे चाध्ययने चैव मन्त्राणां श्रवणेऽपि च।
योग्यस्स्यान्मुनयो रौद्रं पदं प्राप्नोति मानवः॥ ९०

dadyādyajñopavītaṁ tu mūlamantrābhimantritam|| 88
śataṁ sahasraṁ vā hutvā pūrṇāṁ dadyācchivena tu|
evaṁ samaya saṁskārayuto yaśśivapūajane|| 89
home cādhyayane caiva mantrāṇāṁ śravaṇe'pi ca|
yogyassyānmunayo raudraṁ padaṁ prāpnoti mānavaḥ|| 90

The Guru should give the sacrificial thread purified and energized with the recital of the mula mantra to the disciple and make him wear it. Haing offered the oblations for 1000 or 100 times with the recital of mula mantra, he should offer the consummate oblation with the same mula mantra. The disciple who has been given the preparatory initiation(samaya diksha) in this way becomes qualified to perform the personal worship of Siva, to render assistance for the performance of fire ritual; becomes competent for the systematic study of the Scriptures; becomes qualified for listening to the recital of mantras. O, the Sages!, such disciple attains the position of Rudra.

ततो निर्वाण दीक्षायां अधिकारी भवेद् द्विजः।
शूद्रं हि दीक्षयित्वा तु विधानेनाग्र जन्मनः॥ ९१
सोऽपि शूद्रत्वमाप्नोति दीक्षादानान्न संशयः॥ ९२

tato nirvāṇa dīkṣāyāṁ adhikārī bhaved dvijaḥ|
śūdraṁ hi dīkṣayitvā tu vidhānenāgra janmanaḥ|| 91
so'pi śūdratvamāpnoti dīkṣādānānna saṁśayaḥ|| 92

Then the initiated person, who has become now a twice-born, gains authoritative state to be blessed with nirvana diksha(the initiation of final liberation). If a Guru perfoms samaya and visesha dikshas to the sudras , following the process prescribed for the brahmins, even such Guru attains the state of being a sudra because of such performance of diksha. There is no doubt about this.

॥ इति उत्तर कामिकाख्ये महातन्त्रे समय विशेष दीक्षा विधिः विंशतितमः पटलः ॥

|| iti uttara kāmikākhye mahātantre samaya viśeṣa dīkṣā vidhiḥ viṁśatitamaḥ paṭalaḥ ||

This is the 20th chapter titled "Directions for performing the Samaya and Visesha Initiation" in the Great Tantra called Kamika

२१ स्थाली पाक विधिः

21 sthālī pāka vidhiḥ

21 Directions for Cooking the Rice for the Fire-ritual in a Special Vessel

स्थाली पाक विधिं वक्ष्ये नैवेद्यचरु कल्पने।
स्थालीं ताम्रमयीं वाथ मृण्मयीं लक्षणान्विताम्॥ १
प्रक्षाल्य पात्रमस्त्रेण कवचेनावकुण्ठ्य च।
निरीक्ष्य प्रोक्ष्य चाभ्युक्ष्य संताड्यालिप्य गन्धतः॥ २
कण्ठे संवेष्ट्य कौशेन रज्जुना वर्मरूपिणा।

sthālī pāka vidhiṁ vakṣye naivedyacaru kalpane|
sthālīṁ tāmramayīṁ vātha mṛṇmayīṁ lakṣaṇānvitām|| 1
prakṣālya pātramastreṇa kavacenāvakuṇṭhya ca|
nirīkṣya prokṣya cābhyukṣya saṁtāḍyālipya gandhataḥ|| 2
kaṇṭhe saṁveṣṭya kauśena rajjunā varmarūpiṇā|

Now I will give the directions for cooking the sacrificial food in a 'sthali'(vessel) with regard to the preparation of 'naivedya'(food-offering) and 'caru'(cooked rice meant for oblations). Having taken the vessel(sthali) made of copper or earth and associated with specific lineaments, the Guru should sprinkle the consecrated water crosswise(kshalana) with the recital of astra mantra and give protection with the recital of kavaca mantra, cast a look charged with the knowledge of tattvas and mantras over it, sprinkle the consecrated water with the right palm turned upwards(prokshana) and with the right palm turned downwards(abhyukshana), strike three times over it and anoint it with perfumed paste. He should wind a rope made of silk aroud its neck, with the recital of kavaca mantra which is in the form of a shielding weapon.

मण्डले गोमयालिप्ते प्रोक्षिते शस्त्रवारिणा॥ ३
वर्मावकुण्ठिते पात्रे मन्त्रविन्यस्त दर्भके।
षडुत्थमासनं चेष्ट्वा तां न्यसेन्मूर्तिरूपिणीम्॥ ४

maṇḍale gomayālipte prokṣite śastravāriṇā|| 3
varmāvakuṇṭhite pātre mantravinyasta darbhake|
ṣaḍutthamāsanaṁ ceṣṭvā tāṁ nyasenmūrtirūpiṇīm|| 4

On the mandala designed with cow-dung and sprinkled over with the water taken from the astra-kalasa, the Guru should place a darbha charged with the essential mantra. Then he should woship the sixfold seat (shadutthasana, seat comprising ananta, dharma, jnana, vairagya, aisvarya and padma) on the darbha and place the sthali-vessel whose form is of the nature of sivamurti, on the darbha-seat.

शिवं सावरणं तत्रावाह्य संपूज्य संत्यजेत्।
पुष्पाद्यमाज्येनाभ्यज्य वस्त्रपूतं पयो न्यसेत्॥ ५
चुल्लीमस्त्रेण चोल्लिख्य तेन प्रोक्ष्यावकुण्ठ्य च।
संपूज्य चोपलिप्याथ धर्माधर्मद्वयं यजेत्॥ ६
दक्षवामस्थभुजयोश्शिवाग्निं मध्यमे न्यसेत्।
आसनं प्रणवं कृत्वा तां तस्यामधिरोपयेत्॥ ७

śivaṁ sāvaraṇaṁ tatrāvāhya saṁpūjya saṁtyajet|
puṣpādyamājyenābhyajya vastrapūtaṁ payo nyaset|| 5
cullīmastreṇa collikhya tena prokṣyāvakuṇṭhya ca|
saṁpūjya copalipyātha dharmādharmadvayaṁ yajet|| 6
dakṣavāmasthabhujayośśivāgniṁ madhyame nyaset|
āsanaṁ praṇavaṁ kṛtvā tāṁ tasyāmadhiropayet|| 7

Having invoked the presence of Siva along with His retinue Lords inside the vessel, the Guru should worship Him and request Him to depart from the vessel. Having taken out the flowers offered to Siva from the vessel, he should anoint the vessel with clarified butter and pour the milk filtered with a cloth into the vessel. Then he should draw lines over the 'culli'(fireplace made of earth, provided with three projections to support the vessel) with the recital of astra mantra and sprinkle the consecrated water over it with astra mantra and give protection with the recital of kavaca mantra. Then he should worship it, anoint it with diluted cow-dung and worship dharma and adharma represented by the right arm(projected structure) and left arm of the fireplace respectively. He should invoke the presence of sivagni on the middle projection. Having provided a seat of pranava(Om) inside the fireplace , he should mount the vessel over it.

द्विप्रस्थमाढकं वापि पञ्चप्रसृति निर्मितम्।
चतुर्थं कल्पयेद्धीमान् शालीतण्डुलकादिकम्॥ ८
चालनोद्घाटनेऽस्त्रेण कृत्वाघोरमनुस्मरन्।
विपचेत्पूर्ववक्त्रस्सन् मध्यपक्वं यथा भवेत्॥ ९
उष्णे तप्ताभिघारस्स्यात् शीते शीताभिघारणम्।

dviprasthamāḍhakaṁ vāpi pañcaprasṛti nirmitam|
caturthaṁ kalpayeddhīmān śālītaṇḍulakādikam|| 8

cālanodghāṭane'streṇa kṛtvāghoramanusmaran|
vipacetpūrvavaktrassan madhyapakvaṁ yathā bhavet|| 9
uṣṇe taptābhighārassyāt śīte śītābhighāraṇam|

For the preparation of caru, the Guru should take two measures(prasthas) of adhaka-grain or five handfuls. The rice got from the sali kind of paddy and other grains should be in four handfuls. Having washed the grains with the recital of astra mantra and gathered them with the recital of same mantra, he should cook them, being north-faced and recting the aghora mantra. When the cooking comes to a perfect stage, being neither over cooked or not cooked up to the right level, he should perform 'tapta abhighara'(letting the drops of ghee, for heating) and 'sita abhighara'(letting the drops of ghee , for cooling).

स्वान्तया मन्त्रसंहत्या शिवहव्यवहे पुरा॥ १०
हविष्यान्ते च हेत्युक्त्वा सुस्विन्नो भव इत्यपि।
तप्ताभिघार एवं स्याद् द्वितीये मण्डले ततः॥ ११
प्रोक्षणादि समायुक्ते पूजितेऽप्यवरोप्य ताम्।
सुशीतलो भवेत्येवं वौषट्पल्लवया तथा॥ १२
शीताभिघार एवं स्यान्मन्त्रसंहितया भवेत्।

svāntayā mantrasaṁhatyā śivahavyavahe purā|| 10
haviṣyānte ca hetyuktvā susvinno bhava ityapi|
taptābhighāra evaṁ syād dvitīye maṇḍale tataḥ|| 11
prokṣaṇādi samāyukte pūjite'pyavaropya tām|
suśītalo bhavetyevaṁ vauṣaṭpallvayā tathā|| 12
śītābhighāra evaṁ syānmantrasaṁhitayā bhavet|

First, he should offer the oblations into the siva-fire with recital of samhita mantras, reciting each mantra as ending with 'sva' and at the end of the offering of havis, he should pronounce 'ha' and utter the words "susvinno bhava". This is known as 'tapta abhighara'. Then, he should design the second mandala and do the sprinkling and other rituals and worship it. He should dismount the vessel from the fireplace and place it on the mandala uttering the words "susitalo bhava" joining the word 'vaushat' at the end. This is known as 'sita abhighara'. This is performed with the recital of samhita mantras.

संमृज्य च मृदम्भोभ्यां स्थालीं सुरभि मुद्रया॥ १३
अमृतीकृत्य कुण्डस्य पश्चिमे पूर्व मण्डले।
पूजिते हृदयेनेष्ट्वा चाङ्गैरेकैकशः क्रमात्॥ १४
शिवेनाष्टोत्तरशतं संपातं पूर्ववन्नयेत्।
एवं संपातितेनैव चरुणा होम इष्यते॥ १५

saṁmṛjya ca mṛdambhobhyāṁ sthālīṁ surabhi mudrayā|| 13
amṛtīkṛtya kuṇḍasya paścime pūrva maṇḍale|
pūjite hṛdayeneṣṭvā cāṅgairekaikaśaḥ kramāt|| 14
śivenāṣṭottaraśataṁ saṁpātaṁ pūrvavannayet|
evaṁ saṁpātitenaiva caruṇā homa iṣyate|| 15

Having anointed the sthali-vessel with clay and water, the Guru should instill the quality of nectar into the cooked rice by displaying the ' dhenu mudra'. He should place it on the first mandala designed and worshipped on the west side of the main fire-pit and worship the sthali, reciting the hrudaya mantra and worship it separately with each anga mantra in the due order. As done before, he should offer the oblations for 108 times, with the recital of siva mantra, the oblation being in the mode of 'sampata'. It is emphasized in the Agamas that the homa should be done with the caru which has been consecrated with 'sampata' in this way.

तण्डुलेनाम्भसा चाथ चरुं नित्यं विपाचयेत्।
हविष्य चतुरंशेन होमकर्माथवा मतम्॥ १६
होमावशिष्टं देयं स्यादाचार्याय प्रयत्नतः।
पञ्चगोचर संस्थाय समस्तागम वेदिने॥ १७
शिष्टमन्यप्रदत्तं चेत् होमो निष्फल एव हि।
शेषहीने चरोर्होमे स होमस्स्यादनिष्टदः॥ १८

taṇḍulenāmbhasā cātha caruṁ nityaṁ vipācayet|
haviṣya caturaṁśena homakarmāthavā matam|| 16
homāvaśiṣṭaṁ deyaṁ syādācāryāya prayatnataḥ|
pañcagocara saṁsthāya samastāgama vedine|| 17
śiṣṭamanyapradattaṁ cet homo niṣphala eva hi|
śeṣahīne carorhome sa homassyādaniṣṭadaḥ|| 18

The Guru should cook the caru making use of rice and water, daily. The caru should be divided into four parts and one part should be kept for the activities related to homa. The remaining part of the havis after the performance of homa should be given to the Acharya, with all care and efforts. The Acharya should belong to one of the five gocaras and he should have studied and known all the Agamas. If the remnant of the havis is given to other person, certainly the homa-ritual would become ineffective. If no remnant of the havis is left out at the end of homa, then such homa-ritual would not yield the desired benefits.

हविषो न्यूनवेदांशश्चरुर्वा होमकर्मणि।
आद्यांशो दैविकः प्रोक्तो द्वितीयो होमकर्मणि॥ १९

परिवारे तृतीयः स्याच्चतुर्थो देशिकाय हि।
पृथक् चरुश्चेन्नैवेद्यं सर्वमीशे निवेदयेत्॥ २०

haviṣo nyūnavedāṁśaścarurvā homakarmaṇi|
ādyāṁśo daivikaḥ prokto dvitīyo homakarmaṇi|| 19
parivāre tṛtīyaḥ syāccaturtho deśikāya hi|
pṛthak caruścennaivedyaṁ sarvamīśe nivedayet|| 20

Caru which is less than one part out of four parts of the havis may be used for the homa-related activities. Among the four parts, the first part is for the Main Deity. The second part is for the homa-related activities. The third part is for the retinue Deities. The fourth part is for the Acharya. If the caru is prepared separately for each Deity, all carus should be first offered as 'naivedya' to Siva.

प्राणाग्निहोत्रं कर्तव्यं साधकैः फलकाङ्क्षिभिः।
एतेषामन्यथाभावे सर्वं भवति चान्यथा॥ २१

prāṇāgnihotraṁ kartavyaṁ sādhakaiḥ phalakāṅkṣibhiḥ|
eteṣāmanyathābhāve sarvaṁ bhavati cānyathā|| 21

The 'prana-agni-hotra' should be performed without fail by the sadhakas who are desirous of obtaining various benefits. If these rituals are performed in a different way, all such rituals would yield different benefits; the benefits would not be as desired by the sadhakas.

॥ इति उत्तर कामिकाख्ये महातन्त्रे स्थालीपाक विधिः एकविंशतिः पटलः ॥

|| iti uttara kāmikākhye mahātantre sthālīpāka vidhiḥ ekaviṁśatiḥ paṭalaḥ ||

This is the 21st chapter titled "Directions for Cooking the Rice for Fire-ritual in a Special Vessel" in the Great Tantra called Kamika

२२ स्वप्नाध्याय विधिः

22 svapnādhyāya vidhiḥ

22 Knowing the Effects of Dreams

अथ वक्ष्ये विशेषेण स्वप्नाध्यायं द्विजोत्तमाः।
दिक्षा पूर्वे च काम्ये वा लक्षयेत् स्वप्नमुत्तमम्॥ १
तत्र हि प्रथमे यामे स्वप्नो यदि भविष्यति।
लक्षयेदात्मनः काले फलभाक्त्वं द्विजोत्तमाः॥। २
संवत्सरे तु सिद्धिस्स्यात् द्वितीये यामके यदि।
षण्मासेन तु सिद्धिस्स्यात् तृतीये यामके यदि॥ ३
मासेनैव तु सिद्धिस्स्यात् चतुर्थे यामके यदि।
शीघ्रमेव फलं तस्य भविष्यति न संशयः॥ ४

atha vakṣye viśeṣeṇa svapnādhyāyaṁ dvijottamāḥ|
dikṣā pūrve ca kāmye vā lakṣayet svapnamuttamam|| 1
tatra hi prathame yāme svapno yadi bhaviṣyati|
lakṣayedātmanaḥ kāle phalabhāktvaṁ dvijottamāḥ||| 2
saṁvatsare tu siddhissyāt dvitīye yāmake yadi|
ṣaṇmāsena tu siddhissyāt tṛtīye yāmake yadi|| 3
māsenaiva tu siddhissyāt caturthe yāmake yadi|
śīghrameva phalaṁ tasya bhaviṣyati na saṁśayaḥ|| 4

Now, I will reveal to you the contents of the chapter dealing with the effects of various dreams. O, the foremost among the twice-born sages!, normally a disciple could have supremely auspicious visions in dreams, during the night prior to the performance of initiation(diksha) or any other special ritual opted by a devotee. If such dream occurs in the first quarter of the night, the disciple would reap its benefit during its own course of time within one year. If it occurs in the second quarter of the night, the effect of the dream would materialize within six months. If it occurs in the third quarter of the night, the effect of the dream would be seen within one month. If the dream occurs in the fourth quarter of the night, its effect would manifest immediately. There is no doubt about such occurrence of the effects of the dreams.

रश्मिमन्तं विवस्वन्तं शशाङ्कं तारकावृतम्।
प्रदीप्तमग्निहोत्रञ्च प्रदीपमतिभास्वरम्॥ ५

मातरं पितरं दारान् पुत्रान् मातृन् सुहृज्जनान्।
यदि पश्येन्नरः स्वप्ने विपुलां श्रियमाप्नुयात्॥ ६

raśmimantaṁ vivasvantaṁ śaśāṅkaṁ tārakāvṛtam|
pradīptamagnihotrañca pradīpamatibhāsvaram|| 5
mātaraṁ pitaraṁ dārān putrān mātṝn suhṛjjanān|
yadi paśyennaraḥ svapne vipulāṁ śriyamāpnuyāt|| 6

The sun, highly radiant with resplendent rays, moon enclosed by the stars, fire blazing forth with flames nourished by daily oblations, lighted lamps shining forth with exceeding brilliance, mother, father, wife, sons or daughters, mother(of known persons), good-hearted persons – if these objects or persons are seen by the disciple in his dream, then he will attain ineaxhaustible weath.

चन्द्रार्कतारग्रसनं परिमार्जनमेव च।
भक्षणं धारणं तेषां राज्यं संप्राप्नुयान्नरः॥ ७
श्वेतपुष्पजमालानां धवलानां च पक्षिणाम्।
सौवर्णानां खगानां च दर्शनाल्लभते श्रियम्॥ ८
गन्धर्वनगरं वापि देवगन्धर्व योषिताम्।
दर्शनात्प्रापणात्स्वप्ने विपुलां श्रियमाप्नुयात्॥ ९

candrārkatāragrasanaṁ parimārjanameva ca|
bhakṣaṇaṁ dhāraṇaṁ teṣāṁ rājyaṁ saṁprāpnuyānnaraḥ|| 7
śvetapuṣpajamālānāṁ dhavalānāṁ ca pakṣiṇām|
sauvarṇānāṁ khagānāṁ ca darśanāllabhate śriyam|| 8
gandharvanagaraṁ vāpi devagandharva yoṣitām|
darśanātprāpaṇātsvapne vipulāṁ śriyamāpnuyāt|| 9

Eclipsed moon, eclipsed sun, shadowed stars, dish of honey and oil, consuming that dish, holding that dish – if these are seen in dream by a person, then he will be led to attain a kingdom. Garlands made of white folwers, white birds, gold-colored birds – if these are seen in dream, then he will attain wealth. If a person sees in his dream the city of Gandharvas(celestial musicians), celestial ladies belonging to the groups of Devas and Gandharvas or if he reaches that city or appraoach the celestial ladies, then he he would attain great wealth.

जातरूपमयं छत्रं श्वेतमाला विभूषितम्।
चूतादि पुण्यवृक्षाणां सफलानां तु दर्शनम्॥ १०
तेषां आरोहणं शस्तं तत्फलानां च सङ्ग्रहः।
तेषां च भक्षणं शस्तं शैलहर्म्योश्च हस्तिनाम्॥ ११

गोसिंहवृषभाणां च वीक्षणारोहणे हिते।
सिंहासन चतुर्दन्ति शिबिकारोहणं शुभम्॥ १२

jātarūpamayaṁ chatraṁ śvetamālā vibhūṣitam|
cūtādi puṇyavṛkṣāṇāṁ saphalānāṁ tu darśanam|| 10
teṣāṁ ārohaṇaṁ śastaṁ tatphalānāṁ ca saṅgrahaḥ|
teṣāṁ ca bhakṣaṇaṁ śastaṁ śailaharmyāśva hastinām|| 11
gosiṁhavṛṣabhāṇāṁ ca vīkṣaṇārohaṇe hite|
siṁhāsana caturdanti śibikārohaṇaṁ śubham|| 12

Umbrella completely designed with superior kind of gold and decorated with garlands made of white flowers or pearls, auspicious trees such as mango and others, fruits of such auspicious trees, climbing on those trees, plucking the fruits of those trees, eating those fruits – such visions in a dream is considered to be auspicious. Vision of a mountain, palace, elephants, cows, lion and bull, mounting on the lion, elephant or bull – is considered to be auspicious. Mounting on a lion-throne, on an elephant or on a palanquin - vision of such happenings is considered to be auspicious.

सूर्येन्द्वग्न्युधति व्योम धरित्री शैलवीक्षणम्।
तरणं निम्नगाम्भोधि काननानां जलस्य च॥ १३
प्रशस्तं दोहनं कर्म महिषीणां गवामपि।
सिंहीनां हस्तिनीनां च बान्धवानां स्ववेश्मनि॥ १४
प्रसवो वाथ चैतासां भूतिलिङ्गमिति स्मृतम्।
पयसः पाटलाया गोः पानं यद्वत्स लीलया॥ १५
दध्नश्चापक्व मांसानां विष्ठापायस भक्षणम्।
एतेषामपि लाभश्च प्रशस्तो मुनिपुङ्गवाः॥ १६

sūryendvagnyudhati vyoma dharitrī śailavīkṣaṇam|
taraṇaṁ nimnagāmbhodhi kānanānāṁ jalasya ca|| 13
praśastaṁ dohanaṁ karma mahiṣīṇāṁ gavāmapi|
siṁhīnāṁ hastinīnāṁ ca bāndhavānāṁ svaveśmani|| 14
prasavo vātha caitāsāṁ bhūtiliṅgamiti smṛtam|
payasaḥ pāṭalāyā goḥ pānaṁ yadvatsa līlayā|| 15
dadhnaścāpakva māṁsānāṁ visṭhāpāyasa bhakṣaṇam|
eteṣāmapi lābhaśca praśasto munipuṅgavāḥ|| 16

Sun, moon, fire, ocean, sky, earth, mountain, crossing the mountain-stream, ocean or forest-river – vision of these in the dream is declared to be auspicious. Milking the buffaloes or cows, presence of lioness, female-elephant, presence of relatives in one`s own house – vision of these in the dream and of these animals giving birth to the calves is considered to be indicative of the immediate attainment of wealth and greatness. O, the

supreme sages!, drinking the streams of milk right from the udder of a cow whose color is whitish-red, sportively like its calf , consuming of curd, half-cooked meat, ordures, milk boiled with sugar and pulses – vision of such incidents in the dream is praised for its goodness.

सुधारुधिरमद्यानां पानं मत्स्यस्य भक्षणम्।
एतेषां वीक्षणं वापि स्नानं वा रुधिरेण यत्॥ १७
अम्भसा त्वभिषेकस्तु गवां शृङ्गसृतेन च।
चन्द्रसृतेन वा राज्याभिषेकस्श्शुभमिष्यते॥ १८

sudhārudhiramadyānāṁ pānaṁ matsyasya bhakṣaṇam|
eteṣāṁ vīkṣaṇaṁ vāpi snānaṁ vā rudhireṇa yat|| 17
ambhasā tvabhiṣekastu gavāṁ śṛṅgasṛtena ca|
candrasṛtena vā rājyābhiṣekasśśubhamiṣyate|| 18

Drinking of nectar, blood or toddy, eating of fish – vision of such incidents in the dream, taking bath with blood, a king being anointed with streams of consecrated water flowing from the cow-horn or with the stream of cool water issuing from the moon-stone(a special vessel made of moon-stone) – vision of such events in the dream is considered to be auspicious.

पशुसिंहगजानां च लाभो युद्धे विशेषतः।
अध्यापनं च शास्त्राणां अन्नलेपनमेव च॥ १९
तृणदारूद्भवौ नाभौ कुसुमस्योदकस्य च।
बर्हिशीर्षकहस्तत्वं सितमाल्यानुलेपनम्॥ २०
सिताम्बरत्वं विप्रस्य दर्शनं चाशिषश्शुभाः।
श्वेताभस्य फलस्यापि व्यजनस्य ध्वजस्य च॥ २१
सरोजस्यातपत्रस्य मणीनां दर्पणस्य च।
दीपस्य चामरस्यापि शस्त्रस्य कमलस्य च॥ २२
विमलस्याम्भसश्शस्तं दर्शनं हाटकस्य च।
राज्ञश्च दर्शनं तेन भाषणं शुभदं मतम्॥ २३

paśusiṁhagajānāṁ ca lābho yuddhe viśeṣataḥ|
adhyāpanaṁ ca śāstrāṇāṁ annalepanameva ca|| 19
tṛṇadārūdbhavau nābhau kusumasyodakasya ca|
barhiśīrṣakarhastatvaṁ sitamālyānulepanam|| 20
sitāmbaratvaṁ viprasya darśanaṁ cāśiṣaśśubhāḥ|
śvetābhasya phalasyāpi vyajanasya dhvajasya ca|| 21

sarojasyātapatrasya maṇīnāṁ darpaṇasya ca|
dīpasya cāmarasyāpi śastrasya kamalasya ca|| 22
vimalasyāmbhasaśśastaṁ darśanaṁ hāṭakasya ca|
rājñaśca darśanaṁ tena bhāṣaṇaṁ śubhadaṁ matam|| 23

It is specifically good to see in the dream the capturing of cows, lions and elephants of the enemy in a battle field. Stydying the Vedas and the Agamas, being smeared with food, sprouting of grass or tree from his navel, hand holding flower, water and the tips of kusa-grass, being smeared with the unguent of white sandal, being attired in white cloth, seeing a brahmin and hearing his words of blessings, white fruits, hand-fan, flag, umbrella made of lotus flowers and leaves, mirror studded with diamonds, light, chowrie, weapon, lotus-shaped insignia, pure water-sheath, superior kind of gold, seeing the king and holding a talk with him – vision of all these in the dream is considered to be conducive to the attainment of auspicious benefits.

देवालयं सप्रतिमं दृष्ट्वा श्वेतां च गामपि।
सागरं सरितो वापि तोययुक्ताः श्रियं लभेत्॥ २४
एतेषामपि पानेन राज्यं संप्राप्नुयान्नरः।
शङ्खमाभरणं श्वेतवस्त्रं पुरुषमेव च॥ २५
रूपयौवन संपन्नां स्त्रियं वा तादृशीमपि।
उत्तमां श्रियमाप्नोति स्वप्ने दृष्ट्वा तु मानवः॥ २६

devālayaṁ sapratimaṁ dṛṣṭvā śvetāṁ ca gāmapi|
sāgaraṁ sarito vāpi toyayuktāḥ śriyaṁ labhet|| 24
eteṣāmapi pānena rājyaṁ saṁprāpnuyānnaraḥ|
śaṅkhamābharaṇaṁ śvetavastraṁ puruṣameva ca|| 25
rūpayauvana saṁpannāṁ striyaṁ vā tādṛśīmapi|
uttamāṁ śriyamāpnoti svapne dṛṣṭvā tu mānavaḥ|| 26

Temple dedicated to the God and installed with divine images, white cows, ocean and rivers associated with upsurging tides and waves – if a person sees these in his dream, he would attain wealth. If he sees that he is drinking the water of ocean and river, he would attain kingdom. Conch, ornaments, white cloth, man dressed in white cloth, ladies endowed with beautiful form and youthfulness – if a person sees these in his dream, he would attain superior kind of wealth equaling the superiority of those beautiful ladies.

कुमारं सर्पमुक्षाणं गजं दृष्ट्वा सुतं लभेत्।
तृणं च विपुलं धान्यं गृहमग्नियुतं तथा॥ २७
दृष्ट्वा स्वप्ने लभेल्लक्ष्मीं दृष्ट्वा शक्रध्वजं तथा।
भूयम्बुवैरिग्रसनं शतृणां च वधक्रियाम्॥ २८
जयं विवादद्यूतादौ सङ्ग्रामे विजयं तथा।

कृत्वा तु श्रियं आप्नोति भूमौ चन्द्र निवेशनम्॥ २९

निर्मलं गगनं दृष्ट्वा ह्योदनाप्तिं मृतिं तथा।

दृष्ट्वाग्निं सङ्ग्रहं कृत्वा लब्ध्वा वै राजचिह्नकम्॥ ३०

नरस्सुखमवाप्नोति तन्त्रीवाद्यस्य वादनम्।

तयोरुल्लङ्घनं चैव रोदनं च शुभावहम्॥ ३१

kumāraṁ sarpamukṣāṇaṁ gajaṁ dṛṣṭvā sutaṁ labhet|
tṛṇaṁ ca vipulaṁ dhānyaṁ gṛhamagniyutaṁ tathā|| 27
dṛṣṭvā svapne labhellakṣmīṁ dṛṣṭvā śakradhvajaṁ tathā|
bhūyambuvairigrasanaṁ śatṝṇāṁ ca vadhakriyām|| 28
jayaṁ vivādadyūtādau saṅgrāme vijayaṁ tathā|
kṛtvā tu śriyaṁ āpnoti bhūmau candra niveśanam|| 29
nirmalaṁ gaganaṁ dṛṣṭvā hyodanāptiṁ mṛtiṁ tathā|
dṛṣṭvāgniṁ saṅgrahaṁ kṛtvā labdhvā vai rājacihnakam|| 30
narassukhamavāpnoti tantrīvādyasya vādanam|
tayorullaṅghanaṁ caiva rodanaṁ ca śubhāvaham|| 31

A boy seizing a snake, elephant – if a person sees these in his dream, he would attain a state of well-being. Grass-covered field, large quantity of grains, house associated with fire-ritual – if these are seen in his dream, he would attain prosperity and wealth. A field associated with water, enemies being captured by his troups, enemies being tortured and killed by them, gaining victory in debate, gambling and such other events, gaining victory in the battle – if such events are seen in the dream, he would attain wealth. Moon entering into the earth, clean sky, the dead man eating the food and taking hold of the fire, being honored with the presentation of insignia of the king- if such events are seen in his dream, he would attain happiness. The stringed musical instruments(such as vina)being palyed well, jumping over such stringed instruments, hearing the harsh sounds of crying – such dreams would lead to auspiciousness.

परस्त्रीणां च तथा लाभस्तस्यालिङ्गनं एव च।

निगलैर्बन्धनं धान्यं स्वदेहदहनं तथा॥ ३२

निकृत्य च तनुं दिक्षु क्षेपणं शुभदं मतम्।

स्वागतेनोरगेणाथ सिंहेनैवाथ भक्षणम्॥ ३३

हृन्मूर्ध्नो दर्शनं शस्तं सस्यानां च विशेषतः।

पात्रे मणिमये वाथ राजते वाथ भोजनम्॥ ३४

सौवर्णे पद्मपत्रे वा दध्नो वान्यस्य भोजनम्।

लाभो वा हयशब्दस्य जय भुङ्क्ष्वेति शब्दयोः॥ ३५

मुद्राभृङ्गारवृष्टीनां दर्शनं शुभदं द्विजाः।

parastrīṇāṁ ca tathā lābhastasyāliṅganaṁ eva ca|
nigalairbandhanaṁ dhānyaṁ svadehadahanaṁ tathā|| 32
nikṛtya ca tanuṁ dikṣu kṣepaṇaṁ śubhadaṁ matam|
svāgatenorageṇātha siṁhenaivātha bhakṣaṇam|| 33
hṛnmūrdhno darśanaṁ śastaṁ sasyānāṁ ca viśeṣataḥ|
pātre maṇimaye vātha rājate vātha bhojanam|| 34
sauvarṇe padmapatre vā dadhno vānyasya bhojanam|
lābho vā hayaśabdasya jaya bhuṅkṣveti śabdayoḥ|| 35
mudrābhṛṅgāravṛṣṭīnāṁ darśanaṁ śubhadaṁ dvijāḥ|

O, the twice-born sages!,seeing and approaching the ladies other than his own spouse, embracing them, being fettered with iron chains and put behind the bars, heaps of grains and his own body being consumed by the flames of fire, severing of his own body, convulsive movements of the directions – seeing these in the dream would give auspicious benefits. His own body being eaten by the snake which has entered into his place of its own accord or eaten by the lion which has come there casually, viewing his own heart and head and crops, eating the curd-rice or other food kept in the vessel made of diamonds or silver or in the lotus-leaf made of gold, hearing the neighing of horses, high sounds hailing the victory, sounds such as 'eat this… eat that', key-shaft, flock of bees, downpour of rain – seeing these in the dream would give auspicious result.

पिण्याको गोशकृत् शस्ता चोच्छ्रितं स्वात्मने गृहम्॥ ३६
बन्धुभिस्संवृतं दीप्तमात्मानं वेश्म संस्थितम्।
शिवाङ्कुराणि बीजानि तथा विद्याधरागमम्॥ ३७
छिन्नाभ्यां रुधिराक्ताभ्यां पादाभ्यां स्वं च पश्यति।
ऐश्वर्यं शीघ्रमाप्नोति पुत्रांश्च लभते बहून्॥ ३८

piṇyāko gośakṛt śastā cocchritaṁ svātmane gṛham|| 36
bandhubhissaṁvṛtaṁ dīptamātmānaṁ veśma saṁsthitam|
śivāṅkurāṇi bījāni tathā vidyādharāgamam|| 37
chinnābhyāṁ rudhirāktābhyāṁ pādābhyāṁ svaṁ ca paśyati|
aiśvaryaṁ śīghramāpnoti putrāṁśca labhate bahūn|| 38

Oil-cakes, dried cowdung, his house being raised to much higher level, being in his own house illumined by lighted lamps and surrounded by his relatives, auspicious fresh sprouts and seeds, arrival of the celestial beings known as 'vidyadharas', his own legs severed and associated with streams of blood – if these are seen in the dream, then that person would attain great riches within a short time and be blessed with many children.

छिन्नः स्याद्दक्षिणो हस्तः स्वप्ने यस्य सशोणितः।
पुत्रं च लभते शीघ्रं आयुष्मन्तं यशस्विनम्॥ ३९
छिन्नं यस्य शिरः स्वप्ने दृश्यते रुधिराप्लुतम्।
लभते क्षिप्रमारोग्यं धनं चास्य विवर्धते॥ ४०

chinnaḥ syāddakṣiṇo hastaḥ svapne yasya saśoṇitaḥ|
putraṁ ca labhate śīghraṁ āyuṣmantaṁ yaśasvinam|| 39

chinnaṁ yasya śiraḥ svapne dṛśyate rudhirāplutam|
labhate kṣipramārogyaṁ dhanaṁ cāsya vivardhate|| 40

If a person sees in his dream his own right hand being cut down and associated with shedding of blood streams, then he would be quickly blessed with a child and he would be with longevity and wide-spread fame. If a person sees in his dream his own head being severed and covered with glushing blood, he would attain good health within a short period and his wealth would be increasing further.

सुवर्णाकृतिभिर्गात्रं स्वप्ने यस्य विशीर्यते।
धनधान्यमवाप्नोति सर्वाभरण भूषितः॥ ४१
आपणाजीवमात्मानं स्वप्नान्ते यस्तु पश्यति।
वृद्धिं तस्य विजानीयाद् आयुश्चास्य विवर्धते॥ ४२
चक्रं च पूर्णकुम्भं च श्रीवत्सं स्वस्तिकं तथा।
सोमपानं तथा प्राश्य लभते वाञ्छितं फलम्॥ ४३

suvarṇākṛtibhirgātraṁ svapne yasya viśīryate|
dhanadhānyamavāpnoti sarvābharaṇa bhūṣitaḥ|| 41
āpaṇājīvamātmānaṁ svapnānte yastu paśyati|
vṛddhiṁ tasya vijānīyād āyuścāsya vivardhate|| 42
cakraṁ ca pūrṇakumbhaṁ ca śrīvatsaṁ svastikaṁ tathā|
somapānaṁ tathā prāśya labhate vāñcitaṁ phalam|| 43

If a person sees in his dream a body which is in the likeness of a golden structure being crushed and scattered, then he would attain wealth and abundance of varieties of grains and he would have the fortune of being adorned with all kinds of ornaments. A person who sees in his dream that he is making his livelihood by maintaining a retail shop should know that his wealth will be augmenting more and more and that the duration of his life would be increased. If a person sees in his dream wheel, vessel of fulfillment(purna kumbha), srivatsa or svastika and if he sees that he is drinking the blissful soma-juice, then he would attain all those desired by him.

शिवागमादि शब्दानां श्रवणं धनदं भवेत्।
गुरुप्राज्ञागमश्चापि शुभो वृश्चिक दर्शनम्॥ ४४
देवद्विजमरुत्श्रीभिः भषणं शुभदं मतम्।
ताम्बूलं अञ्जनं बिल्वपत्रं कुङ्कुम मण्डले॥ ४५
पश्येदिष्ट्यादिकरणं कुड्यगोत्रक्रियामपि।
उद्यानाराम करणं शुभप्रदं इहोच्यते॥ ४६

śivāgamādi śabdānāṁ śravaṇaṁ dhanadaṁ bhavet|
guruprājñāgamaścāpi śubho vṛścika darśanam|| 44
devadvijamarutśrībhiḥ bhaṣaṇaṁ śubhadaṁ matam|
tāmbūlaṁ añzanaṁ bilvapatraṁ kuṅkuma maṇḍale|| 45
paśyediṣṭyādikaraṇaṁ kuḍyagotrakriyāmapi|
udyānārāma karaṇaṁ śubhapradaṁ ihocyate|| 46

Hearing the words such as 'Sivagama' and others in the dream would lead to the attainment of richness. To see in his dream the arrival of Guru or a much enlightened scholar in his house would yield a state of well-being and auspiciousness. Seeing a scorpion, conversing with the celestial ladies, brahmin ladies and the ladies belonging to the celestial group known as the 'Maruts' would yield auspicious benefits. It is said that seeing the 'tambula', collyrium, leaves of bilva-tree, saffron powder, mandala-design and doing the works such as constructing a wall, cow-shed and others, raising a flower garden – would yield auspicious benefits.

अगम्यागमनं चैव सर्वगात्रेषु बन्धनम्।
बन्धुभिर्घर्षणं धन्यं कन्यायाः पतिसङ्ग्रहः॥ ४७
स्नानं शिवार्चनं वह्नेस्तर्पणं दर्शनं सताम्।
गणानां विबुधानां च सुधापानं नभोगतिः॥ ४८
इत्येवमादिकं स्वप्ने दर्शनं शुभ सूचकम्।

agamyāgamanaṁ caiva sarvagātreṣu bandhanam|
bandhubhirgharṣaṇaṁ dhanyaṁ kanyāyāḥ patisaṅgrahaḥ|| 47
snānaṁ śivārcanaṁ vahnestarpaṇaṁ darśanaṁ satām|
gaṇānāṁ vibudhānāṁ ca sudhāpānaṁ nabhogatiḥ|| 48
ityevamādikaṁ svapne darśanaṁ śubha sūcakam|

Going to a place where one should not go, body fastened completely with chains or ropes, sharing his wealth with his relatives, enabling a virgin to get married with a suitable young man, bathing, worshipping Lord Siva, offering oblations into the fire, seeing the good-hearted saintly persons and the group of highly learned persons, drinking the nectar, flying across the sky – occurrence of these in the dream indicate the attainment of auspicious benefits.

भूवस्त्रलाभः पर्यङ्क शय्यादाहोऽम्बरस्य च॥ ४९
आसनस्य च दाहो वा नावारोहणमेव च।
नवशुक्लाम्बरत्वं च तथा शुद्धोदनाशनम्॥ ५०
मधुनः पङ्कजस्येव जननं हननं स्वकम्।
शङ्खपद्मनिधेर्लाभः शुभस्वप्नोऽयमीरितः॥ ५१

bhūvastralābhaḥ paryaṅka śayyādāho'mbarasya ca|| 49
āsanasya ca dāho vā nāvārohaṇameva ca|

navaśuklāmbaratvaṁ ca tathā śuddhodanāśanam|| 50
madhunaḥ paṅkajasyeva jananaṁ hananaṁ svakam|
śaṅkhapadmanidherlābhaḥ śubhasvapno'yamīritaḥ|| 51

Obtaining a ground and new clothes, burning of cot, bed, clothes and the seat, mounting on the boat, himself being dressed with new and white clothes, eating the pure and unmixed cooked rice, fresh appearance of honey-bees and lotus flower, injuring his own body, attaining the conch-treasure(sankha nidhi) and the lotus-treasure(padma nidhi) – these are said to be auspicious dreams.

दृष्टानामपि चैतेषां प्राप्तानां न कथञ्चन।
अप्राप्तिरपहारश्च स्वप्नेऽनिष्टार्थ सूचकः॥ ५२
लिङ्गस्य प्रतिमाया वा भङ्गादौ नृपतेर्मृतिः।
पिण्डिकाया महिष्यास्तु धाम्नो राष्ट्रस्य विभ्रमः॥ ५३
बन्धूनां च क्षयः पुत्रनाशस्त्वग्नि प्रवेशनम्।
हस्तध्वस्तफलं भस्म गुलशाकस्त्वनिष्टदः॥ ५४

dṛṣṭānāmapi caiteṣāṁ prāptānāṁ na kathañcana|
aprāptirapahāraśca svapne'niṣṭārtha sūcakaḥ|| 52
liṅgasya pratimāyā vā bhaṅgādau nṛpatermṛtiḥ|
piṇḍikāyā mahiṣyāstu dhāmno rāṣṭrasya vibhramaḥ|| 53
bandhūnāṁ ca kṣayaḥ putranāśastvagni praveśanam|
hastadhvastaphalaṁ bhasma gulaśākastvaniṣṭadaḥ|| 54

If such treasures are only seen and not obtained, and if such treasures are obtained but stolen by the thieves – such occurrences in the dream would indicate undesirable effects. Linga or an image getting damaged and deformed, death of the king, linga-pedestal moving around itself, shaking of the palace of the queen and the kingdom, death of the relatives, death of his son, entering into the piled logs set on fire, spoiling of the fruit, bhasma, pieces of molasses, vegetables held in hand – such dreams would yield undesirable effects.

विदेशगमनं जातिस्थौल्यं व्याधि प्रपीडनम्।
उद्दन्तता विनाशश्च मलिनत्वं अशोभनम्॥ ५५
सुवर्ण रजताङ्गार मूत्रविष्ठोद्गमोऽशुभः।
चूर्णानां मूर्ध्नि कांस्यानां नग्नता मलिनाम्बरः॥ ५६
अभ्यङ्गः पतनं चोच्चाड्डोलारोहस्त्वनिष्टदः।

videśagamanaṁ jātisthaulyaṁ vyādhi prapīḍanam|
uddantatā vināśśca malinatvaṁ aśobhanam|| 55
suvarṇa rajatāṅgāra mūtraviṣṭhodgamo'śubhaḥ|

cūrṇānāṁ mūrdhni kāṁsyānāṁ nagnatā malināmbaraḥ|| 56
abhyaṅgaḥ patanaṁ coccāḍḍolārohastvaniṣṭadaḥ|

Going to a foreign country, doing the deeds violating the restrictions of one`s own caste, being affected by diseases, death of a person who is with projected tooth, being affected with pollution – seeing these in the dream is inauspicious. Passing urine and evacuating the bowels in a place where gold or silver vessel or burning charcoal is kept ,falling the pounded pieces of bronze over the head, being naked, being attired with a dirty cloth, his body being oiled, his body falling down, mounting on the swing raised to abnormal height – seeing these in the dream would yield undesirable effects.

रक्तपुष्प द्रुमाणां च चण्डालव्याध दर्शनम्॥ ५७
भक्षणं पक्वमांसानां तैलस्य रुधिरस्य च।
नर्तनं ग्रसनं चैव विवाहो गीतमेव च॥ ५८
तन्त्रीवाद्य विहीनानां वाद्यानामपि वादनम्।
स्रोतोनिमज्जनं यच्च स्नानं गोमयवारिणा॥ ५९
पङ्कोदेनाथवा मातुः प्रवेशो जठरेऽशुभः।
चितायां रोहणं शक्रध्वजस्य पतनं तु वा॥ ६०
सुर्याचन्द्रमसोस्तारा पतनं चाशुभप्रदम्।
दिव्यान्तरिक्ष भौमानां उत्पातानां च दर्शनम्॥ ६१
देवद्विजादि भूपाल गुरुणां क्रोध एव च।
आलिङ्गनं कुमारीणां पुरुषाणां च मैथुनम्॥ ६२
हानिश्चैव स्वगात्राणां विरेकवमनक्रिये।
दक्षिणाशाभिगमनं व्याधिनाभिभवस्तथा॥ ६३
गृहाणां चैव पातश्च गृह संमार्जनं तथा।
पीडा पिशाचक्रव्यादैः वानरैश्च नरैरपि॥ ६४
परादभिभवश्चैव तस्माच्च व्यसनोद्भवः।
काषायवस्त्र धारित्वं तद्वत्स्त्री क्रीडनं द्विजाः॥ ६५
स्नेहपानावगाहौ च रक्तमाल्यानुलेपनाम्।
क्रीडनं च लिहा स्फोटः क्षुत्पिपासापरिश्रमः॥ ६६

raktapuṣpa drumāṇāṁ ca caṇḍālavyādha darśanam|| 57
bhakṣaṇaṁ pakvamāṁsānāṁ tailasya rudhirasya ca|
nartanaṁ grasanaṁ caiva vivāho gītameva ca|| 58
tantrīvādya vihīnānāṁ vādyānāmapi vādanam|
srotonimajjanaṁ yacca snānaṁ gomayavāriṇā|| 59

paṅkodenāthavā mātuḥ praveśo jaṭhare'śubhaḥ|
citāyāṁ rohaṇaṁ śakradhvajasya patanaṁ tu vā|| 60
suryācandramasostārā patanaṁ cāśubhapradam|
divyāntarikṣa bhaumānāṁ utpātānāṁ ca darśanam|| 61
devadvijādi bhūpāla guruṇāṁ krodha eva ca|
āliṅganaṁ kumārīṇāṁ puruṣāṇāṁ ca maithunam|| 62
hāniścaiva svagātrāṇāṁ virekavamanakriye|
dakṣiṇāśābhigamanaṁ vyādhinābhibhavastathā|| 63
gṛhāṇāṁ caiva pātaśca gṛha saṁmārjanaṁ tathā|
pīḍā piśācakravyādaiḥ vānaraiśca narairapi|| 64
parādabhibhavaścaiva tasmācca vyasanodbhavaḥ|
kāṣāyavastra dhāritvaṁ tadvatstrī krīḍanaṁ dvijāḥ|| 65
snehapānāvagāhau ca raktamālyānulepanām|
krīḍanaṁ ca lihā sphoṭaḥ kṣutpipāsāpariśramaḥ|| 66

Seeing the trees which are with red flowers, an outcaste, fowler, eating the well-cooked meat and sesame and drinking the blood, dancing, swallowing, marriage, singing, playing of the musical instruments except the stringed instrument, plunging into the stream, taking bath with cow-dung and cow-urine or with muddy substance, lying on the stomach of his mother, climbing over the funeral pyre, falling of the lightning and thunder, falling of the sun, moon and stars, occurrence of portentous phenomenon in the distant space, middle space and the earth, wrath of the Devas, brahmins, king and the Guru, embracing of the young ladies, copulation of the male persons, his own body being tortured, being purgative, vomiting, proceeding towards the southern direction, being highly affected by disease , falling down of the house, smearing and cleaning the house, being seized and tormented by ghost, demon and such other cruel spirits, by monkey and by men, being inflicted with disrespect by other persons, outburst of mental worry due to that disrespect, being dressed up with ochre cloth, enjoying with a lady, being smeared with oil, drinking, plunging, wearing the garland made of red flowers, freely palying in the ground, licking, shouting, being fatigued with hunger and thirst,

नक्षत्राणां ध्वजानां च स्रोतसां गमनं च वा।
रज्जुच्छेदः प्रतापे तु वपनं श्मस्रुकेशयोः॥ ६७
नखस्य दीर्घता सेवा सेवनं च स्त्रियोऽपि वा।
विरूपेण नरेणाङ्गमर्दनं चोत्सवेऽपि वा॥ ६८
पशुक्रीडाण्डजानां च स्तब्धस्य च मृतस्य च।
प्लवने भग्नयानत्वं अशुभाय भविष्यति॥ ६९

nakṣatrāṇāṁ dhvajānāṁ ca srotasāṁ gamanaṁ ca vā|
rajjucchedaḥ pratāpe tu vapanaṁ śmasrukeśayoḥ|| 67
nakhasya dīrghatā sevā sevanaṁ ca striyo'pi vā|
virūpeṇa nareṇāṅgamardanaṁ cotsave'pi vā|| 68
paśukrīḍāṇḍajānāṁ ca stabdhasya ca mṛtasya ca|
plavane bhagnayānatvaṁ aśubhāya bhaviṣyati|| 69

Displacement of stars, flags and streams, severing of rope, beard and head being shaved as the mark of inflicted punishment, nails being very long, doing service to the ladies, parts of the body being tied and

crushed by a deformed person during a festival, paralysed state of the cows, worms and birds, bathing of the dead, travelling in a broken vehicle – seeing these in the dream would result in inauspicious effects.

सरसि क्रीडनं नृत्तं जतुहाण्डेन च द्विजाः।
द्रव्यस्य नाशः सुहृदो वियोगः श्यामवस्त्रता॥ ७०
छेदः पाण्योः सरोजस्यापहारो जीर्णवस्त्रता।
प्रासाद वेश्म शृङ्गानां अवतारस्तु नेष्यते॥ ७१
कर्णे च नासिकादौ वा सर्पवेशप्रवेष्टने।
कार्पासतिलमूलादि लोहानि लभते च यः॥ ७२
स्वस्थश्च लभते व्याधि व्याधितो मृत्युमृच्छति।
भग्न ध्वजादिकं भग्नं छत्रं दृष्ट्वाऽशुभं लभेत्॥ ७३

sarasi krīḍanaṁ nṛttaṁ jatuhāṇḍena ca dvijāḥ|
dravyasya nāśaḥ suhṛdo viyogaḥ śyāmavastratā|| 70
chedaḥ pāṇyoḥ sarojasyāpahāro jīrṇavastratā|
prāsāda veśma śṛṅgāṇāṁ avatārastu neṣyate|| 71
karṇe ca nāsikādau vā sarpaveśapraveṣṭane|
kārpāsatilamūlādi lohāni labhate ca yaḥ|| 72
svasthaśca labhate vyādhi vyādhito mṛtyumṛcchati|
bhagna dhvajādikaṁ bhagnaṁ chatraṁ dṛṣṭvā'śubhaṁ labhet|| 73

O, the twice-born sages!,joyfully playing and dancing in the pool using the vessel made of lac, destruction of the useful substances, death of a friend or a good-hearted person, being attired in smoky colored cloth, severing of the hands, plundering the lotus flowers, being dressed with a worn-out cloth, coming down from the upper floor of temple, house and others and from the top of a summit – seing these in the dream is not desirable. Snake entering into ears or nose or entwining them, attaining cotton-made itmes, sesame, roots of plants or metals, a healthy person becoming a diseased one, a diseased person becomg a deceased one, flags and such others becoming damaged, breaking of umbrella – the person who sees all these in his dream would be afflicited with inauspicious effects.

एकस्य पुण्डरीकस्य धारणं तद्वदीरितम्।
तथैव हसनं भुक्तिरोदनस्य तिलैस्सह॥ ७४
अधः शिरस्तया स्नानं तैले दन्तविदारणम्।
कुञ्जरस्य पृथिव्याश्च ज्वलनं जातवेदसा॥ ७५
दारूणां पर्वतानां च पीठे कृष्णायसे द्विजाः।
संस्थानं कृष्णवर्णत्वं रथे खर समन्विते॥ ७६

यानं च कण्ठबन्धश्च शिंशुमाराहि पीडनम्।
हीननृत्त समाजश्च नाभेरन्यप्रदेशके॥ ७७
तृण वृक्ष पशूनानां प्रोद्भवः क्रीडयापि च।
खरेण कपिरोष्ट्रेण भोगो व्यालेन रौद्रकैः॥ ७८
सत्वैरन्यैरनिष्टाय भवेत्कायस्य लेपनम्।

ekasya puṇḍarīkasya dhāraṇaṁ tadvadīritam|
tathaiva hasanaṁ bhuktirodanasya tilaissaha|| 74
adhaḥ śirastayā snānaṁ taile dantavidāraṇam|
kuñjarasya pṛthivyāśca jvalanaṁ jātavedasā|| 75
dārūṇāṁ parvatānāṁ ca pīṭhe kṛṣṇāyase dvijāḥ|
saṁsthānaṁ kṛṣṇavarṇatvaṁ rathe khara samanvite|| 76
yānaṁ ca kaṇṭhabandhaśca śiṁśumārāhi pīḍanam|
hīnanṛtta samājaśca nābheranyapradeśake|| 77
tṛṇa vṛkṣa paśūnānāṁ prodbhavaḥ krīḍayāpi ca|
khareṇa kapiroṣṭreṇa bhogo vyālena raudrakaiḥ|| 78
satvairanyairaniṣṭāya bhavetkāyasya lepanam|

O, the twice-born sages!, wearing a single white lotus – to see this in the dream is , likewise, inauspicious. In the same way, to have the vision smiling , of eating the food along with sesame, taking oil-bath keeping the head down on the floor, breaking of the tooth, elephant and the ground glowing with flames of fire, being seated on a tree or mountain or on the seat made of black iron, to appear with blue-black color, chariot associated drawn by an ass, vehicle tied up with his neck, being grasped and wounded by porpoise, imperfect dancing of untrained foolish persons, appearance of grass, tree and animals from the navel, the mating of worms, ass, monkey, camel, snake and other ferocious beings would lead to undesirable effects.

स्नेहेन गोमयेनापि पङ्कैः कलुषवारिभिः॥ ७९
नेष्टं जिह्वा भुजानां च रोम्णा विच्छेदतं नखैः।
व्यालस्यारोहणं नेष्टं तदाघ्राणं न संमतम्॥ ८०
आघ्रायते यश्च भृशं श्वापदैर्विकृताननैः।
स च दुःखमवाप्नोति पङ्कमग्नस्तथैव च॥ ८१

snehena gomayenāpi paṅkaiḥ kaluṣavāribhiḥ|| 79
neṣṭaṁ jihvā bhujānāṁ ca romṇā vicchedataṁ nakhaiḥ|
vyālasyārohaṇaṁ neṣṭaṁ tadāghrāṇaṁ na saṁmatam|| 80
āghrāyate yaśca bhṛśaṁ śvāpadairvikṛtānanaiḥ|
sa ca duḥkhamavāpnoti paṅkamagnastathaiva ca|| 81

Smearing the body with oil, cow-dung, mud, turbid water –seeing this in the dream is not favorable. Wounding the tongue and shoulder with nails, snake crawling over the body or smelling the body – seeing these in the dream is not desirable or agreeable. One who sees in his dream that he is frequently smelt by wild beasts associated with deformed face would be afflicted with distress. Being submerged in the mire – seeing this in the dream is, likewise, would lead to difficulties.

परिष्वङ्गोऽथ यस्यापि प्रेतैः प्रव्रजितैरपि।
अन्तावसायिभिर्यो वा कृष्यते यमदूतकैः॥ ८२
शाल्मलीं किंशुकं यूप चैत्यं वा पारिभद्रकम्।
पुष्पाढ्यं कोविदारं वा योऽध्यारोहति मानवः॥ ८३
शोषणं कथिताख्यं च तोयपानं प्रमेहिणः।
हरिद्राभोजनं चापि यद्भवेत्पाण्डुरोगिणः॥ ८४
रक्तपित्तं पिबेत्यश्च शोणितं स विनस्यति।
भग्नयानावरोहश्च स्वप्नेऽलक्ष्मी प्रदो भवेत्॥ ८५

pariṣvaṅgo'tha yasyāpi pretaiḥ pravrajitairapi|
antāvasāyibhiryo vā kṛṣyate yamadūtakaiḥ|| 82
śālmalīṁ kiṁśukaṁ yūpa caityaṁ vā pāribhadrakam|
puṣpāḍhyaṁ kovidāraṁ vā yo'dhyārohati mānavaḥ|| 83
śoṣaṇaṁ kathitākhyaṁ ca toya pānaṁ pramehiṇaḥ|
haridrābhojanaṁ cāpi yadbhavetpāṇḍurogiṇaḥ|| 84
raktapittaṁ pibetyaśca śoṇitaṁ sa vinasyati|
bhagnayānāvarohaśca svapne'lakṣmī prado bhavet|| 85

Being embraced by corpse or a mendicant or by the neighbour or a disciple of a Guru, being forcibly drawn by the messenger of Yama(God of death), having the vision as climbing on the trees such as salmali, kimsuka, yupa caitya, paribhadraka, kovidara with abundant flowers, the trees mentioned here becoming dried up, drinking the water given by a person afflicted with urinal disease, eating the cooked rice mixed with turmeric powder- if these are seen in the dream by a person, he will be affected by jaundice. One who sees in his dream that he is drinking the red colored mix of blood and bile, would die soon. If he sees in his dream that he is alighting from a broken vehicle, such vision would lead to poverty.

आदित्यचन्द्र ताराणां मलिनत्वं अशोभनम्।
पद्मं हव्यं च कन्या वा भवत्याकाशतो यदि॥ ८६
ग्रहाणां ग्रहणेनापि राज्ञो मरणमादिशेत्।
दर्शनं चाशुभानां वा तैरेवालिङ्गनं तु यत्॥ ८७
काकं गृध्रं तथा श्येनं पिशाचं राक्षसं तथा।
पतन्तीं प्रतिमां वापि दृष्ट्वा व्यसनं आप्नुयात्॥ ८८

ādityacandra tārāṇāṁ malinatvaṁ aśobhanam|
padmaṁ havyaṁ ca kanyā vā bhavatyākāśato yadi|| 86
grahāṇāṁ grahaṇenāpi rājño maraṇamādiśet|
darśanaṁ cāśubhānāṁ vā tairevāliṅganaṁ tu yat|| 87
kākaṁ gṛdhraṁ tathā śyenaṁ piśācaṁ rākṣasaṁ tathā|
patantīṁ pratimāṁ vāpi dṛṣṭvā vyasanaṁ āpnuyāt|| 88

Seeing in the dream the darkened and defiled state of the sun, moon and the stars is inauspicious. Appearance of lotus, havis(cooked rice meant for fire ritual) and virgin in the space, planets becoming shrouded by other planets – if such visions occur in the dream, the king would die. Inauspicious beings and being embraced by such beings, the falling down of the crow, vulture, falcon, ghost, demon, idol from the sky - if such visions appear in the dream of a person, then he would be afflicted with distress.

पतन्तं उच्छितं केतुं पर्वतं वृषमेव वा।
गृहं महत्तरं कुड्यं प्रधानमरणं भवेत्॥ ८९
निर्वाणदीपं रजतं श्वित्रिणं द्यूतकारकम्।
म्लेच्छं दृष्ट्वान्त्यजं वापि कृष्णदन्तं च दुर्मुखम्॥ ९०
कपलोन्मत्तवेषं च पुरुषं वा स्त्रियं च वा।
कृष्णां सशूलां स्वप्नान्ते सद्यो मरणमश्नुते॥ ९१

patantaṁ ucchitaṁ ketuṁ parvataṁ vṛṣameva vā|
gṛhaṁ mahattaraṁ kuḍyaṁ pradhānamaraṇaṁ bhavet|| 89
nirvāṇadīpaṁ rajataṁ śvitriṇaṁ dyūtakārakam|
mlecchaṁ dṛṣṭvāntyajaṁ vāpi kṛṣṇadantaṁ ca durmukham|| 90
kapalonmattaveṣaṁ ca puruṣaṁ vā striyaṁ ca vā|
kṛṣṇāṁ saśūlāṁ svapnānte sadyo maraṇamaśnute|| 91

Falling down of a highly raised flag, hill and bull, very large house and wall becoming damaged – if such visions appear in the dream, death will occur to the chief of the family. Seeing an extinguished lamp, silver, a person affected with leprosy, messenger, foreigner, person born in the lowest caste, person having black teeth, person with ugly face, male or female dressed as a kapalika or an insane person, antelope bearing a mark of trident – if such visions occur in the dream of a person, he would instantly die.

निहतं च तथात्मानं ताभ्यां दृष्ट्वा तथा भवेत्।
अश्वमुष्ट्रं खरं वापि महिषं श्वानं एव च॥ ९२
सृगालं महिषीं तैलं दुर्वर्णं वायसं वृकम्।
वृषं वराहं मार्जारं उलूकं कृष्णसर्पकम्॥ ९३

कृष्णकीटं च गां कृष्णां पश्येच्चेद्भयमाप्नुयात्।

एतेषां स्पर्शने वापि ग्रहणे रोहणे तथा॥ ९४

काञ्चनस्यापि वृक्षस्य दर्शनं मरणप्रदम्।

nihataṁ ca tathātmānaṁ tābhyāṁ dṛṣṭvā tathā bhavet|
aśvamuṣṭraṁ kharaṁ vāpi mahiṣaṁ śvānaṁ eva ca|| 92
sṛgālaṁ mahiṣīṁ tailaṁ durvaṇaṁ vāyasaṁ vṛkam|
vṛṣaṁ varāhaṁ mārjāraṁ ulūkaṁ kṛṣṇasarpakam|| 93
kṛṣṇakīṭaṁ ca gāṁ kṛṣṇāṁ paśyeccedbhayamāpnuyāt|
eteṣāṁ sparśane vāpi grahaṇe rohaṇe tathā|| 94
kāñcanasyāpi vṛkṣasya darśanaṁ maraṇapradam|

A person being killed, himself being killed- seeing such events in the dream, likewise, would lead to his death. Horse, camel, ass, buffaloe, dog, jackal, female-buffaloe, sesame-oil, inauspicious colors, crow, wolf, ox, pig, cat, owl, black-snake, black-worm, black-cow – if these are seen in the dream by a person, that person would be affected with fearfulness. If he sees that these beings are touched by him or grasped by him or he is mounting on them, if he sees a golden tree, such dreamy visions would lead him to death.

वह्नियान रथादीनां छत्रादीनां च भग्नता॥ ९५

विधवा दर्शनं वापि तत्सङ्गेन धनक्षयः।

धूमायमानमात्मानं शिरोमुण्डनमेव च॥ ९६

बद्धमन्यैर्निरुद्धं वा पश्येच्चेद्भयमाप्नुयात्।

यवागूमारनालं वा पिबेद्धनविनाशनम्॥ ९७

तण्डुलं पक्वमांसं वा तुषमङ्गारकोषरे।

मुद्गं माषं मरीचं च सर्षपं पश्यतोऽशुभम्॥ ९८

vahniyāna rathādīnāṁ chatrādīnāṁ ca bhagnatā|| 95
vidhavā darśanaṁ vāpi tatsaṅghena dhanakṣayaḥ|
dhūmāyamānamātmānaṁ śiromuṇḍanameva ca|| 96
baddhamanyairniruddhaṁ vā paśyeccedbhayamāpnuyāt|
yavāgūmāranālaṁ vā pibeddhanavināśanam|| 97
taṇḍulaṁ pakvamāṁsaṁ vā tuṣamaṅgārakoṣare|
mudgaṁ māṣaṁ marīcaṁ ca sarṣapaṁ paśyato'śubham|| 98

A load-bearing cart, vehicle, chariot, umbrella and such others getting damaged, seeing a widow, having intercourse with her – if such vision occur in the dream, such dreams would lead to loss of wealth. Himself being thickly covered by smoke and fire, his head being cut off, himself being tied up or obstructed by

others – if such visions occur in the dream, he would be subjected to fearful effects. If a person sees in his dream that he is drinking rice-gruel or arrack, then such dream would lead to decay of his wealth and fortunes. Rice, well-cooked meat, chaff, burning charcoals, green gram, black gram, pepper, mustard – if these are seen in the dream, such dream would yield inauspicious effects.

कुण्डातौ पतनं नेष्टं तथा केश विकीर्णता।
वर्तितैलतिलादीनां अञ्जनालेपनं तथा॥ ९९
अन्धकारनिवेशस्तु महामार्ग गतिस्तु वा।
संन्यासि प्रेतकैः सार्धं कण्टकादिषु वेशनम्॥ १००
तारं च भक्षयेद्वाथ शवं वा भक्षयेद्यदि।
रक्तवर्णं तु यद्द्रव्यं कृष्णं वा न प्रशस्यते॥ १०१

kuṇḍātau patanaṁ neṣṭaṁ tathā keśa vikīrṇatā|
vartitailatilādīnāṁ añjanālepanaṁ tathā|| 99
andhakāraniveśastu mahāmārga gatistu vā|
saṁnyāsi pretakaiḥ sārdhaṁ kaṇṭakādiṣu veśanam|| 100
tāraṁ ca bhakṣayedvātha śavaṁ vā bhakṣayedyadi|
raktavarṇaṁ tu yaddravyaṁ kṛṣṇaṁ vā na praśasyate|| 101

Falling into the fire-pit and such others, disheveled hair - seeing these in the dream is not favorable. Being smeared with oil meant for the wicks, sesame-oil and such others and with black unguent – such vision in the dream is also not good. Entering into a place engulfed in dense darkness, walking on the highways, entering into a thorny area along with mendicants and corpse, swallowing a silvery substance, eating a corpse, black object turning into a red object – seeing these in the dream is not good.

अशुभं च भवेद्रक्तं कृष्णवस्तु प्रदर्शनम्।
अन्यत्र शोणितात् पद्मात् पलशाद्रक्त चन्दनात्॥ १०२
तथा च रजकाश्चित्रि द्यूतकम्लेच्छकारिणः।
पश्येत्पाषण्डिनो वापि न शुभं तस्य जायते॥ १०३
वल्मीक दर्शनं शुष्क विषवृक्षस्य दर्शनम्।
भूतानां रोदनं नेष्टं वृक्षाणां पतनं क्षणात्॥ १०४
देवताश्च द्विजातिश्च पितरो योगिनो नृपः।
यद्वदन्ति नरं स्वप्ने तत्तथैव भविष्यति॥ १०५

aśubhaṁ ca bhavedraktaṁ kṛṣṇavastu pradarśanam|
anyatra śoṇitāt padmāt palaśādrakta candanāt|| 102
tathā ca rajakāścitri dyūtakamlecchakāriṇaḥ|
paśyetpāṣaṇḍino vāpi na śubhaṁ tasya jāyate|| 103
valmīka darśanaṁ śuṣka viṣavṛkṣasya darśanam|
bhūtānāṁ rodanaṁ neṣṭaṁ vṛkṣāṇāṁ patanaṁ kṣaṇāt|| 104
devatāśca dvijātiśca pitaro yogino nṛpaḥ|
yadvadanti naraṁ svapne tattathaiva bhaviṣyati|| 105

Seeing in the dream a red object turning into a black object is inauspicious. Seeing in the dream a black substance coming out from red substance, lotus, palasa tree and red sandal, seeing in the dream a washerman, drawing artist, messenger, foreigner or heretical persons would not lead to auspicious effects. Seeing an ant-hill, dried and emaciated tree, poisonous tree, crying of various beings, sudden falling of the trees – is not for favorable effects. If a person sees in his dream that a deity, a brahmin, ancestor, yogi or king is revealing some messages to him, whatever has been told by them would materialize actually.

एष्यत्कर्मविपाकस्य शुभस्याप्यशुभस्य वा।
लिङ्गं स्वप्नो विधिस्तस्य न क्वचिद्धातुदोषजः॥ १०६
यद्धातु प्रकृतिर्येन धातुना वापि दूषितः।
तद्विकारानणुः स्वप्ने प्रत्यक्षानिव पश्यति॥ १०७
यश्च सुप्तोऽर्थमादृत्य दृष्टं वा यदि वा श्रुतम्।
तच्चिन्ता सन्ततिः स्वप्ने प्रत्यक्षेवाव भासते॥ १०८

eṣyatkarmavipākasya śubhasyāpyaśubhasya vā|
liṅgaṁ svapno vidhistasya na kvaciddhātudoṣajaḥ|| 106
yaddhātu prakṛtiryena dhātunā vāpi dūṣitaḥ|
tadvikārānaṇuḥ svapne pratyakṣāniva paśyati|| 107
yaśca supto'rthamādṛtya dṛṣṭaṁ vā yadi vā śrutam|
taccintā santatiḥ svapne pratyakṣevāva bhāsate|| 108

Such dreams would manifest, indicating auspicious or inauspicious effects, according to the mature state of one`s own karmic fruits. These dreams are viewd as the indicating factors. They are never manifesting as born of the defects of essential future events. The nature of essential future events which seem defiled by another such events, becomes modified and it is this modified event that is seen by a person in his dream, as if it is perceived or happening actually.If a person continuously think of a seen or heard object and with the same concentrated thinking if he goes to sleep, the same object manifests as actually perceivable.

तद्द्वयं स्वप्नविज्ञानं नाभिप्रेतमिहागमे।
दृष्टाक्षदूरविज्ञेय व्यभिचारि प्रकाशवत्॥ १०९

समधातुरतः स्वप्ने यत्पश्यति शुभाशुभं।
प्रणिधान विनिर्मुक्तः तत्सत्यं नाविशेषतः॥ ११०

taddvayaṁ svapnavijñānaṁ nābhipretamihāgame|
dṛṣṭākṣadūravijñeya vyabhicāri prakāśavat|| 109
samadhāturataḥ svapne yatpaśyati śubhāśubhaṁ|
praṇidhāna vinirmuktaḥ tatsatyaṁ nāviśeṣataḥ|| 110

With regard to the knowledge of these two kinds of dreams – auspicious and inauspicious, no malicious purpose is intended or aimed at in this Agama. In view of the knowledge of the events or objects lying beyond the actual perception of the eyes, events or objects appear in the dream as perceivable actually, involving some anamolies. The auspicious and the inauspicious dreams seen by a person are equally based on the essential phases of the future events of his life. Its nature of being based equally on the good and bad events of the future is not affected by the actual occurrences. This is specifically true.

अशुभं वा शुभं स्वप्नं आचार्याय निवेदयेत्।
द्विजाति प्रक्रमेणैव वयसा वा धनेन वा॥ १११
आचारेणाथ धर्मेण विद्यया वाथ यस्य तु।
श्रेष्ठत्वं विद्यते विप्राः स एवादौ निवेदयेत्॥ ११२
अनेनैव क्रमेणाथ स्वं स्वं स्वप्नं निवेदयेत्।
आचार्यानुज्ञया वाथ ज्येष्ठत्वं तेषु कीर्तितम्॥ ११३

aśubhaṁ vā śubhaṁ svapnaṁ ācāryāya nivedayet|
dvijāti prakrameṇaiva vayasā vā dhanena vā|| 111
ācāreṇātha dharmeṇa vidyayā vātha yasya tu|
śreṣṭhatvaṁ vidyate viprāḥ sa evādau nivedayet|| 112
anenaiva krameṇātha svaṁ svaṁ svapnaṁ nivedayet|
ācāryānujñayā vātha jyeṣṭhatvaṁ teṣu kīrtitam|| 113

O, the twice-born sages!, the disciple should inform the details of his dream to the Acharya, whether the dream is auspicious or inauspicious. The state of pre-eminence is determined based on the order of castes such as brahmin and others, age, wealth, austere conducts, orderly behaviour, over-all knowledge and such other qualities. First, the most eminent disciple should inform his dream to the Acharya. All other disciples should inform their dreams to the Acharya, in the order of eminence. Or, this kind of pre-eminence may be observed among them through the guidance and direction of the Acharya.

ब्राह्मणः समयाख्येन संस्कारेण समन्वितः।
निर्वाण दीक्षया युक्तः शूद्रो द्वावेकभागिनौ॥ ११४

नियोगो यस्य तन्मध्ये स एव गुरुमाश्रयेत्।
आदौ समानदिक्षायां सत्यामपि च यत्र तु॥ ११५
नियोगः स शिशुः पूर्वं नमस्कुर्याद्गुरूत्तमम्।
जात्यादिसाम्ये संस्कारसाम्ये सत्यपि यत्र तु॥ ११६
नियोगो देशिकस्यासीत् स चादौ गुरुमाश्रयेत्।

brāhmaṇaḥ samayākhyena saṁskāreṇa samanvitaḥ|
nirvāṇa dīkṣayā yuktaḥ śūdro dvāvekabhāginau|| 114
niyogo yasya tanmadhye sa eva gurumāśrayet|
ādau samānadikṣāyāṁ satyāmapi ca yatra tu|| 115
niyogaḥ sa śiśuḥ pūrvaṁ namaskuryādgurūttamam|
jātyādisāmye saṁskārasāmye satyapi yatra tu|| 116
niyogo deśikasyāsīt sa cādau gurumāśrayet|

A brahmin for whom samaya-diksha has been performed and a sudra for whom visesha-diksha has been performed- between these two, only he who has been ordered and authorized to have the next higher diksha should approach the Guru. If equal state of initiation is noticeable among many disciples, only the disciple who is directed by the Acharya should prostrate before the foremost Guru. If equality is observed among many disciples with regard to caste and sacraments, only that disciple who has been authorized and instructed by the Acharya should approach the initiating Guru.

परस्पर नमस्कारेऽप्येवमेव क्रमो मतः॥ ११७
ज्येष्ठत्वेऽप्यस्य संस्काराद्येषां तैगुर्वनुज्ञया।
न संमान्यो नमस्कारप्रमुखैः कारणाद्गुरोः॥ ११८

paraspara namaskāre'pyevameva kramo mataḥ|| 117
jyeṣṭhatve'pyasya saṁskārādyeṣāṁ taigurvanujñayā|
na saṁmānyo namaskārapramukhaiḥ kāraṇādguroḥ|| 118

With regard to the mutual salutation(prostration), the same order should be maintained. Even if there is pre-eminence among them in view of the sacaraments and others, mutual honoring such as prostration and other deeds need not be done, if such instruction comes from the initiating Guru. Under all circumstances, only the instructions and directions of the initiating Guru should be given importance.

एकदेशिक शिष्याणां आचारः परिकीर्तितः।
किमत्र बहुनोक्तेन यदुक्तं देशिकेन तु॥ ११९
तदेव सर्वदा कार्यं शिष्यैः श्रेयोऽभिकाङ्क्षिभिः॥ १२०

ekadeśika śiṣyāṇāṁ ācāraḥ parikīrtitaḥ|
kimatra bahunoktena yaduktaṁ deśikena tu|| 119
tadeva sarvadā kāryaṁ śiṣyaiḥ śreyo'bhikāṅkṣibhiḥ|| 120

The austere conducts of the disciples of one and the same Guru have been explained here. What is use of speaking elaborately? Whatever has been instructed by the Guru, only that should be fulfilled always by the disciples who are desirous of most excellent merits and upliftment.

॥ इति उत्तर कामिकाख्ये महतन्त्रे स्वप्नाध्या विधिः द्वाविंशतितमः पटलः ॥

|| iti uttara kāmikākhye mahatantre svapnādhyā vidhiḥ dvāviṁśatitamaḥ paṭalaḥ ||

This is the 22nd chater titled "Knowing the Effects of the Dreams" in the Great Tantra called Uttara Kamika

२३ निर्वाण दीक्षा विधिः

23 nirvāṇa dīkṣā vidhiḥ

23 Directions for the Performance of Nirvana Diksha
(Initiation Meant for Final Liberation)

निर्वाणाख्यां प्रवक्ष्यामि दीक्षां परम मोक्षदाम्।
आचार्यः कृतनित्यस्तु कृतमन्त्रादि तर्पणः॥ १
कृत सूर्यार्चनः शुद्धः सकलीकृत विग्रहः।
सामान्यार्घ्यकरो द्वार द्वरपार्चन संयुतः॥ २
पश्चिमद्वार मार्गेण संप्रविश्य मखालयम्।
कृतब्रह्मार्चनः क्षेत्ररक्षां कृत्वा विधानतः॥ ३

nirvāṇākhyāṁ pravakṣyāmi dīkṣāṁ parama mokṣadām|
ācāryaḥ kṛtanityastu kṛtamantrādi tarpaṇaḥ|| 1
kṛta sūryārcanaḥ śuddhaḥ sakalīkṛta vigrahaḥ|
sāmānyārghyakaro dvāra dvarapārcana saṁyutaḥ|| 2
paścimadvāra mārgeṇa saṁpraviśya makhālayam|
kṛtabrahmārcanaḥ kṣetrarakṣāṁ kṛtvā vidhānataḥ|| 3

Now I explain the procedure of performing the initiation called ‘nirvana diksha’ which is efficacious in yielding the final liberation. Having performed all the daily rituals, offered ‘tarpana’ for the mantras and others, completed the sun-worship, the Acharya should purify himself and render his body to be identical with the form of Siva by means of ‘sakali karana’. Holding the samanya-arghya(arghya water meant for common purpose) in his hand, he should perform the worship for the entrance(of the sacrificial pavilion) and the for the Deities who are guarding the entrances. Having entered into the sacrificial pavilion through the western entrance, he should perform the worship of Vastu-Brahma, ward off the obstacles and ensure the protection of the pavilion according to the scriptural directions.

भूतशुद्धिमणोर्न्यासं विशेषार्घ्यं च कृत्यवित्।
कृत्वा ज्ञानाख्य खड्गं च पञ्चगव्यं विधाय च॥ ४
विकिरानभिमन्त्र्याथ भूतशुद्धिं विधाय च।
विक्षिप्य विकिरांस्तांश्च कुशैरीशे समाहरेत्॥ ५
कुम्भं च वर्धनीं तत्र संपूज्य परितो गुरुः।
लोकपालानथाभ्यर्च्य तेषामाज्ञां तु श्रावयेत्॥ ६

bhūtaśuddhimaṇornyāsaṁ viśeṣārghyaṁ ca kṛtyavit|
kṛtvā jñānākhya khaḍgaṁ ca pañcagavyaṁ vidhāya ca|| 4
vikirānabhimantryātha bhūtaśuddhiṁ vidhāya ca|
vikṣipya vikirāṁstāṁśca kuśairīśe samāharet|| 5
kumbhaṁ ca vardhanīṁ tatra saṁpūjya parito guruḥ|
lokapālānathābhyarcya teṣāmājñāṁ tu śrāvayet|| 6

Having performed the purification of his body and soul and done the essential 'nyasas' with the accompaniment of appropriate mantras, the Acharya who has well known the significance and details of the rituals, should prepare the 'visesha arghya', design the knowledge-sword(jnana khadga) and prepare the mixture of five substances got from the cow(pancha gavya). Having consecrated the substances meant for scattering over the interior ground and purified the interior area, he should scatter those substances around the altar with kusa-grass and collect them back and place the collected things in the north-east of the pavilion. Having worshipped the 'siva kumbha' and the 'vardhani(astra) kumbha', he should worship the directional Deities who are present in their respective directions and make them hear the order given by Lord Siva.

भ्रामयित्वा घटास्त्रालू ज्ञानखड्गं समर्च्य च।
मण्डले देवदेवेशं इष्ट्वाग्नौ तर्पयेन्मनून्॥ ७
भगवन् देहमाविश्य मदीयमनुकम्पया।
अनुग्रहस्त्वया कार्यः शिष्याणां भावितात्मनाम्॥ ८
इति विज्ञाप्य लब्धाज्ञश्चोष्णीषं शिरसि न्यसेत्।

bhrāmayitvā ghaṭāstrālū jñānakhaḍgaṁ samarcya ca|
maṇḍale devadeveśaṁ iṣṭvāgnau tarpayenmanūn|| 7
bhagavan dehamāviśya madīyamanukampayā|
anugrahastvayā kāryaḥ śiṣyāṇāṁ bhāvitātmanām|| 8
iti vijñāpya labdhājñaścoṣṇīṣaṁ śirasi nyaset|

He should take the 'siva-kumbha' and the 'astra-kumbha'(vardhani) in his hands and circumambulate the interior. Then, having worshipped the knowledge-sword and Siva in the mandala, he should offer tarpana in the fire-pit for the mantras. "O, Bhagavan!, being gracious and kind towards me, kindly enter into my body for bestowing your grace upon this disciple whose soul is in perfect state in all respects." Having entreated in this way, he should mentally conceive that he has been permitted to perform the initiation and he should place the head-band(turban) on the head of the disciple.

सर्वेषां कर्मणां साक्षी मण्डलस्थः सदाशिवः॥ ९
यज्ञस्य रक्षकः कुम्भे पावके होमकारणम्।
शिष्ये तु पाशनाशाय मद्देहे पाश मोचकः॥ १०
पञ्चाधिकरणो देवस्त्वं अहमेव सदशिवः।
मन्त्राः करणभूता ये शिवस्य हृदयादयः॥ ११

ममापि ते तथैवेह स्वातन्त्र्यं स्वस्य चात्मनि।
संभाव्याध्येषयेद्देवं प्राणैरन्तर्बहिस्स्थितैः॥ १२

sarveṣāṁ karmaṇāṁ sākṣī maṇḍalasthaḥ sadāśivaḥ|| 9
yajñasya rakṣakaḥ kumbhe pāvake homakāraṇam|
śiṣye tu pāśanāśāya maddehe pāśa mocakaḥ|| 10
pañcādhikaraṇo devastvaṁ ahameva sadaśivaḥ|
mantrāḥ karaṇabhūtā ye śivasya hṛdayādayaḥ|| 11
mamāpi te tathaiveha svātantryaṁ svasya cātmani|
saṁbhāvyādhyeṣayeddevaṁ prāṇairantarbahisssthitaiḥ|| 12

Lord Sadasiva who is present in the mandala exists as the sole witness for all the deeds performed by the souls; He is present in the kumbha, as the sole protector of this yajna; He is present in the fire as the inspirer and performance of the fire-ritual; He is present in the disciple for the removal of the constricting bonds; He is present in my body as the One who disentangles the disciple from the bonds. O, Lord Sadasiva!, you are the sole authority for all these five deeds and I am one with Sadasiva." Having conceived in this way , the Guru should think of his insepearble identity with Siva and contemplate that he has become endowed with the same attributes as those of Siva. "The mantras of Lord Siva, hrudaya and others, which are the causal sources of all other mantras are indeed present in my hrudaya and other parts in the same way as they are with the Lord. Absolute lordship of Isvara is assumed by me by the grace of Siva." Having contemplated such a total identity with Siva through the vital airs which are functioning in and out of the body, he should entreat the Lord once again:

परीक्षितः समर्थोऽयं निर्वाणार्थं उपस्थितः।
उत्कृष्टजातिरीशांशः समयेषु व्यवस्थितः॥ १३
तदेतस्मिन्विमोक्षाय प्रसादः क्रियतां मम।
पूर्णसंकल्पितार्थः सन् शिवशास्त्रोपबृंहितः॥ १४
आरभ्य यागधाम्नस्तु प्रवेशं चाग्नि संमुखम्।
आत्मनः सव्यभागे तु कृत्वा शिष्यस्य वेशनम्॥ १५
नाडीसन्धान कर्मज्ञः तर्पणं पूर्णया सह।
कृत्वा शिवादि मन्त्राणां दीपनं सम्यगाचरेत्॥ १६

parīkṣitaḥ samartho'yaṁ nirvāṇārthaṁ upasthitaḥ|
utkṛṣṭajātirīśāṁśaḥ samayeṣu vyavasthitaḥ|| 13
tadetasminvimokṣāya prasādaḥ kriyatāṁ mama|
pūrṇasaṁkalpitārthaḥ san śivaśāstropabṛhmitaḥ|| 14
ārabhya yāgadhāmnastu praveśaṁ cāgni saṁmukham|
ātmanaḥ savyabhāge tu kṛtvā śiṣyasya veśanam|| 15
nāḍīsandhāna karmajñaḥ tarpaṇaṁ pūrṇayā saha|
kṛtvā śivādi mantrāṇāṁ dīpanaṁ samyagācaret|| 16

“This disciple has been examined well in all possible ways; he has become competent enough. For the sake of obtaining the ‘nirvana diksha’, he is beside me. He belongs to the superior class and to superior division. He is strongly established in all the observances prescribed for such attainment. Grace should be bestowed upon him by me for delivering him from the bonds. Being firmly and absolutely resolved to attain liberation, he has become more and more highly qualified through the guided study of the Sivagamas.” Having informed his competency in this way, he should guide the disciple to enter into the sacrificial pavilion and make him seated in his right side, in front of the fire-pit. Having completed the ceremonial entry of the disciple in this way, the Acharya who has known well the rituals related to ‘nadi sandhana’ (unifying the nadis of the Guru and the disciple), should perform the oblations meant for mantra tarpana along with the ‘purna ahuti’. Then he should offer the oblations for the sake of ‘dipana’(making the mantras to be resplendent and vibrant) of the siva manta and other mantras.

अघोरसंपुटं कृत्वा शिवं साङ्गं षडन्तकम्।
कुटिलभ्रू समायुक्तं कराल वदनान्वितम्॥ १७
आहुतीनां त्रयं कार्यं मन्त्राणां दीपनं च यत्।
कन्याविनिर्मितं सूत्रं त्रिगुणं त्रिगुणीकृतम्॥ १८
अस्त्रेण प्रोक्षितं वर्म कुण्ठितं मूलमन्त्रतः।
संपूज्य चोर्ध्वकायस्य शिखायां बन्धयेच्छिशोः॥ १९
अङ्गुष्ठकाग्र पर्यन्तं तत्सूत्रं अवलम्बयेत्।

aghorasaṁpuṭaṁ kṛtvā śivaṁ sāṅgaṁ ṣaḍantakam|
kuṭilabhrū samāyuktaṁ karāla vadanānvitam|| 17
āhutīnāṁ trayaṁ kāryaṁ mantrāṇāṁ dīpanaṁ ca yat|
kanyāvinirmitaṁ sūtraṁ triguṇaṁ triguṇīkṛtam|| 18
astreṇa prokṣitaṁ varma kuṇṭhitaṁ mūlamantrataḥ|
saṁpūjya cordhvakāyasya śikhāyāṁ bandhayecchiśoḥ|| 19
aṅguṣṭhakāgra paryantaṁ tatsūtraṁ avalambayet|

Reciting the siva mantra and the anga-mantras, adding the aghora-bija in the first and the last and ‘vaushat’ at the end and displaying the expressions of anger such as keeping the eye-brows crooked and keeping the face with a frightening look, he should offer three oblations. This is the procedure for the mantra-dipana. Then, he should take the thread spun by virgins and make it to be threefolded first and once again threefolded . He should sprinkle the arghya-water with the recital of astra mantra, give protection with the recital of kavaca mantra and worship it with the recital of mula mantra. He should tie up that thread on the tuft of the disciple who is keeping body well raised and straight. The thread should be made to be hanging up to the front of the toe of his right leg.

सूत्रं सुषुम्ना रूपं तु ध्यात्वा शिष्यस्य देहतः॥ २०
सुषुम्नायै नमश्चेति संगृह्यास्मिन् नियोजयेत्।

संपूज्य गन्धपुष्पाद्यैः वर्मणा चावकुण्ठयेत्॥ २१

संनिधानाय मुलेन चाहुतित्रयमाचरेत्।

sūtraṁ suṣumnā rūpaṁ tu dhyātvā śiṣyasya dehataḥ|| 20
suṣumnāyai namaśceti saṁgṛhyāsmin niyojayet|
saṁpūjya gandhapuṣpādyaiḥ varmaṇā cāvakuṇṭhayet|| 21
saṁnidhānāya mulena cāhutitrayamācaret|

Having contemplated the thread to be in the form of 'sushumna nadi', the Guru should draw out the sushumna nadi from the body of the disciple reciting the mantra 'om suhumnaayai namah' and unite it with the thread. Having worshipped the thread with sandal, flowers and other substances, he should ensure its protection with the recital of kavaca mantra. Then , for the sake of unified existence of the sushuna in the thread he should offer three oblations into the fir-pit with the recital of the mula mantra.

शिष्यस्य हृत्प्रदेशं तु संप्रोक्ष्यास्त्रेण पुष्पतः॥ २२

संताड्य हृदयं तस्य रेचकेन प्रविश्य च।

हुङ्कारमुच्चरंस्तस्य चैतन्यं तारकाकृतिम्॥ २३

हृद्ग्रन्थिमस्त्र मन्त्रेण छिद्वा संगृह्य मूलतः।

द्वादशान्ते न्यसेच्छिष्य जीवं हृदय संपुटम्॥ २४

śiṣyasya hṛtpradeśaṁ tu saṁprokṣyāstreṇa puṣpataḥ|| 22
saṁtāḍya hṛdayaṁ tasya recakena praviśya ca|
huṅkāramuccaraṁstasya caitanyaṁ tārakākṛtim|| 23
hṛdgranthimastra mantreṇa chidvā saṁgṛhya mūlataḥ|
dvādaśānte nyasecchiṣya jīvaṁ hṛdaya saṁpuṭam|| 24

Having sprinkled over the heart(middle of the chest) of the disciple with the recital of astra mantra and striked over it with a flower, reciting the astra mantra, the Guru should should enter into the disciple through his outbreath(and through the disciple`s inbreath), reciting the mantra 'hum'. Reciting the astra mantra, he should unlock and cut asunder the knot of the heart and draw out his conscious-soul which is in the form of a star, reciting the mula mantra(atma mula mantra) and enter the plane of dvadasanta and place that soul keeping it between the seed-letters 'ham'and 'ham'.

सान्तं बीजं समुच्चार्य तस्मिन् संहारमुद्रया।

सूत्रे नियोजयेद्वर्म मन्त्रेणैवावकुण्ठयेत्॥ २५

हुत्वाहुतित्रयं तस्य संनिधानाय मूलतः।

मलं च कर्म मायेयं भोक्तृभोग शरीरजम्॥ २६

शान्त्यतीतादिकं सूत्रे योजयेत्स्वस्वमन्त्रतः।
शान्त्यतीतं चतुर्थ्यन्तां हुंफट्कारां शिवादिकाम्॥ २७

sāntaṁ bījaṁ samuccārya tasmin saṁhāramudrayā|
sūtre niyojayedvarma mantreṇaivāvakuṇṭhayet|| 25
hutvāhutitrayaṁ tasya saṁnidhānāya mūlataḥ|
malaṁ ca karma māyeyaṁ bhoktṛbhoga śarīrajam|| 26
śāntyatītādikaṁ sūtre yojayetsvasvamantrataḥ|
śāntyatītaṁ caturthyantāṁ huṁphaṭkārāṁ śivādikām|| 27

Reciting the seed-letter 'ham' and displaying the samhara mudra, the Guru should unite the soul with the thread and give protection to it with the recital of kavaca mantra(avakunthana). Then he should offer three oblations into the fire-pit for the sake of 'sannidhana'(stabilizing the unified existence of the soul with the thread), reciting the mula mantra. Subsequent to this, he should unite mala, karma and maya which yield 'bhoktrutva'(experiencing state), enjoyments and body respectively to the soul and then santyatita and other kalas with the thread, reciting the mantra pertaining to each of these. "om haum santyatita kalayai hum phat"- this is the mantra to be recited for the santyatita kala to be united with the thread.(Similarly for ther kalas).

पुष्पास्त्रेणैव संताड्य शिष्यस्य शिरसि स्थिताम्।
संहारमुद्रयाकृष्य शिवं प्रणवपूर्वकम्॥ २८
शान्त्यतीतां चतुर्थ्यन्तां नमस्कार समन्विताम्।
उच्चार्य योजयेत्सूत्रे भ्रूमध्यान्तोपलक्षिते॥ २९
अनेनैव क्रमेणाथ भूतशुद्ध्युक्त मार्गतः।
कलाचतुष्टये कुर्यात्ताडन ग्रहयोजनम्॥ ३०
गलश्वभ्रान्त नाभ्यन्त जान्वन्ताङ्गुष्ठकान्तिकम्।
व्याप्यव्यापक भावं च कुर्यात्तत्र विचक्षणः॥ ३१

puṣpāstreṇaiva saṁtāḍya śiṣyasya śirasi sthitām|
saṁhāramudrayākṛṣya śivaṁ praṇavapūrvakam|| 28
śāntyatītāṁ caturthyantāṁ namaskāra samanvitām|
uccārya yojayetsūtre bhrūmadhyāntopalakṣite|| 29
anenaiva krameṇātha bhūtaśuddhyukta mārgataḥ|
kalācatuṣṭaye kuryāttāḍana grahayojanam|| 30
galaśvabhrānta nābhyanta jānvantāṅguṣṭhakāntikam|
vyāpyavyāpaka bhāvaṁ ca kuryāttatra vicakṣaṇaḥ|| 31

Having striked over the head of the disciple with the recital of astra mantra and with a flower, he should draw the soul through samhara mudra, and reciting the mantra 'om haum santaytita kalayai namah', he should unite the santyatita kala with the thread, looking the thread from the brama randhra down to the middle of the eye-brows. In the same order, as explained under the context of purification of the gross and subtle

body, he should unite all other four kalas with the thread, repeating tadana(striking), grahana(drawing out) and yojana(uniting) for each kala, looking the thread down to the neck (heart), navel, knee and toe. The Guru who is well-skilled in performing the initiation should contemplate the state of pervading(vyapaka) and that of pervaded(vyapya) existing between the kalas.

मन्त्राः पदानि वर्णाश्च तत्त्वानि भुवनानि च।
व्याप्यानि व्यापकाः कर्म मलमायेय बन्धनाः॥ ३२
व्याप्या मलादयश्चापि व्यापकास्तु कलाः स्मृताः।
तासां च संग्रहे तस्मात् सर्वेस्युः स्वीकृतास्त्विह॥ ३३
स्थापिताभिश्च शुद्धाभिरिहोपस्थापिता अपि।
शुद्धा भवन्ति सर्वेस्युस्तस्मात्तच्छुद्धिरिष्यते॥ ३४

mantrāḥ padāni varṇāśca tattvāni bhuvanāni ca|
vyāpyāni vyāpakāḥ karma malamāyeya bandhanāḥ|| 32
vyāpyā malādayaścāpi vyāpakāstu kalāḥ smṛtāḥ|
tāsāṁ ca saṁgrahe tasmāt sarvesyuḥ svīkṛtāstviha|| 33
sthāpitābhiśca śuddhābhirihopasthāpitā api|
śuddhā bhavanti sarvesyustasmāttacchuddhiriṣyate|| 34

Mantras are pervaded by padas; padas are pervaded by varnas; varnas are pervaded by bhuvanas; bhuvanas are pervaded by tattvas and tattvas are pervaded by kalas ; karma, mala and maya are those which pervade mantra and others. In another aspect, mala, karma and maya are the pervaded; five kalas are those which pervade them. So, if the pervasive kalas are taken for purification, all other categories which are pervaded by the kalas remain there eventually for purification. The kalas function in two ways: as set in action and as kept in pure state, being free from any action. When the kalas are set in action, all others which are pervaded by them, such as mantras, tattvas and so on, also set in action. When the kalas are kept in pure state, all others which remain pervaded by the kalas also remain in pure state, without binding the soul. So, in this supreme initiation, the purification of the kalas is essentially needed.

तासां च दीपनं कार्यं ओङ्कारादि षडन्तकम्।
अघोरबीजं मूलं च शान्त्यतीत कलामपि॥ ३५
चतुर्थ्यन्तं समुचार्य हुङ्कारं तु समुचरन्।
त्यक्त्वान्यासां च मूलं तु स्वस्वबीजं स्मरन् नयेत्॥ ३६
आहुतीनां त्रयं हुत्वा पाशबन्धनं आचरेत्।

tāsāṁ ca dīpanaṁ kāryaṁ oṅkārādi ṣaḍantakam|
aghorabījaṁ mūlaṁ ca śāntyatīta kalāmapi|| 35

caturthyantaṁ samuccārya huṅkāraṁ tu samuccaran|
tyaktvānyāsāṁ ca mūlaṁ tu svasvabījaṁ smaran nayet|| 36
āhutīnāṁ trayaṁ hutvā pāśabandhanaṁ ācaret|

The 'dipana' of these kalas should be done reciting the mantra which begins with 'om' and ends with 'vaushat'. First, the seed-letter of aghora(hum), then the seed-letter 'haum', then 'santyatita kalayai', then, 'hum phat' (om hum haum santyatita kalayai hum phat). This is for santyatita kala. For all other kalas, except the seed letter belonging to each kala, all other words are to be retained as they are. Having offered three oblations into the fire, the Guru should control the binding power of the bonds.

शिरः संताड्य चास्त्रेण शिवमन्त्रं त्रिधा स्मरन्॥ ३७
भगवन् शान्त्यतीताख्यं मलकर्म समन्वितम्।
व्यापकं शान्तितत्त्वादेः पाशं बन्ध पदद्वयम्॥ ३८
हुम्फडन्तं समुच्चार्य सूत्रे ग्रन्थिं समाचरेत्।
शिवं संपुटितं स्वस्व बीजं च भगवत्पदम्॥ ३९
कला चतुष्टयं पाशं मलतत्त्वादि व्यापकम्।
बन्ध बन्ध पदं चोक्त्वा हुम्फडन्त समन्वितम्॥ ४०
पृथक्पृथक् समुच्चार्य सूत्रे ग्रन्थिं समाचरेत्।

śiraḥ saṁtāḍya cāstreṇa śivamantraṁ tridhā smaran|| 37
bhagavan śāntyatītākhyaṁ malakarma samanvitam|
vyāpakaṁ śāntitattvādeḥ pāśaṁ bandha padadvayam|| 38
humphaḍantaṁ samuccārya sūtre granthiṁ samācaret|
śivaṁ saṁpuṭitaṁ svasva bījaṁ ca bhagavatpadam|| 39
kalā catuṣṭayaṁ pāśaṁ malatattvādi vyāpakam|
bandha bandha padaṁ coktvā humphaḍanta samanvitam|| 40
pṛthakpṛthak samuccārya sūtre granthiṁ samācaret|

Reciting the astra mantra(and displaying the naraca mudra) , the Guru should strike on the head of the disciple and reciting the 'siva mantra' in three modes, he should entreat: " O,Bhagavan!, this kala called santyatita is associated with mala, karma and maya and is pervading santi and other kalas. Arrest firmly the binding power of this kala. Arrest, hum phat." (om hraum haum hraum santyatita kala pasamalakarma maayaasaakta tattva bhuvanaadi vyapakam bandha bandha hum phat). Recitng this mantra, he should make a knot on the thread at the crest level of the head. Similarly, he should recite the mantra for all other four kals, placing the seed-letter of Siva between 'hraum' and 'hraum', changing the seed letter pertaining to each kala, stating its pervasion over mala and others, reciting the words 'bandha bandha' and 'hum phat' and make a knot on the thread at the middle point of the eye-brows, at the neck, at the navel and at the knee.

तत्सूत्रं च समादाय शराव युग संपुटम्॥ ४१
कृत्वा संपातहोमं च तत्सूत्रं मण्डलाधिपे।

निवेद्य तस्य रक्षार्थं शिवकुम्भान्तिकं न्यसेत्॥ ४२

प्रणतिं कारयित्वा च शिवेन शिवकुम्भके।

आचार्यः शिष्य सहितो निःसृत्य मखमण्डपात्॥ ४३

पञ्चगव्यं चरुं तेभ्यः प्रदद्याद्दन्तधावनम्।

tatsūtraṁ ca samādāya śarāva yuga saṁpuṭam|| 41
kṛtvā saṁpātahomaṁ ca tatsūtraṁ maṇḍalādhipe|
nivedya tasya rakṣārthaṁ śivakumbhāntikaṁ nyaset|| 42
praṇatiṁ kārayitvā ca śivena śivakumbhake|
ācāryaḥ śiṣya sahito niḥsṛtya makhamaṇḍapāt|| 43
pañcagavyaṁ caruṁ tebhyaḥ pradadyāddantadhāvanam|

Having taken up the thread from the disciple, the Guru should place it in a hollowed plate made of earth (sarava) and close it by another such vessel. He should perform the 'sampata homa' and offer the thread (kept in the vessel)to the Lord presiding over the mandala and place it beneath the siva kumbha to be protected by the Lord present in the kumbha. Having directed the disciple to prostrate before Siva present in the siva kumbha, the Acharya should come out of the sacrificial pavilion along with the disciple. Then, he should give 'pancha gavya', 'caru' and the stick meant for brushing the teeth to the disciples.

शुचौ सावरणे देशे विविक्ते लेपिते भुवः॥ ४४

पृथङ्मण्डलकस्थेभ्यो भुक्तिमुक्ति व्यपेक्षया।

भूतये पूर्ववक्त्रेभ्यः सौम्यास्येभ्यो विमुक्तये॥ ४५

निर्णिक्त पादपाणिभ्यः प्रयेतेभ्यो यथाक्रमम्।

अन्तर्जानू प्रविष्टेभ्यः सकुशे दक्षिणे करे॥ ४६

उद्धृत्य दक्षिणेनैव सपवित्रेण पाणिना।

चुळुकं पञ्चगव्यस्य दद्यादेकं हृदान्वितम्॥ ४७

śucau sāvaraṇe deśe vivikte lepite bhuvaḥ|| 44
pṛthaṅmaṇḍalakasthebhyo bhuktimukti vyapekṣayā|
bhūtaye pūrvevaktrebhyaḥ saumyāsyebhyo vimuktaye|| 45
nirṇikta pādapāṇibhyaḥ prayetebhyo yathākramam|
antarjānū praviṣṭebhyaḥ sakuśe dakṣiṇe kare|| 46
uddhṛtya dakṣiṇenaiva sapavitreṇa pāṇinā|
cuḻukaṁ pañcagavyasya dadyādekaṁ hṛdānvitam|| 47

In a pure place located within the enclosure, kept separated and smeared with cow-dung, mandala should be designed separately for each disciple. In view of the motivation towards liberation and enjoyable wordly life, the disciples who are intent on enjoyable worldly life should be directed to sit, facing the east and the disciples who are intent on attaining liberation should be directed to sit, being north-faced. With their legs

and hands washed well, the disciples should sit on the mandala , keeping their knees bent up close to their body taking efforts to maintain the order in occupying the seat. They should be hoding kusa-grass in their right hand. The Acharya, raising his right hand wearing the pavitra-ring, should give a handful of panchagavya to each disciple with the recital of hrudaya mantra.

तत्पीत्व प्रयतेभ्योऽथ तद्वदेव द्वितीयकम्।
चुळुकं चापरं चापि दत्वा दद्यात्ततश्चरुम्॥ ४८
अष्टग्रास प्रमाणं तु पुटके ब्रह्मवृक्षके।
मुमुक्षुभ्यो भुभुक्षुभ्यः कृते पिप्पल पत्रके॥ ४९

tatpītva prayatebhyo'tha tadvadeva dvitīyakam|
cuḻukaṁ cāparaṁ cāpi datvā dadyāttataścarum|| 48
aṣṭagrāsa pramāṇaṁ tu puṭake brahmavṛkṣake|
mumukṣubhyo bhubhukṣubhyaḥ kṛte pippala patrake|| 49

After the disciple has drunk the panchagavya, the Acharya should give another handful of panchagavya to the disciple and give the same for the third time. Then, he should give the caru-food to each disciple. Eight mouthfuls of caru should be given. For the disciples intent on liberation, the caru-balls should be given in a plate made of asvattha-leaves. For the disciples intent on worldly life, the caru-balls should be given in a plate made of pippala-leaves.

अद्विजस्पर्शमेतस्य भक्षणानन्तरं पुनः।
शुचिभ्यो दन्तकाष्ठं च क्षीरवृक्ष समुद्भवम्॥ ५०
कनिष्ठिकाङ्गुलस्थूलं ऋजुं सरसमव्रणम्।
मङ्गलार्काङ्गुलान्मुक्ति भुक्तिलिङ्गप्रकाशकम्॥ ५१
राजदन्ताग्र सन्दंश चर्वितं धौतमग्रतः।
आमुक्तं निपतेद्यत्र तेन विद्याच्छुभाशुभम्॥ ५२

advijasparśametasya bhakṣaṇānantaraṁ punaḥ|
śucibhyo dantakāṣṭhaṁ ca kṣīravṛkṣa samudbhavam|| 50
kaniṣṭhikāṅgulasthūlaṁ ṛjuṁ sarasamavraṇam|
maṅgalārkāṅgulānmukti bhuktiliṅgaprakāśakam|| 51
rājadantāgra sandaṁśa carvitaṁ dhautamagrataḥ|
āmuktaṁ nipatedyatra tena vidyācchubhāśubham|| 52

The disciples should swallow the caru-balls, taking care to see that the caru does not touch the teeth. After the swallowing of caru, the Acharya should give a tooth-stick got from the auspicious trees which have milky sap, to each disciple. The tooth-sticks should be with a thickness of little-finger, straight, containing sap and without scars or bubble-like protrusions. For the disciples who are motivated to the attainment of liberation,

the length of the tooth-stick should be eight angulas and for the disciples who are intent on enjoyable wordly life, the length of the tooth-stick should be twelve angulas. They should brush well the tip of the front teeth, pressing the rows together and removing the chewed bits left out in the rows, and brighten the teeth. After the tooth-wash has been finished, the disciple should throw away the tooth-stick. Observing the direction in which the thrown out stick falls down, the Guru should know the auspiciousness or inauspiciousness of the forthcoming event.

अग्न्यन्तक पलाशानां दिक्षु वायौ न शोभनम्।
मुखपातोऽस्य शेषासु शोभनः कर्मणां वशात्॥ ५३
इति ज्ञात्वा तु तत्पातमाचान्तांस्तान् समाहितान्।
स्वप्नाधिगमनेनैव सरक्षान् स्वापयेन्निशि॥ ५४
सद्योगोमय संस्पृष्ट भूतलस्पर्शनीषु च।
पूर्वयाम्योत्तमाङ्गासु शय्यासु कुशभस्मना॥ ५५
परस्परमलग्नासु सोपधानासु पार्श्वतः।
चतुर्दण्डिकयास्त्रेण गुप्तासु वितमस्सु च॥ ५६

agnyantaka palāśānāṁ dikṣu vāyau na śobhanam|
mukhapāto'sya śeṣāsu śobhanaḥ karmaṇāṁ vaśāt|| 53
iti jñātvā tu tatpātamācāntāṁstān samāhitān|
svapnādhigamanenaiva sarakṣān svāpayenniśi|| 54
sadyogomaya saṁspṛṣṭa bhūtalasparśanīṣu ca|
pūrvayāmyottamāṅgāsu śayyāsu kuśabhasmanā|| 55
parasparamalagnāsu sopadhānāsu pārśvataḥ|
caturdaṇḍikayāstreṇa guptāsu vitamassu ca|| 56

Falling of the tooth-stick in the south-east, south and south-west is not indicative of auspiciousness. Falling of the stick just in front of the face, and in directions not mentioned before is indicative of auspiciousness tuned to the fruit of his karmas. Having noticed the direction in which the tooth-stick has fallen, the Guru should direct the disciples assembled there to take acamana-water. He should make them sleep there in that night, after giving them protection(with astra mantra), in order to know the auspiciousness or inauspiciousness through their dreams. They should sleep on the ground which has been smeared with diluted cow-dung with the recital of sadyojata mantra and purified with suitable substances. The disciples oriented towards wordly life should keep their head in the east, while sleeping. The mukti-oriented disciples should keep their head in the south. They should sleep in the bed strewn with kusa-grass and vibhuti. The beds should be arranged in such a way that they are not touching each other. Pillows should be kept on the two sides of the bed. The beds should be guarded by four sticks or ropes placed around with the recital of astra mantra. The place where the beds are arranged should not be in darkness.

अस्त्राभिरक्षितास्वस्त्र जप्तासु शतसंख्यया।
हृदारोप्य शिखाबद्ध शिखान् वर्माभिमन्त्रितैः॥ ५७

वस्त्रैराच्छादिताञ्छिष्यां स्तिलसर्षप भूतिभिः।
अस्त्राभिमन्त्रितैस्तिस्रो रेखाः संकल्प्य बाह्यतः॥ ५८
स्वप्नमाणवकं मन्त्रमनुज्ञाय च तानथ।
दत्वा बाह्यबलिं दिक्षु दिक्पतिभ्यो यथाक्रमात्॥ ५९
चरुं दन्तधवादिष्ट प्रतिकूलोपशान्तये।
विषमार्चिषमादीप्य हुत्वा चैकैकतः शतम्॥ ६०

astrābhirakṣitāsvastra japtāsu śatasaṁkhyayā|
hṛdāropya śikhābaddha śikhān varmābhimantritaiḥ|| 57
vastrairācchāditāñchiṣyāṁ stilasarṣapa bhūtibhiḥ|
astrābhimantritaistisro rekhāḥ saṁkalpya bāhyataḥ|| 58
svapnamāṇavakaṁ mantramanujñāya ca tānatha|
datvā bāhyabaliṁ dikṣu dikpatibhyo yathākramāt|| 59
caruṁ dantadhavādiṣṭa pratikūlopaśāntaye|
viṣamārciṣamādīpya hutvā caikaikataḥ śatam|| 60

The Acharya should direct the disciples to lie on the bed protected by the astra-weapon through the incantation of astra mantra for 100 times. The tuft of each disciple should be tied up with the recital of sikha mantra. Having covered the disciple with a cloth consecrated by the recital of kavaca mantra, the Acharya should draw three lines around and outside the bed with sesame, mustard and vibhuti consecrated by the incantation of astra mantra. Then he should instruct the mantras and prayer related to the the Deity of Dream to the disciples awaiting the visions of dreams and direct them to go to sleep. Then, he should offer 'bali' to the Directional Deities present in the ten directions, in the due order. Having known the unfavorable or inauspicious effects indicated by the falling of the tooth-stick and caru, the Acharya should enkindle the fire which has become dormant so as to be bright and blazing and offer oblations into the fire 100 times for the sake of appeasement. In view of the nature of the dreams, he should offer 100 oblations for each kind of appeasement.

प्रायश्चित्तं ततो हुत्वा मूलेनाष्टोत्तरं शतम्।
प्रक्षालिताङ्घ्रिहस्तस्तु स्वाचान्तः स्नानमम्भसा॥ ६१
निर्वर्त्य भस्मना वापि परिवर्त्य सितांशुके।
शिवीकृत तनुर्ध्यात्वा समस्ताध्वतनुं शिवम्॥ ६२
चरुकं पञ्चगव्यं च प्राशयेद्दन्तधावनम्।
पूर्ववत् प्रयतो भूत्वा शुद्धः स्वयमपि स्वपेत्॥ ६३

prāyaścittaṁ tato hutvā mūlenāṣṭottaraṁ śatam|
prakṣālitāṅghrihastastu svācāntaḥ snānamambhasā|| 61
nirvartya bhasmanā vāpi parivartya sitāṁśuke|
śivīkṛta tanurdhyātvā samastādhvatanuṁ śivam|| 62

carukaṁ pañcagavyaṁ ca prāśayeddantadhāvanam|
pūrvavat prayato bhūtvā śuddhaḥ svayamapi svapet|| 63

After offering the oblations for appeasement, he should offer the oblations for 108 times with the accompaniment of the mula matra of Siva. Then, having washed his feet and hands, he should take acamana-water and take a bath with pure water. If not with water, he may take the bath with bhasma, by besmearing the vibhuti over his body with the accompaniment of relevant mantras. Having wiped his body with white cloth, he should render his body to be identical with the form of Siva and meditate on Lord Siva whose form is constituted of six adhvas. Then ke should take pancha gavya and caru and brush his teeth with the tooth-stick as done by the disciples earlier. Having purified himself, he himself should sleep there.

अथ प्रातर्द्वितीयेऽह्नि कृतनित्यक्रियो गुरुः।
शिष्यान् पृष्ट्वा निशास्वप्नान् दुःस्वप्ने शान्तिमाचरेत्॥ ६४
घृतदूर्वे मधुक्षीरैः शतहोमं च कापिलैः।
शुभे तु पूर्ववच्छिष्य प्रवेशादिकं आचरेत्॥ ६५

atha prātardvitīye'hni kṛtanityakriyo guruḥ|
śiṣyān pṛṣṭvā niśāsvapnān duḥsvapne śāntimācaret|| 64
ghṛtadūrve madhukṣīraiḥ śatahomaṁ ca kāpilaiḥ|
śubhe tu pūrvavacchiṣya praveśādikaṁ ācaret|| 65

Then, in the morning of the second day, the Guru should complete all the daily activities to be performed in the morning and ask the disciples to inform what they have seen in their dream last night. If the dreams indicate inauspicious effects, the Guru should perform the appeasing rites. He should offer the oblations of milk got from the tawny colored cows, clarified butter, durva-grass and honey for the sake of appeasement. If the dreams are indicative of auspiciousness, the entering of the disciples into the sacrificial pavilion and other routine rituals should be performed as done before.

आहूय शिष्यान् कुण्डस्य समिपे स्वस्य दक्षिणे।
अवलम्ब्य च तत्सूत्रं शिष्यदेहेऽधिवासितम्॥ ६६
करोम्यनुग्रहं देव शिशोरध्येषयेदिति।
लब्धानुज्ञो न्यसेदग्नौ शक्तिं आधाररूपिणीम्॥ ६७

āhūya śiṣyān kuṇḍasya samipe svasya dakṣiṇe|
avalambya ca tatsūtraṁ śiṣyadehe'dhivāsitam|| 66
karomyanugrahaṁ deva śiśoradhyeṣayediti|
labdhānujño nyasedagnau śaktiṁ ādhārarūpiṇīm|| 67

Having directed the disciples to assemble there inside the sacrificial hall, the Guru should instruct them to be near the fire-pit, standing by his right side. Having hung the thread kept in the hollwed plate made of earth from the tuft of each disciple, he should entreat Lord Siva: " O,Deva!, now I am proceeding to bestow my grace in the form of diksha upon this disciple. I humbly inform this to you." Having obtained the kind permission from the Lord, the Guru should invoke and install the Adhara Sakti in the fire blazing forth in the fire-pit.

निवृत्तिं विन्यसेच्छक्तौ कलातत्त्वादि संयुताम्।
पृथ्वी तत्त्वं क्षकारश्च मन्त्रो हृदयसद्यकौ॥ ६८
कालाग्निरथ कूश्माण्डं हाटकं ब्राह्मवैष्णवौ।
रौद्रं च भुवनान्यन्तर्ब्रह्माण्डस्य स्थितानि षट्॥ ६९

nivṛttiṁ vinyasecchaktau kalātattvādi saṁyutām|
pṛthvī tattvaṁ kṣakāraśca mantro hṛdayasadyakau|| 68
kālāgniratha kūśmāṇḍaṁ hāṭakaṁ brāhmavaiṣṇavau|
raudraṁ ca bhuvanānyantarbrahmāṇḍasya sthitāni ṣaṭ|| 69

With Sakti, the Guru should unite the nivrutti kala associated with tattva and others. The tattva, bhuvanas, mantras, padas and varnas associated with the nivrutti kala are: pruthvi tattva, ksha-varna(letter), hrudaya mantra and sadyojata mantra, 108 bhuvanas which are – Kalagni, Kushmanda, Hataka, Brahma bhuvana , Vaishnava bhuvana, Rudra bhuvana –these six are within lower plane of the Great Universe (brahmanda).

कपालीशो ह्यजो बुद्धो वज्रदेहः प्रमर्दनः।
विभूतिरव्ययः शास्ता पिनाकी त्रिदशाधिपः॥ ७०
अग्निरुद्रो हुताशश्च पिङ्गलः खादको हरः।
ज्वलनो दहनो बभ्रुः भस्मान्तकः क्षयान्तकः॥ ७१
याम्यो मृत्युर्हरो धाता विधाता कर्तृसञ्ज्ञकः।
संयोक्ता च वियोक्ता च धर्मो धर्मपतिस्तथा॥ ७२

kapālīśo hyajo buddho vajradehaḥ pramardanaḥ|
vibhūtiravyayaḥ śāstā pinākī tridaśādhipaḥ|| 70
agnirudro hutāśaśca piṅgalaḥ khādako haraḥ|
jvalano dahano babhruḥ bhasmāntakaḥ kṣayāntakaḥ|| 71
yāmyo mṛtyurharo dhātā vidhātā kartṛsajñakaḥ|
saṁyoktā ca viyoktā ca dharmo dharmapatistathā|| 72

Kapalisa, Aja, Budhha, Vajradeha, Pramardana, Vibhuti, Avyaya, Sasta, Pinaki and Tridasadhipa – these ten worlds ; Agnirudra, Hutasa, Pingala, Khadaka, Hara, Jvalana, Dahana, Babhruh, Bhasmantaka and Kshayantaka – these ten worlds; Yamya, Mrutyu, Hara, Dhata, Vidhata, Kartru, Samyokta, Viyokta, Dharma and Dharmapati – these ten worlds;

निर्ऋतिर्मारणो हन्ता क्रूरदृष्टिर्भयानकः।
ऊर्ध्वकेशो विरूपाक्षो धूम्रलोहितदंष्ट्रिणः॥ ७३
बलो ह्यतिबलश्चैव पाशहस्तो महाबलः।
श्वेतोऽथ जयभद्रश्च दीर्घबाहुर्जलान्तकः॥ ७४
मेघनादः सुनादश्च दशमः परिकीर्तितः।
शीघ्रो लघुर्वायुवेगस्तीक्ष्णः सूक्ष्मः क्षयान्तकः॥ ७५
पञ्चान्तकः पञ्चशिखः कपर्दी मेघवाहनः।

nirṛtirmārano hantā krūradṛṣṭirbhayānakaḥ|
ūrdhvakeśo virūpākṣo dhūmralohitadaṁṣṭriṇaḥ|| 73
balo hyatibalaścaiva pāśahasto mahābalaḥ|
śveto'tha jayabhadraśca dīrghabāhurjalāntakaḥ|| 74
meghanādaḥ sunādaśca daśamaḥ parikīrtitaḥ|
śīghro laghurvāyuvegastīkṣṇaḥ sūkṣmaḥ kṣayāntakaḥ|| 75
pañcāntakaḥ pañcaśikhaḥ kapardī meghavāhanaḥ|

Nirruti, Marana, Hantru, Kruradrushti, Bhayanaka, Urdhvakesa, Virupaksha, Dhumra, Lohita and Dhamshtrina- these ten worlds; Bala, Atibala, Pasahasta, Mahabala,Sveta, Jayabhadra, Dirghababahu, Jalantaka, Meghanada and Sunada – these ten worlds ; Sighra, Laghu, Vayuvega, Tikshna, Sukshma, Kshayantaka, Panchantaka, Panchasikha, Kapardi and Meghavahana – these ten worlds;

निधीशो रूपवान् धन्यः सौम्यदेहो जटाधरः॥ ७६
लक्ष्मीधृक् रत्नधृक् श्रीधृक् प्रसादश्च प्रकामदः।
विद्यधिपेशौ सर्वज्ञो ज्ञानभुग् वेदपारगः॥ ७७
सुरेशः शर्वो ज्येष्ठश्च भूतपालो बलिप्रियः।
वृषो वृषधरोऽनन्तः क्रोधनो मारुताशनः॥ ७८
ग्रसनोदुम्बरेशौ च पणीन्द्रो वज्रदंष्ट्रिणौ।
शंभुर्विभुर्गणाध्यक्षः त्रियक्षः त्रिदशेश्वरः॥ ७९
संवाहश्च विवाहश्च नबो लिप्सुस्त्रिलोचनः।
वीरभद्रो भद्रकाली सर्वोर्ध्वे भुवनद्वयम्॥ ८०

nidhīśo rūpavān dhanyaḥ saumyadeho jaṭādharaḥ|| 76
lakṣmīdhṛk ratnadhṛk śrīdhṛk prasādaśca prakāmadaḥ|
vidyadhipeśau sarvajño jñānabhug vedapāragaḥ|| 77
sureśaḥ śarvo jyeṣṭhaśca bhūtapālo balipriyaḥ|
vṛṣo vṛṣadharo'nantaḥ krodhano mārutāśanaḥ|| 78
grasanodumbareśau ca paṇīndro vajradaṁṣṭriṇau|
śaṁbhurvibhurgaṇādhyakṣaḥ triyakṣaḥ tridaśeśvaraḥ|| 79
saṁvāhaśca vivāhaśca nabo lipsustrilocanaḥ|
vīrabhadro bhadrakālī sarvordhve bhuvanadvayam|| 80

Nidhisa, Rupavan, Dhanya, Saumyadeha, Jatadhara, Lakshmidhara, Ratnadhara, Sridhara, Prasadaka and Prakamada –these ten worlds ; Vidyadhipa, Isana, Sarvajna, Jnanabhug, Vedaparaga, Suresa, Sarva, Jyeshta, Bhutapala and Balipriya – these ten worlds ; Vrushabha, Vrushadhara, Ananta, Krodhana, Marutasana, Grasana, Udumbarisa, Phanindra, Vajra and Damshtrina – these ten worlds ; Sambhu, Vibhu, Ganadhyaksha, Triyaksha, Tridasesvara, Samvaha, Vivaha, Nabha, Lipsu and Trilocana – these ten worlds . Virabhadra and Bhadrakali – these two worlds are above all the worlds mentioned before.

कपालीशादयः प्राच्यामग्निरुद्रादयोऽनले।
याम्याद्या दक्षिणे भागे निर्ऋत्याद्याश्च नैर्ऋते॥ ८१
बलाद्या वारुणे भागे शीघ्राद्या वायु गोचरे।
उत्तरे तु निधीशाद्या ईशे विद्याधिपादयः॥ ८२
वृषादयस्त्वधो भागे शम्भुमुख्या नभोगताः।
भुवनानां शतं चाष्टाधिकमेवं तु विन्यसेत्॥ ८३

kapālīśādayaḥ prācyāmagnirudrādayo'nale|
yāmyādyā dakṣiṇe bhāge nirṛtyādyāśca nairṛte|| 81
balādyā vāruṇe bhāge śīghrādyā vāyu gocare|
uttare tu nidhīśādyā īśe vidyādhipādayaḥ|| 82
vṛṣādayastvadho bhāge śambhumukhyā nabhogatāḥ|
bhuvanānāṁ śataṁ cāṣṭādhikamevaṁ tu vinyaset|| 83

Ten worlds from Kapali are in the east. Ten worlds from Agnirudra are in the south-east. Ten worlds from Yamya are in the south. Ten worlds from Nirruti are in the south-west. Ten worlds from Bala are in the west. Ten worlds from Sighra are in the north-west. Ten worlds from Nidhisa are in the north. Ten worlds from Vidyadhipa are in the north-east. Ten worlds from Vrusha are below the Earth. Ten worlds from Sambhu are above the Earth. In this way, 108 bhuvanas (worlds) should be united with nivrutti kala.

एकाशीतिपदेष्वन्त्य प्रणवादि विलोमतः।
नमोद्वयं च प्रणवं षडक्षरं अतःपरम्॥ ८४
सर्वदश्च ततः शर्व शिवसूक्ष्मद्वयं तथा।

शब्दद्वयं तथा ज्ञानद्वयं पिङ्गद्वयं तथा॥ ८५
पतङ्गं च द्विरभ्यस्तं तुरुयुग्मपदं भवेत्।
साक्षियुग्मपदं पश्चात् पूर्वस्थितं अतःपरम्॥ ८६
अस्तुतास्तुत इत्येवं ततश्चानर्चितार्चित।
ब्रह्मविष्णुरुद्रपर सर्वसान्निध्यकारक॥ ८७
सर्वभूत सुखप्रद भवोद्भवपदं ततः।
भवयुग्मं तथा शर्वयुग्मं च प्रथमद्वयम्॥ ८८
मुञ्च मुञ्च पदं योगाधिपते च पदं भवेत्।
महातेजःपदं सद्भावेश्वरं चेति कीर्तितम्॥ ८९
महदेवपदं पश्चात् पदान्यष्टौ च विंशतिः।
निवृत्या व्याप्तमध्वानं तत्त्वाद्यं कलया स्मरेत्॥ ९०

ekāśītipadeṣvantya praṇavādi vilomataḥ|
namodvayaṁ ca praṇavaṁ ṣaḍakṣaraṁ ataḥparam|| 84
sarvadaśca tataḥ śarva śivasūkṣmadvayaṁ tathā|
śabdadvayaṁ tathā jñānadvayaṁ piṅgadvayaṁ tathā|| 85
pataṅgaṁ ca dvirabhyastaṁ turuyugmapadaṁ bhavet|
sākṣiyugmapadaṁ paścāt pūrvasthitaṁ ataḥparam|| 86
astutāstuta ityevaṁ tataścānarcitārcita|
brahmaviṣṇurudrapara sarvasānnidhyakāraka|| 87
sarvabhūta sukhaprada bhavodbhavapadaṁ tataḥ|
bhavayugmaṁ tathā śarvayugmaṁ ca prathamadvayam|| 88
muñca muñca padaṁ yogādhipate ca padaṁ bhavet|
mahātejaḥpadaṁ sadbhāveśvaraṁ ceti kīrtitam|| 89
mahadevapadaṁ paścāt padānyaṣṭau ca viṁśatiḥ|
nivṛtyā vyāptamadhvānaṁ tattvādyaṁ kalayā smaret|| 90

Out of 81 words (which constitute pada-adhva), 28 words starting from 'OM' in the reverse order are associated with nivrutti kala. These are: Om, namo namah, om sivaya namah, om namo namah, sarvada, sarva, sukska sukshma, sabda sabda, jnana jnana, pinga pinga, patanga patanga, turu turu, sakshin sakshin, purvasthita purvasthita, asamstuta asamstuta, anarcita anarcita, brahma-vishnu-rudrapara, sarva sannidhyakara, sarvabhuta sukhaprada, bhavodbhava, bhava bhava, sarva sarva, prathama prathama, muncha muncha, yogadhipataye, mahatejah, sadbhavesvara and mahadeva. The Guru should contemplate that the pruthvi tattva, varna and others mentioned above are pervaded by the adhva related to nivrutti kala.

ह्लां निवृत्तिकलायै च नमोऽन्तं प्रणवादिकम्।
इत्युच्चार्य निवृत्तिं तु सूत्रात् संग्राह्य पावके॥ ९१
आवाह्येष्वाहुतीनां तु त्रयं सवाहान्तं आचरेत्।

मलः कर्म च मायाख्यं भोक्तृभोग शरीरजम्॥ ९२

भावयन् कल्पयेद्योनीरनन्ता देविगर्भगाः।

तद्व्यापिकां च वागीशीं समावाह्य प्रपूजयेत्॥ ९३

hlāṁ nivṛttikalāyai ca namo'ntaṁ praṇavādikam|
ityuccārya nivṛttiṁ tu sūtrāt saṁgrāhya pāvake|| 91
āvāhyeṣvāhutīnāṁ tu trayaṁ savāhāntaṁ ācaret|
malaḥ karma ca māyākhyaṁ bhoktṛbhoga śarīrajam|| 92
bhāvayan kalpayedyonīranantā devigarbhagāḥ|
tadvyāpikāṁ ca vāgīśīṁ samāvāhya prapūjayet|| 93

Reciting the mantra " om hlam nivrutti kalayai hah hum phat", the Guru should take out the nivrutti kala from the thread, install it in the fire and offer three oblations with the recital of the mantra "om hlam nivrutti kalayai svaha". Then, contemplating on mala, karma and maya which are causing the state of enjoying(bhoktrutva), enjoyments(bhoga) and bodies(sarira) to the souls respectively, he should conceive that innumerable embodiments are assumed in the womb of the Sakti and Vagisvari is pervading such embodiment, invoke and install this Vagisvari in the fire and worship Her.

वागीश्वर्यै नमश्चेति हृत्पूर्वं प्रणवादिकम्।

हुत्वाहुतित्रयं पश्चात् स्वाहान्तेनैव मन्त्रतः॥ ९४

संनिधीभव देवेशि पश्वनुग्रह कर्मणि।

प्रार्थ्यैवं शिष्यमस्त्रेण संप्रोक्ष्य हृदि ताडयेत्॥ ९५

अस्त्राणुना फडन्तेन प्रणवेनान्वितेन च।

स्वात्मनो रेचकेनैव तस्य देहे प्रविश्य च॥ ९६

अस्त्रमन्त्रेण हृच्छेदं कृत्वा चाङ्कुश मुद्रया।

आकृष्य मूलमन्त्रेण चाहुतित्रयं आचरेत्॥ ९७

vāgīśvaryai namaśceti hṛtpūrvaṁ praṇavādikam|
hutvāhutitrayaṁ paścāt svāhāntenaiva mantrataḥ|| 94
saṁnidhībhava deveśi paśvanugraha karmaṇi|
prārthyaivaṁ śiṣyamastreṇa saṁprokṣya hṛdi tāḍayet|| 95
astrāṇunā phaḍantena praṇavenānvitena ca|
svātmano recakenaiva tasya dehe praviśya ca|| 96
astramantreṇa hṛcchedaṁ kṛtvā cāṅkuśa mudrayā|
ākṛṣya mūlamantreṇa cāhutitrayaṁ ācaret|| 97

He should worship Vagisvari, reciting the mantra "om vagisvaryai namah" and offer three oblations, reciting the mantra "om vagisvaryai svaha". "O, Devi, Isvari!, be present here with your gracious form in the the rituals related to the 'diksha-grace' are being performed for the disciple." – having entreated in this way,

he should sprinkle the consecrated arghya-water over the disciple with the recital of astra mantra and strike at his heart , reciting the mantra " om hah hum phat". Through his outbreath and through the inbreath of the disciple, he should enter into the body of the disciple and cut asunder the knot at the heart, separate the conscious soul displaying the ankusa-mudra and recting the atma mantra 'om haam ham haam atmane namah' and offer three oblations.

तृणाग्रबिन्दुवद्ध्यात्वा प्रणवेन पुटीकृतम्।
सान्तबीजं समुच्चार्य शिशुं संहारमुद्रया॥ ९८
पूरकेण हृदि स्वस्य संनिवेश्य च कुम्भकम्।
कृत्वा मूलं स्मरन् स्वस्य द्वादशान्ते नियोज्य च॥ ९९
आदाय तस्माच्चैतन्यं मुद्रयोद्भव संज्ञया।
सर्वासु योनिषु शिशोः संयोगं युगपन्नयेत्॥ १००

tṛṇāgrabinduvaddhyātvā praṇavena puṭīkṛtam|
sāntabījaṁ samuccārya śiśuṁ saṁhāramudrayā|| 98
pūrakeṇa hṛdi svasya saṁniveśya ca kumbhakam|
kṛtvā mūlaṁ smaran svasya dvādaśānte niyojya ca|| 99
ādāya tasmāccaitanyaṁ mudrayodbhava saṁjñayā|
sarvāsu yoniṣu śiśoḥ saṁyogaṁ yugapannayet|| 100

Having conceived the conscious-soul of the disciple to be in the form of a drop at the tip of a grass-blade, the Guru should draw out the soul from the disciple with the recital of the atma mantra 'om haam ham haam atmane namah' and displaying the samhara-mudra and bring it into his heart through his inbreath. Having retained his breath(kumbhaka), he should recite the atma mantra, raise it to his dvadsanta plane and unite it with Siva. Then having taken it out from the plane of dvadasanta by displaying the udbhava mudra, he should contemplate the simulataneous conjoining of the disciple with the wombs of all beings.

स्वाहान्त मूलमन्त्रेण चाहुतित्रयं आचरेत्।
भगवन् देवदेवेश शिशोः सर्वासु योनिषु॥ १०१
संयोगं कुरु कुर्वत्र दिक्षाकर्मणि मोक्षदम्।
निष्पत्यै सर्वगर्भाणां दद्यान्मुलाहुतित्रयम्॥ १०२
भगवन्नस्य शिष्यस्य गर्भनिष्पत्तिमत्र च।
सर्वासु योनिषु कुरु कुर्वित्येवं नयेद्द्विजाः॥ १०३

svāhānta mūlamantreṇa cāhutitrayaṁ ācaret|
bhagavan devadeveśa śiśoḥ sarvāsu yoniṣu|| 101
saṁyogaṁ kuru kurvatra dikṣākarmaṇi mokṣadam|
niṣpatyai sarvagarbhāṇāṁ dadyānmulāhutitrayam|| 102

bhagavannasya śiṣyasya garbhaniṣpattimatra ca|
sarvāsu yoniṣu kuru kurvityevaṁ nayeddvijāḥ|| 103

To actualize such simulataneous conjoining, he should offer three oblations, reciting the mula mantra ending with 'svaha'. "O,Bhagvan!, Lord of all Gods!, do the conjoining of the disciple with all the wombs in this activity of diksha which is capable of yielding the final liberation." Having entreated in this way and obtained His permission, the Guru should offer three oblations for the sake of taking birth in all the wombs, with the recital of mula mantra. O, the twice-born Sages!, he should pray to the Lord while offering the oblations in this way: "O, Bhagavan!, do the actual formation of embryo within all the wombs for this disciple, here in this diksha."

ततस्तु जननार्थं तु दद्यान्मूलाहुतित्रयम्।
भगवन् सर्वगर्भाणां जननं कुरु कुवणोः॥ १०४
इत्युक्त्वा जननार्थं च पशोर्वृध्यर्थमेव च।
मूलाहुतित्रयं दत्वा शिवं प्रति वदेदिदम्॥ १०५
भगवन् शिष्य देहानाम् प्रवृद्धिं कुरु कुर्विति।
कर्माजनाय मुलेन चाहुतित्रयं आचरेत्॥ १०६
भगवन्नात्मनो नानाभोगदं कुरु कुर्वथ।
कर्मार्जनं पठित्वैवं विशेषो लोकधर्मिणि॥ १०७
प्राक्कर्मागामिकं धर्मरूपं कर्मार्जनं कुरु।

tatastu jananārthaṁ tu dadyānmūlāhutitrayam|
bhagavan sarvagarbhāṇāṁ jananaṁ kuru kuvaṇoḥ|| 104
ityuktvā jananārthaṁ ca paśorvṛddhyarthameva ca|
mūlāhutitrayaṁ datvā śivaṁ prati vadedidam|| 105
bhagavan śiṣya dehānām pravṛddhiṁ kuru kurviti|
karmārjanāya mulena cāhutitrayaṁ ācaret|| 106
bhagavannātmano nānābhogadaṁ kuru kurvatha|
karmārjanaṁ paṭhitvaivaṁ viśeṣo lokadharmiṇi|| 107
prākkarmāgāmikaṁ dharmarūpaṁ karmārjanaṁ kuru|

Then, he should offer three oblations with the recital of mula mantra for the sake of simulaneous birth of the disciple from all the wombs. "O, Bhagavan!, enable the birth of this disciple from all the wombs." – he should pray thus, for the incidence of birth of the disciple . Then he should offer three oblations with the recital of mula mantra for the sake of full growth of the born disciple and pray to the Lord: "O, Bhagavan!, enable the full growth of the body of this disciple." Then, he should offer three oblations with the recital of mula mantra for the sake of acquiring the karmas pertaining to those births and pray to the Lord: "O, Bhagavan!, enable this disciple to earn the karmic effects which yield various kinds of enjoyments." Having recited the mantra for the sake of earning of the karmas, he should recite the mantra for the resolving of the effects of virtuous worldly deeds: " O, Bhagavan, enable the acquiring of the meritorious effects of the karmas which are yet remaining(sancita) and which are earned afresh(agamika)."

देशतः कालतश्चैव देहेन विषयेण च॥ १०८

संचितागामि भेदेन भोगं नानाविधं स्मरन्।

भोक्तृत्वलिङ्गिते पुंसि सुखदुःखात्म वेदनम्॥ १०९

मूलाहुतित्रयं दत्वा शिवं संप्रार्थयेदिति।

भगवन् भोगनिष्पत्तिं सर्वत्र कुरु कुर्वणोः॥ ११०

परमप्रीति रूपं च लयं भोगेषु संस्मरन्।

शिवाहुतित्रयं दत्वा परमप्रीति रूपकम्॥ १११

लयं च कुरुकुर्वत्र शिशोर्निर्वाण कर्मणि।

जात्यायुर्भोगसंस्कार शुद्ध्यर्थं निष्कृतावणोः॥ ११२

हृदाहुतिशतं हुत्वा नयेन्मूलाहुतित्रयम्।

deśataḥ kālataścaiva dehena viṣayeṇa ca|| 108
saṁcitāgāmi bhedena bhogaṁ nānāvidhaṁ smaran|
bhoktṛtvaliṅgite puṁsi sukhaduḥkhātma vedanam|| 109
mūlāhutitrayaṁ datvā śivaṁ saṁprārthayediti|
bhagavan bhoganiṣpattiṁ sarvatra kuru kurvaṇoḥ|| 110
paramaprīti rūpaṁ ca layaṁ bhogeṣu saṁsmaran|
śivāhutitrayaṁ datvā paramaprīti rūpakam|| 111
layaṁ ca kurukurvatra śiśornirvāṇa karmaṇi|
jātyāyurbhogasaṁskāra śuddhyarthaṁ niṣkṛtāvaṇoḥ|| 112
hṛdāhutiśataṁ hutvā nayenmūlāhutitrayam|

Contemplating the karmas done according to the locations and time, done with body and wordly objects, which remain differentiated as sancita and agamika and contemplating various kinds of enjoyments and which are of the nature of instilling the feeling of pleasure and pain and which exist in the soul in the form of motivation towards enjoyment(bhoktrutva), the Guru should offer three oblations with the recital of mula mantra and entreat: “O, Bhagavan!, bring out the manifestation of enjoyments for this soul.” Contemplating the dissolved state of   propensity which is present in the form of intensified fondness towards enjoyments, he should offer three oblations with the recital of siva mula mantra and pray: “O, Bhagavan!, bring out the dissolved state of the propensity in the form of intensified fondness for this soul involved in the performance of diksha.” Then, for the sake of purification of the working and maturation of the karmas which mete out caste, longevity and enjoyments to the souls, he should contemplate the collective power(nishkruti) of the soul to perform all the deeds pertaining to all births and should offer 100 oblations with the recital of hrudaya mantra and three oblations with the recital of mula mantra.

सर्वकर्मसु शुद्धिं च निष्कृत्या कुरु कुर्वणोः॥ ११३

भगवन्निति विश्लेषं भोगाभावादणोरिह।

बहिर्निष्क्राम रूपं तु मायापाशात् स्मरन्नयेत्॥ ११४

मूलाहुतित्रयं पश्चान् मलविश्लेषं आचरेत्।

मलकार्यं च भोक्तृत्वं स्मृत्वा शुद्ध्यर्थमाहुतीः॥ ११५

दश दत्वा हृदा पश्चाद्दद्यान् मूलाहुतित्रयम्।

मलविश्लेषं एवं स्यात् कर्म विश्लेष उच्यते॥ ११६

sarvakarmasu śuddhiṁ ca niṣkṛtyā kuru kurvaṇoḥ|| 113
bhagavanniti viśleṣaṁ bhogābhāvādaṇoriha|
bahirniṣkrāma rūpaṁ tu māyāpāśāt smarannayet|| 114
mūlāhutitrayaṁ paścān malaviśleṣaṁ ācaret|
malakāryaṁ ca bhoktṛtvaṁ smṛtvā śuddhyarthamāhutīḥ|| 115
daśa datvā hṛdā paścāddadyān mūlāhutitrayam|
malaviśleṣaṁ evaṁ syāt karma viśleṣa ucyate|| 116

"O, Bhagavan!, perform the the purification of all kinds of karmas for this soul in view of the collective power of the soull to do all the deeds." Having entreated in this way, the Guru should contemplate on the removal of the bondage of maya. Since no enjoyment is left out now, the Guru should contemplate that the soul is coming out of the entanglement of the bondage of maya and should offer three oblations with the recital of mula mantra. Then, he should proceed to disentangle the soul from the bondage of mala. Contemplating on the motivation towards enjoyment(bhoktrutva) rooted in the soul because of anava mala, he should offer ten oblations with the recital of hrudaya mantra and three oblations with the reciatal of mula mantra for the sake of purification of bhoktrutva. This is the process of severing the bondage of mala. Subsequently, the removal of the bondage of karma is now told.

अत्यन्ताभाव रूपं तु विश्लेषं कर्मणामिह।

स्मृत्वाहुतित्रयं दद्यान् मूलमन्त्रं समुच्चरन्॥ ११७

भगवन्नात्मनो माया मलकर्मात्मनस्त्विह।

विश्लेषं कुरु कुर्वत्र तेभ्यो निर्वाण संस्कृतौ॥ ११८

ततो निवृत्तिपाशस्य व्यापिनस्तु मलादिषु।

अस्त्राहुतित्रयं दत्वा शुद्धये तस्य मूलतः॥ ११९

आहुतीनां त्रयं दत्वा निवृत्तिच्छेदनं त्विह।

भगवन् कुरु कुर्वत्रेत्याज्ञां प्रार्थ्यैवं आचरेत्॥ १२०

अशेषाणां शरीराणां नाशे त्वेकत्वमात्मनः।

संभाव्य वौषडन्तेन दद्यात्पूर्णां शिवाणुना॥ १२१

ओं ब्रह्मणे नमश्चेत्यावाह्य संपूज्य तर्पयेत्।

शब्दस्पर्शौ गृहाणात्र ब्रह्मन् स्वाहेति मन्त्रतः॥ १२२

आहुतीनां त्रयं दत्वा शिवाज्ञां श्रावयेत् ततः।

atyantābhāva rūpaṁ tu viśleṣaṁ karmaṇāmiha|
smṛtvāhutitrayaṁ dadyān mūlamantraṁ samuccaran|| 117
bhagavannātmano māyā malakarmātmanastviha|
viśleṣaṁ kuru kurvatra tebhyo nirvāṇa saṁskṛtau|| 118
tato nivṛttipāśasya vyāpinastu malādiṣu|
astrāhutitrayaṁ datvā śuddhaye tasya mūlataḥ|| 119
āhutīnāṁ trayaṁ datvā nivṛtticchedanaṁ tviha|
bhagavan kuru kurvatretyājñāṁ prārthyaivaṁ ācaret|| 120
aśeṣāṇāṁ śarīrāṇāṁ nāśe tvekatvamātmanaḥ|
saṁbhāvya vauṣaḍantena dadyātpūrṇāṁ śivāṇunā|| 121
oṁ brahmaṇe namaścetyāvāhya saṁpūjya tarpayet|
śabdasparśau gṛhāṇātra brahman svāheti mantrataḥ|| 122
āhutīnāṁ trayaṁ datvā śivājñāṁ śrāvayet tataḥ|

Removal of the bondage of karma here means effecting the absolute non-existence of the karmic effects in the soul. Contemplating on the absolute non-existence of the karmic effects, the Guru should offer three oblations with the recital of mula mantra and entreat the Lord: "O, Bhagavan!, bring out the removal of the bondage which is of the nature of mala, karma and maya for this soul which is involved in the sacramental activities related to nirvana-diksha." Then, for the purification of the bondage of nivrutti kala which is pervading over mala and other factors, the Guru should offer three oblations with the recital of mula mantra and entreat the Lord: "O, Bhagavan!, perform here the separation of nivrutti kala from this soul." Having obtained order and direction from the Lord, the Guru should contemplate: "The soul has now been dissociated from all kinds of bonds upon the dissolution of all kinds of embodiment and it is now existing in its own state of singleness(ekatvam)." Contemplating in this way, he should offer the consummate oblation(purna ahuti) with the recital of siva mula mantra ending with 'vaushat'. Then he should invoke the presence of Brahma reciting the mantra "om brahmane namah", worship Him and perform 'tarpana' for Him." " sabdasparsau grahanatra brahman svaha" – (Brahman!, take back the sound and touch , svaha)reciting this mantra, he should offer three oblations and infom the order of Lord Siva to Him.

कारणेश त्वया नास्य यातुः पदमनामयम्॥ १२३

प्रतिबन्धो विधातव्यस्त्वाज्ञैषा पारमेश्वरी।

ब्रह्माणं संविसृज्याथ शुद्धतत्त्वाग्र संस्थितम्॥ १२४

निवृत्तिपाश निर्मुक्तं शुद्धस्फटिक सन्निभम्।

ध्यात्वाहुतित्रयं दद्यान् मूलमन्त्रं समुच्चरन्॥ १२५

निवृत्तिपाशादुद्धारं भगवन्नस्य चात्मनः।

कुरु कुर्वेति संहारमुद्रया पूरकेण तु॥ १२६

कृत्वात्मस्थं ततस्सूत्रे कवचेन निवेशयेत्।
आहुतीनां त्रयं दद्याच्छिशोः स्थित्यै शिवाणुना॥ १२७
वागीश्वर्यै नमश्चेति संपूज्यैनां तु तर्पयेत्।
आहुतीनां त्रयेणाग्नेः कार्यमस्या विसर्जनम्॥ १२८

kāraṇeśa tvayā nāsya yātuḥ padamanāmayam|| 123
pratibandho vidhātavyastvājñaiṣā pārameśvarī|
brahmāṇaṁ saṁvisṛjyātha śuddhatattvāgra saṁsthitam|| 124
nivṛttipāśa nirmuktaṁ śuddhasphaṭika sannibham|
dhyātvāhutitrayaṁ dadyān mūlamantraṁ samuccaran|| 125
nivṛttipāśāduddhāraṁ bhagavannasya cātmanaḥ|
kuru kurveti saṁhāramudrayā pūrakeṇa tu|| 126
kṛtvātmasthaṁ tatassūtre kavacena niveśayet|
āhutīnāṁ trayaṁ dadyācchiśoḥ sthityai śivāṇunā|| 127
vāgīśvaryai namaśceti saṁpūjyaināṁ tu tarpayet|
āhutīnāṁ trayeṇāgneḥ kāryamasyā visarjanam|| 128

"O, Brahman!, you are the one who maintains nivrutti kala. This soul has now reached a pure world free from any defilement. Let no impediment be caused by you. This is the order coming from the Supreme Lord" Having informed this, he should bid farewell to Barhma and contemplate the soul to be at the lower plane of suddha tattva, being disentangled from the nivrutti kala and having the brilliance of pure crystal. Having contemplated in this way, he should offer three oblations with the recital of mula mantra and entreat: "O, Bhagavan!, perform the deliverance of this soul from the bondage caused by nivrutti kala." Then, he should draw out the conscious-soul of the disciple which is placed within himself through his inbreath and by diaplaying the samhara mudra and unite it with the thread with the recital of kavaca mantra. He should offer three oblations with the recital of siva- mula mantra for the sake of existence of that soul. Reciting the mantra "om vagisvaryai namah", the Guru should worship Her and perform 'tarpana' for Her. In order to send back Vagisvari, he should offer three oblations into the fire.

अथ सूत्रे प्रतिष्ठायां शुद्ध्यर्थं अवलोकयेत्।
त्रयो विंशति तत्त्वानि चापस्तेजो मरुद्वियत्॥ १२९
गन्धो रसो रूपस्पर्शौ शब्दोपस्थौ च पायु च॥
पादौ पाणी च वाङ्नासा जिह्वा चक्षुस्त्वचश्श्रुतिः॥ १३०
मनोऽहङ्कार बुद्धी च प्रकृतिः स्यात्ततः परम्।

atha sūtre pratiṣṭhāyāṁ śuddhyarthaṁ avalokayet|
trayo viṁśati tattvāni cāpastejo marudviyat|| 129
gandho raso rūpasparśau śabdopasthau ca pāyu ca||
pādau pāṇī ca vāṅnāsā jihvā cakṣustvacaśśrutiḥ|| 130
mano'haṅkāra buddhī ca prakṛtiḥ syāttataḥ param|

Then the Guru should look at the stretch of the thread (between knee and the navel) for the sake of purification of pratishtha kala. In this pratishtha kala , there are 23 tattvas. They are: jala, tejas, marut, akasa, gandha, rasa, rupa, sparsa, sabda, upastha, payu, pada, pani, vak, nasa, jihva, cakshu, tvak, sruti, manas, ahankara, buddhi and prakruti.

तत्त्वानि कथितान्येवं ळादिटान्ता द्विजोत्तमाः॥ १३१
चतुर्विंशति वर्णाः स्युः शिरोवामस्तथैव च।
अघोर इति मन्त्रास्स्युष्षट्पञ्चाशत् पुराणि तु॥ १३२

tattvāni kathitānyevaṁ ḻādiṭāntā dvijottamāḥ|| *131*
caturviṁśati varṇāḥ syuḥ śirovāmastathaiva ca|
aghora iti mantrāssyuṣṣaṭpañcāśat purāṇi tu|| *132*

Thus, the tattvas pervaded by pratishtha kala have been told. There are 24 letters in this kala, from La to Ta, in the reverse order of the letters. Siro mantra , vamadeva mantra and aghora mantra – these three mantras are in the pratishtha kala. There are 56 worlds in this pratishtha kala.

अमरेशः प्रभासश्च नैमिशः पुष्करोऽवधिः।
डिण्डिमुण्डिस्तथा भारभूतिश्च लकुलीश्वरः॥ १३३
हरिश्चन्द्रश्च श्रीशैलो जल्पेशाम्रातकेश्वरौ।
मध्यमेशो महाकालः केदारो भैरवस्तथा॥ १३४
गया चैव कुरुक्षेत्रं नाखलो नखलस्तथा।
विमलेशोऽट्टहासश्च महेन्द्रो भीम संज्ञकः॥ १३५
वस्त्रापदो रुद्रकोटिः अविमुक्तो महालयः।
गोकर्णो भद्रकर्णश्च स्वर्णाक्षः स्थाणुरित्यपि॥ १३६
छगलण्डो द्विरण्डश्च माकोटो मण्डलेश्वरः।
कालञ्जरः शङ्कुकर्णः स्थूलेश्वरः स्थलेश्वरः॥ १३७
पैशाच राक्षसं याक्षं गान्धर्वं चैन्द्रमेव च।
सौम्यं चैव तथा ज्ञेयं प्राजेशं ब्राह्ममेव च॥ १३८
अकृतश्च कृतश्चैव भैरवो ब्राह्मवैष्णवौ।
कौमारमौमं श्रैकण्ठं अष्टसप्त भवन्ति हि॥ १३९
अमरेशादि चाप्तत्त्वे हरिश्चन्द्रादि तेजसि।

गयादि वायुतत्त्वे च व्योम्नि वस्त्रापदादि च॥ १४०

छगण्दलाद्यहङ्कारे पैशाचाद्यं मनौ स्थितम्।

प्रकृतावकृताद्येवं षट्पञ्चाशत् पुराणि तु॥ १४१

amareśaḥ prabhāsaśca naimiśaḥ puṣkaro'vadhiḥ|
ḍiṇḍimuṇḍistathā bhārabhūtiśca lakulīśvaraḥ|| 133
hariścandraśca śrīśailo jalpeśāmrātakeśvarau|
madhyameśo mahākālaḥ kedāro bhairavastathā|| 134
gayā caiva kurukṣetraṁ nākhalo nakhalastathā|
vimaleśo'ṭṭahāsaśca mahendro bhīma saṁjñakaḥ|| 135
vastrāpado rudrakoṭiḥ avimukto mahālayaḥ|
gokarṇo bhadrakarṇaśca svarṇākṣaḥ sthāṇurityapi|| 136
chagalaṇḍo dviraṇḍaśca mākoṭo maṇḍaleśvaraḥ|
kālañjaraḥ śaṅkukarṇaḥ sthūleśvaraḥ sthaleśvaraḥ|| 137
paiśāca rākṣasaṁ yākṣaṁ gāndharvaṁ caindrameva ca|
saumyaṁ caiva tathā jñeyaṁ prājeśaṁ brāhmameva ca|| 138
akṛtaśca kṛtaścaiva bhairavo brāhmavaiṣṇavau|
kaumāramaumaṁ śraikaṇṭhaṁ aṣṭasapta bhavanti hi|| 139
amareśādi cāptattve hariścandrādi tejasi|
gayādi vāyutattve ca vyomni vastrāpadādi ca|| 140
chagaṇḍalādyahaṅkāre paiśācādyaṁ manau sthitam|
prakṛtāvakṛtādyevaṁ ṣaṭpañcāśat purāṇi tu|| 141

Amaresa, Prabhasa, Naimisa, Pushkara, Avadhi, Dindimundi, Bharabhuti, Lakulisavara, Harischandra, Srisaila, Jalpesvara, Amratakesvara, Madhyamesa, Mahakala, Kedara, Bhairava, Gaya, Kurukshetra, Naakhala, Nakhala, Vimalesa, Attahasa, Mahendra, Bhima, Vastraapada, Rudrakoti, Avimukta, Mahalaya, Gokarna, Bhadrakarna, Svarnaaksha, Sthaanu, Chagalanda, Dviranda, Makota, Mandalesvara, Kalanjara, Sankukarna, Sthulesvara, Sthalesvara, Paisacha, Rakshasa, Yaaksha, Gandharva, Aindra, Saumya, Prajesa, Braahma, Akruta, Kruta, Bhairva, Brahma, Vaishnava, Kaumara, Auma, Srikantha – these 56 worlds are contained in the pratishtha kala. Eight worlds from Amaresa are in the jala tattva. Eight worlds from Hariscandra are in the tejas tattva. Eight worlds from Gaya are in the vayu tattva. Eight worlds from Vastraapada are in the vyoma tattva. Eight worlds from Chagalanda are in the ahankara tattva. Eight worlds from Paisaca are in the manas tattva. Eight worlds from Kruta are in the prakruti tattva. In this way, 56 worlds exist distributed over seven tattvas.

महेश्वराद्यरूप्यन्ता पदनां एकविंशतिः।

महेश्वर पदं चाद्यं परमात्मा द्वितीयकम्॥ १४२

ततश्शर्वपदं चोक्तं शिवेति च ततः परम्।

निधनोद्भव संज्ञं च निधनाख्यपदं ततः॥ १४३

अनिधनपदं चैवं ओं स्वः पदमतः परम्।

ओं भुवश्च पदं चान्यदोंभूः पदमतः परम्॥ १४४

चतुर्धू निर्मितं चान्यन् नानानाना पदं ततः।
अनादे तु पदं चान्यदभस्मेति पदं ततः॥ १४५
अधूमपदं अन्यच्च अनग्नीति पदं ततः।
अरूप पदं अन्यच्च ज्योतिर्ज्योतिस्तथैव च॥ १४६
तेजस्तेजः पदं प्रोक्तं प्रथम प्रथमेत्यपि।
अरूपिन्पदयुग्मं च पदान्येकं च विंशतिः॥ १४७
प्रतिष्ठाकलया चैतत् सर्वं व्याप्तं तु भावयेत्।

maheśvarādyarūpyantā padanāṁ ekaviṁśatiḥ|
maheśvara padaṁ cādyaṁ paramātmā dvitīyakam|| 142
tataśśarvapadaṁ coktaṁ śiveti ca tataḥ param|
nidhanodbhava saṁjñaṁ ca nidhanākhyapadaṁ tataḥ|| 143
anidhanapadaṁ caivaṁ oṁ svaḥ padamataḥ param|
oṁ bhuvaśca padaṁ cānyadoṁbhūḥ padamataḥ param|| 144
caturdhū nirmitaṁ cānyan nānānānā padaṁ tataḥ|
anāde tu padaṁ cānyadabhasmeti padaṁ tataḥ|| 145
adhūmapadaṁ anyacca anagnīti padaṁ tataḥ|
arūpa padaṁ anyacca jyotirjyotistathaiva ca|| 146
tejastejaḥ padaṁ proktaṁ prathama prathametyapi|
arūpinpadayugmaṁ ca padānyekaṁ ca viṁśatiḥ|| 147
pratiṣṭhākalayā caitat sarvaṁ vyāptaṁ tu bhāvayet|

Twenty one padas from mahesvara to arupa(in the reverese order of vyoma vyapi mantra) are in the pratishtha kala. Mahesvara, paramatman, sarva, siva, nidhanodbhava, nidhana, anidhana, suvah, bhuvah, bhuuh, dhuu dhuu dhuu dhuu, naa naa naa naa, anade, abhasma, adhuuma, anagni, arupa, jtyotirjyotih, tejastejah,prathama prathama and arupin arupin – these are the twenty one padas.

इत्युक्त संख्यतत्त्वार्णे पदमन्त्रैस्त्रिविष्टपैः॥ १४८
गर्भितां तामनुस्मृत्य संततीतोपभुक्तया।
शुद्धं पाशं लघुं स्मृत्वा शोध्यं च गुरुमेतयोः॥ १४९
वाचकं तद्वदुच्चार्य शोध्ये शुद्धिं विलोकयेत्।
सर्वसन्धान योगाय चोपदिष्टश्शिवद्विजाः॥ १५०
ओं ह्वां ह्वीं पूर्वमुच्चार्य चतुर्थ्यन्तं कलाद्वयम्।
नमस्कारान्तमिष्टान्ते दद्यान्मूलाहुतित्रयम्॥ १५१

कलोपस्थापनाद्यं तु सर्वं पूर्ववद् आचरेत्।
निष्कृतिं शिरसा दद्याच्छतहोमेन देशिकः॥ १५२
हरेश्शुल्कं रसं दत्वा कलां विद्यां समाश्रयेत्।

ityukta saṁkhyatattvārṇa padamantraistriviṣṭapaiḥ|| 148
garbhitāṁ tāmanusmṛtya saṁtatītopabhuktayā|
śuddhaṁ pāśaṁ laghuṁ smṛtvā śodhyaṁ ca gurumetayoḥ|| 149
vācakaṁ tadvaduccārya śodhye śuddhiṁ vilokayet|
sarvasandhāna yogāya copadiṣṭaśśivadvijāḥ|| 150
oṁ hlāṁ hvīṁ pūrvamuccārya caturthyantaṁ kalādvayam|
namaskārāntamiṣṭvānte dadyānmūlāhutitrayam|| 151
kalopasthāpanādyaṁ tu sarvaṁ pūrvavad ācaret|
niṣkṛtiṁ śirasā dadyācchatahomena deśikaḥ|| 152
hareśśulkaṁ rasaṁ datvā kalāṁ vidyāṁ samāśrayet|

The afore mentioned 23 tattvas, 24 varnas, 3 mantras, 21 padas and the 56 worlds remain compactly arranged and stored and pervaded by the pratishtha kala. Having conceived the pratishtha kala in this way, the Guru should contemplate the series of births and enjoyments related to the pratishtha kala(as done for nivrutti kala), and the purified and the dissociated state of the prathishtha kala. Having recited the relevant words of mantras and prayers in the same way as done for the nivrutti kala in the process of purification, the Guru should contemplatively look at the purified state of the pratishtha kala. O, the twice-born sages in the lineage related to Siva!, the mantra for effecting the total union of the two kalas – nivrutti and pratishtha – is now instructed. "om hlaam hviim nivrutti pratishthaabhyaam namah". He should offer three oblations with the recital of mula mantra. All other activities such as invoking, worship and others should be in the same way as done before for the nivrutti kala. The oblation for the sake of 'nishkruti'(collective power of peforming all the deeds) should be done by the Guru with the recital of sikha mantra. Having given the 'rasa' as gift-money to Vishnu, the Guru should proceed further and reach the vidya kala.

कलया विद्यया व्याप्तः पुरुषश्चादिमो भवेत्॥ १५३
रागो नियति विद्ये च कला काले च मोहिनी।
ञकारादि घकारान्ता वर्णस्सप्त विलोमतः॥ १५४
मन्त्रश्शिखा पुराणीह सप्तविंशति संख्यया।

kalayā vidyayā vyāptaḥ puruṣaścādimo bhavet|| 153
rāgo niyati vidye ca kalā kāle ca mohinī|
ñakārādi ghakārāntā varṇassapta vilomataḥ|| 154
mantraśśikhā purāṇīha saptaviṁśati saṁkhyayā|

Tattvas from prusha (to maya) are pervaded by the vidya kala. Purusha, raga, vidya, kala, niyati, kaala and mohini(maya) – these seven tattvas are in the vidya kala. Seven letters from *ña* to *gha* in the reverse order of the alphabet and the sikha mantra are in this vidya kala. There are 27 worlds in this kala.

वामो भीमस्तथोग्रश्च भवेशानैकवीरकः॥ १५५
प्रचण्डोमापती चाजोऽनन्तैक शिवसंज्ञकौ।
क्रोधेशश्चैव संवर्तो ज्योतिः पिङ्गश्च शूरकः॥ १५६
पञ्चान्तकैकवीरौ च शिखेदश्च महाद्युतिः।
वामदेवो भवश्चैवोद्भवश्चाप्येकपिङ्गलः॥ १५७
एकेक्षणस्तथैशानस्तथैवाङ्गुष्ठमात्रकः।
षट्कं च पञ्चकं चैवं युग्मं युग्मं द्वयं द्वयम्॥ १५८
अष्टकं पुरुषादौ च मायान्ते तु पुराणि हि।

vāmo bhīmastathograśca bhaveśānaikavīrakaḥ|| 155
pracaṇḍomāpatī cājo'nantaika śivasaṁjñakau|
krodheśaścaiva saṁvarto jyotiḥ piṅgaśca śūrakaḥ|| 156
pañcāntakaikavīrau ca śikhedaśca mahādyutiḥ|
vāmadevo bhavaścaivodbhavaścāpyekapiṅgalaḥ|| 157
ekekṣaṇastathaiśānastathaivāṅguṣṭhamātrakaḥ|
ṣaṭkaṁ ca pañcakaṁ caivaṁ yugmaṁ yugmaṁ dvayaṁ dvayam|| 158
aṣṭakaṁ puruṣādau ca māyānte tu purāṇi hi|

Vama, Bhima, Ugra, Bhava, Isana, Ekavira, Prachanda, Umapati, Aja, Ananta, Ekasiva, Krodhesa, Samvarta, Jyotish, Pinga, Sura, Panchantaka, Ekavira, Sikheda, Mahadyuti, Vamadeva, Bhava, Udbhava, Ekapingala, Ekekshana, Isana, Angushthamatra –these are the 27 worlds existing in the vidya kala. Six worlds from Vama are in the purusha tattva; Five worlds from Prachanda are in the raga tattva. Krodhesa and Samvarta are in the vidya tattva. Jyotish and Pinga are in the kala tattva. Sura and Panchantaka are in the niyati tattva. Ekavira and Sikheda are in the kaala tattva. Eight worlds from Mahadyuti are in the maya tattva.

पदानि विंशतिर्व्योपिन् व्यापिन्नेति पदं भवेत्॥ १५९
व्योमिन् व्योमिन् पदं पश्चादीप्सितं स्यादचेतनम्।
परमेश्वरपरायेति पदं चैव पुनर्भवेत्॥ १६०
ज्योतीरूपाय संज्ञं च सर्वयोगाद्यमेव च।
पदं चानिधनायेति पदं गोम्रे प्रकीर्तितम्॥ १६१
गुह्याय चातिगुह्याय पदं स्यादों नमो नमः।
पदं ब्रह्माणि पश्चात्र सद्यादीनि क्रमेण तु॥ १६२
शिवायेति पदं सर्वप्रभवेति पदं ततः।
शिवायेति पदं पश्चाद् ओं नमः पदमन्ततः॥ १६३

ध्यानाहाराय संज्ञं च कीर्तितानि पदानि च।
संधानं पुर्ववत् कृत्वा विद्यामग्नौ निवेशयेत्॥ १६४

padāni viṁśatirvyāpin vyāpinneti padaṁ bhavet|| 159
vyomin vyomin padaṁ paścādīpsitaṁ syādacetanam|
parameśvaraparāyeti padaṁ caiva punarbhavet|| 160
jyotīrūpāya saṁjñaṁ ca sarvayogādyameva ca|
padaṁ cānidhanāyeti padaṁ goptre prakīrtitam|| 161
guhyāya cātiguhyāya padaṁ syādoṁ namo namaḥ|
padaṁ brahmāṇi pañcātra sadyādīni krameṇa tu|| 162
śivāyeti padaṁ sarvaprabhaveti padaṁ tataḥ|
śivāyeti padaṁ paścād oṁ namaḥ padamantataḥ|| 163
dhyānāhārāya saṁjñaṁ ca kīrtitāni padāni ca|
saṁdhānaṁ purvavat kṛtvā vidyāmagnau niveśayet|| 164

In this vidya kala, there are 20 padas(of vyoma vyapi mantra, reckoned in the reverse order). They are: vyapin vyapin, vyomin vyomin, acetana acetana, paremesvarapara, jyotirupaya, sarva vidhyadhipaya, sarva yogadhikrutaya, anidhanaya, goptre, guhyatiguhyaya, namo namah, sadyojata murtaye, vamadeva guhyaya, aghora hrudayaya, tatpurusha vaktraya, isana murdhaya, sivaya, sarva prabhave, namassivaya and dhyanaharaya. Having joined the pratishtha kala with vidya kala, the Guru should install the vidya kala in Adharasakti invoked in the fire.

निष्कृतिं शिखया दत्वा शतहोमं विधाय च।
रूपगन्धौ गृहाणेति रुद्रे शुल्कं समर्पयेत्॥ १६५
भवाख्यं पदमेतत्तु कलात्रितय गोचरम्।
भवोत्तीर्णमथात्मानं आत्मतत्त्वोपरि स्थितम्॥ १६६
अधिकारमलाविष्टं उद्भवैश्वर्य भाजनम्।
बुभोजयिषुराचार्यो भोगं शुद्धाक्ष साधनम्॥ १६७
अनुकूलमसङ्कीर्णं अनासक्तिनिबन्धनम्।
विलोक्य मनसा शान्तिं तस्यामन्तर्गतानि च॥ १६८

niṣkṛtiṁ śikhayā datvā śatahomaṁ vidhāya ca|
rūpagandhau gṛhāṇeti rudre śulkaṁ samarpayet|| 165
bhavākhyaṁ padametattu kalātritaya gocaram|
bhavottīrṇamathātmānaṁ ātmatattvopari sthitam|| 166
adhikāramalāviṣṭaṁ udbhavaiśvarya bhājanam|
bubhojayiṣurācāryo bhogaṁ śuddhākṣa sādhanam|| 167
anukūlamasaṅkīrṇaṁ anāsaktinibandhanam|
vilokya manasā śāntiṁ tasyāmantargatāni ca|| 168

Having offered 100 oblations with the recital of sikha mantra for the sake of 'nishkruti', the Guru should submit 'rupa' and 'gandha' as gift-money to Rudra (who is in His abode in the path of adhva), reciting the mantra ' bhagavan rudra rupagandhau grahana". The state reached now includes in itself all the three kalas –nivrutti, pratishtha and vidya and it is called Bhava. The soul has to be raised above this state so as to be above the plane of atma tattva comprising 31 tattvas. The soul stationed at this level exists being seized by 'adhikara mala'(being intent on wielding the authority over the impure worlds), having attained great sources of enjoyments produced there. These sources of enjoyments are helpful to the further upliftment of the soul, unmixed and not restrained by the attitude of intentness.The Guru should enable the soul to experience these bhogas, enjoyment of which is accomplished by the organs and instruments compatible to the pure adhva. Having mentally conceived the soul to be at this higher plane, he should contemplate the santi kala and all those which are contained in it.

तत्त्वानि त्रीणि विद्येश सादाख्यानि द्विजोत्तमाः।
वर्णास्तु गखकाः प्रोक्ता मन्त्रो वक्त्रतनुच्छदौ॥ १६९
वामा ज्येष्ठा च रौद्री च काळी कलविकरणी।
बलविकरिणी चैव बलप्रमथनीत्यपि॥ १७०
सर्वभूतदमन्येव मनोन्मन्यपरा भवेत्।
पुराणि नव विद्यायां अनन्तस्सूक्ष्म संज्ञकः॥ १७१
शिवोत्तमैकनेत्रौ चाप्येकरुद्रस्त्रिमूर्तिकः।
श्रीकण्ठश्च शिखण्डी चेत्येवमीशे पुराष्टकम्॥ १७२
सादाख्यभुवनं तस्मिन् पुराण्यष्टादशैव तु।

tattvāni trīṇi vidyeśa sādākhyāni dvijottamāḥ|
varṇāstu gakhakāḥ proktā mantro vaktratanucchadau|| 169
vāmā jyeṣṭhā ca raudrī ca kāḻī kalavikaraṇī|
balavikariṇī caiva balapramathanītyapi|| 170
sarvabhūtadamanyeva manonmanyaparā bhavet|
purāṇi nava vidyāyāṁ anantassūkṣma saṁjñakaḥ|| 171
śivottamaikanetrau cāpyekarudrastrimūrtikaḥ|
śrīkanṭhaśca śikhaṇḍī cetyevamīśe purāṣṭakam|| 172
sādākhyabhuvanaṁ tasmin purāṇyaṣṭādaśaiva tu|

O, the foremost among the twice-born sages!, there are three tattvas in this santi kala – suddha vidya, isvara and sadhakhya. Three letters – ga, kha and ka are there. The mantras pervaded by the santi kala are tatpurusha vaktra and kavaca mantra. Vama, Jyeshtha, Raudri, Kaali, Kalavikarani, Balavikarini, Balapramathani, Sarvabhutadamani and Manonmani – these nine worlds are in the suddha vidya tattva. Ananta, Sukshma, Sivottama, Ekanetra, Ekarudra, Trimurti, Srikantha and Sikhandi – these eight worlds are in the isvara tattva. Sadahkya – this one world is in the sadakhya tattva. On the whole, there are eighteen worlds in the santi kala.

एकादशपदान्यासन्नित्ययोगिन इत्यपि॥ १७३

योगपीठाद्यमन्यत् स्याच्छाश्वताय पदं पुनः।

ध्रुवायेति पदं चैवानाश्रिताय पदं ततः॥ १७४

अनाथाय पदं प्रोक्तं अनन्ताय पदं पुनः।

शिवायेति पदं सर्वव्यापिने च पदं ततः॥ १७५

व्योमादि व्योमरूपाय पदं व्योमाद्यमेव च।

ekādaśapadānyāsannityayogina ityapi|| 173
yogapīṭhādyamanyat syācchāśvatāya padaṁ punaḥ|
dhruvāyeti padaṁ caivānāśritāya padaṁ tataḥ|| 174
anāthāya padaṁ proktaṁ anantāya padaṁ punaḥ|
śivāyeti padaṁ sarvavyāpine ca padaṁ tataḥ|| 175
vyomādi vyomarūpāya padaṁ vyomādyameva ca|

Nityayogine, yogapitha samsthitaya, sasvataya, dhruvaya, anasritaya, anathaya, anantaya, sivaya, sarva vyapine, vyoma rupaya, vyoma vyapine – these 11 mantras are in the santi kala.

निष्कृतौ शतहोमं तु कवचेन समाचरेत्॥ १७६

सर्वं पूर्ववदुद्दिष्टं शुल्कार्थं बुद्ध्यहङ्कृती।

ईश्वरः कारणेशस्स्यात् प्राग्वत्सर्वं अतःपरम्॥ १७७

niṣkṛtau śatahomaṁ tu kavacena samācaret|| 176
sarvaṁ pūrvavaduddiṣṭaṁ śulkārthaṁ buddhyahaṅkṛtī|
īśvaraḥ kāraṇeśassyāt prāgvatsarvaṁ ataḥparam|| 177

For the sake of 'nishkruti', the guru should offer 100 oblations with the recital of kavaca mantra. All other rituals and mantras are the same as told before for the previous kalas. Buddhi and ahankara should be submitted as gift-money to Isavra who is the Chief Maintainer of the Santi kala. All other activities which are to be performed after this, should be done in the same way as done before.

शान्त्यतीत कलायां तु शिवतत्त्वं व्यवस्थितम्।

बीजं षोडशकं मन्त्राश्चास्त्रेशान शिवास्त्रयः॥ १७८

ओमित्येकं पदं ज्ञेयं पुराणि दश पञ्च च।

निवृत्तिश्च प्रतिष्ठा च विद्या शान्तिश्च नाभसी॥ १७९

पुराणि बैन्दवानीह पञ्चप्रोक्तान्यतःपरम्।

इन्धिका दीपिका चैव रोचिका मोचिका तथा॥ १८०

तथोर्ध्वगामिनी चेति नादोत्थ भुवनानि तु।
व्यापिनी व्योमरूपा चाप्यनन्ता च ततः परम्॥ १८१
अनाथा च तथा प्रोक्तानाश्रिता पञ्चमीरिता।
भुवनानि तु शाक्तानि पञ्चैव कथितानि च॥ १८२

śāntyatīta kalāyāṁ tu śivatattvaṁ vyavasthitam|
bījaṁ ṣoḍaśakaṁ mantrāścāstreśāna śivāstrayaḥ|| 178
omityekaṁ padaṁ jñeyaṁ purāṇi daśa pañca ca|
nivṛttiśca pratiṣṭhā ca vidyā śāntiśca nābhasī|| 179
purāṇi baindavānīha pañcaproktānyataḥparam|
indhikā dīpikā caiva rocikā mocikā tathā|| 180
tathordhvagāminī ceti nādottha bhuvanāni tu|
vyāpinī vyomarūpā cāpyanantā ca tataḥ param|| 181
anāthā ca tathā proktānāśritā pañcamīritā|
bhuvanāni tu śāktāni pañcaiva kathitāni ca|| 182

The only one tattva in the santyatita kala is siva tattva. Varnas in this kala are the sixteen vowels from ah to a. Astra mantra, isana mantra and siva mantra – these three mantras are here. Only one pada, 'om' is in the santyatita kala. There are 15 worlds here. Nivrutti, Pratishtha, Vidya, Santi and Santyatita are the five worlds related to the bindu . Indhika, Dipika, Rocika, Mocika, Urdhvagamini – these are the five worlds evolved from the nada. Vyapini, Vyomarupa, Ananta, Anatha and Anasrita – these are the five worlds related to sakti tattva.

एभिश्च गर्भिणी ज्ञात्वा संधानं शुद्धया नयेत्।
ह्यैं हौं युक्तं चतुर्थ्यन्तं कलाद्वयं उदाहरन्॥ १८३
संपूज्य मनसा युक्तं दद्यान्मूलाहुतित्रयम्।
कलोपस्थापनाद्यं तु सर्वं पूर्ववदाचरेत्॥ १८४
निष्कृतौ शतहोमं तु शिवमन्त्रेण कारयेत्।
अस्त्रं त्यक्त्वा तु दीपेन पाशच्छेदाय होमयेत्॥ १८५

ebhiśca garbhiṇī jñātvā saṁdhānaṁ śuddhayā nayet|
hyaiṁ hauṁ yuktaṁ caturthyantaṁ kalādvayaṁ udāharan|| 183
saṁpūjya manasā yuktaṁ dadyānmūlāhutitrayam|
kalopasthāpanādyaṁ tu sarvaṁ pūrvavadācaret|| 184
niṣkṛtau śatahomaṁ tu śivamantreṇa kārayet|
astraṁ tyaktvā tu dīpena pāśacchedāya homayet|| 185

Having known that the santyatita kala is the one in which siva tattva, 16 varnas, 3 mantras, 1pada and 15 worlds are compactly stored, the Guru should perform the joining of the two kalas – santi and santyatita- with the recital of the mantras pertaining to the pure plane . The mantra to be recited for joining the kalas is: 'om hyaim haum santi santyatitabhyaam namah'. Having wroshipped well with attentive mind, he should offer three oblations. All the activities such as the kala-upasthapana should be peformed in the same way as done before. For the sake of 'nishkruti', he should offer 100 oblations with the recital of siva mantra. Then he should offer the oblations with the recital of the prescribed mantras , keeping the seed-letter 'hrum' and leaving out the seed-letter of the astra mantra.

ततो निर्बीज दीक्षायां पूर्णान्ते कारयेदिदम्।
समयं समयाचारं शक्तौ पाशात्मके न्यसेत्॥ १८६
समयं समयाचार पाशशुद्धिं महेश्वर।
शिष्यस्य कुरु कुर्वत्रेत्युक्त्वा शुल्कं समर्पयेत्॥ १८७
शिवबीजं समुच्चार्य सदाशिवपदं पुनः।
मनो गृहाण स्वाहेति चाहुतित्रयमाचरेत्॥ १८८
पूर्ववत् संविसृज्याथ सूत्रं संगृह्य निर्मलम्।
रेचकेनात्म संस्थं तु शिष्यदेहे निवेशयेत्॥ १८९

tato nirbīja dīkṣāyāṁ pūrṇānte kārayedidam|
samayaṁ samayācāraṁ śaktau pāśātmake nyaset|| 186
samayaṁ samayācāra pāśaśuddhiṁ maheśvara|
śiṣyasya kuru kurvatretyuktvā śulkaṁ samarpayet|| 187
śivabījaṁ samuccārya sadāśivapadaṁ punaḥ|
mano gṛhāṇa svāheti cāhutitrayamācaret|| 188
pūrvavat saṁvisṛjyātha sūtraṁ saṁgṛhya nirmalam|
recakenātma saṁsthaṁ tu śiṣyadehe niveśayet|| 189

Then, in the performance of 'nirbija diksha'(initiation not involving the recital of seed-letters), the Guru should do the following at the end of the offering of the consummate oblation(puranahuti). He should unite 'samaya'(preliminary initiation) and 'samaya acara'(conducts related to the preliminary initiation) with 'tirodhana sakti' which is of the nature of bond and pray: O, Mahesvara!, perform the purification of the bondage related to 'samaya' and 'samya acara' to this disciple." Then he should offer the 'sulka' (gift-money) in the form of 'manas' to Sadasiva, reciting the mantra, " om ham sadasiva mano grahana svaha". Then he should offer three oblations with the recital of mula mantra. Having requested Sadasiva to retire to his place, he should take out the thread free from defilements. Taking out the soul of the disciple from his own body through his outbreath, he should re-istall it within the body of the disiple through the inbreath(of the disciple).

शिरस्युदकबिन्दुं च दत्वा वागीश्वरीं यजेत्।
संतर्प्य पावकस्थां तु ततो विज्ञापयेदिति॥ १९०

पश्वर्थं खेदितासि त्वं देवि गच्छ स्वगोचरम्।
शान्त्यतीतां कलां शक्तितत्त्वे लीनां विचिन्त्य च॥ १९१
आत्मतत्त्वं च मायान्तं उपस्थाप्य गुरूत्तमः।
आत्मतत्त्वं चतुर्थ्यन्तं आदौ मूलसमन्वितम्॥ १९२
नमः प्रणव संयुक्तं उक्त्वा संपूज्य सन्निधौ।
विधिवैकल्य शुद्ध्यर्थं स्वाहान्तं शिवमन्त्रतः॥ १९३
सशब्दं तु शतं हुत्वा विद्यातत्त्वं उपांशुवत्।
सदेशान्तं उपस्थाप्य हुत्वा चाष्टोत्तरं शतम्॥ १९४
मन्त्रोच्चारण वैकल्याच्छिवमन्त्रेण शुद्ध्यति।
शिवतत्त्वं उपस्थाप्य शक्त्यन्तं मानसं स्मरेत्॥ १९५
शतमष्टोत्तरं हुत्वा मनोवैकल्य मात्रतः।
मुच्यते शिवमन्त्रेण शिखाच्छेदं अथारभेत्॥ १९६

śirasyudakabinduṁ ca datvā vāgīśvarīṁ yajet|
saṁtarpya pāvakasthāṁ tu tato vijñāpayediti|| 190
paśvarthaṁ kheditāsi tvaṁ devi gaccha svagocaram|
śāntyatītāṁ kalāṁ śaktitattve līnāṁ vicintya ca|| 191
ātmatattvaṁ ca māyāntaṁ upasthāpya gurūttamaḥ|
ātmatattvaṁ caturthyantaṁ ādau mūlasamanvitam|| 192
namaḥ praṇava saṁyuktaṁ uktvā saṁpūjya sannidhau|
vidhivaikalya śuddhyarthaṁ svāhāntaṁ śivamantrataḥ|| 193
saśabdaṁ tu śataṁ hutvā vidyātattvaṁ upāṁśuvat|
sadeśāntaṁ upasthāpya hutvā cāṣṭottaraṁ śatam|| 194
mantroccāraṇa vaikalyācchivamantreṇa śuddhyati|
śivatattvaṁ upasthāpya śaktyantaṁ mānasaṁ smaret|| 195
śatamaṣṭottaraṁ hutvā manovaikalya mātrataḥ|
mucyate śivamantreṇa śikhācchedaṁ athārabhet|| 196

Having sprinkled a few drops of arghya water over the head of the disciple, he should worship Vagisvari invoked in the fire and offer tarpanas for Her. Then he should entreat: O, Devi! you have become fatigued for the sake of this disciple. Kindly retire to your own place.” Then he should contemplate the dissolution of santyatita kala into the sakti tattva. The foremost Guru should conceive the presence of atma tattva as extending up to the upper limit of maya and worship it reciting the mantra ‘om ham atma tattvaya namah’. For propitiating the defects which could have occurred in applying the prescribed rules, he should offer the oblations for 100 times, reciting audibly the siva mula mantra ending with ‘svaha’. Then he should conceive the presence of vidya tattva as extending up to the upper limit of its own realm and offer the oblations for 108 times, reciting the mantra in low tone. The defects occurred in the recital of the mantras get nullified by the recital of siva mula mantra. Then he should conceive the presence of siva tattva as extending up to the sakti tattva(siva tattva includes here all the five tattvas of the pure adhva) and offer

the oblations for 108 times, reciting the mantra mentally(inaudibly). The defects occurred in the mind and thought get nullified through the incantation of siva mula mantra. Then, the Guru should proceed to cut the tuft of the disciple.

अध्वान्तस्थां च सर्वाध्व व्यापिकां अध्वकारणाम्।

ध्यात्वा शिखां तदग्रस्थं शुद्धस्फटिकसन्निभम्॥ १९७

संचिन्त्य शिष्यचैतन्यं कर्तरीं शिखया लभेत्।

छिन्द्याच्छिखां तु शिखया ततस्संस्नापयेच्छिशुम्॥ १९८

आचम्य सकलीकृत्य गुरुर्गोमयवेष्टिताम्।

स्रुगग्रस्थां शिखां पूर्णां हुत्वाहुत्या च पावके॥ १९९

ततो बहिर्विनिःसृत्य स्रुक्स्रुवौ कर्तरीमपि।

प्रक्षाल्याचम्य शुद्धस्तु शिवमिष्ट्वा वदेदिदम्॥ २००

adhvāntasthāṁ ca sarvādhva vyāpikāṁ adhvakāraṇām|
dhyātvā śikhāṁ tadagrasthaṁ śuddhasphaṭikasannibham|| 197
saṁcintya śiṣyacaitanyaṁ kartarīṁ śikhayā labhet|
chindyācchikhāṁ tu śikhayā tatassaṁsnāpayecchiśum|| 198
ācamya sakalīkṛtya gurur gomayaveṣṭitām|
srugagrasthāṁ śikhāṁ pūrṇāṁ hutvāhutyā ca pāvake|| 199
tato bahirviniḥsṛtya sruksruvau kartarīmapi|
prakṣālyācamya śuddhastu śivamiṣṭvā vadedidam|| 200

Having meditated on the tuft as within the fold of adhva, as pervading over all the adhvas and as the source of the adhvas and having conceived the conscious-soul of the disciple as present on the tip of the tuft with the brilliance of pure crystal, the Guru should take the scissors with the recital of sikha mantra. Then he should cut out the tuft with the recital of sikha mantra and bathe the disciple. Having sipped the acamana-water and completed 'sakali karana'(rendering the body to be identical with Siva), the Guru should wrap up the severed tuft with cow-dung, place it on the tip of the 'sruk'(ladle) and offer it as oblation into the fire. Then he should offer the consummate oblation(purna ahuti). Then having come out of the sacrificial hall, he should purify the sruk, sruva and the scissors by sprinkling the consecrated arghya-water over them. Then, having done the acamana once again and having worshipped the Lord, he should supplicate:

अध्वशुद्धिश्शिखाच्छेदस्त्वत्प्रसादान् मयाकृतः।

यात्वयं परमं धाम भगवन् परमेश्वर॥ २०१

शिष्यं संयोजयाम्येनं आज्ञेदानीं विधायताम्।

एवं कुर्वित्यनुज्ञातः प्रकृष्टोऽर्घ्यकरो गुरुः॥ २०२

समाहूय शिशुं यायाच्छिष्ययुक्तोऽग्नि संमुखम्।

शिष्यस्य प्रोक्षणं चैव सकलीकरणं ततः॥ २०३

अन्तर्यागं ततो नाड्योस्सन्धानं मन्त्रतर्पणम्।

adhvaśuddhiśśikhācchedastvatprasādān mayākṛtaḥ|
yātvayaṁ paramaṁ dhāma bhagavan parameśvara|| 201
śiṣyaṁ saṁyojayāmyenaṁ ājñedānīṁ vidhāyatām|
evaṁ kurvityanujñātaḥ prakṛṣṭo'rghyakaro guruḥ|| 202
samāhūya śiśuṁ yāyācchiṣyayukto'gni saṁmukham|
śiṣyasya prokṣaṇaṁ caiva sakalīkaraṇaṁ tataḥ|| 203
antaryāgaṁ tato nāḍyossandhānaṁ mantratarpaṇam|

"O, Bhagavan!, Paramesvara!, guided by your grace the purification of adhva and the tuft-cutting have been performed by me. Now I am going to raise this disciple to reach your supreme abode. For this, your kind permission may kindly be accorded to me." Contemplating the Lord saying " You do as you wish", the highly eminent Guru should take the arghya-vesssel in his hand and call the disciple to come near him and reach the fire-pit along with the disciple. Having sprinkled over the disciple, he should direct him to do 'sakali karana', 'antar yaga', 'nadi sandhana' and mantra tarpana.

सकलीकृतमन्त्राणां एकैकाहुतिदानतः॥ २०४

सकलीकरण शुद्धिं च कृत्वा संयोजयेच्छिवे।

विद्यातत्त्वास्पदाचार्यो बिन्दुक्लृप्तासनस्थितः॥ २०५

इन्धिका दीपिका चैव रोचिका मोचिका तथा।

तथोर्ध्वगामिनी चेति सूक्ष्मा सूक्ष्मामृता मता॥ २०६

बिन्दुशक्तिरिति प्रोक्ता नादशक्तिः कला द्विजाः।

आभिः कलाभिस्संक्लृप्त देहयुग्देशिकोत्तमः॥ २०७

sakalīkṛtamantrāṇāṁ ekaikāhutidānataḥ|| 204
sakalīkaraṇa śuddhiṁ ca kṛtvā saṁyojayecchive|
vidyātattvāspadācāryo bindukḷptāsanasthitaḥ|| 205
indhikā dīpikā caiva rocikā mocikā tathā|
tathordhvagāminī ceti sūkṣmā sūkṣmāmṛtā matā|| 206
binduśaktiriti proktā nādaśaktiḥ kalā dvijāḥ|
ābhiḥ kalābhissaṁkḷpta dehayugdeśikottamaḥ|| 207

He should offer one oblation , reciting each of the mantras with which sakali karana was performed. Having done the purification of sakali karana, he should unite the disciple with Siva. At this stage, the place for the Acharya is suddha vidya tattva; seat for the Acharya is the one designed with the kalas of bindu. Indhika ,dipika, rocika, mocika, urdhvagamini, sukshma, sukshmamruta – these are known as the bidu-saktis.

O, the twice-born sages!, nivrutti, pratishtha, vidya, santi and santyatita are known as the nada-saktis. The foremost and eminent Acharya, being seated on the seat designed with bindu kalas, should render his body as designed with these bindu-saktis and nada-saktis.

व्यापिनी व्योमरूपा चाप्यनन्ता ह्यपरा मता।
अनाथानाश्रिता चेति बहिःकरण संयुतः॥ २०८
अन्तःकरण संयुक्तस्समनाकल्पितं च तत्।
आत्मतत्त्वोन्मनश्शर्वे समापूरित देहयुक्॥ २०९
कृत्वा पूरककुम्भौ तु जिह्वा संबद्ध तालूयुक्।
ईषद्व्यावृतवक्त्रस्तु दन्तैर्दन्तान् न संस्पृशन्॥ २१०
सम्यगुन्नत गात्रस्तु शिशुं संयोज्य चात्मनि।
नाडीं सुषुम्नां प्राणाख्य वायुनैकीकृतां स्मरन्॥ २११

vyāpinī vyomarūpā cāpyanantā hyaparā matā|
anāthānāśritā ceti bahiḥkaraṇa saṁyutaḥ|| 208
antaḥkaraṇa saṁyuktassamanākalpitaṁ ca tat|
ātmatattvonmanaśśarve samāpūrita dehayuk|| 209
kṛtvā pūrakakumbhau tu jihvā saṁbaddha tāluyuk|
īṣadvyāvṛtavaktrastu dantairdantān na saṁspṛśan|| 210
samyagunnata gātrastu śiśuṁ saṁyojya cātmani|
nāḍīṁ suṣumnāṁ prāṇākhya vāyunaikīkṛtāṁ smaran|| 211

With such a kala-designed body, the Guru becomes associated with vyapini, vyomarupa, ananta, anatha, and anasrita which serve as external organs; becomes associated with samana, atma tattva, unmana and sarva which serve as the internal instruments.Thus, his body becomes perfectly filled up with such potential Saktis. He should do puraka(inbreath) and kumbha(retention of breath) and keep his tongue in such a way that it is closely pressing the palate. Keeping his mouth slightly opened, keeping the rows of his teeth without touching each other and keeping his body well raised, the Guru should unite the disciple with his own self and contemplate the oneness of the sushumna of his disciple with his own sushumna, through the movement of the vital air.

समन्त्रं शिष्यचैतन्यं शुद्धस्फटिक सन्निभम्।
संभाव्य मन्त्रमुच्चार्य कारणत्याग योगतः॥ २१२
शिवे संयोजयेच्छिष्यं पूर्णया कुम्भकेन तु।
व्यावर्तित मनःप्राण नादशक्ति कलात्मनः॥ २१३
समीपे स्रुक्स्रुवौ मुक्त्वा मृतं संहारमुद्रया।
शुद्धमुद्यच्छिखाकल्पं वह्नेरादाय पुद्गलम्॥ २१४

योजयेदस्त्रबीजेन शरीरे तस्य पूर्ववत्।
तत्र युक्तोऽप्यसौ तेन न समानगुणीकृतः॥ २१५

samantraṁ śiṣyacaitanyaṁ śuddhasphaṭika sannibham|
saṁbhāvya mantramuccārya kāraṇatyāga yogataḥ|| 212
śive saṁyojayecchiṣyaṁ pūrṇayā kumbhakena tu|
vyāvartita manaḥprāṇa nādaśakti kalātmanaḥ|| 213
samīpe sruksruvau muktvā mṛtaṁ saṁhāramudrayā|
śuddhamudyacchikhākalpaṁ vahnerādāya pudgalam|| 214
yojayedastrabījena śarīre tasya pūrvavat|
tatra yukto'pyasau tena na samānaguṇīkṛtaḥ|| 215

Having well contemplated the consciousness of the disciple to be with the brilliance of a pure crystal along with the mantra pertaining to it, the Guru should steadily recite the 'prasada mantra' of Siva through the yoga-process of 'kaarana tyaga'(leaving out Brahma, Vishnu, Rudra and others in their respective planes contained in the sushumna) and unite the disciple with Siva shining forth in dvadasnata. He should do this maintaining inbreath(puraka) and retention (kumbha). With his mind, vital air, kalas pertaining to the nada-sakti duly restrained, he should place the sruk and sruva near by his side, take back the soul which is pure and bright comparable to the flame of fire displaying the samhara mudra from the fire and unite it with the body of the disciple with the recital of the seed-letter of astra, as done before. Upon such unification, this disciple is rendered to be with matchless qualities.

यावत्तावत् प्रयातस्य तत्त्वप्राप्तिर्यथा विभोः।
साम्राज्याधिगमेऽप्युच्चैर्नृपसूनोः कृतार्थता॥ २१६
न षाड्गुण्यानभिज्ञस्य शतस्यापि न राजते।
स्वगुण व्यक्तये तेन स्रुवेणाज्याहुतीस्तु षट्॥ २१७
होमयेद् देशिको धीमान् प्रयोगेणामुना यथा।
सर्वज्ञो नित्यसंबोधः स्वतन्त्रस्तृप्तिमान् भव॥ २१८
अलुप्तानन्तशक्तिस्त्वं ह्रस्वप्रासाद पूर्वकम्।
आत्मन्निति पदोपेतं स्वाहान्तं दीपसंयुतम्॥ २१९

yāvattāvat prayātasya tattvaprāptiryathā vibhoḥ|
sāmrājyādhigame'pyuccairnṛpasūnoḥ kṛtārthatā|| 216
na ṣāḍguṇyānabhijñasya śatasyāpi na rājate|
svaguṇa vyaktaye tena sruveṇājyāhutīstu ṣaṭ|| 217
homayed deśiko dhīmān prayogeṇāmunā yathā|
sarvajño nityasaṁbodhaḥ svatantrastṛptimān bhava|| 218
aluptānantaśaktistvaṁ hrasvaprāsāda pūrvakam|
ātmanniti padopetaṁ svāhāntaṁ dīpasaṁyutam|| 219

He becomes pervasive up to the plane of higher tattvas reached by him through the upliftment done by the Guru. He becomes a well-accomplshed powerful person like a prince who has attained the whole kingdom after he has been anointed as the successor of the king. In a person who has not known the significance of six peerless qualities of Siva, such qualities do not shine forth even after a lapse of 100 years. For the sake of manifestation of six peerless qualities in the disciple , the Guru who is an expert and well-learned should offer six oblations into the fire, taking clarified butter in the sruva. He should employ these mantras for such oblations: 'om hrum haam atman sarvajno bhava svaha', 'om hrum him atman paritrupto bhava svaha', 'om hrum hum atman anadibodho bhava svaha', 'om hrum haim atmansvatantro bhava svaha', 'om hrum haum atman aluptasaktir bhava svaha', 'om hrum hah atman anantasaktir bhava svaha'. These should be recited precded by the recital of prasada mantra in shortened mode.

इत्येवं कथिता दीक्षा सर्वपाप विमोचनी।
चत्वारो ब्राह्मणाद्याश्चाप्यनुलोमाश्च ये मताः॥ २२०
न्यायजा गूढजाता वा दीक्षायां अधिकारिणः।
जामातृपितृपत्न्याद्या योग्यास्स्युर्मोक्षकाङ्क्षिणः॥ २२१
दीक्षाकर्ता शिवो यस्मात्तेषां तस्मान् न पुत्रता।
अन्त्यजानां न होत्री स्यात् किन्तु तेषां तु चाक्षुषी॥ २२२

ityevaṁ kathitā dīkṣā sarvapāpa vimocanī|
catvāro brāhmaṇādyāścāpyanulomāśca ye matāḥ|| 220
nyāyajā gūḍhajātā vā dīkṣāyāṁ adhikāriṇaḥ|
jāmātṛpitṛpatnyādyā yogyāssyurmokṣakāṅkṣiṇaḥ|| 221
dīkṣākartā śivo yasmātteṣāṁ tasmān na putratā|
antyajānāṁ na hotrī syāt kintu teṣāṁ tu cākṣuṣī|| 222

Thus, the significance of nirvana diksha which is efficacious in warding off the effects of all the negative deeds has been told to you. Those who belong to all the four castes, those who are born in mixed caste, those who bave born in righteous way, those whose birth could not be identified with any caste – all of these are eligible for attaining nirvana diksha. Son-in-law, father, wife and such others who are desirous of attaining the final liberation are eligible for attaining this nirvana diksha. The Acharya who performs nirvana diksha is , indeed, Siva Himself. So, for a disciple who is blessed with nirvana diksha, there does not prevail the quality of being a son to the Guru(He becomes a sadhaka). For those who have born in the lowest caste, diksha related to fire-ritual should not be performed. But they are eligible for 'cakshushi' diksha(initiation performed through the concentrated and highly charged looks of the Guru).

॥ इति उत्तर कामिकाख्ये महातन्त्रे निर्वाणदीक्षाविधिस्त्रयोविंशतितमः पटलः ॥

|| iti uttara kāmikākhye mahātantre nirvāṇadīkṣāvidhistrayoviṁśatitamaḥ paṭalaḥ ||

Here ends the 23rd chater taitled "Dierections for Performing the Nirvana-diksha" in the Great Tantra called Uttara Kamika

२४ ज्ञानदीक्षा विधिः

24 jñānadīkṣā vidhiḥ

24 Directions for the Performance of Jnana-diksha

ज्ञानदीक्षां अहं वक्ष्ये श्रृणुध्वं द्विजसत्तमाः।
सुवारे सुदिने पक्षे सुमुहूर्ते विशेषतः॥ १
एकान्ते निर्जने स्थाने मध्यरात्रावुपक्रमे।
सच्छिष्याणां सदाचार्यो बोधं कुर्याद्विशेषतः॥ २

jñānadīkṣāṁ ahaṁ vakṣye śṛṇudhvaṁ dvijasattamāḥ|
suvāre sudine pakṣe sumuhūrte viśeṣataḥ|| 1
ekānte nirjane sthāne madhyarātrāvupakrame|
sacchiṣyāṇāṁ sadācāryo bodhaṁ kuryādviśeṣataḥ|| 2

The eminent Acharya should perform the jnana-diksha for the competent disciples through the perfect instruction on the essence of knowledge-section of the Agamas. He should do this in an auspicious bright-side of a lunar month, in an auspicious day and nakshatra and in an auspicious duration(muhurta), giving attention to all specific rituals. Especially, he should perform this jnana-diksha, during the last phase of midnight. This jnana-diksha should be done in a solitary place, in a place not frequented by the people.

शिवालये गुरुस्थाने शक्तिपीठे मठे गृहे।
शुद्धदेशे सुखासीनः पञ्चगोचर संभवः॥ ३
दर्भासने व्याघ्रचर्मे षट्पदे पीठमध्यमे।
सद्गुरूणां सुखावासे वसेज्ज्ञानमनुस्मरन्॥ ४

śivālaye gurusthāne śaktipīṭhe maṭhe gṛhe|
śuddhadeśe sukhāsīnaḥ pañcagocara saṁbhavaḥ|| 3
darbhāsane vyāghracarme ṣaṭpade pīṭhamadhyame|
sadgurūṇāṁ sukhāvāse vasejjñānamanusmaran|| 4

Siva-temple, residence of the Guru, sakthi-pitha, monastery, house, sacred place frequented by the saints – these are the places suitable for the performance of jnana-diksha. The Acharya may select any one of such auspicious places. The disciple born in the lineage related to five 'gocaras' should stay in his Guru`s residence, contemplating the attainment of the essence of knowledge-section of the Agamas. He may sit on a seat designed with darbha-grass or tiger-skin or on a seat made of wood based on the vastu mandala consisting of 36 square grids(small squares).

स्नानोपचारकाद्यैश्च दुकूलाभरणैरपि।
गन्धपुष्पादिभिः पूज्य योगपीठस्य मध्यमे॥ ५
पायसं चाप्यपूपं च ताम्बूलं च निवेदयेत्।
षोडशेनोपचारेणाभ्यर्चयेद् गुरुपादयोः॥ ६

snānopacārakādyaiśca dukūlābharaṇairapi|
gandhapuṣpādibhiḥ pūjya yogapīṭhasya madhyame|| 5
pāyasaṁ cāpyapūpaṁ ca tāmbūlaṁ ca nivedayet|
ṣoḍaśenopacāreṇābhyarcayed gurupādayoḥ|| 6

The disciple should honor his Guru seated on the yoga-pitha , offering all kinds of services such as bathing and others. He should adorn him with silken cloth and ornaments. Having worshipped him with sandal, flowers and such other substances, he should offer 'payasa'(milk boiled with green gram and sugar), sweet cakes and tambula(betel leaf and areca nut) to him. Then he should worship the feet of the Guru, with the accompaniment of sixteen kinds of honoring.

ज्ञानदीक्षां विशेषेण कुर्यात्सद्देशिकोत्तमः।
शरीरमर्थं प्राणं च सद्गुरुभ्यो निवेदयेत्॥ ७
दीर्घदण्डं नमस्कुर्यान् निर्लज्जो गुरुसन्निधौ।
सच्छिष्ये तु विशेषेण बोधं कुर्यात् सदेशिकः॥ ८

jñānadīkṣāṁ viśeṣeṇa kuryātsaddeśikottamaḥ|
śarīramarthaṁ prāṇaṁ ca sadgurubhyo nivedayet|| 7
dīrghadaṇḍaṁ namaskuryān nirlajjo gurusannidhau|
sacchiṣye tu viśeṣeṇa bodhaṁ kuryāt sadeśikaḥ|| 8

The most eminent Acharya should perform jnana-diksha giving attention to specific aspects of this kind of diksha. The disciple should spontaneously come forward to surrender his body, wealth and prana to such a great Guru. Without showing any sign of shyness, he should prostrate before the Guru, casting himself down on the floor like a fallen long staff. To such a competent disciple, the Acharya should give instructions on the essence of the knowledge-section(jnana pada).

गन्धपुष्पकरः स्थित्वा शिष्यमूर्ध्नि च कारयेत्।
अर्चितं तु शिरोमध्ये पादं कारुण्यदेशिकः॥ ९
तत्पश्चाज्ज्ञानसद्भावं इदम् शिष्यस्य बोधयेत्।

gandhapuṣpakaraḥ sthitvā śiṣyamūrdhni ca kārayet|
arcitaṁ tu śiromadhye pādaṁ kāruṇyadeśikaḥ|| 9
tatpaścājjñānasadbhāvaṁ idam śiṣyasya bodhayet|

The Guru should place his right palm holding the fragrant flowers on the head of the disciple. Then the compassionate Guru should place his feet , which were worshipped before, on the head of the disciple. After this, he should instruct the eternal principles which are to be essentially contemplated and which enable the sadhaka to be in a state of total absorption, to that disciple. The eternal principles are:

प्रथमं तत्त्वरूपं च द्वितीयं तत्त्वदर्शनम्॥ १०

तृतीयं तत्त्वशुद्धिश्च चतुर्थं चात्मलक्षणम्।

पञ्चमं चात्मसंदर्शं षष्ठं स्यादात्मशोधनम्॥ ११

सप्तमं शिवरूपाख्यं अष्टमं शिवदर्शनम्।

नवमं शिवयोगं च दशमं शिवभोगकम्॥ १२

prathamaṁ tattvarūpaṁ ca dvitīyaṁ tattvadarśanam|| 10
tṛtīyaṁ tattvaśuddhiśca caturthaṁ cātmalakṣaṇam|
pañcamaṁ cātmasaṁdarśaṁ ṣaṣṭhaṁ syādātmaśodhanam|| 11
saptamaṁ śivarūpākhyaṁ aṣṭamaṁ śivadarśanam|
navamaṁ śivayogaṁ ca daśamaṁ śivabhogakam|| 12

Tattvarupa(nature and function of the tattvas) is the first; tattva darsana(knowing the dependent sate of tattavas) is the second; tattva suddhi(to be dissociated from the tattvas) is the third; atma lakshana(the state of the self in which it takes cognizance of Pati, pasu and pasa)is the fourth; atma darsana(cognizance of the exact nature of the self) is the fifth; atma suddhi(being immersed in the grace of the Lord) is the sixth; siva rupa(being motivated towards the attainment of Sivajnana) is the seventh; siva darsana(the state in which Siva reveals Himself to the self) is the eighth; siva yoga (the state in which the self transcends the triple state, *triputi*, knower, known and the knowledge)is the ninth; siva bhoga(the state in which Siva grants the ineffable bliss to the self, by showing the exact path to the self and himself seeing that path) is the tenth.

त्रित्रिभेदैश्चतुष्केण पतिपाशपशुत्रयम्।

गुरोर्वचनमात्रेण जीवन्मुक्तिप्रकाशकम्॥ १३

इत्यर्थदशकं ज्ञानमर्गेणास्य विधीयते॥ १४

tritribhedaiścatuṣkeṇa patipāśapaśutrayam|
gurorvacanamātreṇa jīvanmuktiprakāśakam|| 13
ityarthadaśakaṁ jñānamargeṇāsya vidhīyate|| 14

The impeccable knowledge of the three realities Pati, pasu and pasa is woven in these ten eternal principles which remain grouped in three sets. The first three constitute one set; the next three constitute the second set; the last four constitute the third set. By mere instruction of such principles done by the Guru, the state of jivan mukti(being in a liberated state, even while living as an embodied being) gets fully unfolded with all its effulgence. Continued contemplation on these ten eternal principles is essentially prescribed for those who are following the jnana marga(sanmarga).

॥ इत्युत्तरकामिकाख्ये महातन्त्रे ज्ञानदीक्षाविधिः चतुर्विंशतितमः पटलः ॥

॥ ityuttarakāmikākhye mahātantre jñānadīkṣāvidhiḥ caturviṁśatitamaḥ paṭalaḥ ॥

This is the 24th chapter titled "Directions for the Performance of Jnana-diksha" in the Great Tantra called Uttara Kamika

२५ आचार्याभिषेक विधिः
25 ācāryābhiṣeka vidhiḥ

25 Directions for the Performance of "Acharya Abhisheka"

अभिषेकं अथो वक्ष्ये येनस्याद् देशिको भुवि।
आर्यावतोद्भवः श्रीमान् सर्वलक्षण लक्षितः॥ १

abhiṣekaṁ atho vakṣye yenasyād deśiko bhuvi|
āryāvatodbhvaḥ śrīmān sarvalakṣaṇa lakṣitaḥ|| *1*

Now I am giving the directions for the ablution of a sadhaka(who has been given the 'nirvana diksha) to empower him to assume the position of Acharya. Only by such ablution , one becomes the fully qualified and authoritative Guru(Acharya). Such Acharya is the native of Aryavarta-land. He is endowed with the richness of wisdom and spiritual disciplines and is associated with all kinds of etiquette.

यत्र विप्राः सदाचाराः यतयश्च तपोधनाः।
सन्ति देवाः तथा वेदाः आर्यावर्त इति स्मृतः॥ २
एषदेशो समादिष्टो न च विन्द्याब्धिमध्यगः।
ककाराष्टक निर्मुक्तः प्रसङ्गात् सोऽपि कथ्यते॥ ३
कर्णाटश्च कलिङ्गाख्यः कच्छः काश्मीर संज्ञकः।
कोङ्कणः करहाटश्च कुक्कुटः काङ्क ईरितः॥ ४

yatra viprāḥ sadācārāḥ yatayaśca tapodhanāḥ|
santi devāḥ tathā vedāḥ āryāvarta iti smṛtaḥ|| *2*
eṣadeśo samādiṣṭoa na ca vindyābdhimadhyagaḥ|
kakārāṣṭaka nirmuktaḥ prasaṅgāt so'pi kathyate|| *3*
karṇāṭaśca kaliṅgākhyaḥ kacchaḥ kāśmīra saṁjñakaḥ|
koṅkaṇaḥ karahāṭaśca kukkuṭaḥ kāṅka īritaḥ|| *4*

The extensive land in which the brahmins, good and disciplined persons who are observing the ennobling conducts, mendicants, good people who are doing penance are living and where the gods and celestial beings are present and where the Vedas are being followed is considered to be Aryavarta. But, within this extensive land of afore mentioned qualities, the eight territories whose names begin with the letter 'ka' and which are in the area lying between the Vidhya mountains and the ocean are not to be considered as belonging to the Aryavarta. By the way, the names of these eight territories are mentioned now: Karnata, Kalinga, Kacca, Kahsmira, Konkana, Karahata, Kukkuta and Kanka.

आदिशैवकुलो जातः श्रेष्ठस्यात् स्थापनदिषु।
विप्रादयश्चतुर्वर्णाः अपि योग्याः स्वकर्मणि॥ ५
दीक्षायां सर्वमर्त्यानाम् प्रतिष्ठायां अथोत्सवे।
स्नपने प्रोक्षणेऽन्यत्र प्रायश्चित्तेऽभिषेचने॥ ६
व्याख्यानादौ च शास्तस्यात् स्वार्थे वाथ परार्थके।
सर्व देवार्चने विप्रास्त्वादिशैवो गुरूत्तमः॥ ७

ādiśaivakulo jātaḥ śreṣṭhasyāt sthāpanadiṣu|
viprādayaścaturvarṇāḥ api yogyāḥ svakarmaṇi|| 5
dīkṣāyāṁ sarvamartyānām pratiṣṭhāyāṁ athotsave|
snapane prokṣaṇe'nyatra prāyaścitte'bhiṣecane|| 6
vyākhyānādau ca śāstasyāt svārthe vātha parārthake|
sarva devārcane viprāstvādiśaivo gurūttamaḥ|| 7

Those who are born in the lineage of Adisaivas are considered to be highly qualified and competent priests for the performance of installation, consecration and such other activities. All those who are born in the four castes, brahmin and others, are also competent to do such activities of installation and others for their own personal shrines. In performing the diksha for the people of all castes, installation, abhisheka(ceremonial bath), expounding the import of the scriptutres and such other activities, the Adisaiva is considered to be the foremost Guru. O, the twice-born Sages!, he is the most qualified one in both the personal and public worship and in the performance of the worship of all Deities.

विप्रादयस्त्रयो वर्णाः दीक्षायां स्थापनेऽपि च।
ब्राह्मणक्षत्रियादीनां क्षत्रियः शूद्रवैश्ययोः॥ ८
वैश्यः शूद्रस्य दीक्षायां स्वस्यजातावपीष्यते।
स्वार्थेष्टौ चललिङ्गस्य प्रतिष्ठायां त्रयस्विमे॥ ९
शूद्रेऽपि शूद्रदीक्षायां स्वार्थे च चलसंज्ञके।
बाणलिङ्गे क्षणे वापि स्थापको यदि नैष्ठिकः॥ १०

viprādayastrayo varṇāḥ dīkṣāyāṁ sthāpane'pi ca|
brāhmaṇakṣatriyādīnāṁ kṣatriyaḥ śūdravaiśyayoḥ|| 8
vaiśyaḥ śūdrasya dīkṣāyāṁ svasyajātāvapīṣyate|
svārtheṣṭau calaliṅgasya pratiṣṭhāyāṁ trayasvime|| 9
śūdre'pi śūdradīkṣāyāṁ svārthe ca calasaṁjñake|
bāṇaliṅge kṣaṇe vāpi sthāpako yadi naiṣṭhikaḥ|| 10

The common brahmins are competent to perform the initiation(diksha) and installation(sthapana) for the people of three castes –brahmins, kshatriyas and vaisyas. Kshatriyas are competent to do these for

the kshatriyas, the vaishyas and the sudras. Vaishyas are competent to do these for the vaishyas and the sudras. These should be performed for the personal worship alone. The sudras are competent to perform the diksha and sthapana for their own caste, that too for the purpose of worshipping the moveable image (cala linga) only. A mendicant, devoted to constant contemplation, is competent for performing these for the worship of the bana-linga or the momentary-linga(kshanika-linga) .

शिव सिद्धान्त संसिद्ध ज्ञानयोग क्रियासु च।
चर्यायां च स्वसंसिद्ध प्रमेय शिवभाषिते॥ ११
शैवार्थ देशिको हित्वा विचारं सन्ततं नरः।
योध्यत्र कुरुते न्यासं दुर्मतिं च विवर्जयेत्॥ १२

śiva siddhānta saṁsiddha jñānayoga kriyāsu ca|
caryāyāṁ ca svasaṁsiddha prameya śivabhāṣite|| 11
śaivārtha deśiko hitvā vicāraṁ santataṁ naraḥ|
yodhyatra kurute nyāsaṁ durmatiṁ ca vivarjayet|| 12

Let the devotees discard a person who appoints a different priest, leaving out the Adisaiva-priest who has followed the instructions set forth the jnana-section, yoga section, kriya-section and the carya-section of the Kamika and the other Agamas known as the Saiva Siddhanta sastras which were revealed by Lord Siva Himself and in which well-established principles have been declared. A person who invites a different priest leaving out the Adisaiva who is always involved in the deep contemplation of the truths set forth in the Agamas is a man invested with stupidity. One should not move with such a foolish person.

इत्युक्त लक्षणोपेतं शुद्धलग्नोदयेऽहनि।
अभिष्कं ततः कुर्यात् अङ्कुरार्पण पूर्वकम्॥ १३
पूर्वस्यां वाथ वैशान्यां पश्चिमायां चोदीत्य च।
मण्डपे सौम्यवक्त्रे तु वितानेनोपशोभितं॥ १४
अर्धहस्तोच्छ्रयं तद्वद्युगाश्रं वेदिकाद्वयम्।
चतुर्हस्त प्रविस्तारं दक्षिणोत्तर दिग्गतम्॥ १५
स्वस्तिकेन चतुर्दिक्षु रञ्जितं दीपराजितम्।
भुवः परिग्रहं कृत्वा मण्डपेऽग्नौ शिवं यजेत्॥ १६

ityukta lakṣaṇopetaṁ śuddhalagnodaye'hani|
abhiṣkaṁ tataḥ kuryāt aṅkurārpaṇa pūrvakam|| 13
pūrvasyāṁ vātha vaiśānyāṁ paścimāyāṁ codītya ca|
maṇḍape saumyavaktre tu vitānenopaśobhitaṁ|| 14
ardhahastocchrayaṁ tadvadyugāśraṁ vedikādvayam|
caturhasta pravistāraṁ dakṣiṇottara diggatam|| 15

svastikena caturdikṣu rañjitaṁ dīparājitam|
bhuvaḥ parigrahaṁ kṛtvā maṇḍape'gnau śivaṁ yajet|| 16

The foremost Acharya should perform the 'acharya abhsisheka' to the competent sadhaka enodowed with qualifying characteristics mentioned before, in an auspicious day and auspicious 'lagna'. Such abhisheka should be preceded by the offering of fresh sprouts. A pavilion should be erected in the east, north-east or north, having its main entrance in the north. It should be provided with a well-designed covering roof and charming canopies. Two altars should be designed inside the pavilion, each one having a height of half-hasta and having four equal sides whose length should be four hastas. One should be in the south and the other, in the north. The pavilion should be beautified with savstika-design on all the four sides and should be illumined with the lighted lamps. Having performed the ritual known as 'bhu parigraha'(taking possession of the selected ground), the Acharya should worship Siva invoked in the fire kindled in the fire-pit.

लुप्तक्रियान्वितश्शिष्यो यदि संस्कृत्य दीक्षया।

बहिरन्तर्बलिं दत्वा विधानं इदं आचरेत्॥ १७

काञ्जिकोदन मृद्भस्म दूर्वा गोमय गौलकैः।

सिद्धार्थ दधि तोयैश्च निर्मृज्य तदनन्तरम्॥ १८

नवधा पञ्चधा वापि सर्वधान्योपरिस्थितान्।

घटान् वा कलशान् वाथ सकूर्चान् सपिधानकान्॥ १९

ससूत्रान् सोदकान् गन्ध रत्न स्वर्णवरान्वितान्।

चूताश्वत्थ पलाशास्यान् बीजापूर फलावहान्॥ २०

सदेशानेन विद्येशैः नवपञ्च पवित्रकैः।

पञ्चपक्षे निवृत्यादि कलाभिस्त्वपि मन्त्रयेत्॥ २१

luptakriyānvitaśśiṣyo yadi saṁskṛtya dīkṣayā|
bahirantarbaliṁ datvā vidhānaṁ idaṁ ācaret|| 17
kāñjikodana mṛdbhasma dūrvā gomaya gaulakaiḥ|
siddhārtha dadhi toyaiśca nirmṛjya tadanantaram|| 18
navadhā pañcadhā vāpi sarvadhānyoparisthitān|
ghaṭān vā kalaśān vātha sakūrcān sapidhānakān|| 19
sasūtrān sodakān gandha ratna svarṇavarānvitān|
cūtāśvattha palāśāsyān bījāpūra phalāvahān|| 20
sadeśānena vidyeśaiḥ navapañca pavitrakaiḥ|
pañcapkṣe nivṛtyādi kalābhistvapi mantrayet|| 21

If the disciple has been initiated by another Guru and if it seems that he has failed to perform some of the rituals which are to be essentially done after initiation, the present Guru should set right his defects by performing the diksha centered on the purification of six adhvas and offer the exterior and the interior 'balis'. Then he should do the rituals prescribed below. He should prepare a mixture of gruel, cooked rice, earth, bhasma, durva-grass, cowdung, pieces of molasses, white mustard, curd and pure water. Then he should

arrange in due order nine or five pots(kalasas) over the spread of all the recommended grains. These kalasas should be provided with bunch of darbhas and a fitting lid, should be wound around with thread, filled up with water and deposited with perfumes, gems, gold coins, leaves of mango, asvattha and palasa trees and with the pomegranate fruit. In the case nine kalasas, Sadasiva and eight Vudyesvaras are to be worshipped in them. In the case of five kalasas, the presiding Lords of the five kalas – nivrutti and others – should be worshiped. With the relevant mantras of these Lords, the kalasas should be energized.

शिवेन शतधा लब्धान् पूजितान् स्नपनोचितान्।

अथवा कलशान् एक घटं वा शिवसंयुतम्॥ २२

दक्षवेद्यां तु संस्थाप्य सौम्यायां तु शिशुं न्यसेत्।

भद्रपीठे शिवेनैव साङ्गेनाधिष्ठितं यथा॥ २३

स्वासनेन तथा संयक् अर्चितं विभवेन वा।

śivena śatadhā labdhān pūjitān snapanocitān|
athavā kalaśān eka ghaṭaṁ vā śivasaṁyutam|| 22
dakṣavedyāṁ tu saṁsthāpya saumyāyāṁ tu śiśuṁ nyaset|
bhadrapīṭhe śivenaiva sāṅgenādhiṣṭhitaṁ yathā|| 23
svāsanena tathā saṁyak arcitaṁ vibhavena vā|

As described under the section dealing with 'snapana', one hundred kalasas may be arranged and worshipped with the recital of siva-mula-mantra or only one kalasa may be placed and worshipped with the same mantra of Siva. Such kalasas should arranged over the south altar. He should directe the disciple to be seated near the north altar. Contemplating Lord Siva surrounded by His retinue Lords is present on the seat in the same way as He is seated on the bhadra-pedestal, he should worship Him with all kinds of offerings.

वर्णभक्त शरावैस्तु निर्मज्य वा जलेन वा॥ २४

शुद्धोदकेन संस्नाप्य तस्माद् देशान्तरे पुनः।

परिवर्तित सूत्राद्यं सोत्तरीयं समालकम्॥ २५

सितचन्दन दिग्धाङ्ग भस्मोद्धूलितमेव च।

आनीयं दक्षवेदिस्थो भद्रपीठे निवेशयेत्॥ २६

पूर्वास्यं गन्धपुष्पाद्यैः पूजयित्वा प्रवर्तयेत्।

आरात्रिकं ज्वलद्दीपैः सद्वर्त्या प्रतिबोधितैः॥ २७

varṇabhakta śarāvaistu nirmajya vā jalena vā|| 24
śuddhodakena saṁsnāpya tasmād deśāntare punaḥ|
parivartita sūtrādyaṁ sottarīyaṁ samālakam|| 25
sitacandana digdhāṅga bhasmoddhūlitameva ca|

ānīyaṁ dakṣavedistho bhadrapīṭhe niveśayet|| 26
pūrvāsyaṁ gandhapuṣpādyaiḥ pūjayitvā pravartayet|
ārātrikaṁ jvaladdīpaiḥ sadvartyā pratibodhitaiḥ|| 27

Having cleaned the 'saravas'(hollowed earth plate) differentiated in various colors with a wet cloth or with water, the Guru should bathe the disciple well and should lead him to another pure place. Then he should give him new cloth, well-made sacred thread and others along with the upper garment and garlands. Having directed the disciple to besmear himself with white sandal paste and apply the bahsma over his body, he should make him sit on the bhadra-pedestal near the south altar. Being east-faced, he should worship him with sandal, flowers and other substances and perform all other rituals related to the honouring and perform the light-offering(aratrika) by waving the rounded plate at whose center the well-designed wicks are lighted and glowing brightly.

ततोऽस्य दद्याद् आचार्यः शिष्यस्सोष्णीकादिभिः।
करणीं कर्तरीं तद्वत् घटिकां स्रुक्स्रुवौ पुनः॥ २८
दर्भं च पुस्तान्यक्ष सूत्रमामकुटं गुरुः।
पादुकां चामरं छत्रं हस्तिनं शिबिकादिकम्॥ २९
राजाङ्गमन्यत्तत्काले दद्याच्छ्रद्धा समन्वितः।

tato'sya dadyād ācāryaḥ śiṣyassoṣṇīkādibhiḥ|
karaṇīṁ kartarīṁ tadvat ghaṭikāṁ sruksruvau punaḥ|| 28
darbhaṁ ca pustānyakṣa sūtramāmakuṭaṁ guruḥ|
pādukāṁ cāmaraṁ chatraṁ hastinaṁ śibikādikam|| 29
rājāṅgamanyattatkāle dadyācchraddhā samanvitaḥ|

Then the Acharya should present to that disciple the head-strip(ushnisha) and other cloths, fire-producing device(arani), scissors, small water-jar, sruk and sruva(ladles), darbhas, Agama book, rosary of rudraksha , crown, foot-stool(paduka), camaras, royal umbrella, elephant, palanquin and other such royal insignia at that time, with diligence and blessings, wishing him a bight future.

आज्ञां च श्रद्धया यावदद्य प्रभृति देशिकः॥ ३०
दीक्षा व्याख्यादिकं ज्ञात्वा परीक्ष्य विधिना वुथ।
तथैवं देवदेवाय देशिकाय मयाकृतम्॥ ३१
त्वत्प्रसादाद् अविघ्नेन चाधिकारं करोत्विति।
विज्ञापयेत् ततः कुण्ड सन्निधिं प्राप्य देशिकः॥ ३२
निवृत्यादि कलानां तु पृथगेवाहुतिं नयेत्।

ājñāṁ ca śraddhayā yāvadadya prabhṛti deśikaḥ|| 30
dīkṣā vyākhyādikaṁ jñātvā parīkṣya vidhinā vutha|
tathaivaṁ devadevāya deśikāya mayākṛtam|| 31
tvatprasādād avighnena cādhikāraṁ karotviti|
vijñāpayet tataḥ kuṇḍa sannidhiṁ prāpya deśikaḥ|| 32
nivṛtyādi kalānāṁ tu pṛthagevāhutiṁ nayet|

The Guru should state: "Having known well the exact process of giving initiation and the fruits of initiation, exact procedure of the rituals prescribed for the initiated disciples, process of installation and consecration and such other activities related to all these, from today onwards you shall perform all these activities, diksha and others, after thoroughly examining the disciples and the contexts. To this effect, now I am conferring the full authority upon you." In the same way, he should entreat Lord Siva and his own Guru: "Let the authority conferred by me upon this disciple be fulfilled without any obstacles and interruptions through your grace." Then, the Guru should lead him to the fire-pit and offer the oblations to each one of the five kalas -nivrutti and others – separately.

स्व स्व मन्त्रैः ततः पूर्णां कृत्वा तद्दक्षिणे करे॥ ३३
दर्भोल्मुखेन पञ्चाङ्गैः कनिष्ठादिषु लाञ्चयेत्।
हरहस्तं च संकल्प्य स्वाधिकारं समर्पयेत्॥ ३४
तदर्थं विधिनानेन प्रायश्चित्तं समाचरेत्।
शिवासनाङ्गमन्त्रैश्च पूज्य देवस्य नामभिः॥ ३५
अङ्गैर्दशाहुतिर्हुत्वा शिवेनान्ते दशाहुतीः।
तेनैव पूर्णां दत्वान्ते भगवन्तं क्षमापयेत्॥ ३६
अनेनैव प्रकारेण साधकं चाभिषेचयेत्।
किन्तु साध्याणुना लब्धैर्घटैरस्याभिषेचयेत्॥ ३७

sva sva mantraiḥ tataḥ pūrṇāṁ kṛtvā taddakṣiṇe kare|| 33
darbholmukhena pañcāṅgaiḥ kaniṣṭhādiṣu lāñcayet|
harahastaṁ ca saṁkalpya svādhikāraṁ samarpayet|| 34
tadarthaṁ vidhinānena prāyaścittaṁ samācaret|
śivāsanāṅgamantraiśca pūjya devasya nāmabhiḥ|| 35
aṅgairdaśāhutirhutvā śivenānte daśāhutīḥ|
tenaiva pūrṇāṁ datvānte bhagavantaṁ kṣamāpayet|| 36
anenaiva prakāreṇa sādhakaṁ cābhiṣecayet|
kintu sādhyāṇunā labdhairghaṭairasyābhiṣecayet|| 37

The oblations should be offered with the recital of the mantra pertaining to each kala. At the end, he should offer the consummate oblation. Then, the Guru should make a mark on his fingers, from the little finger to the

thumb, with the burnt tips of the darbhas, reciting the five brahma-mantras. Having made the hands of the disciple to be identical with the hands of Siva according to the prescribed procedure, the Guru should bestow his authority upon his disciple. For the sake of such bestowal and to regain his own authoritative power, the Guru should offer the oblations for atonement according to the rules. Having worshipped Lord Siva with brahma-mantras , anga-mantras and the mula-mantra, he should offer ten oblations with the recital of anga-mantras and ten oblations reciting the mula-mantra of Siva. Having offered the consummate oblation with the recital of same mantra, he should entreat the Lord to pardon him for any defect or violation that could have occurred while performing these rituals. In this way, he should bathe his disciple. In addition to this, he may bathe him with the kalasas energized with the sadhya-mantras(mantras, specifically selected for the accomplishment of certain goals, considering the nature of the disciple).

दीक्षितः पुत्रकः प्रोक्तः संस्कृतस्समयी कृतः।
सामान्य समयी यस्तु स तु माहेश्वरस्स्मृतः॥ ३८
जात्युद्धार विहीनोयस्सामान्य समयी भवेत्।
तद्युक्तस्तु विशेषस्यात् चाक्षुष्याद्यास्तु या स्मृताः॥ ३९
दीक्षास्ताभिस्समायुक्ताः परिचारक नामकाः।
न तु लिङ्गार्चने योग्याः किमु दीक्षादि कर्मणि॥ ४०
शिवेन दीक्षिताः पूर्वं सृष्ट्यादौ सर्व एव ते।
मदर्चनार्थं तेषां च दीक्षा शुद्ध्यर्थमिष्यते॥ ४१

dīkṣitaḥ putrakaḥ proktaḥ saṁskṛtassamayī kṛtaḥ|
sāmānya samayī yastu sa tu māheśvarassmṛtaḥ|| 38
jātyuddhāra vihīnoyassāmānya samayī bhavet|
tadyuktastu viśeṣasyāt cākṣuṣyādyāstu yā smṛtāḥ|| 39
dīkṣāstābhissamāyuktāḥ paricāraka nāmakāḥ|
na tu liṅgārcane yogyāḥ kimu dīkṣādi karmaṇi|| 40
śivena dīkṣitāḥ pūrvaṁ sṛṣṭyādau sarva eva te|
madarcanārthaṁ teṣāṁ ca dīkṣā śuddhyarthamiṣyate|| 41

The disciple who has been duly initiated by a Guru is called ‘putraka’(son). The one who has been purified by common sacraments is called ‘samayi’. The disciple who is known as ‘samanya samayi’ is characterized as ‘Maahesvara’. The disciple for whom the sacrament for relieving him from the limited state of caste is not performed is also known as ‘samanya samayi’. The disciple for whom the sacrament for delivering him from the state conditioned by caste has been performed is known as ‘visesha samayi’. Those who have been initiated by the Guru`s eyes(cakshu diksha) and such other processes are called ‘paricarakas’(those qualified to do various services related to the worship). At the beginning of the creation, all Adisaivas have already been initiated by Lord Siva Himself. But, initiation in this birth is recommended for them for the sake of purity and competency for my worship.

संहिता स्याच्चतुष्पादयुक्ता कामिक पूर्विका।
शैवं चतुर्विधं प्रोक्तं शैवं पाशुपतं तथा॥ ४२
सोमसिद्धान्तकं चैव लाकुलं च चतुर्विधम्।
चतुर्वक्त्रान्महेशाच्च पुरुषाद्याननोद्भवम्॥ ४३
पूर्वं पूर्व गुणोत्कृष्टं तत्रत्वेवं चतुर्विधम्।
प्रत्येकं त्रिविधं प्रोक्तं वामदक्षिण भेदतः॥ ४४
सिद्धान्तास्येन तेषां च सिद्धान्तः श्रेष्ठ उच्यते।
तत्रापि शैवसिद्धान्तः सर्वेभ्यो ह्युत्तमोत्तमः॥ ४५

saṁhitā syāccatuṣpādayuktā kāmika pūrvikā|
śaivaṁ caturvidhaṁ proktaṁ śaivaṁ pāśupataṁ tathā|| 42
somasiddhāntakaṁ caiva lākulaṁ ca caturvidham|
caturvaktrānmaheśācca puruṣādyānanodbhavam|| 43
pūrvaṁ pūrva guṇotkṛṣṭaṁ tatratvevaṁ caturvidham|
pratyekaṁ trividhaṁ proktaṁ vāmadakṣiṇa bhedataḥ|| 44
siddhāntāsyena teṣāṁ ca siddhāntaḥ śreṣṭha ucyate|
tatrāpi śaivasiddhāntaḥ sarvebhyo hyuttamottamaḥ|| 45

A samhita is a well-settled scripture which is associated with four sections. The Agamas, Kamika and others, are known as the samhitas. The Saiva System is differentiated into four denominations – Saiva, Pasupata, Soma Siddhanta and Lakula. These four systems emerged from the four faces – Tatpurusha and others - of Lord Mahesvara. Of these, the one which precedes is superior to the one which succeeds, in its contents and satandard. In this way, there are four systems. Each of these systems is differentiated into three kinds – Vama, Dakshina and Siddhanta. Of these three, Siddhanta is declared to be the foremost one. Even among all these Siddhantas, it is declared that Saiva Siddhanta is the most supreme.

शैवं तु मूलभूतं स्यात् चतुर्वेदास्तमुद्भवाः।
तदापि वैदिकं वेदसारं इत्यादि वाक्यतः॥ ४६
शैवे प्रोक्तं च सर्वत्र तदर्थोक्त्या मुनीश्वराः।
सर्वेषां कमिकादीनां शिवदेहत्वं इष्यते॥ ४७

śaivaṁ tu mūlabhūtaṁ syāt caturvedāstamudbhavāḥ|
tadāpi vaidikaṁ vedasāraṁ ityādi vākyataḥ|| 46
śaive proktaṁ ca sarvatra tadarthoktyā munīśvarāḥ|
sarveṣāṁ kamikādīnāṁ śivadehatvaṁ iṣyate|| 47

The Saiva Scripture is the root-scripture. All the four Vedas have sprouted from it. So, even the Saiva Agams are sometimes stated as ‘Vaidika Sastras’, ‘Vedasara’ and such other appellations. O, Munisvaras!,

all principles have been stated in the primary sense under all circumstances, in the Saiva Scripture. The competency of being the form(body) of Lord Siva has been declared to exist in the Kamika and other Agamas by those who have realized the Truth.

स शिवो द्विविधः प्रोक्तः सृष्टि संहार इष्यते।
कामिकाद्वातुलान्तेन वातुलात् कामिकान्तकः॥ ४८
कामिकं तूर्ध्व मकुटं योगजं पुरुषाह्वयम्।
अघोरमकुटं चिन्त्यं वामगं कारणं भवेत्॥ ४९
अजितं सद्य मकुटं दीप्तमीशान वक्त्रकम्।
सूक्ष्मं तु पुरुषास्यं स्यात् सहस्रं दक्षिणाननम्॥ ५०
अंशुमान् वामवक्त्रं स्यात् सद्यास्यं सुप्रभेदकम्।
विजयं कर्ण इत्युक्तो निश्वासं गळमुच्यते॥ ५१
स्वायंभुवं च हृदयं नाभिरत्रानलं भवेत्।
वीरं कटिप्रदेशस्यात् रौरवं गुदमुच्यते॥ ५२
मकुटं तूरूप्रदेशः स्यात् विमलं वामगो भवेत्।
चन्द्रज्ञानं तदग्रं स्यात् दक्षस्थं बिम्बमन्यतः॥ ५३
प्रोद्गीतं दक्षजानुस्यात् वामाङ्घ्रेर्ललितं भवेत्।
जङ्घा सिद्धमिति प्रोक्तं संतानं वामगं भवेत्॥ ५४
जण्घाग्रं स्याच्च शर्वोक्तं वामकं पारमेश्वरम्।
किरणं तलमित्युक्तं वातुलं वामकं तलम्॥ ५५
सृष्टिभेदः शिवः प्रोक्तः संहारे विपरीततः॥ ५६

sa śivo dvividhaḥ proktaḥ sṛṣṭi saṁhāra iṣyate|
kāmikādvātulāntena vātulāt kāmikāntakaḥ|| 48
kāmikaṁ tūrdhva makuṭaṁ yogajaṁ puruṣāhvayam|
aghoramakuṭaṁ cintyaṁ vāmagaṁ kāraṇaṁ bhavet|| 49
ajitaṁ sadya makuṭaṁ dīptamīśāna vaktrakam|
sūkṣmaṁ tu puruṣāsyaṁ syāt sahasraṁ dakṣiṇānanam|| 50
aṁśumān vāmavaktraṁ syāt sadyāsyaṁ suprabhedakam|
vijayaṁ karṇa ityukto niśvāsaṁ gaḻamucyate|| 51
svāyaṁbhuvaṁ ca hṛdayaṁ nābhiratrānalaṁ bhavet|
vīraṁ kaṭipradeśasyāt rauravaṁ gudamucyate|| 52
makuṭaṁ tūrūpradeśaḥ syāt vimalaṁ vāmago bhavet|
candrajñānaṁ tadagraṁ syāt dakṣasthaṁ bimbamanyataḥ|| 53
prodgītaṁ dakṣajānusyāt vāmāṅghrerlalitaṁ bhavet|

jaṅghā siddhamiti proktaṁ saṁtānaṁ vāmagaṁ bhavet|| 54
jaṇghāgraṁ syācca śarvoktaṁ vāmakaṁ pārameśvaram|
kiraṇaṁ talamityuktaṁ vātulaṁ vāmakaṁ talam|| 55
sṛṣṭibhedaḥ śivaḥ proktaḥ saṁhāre viparītataḥ|| 56

The Agamic form of Siva is said to be of two kinds – form in the order of creation and the form in the order of dissolution. The 28 Agamas from the Kamika to the Vatula constitute the form in the order of creation. The Agamas from the Vatula to the Kamika constitute the form in the order of dissolution. In the form of creative order, Kamika is the top crown adorning the Isana-face. Yogaja is the crown of Tatpurusha. Cintya is the crown of Aghora. Karana is the crown of Vamadeva. Ajita is the crown of Sadyojata. Dipta is the face of Isana. Sukshma is the face of Tatpurusha. Sahasra is the face of Aghora. Amsuman is the face of Vamadeva. Suprabheda is the face of Sadyojata. Vijaya constitutes the ears of Siva. Nisvasa is the neck. Svayambhuva is the heart. Anala is the navel. Vira is the hip. Raurava is the anus. Makuta is the stretch of right thigh. Vimala is the stretch of left thigh. Candrajnana is the lower end of right thigh. Bimba is the lower end of the left thigh. Prodgita is the right knee. Lalita is the left knee. Siddha is the right shin. Santana is the left shin. Sarvokta is the lower end of the right shin. Paramesvara is the lower end of the left shin. Kirana is the right foot. Vatula is the left foot. Thus, the Agamic form manifested in the order of creation has been told. In the order of dissolution, these Agamas are constituting the form in the reverse order.

ऋषय ऊचुः
पूर्वं तन्त्रावतारे तु कामिकं पादयुग्मकम्।
इत्यादि कथितं देव परस्पर विरोधनम्॥ ५७

ṛṣaya ūcuḥ
pūrvaṁ tantrāvatāre tu kāmikaṁ pādayugmakam|
ityādi kathitaṁ deva paraspara virodhanam|| 57

The Sages:
O, Lord!, earlier, in the chapter dealing with the transmission of the Agamas, it was told that the Kamika constitutes the two feet and the succeeding Agams constitute various parts above the feet of the Lord. But, the Agamic form described just now seems to be different. These two descriptions are mutually contradicting.

ईश्वर उवाच
बहुधा कथितं विप्राः भवद्भिरवधारितं।
मम सर्वत्र मकुटं तथा नेत्रं तथाप्यकम्॥
तदा पादौ च हस्ताश्च किं तु ध्यातु विभेदतः॥ ५८
सृष्टि संहार मार्गेण ममदेहो विभिद्यत्।
भोगमोक्ष प्रसिद्ध्यर्थं ज्ञानदेहो ममाग्रजाः॥ ५९

īśvara uvāca
bahudhā kathitaṁ viprāḥ bhavadbhiravadhāritaṁ|
mama sarvatra makuṭaṁ tathā netraṁ tathāpyakam||
tadā pādau ca hastāśca kiṁ tu dhyātu vibhedataḥ|| 58
sṛṣṭi saṁhāra mārgeṇa mamadeho vibhidyayat|
bhogamokṣa prasiddhyarthaṁ jñānadeho mamāgrajāḥ|| 59

The Lord:
O, the twice-born sages!, manifestation of my forms has been declared in many different ways. What I am going to tell you now is to be listened to by you with concentrated mind. My head adorned with crown is everywhere; similarly, my eyes are everywhere, my feet and hands are everywhere . These forms get variegated based on the difference observed in the sadhakas who meditate on me. On this ground, my form is differentiated in the order of creation and dissolution. O, the first-born sages, my form of consciousness(jnana deha) has manifested for the attainment of enjoyments and for the attainment of final liberation.

ऐश्वरं यद्भवेद्वाक्यं तत्पूज्यं मतमुत्तमैः।
न पुम्भिरार्षकं वाक्यं दैविकं ऋषिभिस्तथा॥ ६०
न देवैः ब्राह्मणो वाक्यं वैष्णवं पद्मजेन वा।
न शैवं विष्णुना वाक्यं बाध्यते न कदाचन॥ ६१
उत्तरोत्तर वैशिष्यं सर्वेषां परिकीर्तितम्।

aiśvaraṁ yadbhavedvākyaṁ tatpūjyaṁ matamuttamaiḥ|
na pumbhirārṣakaṁ vākyaṁ daivikaṁ ṛṣibhistathā|| 60
na devaiḥ brāhmaṇo vākyaṁ vaiṣṇavaṁ padmajena vā|
na śaivaṁ viṣṇunā vākyaṁ bādhyate na kadācana|| 61
uttarottara vaiśiṣyaṁ sarveṣāṁ parikīrtitam|

The statement revealed by Isvara is considered to be the most revered and unexcellable by the enlightened supreme saints. The statement issued by an enlightened seer(Rishi) could never be refuted by a common man. The statement issued by a divine being could never be refuted by a seer. The statement revealed by Brahma could never be refuted by a divine being. The statement revealed by Vishnu could never be refuted by Brahma. The statement issued by Siva could never be refuted by Vishnu. In this way, each succeeding one is superior to the preceding one. So it is declared that the Agamas which are the embodiment of the statements of Siva are superior to all others scriptures. They are irrefutable, always and at all times.

कामिकाद्यजितान्ताश्च ईशवक्त्र समुद्भवाः॥ ६२
दीप्तादि सुप्रभेदान्ताः पुरुषाख्याननोद्भवाः।
विजयाद्वीरतन्त्रान्ताः पञ्चैतेऽघोरवक्त्रकाः॥ ६३
रौरवान्मुखबिम्बान्ताः वामदेव मुखोद्भवाः।
प्रोद्गिताद्यष्ट तन्त्रं च सद्यवक्त्र समुद्भवम्॥ ६४
तन्त्रावतारे सद्यादि शब्दै ईशादयो मताः।

kāmikādyajitāntāśca īśavaktra samudbhavāḥ|| 62
dīptādi suprabhedāntāḥ puruṣākhyānanodbhavāḥ|
vijayādvīratantrāntāḥ pañcaite'ghoravaktrakāḥ|| 63
rauravānmukhabimbāntāḥ vāmadeva mukhodbhavāḥ|
prodgitādyaṣṭa tantraṁ ca sadyavaktra samudbhavam|| 64
tantrāvatāre sadyādi śabdai īśādayo matāḥ|

The five Agamas, from the Kamika to Ajita, emerged from the Isana face. Five Agamas, from the Dipta to Suprabheda emanated from the Tatprusha face. Five Agamas, from the Vijaya to Vira , emerged from the Aghora face. Five Agamas, from the Raurava to Mukhabimba, emanated from the Vamadeva face. The eight Agamas, from the Prodgita to Vatula, emanated from the Sadyojata face. Pereviously, in the chapter dealing with the emanation of the Agamas, the revelation of the Kamika and others has been told beginning with the Sadyojata face and ending with Isana.

अष्टाविंशति तन्त्रं तु सोपभेदं च वेत्ति यः॥ ६५
स गुरुश्शिव एवस्यात् श्रुणुयात्तं प्रयत्नतः।
अन्येन गुरुणारब्धे तस्य स्यादधिकारिता॥ ६६
विशिष्ट गुरुणारब्धे न हीनस्यधिकारिता।
हीनारब्धे विशिष्टस्याधिकार कर्मणीरितः॥ ६७

aṣṭāviṁśati tantraṁ tu sopabhedaṁ ca vetti yaḥ|| 65
sa guruśśiva evasyāt śruṇuyāttaṁ prayatnataḥ|
anyena guruṇārabdhe tasya syādadhikāritā|| 66
viśiṣṭa guruṇārabdhe na hīnasyadhikāritā|
hīnārabdhe viśiṣṭasyādhikāra karmaṇīritaḥ|| 67

The one who has systematically studied and understood all the 28 Agamas along with their corresponding Upagamas is considered to be a Guru. Such a person is , indeed, Lord Siva Himself. One should assiduously take efforts to hear the instructions from such a foremost Guru. Such a supreme Guru is considered to be the competent authority for the rituals which have been commenced by another Guru who is not so qualified as that supreme Guru. But, in the rituals commenced by a well-qulaified Guru, an ordinary priest has no authority to intervene and continue the work. In the rituals commenced by an ordinary Guru, the well-qualified supreme Guru could intervene and continue the work.

विशिष्ट मरणादौ स्याद् गुर्वन्तर निवेशयेत्।
विशिष्टे विद्यमाने च हठादज्ञेन कारिते॥ ६८
साहानिस्तन्महांश्छिद्र समूहश्चान्धमूखता।
तेन राज्ञो भवेद्दोषो राष्ट्रस्यापि भयं भवेत्॥ ६९
कर्तुः कारयितुश्चापि ग्रामस्यापि च दोषकृत्।

viśiṣṭa maraṇādau syād gurvantara niveśayet|
viśiṣṭe vidyamāne ca haṭhādajñena kārite|| 68
sāhānistanmahāṁśchidra samūhaścāndhamūkhatā|
tena rājño bhaveddoṣo rāṣṭrasyāpi bhayaṁ bhavet|| 69
kartuḥ kārayituścāpi grāmasyāpi ca doṣakṛt|

Participation of another Guru is allowed only at the cessation of the bodily existence of the supreme Guru. If another Guru is forcibly commissioned to perform the temple rituals , being ignorant of the severe ill-effects, even while the well-qualified suprme Guru is alive and working in the temple, such kind of pressurizing would lead to destruction, misfortunes and divisions among the people of the village. Children will be born blind or dumb in that village. The king would become a great sinner. Continuous fear would strike his country, without any reason or source. The one who does such improper activity and the one who directs him to do so would be considered as the sinners. Even the whole village is considered to have committed such a sinful deed.

लोकप्रख्यात विद्याय गुरवे दत्तमण्वपि॥ ७०
द्रव्यं करोति सुमुखं सर्वलोकसमं यशः।
ततो हि राज्ञो विज्ञेयं तद्दानं चोत्तमोत्तमम्॥ ७१
तद्वित्तं आहृतं येन स पापी स दुर्मतिः।
नराधमस्स विज्ञेयः सर्वलोक बहिष्कृतः॥ ७२

lokaprakhyāta vidyāya gurave dattamaṇvapi|| 70
dravyaṁ karoti sumukhaṁ sarvalokasamaṁ yaśaḥ|
tato hi rājño vijñeyaṁ taddānaṁ cottamottamam|| 71
tadvittaṁ āhṛtaṁ yena sa pāpī sa durmatiḥ|
narādhamassa vijñeyaḥ sarvaloka bahiṣkṛtaḥ|| 72

Even if an insignificant object is dedicated to the supreme Guru for the sake of attaining the fame widespread over the world and great knowledge, such dedication would yield a beatific state of being desired by all and great fame widespread over all the worlds. Evn the king should be known as the one who has attained these benefits. Honoring the Guru with significant donations is considered to be the most supreme virtuous deed. The one who forcibly takes away the wealth of such Guru is a sinner; an evil-minded. He should be known as the most despicable among the human beings. He is the one, to be neglected by the whole world.

॥ इति उत्तर कामिकाख्ये महातन्त्रे आचार्याभिषेक विधिः पञ्चविंशतितमः पटलः ॥

|| iti uttara kāmikākhye mahātantre ācāryābhiṣeka vidhiḥ pañcaviṁśatitamaḥ paṭalaḥ ||

This is the 25th chapter titled “Directions for the Performance of Acharya Abhisheka” in the Greta Tantra called Uttara Kamika

२६ शताभिषेक विधिः

26 śatābhiṣeka vidhiḥ

26 Directions for the Performance of Fulfilment Ablution

शताभिषेकं वक्ष्येऽहं संक्षेपाद् द्विजोत्तमाः।
अकालमृत्युमथनं आयुरारोग्य वर्धनम्॥ १
वृद्धिदं धनधान्यानां पुत्रपौत्र विवर्धनम्।
दीक्षितानां पुरा चन्द्रसहस्रस्यावलोकिनाम्॥ २
उत्तरायण काले तु शुक्लपक्षे विशेषतः।
सुलग्ने च सुवारे च सुतिथौ शोभने दिने॥ ३
स्नापयेद्देशिकः शान्तः सर्वलक्षण संयुतः।

śatābhiṣekaṁ vakṣye'haṁ saṁkṣepād dvijottamāḥ|
akālamṛtyumathanaṁ āyurārogya vardhanam|| 1
vṛddhidaṁ dhanadhānyānāṁ putrapautra vivardhanam|
dīkṣitānāṁ purā candrasahasrasyāvalokinām|| 2
uttarāyaṇa kāle tu śuklapakṣe viśeṣataḥ|
sulagne ca suvāre ca sutithau śobhane dine|| 3
snāpayeddeśikaḥ śāntaḥ sarvalakṣaṇa saṁyutaḥ|

O, the foremost twice-born sages!, now I speak on the performance of 'satabhisheka'(great ablution performed at the fulfilled stage of life). Such ablution is capable of averting the untimely death, of augmenting the longevity and health, effecting the abundant growth of the sources of grains and wealth and conducive to the healthy growth of sons and grandsons. For those who have been given the highest kind of initiation and who have seen the crescent for one thousand times, the auspicious ablution of fulfillment should be performed. During the northern course of the sun, preferably in the bright half of the lunar month, in an auspicious lunar day, in an auspicious star, in an auspicious day of a week and in an auspicious 'lagna', the Guru whose mind is calm and composed and who is associated with all the characteristic lineaments should perform this great ablution.

मङ्गलाङ्कुर संयुक्ते मण्डपे समलङ्कृते॥ ४
कूटे वाथ प्रपायां वा शुद्धदेशे मनोरमे।
पञ्चादि पञ्चपञ्चाशत्करसिमा समन्विते॥ ५

मुखायामयुते वापि चतुर्द्वार समन्विते।

एकादि पञ्चपञ्चान्त भक्तिभिः परिमण्डिते॥ ६

maṅgalāṅkura saṁyukte maṇḍape samalaṅkṛte|| 4
kūṭe vātha prapāyāṁ vā śuddhadeśe manorame|
pañcādi pañcapañcāśatkarasimā samanvite|| 5
mukhāyāmayute vāpi caturdvāra samanvite|
ekādi pañcapañcānta bhaktibhiḥ parimaṇḍite|| 6

This ablution may be performed in a common hall which is associated with auspicious fresh sprouts, which is beautifully decorated or in a square pavilion or in a thatched shed which is designed in a pure location and which is charming to the mind. The breadth of such pavilion may be from 5 hastas to 55 hastas, the increment being 5 hastas each time. The pavilion may be rectangular in shape and it should be provided with four entrances. It may be with a single section or may be provided with 25 sections.

ब्राह्मणं क्षत्रियं वाथ वैश्यं शूद्रमथापि वा।

अनुलोमसमुद्भूतं विशेषाद्भूपतिं द्विजाः॥ ७

राजस्त्रियं वा सामन्तममात्यं वा पुरोहितम्।

तत्तज्जाति समुद्भूत स्त्रियं वा शिवविप्रकाः॥ ८

पञ्चाङ्गभूषणोपेतस्त्वभिषेकं समाचरेत्।

brāhmaṇaṁ kṣatriyaṁ vātha vaiśyaṁ śūdramathāpi vā|
anulomasamudbhūtaṁ viśeṣādbhūpatiṁ dvijāḥ|| 7
rājastriyaṁ vā sāmantamamātyaṁ vā purohitam|
tattajjāti samudbhūta striyaṁ vā śivaviprakāḥ|| 8
pañcāṅgabhūṣaṇopetastvabhiṣekaṁ samācaret|

This auspicious ablution of fulfillment may be performed for those who have born in the four castes – brahmana, kshatriya, vaisya and sudra – and in the mixed caste. O, the twice-born sages!, especially this may performed for the king, spouses of the king, ministers, councilors and royal priests. O, the the Sivabrahmins!, this may be performed for the ladies who have born in each caste. Being adorned with five specific ornaments to be worn in five parts of the body, the Guru should perform this ablution.

अभिषेकदिनात्पूर्वं रात्रौ कौतुकबन्धनम्॥ ९

कारयेद्यजमानस्य दक्षहस्ते गुरूत्तमः।

तत्पत्न्याश्च प्रधानाया वामहस्ते तु बन्धयेत्॥ १०

प्रधानपत्न्यो बह्वयश्चेत् सर्वासामेव कल्पयेत्।

तद्रात्रौ तु पयः पीत्वा शय्यायां कम्बलादिभिः॥ ११

कल्पितायामथैकेन स्वपेद्दक्षिणमस्तकः।

abhiṣekadinātpūrva rātrau kautukabandhanam|| 9
kārayedyajamānasya dakṣahaste gurūttamaḥ|
tatpatnyāśca pradhānāyā vāmahaste tu bandhayet|| 10
pradhānapatnyo bahvayaścet sarvāsāmeva kalpayet|
tadrātrau tu payaḥ pītvā śayyāyāṁ kambalādibhiḥ|| 11
kalpitāyāmathaikena svapeddakṣiṇamastakaḥ|

In the night prior to the auspicious day fixed for the 'satabhisheka', the Guru should perform the 'raksha bandhana'(tying up the protective thread) for the 'yajamana'(the main person for whom the abhisheka is to be performed). The foremost Guru should tie up the protective thread in the right hand of the yajamana and in the left hand of his chief spouse(if he is married to more than one lady). If the chief spouses are in more number, he should tie up the protective thread for all of them. Having drunk the milk for his food, he should sleep there on the bed made of wool and such other materials, keeping his head in the south during that night.

मण्डपं कारयित्वाथ पूर्वोक्त विधिनायुतम्॥ १२

विसृज्य शिल्पिनं पश्चात् पुण्याहं वाचयेद्गुरुः।

पूर्वाग्रं उत्तराग्रं च मनुसूत्रं प्रकल्पयेत्॥ १३

शतं षष्ठ्युत्तरं नन्दपदयुक्तं भवेत् स्फुटं।

तेषां मध्ये गृहीत्वा तु पदानां पञ्चविंशतिम्॥ १४

परितस्संत्यजेदेकपदं द्वाराष्टकान्वितम्।

चतुर्दिक्षु चतुर्द्वारं पदद्वय विलोपनात्॥ १५

अष्टोत्तर शतानिस्युः पदान्यत्र विचक्षणाः।

maṇḍapaṁ kārayitvātha pūrvokta vidhināyutam|| 12
visṛjya śilpinaṁ paścāt puṇyāhaṁ vācayedguruḥ|
pūrvāgraṁ uttarāgraṁ ca manusūtraṁ prakalpayet|| 13
śataṁ ṣaṣṭyuttaraṁ nandapadayuktaṁ bhavet sphuṭaṁ|
teṣāṁ madhye gṛhītvā tu padānāṁ pañcaviṁśatim|| 14
paritassaṁtyajedekapadaṁ dvārāṣṭakānvitam|
caturdikṣu caturdvāraṁ padadvaya vilopanāt|| 15
aṣṭottara śatānisyuḥ padānyatra vicakṣaṇāḥ|

Having constructed the pavilion with the help of a silpi according to the directions set forth earlier, the Guru should send off the silpi with due honors and perform the ritual known as 'punyaha vacana'(declaring the auspiciousness of the selected day, time and the event). Then, he should draw 14 lines from west to east and 14 lines from south to north over the interior ground of the pavilion. By such reticulation, 169 square grids would be formed over the ground. Having left out 25 grids at the central region, he should leave out

one row around the 25 grids, providing 8 entrances in that row. There should be four entrances for the pavilion, in all the four directions. Such entrances could be formed by eracing two square grids. O, the sages highly skilled in such rituals! the remaining grids after such designing would be 108 in number.

तन्मध्ये स्थण्डिलं कार्यं शालिभिर्द्रोणसंमितैः॥ १६
वर्धन्याश्च तदर्धं स्यात् कलशेष्वाढकं भवेत्।
अधमं त्वेकमाख्यातं द्विगुणं मध्यमं भवेत्॥ १७
त्रिगुणं चोत्तमं विद्याच्छ्रेष्ठक्रमं उदाहृतः।
आढकं वा तदर्धं वा तदर्धं वा दरिद्रके॥ १८
अयं क्षुद्रक्रमः प्रोक्तो व्रीहिमाने द्विजोत्तमाः।
शाल्यभावे च व्रीहिः स्याद् व्रीह्यर्धं तण्डुलं क्षिपेत्॥ १९
तदर्धं तु तिलं प्रोक्तं चतुर्थांशं तु वा क्षिपेत्।
अष्टांशं क्षीनवित्तस्तु क्षिपेत् स्थण्डिलशुद्धये॥ २०

tanmadhye sthaṇḍilaṁ kāryaṁ śālibhirdroṇasaṁmitaiḥ|| 16
vardhanyāśca tadardhaṁ syāt kalaśeṣvāḍhakaṁ bhavet|
adhamaṁ tvekamākhyātaṁ dviguṇaṁ madhyamaṁ bhavet|| 17
triguṇaṁ cottamaṁ vidyācchreṣṭhakramaṁ udāhṛtaḥ|
āḍhakaṁ vā tadardhaṁ vā tadardhaṁ vā daridrake|| 18
ayaṁ kṣudrakramaḥ prokto vrīhimāne dvijottamāḥ|
śālyabhāve ca vrīhiḥ syād vrīhyardhaṁ taṇḍulaṁ kṣipet|| 19
tadardhaṁ tu tilaṁ proktaṁ caturthāṁśaṁ tu vā kṣipet|
aṣṭāṁśaṁ kṣīnavittastu kṣipet sthaṇḍilaśuddhaye|| 20

The Guru should make a ‘sthandila’(a raised platform) at its center with ‘sali’ kind of paddy whose measure should be one ‘drona’. This is for the sivakumbha. For the vardhani kalasa, half of this measure should be used. Sali-rice measuring one adhaka should be used for placing the kalasas.For the inferior type of sthandila, basic measure is one; for the medium type, two measures; for the superior type three measures. This is the order set forth for three levels of the superior type. If enough paddy is not available, one adhaka, half of an adhaka or one quarter of an adhaka of rice may be used for the inferior order. O, the foremost twice-born sages!, this is the measure of paddy in general. If sali-rice is not available, vrihi-rice may be used. The measure of unhusked rice should be half the measure of paddy. He should place the sesame whose measure should be half the measure of unhusked rice. Or, it may be with a measure of one quarter of unhusked rice. If the yajamana is with a least quantity of resources, the Guru may take one eighth of the aforesaid measure for the complete designing of the sthandila.

मध्यमे शिवकुम्भं तु द्वात्रिंशत्प्रस्थ पूरितम्।
वर्धनी च तदर्धेन पूरिता शिवपूरिताः॥ २१
बाह्यस्थ कलशा ज्ञेयास्त्वाढकेनाथ पूरिताः।

त्रिसूत्र्या वेष्टनं कुम्भे द्विसूत्र्या करके भवेत्॥ २२

अन्येषामपि सर्वेषां एकसूत्रेण वेष्टनम्।

पृथग्वस्त्र समोपेतं पृथक्स्वर्ण समायुतम्॥ २३

चन्दनागरु कर्पूर कुष्ठोशीरज कल्कयुक्।

नादेयाम्भः प्रशस्त्तं स्याच्छिवकुम्भादि पूरणे॥ २४

madhyame śivakumbhaṁ tu dvātriṁśatprastha pūritam|
vardhanī ca tadardhena pūritā śivapūritāḥ|| 21
bāhyastha kalaśā jñeyāstvāḍhakenātha pūritāḥ|
trisūtryā veṣṭanaṁ kumbhe dvisūtryā karake bhavet|| 22
anyeṣāmapi sarveṣāṁ ekasūtreṇa veṣṭanam|
pṛthagvastra samopetaṁ pṛthaksvarṇa samāyutam|| 23
candanāgaru karpūra kuṣṭhośīraja kalkayuk|
nādeyāmbhaḥ praśasttaṁ syācchivakumbhādi pūraṇe|| 24

Sivakumbha filled up with 32 'prastas' of pure water should be placed at the center. Vardhani kalasa should be placed by its side, filled up with 16 'prastas' of pure water. The kalasas placed outside, around the siva-kumbha and vardhani-kalasa, should be filled up with one 'adhaka' of water. The siva-kumbha should be wound around with three stranded thread; vardhani, with two stranded thread; all other kalasas, with a single thread. Each kalasa should be adorned with separate cloth. After pouring the water collected from the sacred rivers into the siva-kumbha and other kalasas, the Guru should place the gold coin, sandal, agaru, karpura, kushtha, usira and kalka inside these vessels.

नानागन्ध समायुक्तं नानाबीज समन्वितम्।

नानाधातु समायुक्तं नानालोह समन्वितम्॥ २५

नानादिगौषधोपेतं नानाफल समन्वितम्।

नानापुष्प समायुक्तं नानागव्य समायुतम्॥ २६

संस्थाप्य कलशं सर्वं पूजयेत् पत्र पुष्पकैः।

अष्टोत्तर शतानां तु रुद्राणां नाम कीर्तयेत्॥ २७

पृथग्द्रव्य निवेद्येनमानयेद्देशिकोत्तमः।

वस्त्रयुग्मेन संवेष्ट्य शिवकुम्भं च वर्धनीम्॥ २८

नवपञ्चादिकं रत्नं शिवे शक्तौ च विन्यसेत्।

nānāgandha samāyuktaṁ nānābīja samanvitam|
nānādhātu samāyuktaṁ nānāloha samanvitam|| 25
nānādigauṣadhopetaṁ nānāphala samanvitam|
nānāpuṣpa samāyuktaṁ nānāgavya samāyutam|| 26
saṁsthāpya kalaśaṁ sarvaṁ pūjayet patra puṣpakaiḥ|

aṣṭottara śatānāṁ tu rudrāṇāṁ nāma kīrtayet|| 27
pṛthagdravya nivedyenamānayeddeśikottamaḥ|
vastrayugmena saṁveṣṭya śivakumbhaṁ ca vardhanīm|| 28
navapañcādikaṁ ratnaṁ śive śaktau ca vinyaset|

The kalasas should be deposited with different kinds of perfumes, different kinds of seeds, various kinds of ores, various kinds of metals, various kinds of herbs collected from various directions, various kinds of fruits, various kinds of flowers, various kinds of 'panca gavya'(mixture of five substances got from different cows). Having well arranged the kalasas in this way, the Guru should worship them with leaves and flowers. He should recite the mantric-names of 108 Rudras who are the presiding Lords of these 108 kalasas. For the sake of 'naivedya' the foremost Guru should place a separate collection of things in front of each kalasa. The siva-kumbha and the vardhani-kalasa should be dressed with two clothes. In the siva-kumbha, nine gems should be placed and in the vardhani, five gems should be placed.

प्रथमावरणे विद्वान् अष्टलोहादि विन्यसेत्॥ २९

हिरण्यं रजतं ताम्रं आरकूटं च सीसकम्।

आयसं त्रपु कांस्यं चाप्यष्टविद्येश्वरान् न्यसेत्॥ ३०

द्वितीयावरणे चैवं धातूनेतांश्च विन्यसेत्।

अगरुं गन्धकं तालं माक्षिकं च मनश्शिलाम्॥ ३१

रसमभ्रद्वयं चैव गैरिकाञ्जनमेव च।

जातिलिङ्गं च सिन्धूरं तुत्थं च विमलद्वयम्॥ ३२

कान्तं च षोडशैतानि द्वितीयावरणे न्यसेत्।

prathamāvaraṇe vidvān aṣṭalohādi vinyaset|| 29
hiraṇyaṁ rajataṁ tāmraṁ ārakūṭaṁ ca sīsakam|
āyasaṁ trapu kāṁsyaṁ cāpyaṣṭavidyeśvarān nyaset|| 30
dvitīyāvaraṇe caivaṁ dhātūnetāṁśca vinyaset|
agaruṁ gandhkaṁ tālaṁ mākṣikaṁ ca manaśśilām|| 31
rasamabhradvayaṁ caiva gairikāñjanameva ca|
jātiliṅgaṁ ca sindhūraṁ tutthaṁ ca vimaladvayam|| 32
kāntaṁ ca ṣoḍaśaitāni dvitīyāvaraṇe nyaset|

The learned Guru should place the following eight metals in the eight kalasas arranged in the first enclosing row: gold, silver, copper, brass, lead, iron, tin and bell-metal. In the same way, he should place following 16 'dhatus'(metallic ores) inside the 16 kalasas arranged in the second enclosure. The 16 'dhatus' are: agaru, gandhaka, tala, maakshika, manassila, rasa, two kinds of abhraka, gairika, anjana, jatilinga, sindhura, tuttha, two kinds of vimala and kanta.

ऐन्द्रे द्वादश कोष्ठेषु विन्यसेद् द्वारपार्श्वयोः॥ ३३

पालाशाः खादिरश्चाम्र प्लक्षन्यग्रोध सम्भवाः।

बैल्वाश्चैव शमीजाताः शिरीषाश्वत्थ सम्भवाः॥ ३४

औदुम्बरी च नारङ्ग मातुलङ्ग समुद्भवाः।

वृक्षाणां च त्वचस्त्वेतास्त्वन्तर्वामादितो मताः॥ ३५

आग्नेयां नवके संयग् विन्यसेन्मृत्तिकाः पराः।

नदीतटे तथा गोष्ठे वल्मीके गजदन्तके॥ ३६

सागरे च ह्रदे क्षेत्रे पर्वतेऽश्वत्थमूलके।

aindre dvādaśa koṣṭheṣu vinyased dvārapārśvayoḥ|| 33
pālāśāḥ khādiraścāmra plakṣanyagrodha sambhavāḥ|
bailvāścaiva śamījātāḥ śirīṣāśvattha sambhavāḥ|| 34
audumbarī ca nāraṅga mātulaṅga samudbhavāḥ|
vṛkṣāṇāṁ ca tvacastvetāstvantarvāmādito matāḥ|| 35
āgneyāṁ navake saṁyag vinyasenmṛttikāḥ parāḥ|
nadītaṭe tathā goṣṭhe valmīke gajadantake|| 36
sāgare ca hrade kṣetre parvate'śvatthamūlake|

Inside the kalasas arranged in the 12 grids formed in the east and arrayed on the two sides of the east entrance, the pieces of the bark got from the following 12 trees should be placed: palasa, khaadira, amra, plaksha, nyakrodha, bilva, sami, sirisha, asvattha, udumbara, naranga, and matulanga. In the nine kalasas arranged in the nine grids formed in the south-east, earth collected from the following auspicious places should be placed: river bank, cow-shed, ant-hill, tusk of the elephant, ocean, natural pond, sacred place, bottom of the hill and the root of the asvattha tree.

उत्पलस्य द्वयं चैव पङ्कजस्य द्वयं तथा॥ ३७

वकुलं करवीरं च पाटलं कुरवं तथा।

मालतीं मुनिपुष्पं च नन्दिकावर्तमेव च॥ ३८

चम्पकं द्वादशैतानि विन्यसेद्दक्षिणे गुरुः।

चन्दनोशीर कुष्ठं च कुङ्कुमं च नरं तथा॥ ३९

तक्कोलमगरुं चैव पत्रं चैव लवङ्गकम्।

नैर्ऋते नवकं ज्ञेयं वारुण्यां अथ कथ्यते॥ ४०

utpalasya dvayaṁ caiva paṅkajasya dvayaṁ tathā|| 37
vakulaṁ karavīraṁ ca pāṭalaṁ kuravaṁ tathā|
mālatīṁ munipuṣpaṁ ca nandikāvartameva ca|| 38
campakaṁ dvādaśaitāni vinyaseddakṣiṇe guruḥ|
candanośīra kuṣṭhaṁ ca kuṅkumaṁ ca naraṁ tathā|| 39
takkolamagaruṁ caiva patraṁ caiva lavaṅgakam|
nairṛte navakaṁ jñeyaṁ vāruṇyāṁ atha kathyate|| 40

Two kinds of utpala flower, two kinds of lotus flower, vakula, karavira, paatala, kurava, maalati, munipushpa, nandyavarta and campaka – these 12 flowers should be placed inside the 12 kalasas arranged in the 12 grids formed in the south. Candana, usira, kushtha, kunkuma, nara, takkola, agaru, jati patra and lavanga – these nine substances should be placed by the Guru in the nine kalasas arranged in the nine grids formed in the south-west. Then, the grains to be placed inside the 12 kalasas kept in the west are told:

वैणवं माषनीवार गोधूमं यवमेव च।
अपामार्गं तिलं मुद्गं प्रियङ्गुं सर्षपं तथा॥ ४१
श्यामाकमाढकं चैव विन्यसेदानुपूर्वशः।
लक्ष्मीश्च शङ्खपुष्पी च विष्णुक्रान्तिश्च हंसिनी॥ ४२
तुलसी सहदेवी च इन्द्रवल्ली च पद्मिनी।
सूर्यावर्तं च कथ्यन्ते वायव्यां नवके मताः॥ ४३

vaiṇavaṁ māṣanīvāra godhūmaṁ yavameva ca|
apāmārgaṁ tilaṁ mudgaṁ priyaṅguṁ sarṣapaṁ tathā|| 41
śyāmākamāḍhakaṁ caiva vinyasedānupūrvaśaḥ|
lakṣmīśca śaṅkhapuṣpī ca viṣṇukrāntiśca haṁsinī|| 42
tulasī sahadevī ca indravallī ca padminī|
sūryāvartaṁ ca kathyante vāyavyāṁ navake matāḥ|| 43

Vainava, masha, nivara, godhuma, yava, apamarga, tila, mudga, priyangu, sarshapa, syamaka and aadhaka – these are the 12 grains which should be placed in the due order inside the 12 kalasas arranged in the west entrance. Lakshmi, sankha, vishnukranti, hamsini, tulasi, sahadevi, indravalli, padmini and suryavarta – these nine flowers should be placed inside the nine kalasas arranged in the north-west.

पञ्चगव्यं तथा क्षीरं दधि गोमूत्रमेव च।
गोमयं नालिकेरं च मातुलुङ्गफलं तथा॥ ४४
नारङ्गं बिल्वकं चैव पनसं ताम्रमेव च।
दाडिमी संभवं चैव न्यस्तव्याः क्रमशस्ततः॥ ४५
गन्धोदकं अथैशान्यां कलशेषु नवस्वपि।
एवं द्रव्याणि विन्यस्य शिवादीन् अर्चयेत् क्रमात्॥ ४६

pañcagavyaṁ tathā kṣīraṁ dadhi gomūtrameva ca|
gomayaṁ nālikeraṁ ca mātuluṅgaphalaṁ tathā|| 44
nāraṅgaṁ bilvakaṁ caiva panasaṁ tāmrameva ca|
dāḍimī saṁbhavaṁ caiva nyastavyāḥ kramaśastataḥ|| 45
gandhodakaṁ athaiśānyāṁ kalaśeṣu navasvapi|
evaṁ dravyāṇi vinyasya śivādīn arcayet kramāt|| 46

Pancagavya, milk, curd, cow-urine, cow-dung, coconut fruit, matulunga-fruit(citron), naranga, bilva, panasa, tamra and pomegranate fruit – these 12 substances should be placed inside the 12 kalasas arranged in the north, in the due order. Into the nine kalasas arranged in the north-east, water perfumed with sandal and other such fragrant materials should be poured. Having deposited in this way the substances mentioned above in the kalasas, the Guru should worship Lord Siva and other Deities in the due order.

आचार्यो मूर्तिपैस्सार्धं स्नानं कृत्वा विभूषितः।

वसानो नूतनं वासस्सोष्णीषस्सोत्तरीयकः॥ ४७

पञ्चाङ्ग भूषणोपेतस्साङ्गुलीयक एव च।

मण्डपे द्वारपूजादि सर्वं कर्म समाचरेत्॥ ४८

पूजयेन्मध्यमे कुम्भे शिवं सर्वाङ्ग संयुतम्।

मनोन्मनीं च वर्धन्याम् एकपत्नी भवेद्यदि॥ ४९

बह्व्यश्चेद् बह्व्येवास्युः तासु तामेव पूजयेत्।

दीक्षितश्चेन्न चेद्दीक्षा तस्मिन्कालेऽथ दीक्षयेत्॥ ५०

ācāryo mūrtipaissārdhaṁ snānaṁ kṛtvā vibhūṣitaḥ|
vasāno nūtanaṁ vāsassoṣṇīṣassottarīyakaḥ|| 47
pañcāṅga bhūṣaṇopetassāṅgulīyaka eva ca|
maṇḍape dvārapūjādi sarvaṁ karma samācaret|| 48
pūjayenmadhyame kumbhe śivaṁ sarvāṅga saṁyutam|
manonmanīṁ ca vardhanyām ekapatnī bhavedyadi|| 49
bahvayśced bahvyevāsyuḥ tāsu tāmeva pūjayet|
dīkṣitaścenna ceddīkṣā tasminkāle'tha dīkṣayet|| 50

The Acharya, along with his assisting priests(murtipas), should take bath as usual, wear the new garments and apply three stripes of bhasma. He should wear the head-strip and the upper garment and adorn himself with five specific ornaments relevant to the five parts of his body and wear the gold ring. Then he should perform the worship at the entrances and do all other related rituals. He should worship Lord Siva in the siva-kumbha kept at the center, associated with the retinue Lords of all the five enclosures. He should worship Manonmani invoked in the vardhani-kalasa, if the spouse of the yajamana is only one. If there are several spouses for him, he should worship the same Manonmani in several vardhani-kalasas. This is the process, if the yajamana has already been initiated. If he is not initiated so far, the Guru should initiate him, performing the rituals related to the diksha.

मण्डले पूर्वदिक्स्थाने कल्पयेच्चैशदेशके।

उत्तरे दक्षिणे वाथ वह्निकुण्डेन संयुते॥ ५१

अथवैतत् परित्याज्यं शंभुकुम्भस्थिते भवेत्।

पुष्पपातादिकं कृत्वा होमं कुर्याद् विशेषतः॥ ५२

गन्धैः पुष्पैश्च दीपैश्च धूपैरन्यैः विशेषतः।

maṇḍale pūrvadiksthāne kalpayeccaiśadeśake|
uttare dakṣiṇe vātha vahnikuṇḍena saṁyute|| 51
athavaitat parityājyaṁ śaṁbhukumbhasthite bhavet|
puṣpapātādikaṁ kṛtvā homaṁ kuryād viśeṣataḥ|| 52
gandhaiḥ puṣpaiśca dīpaiśca dhūpairanyaiḥ viśeṣataḥ|

He should design a fire-pit in the east, north-east, north or south and perform the fire rituals. Or, such fire ritual may be left out and the Guru may simply worship Lord Siva invoked in the siva-kumbha. Having performed such deeds as letting the flower to fall down on the linga depicted in the mandala through the yajamana, the Guru should perform the fire-ritual, attending to all specific rules. Then, he should worship Siva with sandal, flowers, light, incense and such other substances, in a specific way suitable to the context.

नवाग्निं वाथ पञ्चाग्निं एकाग्निं वाथ कल्पयेत्॥ ५३

समिदाज्य चरूम् लाज तिलवैणवमाषकम्।

जुहुयात् क्रमशो विद्वान् होमयोग्यांश्च संभवान्॥ ५४

उदुम्बर वटाश्वत्थ प्लक्षा इन्द्रादि दिक्षु च।

शमी खदिर मायूर श्रीवृक्षास्स्युर्विदिक्षु च॥ ५५

पलाशस्तु प्रधाने स्याच्छिवब्रह्माङ्गकैः क्रमात्।

सर्वद्रव्याणि जुहुयाद् देव्याश्चापि प्रधानके॥ ५६

navāgniṁ vātha pañcāgniṁ ekāgniṁ vātha kalpayet|| 53
samidājya carūm lāja tilavaiṇavamāṣakam|
juhuyāt kramaśo vidvān homayogyāṁśca saṁbhavān|| 54
udumbara vaṭāśvattha plakṣā indrādi dikṣu ca|
śamī khadira māyūra śrīvṛkṣāssyurvidikṣu ca|| 55
palāśastu pradhāne syācchivabrahmāṅgakaiḥ kramāt|
sarvadravyāṇi juhuyād devyāścāpi pradhānake|| 56

The learned Guru may construct nine or five fire-pits or only one fire-pit. He should offer the oblations with faggots, caru(rice cooked in the sacrificial pavilion), parched paddy, sesame, bamboo-rice and mashaka in the mentioned order and with all available substances which are fit for such fire ritual. The faggots got from the udmbara, vata, asvattha, plaksha should be offered in the fire-pits designed in the east, south, west and north respectively. The faggots got from the sami, khadira, maayuura and srivruksha should be offered in the fire-pits in the south-east, south-west, north-west and north-east. The faggots of palasa tree should be offered in the principal fire-pit. The oblations should be offered with the recital of the mula mantra, brahma-mantras and anga-mantras, in the due order. Such oblations should be offered with all the substances mentioned before even in the principal fire-pit designed for Sivasakti.

शतमर्धं तदर्धं वा जुहुयान्मूलमन्त्रतः।
ब्रह्माङ्गानां दशांशं तु जुहुयात्तु पृथक् पृथक्॥ ५७
होमं कृत्वा क्रमेणैव रात्रिशेषं व्यपोह्य च।
गुरूत्तमः प्रधानाग्नौ तेषां दिक्षां समाचरेत्॥ ५८

śatamardhaṁ tadardhaṁ vā juhuyānmūlamantrataḥ|
brahmāṅgānāṁ daśāṁśaṁ tu juhuyāttu pṛthak pṛthak|| 57
homaṁ kṛtvā krameṇaiva rātriśeṣaṁ vyapohya ca|
gurūttamaḥ pradhānāgnau teṣāṁ dikṣāṁ samācaret|| 58

Oblations with the recital of mula-mantra should be offered for 100 or 50 times. One tenth of such oblations should be offered with the recital of brahma-mantras and anga-mantras, separately for each mantra. Having completed the fire-ritual in this way, the Guru should spend the remaining period of the night there. In the next morning, the foremost Guru should perform the necessary rituals in the principal fire-pit and do the activities concerned with the initiated yajamana.

अदीक्षिताश्चेत् कर्तारश्शिवकुम्भे शिवं यजेत्।
किंतु पञ्चाक्षरेणैव शिवायै नम इत्यपि॥ ५९
वर्धन्यां च यजेद् गौरीं अशेषकलशेषु च।
पञ्चाक्षरेण मन्त्रेण रुद्रमेव समर्चयेत्॥ ६०
दीक्षार्थं तु शतं ह्येतन्मण्डलं दर्शनार्थकम्।
कल्पयेत् सर्वतोभद्रं सर्वपाप विमुक्तये॥ ६१
सर्वाभीष्ट प्रसिद्ध्यर्थं दिव्यादिव्यरजोमयम्।

adīkṣitāścet kartāraśśivakumbhe śivaṁ yajet|
kiṁtu pañcākṣareṇaiva śivāyai nama ityapi|| 59
vardhanyāṁ ca yajed gaurīṁ aśeṣakalaśeṣu ca|
pañcākṣareṇa mantreṇa rudrameva samarcayet|| 60
dīkṣārthaṁ tu śataṁ hyetanmaṇḍalaṁ darśanārthakam|
kalpayet sarvatobhadraṁ sarvapāpa vimuktaye|| 61
sarvābhīṣṭa prasiddhyarthaṁ divyādivyarajomayam|

If the yajamana has not been initiated previously, the Guru should worship Lord Siva invoked in the siva-kumbha, recting the five syllabled mula mantra only. He should worship Gauri(Sivasakti) , reciting the mula mantra ‘Om sivayai namah’. He should worship Rudras invoked in all other kalasas, reciting the five syllabled mantra. Such worship should be done for the fulfillment of diksha, in the case of the yajamana who has not been initiated before. For the same purpose, he should preapare a specific mandala

known as ‘sarvatobhadra’ beautified with strong and ligt colors. Such mandala should be designed for the deliverance from the effects of all the sinful deeds and for the attainment of all the desired fruits.

प्रातस्स्नान विलिप्ताङ्गम् भूषितं भूषणार्हकैः॥ ६२

सर्वालङ्कार संयुक्तं आनयेन्मण्डपान्तिकम्।

पादप्रक्षालनोपेतं आचान्तं शान्तमानसम्॥ ६३

आनयेद्दक्षिणद्वारं संप्रोक्ष्य प्रणवेन तु।

पुष्पाञ्जलिं तेनैव प्रदक्षिण नमस्कृती॥ ६४

prātassnāna viliptāṅgam bhūṣitaṁ bhūṣaṇārhakaiḥ|| 62
sarvālaṅkāra saṁyuktaṁ ānayenmaṇḍapāntikam|
pādaprakṣālanopetaṁ ācāntaṁ śāntamānasam|| 63
ānayeddakṣiṇadvāraṁ saṁprokṣya praṇavena tu|
puṣpāñjaliṁ tenaiva pradakṣiṇa namaskṛtī|| 64

The Guru should lead the yajamana who has taken the ceremonial bath in the early morning, who has besmeared the bhasma over his body, well adorned with the fitting ornaments and who is associated with all kinds of adorning materials, to the sacrificial pavilion. He should direct the yajamana to wash his feet and hands and to take three sips of water(acamana). The yajamana who is now with calm and composed mind should be led to the south entrance of the sacrificial pavilion. The Guru should sprinkle the consecrated water over him reciting the pranava-mantra and direct him to offer the handful of flowers at the feet of Siva, to circumambulate and to prostrate before the Lord.

कारयित्वाथ कुम्भस्थे शिवे मण्डल संस्थिते।

कुण्डस्थेऽपि ततःस्नान वेद्यां संस्थाप्य देशिकः॥ ६५

भद्रपीठे पयोवृक्षजाते वाम्र समुद्भवे।

पानसे बिल्वजे वाथ जम्बुजे ब्रह्मवृक्षजे॥ ६६

सहस्रधारयोपेतं राज्ञां चेदभिषेचनम्।

अन्येषामपि सर्वेषां शतधारावटेन वा॥ ६७

हैमेन राजतेनापि तयोरन्यतरेण वा।

सर्वालङ्कार संयुक्तं अन्ते चामलकादिभिः॥ ६८

स्नात्वैवान्यैरपि द्रव्यैः प्रमृजेच्छुद्ध वाससा।

गात्रस्थं तोयमत्रैव वस्त्राद्यं परिवर्त्य च॥ ६९

kārayitvātha kumbhasthe śive maṇḍala saṁsthite|
kuṇḍasthe'pi tataḥsnāna vedyāṁ saṁsthāpya deśikaḥ|| 65
bhadrapīṭhe payovṛkṣajāte vāmra samudbhave|
pānase bilvaje vātha jambuje brahmavṛkṣaje|| 66
sahasradhārayopetaṁ rājñāṁ cedabhiṣecanam|
anyeṣāmapi sarveṣāṁ śatadhārāvaṭena vā|| 67
haimena rājatenāpi tayoranyatareṇa vā|
sarvālaṅkāra saṁyuktaṁ ante cāmalakādibhiḥ|| 68
snātvaivānyairapi dravyaiḥ pramṛjecchuddha vāsasā|
gātrasthaṁ toyamatraiva vastrādyaṁ parivartya ca|| 69

He should direct him to worship Lord Siva who is present in the kumbha, the mandala and in the fire-pit in the manner prescribed above and the make him seated on the altar meant for the performance of ceremonial bath. He may be seated on the bhadra-pitha made of the timber got from the trees known for their juicy sap or from the mango, panasa, bilva, jambu trees or from the brahma vruksha. For the King, a specific hallowed plate provided with 1000 holes should be used for performing the ablution. For all others, such a plate provided with 100 holes should be used. Such a holed plate may be made of gold, silver or other metals so as to be associated with all sorts of decorative patterns. At the end, the ablution should be made with the water mixed with myrobalan fruit and other substances. Having been bathed with other substances, the yajamana should wipe his body with a cleaned cloth and remove the drops and streaks of water spread over his body and attire himself with new clothes.

विलिप्य चन्दनाद्यैश्च गन्धपुष्पैरलङ्कृतम्।
तदन्यत्र शुभे देशे विलिप्तेऽलङ्कृते गुरुः॥ ७०
स्थण्डिलं कारयित्वा तु तस्मिन् भद्रासनं क्षिपेत्।
सवैयाघ्रं सवस्त्रं च सहेमाम्बुजमस्य तु॥ ७१
स्थापयित्वाभिषिक्तं तु मध्यमे भार्ययायुतम्।
आचान्तं मन्त्रदेहान्तं गन्धाद्यैर्बाहु मालया॥ ७२
गन्धपुष्पैरलङ्कृत्य सर्वालङ्कार संयुतम्।
पटेन महताच्छाद्य तदग्रेऽथ विलिप्तके॥ ७३
स्थाने सर्वाणि धान्यानि मधुपात्रं सहैमकम्।
स्थापयित्वा सवत्सं गां दर्शयेच्च पयस्विनीम्॥ ७४

vilipya candanādyaiśca gandhapuṣpairalaṅkṛtam|
tadanyatra śubhe deśe vilipte'laṅkṛte guruḥ|| 70
sthaṇḍilaṁ kārayitvā tu tasmin bhadrāsanaṁ kṣipet|
savaiyāghraṁ savastraṁ ca sahemāmbujamasya tu|| 71
sthāpayitvābhiṣiktaṁ tu madhyame bhāryayāyutam|
ācāntaṁ mantradehāntaṁ gandhādyairbāhu mālayā|| 72
gandhapuṣpairalaṅkṛtya sarvālaṅkāra saṁyutam|

paṭena mahatācchādya tadagre'tha viliptake|| 73
sthāne sarvāṇi dhānyāni madhupātraṁ sahaimakam|
sthāpayitvā savatsaṁ gāṁ darśayecca payasvinīm|| 74

The yajamana who has besmeared his body with sandal paste and other perfumes and has adorned with fragrant flowers and garlands, should be seated on the pedestal. The Guru, having arranged for the designing of a sthandila over the ground besmeared with cow-dung and decorated with various depictions drawn with rice flour, should place a specific seat known as 'bhadrasana' over the sthandila. Then, he should place the tiger-skin along with a new cloth and a lotus-flower made of gold over the bhadrasana and seat the yajamana and his spouse who have now been bathed in all dignified ways, at the center of the bhadrasana. He should give them three sips of consecrated water and make them to be with mantric-body through the nyasa of the relevant mantras and offer them sandal paste and garlands to be worn on the shoulders. He should make them to be adorned with fragrant flowers, garlands and such other materials and to appear with all sorts of adornment. Then he should cover them with a long and valuable sheet of cloth. He should place several vessels containing all kinds of grains to be in front of them on the ground besmeared with cow-dung and fragrant pastes. He should also place a vessel containing the honey along with a gold flower. Next, he should enable them see the milk-yielding cow associated with its calf.

बन्धुभिः पूजितं हृष्टं वस्त्रहेमाङ्गुलीयकैः।
सुवर्णपुष्पैरन्यैश्च गेयवाद्य समन्वितम्॥ ७५
आरोप्य शिबिकादौ तु कृत्वा ग्राम प्रदक्षिणम्।
गृहद्वारे पुरस्ताच्च विलिप्ते मङ्गलाङ्कुरे॥ ७६
पूर्णकुम्भयुते दीप संयुते फलकोपरि।
स्थापयित्वा तु तत्पादौ क्षीरैः प्रक्षालनं जलैः॥ ७७
कारयित्वा ततः स्त्रीभिः रजनी जलधारया।
दीपेन सहिताभिश्च कारयेत् त्रिःप्रदक्षिणम्॥ ७८
ततः पादुकां आस्थाय प्रविशेत् स्वगृहं प्रति।

bandhubhiḥ pūjitaṁ hṛṣṭaṁ vastrahemāṅgulīyakaiḥ|
suvarṇapuṣpairanyaiśca geyavādya samanvitam|| 75
āropya śibikādau tu kṛtvā grāma pradakṣiṇam|
gṛhadvāre purastācca vilipte maṅgalāṅkure|| 76
pūrṇakumbhayute dīpa saṁyute phalakopari|
sthāpayitvā tu tatpādau kṣīraiḥ prakṣālanaṁ jalaiḥ|| 77
kārayitvā tataḥ strībhiḥ rajanī jaladhārayā|
dīpena sahitābhiśca kārayet triḥpradakṣiṇam|| 78
tataḥ pādukāṁ āsthāya praviśet svagṛhaṁ prati|

The yajamana and his spouse should be there, being with much delighted heart, being honored and worshipped by their relatives and being gifted with new clothes, gold ring, gold flower and such other valuable things. Then they should be mounted on the palanquin or on a decorated car accompanied by the rendering of musical songs and the sounding of various musical instruments and they should be led to circumambulate the city or village. Having reached the entrance of the house , the front of which has been besmeared with cow-dung and other pastes , decorated with auspicious fresh sprouts, 'purna kumbha', lighted lamps placed over wooden stool, the Guru should direct them to get down from the palanquin or the decorated car and stand in front of the entrance. Then he should direct a competent person to wash their feet with milk and water. Then he should direct the competent ladies to circumambulate them three times while letting down the continuous flow of water mixed with turmeric powder and holding the lighted lamp. Finally, with their feet on the foot-stool, they should enter their own house.

श्रेष्ठमार्गोऽयं एकोनपञ्चाशत् कलशैस्तु वा॥ ७९

पञ्चविंशति कलशैः नवभिः पञ्चभिस्तु वा।

एकेनवाभिषेकं तु कारयेदभिषेचनम्॥ ८०

śreṣṭhamārgo'yaṁ ekonapañcāśat kalaśaistu vā|| 79
pañcaviṁśati kalaśaiḥ navabhiḥ pañcabhistu vā|
ekenavābhiṣekaṁ tu kārayedabhiṣecanam|| 80

This is the supreme process of performing the ablution of fulfillment. This ablution may be performed with 49 kalasas, 25 kalasas, 9 kalasas or 5 kalasas. Or, at the least, with only one kalasa, this great and auspicious ablution may be performed.

दक्षिणां च गुरोर्दद्यादुत्तमादिषु संभवाम्।

दासी दासं भुवं गां च गृहोपकरणानि च॥ ८१

मूर्तिपानां तदन्ते च तदन्ते जापिनामपि।

स्तोतॄणामपि भक्तानां दक्षिणां पूर्ववद्भवेत्॥ ८२

पूजयेत्कल्पयेद्वित्तरूपानुसरणाय च।

dakṣiṇāṁ ca gurordadyāduttamādiṣu saṁbhavām|
dāsī dāsaṁ bhuvaṁ gāṁ ca gṛhopakaraṇāni ca|| 81
mūrtipānāṁ tadante ca tadante jāpināmapi|
stotṝṇāmapi bhaktānāṁ dakṣiṇāṁ pūrvavadbhavet|| 82
pūjayetkalpayedvittarūpānusaraṇāya ca|

The yajamana should honor the Guru by presenting him the sacrificial fees in a superior scale, medium scale or lower scale, according to his resources. He may present him the female servants, male servants, suitable field for cultivation, cows and various instruments and utensils fit for the household utility. Then, he should honor the assisting priests followed by those who were engaged in the incantation of mantras.

Next, he should honor those who were reciting the Vedic and devotional hymns and then honor all the devotees who have assembled there on this auspicious occasion. He may honor them and present the honorific fees to all of them according to his resources, as told earlier.

एवं यः कारयेन्मर्त्यस्तस्य धर्मे मतिर्भवेत्॥ ८३
इहैव धनवानाढ्यः पुत्रवान् विजयी भवेत्।
आयुरारोग्यमिष्टाः स्त्रीर्भुक्त्वाप्नोति परां गतिम्॥ ८४

evaṁ yaḥ kārayenmartyastasya dharme matirbhavet|| *83*
ihaiva dhanavānāḍhyaḥ putravān vijayī bhavet|
āyurārogyamiṣṭāḥ strīrbhuktvāpnoti parāṁ gatim|| *84*

To a person who arranges for the performance of such great and auspicious ablution for himself, a perfect mind engrossed in the performance of virtuous deeds would occur. In this very birth itself, he would become the one blessed with abundant wealth and good descendents. He would be victorious always and everywhere. He would be blessed with longevity, good health and the fulfillment of the fruits as desired by him. Having enjoyed the family life along with his spouse, sons, daughters and other descendents, he would finally attain the supreme abode of bliss.

यत्रैव क्रियते राज्ये त्वभिषेकविधिक्रमः।
नाकालमृत्युस्तत्रास्ति नालक्ष्मीः पापकृत्स्वपि॥ ८५
नोपसर्गभयं तत्र न परागमविप्लवः।
स्वकालवर्षी पर्जन्यः सुभिक्षं विजयी नृपः॥
शान्तानि सर्वभूतानि पयस्विन्यः पयोभृतः॥ ८६

yatraiva kriyate rājye tvabhiṣekavidhikramaḥ|
nākālamṛtyustatrāsti nālakṣmīḥ pāpakṛtsvapi|| *85*
nopasargabhayaṁ tatra na parāgamaviplavaḥ|
svakālavarṣī parjanyaḥ subhikṣaṁ vijayī nṛpaḥ||
śāntāni sarvabhūtāni payasvinyaḥ payobhṛtaḥ|| *86*

In a country where the directions for the performance of such ablution of fulfillment(satabhisheka) are observed and executed, untimely death will not occur there. There will be no poverty; no the evil-doers; no misfortunes and calamities ; no encroachment by the enemies and no devastation. The clouds would shower the rains in appropriate seasons in that country. There would be abundance of food and grains. The king would be always victorious. All the beings would be with pacified and fulfilled heart. The lakes and such other sources would be with full of water.

॥ इति उत्तर कामिकाख्ये महातन्त्रे शताभिषेकविधिः षड्विंशतितमः पटलः ॥

|| iti uttara kāmikākhye mahātantre śatābhiṣekavidhiḥ ṣaṭviṁśatitamaḥ paṭalaḥ ||

This is the 26th chapter titled " Directions for the Performance of Fulfilment Ablution" in the Great Tantra called Uttara Kamika

२७ सामान्य प्रायश्चित्त विधिः
27 sāmānya prāyaścitta vidhiḥ

27 Directions for the Performance of Rites of Atonement, in General

प्रायश्चित्त विधिं वक्ष्ये सामान्यं द्विजसत्तमाः।
विधिर्निषेध इत्येवं चोदना द्विविधा मता॥ १
अनुष्ठितायां तस्यां स्याद्यथावद्धर्म संग्रहः।
वैपर्रित्ये त्वधर्मस्स्यात् तेन पापं महद्भवेत्॥ २
तेनाधोगमने प्राप्ते कर्तुरूर्ध्वं परं पदम्।
यत्कर्मनयतीत्युक्तं प्रायश्चित्तं इहागमे॥ ३

prāyaścitta vidhiṁ vakṣye sāmānyaṁ dvijasattamāḥ|
vidhirniṣedha ityevaṁ codanā dvividhā matā|| 1
anuṣṭhitāyāṁ tasyāṁ syādyathāvaddharma saṁgrahaḥ|
vaiparritye tvadharmassyāt tena pāpaṁ mahadbhavet|| 2
tenādhogamane prāpte karturūrdhvaṁ paraṁ padam|
yatkarmanayatītyuktaṁ prāyaścittaṁ ihāgame|| 3

O, the foremost twice-born sages!, now I speak on the directions for performing certain rites to atone for the defects and violations, in a general way. The Agamic injunctions are of two kinds – those which command to do without fail(vidhi) and those which command not to do, which command to desist from certain deeds (nishiddha). By observing and following the vidhis, one could earn the accumulation of virtuous effects. Performance of the deeds in a contradictory way, violating the rules, lead to non-vituous effects; by such performance, there would occur great sin. When an inevitable downfall has occurred due to violations and omissions, the rite by doing which a person who has committed such violation and omission is relieved of such defects and is enabled to reach the supreme abode of bliss is called ‘prayascitta’. Thus, it is held in this Agama.

प्रकृष्टायास्समानत्वाद्दोषः प्रायः प्रकीर्तितः।
चिदात्मा कथितश्शास्त्रे तरणं तु तकारतः॥ ४
सदोषस्यात्मनो यस्मात् तरणं पततो ह्यधः।
तस्मात्प्रकीर्तितं विप्राः प्रायश्चित्तं शिवाश्रिताः॥ ५

prakṛṣṭāyāssamānatvāddoṣaḥ prāyaḥ prakīrtitaḥ|
cidātmā kathitaśśāstre taraṇaṁ tu takārataḥ|| 4
sadoṣasyātmano yasmāt taraṇaṁ patato hyadhaḥ|
tasmātprakīrtitaṁ viprāḥ prāyaścittaṁ śivāśritāḥ|| 5

It is set forth in this Agama that the word 'praya' denotes a defect which has been committed very intensely or in a general way; 'cit' denotes the individual self; 'ta' denotes crossing over. O, the twice-born sages who have always resorted to Lord Siva!, a deed by doing which the individual self which is associated with the defect of violation is rescued from falling down to the hellish worlds is declared to be 'prayascitta'.

विधिर्निषेधो वा नास्ति यस्मिन् कर्मण्यनुष्ठिते।
तस्मिन् पुण्यं च पापं वा नेति शास्त्रार्थ निश्चयः॥ ६
आवश्यके कृते पूर्वमुखेनैव प्रतिक्रिया।
कर्तव्या पश्चिमास्येन कोणास्येन न वेति च॥ ७

vidhirniṣedho vā nāsti yasmin karmaṇyanuṣṭhite|
tasmin puṇyaṁ ca pāpaṁ vā neti śāstrārtha niścayaḥ|| 6
āvaśyake kṛte pūrvamukhenaiva pratikriyā|
kartavyā paścimāsyena koṇāsyena na veti ca|| 7

If the deeds, for which the directions as to "should do" or "should not do" are not prescribed in the authentic Scriptures, are performed, there would be neither merit(punya) nor demerit(papa). This is the truth ascertained in the authentic Scriptures. If the deeds which are to be essentially done are performed facing the east, there is no need for 'prayscitta'. But, if the same deeds are performed facing the west or any one of the corner directions, 'prayascitta' has to be inevitably done.

प्रायश्चित्तं विभेदेन न शक्यं वक्तुमग्रजाः।
कर्मणामप्यनन्तत्वाद् ग्रन्थविस्तारदोषतः॥ ८
ततो निगद्यते लेशात् प्रायश्चित्तं सनातनम्।

prāyaścittaṁ vibhedena na śakyaṁ vaktumagrajāḥ|
karmaṇāmapyanantatvād granthavistāradoṣataḥ|| 8
tato nigadyate leśāt prāyaścittaṁ sanātanam|

O, the first-born sages!, since the rites of atonement have been told elaborately in many different ways, it is not possible to explain all these to you now. Even the deeds are endless. If all these are told, there would occur the defect of elaborating the text unnecessarily. So the details of 'prayscitta' which are coming down through the ages are now told briefly.

स्नानं जपश्शिवध्यानं प्राणायामः प्रदक्षिणम्॥ ९
लिङ्गबेरागमादीनां स्वगुरोर्देशिकस्य च।
शिवज्ञान रतानां च दर्शनं तन्निरीक्षणम्॥ १०
नमस्काराद्यं एतेषां शिवधाम निषेवणम्।
शिवाग्नि गुरुपूजा च भोजनं दीक्षितात्मनाम्॥ ११
पुण्यतीर्थावगाश्च पञ्चगव्याशनं ततः।
शिवास्त्राम्भस्ततो दीक्षा पुण्यक्षेत्राधिवासनम्॥ १२

snānaṁ japaśśivadhyānaṁ prāṇāyāmaḥ pradakṣiṇam|| 9
liṅgaberāgamādīnāṁ svagurordeśikasya ca|
śivajñāna ratānāṁ ca darśanaṁ tannirīkṣaṇam|| 10
namaskārādyaṁ eteṣāṁ śivadhāma niṣevaṇam|
śivāgni gurupūjā ca bhojanaṁ dīkṣitātmanām|| 11
puṇyatīrthāvagāśca pañcagavyāśanaṁ tataḥ|
śivāstrāmbhastato dīkṣā puṇyakṣetrādhivāsanam|| 12

Bathing, incantation, meditation on Siva, breath-regulation(pranayama), circumambulation, reverentially seeing the Sivalinga, images of Deities, Agamas, one`s own Guru, Guru of the Guru and the great souls who are taking delight in reading the saivagamas, being graciuosly looked by such great souls, prostrating in front of all those mentioned now and doing such other reverential deeds, doing services in the Siva-temple, worshipping the Sivagni and performing the Gurupuja, offering delicious food to those who have been blessed with siva-diksha, bathing in the sacred waters, taking the panca-gavya, sipping the consecrated water used in the worship of Sivastra and in the performance of Siva-diksha, living in a sacred place (punya kshetra) for a certain period,

उपवासश्चरोर्भुक्तिः पात्रशेषाशनं च यत्।
शान्तिश्च शान्तिहोमश्च दिशाख्यः संहिताहुतिः॥ १३
मूर्तिहोमो घृतक्षौद्र क्षीरस्नानाद्यनेकधा।
एकाहाद्युत्सवश्शीतकुम्भो वैशेषिकार्चनम्॥ १४
एवमादि समुद्दिष्टं प्रायश्चित्तं सनातनम्।

upavāsaścarorbhuktiḥ pātraśeṣāśanaṁ ca yat|
śāntiśca śāntihomaśca diśākhyaḥ saṁhitāhutiḥ|| 13
mūrtihomo ghṛtakṣaudra kṣīrasnānādyanekadhā|
ekāhādyutsavaśśītakumbho vaiśeṣikārcanam|| 14
evamādi samuddiṣṭaṁ prāyaścittaṁ sanātanam|

Being on fast, eating the special food which remains after the performance of homa, eating the residuum left out in the sacrificial vessel, doing the recommended deeds to pacify, performing the 'santi-homa', 'disa-homa', 'samhita-homa' and 'murti-homa, performing the 'abhisheka' for Siva with clarified butter, honey and milk and doing many such activities, performing the one-day festival and the grand festival which lasts for several days, performing the ablution with 'cool-pot', performing the recommended and specific worship – these and such other acitivities have been told for the sake of atonement, right from the time immemorial.

विभज्य लक्षणं तेषां केषाञ्चिदिह कथ्यते॥ १५

पञ्चगोचर संभूतश्शिवद्विज कुलोद्भवः।

सोष्णीषस्सोत्तरीयश्च नवाम्बर समावृतः॥ १६

पञ्चाङ्ग भूषणोपेतो देशिको निष्कृतिं चरेत्।

vibhajya lakṣaṇaṁ teṣāṁ keṣāñcidiha kathyate|| 15
pañcagocara saṁbhūtaśśivadvija kulodbhavaḥ|
soṣṇīṣassottarīyaśca navāmbara samāvṛtaḥ|| 16
pañcāṅga bhūṣaṇopeto deśiko niṣkṛtiṁ caret|

The features of certain rites of atonement, having selected such rites from those which are elaborated in the Scriptures are told here. The Guru who has born in the lineage of Siva-brahmins, the lineage which manifested as realated to the five 'siva-gocaras', who is adorned with head-strip, upper garment and attired in new clothes, who is wearing the five significant ornaments on the five parts of his body, should perform the rites of atonement.

प्रायश्चित्तेऽद्भुते वापि शान्तिं सद्यस्समाचरेत्॥ १७

दिनपक्षर्क्ष लग्नादि प्रेक्षणं नात्र संमतम्।

प्रायश्चित्तं कृतं सद्यो यदि श्रेष्ठं प्रकीर्तितम्॥ १८

मध्यं सप्त दिनादर्वाक् पक्षाहादधमं भवेत्।

तस्मान्मासावसानं तु हीनमित्यभिधीयते॥ १९

मासोर्ध्वं नैव कर्तव्यं यदि शान्त्या समाचरेत्।

prāyaścitte'dbhute vāpi śāntiṁ sadyassamācaret|| 17
dinapakṣarkṣa lagnādi prekṣaṇaṁ nātra saṁmatam|
prāyaścittaṁ kṛtaṁ sadyo yadi śreṣṭhaṁ prakīrtitam|| 18
madhyaṁ sapta dinādarvāk pakṣāhādadhamaṁ bhavet|
tasmānmāsāvasānaṁ tu hīnamityabhidhīyate|| 19
māsordhvaṁ naiva kartavyaṁ yadi śāntyā samācaret|

The rites of atonement recommended for alleviating the evil effects of supernatural occurrences(adbhuta santi) should be done immediately, without postponing the time. While performing the rites of atonement, there is no need to look into the features of the day, half-month, lunar mansion, lagna and such other factors. The 'prayscitta' which is done immediately is considered to be the foremost. Performance of prayascitta within 7 days is considered to be of medium type; within 15 days is considered to be of inferior type; within one month is considered to be in lower grade. Prayscitta should not be performed beyond the lapse of one month. If it is to be inevitably done beyond one month, it should be performed along with 'santi-homa'.

लिङ्गपीठ विमानादि प्रायश्चित्तादिकं नयेत्॥ २०
आदौ मध्ये तदन्ते वा सन्धानार्थं द्विजोत्तमाः।
प्रायश्चित्ते समुत्पन्ने कर्ता वा देशिकोऽथ वा॥ २१
स्थानिको वा यदा कुर्युरौदासीन्यं क्रियां प्रति।
वित्ताभावान्मनः क्षोभाद् रागद्वेषादिहेतुभिः॥ २२
पापकर्माभिघाताद्वा एते मद्द्वेषिणो नराः।
नृपभङ्गायजातास्ते राष्ट्रविक्षोभ कारिणः॥ २३
अनुशास्याश्च मद्भक्तैः वीतरागैस्तपस्विभिः।
देवस्वहारिणो मर्त्या येऽप्येवं शासनार्हकाः॥ २४

liṅgapīṭha vimānādi prāyaścittādikaṁ nayet|| 20
ādau madhye tadante vā sandhānārthaṁ dvijottamāḥ|
prāyaścitte samutpanne kartā vā deśiko'tha vā|| 21
sthāniko vā yadā kuryuraudāsīnyaṁ kriyāṁ prati|
vittābhāvānmanaḥ kṣobhād rāgadveṣādihetubhiḥ|| 22
pāpakarmābhighātādvā ete maddveṣiṇo narāḥ|
nṛpabhaṅgāyajātāste rāṣṭravikṣobha kāriṇaḥ|| 23
anuśāsyāśca madbhaktaiḥ vītarāgaistapasvibhiḥ|
devasvahāriṇo martyā ye'pyevaṁ śāsanārhakāḥ|| 24

O, the foremost among the twice-borns!, the rites of atonement should be performed under the context of installation of Linga, pedestal, super structure(vimana) and such others(because, knowingly or unknowingly, some defects or violations could have occurred). When the Linga and the pitha(pedestal) are being joined, if the situation for prayascitta occurs in the beginning, in the middle or in the end of the event , it should be done immediately. If the yajamana(main sponsor, karta), Guru or the assisting priest neglects the performance of prayscitta, due to unavailability of enough resources or due to cofusion of the mind or due to the defect of likes and dislikes or being smitten by the effects of evil deeds committed previously, such persons are considered to be those who are opposing me. They have born to bring discredit to the king and they are responsible for the much agitated and disturbed state of the country. They are to be punished and instructed by my devotees and by the mendicants who are free from the vices of desire and delusion. Even those persons who plunder the assets and the belongings of the temple and the lands dedicated to the Lord, are fit for such punishment.

सश्रद्धं निष्कृतिं कुर्युः मदीयास्ते नरोत्तमाः।
राज्ञो हितकराः पुण्यकर्माणो राष्ट्रपोषकाः॥ २५
तद्ग्रामर्द्धिकराःस्थान मत्पूजा वृद्धिहेतवः।
इति ज्ञात्वा तु यत्नेन प्रायश्चित्तं समाचरेत्॥ २६

saśraddhaṁ niṣkṛtiṁ kuryuḥ madīyāste narottamāḥ|
rājño hitakarāḥ puṇyakarmāṇo rāṣṭrapoṣakāḥ|| 25
tadgrāmarddhikarāḥsthāna matpūjā vṛddhihetavaḥ|
iti jñātvā tu yatnena prāyaścittaṁ samācaret|| 26

Those who perform the rites of atonement with whole hearted involvement and diligence are considered to be my devotees, to be foremost among the people. The are cosdiered to be those who do good deeds for the welfare of the king, to be the doers of   meritorious deeds, good-minded persons devoted to the nourishment of the country; to be those who toil for the sustained growth of the city or village and to be those who are responsible for the growth of the temple site and for the continued performance of my worship. Having understood the greatness of such devotees, the Guru should perform the rites of atonement, taking all the possible efforts.

अथ मन्त्रजपं कुर्यात् स्नानं चोदितभस्मना।
मन्त्रकायो ह्युदग्वक्रः पूर्वास्यः साक्षमालिकः॥ २७
शिवाणुमथवाघोरं यद्वा पाशुपतं वरम्।
अघोरास्त्रं शिवास्त्रं वा ब्रह्माण्यङ्गानि वा पुनः॥ २८

atha mantrajapaṁ kuryāt snānaṁ coditabhasmanā|
mantrakāyo hyudagvaktraḥ pūrvāsyaḥ sākṣamālikaḥ|| 27
śivāṇumathavāghoraṁ yadvā pāśupataṁ varam|
aghorāstraṁ śivāstraṁ vā brahmāṇyaṅgāni vā punaḥ|| 28

For the sake of prayscitta, the guru should do the incantation of the mantras, after doing the bhasma-snana (bath done with vibhuti) according to the prescribed rules. Having rendered his body to be identical with the mantras and facing the north or east and wearing the rosary of rudraksha , he should do the incantation of siva-mula- mantra, aghora mantra, pasupata-astra mantra, aghora-astra mantra, sivastra mantra or the brahma-mantras and the anga-mantras.

मेलामन्त्रं तु यद्वान्यं परार्धान्तं शतादितः।
जपेत्तदनुरूपेण मितग्रासो हविष्यभुक्॥ २९

अनाहारोऽथ भिक्षाशी चरुभुक् क्षीरपोऽपि वा।
शाकयावक पिण्याक कन्दमूल फलाशनः॥ ३०
स्मरंस्तद्देवतारूपं जपंस्तस्मै निवेदयेत्।

melāmantraṁ tu yadvānyaṁ parārdhāntaṁ śatāditaḥ|
japettadanurūpeṇa mitagrāso haviṣyabhuk|| 29
anāhāro'tha bhikṣāśī carubhuk kṣīrapo'pi vā|
śākayāvaka piṇyāka kandamūla phalāśanaḥ|| 30
smaraṁstaddevatārūpaṁ japaṁstasmai nivedayet|

Or, he may do the japa of 'mela mantra', from one hundred times to one parardha times, contemplating his body to be identical with the form of mantra, taking moderate food or taking the 'havis' for his food. He may do the incantation without taking any food, or eating the food obtained as alms or taking the milk. Vegetables, leaves, grains of barley collected from the cow-dung, oil-cakes, bulbous roots, roots of plants, fruits – taking any one of these for his food and meditating on the form of the corresponding Deity, he should do the incantation and dedicate the japa to the Lord.

जप एवं समाख्यातः प्रदक्षिणमथोच्यते॥ ३१
नानाविधं तदाख्यातं अन्तर्बाह्य विभेदतः।
लिङ्गप्रासादयोर्मध्ये श्रेष्ठाश्रेष्ठं प्रकीर्तितम्॥ ३२
अन्तर्मण्डल शालादावन्तः श्रेष्ठं प्रकीर्तितम्।
गर्भे प्रदक्षिणं कर्तुं न शक्यं बहुदोषकृत्॥ ३३
गर्भगेहे भवेल्लिङ्गच्छाया निर्माल्य सङ्करः।
सोमसूत्रस्य मूलं च देवसामीप्यमेव च॥ ३४

japa evaṁ samākhyātaḥ pradakṣiṇamathocyate|| 31
nānāvidhaṁ tadākhyātaṁ antarbāhya vibhedataḥ|
liṅgaprāsādayormadhye śreṣṭhāśreṣṭhaṁ prakīrtitam|| 32
antarmaṇḍala śālādāvantaḥ śreṣṭhaṁ prakīrtitam|
garbhe pradakṣiṇaṁ kartuṁ na śakyaṁ bahudoṣakṛt|| 33
garbhagehe bhavelliṅgacchāyā nirmālya saṅkaraḥ|
somasūtrasya mūlaṁ ca devasāmīpyameva ca|| 34

The process of incantation has been told. Now, the the process of circumambulation is explained. Different processes of circumambulation have been set forth in the Agams. Mainly, circumambulation is of two kinds - interior and the exterior.The superior and moderate type of circumambulation done between the Linga and the outer enclosure of the temple have been told in the Agamas.From the circumambulation done in the first enclosure(antar mandala) to the one done in the fifth enclosure, the succeeding one is superior to the previous one. (That is, circumambulation done in the fifth enclosure is the most supreme) . It is not possible to do the circumambulation inside the main shrine(garba geha). Such performance within the main

shrine would yield adverse effects. Because, the shadow of the Linga will always be there in the main shrine and there would be the flowers and garlands removed from the Linga and heaped on the interior ground. Moreover, the main shrine is associated with the beginning of the 'somasutra'(meant for draining the ablution-water) and the close proximity of Siva. So, circumambulation inside the main shrine should be avoided.

परिहृत्य कृतं सर्वं यदि सर्व फलावहम्।
अन्तर्मण्डलदेशोऽपि सोमसूत्रं च विद्यते॥ ३५
प्रासादार्धप्रमाणं वा प्रासाद सममेव वा।
निर्माल्य सङ्करोऽपि स्याद्धामचाया च विद्यते॥ ३६
परिहृत्य तु तत्सर्वं प्रदक्षिणमथाचरेत्।

parihṛtya kṛtaṁ sarvaṁ yadi sarva phalāvaham|
antarmaṇḍaladeśo'pi somasūtraṁ ca vidyate|| 35
prāsādārdhapramāṇaṁ vā prāsāda samameva vā|
nirmālya saṅkaro'pi syāddhāmacāyā ca vidyate|| 36
parihṛtya tu tatsarvaṁ pradakṣiṇamathācaret|

Avoiding the main shrine, circumambulation done in all other places are conducive to the attainment of all the desired fruits. Even in the antar mandala(first enclosure), one could see the soma sutra(ablution drain). The heaps of nirmalya(removed flowers and garlands) and the shadow of the vimana and other structures of the temple could be seen up to half the extent of the temple or up to the whole extent of the temple. Having left out all such areas of nirmalya and shadow, one should do the circumambulation in clockwise direction.

सव्यापसव्य मार्गेण कर्तव्यं वा प्रदक्षिणम्॥ ३७
सव्यं चण्डप्रदेशः स्यादपरं सोमसूत्रतः।
सव्यापसव्य मार्गेण मृद्गत्या समाचरेत्॥ ३८
सव्यापसव्यं एवं स्यादन्तर्नित्योत्सवेऽपि च।
छाया लङ्घनं धाम्नो देवदेवोत्सवेऽपि च॥ ३९
तत्कालकृत सेवस्य नैव दोषप्रदं भवेत्।
तद्बाह्ये नैव दोषस्य प्रवेशोऽस्ति मनागपि॥ ४०

savyāpasavya mārgeṇa kartavyaṁ vā pradakṣiṇam|| 37
savyaṁ caṇḍapradeśaḥ syādaparaṁ somasūtrataḥ|
savyāpasavya mārgeṇa mṛdgatyā samācaret|| 38
savyāpasavyaṁ evaṁ syādantarnityotsave'pi ca|

chāyā laṅghanaṁ dhāmno devadevotsave'pi ca|| 39
tatkālakṛta sevasya naiva doṣapradaṁ bhavet|
tadbāhye naiva doṣasya praveśo'sti manāgapi|| 40

The circumambulation may be done in the left to right mode(savya) as well as in the right to left mode(apa savya). The 'savya' is going up to the shrine of Candesvara. The 'apasavya' is going up to the soma sutra. Placing the steps in slow phase, one should do the right and left circumambulation, taking care to see that the soma sutra is never crossed over. This is the process of doing the right and left circumambulation. During the daily festival and during the grand festival, walking over the shadow fallen inside the temple and doing other services do not become defective. The circumambulation being done outside the soma sutra would never become defective.

प्रयत्नोऽपि महान् बाह्ये बहूनिस्युः पदानि च।
पदे पदेऽश्वमेधस्य फलं दशगुणं भवेत्॥ ४१
अङ्गप्रदक्षिणं चान्यद् उदयास्तमनान्तकम्।
अनयोः पुण्य माहात्म्यं न शक्तुं वक्तुमग्रजाः॥ ४२

prayatno'pi mahān bāhye bahūnisyuḥ padāni ca|
pade pade'śvamedhasya phalaṁ daśaguṇaṁ bhavet|| 41
aṅgapradakṣiṇaṁ cānyad udayāstamanāntakam|
anayoḥ puṇya māhātmyaṁ na śaktuṁ vaktumagrajāḥ|| 42

In the circumambulation to be done in the outside, with great care and effort, one has to place innumerable steps. In such circumbulation, for each step the devotee attains the benefit equal to ten times the benefit to be derived by the performance of a horse-sacrifice. There is another superior type of circumambulation known as 'anga pradakshina'(stretching one`s own body over the ground like a fallen staff and rolling around the temple in clockwise direction). O, the first-born sages!, no one is capable of speaking on the greatness of the merit derived from doing the 'anga pradakshina' through the whole day,from the sunrise to the sunset.

॥ इति उत्तर कामिकाख्ये महातन्त्रे सामान्य प्रायश्चित्त विधिः सप्तविंशतितमः पटलः ॥

|| iti uttara kāmikākhye mahātantre sāmānya prāyaścitta vidhiḥ saptaviṁśatitamaḥ paṭalaḥ ||

This is the 27th chapter titled "Directions for the Performance of the Rites of Atonement,in General" in the Great Tantra called Uttara Kamika

२८ कृच्छ्रादि प्रायश्चित्त विधिः

28 kṛcchrādi prāyaścitta vidhiḥ

28 Rites of Atonement such as Krucchra and Others

अथ वक्ष्ये द्विजश्रेष्ठाः शिवाम्बश्च कृच्छ्रादि च।

कुम्भे वा कलशे वाथ स्थण्डिलोपरि संस्थिते॥ १

सूत्रवस्त्र सुवर्णाम्बु कूर्च चन्दन संयुते।

शिवेनाङ्गैस्समभ्यर्च्य ब्रह्मभिस्तत्स्थितोदकम्॥ २

शिवाम्भ इति निर्दिष्टं अस्त्रोदं चास्त्रजापतः।

atha vakṣye dvijaśreṣṭhāḥ śivāmbaśca kṛcchrādi ca|
kumbhe vā kalaśe vātha sthaṇḍilopari saṁsthite|| 1
sūtravastra suvarṇāmbu kūrca candana saṁyute|
śivenāṅgaissamabhyarcya brahmabhistatsthitodakam|| 2
śivāmbha iti nirdiṣṭaṁ astrodaṁ cāstrajāpataḥ|

O, the foremost among the twice-born sages!, now I will explain the rites of atonement to be performed with 'siva-amba'(siva tirtha, siva-water) and krucchra(a kind of fasting penance) and such others. The Guru should design a sthandila making use of the recommended grains and place a kumbha or kalasa over it. The kalasa or kumbha should be wound around with suitable thread and adorned with new cloth and it should be furnished with gold coin, water, bunch of darbha-grass, sandal and others. Having worshipped the kalasa with the recital of siva-mantra, brahma mantras and anga mantras, the Guru should inspirit the water contained in the kalsa with the incantation of siva-mantra, brahma mantras and anga mantras. Such consecrated water is declared as 'sivamba'.(This water should be poured over the disciple for whom the rite of atonement is being done and sprinkled over the hall). If the water of the kalasa is inspirited with the inacantation of astra-mantra, then it is called 'astrodam'.

ततः कृच्छ्रादयः प्रोक्ताः कृच्छ्रोऽन्यस्तप्त संज्ञकः॥ ३

अतिकृच्छ्रपराकौ द्वौ चान्द्रायण विधिस्ततः।

त्रिरात्रं एकभुक्तिस्स्यात् त्रिदिनं लङ्घनं भवेत्॥ ४

एवं कृच्छ्रः समाख्यातः प्राजापत्य इति स्मृतः।

पिबेत्सोष्णं त्र्यहं वारि त्रिदिनं क्षीरभोजनम्॥ ५

सोष्णमाज्यं त्र्यहं चाद्यात् त्रिदिनं केवलो यदा।

तप्तकृच्छ्रं इति ख्यातं त्वतिकृच्छ्रश्च कथ्यते॥ ६

tataḥ kṛcchrādayaḥ proktāḥ kṛcchro'nyastapta saṁjñakaḥ|| 3
atikṛcchraparākau dvau cāndrāyaṇa vidhistataḥ|

trirātraṁ ekabhuktissyāt tridinaṁ laṅghanaṁ bhavet|| 4
evaṁ kṛcchraḥ samākhyātaḥ prājāpatya iti smṛtaḥ|
pibetsoṣṇaṁ tryahaṁ vāri tridinaṁ kṣīrabhojanam|| 5
soṣṇamājyaṁ tryahaṁ cādyāt tridinaṁ kevalo yadā|
taptakṛcchraṁ iti khyātaṁ tvatikṛcchraśca kathyate|| 6

Then, the details related to various kinds of krucchra are told. Prajapatya krucchra, tapta krucchra, ati krucchra, paraka krucchra, candrayana krucchra – these are various kinds of krucchra. Taking the food only at night for three consecutive days and being on fast without taking any food for three consecutive days – this is called 'prajapatya krucchra'. Taking hot water for three consecutive days, milk for the next three consecutive days , taking the hot ghee for the next three consecutive days and being on fast without taking any food for the next three consecutive days - this is considered as 'tapta krucchra'. Then, the procedure for the 'ati krucchra' is told.

द्वादशाहर्निराहारः पराक इति संस्मृतः।
मासार्धं ग्रासवृद्धिस्स्याच्छुक्ले कृष्णे च ह्रासयेत्॥ ७
चान्द्रायण विधिः प्रोक्तो जलेनैव जलात्मकः।
सायामाद्यन्तयोरह्नौ सायं प्रातश्च मध्यमे॥ ८
चरिष्णुरुपवासं च त्यजेत् भुक्ति चतुष्टयम्।
मध्यमद्वितयं वाथ तदर्थं दानमेव वा॥ ९
उपवासः समाख्यातः शान्तिस्त्यत्र निगद्यते।

dvādaśāharnirāhāraḥ parāka iti saṁsmṛtaḥ|
māsārdhaṁ grāsavṛddhissyācchukle kṛṣṇe ca hrāsayet|| 7
cāndrāyaṇa vidhiḥ prokto jalenaiva jalātmakaḥ|
sāyāmādyantayorahnau sāyaṁ prātaśca madhyame|| 8
cariṣṇurupavāsaṁ ca tyajet bhukti catuṣṭayam|
madhyamadvitayaṁ vātha tadarthaṁ dānameva vā|| 9
upavāsaḥ samākhyātaḥ śāntistyatra nigadyate|

Being on fast without taking any kind of food for twelve consecutive days is considered as 'paraka kruchhra'. Increasing one mouthful of food day by day during the bright half of the lunar month and decreasing one mouthful of food day by day during the dark half of the same lunar month – this is called 'candrayana krucchra'. Instead of food, one may resolve to drink water alone by increasing and decreasing in the same manner. One may commence the complete fast(upavasa) either in the evening, in the beginning of a day , in the end of a day or in a time between morning and evening. On such fast, he should desist from taking all the four kinds of food. For the sake of atonement, one may opt for offering donations and gifts when the fast is being observed in the beginning of a day or the end of a day. The procedure of being on fast has been told. Then, the rite of atonement known as 'santi' is explained.

मण्डपं तु शुभाशायां अग्नौ वा पूर्ववर्त्मना॥ १०
तन्मध्ये कुण्डमापाद्य वृत्तं हस्तमितं यथा।
शिल्पिनं च विसृज्याथ पुण्याहप्रोक्षणं नयेत्॥ ११

देवं संशोध्य विधिना स्नपनं प्रत्यहं नयेत्।
गन्धाद्यैः पुष्कलैरिष्ट्वा शान्तिकर्म समारभेत्॥ १२

maṇḍapaṁ tu śubhāśāyāṁ agnau vā pūrvavartmanā|| 10
tanmadhye kuṇḍamāpādya vṛttaṁ hastamitaṁ yathā|
śilpinaṁ ca visṛjyātha puṇyāhaprokṣaṇaṁ nayet|| 11
devaṁ saṁśodhya vidhinā snapanaṁ pratyahaṁ nayet|
gandhādyaiḥ puṣkalairiṣṭvā śāntikarma samārabhet|| 12

A pavilion should be erected in the auspicious direction or in the south-east, following the rules set forth earlier for such construction. At the center of the pavilion, the Guru should design a fire-pit whose shape should be circular, its diameter being one hasta. Having sent off the Silpi who has assisted in the construction of the pavilion and the fire-pit, the Guru should perform the 'punyaha vacana'(ascertaining and declaring the auspiciousness of the day, time and event) and purification of the ground. Having consecrated the image of the Deity, he should perform 'snapana abhisheka' on each day of prayascitta. Having worshipped the Deity with abundance of perfumes, flowers and such other paraphernalia, the Guru should commence the rite known as 'santi'.

संस्कृत्य कुण्डं वह्निं च शिवं साङ्गं च तर्पयेत्।
अघोरं अथवा शैवं अस्त्रं पाशुपतं तु वा॥ १३
अघोरास्त्रं अथान्यं वा सुसिद्धं देशिकात्मना।
कर्णिकायां समभ्यर्च्य साङ्गं संतर्पयेदथ॥ १४

saṁskṛtya kuṇḍaṁ vahniṁ ca śivaṁ sāṅgaṁ ca tarpayet|
aghoraṁ athavā śaivaṁ astraṁ pāśupataṁ tu vā|| 13
aghorāstraṁ athānyaṁ vā susiddhaṁ deśikātmanā|
karṇikāyāṁ samabhyarcya sāṅgaṁ saṁtarpayedatha|| 14

Having purified and consecrated the fire-pit and the fire enkindled in it with essential sacramental rituals, the Guru should offer the oblations for the siva-mantra and the samhita mantras. He should install the aghora astra, siva-astra, pasupata-astra or another kind of aghora-astra, near the fire-pit. Having worshipped the main Deity at the pericarp of the lotus conceived in the fire, he should offer the oblations.

समिदाज्यं च गव्यं च मधुरत्रय संयुतम्।
तिलदूर्वाक्षतैर्युक्तं शुद्धान्नं वाथ पायसम्॥ १५
सहस्रं वा तदर्धं वा शतमष्टाधिकं तु वा।
प्रत्यहं होमयेदेतैर्मन्त्रमादौ समुच्चरन्॥ १६
स्वाहान्ते भगवन् सर्वक्षोभनाश पदं ततः।
कुरुकुर्विति संयुक्तं प्रतिमन्त्रं दशान्तरम्॥ १७

पञ्चादशान्तरं वापि शतमन्त्रान्तरं तु वा।

पठेन् होमं समाप्यैवं पूर्णामन्ते समाचरेत्॥ १८

samidājyaṁ ca gavyaṁ ca madhuratraya saṁyutam|
tiladūrvākṣatairyuktaṁ śuddhānnaṁ vātha pāyasam|| 15
sahasraṁ vā tadardhaṁ vā śatamaṣṭādhikaṁ tu vā|
pratyahaṁ homayedetairmantramādau samuccaran|| 16
svāhānte bhagavan sarvakṣobhanāśa padaṁ tataḥ|
kurukurviti saṁyuktaṁ pratimantraṁ daśāntaram|| 17
pañcādaśāntaraṁ vāpi śatamantrāntaraṁ tu vā|
paṭhen homaṁ samāpyaivaṁ pūrṇāmante samācaret|| 18

The oblations should be made with the recommended faggots, clarified butter, five substances got from the cow, three kinds of honey(trimadhu), sesame, durva-grass, unbroken rice grains and with unmixed food or with 'payasa'. The oblations may be offered for 1000, 500 or 108 times, on each day making use of the substances listed now. Reciting the relevant mantra first, he should offer these oblations. At the interval of every 10, 15 or 100 recital of the mantra, he should recite the specific mantra "bhagavan, sarvakshoba nasam kuru kuru svaha". Having completed the offering of oblations, he should offer the consummate oblation(purnahuti).

मुखवास समायुक्तं ताम्बूलं च निवेद्य च।

कामिकादि शिवज्ञानं पञ्चदिक्षु व्यवस्थितम्॥ १९

तत्तद्दिङ्मुख संजातं पठेयुश्शास्त्रपारगाः।

प्राचि तत्पुरुषं घोरं दक्षिणे वाममुत्तरे॥ २०

पश्चिमे जातमीशानं जपेयुस्तत्र दीक्षिताः।

mukhavāsa samāyuktaṁ tāmbūlaṁ ca nivedya ca|
kāmikādi śivajñānaṁ pañcadikṣu vyavasthitam|| 19
tattaddiṅmukha saṁjātaṁ paṭheyuśśāstrapāragāḥ|
prāci tatpuruṣaṁ ghoraṁ dakṣiṇe vāmamuttare|| 20
paścime jātamīśānaṁ japeyustatra dīkṣitāḥ|

He should offer 'tambula' associated with 'mukhavasa' to the Deity invoked in the fire. Arrangement should be made by the Guru for the recital of 'Sivajnana Sastras' – Kamika and other Mulagamas – in the five directions. Having seated in each direction, the priests who have well mastered these Agamas should recite the Agamas which emanated in each direction from the faces of Lord Siva. In the east, the Agamas which were revealed through Tatpurusha face should be recited. The Agamas which were revealed through Aghora face should be recited in the south. The Agamas which were revealed through Vamdeva face should be recited in the north. The Agamas which were revealed through Sadyojata face should be recited in the west. The Agamas which were revealed through Isana face should be recited in the north-east. Such recital should be done by the initiated priests.

ऋगाद्यध्ययनं कुर्युश्चत्वारो वेदपारगाः॥ २१

स्तोतारो बहवोवैकः पठेयुः स्तोत्र संहतिम्।

तदर्थ भावनोपेतास्संस्कृताश्शिवदीक्षया॥ २२

एतत् सर्वं प्रकर्तव्यं स्नातैर्होमप्रवर्तकैः।

ṛgādyaddhyayanaṁ kuryuścatvāro vedapāragāḥ|| 21
stotāro bahavovaikaḥ paṭheyuḥ stotra saṁhatim|
tadartha bhāvanopetāssaṁskṛtāśśivadīkṣayā|| 22
etat sarvaṁ prakartavyaṁ snātairhomapravartakaiḥ|

Four priests who have well mastered the four Vedas should recite the Rg Veda and others, seated in the four directions beginning from the east. One or many persons may recite various hymns selected from the compilation of sacred hymns. Such persons should have been consecrated with 'siva-diksha' and their mind should be in oneness with the core meaning of the hymns. All these rites should be done by the well-trained priests who have taken the ceremonial bath duly and who are experts in promoting the systematic performance of homa.

होमरक्षां च संगृह्य दत्वार्घ्यं च पराङ्मुखम्॥ २३

निरोध्य तत्र देवेशं दद्यादन्तर्बहिर्बलिम्।

समाचम्य कृतन्यासः प्रविशेद्देवसंनिधिम्॥ २४

होमकर्म निवेद्यास्मै प्रार्थयेद्दुरितक्षयम्।

एवं शान्तिस्समादिष्टा नवधा सा समीरिता॥ २५

एकत्रिपञ्चसप्ताह नवाहैश्च द्विसप्तकैः।

पक्षत्रिसप्त नक्षत्रैः अविच्छिन्ना यतस्ततः॥ २६

homarakṣāṁ ca saṁgṛhya datvārghyaṁ ca parāṅmukham|| 23
nirodhya tatra deveśaṁ dadyādantarbahirbalim|
samācamya kṛtanyāsaḥ praviśeddevasaṁnidhim|| 24
homakarma nivedyāsmai prārthayedduritakṣayam|
evaṁ śāntissamādiṣṭā navadhā sā samīritā|| 25
ekatripañcasaptāha navāhaiśca dvisaptakaiḥ|
pakṣatrisapta nakṣatraiḥ avicchinnā yatastataḥ|| 26

Having collected the protective ashes(homa raksha) from the fire, the Guru should offer the 'paranmukha arghya'(arghya water offered to make the Deity turned away) to the Deity invoked in the fire and then the 'nirodha arghya' (arghya water to arrest the departure of the Deity). Then, he should offer the inerior bali and the exterior bali. Having taken the acamana water, the Guru should render his body to be identical with the Deity through relevant nyasa and enter into the main shrine of the Deity. Having dedicated the benefits of the fire-ritual and the entire process of the atonement to the Deity, he should entreat the Deity for nullifying the ill-effects of all the misdeeds. Thus the process of 'santi ' has been told. Such santi is of nine kinds based on the number of the days it is prformed. Santi performed in one day, three

days, five days, seven days, nine days, fourteen days, fifteen days, twenty-one days and twenty-seven days. In all through these days, the homa should be done continuously, without any interruption.

कुण्डे विसर्जनं नोक्तं देवस्याग्नेः पुरा विधेः।
विसर्जनं तु वा देवे पावकस्य न सर्वथा॥ २७
शान्तिरेवं समाख्याता सर्वदोष निकृन्तनी॥ २८

kuṇḍe visarjanaṁ noktaṁ devasyāgneḥ purā vidheḥ|
visarjanaṁ tu vā deve pāvakasya na sarvathā|| 27
śāntirevaṁ samākhyātā sarvadoṣa nikṛntanī|| 28

'Visarjana'(sending off the Fire-deity) from the fire-pit is not recommended here, as is usually done in the fire-pit constructed in other occasions for the Lord according to the settled rules. There may be 'visarjana' for the Deity; but not for the fire, here. Thus, the process of 'santi' which is capable of annihilating all the ill-effects of the defective deeds has been told.

॥ इति उत्तर कामिकाख्ये महातन्त्रे कृच्छ्रादि प्रायश्चित्त विधिः अष्टाविंशतितमः पटलः॥

|| iti uttara kāmikākhye mahātantre kṛcchrādi prāyaścitta vidhiḥ aṣṭāviṁśatitamaḥ paṭalaḥ ||

This is the 28th chapter titled "Rites of Atonement such as Krucchra and Others"
in the Great Tantra called Uttara Kamika

२९ शान्तिहोम विधिः

29 śāntihoma vidhiḥ

29 Directions for the Performance of Santi Homa

अथो दोष निवृत्यर्थं शान्तिहोमो विधीयते।
स च द्विविध उद्दिष्टश्श्रेष्ठः पूर्वं निगद्यते॥ १
शुभाशास्वग्निदेशे वा मण्डपे समलङ्कृते।
स्थण्डिलं तत्र संकल्प्य तन्मध्ये विन्यसेद्धटम्॥ २
ससूत्रं सोदकं कूर्चं वस्त्रहेमाम्बुजान्वितम्।
सितचन्दन दिग्धाङ्गं फलपल्लव संयुतम्॥ ३
परितः कलशानष्टौ वस्त्रकूर्चादि संयुतान्।
विन्यस्य मध्यमे कुम्भे यजेत्पाश्पताह्वयम्॥ ४

atho doṣa nivṛtyarthaṁ śāntihomo vidhīyate|
sa ca dvividha uddiṣṭaśśreṣṭhaḥ pūrvaṁ nigadyate|| *1*
śubhāśāsvagnideśe vā maṇḍape samalaṅkṛte|
sthaṇḍilaṁ tatra saṁkalpya tanmadhye vinyasedghaṭam|| *2*
sasūtraṁ sodakaṁ kūrca vastrahemāmbujānvitam|
sitacandana digdhāṅgaṁ phalapallava saṁyutam|| *3*
paritaḥ kalaśānaṣṭau vastrakūrcādi saṁyutān|
vinyasya madhyame kumbhe yajetpāśpatāhvayam|| *4*

Then, the directions for the performance of santi homa for the sake of warding off the ill-effects born of defective deeds are set forth. This santi homa is of two kinds. Details of the superior one are explained first. In a sacrificial pavilion erected in an auspicious direction or in the south-east and decorated well with canopies and garlands, the Guru should design a sthandila and place a ghata(pot) at its center. This ghata should have been wound around with thread, filled up with water, adorned with new cloth and furnished with bunch of darbhas and lotus flower made of gold. Its sides, neck and other parts should have been besmeared with the paste of white sandal. It should be furnished with fruit and tender leaves. Around this central pot, he should place eight kalasas, one in each direction, furnished with cloth, bunch of darbhas and other materials. Then he should invoke the presence of 'pasupata-astra' in the central pot and wordhip it with due honors.

प्रणवासन समारूढं दुराधर्षं महाबलम्।
पञ्चास्यं दशकर्णं च प्रतिवक्त्रं त्रिलोचनम्॥ ५
दंष्ट्राकराळमत्युग्रं मुक्तनादं सुदुर्जयम्।
कपालमालाभरणं चन्द्रार्धकृत शेखरम्॥ ६
केकराक्षं महामाला नागाभरण लेलिहम्।

सूर्यकोटियुताभं च विघ्नसङ्घात मर्दकम्॥ ७

भुजैर्दशभिरत्युग्रैर्भैरवास्त्रैस्समन्वितम्।

खड्ग चाप महाशूलाभयपाशांश्च दक्षिणे॥ ८

खेटबाणकपालांश्च वरप्रासौ च वामतः।

पिङ्गाभ श्मश्रुसंयुक्तं तथाविध शिरोरुहम्॥ ९

ध्यात्वैवं उच्चरन् मन्त्रं आवाह्यर्चनं आरभेत्।

praṇavāsana samārūḍhaṁ durādharṣaṁ mahābalam|
pañcāsyaṁ daśakarṇaṁ ca prativaktraṁ trilocanam|| 5
daṁṣṭrākarālamatyugraṁ muktanādaṁ sudurjayam|
kapālamālābharaṇaṁ candrārdhakṛta śekharam|| 6
kekarākṣaṁ mahāmālā nāgābharaṇa leliham|
sūryakoṭiyutābhaṁ ca vighnasaṅghāta mardakam|| 7
bhujairdaśabhiratyugrairbhairavāstraissamanvitam|
khadga cāpa mahāśūlābhayapāśāṁśca dakṣiṇe|| 8
kheṭabāṇakapālāṁśca varaprāsau ca vāmataḥ|
piṅgābha śmaśrusaṁyuktaṁ tathāvidha śiroruham|| 9
dhyātvaivaṁ uccaran mantraṁ āvāhyarcanaṁ ārabhet|

The form of Pasupata-astra- Deva should be meditated upon as: Mounted on the pedestal of Omkara(OM), the unassialble Lord with great strength, associated with five faces, ten ears, three eyes in each face, having large fangs in his wide-opened mouth, face and looks expressing excessive anger and force, emitting the sounds of loud roaring, invincible, adorned with the garland of skulls, his head adorned with the digit of half-moon, squint-eyed, adorned with big garlands and the serpent-ornament, wearing snakes on various parts of his body, appearing with the resplendence of ten millions of sun, capable of crushing down the multitudes of obstacles, holding in his right hands bhairva-astra, sword, bow, great trident, abhaya-mudra and noose, holding in his left hands shield, arrow, skull, varada-mudra, and the dart-weapon, appearing with tawny colored beard and moustache and tawny-colored matted hairs. Having contemplated the terrific form of Pasupata-astra-Deva in this way, the Guru should commence the worship of this Astra , reciting the relevant mantra.

ओं श्लीङ्कार समायुक्तं पं शुं हुंफण्णमस्त्विति॥ १०

प्रणवं वह्निदिग्भागे श्लीङ्कारं शाङ्करे यजेत्।

पङ्कारं नैर्ऋते भागे शुङ्कारं वायुगोचरे॥ ११

ओङ्कारादि फडन्ताश्च वर्णाः स्थाने हृदादयः।

सर्वे पाशुपतोपेत हृदयादि समन्विताः॥ १२

फडन्तान् प्रणवोपेतान् वज्रादीन् कलशेषु तान्।

इष्ट्वा गन्धादिभिर्देवं नैवेद्यान्तं समर्चयेत्॥ १३

oṁ ślīṅkāra samāyuktaṁ paṁ śuṁ huṁphaṇṇamastviti|| 10
praṇavaṁ vahnidigbhāge ślīṅkāraṁ śāṅkare yajet|
paṅkāraṁ nairṛte bhāge śuṅkāraṁ vāyugocare|| 11
oṅkārādi phaḍantāśca varṇāḥ sthāne hṛdādayaḥ|
sarve pāśupatopeta hṛdayādi samanvitāḥ|| 12
phaḍantān praṇavopetān vajrādīn kalaśeṣu tān|
iṣṭvā gandhādibhirdevaṁ naivedyāntaṁ samarcayet|| 13

The mantra for the pasupata-astra is associated with the words 'om', 'slim', 'pam', 's'um', 'hum' and 'phat'. The seed letter 'om' should be worshipped in the south-east; 'slim' in the north-east; 'pam' in the south-west; 's'um' in the north-west. The six seed letters, from 'om' to 'phat' should be used for the six mantras, from the hrudaya mantra to the astra mantra. All these six mantras should be associated with the word 'pasupata'. The mantras of the ten retinue-weapons, vajra and others, should end with the word 'phat' and these should be worshipped in the ten kalasas placed around the main pot. The Guru should worship Pasupata-astra-Deva with sandal, flowers and such other substances and complete the worship by the offering of naivedya.

तदग्रे हास्तिके वृत्तकुण्डे वा स्थण्डिलेऽपि वा।
संस्कृत्य पूर्ववत् पञ्च संस्कारैस्संस्कृतेऽनले॥ १४
देवं पाशुपतं साङ्गं आवाह्यभ्यर्च्य तर्पयेत्।
समिदाज्य तिलक्षीर सितदूर्वाचरूंस्ततः॥ १५
सहस्रं वा तदर्धं वा शतमष्टोत्तरं तु वा।
प्रत्येकं जुहुयान् मन्त्रमुच्चरन् कर्म निर्दिशेत्॥ १६
भगवन् दोषशान्तिं तु कुरुकुर्विति देशिकः।
अङ्गानि दश चास्त्राणि दश हुत्वाप्रतोषयेत्॥ १७

tadagre hāstike vṛttakuṇḍea vā sthaṇḍile'pi vā|
saṁskṛtya pūrvavat pañca saṁskāraissaṁskṛte'nale|| 14
devaṁ pāśupataṁ sāṅgaṁ āvāhyabhyarcya tarpayet|
samidājya tilakṣīra sitadūrvācarūṁstataḥ|| 15
sahasraṁ vā tadardhaṁ vā śatamaṣṭottaraṁ tu vā|
pratyekaṁ juhuyān mantramuccaran karma nirdiśet|| 16
bhagavan doṣaśāntiṁ tu kurukurviti deśikaḥ|
aṅgāni daśa cāstrāṇi daśa hutvāpratoṣayet|| 17

Having made a circular fire-pit with an extent of one hasta or a sthandila in front of the kalasas, the Guru should purify it as done before with five sacramental rites. In the fire raised in the fire-pit and purified, he should invoke the presence of Pasupata-astra-Deva along with his retinue, worship him and offer the oblations. The oblations should be made with the recommended faggots, clarified butter, sesame, milk, white grass and cooked rice(caru). Reciting the mula mantra of Pasupata-astra and stating the intended deed of atonement, he should offer each oblation. The oblations may be made in this way for 1000, 500 or 108 times. "Bhagavan, …..dosha santim kuru kuru" – these words declaring the intended deed of atonement should be associated with each recital of the mula mantra.

One tenth of the oblations done with the mula mantra shod be offered with the anga-mantras and for the ten weapons. With such oblations, the Guru should make the Deity to be content and delighted.

पूर्णाहुतिं ततो दद्यादस्त्रं पाशुपतं स्मरन्।
प्रायश्चित्ताहुतिं हुत्वा मन्त्रं पाशुपतं स्मरन्॥ १८
पुनः पूर्णां च ताम्बूलं दत्वार्घ्यं च पराङ्मुखम्।
कृत्वा लयाङ्गमाकर्म पर्यन्तं परिरक्षयेत्॥ १९
प्रत्यहं वा तदुत्पाद्य तर्पयेदस्त्र रूपिणम्।
अन्तर्बहिर्बलिं दत्वा समाचम्याणु विग्रहः॥ २०
समर्पितक्रिये देवे त्वभीष्टं प्रार्थयेद्गुरुः।
कुम्बाद्देवं विसृज्याथ द्वादशान्ते नियोजयेत्॥ २१

pūrṇāhutiṁ tato dadyādastraṁ pāśupataṁ smaran|
prāyaścittāhutiṁ hutvā mantraṁ pāśupataṁ smaran|| 18
punaḥ pūrṇāṁ ca tāmbūlaṁ datvārghyaṁ ca parāṅmukham|
kṛtvā layāṅgamākarma paryantaṁ parirakṣayet|| 19
pratyahaṁ vā tadutpādya tarpayedastra rūpiṇam|
antarbahirbaliṁ datvā samācamyāṇu vigrahaḥ|| 20
samarpitakriye deve tvabhīṣṭaṁ prārthayedguruḥ|
kumbāddevaṁ visṛjyātha dvādaśānte niyojayet|| 21

Contemplating the form of Pasupata-astra-Deva and reciting the mula mantra of this astra, the Guru should offer the consummate oblation and contemplating the same, he should offer the oblations meant for atonement. Having offered the 'purna ahuti' once again, he should offer the 'tambula' and offer the 'paranmukha arghya'. Having performed the rituals related to the anga mantras, he should do the necessary deeds to keep the enkindled fire alive and vibrant till the completion of the rites of atonement. Or, the Guru may create the fire afresh on each day till the end of atonmement and offer the oblations to the Lord who has taken the form of Pasupata-astra. Having offered the interior bali and exterior bali, the Guru should take acamana-water and render his body to be identical with the mantra-form of the Lord. Having dedicated the entire course of the rites of atonement to the Lord, he should entreat Him to grant the desired benefit. Having lifted the Lord out of the kumbha, he should install Him within his own self to be always present in his 'dvadasanta'.

ततस्तत्कुम्भपानीयैः प्रोक्षयेदभितस्ततः।
होमो वा समिदाज्यान्नैः कुम्भसंस्थापनं विना॥ २२
कर्तव्यश्शान्तिहोमोऽयं शान्त्युक्त दिनसंख्यया॥ २३

tatastatkumbhapānīyaiḥ prokṣayedabhitastataḥ|
homo vā samidājyānnaiḥ kumbhasaṁsthāpanaṁ vinā|| 22
kartavyaśśāntihomo'yaṁ śāntyukta dinasaṁkhyayā|| 23

Then the Guru should sprinkle the consecrated water contained in the kumbha all around the precincts. This fire ritual may be performed with faggots, clarified butter, cooked rice and others, even without installation of kumbha. This 'santi homa' should be performed according to the number of days prescribed for 'santi' earlier.

॥ इति उत्तरकामिकाख्ये महातन्त्रे शान्तिहोम विधिः एकोनत्रिंशत्तमः पटलः ॥
|| iti uttarakāmikākhye mahātantre śāntihoma vidhiḥ ekonatriṁśattamaḥ paṭalaḥ ||

This is the 29th chapter titled "Directions for the Performance of Santi Homa"
in the Great Tantra called Uttara Kamika

३० दिशाहोम विधिः

30 diśāhoma vidhiḥ

30 Directions for the Performance of Disa Homa

दिशाहोमं ततो वक्ष्ये द्विविधस्स उदाहृदः।
प्रायश्चित्तार्थं अन्योऽयम् स्नपनाद्यङ्गभाग्भवेत्॥ १
लिङ्गे वा प्रतिमायां वा पीठे प्रासाद एव वा।
मण्डपे मालिकादौ वा वृक्षादेर्मूल एव वा॥ २
यदर्थं वर्तते प्रायश्चित्तं तस्य चतसृषु।
दिक्षु कूटान् प्रपां वापि कृत्वा कुण्ड चतुष्टयम्॥ ३
वेदाश्रं वा सुवृत्तं वा हस्तमात्रमितं यथा।
स्थण्डिलं वा समापाद्य प्रोक्षयेदस्त्रवारिणा॥ ४

diśāhomaṁ tato vakṣye dvividhassa udāhṛdaḥ|
prāyaścittārthaṁ anyo'yam snapanādyaṅgabhāgbhavet|| 1
liṅge vā pratimāyāṁ vā pīṭhe prāsāda eva vā|
maṇḍape mālikādau vā vṛkṣādermūla eva vā|| 2
yadarthaṁ vartate prāyaścittaṁ tasya catasṛṣu|
dikṣu kūṭān prapāṁ vāpi kṛtvā kuṇḍa catuṣṭayam|| 3
vedāśraṁ vā suvṛttaṁ vā hastamātramitaṁ yathā|
sthaṇḍilaṁ vā samāpādya prokṣayedastravāriṇā|| 4

Then I will explain the process of performing the ‘disa homa’. It is two kinds - the one related to atonement (prayascittanga) and the other related to snapana and others (snapnadyanga). The atonement may be related to Linga, image, pedestal, individual shrine or temple building as a whole, hall, malika (a raised structure having two or more floors) and others, the root and bottom part of the temple-tree and such others. For whichever may be the atonement, square pavilion or thatched shed should be erected in all the four directions around the one taken for atonement. Having constructed such a pavilion or shed, the Guru should make four fire-pits, one in each direction. The fire-pits may be square or circular in shape, having an extent of one hasta. Or, he may design a sthandila in each direction. Having done so, he should purify them by sprinkling the consecrated water over them with the recital of astra mantra.

सर्वार्थं वा चतुर्दिक्षु प्रासादस्य तदाचरेत्।
एकं वा कूटमापाद्य तत्र सर्वं समाचरेत्॥ ५
मध्यमे वेदिकायुक्तं कुम्भसंस्थापनाय च।
अथैतद्यागशालायां कर्मसर्वं समापयेत्॥ ६

अथान्यत् कुण्डमैशान्यां ब्रह्माङ्ग सहितस्य च।

तर्पणार्थं महेशस्य कल्प्यं वा मुनिपुङ्गवाः॥ ७

sarvārthaṁ vā caturdikṣu prāsādasya tadācaret|
ekaṁ vā kūṭamāpādya tatra sarvaṁ samācaret|| 5
madhyame vedikāyuktaṁ kumbhasaṁsthāpanāya ca|
athaitadyāgaśālāyāṁ karmasarvaṁ samāpayet|| 6
athānyat kuṇḍamaiśānyāṁ brahmāṅga sahitasya ca |
tarpaṇārthaṁ maheśasya kalpyaṁ vā munipuṅgavāḥ || 7

Or, for all the forms or things for which atonement has to be performed, the pavilion may be erected in all the four sides of the temple. Or, there may be only one pavilion or shed and all the concerned rituals may be done there itself. An altar should be designed at the center of the hall for the arrangement of the kalasas. Four fire-pits should be made around the altar, one in each direction. All the preparatory rituals and sacramental rites should be completed in that yagasala. O, the foremost among the sages!,the Guru may make another fire-pit in the north-east of the hall for the offering of oblations to Lord Siva associated with His retinue Lords of brahma mantras and anga mantras.

शिवं संपूज्य विधिवल्लिङ्गे वा स्थण्डिलादिके।

तदग्रे संयजेदस्त्रं शिवाख्यं देशिकोत्तमः॥ ८

चतुर्वक्त्रं ज्वलत्केशं विद्युत्पुञ्ज समप्रभम्।

चन्द्रखण्ड सुमूर्धानं सचतुष्करपल्लवम्॥ ९

अशनिध्वनि संयुक्तं असह्यं भीमविक्रमम्।

द्वादशाक्षियुतं शक्तिशूलाभयवरान्वितम्॥ १०

ध्यात्वैवं गन्धपुष्पाद्यैः शिवास्त्रं स्वाणुनार्चयेत्।

दक्षेऽघोरास्त्रमभ्यर्च्य पश्चात् पाशुपतं यजेत्॥ ११

सौम्ये प्रत्यङ्गिरा पूज्या तद्ध्यानमन्त्रमुच्यते।

śivaṁ saṁpūjya vidhivalliṅge vā sthaṇḍilādike|
tadagre saṁyajedastraṁ śivākhyaṁ deśikottamaḥ || 8
caturvaktraṁ jvalatkeśaṁ vidyutpuñja samaprabham|
candrakhaṇḍa sumūrdhānaṁ sacatuṣkarapallavam|| 9
aśanidhvani saṁyuktaṁ asahyaṁ bhīmavikramam|
dvādaśākṣiyutaṁ śaktiśūlābhayavarānvitam|| 10
dhyātvaivaṁ gandhapuṣpādyaiḥ śivāstraṁ svāṇunārcayet|
dakṣe'ghorāstramabhyarcya paścāt pāśupataṁ yajet|| 11
saumye pratyaṅgirā pūjyā taddhyānamantramucyate|

Having worshipped Lord Siva either in the Linga or in the sthandila and others according to the prescribed directions, the foremost Guru should worship Sivastra invoked and installed in front of Lord Siva. The form of Siva-astra-Deva should be meditated as: Having four faces, glowing hairs on the head, appearing with the effulgence of innumerable lightnings converged together, his head adorned with half-moon, having four hands, issuing out frequently the sounds of thunder, unassailable, endowed with incedible

prowess, having twelve eyes, holding the sakthi-weapon, trident, abhaya-mudra and varada-mudra in his four hands. Having contemplated the form of Sivastra in this way, the Guru should worship it with sandal, flowers and other substances, reciting the mula mantra pertaining to it. Aghora-astra should be worshipped in the south; Pasupata-astra should be worshipped in the west; Pratyangira-astra should be worshipped in the north. Now, the form of Pratyangira-astra to be meditated and the mantra pertaining to it are told.

ओं ह्रीङ्कारं ततः कृष्णवाससे चेति यत्पदम्॥ १२
ततश्च सिम्हवदने महावदन इत्यपि।
महाभैरविवर्णे च सर्वशतृपदं ततः॥ १३
कर्मविध्वंसिनीत्येवं परमन्त्रपदं ततः।
छेदिनीत्युद्धरेत्पश्चात् सर्वभूतदमन्यपि॥ १४
सर्वभूतांस्ततो बन्ध बन्धेति पदमुद्धरेत्।
सर्वविघ्नानिति पदं छिन्दि छिन्दीतियत्पदम्॥ १५
सर्वव्याधि निकृन्तेति निकृन्तेति पदं च यत्।
सर्वदुष्टांस्ततो भक्ष भक्षेति पदमुद्धरेत्॥ १६
ज्वालाजिह्वे करालेति पदं दंष्ट्रे पदं पुनः।
प्रत्यङ्गिरे पदं पश्चाद् ह्रीं नमोऽस्त्विति यत्पदम्॥ १७
ते स्वाहेत्युद्धरेदेष मन्त्रः प्रत्यङ्गिरात्मकः।

oṁ hrīṅkāraṁ tataḥ kṛṣṇavāsase ceti yatpadam|| 12
tataśca simhavadane mahāvadana ityapi|
mahābhairavivarṇe ca sarvaśatṛpadaṁ tataḥ|| 13
karmavidhvaṁsinītyevaṁ paramantrapadaṁ tataḥ|
chedinītyuddharetpaścāt sarvabhūtadamanyapi|| 14
sarvabhūtāṁstato bandha bandheti padamuddharet|
sarvavighnāniti padaṁ chindi chindītiyatpadam|| 15
sarvavyādhi nikṛnteti nikṛnteti padaṁ ca yat|
sarvaduṣṭāṁstato bhakṣa bhakṣeti padamuddharet|| 16
jvālājihve karāleti padaṁ daṁṣṭre padaṁ punaḥ|
pratyaṅgire padaṁ paścād hrīṁ namo'stviti yatpadam|| 17
te svāhetyuddharedeṣa mantraḥ pratyaṅgirātmakaḥ|

"Om hrim krishnavaasase, simhavadane, mahavadane, mahabhairavi, sarvasatru karma vidhvamsini, para mantra chedini, sarvabhuta damani, sarvabhuutaan bandha bandha, sarva vighnaan chindi chindi, sarva vyadhi nikrunta nikrunta, sarva dushtaan bhaksha bhaksha, jvala jihve, karaala damshtre, pratyangire, hrim namo astu te svaha" – this is mula mantra of Pratyangira astra.

प्रणवात् सप्तवर्णं हृच्छिरः पञ्चदशाक्षरम्॥ १८
दशाक्षरा शिखा तस्मात् कवचं सप्तवर्णकम्।

तथैव तस्मान्नेत्राणुश्चतुस्त्रिंशद्भिरस्त्रकम्॥ १९

त्रयोदशार्णा गायत्री सावित्री सप्तवर्णतः।

नमः स्वाहा वषड् वौषड् हुंफड्युक्ता हृदादयः॥ २०

praṇavāt saptavarṇaṁ hṛcchiraḥ pañcadaśākṣaram|| 18
daśākṣarā śikhā tasmāt kavacaṁ saptavarṇakam|
tathaiva tasmānnetrāṇuścatustriṁśadbhirastrakam|| 19
trayodaśārṇā gāyatrī sāvitrī saptavarṇataḥ|
namaḥ svāhā vaṣaḍ vauṣaḍ huṁphaḍyuktā hṛdādayaḥ|| 20

Of this mula mantra, seven letters starting from 'om' constitute the hrudaya mantra; the next fifteen letters constitute the siro mantra; next ten letters constitute the sikha mantra; next seven letters constitute the kavaca mantra; next seven letters constitute the netra mantra; next thirty letters constitute the astra mantra of Pratyangira. The gayatri mantra of Prtyangira is formed by thirteen letters and her savitri mantra is formed by seven letters(of the mula mantra). The six anga mantras, hrudaya to astra, should be ended with 'namah', 'svaha', 'vashat', 'hum', 'vaushat' and 'phat' respectively.

सिंहवक्त्रोग्रदंष्ट्राग्नि सप्रभोर्ध्व शिखान्विताम्।

कृष्णाञ्जननिभां वृत्त रक्तनेत्रत्रयान्विताम्॥ २१

वहन्तीं सव्यहस्ताभ्यां शूलं डमरुकं परं।

वहन्तीं वामहस्ताभ्यां मुण्डं शेषे तु पल्लवम्॥ २२

कृष्णाम्बरधरां सास्रमांस्यास्यां नर्तने रताम्।

मौक्तिकाभरणैर्युक्तां सर्वावयव भूषणाम्॥ २३

अट्टहासरवोपेतां कृष्णाजिन समन्विताम्।

ध्यात्वैवं गन्धपुष्पाद्यैः अर्चयेत् परमेश्वरीम्॥ २४

siṁhavaktrogradaṁṣṭrāgni saprabhordhva śikhānvitām|
kṛṣṇāñjananibhāṁ vṛtta raktanetratrayānvitām|| 21
vahantīṁ savyahastābhyāṁ śūlaṁ ḍamarukaṁ paraṁ|
vahantīṁ vāmahastābhyāṁ muṇḍaṁ śeṣe tu pallavam|| 22
kṛṣṇāmbaradharāṁ sāsramāṁsyāsyāṁ nartane ratām|
mauktikābharaṇairyuktāṁ sarvāvayava bhūṣaṇām|| 23
aṭṭahāsaravopetāṁ kṛṣṇājina samanvitām|
dhyātvaivaṁ gandhapuṣpādyaiḥ arcayet parameśvarīm|| 24

The form of Pratyangira Devi is associated with the following lineaments: Lion-face, sharp and terrific fangs, upraised matted hair on the head with the resplendence of fiery flames, complexion like a black collyrium, three eyes in round shape and in blood-like red color, holding the trident and drum in her right hands, holding the severed head and tender mango-leaf in her left hands, attired in black clothes, face appearing with streaks of blood and pieces of flesh, taking delight in dancing, adorned with ornaments made of pearl, all of her limbs beautified with respective ornaments, frequently raising the noises of loud laughter and dressed with the skin of black antelope – having meditated upon such a terrific form of Pratyangira, the Guru should worship her with sandal, flowers and other substances.

अथवा पञ्चकुम्भांस्तु ससूत्रान् वस्त्रवेष्टितान्।

गन्धोदकोदरान् कूर्च हेमपङ्कज संयुतान्॥ २५

पृथक्स्थण्डिलकाधारान् सपिधानान् सपल्लवान्।

चन्दनालिप्त देहांस्तु विन्यस्य करकेण च॥ २६

तथाविधेन संयुक्तं तत्र मध्ये शिवाम्बिकाम्।

प्रागुक्त्या परितोऽस्त्राणि ततः प्रत्यङ्गिरामपि॥ २७

इष्ट्वा विज्ञाप्य होमार्थं विशेयुः पावकालयम्।

athavā pañcakumbhāṁstu sasūtrān vastraveṣṭitān|
gandhodakodarān kūrca hemapaṅkaja saṁyutān|| 25
pṛthaksthaṇḍilakādhārān sapidhānān sapallavān|
candanālipta dehāṁstu vinyasya karakeṇa ca|| 26
tathāvidhena saṁyuktaṁ tatra madhye śivāmbikām|
prāguktyā parito'strāṇi tataḥ pratyaṅgirāmapi|| 27
iṣṭvā vijñāpya homārthaṁ viśeyuḥ pāvakālayam|

If not in this way, the Guru may place five kalasas, each one on a separate sthandila and worship the five astras. The kalasas should be wound around with thread, covered with new cloth, filled up with water perfumed with essential ingredients, furnished with bunch of darbhas and lotus-flower made of gold, associated with a fitting lid and tender mango leaves and their sides and neck besmeared with sandal paste. In the kalasa kept at the center, Prtyangira Devi should be worshipped. As explained before, four astras, aghora astra and others, should be worshipped in the four directions around the central kalasa and the pratyangira-astra should be worshipped at the center. Having worshipped in this way, the Guru should entreat for the permission from the Devi to perform the fire-ritual and enter into the sacrificial hall.

कुण्डं स्वकीयं संस्कृत्य पावकं च यथा पुरा॥ २८

स्वस्वदेवान् समावाह्य साङ्गान् गन्धादिना सह।

तर्पयेयुर्यथान्यायं मूर्तिपा गुरुणा सह॥ २९

कुर्युश्चाध्ययनं मन्त्रजपं स्तोत्र जपादिकम्।

प्राग्वत् समाहिताः स्वस्वदिक्षु संयग् व्यवस्थिताः॥ ३०

kuṇḍaṁ svakīyaṁ saṁskṛtya pāvakaṁ ca yathā purā|| 28
svasvadevān samāvāhya sāṅgān gandhādinā saha|
tarpayeyuryathānyāyaṁ mūrtipā guruṇā saha|| 29
kuryuścādhyayanaṁ mantrajapaṁ stotra japādikam|
prāgvat samāhitāḥ svasvadikṣu saṁyag vyavasthitāḥ|| 30

Each one of the assisting priest, along with the Guru(Chief Acharya), should first purify the fire-pit allocated to him with sacramental rites and the fire kindled in it, invoke the presence of the concerned Deity and astra belonging to his fire-pit along with the retinue Deities , worship them with sandal, flowers and other substances and offer the oblations according to the directions set forth in the Scripture. As

detailed earlier, the learned priests , having seated in the recommended direction and being with collected and concentrated mind, should recite the Vedas and Agamas, do the incantation of mantras, and recite the sacred hymns in praise of the Lord.

प्लक्षोदुम्बरकाश्वत्थवटास्समिध ईरिताः।
प्रधानस्य पलाशस्स्यात् स च सर्वत्र वा मतः॥ ३१
तिलाज्यदूर्वास्समिधः क्षीराक्तार्काङ्गुलायताः।
चरूश्च होमद्रव्याणि शतं पञ्चाशदेव वा॥ ३२
प्रत्येकमेतैर्जुहुयुः स्वदेव ध्यानतत्पराः।

plakṣodumbarakāśvatthavaṭāssamidha īritāḥ|
pradhānasya palāśassyāt sa ca sarvatra vā mataḥ|| 31
tilājyadūrvāssamidhaḥ kṣīrāktārkāṅgulāyatāḥ|
carūśca homadravyāṇi śataṁ pañcāśadeva vā|| 32
pratyekametairjuhuyuḥ svadeva dhyānatatparāḥ|

The recommended faggots for this fire-ritual are : plaksha, udumbara, asvattha and vata for the fire-pits designed in the east, south, west and north respectively and palasa for the principal fire-pit. Or, palasa may be used for all the fire-pits. Sesame, clarified butter, durva-grass, faggots and 'caru'-these should be used for offering the oblations. Each faggot should be soaked in the milk, its length being 12 angulas. Being completely involved in the meditation upon the concerned Deva and the astra, each priest should offer these as oblations. With each substance, the oblations should be made separately for 100 or 50 times.

प्रायश्चित्तहुतिं पूर्णां ताम्बूलाहुति संयुताम्॥ ३३
रक्षादानं निरोधार्घ्यं लयाङ्गे संनिरोधनम्।
अन्तर्बहिर्बलिं पश्चादाचान्ते मन्त्रविग्रहः॥ ३४
कर्मविज्ञापनं देवे प्रार्थयंस्तत्प्रसादतः।
कर्तुर्भस्मप्रदानं च कुर्यात्सर्वमनुक्रमात्॥ ३५

prāyaścittahutiṁ pūrṇāṁ tāmbūlāhuti saṁyutām|| 33
rakṣādānaṁ nirodhārghyaṁ layāṅge saṁnirodhanam|
antarbahirbaliṁ paścādācānte mantravigrahaḥ|| 34
karmavijñāpanaṁ deve prārthayaṁstatprasādataḥ|
karturbhasmapradānaṁ ca kuryātsarvamanukramāt|| 35

Then, the oblations for the sake of atonement and subsequently the consummate oblation should be made associated with the offering of tambula. The Guru should collect the ashes from the fire-pit to be used for protection and offer it to the main Deity. Having offered the 'nirodha arghya', he should perform the 'layanga' worship and display the 'sannirodhana' mudra. Then he should offer the interior bali and exterior bali and take three sips of water(acamana). Having rendered his body to be one with the mantra, the Guru should enter into the shrine and humbly dedicate the fire-ritual and the related rites to the Lord and entreat Him for the bestowal of His Grace. Having applied the protective ashes on his own body, the

Guru should first give the protective ashes to the yajamana(the main person who has arranged for the ritual) and then orderly distribute it to all those devotees who have assembled there.

देवं कुम्भस्थ पानीयैः संस्नाप्याभ्यर्चयेद्गुरुः।
देवधाम्नि कृतं चैतद्यदि कुम्भोदकैस्तदा॥ ३६
प्रायश्चित्तं समुद्दिश्य वर्तते प्रोक्षयेत्तु तम्।
दिशाहोमस्समाख्यातः सर्वारिष्ट निवारणः॥ ३७

devaṁ kumbhastha pānīyaiḥ saṁsnāpyābhyarcayedguruḥ|
devadhāmni kṛtaṁ caitadyadi kumbhodakaistadā|| 36
prāyaścittaṁ samuddiśya vartate prokṣayettu tam|
diśāhomassamākhyātaḥ sarvāriṣṭa nivāraṇaḥ|| 37

The Guru should bathe the Lord with the consecrated water contained in the kalasas and worship Him, if these rituals have been done within the precincts of the temple. If the rite of atonement has been done in the house of an individual, the Guru should sprinkle the consecrated water over the yajamana. Thus, the process of Disa homa which is capable of warding off all misfortunes and distress has been told.

दिशाहोमो द्वितीयोऽसौ विशेषस्तत्र कथ्यते।
प्रत्यङ्गिरायाश्चास्त्राणां पूजा नात्र समीरिता॥ ३८
समिदाज्यौदनैर्होमस्सुतिलैस्सिततण्डुलैः।
होमश्च पुरुषाघोर वामाजैर्दिक्षु संमतः॥ ३९
स्नपनादिषु होमोऽयं चतुर्दिक्षु च संमतः॥ ४०

diśāhomo dvitīyo'sau viśeṣastatra kathyate|
pratyaṅgirāyāścāstrāṇāṁ pūjā nātra samīritā|| 38
samidājyaudanairhomassutilaissitataṇḍulaiḥ|
homaśca puruṣāghora vāmājairdikṣu saṁmataḥ|| 39
snapanādiṣu homo'yaṁ caturdikṣu ca saṁmataḥ|| 40

With regard to the second type of Disa homa, a specific variation is now told. In this type, the invocation and worship of Pratyangira and other astras is not recommended. The oblations should be made with the faggots, clarified butter, cooked rice, sesame, pure and unbroken rice grains in the four directions starting from the east, with the recital of tatpurusha, aghora, vama and sadyojata mantras respectively. This kind of Disa homa should be performed as an associate ritual of snapana-abhisheka. Such performance has been recommended in the Agamas.

॥ इति उत्तरकामिकाह्रव्ये महातन्त्रे दिशाहोम विधिः त्रिंशत्तमः पटलः॥

|| iti uttarakāmikāhkhye mahātantre diśāhoma vidhiḥ triṁśattamaḥ paṭalaḥ ||

This is the 30th chapter titled "Directions for the Performance of Disa Homa"
in the Great Tantra called Uttara Kamika

३१ संहिताहोम मूर्तिहोम विधिः

31 saṁhitāhoma mūrtihoma vidhiḥ

31 Directions for the Performance of Samhita Homa and Murti Homa

वक्ष्येऽहं संहिताहोमं सर्वदोषनिकृन्तनम्।
शुभाशायां अथान्यस्मिन् नित्याग्नौ यागमण्डपे॥ १
उत्सवाद्यग्निमध्ये वा स्थण्डिले वा समाचरेत्।
सब्रह्माङ्गश्शिवश्शास्त्रे संहितेत्यभिधीयते॥ २

vakṣye'haṁ saṁhitāhomaṁ sarvadoṣanikṛntanam|
śubhāśāyāṁ athānyasmin nityāgnau yāgamaṇḍape|| 1
utsavādyagnimadhye vā sthaṇḍile vā samācaret|
sabrahmāṅgaśśivaśśāstre saṁhitetyabhidhīyate|| 2

Then I will explain the process of 'samhita homa' which is capable of annihilating all the ill-effects of defective or improper deeds. This samhita homa may be performed in the fire-pit in which oblations are offered daily or in the fire-pit meant for a grand festival. The fire-pit or the sthandila should be made in an auspicious direction or in the south-east. The brahma mantras and the anga mantras are collectively called 'samhita mantras' in the Agamas.

तैर्मन्त्रैर्संस्कृते वह्नौ गन्धाद्यैरर्चितो गुरुः।
पलाशसमिदाज्यान्नैः शतसंख्या शिवाणुना॥ ३
शिवाद्दशांशतोऽङ्गानां आहुतिर्ब्रह्मणामपि।
ततोऽघोराणुना होमं पञ्चविंशति संख्यया॥ ४
प्रायश्चित्तार्थं आपाद्य पूर्णां कुर्याद्विधानतः।
संहिताहोम एष स्यान् मूर्तिहोम विधीयते॥ ५

tairmantrairsaṁskṛte vahnau gandhādyairarcito guruḥ|
palāśasamidājyānnaiḥ śatasaṁkhyā śivāṇunā|| 3
śivāddaśāṁśato'ṅgānāṁ āhutirbrahmaṇāmapi|
tato'ghorāṇunā homaṁ pañcaviṁśati saṁkhyayā|| 4
prāyaścittārthaṁ āpādya pūrṇāṁ kuryādvidhānataḥ|
saṁhitāhoma eṣa syān mūrtihomao vidhīyate|| 5

In the fire raised and purified with the recital of samhita mantras, the Guru should invoke the presence of Siva and worship Him with sandal, flowers and other substances. Then, he should offer the oblations with the faggots of palasa and cooked rice for 100 times, with the recital of siva-mula-mantra. One tenth of the oblations made with the mula mantra should be offered with the recital of brahma mantras and

anga mantras. Then, he should offer these oblations for 25 times, with recital of aghora mantra. Having finished the offering of oblations for the sake of atonement, the Guru should offer the consummate oblation(purna ahuti) in the way prescribed for it. This is the process of performing the samhita homa. Next, the process of 'murti homa' is explained.

हर्म्याग्रेऽन्यत्र वा कृत्वा स्थण्डिलं कृतमण्डले।
शिवकुंभं न्यसेन्मध्ये वर्धनीं तस्य दक्षिणे॥ ६
अष्टदिक्ष्वष्ट कुम्भांस्तु वज्राद्यायुध संयुतान्।
ससूत्रान् सापिधानांश्च सवस्त्रान् सहिरण्यकान्॥ ७
गन्धोदकोदरान् गन्धपुष्पधूप प्रदीपकैः।
मध्यकुम्भे शिवं चेष्ट्वाघोरास्त्रं करके यजेत्॥ ८

harmyāgre'nyatra vā kṛtvā sthaṇḍilaṁ kṛtamaṇḍale|
śivakuṁbhaṁ nyasenmadhye vardhanīṁ tasya dakṣiṇe|| 6
aṣṭadikṣvaṣṭa kumbhāṁstu vajrādyāyudha saṁyutān|
sasūtrān sāpidhānāṁśca savastrān sahiraṇyakān|| 7
gandhodakodarān gandhapuṣpadhūpa pradīpakaiḥ|
madhyakumbhe śivaṁ ceṣṭvāghorāstraṁ karake yajet|| 8

In a pavilion erected in front of the temple or in some other suitable place, the Guru should design a sthandila and install the siva kumbha at its center. He should install vardhani kumbha(sakti kalasa) on the right side of siva kumbha. He should place eight kalasas in eight directions(one in each direction) in which eight weapons, vajra and others, are to be invoked and worshipped. These kumbhas and kalasas should have been wound around with thread, provided with suitable lid and covered with new cloth. These should be filled up with water perfumed with recommended ingredients and furnished with gold coin or gold lotus. Having worshipped Siva in the central kumbha with sandal, flowers, incense and light, he should worship the aghora astra in the vardhani kalasa.

यद्वाघोरास्त्रराजानं मध्यकुम्भे शिवं विना।
वर्धनीमपि हित्वैवं साङ्गमभ्यर्चयेद्गुरुः॥ ९
दत्वासनमथास्त्रासनाय हुं फण्णमस्त्विति।
दत्वास्त्रमूर्तये हुं फण्णमो मूर्तिं च तामिति॥ १०

yadvāghorāstrarājānaṁ madhyakumbhe śivaṁ vinā|
vardhanīmapi hitvaivaṁ sāṅgamabhyarcayedguruḥ|| 9
datvāsanamathāstrāsanāya huṁ phaṇṇamastviti|
datvāstramūrtaye huṁ phaṇṇamo mūrtiṁ ca tāmiti|| 10

If not in this way, the Guru may place only one kumbha at the center of the sthandila and worship the aghora- astra-raja along with his retinue Deities in that kumbha, without placing the kumbhas for

Siva and Sakti. He should offer the seat for the Astra-raja, reciting the mantra " astrasanaya hum phan namah". He should conceive the form of the Astra-raja, reciting the mantra " astramurtaye hum phan namah".

ध्यायेत्सूर्य सहस्राभं प्रलयाम्बुद निस्वनम्।
प्रदीप्तदशनप्रान्त प्रकाशमुखकन्धरम्॥ ११
त्र्यक्षं तटिल्लताजिह्वा दीप्तभ्रूश्मश्रुमूर्धजम्।
सर्पोपवीतं शूलासि शक्तिमुद्गर धारिणम्॥ १२
चतुर्भुजं चतुर्वक्त्रं स्फुरच्चन्द्रार्ध शेखरम्।
नृत्यन्तं तं महाकायं नागाभरण भूषितम्॥ १३
देवदानव दैत्यानां दर्पितानां विमर्दकम्।
वज्रादिशूल पर्यन्तान्यभितोऽस्त्राणि संयजेत्॥ १४
पद्मं चक्रं तथैशाने नैर्ऋते च क्रमाद्यजेत्।

dhyāyetsūrya sahasrābhaṁ pralayāmbuda nisvanam|
pradīptadaśanaprānta prakāśamukhakandharam|| 11
tryakṣaṁ taṭillatājihvā dīptabhrūśmaśrumūrdhajam|
sarpopavītaṁ śūlāsi śaktimudgara dhāriṇam|| 12
caturbhujaṁ caturvaktraṁ sphuraccandrārdha śekharam|
nṛtyantaṁ taṁ mahākāyaṁ nāgābharaṇa bhūṣitam|| 13
devadānava daityānāṁ darpitānāṁ vimardakam|
vajrādiśūla paryantānyabhito'strāṇi saṁyajet|| 14
padmaṁ cakraṁ tathaiśāne nairṛte ca kramādyajet|

The Guru should meditate on the form of Aghora-astra as appearing with the brilliance of thousand suns, emitting loud sounds like the thundering clouds which arise at the time of final dissolution, his bright teeth illuminating even the extreme end of the directions, his face and neck being very bright, having three eyes, tongue flashing forth like the streak of lighning, shiny beard, moustache and hair, wearing the snake as his sacred thread, his four hands holding the trident, small sword, sakti-weapon and small pestle, having four faces, his head being adorned with resplendent half-moon, appearing in dancing posture and with huge form, adorned with serpent-ornament and subduing the conceited devas, asuras and daityas. In the eight directions around the Aghora-astra, he should worship eight weapons from vajra to trident. In the north-east, he should worship padma-weapon and in the south-west, the cakra-weapon.

तदग्र कल्पिते कुण्डे हास्तिके वृत्तसंनिभे॥ १५
स्थण्डिले संस्कृते वापि वह्निं विन्यस्य देशिकः।
संस्कृत्य पञ्चसंस्कारैः वह्निकर्मोक्तवर्त्मना॥ १६
तत्रावाह्य यजेत्साङ्गं अघोरास्त्रं शिवानले।
समिदाज्यतिलक्षीर सितदूर्वा मधुत्रयम्॥ १७

हविष्यान्नं सहस्रं वा तदर्धं शतमेव वा।
प्रत्येकं जुहुयाद्देतैरघोरास्त्रं शिवानले॥ १८

tadagra kalpite kuṇḍe hāstike vṛttasaṁnibhe|| 15
sthaṇḍile saṁskṛte vāpi vahniṁ vinyasya deśikaḥ|
saṁskṛtya pañcasaṁskāraiḥ vahnikarmoktavartmanā|| 16
tatrāvāhya yajetsāṅgaṁ aghorāstraṁ śivānale|
samidājyatilakṣīra sitadūrvā madhutrayam|| 17
haviṣyānnaṁ sahasraṁ vā tadardhaṁ śatameva vā|
pratyekaṁ juhuyāddetairaghorāstraṁ śivānale|| 18

The Guru should kindle the fire in the fire-pit desgined in front of kalasas to be circular in shape with an extent of one hasta or kindle the fire over the sthandila designed and consecrated with sacramental rites. Having sanctified the fire with five kinds of sacramental rituals according to the directions given in the chapter dealing with fire-ritual, he should invoke the presence of Aghora-astra-Deva along with his retinue Deities in that siva-fire and woship him. Then he should offer the oblations with the faggots, clarified butter, sesame, milk, white durva-grass, trimadhu and the rice cooked in the sacrificial hall for 1000, 500 or 100 times. With each of the substances mentioned above, he should make 1000, 500 or 100 oblations for the sake of Aghora-astra-Deva invoked in the siva-fire.

कर्मनिर्देश संयुक्तं अङ्गैरस्त्रैश्च तर्पयेत्।
पूर्णाहुतिं ततो दत्वा प्रायश्चित्तं समाप्य च॥ १९
पुनः पूर्णां च ताम्बूलं दत्वा स्तुत्वाभिवन्द्य च।
अध्येष्याभीष्टमाचार्यो होमरक्षां समाचरेत्॥ २०
स्वार्थं च यजमानार्थं दद्यादर्घ्यं पराङ्मुखम्।
लयाङ्गं पूजयित्वान्ते शिवं व्याहृतमाचरेत्॥ २१

karmanirdeśa saṁyuktaṁ aṅgairastraiśca tarpayet|
pūrṇāhutiṁ tato datvā prāyaścittaṁ samāpya ca|| 19
punaḥ pūrṇāṁ ca tāmbūlaṁ datvā stutvābhivandya ca|
adhyeṣyābhīṣṭamācāryo homarakṣāṁ samācaret|| 20
svārthaṁ ca yajamānārthaṁ dadyādarghyaṁ parāṅmukham|
layāṅgaṁ pūjayitvānte śivaṁ vyāhṛtamācaret|| 21

He should offer the oblations with the recital of anga mantras and astra mantra associated with the declaration of the purpose of the intended rites of atonement. Then he should offer the consummate oblation and complete the rituals related to the atonement. Once again he should offer the consummate oblation and tambula , eulogize the Astra Deva, bow down before him and entreat him to grant the desired benefit. Then he should collect the 'homa raksha'(ashes from the fire-pit) for his own use and for the use of yajamana. Having offered paranmukha-arghya, he should perform the 'layanga' worship and declare the nature and completion of the atonement-ritual to Siva.

तत्रैव रक्षयेन्नित्यं यावत्कर्म समाप्यते।

प्रत्यहं जनयेद्वाथ स्थण्डिले होमकर्मणि॥ २२

अन्तर्बहिर्बलिं दत्वा समाचम्याणुविग्रहः।

गत्वा कुम्भान्तिकं कर्म विज्ञाप्येशेऽस्त्ररूपिणि॥ २३

ततस्तत्कुम्भपानीयैः स्नापयेत्परमेश्वरम्।

गन्धपुष्पस्रगाद्यैश्च नैवेद्यान्तैः प्रपूजयेत्॥ २४

संप्रार्थ्य वाञ्छितं देवाल्लब्धानुज्ञः प्रसादजम्।

भस्मापि यजमानाय दातव्यं होमकर्मणि॥ २५

अत्राप्यध्ययनं मन्त्रजपं शान्तिवदाचरेत्।

मूर्तिहोमः समाख्यातः प्रायश्चित्तर्थमीरितः॥ २६

tatraiva rakṣayennityaṁ yāvatkarma samāpyate|
pratyahaṁ janayedvātha sthaṇḍile homakarmaṇi|| 22
antarbahirbaliṁ datvā samācamyāṇuvigrahaḥ|
gatvā kumbhāntikaṁ karma vijñāpyeśe'strarūpiṇi|| 23
tatastatkumbhapānīyaiḥ snāpayetparameśvaram|
gandhapuṣpasragādyaiśca naivedyāntaiḥ prapūjayet|| 24
saṁprārthya vāñcitaṁ devāllabdhānujñaḥ prasādajam|
bhasmāpi yajamānāya dātavyaṁ homakarmaṇi|| 25
atrāpyadhyayanaṁ mantrajapaṁ śāntivadācaret|
mūrtihomaḥ samākhyātaḥ prāyaścittarthamīritaḥ|| 26

Without doing 'visarjana'(sending off) for the fire, the Guru should keep alive the fire in the fire-pit till the completion of the atonement. Or, if the fire ritual is performed in the sthandila, he may do the 'visarjana' on each day and kindle the fire afresh daily. Having offered the interior bali and exterior bali, he should take three sips of water(acamana) and render his body to be in oneness with the mantra. Having gone to the place where the kumbhas have been arrayed, he should declare the nature and purpose of the ritual undertaken to the Lord who is in the form of Aghora astra and perform the ablution for Lord Siva with the consecrated water contained in the kumbha. He should worship Him with sandal, flowers and such other substances and offer the garlands and other series of paraphernalia up to naivedya. Having entreated the Lord to grant the desired fruits and obtained His gracious permission from Him, he should give the protective bhasma which has formed out of His grace in the fire-pit to the yajamana. Even in this occasion, the recital of the Vedas, Agamas and hymns and the incantation of mantras should be duly performed as done in the ritual of 'santi'.

अन्येऽपि मूर्तिहोमस्य विशेषस्त्वत्र कथ्यते।

यजेत् कुम्भास्त्र वर्धन्योर्मध्यमे शिवमम्बिकाम्॥ २७

संयजेन्मूर्तिमूर्तीशान् अष्टकुम्भेषु बाह्यतः।

अष्टदिक्षु च शर्वादि मन्त्रैर्होमं समाचरेत्॥ २८

स्थण्डिलेष्वष्टकुण्डेषु वेदिकासहितेषु वा।

समिदाज्यतिलक्षीर यवैरष्टोत्तरं शतम्॥ २९

पञ्चाशत्संख्यकं वापि तदर्धं वा पृथक् पृथक्।

anye'pi mūrtihomasya viśeṣastvatra kathyate|
yajet kumbhāstra vardhanyormadhyame śivamambikām|| 27
saṁyajenmūrtimūrtīśān aṣṭakumbheṣu bāhyataḥ|
aṣṭadikṣu ca śarvādi mantrairhomaṁ samācaret|| 28
sthaṇḍileṣvaṣṭakuṇḍeṣu vedikāsahiteṣu vā|
samidājyatilakṣīra yavairaṣṭottaraṁ śatam|| 29
pañcāśatsaṁkhyakaṁ vāpi tadardhaṁ vā pṛthak pṛthak|

With regard to another type of 'murti homa', some specific variations of rituals are told now. The Guru should worship Lord Siva in the kumbha placed at the center and Aghora astra in the vardhani kalasa and worship eight Murtis and Murtisvaras in the eight kalasas kept in eight directions around the siva kumbha and vardhani kalasa. With the rectal of eight mantras starting from 'sarva', he should perform the fire ritual and offer oblations in the eight directions. With the altar designed at the center, this fire ritual may be performed in eight sthandilas or eight fire-pits. The oblations should be offered with the faggots, clarified butter, sesame, milk and barley(yava). With each of these substances, the oblations should be offered separately for 108, 50 or 25 times.

पलाशोदुम्बराश्वत्थ वटा दिक्षु विदिक्ष्वथ॥ ३०

शम्यपामार्गश्रीवृक्ष प्लक्षास्समिध ईरिताः।

क्षीररसस्येन्द्रहीनैर्वा पञ्चकुण्डघटैस्तु वा॥ ३१

पञ्चपक्षेऽष्टपक्षे वा स्थण्डिलं पूर्वदिग्गतम्।

विधाय सर्वं मन्त्रैस्तु होमं तत्र समाचरेत्॥ ३२

palāśodumbarāśvattha vaṭā dikṣu vidikṣvatha|| 30
śamyapāmārgaśrīvṛkṣa plakṣāssamidha īritāḥ|
kṣīrasasyendrahīnairvā pañcakuṇḍaghaṭaistu vā|| 31
pañcapakṣe'ṣṭapakṣe vā sthaṇḍilaṁ pūrvadiggatam|
vidhāya sarvaṁ mantraistu homaṁ tatra samācaret|| 32

The faggots to be used in this homa are: palasa, udumbara, asvattha and vata for the fire-pits in the main directions starting from the east. Sami, apamarga, srivruksha and plaksha for the fire-pits in the corner directions starting from the south-east. This homa may be performed without making use of milk and paddy grains, may be performed in five fire-pits and five ghatas(pots), eight or five fire-pits or eight or five sthandilas. Or, having designed only one sthandila in the east, all the rituals of homa and oblations may be performed there itself with the recital of all the mantras mentioned above.

पूर्वस्मिन्नीश कुण्डे वा गुरुस्संहितयाहुतिम्।

पूर्णाहुतिं ततो दत्वा घटादैः स्नापयेच्छिवम्॥ ३३

संपूज्य गन्धपुष्पाद्यैः प्रार्थयेदिष्ट सिद्धये।
एवं श्रेष्ठादि भेदेन मूर्तिहोमस्त्रिधा मतः॥ ३४

pūrvasminnīśa kuṇḍe vā gurussaṁhitayāhutim|
pūrṇāhutiṁ tato datvā ghaṭādaiḥ snāpayecchivam|| 33
saṁpūjya gandhapuṣpādyaiḥ prārthayediṣṭa siddhaye|
evaṁ śreṣṭhādi bhedena mūrtihomastridhā mataḥ|| 34

The guru should perfom the fire-ritual in the fire-pit designed in the east or in the north-east with the recital of samhita mantras. Having offered the 'purna ahuti', he should perform the ablution for Siva with the consecrated water contained in the ghatas and the kalasas. Having worshipped Him with sandal, flowers and other substances, the Guru should entreat Him for the attainment of the desired fruits. Thus, this muti homa is considered to be of three kinds, in view of the difference as to the foremost, medium and lower.

कर्तव्यो मूर्तिहोमोऽन्यं मूर्तीशार्चन होमयुक्।
संप्रोक्षण प्रतिष्ठादौ निष्कृत्यै नायमीरितः॥ ३५
शान्त्युक्त दिनसंख्याया वशेनैतत्समाचरेत्।
मूर्तिहोम इति प्रोक्तो घृतस्नानादिकः पुरा।
यतो मया समादिष्टस्ततो नाद्यापि कथ्यते॥ ३६

kartavyo mūrtihomo'nyaṁ mūrtīśārcana homayuk|
saṁprokṣaṇa pratiṣṭhādau niṣkṛtyai nāyamīritaḥ|| 35
śāntyukta dinasaṁkhyāyā vaśenaitatsamācaret|
mūrtihoma iti prokto ghṛtasnānādikaḥ purā|
yato mayā samādiṣṭastato nādyāpi kathyate|| 36

The other type of murti homa should be done so as to be associated with the worship of Murtisvaras and fire ritual. This should be done during consecration by sprinkling , installation and such other occasions. This is not recommended as the ritual fit for atonement. This should be performed according to the number of days prescribed for 'santi' ritual. Since 'ghruta snana' (ablution with ghee) related to atonement has been explained already by me, it is not detailed here.

॥ इति उत्तर कामिकाख्ये महातन्त्रे संहिता होम मूर्ति होम विधिः एकत्रिंशतितमः पटलः॥

|| iti uttara kāmikākhye mahātantre saṁhitā homa mūrti homa vidhiḥ ekatriṁśatitamaḥ paṭalaḥ ||

This is the 31st chapter titled "Directions for the Performance of Samhia Homa and Murti Homa" in the Great Tantra called Uttara Kamika

३२ अद्भुतशान्ति विधिः

32 adbhutaśānti vidhiḥ

32 Directions for the Peformance of Rites for Appeasing the Portentous Incidents

वक्ष्येऽद्भुतानां शान्तिं तु सर्वारिष्ट निवारिणीम्।
रजन्यां दर्शनं भानोः परराजभयं भवेत्॥ १
विप्रभोजन संयुक्तां तत्र शान्तिं समाचरेत्।
दर्शे चाभ्युदिते चन्द्रे परो राजा भविष्यति॥ २
पूर्ववत् कल्पयेच्छान्तिं मध्यमेनाधमेन वा।

vakṣye'dbhutānāṁ śāntiṁ tu sarvāriṣṭa nivāriṇīm|
rajanyāṁ darśanaṁ bhānoḥ pararājabhayaṁ bhavet|| 1
viprabhojana saṁyuktāṁ tatra śāntiṁ samācaret|
darśe cābhyudite candre paro rājā bhaviṣyati|| 2
pūrvavat kalpayecchāntiṁ madhyamenādhamena vā|

I will explain the process of appeasing the portentous incidents, which process is efficacious in warding off all kinds of misfortunes and distress. The appearance of sun during the night is indicative of the fear that could arise due to the activities of the opponent king. Such portent should be appeased by the performance of the rites of atonement accompanied by the feeding of the brahmins well versed in the Vedas. The appearance of the moon during the newmoon day is indicative of the fact that the country will be ruled over by other king. The rite of atonement should be done as said before, at least in a medium way or inferior way.

संभवे भूमिकंपे तु नृपभङ्गो भवेद् ध्रुवम्॥ ३
मधुक्षीरघृतैस्स्नानं सहस्रप्रस्थ संमितैः।
तदर्धैर्वा तदर्धैर्वा शतप्रस्थैस्तदर्धतः॥ ४
स्नपनोक्त्या शिवे कुर्यात् त्रिसप्ताहं द्विसप्तमम्।
सप्ताहं वा घृतक्षौद्रैः श्रेष्टमार्गेण कारयेत्॥ ५

saṁbhave bhūmikaṁpe tu nṛpabhaṅgo bhaved dhruvam|| 3
madhukṣīraghṛtaissnānaṁ sahasraprastha saṁmitaiḥ|
tadardhairvā tadardhairvā śataprasthaistadardhataḥ|| 4
snapanoktyā śive kuryāt trisaptāhaṁ dvisaptamam|
saptāhaṁ vā ghṛtakṣaudraiḥ śreṣṭamārgeṇa kārayet|| 5

The occurrence of earthquake would definitely result in the immediate downfall of the present king. To appease this portent, the Guru should perform abhisheka for Lord Siva with honey, milk and clarified

butter, taken in the measure of 1000, 500 or 250 prasthas or 100 or 50 prasthas. This abhisheka should be performed to Lord Siva according to the procedure told for 'snapana' for 21 days or 14 or 7 days continuously with clarified butter and honey in the foremost pattern.

प्रासाद् मण्टपाद्यादि भ्रमणेऽप्येवमाचरेत्।
नदीतटाककूपादि क्षोभे दुर्भिक्षता भवेत्॥ ६
तत्तीरे मण्टपं कृत्वा तन्मध्ये स्थण्डिले शिवम्।
साम्बं कुम्भे च वर्धन्यां परितोऽष्ट घटेषु च॥ ७
ससूत्राम्बरहैमेषु सप्ततीर्थं च कन्यया।
पूजयेद्गन्धपुष्पाद्यैः दिशाहोमं समाचरेत्॥ ८
कुम्भाम्बः प्रक्षिपेत्तेषु पञ्चाहं ह्येवमाचरेत्।

prāsāda maṇṭapādyādi bhramaṇe'pyevamācaret|
nadītaṭākakūpādi kṣobhe durbhikṣatā bhavet|| 6
tattīre maṇṭapaṁ kṛtvā tanmadhye sthaṇḍile śivam|
sāmbaṁ kumbhe ca vardhanyāṁ parito'ṣṭa ghaṭeṣu ca|| 7
sasūtrāmbarahaimeṣu saptatīrthaṁ ca kanyayā|
pūjayedgandhapuṣpādyaiḥ diśāhomaṁ samācaret|| 8
kumbhāmbaḥ prakṣipetteṣu pañcāhaṁ hyevamācaret|

Even on the occurrence of shaking of the whole temple complex or of the halls built inside the temple and such other constructions, the rite of atonement should be done in the same way. The jolting of water-sources such as the river, tank, well and such others would result in the famine and poverty of the country. Having constructed a sacrificial pavilion on the bank of the river or tank, the Guru should design a sthandila at its center, place a kumbha and vardhani(kalasa) for Siva and Sakti and arrange eight vessels(ghatas) around them. All these kalasas should be wound around with thread, covered with new cloth and deposited with gold coin or lotus. The Guru should invoke the presence of seven sacred rivers personified as virgins into the kalasas and worship them with sandal, flowers and such other substances and subsequently perform the 'disa homa'. Upon the completion of the ritual, the Guru should pour down the consecrated water contained in the kalasas into the river or tank. The alleviating ritual should be done in this way for five consecutive days.

प्रतिमारोदने स्वेदे नृपस्य मृतिमाचरेत्॥ ९
सर्वेषां प्राणिनां नाशं सद्यः कुर्यात् प्रतिक्रियाम्।
कृत्वा तु प्रतिमा शुद्धिं श्रेष्टां शान्तिं समाचरेत्॥ १०
शान्तिहोमं च विप्राणां भोजनं नित्यमाचरेत्।
तदन्ते चोत्सवं कुर्याद्यथावित्तं मुनीश्वराः॥ ११

pratimārodane svede nṛpasya mṛtimācaret|| 9
sarveṣāṁ prāṇināṁ nāśaṁ sadyaḥ kuryāt pratikriyām|
kṛtvā tu pratimā śuddhiṁ śreṣṭāṁ śāntiṁ samācaret|| 10

śāntihomaṁ ca viprāṇāṁ bhojanaṁ nityamācaret |
tadante cotsavaṁ kuryādyathāvittaṁ munīśvarāḥ|| 11

If the images installed in the temple appear as weeping or as soaked in sweat, such incidence indicates the impending death of the king and the immediate destruction of all the living beings. On such incidence, the Guru should perform the appeasing rite immediately. Having purified the image, he should perform the foremost kind of 'santi' ritual. He should perform the 'santi homa' and the feeding of the learned brahmins daily. O, the lords of sages!,then, at the end, he should perform the concerned festival for the image according to the available resources.

जाते शोणितवर्षे तु सर्वेषां नाशनं भवेत्।
प्रासाद मण्टपादीनि रुधिराक्तानि शोधयेत्॥ १२
गोमया लेपनं कृत्वा पर्यग्निकरणं नयेत्।
पुण्याहं वाचयित्वा तु मध्वाद्यैस्स्नपनं नयेत्॥ १३
भूमिकम्पोक्त मार्गेण शान्तिहोमं तु कारयेत्।
सप्ताहमेवं कुर्याद्वा द्वित्रिसप्ताहमेव वा॥ १४

jāte śoṇitavarṣe tu sarveṣāṁ nāśanaṁ bhavet|
prāsāda maṇṭapādīni rudhirāktāni śodhayet|| 12
gomayā lepanaṁ kṛtvā paryagnikaraṇaṁ nayet|
puṇyāhaṁ vācayitvā tu madhvādyaissnapanaṁ nayet|| 13
bhūmikampokta mārgeṇa śāntihomaṁ tu kārayet|
saptāhamevaṁ kuryādvā dvitrisaptāhameva vā|| 14

If the downpour of blood occurs, such portent indicates the destruction of all things and living beings. The enclosures and the halls of the temple which are stained with blood streaks should be cleaned well. Having besmeared the entire ground with cowdung, the Guru should perform the ritual known as 'paryagni karana'(going around the complex with burning effigy representing the evil force) related to 'vastu' and declaring the auspiciousness of the day, time and the event(punyaha vacana) , he should do 'snapana abhisheka' with honey and other recommended substances. He should perform the 'santi homa' according to the procedure mentioned for the earthquake. Such ritual should be performed for 7, 14 or 21 days continuously.

मधुक्षीराज्य वृष्ट्यादौ राष्ट्रक्षोभं समादिशेत्।
मृत्तैलाश्मासृगाद्यैर्वा वर्षश्चेत्तद्वदेव हि॥ १५
तद्द्रव्यैस्स्नपनं कुर्याद् भूमिकम्पोक्त मार्गितः।
विशेषाच्छिवमभ्यर्च्य भूरिनैवेद्य संयुतम्॥ १६
शैवान् संभोजयेत्पश्चात् एवं सप्ताहमाचरेत्।

madhukṣīrājya vṛṣṭyādau rāṣṭrakṣobhaṁ samādiśet|
mṛttailāśmāsṛgādyairvā varṣaścettadvadeva hi|| 15

taddravyaissnapanaṁ kuryād bhūmikampokta mārgitaḥ|
viśeṣācchivamabhyarcya bhūrinaivedya saṁyutam|| 16
śaivān saṁbhojayetpaścāt evaṁ saptāhamācaret|

The portents such as the downpour of honey, milk, clarified butter and others indicate the immediate occurrence of agitations and disturbances affecting the whole country. The portents such as the downpour of earth-particles, oil, stones, pieces of flesh and others indicate the same agitations and disturbances. The Guru should perform the snapana-abhisheka for Lord Siva making use of the materials recommended for appeasing the effects of earthquake. Having worshipped Lord Siva in a grand scale and special way associated with plenty of 'naivedya' varieties, he should feed the devotees of Siva. Such rituals should be performed for 7 consecutive days.

लोके मृदादि वृष्टिश्चेत् क्षीरस्नपन संयुतम्॥ १७
लिङ्गबेरद्रुमादिभ्यश्शोणितादेः समुद्भवे।
संपूज्य गन्धप्रमुखैः वस्त्रयुग्मेन वेष्टयेत्॥ १८
दिशाहोमं नयेत्तेषु शैवान् संभोजयेत्ततः।
परचक्राद् भयं ज्ञेयं तद्भीतेर्निवृत्तये॥ १९
लिङ्गबेराद्रुमाद्यङ्गं शोधयेदस्त्रवारिणा।
वास्तुं संपूजयेत्पश्चात् तदन्ते स्नापयेच्छिवम्॥ २०
शान्तिकर्मोक्त नक्षत्र वशादेतत् समाचरेत्।

loke mṛdādi vṛṣṭiścet kṣīrasnapana saṁyutam|| 17
liṅgaberadrumādibhyaśśoṇitādeḥ samudbhave|
saṁpūjya gandhapramukhaiḥ vastrayugmena veṣṭayet|| 18
diśāhomaṁ nayetteṣu śaivān saṁbhojayettataḥ|
paracakrād bhayaṁ jñeyaṁ tadbhīternivṛttaye|| 19
liṅgaberādrumādyaṅgaṁ śodhayedastravāriṇā|
vāstuṁ saṁpūjayetpaścāt tadante snāpayecchivam|| 20
śāntikarmokta nakṣatra vaśādetat samācaret|

If the downpour of earth-particles and others occurs in a widespread area of the country, the Guru should perform the 'abhisheka' for Lord Siva with milk and snapana. If blood, sweat and others exude from the Linga, installed images, wooden structures and such others, the Guru should worship the Linga, images, wooden structures and others with sandal and other paraphernalia and adorn them with two clothes. He should perform 'diasa homa' for the sake of all these and at the end he should arrange for the feeding of the devotees of Siva. Such exudation indicates that the country would be terrified by the activities of the groups of enemies. In order to alleviate such terrifying state, this ritual should be done. The Guru should clean Linga and all the images with the water consecrated with astra mantra, worship Vastu Brahma and perform the abhisheka for Lord Siva. These should be done based on the nakshatra recommended for the 'santi homa'.

अकस्मात्पतितं धाम मूलदामस्तकं यदि॥ २१
नृपभङ्गो भवेत्तेन मूर्तिहोमं तु कारयेत्।

स्नपनं च शिवे नित्यं कुर्याद्वित्तानुसारतः॥ २२

शान्त्युक्त दिनसंख्याया वशेनैतत् समाचरेत्।

प्रासादं अनुकर्मोक्त्याद्येष्टकादियुतं नयेत्॥ २३

त्रिपादेऽर्धे तथा पादे तदर्धे वाथ भग्नके।

कुर्याद्धाम्नोऽथ सन्धानं सप्तषत्पञ्चवेदभम्॥ २४

प्रायश्चित्तं प्रकर्तव्यं प्रागुक्तं भावितात्मभिः।

akasmātpatitaṁ dhāma mūladāmastakaṁ yadi|| 21
nṛpabhaṅgo bhavettena mūrtihomaṁ tu kārayet|
snapanaṁ ca śive nityaṁ kuryādvittānusārataḥ|| 22
śāntyukta dinasaṁkhyāyā vaśenaitat samācaret|
prāsādaṁ anukarmoktyādyeṣṭakādiyutaṁ nayet|| 23
tripāde'rdhe tathā pāde tadardhe vātha bhagnake|
kuryāddhāmno'tha sandhānaṁ saptaṣatpañcavedabham|| 24
prāyaścittaṁ prakartavyaṁ prāguktaṁ bhāvitātmabhiḥ|

If the whole temple collapses accidentally from the bottom to the top, there would occur misfortunes and troubles to the king by such unexpexted incidence. The Guru should perform 'murti homa' to alleviate the dreadful effects of the incidence.The 'snapana abhisheka' should be performed daily according to the resources available. This should be done according to the nuber of days metioned for the performance of santi homa. Observing the rules prescribed for the 'anukarma'(subsequent and atoning rituals), the temple complex should be rebuilt right from laying the first bricks. If three-fourth, half, quarter or one eighth of the portion of the temple breaks down, all the ruined portions should be set right within 7, 6, 5 or 4 days. All the rites of atonement should be performed by the learned priests who are in contemplative oneness with Siva constantly.

स्थूप्याद्यवयवे छिन्नेऽप्येतदेकाहमाचरेत्॥ २५

नासिकाद्यङ्ग वैकल्ये सन्धानं सम्यगाचरेत्।

अकस्माद्धामभेदादौ फलमिन्द्रादि दिग्वशात्॥ २६

निष्कृतिश्च पुरा प्रोक्ता ततस्तद्वत्समाचरेत्।

sthūpyādyavayave chinne'pyetadekāhamācaret|| 25
nāsikādyaṅga vaikalye sandhānaṁ samyagācaret|
akasmāddhāmabhedādau phalamindrādi digvaśāt|| 26
niṣkṛtiśca purā proktā tatastadvatsamācaret|

If there occurs dilapidation and damages to the finial and other parts of vimana, the Guru should perform these rituals for one day. If the vestibule and other parts of vimana get chopped , such damages should be set right immediately and perfectly. If there occurs splits and cracks in the temple complex, the ill-effects of such damages should be estimated well according to the east and other directions in which such damages have occurred. For such kind of damages, the rites of atonement have already been told and these should be performed in the same way.

धामान्तरस्थ देवानां भग्नादौ समुपस्थिते॥ २७
अनुकर्मविधानोक्तं कुर्यात्कर्म गुरुस्तदा।
मण्टपादि निपाते च शान्तिमेकाहं आचरेत्॥ २८
धाम स्थानान्तरं प्राप्तं यदि लिङ्गादि संयुतम्।
नृपतेरादिशेद्भङ्गं तेन वै देशिकोत्तमः॥ २९
संपूज्य देवं गन्धाद्यैः श्रेष्ठशान्तिं समाचरेत्।
शैवसंभोजनोपेतां विप्रभुक्ति समन्विताम्॥ ३०
लिङ्गान्तरं प्रतिष्ठाप्य पूर्वमानसमं यथा।
बाणलिङ्गादिकं वाथ प्रासादेन समन्वितम्॥ ३१
अथवा पूर्वलिङ्गं चेत् तत्प्रासाद समन्वितम्।
अनुकर्म विधानेन पूर्वस्थाने समं नयेत्॥ ३२
हीनं प्रासादमानं चेत् पूर्वस्थाने समाचरेत्।
स्थानान्तरगतं लिङ्गं उदक्पूर्वत्र विन्यसेत्॥ ३३
तत्स्थाने धाम वा कार्यं अनुकर्मोक्त वर्त्मना।

dhāmāntarastha devānāṁ bhagnādau samupasthite|| 27
anukarmavidhānoktaṁ kuryātkarma gurustadā|
maṇṭapādi nipāte ca śāntimekāhaṁ ācaret|| 28
dhāma sthānāntaraṁ prāptaṁ yadi liṅgādi saṁyutam|
nṛpaterādiśedbhaṅgaṁ tena vai deśikottamaḥ|| 29
saṁpūjya devaṁ gandhādyaiḥ śreṣṭhaśāntiṁ samācaret|
śaivasaṁbhojanopetāṁ viprabhukti samanvitām|| 30
liṅgāntaraṁ pratiṣṭhāpya pūrvamānasamaṁ yathā|
bāṇaliṅgādikaṁ vātha prāsādena samanvitam|| 31
athavā pūrvaliṅgaṁ cet tatprāsāda samanvitam|
anukarma vidhānena pūrvasthāne samaṁ nayet|| 32
hīnaṁ prāsādamānaṁ cet pūrvasthāne samācaret|
sthānāntaragataṁ liṅgaṁ udakpūrvatra vinyaset|| 33
tatsthāne dhāma vā kāryaṁ anukarmokta vartmanā|

If there occurs breakages and such other damages to the images of the Gods installed inside the precincts of the temple, the Guru should perform the rites of atonement according to the procedure told in the 'anukarma vidhi'(directions for doing the subsequent activities). If the halls and such other constructions collapse, he should perform the 'santi homa' for one day. If the whole temple complex gets displaced to another place along with the Linga and other images, such occurrence indicates the downfall of the king. To alleviate the bad effects, the foremost Guru should worship Lord Siva with sandal and others and perform the foremost kind of 'santi homa'. It should be followed by the feeding of devotees and the learned brahmins. Having installed another Linga whose measurements should be the same as those of the previous Linga or installed 'Bana-linga' and others associated with temple structure, he should perform such rituals. Or, if the previous Linga itself is to be installed associated with the enclosures of the previous temple, these should be done in the previous place itself according to the directions given

in the ‘anukarma vidhi’, retaining the same previous measures of the temple. If the measures of the new temple complex becomes reduced, such installation should be done in the previous place itself. The Linga which has been displaced to another place should be re-installed in the previous complex, either in the north or in the east. Or, in the place to which the Linga has been displaced, another temple may be constructed according the directions given in the ‘anukarma vidhi’.

वृक्षे स्थानान्तरं प्राप्ते सस्यनाशे भविष्यति॥ ३४
तद्वृक्षजाति संभूत समिद्भिर्मूर्तिहोमकम्।
समाचरेद् द्विसप्ताहं शैवभोजन संयुतम्॥ ३५
तत्समीपे स्थिते लिङ्गे स्वयंभूतादिके परम्।
स्नपनं कारयेन्नित्यं प्रभूतहविषान्वितम्॥ ३६
स्थापयेत् पूर्वदेशेऽन्यवृक्षं तज्जातिसंभवम्।

vṛkṣe sthānāntaraṁ prāpte sasyanāśe bhaviṣyati|| *34*
tadvṛkṣajāti saṁbhūta samidbhirmūrtihomakam|
samācared dvisaptāhaṁ śaivabhojana saṁyutam|| *35*
tatsamīpe sthite liṅge svayaṁbhūtādike param|
snapanaṁ kārayennityaṁ prabhūtahaviṣānvitam|| *36*
sthāpayet pūrvadeśe'nyavṛkṣaṁ tajjātisaṁbhavam|

If the specific tree(sthala vruksha) of the temple gets displaced to another place, such displacement indicates the immediate occurrence of the destruction of crops and grains. The Guru should perform the fire-ritual making oblations with the faggots got from the other tree of the same variety as that of the sthala-vruksha. This fire-ritual should be performed for 14 days associated with the feeding of the saiva-devotees. Snapana-abhisheka should be performed daily to the Linga, which may the self-manifested Linga(svayambhu) near the sthala-vruksha or other type of Linga installed near that tree. This abhisheka should be associated with ‘prabhuta-havis’. In the previous place where the sthala-vruksha was there, other tree belonging to the same variety of the displaced tree should be installed.

तदन्यकुसुमे जाते तदन्यफलसंभवे॥ ३७
संवत्सरत्रयादर्वाग् वृक्षे पुष्पफलोद्भवे।
सप्ताहं वा नवाहं वा पञ्चाहं शान्तिमाचरेत्॥ ३८
तन्मूले शान्तिहोमं च प्रत्यहं गुरुराचरेत्।

tadanyakusume jāte tadanyaphalasaṁbhave|| *37*
saṁvatsaratrayādarvāg vṛkṣe puṣpaphalodbhave|
saptāhaṁ vā navāhaṁ vā pañcāhaṁ śāntimācaret|| *38*
tanmūle śāntihomaṁ ca pratyahaṁ gururācaret|

If the flowers of other variety of tree blossom in the specific tree of the temple or if the fruits of other tree appear in that tree or if the flowers and fruits appear in the tree of the temple before the lapse of

three years, alleviating rituals should be performed for 7, 9 or 5 days continuously. The Guru should perform 'santi-homa' at the bottom of that tree, daily.

शिवलिङ्गे च बेरे वा पीठेवोष्णादि संभवे॥ ३९
सर्वे ज्वराभिभूतास्तु नश्यन्ति मनुजा ध्रुवम्।
गन्धादैर्नालिकेराद्यैः विन्यस्तैः स्नपनोक्तितः॥ ४०
स्नापयेत् परमेशानं पञ्चामृत समन्वितम्।
अथवा क्षीरमध्वाज्यैः प्रस्थैस्संस्नापयेच्छिवम्॥ ४१
सहस्रादि चतुष्प्रान्तैराढकादि समन्वितैः।
चन्दनागरु कर्पूरोशीरकुङ्कुम संयुतम्॥ ४२
गन्धं महत्समालभ्य पुष्पाद्यैः पुष्कलैर्यजेत्।
दिशाहोमं ततः कुर्यात् यावदौष्णं निवर्तते॥ ४३
शीतकुम्भोऽपि कर्तव्यः शान्तिमिच्छन्नरैस्तदा।

śivaliṅge ca bere vā pīṭheevoṣṇādi saṁbhave|| 39
sarve jvarābhibhūtāstu naśyanti manujā dhruvam|
gandhādairnālikerādyaiḥ vinyastaiḥ snapanoktitaḥ|| 40
snāpayet parameśānaṁ pañcāmṛta samanvitam|
athavā kṣīramadhvājyaiḥ prasthaissaṁsnāpayecchivam|| 41
sahasrādi catuṣprāntairāḍhakādi samanvitaiḥ|
candanāgaru karpūrośīrakuṅkuma saṁyutam|| 42
gandhaṁ mahatsamālabhya puṣpādyaiḥ puṣkalairyajet|
diśāhomaṁ tataḥ kuryāt yāvadauṣṇaṁ nivartate|| 43
śītakumbho'pi kartavyaḥ śāntimicchannaraistadā|

If heat and other contrary signs such as bubbles and others appear in the Linga, images or in the pedestals, such appearance indicates that the human beings would certainly die being severely affected by fever. The Guru should perform the ablution for Siva with sandal-water, coconut-water and such others contained in the kalasas arranged in a particular pattern as explained in the chaper on 'snapana-abhisheka'. Such ablution should be done associated with panca-amruta. Or, he may perform the ablution for Siva with milk, honey and clarified butter, each one with a measure of one prastha. The measure of these items may be from 1000 adhakas at the maximum level to 4 adhakas at the minimum level. Having besmeared the Linga and the images profusely with paste of perfumes associated with sandal, agaru, karpura, usira and kumkuma, the Guru should worship the Linga and others with flowers and other substances collected in a large scale. He should perform the 'disa-homa' until the heat dissipates. The devotees who are desirous of complete atoned state should make arrangement for the performance of 'cool-pot' abhisheka.

नरा मृगाश्च पशवः पक्षिणो वा सरीसृपाः॥ ४४
जनयन्ति स्वजात्यन्यं यदि क्षोभो भवेद्भुवि।
बहुशीर्षक हस्ताङ्घ्रि नासा देहादि संयुतः॥ ४५

स्ववर्णेतरवर्णादि भ्रूविकारादि संयुताः।
स्पष्टवर्णायुता अश्वादयो जाता यदि द्विजाः॥ ४६
तथाभूतान्परित्यज्य सद्यः कुर्यात्प्रतिक्रियाम्।
शिवं संपूज्यविधिवत् दिशाहोमं समाचरेत्॥ ४७
शैवान् संपूज्य विधिवच्छन्तिहोमं समाचरेत्।
शैवान् संभोजयेदेवं नयेद्वा सप्तपञ्चमम्॥ ४८

narā mṛgāśca paśavaḥ pakṣiṇo vā sarīsṛpāḥ|| 44
janayanti svajātyanyaṁ yadi kṣobho bhavedbhuvi|
bahuśīrṣaka hastāṅghri nāsā dehādi saṁyutaḥ|| 45
svavarṇetaravarṇādi bhrūvikārādi saṁyutāḥ|
spaṣṭavarṇāyutā aśvādayo jātā yadi dvijāḥ|| 46
tathābhūtānparityajya sadyaḥ kuryātpratikriyām|
śivaṁ saṁpūjyavidhivat diśāhomaṁ samācaret|| 47
śaivān saṁpūjya vidhivacchantihomaṁ samācaret|
śaivān saṁbhojayedevaṁ nayedvā saptapañcamam|| 48

If the human beings, deers, sheep, other animals, birds and snakes give birth to those which do not belong to their own class, there would erupt much adverse effects such as quarrels, clashes between various groups of people and disruptive activities in the world. O, the twice-born sages!, if horses are born , their body being associated with many heads, many legs and many noses, associated with colors other than their own natural color, associated with deformed eyebrows and such other defects and not associated with their own specific color, such horses and other animals should be abandoned and driven away immediately and the Guru should perform the expiatory rites. Having worshipped Lord Siva according to the prescribed procedure, he should perform 'disa-homa'. Having honoured the devotees of Siva according to the prescribed procedure, he should perform 'santi-homa'. Then he should arrange for the feeding of the devotees of Siva. These rituals should be done continuously for 7 or 5 days.

निष्कृतौ गोगजाश्वानां सत्यां तेषां निकेतने।
नित्यं वास्तुबलिं शान्तिहोमं क्षेत्रेश्वरेज्यया॥ ४९
युद्धे वा पर्वातादीनां राज्ञो युद्धभयं भवेत्।
शिवं संपूज्य विधिवद् दिशाहोमं तु कारयेत्॥ ५०
स्नापयेत् परमेशानं नवसप्ताहमाचरेत्।
लिङ्गे बेरे च पीठे वा स्वेदो राष्ट्रभयं भवेत्॥ ५१
प्रक्षाल्यास्त्राम्बुनाभ्यर्च्य शान्तिं सप्ताहं आचरेत्।

niṣkṛtau gogajāśvānāṁ satyāṁ teṣāṁ niketane|
nityaṁ vāstubaliṁ śāntihomaṁ kṣetreśvarejyayā|| 49
yuddhe vā parvātādīnāṁ rājño yuddhabhayaṁ bhavet|
śivaṁ saṁpūjya vidhivad diśāhomaṁ tu kārayet|| 50

snāpayet parameśānaṁ navasaptāhamācaret|
liṅge bere ca pīṭhe vā svedo rāṣṭrabhayaṁ bhavet|| 51
prakṣālyāstrāmbunābhyarcya śāntiṁ saptāhaṁ ācaret|

When the rites of atonement are to be done for the cows, elephants and horses, the Guru should perform the 'vastu homa' , 'vastu bali' and santi homa associated with the worship of Kshetresvara. When the mountains seem to be dashing against each other as if they are fighting, the whole contry would be subjected to the fear of war. To ward off such fear, the Guru should worship Lord Siva according to the prescribed manner , perform the 'disa-homa' and do the ablution for Paramesvara. Such rituals should be done for 9 or 7 days continuously. Similarly, if drops of sweating appear in the Linga, images or in the pedestal, the country would become afflicted with fear(due to some unknown causes). Having sprinkled the water consecrated with astra mantra over the Linga and others, the Guru should perform 'santi homa' for 7 days continuously.

लिङ्गे बेरे विमाने वा मण्टपे गोपुरादिषु॥ ५२
परिवारालेये साले देवेशास्थानमण्टपे।
सभास्वशनिपाते च राज्ञो व्याधिं समादिशेत्॥ ५३
नवप्रकारमार्गेण क्रमाच्छन्तिं समाचरेत्।
तत्र लिङ्गे च पीठे च बेरे वायं विधिर्भवेत्॥ ५४
दिशाहोमं ततः कृत्वा महास्नपन संयुतम्।
अष्टोत्तरशतस्नानयुतं पञ्चामृतान्वितम्॥ ५५
पञ्चगव्य समोपेतं मधुक्षीरघृतैरपि।
सहस्रादि चतुष्प्रान्तैः प्रस्थामानैर्महेश्वरम्॥ ५६
स्नापयित्वार्चयेद्विप्रान् भोजयेच्छान्तिहोमयुक्।
एवं कृते तु सप्ताहं अन्ते चोत्सवमाचरेत्॥ ५७

liṅge bere vimāne vā maṇṭape gopurādiṣu|| 52
parivārāleye sāle deveśāsthānamaṇṭape|
sabhāsvaśanipāte ca rājño vyādhiṁ samādiśet|| 53
navaprakāramārgeṇa kramācchantiṁ samācaret|
tatra liṅge ca pīṭhe ca bere vāyaṁ vidhirbhavet|| 54
diśāhomaṁ tataḥ kṛtvā mahāsnapana saṁyutam|
aṣṭottaraśatasnānayutaṁ pañcāmṛtānvitam|| 55
pañcagavya samopetaṁ madhukṣīraghṛtairapi|
sahasrādi catuṣprāntaiḥ prasthāmānairmaheśvaram|| 56
snāpayitvārcayedviprān bhojayecchāntihomayuk|
evaṁ kṛte tu saptāhaṁ ante cotsavamācaret|| 57

If the Linga, images, vimana, halls(mantapas) , gopura or other such structures, shrines situated in the enclosures, enclosures, assembly-hall(asthana mantapa) and stages are struck by the lightning, such occurrence indicates that the king would be afflicted with severe diseases. The Guru should perform the santi-homa in nine different ways in an orderly way according to the procedure set forth for such performance. This procedure is applicable to the Linga, pedestal or the images. Then, having done

the 'disa-homa' accompanied by the 'maha snapana', he should arrange 108 kalasas in one of the specified patterns and fill them up with panca-amruta, panca-gavya, honey, milk and clarified butter, each substance with a measure of 1000 prasthas to 4 prasthas, and perform abisheka for the Great Lord and worship Him in the specified order. Having performed the 'santi-homa', he should feed the learned brahmins. Having performed such rituals for 7 days continuously, he should arrange for the festival of the Lord.

प्रासादे सर्वधा भिन्ने प्राग्वदेव मुनीश्वराः।
अकस्मात्पतिते धाम्नि यदुक्तं तद्वदाचरेत्॥ ५८
प्रायश्चित्तं तथैव स्यान् मण्टपादौ शिवाग्रजाः।
शैवान् संभोजयेन्नित्यं शिवशास्त्र विशारदान्॥ ५९

prāsāde sarvadhā bhinne prāgvadeva munīśvarāḥ|
akasmātpatite dhāmni yaduktaṁ tadvadācaret|| 58
prāyaścittaṁ tathaiva syān maṇṭapādau śivāgrajāḥ|
śaivān saṁbhojayennityaṁ śivaśāstra viśāradān|| 59

O, lords of the sages!, if all portions of the temple complex become damaged and destructed, the alleviating rituals should be done as explained before. If the whole temple complex collapses to the ground unexpectedly, what has been told already for such occurrence should be performed. O, the first-born Adisaiva sages!, in the case of pavilions and halls, the expiatory rituals should be done in the same way. The Guru should arrange for the feeding of the Saivas who are experts in the Saiva Sastras. Such feeding should be done daily.

प्रासादे निष्कृतिः प्रोक्ता या सा नृपनिकेतने।
चैत्यवृक्षेऽथवाश्वत्थे चान्यस्मिन्देवतात्मके॥ ६०
सप्ताहशान्तिः कर्तव्या महाशनि निपातने।
प्रत्यहं शान्तिहोमं च कृत्वा तत्वृक्षपूर्वतः॥ ६१
तत्रैव तत्समीपे वा तज्जातीयं तरुं न्यसेत्।

prāsāde niṣkṛtiḥ proktā yā sā nṛpaniketane|
caityavṛkṣe'thavāśvatthe cānyasmindevatātmake|| 60
saptāhaśāntiḥ kartavyā mahāśani nipātane|
pratyahaṁ śāntihomaṁ ca kṛtvā tatvṛkṣapūrvataḥ|| 61
tatraiva tatsamīpe vā tajjātīyaṁ taruṁ nyaset|

All the rites of atonement prescribed for the temple are applicable to the royal palace of the king. If heavy lightning strikes the temple-tree, asvattha tree and other such divine trees fit for sacrificial rituals, the santi-homa should be performed in front of the fallen tree for 7 days continuously. Having done this, the Guru should implant the sapling of the same kind of tree in the same place or in the adjacent place.

गृहे कूपे तटाके वा नद्यां वा शान्तिरेकमम्॥ ६२
करिणी मदयुक्ता चेद्वाहनानां क्षयो भवेत्।
सप्ताहशान्तिः कर्तव्या शान्तिहोमं च तद्गृहे॥ ६३
महावातप्रकोपे तु राष्ट्रक्षोभो भाविष्यति।
पञ्चाहं त्रिदिनं वैकदिनं वा शान्तिमाचरेत्॥ ६४

gṛhe kūpe taṭāke vā nadyāṁ vā śāntirekamam|| 62
kariṇī madayuktā cedvāhanānāṁ kṣayo bhavet|
saptāhaśāntiḥ kartavyā śāntihomaṁ ca tadgṛhe|| 63
mahāvātaprakope tu rāṣṭrakṣobho bhāviṣyati|
pañcāhaṁ tridinaṁ vaikadinaṁ vā śāntimācaret|| 64

When house, well, tank or the river is hit by the lightning, santi-homa should be performed for one day. If the elephant becomes rutting, there would occur decay to the animals which are being used as mounts. Santi-homa should be performed in the elephant shed for 7 days continuously. When stormy winds hit the country, the whole country would be troubled by violent clashes and struggles. Santi-homa should be performed for 5 or 3 days or for one day.

धूमे समुद्भवे चाग्नौ करोति स्वामिनो भयम्।
गव्येन प्रोक्षयत्तत्र धारयाधः खनेद्भुवम्॥ ६५
शुद्धमृद्भिश्च पूर्याथ पञ्चमृद्भिश्च लेपयेत्।
पुण्याहप्रोक्षणं कृत्वा ब्राह्मणांस्तत्र भोजयेत्॥ ६६
शान्तिस्तत्र विधातव्या नवभेद विभेदिनी।
लिङ्गबेरासने धूमे दृष्टे त्वेतच्च कारयेत्॥ ६७
क्षीरप्रस्थ सहस्रैर्वा तदर्धैस्स्नापयेच्छिवम्।
तदर्धैर्वा तदर्धैर्वा शीतकुम्भस्तदन्तिके॥ ६८

dhūme samudbhave cāgnau karoti svāmino bhayam|
gavyena prokṣayaettatra dhārayādhaḥ khanedbhuvam|| 65
śuddhamṛdbhiśca pūryātha pañcamṛdbhiśca lepayet|
puṇyāhaprokṣaṇaṁ kṛtvā brāhmaṇāṁstatra bhojayet|| 66
śāntistatra vidhātavyā navabheda vibhedinī|
liṅgaberāsane dhūme dṛṣṭe tvetacca kārayet|| 67
kṣīraprastha sahasrairvā tadardhaissnāpayecchivam|
tadardhairvā tadardhairvā śītakumbhastadantike|| 68

If excessive smoke issues out of the sacrificial fire, it would instill a fightened state in the mind of the main person who has arranged for the fire-ritual. The Guru should sprinkle the drops of pancagavya over the fire, dig the ground below the fire-pit, fill it up with pure earth and besmear the mixture of five kinds of earth over it. Having performed 'punyaha-vacana' and sprinkling, he should feed the

learned brahmins. The santi-homa should be performed there in nine different patterns. When the rising of smoke is observed in the pedestal of Linga or other images, same rituals should be performed. Then he should perform the ablution for the Lord with milk taken in the measure of 1000 prasthas, 500, 250 or 108 prasthas. At the end, he should perform the ablution with cool-pot(sita kumbha).

लिङ्गे बेरे च पीठादौ वर्णान्तरगते सति।
राज्ञो व्याधिं विजानीयात् क्षालयेन्निर्मलं यथा॥ ६९
पिष्टमृद्बिल्वदर्भैश्च रजन्यामल वारिभिः।
शान्तिस्तत्र प्रकर्तव्या श्रेष्ठमध्यादि भेदतः॥ ७०
चन्दनोशीरकर्पूर कुङ्कुमागरु संयुतम्।
पुष्कलं गन्धमापाद्य लेपयेद्गन्धमादरात्॥ ७१
संपूज्य गन्धपुष्पाद्यैः प्रार्थयेद्दुरितक्षयम्।
शैवान् संभोजयेन्नित्यं सामान्यान् ब्राह्मणानपि॥ ७२

liṅge bere ca pīṭhādau varṇāntaragate sati|
rājño vyādhiṁ vijānīyāt kṣālayennirmalaṁ yathā|| 69
piṣṭamṛdbilvadarbhaiśca rajanyāmala vāribhiḥ|
śāntistatra prakartavyā śreṣṭhamadhyādi bhedataḥ|| 70
candanośīrakarpūra kuṅkumāgaru saṁyutam|
puṣkalaṁ gandhamāpādya lepayedgandhamādarāt|| 71
saṁpūjya gandhapuṣpādyaiḥ prārthayedduritakṣayam|
śaivān saṁbhojayennityaṁ sāmānyān brāhmaṇānapi|| 72

If the color of the Linga, images and the pedestals gets changed into some other different color, such change indicates that the king would be afflicted with diseases. The Guru should sprinkle the consecrated water over them and sprinkle the water mixed with flour, earth, bilva leaves, darbhas, turmeric powder and myrobalan. Santi-homa should be done in the foremost, medium or lower kind. Having prepared a mixture of perfumes with sandal, usira, karpura, kumkuma and agaru in a great measure, he should besmear the paste of perfumes over the Linga and others with love and devotion. Having worshipped them with sandal, flowers and other substances, he should pray for the complete removal of the defects. On each day, he should feed the saiva-devotees and the common brahmins.

भेर्यादीनां स्वयं घोषे महामारी प्रवर्तते।
संप्रोक्षयास्त्राम्बुना भेरीप्रमुखान् गन्धपुष्पकैः॥ ७३
अभ्यर्च्य देवदेवेशं शान्तिमिष्टां समाचरेत्।
प्रतिसूर्योदये वापि प्रतिचन्द्र प्रदर्शने॥ ७४
जायते भूपतिस्त्वन्यो यत्र राष्ट्रे भवेद्दिदम्।
नवाहाद्येकरात्रान्तं शान्तिमिष्टां समाचरेत्॥ ७५

bheryādīnāṁ svayaṁ ghoṣe mahāmārī pravartate|
saṁprokṣayāstrāmbunā bherīpramukhān gandhapuṣpakaiḥ|| 73
abhyarcya devadeveśaṁ śāntimiṣṭāṁ samācaret|
pratisūyodaye vāpi praticandra pradarśane|| 74
jāyate bhūpatistvanyo yatra rāṣṭre bhaveddidam|
navāhādyekarātrāntaṁ śāntimiṣṭāṁ samācaret|| 75

If the bheri(bigger drum) and other such instruments raise their sounds, of their own accord(without being beaten), 'mahamari'(severe veriety of epidemic striking simulateneously in a larger scale) would spread over the country. Having sprinkled the water consecrated with astra-mantra over the bheri and other instruments and worshipped Lord Siva, the Guru should perform the 'santi-homa', its variety being as desired by him. In a country where the appearance of mock-sun and that of the mock-moon is seen, that country would be subjected to the rule of another king. Santi-homa should be performed, its duration being from 9 days to one day, as desired by the Guru.

रात्राविन्द्रधनुर्दृष्टे परचक्राद्भयं भवेत्।
शुक्रादिकग्रहं त्यक्त्वा दिवातारक दर्शने॥ ७६
अनावृष्टिर्ध्रुवं लोके ग्रहनक्षत्र पातने।
वाहानानां क्षयं विद्यात् तदर्थं शान्तिमाचरेत्॥ ७७
नवाहाद्येकरात्रान्तं विभवस्यानुरूपतः।
अग्निनक्षत्रपाते च जपेद्घोरं शतत्रयम्॥ ७८

rātrāvindradhanurdṛṣṭe paracakrādbhayaṁ bhavet|
śukrādikagrahaṁ tyaktvā divātāraka darśane|| 76
anāvṛṣṭirdhruvaṁ loke grahanakṣatra pātane|
vāhānānāṁ kṣayaṁ vidyāt tadarthaṁ śāntimācaret|| 77
navāhādyekarātrāntaṁ vibhavasyānurūpataḥ|
agninakṣatrapāte ca japedghoraṁ śatatrayam|| 78

If rainbow is seen during the night, the country would be terrified by the groups of enemies. Except the planets such as Venus and others, if the stars become visible during the daytime, the country would be affected by the failure of seasonal downpour of rain. If the planets and stars are seen as if they are falling down, destruction would occur to the animals which are used as mounts and used to pull on the carts. To alleviate the bad effects, the Guru should perform the santi-homa for 9 nights to one night, according to the resources available. If agni-nakshatra is seen to be falling down, the Guru should do the incantation of aghora-mantra for 300 times.

प्रत्यहं षड् दिनादूर्ध्वं अशनेः पतने सति।
राज्ञो दोषः प्रजायेत तदर्थं तु दिशाहुतिम्॥ ७९
सप्ताहं वाथ पञ्चाहं तत्पातदिनसंख्यकम्।
स्नपनेन समोपेतं राज्ञो दोषनिवृत्तये॥ ८०
क्षीराद्यैः स्नपनं कुर्यात् सप्ताहाशनि संभवे।

चन्द्रार्क मण्डले पञ्चदिनोर्ध्वं परिवेष्टिते॥ ८१

तन्मण्डलाधिपो राजा शत्रुभिश्चाभिभूयते।

शान्तिं कुर्याद्विशेषेण श्रेष्ठमध्यादि भेदिनीम्॥ ८२

pratyahaṁ ṣaḍ dinādūrdhvaṁ aśaneḥ patane sati|
rājño doṣaḥ prajāyeta tadarthaṁ tu diśāhutim|| 79
saptāhaṁ vātha pañcāhaṁ tatpātadinasaṁkhyakam|
snapanena samopetaṁ rājño doṣanivṛttaye|| 80
kṣīrādyaiḥ snapanaṁ kuryāt saptāhāśani saṁbhave|
candrārka maṇḍale pañcadinordhvaṁ pariveṣṭite|| 81
tanmaṇḍalādhipo rājā śatrubhiścābhibhūyate|
śāntiṁ kuryādviśeṣeṇa śreṣṭhamadhyādi bhedinīm|| 82

If the lightning strikes daily for more than 6 days continuously, misfortunes would occur to the king. In order to alleviate the bad effects, 'disa homa' should be performed for 7 or 5 days or according to the number of days on which the lightning has struck. If the lightning strikes for 7 days continuously, the Guru should perform snapana-abhisheka with milk and other substances, to ward off the ill-effects. If the sun or moon is seen surrounded by a halo for more than 5 days, the king of that region would be overpowered by the enemies. The Guru should perform the santi-homa in a special way, suitable to the foremost, medium or inferior kind, as desired by him.

वह्निदाहे दिशां जाते दुर्भिक्षं भुवि जायते।

क्षीराभिषेचनं देवे स्नपनोक्त्या ततो नयेत्॥ ८३

तदन्ते शान्तिहोमं च पञ्चाहं ह्यैवमाचरेत्।

लिङ्गादावर्चिते गन्धपुष्पाद्यै त्वन्यवर्णके॥ ८४

सर्वेषामपि वर्णानां मसूरीरोगमादिशेत्।

शिवं संपूज्य विधिवद् दिशाहोमं तु कारयेत्॥ ८५

पञ्चाहं त्रिदिनं वापि प्रभूतं तु हविर्नयेत्।

vahnidāhe diśāṁ jāte durbhikṣaṁ bhuvi jāyate|
kṣīrābhiṣecanaṁ deve snapanoktyā tato nayet|| 83
tadante śāntihomaṁ ca pañcāhaṁ hyaivamācaret|
liṅgādāvarcite gandhapuṣpādyai tvanyavarṇake|| 84
sarveṣāmapi varṇānāṁ masūrīrogamādiśet|
śivaṁ saṁpūjya vidhivad diśāhomaṁ tu kārayet|| 85
pañcāhaṁ tridinaṁ vāpi prabhūtaṁ tu havirnayet|

If conflagration occurs in some directions, the country would be afflicted with famine and scarcity of foods. At that time the Guru should perform ablution for Siva with milk according to the procedure explained for snapana-abhisheka. Athe the end of this, he should perform the santi-homa. He should continue these rituals for 5 days. If the color of the sandal, flowers and other substances offered to

Lord Siva gets altered, the people of all castes would be afflicted with severe epidemic known as 'masuri'. Having worshipped Lord Siva according to the procedure mentioned for that, the Guru should perform 'disa homa' for 5 or 3 days and at the end he should offer 'prabhuta havis'.

अकस्माच्चैत्य वृक्षे तु पतिते बोधिसंज्ञिते॥ ८६
समूले नृपतेर्व्याधिमादिशेन्मृतिसूचनम्।
शिवं संपूज्य विधिवच्छ्रेष्ठां शान्तिं समाचरेत्॥ ८७
तद्दिशे शान्तिहोमं च यद्देशे पतितस्तरुः।
तज्जातीयं तरुं तत्र न्यसेद्वा तत्समीपके॥ ८८
तच्चाखाः पतितश्चेद्धि राष्ट्रक्षोभो महान्भवेत्।
शान्तिं श्रेष्ठस्य मध्यं तु दिशाहोमं तु कारयेत्॥ ८९
तदेकशाखा पतने कलहो भुवि जायते।
शान्तिं श्रेष्ठाधमां कुर्यात् क्रमादेवं त्रिधा मतम्॥ ९०
द्विसप्ताहं नवाहं वा सप्तपञ्चाग्निभं तथा।
शान्तिं समाचरेद्वाथ पक्षेषु त्रिषु वाग्रजाः॥ ९१
एवमेवान्य वृक्षाणां प्रधानानां समाचरेत्।

akasmāccaitya vṛkṣe tu patite bodhisaṁjñite|| 86
samūle nṛpatervyādhimādiśenmṛtisūcanam|
śivaṁ saṁpūjya vidhivacchreṣṭhāṁ śāntiṁ samācaret|| 87
taddiśe śāntihomaṁ ca yaddeśe patitastaruḥ|
tajjātīyaṁ taruṁ tatra nyasedvā tatsamīpake|| 88
taccākhāḥ patitaśceddhi rāṣṭrakṣobho mahānbhavet|
śāntiṁ śresthasya madhyaṁ tu diśāhomaṁ tu kārayet|| 89
tadekaśākhā patane kalaho bhuvi jāyate|
śāntiṁ śreṣṭhādhamāṁ kuryāt kramādevaṁ tridhā matam|| 90
dvisaptāhaṁ navāhaṁ vā saptapañcāgnibhaṁ tathā|
śāntiṁ samācaredvātha pakṣeṣu triṣu vāgrajāḥ|| 91
evamevānya vṛkṣāṇāṁ pradhānānāṁ samācaret|

If the bodhi-tree which happens to be the temple-tree falls down with its roots unexpectedly, such incidence indicates that the king would be afflicted with diseases leading to his death. Having worshipped Lord Siva according to the procedure set forth in the Agama, the Guru should perform the rites of atonement in the foremost scale. He should perform the santi-homa in the direction in which the tree has fallen and implant the sapling of the same kind of tree in that place or in the adjacent place. If some branches of the bodhi-tree(temple tree) break and fall down unexpectedly, clashes and struggles would erupt in the country. Santi-homa should be performed either in the foremost scale, medium scale or in the inferior scale. This may be continued for 14, 9, 7, 5 or 3 days . O, the first-born sages!, such santi-homa may be continued for 45 days. Same rituals should be performed, even if other principal trees of the temple or their branches fall down unexpectedly.

शलभादि समुत्पन्ने दुर्भिक्षं जायते भुवि॥ ९२
मूर्तिहोमं त्रिसप्ताहं कारयेच्छैवभुक्तियुक्।
नरा मृगाश्च पशवः पक्षिणो वा सरीसृपाः॥ ९३
उन्मत्ताश्चेत्तु सप्ताहं दिशाहोमं त्र्यहं तु वा।
कारयेत्त्रिदिनं वाथ गजाश्व मरणोद्भवे॥ ९४
अतिवृष्टि समुत्पत्तौ भुवो दुर्भिक्षतां वदेत्।
सक्तुप्रस्थसहस्रैश्च रात्रिचूर्णैस्तथा मतैः॥ ९५
तदर्धैर्वा तदर्धैर्वा शतप्रस्थैस्तदर्धतः।
अर्धैर्वा स्नापयेद्देवं स्नपनोक्त प्रकारतः॥ ९६
अलोढ्य रजनीं पश्चात् कर्पूरेण विमिश्रिताम्।
षड्वेदनेत्रमात्रं तु वेष्टयेल्लिङ्गपिण्डिके॥ ९७
बेरं वागरुकर्पूर वर्तिदीपान् अनेकशः।
मुद्गान्नं दापयेत्पश्चात् शान्तोहोमं तु कारयेत्॥ ९८
एवं कुर्यात्तु सप्ताहं पञ्चाहं त्रिदिनं तु वा।

śalabhādi samutpanne durbhikṣaṁ jāyate bhuvi|| 92
mūrtihomaṁ trisaptāhaṁ kārayecchaivabhuktiyuk|
narā mṛgāśca paśavaḥ pakṣiṇo vā sarīsṛpāḥ|| 93
unmattāścettu saptāhaṁ diśāhomaṁ tryahaṁ tu vā|
kārayettridinaṁ vātha gajāśva maraṇodbhave|| 94
ativṛṣṭi samutpattau bhuvo durbhikṣatāṁ vadet|
saktuprasthasahasraiśca rātricūrṇaistathā mataiḥ|| 95
tadardhairvā tadardhairvā śataprasthaistadardhataḥ|
ardhairvā snāpayeddevaṁ snapanokta prakārataḥ|| 96
aloḍhya rajanīṁ paścāt karpūreṇa vimiśritām|
ṣaḍvedanetramātraṁ tu veṣṭayelliṅgapiṇḍike|| 97
beraṁ vāgarukarpūra vartidīpān anekaśaḥ|
mudgānnaṁ dāpayetpaścāt śāntohomaṁ tu kārayet|| 98
evaṁ kuryāttu saptāhaṁ pañcāhaṁ tridinaṁ tu vā|

If the swarm of locusts and grass-hoppers get originated, famine and scarcity would affect the country. To alleviate the bad effects, murti-homa should be performed for 21 days continuously followed by the feeding of the saiva-devotees. If men or women, short-tailed animals, long-tailed animals, birds or crawling animals become insane, disa-homa should be performed for 7 or 3 days continuously. On the occurrence of the sudden death of elephants and horses, such homa should be performed for 3 days. If excessive and untimely downpour of heavy rains occurs, the country would be affected by famine and scarcity of grains. The Guru should perform 'abhiskeka' for Siva with flour of rice and turmeric powder, their measure being 1000, 500, 250, 100, 50 or 25 prasthas according to the procedure mentioned for snapana-abhisheka. Having grounded the turmeric pieces well and mixed it with camphor, the Guru should apply this paste around the pedestal of the Linga or around the image to

a thickness of 6,4 or 3 matras. He should arrange in an orderly way many lamps lighted with the wicks soaked in agaru and karpura. Then he should offer the 'mudga anna' as naivedya and perform the santi-homa. In this way, he should continue these rituals for 7, 5 or 3 days.

राज्ञः प्रधानमहिषी प्रधानाश्वो गजोऽथ वा॥ ९९
गुरुः पुरोहितो वाथ मृतश्चेन्नृपतेर्भयम्।
संपूज्य देवदेवेशं सप्ताहं शान्तिमाचरेत्॥ १००
पञ्चाहं त्रिदिनं वाथ गजाश्व मरणे नयेत्।
मृत्युजिन्मनुना साष्टसहस्रालब्धकेन तु॥ १०१
तोयेन सेचयेद्राज्ञो मस्तके तं मनुं स्मरन्।
शेषोदं स्नानपानार्थं दद्यादायुष्य सिद्धये॥ १०२
प्रत्यहं होमरक्षां च देवदेवप्रसादजम्।
भस्मापि नेयमाचार्यैश्शैवसिद्धान्त पारगैः॥ १०३
सप्ताहाभ्यन्तरे तांश्च वरयेन्मतिमान्नृपः।
गुरुं पुरोहितं वाथ महिषीं गजमेव च॥ १०४
वाजिनं वा तदप्येवं राजराजाङ्गमाहरेत्।

rājñaḥ pradhānamahiṣī pradhānāśvo gajo'tha vā|| 99
guruḥ purohito vātha mṛtaścennṛpaterbhayam|
saṁpūjya devadeveśaṁ saptāhaṁ śāntimācaret|| 100
pañcāhaṁ tridinaṁ vātha gajāśva maraṇe nayet|
mṛtyujinmanunā sāṣṭasahasrālabdhakena tu|| 101
toyena secayedrājño mastake taṁ manuṁ smaran|
śeṣodaṁ snānapānārthaṁ dadyādāyuṣya siddhaye|| 102
pratyahaṁ homarakṣāṁ ca devadevaprasādajam|
bhasmāpi neyamācāryaiśśaivasiddhānta pāragaiḥ|| 103
saptāhābhyantare tāṁśca varayenmatimānnṛpaḥ|
guruṁ purohitaṁ vātha mahiṣīṁ gajameva ca|| 104
vājinaṁ vā tadapyevaṁ rājarājāṅgamāharet|

If death occurs unexpectedly to the chief queen of the king, principal horse, principal elephant, personal Guru of the king or the royal priest(purohita), the king would be affected with constant fear of death. Having worshiped Siva, the Supreme Lord of all Gods, the Acharya should perform the santi-homa for 7 days. On the occurrence of the death of the elephant and the horse, santi homa should be performed for 5 or 3 days. Having consecrated the water kept in the kalasa with the incantation of Mrutyunjaja mantra for 1008 times, the Achraya should sprinkle that consecrated water over the head of the king, reciting the Mrutyunjaya mantra. To accomplish longevity to the king, he should mix the remaining consecrated water with the water kept for the king`s bath and drinking. Daily, the Acharya should offer the burnt darbhas(homa raksha) conceiving it as born of the Grace of Lord Siva. The sacred Bhasma should be offered to the king by the Acharyas who have completely mastered the Scriptures of Saiva Siddhanta.

The learned king should invite another Guru or purohita to take charge of the respective duty within seven days; should have a queen; should have a principal royal elephant and the principal royal horse within 7 days, since Guru and others belong to the intimate retinue of the king.

प्रासादे मण्टपादौ वा प्राकारे गोपुरेऽथवा॥ १०५

परिवारालयोर्ध्वे वा नृपस्य भवनोपरि।

गृहेषु मालिकादौ वा श्वारोहस्तस्य रोदनम्॥ १०६

मार्जार प्रमुखानां वा रोदनं यदि जायते।

स्थानभ्रंशं तदा मर्त्याः प्राप्नुयुस्तन्निवृत्तये॥ १०७

तं हृत्वाथ ततस्त्यक्त्वा पुण्याहं वाचयेत्ततः।

शान्तिं तत्र नयेदिष्टां रोहणे रोदनेऽपि च॥ १०८

शान्तिहोमोऽथवा घोरजपो मार्जार रोदने।

शिवारोहे विशेषेण शान्तिमेकाहमाचरेत्॥ १०९

prāsāde maṇṭapādau vā prākāre gopure'thavā|| *105*
parivārālayordhve vā nṛpasya bhavanopari|
gṛheṣu mālikādau vā śvārohastasya rodanam|| *106*
mārjāra pramukhānāṁ vā rodanaṁ yadi jāyate|
sthānabhraṁśaṁ tadā martyāḥ prāpnuyustannivṛttaye|| *107*
taṁ hṛtvātha tatastyaktvā puṇyāhaṁ vācayettataḥ|
śāntiṁ tatra nayediṣṭāṁ rohaṇe rodane'pi ca|| *108*
śāntihomo'thavā ghorajapo mārjāra rodane|
śivārohe viśeṣeṇa śāntimekāhamācaret|| *109*

If the dogs enter the temple precincts and enclosures and climb over the pavilions, gopura, shrines of the retinue Deities or over the palace of the king, houses, malika-constructions and such others and raise their cries or if the cats and such other animals climb over such constructions and raise their cries, the people residing in the surrounding area would be impelled to move out of their own place and to settle in some other inconvenient place. To alleviate such bad effects, those who are maintaining the temple should catch such animals and leave them in a distant place. The Guru should perform the 'punyaha vacana' and do the santi-homa suitable to one of the three modes – foremost, medium and inferior – as desired by him under such context as climbing and crying. If the cats raise their cries, the Guru should perform santi-homa or do the incantation of aghora mantra. If jackal climbs over such constructions, the Guru should perform the santi-homa in a special way for one day.

अश्वालयेऽग्नौ संजाते सप्ताहं शान्तिमाचरेत्।

लिङ्गे बेरे च पीठादौ खद्योतारोहणे सति॥ ११०

राज्ञी वा तन्महिष्यादौ चान्यस्मिन् पुरुषेऽथवा।

तेषां रोगं विजानीयद् देवे चेद्राजदोषदम्॥ १११

तं हत्वा तांश्च संस्नाप्य शान्तिहोमं समाचरेत्।

स्नपनं च शिवे कुर्यादेकाहं त्रिदिनं तु वा॥ ११२

नृपतेश्च मनुष्याणां देहे घोरं जपेत्तु वा।

aśvālaye'gnau saṁjāte saptāhaṁ śāntimācaret|
liṅge bere ca pīṭhādau khadyotārohaṇe sati|| 110
rājñī vā tanmahiṣyādau cānyasmin puruṣe'thavā|
teṣāṁ rogaṁ vijānīyad deve cedrājadoṣadam|| 111
taṁ hatvā tāṁśca saṁsnāpya śāntihomaṁ samācaret|
snapanaṁ ca śive kuryādekāhaṁ tridinaṁ tu vā|| 112
nṛpateśca manuṣyāṇāṁ dehe ghoraṁ japettu vā|

If fire breaks out in the horse-shed, santi-homa should be performed for 7 days. If fireflies are seen swarming over the Linga, images, pedestals and such others, such vision indicates that the king, queen or other officials would be inflicted with diseases. Particularly, if they are seen swarming over the Linga, such incidence would lead to misfortunes for the king. Having destroyed such insects, the Guru should do abhisheka for all these and perform the santi-homa. Snapana-abhisheka should be performed for Lord Siva for one day or three days. If they are seen swarming over the body of the king and men or women, the Guru may do the incantation of aghora mantra.

लिङ्गमूले च पीठे वा बेरे वा गर्भगेहके॥ ११३

परिवारेऽथ जायेरञ्जन्तवो वाथ मक्षिकाः।

प्रचुराश्चेद् भुवःक्षोभो भवेत्तद्दोषशान्तये॥ ११४

तत्स्थानं शोधयित्वाष्टबन्धाद्यैर्बन्धयेद् दृढम्।

पुण्याहं वाचयित्वान्ते शान्तिं युक्त्या समाचरेत्॥ ११५

liṅgamūle ca pīṭhe vā bere vā garbhagehake|| 113
parivāre'tha jāyerañjantavo vātha makṣikāḥ|
pracurāśced bhuvaḥkṣobho bhavettaddoṣaśāntaye|| 114
tatsthānaṁ śodhayitvāṣṭabandhādyairbandhayed dṛḍham|
puṇyāhaṁ vācayitvānte śāntiṁ yuktyā samācaret|| 115

If multitudes of insects or bees appear at the bottom of the Linga, pedestal or image or in the main shrine or in the shrines of retinue Deities, the country would be troubled by clashes and fightings. In order to alleviate the defects, the Guru should purify that place and make the Linga and other images to be firm and steady by applying the eightfold bond(ashta bandhana). Having performed ‘punyaha vacana’, he should do the santi-homa according to the situation, suitable to the foremost, medium or inferior kind.

कवाटोद्घाटने वाथ पिधाने स्वयमेव च।

संजाते राष्ट्रविक्षोभश्शान्तिं सप्ताहमाचरेत्॥ ११६

चरन्ति केतवो व्योम्नि नानारूपाः समन्ततः।

सूर्ये वास्तङ्गते तस्मिन्नुदयात्पूर्वमेव वा॥ ११७

दृश्यन्ते श्वेतरक्तादिवर्णा नक्षत्रसन्निभाः।

दीर्घपुच्चा यदा विद्याद्राष्ट्रक्षोभं महत्तरम्॥ ११८

शान्तिं कुर्यात्तदा श्रेष्ठमध्यमाधम मार्गतः॥ ११९

kavāṭodghāṭane vātha pidhāne svayameva ca|
saṁjāte rāṣṭravikṣobhaśśāntiṁ saptāhamācaret|| 116
caranti ketavo vyomni nānārūpāḥ samantataḥ|
sūrye vāstaṅgate tasminnudayātpūrvameva vā|| 117
dṛśyante śvetaraktādivarṇā nakṣatrasannibhāḥ|
dīrghapuccā yadā vidyādrāṣṭrakṣobhaṁ mahattaram|| 118
śāntiṁ kuryāttadā śreṣṭhamadhyamādhama mārgataḥ|| 119

If the doors of the main shrine get opened or closed of their own accord, lot of confusing and violent activities would affect the normal life of the country. On such incidence, santi homa should be performed for 7 days. If flags in various designs and forms are seen moving through the sky and if luminous spots appear in the sky in white or red color having the brightness of a star after the sunset or before the sunrise, or if a long-tailed falling star is seen in the sky,the country would be much disturbed by tumultuous incidents and quarrels. The Guru should perform the santi-homa in the foremost, medium or inferior scale, as ascertained by him according to the resources.

॥ इति उत्तर कामिकाख्ये महातन्त्रे अद्भुतशान्तिविधिः द्वात्रिंशतितमः पटलः॥

|| iti uttara kāmikākhye mahātantre adbhutaśāntividhiḥ dvātriṁśatitamaḥ paṭalaḥ ||

This is the 32nd chater titled “Directions for the Performance of Rites for Appeasing the Portentous Incidents” in the Great Tantra called Uttara Kamika

३३ अनुकर्म विधिः

33 anukarma vidhiḥ

33 Directions for the Performance of Subsequent and Related Activities(anukarma)

अनुकर्मविधिं वक्ष्ये सर्वेषां च सनतनम्।

प्रासादे पतिते भिन्ने वक्त्रे जीर्णे च दिग्भ्रमे॥ १

हीने जात्यादि संस्थाने मानोन्मानादि हीनके।

तत्तद्द्रव्यैः अथोत्कृष्टैः मानयुक्तं तथा नयेत्॥ २

मानयुक्तं तु यद्वस्तु तत्सर्वं पूर्ववन् नयेत्।

anukarmavidhiṁ vakṣye sarveṣāṁ ca sanatanam|
prāsāde patite bhinne vaktre jīrṇe ca digbhrame|| 1
hīne jātyādi saṁsthāne mānonmānādi hīnake|
tattaddravyaiḥ athotkṛṣṭaiḥ mānayuktaṁ tathā nayet|| 2
mānayuktaṁ tu yadvastu tatsarvaṁ pūrvavan nayet|

I will now explain the procedure for doing the subsequent and related activities concerned with different structures, designs and all other rituals of the temple. This procedure belongs to the ancient tradition and is kept alive through the ages without any interruption. If the temple complex collapse or gets damaged, if the entrance of the temple becomes decayed or ruined, if its original direction gets altrered, if there occurs defects and reductions in the existing members and measures of 'jati' and other types of constructions, if the measures of their perimeter and interspace get reduced, all the parts of the temple should be reconstructed immediately using the same materials as used for the original temple, applying the same proportionate measures of that temple. Whatever be the construction, the proportionated measures given to it should be maintained very accurately when it is to be reconstructed.

मानयुक्तमधिष्ठानाद्यङ्गं यद्विपरीतजम्॥ ३

तदप्यलक्षणं तस्याप्यन्यथाभाव इष्यते।

स्वायम्भुवादि लिङ्गेषु कल्पितं पूर्ववन्नयेत्॥ ४

शास्त्रोक्तं वाथ तन्नेयं तत्र दोषो न विद्यते।

अथवाश्ममयं बाह्येऽबाह्ये स्यादिष्टकामयम्॥ ५

मानयेन्मानवे धाम्नि कूटपञ्जरकोष्ठकाः।

अस्थानस्था विधातव्याः स्वस्थानस्था विशेषतः॥ ६

mānayuktamadhiṣṭhānādyaṅgaṁ yadviparītajam|| 3
tadapyalakṣaṇaṁ tasyāpyanyathābhāva iṣyate|
svāyambhuvādi liṅgeṣu kalpitaṁ pūrvavannayet|| 4
śāstroktaṁ vātha tanneyaṁ tatra doṣo na vidyate|
athavāśmamayaṁ bāhye'bāhye syādiṣṭakāmayam|| 5
mānayenmānave dhāmni kūṭapañjarakoṣṭhakāḥ|
asthānasthā vidhātavyāḥ svasthānasthā viśeṣataḥ|| 6

The base and other parts of the temple are to be associated with accurate proportionate measures. The temple in which the base and such other important parts have been built without proportionate measures is bereft of any characteristic lineament and feature. Therefore, the base and such other parts should be redesigned so as to be with accurate measures. While renovating the temple of svayambhu-linga, the design and measures of the temple should be retained in tact. The same measures should be applied while reconstructing that temple. Or, that temple may be renovated according to the directions given in the Agamas. No defect is there, in such Agama-based reconstruction. Or, the outer parts of the temple may be fully built with stones and the inner parts, with bricks. In the temple built by the human being, variuos parts of the temple such as the square four-pillared hall, cage-like niche, elongated four pillared hall and others should be well measured, ensuring the exact application of accurate measurements. The shrines which are not in accurate and recommended locations within the temple should be rebuilt so as to be in accurate locations and to be with specific features.

नागरे नागरं कुर्याद्वेसरे वेसरं मतम्।
द्राविडे च तथा कार्यं वराटादौ तथा मतम्॥ ७
घनेऽघने विमाने तु तथा भवनमिष्यते।
भवनं जीर्णमन्यस्मिन् कुर्वन्दिक्षु च कारयेत्॥ ८
पूर्वस्मिन्नुत्तरे वापि कुर्यात्कोणेषु बुद्धिमान्।
द्वारं पूर्ववदिष्टं स्यात् पश्चिमद्वारमेव वा॥ ९

nāgare nāgaraṁ kuryādvesare vesaraṁ matam|
drāviḍe ca tathā kāryaṁ varāṭādau tathā matam|| 7
ghane'ghane vimāne tu tathā bhavanamiṣyate|
bhavanaṁ jīrṇamanyasmin kurvandukṣu ca kārayet|| 8
pūrvasminnuttare vāpi kuryātkoṇeṣu buddhimān|
dvāraṁ pūrvavadiṣṭaṁ syāt paścimadvārameva vā|| 9

While renovating, the nagara type of building should be rebuilt in the nagara type only; vesara type of building should be reconstructed to be in the vesara type only. Similarly, with regard to dravida type of building also, it should be redesigned so as to be in darvida type only. Even for varata and other types of building, the same type should be maintained, while renovating. The solid structures should be rebuilt so as to be in solid category and the hallow building to be in hallow category. The building which has become dilapidated and ruined should be rebuilt in another place in an appropriate direction and such new building may be constructed either in the east or in the north of the ruined building. If the entrance has been provided in any one of intermediary direction for the previous building, the same direction should be maintained or the entrance may be provided in the west for the new building.

नष्टे संस्थापयेद्गर्भं तथा चाद्येष्टकामपि।
नासिकाद्यङ्गहीने तु पुनस्तद्वत् समाचरेत्॥ १०
अप्रमाणेऽन्यथा चेद्धि सप्रमाणं यथा नयेत्।
सुस्थितं दुस्थितं वापि शिवलिङ्गं न चालयेत्॥ ११
जीर्णादि दोष संयुक्तं पूजायुक्तं तु सुस्थितम्।
जीर्णादि दोषरहितं पूजाहीनं तु दुःस्थितम्॥ १२

naṣṭe saṁsthāpayedgarbhaṁ tathā cādyeṣṭakāmapi|
nāsikādyaṅgahīne tu punastadvat samācaret|| 10
apramāṇe'nyathā ceddhi sapramāṇaṁ yathā nayet|
susthitaṁ dusthitaṁ vāpi śivaliṅgaṁ na cālayet|| 11
jīrṇādi doṣa saṁyuktaṁ pūjāyuktaṁ tu susthitam|
jīrṇādi doṣarahitaṁ pūjāhīnaṁ tu duḥsthitam|| 12

If the main shrine has collapsed, it should be rebuilt immediately. If the first-brick which was deposited at the beginning of the construction of the existing temple has become crushed, it should be replaced. If essential parts of the vimana such as the vestibule and others have become damaged, such parts should be rebuilt. All those parts which have been built previously without proportionated measures should be rebuilt so as to be with proportionate measures. Whether the temple is in a properly maintained state or is in a bad condition lacking in mantenance, the Sivalinga should never be displaced. A temple associated with defects such as the ruined state, dilapidated state and such others, it is considered to be in good condition, if the daily worship is being performed . A temple which is perfect, being free from the mentioned defects is considered to be in bad condition, if the daily worship is not performed.

जीर्णोद्धारे कृते कर्तुर्मौलिकं फलमिष्यते।
जीर्णाद्यं पूजितं हन्ति निहन्ति तदपूजितम्॥ १३
तस्मात्समुद्धरेज्जीर्णं यथाशास्त्रं सुखाय च।

jīrṇoddhāre kṛte karturmaulikaṁ phalamiṣyate|
jīrṇādyaṁ pūjitaṁ hanti nihanti tadapūjitam|| 13
tasmātsamuddharejjīrṇaṁ yathāśāstraṁ sukhāya ca|

If renovation has been perfectly done, the main person who has undertaken such renovation gets the exalted and the highest fruit comparable to the coronation. If worship is done in a temple impaired with decay and other defects, that would lead to whole destruction. If worship is not properly performed in that temple, that would lead to annihilation. In either way, the decayed temple leads to misfortunes. So, the decayed temple should be renovated according to the directions set forth in the Agamas for the goodness and welfare of the society.

जीर्णं दग्धं कृशं स्थूलं हीनं मानाधिकं तथा॥ १४
भग्नं च सक्षतं लिङ्गमसमं यच्च दृश्यते।

लक्ष्मोज्झितं वज्रहस्तं संपुटं स्फुटितं तथा॥ १५
आभिचारकं गर्भाढ्यं व्यङ्गाङ्गं चेति कीर्तितम्।
त्याज्यानि सर्वथैतानि लिङ्गानि षोडशैव तत्॥ १६

jīrṇaṁ dagdhaṁ kṛśaṁ sthūlaṁ hīnaṁ mānādhikaṁ tathā|| 14
bhagnaṁ ca sakṣataṁ liṅgamasamaṁ yacca dṛśyate|
lakṣmojjhitaṁ vajrahastaṁ saṁpuṭaṁ sphuṭitaṁ tathā|| 15
ābhicārakaṁ garbhāḍhyaṁ vyaṅgāṅgaṁ ceti kīrtitam|
tyājyāni sarvathaitāni liṅgāni ṣoḍaśaiva tat|| 16

The linga or image which has become decayed, burnt, thinned, thickenned and massive, reduced in measure, increased in measure, broken, scratched, unevenly shaped, bereft of characteristic lineaments, which is with forked hands, whose parts are joined, whose parts have become mutilated, which has been used for malevolent effects, has been made of stone associated with the defect of 'garbha'(cavity containing some small living beings), which is with deformed parts or in which some parts are missing – all these sixteen kinds of defective lingas should be abandoned by all means.

जीर्णद्यैस्संयुतं त्याज्यं पीठं वा कशिला वृषः।
अत्युच्चनिम्नदिङ्मूढमध्यस्थं विषमस्थितम्॥ १७
चलितं चालितं लिङ्गं पतितं पातितं तथा।
अज्ञेन स्थापितं लिङ्गं तथा मन्त्रक्रियेतरम्॥ १८
परित्यक्तशिलायोगमपि न स्थापितं भवेत्।
तथैव स्थापनीयानि यद्येतान्यव्रणानि हि॥ १९

jīrṇadyaissaṁyutaṁ tyājyaṁ pīṭhaṁ vā kaśilā vṛṣaḥ|
atyuccanimnadiṅmūḍhamadhyasthaṁ viṣamasthitam|| 17
calitaṁ cālitaṁ liṅgaṁ patitaṁ pātitaṁ tathā|
ajñena sthāpitaṁ liṅgaṁ tathā mantrakriyetaram|| 18
parityaktaśilāyogamapi na sthāpitaṁ bhavet|
tathaiva sthāpanīyāni yadyetānyavraṇāni hi|| 19

The pedestal, the square base(brahma sila) or the Bull – if these are in decayed condition, these should be abandoned. The linga with excessive height, with much decreased height, the linga for which the direction faced by it seems to be cofusing, the linga installed in a defective place, the linga which is shaky or which has been rendered to be shaky, the linga which has broken and fallen to the ground or which has been made to fall down to the ground, the linga installed by ignorant person, linga installed with the recital of mantras other than the Agamic mantras or the mantras of other system, linga which has been made with the stone abandoned already by the sculptor – all these are not to be considered as duly installed. Only those lingas which are bereft of scars and scratches should be installed.

असुरैर्मुनिभिर्देवैः तत्त्वविद्भिः प्रतिष्ठितम्।
जीर्णं वाप्यथवा भग्नं विधिनापि न चालयेत्॥ २०
नृपतस्करवह्निभ्यो भयादन्यत्र धारयेत्।
ह्रियमाणं जलेनापि हृतं तेन च यद्भवेत्॥ २१
न विरोधोऽस्ति लिङ्गस्य लक्षार्धं जपतश्शुचिः।
स्थापनं तेषु वान्यत्र कर्तव्यं पूर्ववन्मुखम्॥ २२
शतदण्डान्तरे स्थाप्यं जलबाधा समन्वितम्।
सहस्र कार्मुखान्तं वा स्थापयेल्लिङ्गमादरात्॥ २३

asurairmunibhiedevaiḥ tattvavidbhiḥ pratiṣṭhitam|
jīrṇaṁ vāpyathavā bhagnaṁ vidhināpi na cālayet|| 20
nṛpataskaravahnibhyo bhayādanyatra dhārayet|
hriyamāṇaṁ jalenāpi hṛtaṁ tena ca yadbhavet|| 21
na virodho'sti liṅgasya lakṣārdha japataśśuciḥ|
sthāpanaṁ teṣu vānyatra kartavyaṁ pūrvavanmukham|| 22
śatadaṇḍāntare sthāpyaṁ jalabādhā samanvitam|
sahasra kārmukhāntaṁ vā sthāpayelliṅgamādarāt|| 23

If the linga installed by asuras, sages, Devas and knowers of tattvas has become decayed or broken, it should not be displaced and re-installed even according to the rules. But, due to the fear of being taken away by the king or stolen by a thief or burnt by fire, that linga may be installed in another place. The linga which has been carried away to a distant place by the flowing water or which has been seized by thief or enemy becomes purified by the inacantation of mula mantra for 50,000 times and there is nothing wrong in re-installing it. It should be re-installed in another place so as to face the direction towards which it was facing earlier. The linga which has been affected by the water should be re-installed with devotion, beyond 100 dandas or 1000 bows.

बेरेऽप्येतत्समानं स्याद् दुष्टे त्वन्यत्प्रयोजयेत्।
बेरे शिलामये मार्दे पक्के वार्क्षोऽथ रत्नजे॥ २४
पक्ष्मभ्रूवास्यरेखादि हीने तु परिवर्जयेत्।
अङ्गहीने तु तत्त्याज्यं इत्यत्र न विचारणा॥ २५

bere'pyetatsamānaṁ syād duṣṭe tvanyatprayojayet|
bere śilāmaye mārde pakve vārkṣo'tha ratnaje|| 24
pakṣmabhrūvāsyarekhādi hīne tu parivarjayet|
aṅgahīne tu tattyājyaṁ ityatra na vicāraṇā|| 25

These directions are common to the images(whose limbs are fully manifest). If an image is seen associated with many defects, another image should be installed. If the images made of stone, well suitable clay ,

wood and gems are deprived of the eyebrows, eyelids, and embellishing lines of the face, they should be abandoned. The image which is with mutilated limbs should be abandoned. There is no dispute in this regard.

लोहजे मृण्मये बेरे हस्तनास्यङ्ग भूषणैः।
कर्णदन्तादिभिर्हीने ततद्द्रव्यैर्दृढं नयेत्॥ २६
उत्तमाङ्ग विहीने तु तयत्त्वान्यद्योजयेन्नवम्।
पद्बाहुहीने त्याज्यं वा सन्धानं वा समाचरेत्॥ २७

lohaje mṛṇmaye bere hastanāsyaṅga bhūṣaṇaiḥ|
karṇadantādibhirhīne tataddravyairdṛḍhaṁ nayet|| 26
uttamāṅga vihīne tu tayaktvānyadyojayennavam|
padbāhuhīne tyājyaṁ vā sandhānaṁ vā samācaret|| 27

If the images made of metal and suitable clay are bereft of ornaments of the hands and nose, bereft of ears, teeth and such other members, these missing parts and ornaments should be made with the same kind of material as used for the image and should be glued firmly. If the head of an image is missing, that image should be abandoned and another image shold be made afresh with the same material. If the feet and shoulders are missing in an image, that image may be abandoned or the missing limbs may be suitably designed and joined firmly with the image.

उपाङ्गमङ्गं प्रत्यङ्गं शरीराङ्गं त्रिधा स्मृतम्।
अङ्गं प्रधान शूलं स्याद् ब्रह्मदण्डस्तु कथ्यते॥ २८
वक्षोदण्डः कटिस्थश्च बाहुकूर्पर कोष्ठगाः।
ऊरुस्थे जानुजङ्घे च उपाङ्गान्युदितानि च॥ २९
शेषं दण्डाद्विजानीयात् प्रत्यङ्गं इति बुद्धिमान्।
ब्रह्मदण्ड विहीने तु शूलस्थापनमारभेत्॥ ३०
प्रत्यङ्गोपाङ्गहीने तु पुनस्सन्धानमाचरेत्।

upāṅgamaṅgaṁ pratyaṅgaṁ śarīrāṅgaṁ tridhā smṛtam|
aṅgaṁ pradhāna śūlaṁ syād brahmadaṇḍastu kathyate|| 28
vakṣodaṇḍaḥ kaṭisthaśca bāhukūrpara koṣṭhagāḥ|
ūrusthe jānujaṅghe ca upāṅgānyuditāni ca|| 29
śeṣaṁ daṇḍādvijānīyāt pratyaṅgaṁ iti buddhimān|
brahmadaṇḍa vihīne tu śūlasthāpanamārabhet|| 30
pratyaṅgopāṅgahīne tu punassandhānamācaret|

The parts of the main frame of an image are classified into three – upanga(major limbs), anga(main limb) pratyanga(minor limbs). The main limb(anga) is the principal wooden stake(pradhana sula). It is also called ‘brahma danda’. The wooden frames joined with the sula at the torso, hip, shoulder, fore arms, thigh, knee and shank are called upangas(major limbs). All other frames not associated with the main stake are known as pratyngas(minor limbs). This is the classification known well to the wise

sculptors. If the brahma danda is missing in an image, the work should be commenced with the designing of the sula. If the pratyangas and the upangas are missing, they should be made afresh and joined firmly with the image.

पूर्वसंस्थापितो ब्रह्मदण्डश्चेल्लक्षणान्वितः॥ ३१

तमेव स्थापयेत्तत्र पुनरापादनं विना।

भङ्गादीनां समुत्पत्तौ पुनस्संस्थापनं नयेत्॥ ३२

शैलं वा मृण्मयं पक्वमगाधेऽम्भसि निक्षिपेत्।

रत्नजं ज परित्याज्यं ग्राह्यं वा घटनाय च॥ ३३

वार्क्षं शिवाग्नौ निक्षिप्य भूमौ वा निखनेज्जले।

लोहं द्रवीकृतं तत्र योजयेद्बेरकर्मणि॥ ३४

pūrvasaṁsthāpito brahmadaṇḍaścellakṣaṇānvitaḥ|| *31*
tameva sthāpayettatra punarāpādanaṁ vinā|
bhaṅgādīnāṁ samutpattau punassaṁsthāpanaṁ nayet|| *32*
śailaṁ vā mṛṇmayaṁ pakvamagādhe'mbhasi nikṣipet|
ratnajaṁ ja parityājyaṁ grāhyaṁ vā ghaṭanāya ca|| *33*
vārkṣaṁ śivāgnau nikṣipya bhūmau vā nikhanejjale|
lohaṁ dravīkṛtaṁ tatra yojayedberakarmaṇi|| *34*

If the brahma danda which has been already fixed is associated with all characteristic lineaments, the same brahma danda could be fixed for the image to be made afresh, without making a new brhama danda. But, if damages and splits are seen in the existing brahma danda, a new brahma danda should be designed retaining the previous measures. The mutilated images made of stone and suitable clay should be dropped into the water contained in a very deep pit or pond. The mutilated images made of gems should be abandoned or may be used for making other images with gems. The mutilated images made of wood may be thrown into the fire, may be buried under the ground or thrown into the water. The mutilated images made of metal should be melt and liquefied and used for making other metal images.

तत्प्रपां पीठिकां वापि तत्र वान्यत्र योजयेत्।

अप्रतिष्ठित देवश्चेत् तत्पीठादौ नियोजयेत्॥ ३५

तस्योपकरणार्थं वा योज्यं देवान्तरेऽपि वा।

सलक्षणा तु पीठी चेत् तद्वद्ब्रह्मशिला वृषः॥ ३६

ते सर्वत्र प्रयोज्यास्स्युस्त्याज्या वा मुनिपुङ्गवाः।

tatprapāṁ pīṭhikāṁ vāpi tatra vānyatra yojayet|
apratiṣṭhita deavaścet tatpīṭhādau niyojayet|| *35*
tasyopakaraṇārthaṁ vā yojyaṁ devāntare'pi vā|
salakṣaṇā tu pīṭhī cet tadvadbrahmaśilā vṛṣaḥ|| *36*
te sarvatra prayojyāssyustyājyā vā munipuṅgavāḥ|

The prapa(a curved elongated structure enclosing the image) and the pedestal of the image to be abandoned may be used for the newly made image or used for another image. If the image which is in good condition has not been duly installed earlier , those prapa and the pedestal may be used for that uninstalled image. Or, they may be used for making the image of another Deity. O, the foremost sages!, if the pedestal, brahmasila and the Bull are associated with all lineaments, they may be used for another image under all circumstances or may be abandoned.

शैलपीठस्य चोद्धारं कृत्वा शैलं तु योजयेत्॥ ३७
अलाभे चेष्टकाभिश्च तथा पीठं सुयोजयेत्।
पश्चाच्छैलं समायोज्यं आकृतिः पूर्ववद्भवेत्॥ ३८

śailapīṭhasya coddhāraṁ kṛtvā śailaṁ tu yojayet|| 37
alābhe ceṣṭakābhiśca tathā pīṭhaṁ suyojayet|
paścācchailaṁ samāyojyaṁ ākṛtiḥ pūrvavadbhavet|| 38

The damaged pedestal made of stone should be redesigned so as to be free from any defect and it should be joined with the image made of stone only. If the pedestal made of stone is not available for the existing stone-image, it may be made of bricks for the time being and joined with the stone-image. Then, another pedestal should be made with stone so as to be in the same form and measure of the existing brick-pedestal and joined with the image.

चतुरश्रे तु वृत्तं वा न वृत्ते चतुरश्रकम्।
मण्टपे परिवारे च परिवारालयेऽप्यथ॥ ३९
अनुकर्मविधिं प्राग्वद्विधिना कल्पयेत्ततः।
अन्तर्मण्डलसालाद्यं पूर्ववत् परिकल्पयेत्॥ ४०

caturaśre tu vṛttaṁ vā na vṛtte caturaśrakam|
maṇṭape parivāre ca parivārālaye'pyatha|| 39
anukarmavidhiṁ prāgvadvidhinā kalpayettataḥ|
antarmaṇḍalasālādyaṁ pūrvavat parikalpayet|| 40

The square pedestal should not be replaced by a circular pedestal. Similarly, the circular pedestal should not be replaced by a square pedestal. The directions for performing the subsequent activities related to mantapa, retinue Deities and the shrines of the retinue Deities are the same as explained before and all such activities should be done according to those directions. While renovating, the form and measurements of the antar mandala(first enclosure) and other enclosures should be maintained to be in the previous form and measurements.

ततो वृद्धिक्षयौ वास्तोर्नृपतेर्विपदाकरौ।
सप्रमाणे यथा शास्त्रं विहितालङ्कृतान्विते॥ ४१
अप्रमाणोऽन्यथा चेत्तु तत्र दोषो न विद्यते।

प्रशस्ता प्रागुदग्वृद्धिः प्रतीच्यां रिपुभिः क्षयः॥ ४२

दक्षिणे मरणं कर्तुस्तस्माद्वृद्धिर्न चेष्यते।

तद्वास्तु परितो वृद्धिः समा वा विषमापि वा॥ ४३

गोपुरेऽप्यनुकर्मैवं प्रासादोक्तवदाचरेत्।

tato vṛddhikṣayau vāstornṛpatervipadākarau|
sapramāṇe yathā śāstraṁ vihitālaṅkṛtānvite|| 41
apramāṇo'nyathā cettu tatra doṣo na vidyate|
praśastā prāgudagvṛddhiḥ pratīcyāṁ ripubhiḥ kṣayaḥ|| 42
dakṣiṇe maraṇaṁ kartustasmādvṛddhirna ceṣyate|
tadvāstu parito vṛddhiḥ samā vā viṣamāpi vā|| 43
gopure'pyanukarmaivaṁ prāsādoktavadācaret|

Any increase or decrease in the existing measurements of the palace or of the forts and such other constructions would yield misfortunes and calamities to the king. If the constructions associated with embellishments have been built with accurate measurements according to the Silpa sastras and Agama sastras, the same measurements should be retained while repairing them. The constructions for which the system of proportionate measurements has not been applied may be repaired by increasing or decreasing the existing measures. There is nothing wrong in such renovation. The existing measurement of a building may be increased towards east or north. Such increase is highly recommended in the Sastras. But the measurement should not be increased towards west. If increased in the west, the owner of the building would be ruined by the enemies. If increased in the south, it would lead to untimely death of the owner. Therefore, increasing the length or breadth in the south side is not recommended in the Sastras. Even extention in all directions around the building evenly or unevenly is not recommended. All the subsequent activities related to gopura also should be done as prescribed for the temple complex.

ग्रामादीनां गृहादीनां शालानां च विशेषतः॥ ४४

आरम्भव्यासदीर्घाभ्यां हीनं नेष्टं मुनीश्वराः।

समं वा योजयेत्तस्मादधिकं वापि योजयेत्॥ ४५

युक्तितः परितो वापि प्रागुदग्दिशि वर्धयेत्।

गृहमालिकयोर्भूमिं संख्येया परिकल्पयेत्॥ ४६

सर्वथा नोचितं हीनं कुर्यादुक्तक्रमेण तु।

grāmādīnāṁ gṛhādīnāṁ śālānāṁ ca viśeṣataḥ|| 44
ārambhavyāsadīrghābhyāṁ hīnaṁ neṣṭaṁ munīśvarāḥ|
samaṁ vā yojayettasmādadhikaṁ vāpi yojayet|| 45
yuktitaḥ parito vāpi prāgudagdiśi vardhayet|
gṛhamālikayorbhūmiṁ saṁkhyeyā parikalpayet|| 46
sarvathā nocitaṁ hīnaṁ kuryāduktakrameṇa tu|

O, the lords of the sages!, especially with regard to the village and such other settlements, houses, mansions and such others, sala-type of constructions(series of premises within one complex), decrease

either in the previous breadth or in the previous length is not recommended. While redesigning, either the length and breadth may be equal to the previous measures or they may be greater than the previous measures. The length and the breadth may be increased on either sides, either in the east or in the north as suitable to the needs after analysing the pros and cons. For the houses and the malika-type of constructions, the measurements should be adjusted according to the number of the upper floors.
By all means, decrease in the existing measures is not agreeable. Increase in the existing measures should be done according to the procedure explained before.

उक्तानामपि सर्वेषां विशेषः कश्चिदिष्यते॥ ४७
हीनं कुर्याद्वरद्रव्यैस्समं वा तत्र पूर्ववत्।
जीर्णे पिधाने धामाद्यां आसनस्थादिभिस्समम्॥ ४८
किं तु खड्गमये मन्त्रान्विन्यस्यापरमाहरेत्।
लिङ्गादौ च घटे पूर्णे पीठे वा प्रत्यहं यजेत्॥ ४९
स्थापयेदपरं यद्वा विसर्जन पुरस्सरम्।
यद्रूपं यत्प्रमाणं च यन्मयं यदनुधृतम्॥ ५०

uktānāmapi sarveṣāṁ viśeṣaḥ kaścidiṣyate|| 47
hīnaṁ kuryādvaradravyaissamaṁ vā tatra pūrvavat|
jīrṇe pidhāne dhāmādyāṁ āsanasthādibhissamam|| 48
kiṁ tu khaḍgamaye mantrānvinyasyāparamāharet|
liṅgādau ca ghaṭe pūrṇe pīṭhe vā pratyahaṁ yajet|| 49
sthāpayedaparaṁ yadvā visarjana purassaram|
yadrūpaṁ yatpramāṇaṁ ca yanmayaṁ yadanudhṛtam|| 50

For all the constructions and images mentioned above, some specific directions are now given. If renovation is carried out making use of the materials which are superior to those used for the construction earlier, the previous measurements may be decreased if needed or they may be retained as they are. If the roof of the main shrine and others has collapsed down to the level of the image installed on a pedestal, the Guru should withdraw the mantras from the image and invoke them in a structure designed in the form of sword and take another image to be installed there. He should worship daily the previous Deity invoked in the sword and such other structures, or in the purna-kalasa or in the pedestal. Or, he may install another image of the same kind, preceded by the disposal of the previous image done according to the procedure mentioned for that. He should take care to see that the features of the form, proportionate measures, material of the previous image are maintained throughout in making the new image.

॥ इति उत्तरकामिकाख्ये महातन्त्रे अनुकर्म विधिः त्रयस्त्रिंशत्तमः पटलः ॥

|| iti uttarakāmikākhye mahātantre anukarma vidhiḥ trayastriṁśattamaḥ paṭalaḥ ||

This is the 33rd chapter titled "Directions for the Performance of Subsequent and Related Activities" in the Great Tantra called Uttara Kamika

३४ संप्रोक्षण विधिः
34 saṁprokṣaṇa vidhiḥ

34 Directions for the Performance of Consecration

संप्रोक्षण विधिं वक्ष्ये सर्वदोष निकृन्तनम्।
आवर्तं चेत्यनावर्तं पुनरावर्तनं तथा॥ १
ततोऽन्तरिकं चेति प्रोक्षणं तु चतुर्विधम्।
मूलबालगृहान्मूलस्थाने यत् स्थापनं मतम्॥ २
तदावर्तमिति प्रोक्तं अनावर्तं ततो भवेत्।
पतितैः पातकैः स्पृष्टे चण्डालरन्त्यजैस्तथा॥ ३
मासोर्ध्वपूजाहीने च विश्लिष्टे स्थलकर्मणि।
लिङ्गे पीठे च चलिते त्वनावर्तमिति स्मृतम्॥ ४
मूलालयात्समादाय स्थाप्य बालालये पुनः।
तस्मात्संस्थापनं मूले पुनरावर्तनं स्मृतम्॥ ५

saṁprokṣaṇa vidhiṁ vakṣye sarvadoṣa nikṛntanam|
āvartaṁ cetyanāvartaṁ punarāvartanaṁ tathā|| 1
tato'ntarikaṁ ceti prokṣaṇaṁ tu caturvidham|
mūlabālagṛhānmūlasthāne yat sthāpanaṁ matam|| 2
tadāvartamiti proktaṁ anāvartaṁ tato bhavet|
patitaiḥ pātakaiḥ spṛṣṭe caṇḍālarantyajaistathā|| 3
māsordhvapūjāhīne ca viśliṣṭe sthalakarmaṇi|
liṅge pīṭhe ca calite tvanāvartamiti smṛtam|| 4
mūlālayātsamādāya sthāpya bālālaye punaḥ|
tasmātsaṁsthāpanaṁ mūle punarāvartanaṁ smṛtam|| 5

Now I will instruct the directions for the performance of consecration which is efficacious in nullifying all the defects. Avarta, Anavarta, Punaravartana, Antarika – these are the four kinds of consecration. Taking the image installed in the original miniature temple and installing it in the main shrine of the newly built temple is considered to be 'Avarta'. Re-installing the image touched by wicked and immoral person, criminal, outcast and a person born of the lowest caste, the image for which the daily worship has not taken place for more than one month, the image which has been dislocated during some activities carried out in adjacent enclosures of the temple, re-installing the Linga when the Linga and the pedestal become shaky – is considered to be 'Anavarta'. Having taken out the image from the main shrine and installing it again in a miniature temple and re-installing that image in the main shrine (having taken out from the miniature temple after the completion of renovation) - is considered to be 'Punaravartana'.

प्रतिमानां च मिश्राणां शक्तीनां आयुधादिभिः।
स्फोटने वर्णहीने च अङ्गोपाङ्ग विहीनके॥ ६

चर्मच्छेदेऽस्त्रहीने च भूषणादि विहीनके।

अम्बुजासन हीने च स्थलकर्म विहीनके॥ ७

विश्लिष्टे पीठबन्धे तु तदन्तरितमुच्यते।

pratimānāṁ ca miśrāṇāṁ śaktīnāṁ āyudhādibhiḥ|
sphoṭane varṇahīne ca aṅgopāṅga vihīnake|| 6
carmacchede'strahīne ca bhūṣaṇādi vihīnake|
ambujāsana hīne ca sthalakarma vihīnake|| 7
viśliṣṭe pīṭhabandhe tu tadantaritamucyate|

When the fully manifest image(sakala), manifest and unmanifest image(sakala nishkala) and the images of Sakti become deformed or damaged by weapons and such other instruments, when they become split or broken, when their original color has faded away, when they become bereft of major or minor limbs, when the lotus-like pedestal is damaged, when the activities of maintenance of the temple have not been duly performed, when the eightfold bond applied to the pedestal and the image gets damaged and disjoined, re-installing them after setting right the defects is considered to be 'Antarita'.

यात्राहोमयुगावर्तं अन्ये स्युस्तद्विहीनकाः॥ ८

आवर्ते तु द्विजास्सर्वान् मासपक्षर्क्षकादिकान्।

लिङ्गसंस्थापनस्योक्त मार्गेणैव समाचरेत्॥ ९

न तीर्थेर्न च नक्षत्रं न वाराद्यंशकादिकाः।

कालापेक्षां विना कुर्याच्छेषाण्यन्यानि सुव्रताः॥ १०

yātrāhomayugāvartaṁ anye syustadvihīnakāḥ|| 8
āvarte tu dvijāssarvān māsapakṣarkṣakādikān|
liṅgasaṁsthāpanasyokta mārgeṇaiva samācaret|| 9
na tīrtherna ca nakṣatraṁ na vārādyaṁśakādikāḥ|
kālāpekṣāṁ vinā kuryāccheṣāṇyanyāni suvratāḥ|| 10

O, the twice-born sages!, the 'avarta' consecration is associated with 'yatra dana homa'. For all other types consecration, the 'yatra dana homa' need not be performed. In the 'avarta' type of consecration, the suitable and auspicious month, half-month(paksha), nakshatra and other factors should be duly ascertained only in the way as told in the chapter dealing with the installation of Sivalinga. O, the sages of austere vows and observances!, all other types of consecration could be performed without analysing the suitability of time for 'tirtha' and analysing the suitability of nakshatra, week, amsa and such other factors.

आवर्तवदनावर्तं कुर्यादेभिर्विहीनकम्।

लक्षणोद्धारणं तोयाधिवासः शयनं तथा॥ ११

अनावर्तमिति ज्ञेयं पुनरावर्तनं त्विह।

सर्वमावर्तवत्कुर्यात् किं तु मूलद्वयान्वितम्॥ १२

āvartavadanāvartaṁ kuryādebhirvihīnakam|
lakṣaṇoddhāraṇaṁ toyādhivāsaḥ śayanaṁ tathā|| 11
anāvartamiti jñeyaṁ punarāvartanaṁ tviha|
sarvamāvartavatkuryāt kiṁ tu mūladvayānvitam|| 12

The 'anavarta' type consecration should be performed like the 'avarta' without looking into various factors mentioned above. Rituals such as making the characteristic marks and lines over the image (lakshanaoddhara), keeping the image in water(toya adhivasa), keeping the image on the bed(sayana adhivasa) should be inevitably performed in the 'anavarta' type of consecration. Now, listen to the performance of 'punaravartana'. All the rituals to be performed in the 'avarta' should be done in the 'punaravartana' also. But,the difference is that the 'punaravartana' is associated with two main shrines(main miniature temple and the main shrine of the temple).

ततोऽन्तरितकं विप्रास्संक्षेपेण वदाम्यहम्।
रत्नन्यासाक्षिमोक्षौ च जले चैवाधिवासनम्॥ १३
शय्याधिवासनं विप्रा विना वै बेरकर्मणि।
नववस्त्रेण संवेष्ट्य बेरस्य सकलाङ्गकम्॥ १४
प्रागुक्त विधिना कुम्भन्यासं होमं च कारयेत्।
स्नपनं कारयेदन्ते चान्यत्सर्वं समानकम्॥ १५
एवं यः कारयेन्मर्त्यः स पुण्यां गतिमाप्नुयात्॥ १६

tato'ntaritakaṁ viprāssaṁkṣepeṇa vadāmyaham|
ratnanyāsākṣimokṣau ca jale caivādhivāsanam|| 13
śayyādhivāsanaṁ viprā vinā vai berakarmaṇi|
navavastreṇa saṁveṣṭya berasya sakalāṅgakam|| 14
prāgukta vidhinā kumbhanyāsaṁ homaṁ ca kārayet|
snapanaṁ kārayedante cānyatsarvaṁ samānakam|| 15
evaṁ yaḥ kārayenmartyaḥ sa puṇyāṁ gatimāpnuyāt|| 16

O, the learned sages!, then I will instruct briefly the procedure for the performance of 'antarita' consecration. The rituals related to the installation of images such as fixing the gems(ratna nyasa), opening of the eyes(akshi moksha), keeping the image in the water(jala adhivasana), keeping the image on the bed(sayana adhivasana) may be left out undone, in the case of 'antarita'. Having covered the image completely including all the limbs with a new cloth, the Acharya should array the kumbhas and perform the fire ritual according to the directions given earlier for such rituals and at the end, he should perform snapana-abhisheka. All other rituals are common, as usual. The person who sponsors for the performance of such consecration gets elevated to a higher state to be attained through virtuous deeds.

॥ इति उत्तरकामिकाख्ये महा तन्त्रे संप्रोक्षण विधिः चतुस्त्रिंशत्तमः पटलः ॥

|| iti uttarakāmikākhye mahā tantre saṁprokṣaṇa vidhiḥ catustriṁśattamaḥ paṭalaḥ ||

This is the 34th chapter titled "Directions for the Performance of Consecration" in the Great Tantra called Uttara Kamika

३५ उद्धार विधिः

35 uddhāra vidhiḥ

35 Directions for Setting Right the Defects of Images and for Re-installing the Images

सर्वेषामपि चैतेषां उद्धार विधिरुच्यते।
तदग्रे मण्टपं कुर्याद्दक्षे वैशानकोणके॥ १
पूर्वद्वार समोपेतं एकतोरण संयुतम्।
सर्वालङ्कारसंयुक्तं दर्भमालादि संयुतम्॥ २

sarveṣāmapi caiteṣāṁ uddhāra vidhirucyate|
tadagre maṇṭapaṁ kuryāddakṣe vaiśānakoṇake|| 1
pūrvadvāra samopetaṁ ekatoraṇa saṁyutam|
sarvālaṅkārasaṁyuktaṁ darbhamālādi saṁyutam|| 2

Then, the directions for performing the rituals for the disposal of the deformed images and for the installation of new images are told. For the performance of such rituals, suitable pavilion should be erected either in front of the shrine, south side or north-east side of shrine. The pavilion should be associated with an east-entrance furnished with a single arch. The pavilion should be beautified with all kinds of decoration and with rows of darbhas and such other decorating materials.

तत्रापि द्वारपूजादि स्थण्डिले तु शिवार्चनम्।
मन्त्रसन्तर्पणं कृत्वा वह्नौ कुण्डादिकल्पिते॥ ३
समिदाज्यतिलोपेतं हविषा च समन्वितम्।
वास्त्वन्तर्दिग्बलिं कृत्वा समाचम्य गुरूत्तमः॥ ४
सकलीकरणं कृत्वा भोजयेच्छिवलिङ्गिनः।

tatrāpi dvārapūjādi sthaṇḍile tu śivārcanam|
mantrasantarpaṇaṁ kṛtvā vahnau kuṇḍādikalpite|| 3
samidājyatilopetaṁ haviṣā ca samanvitam|
vāstvantardigbaliṁ kṛtvā samācamya gurūttamaḥ|| 4
sakalīkaraṇaṁ kṛtvā bhojayecchivaliṅginaḥ|

Even here, worship of the entrance and other related rituals should be performed. Worship of Lord Siva should be done in a raised platform(sthandila). Having performed the rite of 'mantra tarpana' in the fire kindled in the duly designed fire-pit, the foremost Acharya should offer the oblations with the faggots, clarified butter, sesame and with duly prepared 'havis' and offer the 'balis' for Vastu Brahma and for the interior Deities and Directional Deities. Then, having done 'acamana', he should perform 'sakalikarana' and arrange for the feeding of the devotees who are adorned with 'siva-ornaments' such as the three stripes of bhasma and rudraksha beads.

ततो विज्ञापयेद्देवं प्रभो दोषावहं त्विदम्॥ ५

अस्योद्धारे कृते शान्तिर्भवतीति भवद्वचः।

अस्योद्धाराय मां तस्मादधितिष्ठस्सदाशिवः॥ ६

एवं कर्म किलोक्त्वेशं शान्तिहोमं समाचरेत्।

tato vijñāpayeddevaṁ prabho doṣāvahaṁ tvidam|| 5
asyoddhāre kṛte śāntirbhavatīti bhavadvacaḥ|
asyoddhārāya māṁ tasmādadhitiṣṭhas sadāśivah|| 6
evaṁ karma kiloktveśaṁ śāntihomaṁ samācaret|

"In order to set right the defects concerned with the deformed images, appeasing rituals(santi) should be done - this is the direction given by You earlier. For the purpose of the removal of the present defects, Lord Sadasiva has assumed my form." Having informed the purpose of the proposed ritual to the Lord in this way, the Acharya should perform the 'santi homa'.

क्षीराज्यमधुदूर्वाभिश्शिवेनाष्टसहस्रकम्॥ ७

दत्वा तदन्तिकं मन्त्री हृदा स्नाप्य प्रपूजयेत्।

व्यापकेश्वर शब्दं तु चतुर्थ्यन्तं प्रयोजयेत्॥ ८

प्रणवादि नमोऽन्तं तु मूलमन्त्रोऽयमीरितः।

व्यापकेश्वर शब्दं तु हृदयादिपदं ततः॥ ९

चतुर्थ्यन्तं प्रयोक्तव्यं प्रणवादि समन्वितम्।

नमस्कारान्तसंयुक्तं हृदयाद्यङ्ग पञ्चकम्॥ १०

न बीजं योजयेत्तैस्तु लिङ्गं च प्रणवासने।

स्थण्डिलस्थं यजेन्मन्त्री गन्धपुष्पस्रगादिभिः॥ ११

kṣīrājyamadhudūrvābhiśśivenāṣṭasahasrakam|| 7
datvā tadantikaṁ mantrī hṛdā snāpya prapūjayet|
vyāpakeśvara śabdaṁ tu caturthyantaṁ prayojayet|| 8
praṇavādi namo'ntaṁ tu mūlamantro'yamīritaḥ|
vyāpakeśvara śabdaṁ tu hṛdayādipadaṁ tataḥ|| 9
caturthyantaṁ prayoktavyaṁ praṇavādi samanvitam|
namaskārāntasaṁyuktaṁ hṛdayādyaṅga pañcakam|| 10
na bījaṁ yojayettaistu liṅgaṁ ca praṇavāsane|
sthaṇḍilasthaṁ yajenmantrī gandhapuṣpasragādibhiḥ|| 11

Having offered the oblations of milk, clarified butter, honey and durva-grass for 1008 times with the recital of mula -mantra of Lord Siva, the Guru who is proficient in the proper application of mantras should bathe the image reciting the hrudaya-mantra and worship it with all the essential paraphernalia. "Om Vyapakesvaraya Namah" - this is the mula-mantra to be recited in this specific ritual. Then, for the hrudaya mantra and other anga-mantras, he should recite the following mantras: Om Vyapakesvaraya hrudayaya namah', 'Om Vyapakesvaraya sirese namah', 'Om Vyapakesvaraya sikhayai namah', 'Om

Vyapakesvaraya kavacaya namah', 'Om Vyapakesvaraya astraya namah' . The seed letters(normally used for the mula-mantra of Siva) need not be added with these mantras. The Guru should worship the Lord contemplating Him as seated on the 'pranava-seat' visualized at the center of the sthandila. He should worship Him with sandal, flowers, garlands and such other materials.

ततस्तदाश्रितं सत्त्वं श्रावयेदस्त्रमुच्चरन्।
सत्त्वः कोपीह यः कश्चिदिदमाश्रित्य तिष्ठति॥ १२
लिङ्गं त्यक्त्वा शिवाज्ञाभिर्यथेष्टं तत्र गच्छतु।
विद्याविद्येश्वरैर्युक्तः शम्भुरत्र भविष्यति॥ १३
एवमुक्त्वा महास्त्रेण दत्वार्घ्यं तु पराङ्मुखम्।
तस्माद्देवं समावाह्य कुम्भे संस्थापयेद्गुरुः॥ १४

tatastadāśritaṁ sattvaṁ śrāvayedastramuccaran|
sattvaḥ kopīha yaḥ kaścididamāśritya tiṣṭhati|| 12
liṅgaṁ tyaktvā śivājñābhiryatheṣṭaṁ tatra gacchatu|
vidyāvidyeśvarairyuktaḥ śambhuratra bhaviṣyati|| 13
evamuktvā mahāstreṇa datvārghyaṁ tu parāṅmukham|
tasmāddevaṁ samāvāhya kumbhe saṁsthāpayedguruḥ|| 14

Then, the Guru should appeal to the indefinable power which has occupied that image(and deformed it), reciting the astra-mantra: "Having occupied this image, some indefinable power exists here. Let this indefinable power leave out of this image as per the order issued by Lord Siva and let it go to some other place as desired by it. And let Lord Sambhu be present here in this image associated with Vidyas and Vidyesvaras." Having uttered in this way, the Guru should offer the 'paranmukha-arghya'(arghya water to be offered to send off the Deity) with the recital of the great astra-mantra. Then, having invoked the Lord to come out of the image, the Guru should install Him in the Kumbha.

अग्रे स्थण्डिल संयुक्ते स्वर्णवस्त्रसमन्विते।
सकूर्चे सापिधाने च ससूत्रे पल्लवान्विते॥ १५
तथाविधायां वर्धन्यां अम्बिकां स्थापयेद्गुरुः।
संपूज्य गन्धपुष्पाद्यैस्त्वनुगुप्तं निधापयेत्॥ १६

agre sthaṇḍila saṁyukte svarṇavastrasamanvite|
sakūrce sāpidhāne ca sasūtre pallavānvite|| 15
tathāvidhāyāṁ vardhanyāṁ ambikāṁ sthāpayedguruḥ|
saṁpūjya gandhapuṣpādyaistvanuguptaṁ nidhāpayet|| 16

In front of the 'sthandila' in which the Lord has been invoked, the Guru should place 'Siva kumbha' adorned with a new cloth, deposited with gold coin and furnished with a bunch of darbhas(kurca), lid and tender leaves(of mango tree) and wound around with thread. He should place a kalasa(vardhani) associated with the same features as those of Siva-kumbha by the side of Siva-kumbha. Having duly worshipped these two kalasas, the Guru should keep them safely.

प्रत्यहं चार्चनं कार्यं शान्तिहोम समन्वितम्।

ततः पाशुपतास्त्रेण प्रतिभागं सहस्रकम्॥ १७

हुत्वा शान्त्यम्भसा प्रोक्ष्य कुशैः स्पृष्ट्वा जपेद्गुरुः।

विलोमार्घ्यं ततो दत्वा विसृजेत्तत्त्वतत्त्वपान्॥ १८

तदन्ते मूर्तिमूर्तीशान् लिङ्गपिण्ड्यादि संस्थितान्।

सुवर्णान्तरया रज्ज्वा वृषभेण प्रचालयेत्॥ १९

शिवमस्तु गृणन् लोकैः प्रक्षिपेत्तु जले गुरुः।

pratyahaṁ cārcanaṁ kāryaṁ śāntihoma samanvitam|
tataḥ pāśupatāstreṇa pratibhāgaṁ sahasrakam|| 17
hutvā śāntyambhasā prokṣya kuśaiḥ spṛṣṭvā japedguruḥ|
vilomārghyaṁ tato datvā visṛjettattvatattvapān|| 18
tadante mūrtimūrtīśān liṅgapiṇḍyādi saṁsthitān|
suvarṇāntarayā rajjvā vṛṣabheṇa pracālayet|| 19
śivamastu gṛṇan lokaiḥ prakṣipettu jale guruḥ|

The worship for the kumbhas should be done daily, followed by 'santi homa'. Then, having offered oblations for 1000 times for the sake of each part of the deformed image, the Guru should sprinkle the consecrated water contained in the santi-kumbha over the image and do the incantation of the mantra pertaining to the Deity, touching the image with darbhas. Having offered the 'paranmukha arghya', he should send off the Tattvas, Tattvesvaras, Murtis and Murtisvaras who are present in the pedestal and other parts of the image. Making use of the rope made of gold, silver or other material, he should displace the image slowly and carefully, reciting the 'vrushabha' mantra. "Let all auspiciousness be taken hold of by the world"- uttering these words, the Guru should gently drop the deformed image into the river water.

भूयः पुष्ट्यर्थकं हुत्वा दिग्पतीनां प्रतर्पणम्॥ २०

प्रासादवास्तुशुद्ध्यर्थं होतव्यं तु शतं शतम्।

महापाशुपतास्त्रेण प्रासादं तत्र रक्षयेत्॥ २१

तन्मानमपरं चात्र स्थापयेद्देशिकोत्तमः।

bhūyaḥ puṣṭyarthakaṁ hutvā digpatīnāṁ pratarpaṇam|| 20
prāsādavāstuśuddhyarthaṁ hotavyaṁ tu śataṁ śatam|
mahāpāśupatāstreṇa prāsādaṁ tatra rakṣayet|| 21
tanmānamaparaṁ cātra sthāpayeddeśikottamaḥ|

Having offered oblations for the attainment of plenitude, the Guru should offer the oblations for the contentment of the Directional Deities and for the purity of the 'vastu' aspect of the temple comlex. All these homas should be done for 100 times.Then, he should ensure the protection and safety of the temple complex through the worship of Maha Pasupata Astra and the incantation of Pasupata Astra mantra. After this, the supreme Acharya should install another image (in place of the disposed image), having made it to be in the same measurements as those of the disposed image.

स्वयमुद्भूतलिङ्गानां दैविके वार्षिकेऽपि वा॥ २२
गाणपे लोहजे चैव नदीप्रस्रवणादिषु।
एवमादिष्टलिङ्गेषु नैव कार्या घटस्थितिः॥ २३
मानुषाणां च लिङ्गानां घटकार्यं तदुच्यते।
सप्ताहान्तं च पक्षान्तं मासान्तं चेद्घटस्थितिः॥ २४
तदूर्ध्वं कुम्भसंस्थश्चेद् देवेशस्सर्वदोषकृत्।
तस्मात्सर्वप्रयत्नेन मासान्ते वाथ पूर्वके॥ २५
संस्थाप्य बालिलिङ्गाद्यं तन्मध्ये विन्यसेन्मनुम्।

svayamudbhūtaliṅgānāṁ daivike vārṣike'pi vā|| 22
gāṇape lohaje caiva nadīprasravaṇādiṣu|
evamādiṣṭaliṅgeṣu naiva kāryā ghaṭasthitiḥ|| 23
mānuṣāṇāṁ ca liṅgānāṁ ghaṭakāryaṁ taducyate|
saptāhāntaṁ ca pakṣāntaṁ māsāntaṁ cedghaṭasthitiḥ|| 24
tadūrdhvaṁ kumbhasaṁsthaśced deveśassarvadoṣakṛt|
tasmātsarvaprayatnena māsānte vātha pūrvake|| 25
saṁsthāpya bālaliṅgādyaṁ tanmadhye vinyasenmanum|

With regard to the installation of alternate image(bala linga), there is no need for the placing and worship of ghata(vessel) in the case of svayambhu linga, daiva linga, arsha linga, ganapa linga, loha linga(image made of metal) and the lingas which appear in the river water. The placing of ghata is essentially enjoined for the lingas installed by human beings. Such ghata-worship   should be performed continuously for seven days, fifteen days or one month. If the duration of the worship of ghata exceeds one month, then the worship would become defective and the concerned Deity of the image would yield inauspicious effects. Therefore, with all efforts, the Guru should install the bala-linga in the prescribed way before the end of one month or before the last day of the month and invoke the presence of the mantra-form of the concerned Deity in that bala-linga.

मासादि द्वादशाब्दान्तं तदन्तर दिनेष्वथ॥ २६
तस्मादादाय देवेशं मूललिङ्गे निवेशयेत्।
मूललिङ्गं न लब्धं चेद्देशकालानुरोधतः॥ २७
षट्त्रिंशदब्दपर्यन्ते मूललिङ्गे निवेशयेत्।

māsādi dvādaśābdāntaṁ tadantara dineṣvatha|| 26
tasmādādāya deveśaṁ mūlaliṅge niveśayet|
mūlaliṅgaṁ na labdhaṁ ceddeśakālānurodhataḥ|| 27
ṣaṭtriṁśadabdaparyante mūlaliṅge niveśayet|

Within the period between one month and twelve years, the Guru should take out the power of the mantra-form of the Deity from the bala-linga and install it in the mula-linga. If proper material is not available for making the new linga due to the factors of place and time, the Guru should re-unite the power with the existing mula-linga.

बाललिङ्गप्रतिष्ठोक्त दिनपक्षादि होमकम्॥ २८

द्विगुणं त्रिगुणं तस्य चतुर्विंशतिवत्सरे।

कृतं चेद् द्विगुणं होमं आचरेद् देशिकोत्तमः॥ २९

षट्त्रिंशद्वत्सरोर्ध्वं तु मूलस्थानं तदेव हि।

तत्रस्थं बाललिङ्गाद्यं त्यक्त्वा मूलं तु विन्यसेत्॥ ३०

bālaliṅgapratiṣṭhokta dinapakṣādi homakam|| 28
dviguṇaṁ triguṇaṁ tasya caturviṁśativatsare|
kṛtaṁ ced dviguṇaṁ homaṁ ācared deśikottamaḥ|| 29
ṣaṭtriṁśadvatsarordhvaṁ tu mūlasthānaṁ tadeva hi|
tatrasthaṁ bālaliṅgādyaṁ tyaktvā mūlaṁ tu vinyaset|| 30

According to the direction given for the installation of bala-linga, the daily homas , fortnight homas and others should be performed. The number of homas should be increased twice or thrice each day. The foremost Guru should offer the oblations for twice the number of previous homas, if the installation of Mula-linga is to be done in the 24th year. Beyond the duration of 36 years, if mula-linga is not installed, the existing bala-linga itself becomes the mula-linga. Having removed the items related to the bala-linga, the Guru should invoke the presence of mula-linga there.

सकलेऽप्येवमेवं स्याद्विशेषः कश्चिदिष्यते।

द्वादशाब्दान्तरे ऽवश्यं मूलस्थाने निवेशयेत्॥ ३१

नो चेत्तत्त्रैव संस्थाप्य मूलबेरं विशेषतः।

एष एव विधिः प्रोक्तः प्रासादादौ शिवद्विजाः॥ ३२

किं तु खड्गेऽमले मन्त्रान् विन्यस्यापरमारभेत्।

परिवारामरानेवं घटस्थान् स्थापयेद्गुरुः॥ ३३

sakale'pyevamevaṁ syādviśeṣaḥ kaścidiṣyate|
dvādaśābdāntare 'vaśyaṁ mūlasthāne niveśayet|| 31
no cettattraiva saṁsthāpya mūlaberaṁ viśeṣataḥ|
eṣa eva vidhiḥ proktaḥ prāsādādau śivadvijāḥ|| 32
kiṁ tu khaḍge'male mantrān vinyasyāparamārabhet|
parivārāmarānevaṁ ghaṭasthān sthāpayedguruḥ|| 33

These directions are to be observed even for the 'sakala'(imgae with fully manifest limbs and parts) type of images. But,there are some specific rules to be observed here.The power invoked in the alternate image should be shifted and re-installed in the newly made image within 12 years. If not done in this way , the main image should be installed in the same place itself where the alternate image has been installed. O, the foremost twice-born sages!, these are the rules declared here for the reconstruction of shrines and temples. Or, alternely,the Guru may make use of sword for the sake of alternate image and invoke the presence of the concerned Deity in that sword and the mantras pertaining to it and may commence the rituals related to re-installation. The Guru should re-install the retinue Deities who have been invoked to be present in the ghatas, in the same way.

शिवलिङ्गादि यद्वस्तु यदज्ञेन प्रतिष्ठितम्।
दैवज्ञैः शिल्पिनान्यैर्वा शिवदीक्षा विवर्जितैः॥ ३४
भूयोऽपि तत्र संस्कारं कुर्यात्पूर्वोक्तवद्गुरुः।
शैवसिद्धान्त मार्गस्थादन्ये पाशुपतादयः॥ ३५
तैरपि स्थापितं लिङ्गं पुनस्संस्कृत्य पूजयेत्।

śivaliṅgādi yadvastu yadajñena pratiṣṭhitam|
daivajñaiḥ śilpinānyairvā śivadīkṣā vivarjitaiḥ|| 34
bhūyo'pi tatra saṁskāraṁ kuryātpūrvoktavadguruḥ|
śaivasiddhānta mārgasthādanye pāśupatādayaḥ|| 35
tairapi sthāpitaṁ liṅgaṁ punassaṁskṛtya pūjayet|

Those images such as Sivalinga and others consecrated and installed by those who are ignorant of the Agamic rules, by daivajnas(a class of Visvakarmas), Silpins and others and by those who have not been duly initiated into Siva-worship should again be purified through the prescribed sacramental rites by the Guru as detailed earlier. Similarly, even the images installed according to the systems other than the system of Saiva Siddhanta, such as Pasupata and other systems, should again be purified through the relevant sacramental rites by the Guru. Only then, he should worship them.

आदौ पाशुपताः प्रोक्ताः सोमसिद्धान्तकाः परे॥ ३६
लाकुलास्त्वपरे ज्ञेयाः प्रत्येकं त्रिविधाः स्मृताः।
वामदक्षिणसिद्धान्त भेदेन नवभेदिनः॥ ३७
शैवाश्चतुर्विधास्त्वन्ये मन्त्रतन्त्र व्यवस्थिताः।
गारुडा भैरवा वाम भूततन्त्र व्यवस्थिताः॥ ३८
प्रत्येकं त्रित्रिभेदेन पूर्ववत् संव्यवस्थिताः।
तैरपि स्थापितं लिङ्गं आदिशैवस्समर्चयेत्॥ ३९

ādau pāśupatāḥ proktāḥ somasiddhāntakāḥ pare|| 36
lākulāstvapare jñeyāḥ pratyekaṁ trividhāḥ smṛtāḥ|
vāmadakṣiṇasiddhānta bhedena navabhedinaḥ|| 37
śaivāścaturvidhāstvanye mantratantra vyavasthitāḥ|
gāruḍā bhairavā vāma bhūtatantra vyavasthitāḥ|| 38
pratyekaṁ tritribhedena pūrvavat saṁvyavasthitāḥ|
tairapi sthāpitaṁ liṅgaṁ ādiśaivassamarcayet|| 39

With regard to the systems other than Saiva Siddhanta, the first one is Pasupata; Soma Siddhanta is the next; and the third one is Lakula. Each of these three sytems is classified into three, as Vama, Dakshina and Siddhanta. In this way, there are nine different systems. The Saiva system which is strongly rooted in the mantras and the tantras is differentiated into four - Garuda, Bhairava, Vama and Bhuta Tantra. As told before, each of these systems is differentiated into three categories - Vama, Dakshina and Siddhanta. Adi Saivas are entitled to worship even the lingas installed according to these systems.

यामलं त्वपरं ज्ञेयं तच्च मिश्रमिहोच्यते।
वामदक्षिणसिद्धान्त भेदेन त्रिविधं मतम्॥ ४०
वामं पारशिवार्हं स्याद्दक्षिणं भैरवार्हकम्।
सिद्धान्तं यामलं शैवं आदिशैवार्हकं विदुः॥ ४१
व्यतितिरिक्तं तु सिद्धान्ताद्रौद्रं सर्वमुदीरितम्।

yāmalaṁ tvaparaṁ jñeyaṁ tacca miśramihocyate|
vāmadakṣiṇasiddhānta bhedena trividhaṁ matam|| 40
vāmaṁ pāraśivārhaṁ syāddakṣiṇaṁ bhairavārhakam|
siddhāntaṁ yāmalaṁ śaivaṁ ādiśaivārhakaṁ viduḥ|| 41
vyatitiriktaṁ tu siddhāntādraudraṁ sarvamudīritam|

The other system known as Yamala is said to be of mixed category. It is also differentiated into three categories - Vama, Dakshina and Siddhanta. The lingas installed according to the Vama system become fit to be worshipped by the Para-saivas. Those installed according to the Dakshina system become fit to be worshipped by the Bhairavas. Those installed according to the Siddhanta and the Yamala are fit to be worshipped by the Adi Saivas. It has been declared that all those images installed according to the systems other than the Siddhanta belong to the 'Raudra'(harsh or terrific) category.

वामदक्षिणमिश्रादि भेदेन बहुभेदिनम्॥ ४२
लौकिकं वैदिकं चान्यदध्यात्ममतिमार्गकम्।
तथा पाशुपतं सोम सिद्धान्ताख्यं च लाकुलम्॥ ४३
गारुडं भैरवं वामं भूततन्त्रं च यामलम्।
कापालं पाञ्चरात्रं च बौद्धमार्हमतं तथा॥ ४४
बृहस्पतिमतं सांख्यं योगं वैखानसं तथा।
वेदान्ताख्यं च मीमांसा पुराणं धर्मशास्त्रकम्॥ ४५
वास्तुशास्त्रं तथा सौत्रं षडङ्गं इतिहासकम्।
तथा वेदाश्च चत्वारो यत्तत्र परिचोदितम्॥ ४६
सर्वं रौद्रं समादिष्टं सिद्धान्तं सौम्यं इष्यते।

vāmadakṣiṇamiśrādi bhedena bahubhedinam|| 42
laukikaṁ vaidikaṁ cānyadadhyātmamatimārgakam|
tathā pāśupataṁ soma siddhāntākhyaṁ ca lākulam|| 43
gāruḍaṁ bhairavaṁ vāmaṁ bhūtatantraṁ ca yāmalam|
kāpālaṁ pāñcarātraṁ ca bauddhamārhamataṁ tathā|| 44
bṛhaspatimataṁ sāṁkhyaṁ yogaṁ vaikhānasaṁ tathā|
vedāntākhyaṁ ca mīmāṁsā purāṇaṁ dharmaśāstrakam|| 45
vāstuśāstraṁ tathā sautraṁ ṣaḍaṅgaṁ itihāsakam|
tathā vedāśca catvāro yattatra paricoditam|| 46
sarvaṁ raudraṁ samādiṣṭaṁ siddhāntaṁ saumyaṁ iṣyate|

There are many systems differentiated into many categories such as Vama, Dakshina, Misra and others. There are other systems such as Laukika, Vaidika, Adhyatmaka, Atimargaka, Pasupata, Soma Siddhanta, Lakula, Garuda, Vama, Bhairava, Bhuta Tantra, Yamala, Kapala, Pancharatra, Bauddha, Arhata, Bruhaspati Mata, Sankhya, Yoga, Vaikhanasa,Vedanta, Mimamsa, Pauranika, Dharma Sastraka, Vastu Sastra, Sautra, Shadanga, Itihasa, Four Vedas and so on. All those images installed according to these systems are considered to be of 'Raudra' category. The images installed according the system of Siddhanta are considered to be of 'Saumya'(benign) category.

रौद्रैश्च स्थापितं यच्च विष्ण्वादि प्रतिमादिकम्॥ ४७
तत्सर्वं शैवमापाद्य शैवस्सर्वं समर्चयेत्।
लिङ्गाद्यं आदिशैवेन स्थापितं पूजितं तु वा॥ ४८
तद्रूपं पूजितं तैश्चेद्राष्ट्रं राजानं एव च।
तद्ग्रामं ग्रामसंस्थांश्च सर्वान् हन्ति न संशयः॥ ४९

raudraiśca sthāpitaṁ yacca viṣṇvādi pratimādikam|| 47
tatsarvaṁ śaivamāpādya śaivassarvaṁ samarcayet|
liṅgādyaṁ ādiśaivena sthāpitaṁ pūjitaṁ tu vā|| 48
tadrūpaṁ pūjitaṁ taiścedrāṣṭraṁ rājānaṁ eva ca|
tadgrāmaṁ grāmasaṁsthāṁśca sarvān hanti na saṁśayaḥ|| 49

All those images of Vishnu and other Gods which have been installed according to the 'Raudra' procedure should be retrived and re-installed according to the Saiva procedure. The Adi Saivas should worship all such re-installed images. If Lingas and other images of various Gods which have been installed and which are being worshipped by the Adi saivas are worshipped by those who belong to the 'Raudra' category, such violated worship would result in the destruction of the kingdom and the king; such improper worship would destroy the village and all the inhabitants of that village. There is no doubt about this.

तैस्तु संस्थापितं पूर्वं आदिशैवेन पूजितम्।
यदि तैः पूजितं पश्चात् सेनानीं सेनया सह॥ ५०
अमात्यं मन्त्रिणं विप्रान् क्षत्रियं वैश्यमेव च।
शूद्रान्तरजनान् सर्वान् अचिरान्नाशयिष्यति॥ ५१
तस्माद्राराजा प्रयत्नेन वारयेदचिरेण तान्।
तैस्तु संस्थापितं पश्चादादिशैवेन पूजितम्॥ ५२
राज्ञो विजयदं चायुर्वृद्धिदं फलदं सदा।
शान्तत्वाच्छैवमन्त्राणां सर्वेषां शुभदा मताः॥ ५३

taistu saṁsthāpitaṁ pūrvaṁ ādiśaivena pūjitam|
yadi taiḥ pūjitaṁ paścāt senānīṁ senayā saha|| 50
amātyaṁ mantriṇaṁ viprān kṣatriyaṁ vaiśyameva ca|
śūdrāntarajanān sarvān acirānnāśayiṣyati|| 51
tasmādrārājā prayatnena vārayedacireṇa tān|

taistu saṁsthāpitaṁ paścādādiśaivena pūjitam|| 52
rājño vijayadaṁ cāyurvṛddhidaṁ phaladaṁ sadā|
śāntatvācchaivamantrāṇāṁ sarveṣāṁ śubhadā matāḥ|| 53

If those images which were installed by the adherents of the 'Raudra' systems and which have been re-installed by the Adi Saivas , are again forcibly made to be worshipped by the followers of the 'Raudra' systems, then such worship would destroy the commander of the army along with his troops; destroy the close associates of the king, ministers, brahmins, kahatriyas, vaisyas, sudras and those born in the lowest and mixed castes. Therefore, the king should immediately prevent such improper activities with all efforts. If such images are once again made to be worshipped by the Adi Saivas, then such worship would always yield victory,longevity and all the benefits to the king. Since the mantras of the Siava system are benign and aspicious, it is considered that they are of the nature of yielding auspicious fruits to all the beings of the world.

आभिचारक लिङ्गाद्यं रौद्रैश्च स्थापितं च यत्।
तन्मन्त्रोद्धारणं वक्ष्ये श्रूयतां द्विजसत्तमाः॥ ५४
तत्स्थानं संप्रविश्याथ मृद्भाण्डांश्च विवर्जयेत्।
शैलं लोहं च दारूत्थं संशोध्य पुनः पुनः॥ ५५
कुड्याद्यं सुधयालिप्य स्थलं गोमयवारिणा।
पुण्याहं वाचयित्वा तु वास्तुहोमं च कारयेत्॥ ५६

ābhicāraka liṅgādyaṁ raudraiśca sthāpitaṁ ca yat|
tanmantroddhāraṇaṁ vakṣye śrūyatāṁ dvijasattamāḥ|| 54
tatsthānaṁ saṁpraviśyātha mṛdbhāṇḍāṁśca vivarjayet|
śailaṁ lohaṁ ca dārūtthaṁ saṁśodhya punaḥ punaḥ|| 55
kuḍyādyaṁ sudhayālipya sthalaṁ gomayavāriṇā|
puṇyāhaṁ vācayitvā tu vāstuhomaṁ ca kārayet|| 56

The lingas and the images meant for yielding malevolent effects which were installed by the followers of the 'Raudra' systems and in which magical spells have been stored should be set right properly to nullify the inauspicious nature of those lingas and the images. I will give the details for the removal of such images. O, the foremost twice-born sages!, listen to these instructions. Having entered into the shrine where such images have been installed,the Guru should remove vessels made of clay from that place. The utensils made of stone, metal and wood should be repeatedly cleaned well by him. He should plaster the walls of the shrine and besmear the ground with cow-dung mixed with cow-urine. Then, having performed 'punyaha'(declaration of auspicious time and purpose),the Guru should perform the 'vastu homa'.

पर्यग्निकरणं कृत्वा पुनः पुण्याहमाचरेत्।
अस्त्रतोयेन संप्रोक्ष्य पञ्चगव्येन शोधयेत्॥ ५७
कर्षणादि प्रतिष्ठान्तं क्रियायां ये निवेशिताः।
मन्त्रांस्तानुद्धरेन्मन्त्री महापाशुपतेन च॥ ५८
महाजाल प्रयोगेण सर्वमन्त्रांश्च संहरेत्।
ओं हूं हां हं पुनर्हां हूं जालमुद्रा च संहृतिः॥ ५९

तल्लिङ्गाद्यं च संशोध्य कुशभस्ममृदाम्भसा।
कषायोदक संयुक्तं गोमूत्रेणोदकान्तरम्॥ ६०
पञ्चगव्येन संस्नाप्य गन्धपुष्पादिभिर्यजेत्।

paryagnikaraṇaṁ kṛtvā punaḥ puṇyāhamācaret|
astratoyena saṁprokṣya pañcagavyena śodhayet|| 57
karṣaṇādi pratiṣṭhāntaṁ kriyāyāṁ ye niveśitāḥ|
mantrāṁstānuddharenmantrī mahāpāśupatena ca|| 58
mahājāla prayogeṇa sarvamantrāṁśca saṁharet|
oṁ hūṁ hāṁ haṁ punarhāṁ hūṁ jālamudrā ca saṁhṛtiḥ|| 59
talliṅgādyaṁ ca saṁśodhya kuśabhasmamṛdāmbhasā|
kaṣāyodaka saṁyuktaṁ gomūtreṇodakāntaram|| 60
pañcagavyena saṁsnāpya gandhapuṣpādibhiryajet|

Having done the ritual known as 'paryagnikarana'(coming around the complex with the burning effigy which represents the defiled nature of the place), the Guru should once again perform the 'punayaha'. Then, he should sprinkle the arghya water with the recital of astra-mantra over the ground and clean it with the cow-dung. The Guru who is the knower of all mantras should withdraw all those mantras employed by the adherents of 'Raudra' systems during the course of acivities from 'karshana'(ploughin the land) to 'pratishtha' (installation). He should do such withdrawal by recting the mantra of 'Mahapasupata'. Then, applying the force of 'mahajala' mantra, he should take out all the mantras from the linga. "Om huum haam ham haam huum"- this is known as 'mahajala' mantra. Reciting this mantra with the accompaniment of 'jaala mudra', the Guru should take out all the inauspicious mantras from the linga. Then, having cleaned the linga with darbhas, bhasma and the water mixed with earth collected from various sacred places, he should bathe the linga with cow-urine mixed with 'kashaya' water, with pure water and with 'pancha gavya' and worship it with sandal, flowers and other substances.

लिङ्गस्थ शम्बरे ज्ञाते पूर्ववन्मन्त्रसंहृतिः॥ ६१
अविज्ञाते च तन्मन्त्रे प्रणवं योजयेद्गुरुः।
जन्तुकल्पद्रवार्थं तु मन्त्रमस्त्रं नियोजयेत्॥ ६२
एकीभूतांस्तु दीपेन मन्त्रांस्तल्लिङ्गसंस्थितान्।
स्मरन् समुद्धरेद्दीपं तल्लिङ्गाणुभिरन्वितम्॥ ६३
पूर्वमन्त्रेण संहृत्य मुद्रया संहरेद्गुरुः।
पुनः संशोध्य तल्लिङ्गं पूर्वद्रव्यैश्शरेण च॥ ६४
कर्षणादि प्रतिष्ठान्तं आचरेन्मानसीं क्रियाम्।

liṅgastha śambare jñāte pūrvavanmantrasaṁhṛtiḥ|| 61
avijñāte ca tanmantre praṇavaṁ yojayedguruḥ|
jantukalpadravārthaṁ tu mantramastraṁ niyojayet|| 62
ekībhūtāṁstu dīpena mantrāṁstalliṅgasaṁsthitān|
smaran samuddhareddīpaṁ talliṅgāṇubhiranvitam|| 63
pūrvamantreṇa saṁhṛtya mudrayā saṁharedguruḥ|

punaḥ saṁśodhya talliṅgaṁ pūrvadravyaiśśareṇa ca|| 64
karṣaṇādi pratiṣṭhāntaṁ ācarenmānasīṁ kriyām|

If the Guru is capable of knowning the series of mantras invoked and unified with the linga, then he should disuinte them from the linga and withdraw them with the recital of jaala-mantra as said before and with the display of jaala-mudra. If he is not able to identify them, he should unify the Pranava-mantra with the linga. In order to nullify the evil effect of a mixture prepared with animal substances and deposited in the lingas, he should unify the astra-mantra with the linga. Having unified all those inauspicious mantras into one form with a lamp, the Guru should lift up the lamp associated with the mantras deposited in the linga and contemplating the complete withdrawal, he should take out those mantras reciting the 'jaala-mantra' and showing the 'jaala-mudra' as done before. Then, having once again cleaned the linga with the materials mentioned before and with the recital of astra-mantra, the Guru should perform mentally all those activities from the 'karshana' to 'pratishtha'.

स्वस्वमन्त्र समोपेतां स्वस्वहोम समन्विताम्॥ ६५

लिङ्गसंस्थापनोक्तेन प्रतिष्ठामाचरेद्गुरुः।

लक्षणोद्धारणं नेष्टं जले चैवाधिवासनम्॥ ६६

शयन स्थापनं चैव हित्वान्यत्सर्वमाचरेत्।

गर्भगेहेऽथ तत्सर्वं मण्टपे वा समाचरेत्॥ ६७

देवाग्रे तत्र कुण्डे वा स्थण्डिले वाथ होमयेत्।

svasvamantra samopetāṁ svasvahoma samanvitām|| 65
liṅgasaṁsthāpanoktena pratiṣṭhāmācaredguruḥ|
lakṣaṇoddhāraṇaṁ neṣṭaṁ jale caivādhivāsanam|| 66
śayana sthāpanaṁ caiva hitvānyatsarvamācaret|
garbhagehe'tha tatsarvaṁ maṇṭape vā samācaret|| 67
devāgre tatra kuṇḍe vā sthaṇḍile vātha homayet|

The Guru should perform the installation, with the accompaniment of relevant mantras pertaining to each God and with the performance of relevant fire-ritual prescribed for each God. For such installation, 'lakshana uddharana'(carving the specific marks and symbols of the Deity), 'jala adhivasa'(keeping the image immersed in water) and 'sayana sthapana'(placing the image on the couch) need not be performed. Having left out such rituals, the Guru should perform all other rituals. He may perform these rituals in the main shrine or in the front hall. The fire-ritual may be done either in the fire-pit or in the sthandila designed in front of the Deity.

स्वयंभु दैविके बाणे चार्षे गाणाधिपे तथा॥ ६८

छिन्ने वा स्फुटिते भिन्ने तत्र शान्तिर्विधीयते।

दिशाहोमं ततः कुर्याद् ऋगाद्यध्ययनं तथा॥ ६९

अष्टोत्तरशत प्रस्थैः कुर्यात् क्षीराभिषेचनम्।

शान्तिहोमं ततः कृत्वा स्नपनं कारयेत् ततः॥ ७०

svayaṁbhu daivike bāṇe cārṣe gāṇādhipe tathā|| 68
chinne vā spuṭite bhinne tatra śāntirvidhīyate|
diśāhomaṁ tataḥ kuryād ṛgādyadhyayanaṁ tathā|| 69
aṣṭottaraśata prasthaiḥ kuryāt kṣīrābhiṣecanam|
śāntihomaṁ tataḥ kṛtvā snapanaṁ kārayet tataḥ|| 70

If savayambhu, daivika, bana, arsha and ganadhipa lingas have become chopped, mutilated with cracks or broken, the Guru should perform appeasing rites. He should do 'disa-homa' and arrange for the recital of the four Vedas- Rg and others. He should perform 'abhisheka' with 108 prasthas of milk. After this, he should perform 'santi-homa' and 'snapana abhisheka'.

ब्राह्मणान् भोजयेत् पश्चाच्छैवान् संभोजयेत्ततः।
प्रभूतहविषं दत्वा ताम्बूलं दापयेत् ततः॥ ७१
मध्यरात्रे बलिं दद्याद् ग्रामे वा नगरेऽथ वा।
मुद्गान्नं पायसं गौलं कदलीफल संयुतम्॥ ७२
सप्ताहं एवं कर्तव्यं सर्वदोषापनुत्तये।

brāhmaṇān bhojayet paścācchaivān saṁbhojayettataḥ|
prabhūtahaviṣaṁ datvā tāmbūlaṁ dāpayet tataḥ|| 71
madhyarātre baliṁ dadyād grāme vā nagare'tha vā|
mudgānnaṁ pāyasaṁ gaulaṁ kadalīphala saṁyutam|| 72
saptāhaṁ evaṁ kartavyaṁ sarvadoṣāpanuttaye|

Then, he should arrange for the feeding of the brahmins(who have studied the Vedas) and then for the feeding of the saiva-devotees. Having offered the bali with 'prabhuta havis', he should offer the 'tambula'. Either in the village or in the city, he should offer the bali at midnight with balls of mudga-anna, payasa, rice cooked with molasses and banana fruits. Such rituals should be done daily for seven days in order to nullify all the defects.

आचार्यं पूजयेन्नित्यं स्वर्णवस्त्रादिभिस्ततः॥ ७३
तदन्ते स्नपनं कुर्यात् प्रभूतं तु हविर्ददेत्।
सर्वैरङ्गैर्विशीर्णं चेत् पुनस्संस्थापयेन्नवम्॥ ७४
लिङ्गे स्वायम्भुवादौ तु जीर्णादौ शान्तिरीरिता।

ācāryaṁ pūjayennityaṁ svarṇavastrādibhistataḥ|| 73
tadante snapanaṁ kuryāt prabhūtaṁ tu havirdadet|
sarvairaṅgairviśīrṇaṁ cet punassaṁsthāpayennavam|| 74
liṅge svāyambhuvādau tu jīrṇādau śāntirīritā|

Everyday, the main sponsor(yajamana) should honor the Guru by offering gold coins or ornaments, new clothes and such other valuable items. After such honoring, the Guru should perform 'snapana' and offer the bali with 'prabhuta havis'. If all parts of the image have become decayed or deformed, the Guru should install a new image designed to be with same lineaments as those of the previous image. When svayambu and other lingas have become defiled with decay and other defects, the performance of appeasing rites should be done. These are the directions given in the Agamas.

सर्वलक्षण संयुक्तं अल्पदोषं तु वा भवेत्॥ ७५

प्रासादस्य तु विस्तारे रसमात्रान्न दुष्यते।

उत्सेधे रविमात्रान्तं क्षन्तव्यं चाङ्गुलादिकम्॥ ७६

द्विमात्रं तु स्थले प्रोक्तं स्तम्भाद्यङ्गेषु मात्रकम्।

ग्रामखेट पुरादौ तु दण्डान्तं परिकीर्तितम्॥ ७७

सालेषु हस्तमानान्तं यवान्तं लिङ्गमानके।

चतुर्यवान्तं अर्चासु मात्रान्तं पीठकल्पने॥ ७८

द्वाराद्यङ्गेषु मात्रान्तं वालाग्रं ब्रह्मसूत्रके।

तदप्यकार्यं लिङ्गाग्रे क्षन्तव्यं मानमीरितम्॥ ७९

sarvalakṣaṇa saṁyuktaṁ alpadoṣaṁ tu vā bhavet|| 75
prāsādasya tu vistāre rasamātrānna duṣyate|
utsedhe ravimātrāntaṁ kṣantavyaṁ cāṅgulādikam|| 76
dvimātraṁ tu sthale proktaṁ stambhādyaṅgeṣu mātrakam|
grāmakheṭa purādau tu daṇḍāntaṁ parikīrtitam|| 77
sāleṣu hastamānāntaṁ yavāntaṁ liṅgamānake|
caturyavāntaṁ arcāsu mātrāntaṁ pīṭhakalpane|| 78
dvārādyaṅgeṣu mātrāntaṁ vālāgraṁ brahmasūtrake|
tadapyakāryaṁ liṅgāgre kṣantavyaṁ mānamīritam|| 79

In the buildings and in the images which are associated with all kinds of perfect lineaments, some insignificant defects might have occurred. Such insignificant defects may be ignored. If the width of the temple is increased or decreased by 6 matras, there is no defect; no need for the performance of 'santi'. Increase or decrease by 12 matras or one angula in the height, 2 matras in the ground, one matra in the pillars and other parts, one danda in the extent of village , kheta or pura type of city and such other settlements, one hasta in the enclosures, one yava in the measurements of linga, 4 yavas in the measurements of sakala type of images, one matra in the designing of pedestal, one matra in the entrance and such other parts, one valagra(tip of the tail) in the brama sutra - these need not be considered as defects. No need to perform appeasing ritual in front of the linga for such defects. The negligible measure of increase or decrease has been told here.

॥ इति उत्तरकामिकाख्ये महतन्त्रे उद्धार विधिः पञ्चत्रिंशत्तमः पटलः॥

|| iti uttarakāmikākhye mahatantre uddhāra vidhiḥ paṅcatriṁśattamaḥ paṭalaḥ ||

This is the 35th chapter titled "Directions for Setting Right the Defects of Images and for Re-installing the Images" in the Great Tantra called Uttara Kamika

३६ काम्ययोग विधान विधिः

36 kāmyayoga vidhāna vidhiḥ

36 Directions for the Performance of Rituals meant for Attaining the Desired Fruits

काम्ययोग विधानं तु प्रवक्ष्यामि समासतः।
काम्यसिद्धिश्च मन्त्रैस्स्यान् मन्त्राश्च बहवो मताः॥ १
सर्वे मन्त्रास्समर्थास्स्युः सर्वे चेष्टफलप्रदाः।

kāmyayoga vidhānaṁ tu pravakṣyāmi samāsataḥ|
kāmyasiddhiśca mantraissyān mantrāśca bahavo matāḥ|| 1
sarve mantrāssamarthāssyuḥ sarve ceṣṭaphalapradāḥ|

Now I will tell you briefly the exact and effective procedure of performing the rituals meant for attaining the desired fruits. All the desired fruits are accomplished through the power of mantras and such mantras are innumerable. All mantras are efficacious in accomplishing the intended purpose and all mantras are capable of yielding the desired ends.

तेष्वघोराणुरत्यन्त दोषघ्नः कृष्णवर्णभाक्॥ २
व्याळबद्ध जटाजूटः कपालदलमण्डितः।
सुरपिङ्गेक्षणोऽत्यन्तं श्वेतदंष्ट्रा समन्वितः॥ ३
चन्द्रचूडो विशालास्यो नागयज्ञोपवीतवान्।
महाकायो महादंष्ट्री किङ्किणीरवसंयुतः॥ ४
महाशूलाग्र संप्रोत महासुरविनाशनः।
खड्गखेटधनुर्बाण मुण्डकः कालशक्तिधृत्॥ ५
वराभय कपालाहि पाशप्रासगदाकरः।
दंष्ट्रे द्वे कीलनिर्याते वक्राग्रे भीषणे सिते॥ ६
स्वसेना रक्षको नित्यं परसेनाभयङ्करः।
वैरिप्रयुक्त कर्मघ्नस्सर्वव्याधि निवारकः॥ ७
सर्वदोष विनाशे तु समर्थो भक्तवत्सलः।

teṣvaghorāṇuratyanta doṣaghnaḥ kṛṣṇavarṇabhāk|| 2
vyāḻabaddha jaṭājūṭaḥ kapāladalamaṇḍitaḥ|
surapiṅgekṣaṇo'tyantaṁ śvetadaṁṣṭrā samanvitaḥ|| 3
candracūḍo viśālāsyo nāgayajñopavītavān|
mahākāyo mahādaṁṣṭrī kiṅkiṇīravasaṁyutaḥ|| 4

mahāśūlāgra saṁprota mahāsuravināśanaḥ|
khaḍgakheṭadhanurbāṇa muṇḍakaḥ kālaśaktidhṛt|| 5
varābhaya kapālāhi pāśaprāsagadākaraḥ|
daṁṣṭre dve kīlaniryāte vaktrāgre bhīṣaṇe site|| 6
svasenā rakṣako nityaṁ parasenābhayaṅkaraḥ|
vairiprayukta karmaghnassarvavyādhi nivārakaḥ|| 7
sarvadoṣa vināśe tu samartho bhaktavatsalaḥ|

Among such mantras, Aghora Astra Mantra is exceedingly powerful in nullifying the defects and disorder. The Deity of the mantra is black in color. His head is with locks of matted hair tied up with snakes. He is adorned with garland of skulls. His eyes are with a mixed color of yellow and reddish brown and His face appears with whitish large teeth protruding on two sides of the mouth. His matted hair is adorned with crescent moon. Being with a broad face, He is wearing a snake as the sacred thread. He is with huge body and large damshtra(large fang-like teeth). He is adorned with a waist ornament furnished with tinkling bells.He is holding a trident, the tips of which have pierced into the body of a great demon(asura) killed by Him. He is holding in his hands weapons such as sword, shield, bow, arrow, severed head, kalasakti(lance), boon-giving and fear-dispelling mudras, skull, snake, noose, barbed missile and mace. Two sharp and long fangs which are white and dreadful appear like protruding nails at the front of His mouth. He always remains as the protector of His own troops and as the One who inflicts terror and fear upon the troops of alien forces. He is the destroyer of the magic spells and heinous contrivances imposed by the enemies. He is capable of warding off all sorts of diseases and harms. He is efficacious in nullifying all kinds of sinful effects and danger. And, He is always compassionate towards the devotees.

असिताङ्गादिभिर्नित्यं आवृतो वा निरावृतः॥ ८

असिताङ्गो रुरुश्चण्डः क्रोधश्चोन्मत्तभैरवः।

कपाली भीषणश्चैव संहारश्चाष्टमस्स्मृतः॥ ९

चतुर्भुजास्त्रिणेत्राश्च कृष्णवर्णा महाबलाः।

त्रिशूलमुण्ड संयुक्ताः हृदयाञ्जलि संयुताः॥ १०

सुदंष्ट्रा भीमवक्त्राश्च स्वामिचेष्टा समन्विताः।

asitāṅgādibhirnityaṁ āvṛto vā nirākṛtaḥ|| 8
asitāṅgo ruruścaṇḍaḥ krodhaśconmattabhairavaḥ|
kapālī bhīṣaṇaścaiva saṁhāraścāṣṭamassvṛtaḥ|| 9
caturbhujāstriṇetrāśca kṛṣṇavarṇā mahābalāḥ|
triśūlamuṇḍa saṁyuktāḥ hṛdayāñjali saṁyutāḥ|| 10
sudaṁṣṭrā bhīmavaktrāśca svāmiceṣṭā samanvitāḥ|

He is to be meditated as surrounded by 8 Bhairavas- Asitanga and others - or he may be meditated without surrounded by such Bhairavas. Asitanga, Ruru, Canda, Krodha, Unmatta, Kapali, Bhishana and Samhara - these are the eight Bhairavas by whom Aghora Deva is surrounded. These Bhairvas appear with four hands, three eyes and black complexion. They are with great strenth and vogor. They are holding trident and severed head in their upper hands and they are keeping their lower two hands in 'anjali' mudra in front of their chest. They appear with dreadful face and fang-like large teeth. They always function as directed by their Lord Aghora Deva.

ओं जुंस इति मन्त्रोऽयं देवो मृत्युञ्जिदाह्वयः॥ ११
एष एवामृतेशस्स्यादादौ कूटयुतो न वा।
रसादिशुक्लपर्यन्त धातुसप्ताक्षरान्वितम्॥ १२
हकारेण शरीरं तु रसमित्यादितः पठेत्।
अन्ते च रक्ष रक्षेति वीप्सितं च पदं पठेत्॥ १३
आदौ स्याद्देवदेवेशेति द्विपदां च समुद्धरेत्।
प्राणं च देवदत्तस्य मूलमन्त्रं नियोजयेत्॥ १४

oṁ juṁsa iti mantro'yaṁ devo mṛtyuñjidāhvayaḥ|| 11
eṣa evāmṛteśassyādādau kūṭayuto na vā|
rasādiśuklaparyanta dhātusaptākṣarānvitam|| 12
hakāreṇa śarīraṁ tu rasamityāditaḥ paṭhet|
ante ca rakṣa rakṣeti vīpsitaṁ ca padaṁ paṭhet|| 13
ādau syāddevadeveśeti dvipadāṁ ca samuddharet|
prāṇaṁ ca devadattasya mūlamantraṁ niyojayet|| 14

"Om Jum Sah" - this is said to be the mula-mantra of the God of Immortality known as Mrutyunjaya. The same is the mantra pertaining to Lord Amrutesvara. The incantation of this mantra could be done either as associated with the 'kuta' letter('am') or not associated with this. This mantra should be repeated as associated with seven letters reperesenting the seven ingredients of the body, from 'rasa' to 'sukla'. The body of the mantric form is composed of the letter 'ham'. The seven letters should be recited first. At the end of the mantra, the words 'raksha, raksha' should be recited and then the words which imply the desired fruit should be recited. In the beginning, the words 'Devadevesa', 'Devatattasya praanam' should be joined with the mula mantra.

पीठं जुङ्कार क्लृप्तं स्यान् मूर्तिरों जुंसतो भवेत्।
मध्ये निवेशयेत् कूटं प्रासादं वा नवात्मकम्॥ १५
कण्ठोष्ठ्यं वा हकाराद्यं ब्रह्माण्यङ्गानि कल्पयेत्।
अनेन सदृशो नास्ति मन्त्रो मृत्युञ्जयो द्विजाः॥ १६

pīṭhaṁ juṅkāra kḷptaṁ syān mūrtiroṁ juṁsato bhavet|
madhye niveśayet kūṭaṁ prāsādaṁ vā navātmakam|| 15
kaṇṭhoṣṭhyaṁ vā hakārādyaṁ brahmāṇyaṅgāni kalpayet|
anena sadṛśo nāsti mantro mṛtyuñjayo dvijāḥ|| 16

The seat of Amrutesvara is formed of the letter 'jum'. The form(murti) of the Lord is composed of the words 'Om Jum Sah'. The kuta letter should be placed at the center of the pedestal. This kuta-letter may be considered to be in the form of 'prasada' mantra of the Lord or of the nine-lettered mantra or of the letters related to the neck and lips. The brahma mantras and the anga mantras should be formed of 'ham' and other letters. O, the twice-born sages!, no mantra is there comparable to the mantra of the Lord of Immortality.

सुधाकलश मध्यस्थः श्वेतपद्मासनस्थितः।
चतुर्भुजस्त्रिणेत्रश्च जटाखण्डेन्दुमण्डितः॥ १७
व्याघ्रचर्म परीधानो नागेन्द्रोरोविभूषणः।
त्रिशूलं चाभयं चोर्ध्वे सुधाकलशमध्ययोः॥ १८
दधानष्षड्भुजश्चेत् स त्रिशूलं चाक्षमालिकाम्।
कपालं कुण्डिकां वामे योगमुद्रां करद्वये॥ १९

sudhākalaśa madhyasthaḥ śvetapadmāsanasthitaḥ|
caturbhujastriṇetraśca jaṭākhaṇḍendumaṇḍitaḥ|| 17
vyāghracarma parīdhāno nāgendrorovibhūṣaṇaḥ|
triśūlaṁ cābhayaṁ cordhve sudhākalaśamadhyayoḥ|| 18
dadhānaṣṣaḍbhujaścet sa triśūlaṁ cākṣamālikām|
kapālaṁ kuṇḍikāṁ vāme yogamudrāṁ karadvaye|| 19

The Lord of Immortality is benignly present within the vessel(kalasa) containing the nectar. He is seated on the white lotus. He appears with four hands and three eyes and His matted hair is adorned with the cresecent moon. He is having the tiger-hide as His waist garment and He is having the king of snakes as the ornament adorning the chest. His upper two hands are holding the trident and the fear-dispelling mudra and His lower two hands , joined together and positioned in front of the navel, are holding the nectar-vessel. If He is conceived to be with six hands, the right hands are to be visualized as holding the trident and rosary of rudraksha, the left hands as holding the skull and kundika-vessel. The lower two hands are to be visualized as holding the yoga-mudra.

अनेन सदृशो मन्त्रो नास्ति प्राणादि रक्षणे।
न भविष्यति भूतश्च सत्यमेतदुदाहृतम्॥ २०
भोजनं चापि कर्तव्यं त्र्यक्षरेणामृतीकृतम्।
तेनामृतं भवत्याशु स्वादितं मृत्युजिद्भवेत्॥ २१
अमृतेशेन देवेन जलं संग्राह्य यत्नतः।
शतजप्तं पिबेत्तोयं अमृतीभवति ध्रुवम्॥ २२

anena sadṛśo mantro nāsti prāṇādi rakṣaṇe|
na bhaviṣyati bhūtaśca satyametadudāhṛtam|| 20
bhojanaṁ cāpi kartavyaṁ tryakṣareṇāmṛtīkṛtam|
tenāmṛtaṁ bhavatyāśu svāditaṁ mṛtyujidbhavet|| 21
amṛteśena devena jalaṁ saṁgrāhya yatnataḥ|
śatajaptaṁ pibettoyaṁ amṛtībhavati dhruvam|| 22

In protecting the prana(principal vital air) and other vital parts, there is no mantra comparable to the mantra of the Lord of Immortality. No mantra equal to this mantra has appeared in the past or present or will appear in the future. The food should be consecrated and energized with this three-lettered mantra. By such consecration, the food becomes nectar and if such food is eaten by the sadhaka, he would become the conquerer of the God of Death. The sadhaka should take the water and he should consecrate it with the

mantra of Lord Amrutesa with systematic repetition of the mantra of Lord Amrutesvara. By drinking this consecrated water, he would assuredly become the immortal one.

क्षीरेणसह संपृक्त दूर्वाकाण्डमखण्डितम्।
ब्रह्मवृक्षेन्धनैर्दीप्ते वह्नौ जुह्वन् न मृत्युभाक्॥ २३
देवं तूपासते यस्तु नित्यं मृत्युञ्जयात्मकम्।
नाचिरेणैवकालेन मृत्युस्तस्य भविष्यति॥ २४
मासाद्वर्ष शतं प्रोक्तं द्विमासाद् द्विशतं भवेत्।
प्रतिमास प्रयोगेण चाब्देनैकेन सुव्रताः॥ २५
कालः प्रदक्षिणं कृत्वा स्तुत्वा संपूज्य साधकम्।
गच्छत्यत्र न सन्देहस्सत्यं विप्रा मयोदितम्॥ २६

kṣīreṇasaha saṁpṛkta dūrvākāṇḍamakhaṇḍitam|
brahmavṛkṣendhanairdīpte vahnau juhvan na mṛtyubhāk|| 23
devaṁ tūpāsate yastu nityaṁ mṛtyuñjayātmakam|
nācireṇaivakālena mṛtyustasya bhaviṣyati|| 24
māsādvarṣa śataṁ proktaṁ dvimāsād dviśataṁ bhavet|
pratimāsa prayogeṇa cābdenaikena suvratāḥ|| 25
kālaḥ pradakṣiṇaṁ kṛtvā stutvā saṁpūjya sādhakam|
gacchatyatra na sandehassatyaṁ viprā mayoditam|| 26

If unbroken durva-grass soaked in the milk is offered as oblations in the fire kindled with the woods got from special category of trees known as 'brahma-vrukshas', the sadhaka who offers such oblations would never attain death. To the sadhaka who daily worships Lord Amrutesa according to the presribed specific way, untimely and immediate death will not occur. If a sadhaka does the incantation of Mrutyunjaya mantra for 100 times daily in the first month , and does the incantation of that mantra for 200 times daily in the second month and similarly increases the number of incantation in each succeeding month up to the completion one year, the God of Time(Yama) would circumambulate him, praise him and worship him and go back to his place. O, the brahmin sages!, there is no doubt about waht has been told by me now.

स पुनाति दृशा वाचा चरणेन करेण च।
नदीजनपदोद्यान पुरादीनि न संशयः॥ २७
किं पुनः प्राणीनं भीतं स्वात्मानं स्वाश्रयं च वा।

sa punāti dṛśā vācā caraṇena kareṇa ca|
nadījanapadodyāna purādīni na saṁśayaḥ|| 27
kiṁ punaḥ prāṇīnaṁ bhītaṁ svātmānaṁ svāśrayaṁ ca vā|

With his eyes, words, feet and hands, such a sadhaka purifies the river-flowing areas, villages, cities and other settlements. There is no doubt about this. Then, where is the need to say that he is capable of dispelling the fear settled within himself, within those who are dependent on him or within all the living beings?

अघोरास्त्रं अतो वक्ष्ये बीजमालात्मकं द्विजाः॥ २८
रक्तवस्त्रधरं देवं भिन्नाञ्जन समप्रभम्।
भुजाष्टक समोपेतं ऊर्ध्वकेशं सुदंष्ट्रिणम्॥ २९
स्पष्टदष्ट्राधरोष्ठं च दीप्ताग्नि समलोचनम्।
किङ्किणीमालया भ्राजत् पादनूपुर संयुतम्॥ ३०
सप्तायुध समायुक्तं सर्वाभरण भूषितम्।
शुक्लयज्ञोपवीतं च रक्तपुष्पोपशोभितम्॥ ३१
धूतवृश्चिक संयुक्तं कण्ठाभरण भूषितम्।
मेखलोदरकण्ठेषु कर्णहृत्करबाहुषु॥ ३२
पादयोर्हस्तयोर्नागैश्चतुर्दशभिरुज्ज्वलम्।
पङ्कजासन मध्यस्थं त्रिणेत्रं रौद्ररूपिणम्॥ ३३
शूलमूलं च वेतालं खड्गं डमरुकं शुभम्।
दधानं दक्षगैर्हस्तैर्वामगैश्शूलमध्यमम्॥ ३४
घण्टां खेटं कपालं च शत्रु संक्षयसंमुखम्।
अग्रस्थ वामपादं च ध्यात्वाघोरास्त्रमर्चयेत्॥ ३५

aghorāstraṁ ato vakṣye bījamālātmakaṁ dvijāḥ|| 28
raktavastradharaṁ devaṁ bhinnāñjana samaprabham|
bhujāṣṭaka samopetaṁ ūrdhvakeśaṁ sudaṁṣṭriṇam|| 29
spaṣṭadaṣṭrādharoṣṭhaṁ ca dīptāgni samalocanam|
kiṅkiṇīmālayā bhrājat pādanūpura saṁyutam|| 30
saptāyudha samāyuktaṁ sarvābharaṇa bhūṣitam|
śuklayajñopavītaṁ ca raktapuṣpopaśobhitam|| 31
dhūtavṛścika saṁyuktaṁ kaṇṭhābharaṇa bhūṣitam|
mekhalodarakaṇṭheṣu karṇahṛtkarabāhuṣu|| 32
pādayorhastayornāgaiścaturdaśabhirujjvalam|
paṅkajāsana madhyasthaṁ triṇetraṁ raudrarūpiṇam|| 33
śūlamūlaṁ ca vetālaṁ khaḍgaṁ ḍamarukaṁ śubham|
dadhānaṁ dakṣagairhastairvāmagaiśśūlamadhyamam|| 34
ghaṇṭāṁ kheṭaṁ kapālaṁ ca śatru saṁkṣayasaṁmukham|
agrastha vāmapādaṁ ca dhyātvāghorāstramarcayet|| 35

O, the twice-born sages!, then I will tell you the lineaments of Aghora Astra Deva, which are closely associated with seed letters and 'mala' aspects, for the purpose of visualaization(dhyana). Lord Aghora is attired in reddish clothes and he is with black color like the color of variegated balck pigment. He appears with eight hands, with straightened hair raised upward on the head and with two fang-like teeth. His lower lip appears as pressed by the fang-like teeth and His eyes are as red as the well-kindled fire. His waist is adorned with the garland of kinkini-bells and His feet, with nupura(anklet worn by male). His seven hands are holding the relevant weapons and He is adorned with all kinds of ornaments. He is wearing the white sacred thread and being adorned with red flowers ,He is very pleasant to look at. He is

adorned with neck-ornament associated with 'dhuta' flowers and scorpions. His stomach , waist , neck, ears, chest, hands, shoulders, feet and fore-arms - all these parts are adorned with 14 snakes. He is seated at the center of lotus seat and He appears with three eyes and dreadful form. His four right hands are holding the lower part of the trident, 'vetala'(demonic spirit), sword and drum and his four left hands are holding the middle part of the trident, bell, shield and skull. His left foot is placed ahead of the right foot. Having meditated the form of Aghora Astra Deva in this way, the Guru should worship Him.

अन्यथाऽप्युच्यते ध्यानं यथावच्छ्रृणुत द्विजाः।
ध्यायेत्सूर्य सहस्राभं अघोरास्त्रं अरिन्दमम्॥ ३६
प्रदीप्त दशनप्रान्तं प्रकाश मुखकन्धरम्।
त्र्यक्षं तटिल्लताजिह्वं दीप्तभ्रूश्मश्रुमूर्धजम्॥ ३७
सर्पोपवीतं शूलासि शक्तिमुद्गर धारिणम्।
चतुर्भुजं चतुर्वक्त्रं स्फुरच्चन्द्रार्ध शेखरम्॥ ३८
नृत्यमानं महाकायं नागाभरण भूषितम्।
देवदानव दैत्यानां दर्पितानां विमर्दकम्॥ ३९

anyathā'pyucyate dhyānaṁ yathāvacchṛṇuta dvijāḥ|
dhyāyetsūrya sahasrābhaṁ aghorāstraṁ arindamam|| 36
pradīpta daśanaprāntaṁ prakāśa mukhakandharam|
tryakṣaṁ taṭillatājihvaṁ dīptabhrūśmaśrumūrdhajam|| 37
sarpopavītaṁ śūlāsi śaktimudgara dhāriṇam|
caturbhujaṁ caturvaktraṁ sphuraccandrārdha śekharam|| 38
nṛtyamānaṁ mahākāyaṁ nāgābharaṇa bhūṣitam|
devadānava daityānāṁ darpitānāṁ vimardakam|| 39

O, the twice-born sages!, next another type of visualaization of Aghora Astra Deva is told as delineated in the Scriptures. Listen to this description. Aghora Astra Deva should be meditated as apperaing with the brilliance of 1000 suns. He is the Lord who subdues and destroys the enemies. With the resplendence of His face and neck, he is illuminating the far end of all directions. He has three eyes and his tongue is shimmering like the lighning. His eye-brows, moustache, matted hair are with glowing resplendence. He is wearing the snake as his sacred thread. He is holding in his four hands trident, long and sharp knife, lance(sakti) and hammer(mudgara). He appears with four arms and four faces and his head is adorned with half-moon. Being with a large body and being adorned with snake-ornaments, he is in dancing posture. He is always intent on subduing the conceited devas, danavas and daityas.

प्रस्फुर स्फुर इत्येवं हृदयं परिकीर्तितम्।
घोरघोरतरेत्येतत् तच्छिरस्संप्रकीर्तितम्॥ ४०
ततश्च तनुरूपेति शिखामन्त्रः प्रकीर्तितः।
चटप्रचट शब्दं तु वीप्सितं कवचं भवेत्॥ ४१
ततः कहकहेत्युक्त्वा वम मन्दयेति स्मरेत्।
घोरयेति द्विरुचार्य पञ्चमाङ्गं प्रकीर्तितम्॥ ४२

प्रान्ते स्याद् हुंफडित्येवं चतुर्थ्यन्तं हृदादिकम्।
नमस्कारादि संयुक्तं आदौ प्रणव संयुतम्॥ ४३

prasphura sphura ityevaṁ hṛdayaṁ parikīrtitam|
ghoraghorataretyetat tacchirassaṁprakīrtitam|| 40
tataśca tanurūpeti śikhāmantraḥ prakīrtitaḥ|
caṭapracaṭa śabdaṁ tu vīpsitaṁ kavacaṁ bhavet|| 41
tataḥ kahakahetyuktvā vama mandayeti smaret|
ghorayeti dviruccāryaṁ pañcamāṅgaṁ prakīrtitam|| 42
prānte syād huṁphaḍityevaṁ caturthyantaṁ hṛdādikam|
namaskārādi saṁyuktaṁ ādau praṇava saṁyutam|| 43

For Aghora Astra Deva, the words 'prasphura, prasphure' consitute the hrudaya mantra; the words 'ghora, ghora' constitute the siras mantra; then, the word 'tanurupa' forms the sikha mantra; the words 'cata, pracata' constitute the desired kavaca mantra; then, the words ' kaha kaha, vama, mandaya, ghora ghora' constitute the netra mantra; and , lastly the words 'astraya hum phat' constitute the astra mantra. Thus, the six anga mantras are to be known. All these anga mantras from the hrudaya onwards should be added with 'Om' in the beginning and 'namah' at the end.

परचक्र प्रमथने महाव्याधि प्रकोपने।
शान्तिके पौष्टिके वश्ये प्रायश्चित्ते विचिन्तयेत्॥ ४४
किमनेन बहूक्तेन भयकालेऽप्युपस्थिते।
मन्त्रेणानेन नश्यन्ति ज्वरग्रहविषादयः॥ ४५
परैर्यदभिचारादि कर्म मन्त्रौषधादिकम्।
यन्त्राणि योगयुक्तानि पावके शलभा यथा॥ ४६

paracakra pramathane mahāvyādhi prakopane|
śāntike pauṣṭike vaśye prāyaścitte vicintayet|| 44
kimanena bahūktena bhayakāle'pyupasthite|
mantreṇānena naśyanti jvaragrahaviṣādayaḥ|| 45
parairyadabhicārādi karma mantrauṣadhādikam|
yantrāṇi yogayuktāni pāvake śalabhā yathā|| 46

When threats are imposed and destructions are caused by the troops of enemies, when incurable and prolonged diseases are seriously affecting the people, the Guru should meditate on these forms of Aghora Astra Deva. When the prescribed rituals are to be done for the sake of appeasement, vitality, taking hold of certain power and control and expiation, and when the occurrence of fearful incidents appears to be imminent, these forms are to be meditated. What is the use of speaking elaborately on this? By the power of the incantation of this mantra, prolonged and incurable fever, distress caused by the planetary positions, poisonous effects and such other miseries -all these get eradicated. Magic spells, heinous contrivances, mantric power, medicinal drugs prepared with poisonous herbs and such others, geometrical designs and letters engraved in metallic plates made for causing death and various troubles - all these get destroyed by the power of this mantra, like moths and locusts falling on the blazing flames of fire.

तथा पाशुपतास्त्रं च शिवास्त्रं क्षुरिकास्त्रकम्।
अनेनैव प्रकारेण ध्यात्वा संपूजयेद्गुरुः॥ ४७
अघोरमर्चयित्वाथ तदग्रेऽस्त्रं समर्चयेत्।
दक्षिणेऽघोरदेवस्यं मध्ये देवं सदाशिवम्॥ ४८

tathā pāśupatāstraṁ ca śivāstraṁ kṣurikāstrakam|
anenaiva prakāreṇa dhyātvā saṁpūjayedguruḥ|| 47
aghoramarcayitvātha tadagre'straṁ samarcayet|
dakṣiṇe'ghoradevasyaṁ madhye devaṁ sadāśivam|| 48

In the same way, the Guru, having contemplated the relevant forms of Pasupata Astra Deva, Siva Astra Deva and Kshurika Astra Deva, should worship them according to the procedure explained here. Having worshipped Aghora Deva, he should worship the Astra invoked and installed in front of Him. Aghora Deva should be worshipped in the south. Lord Sadasiva should be worshipped at the center.

विशेषाद्दक्षिणे वक्त्रे ऽघोरदेवं समर्चयेत्।
चतुर्दिक्षु यजेदस्त्रचतुष्कं शिवपूर्वकम्॥ ४९
अघोरपूर्वकं पाशुपतास्त्रं क्षुरिकास्त्रकम्।
एवमभ्यन्तरेष्विष्ट्वा तज्जातीन् परितो यजेत्॥ ५०
हित्वा शिवास्त्रं तत्रैव यजेत् प्रत्यङ्गिरां पराम्।
संग्राम विजयं वाथ क्षुरिकास्थान मध्यमे॥ ५१

viśeṣāddakṣiṇe vaktre 'ghoradevaṁ samarcayet|
caturdikṣu yajedastracatuṣkaṁ śivapūrvakam|| 49
aghorapūrvakaṁ pāśupatāstraṁ kṣurikāstrakam|
evamabhyantareṣviṣṭvā tajjātīn parito yajet|| 50
hitvā śivāstraṁ tatraiva yajet pratyaṅgirāṁ parām|
saṁgrāma vijayaṁ vātha kṣurikāsthāna madhyame|| 51

Especially, the Guru should worship Aghora Deva in the south face of Lord Sadasiva. He should worship four Astra Devas in four directions in the order of Siva Astra, Aghora Astra, Pasupata Astra and Kshurika Astra. Having worshipped these Astras in the middle enclosure, he should worship the retinue-astras invoked around the four Astras. Having left out Siva Astra, the Guru may worship Pratyangira Astra in the place of Siva Astra. Similarly, Having left out Kshurika Astra, he may worship Sangrama Vijaya Astra at the center of the place meant for Kshurika Astra.

एवमभ्यर्चयेद्योऽसौ सोऽयं मत्सदृशो मतः।
तेन नासाध्यमस्तीह लोके त्रिभुवने द्विजाः॥ ५२
सत्यमेतत् समुद्दिष्टं गोपनीयं प्रयत्नतः।
पालनीयो विशेषेण साधकाधिपतिस्सदा॥ ५३

evamabhyarcayedyo'sau so'yaṁ matsadṛśo mataḥ|
tena nāsādhyamastīha loke tribhuvane dvijāḥ|| 52
satyametat samuddiṣṭaṁ gopanīyaṁ prayatnataḥ|
pālanīyo viśeṣeṇa sādhakādhipatissadā|| 53

The one who worships the Astras in this way is considered to be in the likeness of myself. O, the twice-born sages!, either in this world or in the three worlds, there is nothing which could not be accomplished by him. What has been said here is absolutely true. By all means, these details should be safegaurded well and kept secret by the Guru, the Chief of the sadhakas. With all specific care, these should be preserved by him.

दक्षिणामूर्तिमन्त्रस्योद्धारस्त्वत्र निगद्यते।
वाक् सिद्धिस्तेनमन्त्रेण जयोत्पादे च शस्यते॥ ५४
फलान्यन्यानि सर्वाणि तत्प्रसादात् भवन्ति हि।
ओं नमो भगवच्छब्दं संबुद्ध्यन्तं नियोजयेत्॥ ५५
दक्षिणामूर्तिशब्दं च तथैव नियोजयेत्।
मेधां प्रयच्छ स्वाहेति मूलमन्त्र उदाहृतः॥ ५६
स्वरेषु हृदयादीनां उद्धारः परिकीर्तितः।
नमस्स्वाह वषट् हुं च फडित्यन्ते नियोजयेत्॥ ५७

dakṣiṇāmūrtimantrasyoddhārastvatra nigadyate|
vāk siddhistenamantreṇa jayotpāde ca śasyate|| 54
phalānyanyāni sarvāṇi tatprasādāt bhavanti hi|
oṁ namo bhagavacchabdaṁ saṁbuddhyantaṁ niyojayet|| 55
dakṣiṇāmūrtiśabdaṁ ca tathaiva niyojayet|
medhāṁ prayaccha svāheti mūlamantra udāhṛtaḥ|| 56
svareṣu hṛdayādīnāṁ uddhāraḥ parikīrtitaḥ|
namassvāha vaṣaṭ huṁ ca phaḍityante niyojayet|| 57

The full form of the mantra of Lord Dakshinamurti is now revealed to you. Impeccable power of speech could be attained through the incantation of this mantra. It is highly praised as the mantra which is instrumental in gaining victory. Through the grace of Lord Dakshinamurti, all other related fruits also are attained by the sadhaka who does the 'japa' of this mantra. First, Om Namo Bhagavte- these three words are to be pronounced. Then, 'Dakshinamurtaye Medham Prayaccha Svaha' - these words are to be pronounced. This is said to be the mula mantra of Lord Dakshinamurti. The vowels pertaining to hrudaya and others should be pronounced in the actual incantation of the mantra. At the end of these mantras, 'namah', 'svaha', 'vashat', 'hum', 'vaushat' and 'phat' should be added with hrudaya and others respectively.

शुद्धस्फटिक संकाशं प्रसन्न वदनान्वितम्।
गङ्गाचन्द्र समोपेतं कुण्डलीकृत मूर्धजम्॥ ५८
व्याघ्रचर्म परीधानं चतुर्बाहु समन्वितम्।
शुद्धस्फटिक मालां च ज्ञानमुद्रां च दक्षिणे॥ ५९

वामे पद्मं च वह्निं च वरदाभयदं तु वा।
पुस्तकेन युतं वाथ दधानं नयनत्रयम्॥ ६०
महावृषभ संयुक्तं ऋषिसङ्घैस्समावृतम्।
ध्यात्वैवं देवदेवेशं सर्वकार्याणि साधयेत्॥ ६१

śuddhasphaṭika saṁkāśaṁ prasanna vadanānvitam|
gaṅgācandra samopetaṁ kuṇḍalīkṛta mūrdhajam|| 58
vyāghracarma parīdhānaṁ caturbāhu samanvitam|
śuddhasphaṭika mālāṁ ca jñānamudrāṁ ca dakṣiṇe|| 59
vāme padmaṁ ca vahniṁ ca varadābhayadaṁ tu vā|
pustakena yutaṁ vātha dadhānaṁ nayanatrayam|| 60
mahāvṛṣabha saṁyuktaṁ ṛṣisaṅghaissamāvṛtam|
dhyātvaivaṁ devadeveśaṁ sarvakāryāṇi sādhayet|| 61

The form of Lord Dakshinamurti should be meditated as endowed with following lineaments. He is with the resplendence of pure crystal and His face is serene and delighted. His matted hair on the head associated with Ganga and moon is curled and tied up. His waist is attired with tiger-hide. He is with four hands. His right hands are holding the rosary of pure sphatika and jnana-mudra and His left hands are holding a lotus flower and fire. Or, He may be visualized as holding varada-mudra and abhaya-mudra or the scripture known as Sivajnanabodha in His hands. He appears with three eyes and is associated with the Great Bull. He is surrounded by the group of Rishis. Having meditated on the Lord in this way, the sadhaka should accomplish all the deeds.

यान्तारूढं हकारं च षष्ठस्वर समन्वितम्।
चतुर्दशस्वरोपेतं बिन्दुनाद विभूषितम्॥ ६२
अथवान्यप्रकारेण भैरवं विकृताननम्।
ऊर्ध्वरेफ समायुक्तं भैरवं बीजमुत्तमम्॥ ६३
संग्रामविजयो नाम्ना मन्त्रोऽयं परिकीर्तितः।
अस्य मन्त्रप्रभावेण त्रैलोक्यविजयी भवेत्॥ ६४
यत् किञ्चित् क्रियते कर्म त्रैलोक्ये येन केनचित्।
रहितो मन्त्रराजेन नैव सिद्ध्यति साधकः॥ ६५

yāntārūḍhaṁ hakāraṁ ca ṣaṣṭhasvara samanvitam|
caturdaśasvaropetaṁ bindunāda vibhūṣitam|| 62
athavānyaprakāreṇa bhairavaṁ vikṛtānanam|
ūrdhvarepha samāyuktaṁ bhairavaṁ bījamuttamam|| 63
saṁgrāmavijayo nāmnā mantro'yaṁ parikīrtitaḥ|
asya mantraprabhāveṇa trailokyavijayī bhavet|| 64
yat kiñcit kriyate karma trailokye yena kenacit|
rahito mantrarājena naiva siddhyati sādhakaḥ|| 65

The seed-letters belonging to Bhairava Astra Deva who appears with a dreadful face casting fierce look are formed with 'ra', 'ha', 'u' and 'au' and these letters are adorned with bindu and nada.('hrum' , 'hraum') Or, His seed letters may be considered in a different way. Urdhva repha(ra) and 'bha' join together to form the seed letter.('bhrum', 'bhraim', 'bhraum'). These constitute the powerful mantra known as 'Sangrama Vijaya Mantra'. The sadhaka who attains 'siddhi' in the incantation of this powerful mantra becomes the conquerer of all the three worlds through the power and vigor of this mantra. Whichever deed is to be accomplished, be it small or insignificant, in the three worlds by any sadhaka, if that is done without the incantation of this supreme mantra(mantra raja), such a deed would never be accomplished to be fruitful.

आरूढाब्जं सशक्तिं हृदयकमलजं भास्करं पद्महस्तं
वक्त्रैर्युक्तं चतुर्भिः परमरुणचतुश्शक्तिभिर्व्याप्त दिक्कम्।
कायार्धारूढकान्तं शिवमभयवरं साक्षमाला कपालं
भूत्यै पाशाङ्कुशाभ्यां ग्रहगण नमितं नौमि खड्वाङ्गहस्तम्॥ ६६

ārūḍhābjaṁ saśaktiṁ hṛdayakamalajaṁ bhāskaraṁ padmahastaṁ
vaktrairyuktaṁ caturbhiḥ paramaruṇacatuśśaktibhirvyāpta dikkam|
kāyārdhārūḍhakāntaṁ śivamabhayavaraṁ sākṣamālā kapālaṁ
bhūtyai pāśāṅkuśābhyāṁ grahagaṇa namitaṁ naumi khaḍvāṅgahastam||

Now, the visualaization of Bhaskara Deva(Surya) is told. "The Bhaskara Deva who menifests in the heart-lotus of the sadhaka is seated on the lotus flower along with His Sakti. Holding a lotus flower in his hand, he appears with four faces. Associated with his four supreme Saktis who are in red color, he is pervading all directions. Mounted on the half-body (of Aruna), he is attractive and auspicious. He is holding in his eight hands abhaya-mudra, varada-mudra, rosary of rudraksha, skull, noose, goad, khadvanga and shield and he is being worshipped by the group of planets. I prostrate before this Bhaskara Deva for the attainment of wealth and fortunes."

ब्रह्माणि च षडङ्गानि क्रमेणैव समुद्धरेत्।
विस्तारादिचतुश्शक्तीश्चतुर्वक्त्रेषु पूजयेत्॥ ६७
भोगाङ्गं पूजयेत्पश्चाद् धृदादीन् अग्निकोणतः।
नेत्रं दक्षिणदिग्भागे गर्भावरण ईरितः॥ ६८
दीप्त्यादि शक्तयो बाह्ये ग्रहास्तद्बाह्य मार्गतः।
तद्बहिर्लोकपालास्स्युः क्रमेणाभ्यर्चयेद्गुरुः॥ ६९
कामाचाररतो वापि भावयेद्भास्करं सदा।

brahmāṇi ca ṣaḍaṅgāni krameṇaiva samuddharet|
vistārādicatuśśaktīścaturvaktreṣu pūjayet|| 67
bhogāṅgaṁ pūjayetpaścād dhṛdādīn agnikoṇataḥ|
netraṁ dakṣiṇadigbhāge garbhāvaraṇa īritaḥ|| 68
dīptyādi śaktayo bāhye grahāstadbāhya mārgataḥ|
tadbahirlokapālāssyuḥ krameṇābhyarcayedguruḥ|| 69
kāmācārarato vāpi bhāvayedbhāskaraṁ sadā|

The sadhaka should conceive the brahama mantras and the anga mantras pertaining to Bhaskara in the prescribed way. He should worship the four Saktis, Vistara and others, in the four faces of Bhaskara. Then he should perform the worship of 'bhoganga'. In all the four corner-directions, south-east and others, the four Saktis, Dhruda and others, are to be worshipped. Netra Mantra should be worshipped in the south. Thus the worship of innermost enclosure(garba avarana) has been told. In the next outer enclosure, Dipti and other Saktis are to be worshipped. In the enclosure which is outside of the previous one, the planets should be worshipped. In the outermost enclosure, the Directional Deities are to be worshipped by the Guru in the precribed order. Even if a sadhaka is intent on attaining the desired wordly benefits, let him always meditate and worship Bhaskara Deva.

॥ इति उत्तरकामिकाख्ये महातन्त्रे काम्ययोग विधिः षड्त्रिंशत्तमः पटलः ॥

|| iti uttarakāmikākhye mahātantre kāmyayoga vidhiḥ ṣaṭtriṁśattamaḥ paṭalaḥ ||

This is the 36th chapter titled "Directions for the Performance of Rituals meant for Attaining the Desired Fruits" in the Great Tantra called Uttara Kamika

३७ प्रत्यङ्गिरा विधिः

37 pratyaṅgirā vidhiḥ

37 Directions for the Worship of Pratyangira Astra

वक्ष्ये प्रत्यङ्गिरोद्धारं समासाद् द्विजसत्तमाः।
सर्वभक्तिप्रदं सर्वव्याधिविध्वंसनं परम्॥ १
ज्वरापस्मारमारीणां नाशनं क्षयनाशनम् ।
शत्रुकृत्यादि संभूत रोगानीक विनाशनम्॥ २
चतुरङ्गबलोपेत शत्रुक्षयकरं परम् ।
सर्वसेनारक्षकं नित्यं समर्थं सर्वकर्मसु॥ ३

vakṣye pratyaṅgiroddhāraṁ samāsād dvijasattamāḥ |
sarvabhaktipradaṁ sarvavyādhividhvaṁsanaṁ param|| 1
jvarāpasmāramārīṇāṁ nāśanaṁ kṣayanāśanam |
śatrukṛtyādi saṁbhūta rogānīka vināśanam|| 2
caturaṅgabalopeta śatrukṣayakaraṁ param |
sarvasenārakṣakaṁ nityaṁ samarthaṁ sarvakarmasu|| 3

O, the foremost twice-born sages!, now I will tell you how the mantra of Pratyangira Astra gets formed in a prescribed order. This mantra grants all kinds of variegated benefits. It is capble of eradicating all kinds of diseases. It is a supreme mantra which is efficacious in nullifying various epidemics such as infectious fever, epilepsy, pestilence and such others and consumptive cough. It is powerful in destroying the host of diseases and misfortunes born of heinous contrivances worked out by the enemies. It is supremely powerful in destroying the enemy associated with the strength of four kinds of troops. It is capable of protecting constantly all kinds of troops belonging to the devoted king. It is efficacious in accomplishing all kinds of beneficial deeds.

ओं ह्रिङ्कारं समुद्धृत्य तदन्ते कृष्णवाससे ।
ततश्च सिंहवदने महवदन इत्यपि ॥ ४
महाभैरवि वर्णे च सर्वशत्रुपदं तथा ।
कर्मविध्वंसिनीत्येवं परमन्त्रपदं ततः ॥ ५
छेदिनीत्युद्धरेत्पश्चात् सर्वभूतदमन्यपि ।
सर्वभूतांस्ततो बन्ध बन्धेति पदमुद्धरेत् ॥ ६
सर्वविध्वंसिनीति पदं छिन्दि छिन्दीति यत्पदम्।
सर्वव्याधिं निकृन्तेति निकृन्तेति पदं च यत् ॥ ७
सर्वदुष्टांस्तथा भक्ष भक्षेति पदमुद्धरेत् ।

ज्वालाजिह्वे करालेति पदं दंष्ट्र पदं पुनः ॥ ८
प्रत्यङ्गिरे पदं ह्रीं च नमोऽस्त्विति पदं ततः।
ते स्वाहेत्युद्धरेदेष मन्त्रः प्रत्यङ्गिरात्मकः ॥ ९
प्रत्यङ्गिरेयं विख्याता शतवर्ण स्वरूपिणी ।

oṁ hrriṅkāraṁ samuddhṛtya tadante kṛṣṇavāsase|
tataśca siṁhavadane mahavadana ityapi|| 4
mahābhairavi varṇe ca sarvaśatrupadaṁ tathā|
karmavidhvaṁsinītyevaṁ paramantrapadaṁ tataḥ|| 5
chedinītyuddharetpaścāt sarvabhūtadamanyapi|
sarvabhūtāṁstato bandha bandheti padamuddharet|| 6
sarvavidhvaṁsinīti padaṁ chindi chindīti yatpadam|
sarvavyādhiṁ nikṛnteti nikṛnteti padaṁ ca yat|| 7
sarvaduṣṭāṁstathā bhakṣa bhakṣeti padamuddharet|
jvālājihve karāleti padaṁ daṁṣṭra padaṁ punaḥ|| 8
pratyaṅgire padaṁ hrīṁ ca namo'stviti padaṁ tataḥ|
te svāhetyuddharedeṣa mantraḥ pratyaṅgirātmakaḥ|| 9
pratyaṅgireyaṁ vikhyātā śatavarṇa svarūpiṇī|

"Om hrim, krishna vasase, simhavadane, maha vadane, maha bhairavi, sarvasatru karma vidhvamsini, paramantra chedini, sarvabhuta damani, sarvabhutaan bandha bandha, sarva vighnaan chindi chindi, sarva vyadhim nikrunta nikrunta, sarvadushtam bhaksha bhaksha, jvalajihve, karala damshtre, pratyangire, hrim namah svaha."- this is the mantra of Pratyangira Astra conceived in the form constitued of 100 letters.

आद्यसप्ताक्षरं हृत्याच्छिरः पञ्च दशाक्षरम्।
दशाक्षरा शिखा तस्मात् कवचं सप्तवर्णकम्॥ १०
तथैव तस्मान् नेत्राणुश्चतुस्त्रिंशद्भिरस्त्रकम्।
त्रयोदशाणुर्गायत्री सावित्री सप्तवर्णतः॥ ११
नमस्स्वाह वषट् वौषट् हुंफड्युक्ता हृदादयः।

ādyasaptākṣaraṁ hṛtyācchiraḥ pañca daśākṣaram|
daśākṣarā śikhā tasmāt kavacaṁ saptavarṇakam|| 10
tathaiva tasmān netrāṇuścatustriṁśadbhirastrakam|
trayodaśāṇurgāyatrī sāvitrī saptavarṇataḥ|| 11
namassvāha vaṣaṭ vauṣaṭ huṁphaḍyuktā hṛdādayaḥ|

Of these 100 letters, the hrudaya mantra is formed of first 7 letters; siro mantra is formed of the next 15 letters; sikha mantra is formed of the next 10 letters; kavaca mantra is formed of the next 7 letters; netra mantra is formed of the next 7 letters; astra mantra is formed of 34 letters. The Gayatri mantra pertaining to Pratyangira Astra consists of 13 letters and its Savitri mantra consists of 7 letters. At the end of six anga mantras, hrudaya and others, namah, svaha, vashat, hum, vaushat and hum phat -all these are to be added respectively ,in the same order.

सिंहवक्रोग्रदंष्ट्राग्नि सप्रभोर्ध्व शिखान्विताम्॥ १२

कृष्णाञ्जन निभां वृत्त रक्तनेत्रत्रयान्विताम्।

वहन्तीं सव्यहस्ताभ्यां शुलं डमरुकं परम्॥ १३

वहन्तीं वामहस्ताभ्यां मुण्डं शेषे तु पल्लवम्।

अट्टहासादि शब्दैस्तु गर्जितां मुदितामपि॥ १४

कृष्णाम्बरधरां सासृङ्मांसास्यां नर्तने रताम्।

मौक्तिकाभरणैर्योग्यैस्सर्वावयव भूषिताम्॥ १५

कृष्णाजिनधरां नाम्ना भैरवीं अर्चितां सुरैः।

देवीं ध्यात्वैकचित्तस्तु सर्वशत्रून् विनाशयेत्॥ १६

ध्वंसयेत् सर्वरोगांश्च परमन्त्रान्निवारयेत्।

siṁhavakrogradaṁṣṭrāgni saprabhoordhva śikhānvitām|| *12*
kṛṣṇāñjana nibhāṁ vṛtta raktanetratrayānvitām|
vahantīṁ savyahastābhyāṁ śulaṁ ḍamarukaṁ param|| *13*
vahantīṁ vāmahastābhyāṁ muṇḍaṁ śeṣe tu pallavam|
aṭṭahāsādi śabdaistu garjitāṁ muditāmapi|| *14*
kṛṣṇāmbaradharāṁ sāsṛṅmāṁsāsyāṁ nartane ratām|
mauktikābharaṇairyogyaissarvāvayava bhūṣitām|| *15*
kṛṣṇājinadharāṁ nāmnā bhairavīṁ arcitāṁ suraiḥ|
devīṁ dhyātvaikacittastu sarvaśatrūn vināśayet|| *16*
dhvaṁsayet sarvarogāṁśca paramantrānnivārayet|

Pratyangira Devi, the presiding Goddess of the Pratyangira Astra appears with a lion-like face, dreadful fang-like teeth, hairs on Her head raised upward and glowing like the flames of fire. She is black in color, like the color of black pigment. She is with three rounded and reddish eyes. In Her two right hands, She is holding a trident and high-sounding drum. In Her two left hands, She is holding severed head and tender leaf. Being in a delighted state, She is roaring and raising boisterous sounds of laughter and other sounds. She is attired in black colored dress. She takes delight in dancing, keeping a piece of flesh associated with sinews. All parts of Her body are adorned with fitting ornaments made of pearls. She is wearing the hide of antelope. In the name of Bhairavi, She is being worshipped by the Devas. Having meditated on such a form of Pratyangra with concentrated mind, let the sadhaka destroy all of his enemies; let him eradicate all the diseases; let him ward off the mantras employed against him by the enemies.

विद्याधरत्व लाभाय कृष्णागरुयुतं परम्॥ १७

अथवा नाभिकिञ्जल्कं जुहुयात् साधकोत्तमः।

कदम्बकलिका होमाद्यक्षिणी सिध्यति ध्रुवम्॥ १८

प्रियङ्गुकदलीपुष्पाण्याद्दतो जुहुयाद्बुधः।

करवीरस्य पुष्पाणि घृतं च मधुसंयुतम्॥ १९

खादिरादि समिच्चैव क्षिप्रमातुष्टिकारिका।

सिद्धार्थं चैव मुक्तां च अश्वमांसी समन्वितम्॥ २०

पायसं पयसा युक्तं तत्क्षणात् क्षणतां व्रजेत्।

vidyādharatva lābhāya kṛṣṇāgaruyutaṁ param|| 17
athavā nābhikiñjalkaṁ juhuyāt sādhakottamaḥ|
kadambakalikā homādyakṣiṇī siddhyati dhruvam|| 18
priyaṅgukadalīpuṣpāṇyādṛto juhuyādbudhaḥ|
karavīrasya puṣpāṇi ghṛtaṁ ca madhusaṁyutam|| 19
khādirādi samiccaiva kṣipramātuṣṭikārikā|
siddhārthaṁ caiva muktāṁ ca aśvamāṁsī samanvitam|| 20
pāyasaṁ payasā yuktaṁ tatkṣaṇāt kṣaṇatāṁ vrajet|

To attain the state of being highly proficient in knowledge and science, the foremost sadhaka should offer the oblations with standard black-sandal(krishna agaru) or with 'nabhi kinjalka' got from the lotus plant, in the fire-pit specifically designed for the purpose. By offering the oblations with the buds of kadamba-flowers, the power of keeping yakshini under control assuredly occurs to the sadhaka. If the wise and diligent sadhaka offers the oblations with priyangu-grain, plantain flowers, karavira-flowers, clarified butter, honey, faggots got from khaadira and other trees, such a homa would yield a delighted state at all levels. If he offers the oblations with white mustard, pearls, asvamamsi, and payasa made with payas, immediately he is blessed with auspicious time and honored state.

धुर्त्तूर पुष्पसंयुक्तं खदिरोर्ध्व समन्वितम्॥ २१

कृष्णतिलं घृतं चैव स्तम्भयेदभिचारतः।

रक्तपङ्कज पुष्पं च तत्समं रक्तचन्दनम्॥ २२

कपिलाघृत संयुक्तं कपिला क्षीरसंयुतम्।

होमयेद्दशसाहस्रं क्षिप्रं मोहयति ध्रुवम्॥ २३

dhurttūra puṣpasaṁyuktaṁ khadirordhva samanvitam|| 21
kṛṣṇatilaṁ ghṛtaṁ caiva stambhayedabhicārataḥ|
raktapaṅkaja puṣpaṁ ca tatsamaṁ raktacandanam|| 22
kapilāghṛta saṁyuktaṁ kapilā kṣīrasaṁyutam|
homayeddaśasāhasraṁ kṣipraṁ mohayati dhruvam|| 23

The sadhaka who offers oblations with black-sesame and clarified butter along with dhurtura-flowers and kahdira-woods, he becomes capable of immobilizing the evil consequences of magic spells and of the homas done with heinous motives. If a sadhaka offers the oblations with red-lotus, red-sandal, clarified butter of tawny colored cow and the milk of the same type of cow for 10,000 times, he is sure to become powerful enough immediately to keep the people in infatuated and deluded state.

महिषोद्धूतमर्कं च गार्दभं क्षीरमेव च।

गिरिकायाश्च तत्पुष्पमङ्गारास्थि समन्वितम्॥ २४

जुहुयाच्छतसाहस्रं तत्कुलोत्साधनं भवेत्।

कुङ्कुमां रोचनां चैव कार्पासफल गुग्गुलु॥ २५

वेणुनां भेदनं सद्यो भवेदेव न संशयः।
निम्बपुष्पं तथा व्रीहिं निम्बतैल समायुतम्॥ २६
अर्कक्षीर समायुक्तं होमयेदपि पारतम्।
राजयक्ष्मादि रोगाणां शान्तये जुहुयाद्गुरुः॥ २७

mahiṣodbhūtamarkaṁ ca gārdabhaṁ kṣīrameva ca|
girikāyāśca tatpuṣpamaṅgārāsthi samanvitam|| 24
juhuyācchatasāhasraṁ tatkulotsādhanaṁ bhavet|
kuṅkumāṁ rocanāṁ caiva kārpāsaphala guggulu|| 25
veṇunāṁ bhedanaṁ sadyo bhavedeva na saṁśayaḥ|
nimbapuṣpaṁ tathā vrīhiṁ nimbataila samāyutam|| 26
arkakṣīra samāyuktaṁ homayedapi pāratam|
rājayakṣmādi rogāṇāṁ śāntaye juhuyādguruḥ|| 27

If the sadhaka offers oblations with buffalo-milk, arka, ass-milk, gairika-powder, red flowers and charcoal pieces for one hundred thousand times, there would occur remarkable upliftement for his lineage. If oblations are made with kumkuma, gorocana, cotton seeds, guggulu and bamboo pieces, the sadhaka attains immediate benefits as desired by him. There is no doubt about this. Oblations are to be made by the Guru with nimba-flowers, paddy, oil got from the nimba-seeds, milk of arka plant and mercury in order to cure the diseases such as raja-yakshma and others.

घृताक्तेन तिलेनैव दूर्वया घृतसिक्तया।
दुकूलचरु लाजांश्च मधुत्रय समन्वितान्॥ २८
औदराणां च रोगाणां शुण्ठीं पथ्यां मरीचिभिः।
जुहुयादग्नि सिद्ध्यर्थं अग्निबीज पुरस्सरम्॥ २९
अक्षिरोगादि रोगाणां क्षीरेण च घृतेन च।
मधुना होमयेत्सर्वं नेत्रमन्त्रेण मन्त्रवित्॥ ३०

ghṛtāktena tilenaiva dūrvayā ghṛtasiktayā|
dukūlacaru lājāṁśca madhutraya samanvitān|| 28
audarāṇāṁ ca rogāṇāṁ śuṇṭhīṁ pathyāṁ marīcibhiḥ|
juhuyādagni siddhyarthaṁ agnibīja purassaram|| 29
akṣirogādi rogāṇāṁ kṣīreṇa ca ghṛtena ca|
madhunā homayetsarvaṁ netramantreṇa mantravit|| 30

In order to cure the diseases concerned with stomach, oblations should be offered with sesame soaked in ghee, durva-grass soaked in ghee, silk cloth, parched paddy and madhu-traya(trimadhura). To attain 'agni-siddhi'(to remain unaffected by fire), oblations should be offered with dry ginger, tippili and pepper, reciting the mula mantra preceded by the seed-letter of fire. In order to cure the diseases concerned with eyes, the Guru who has known well about the mantras shold offer oblations with milk, clarified butter and honey, reciting the mula mantra added with netra mantra.

विषमज्वर नाशाय चूतपत्राणि होमयेत्।
घृतेन सह सार्द्राणि प्लुतमृत्युञ्जिता यथा॥ ३१
सर्वोपद्रव नाशाय रुद्रशान्त्या खिलादिभिः।
वस्त्राद्यैर्वात शान्त्यर्थं सर्षपैः श्लेष्म शान्तये॥ ३२
पित्त शान्त्यै च जुहुयाच्चन्दनाद्यैस्सुशीतलैः।
सहस्रमयुतं वाथ लक्षं तत्त्रिगुणं तु वा॥ ३३

viṣamajvara nāśāya cūtapatrāṇi homayet|
ghṛtena saha sārdrāṇi plutamṛtyuñjitā yathā|| 31
sarvopadrava nāśāya rudraśāntyā khilādibhiḥ|
vastrādyairvāta śāntyarthaṁ sarṣapaiḥ śleṣma śāntaye|| 32
pitta śāntyai ca juhuyāccandanādyaissuśītalaiḥ|
sahasramayutaṁ vātha lakṣaṁ tattriguṇaṁ tu vā|| 33

In order to eradicate poisonous fever, the Guru should make oblations with tender leaves of mango tree. In order to ward off all kinds of troubles and worries, the Guru should offer the oblations with moist tender leaves of mango tree sprinkled with the recital of Mrutyunjaya mantra along with clarified butter with the accomapaniment of the recital of 'Rudra-santi' and all other related mantras. In order to nullify the defects caused by 'vata', oblations are to be made with clothes and others; to nullify the defects caused by 'sleshma', oblations are to be made with white mustard; to nullify the defects caused by 'pitta', oblations are to be made with cool sandal wood and others. These oblations may be offered for one thousand, ten thousand or one hundred thousand times or thrice this number.

॥ इति उत्तरकामिकाख्ये महातन्त्रे काम्ययोग विधान विधिः सप्तत्रिंशतितमः पटलः॥

|| iti uttarakāmikākhye mahātantre kāmyayoga vidhāna vidhiḥ saptatriṁśatitamaḥ paṭalaḥ ||

This is the 37th chapter titled "Directions for the Worship of Pratyangira Astra"
in the Great Tantra called Uttara Kamika

३८ संप्रोक्षण विधिः

38 saṁprokṣaṇa vidhiḥ

38 Directions for the Performance of Consecrations

संप्रोक्षण विधिं वक्ष्ये सर्वदोष निकृन्तनम्।
आवर्तं चेत्यनावर्तं पुनरावर्तनं तथा॥ १
ततोऽन्तरिकं चेति प्रोक्षणं तु चतुर्विधम्।

saṁprokṣaṇa vidhiṁ vakṣye sarvadoṣa nikṛntanam|
āvartaṁ cetyanāvartaṁ punarāvartanaṁ tathā|| 1
tato'ntarikaṁ ceti prokṣaṇaṁ tu caturvidham|

Now I will tell you the directions for the performance of consecration which is efficacious in nullifying all kinds of defects. The consecration is of four kinds - avarta, anavarta, punaravarta and antarika.

मूलबालगृहान्मूलस्थाने यत् स्थापनं मतम्॥ २
तदावर्तमिति प्रोक्तं अनावर्तं ततो भवेत्।
पतितैः पातकैः स्पृष्टे चण्डालैरन्त्यजैस्तथा॥ ३
मासोर्ध्वपुजाहीने च विश्लिष्टे स्थलकर्मणि।
लिङ्गे पीठे च चलिते त्वनावर्तमिति स्मृतम्॥ ४
मूलालयात्समादाय स्थाप्य बालालये पुनः।
तस्मात्संस्थापनं मूले पुनरावर्तनं स्मृतम्॥ ५
प्रतिमानां च मिश्राणां शक्तीनां आयुधादिभिः।
स्फोटने वर्णहीने च अङ्गोपाङ्ग विहीनके॥ ६
चर्मच्छेदेऽस्त्रहीने च भूषणादि विहीनके।
अम्बुजासनहीने च स्थलकर्म विहीनके॥ ७
विश्लिष्टे पीठबन्धे तु तदन्तरितमुच्यते।

mūlabālagṛhānmūlasthāne yat sthāpanaṁ matam|| 2
tadāvartamiti proktaṁ anāvartaṁ tato bhavet|
patitaiḥ pātakaiḥ spṛṣṭe caṇḍālairantyajaistathā|| 3
māsordhvapujāhīne ca viśliṣṭe sthalakarmaṇi|
liṅge pīṭhe ca calite tvanāvartamiti smṛtam|| 4
mūlālayātsamādāya sthāpya bālālaye punaḥ|
tasmātsaṁsthāpanaṁ mūle punarāvartanaṁ smṛtam|| 5

pratimānāṁ ca miśrāṇāṁ śaktīnāṁ āyudhādibhiḥ|
sphoṭane varṇahīne ca aṅgopāṅga vihīnake|| 6
carmacchede'strahīne ca bhūṣaṇādi vihīnake|
ambujāsanahīne ca sthalakarma vihīnake|| 7
viśliṣṭe pīṭhabandhe tu tadantaritamucyate|

Withdrawing the form and the concerned mantras invoked and installed in the original miniature temple (mula balalaya) and installing them in the newly made image within the main shrine is known as 'avarta'. Then, the 'anavarta' is described. If the image duly installed in the shrine has been defiled by the touch of outcast, of a person born of mixed caste or of a person born in the lowest caste, if the image has not been daily worshipped for more than one month and if there have occurred cracks or breakages in the walls,ceilng and such other parts of the temple , if the main image and the pedestal get displaced or become shaky, the performance of proper rituals to set right the defects and omissions goes by the name 'anavarta'. Having withdrawn the form and the mantras from the image of the main shrine(mula alaya), installing them in the image of the miniature shrine and re-installing them in the image of the main shrine after the completion of renovation is known as 'punaravartana'. If the icons meant for the festival, formed and formless image(Sivalinga) and the images of Sakti have been split or damaged by weapons and such other tools, if the original color of the images has faded or completely vanished, if the main limbs (anga) and the minor limbs(upanga) of the installed images have been damaged or broken, if the weapons such as the shield, arrow and such others and the ornaments and other embellishments have become damaged, if the lotus-pedestal of the installed image has become broken , if defects and defilement have occurred in the temple structure, if the eightfold band(ashta bandhana) applied to the images has loosened or broken, the performance of renovation to set right such defects and damages is known as 'antarika'.

यात्राहोमयुगावर्तं अन्येस्युस्तद्विहीनकाः॥ ८

आवर्ते तु द्विजास्सर्वान् मासपक्षर्क्षकादिकान्।

लिङ्गसंस्थापनस्योक्त मार्गेणैव समाचरेत्॥ ९

न तिथिर्न च नक्षत्रं न वाराद्यंशकादिकाः।

कालापेक्षां विना कुर्याच्छेषाण्यन्यानि सुव्रताः॥ १०

yātrāhomayugāvartaṁ anyesyustadvihīnakāḥ || 8
āvarte tu dvijāssarvān māsapakṣarkṣakādikān|
liṅgasaṁsthāpanasyokta mārgeṇaiva samācaret|| 9
na tithirna ca nakṣatraṁ na vārādyaṁśakādikāḥ|
kālāpekṣāṁ vinā kuryāccheṣāṇyanyāni suvratāḥ || 10

The 'avarta' consecration is associated with 'yatra homa'. All other consecrations are performed without 'yatra homa'. O, the twice-born sages!, in the 'avarta' type of consecration, fixing of auspicious and fitting time , such as the month, fortnight, lunar mansion and others should be done according to the process detailed for the installation of Sivalinga. O, the sages who have fulfilled good austerities!, all other consecrations are to be performed without looking into the factors of lunar day, lunar mansion, week-day, amsa and such others.

आवर्तवदनावर्तं कुर्यादेभिर्विहीनकम्।

लक्षणोद्धारणं तोयाधिवासः शयनं तथा॥ ११

अनावर्तमिति ज्ञेयम् पुनरावर्तनं त्विह।
सर्वमावर्तवत्कुर्यात् किं तु मूलद्वयान्वितम्॥ १२

āvartavadanāvartaṁ kuryādebhirvihīnakam|
lakṣaṇoddhāraṇaṁ toyādhivāsaḥ śayanaṁ tathā|| 11
anāvartamiti jñeyam punarāvartanaṁ tviha|
sarvamāvartavatkuryāt kiṁ tu mūladvayānvitam|| 12

The Guru should perform the 'anavarta' type of consecration in the same way as detailed for the 'avarta' type of consecration. It is to be known that 'anavarta' consecration is the one in which 'lakshanoddhara', 'jaladhivasa' and 'sayanadhivasa' are not performed. In the 'punaravartana' type of consecration, the Guru should perform all the rituals in the same way as detailed for the performance of 'avarta' type of consecration. But, it is to be noted, that in the 'punaravatana' , rituals related to the main shrine are performed on two occasions.

ततोऽन्तरितकं विप्रास्संक्षेपेण वदाम्यहम्।
रत्नन्यासाक्षिमोक्षौ च जले चैवाधिवासनम्॥ १३
शय्यादि वासनं विप्रा विना वै बेरकर्मणि।
नववस्त्रेण संवेष्ट्य बेरस्य सकलाङ्गकम्॥ १४
प्रागुक्त विधिना कुम्भन्यासं होमं च कारयेत्।
स्नपनं कारयेदन्ते चान्यत्सर्वं समानकम्॥ १५
एवं यः कारयेन्मर्त्यस्स पुण्यां गतिमाप्नुयात्॥ १६

tato'ntaritakaṁ viprāssaṁkṣepeṇa vadāmyaham|
ratnanyāsākṣimokṣau ca jale caivādhivāsanam|| 13
śayyādi vāsanaṁ viprā vinā vai berakarmaṇi|
navavastreṇa saṁveṣṭya berasya sakalāṅgakam|| 14
prāgukta vidhinā kumbhanyāsaṁ homaṁ ca kārayet|
snapanaṁ kārayedante cānyatsarvaṁ samānakam|| 15
evaṁ yaḥ kārayenmartyassa puṇyāṁ gatimāpnuyāt|| 16

O,the twice-born sages!, next I will tell you briefly the process of 'antarita' type of consecration. Having left out the activities related to the image, such as 'ratna nyasa', 'nayanonmilana', 'jaladhivasa' and 'sayanadhivasa', the Guru should cover all parts of the image with a new cloth and perform 'kumbha nyasa' (arranging the kalasas) and the fire-ritual. At the end, he should perform 'snapana abhisheka'. All other rituals are common. A person who arranges for the performance of such consecrations in this way will attain a suprme plane of existence which is to be attained through the performance of virtuous deeds.

॥ इति कामिकाख्ये महातन्त्रे संप्रोक्षण विधिः अष्टत्रिंशत्तमः पटलः ॥

|| iti kāmikākhye mahātantre saṁprokṣaṇa vidhiḥ aṣṭatriṁśattamaḥ paṭalaḥ ||

This is the 38th chapter titled "Directions for the Performance of Consecrations" in the Great Tantra called Uttara Kamika

३९ आर्षलिङ्ग प्रासाद विधिः

39 ārṣaliṅga prāsāda vidhiḥ

39 Directions for the Construction of Shrine for the Arsha Linga (Linga worshipped by a Sage)

लिङ्गानां आर्षकाणां तु प्रासाद विधिरुच्यते।
आर्षकमृषिभिस्सर्वैः कौशिकाद्यैः प्रतिष्ठितम्॥ १
स्थूलमूलं शिरःस्थूलं मध्यस्थूलं कृशं तु वा।
वृत्तांशं यत्फलाकारं मानसूत्र विवर्जितम्॥ २
मानुषेतरमित्युक्तं आर्षं स्यादधुनोच्यते।

liṅgānāṁ ārṣakāṇāṁ tu prāsāda vidhirucyate |
ārṣakamṛṣibhissarvaiḥ kauśikādyaiḥ pratiṣṭhitam || 1
sthūlamūlaṁ śiraḥsthūlaṁ madhyasthūlaṁ kṛśaṁ tu vā |
vṛttāṁśaṁ yatphalākāraṁ mānasūtra vivarjitam || 2
mānuṣetaramityuktaṁ ārṣaṁ syādadhunocyate |

The directions for the construction of shrines for the Arsha Lingas are now told. The Lingas installed and worshipped by the Sages such as Kausika and others are known as 'Arsha Lingas'. The Lingas whose bottom is larger than its upper part, whose top is larger than other parts, whose middle portion is larger or lesser than its other parts, whose rounded portion looks like a fruit and which are not marked with characteristic lines and which are different from the 'Manusha Lingas'(Lingas installed by the devotees) are known as the 'Arsha Lingas'. The features of such Lingas are told here.

पूजांश द्विगुणं पीठं त्रिगुणं गर्भगेहकम्॥ ३
तदर्धं भित्तिमानं स्यात् तत्समं त्र्यंशमेव वा।
विस्ताराद् द्विगुणं तच्च त्रिपादाधिकमेव वा॥ ४
अर्धाधिकं तु वा सप्तभागाधिकमथापि वा।
लिङ्गविस्तारमानेन त्रिगुणं पीठमुच्यते॥ ५

pūjāṁśa dviguṇaṁ pīṭhaṁ triguṇaṁ garbhagehakam || 3
tadardhaṁ bhittimānaṁ syāt tatsamaṁ tryaṁśameva vā |
vistārād dviguṇaṁ tacca tripādādhikameva vā || 4
ardhādhikaṁ tu vā saptabhāgādhikamathāpi vā |
liṅgavistāramānena triguṇaṁ pīṭhamucyate || 5

The measure of the pedestal should be twice that of the linga-bhaga(pujamsa) and the measure of the main shrine should be thrice that of the pedestal. Thickness of the wall may be half the measure of the breadth of the shrine, equal to that measure or one part out of three parts of that measure. Or, it may

be twice the circumference of the linga-bhaga, three parts out of four parts in excess of that measure, half in excess of that measure or one part out of seven parts in excess of that measure. The measure of the pedestal is also said to be thrice the circumference of the linga-bhga.

गर्भगेहं ततस्तस्य त्रिभागद्वयभित्तियुक्।
प्राग्वदुत्सेध उद्दिष्ट अन्यथापि निगद्यते॥ ६
लिङ्गविस्तार कर्णेन द्विगुणान्तार्ध संयुतम्।
पीठविस्तार मानेन सार्धानर्ध विवर्धनात्॥ ७
सार्धद्विगुण पर्यन्तं पीठ विस्तार उच्यते।
द्विगुणं त्रिगुणं तेन चतुर्गुणमथापि वा॥ ८
नालीगृह विशलस्स्याद् द्विभागं स्यात् त्रिपादकम्।
सार्धद्वयांशकैकांश समं वा भित्तिविस्तरः॥ ९
उदयं प्राग्वदेव स्यादन्यथा च निगद्यते।

garbhagehaṁ tatastasya tribhāgadvayabhittiyuk |
prāgvadutsedha uddiṣṭa anyathāpi nigadyate || 6
liṅgavistāra karṇena dviguṇāntārdha saṁyutam |
pīṭhavistāra mānena sārdhānardha vivardhanāt || 7
sārdhadviguṇa paryantaṁ pīṭha vistāra ucyate |
dviguṇaṁ triguṇaṁ tena caturguṇamathāpi vā || 8
nālīgṛha viśalassyād dvibhāgaṁ syāt tripādakam |
sārdhadvayāṁśakaikāṁśa samaṁ vā bhittivistaraḥ || 9
udayaṁ prāgvadeva syādanyathā ca nigadyate |

Thrice the measurement of the pedestal should be the extent of the main shrine (garbha gruha). Thickness of the wall should be two parts out of three parts of breadth of the main shrine. The height of the wall should be the same as it was earlier. Another method of deciding on the measurements is now told. The breadth of the pedestal may be held to be twice the measure of the diagonal of the linga-bhaga(if it is with four equal sides) or one and half times the measure the diagonal. The breadth may be from one and half times up to two times that measure, increasing the measure by half times each time. The extent of the main shrine(naligruha)may be twice, thrice or four times the measure of the pedestal. Thickness of the wall may be half, three parts out of four parts, two and a half parts, one part of the pedestal or equal to the breadth of the shrine. The height is the same as determined before. Then, another method of ascertaining the measure of the pedestal and other parts is told.

लिङ्गनाहस्य कर्णेन पीठविस्तार उच्यते॥ १०
त्रिगुणंगर्भगेहं स्यात् पञ्चांशे त्र्यंशमेव वा।
द्व्यंशे चैकांशकं वापि भित्तिविस्तारं आरभेत्॥ ११
पूजांशोच्च द्विभागस्स्यात् कर्णपीठ विशालकम्।
तस्माच्चतुर्गुणं नालीगेहं तत्त्रिषडंशकैः॥ १२
एकांशकस्य विस्तारं अन्यथा च प्रकथ्यते।

liṅganāhasya karṇena pīṭhavistāra ucyate || 10
triguṇaṁgarbhageham syāt pañcāṁśe tryaṁśameva vā |
dvyaṁśe caikāṁśakaṁ vāpi bhittivistāraṁ ārabhet || 11
pūjāṁśocca dvibhāgassyāt karṇapīṭha viśālakam |
tasmāccaturguṇaṁ nālīgehaṁ tattriṣaḍaṁśakaiḥ || 12
ekāṁśakasya vistāraṁ anyathā ca prakathyate |

The breadth of the pedestal may be decided according to the measure of the diameter of the linga-bhaga (if it is of cylindrical shape). The extent of the main shrine should be thrice the breadth of the pedestal. Thickness of the wall may be three parts out of five parts or half the breadth of the shrine. The breadth of the square pedestal may be half the height of the linga-bhaga. The extent of the main shrine should be four times the breadth of the pedestal. Thickness of the wall may be one part out of three parts or one part out of six parts of the breadth of the shrine. Then, another way of ascertaining the measures of the main shrine are told.

लिङ्गद्विगुण विस्तारं कर्णपीठ विशालकम्॥ १३
नालीगेहं त्रिभागं तु त्रिचतुष्पञ्चभागके।
एकांशं तद् द्विविस्तारं अन्यथा पुनरुच्यते॥ १४
परीणाहे विकारांशे तच्चतुर्दश कर्णकम्।
पिण्डिकाविपुलं नाली तच्चतुर्गुणमुच्यते॥ १५
तत्पादत्र्यंशमानं वा अष्टांशं भित्तिविस्तरः।
विस्तारद्विगुणे कर्णदशांशोंऽश विहीनकम्॥ १६
पीठतारं ततः पञ्चगुणं नालीगृहं भवेत्।
तत्पञ्चसप्तभागैकं भित्तितारार्धमारभेत्॥ १७

liṅgadviguṇa vistāraṁ karṇapīṭha viśālakam || 13
nālīgehaṁ tribhāgaṁ tu tricatuṣpañcabhāgake |
ekāṁśaṁ tad dvivistāraṁ anyathā punarucyate || 14
parīṇāhe vikārāṁśe taccaturdaśa karṇakam |
piṇḍikāvipulaṁ nālī taccaturguṇamucyate || 15
tatpādatryaṁśamānaṁ vā aṣṭāṁśaṁ bhittivistaraḥ |
vistāradviguṇe karṇadaśāṁśoṁ'śa vihīnakam || 16
pīṭhatāraṁ tataḥ pañcaguṇaṁ nālīgṛhaṁ bhavet |
tatpañcasaptabhāgaikaṁ bhittitārārdhamārabhet || 17

The breadth of the square pedestal should be twice the breadth of four-sided linga-bhaga. The extent of the main shrine should be thrice the breadth of the square pedestal. Thickness of the wall may be one part out of three, four or five parts of the breadth of the shrine or twice the breadth of the linga-bhaga. Another method is now told. The breadth of the pedestal may be fourteen parts out of sixteen parts of the circumference or diagonal of the linga-bhaga. The extent of the main shrine should be four times the breadth of the pedestal. Thickness of the wall may be one part out of four parts, three parts or eight parts of the breadth of the shrine. There is another method. The breadth of the pedestal should be twice the breadth of the side of the linga-bhaga or one part less than ten parts of the diagonal of the linga-bhaga. The extent of the main shrine should be five times the breadth of the pedestal. Thickness of the wall may be one part out of five or seven parts of the breadth of the shrine or half that breadth.

हीनाहीनान्तरेऽष्टांशपीठे नालीगृहे तथा।
भवन्ति बहुमानानि तेष्विष्टं गृह्यतां वरैः॥ १८
लिङ्गे स्वायंभुवे चैतत् प्रोक्तं तदपि गृह्यताम्।
एवमेकतले प्रोक्तं द्वितलादिषु धामसु॥ १९
साधारे वा निराधारे त्वलिन्दं भित्तिरेव च।
प्रागुक्त विधिना धामनक्षत्राद् द्वितलं नयेत्॥ २०

hīnāhīnāntare'ṣṭāṁśapīṭhe nālīgṛhe tathā |
bhavanti bahumānāni teṣviṣṭaṁ gṛhyatāṁ varaiḥ || 18
liṅge svāyaṁbhuve caitat proktaṁ tadapi gṛhyatām |
evamekatale proktaṁ dvitalādiṣu dhāmasu || 19
sādhāre vā nirādhāre tvalindaṁ bhittireva ca |
prāgukta vidhinā dhāmanakṣatrād dvitalaṁ nayet || 20

One or two parts out of eight parts of the breadth of the linga-bhaga may be decreased while deciding on the breadth of the pedestal and the main shrine. In this way, there are many ways of deciding on the possible measures of the pedestal and the main shrine. Such measure may be decided by the expert builder according to his choice. Even for svayambhu-linga(self-manifest linga), various methods of deciding on the breadth of the pedestal and the shrine explained here may be applied. Such methods are applicable to the single storeyed vimana(super structure). Considering the pedestal or not considering the pedestal, the measurements of the main shrine and thickness of the wall should be determined according to the rules set forth earlier for the two-storeyed vimana, based on the 'vastu-nakshatra' of the temple.

॥ इति उत्तरकामिकाख्ये महातन्त्रे आर्षलिङ्ग प्रासाद विधिः एकोनचत्वारिंशत्तमः पटलः॥

|| iti uttarakāmikākhye mahātantre ārṣaliṅga prāsāda vidhiḥ ekonacatvāriṁśattamaḥ paṭalaḥ ||

This is the 39th chapter titled "Directions for the Construction of Shrine for the Arsha-linga in the Great Tantra called Uttara Kamika

४० पौरुषलिङ्ग प्रासाद् विधिः
40 pauruṣaliṅga prāsāda vidhiḥ

40 Directions for the Construction of the Main Shrine for 'Paurusha Linga'(Linga installed by a Devotee)

अथ पौरुषलिङ्गस्य प्रासाद् विधिरुच्यते।
पौरुषं भक्तियुक्तैस्तु मनुजैः स्थापितं भवेत्॥ १
पूर्वस्मिन् स्थापिते तस्मिन्नज्ञाते पूर्वमन्दिरे।
लिङ्गमान वशेनात्र प्रासादं परिकल्पयेत्॥ २

atha pauruṣaliṅgasya prāsāda vidhirucyate |
pauruṣaṁ bhaktiyuktaistu manujaiḥ sthāpitaṁ bhavet || 1
pūrvasmin sthāpite tasminnajñāte pūrvamandire |
liṅgamāna vaśenātra prāsādaṁ parikalpayet || 2

Then, the directions the construction of main shrine for the 'Paurusha Linga' are told. The Linga installed and worshipped by a human being in whom deep devotion for the Lord is actively present is known as 'Paurusha Linga'. If a shrine had been built randomly, without following the well settled rules of construction of the shrine for a Linga installed by a devotee previously, a shrine should be built perfectly for that Linga according to the measurements of that Linga.

लिङ्गविष्कम्भमानेन त्रिगुणं पीठविस्तरः।
त्रिभागं नालिगेहस्य त्रिचतुर्भागभागतः॥ ३
भित्तिविस्तार उद्दिष्ट उत्सेधं पूर्ववद्भवेत्।
लिङ्गविष्कम्भ कर्णस्य अध्यर्धादर्धवृद्धितः॥ ४
सार्धद्विगुणकं यावत् पीठविस्तारं आहरेत्।
तस्माच्चतुर्गुणं पञ्चगुणं त्रिगुणमेव वा॥ ५
नालीगृह विशालं स्यात् पीठविस्तार मानतः।
समं वा द्विगुणं वापि अध्यर्धं पीठविस्तृतम्॥ ६
उदयं प्राग्वदेव स्यात् अन्यथापि च कथ्यते।

liṅgaviṣkambhamānena triguṇaṁ pīṭhavistaraḥ |
tribhāgaṁ nāligehasya tricaturbhāgabhāgataḥ || 3
bhittivistāra uddiṣṭa utsedhaṁ pūrvavadbhavet |
liṅgaviṣkambha karṇasya adhyardhādardhavṛddhitaḥ || 4
sārdhadviguṇakaṁ yāvat pīṭhavistāraṁ āharet |
tasmāccaturguṇaṁ pañcaguṇaṁ triguṇameva vā || 5
nālīgṛha viśālaṁ syāt pīṭhavistāra mānataḥ |

samaṁ vā dviguṇaṁ vāpi adhyardhaṁ pīṭhavistṛtam || *6*
udayaṁ prāgvadeva syāt anyathāpi ca kathyate |

The breadth of the pedestal should be thrice the measurement of the circumference of the linga-bhaga. The extent of the main shrine should be three times the breadth of the pedestal. Thickness of the wall may be one part out of three or four parts of the breadth of the shrine. The height of the shrine may be retained as it was before. From one and a half of the measurement of the diameter of the linga-bhaga and increasing that measure by half of that measure each time, the breadth of the pedestal may be held to be two and a half times the diameter of the linga-bhaga. The extent of the main shrine may be three, four or five times the breadth of the pedestal. Or, the breadth of the pedestal may be equal to the height of the linga-bhaga or twice or one and a half times that height. The height of the shrine should be maintained as it was before. Another method is now told.

पूजांशद्विगुणं पीठमुदयं तु विशालतः॥ ७
चतुष्पञ्चगुणं नालीगेहमत्र विधीयते।
ततोऽवसिष्टं तत्सर्वं पूर्ववत् परिकल्पयेत्॥ ८
लिङ्गात् पीठं ततो गर्भं गर्भाद्भित्ति विनिश्चये।
एकात्सप्त यवान्तं तु मात्रादेक विवृद्धितः॥ ९
त्रिमात्रान्तं तदा वृद्धिं ह्रासं च परिकल्पयेत्।

pūjāṁśadviguṇaṁ pīṭhamudayaṁ tu viśālataḥ || *7*
catuṣpañcaguṇaṁ nālīgehamatra vidhīyate |
tato'vasiṣṭaṁ tatsarvaṁ pūrvavat parikalpayet || *8*
liṅgāt pīṭhaṁ tato garbhaṁ garbhādbhitti viniścaye |
ekātsapta yavāntaṁ tu mātrādeka vivṛddhitaḥ || *9*
trimātrāntaṁ tadā vṛddhiṁ hrāsaṁ ca parikalpayet |

The breadth of the pedestal should be twice the height of the linga-bhaga. Four or five times the breadth of the pedestal may the breadth of the main shrine. All other parts of the shrine may be held to be the same as they were before. In determining the measurement of the pedestal based on that of the linga-bhaga, the measurement of shrine based on that of the pedestal and the measurement of the thickness of the wall based on that of the shrine, the measurement may be increased by one 'yava' to seven 'yavas', increasing each time by one yava. The previous measure may be increased or decreased up to three yavas.

पीठं गर्भे भवेदेवं भवेत् प्रासाद विस्तरे॥ १०
तदर्धं वा त्रिपादं वा कुड्यतारं उदाहृतम्।
अन्तरेऽष्टांशमानं वा तत्पादं वा समाहरेत्॥ ११
उदयं प्राग्वदुद्दिष्टं यच्च स्वायम्भुवादिषु।
तथा तदपि तद्ग्राममानं पौराण पौरुषे॥ १२

pīṭhaṁ garbhe bhavedevaṁ bhavet prāsāda vistare || *10*
tadardhaṁ vā tripādaṁ vā kuḍyatāraṁ udāhṛtam |

antare'ṣṭāṁśamānaṁ vā tatpādaṁ vā samāharet || 11
udayaṁ prāgvaduddiṣṭaṁ yacca svāyambhuvādiṣu |
tathā tadapi tadgrāmamānaṁ paurāṇa pauruṣe || 12

In this way, the pedestal should be designed in the main shrine, maintaining an accurate correspondence between the extent of the shrine and the pedestal. Thickness of the wall may be half, three parts out of four parts of the breadth of the shrine. Alternately, thickness of the wall may be held to be one part out of eight parts or one fourth of the breadth of the shrine. Height of the shrine may be retained to be same as the previous measure. In the case of 'svayambu linga', the extent of the main shrine may be decided according to the vastu-measurements of the village in which it is present. The same process may be applied even for the 'paurusha-linga' which seems to have been installed many centuries ago.

पट्टिकाङ्गं अधिष्ठानं आर्षके धाम्नि कीर्तितम्।

उपानं जगतीकण्ठ पट्टिका कुमादादिषु॥ १३

स्थलान्तं कल्पयेदेवं पुराणे धाम्नि पौरुषे।

मानुषे पट्टिकान्तं च वृत्यन्तं जलनिस्रवम्॥ १४

पीठव्यासेन हर्म्यस्य नालिके भज्य युग्मयुक्।

यदि तद्बाह्यभागं च युग्ममेव विधीयते॥ १५

युग्मं चेद्युग्ममेव स्यात् संमिश्रं तेषु नेष्यते।

त्रिवर्ण पूजितं लिङ्गम् पौरुषं वा विधीयते ॥ १६

paṭṭikāṅgaṁ adhiṣṭhānaṁ ārṣake dhāmni kīrtitam |
upānaṁ jagatīkaṇṭha paṭṭikā kumādādiṣu || 13
sthalāntaṁ kalpayedevaṁ purāṇe dhāmni pauruṣe |
mānuṣe paṭṭikāntaṁ ca vṛtyantaṁ jalanisravam || 14
pīṭhavyāsena harmyasya nālike bhajya yugmayuk |
yadi tadbāhyabhāgaṁ ca yugmameva vidhīyate || 15
yugmaṁ cedyugmameva syāt saṁmiśraṁ teṣu neṣyate |
trivarṇa pūjitaṁ liṅgam pauruṣaṁ vā vidhīyate || 16

In the shrine meant for the 'arsha-linga', various members of the structure such as 'pattika', 'adhishthana' should be provided. 'Upana', 'jagati', 'kantha', 'pattika', 'kumuda' and other such parts up to the top roof should be provided for the shrine meant for the very ancient 'paurusha-linga'. In the shrine designed based on the breadth of the pedestal, if the extent of the shrine is divided in terms of even numbers, all the outer parts of the structure should also be divided in even numbers only. If even number is applied for the main shrine, the same even number of divisions should be maintained for other parts of the temple. The mixture of even and odd number of divisions is not recommended for the construction. The Linga installed and worshipped by the devotees of all the three castes is also considered to be 'paurusha-linga'.

॥ इति उत्तरकामिकाख्ये महातन्त्रे पौरुषलिङ्ग प्रासाद विधिः चत्वारिंशत्तमः पटलः ॥

|| iti uttarakāmikākhye mahātantre pauruṣaliṅga prāsāda vidhiḥ catvāriṁśattamaḥ paṭalaḥ ||

This is the 40th chapter titled "Directions for the Construction of Main Shrine for the Paurusha-linga" in the Great Tantra called Uttara Kamika

४१ लिङ्गवशात् प्रासाद् विधिः

41 liṅgavaśāt prāsāda vidhiḥ

41 Directions for the Construction of Shrines based on the available Measurements of the Installed Lingas

अथेदानीम् विशेषेण लिङ्गात् प्रासाद् उच्यते।

स्वायम्भुवं बाणलिङ्गं दैविकं चार्षकं त्विति॥ १

सिद्धविद्याधराद्यैश्च स्थापितं यन्महात्मभिः।

तेषां लिङ्गवशाद्विद्वान् प्रासादं परिकल्पयेत्॥ २

athedānīm viśeṣeṇa liṅgāt prāsāda ucyate |
svāyambhuvaṁ bāṇaliṅgaṁ daivikaṁ cārṣakaṁ tviti || 1
siddhavidyādharādyaiśca sthāpitaṁ yanmahātmabhiḥ |
teṣāṁ liṅgavaśādvidvān prāsādaṁ parikalpayet || 2

Now, I will tell you the process of constructing shrines based on the measurements of already installed Lingas. The Sthapati who has known well the principles set forth in the Scriptures should construct the shrines according to the Lingas such as 'svayambhu', 'bana', 'daivika', 'arshaka' and the Lingas installed by the Siddha-ganas, Vidyadharas and the Great Souls.

पूजांशमानतो नाहाद्विस्तारादुच्छ्रयादपि।

एतेषां कर्णमानैश्च प्रसादं परिकल्पयेत्॥ ३

तत्समं द्विगुणं वापि त्रिगुणं वा चतुर्गुणं।

पञ्चषड्गुणितं वापि द्विगुणाद्यं प्रगृह्यताम्॥ ४

pūjāṁśamānato nāhādvistārāducchrayādapi |
eteṣāṁ karṇamānaiśca prasādaṁ parikalpayet || 3
tatsamaṁ dviguṇaṁ vāpi triguṇaṁ vā caturguṇaṁ |
pañcaṣaḍguṇitaṁ vāpi dviguṇādyaṁ pragṛhyatām || 4

The Sthapati should construct the shrine based on the measurement of the circumference, width and height of the linga-bhaga(pujamsa) and on the measurement of the diagonal or diameter of the linga-bhaga. The breadth of the pedestal may be equal to one of these measures or two times, three times, four times, five times or six times the measurement of one of these - circumference, width, height and karna.

अष्टौ वा देवमानानि नवमानानि सुव्रताः।

तत्तदर्धे तदर्धं स्याद् द्वात्रिंशत् कथितानि तु॥ ५

प्रत्येकं चैवमाख्यातं पीठमानं द्विजोत्तमाः।

पीठद्विगुणमानो वा त्रिगुणो वा चतुर्गुणः॥ ६
पञ्चषड्गुणितो वापि गर्भगेहस्य विस्तरः।
अवान्तर प्रमाणानि पूर्ववत् परिकल्पयेत्॥ ७

aṣṭau vā devamānāni navamānāni suvratāḥ |
tattadardhe tadardhaṁ syād dvātriṁśat kathitāni tu || 5
pratyekaṁ caivamākhyātaṁ pīṭhamānaṁ dvijottamāḥ |
pīṭhadviguṇamāno vā triguṇo vā caturguṇaḥ || 6
pañcaṣaḍguṇito vāpi garbhagehasya vistaraḥ |
avāntara pramāṇāni pūrvavat parikalpayet || 7

O, Sages who have fulfilled essential austerities!, there are eight and nine kinds of measurements available from the images of Gods. Keeping these measurements as they are or keeping half or quarter of these measurements as basic units, as many as thirty-two kinds of measurements have been enumerated. Each one of these measurements may be taken for deciding the breadth of the pedestal. The width of the main shrine may be two, three, four, five or six times the breadth of the pedestal. Other kinds of measurement(such as thickness and height of the wall) may be retained as they were previously.

गर्भगेह विशाले तु द्विभागादेक भागतः।
षड्गुणान्तर पर्यन्तान् भागान् कृत्वैक भागतः॥ ८
एकभाग विवृद्ध्या तु द्विगुणान्ता विशालता।
भित्तेरन्तर मानं तु पूर्ववत् परिकल्पयेत्॥ ९
लिङ्गात् पीठं ततो गर्भो गर्भाद्भित्ति विनिश्चये।
एकात्सप्त यवान्तं तु मात्रादेक विवृद्धितः॥ १०
पीठगर्भे भवेदेवं भवेत् प्रासाद विस्तरे।
अङ्गुलीहस्त पूर्णार्थं सप्तमात्रान्तं आचरेत्॥ ११

garbhageha viśāle tu dvibhāgādeka bhāgataḥ |
ṣaḍguṇāntara paryantān bhāgān kṛtvaika bhāgataḥ || 8
ekabhāga vivṛddhyā tu dviguṇāntā viśālatā |
bhitterantara mānaṁ tu pūrvavat parikalpayet || 9
liṅgāt pīṭhaṁ tato garbho garbhādbhitti viniścaye |
ekātsapta yavāntaṁ tu mātrādeka vivṛddhitaḥ || 10
pīṭhagarbhe bhavedevaṁ bhavet prāsāda vistare |
aṅgulīhasta pūrṇārthaṁ saptamātrāntaṁ ācaret || 11

The width of the main shrine which may be twice, thrice, four times, five times or six times the breadth of the pedestal should be divided into many convenient parts. Based on such parts, the measurements of the wall should be decided. Thickness of the wall may be from one part up to twice the breadth of the shrine, increasing by one part each time. All other minor measurements of various members of the wall may be the same as they were earlier. In deciding the breadth of the pedestal from the linga-bhaga, width of the shrine from the breadth of the pedestal and thickness of the wall from the width of the shrine, there may be increase or decrease by one yava to seven yavas, increasing by one yava each time.

In this way, the main shrine is constructed based on the pedestal of the Linga. This process is extended in deciding the total width of the temple. Fractional measurements should be avoided and in order to keep the angulas and hastas to be in whole numbers, one matra(sub-unit of angula) to seven matras may be increased to or decreased from the available measurements.

॥ इति उत्तरकामिकाख्ये महातन्त्रे लिङ्गवशात् प्रासाद विधिः एकचत्वारिंशत्तमः पटलः ॥

॥ iti uttarakāmikākhye mahātantre liṅgavaśāt prāsāda vidhiḥ ekacatvāriṁśattamaḥ paṭalaḥ ॥

This is the 41st chapter titled "Directions for the Construction of Shrines based on the available Measurements of the Installed Lingas" in the Great Tantra called Uttara Kamika

४२ अङ्गलिङ्ग प्रतिष्ठा विधिः

42 aṅgaliṅga pratiṣṭhā vidhiḥ

42 Directions for the Installation of Anga Linga

अङ्गलिङ्गप्रतिष्ठां तु प्रवक्ष्यामि समासतः।

प्रधानं अङ्गमित्येवं द्विविधं लिङ्गमुच्यते॥ १

मण्टपाः परिवारा वा प्राकारा गोपुरादयः।

यस्य लिङ्गस्य विद्यन्ते तत् प्रधानं इति स्मृतम्॥ २

यत् प्रधानाविरिधेन पञ्चप्राकार मध्यमे।

तदङ्गमिति विख्यातं परिवारैर्विनाकृतम्॥ ३

aṅgaliṅgapratiṣṭhāṁ tu pravakṣyāmi samāsataḥ |
pradhānaṁ aṅgamityevaṁ dvividhaṁ liṅgamucyate || 1
maṇṭapāḥ parivārā vā prākārā gopurādayaḥ |
yasya liṅgasya vidyante tat pradhānaṁ iti smṛtam || 2
yat pradhānāviridhena pañcaprākāra madhyame|
tadaṅgamiti vikhyātaṁ parivārairvinākṛtam || 3

I will tell you vividly the process of installation of 'anga-linga', in a brief way. The Linga is two kinds- 'pradhana'(the primary one) and 'anga'(the secondary one). The Linga for which various mantapas (pavilions), retinue Deities, enclosures(prakaras), gopuras and such other structures have been built is known as 'Pradhana-linga'. The Linga which is installed in the middle of five enclosures without contradicting the features and worship of Pradhana-linga and without retinue Deities is said to be 'Anga-linga'.

शुभाशा संस्थितं भुक्त्यै मुक्त्यै सर्वासु दिक्षु च।

पश्चिमोत्तर पूर्वाशाश्शुभाशाः संप्रकीर्तिताः॥ ४

कुर्यात्तेषां विमानाद्यं मूलधामोनमानकम्।

तत्र संस्थापयेल्लिङ्गं प्रतिमां वोभयात्मिकाम्॥ ५

प्राकारत्रय बाह्ये तु यदि देवाः प्रकीर्तिताः।

परिवारादिकं तत्र कुर्याद्वा लेशमार्गतः॥ ६

नित्योत्सवादिकं तत्र विरोधाय न कल्पते।

śubhāśā saṁsthitaṁ bhuktyai muktyai sarvāsu dikṣu ca |
paścimottara pūrvāśāśśubhāśāḥ saṁprakīrtitāḥ || 4
kuryātteṣāṁ vimānādyaṁ mūladhāmonamānakam |
tatra saṁsthāpayelliṅgaṁ pratimāṁ vobhayātmikām || 5
prākāratraya bāhye tu yadi devāḥ prakīrtitāḥ |

parivārādikaṁ tatra kuryādvā leśamārgataḥ || 6
nityotsavādikaṁ tatra virodhāya na kalpate |

Anga-linga is installed in recommended auspicious directions for deriving the worldly enjoyments and it is installed in all directions for the attainment of liberation. West, north and east - these are the auspicious directions recommended for the installation of Anga-linga. Vimana and other essential structures should be constructed based on the proportionate measurements applied to the primary temple. Linga(avyakta), images with fully exposed limbs(vyakta) and the images in which all the limbs are not visibly made(vyakta-avyakta) may be installed as Anga-lingas. For the Anga-lingas which are installed in the enclosures outside the third enclosure, a few retinue Deities corresponding to that Linga may be installed. The daily festival for such Anga-linga should be performed without violating the ritualistic process of the Primary-linga.

अङ्गलिङ्गाद्यकं शुद्धशैवमार्गेण कारयेत्॥ ७

नैव पाशुपतेनापि न महाव्रतिना क्वचित्।

न बौद्धार्हत कापाल पाञ्चरात्रादिकैर्न च॥ ८

अन्यैरपि न कर्तव्यं दर्शनान्त्र संस्थितैः।

प्रमादात्तैः कृते तच्च शैवं संपादयेत् क्षणात्॥ ९

aṅgaliṅgādyakaṁ śuddhaśaivamārgeṇa kārayet || 7
naiva pāśupatenāpi na mahāvratinā kvacit|
na bauddhārhata kāpāla pāñcarātrādikairna ca || 8
anyairapi na kartavyaṁ darśanāntra saṁsthitaiḥ |
pramādāttaiḥ kṛte tacca śaivaṁ saṁpādayet kṣaṇāt || 9

The installation of Anga-lingas and other forms should be performed only according to the process being followed in the system of Suddha Saiva(system of the Saiva Agamas). Such installation should never be done by the followers of the Pasupata system and the Mahavrata system. It should not be done by the followers of Buddhism, Jainism, Kapalika, Pancaratra and others or by others who are following the systems other than the systems mentioned before. If such installation has been performed by the followers of these adverse systems due to carelessness and negligence, then such installation should by nullified immediately and the Anga-linga should be re-installed according to the Saiva system.

एकहस्तात्त्रिहस्तान्तं अङ्गलिङ्ग प्रमाणकम्।

अत ऊर्ध्वं न कर्तव्यं कृतं चेत् सर्वदोषकृत्॥ १०

पश्चादश करादूर्ध्वं प्रासादं नैव कारयेत्।

स्वधामगर्भ मानाद्वा कुर्यादङ्गुलमानतः॥ ११

सार्वदेशिकमेवेष्टं प्रासादं लिङ्गमेव च।

कर्षणादिकं एतेषां कर्तव्यं वा न वा पृथक्॥ १२

आद्येष्टकादिकं कर्म तावदस्य समाचरेत्।

एवं लिङ्ग विमानाद्यं कृत्वा संस्थापयेत् सुधीः॥ १३

ekahastāttrihastāntaṁ aṅgaliṅga pramāṇakam |
ata ūrdhvaṁ na kartavyaṁ kṛtaṁ cet sarvadoṣakṛt || 10
pañcādaśa karādūrdhvaṁ prāsādaṁ naiva kārayet |
svadhāmagarbha mānādvā kuryādaṅgulamānataḥ || 11
sārvadeśikameveṣṭaṁ prāsādaṁ liṅgameva ca |
karṣaṇādikaṁ eteṣāṁ kartavyaṁ vā na vā pṛthak || 12
ādyeṣṭakādikaṁ karma tāvadasya samācaret |
evaṁ liṅga vimānādyaṁ kṛtvā saṁsthāpayet sudhīḥ || 13

The height of Anga-linga should be from one hasta to three hastas. Anga-linga whose height exceeds three hastas should not be designed. If designed so as to exceed three hastas in height, installation of such Anga-linga would bring in all sorts of defect. Similarly, the shrine for the Anga-linga should never be constructed in such a way that its breadth exceeds 15 hastas. The shrine of Anga-linga should be built based on the measurements applied to the main shrine(garbha gruha) or based on the system of 'angula' measurement(bera-angula or mana-angula system). Both the shrine and the Anga-linga are considered to belong to the 'sarvadesika' type. The preliminary activities such as 'ploughing the land'(karshana) and other related rituals may or may not be performed separately for such construction of the shrine for the Anga-linga. The ritual known as 'placing of the first brick' and other rituals should be performed for this. In this way, the highly knowledgeable Acharya should design the Linga, vimana and others through Sthapati and duly install them.

प्रागेव विहितं यस्मात् प्रतिष्ठा तेन चोच्यते।
मूर्धेष्टकादिकं कर्म जीर्णोद्धारादिकं च यत्॥ १४
पूर्वोक्त विधिना सर्वं कर्तव्यं चोदितं यथा।
क्रियमाणेऽपि मूलस्य पवित्रारोहणादिके॥ १५
तस्मिन्कालेऽङ्गलिङ्गादेः पवित्रारोहण न वा।
पृथग्वा करणीयं तद्यथाशास्त्रं द्विजोत्तमाः॥ १६

prāgeva vihitaṁ yasmāt pratiṣṭhā tena cocyate |
mūrdheṣṭakādikaṁ karma jīrṇoddhārādikaṁ ca yat || 14
pūrvokta vidhinā sarvaṁ kartavyaṁ coditaṁ yathā |
kriyamāṇe'pi mūlasya pavitrārohaṇādike || 15
tasminkāle'ṅgaliṅgādeḥ pavitrārohaṇa na vā |
pṛthagvā karaṇīyaṁ tadyathāśāstraṁ dvijottamāḥ || 16

The word 'pra' means 'long before ' and 'thishta' means 'well settled' or 'well established'. Since installation is performed based on the rules established long before, it is characteristically called 'pratishta'. All rituals such as the 'placing of the final brick on the top', renovation and other related activities should be performed according to the rules established earlier in the Agamas. O, the foremost twice-born Sages! while performing the purificatory festival known as 'offering of purifying threads'(pavitra arohana) to the Primary Linga, same ritual may be performed to Anga-linga also at the same time or it may not be performed at that time. If left out at that time, such offering should be done separately for the Anga-linga later, according to the directions given in the Agamas.

एवं यः कारयेदङ्गलिङ्गादेः स्थापनं नरः।
आयुःश्रीकीर्ति सौभाग्यारोग्यभोग्य बहुप्रजाः॥ १७

संलब्धकामो देहान्ते शिवेन सह मोदते।

एकाद्येकैक वृद्ध्या तु रुद्रसंख्यावसानकम्॥ १८

अष्टोत्तरशतं वाथ तदर्धं वा तदर्धकम्।

शतं वार्धम् तदर्धं वा शतोर्ध्वमपि पुष्कलम्॥ १९

एवं यः कारयेत् कर्ता स एवाहं न संशयः॥ २०

evaṁ yaḥ kārayedaṅgaliṅgādeḥ sthāpanaṁ naraḥ |
āyuḥśrīkīrti saubhāgyārogyabhogya bahuprajāḥ || 17
saṁlabdhakāmo dehānte śivena saha modate |
ekādyekaika vṛddhyā tu rudrasaṁkhyāvasānakam || 18
aṣṭottaraśataṁ vātha tadardhaṁ vā tadardhakam |
śataṁ vārdham tadardhaṁ vā śatordhvamapi puṣkalam || 19
evaṁ yaḥ kārayet kartā sa evāhaṁ na saṁśayaḥ || 20

The devoted person who arranges for the installation of Anga-linga and others is surely blessed with longevity, wealth, celebrity, auspicious fortunes, health, various enjoyments and many descendents. Having obtained all things and comforts as desired by him, he attains blissful existence with Siva after leaving this body. Such devoted person may install such Lingas from one to eleven in the same temple. He may arrange for the installation of 108, 54 or 27 Lingas, 100, 50 or 25 Lingas or more than 100 Lingas or innumerable Lingas. The devoted person(karta) who arranges for such installation attains oneness with me. He is none other than Myself. There is no doubt about this.

॥ इति उत्तर कामिकाख्ये महातन्त्रे अङ्गलिङ्ग प्रतिष्ठा विधिः द्विचत्वारिंशत्तमः पटलः॥

|| iti uttara kāmikākhye mahātantre aṅgaliṅga pratiṣṭhā vidhiḥ dvicatvāriṁśattamaḥ paṭalaḥ ||

This is the 42nd chapter titled "Directions for the Installation of Anga Linga" in the Great Tantra called Uttara Kamika

४३ सार्वदेशिकलिङ्ग प्रासाद् विधिः

43 sārvadeśikaliṅga prāsāda vidhiḥ

43 Directions for the Construction of Shrine for Sarvadesika Linga

सार्वदेशिक लिङ्गादेस्स्थापनं सम्यगुच्यते।

प्रासादस्याथ लिङ्गस्य पीठस्याश्मन एव वा॥ १

सार्वदेशिक संज्ञस्य विधिस्सर्वत्र संमतः।

सात्त्विके राजसे देशे तामसे वा प्रकल्पयेत्॥ २

विशेषाद्राजसे देशे राज्ञां विजय कारणम्।

धर्मकामार्थ सिध्यर्थं सार्वकामिकमुच्यते॥ ३

अन्ये मोक्षप्रदास्सर्वे कर्तुः कारयितुस्सदा।

sārvadeśika liṅgādessthāpanaṁ samyagucyate |
prāsādasyātha liṅgasya pīṭhasyāśmana eva vā || 1
sārvadeśika saṁjñasya vidhissarvatra saṁmataḥ |
sāttvike rājase deśe tāmase vā prakalpayet || 2
viśeṣādrājase deśe rājñāṁ vijaya kāraṇam |
dharmakāmārtha siddhyarthaṁ sārvakāmikamucyate || 3
anye mokṣapradāssarve kartuḥ kārayitussadā |

The installation of 'Sarvadesika Linga' and others is now explained. The rules set forth for the construction of the shrine, designing of the Linga, pedestal and the base structure(adhara sila) are common as far as Sarvadesika Linga and the locations are concerned. The shrine for Sarvadesika Linga may be constructed in all the areas characterized as 'satvika', 'rajasa' and 'tamasa'. Especially, if a shrine is constructed for Sarvadesika Linga in rajasic area, it would be a powerful source for the victory of the country and it would enable the people achieve the three goals - dharma, artha and kama and it would yield all the desired fruits. Above all, it would grant the final liberation for the person who builds such shrine and for the person who commissions him in this work.

नागरं स्याद्युगे कार्ते त्रैते द्राविडमिष्यते॥ ४

द्वापरे वेसरं कार्यं सार्वदेश्यं कलौ युगे।

वराटं चैव कालिङ्गं सर्वत्रापि च संमतम्॥ ५

नागराद्द्राविडाच्चापि कालिङ्गाद्वेसरादपि।

वराटाख्यं विशिष्टं स्यात्सार्वदेश्यं मुनीश्वराः॥ ६

nāgaraṁ syādyuge kārte traite drāviḍamiṣyate || 4
dvāpare vesaraṁ kāryaṁ sārvadeśyaṁ kalau yuge |
varāṭaṁ caiva kāliṅgaṁ sarvatrāpi ca saṁmatam || 5
nāgarāddrāviḍāccāpi kāliṅgādvesarādapi |
varāṭākhyaṁ viśiṣṭaṁ syātsārvadeśyaṁ munīśvarāḥ || 6

The 'nagara' type of Linga is highly suitable and beneficial in the kruta yuga. The 'dravida' type of Linga is specifically suitable and beneficial in the treta yuga. The 'vesara' type of Linga is specifically suitable and beneficial in the dvapara yuga. The 'sarvadesika' type of Linga is specifically suitable and beneficial in the kali yuga. The 'varata' and the 'kalinga' types of Lingas are suitable for all the yugas and all the places. O, Munisvaras!, the 'sarvadesika' type of Linga is more specifically powerful than the'nagara', 'dravida', 'vesara', 'kalinga' and 'varata' types of Lingas.

सार्वदेशिकमित्युक्तं फलं तस्य विशिष्यते।
स्वायम्भुवं च बाणं च दैविकं चार्षकं तथा॥ ७
यथाविशिष्टं विप्रेन्द्रास्तद्वदेतदुदाहृतम्।
मानुषेत्वेव लिङ्गादौ फलवैशिष्ट्यमिष्यते॥ ८
तस्माच्छ्रेयोऽर्थिभिः कार्यं सार्वदेशिक संज्ञितम्।
तन्त्रसंकरदोषोऽपि मन्त्रसंकर एव वा॥ ९
आचार्यसंकरो वापि देशसंकर एव वा।
कालसंकर दोषश्च युगसंकर एव वा॥ १०
अन्येषां संकरो वापि यतो नातो विशिष्यते।

sārvadeśikamityuktaṁ phalaṁ tasya viśiṣyate |
svāyambhuvaṁ ca bāṇaṁ ca daivikaṁ cārṣakaṁ tathā || 7
yathāviśiṣṭaṁ viprendrāstadvadetadudāhṛtam |
mānuṣetveva liṅgādau phalavaiśiṣṭyamiṣyate || 8
tasmācchreyo'rthibhiḥ kāryaṁ sārvadeśika saṁjñitam |
tantrasaṁkaradoṣo'pi mantrasaṁkara eva vā || 9
ācāryasaṁkaro vāpi deśasaṁkara eva vā |
kālasaṁkara doṣaśca yugasaṁkara eva vā || 10
anyeṣāṁ saṁkaro vāpi yato nāto viśiṣyate |

In this way, the efficay and supreme nature of 'sarvadesika' type of Linga is specifically extolled. O, the eminent twice-born sages!, just as the specific nature of 'svayambhuva', 'bana', 'daivika', 'arshaka' , 'manusha'and other Lingas has been vividly told, even so the efficacy and supremacy of 'sarvadesika' Linga has been declared in the Scriptures. The installation of 'sarvadesika' Linga has to be essentially done by those who are desirous of beatific upliftment. In the installation of such 'sarvadesika' Linga, the Guru need not take notice of the defect which could occur due to the adopting the rules given in two or more Agamas, combination of mantras, combining of Acharyas, combining of locations, combining of time, and the combining of yuga. He need not even observe other kinds of defect. In this way, the greatness of 'sarvadesika' Linga is specifically described.

सार्वदेशिक धाम्नस्तु मानोन्मानं विधीयते॥ ११

त्रिचतुर्हस्तमारभ्य द्विद्विहस्त विवर्धनात्।

पञ्चाशद्धस्त पर्यन्तं मानं स्यात् सार्वदेशिकम्॥ १२

सार्वदेशिक धामादौ शान्तिकाद्युच्छ्रयास्तु ये।

तारद्विभागे त्र्यंशाद्याः सप्तान्ताः शान्तिकादयः॥ १३

अध्यर्ध त्रिगुणान्ताश्च संग्राह्या देशिकोत्तमैः।

एकद्वित्रिकरैर्युक्त मानाद्धीनं तु वाधिकम्॥ १४

sārvadeśika dhāmnastu mānonmānaṁ vidhīyate || 11
tricaturhastamārabhya dvidvihasta vivardhanāt |
pañcāśaddhasta paryantaṁ mānaṁ syāt sārvadeśikam || 12
sārvadeśika dhāmādau śāntikādyucchrayāstu ye |
tāradvibhāge tryaṁśādyāḥ saptāntāḥ śāntikādayaḥ || 13
adhyardha triguṇāntāśca saṁgrāhyā deśikottamaiḥ |
ekadvitrikarairyukta mānāddhīnaṁ tu vādhikam || 14

The proportionate measurements and the derived measurements pertaining to the main shrine of 'sarvadesika' Linga are now told. Starting from 12 hastas and increasing by 2 hastas each time, the extent of the shrine could be increased up to 50 hastas. For the shrines of 'saradesika' and others, the height of the shrine may be decided according the various types of height such as 'santi', 'paustika' and others. The five kinds of height - 'santi' and others - should be 3/2, 4/2, 5/2, 6/2 and 7/2 of the breadth of the shrine. The foremost Guru may decide it to be one and a half time to three times its breadth. There is no defect if the height gets decreased or increased by one, two or three hastas.

आयाद्यं सकले नेति नियमान्नेष्यते द्विजाः।

विस्तारादुच्छ्रयाद्वाथ विस्तारोच्छ्रयेण वा॥ १५

विस्तारायामतो वाथ नाहेनाथ परीक्षयेत्।

प्रसङ्गेन च कथ्यन्ते लेशादायादयोऽपि ये॥ १६

āyādyaṁ sakale neti niyamānneṣyate dvijāḥ |
vistārāducchrayādvātha vistārocchrayeṇa vā || 15
vistārāyāmato vātha nāhenātha parīkṣayet |
prasaṅgena ca kathyante leśādāyādayo'pi ye || 16

O, the twice-born sages!, in the case of 'sakala' type of images(images whose limbs are fully exposed) 'aya' and other aspects need not be calculated in the conventional way(as told) earlier based on the measures of length and breadth. For these, 'aya' and other factors are determined based on the breadth

or height or both the breadth and the height. Or, they may be decided based on the length alone or breadth alone or the thickness or circumference. Incidentally, various methods of calculating the 'aya' and other factors are now explained.

गुणयेदिष्टमानं तु नवनागरसैः क्रमात्।
रुद्रभानुशरैर्हन्याच्छेषमायं विनिर्दिशेत्॥ १७
गुणाष्टरन्ध्रदशभिर्मनुषड्वसुसप्तभिः।
गुणयेत् क्षपयेद्वापि तच्छेषं व्यायमादिशेत्॥ १८

guṇayediṣṭamānaṁ tu navanāgarasaiḥ kramāt |
rudrabhānuśarairhanyācchеṣamāyaṁ vinirdiśet || 17
guṇāṣṭarandhradaśabhirmanuṣaḍvasusaptabhiḥ |
guṇayet kṣapayedvāpi tacchеṣaṁ vyāyamādiśet || 18

Multiply the taken measure by 9, 8 and 6 and divide by 11, 12 and 5 respectively. The remainders denote the 'aya'. These are the three methods. Multiply the same measure by 3, 8, 9 and 10 and divide by 14, 6, 8 and 7 respectively. The remainders give the value of 'vyaya' factor.

भानुनाडिरसैर्वृद्ध नक्षत्रैः क्षपयेद्दिनम्।
नृपकर्तृ दिनाद्वास्तु लिङ्गाद्युक्तदिनान्तकम्॥ १९
गुणयेल्लब्ध नक्षत्रे जन्माद्यानि यथाक्रमम्।
तुष्टिसम्पद्विपत्क्षेम प्रत्यरं साधको वधः॥ २०
मैत्रं परममैत्रं स्यात् कलहः प्रथमक्रमे।
द्वितीये संपदाद्यास्तु पूर्ववत् समुदाहृतम्॥ २१
शुभं तृतीयजन्मर्क्षत्रं मृतं अष्टमराशिकम्।
वैनाशिकं च त्यक्त्वा तु तृतीये वा विपर्यये॥ २२
शेषं शुभं इति ज्ञेयं एवं ज्ञात्वा प्रयोजयेत्।

bhānunāḍirasairvṛddha nakṣatraiḥ kṣapayeddinam |
nṛpakartṛ dinādvāstu liṅgādyuktadinântakam || 19
guṇayellabdha nakṣatre janmādyāni yathākramam |
tuṣṭisampadvipatkṣema pratyaraṁ sādhako vadhaḥ || 20
maitraṁ paramamaitraṁ syāt kalahaḥ prathamakrame |
dvitīye saṁpadādyāstu pūrvavat samudāhṛtam || 21
śubhaṁ tṛtīyajanmarkṣatraṁ mṛtaṁ aṣṭamarāśikam |
vaināśikaṁ ca tyaktvā tu tṛtīye vā viparyaye || 22
śeṣaṁ śubhaṁ iti jñeyaṁ evaṁ jñātvā prayojayet |

Multiply the same measure(decided for the breadth or height) by 12 or 7 or 6 and divide by 27. The remainder denotes the 'dina' factor and its compatibility should be ascertained by counting the nakshatras

in the following way. Starting from the birth-star of the king or the main sponsor, the Guru should count the nakshtras up to the nakshatra(dina) denoted by the remainder. The counting should be done in a cycle of nine. The number arrived lastly when counting the 'dina' denotes a particular effect. There are nine effects - tushti, sampat, vipat, kshema, pratyara, sadhaka, vadha, maitra and parama maitra corresponding to the number 1,2,3,4,5,6,7,8 and 9. If the counting ends with 1, the dina-factor pertaining to the taken measure denotes tushti. If it ends with 2, the dina-facor denotes 'sampat'(porosperity). Similarly, the effects of other numbers should be understood, as told earlier. Generally, the number 1 is to be avoided. But, if it comes when the counting is done for the third time, it is considered to be auspicious. That is, the third birth-star (anujanma) is considered to be auspicious. If the 'dina' synchronizes with the eighth zodiacal sign counting from the 'lagna', it is to be avoided since it would inflict death upon the master (king, sponsor or the owner). If the 'dina' happens to be 'vainasika nakshatra' in the third counting or in some other calculation, it should be avoided even though it may denote good effect(sampath and others). All others are considered to be auspicious. Having known all such details, the Guru should decide the nature of dina.

वियोगाद्यशुभं योगं गणं चासुर मानुषम्॥ २३
वर्जयेत्सिद्धिकामस्तु मुक्तिकामो यथेच्छया।
सप्तर्तुभूतवेदाग्नि नवभिः क्षपितं तु यत्॥ २४
तस्कराद्यंशकं ज्ञेयं नाम्ना तेषां फलं भवेत्।

viyogādyaśubhaṁ yogaṁ gaṇaṁ cāsura mānuṣam || 23
varjayetsiddhikāmastu muktikāmo yathecchayā |
saptartubhūtavedāgni navabhiḥ kṣapitaṁ tu yat || 24
taskarādyaṁśakaṁ jñeyaṁ nāmnā teṣāṁ phalaṁ bhavet |

Yogas such as 'viyoga'(mrutyu and others) and the 'ganas' such as 'asura' and 'manusha' are inauspicious and therefore these should be avoided by those who are intent on attaining auspicious benefits. Those who are in pursuit of liberation may fix the measure as desired by them. If the taken measure is divided by 7, 6, 5, 4,3 or 9, the remainder denotes one of the 9 'amsas' - 'taskara' and others. Taskara indicates theft. In this way, the effect of the amsa is made known through its specific name.

रुद्ररन्ध्रगुणैर्वृद्धिं योनिभिः क्षपयेद् गुरुः॥ २५
ध्वजाद्या योनयश्चाष्टौ षड्जात्यास्सप्त योनयः।
पृथ्व्याद्याः पञ्चसंख्या वा दक्षिणाद्यास्त्रयोऽग्नयः॥ २६
चतुष्प्राकाराद्विज्ञेया ध्वजाद्याः पूर्ववन् मताः।
षड्जो वृषभ गान्धारौ पञ्चमो मध्यमस्तथा॥ २७
निषादो दैवतस्सप्त योनयस्तासु शस्यते।
षड्जश्च वृषभो मध्ये भूतेषु पृथिवी जलम्॥ २८

गार्हपत्यस्तथैवाहवनीयोऽग्निषु शस्यते।

पृथ्व्याद्याः प्रथिताः पञ्च दक्षिणाद्यास्तथाग्नयः॥ २९

rudrarandhraguṇairvṛddhiṁ yonibhiḥ kṣapayed guruḥ || *25*
dhvajādyā yonayaścāṣṭau ṣaḍjātyāssapta yonayaḥ |
pṛthvyādyāḥ pañcasaṁkhyā vā dakṣiṇādyāstrayo'gnayaḥ || *26*
catuṣprākārādvijñeyā dhvajādyāḥ pūrvavan matāḥ |
ṣaḍjo vṛṣabha gāndhārau pañcamo madhyamastathā || *27*
niṣādo daivatassapta yonayastāsu śasyate |
ṣaḍjaśca vṛṣabho madhye bhūteṣu pṛthivī jalam || *28*
gārhapatyastathaivāhavanīyo'gniṣu śasyate |
pṛthvyādyāḥ prathitāḥ pañca dakṣiṇādyāstathāgnayaḥ || *29*

The Guru should multiply the taken measure by 11, 9 or 3 and divide by the number of yonis. The remainder will denote the auspiciousness or inauspiciousness of the yoni-factor. There are 8 kinds of yonis, dhvaja and others; 7 kinds of yonis, shadja and others; 5 kinds of yonis, pruthivi and others; 3 kinds of yonis, dakshinagni and others. Thus, there are four diiferent methods of analyzing the yoni-factor. The eight yonis, dhvaja and others have been enumerated before. Shadja, vrushabha, gandhara, pancama, madhyama, nishada and daivata - these are the seven yonis. Among these, shadja, vrushabha and madhyama are considered to be auspicious. Among the five yonis related to the five elements- pruthivi, jala, agni, vayu and akasa- pruthivi and jala are considered to be auspicious. Dakshinagni, avahaniyagni and garhapatya are the three yonis related to fire. Among these, garhaptya and avahaniya are considered to be aupicious yonis.

वृद्धं नवाष्टकरसैर्हरेद्वारं तु सप्तभिः।

निन्दिता रविसौराराश्शुभयोगे शुभप्रदाः॥ ३०

प्रासादे मण्टपे चैव प्राकारे गोपुरे तथा।

लिङ्गबेरादिके चैवं आयाद्यं कल्पयेद् द्विजाः॥ ३१

किं तु लिङ्गे च बेरे च तुङ्गेनैव निरीक्षयेत्। ३२

vṛddhaṁ navāṣṭakarasairharedvāraṁ tu saptabhiḥ |
ninditā ravisaurārāśśubhayoge śubhapradāḥ || *30*
prāsāde maṇṭape caiva prākāre gopure tathā |
liṅgaberādike caivaṁ āyādyaṁ kalpayed dvijāḥ || *31*
kiṁ tu liṅge ca bere ca tuṅgenaiva nirīkṣayet | *32*

The Guru should multiply the taken measure by 9, 8 or 6 and divide by 7. The remainder will denote name of the week-day. (1 denotes Sunday, 2 denotes Monday and so on). Sunday, Tuesday and Saturday are inauspicious days . When all these factors synchronize with auspicious yoga, they would yield best effects in the construction of temple, pavilion, enclosure, super-structure and such others.
O, the twice-born sages!, the Guru should analyze the nature of aya and other factors while installing the Linga and other images. But, in the case of Linga and images, he should analyze these factors based on its height only.

तत्संग्रहेऽपि नात्यन्तदोषस्स्यात् सार्वदेशिके।
स्वयम्भु दैविके बाणे गाणे मौने विशेषतः॥ ३३
लक्षणं नेष्यते तेषां विस्तारेणोच्छ्रयेण वा।
तथा ब्रह्मादिभिर्भागैश्शिरोलक्षण भेदतः॥ ३४

tatsaṁgrahe'pi nātyantadoṣassyāt sārvadeśike |
svayambhu daivike bāṇe gāṇe maune viśeṣataḥ || 33
lakṣaṇaṁ neṣyate teṣāṁ vistāreṇocchrayeṇa vā |
tathā brahmādibhirbhāgaiśśirolakṣaṇa bhedataḥ || 34

In the case of 'sarvadesika' Linga, there is no place for the occurrence of vicious defects while ascertaining the proportionate measures based on the height. The presence of all the needed lineaments need not be observed especially in the 'sarvadesika' type of 'svayambhu', daivika, bana, gana and manusha Lingas. The breadth or the height or the features of the brahma-bhaga and others and the different forms of the head-portion of the Lingas need not be examined.

ब्रह्मनन्दिशिलाभिश्च स्वाकारो लक्षणं यतः।
त्रिभिर्ब्रह्मादिभिर्भागैः द्वाभ्यां एकेन वा युतम्॥ ३५
यदाकारविशिष्टं तद्रूपं तस्य तदेव हि।
प्रासाद पीठिके तेषां गर्भमानादिकं च यत्॥ ३६
सार्वदेशिकमेवेष्टं यतस्ते सार्वदेशिकाः।

brahmanandiśilābhiśca svākāro lakṣaṇaṁ yataḥ |
tribhirbrahmādibhirbhāgaiḥ dvābhyāṁ ekena vā yutam || 35
yadākāraviśiṣṭaṁ tadrūpaṁ tasya tadeva hi |
prāsāda pīṭhike teṣāṁ garbhamānādikaṁ ca yat || 36
sārvadeśikameveṣṭaṁ yataste sārvadeśikāḥ |

The finer lineaments of the images such as Brahma, Nandi and others and other stone images are observed according to their forms as told in the scriptures. In the same way, the lineaments of these Lingas are to be observed through the three parts - brahma bhaga, vishnu bhaga and rudra bhaga - or two parts or one part. The part which appears to be associated with special features is considered to be the specific form of the Lord. The measures of the temple, pedestal and the main shrine should be decided according to the Linga.

प्रासाद पीठिकादीनां जीर्णादौ समुपस्थिते॥ ३७
जीर्णोद्धार विधानेन पीठप्रासादमाचरेत्।
परित्यक्त शिलायोगे शिलायोगश्च कथ्यते॥ ३८

prāsāda pīṭhikādīnāṁ jīrṇādau samupasthite || 37
jīrṇoddhāra vidhānena pīṭhaprāsādamācaret |
parityakta śilāyoge śilāyogaśca kathyate || 38

When renovations for the shrine, pedestal and such others are to be undertaken, such works should be completed according to the rules given in the concerned chapter dealing with renovations and the pedestal and the shrine should be set right. When a Linga seems to be without pedestal, designing and joining of the suitable pedestal is ordained.

स्वायम्भुवादि लिङ्गानां दृश्यभागादधस्स्थितम्।
दर्शयेत् खननाद्यैश्चेत् चोरदुःखावहं नृणाम्॥ ३९
दृश्यभागं इति ज्ञेयं ब्रह्मविष्णुहरांशकम्।
तस्मादधः स्थितं लिङ्गं मूले नैव परीक्षयेत्॥ ४०
अज्ञानाच्छोधने कर्तुर्मृत्युरेव न संशयः।
सार्वदेशिक लिङ्गानां इत्थं लक्षणमीरितम्॥ ४१
प्रतिष्ठाया विधानं यत् पूर्वोक्त विधिनोच्यते॥ ४२

svāyambhuvādi liṅgānāṁ dṛśyabhāgādadhassthitam |
darśayet khananādyaiścet coraduḥkhāvahaṁ nṛṇām || 39
dṛśyabhāgaṁ iti jñeyaṁ brahmaviṣṇuharāṁśakam |
tasmādadhaḥ sthitaṁ liṅgaṁ mūle naiva parīkṣayet || 40
ajñānācchodhane karturmṛtyureva na saṁśayaḥ |
sārvadeśika liṅgānāṁ itthaṁ lakṣaṇamīritam || 41
pratiṣṭhāyā vidhānaṁ yat pūrvokta vidhinocyate || 42

If the unexposed bottom portion of 'svayambhu' Linga and other self-manifest images are forcibly seen by digging the ground and such other activities, the ruler and the country would be affected by thieves and inconceivable difficulties. The portion of the self-manifest image itself which is visible outside is considered to be associated with three parts- brahma, vishnu and rudra. Therefore, the Guru or others should never proceed to see and examine the unexposed bottom part of the Linga. If it is examined due to ignorance, death would occur to the doer. There is no doubt about this. The main features of 'sarvadesika' Linga have been told in this way. The process of installation of such 'sarvadesika' Linga is according to the directions given earlier in the concerned chapter.

॥ इति उत्तरकामिकाख्ये महातन्त्रे सार्वदेशिकलिङ्गप्रासाद विधिः त्रिचत्वारिंशत्तमः पटलः॥

|| iti uttarakāmikākhye mahātantre sārvadeśikaliṅgaprāsāda vidhiḥ tricatvāriṁśattamaḥ paṭalaḥ ||

This is the 43rd chapter titled "Directions for the Construction of Shrine for Sarvadesika Linga" in the Great Tantra called Uttara Kamika

४४ बाणलिङ्ग प्रतिष्ठा विधिः
44 bāṇaliṅga pratiṣṭhā vidhiḥ

44 Directions for the Installation of Bana-Linga

बाणलिङ्गप्रतिष्ठां तु वक्ष्ये संक्षेपतः क्रमात्।
बाणो नामासुरः प्रोक्तस्स च सिद्ध्यर्थमादरात्॥ १
प्रार्थयामास पूजार्थं लिङ्गानि विविधानि च।
दत्तवाँ लिङ्गकोटीनां चतुर्दश महेश्वरः॥ २
तानि संपूज्य कालान्तेस्थानेष्वेतेषु न्यक्षिपत्।
लिङ्गाद्रौ कालिलागर्ते श्रीनगे कन्यकाश्रमे॥ ३
कन्यातीर्थे च नेपाले महेन्द्रे चामरेश्वरे।
अन्यत्र च नदीमध्ये पर्वते च विशेषतः॥ ४

bāṇaliṅgapratiṣṭhāṁ tu vakṣye saṁkṣepataḥ kramāt |
bāṇo nāmāsuraḥ proktassa ca siddhyarthamādarāt || 1
prārthayāmāsa pūjārthaṁ liṅgāni vividhāni ca |
dattavān liṅgakoṭīnāṁ caturdaśa maheśvaraḥ || 2
tāni saṁpūjya kālāntesthāneṣveteṣu nyakṣipat |
liṅgādrau kālikāgarte śrīnage kanyakāśrame || 3
kanyātīrthe ca nepāle mahendre cāmareśvare |
anyatra ca nadīmadhye parvate ca viśeṣataḥ || 4

Next, in the order of subject matter, I will tell you briefly about the installation of Bana-Linga. There was an asura whose name was Bana. He entreated Lord Siva to present him variously shaped Lingas for the sake of systematic worship by which he could achieve all the desired fruits. The Great Lord Isvara gave him 140 millions of Lingas. He was worshipping these Lingas systematically and in due course of time, after achieving the desired fruits, he disposed all those Lingas in various places such as Lingadri, Kalikagarta, Srinaga, Kanyakasrama, Kanyatirtha, Nepala, Mahendra, Amaresvara and in many other places, particularly in the rivers and the mountains.

माषमात्रादि हस्तान्तं तेषां मानमुदाहृतम्।
पादाङ्गुलविवृध्या तु गृह्णीयाद्वा यथेच्छया॥ ५
विस्तारनाहमानं तु बाणलिङ्गस्ये नेष्यते।
रेखाबिन्दुकलङ्कादिरहितं युक्तमेव वा॥ ६

māṣamātrādi hastāntaṁ teṣāṁ mānamudāhṛtam |
pādāṅgulavivṛddhyā tu gṛhṇīyādvā yathecchayā || 5
vistāranāhamānaṁ tu bāṇaliṅgasye neṣyate |
rekhābindukalaṅkādirahitaṁ yuktameva vā || 6

The size of those Bana-Lingas varies from the size of masha-grain(bean seed) to one hasta. Starting from the size of masha-grain and increasing the size by quarter of an inch each time, various Bana-Lingas could be taken for the sake of worship, according to one's own desire. Rules regarding to the breadth and thickness(or circumference) need not be observed for the Bana-Lingas. But only those Bana-Lingas which are bereft of defects such as lines, dots and other marks are fit for the worship.

सर्वेषामपि लिङ्गानां बाणलिङ्गं विशिष्यते।
स्नपने यजने धूपे गन्धपुष्प निवेदने॥ ७
अन्यकर्मणि विप्रेन्द्राः स्वायम्भूतादिके तथा।
प्रासाद पीठकादीनां नियमो न च नेष्यते॥ ८

sarveṣāmapi liṅgānāṁ bāṇaliṅgaṁ viśiṣyate |
snapane yajane dhūpe gandhapuṣpa nivedane || 7
anyakarmaṇi viprendrāḥ svāyambhūtādike tathā |
prāsāda pīṭhakādīnāṁ niyamo na ca neṣyate || 8

Amongst all Lingas, Bana-Linga is held in high esteem. O, the foremost among the twice-born sages!, For the Bana-Linga, snapana, worship, offering of incense, perfumes, flowers, eatable food and fruits and other rituals should be done in the same way as done for the svayambhu and other kinds of Lingas. Strict rules related to the construction of the shrine and the designing of the pedestal need not be observed for the Bana-Linga.

ग्रामादि सर्ववास्तूनां बाह्ये बाह्यान्तरेऽपि वा।
विमानं बाणलिङ्गस्य कल्पयेत् कल्पवित्तमः॥ ९
शिलामृल्लोह सद्वृक्षरत्नाद्यैः पीठिका भवेत्।
एकवर्णं भवेत्पीठं सर्वकामार्थ सिद्धये॥ १०
लिङ्गोत्सेधत्रिभागैकं पञ्चद्व्यंशमथापि वा।
विधेयं खातमानं तु लिङ्गार्धं अथवा द्विजाः॥ ११
यथाभिमतमानं वा खातमानं उदाहृतम्।

grāmādi sarvavāstūnāṁ bāhye bāhyāntare'pi vā |
vimānaṁ bāṇaliṅgasya kalpayet kalpavittamaḥ || 9
śilāmṛlloha sadvṛkṣaratnādyaiḥ pīṭhikā bhavet |
ekavarṇaṁ bhavetpīṭhaṁ sarvakāmārtha siddhaye || 10
liṅgotsedhatribhāgaikaṁ pañcadvyaṁśamathāpi vā |

vidheyaṁ khātamānaṁ tu liṅgārdhaṁ athavā dvijāḥ || 11
yathābhimatamānaṁ vā khātamānaṁ udāhṛtam |

The Guru who is the foremost among the knowers of the Scriptures should construct a suitable vimana for the Bana-Linga either in the outskirts of the village and other settlements or in the adjacent surroundings of the village. The pedestal for the Bana-Linga could be made of stone, earth, metal, suitable wood, gem and others. The material of the pedestal should be the same as the material of the Linga in order to derive all the desired benefits and fortunes. O, the twice-born sages!, the height of the pedestal may be one part out of three parts of the height of the Linga or two parts out of five parts of it. Or, it may be equal to the height of the pit dug for taking out the Linga. Or, it may be equal to half the height of the Linga. Or, it may be with a height as desired by the Guru, provided it does not exceed the measure of the pit.

सरित्प्रवाह संस्थं च बाणलिङ्ग समाकृति॥ १२
यदन्यदपि बोद्धव्यं लिङ्गं सर्वसुखावहम्।
पर्वतादि समुद्भूतं तद्वदेव समीरितम्॥ १३
उन्नतं तु मुखं ज्ञेयं स्थूलभागे कृशेऽपि वा।
स्थूलं वाथ कृशं वाथ कान्तिमद्रूपं ऊर्ध्वगम्॥ १४
रत्नजं चैवमाख्यातं लोहजं च तथा मतम्।
सहजं वाथ भिन्नं वा लिङ्गं श्रेष्ठं सयोनिजम्॥ १५
रत्नजे लोहजेऽप्येवं पार्थिवेऽपि तथा मतम्।

saritpravāha saṁsthaṁ ca bāṇaliṅga samākṛti || 12
yadanyadapi boddhavyaṁ liṅgaṁ sarvasukhāvaham |
parvatādi samudbhūtaṁ tadvadeva samīritam || 13
unnataṁ tu mukhaṁ jñeyaṁ sthūlabhāge kṛśe'pi vā |
sthūlaṁ vātha kṛśaṁ vātha kāntimadrūpaṁ ūrdhvagam || 14
ratnajaṁ caivamākhyātaṁ lohajaṁ ca tathā matam |
sahajaṁ vātha bhinnaṁ vā liṅgaṁ śreṣṭhaṁ sayonijam || 15
ratnaje lohaje'pyevaṁ pārthive'pi tathā matam |

The Bana-Lingas which are available in the flowing rivers are with well-shaped form. Such Lingas and even other Lingas available there are conducive to all states of happiness. The Bana-Lingas which are available in the mountains and other places are also of the same nature. That part which appears as raised either in the thick portion or thin portion of the Linga is to be known as the face of the bana-Linga. In the case of Bana-Linga formed of gem, that part which appears with much brightness either in the thick portion or thin portion is considered to be the face. That is the upper side. This is applicable even to the Bana-Lingas formed of metal. The Bana-Linga which is associated with naturally formed pedestal or associated naturally with a broken pedestal is considered to be of the supreme category. This is applicable even to the Lingas formed of gem, metal and earth.

सर्वेषामपि चैतेषां प्रतिष्ठाद्यं निगद्यते॥ १६

शैललिङ्ग प्रतिष्ठायां श्रेष्ठकाल उदाहृतः।

चललिङ्ग प्रतिष्ठायां प्रतिमादौ च मध्यमः॥ १७

कालोऽधमस्स्याद्बाणादौ मुमुक्षोस्सर्व एव हि।

मासायनर्क्ष वारादि विधिस्तेषु च नेष्यते॥ १८

तथैव बाणलिङ्गस्य किं तु कालोऽधमोऽथवा।

sarveṣāmapi caiteṣāṁ pratiṣṭhādyaṁ nigadyate || 16
śailaliṅga pratiṣṭhāyāṁ śreṣṭhakāla udāhṛtaḥ |
calaliṅga pratiṣṭhāyāṁ pratimādau ca madhyamaḥ || 17
kālo'dhamassyādbāṇādau mumukṣossarva eva hi |
māsāyanarkṣa vārādi vidhisteṣu ca neṣyate || 18
tathaiva bāṇaliṅgasya kiṁ tu kālo'dhamo'thavā |

Now, the directions for the installation and other related rituals concerned with all types of Bana-Lingas are told. The foremost kind of auspicious time is enjoined for the installation of the Lingas made of stone. The medium kind of auspicious time is enjoined for the installation of moveable Lingas , images and such others. The inferior kind of auspicious time is recommended for the installation of Bana-Lingas and the related images. All kinds of time are suitable if the installation is done for the sake of those who are desirous of final liberation. The suitability of the month, solstice, lunar mansion, week-day and such other factors of auspicious time need not be analyzed for such installation. The same rule is applicable even to the installation of Bana-Linga. Or, if desired, the inferior kind of auspicious time may be decided for it.

विधाय वज्रबन्धाद्यं ततः स्थापनं आरभेत्॥ १९

अङ्कुरार्पणकार्यं तु प्रागुक्त विधिना नयेत्।

रत्नन्यासं ततः कुर्यान्नवपञ्चैक रत्नकम्॥ २०

पिण्डिकावट मध्ये तु हैमं वाथ विनिक्षिपेत्।

लक्षणोद्धारणं नेष्टं स्वाकारो लक्षणं भवेत्॥ २१

vidhāya vajrabandhādyaṁ tataḥ sthāpanaṁ ārabhet || 19
aṅkurārpaṇakāryaṁ tu prāgukta vidhinā nayet |
ratnanyāsaṁ tataḥ kuryānnavapañcaika ratnakam || 20
piṇḍikāvaṭa madhye tu haimaṁ vātha vinikṣipet |
lakṣaṇoddhāraṇaṁ neṣṭaṁ svākāro lakṣaṇaṁ bhavet || 21

Having firmly applied 'vajra bandha' so as to join the Linga and the pedestal, the Guru should commence the rituals concerned with the installation. He should perform the 'offering of sprouts'(ankura arpana) according to the directions given earlier. Then he should do 'ratna nyasa' with 9 or 5 gems or with one gem.

At the center of hallow provided in the middle of the upper part of the pedestal, he should place gold. For the Bana-Linga, the Guru need not make the characteristic lines and marks over the rudra-bhaga. Its own form itself is considered to be associated with characteristic lineaments.

विधाय लिङ्गशुद्धिं तु शिवेनास्त्रेण मृज्जलैः।
जलाधिवसनं कुर्यान्नवपञ्चैक कुण्डकम्॥ २२
कुर्याल्लिङ्गाधिवासार्थं वेदिका सहितं यथा।
वेदिकारहितं चैतद् गृहादौ स्थण्डिलं मतम्॥ २३

vidhāya liṅgaśuddhiṁ tu śivenāstreṇa mṛjjalaiḥ |
jalādhivasanaṁ kuryānnavapañcaika kuṇḍakam || 22
kuryālliṅgādhivāsārthaṁ vedikā sahitaṁ yathā |
vedikārahitaṁ caitad gṛhādau sthaṇḍilaṁ matam || 23

Having performed the 'purification of the linga' with kneaded earth and by sprinkling the consecrated water with the accompaniment of 'astra mantra' of Siva, he should perform the ritual known as 'jaladhivasa'. He should design 9 or 5 fire-pits associated with an altar for the sake of performing the 'linga-adhivasa'. If the installation is to be performed in the house, the Guru should design a sthandila instead of constructing the altar.

शिल्प्युद्वासन पुण्याह विप्रभुक्युपलेपनम्।
भूपरीक्षा विधेया तु वास्तुपूजाग्नि तर्पणम्॥ २४
स्थण्डिले शयनं तस्य पूजनं प्राग्वदाचरेत्।
जलमध्यादथानीय शुद्धिं गव्यादिभिर्नयेत्॥ २५
अभ्यर्च्यावेष्ट्य वस्त्रेण कृतप्रतिसरं शिवम्।
शय्यामध्ये निवेश्याथ शिवकुम्भं च वर्धनीम्। २६
विद्येशकुम्भ संयुक्तं ससूत्रं सापिधानकम्।
सहिरण्यं सवस्त्रं च गन्धोद परिपूरितम्॥ २७

śilpyudvāsana puṇyāha viprabhukyupalepanam |
bhūparīkṣā vidheyā tu vāstupūjāgni tarpaṇam || 24
sthaṇḍile śayanaṁ tasya pūjanaṁ prāgvadācaret |
jalamadhyādathānīya śuddhiṁ gavyādibhirnayet || 25
abhyarcyāveṣṭya vastreṇa kṛtapratisaraṁ śivam |
śayyāmadhye niveśyātha śivakumbhaṁ ca vardhanīm | 26
vidyeśakumbha saṁyuktaṁ sasūtraṁ sāpidhānakam |
sahiraṇyaṁ savastraṁ ca gandhoda paripūritam || 27

Sending off the Silpi with due honours, declaring the auspiciousness and purpose of the time and the event (punyaha vacana), feeding of the learned brahmins, besmearing the ground, examination of the selected

site, vastu-puja, offering of oblations in the sacred fire - all such activities are to be done for this installation. Reposing of the image(sayana adhivasa) should be done on the sthandila. Worship should be performed in a systematic way as explained earlier. Having taken out the image(placed for jala adhivasa) from the water, the Guru should purify it with five substances got from the cow(pancha gavya). Having worshipped it and covered it with pure cloth, he should offer the protective thread to the Lord. Having carefully placed the image over the couch, he should place the siva-kumbha and the sakti-kumbha(vardhani) and eight kumbhas around these two, for the sake of eight Vidyesvaras. All the kumbhas should be wound around with thread, associated with lid, covered with new cloth and filled up with perfumed water. He should place gold coin in each kumbha.

संस्थाप्य संयजेत्सर्वांस्तत्त्वतत्त्वेश संयुतान्।
मूर्तिमूर्तीश्वरान्न्यस्त्वा संपाद्यैवं शिवानलम्॥ २८
समिदाज्यान्नलाजैश्च तिलेन च समन्वितम्।
जुहुयान्मूलमन्त्रेण शतमष्टोत्तरं यथा॥ २९
मनोन्मन्यार्धं अङ्गैस्तु दशांशं द्विजसत्तमाः।
तत्त्वतत्त्वेश्वरादीनां पूर्ववद्धोममाचरेत्॥ ३०
वस्त्रेणाच्छाद्य लिङ्गं तु नैवेद्यं च निवेदयेत्।

saṁsthāpya saṁyajetsarvāṁstattvatattveśa saṁyutān |
mūrtimūrtīśvarānnyastvā saṁpādyaivaṁ śivānalam || 28
samidājyānnalājaiśca tilena ca samanvitam |
juhuyānmūlamantreṇa śatamaṣṭottaraṁ yathā || 29
manonmanyārdhaṁ aṅgaistu daśāṁśaṁ dvijasattamāḥ |
tattvatattveśvarādīnāṁ pūrvavaddhomamācaret || 30
vastreṇācchādya liṅgaṁ tu naivedyaṁ ca nivedayet |

Having well arranged all the kumbhas in this way, the Guru should invoke and worship in the due order all the Deities such as Tattvas, Tattvesvaras, Murtis and Murtisvaras. Having completed this, he should kindle the fire in the fire-pit and offer the oblations with faggots, clarified butter, cooked food, parched paddy and sesame, each one for 108 times, reciting the mula mantra. O, the foremost among the twice-borns!, these oblations should be done for 54 times for the sake of Manonmani(Sakti); for 10 times, for the sake of Vidyesvaras. As said before, he should offer the oblations for the sake of Tattvas and Tattvesvaras, Murtis and Murtisvaras. Having screened the Linga with a cloth, he should offer the 'naivedya'(food and fruits).

प्रातःस्नात्वार्चयित्वा तु मण्टपाधिपदेवताः॥ ३१
लिङ्गमग्निं अघोरेण जुहुयाच्छत संख्यया।
संप्राप्त दक्षिणस्तुष्टः प्राप्त पञ्चाङ्ग भूषणः॥ ३२
मुहूर्ते समनुप्राप्ते मन्त्रन्यासं समाचरेत्।
एकाद्या नवनिष्कान्ता भवेद्देशिक दक्षिणा॥ ३३

prātaḥsnātvārcayitvā tu maṇṭapādhipadevatāḥ || 31
liṅgamagniṁ aghoreṇa juhuyācchata saṁkhyayā |
saṁprāpta dakṣiṇastuṣṭaḥ prāpta pañcāṅga bhūṣaṇaḥ || 32
muhūrte samanuprāpte mantranyāsaṁ samācaret |
ekādyā navaniṣkāntā bhaveddeśika dakṣiṇā || 33

Having bathed in the next early morning, he should worship the presiding Deities of the sacrificial pavilion and the Linga and offer the oblations for 100 times with the recital of aghora mantra. He, having adorned his five limbs with respective ornaments, being delighted with the offered sacrificial fees(dakshina), should perform the 'mantra-nyasa' for the Linga, upon the approach of auspicious time fixed for that. The sacrificial fees for the Guru may be from one nishka (of gold) to nine nishkas.

संकल्प्य सासनं मूर्तिं मूलमन्त्रं शिवे न्यसेत्।
तज्जलैः स्नापयेत्देवं देवीं पीठस्वरूपिणीम्॥ ३४
स्नपनं कारयेदन्ते दद्यान्नैवेद्यं आदरात्।
यदनुक्तं भवेदत्र लिङ्गस्थापनवन्नयेत्॥ ३५
चतुर्थं होमं चण्डेशयजनं चास्य नेष्यते।
प्रत्यहं पूजयेद्देवं अर्चनोक्त विधानतः॥ ३६

saṁkalpya sāsanaṁ mūrtiṁ mūlamantraṁ śive nyaset |
tajjalaiḥ snāpayetddevaṁ devīṁ pīṭhasvarūpiṇīm || 34
snapanaṁ kārayedante dadyānnaivedyaṁ ādarāt |
yadanuktaṁ bhavedatra liṅgasthāpanavannayet || 35
caturtha homaṁ caṇḍeśayajanaṁ cāsya neṣyate |
pratyahaṁ pūjayeddevaṁ arcanokta vidhānataḥ || 36

Having conceptually ideated the seat and the 'vidya deha'(form constituted of mantras), the Guru should unify the mula mantra with the Linga. With the consecrated and energized water contained in the Kubhas, he should bathe Siva(in the form of Linga) and Sakti, who has assumed the form of the pedestal. Then, he should perform the 'snapana-abhisheka' and at the end, he should offer 'naivedya' with devoted heart. Other rituals which have not been told here should be performed according to the directions given earlier under the context of 'Linga-sthapana'. The fourth (conclusive) homa and the worship of Candesa need not be performed in the worship of Bana-Linga. The Guru should worship the Lord(whose presence is in the Bana-Linga) daily, according to the directions given in the chapter dealing with 'arcana'.

॥ इति उत्तरकामिकाख्ये महातन्त्रे बाणलिङ्ग प्रतिष्ठा विधिः चतुश्चत्वारिंशत्तमः पटलः॥

|| iti uttarakāmikākhye mahātantre bāṇaliṅga pratiṣṭhā vidhiḥ catuścatvāriṁśattamaḥ paṭalaḥ ||

This is the 44th chapter titled "Directions for the Installation of Bana-Linga" in the Great Tantra called Uttara Kamika

४५ बन्धविश्लेष उद्धार विधिः

45 bandhaviśleṣa uddhāra vidhiḥ

45 Directions for Setting Right the Loosened Band

श्लिष्टलिङ्गे गतिर्नास्ति सामान्यस्य गतिःक्षणात्।
जीर्णादि दोषदुष्टं च विधिनापि न चालयेत्॥ १
सुदृढं स्वर्णपट्टाद्यैः कृत्वा शान्तिं समाचरेत्।
कुम्भे वा स्थण्डिले वापि मण्डले पीठकादिके॥ २
पूर्वदिक्कलिते देशे दिक्क्लुप्ते मण्टपादिके।
संपूज्य देवदेवेशं उदग्देशे मनोन्मनीम्॥ ३
अष्टविद्येश्वरोपेतं गन्धाद्यैरुपचारकैः।
पञ्चाङ्ग भूषणोपेतो यावत् कृत्यं समाप्यते॥ ४

śliṣṭaliṅge gatirnāsti sāmānyasya gatiḥkṣaṇāt |
jīrṇādi doṣaduṣṭaṁ ca vidhināpi na cālayet || 1
sudṛḍhaṁ svarṇapaṭṭādyaiḥ kṛtvā śāntiṁ samācaret |
kumbhe vā sthaṇḍile vāpi maṇḍale pīṭhakādike || 2
pūrvadikkalite deśe dikklupte maṇṭapādike |
saṁpūjya devadeveśaṁ udagdeśe manonmanīm || 3
aṣṭavidyeśvaropetaṁ gandhādyairupacārakaiḥ |
pañcāṅga bhūṣaṇopeto yāvat kṛtyaṁ samāpyate || 4

The defect of getting loosened or split does not occur in the Linga in which the rudra-bhaga and the pedestal are joined firmly with the eightfold band(ashta bandhana). But, in an ordinary Linga , such defect could occur within a short time. The Linga which has become decayed and appears to be affected with many defects such as the loosening of the band and others should not be disposed even according to the rules. As soon as the defect is observed, the Guru should join the pedestal and the Linga firmly with gold band and other materials, making sure that the joint is with firmness. Having done so, he should perform the 'santi' ritual. He should worship the Lord in the kumbha, sthandila, mandala or specially designed pedestal, having placed it over the ground selected in the east or in the recommended direction or placed it inside the mantapa constructed in the recommended direction. Having worshipped the Lord, he should worship Manonmani invoked in the north side of the Linga. He should worship the Lord and the Sakti along with 8 Vidyesvaras with sandal, flowers and such others associated with various offerings. The Guru should keep himself adorned with ornaments suitable to the five parts of his body until the completion the rituals.

अन्ते विसर्जनं कुर्याच्छान्तिहोमं समाचरेत्।
आदावन्ते च वा होमं प्रत्यहं होममेव वा॥ ५
तत्र संप्रोक्षणं नेष्टं तदर्थं होममेव वा।
लिङ्गाग्रे स्थण्डिलं तत्र कुम्भसंस्थापनं नु हि॥ ६

ante visarjanaṁ kuryācchāntihomaṁ samācaret |
ādāvante ca vā homaṁ pratyahaṁ homameva vā || 5
tatra saṁprokṣaṇaṁ neṣṭaṁ tadarthaṁ homameva vā |
liṅgāgre sthaṇḍilaṁ tatra kumbhasaṁsthāpanaṁ nu hi || 6

At the end, he should send off the invoked Deities with the offering of arghya-water. Then, he should perform the fire-ritual meant for appeasement. The fire-ritual may be done at the beginning and the end of this specific activity of setting right the defects. Or, it may be done daily during the course of this activity. The sprinkling of consecrated water need not be done for this. Instead, oblations could be offered in view of the sprinkling. Under this context, the designing of sthandila and the arrangement of the kumbhas should be done in front of the Linga.

कुम्भेष्वावाहनं तस्मात् कुम्भमन्त्रान्निवेशयेत्।
नेष्यते स्नपनं हित्वा जीर्णोद्धारविधौ द्विजाः। ७
तत्कुम्भोदैरपि स्नानं केवलं प्रोक्षणं तु वा।
क्रियान्ते स्नपनं कुर्याद् विशेषेणार्चयेच्छिवम्॥ ८

kumbheṣvāvāhanaṁ tasmāt kumbhamantrānniveśayet |
neṣyate snapanaṁ hitvā jīrṇoddhāravidhau dvijāḥ | 7
tatkumbhodairapi snānaṁ kevalaṁ prokṣaṇaṁ tu vā |
kriyānte snapanaṁ kuryād viśeṣeṇārcayecchivam || 8

The Lord and the other Deities should be invoked in the kumbhas. Therefore, the Guru should energize the water contained in the kumbhas with the concerned mantras, relevant for each kumbha. O, the twice-born sages!, the process of renovation in which 'snapana' is not included is not recommended. The Linga should be bathed well with the consecrated water contained in the kumbhas or it may be simply sprinkled with the kumbha-water. At the end of this ritual, the Guru should perform the 'snapana-abhisheka' and worship Lord Siva with the materials collected specially for this activity.

एष एव विधिः प्रोक्तो बन्धविश्लेष कर्मणि।
स्थलकर्मणि विश्लेषे सुधाकर्म विहीनके॥ ९
क्षणमात्रे च निर्वर्त्ये कर्मण्यत्र न पूजनम्।
होमाद्यमपि नेष्टं स्यात् कर्तुं लिङ्गं समर्चयेत्॥ १०

गन्धाद्यैरुपचारैश्च शान्तिहोमं तु वा नयेत्।
मूर्तिहोमं दिशाहोमं तत्कर्म गुरुलाघवात्॥ ११

eṣa eva vidhiḥ prokto bandhaviśleṣa karmaṇi |
sthalakarmaṇi viśleṣe sudhākarma vihīnake || 9
kṣaṇamātre ca nirvartya karmaṇyatra na pūjanam |
homādyamapi neṣṭaṁ syāt kartuṁ liṅgaṁ samarcayet || 10
gandhādyairupacāraiśca śāntihomaṁ tu vā nayet |
mūrtihomaṁ diśāhomaṁ tatkarma gurulāghavāt || 11

This is the detailed process told for setting right the loosened band made of eight substances. When the interior ground gets damaged and becomes uneven and when the applied mortar gets decayed and vanishes, these defects should be set right within the shortest time possible, desisting from the usual daily worship at that time. For this, the Guru need not perform the fire-ritual. After setting right the defects, he should worship the Linga with sandal, flowers and such other offerings and perform the 'santi-homa'. Either in a big scale or in a small scale, he should perform the 'murti-homa' and the 'disa-homa'.

पीठस्थलोपक्लुतौ चेत् स्नपनं देवपीठयोः।
तयोरभ्यन्तरस्यापि दार्ढ्यशैथिल्य कारणात्॥ १२
शुद्धिं वस्त्रादिना कृत्वा यथा निर्माल्य शोधनम्।
अस्त्राम्बु प्रोक्षणं तत्र स्नपनार्थं द्विजोत्तमाः॥ १३

pīṭhasthalopaklutau cet snapanaṁ devapīṭhayoḥ |
tayorabhyantarasyāpi dārḍhyaśaithilya kāraṇāt || 12
śuddhiṁ vastrādinā kṛtvā yathā nirmālya śodhanam |
astrāmbu prokṣaṇaṁ tatra snapanārthaṁ dvijottamāḥ || 13

If the hardness between the pedestal and the ground gets weakened and decayed, both the pedestal and the ground should be set right. When they are rendered to be fit for the rituals concerned with the worship, the Guru should perform the 'snapana-abhisheka' for the Lord and the pedestal. Having cleaned them with cloth and other materials in such a way that they appear devoid of any impurity. O, the foremost twice-born sages!, if 'snapana' is not possible, the Guru should sprinkle the consecrated water with the recital of astra-mantra for the sake of 'snapana'.

बहुदैवसिके स्नानभङ्गश्चेत् स्नपनं महत्।
महाहविस्तथा प्रोक्तं राज्ञो राष्ट्रस्य शान्तये॥ १४
ग्रामस्थानं जनानां च तथा तत्स्थानवासिनाम्।
कर्तुः कारयितुश्चापि देशिकस्य विशेषतः॥ १५

bahudaivasike snānabhaṅgaścet snapanaṁ mahat |
mahāhavistathā proktaṁ rājño rāṣṭrasya śāntaye || 14
grāmasthānaṁ janānāṁ ca tathā tatsthānavāsinām |
kartuḥ kārayituścāpi deśikasya viśeṣataḥ || 15

If the ceremonial bath to be performed for the Lord gets interrupted for many consecutive days, the Guru should perform the 'maha snapana abhisheka' to alleviate the defect; in addition to this, he should offer 'maha havis'. For the sake of welfare of the king and the country, he should perform these. The performance of these is significantly beneficial to all the people of the village, to those who are living adjacent to the temple, to the person who arranges for such performance, to the person who directed him to do so and to the Acharya.

॥ इति उत्तरकामिकाख्ये महातन्त्रे बन्ध विश्लेष उद्धार विधिः पञ्चचत्वारिंशत्तमः पटलः ॥

|| iti uttarakāmikākhye mahātantre bandha viśleṣa uddhāra vidhiḥ pañcacatvāriṁśattamaḥ paṭalaḥ ||

This is the 45th chapter titled "Directions for Setting Right the Loosened Band" in the Great Tantra called Uttara Kamika

४६ पीठप्रमाण विधिः

46 pīṭhapramāṇa vidhiḥ

46 Proportionate Measurements of the Pedestals

पीठसंस्थापनं वक्ष्ये तल्लक्षण पुरस्सरम्।
लिङ्गायामविशालं तु पीठं सर्वार्थ साधकम्॥ १
विष्ण्वंशसमतुङ्गं छायादोष विवर्जितम्।
पूजांशस्योदयप्रान्त पीठनिर्गमनान्वितम्॥ २
ईदृशं पीठमापाद्य को न सिद्ध्येत मानवः।

pīṭhasaṁsthāpanaṁ vakṣye tallakṣaṇa purassaram |
liṅgāyāmaviśālaṁ tu pīṭhaṁ sarvārtha sādhakam || 1
viṣṇvaṁśasamatuṅgaṁ chaayādoṣa vivarjitam |
pūjāṁśasyodayaprānta pīṭhanirgamanānvitam || 2
īdṛśaṁ pīṭhamāpādya ko na siddyeta mānavaḥ |

Now I will explain various methods for the designing and installation of suitable pedestal for the Linga with specifications related to the lineaments of different pedestals. The pedestal whose width is equal to the height of the linga-shaft is capable of accomplishing all the desired fruits. The pedestal whose height is equal to the height of vishnu-part of the Linga, which is bereft of any defect related to the shadow and which is associated with a fitting hallow at the center of its upper face is considered to be auspicious. What could not be attained by a devotee who has designed such a pedestal and duly installed it?

लिङ्गायामसमं वापि लिङ्गायामार्धमेव वा॥ ३
सप्तविंशतिमानानि षड्विंशत्यंश मानकम्।
लिङ्गस्यतार त्रिगुणं भवेत्पञ्चगुणं तु वा॥ ४
तदन्तरे तथा भक्ते सप्तविंशति मानकम्।
लिङ्गमानवशात्पीठ विस्तारं परिकीर्तितम्॥ ५

liṅgāyāmasamaṁ vāpi liṅgāyāmārdhameva vā || 3
saptaviṁśatimānāni ṣaḍviṁśatyaṁśa mānakam |
liṅgasyatāra triguṇaṁ bhavetpañcaguṇaṁ tu vā || 4
tadantare tathā bhakte saptaviṁśati mānakam |
liṅgamānavaśātpīṭha vistāraṁ parikīrtitam || 5

The width of the pedestal may be equal to the height of the Linga or half the height of that. On dividing the height of the Linga into 26 equal parts, 27 measures could be obtained for the width of the pedestal.

Or, having multiplied the height by 3 and by 5, the difference between these two measures should be divided into 26 equal parts. By doing so, 27 measures could be obtained for the width. In this way, the width of the pedestal to be determined according to the height of the Linga has been explained well.

तिथ्यङ्गुलं समारभ्य व्योमाङ्गुल विवृद्धितः।
षोडशाङ्गुलसंयुक्त विंशकाङ्गुलकावधि॥ ६
हस्तादि नवहस्तान्तं लिङ्गानां पीठविस्तृतिः।
लिङ्गायामाधिकः पीठविस्तारो नेष्यते द्विजाः॥ ७

tithyaṅgulaṁ samārabhya vyomāṅgula vivṛddhitaḥ |
ṣoḍaśāṅgulasaṁyukta viṁśakāṅgulakāvadhi || 6
hastādi navahastāntaṁ liṅgānāṁ pīṭhavistṛtiḥ |
liṅgāyāmādhikaḥ pīṭhavistāro neṣyate dvijāḥ || 7

Beginning with 15 angulas and increasing by one angula each time, the width may be ascertained. The width may be increased from16 angulas up to 20 angulas. O, the twice-born sages!, the width of the pedestal which exceeds the height of the Linga is not acceptable.

अग्रं मूलसमं वास्य हीनमूलं तु नेष्यते।
षडंशात् षोडशांशान्तं कृत्वा मूलविशालकम्। ८
एकांशेनाग्रविस्तारं पीठं वा परिकीर्तितम्।
विष्ण्वंशोत्सेधतुङ्गस्य पीठस्य ब्रह्मभागके॥ ९
चतुर्भागे त्रिभागांशाधिकं वा पीठतुङ्गकम्।
तयोर्मध्येऽष्टधा भक्ते नवमानं उदीरितम्॥ १०

agraṁ mūlasamaṁ vāsya hīnamūlaṁ tu neṣyate |
ṣaḍaṁśāt ṣoḍaśāṁśāntaṁ kṛtvā mūlaviśālakam | 8
ekāṁśenāgravistāraṁ pīṭhaṁ vā parikīrtitam |
viṣṇvaṁśotsedhatuṅgasya pīṭhasya brahmabhāgake || 9
caturbhāge tribhāgāṁśādhikaṁ vā pīṭhatuṅgakam |
tayormadhye'ṣṭadhā bhakte navamānaṁ udīritam || 10

The bottom and the top of the pedestal should be with equal measure. The bottom with a decreased measure is not desirable. Having divided the width of the bottom into six equal parts or up to 16 parts, the top of the pedestal may be designed so as to be less than the base-measure by 1 part.The height of the pedestal should be equal to that of the vishnu-part. Or the height of the brahma-part may be divided into 4 equal parts and the height of the pedestal may be held to be in excess of 3 parts of the height of the brahma-part. If the difference between these two measures(original height and the increased height) is divided into eight equal parts, nine different measures could be obtained for the width.

नन्द्यावर्तशिला चाल्पे वर्जनीया द्विजोत्तमाः।
मानुषे पीठमाने स्यात्स्वयम्भूतादिकेऽपि च॥ ११
चललिङ्गेऽपि सामान्यं विधानं किंचिदुच्यते।
लिङ्गमानसमं वार्धद्विगुणं पीठमिष्यते॥ १२
विस्तारमध्य सप्तांशे मानं सप्तदशैव हि।
मूलं प्रोक्तप्रमाणं च संग्राह्यं द्विजसत्तमाः॥ १३
विस्ताराार्धसमं तुङ्गं समं वार्धाधिकं तु वा।
प्रत्येकं सप्तधा भक्ते मानं सप्तदश द्विजाः॥ १४
स्वायंभुवादि लिङ्गेषु लिङ्गायामादि विस्तरः।
पीठस्य तु दोषस्याज् ज्ञात्वैवं पीठमाचरेत्॥ १५

nandyāvartaśilā cālpe varjanīyā dvijottamāḥ |
mānuṣe pīṭhamāne syātsvayambhūtādike'pi ca || 11
calaliṅge'pi sāmānyaṁ vidhānaṁ kiṁciducyate |
liṅgamānasamaṁ vārdhadviguṇaṁ pīṭhamiṣyate || 12
vistāramadhya saptāṁśe mānaṁ saptadaśaiva hi |
mūlaṁ proktapramāṇaṁ ca saṁgrāhyaṁ dvijasattamāḥ || 13
vistārārdhasamaṁ tuṅgaṁ samaṁ vārdhādhikaṁ tu vā |
pratyekaṁ saptadhā bhakte mānaṁ saptadaśa dvijāḥ || 14
svāyaṁbhuvādi liṅgeṣu liṅgāyāmādi vistaraḥ |
pīṭhasya tu doṣasyāj jñātvaivaṁ pīṭhamācaret || 15

O, the foremost among the twice-born sages!, for the Lingas which are in smaller size, the particular pattern of placing the base-stones need not be performed. The requred measurements of the pedestals for the manusha-linga, svayambhu-linga and others and for the moveable lingas are now told briefly. The width of the pedestal may be equal to the height of the Linga, half the height or twice the height of that linga. On dividing half the height and twice the height into seven equal parts, seventeen kinds of width-measure could be obtained. O, the much celebrated twice-born sages!, the exact measurement of the base of the pedestal should be taken as explained before. The height of the pedestal may be half the width, equal to the width or one and half the width. On dividing the decreased and increased measure into seven equal parts, seventeen kinds of measure for the height could be obtained. For the svayambhu-linga and others, it would be defective if the width of the pedestal is ascertained based on the diameter or circumference of the Linga.

वेदाश्रं वर्तुलं वाथ संमतं पीठरूपकम्।
लोहजे रत्नलिङ्गे वा बाणलिङ्गेऽपि वा मतम्॥ १६
बेरायामत्रिपादं वा तच्चतुर्थांशमेव वा।
कल्पयेत्पीठविस्तारं मध्यमे षोडशांशकम्॥ १७

मानं सप्तदशाख्यातं समाश्रं वायतं तु वा।

द्विगुणावधि तन्मध्ये कृते प्राग्वत्तथा मतम्॥ १८

vedāśraṁ vartulaṁ vātha saṁmataṁ pīṭharūpakam |
lohaje ratnaliṅge vā bāṇaliṅge'pi vā matam || 16
berāyāmatripādaṁ vā taccaturthāṁśameva vā |
kalpayetpīṭhavistāraṁ madhyame ṣoḍaśāṁśakam || 17
mānaṁ saptadaśākhyātaṁ samāśraṁ vāyataṁ tu vā |
dviguṇāvadhi tanmadhye kṛte prāgvattathā matam || 18

The form of the pedestal may be square or circular; one of them is acceptable. This is applicable to the Lingas made of metal and gems and to the Bana-linga.The pedestal for any image(endowed with all the features of form) may be with a width equal to three quarters of the height of the image or to one quarter. The difference between these two measures should be divided into 16 equal parts. By such division, 17 kinds of width could be obtained. The pedestal may be in the form of square or rectangular. Or, the width may be twice the height of the image. If the difference between the original height and the increased height is divided into 16 equal parts as done before, 17 kinds of measure could be obtained for the width.

पीठायामं समाख्यातं तस्योत्सेधश्च कथ्यते।

विस्तारसममुत्सेधस्तदर्धो वा तदन्तरे॥ १९

विकारांशं भवेत्सप्तदशमानं द्विजोत्तमाः।

पादाधिकं तथोत्सेधं विस्तारात् परिकल्पयेत्॥ २०

वसुधा भाजिते मध्ये नवमानं इति स्मृतम्।

बिम्बोत्सेधचतुर्भागं पद्मोत्तुङ्गं परं मतम्॥ २१

बेरायामाष्ट भागैकं अपरं परिकीर्तितम्।

अष्टधा मध्यमं भक्त्वा नवमानं प्रकल्पयेत्॥ २२

pīṭhāyāmaṁ samākhyātaṁ tasyotsedhaśca kathyate |
vistārasamamutsedhastadardho vā tadantare || 19
vikārāṁśaṁ bhavetsaptadaśamānaṁ dvijottamāḥ |
pādādhikaṁ tathotsedhaṁ vistārāt parikalpayet || 20
vasudhā bhājite madhye navamānaṁ iti smṛtam |
bimbotsedhacaturbhāgaṁ padmottuṅgaṁ paraṁ matam || 21
berāyāmāṣṭa bhāgaikaṁ aparaṁ parikīrtitam |
aṣṭadhā madhyamaṁ bhaktvā navamānaṁ prakalpayet || 22

About the width and length of the pedestal has been told. Now, the details regard to the height are told. The height of the pedestal may be equal to its width or equal to half of that width. The difference between these two should be divided into 16 equal parts and by such division, 17 kinds of measure for the height could be obtained. Or, the height may be one and one-fourth(quarter). As told before, if the difference between the two measures(1 and one and one-fourth) is divided into 8 equal parts, 9 kinds of measure for height could be obtained. The height of the lotus-like pedestal should be one part out of four parts(one-fourth)

of the height of the image.This is held to be of supreme kind. The height taken to be one part out of eight parts is considered to be of secondary type. If the difference between the two(one-fourth and one eighth) is divided into 8 equal parts, nine kinds of measure for the height could be obtained.

स्थानके वा तलायामात् एकैकाङ्गुल वृद्धितः।
द्वादशाङ्गुल पर्यन्तं पङ्कजस्याग्र विस्तरः॥ २३
आसने पद्मविस्तारस्त्रयोविंशति मात्रतः।
अर्धाङ्गुलाद्यं षट्त्रिंशत्करजावधि मानकम्॥ २४
त्रिभागैकाधिको मूलविस्तारः श्रेष्ट उच्यते।
द्वादशांश विहीनेऽथ मध्ये षोडशधा कृते॥ २५
विस्तारस्सप्त संयुक्तो दशधा परिकीर्तितः।

sthānake vā talāyāmāt ekaikāṅgula vṛddhitaḥ |
dvādaśāṅgula paryantaṁ paṅkajasyāgra vistaraḥ || 23
āsane padmāvistārastrayoviṁśati mātrataḥ |
ardhāṅgulādyaṁ ṣaṭtriṁśatkarajāvadhi mānakam || 24
tribhāgaikādhiko mūlavistāraḥ śresṭa ucyate |
dvādaśāṁśa vihīne'tha madhye ṣoḍaśadhā kṛte || 25
vistārassapta saṁyukto daśadhā parikīrtitaḥ |

For the image which is in standing position, the width at the top of the lotus-like pedestal should be one angula up to 12 angulas in excess of the length of feet of the image, increasing the measure by one angula each time. For the image which is in seated posture, the width of the lotus-like pedestal should be 23 digits(matras, units of angula). Increasing this by half angula each time, the width may be up to the limit of 36 angulas. The width at the bottom of the pedestal should be one part out of three parts in excess of the measure of the top. Such measure is considered to be the foremost. Leaving out 12 parts, if the remaining portion is divided into 16 equal parts, 17 kinds of measure for the width could be obtained.

विस्तार सदृशस्त्वायो द्विगुणे वाथ मध्यमे॥ २६
वसुधा भाजिते दैर्घ्यं नवधा परिकीर्तितम्।
त्रिभागाद्रुद्र भागान्तं तदुत्सेधे विभाजिते॥ २७
एकद्वित्रिचतुष्पञ्च भागैरूर्ध्वस्थ पङ्कजम्।
शेषांशैस्स्यादधः पद्मं हीनं वोर्ध्व दलैस्तु वा॥ २८
चतुरष्ट दलोपेतं विकारार्क दलं तु वा।

vistāra sadṛśastvāyo dviguṇe vātha madhyame || 26
vasudhā bhājite dairghyaṁ navadhā parikīrtitam |
tribhāgādrudra bhāgāntaṁ tadutsedhe vibhājite || 27

ekadvitricatuṣpañca bhāgairūrdhvastha paṅkajam |
śeṣāṁśaissyādadhaḥ padmaṁ hīnaṁ vordhva dalaistu vā || *28*
caturaṣṭa dalopetaṁ vikārārka dalaṁ tu vā |

The length of the pesdestal may be equal to its width or twice the width. If the difference between these two measures is divided into 8 equal parts, nine kinds of measure for the length could be obtained. If the height of the image is divided into 3 parts up to 11 parts, the upper lotus-moulding should be with a measure of 1, 2, 3, 4, 5 parts(one part out of three parts, two parts out of 4 parts and so on). The lotus below the upper one may be with a height of the remaining parts(2 parts out of 3 parts, 2 parts out of 4 parts and so on). The upper lotus may be without petals. Or, it may be disigned so as to be with 4, 8 12 or 16 petals.

विपुलं तुङ्गमायुक्तं स्थानके पीठमुच्यते॥ २९
अधिकोत्तुङ्ग संयुक्तं आसनोपरि कल्पयेत्।
त्रिभागाद्रुद्र भागान्तं दैर्घ्यविस्तारं एव वा॥ ३०
विभज्य पार्श्वयोरेकद्वित्रिभागमथापि वा।
संस्थाप्य शेषभागैस्तु मध्यं भद्रं प्रकल्पयेत्॥ ३१

vipulaṁ tuṅgamāyuktaṁ sthānake pīṭhamucyate || *29*
adhikottuṅga saṁyuktaṁ āsanopari kalpayet |
tribhāgādrudra bhāgāntaṁ dairghyavistāraṁ eva vā || *30*
vibhajya pārśvayorekadvitribhāgamathāpi vā |
saṁsthāpya śeṣabhāgaistu madhyaṁ bhadraṁ prakalpayet || *31*

For the image which is in standing posture, the recommended width and height should be given to the pedestal. For the image which is in seated posture, the height should be in excess of the width. Having divided the width and the length into 3 parts up to 11 parts, the Guru should leave out 1, 2 or 3 parts and install the image in the remaining portion the pedestal. The projected moulding should be designed in the middle of the left out parts.

सभद्रं वा विभद्रं वा पीठं सर्वत्र कारयेत्।
एकपीठमनेकेषां यदि शोभावशान्नयेत्॥ ३२
वृत्तावायतवृत्तापि अर्धचन्द्राकृतिस्तु वा।
पद्माकृतिः प्रकर्तव्या तत्रासीनेऽर्धचन्द्रकम्॥ ३३

sabhadraṁ vā vibhadraṁ vā pīṭhaṁ sarvatra kārayet |
ekapīṭhamanekeṣāṁ yadi śobhāvaśānnayet || *32*
vṛttāvāyatavṛttāpi ardhacandrākṛtistu vā |
padmākṛtiḥ prakartavyā tatrāsīne'rdhacandrakam || *33*

For all kinds of images, the pedestal may be designed so as to be with or without the projected moulding at the border of the upper face. If one and same pedestal should be designed for several images, the sthapati should design it in such a way that it pesents elegant appearance, provided with essential embellishments. The pedestal may be circular, apsidal(elongated circle), in the form of half-moon or lotus flower. For the image which is in seated posture, half-moom pedestal is the most suitable.

॥ इति उत्तर कामिकाख्ये महातन्त्रे पीठप्रमाण विधिः षट्चत्वारिंशत्तमः पटलः ॥

|| iti uttara kāmikākhye mahātantre pīṭhapramāṇa vidhiḥ ṣaṭcatvāriṁśattamaḥ paṭalaḥ ||

This is the 46th chapter titled "Proportionate Measurements of the Pedestals" in the Great Tantra called Uttara Kamika

४७ पीठालङ्कार विधिः

47 pīṭhālaṅkāra vidhiḥ

47 Embellishments of Various Pedestals

अलङ्कारं अतो वक्ष्ये लिङ्गानां पीठतुङ्गके।
षोडशांशे तु मानेन पादुकं परिकीर्तितम्॥ १
वेदांशा जगती प्रोक्ता गुणांशः कुमुदो भवेत्।
वस्वश्रपद्ममेकेन वह्न्यंशः कर्ण उच्यते॥ २
अंशेन पट्टिका ज्ञेया महापट्टी द्विभाग्तः।
घृतवार्यंशमानेन भद्रपीठं इदं मतम्॥ ३

alaṅkāraṁ ato vakṣye liṅgānāṁ pīṭhatuṅgake |
ṣoḍaśāṁśe tu mānena pādukaṁ parikīrtitam || 1
vedāṁśā jagatī proktā guṇāṁśaḥ kumudo bhavet |
vasvaśrapadmamekena vahnyaṁśaḥ karṇa ucyate || 2
aṁśena paṭṭikā jñeyā mahāpaṭṭī dvibhāgtaḥ |
ghṛtavāryaṁśamānena bhadrapīṭhaṁ idaṁ matam || 3

Now, I will explain how to embellish the pedestal with various parts associated with proportionate measurements. If the height of the pedestal of Linga is divided into 16 equal parts, one part is for the plinth; 4 parts for the lower fillet(jagati); 3 parts for the torus(kumuda); one part for the eight-petalled lotus; 3 parts for the upper fillet(karna); one part for the fillet above the karna; 2 parts for the large fillet (maha patti); and one part for the surrounding water-course(ghrutavari). The pedestal associated with such embellishments is considered to be Bhadra Pitha.

षोडशांशे तदुत्सेधे द्विभागं पादुकं भवेत्।
शरांशं पद्ममानं स्याद् द्विभागं वृत्तमुच्यते॥ ४
वेदांशं ऊर्ध्वपद्मं स्याद् अश्विन्यंशेन पट्टिका।
घृतवार्यंशमानं स्यात् पद्मपीठं इदं मतम्॥ ५

ṣoḍaśāṁśe tadutsedhe dvibhāgaṁ pādukaṁ bhavet |
śarāṁśaṁ padmamānaṁ syād dvibhāgaṁ vṛttamucyate || 4
vedāṁśaṁ ūrdhvapadmaṁ syād aśvinyaṁśena paṭṭikā |
ghṛtavāryaṁśamānaṁ syāt padmapīṭhaṁ idaṁ matam || 5

Out of 16 parts of the height of the pedestal, 2 parts are for the plinth; 5 parts for the lotus-like fillet; 2 parts for the cirular fillet; 4 parts for the upper lotus-like fillet; 2 parts for the fillet(pattika) above the previous one; and one part for the surrounding water-course. The pedestal provided with such embellishments is known as Padma Pitha.

एकविंशतिभागेऽग्निभागैः पादुकमूर्ध्वतः।
पञ्चभिः पङ्कजं कम्पस्त्वेकेनोर्ध्वं त्रिभागतः॥ ६
कर्णस्त्वेकेन कम्पःस्याद् भूतांशैरूर्ध्व पङ्कजम्।
द्वाभ्यां पङ्क्ती भवेदूर्ध्वे घृतवार्येकभागतः॥ ७

ekaviṁśatibhāge'gnibhāgaiḥ pādukamūrdhvataḥ |
pañcabhiḥ paṅkajaṁ kampastvekenordhvaṁ tribhāgataḥ || 6
karṇastvekena kampaḥsyād bhūtāṁśairūrdhva paṅkajam |
dvābhyāṁ paṅktī bhavedūrdhve ghṛtavāryekabhāgataḥ || 7

If the height of the pedestal is divided into 21 equal parts, 3 parts are for the plinth; 5 parts for the lotus-like fillet above the base; one part for the fillet(kampa); 3 parts for the fillet(karna) above the kampa; one part for the fillet above the karna; 5 parts for the upper lotus-like fillet; 2 parts for the top fillet(pankti); and one part for the surrounding water-course. Such proportionated pedestal is also known as Padma Pitha.

षोडशांशे तदुत्सेधे पादुकं सार्धभागभाक्।
जगती बन्धभागेन गुणार्धं पद्मतुङ्गकम्॥ ८
व्योमांशं ऊर्ध्वकम्पं तु द्वाभ्यां कुमुद उच्यते।
वृत्ताकारस्तदूर्ध्वे तु पट्टिका भाग मानतः॥ ९
द्वाभ्यां कर्णस्तु पद्मं स्याद् अर्धेनांशेन पट्टिका।
शेषेण घृतवारी तु श्रीकरं पीठमीरितम्॥ १०

ṣoḍaśāṁśe tadutsedhe pādukaṁ sārdhabhāgabhāk |
jagatī bandhabhāgena guṇārdhaṁ padmatuṅgakam || 8
vyomāṁśaṁ ūrdhvakampaṁ tu dvābhyāṁ kumuda ucyate|
vṛttākārastadūrdhve tu paṭṭikā bhāga mānataḥ || 9
dvābhyāṁ karṇastu padmaṁ syād ardhenāṁśena paṭṭikā |
śeṣeṇa ghṛtavārī tu śrīkaraṁ pīṭhamīritam || 10

Out of 16 parts of the height of the pedestal, one and half parts are for the base; 4 parts for the lower fillet (jagati); one and half, for the lotus-like fillet; one part for upper fillet(urdhva kampa); 2 parts for the lilly fillet(kumuda); one part for the pattika-fillet; 2 parts for the karna-fillet; 2 parts for the padma-fillet; half, for the pattika-fillet; and the remaining half for the surrounding water-course. The pedestal associated with such embellishments is called Srikara Pitha.

पञ्चविंशति भागे तु व्योमांशं पादुकं भवेत्।
पद्ममेकेन तस्योर्ध्वे वाजनं व्योमभागतः॥ ११
जगती चतुरंशं स्यात् पद्मतुङ्गं त्रिभागतः।
गलमर्धं त्रिभागेन पद्मं त्र्यंशेन वृत्तकम्॥ १२
कुमुदं पद्ममेकेन वाजनं व्योमभागतः।
भागाभ्यां कर्ण इत्युक्तस्स्याद् एकेनैव वाजनम्॥ १३
कञ्जमेकेन भागाभ्यां महावाजनमीरितम्।
एकेन कम्पमर्धेन घृतवार्यभिधीयते॥ १४
पीठं शाम्भवं आख्यातं अन्यथान्यद्विधीयते।

pañcaviṁśati bhāge tu vyomāṁśaṁ pādukaṁ bhavet |
padmamekena tasyordhve vājanaṁ vyomabhāgataḥ || 11
jagatī caturaṁśaṁ syāt padmatuṅgaṁ tribhāgataḥ |
galamardhaṁ tribhāgena padmaṁ tryaṁśena vṛttakam || 12
kumudaṁ padmamekena vājanaṁ vyomabhāgataḥ |
bhāgābhyāṁ karṇa ityuktassyād ekenaiva vājanam || 13
kañjamekena bhāgābhyāṁ mahāvājanamīritam |
ekena kampamardhena ghṛtavāryabhidhīyate || 14
pīṭhaṁ śāmbhavaṁ ākhyātaṁ anyathānyadvidhīyate |

The height of the pedestal should be divided into 25 equal parts. Out of 25 parts of the pedestal, one part is for the plinth; one part for inverted cyma(padma); one part for the vajana-fillet; 4 parts for the jagati-fillet; 3 parts for the cyma; half part for the neck-fillet; 3 parts for the upper cyma; 3 parts for the kumuda-fillet; one part for the vajana-fillet; 2 parts for the karna-fillet; one part for the vajana- fillet; one part for the cyma above; 2 parts for the great vajana-fillet; one part for the kampa-fillet; and half part for the surrounding water-course. The pedestal provided with such embellishments is called Sambhava Pitha. Another type of the pedestal is then explained.

एकविंशति भागं तु पीठोत्तुङ्गं विभज्य च॥ १५
भागेन पादुकं वेद भागेन जगती मता।
एकेन कर्णस्त्वेकेन पद्मं स्याद् गुणभागतः॥ १६
कुमुदं पद्मं अंशेन वाजनं त्वेक भागतः।
कर्णो द्विभागो भागेन वाजनं पद्मं अंशतः॥ १७
द्विभागा तु महापट्टी पद्ममंशेन भागतः।
कम्पस्स्याद् घृतवार्यूर्ध्वे विजयाख्यं इदं मतम्॥ १८

ekaviṁśati bhāgaṁ tu pīṭhottuṅgaṁ vibhajya ca || 15
bhāgena pādukaṁ veda bhāgena jagatī matā |

ekena karṇastvekena padmaṁ syād guṇabhāgataḥ || 16
kumudaṁ padmaṁ aṁśena vājanaṁ tveka bhāgataḥ |
karṇo dvibhāgo bhāgena vājanaṁ padmaṁ aṁśataḥ || 17
dvibhāgā tu mahāpaṭṭī padmamaṁśena bhāgataḥ |
kampassyād ghṛtavāryūrdhve vijayākhyaṁ idaṁ matam || 18

If the height of pedestal is divided into 21 equal parts, one part is for the plinth; 4 parts for the jagati-fillet; one part for the karna-fillet; one part for the cyma; 3 parts for the kumuda-fillet;one part for cyma; one part for the vajana-fillet; 2 parts for the karna-fillet; one part for the vajana; one part for the padma; 2 parts for the great fillet(maha patti); one part for the padma; one part for the kampa-fillet; and one part for the surrounding water-course(ghrutavari). The pedestal associated with such embellishments is known as Vijaya Pitha.

अष्टादश विभागे तु व्योमांशं पादुकं भवेत्।
अध्यर्धं पद्ममित्युक्तं कम्पमेकांशतो भवेत्॥ १९
जगती वेदभागेन गुणांशः कुमुदो भवेत्।
कम्पमेकेन कर्णस्स्याद् द्विभागः कम्पमेकतः॥ २०
महापट्टी द्विभागेन वाजनं चैकभागतः।
अर्धेन घृतवार्युक्तं उमापीठं इदं मतम्॥ २१

aṣṭādaśa vibhāge tu vyomāṁśaṁ pādukaṁ bhavet |
adhyardhaṁ padmamityuktaṁ kampamekāṁśato bhavet || 19
jagatī vedabhāgena guṇāṁśaḥ kumudo bhavet |
kampamekena karṇassyād dvibhāgaḥ kampamekataḥ || 20
mahāpaṭṭī dvibhāgena vājanaṁ caikabhāgataḥ |
ardhena ghṛtavāryuktaṁ umāpīṭhaṁ idaṁ matam || 21

If the height of the pedestal is divided into 18 equal parts, one part is for the base; one and half for the inverted cyma; one part for the kampa; 4 part for the jagati-fillet; 3 parts for the kumuda-fillet; one part for the kampa; 2 parts for the karna-fillet; one part for the karna; 2 parts for the maha-patti; one part for the vajana-fillet; and half part for the surrounding water-course. The pedestal desiged with such ornamental parts is known as Uma Pitha.

विकारांशे तदुत्सेधे पादुकं भागमानकम्।
पद्ममंशमितं बन्धभागेन जगती भवेत्॥ २२
भागाभ्यां पङ्कजाद्ग्रीवा चार्धार्धेनोर्ध्वपङ्कजम्।
कुमुदं स्याद् द्विभागेन पद्ममर्धेन चार्धतः॥ २३
कम्पं कर्णस्तु चार्धेनार्धेन कम्पं च वारिजम्।
भागार्धेन महापट्टी सार्धेनांशेन मूर्धनि॥ २४
घृतवारि समाख्यातं सम्पत्करमिहोदितम्।

vikārāṁśe tadutsedhe pādukaṁ bhāgamānakam |
padmamaṁśamitaṁ bandhabhāgena jagatī bhavet || 22
bhāgābhyāṁ paṅkajādgrīvā cārdhārdhenordhvapaṅkajam |
kumudaṁ syād dvibhāgena padmamardhena cārdhataḥ || 23
kampaṁ karṇastu cārdhenārdhena kampaṁ ca vārijam |
bhāgārdhena mahāpaṭṭī sārdhenāṁśena mūrdhani || 24
ghṛtavāri samākhyātaṁ sampatkaramihoditam |

If the height of the pedestal is divided into 16 equal parts, one part is for the base; one part for the inverted cyma; 4 parts for the jagati; one part for the cyma; one part for the griva-fillet; one and half parts for the upper cyma; 2 parts for the kumuda; half part for the cyma; half part for the kampa; half part for the karna; half part for the kampa; half part for the padma; half part for the maha-patti; one and half parts for the surrounding water course at the top. The pedestal associated with such embellishments is called Sampatkara Pitha.

रुद्रभागे तु तत्तुङ्गे व्योमांशं पादुकं भवेत्॥ २५
गुणांशं जगती कम्पं एकं कर्णो द्विभागतः।
एकांशो वाजनः प्रोक्तो महापट्टी द्विभागतः॥ २६
घृतवार्येकभागेन नन्दिकावृत्तमीरितम्।

rudrabhāge tu tattuṅge vyomāṁśaṁ pādukaṁ bhavet || 25
guṇāṁśaṁ jagatī kampaṁ ekaṁ karṇo dvibhāgataḥ |
ekāṁśo vājanaḥ prokto mahāpaṭṭī dvibhāgataḥ || 26
ghṛtavāryekabhāgena nandikāvṛttamīritam |

If the height of the pedestal is divided into 11 equal parts, one part is for the plinth; 3 parts for the jagati; one part for the kampa; 2 parts for the karna; one part for the vajana-fillet; 2 parts for the maha-patti; and one part for the surrounding water-course(ghrutavari). The pedestal enodwed with such embellishments is called Nandikavrutta Pitha.

तिथ्यंशं विभजेत्तुङ्गमध्यर्धं पादुकं भवेत्॥ २७
अर्धेन कम्पं पद्मं स्याद् गुणांशं गलमर्धतः।
पद्ममंशेन भागाभ्यां कुमुदं पद्ममंशतः॥ २८
अर्धं गलं त्रिभागेन पद्मं सार्धेन पट्टिका।
अर्धांशं घृतवार्युक्तं स्वस्तिकं चेदमीरितम्॥ २९

tithyaṁśaṁ vibhajettuṅgamadhyardhaṁ pādukaṁ bhavet || 27
ardhena kampaṁ padmaṁ syād guṇāṁśaṁ galamardhataḥ |
padmamaṁśena bhāgābhyāṁ kumudaṁ padmamaṁśataḥ || 28
ardhaṁ galaṁ tribhāgena padmaṁ sārdhena paṭṭikā |
ardhāṁśaṁ ghṛtavāryuktaṁ svastikaṁ cedamīritam || 29

The height of the pedestal should be divided into 15 equal parts. One and half parts, for the base; half part for the kampa; 3 parts for the padma; half part for the kantha(neck part); one part for the cyma; 2 parts for the kumuda-fillet; one part for the padma; half part for the kantha; 3 parts for the cyma; one and half parts for the pattika; and half part for the ghrutavari(water course). The pedestal provided with such embellishments is called Svastika Pitha.

तुङ्गाष्टादशभागे तु द्विभागं पादुकं भवेत्।
पङ्कजं तु त्रिभागेन पट्टिकैकांशनिर्मिता॥ ३०
षड्भागैः कर्ण इत्युक्तो वाजनं चैकभागतः।
अब्जं द्विभागतः प्रोक्तं द्वाभ्यां वाजनमिष्यते॥ ३१
घृतवार्येकभागेन पूर्णचन्द्रं इदं भवेत्।

tuṅgāṣṭādaśabhāge tu dvibhāgaṁ pādukaṁ bhavet |
paṅkajaṁ tu tribhāgena paṭṭikaikāṁśanirmitā || 30
ṣaḍbhāgaiḥ karṇa ityukto vājanaṁ caikabhāgataḥ |
abjaṁ dvibhāgataḥ proktaṁ dvābhyāṁ vājanamiṣyate || 31
ghṛtavāryekabhāgena pūrṇacandraṁ idaṁ bhavet |

If the height of the pedestal is divided into 18 equal parts, 2 parts are for the plinth; 3 parts for the cyma; one part for the pattika; 6 parts for the karna-fillet; one part for the vajana-fillet; 2 parts for the upper lotus; 2 parts for the vajana-fillet; and one part for the surrounding water-course. The pedestal associated with such ornamental mouldings is known as Purnacandra Pitha.

कलांशं विभजेत्तुङ्गं व्योमभागेन पादुकम्॥ ३२
द्वाभ्यां पद्ममथैकेन कम्पषड्भागतो गलम्।
भागेन कम्पं पद्मं स्याद् द्विभागेन द्विभागतः॥ ३३
महापट्ट्यंशमानेन घृतवार्यूर्ध्वतो भवेत्।
स्थण्डिलं पीठमेवं स्यात् पुनरन्यदिहोच्यते॥ ३४

kalāṁśaṁ vibhajettuṅgaṁ vyomabhāgena pādukam || 32
dvābhyāṁ padmamathaikena kampaṣṣaḍbhāgato galam |
bhāgena kampaṁ padmaṁ syād dvibhāgena dvibhāgataḥ || 33
mahāpaṭṭyaṁśamānena ghṛtavāryūrdhvato bhavet |
sthaṇḍilaṁ pīṭhamevaṁ syāt punaranyadihocyate || 34

If the height of the pedestal is divided into 16 equal parts, one part is for the base; 2 parts for the lotus; one part for the kampa-fillet; 6 parts for the gala(neck); one part for the kampa; 2 parts for the lotus; 2 parts for the maha-patti; and one part for the ghrutavari. The pedestal associated with such embellishments is known as Sthandila Pitha. Another type of pedestal is now told.

त्रिषडंशे तदुत्सेधे द्विभागं पादुकं भवेत्।
व्योमांशं कम्पमित्युक्तं द्विभागं पद्ममुच्यते॥ ३५
भागेन कम्पमित्युक्तं शेषं पूर्ववदेव हि।
एकोनविंशत्यंशे तु द्विभागं पादुकं भवेत्॥ ३६
कम्पमंशेन भागेन पुनः कम्पं द्विभागतः।
पद्ममंशेन कम्पस्स्याच्छेषं पूर्ववदीरितम्॥ ३७
स्वायम्भुवं इदं प्रोक्तं अधिष्ठानानि यानि च।
उपपीठानि तान्यत्र योज्यानीहाग्रजोत्तमाः॥ ३८

triṣaḍaṁśe tadutsedhe dvibhāgaṁ pādukaṁ bhavet |
vyomāṁśaṁ kampamityuktaṁ dvibhāgaṁ padmamucyate || 35
bhāgena kampamityuktaṁ śeṣaṁ pūrvavadeva hi |
ekonaviṁśatyaṁśe tu dvibhāgaṁ pādukaṁ bhavet || 36
kampamaṁśena bhāgena punaḥ kampaṁ dvibhāgataḥ |
padmamaṁśena kampassyāccheṣaṁ pūrvavadīritam || 37
svāyambhuvaṁ idaṁ proktaṁ adhiṣṭhānāni yāni ca |
upapīṭhāni tānyatra yojyānīhāgrajottamāḥ || 38

If the height of the pedestal is divided into 18 equal parts, 2 parts are for the plinth; one part for the kampa; 2 parts for the lotus; one part for the kampa; the remaining parts are for other mouldings as explained before. Or, if the height of the pedestal is divided into 19 equal parts, 2 parts are for the plinth; one part for the kampa; one part for the kampa above the previous one; 2 parts for the lotus; one part for the upper kampa. The remaining parts are for other mouldings as detailed before. The pedestal associated with such embellishments is called Svayambhuva Pitha. O, the foremost among the twice-born sages!, other important mouldings such as adhisthana , upa pitha and the like should be provided for the pedestal.

घृतवारि तदूर्ध्वे स्यादेकभागेन सार्धतः।
द्विभागेनाथ कर्तव्यं भक्त्याभीष्टांश तुङ्गके॥ ३९
महापट्टी विनिष्क्रामसमनिष्क्राम संयुता।
घृतवारि विधेयं वा वृत्तं वा चतुरश्रकम्॥ ४०
अधिष्ठान कम्पोपेतं अथवा परिकल्पयेत्।
कर्णमानं च संगृह्य कम्पादौ विनियोजयेत्॥ ४१
तन्मानं अथ कर्णे तु यावदेकयवेन च।
वृध्याष्टमात्रपर्यन्तं वृद्धिहानिं प्रयोजयेत्॥ ४२

ghṛtavāri tadūrdhve syādekabhāgena sārdhataḥ |
dvibhāgenātha kartavyaṁ bhaktyābhīṣṭāṁśa tuṅgake || 39

mahāpaṭṭī viniṣkrāmasamaniṣkrāma saṁyutā |
ghṛtavāri vidheyaṁ vā vṛttaṁ vā caturaśrakam || 40
adhiṣṭhāna kampopetaṁ athavā parikalpayet |
karṇamānaṁ ca saṁgṛhya kampādau viniyojayet || 41
tanmānaṁ atha karṇe tu yāvadekayavena ca |
vṛdhyāṣṭamātraparyantaṁ vṛddhihāniṁ prayojayet || 42

On the upper surface of the pedestal, the surrounding water-course should be designed with the measurement of one part, one and half parts or two parts, when the height is divided into many parts as desired by the sthapati. The maha-patti may be with a raised projection or with a projection equal to the ghrutavari. The ghrutavari may be circular or square. The pedestal may be designed so as to be associated with adhisthana and kampa. The measure of karna may be joined with the measure of kampa and such other elements. Or, the measure of kampa may be joined with the measure of karna by increasing or decreasing the measure by one yava-grain to eight yava-grains, applying one yava each time.

सर्वेष्वङ्गेषु पीठानां सकले निष्कलेऽपि च।
चले वाप्यचले लौहे रत्नजे बाणलिङ्गके॥ ४३
शैले दारुमये वापि मृण्मयेऽन्यमयेऽपि वा।
निष्कले तु प्रमाणं स्यात् तन्मानं अधुनोच्यते॥ ४४

sarveṣvaṅgeṣu pīṭhānāṁ sakale niṣkale'pi ca |
cale vāpyacale lauhe ratnaje bāṇaliṅgake || 43
śaile dārumaye vāpi mṛṇmaye'nyamaye'pi vā |
niṣkale tu pramāṇaṁ syāt tanmānaṁ adhunocyate || 44

These modifications may be done for all parts of the pedestals meant for sakala form, nishkala form, moveable image, fixed image, images made of metal, gems, stone, wood , earth or any other material, bana-linga and others. Even for the pedestal applicable to the nishkala-form, there are rules governing the proportionate measurements. Such measurements are told now.

पीठतार त्रिभागं स्यात् प्रणालो मूलविस्तरः।
तद्दैर्घ्येणाग्रविस्तारस्सर्वलिङ्गेषु योग्यकः॥ ४५
पीठार्धमानः पादो वा मध्यमे षोडशांशके।
मानं सप्तदशाख्यातं नालायामं द्विजोत्तमाः॥ ४६
तत्समं वा सपादं वा त्रिपादं वाथ मध्यमे।
तथा विभक्ते संग्राह्य मानं सप्तदशैव च॥ ४७

pīṭhatāra tribhāgaṁ syāt praṇālo mūlavistaraḥ |
taddairghyeṇāgravistārassarvaliṅgeṣu yogyakaḥ || 45
pīṭhārdhamānaḥ pādo vā madhyame ṣoḍaśāṁśake |
mānaṁ saptadaśākhyātaṁ nālāyāmaṁ dvijottamāḥ || 46

tatsamaṁ vā sapādaṁ vā tripādaṁ vātha madhyame |
tathā vibhakte saṁgrāhya mānaṁ saptadaśaiva ca || 47

The width at the base of the spout (of ghrutavari) should be one part out of three parts of the width of the pedestal. Its width at the front part(ending part) should be equal to the length of the spout. This is applicable to all types of Lingas. The width may be equal to half or quarter of the width of the pedestal. The difference between these two should be divided into 16 equal parts. By doing so, 17 kinds of measures could be obtained. O, the foremost among the twice-born sages!, it may be equal to the width, one fourth in excess of that width or three-fourth in excess of that width. If the difference between one and one fourth and one and three-fourth is divided into 16 equal parts, 17 kinds of measure could be obtained.

प्रणाल मूलदेशे तु तदग्रं तेन मानतः।

त्रिपादमर्धपादोनं पञ्चत्रित्र्यंशमेव वा॥ ४८

सप्तांशे भूतवेदाग्निभागं वाग्रे प्रकल्पयेत्।

वारिवाहस्तथा प्रोक्ता गाम्भीर्याद्विस्तरेण वा॥ ४९

मूलकम्पं तदूर्ध्वं तु पद्मं पार्श्वद्वयोरपि।

तदूर्ध्वे कम्पमेकद्विव्योमभागैस्तथा क्रमात्॥ ५०

praṇāla mūladeśe tu tadagraṁ tena mānataḥ |
tripādamardhapādonaṁ pañcatritryaṁśameva vā || 48
saptāṁśe bhūtavedāgnibhāgaṁ vāgre prakalpayet |
vārivāhastathā proktā gāmbhīryādvistareṇa vā || 49
mūlakampaṁ tadūrdhvaṁ tu padmaṁ pārśvadvayorapi |
tadūrdhve kampamekadvivyomabhāgaistathā kramāt || 50

These measures should be applied to the base of the spout and the front part of the spout. One-fourth, half or three-fourth, three parts out of five parts, five, four or three parts out of seven parts could be applied to the front part of the spout. The designing of ghrutavari may be done so as to be associated with sufficient recess and width around the rim. On either side(above and below) of the lotus, there should be kampa-fillet. One part for the lower kampa, two parts for the lotus and one part for the upper kampa - in this way, the mouldings should be provided in the due order.

प्रणालघनमाने तु तन्मानं अधुनोच्युते।

कर्णोर्ध्वमानं तन्मानं पीठोत्सेधं विभज्य च॥ ५१

त्रिसप्तमानं वेदांशादेकभाग विवृद्धितः।

दशभागावसनं तु पीठनालघनं तु वा ॥ ५२

praṇālaghanamāne tu tanmānaṁ adhunocuate |
karṇordhvamānaṁ tanmānaṁ pīṭhotsedhaṁ vibhajya ca || 51
trisaptamānaṁ vedāṁśādekabhāga vivṛddhitaḥ |
daśabhāgāvasanaṁ tu pīṭhanālaghanaṁ tu vā || 52

Now, the proportionate measure of the spout is told in terms its thickness(circumference). Thickness of the spout should be equal to the measure of the upper karna. The height of the pedestal should be divided into 21 equal parts. The thickness of the pitha-spout should be 4 parts. Increasing this by one part each time, the thickness may be up to 10 parts.

समानयोनिजं श्रेष्ठं तदभावेन भिन्नजम्।
अभिन्नपिण्डिकं लिङ्गं नेष्टं भुक्त्यार्थिनामिह॥ ५३
तदन्यमिष्टं श्रेष्ठं स्याद् रत्नजं स्फटिकादिकम्।
अखण्डशैलं इष्टं स्यात् तदभावे सखण्डकम्॥ ५४
खण्डं त्वङ्गावसानं स्यादूर्ध्वखण्डं अखण्डजम्।
प्रणालयुक्तं इष्टं स्यात् तदधःखण्डनेऽपि च॥ ५५

samānayonijaṁ śreṣṭhaṁ tadabhāvena bhinnajam |
abhinnapiṇḍikaṁ liṅgaṁ neṣṭaṁ bhuktyārthināmiha || 53
tadanyamiṣṭaṁ śreṣṭhaṁ syād ratnajaṁ sphaṭikādikam |
akhaṇḍaśailaṁ iṣṭaṁ syāt tadabhāve sakhaṇḍakam || 54
khaṇḍaṁ tvaṅgāvasānaṁ syādūrdhvakhaṇḍaṁ akhaṇḍajam |
praṇālayuktaṁ iṣṭaṁ syāt tadadhaḥkhaṇḍane'pi ca || 55

The pedestal should be made of the same material by which the main image has been made. The joining of such pedestal and the image is considered to be of supreme kind. If that material is not available, the pedestal may made with a different material. The Linga for which the pedestal is of the same material is not recommended for those who are desirous of worldly enjoyments. The Linga whose pedestal has been made with different material is beneficial for them and superior also. This is applicable to the Lingas made of gems and crystal. The pedestal made of single stone(unsplit piece) is highly suitable. If single stone is not available, two or three pieces of stone may be used for the pedestal. Even in this case, the lower section of the pedestal may be made of stone pieces. But the upper section should be made with a single stone and it should be associated with ghrutavari and spout(pranala). The water-course and spout may be provided to the lower section of the pedestal also.

नदोषाढ्यादिवस्त्वन्ताः खण्डाः पीठाः प्रकीर्तिताः।
सकलानां अनालं स्यात् सनालमथ पीठकम्॥ ५६
घृतवारि विहीनं वा सहितं वा प्रकल्पयेत्।
बाणलिङ्गादि लिङ्गानां चतुरश्रायताश्रकम्॥ ५७
पीठं कृत्वा तदूर्ध्वं तु पीठं वा परिकल्पयेत्।
पीठलग्नां प्रभां कुर्याद्भिन्नां वाभिन्नयोगिकाम्॥ ५८

nadoṣāḍhyādivastvantāḥ khaṇḍāḥ pīṭhāḥ prakīrtitāḥ |
sakalānāṁ anālaṁ syāt sanālamatha pīṭhakam || 56

ghṛtavāri vihīnaṁ vā sahitaṁ vā prakalpayet |
bāṇaliṅgādi liṅgānāṁ caturaśrāyatāśrakam || 57
pīṭhaṁ kṛtvā tadūrdhvaṁ tu pīṭhaṁ vā parikalpayet |
pīṭhalagnāṁ prabhāṁ kuryādbhinnāṁ vābhinnayogikām || 58

The separate materials to be used for designing the pedestal should be perfect and free from the defects normally observed, such as roughness, soundless, dotted and so on. The pedestals meant for the images associated with features of form(sakala murti) may be without spout. Or they may be provided with the spout. They may designed so as to be with or without the water-course(ghrutavari). The pedestals meant for the Bana-linga and such others, may be in the form of square or rectangle. Having designed the lower section of the pedestal with separate materials, the sthapati should design the upper pedestal with single material. All the additional embellishments such as the side-designs(pithalgna), elliptical structure(prabha) and others should be provided. They may be detachable or they may be designed unseparable from the pitha.

नाना वाजन संयुक्तां मुक्तादामावलिक्रियाम्।
नानापुष्पावलीप्रोतां नानावह्निशिखान्विताम्॥ ५९
सर्वालङ्कार संयुक्तां इष्टास्यघनसंयुताम्।
सतोरणं वा वृत्तं वा सायतं वा प्रमाणतः॥ ६०
बेरलिङ्गवशात्क्लृप्तां इष्टमान समन्विताम्।
एवं लक्षणमाख्यातं स्थापनं चाधुनोच्यते॥ ६१

nānā vājana saṁyuktāṁ muktādāmāvalikriyām |
nānāpuṣpāvalīprotāṁ nānāvahniśikhānvitām || 59
sarvālaṅkāra saṁyuktāṁ iṣṭāsyaghanasaṁyutām |
satoraṇaṁ vā vṛttaṁ vā sāyataṁ vā pramāṇataḥ || 60
beraliṅgavaśātkḷptāṁ iṣṭamāna samanvitām |
evaṁ lakṣaṇamākhyātaṁ sthāpanaṁ cādhunocyate || 61

The pedestals should be designed so as to be associated with various types of fillets, carvings of garlands of pearls, rows of various flowers stitched together, array of sevaral flames of fire, all kinds of ornamental mouldings and arches. They may with pleasing frontal look and thickness as desired by the sthapti. They may be square or rectangular in shape, designed with accurate measures. Normally, they should be designed according to the height or width of the main image. They may be designed according to the measures as desired by the sthapati. Thus, the lineaments of the pedestals have been explained. Now, the details related to the proper installation of the pedestals are told.

॥ इति उत्तर कामिकाख्ये महातन्त्रे पीठालङ्कार विधिः सप्तचत्वरिंशत्तमः पटलः॥

|| iti uttara kāmikākhye mahātantre pīṭhālaṅkāra vidhiḥ saptacatvariṁśattamaḥ paṭalaḥ ||

This is the 47th chapter titled "Embellishments of Various Pedestals" in the Great Tantra called Uttara Kamika

४८ पिण्डिका स्थापन विधिः

48 piṇḍikā sthāpana vidhiḥ

48 Directions for the Installation of the Pedestal

पिण्डिका स्थापनं वक्ष्ये श्रूयतां मुनिपुङ्गवाः।
आधाराधेय संयोज्यं स्थापने क्रियते क्रमात्॥ १
पिण्डिकायां उमादेवी लिङ्गे स्याच्च सदाशिवः।
तयोर्यः क्रियते योगस्सा प्रतिष्ठेति गद्यते॥ २

piṇḍikā sthāpanaṁ vakṣye śrūyatāṁ munipuṅgavāḥ |
ādhārādheya saṁyojyaṁ sthāpane kriyate kramāt || *1*
piṇḍikāyāṁ umādevī liṅge syācca sadāśivaḥ |
tayoryaḥ kriyate yogassā pratiṣṭheti gadyate || *2*

Now I will explain the process of installation of the pedestal. O, the foremost Sages!, listen to these directions. In the process of installation, long lasting unification of the supporting structure and the supported image is accomplished in the due order. In the pindika(pedestal), there is the presence of Uma(Sivasakthi) and in the Linga, there is the presence of Sadasiva. The action by which the unification of Siva and Sakthi is fulfilled is called 'pratishtha'.

योगश्च द्विविधो ज्ञेयस्त्वाद्यः पश्चाद्भवस्त्विति।
आद्यः प्रागेव कथितो लिङ्गस्थापन कर्मणि॥ ३
द्वितीयः कथ्यते विप्राः पूर्वं तस्या यदाकृतिः।
तथैव च पुनः कुर्यादन्यथा दोषकारकम्॥ ४

yogaśca dvividho jñeyastvādyaḥ paścādbhavastviti |
ādyaḥ prāgeva kathito liṅgasthāpana karmaṇi || *3*
dvitīyaḥ kathyate viprāḥ pūrvaṁ tasyā yadākṛtiḥ |
tathaiva ca punaḥ kuryādanyathā doṣakārakam || *4*

It is to be known that such unification is of two kinds - that which occurres first(adya) and that which occurres subsequently(pascat bhava). The 'adya' type of installation has been explained before in the chapter dealing with the installation of Linga. O, the twice-born sages!, the second type of installation is now explained. The new pedestal should be designed to be in the same form as that of the previous pedestal. Designing the new pedestal in a different form will lead to distress and miseries.

मानवे पीठसंकल्प विधानं परिकीर्तितम्।
चतुरश्रेऽथ वृत्ते वा रूपान्तरयुतेऽपि वा॥ ५
दैविके चार्षके बाणे लिङ्गे स्वायम्भुवे तथा।
वृत्तं सर्वत्र कर्तव्यं पूर्वाकृतियुतं तु वा॥ ६

mānave pīṭhasaṁkalpa vidhānaṁ parikīrtitam |
caturaśre'tha vṛtte vā rūpāntarayute'pi vā || 5
daivike cārṣake bāṇe liṅge svāyambhuve tathā |
vṛttaṁ sarvatra kartavyaṁ pūrvākṛtiyutaṁ tu vā || 6

For the Linga to be installed by a common devotee, the exact way of designing a suitable pedestal should be contemplated well. That pedestal may be in the form of square, circular or   may be in another convenient form. For the Daivika Linga, Arshaka Linga, Bana Linga and Svayambhuva Linga, the pedestal should be designed to be in the circualar form. Or, it may be designed to be in the form of the previous pedestal.

पूर्वद्रव्येण कर्तव्यं उत्कृष्टेनाथवा नयेत्।
लिङ्गसंस्थापनस्योक्त वर्त्मना सकलां क्रियाम्॥ ७
कारयेत् कथ्यते विप्राश्शेषस्तदवधार्यताम्।
अङ्कुरार्पणकार्यं तु प्रागुक्त विधिना नयेत्॥ ८
हर्म्यग्रे सौम्यदेशेऽग्नौ चैशान्यां यागमण्टपम्।
प्रागुक्त विधिना मानं मण्टपे परिकीर्तितम्॥ ९

pūrvadravyeṇa kartavyaṁ utkṛṣṭenāthavā nayet |
liṅgasaṁsthāpanasyokta vartmanā sakalāṁ kriyām || 7
kārayet kathyate viprāśśeṣastadavadhāryatām |
aṅkurārpaṇakāryaṁ tu prāgukta vidhinā nayet || 8
harmyagre saumyadeśe'gnau caiśānyāṁ yāgamaṇṭapam |
prāgukta vidhinā mānaṁ maṇṭape parikīrtitam || 9

The material used for the previous pedestal should be used for the new pedestal or the material superior to the previous one may be used for making the new pedestal. All the activities concerned with this should be done in the same way as explained earlier under the chapter on 'Linga Sthapana'. Those activities which were not told there would be explained now. O, the twice-born sages!, listen to these details. First, 'the offering of fresh sprouts' should be performed according to the directions set forth earlier. A sacrificial pavilion should be erected in front of the shrine, in the north, in the south-east or in the north-east. The measurements for such pavilion should be taken in the same way as detailed before.

तन्मध्ये वेदिकां कुर्याल्लिङ्गस्थापन वर्त्मना।
कुण्डानि परितः कुर्यान्नवपञ्चैक संख्यया॥ १०
योन्याकाराणि कुण्डानि त्रिमेखलयुतानि च।

तत्पूर्वे सौम्यदेशे वा स्नानार्थं स्नपन मण्टपम्॥ ११

एवं निष्पाद्य सर्वं तु पश्चात् कर्म समारभेत्।

tanmadhye vedikāṁ kuryālliṅgasthāpana vartmanā |
kuṇḍāni paritaḥ kuryānnavapañcaika saṁkhyayā || 10
yonyākārāṇi kuṇḍāni trimekhalayutāni ca |
tatpūrve saumyadeśe vā snānārthaṁ snānamaṇṭapam || 11
evaṁ niṣpādya sarvaṁ tu paścāt karma samārabhet |

The Guru should construct an altar at the center of the pavilion according to the directions given in the chapter on 'Linga Sthapana'. He should construct nine or five fire-pits around the altar, all of them in the form of 'yoni' and provided with three steps(mekhalas). He should erect a snapana-pavilion for the purpose of bathing the image, either in the east or north of the sacrificial pavilion. In this way, having copleted all the preparatory works, the Guru should commence the essential rituals.

विशेषयजनं कृत्वा स्तुत्वा नत्वा मुहुर्मुहुः॥ १२

शिवं विज्ञाप्य लब्धाज्ञः क्रियमेनां समारभेत्।

लिङ्गाग्रे स्थण्डिलं कृत्वा शिवकुम्भं च वर्धनीम्॥ १३

मध्यमे स्थापयित्वा तु परितोऽष्टौ घटांस्तु च।

ससूत्रान् सापिधानांश्च सकूर्चाम्बर पल्लवान्॥ १४

viśeṣayajanaṁ kṛtvā stutvā natvā muhurmuhuḥ || 12
śivaṁ vijñāpya labdhājñaḥ kriyamenāṁ samārabhet |
liṅgāgre sthaṇḍilaṁ kṛtvā śivakumbhaṁ ca vardhanīm || 13
madhyame sthāpayitvā tu parito'ṣṭau ghaṭāṁstu ca |
sasūtrān sāpidhānāṁśca sakūrcāmbara pallavān || 14

Having performed special 'puja' for Siva, praised Him and prostrated before Him several times, the Guru should entreat the Lord, obtain His kind permission and begin the subsequent rituals. Having designed a raised platform(sthandila) in front of the Linga, he should place Siva-kumbha and Vardhani-kalasa at the center of the sthandila and arrange eight vessels(ghatas) around these two kumbhas in an orderly way. The kumbhas and ghatas should be wound aorund with thread, should be provided with lid, bundle of darbha-grass(kurcha), new cloth and tender leaves of mango-tree.

गन्धस्रग्दामधूपाद्यैः अर्चयेतदनन्तरम्।

पुण्याहं वाचयित्वा तु सासनं मूर्ति संयुतं॥ १५

आवाह्य लिङ्गं लिङ्गस्थ शिवकुम्भगतं न्यसेत्।

पीठाद्देवीं समावाह्य वर्धन्यां मध्यमे न्यसेत्॥ १६

विद्येशान् परितो न्यस्त्वा गन्धाद्यैरर्चयेत्तु तान्।

नैवेद्यान्तैश्च तत्पूर्वे स्थण्डिले होममाचरेत्॥ १७

gandhasragdāmadhūpādyaiḥ arcayetadanantaram |
puṇyāhaṁ vācayitvā tu sāsanaṁ mūrti saṁyutaṁ || 15
āvāhya liṅgaṁ liṅgastha śivakumbhagataṁ nyaset |
pīṭhāddevīṁ samāvāhya vardhanyāṁ madhyame nyaset || 16
vidyeśān parito nyastvā gandhādyairarcayettu tān |
naivedyāntaiśca tatpūrve sthaṇḍile homamācaret || 17

Then he should worship the concerned Deities with sandal, flowers, garlands, incense and such other substances and perform the ritual known as 'punyaha vacana'(declaring the auspiciousness of time, date and the event). He should ideate the seat(asana) and the form(murti) of the concerned Deities. Then, having invoked Siva who is present in the Linga, he should install His presence in the Siva-kumbha. Similarly, he should invoke Sivasakti present in the pedestal and install Her presence in the Vardhani kalasa. Having invoked the presence of eight Vidyesvaras in the eight kalasas placed around the central kumbhas, he should worship them with sandal, flowers and other substances and complete the worship with the offering of 'naivedya'. Then he should perform the fire-ritual on the sthandila designed in front of the kalasas.

सहस्र संख्यं मूलेन समिदाज्यान्नलाजकैः।

तिलेनापि समायुक्तं प्रत्येकं तु शतं तु वा॥ १८

प्रायश्चित्तमघोरेण शतसंख्येन होमयेत्।

अन्यत्र स्थण्डिलं कृत्वा ततस्संस्थापयेदमून्॥ १९

sahasra saṁkhyaṁ mūlena samidājyānnalājakaiḥ |
tilenāpi samāyuktaṁ pratyekaṁ tu śataṁ tu vā || 18
prāyaścittamaghoreṇa śatasaṁkhyena homayet |
anyatra sthaṇḍilaṁ kṛtvā tatassaṁsthāpayedamūn || 19

He should offer the oblations for 1000 times with the recital of mula mantra and with the recommended faggots, clarified butter, cooked rice, parched paddy and sesame. Or, he may offer the oblations with each of the substances mentioned above for 100 times. Having designed a sthandila in another place and having installed siva-fire there, he should offer the oblations for 100 times with the accompaniment of aghora-astra mantra, for the sake of appeasement(prayschitta).

नित्यपूजा प्रकर्त्वया लिङ्गे कुम्भे च नित्यशः।

टङ्केन हैमजातेन पीठं छित्वास्त्रमुच्चरन्॥ २०

अगाधेऽम्भसि निक्षिप्य तदुद्भूत सुधादिकम्।

शान्तिहोमः प्रकर्तव्यः प्रत्यहं तु शतं तु वा॥ २१

nityapūjā prakartvayā liṅge kumbhe ca nityaśaḥ |
ṭaṅkena haimajātena pīṭhaṁ chitvāstramuccaran || 20
agādhe'mbhasi nikṣipya tadudbhūta sudhādikam |
śāntihomaḥ prakartavyaḥ pratyahaṁ tu śataṁ tu vā || 21

Worship should be performed for the Linga and the kumbha on each day, in the same way as the daily-worship is done. The Guru should gently rub the pedestal with a small chisel made of gold, recitiing the astra mantra and submerge it under the deep water of river or pond and remove the patches of mortar accumulated over the pedestal. Santi-homa should be performed daily by offering oblations for 100 times.

ततस्संस्थापनं कुर्यात् तद्विधानमिहोच्यते।
शाणाभिगर्षणं कृत्वा पञ्चमृत्पञ्चगव्यतः॥ २२
कषायोदक गोमूत्र गोशकृद्भिर्जलान्तरे।
प्रणवेणास्त्रमन्त्रेण स्नापयेत् परमेश्वरम्॥ २३
वस्त्रचन्दन पुष्पाद्यैरिष्ट्वा मण्टप मध्यमे।
स्थण्डिलं कल्पयित्वास्मिन् स्थापयेत्पिण्डिकां ततः॥ २४

tatassaṁsthāpanaṁ kuryāt tadvidhānamihocyate |
śāṇābhigarṣaṇaṁ kṛtvā pañcamṛtpañcagavyataḥ || 22
kaṣāyodaka gomūtra gośakṛdbhirjalāntare |
praṇaveṇāstramantreṇa snāpayet parameśvaram || 23
vastracandana puṣpādyairiṣṭvā maṇṭapa madhyame |
sthaṇḍilaṁ kalpayitvāsmin sthāpayetpiṇḍikāṁ tataḥ || 24

Then the Guru should perform the rituals concerned with the installation. The process of such performance is told here. Having rubbed the surface of the image with whetstone, he should perform 'abhisheka' for Siva with the mixture of five fruits, five kinds of soil, astringent wtaer, cow-urine, cow-dung and other kinds of water, reciting the pranava and astra-mantra. Having worshipped the Lord by offering new cloth, flowers, sandal and other substances, he should design a sthandila at the center of the mantapa(pavilion) and place the pedestal there.

गन्धाद्यैरर्चयित्वा तु भगाङ्कं लक्ष्म लक्षयेत्॥
मध्वाज्याभ्यां तु संतर्प्य मृत्युजिन्मन्त्रमुच्चरन्॥ २५
ताम्रजे कांस्यजे पात्रे मध्वाज्याभ्यां समन्विते।
सहैमं दर्शयेद्विद्वान् नेत्रमन्त्रमनुस्मरन्॥ २६

gandhādyairarcayitvā tu bhagāṅkaṁ lakṣma lakṣayet ||
madhvājyābhyāṁ tu saṁtarpya mṛtyujinmantramuccaran || 25
tāmraje kāṁsyaje pātre madhvājyābhyāṁ samanvite |
sahaimaṁ darśayedvidvān netramantramanusmaran || 26

Having worshipped the pindika(pedestal) with sandal, flowers and other substances, the Guru should display 'yoni' mudra. Having pleased Sakthi with the offering of honey and ghee, reciting the mantra of Mrutyunjaya, he should hold the vessel made of copper or brass containing the honey and clarified butter along with a needle made of gold and show it to the Sakti. He should do this reciting the netra-mantra.

धान्यराशिं सवत्सां गां कन्यां हृदयमन्त्रतः।
प्रच्छन्नपटमावर्ज्य दर्शयेद्देशिकोत्तमः॥ २७
प्राग्वत्संस्नाप्य देवीं तु वस्त्रगन्धादिनार्चयेत्।
प्रदक्षिणं नयेद्ग्रामे जलतीरे निवेश्य च॥ २८
स्थण्डिलं तत्र निक्षिप्य स्थापयेत्तत्र पिण्डिकाम्।

dhānyarāśiṁ savatsāṁ gāṁ kanyāṁ hṛdayamantrataḥ |
pracchannapaṭamāvarjya darśayeddeśikottamaḥ || 27
prāgvatsaṁsnāpya devīṁ tu vastragandhādinārcayet |
pradakṣiṇaṁ nayedgrāme jalatīre niveśya ca || 28
sthaṇḍilaṁ tatra nikṣipya sthāpayettatra piṇḍikām |

Then he should show the heaps of various grains, cow associated with calf, and virgin to the Sakthi, reciting the hrudaya mantra. Having removed the screening cloth, the foremost Guru should enable the devotees see the sanctified pedestal. Having bathed the image of Sakthi as done before, he should worship the Sakthi and offer the new cloth, sandal, flowers and other substances. Having taken the image in procession around the village in clockwise direction, he should reach the river bank. Having designed a suitable sthandila there, he should place the pedestal over it.

कलशान्स्थापयेदष्टौ लोकपालाधिपान् क्रमात्॥ २९
देवीं च कलशान् इष्ट्वा लम्बकूर्च समन्विताम्।
नववस्त्र परिच्छन्नं फलकोर्ध्वे जलान्तरे॥ ३०
स्थापयेदभितोऽष्टौ तु कलशान् सूत्र संयुतान्।
पिधानाम्बरहैमांस्तान् सकूर्चान् शक्त्यधिष्ठितान्॥ ३१
पश्चान्मण्टपमासाद्य चतुस्तोरण संयुतम्।
सवितानध्वजं दर्भ मुक्ता पुष्पजमालया॥ ३२
सर्वत्र ज्वलितं दीप्तैर्ज्वलद्भिः परिवारितम्।
सर्वलक्षण संपन्नं सुविसर्जित तक्षकम्॥ ३३
ब्राह्मणान् भोजयित्वा तु गोमयेनोपलेपयेत्।
पुण्याहं वाचयित्वा तु वास्तुहोमं च कारयेत्॥ ३४

kalaśānsthāpayedaṣṭau lokapālādhipān kramāt || 29
devīṁ ca kalaśān iṣṭvā lambakūrca samanvitām |
navavastra paricchannaṁ phalakordhve jalāntare || 30
sthāpayedabhito'ṣṭau tu kalaśān sūtra saṁyutān |
pidhānāmbarahaimāṁstān sakūrcān śaktyadhiṣṭhitān || 31
paścānmaṇṭapamāsādya catustoraṇa saṁyutam |
savitānadhvajaṁ darbha muktā puṣpajamālayā || 32

sarvatra jvalitaṁ dīptairjvaladbhiḥ parivāritam |
sarvalakṣaṇa saṁpannaṁ suvisarjita takṣakam || 33
brāhmaṇān bhojayitvā tu gomayenopalepayet |
puṇyāhaṁ vācayitvā tu vāstuhomaṁ ca kārayet || 34

The Guru should arrange 8 vessels for the sake of gaurdian-deities of eight directions in due order and worship Devi and the kalasas which are furnished with bundle of darbha-grass and covered with new clothes. Then, having placed the kalasas which are wound around with thread, furnished with lid, new cloth, gold coin and the bundle of darbha-grass and which are energized by 8 Saktis on the wooden platform near the water-source, he should reach the sacrificial pavilion which is with four arches, beautified with canopy, flags, rows of darbhas, garlands of flowers and pearls and whose entire area has been brightened with mutitudes of lighted lamps , which is associated with luminous retinue items and which is furnished with all characteristic features. Then having sent off the sthapati with due honors, he should arrange for the feeding of learned brahmins and besmear the interior area with cow-dung. Then, he should perform 'punyaha vacana' and 'vastu homa'.

द्वाराण्यस्त्रेण संप्रोक्ष्य द्वाराणि द्वारपान्यजेत्।
प्रविश्य सद्यद्वारेण सौम्यास्योर्ध्वस्थितास्थितिः॥ ३५
मन्त्रकायः शिवं चान्तरिष्ट्वा हृन्नाभिबिन्दुषु।
गृहीतखड्गहस्तस्सन् पूजितात्म समन्वितः॥ ३६
कृतपञ्चाङ्ग भूषस्तु कुम्भास्त्राशाधिपार्चनः।

dvārāṇyastreṇa saṁprokṣya dvārāṇi dvārapānyajet |
praviśya sadyadvāreṇa saumyāsyordhvasthitāsthitiḥ || 35
mantrakāyaḥ śivaṁ cāntariṣṭvā hṛnnābhibinduṣu |
gṛhītakhaḍgahastassan pūjitātma samanvitaḥ || 36
kṛtapañcāṅga bhūṣastu kumbhāstrāśādhipārcanaḥ |

Having sprinkled the consectrated water over the four entrances one by one and having worshipped the Deities invoked on the entarances and the Gaurdian-deities of eight directions, the Guru should enter the sacrificial hall through the west-entrance and sit on wooden or darbha seat, being north-faced. Having rendered his body to be identical with relevant mantras, he should worship Siva in his heart, perform the internal fire-ritual at the navel and meditate on Siva at the midpoint between the eye-brows. With his soul being identical with Siva, he should take the jnana-khadga(sword of knowledge designed with darbhas) in his right hand, wear the relevant ornaments over five parts of his body and proceed to worship the kumbhas, astras and the lords of eight directions.

कृत कुण्डाग्निसंस्कारो जलवासान्महेश्वरीम्॥ ३७
आनीय स्नपनाख्योक्त मण्टपे स्नपनं नयेत्।
मृत्कषायोदगव्याद्यैः पुष्पपत्र फलोदकैः॥ ३८
कुशगन्धजलैः पञ्चामृतैस्संस्नापयेच्छिवाम्।
आच्छाद्य वस्त्रयुग्मेन गन्धाद्यैरर्चयेत्तु ताम्॥ ३९

kṛta kuṇḍāgnisaṁskāro jalavāsānmaheśvarīm || 37
ānīya snapanākhyokta maṇṭape snapanaṁ nayet |
mṛtkaṣāyodagavyādyaiḥ puṣpapatra phalodakaiḥ || 38
kuśagandhajalaiḥ pañcāmṛtaissaṁsnāpayecchivām |
ācchādya vastrayugmena gandhādyairarcayettu tām || 39

Having done all the sacramental rituals to the fire-pits and the kindled fire, he should take out the image of Devi from the water, bring it to the hall meant for the ceremonial bath and perform 'abhisheka' for Devi with five kinds of soil, astringent water, five substances got from the cow, flower-water, leaf-water, fruit-water, darbha-water, sandal-water, pure water and the mixture of five fruits. Having covered the image with two clothes, he should worship Devi and the pedestal with sandal, flowers and other substances.

कृत्वा कौतुकबन्धं तु तन्नाले तद्गलेऽपि वा।
शालिभिः स्थण्डिलं कृत्वा वसुद्रोण समन्वितैः॥ ४०
तदर्धैस्तण्डुलैर्युक्तं तदर्ध तिललाजकम्।
दर्भैः पुष्पैः परिस्तीर्य चर्मजाद्यैरनुक्रमात्॥ ४१
ततश्शल्यां च संकल्प्य तदलाभेऽम्बरैर्नयेत्।
आसनं तत्र संकल्प्य पिण्डिकां विन्यसेद्धृदा॥ ४२

kṛtvā kautukabandhaṁ tu tannāle tadgale'pi vā |
śālibhiḥ sthaṇḍilaṁ kṛtvā vasudroṇa samanvitaiḥ || 40
tadardhaistaṇḍulairyuktaṁ tadardha tilalājakam |
darbhaiḥ puṣpaiḥ paristīrya carmajādyairanukramāt || 41
tataśśalyāṁ ca saṁkalpya tadalābhe'mbarairnayet |
āsanaṁ tatra saṁkalpya piṇḍikāṁ vinyaseddhṛdā || 42

Having tied the protective-thread over the spout or the neck part of the pedestal, the Guru should design a sthandila with 8 dronas of paddy-grains, 4 dronas of rice and 2 dronas of sesame and parched paddy, strew the darbhas and flowers over it and spread the hide of antelope and others. The couch for 'sayana adhivasa' should be prepared in this way. If such things are not available, the couch could simply be designed with silk-cloth. Having ideated a fiiting seat there, the Guru should place the pedestal over it , reciting the hrudaya mantra.

आच्चाद्य वस्त्रयुग्मेन तद्देशे करकं न्यसेत्।
सूत्रवस्त्र परिच्छन्नं नवरत्न समन्वितम्॥ ४३
सहैमपङ्कजं कूर्च फलपल्लव वस्त्रकम्।
तन्मध्ये सासनां देवीं अर्चयेद्गन्धसंमुकैः॥ ४४
वर्धनीरष्टसंख्याताः कूर्चवस्त्र ससूत्रकाः।
सहैमाः पल्लवोपेतास्सापिधानाः फलोद्वहा॥ ४५
वामाद्यधिष्ठिता बाह्ये परितो विनिवेशयेत्।

āccādya vastrayugmena taddeśe karakaṁ nyaset |
sūtravastra paricchannaṁ navaratna samanvitam || 43
sahaimapaṅkajaṁ kūrca phalapallava vastrakam |
tanmadhye sāsanāṁ devīṁ arcayedgandhasaṁmukaiḥ || 44
vardhanīraṣṭasaṁkhyātāḥ kūrcavastra sasūtrakāḥ |
sahaimāḥ pallavopetāssāpidhānāḥ phalodvahā || 45
vāmādyadhiṣṭhitā bāhye parito viniveśayet |

Having covered the pedestal with two clothes, the Guru should place the kalasa which is wound around with thread, covered with cloth, in which nine gems and lotus made of gold are deposited, and which is furnished with the bundle of darbhas, tender mango-leaves and new cloth. Having invoked the presence of Devi into the kalasa, he should ideate a seat for Her and worship Her with sandal, flowers and other substances. He should arrange 8 vardhani-vessels around the Devi-kalasa. The vardhani-vessels should be furnished with kurca(darbha), cloth, thread, gold coin, tender leaves, friuts and lid. Eight Saktis - Vama and others - are the presiding Saktis of these eight vessels.

गन्धाद्यैरर्चयित्वा तु पिण्डिकां वर्धनीमपि॥ ४६
तत्त्वतत्त्वेशि संयुक्तां मूर्तिं मूतीश्वरीं न्यसेत्।
कर्णस्याधो गले कर्णादूर्ध्वे तत्त्वत्रयं न्यसेत्॥ ४७
क्रिया ज्ञानं तथेच्छेति त्रितत्त्वेशाः प्रकीर्तिताः।
धारिका दीप्तिमत्युग्रा ज्योत्स्ना चेता बलोत्कटा॥ ४८
धात्री विभ्वीति मूर्तिभ्यः परिभाव्याः क्रमेण तु।

gandhādyairarcayitvā tu piṇḍikāṁ vardhanīmapi || 46
tattvatattveśi saṁyuktāṁ mūrti mūtīśvarīṁ nyaset |
karṇasyādho gale karṇādūrdhve tattvatrayaṁ nyaset || 47
kriyā jñānaṁ tatheccheti tritattveśāḥ prakīrtitāḥ |
dhārikā dīptimatyugrā jyotsnā cetā balotkaṭā || 48
dhātrī vibhvīti mūrtibhyaḥ paribhāvyāḥ krameṇa tu |

Having worshipped the pedestal and the vardhani-kalasa with sandal, flowers and other substances, he should unify Tattvas, Tattvesavaris, Murtis and Murtisvaris with the pedestal. The three tattvas -atma, vidya and siva - should be unified with the part below the karna, kantha(neck) and the part above the karna respectively. The corresponding Tattvesvaris are Kriya, Jnana and Iccha respectively. The eight Murtisvaris are : Dharika, Diptimat, Ugra, Jyotsna, Ceta, Balothkata, Dhatri and Vibhvi. These eight Saktis are to be contemplated in the due order.

पञ्चपक्षेऽथवा ग्राह्य त्वत्रानुक्तं तु यद्भवेत्॥ ४९
लिङ्गसंस्थापनप्रोक्त विधिनाखिलमाचरेत्।
चन्दनाद्यैस्समभ्यर्च्य होमकर्म समारभेत्॥ ५०
समिदाज्यान्नलाजैश्च तिलैस्सर्षपकैर्यवैः।

पलाशोदुम्बराश्वत्थन्यक्रोधाः पूर्वतो दिशि॥ ५१
शमीखादिरमायुराश्रीवृक्षा वह्निकोणतः।
पलाशं तु प्रधानं स्यात्पलाशो वाखिलो मतः॥ ५२

pañcapakṣe'thavā grāhya tvatrānuktaṁ tu yadbhavet || 49
liṅgasaṁsthāpanaprokta vidhinākhilamācaret |
candanādyaissamabhyarcya homakarma samārabhet || 50
samidājyānnalājaiśca tilaissarṣapakairyavaiḥ |
palāśodumbarāśvatthanyakrodhāḥ pūrvato diśi || 51
śamīkhādiramāyurāśrīvṛkṣā vahnikoṇataḥ |
palāśaṁ tu pradhānaṁ syātpalāśo vākhilo mataḥ || 52

If the number of fire-pits is five(instead of nine), all those rituals which are not mentioned here should be performed according to the directions given in the chapter dealing with the installation of Linga. Having worshipped all the Deities with sandal and other substances, the Guru should commence the rituals related to homa. The oblations should be offered with faggots, clarified butter, cooked rice, parched paddy, sesame, white mustard and yava-grains. Palasa, udumbara, asvattha and nyakrodha - faggots got from these trees should be offered in the fire-pits designed in the east, south, west and north respectively. Sami, khadira, mayura and srivruksha - faggots got from these trees should be offered in the fire-pits designed in the south-east, south-west, north-west and north-east respectively. Palasa-faggots should be offered in the main fire-pit. Or, palasa-faggots may be offered in all the fire-pits.

सहस्रं वा तदर्धं वा शतमष्टाधिकं तु वा।
देव्या मूलेन होतव्यं तदङ्गैस्तद्दशांशतः॥ ५३
शान्त्यम्भः प्रोक्षणं दर्भस्पर्शनं च समारभेत्।
तत्त्वतत्त्वेश्वराद्यैश्च होमयेत्प्रतिकुण्डकम्॥ ५४
प्रायश्चित्तमघोरेण शतोच्चारेण होमयेत्।
भूति दर्भदलै रक्षां कृत्वा तत्त्वावलिं तदा॥ ५५
अन्तर्बलिं च क्षेत्रेशबलिं च प्रक्षिपेद्गुरुः।

sahasraṁ vā tadardhaṁ vā śatamaṣṭādhikaṁ tu vā |
devyā mūlena hotavyaṁ tadaṅgaistaddaśāṁśataḥ || 53
śāntyambhaḥ prokṣaṇaṁ darbhasparśanaṁ ca samārabhet |
tattvatattveśvarādyaiśca homayetpratikuṇḍakam || 54
prāyaścittamaghoreṇa śatoccāreṇa homayet |
bhūti darbhadalai rakṣāṁ kṛtvā tattvāvaliṁ tadā || 55
antarbaliṁ ca kṣetreśabaliṁ ca prakṣipedguruḥ |

With the recital of mula-mantra pertaining to Devi, the Guru should offer the oblations for 1000, 500 or 108 times. One part out of ten parts of the number of oblations done with the mula mantra should be offered with the recital of 'anga-mantras'. Then the Guru should sprinkle the cosecrated water contained in the 'santi-kumbha' over the pedestal and perform the ritual known as 'sparsa-ahuti', making use of the

darbhas meant for it. In each fire-pit oblations should be offered separately for the Tattvas and Tattvesvaris and other Deities. With the recital of aghora-astra mantra, oblations should be offered for 100 times for the sake of 'prayascitta'(appeasement). Having performed 'protection' with the ashes collected in the darbha-blades, he should contemplate the entire range of tattvas and offer the balls of cooked rice for the Deities invoked in the interior of the hall and for the Protecting Lord(Kshetresvara) of the village.

ततः प्रभाते विमले मूर्तिमद्भिर्गुरुश्शुचिः॥ ५६

कृतनित्य विधानस्तु सामान्यार्घ्यकरो गुरुः।

द्वाराणि तत्पतीनिष्ट्वा समुत्थाप्य महेश्वरीम्॥ ५७

गन्धैः पुष्पैश्च धूपैश्च दीपैर्नैवेद्यकैस्तदा।

ताम्बूलान्तैश्च संपूज्य पिण्डिकां वर्धनीं अपि॥ ५८

अग्निहोमैश्च संतर्प्य प्रायश्चित्तं विधाय च।

दत्वा मूलेन पूर्णां तु सर्वदोषनिकृन्तनीम्॥ ५९

tataḥ prabhāte vimale mūrtimadbhirguruśśuciḥ || 56
kṛtanitya vidhānastu sāmānyārghyakaro guruḥ |
dvārāṇi tatpatīniṣṭvā samutthāpya maheśvarīm || 57
gandhaiḥ puṣpaiśca dhūpaiśca dīpairnaivedyakaistadā |
tāmbūlāntaiśca saṁpūjya piṇḍikāṁ vardhanīṁ api || 58
agnihomaiśca saṁtarpya prāyaścittaṁ vidhāya ca |
datvā mūlena pūrṇāṁ tu sarvadoṣanikṛntanīm || 59

On the next early morning, the duration of which is exceedingly pure, the Guru and the assisting priests (Murtipas) should take bath and complete the daily rituals(nitya anusthana). The Guru, holding the samanya-arghya vessel in his hand, should worship the entrances and the protecting Deities of the entrances and worship the Goddess. Having duly worshipped the pedestal and the vardhani-kalasa with sandal, flowers, incense, lighted lamps, naivedya and such others and offered 'tambula' at the end, the Guru should please the Devi by offering the oblations into the fire and perform the homa for the sake of 'prayascitta'. Then, he should offer the 'purna-ahuti'(consummate oblation) which is efficacious in nullifying all the defects and omissions .

सर्वातोद्य समायुक्तं नृत्तगान समन्वितम्।

धामप्रदक्षिणं नीत्वा गर्भगेहे निवेशयेत्॥ ६०

लिङ्गसंस्थापन प्रोक्त विधिना तान्निवेशयेत्।

sarvātodya samāyuktaṁ nṛttagāna samanvitam |
dhāmapradakṣiṇaṁ nītvā garbhagehe niveśayet || 60
liṅgasaṁsthāpana prokta vidhinā tānniveśayet |

Having taken the pedestal and lifted up the kumbhas, the Guru should circumambulate the temple in clockwise direction, being accompanied by the rich sounding of all musical instruments, dancing and

singing , enter the main shrine and place the pedestal and kalasas in front of the Linga. Then he should fix the pedestal according to the directions given for the installation of Linga.

पिण्डिकास्थापनं बाणलिङ्गस्य यदि वर्तते॥ ६१
तदग्रे मण्टपादौ तु तल्लिङ्गं स्थण्डिले न्यसेत्।
नववस्त्र परिच्छन्नं शुभाशासु शिरो यथा॥ ६२
पीठे सुधादिकं त्यक्त्वा तस्मिन्नेव प्रदेशके।
पीठं संस्थापयित्वा तु तत्र लिङ्गं निवेशयेत्॥ ६३

piṇḍikāsthāpanaṁ bāṇaliṅgasya yadi vartate || 61
tadagre maṇṭapādau tu talliṅgaṁ sthaṇḍile nyaset |
navavastra paricchannaṁ śubhāśāsu śiro yathā || 62
pīṭhe sudhādikaṁ tyaktvā tasminneva pradeśake |
pīṭhaṁ saṁsthāpayitvā tu tatra liṅgaṁ niveśayet || 63

If the pedestal is to be installed for the Bana-linga, the Guru should place the Linga over the sthandila designed in the mantapa erected in front of the shrine. The Bana-linga should be well covered with fresh cloth and it should be placed in such a way that its head is in one of the auspicious directions. Having removed the pieces of mortar and other impure substances from the pedestal, the Guru should place it in the same sthandila and perform the unification of Linga and the pedestal there itself.

रत्नानि सर्वं पीठस्य गर्ते संस्थाप्य सद्गुरुः।
सुवर्णं वाथ निक्षिप्य प्राग्वत्सर्वं समाचरेत्॥ ६४
अष्टबन्धं त्रिबन्धं वा योजयेत्तदनन्तरम् ।
पुण्याहप्रोक्षणं शान्तिकुम्भतोयाभिषेचनम्॥ ६५
प्रागुक्त विधिना कृत्वा आसनाणुं ततो न्यसेत्।

ratnāni sarvaṁ pīṭhasya garte saṁsthāpya sadguruḥ |
suvarṇaṁ vātha nikṣipya prāgvatsarvaṁ samācaret || 64
aṣṭabandhaṁ tribandhaṁ vā yojayettadanantaram |
puṇyāhaprokṣaṇaṁ śāntikumbhatoyābhiṣecanam || 65
prāgukta vidhinā kṛtvā āsanāṇuṁ tato nyaset |

The learned Guru should deposit the nine gems in a definite pattern in the hollow privided in the pedestal. Or, he may deposit gold plate there. All other rituals should be done in the same way as done for the installation of Sivalinga. Then he should firmly apply the binding band made of 8 or 3 ingredients. Punyaha-vacana, sprinkling, bathing with the water contained in the 'santi-kumbha' - all such activities should be done according to the directions given earlier. Then, the Guru should identify the asana-mantra with the pedestal.

पीठे क्रियाख्यं विन्यस्य गुरुः प्रागुक्त वर्त्मना॥ ६६

लिङ्गाग्रनिहितं वापि शिवकुम्भं च वर्धनीम्।

वामादि वर्धनी युक्तां वेदिकान्तर संस्थिताम्॥ ६७

देवाग्रे स्थापयित्वा तु जीवन्यासेन विन्यसेत्।

संस्थाप्य वर्धनीं वापि वर्धन्यष्टक संयुताम्॥ ६८

वेदिका मध्यमे न्यस्त्वा जीवन्यासार्थं आरभेत्।

pīṭhe kriyākhyaṁ vinyasya guruḥ prāgukta vartmanā || 66
liṅgāgranihitaṁ vāpi śivakumbhaṁ ca vardhanīm |
vāmādi vardhanī yuktāṁ vedikāntara saṁsthitām || 67
devāgre sthāpayitvā tu jīvanyāsena vinyaset |
saṁsthāpya vardhanīṁ vāpi vardhanyaṣṭaka saṁyutām || 68
vedikā madhyame nyastvā jīvanyāsārthaṁ ārabhet |

The Guru should identify the Kriya Sakti with the pedestal according to the direction set forth earlier. He should place the Siva-kumbha and Vardhani-kalasa in front of Sivalinga. Having taken the 8 vardhani-vessels which are arranged in another altar and for which Vama and others are the presiding Saktis, he should place them in front of the Lord and proceed to do the 'jiva nyasa' for them. Or, he may place the Vardhani-kalasa at the center of the altar and the eight vardhani-vessels around it and proceed to perform the 'jiva nyasa'.

जीवन्यासस्त्रिषु स्थानेष्वथ कार्योऽथवासने॥ ६९

लिङ्गादौ स्थापिते कुम्भे न्यासकाले विशेषतः।

स्नपनं कारयेदन्ते पञ्चामृत्विधिस्तु वा॥ ७०

केवलेनाम्भसा वाथ गन्धाद्यैस्सम्यगर्चयेत्।

यावच्चन्द्रश्च सूर्यश्च यावत्तिष्ठति मेदिनी॥ ७१

तावदत्र त्वया देवि सान्निध्यं कुरु सर्वदा।

लिङ्गसंस्थापनप्रोक्तं दक्षिणाद्यं च दाप्येत्॥ ७२

jīvanyāsastriṣu sthāneṣvatha kāryo'thavāsane || 69
liṅgādau sthāpite kumbhe nyāsakāle viśeṣataḥ |
snapanaṁ kārayedante pañcāmṛtvidhistu vā || 70
kevalenāmbhasā vātha gandhādyaissamyagarcayet |
yāvaccandraśca sūryaśca yāvattiṣṭhati medinī || 71
tāvadatra tvayā devi sānnidhyaṁ kuru sarvadā |
liṅgasaṁsthāpanaproktaṁ dakṣiṇādyaṁ ca dāpayet || 72

The 'jiva nyasa' should be done in three locations - pedestal, linga and the kumbha. This should be specifically done in the process of nyasa. At the end, the Guru should perform 'snapana abhisheka'. Or, he may do the ablution with the mixture of five fruits or simply with pure water. Then he should

worship Sakti with sandal, flowers and other substances and entreat: " O Devi!, let your vibrant presence in this pitha be continued for ever, so long as the sun and moon are present in this world." The chief yajamana(sponsor) should honor the Guru and other priests with sufficient ceremonial fees(dakshina) as explained under the context of 'Linga sthapana'.

चतुर्दिनं त्रयं वापि द्वयमेकं च नित्यशः।
विशेषपूजा कर्तव्या होमेन च समन्विता॥ ७३
पूर्वोक्तैरणुभिश्शाक्तैः पायसैर्होममाचरेत्।
चतुर्थे प्रथमे वाथ चण्डकल्पो विधीयताम्॥ ७४
बाणादौ स च नेष्टस्स्यादथवा परिभाव्यताम्।

caturdinaṁ trayaṁ vāpi dvayamekaṁ ca nityaśaḥ |
viśeṣapūjā kartavyā homena ca samanvitā || 73
pūrvoktairaṇubhiśśāktaiḥ pāyasairhomamācaret |
caturthe prathame vātha caṇḍakalpo vidhīyatām || 74
bāṇādau sa ca neṣṭassyādathavā paribhāvyatām |

Worship should be done in an elaborate and special way continuosly for four, three or two days or at least for one day. Fire-ritual should also be performed in all these days. The oblations should be offered with 'payasa' reciting the Sakti-mantras mentioned earlier. Either in the fourth day or in the first day, the worship of Candesvara should specifically be done. Such worship need not be performed for the installation of the pedestal of Bana-linga. Or, such worship may be conceptually done.

पीठ संस्थापनस्यापि फलं लिङ्गप्रतिष्ठया॥ ७५
समानं कथितं यस्मात् प्रतिष्ठैकोभयत्र च॥ ७६

pīṭha saṁsthāpanasyāpi phalaṁ liṅgapratiṣṭhayā || 75
samānaṁ kathitaṁ yasmāt pratiṣṭhaikobhayatra ca || 76

The fruit to be derived from the installation of the pedestal is the same as that derived from the installation of Linga, since this installation is one and the same for both the pedestal and the Linga.

॥ इति उत्तर कामिकाख्ये महातन्त्रे पिण्डिका स्थापन विधिः अष्टचत्वरिंशत्तमः पटलः॥

|| iti uttara kāmikākhye mahātantre piṇḍikā sthāpana vidhiḥ aṣṭacatvariṁśattamaḥ paṭalaḥ ||

This is the 48th chapter titled " Directions for the Installation of Pedestal" in the Great Tantra called Uttara Kamika

४९ काम्यलिङ्ग प्रतिष्ठा विधिः

49 kāmyaliṅga pratiṣṭhā vidhiḥ

49 Directions for the Installation of Lingas meant for the Attainment of Desired Benefits

काम्यलिङ्ग प्रतिष्ठां तु वक्ष्ये लक्षण पूर्वकम्।
काम्यानि सिद्धयो ज्ञेयाः सिद्धयो बहुधा स्मृताः॥ १
कन्यसं मध्यमं ज्येष्ठं श्रेष्ठं चेति चतुर्विधम्।
प्रत्येकं त्रिविधं प्रोक्तं उत्तमादि विभेदतः॥ २
फलं दृष्टं अदृष्टं च द्विविधं तत्परापरम्।

kāmyaliṅga pratiṣṭhāṁ tu vakṣye lakṣaṇa pūrvakam |
kāmyāni siddhayo jñeyāḥ siddhayo bahudhā smṛtāḥ || 1
kanyasaṁ madhyamaṁ jyeṣṭhaṁ śreṣṭhaṁ ceti caturvidham |
pratyekaṁ trividhaṁ proktaṁ uttamādi vibhedataḥ || 2
phalaṁ dṛṣṭaṁ adṛṣṭaṁ ca dvividhaṁ tatparāparam |

Now, I will explain the process of installation of the Lingas for attaining the desired powers and benefits, including the characteristic lineaments of such Lingas. The benefits desired are generally known as 'siddhis' and these siddhis are considered to be of various kinds. The lowest, medium, super and the foremost- these are the four kinds of siddhis. Each kind of siddhi is again categorized into three as the superior, medium and the lowest. The fruit of worship of such Lingas is of two kinds - the most supreme(para) and the supreme (apara).

कन्यसं भूपतीशत्वं मध्यमं बलसिद्धयः॥ ३
उत्तमं खेचरत्वं व श्रेष्ठं देवसमानता।
भिद्यते बहुधैकैकं विद्येशत्वादि भेदतः॥ ४

kanyasaṁ bhūpatīśatvaṁ madhyamaṁ balasiddhayaḥ || 3
uttamaṁ khecaratvaṁ va śreṣṭhaṁ devasamānatā |
bhidyate bahudhaikaikaṁ vidyeśatvādi bhedataḥ || 4

The lowest siddhi is the attainment of lordship over the country. the medium kind of siddhi is the attainment of supreme powers. The super kind of siddhi is the attainment of roaming through the space and visiting the Divine Worlds. The superior kind of siddhi is the attainment of equality with the Deities of the pure realm. Each attainment is again classified into several verieties such as the attainment of Vidyesatva(the status of being the Lord of Vidyas) and others.

विद्येशत्वं च रुद्रत्वं ब्रह्मत्वं वैष्णवं पदम्।
इत्येवमादि दैवत्वं श्रेष्ठमित्युच्यते बुधैः॥ ५
सिद्धयश्चाणिमाद्याश्च चक्रवर्तित्वमेव च।
इत्येवमादिकं श्रेष्ठं सिद्धीनां मुनिपुङ्गवाः॥ ६
गुलिकाञ्जन पाताल खड्ग घण्टादि मध्यमम्।
अपमृत्युजयोच्चाट वश्याद्यं अधमं मतम्॥ ७

vidyeśatvaṁ ca rudratvaṁ brahmatvaṁ vaiṣṇavaṁ padam |
ityevamādi daivatvaṁ śreṣṭhamityucyate budhaiḥ || 5
siddhayaścāṇimādyāśca cakravartitvameva ca |
ityevamādikaṁ śreṣṭhaṁ siddhīnāṁ munipuṅgavāḥ || 6
gulikāñjana pātāla khadga ghaṇṭādi madhyamam |
apamṛtyujayoccāṭa vaśyādyaṁ adhamaṁ matam || 7

Attainment of the status of Vidyesa, of Rudra, of Brahma and of Vishnu and such other attainments belong to the category of 'deivatva'. Such attainment is considered to be of foremost kind by the learned sages. O, the foremost Sages!, superior powers such as 'anima' and others, attainment of the status of emperor and such other attainments also belong to the foremost kind. Attainment of specific powers such as 'gulika', anjana, patala, khadga, ghanta and such others is considered to be of medium kind. Acquiring of the power to gain victory over untimely death, to drive away the obstacles, enemies and unfavorable forces, to bring others under one`s own control - is considered to be of lowest kind.

दृष्टत्वे तदनेनैव यद्देहेनोपभुज्यते।
देहान्तरेण वा दृष्टं मायाकार्ये परत्र च॥ ८
मायाकार्येऽमरेशादि रुद्रस्थाने तु यत्सुखम्।
अपरं तत्परं विद्यादनन्तादि पदस्थितिः॥ ९

dṛṣṭatve tadanenaiva yaddehenopabhujyate |
dehāntareṇa vā dṛṣṭaṁ māyākārye paratra ca || 8
māyākārye'mareśādi rudrasthāne tu yatsukham |
aparaṁ tatparaṁ vidyādanantādi padasthitiḥ || 9

The benefits of such siddhis could be experienced with the existing body. There are some siddhis, the benefits of which could be experienced with a different body. Such bodies are created out of 'maya' as suitable to different worlds. The siddhis whose benefits evolve in the form of comforts and happiness enjoyable with the maya-born body, being in the world of Rudra belong to the supreme category(apara). The siddhis whose benefits evolve in the form of comforts and happiness enjoyable with the body born of pure maya, being in the world of Anantesvara and of other Vidyesvaras belong to the most supreme category(para).

न सिद्धिर्न च मुक्तिश्च लिङ्गाश्रयणमन्तरा।
शिवलिङ्गमनादृत्य सिद्धिमुक्त्यभिलाषिणः॥ १०
एते मूढधियस्तीर्णाः किं भीमं भवसागरम्।
भवाभीष्टफलं प्राप्ताः सिद्धसिद्धाः सुरा मताः॥ ११
रत्नलिङ्गजपा मूढाः का युक्तिर्भ्रान्तिचेतसः।
तस्माल्लिङ्गाश्रयात्सिद्धिर्युक्तलिङ्गं समाश्रयेत्॥ १२

na siddhirna ca muktiśca liṅgāśrayaṇamantarā |
śivaliṅgamanādṛtya siddhimuktyabhilāṣiṇaḥ || 10
ete mūḍhadhiyastīrṇāḥ kiṁ bhīmaṁ bhavasāgaram |
bhavābhīṣṭaphalaṁ prāptāḥ siddhasiddhāḥ surā matāḥ || 11
ratnaliṅgajapā mūḍhāḥ kā yuktirbhrānticetasaḥ |
tasmālliṅgāśrayātsiddhiryuktaliṅgaṁ samāśrayet || 12

Through the means other than resorting to the worship of Linga, neither the worldly enjoyments nor the final liberation could be achieved. Having despised the worship of Sivalinga, those who desire for the attainment of siddhis and mukti are considered to be with stupefied and misguided intellect. How could they cross over the dreadful ocean of the repeating cycle of birth and death? Those who have attained the fruits as desired by them through the worship of Linga are considered as 'Devas'. What suitable means is there for those who are with perplexed and deluded mind, even if they worship the Linga made of gems and do the incantation? Therefore, the attainment of siddhis could be possible only by resorting to the worship of Linga. But, those who desire for the attainment of siddhis and other benefits should resort to the worship of Linga as suitable to the desired purpose.

विष्ण्वाद्या वसवो रुद्राः मुनयश्च महौजसः।
विधिवल्लिङ्गमाराध्य फलमिष्टतमं गताः॥ १३
स्वायम्भुवं स्थापितं वा मुनिभिर्विबुधैर्गणैः।
सिद्धैर्विद्याधराद्यैश्च न मानुष्यैः कदाचन॥ १४
स्वयं वा स्थापयित्वा तु सर्वलक्षण संयुतम्।
यथा शास्त्रं यथा कालं यथा देशं परीक्ष्य च॥ १५
तत्र संसाधयेत् सिद्धिं आचार्यस्साधकोऽपि वा।

viṣṇvādyā vasavo rudrāḥ munayaśca mahaujasaḥ |
vidhivalliṅgamārādhya phalamiṣṭatamaṁ gatāḥ || 13
svāyambhuvaṁ sthāpitaṁ vā munibhirvibudhairgaṇaiḥ |
siddhairvidyādharādyaiśca na mānuṣyaiḥ kadācana || 14
svayaṁ vā sthāpayitvā tu sarvalakṣaṇa saṁyutam |
yathā śāstraṁ yathā kālaṁ yathā deśaṁ parīkṣya ca || 15
tatra saṁsādhayet siddhiṁ ācāryassādhako'pi vā |

Various Gods such as Vishnu and others, eight Vasus, eleven Rudras and Sages endowed with great splendour and glory have worshipped Linga according to the directions given in the Agamas and by such worship they have achieved the fruits abundantly as desired by them. Savyambhu Linga, the Lingas installed and worshipped by the Sages, Devas, Ganas, Siddhas, Vidyadharas and other groups of celestial beings - all such Lingas could be worshipped to attain the desired siddhis. The Lingas installed by the human beings should never be worshipped , with a motive to attain the siddhis. The Acharyas and the Sadhakas may install a suitable Linga , of their own accord or they may install it through another Acharya according to the Scriptural rules, after having examined thoroughly the suitability of time and place. Having installed, they should duly worship them to attain the desired siddhis.

स्वयं कर्तुं अशक्तानां नृपतीनां हिताय च॥ १६

देशिकस्साधयेत्सिद्धिं चतुर्णां वा हिताय च।

स्वस्य वान्यस्य वा कर्तुर्हितकृद्देशिकोत्तमः॥ १७

svayaṁ kartuṁ aśaktānāṁ nṛpatīnāṁ hitāya ca || 16
deśikassādhayetsiddhiṁ caturṇāṁ vā hitāya ca |
svasya vānyasya vā karturhitakṛddeśikottamaḥ || 17

For the benefits of the kings who are not able to install the Lingas of their own accord or for the benefits of the people of all the four castes, the Acharya should install the suitable Lingas and enable them attain the desired siddhis. That Acharya is considered to be the foremost who brings auspicious benefits to the chief sponsor, irrespective of the installation meant for one`s own or others.

लिङ्गार्थं आकरं यायात् स्वस्य कृत्यानुसारतः।

शिलादि द्रव्यमादाय नयेत् कर्मानुरूपतः॥ १८

तानि द्रव्याणि बहुधा शिलामृल्लोह दारुभिः।

रत्नक्षणिकवस्तूनि कथ्यन्ते तान्यशेषतः॥ १९

liṅgārthaṁ ākaraṁ yāyāt svasya kṛtyānusārataḥ |
śilādi dravyamādāya nayet karmānurūpataḥ || 18
tāni dravyāṇi bahudhā śilāmṛlloha dārubhiḥ |
ratnakṣaṇikavastūni kathyante tānyaśeṣataḥ || 19

In order to make the Linga, the Acharya should go to a suitable location where the material for making the Linga is available. Such material should be in accordance with the siddhi to be attained by the master. Having procured the needed material such as the stone and others, he should arrange for the designing of the Linga according to the expected fruit. Such materials are of various kinds such as the stone, earth, metal, wood, gems, substances meant for making the Lingas which are disposable at the end of worship and others. The characteristics of all such materials are now told.

श्वेता रक्ता च पीता च कृष्णा चेति चतुर्विधा।

चतुर्णामपि वर्णानां शिला धात्री च संमता॥ २०

एताश्चतस्रो विप्रस्य तिस्रो राज्ञां उभे विशः।

एका शूद्रस्य नियमाच्छिला भूम्यश्च कीर्तिताः॥ २१

तत्तद्भूजनिता एव मृदो लिङ्गार्थं ईरिताः।

śvetā raktā ca pītā ca kṛṣṇā ceti caturvidhā |
caturṇāmapi varṇānāṁ śilā dhātrī ca saṁmatā || 20
etāścatasro viprasya tisro rājñāṁ ubhe viśaḥ |
ekā śūdrasya niyamācchilā bhūmyaśca kīrtitāḥ || 21
tattadbhūjanitā eva mṛdo liṅgārthaṁ īritāḥ |

The stone and the earth which are in the colors of white, red, whitish yellow and bluish black are fit for making the Lingas. All these four are suitable to the brahmins; except the first, all other three are suitable to the kshatriyas; the last two are suitable to the vaisyas; and the last one is suitable to the sudras. Even the earth availble in the same location where the people are living comforatably is suitable for making the lingas.

फलं लिङ्गानुरूपेण शिलानां समुदाहृतम्॥ २२

पृथ्वीशत्वं फलं ज्ञेयं चतसृणां मृदामपि।

श्रीकामस्य सुवर्णोत्थं राज्यकामस्य राजतम्॥ २३

आयसं मारणे लिङ्गं उन्मादे कांस्यजं भवेत्।

उत्सादे रीतिजं ज्ञेयं त्रपुजं पुत्रवृद्धये॥ २४

वृद्धिकामस्य ताम्रोत्थं सीसजं व्याधिनाशनम्।

लोहलिङ्गं समाख्यातं रत्नलिङ्गमथोच्यते॥ २५

phalaṁ liṅgānurūpeṇa śilānāṁ samudāhṛtam || 22
pṛthvīśatvaṁ phalaṁ jñeyaṁ catasṛṇāṁ mṛdāmapi |
śrīkāmasya suvarṇotthaṁ rājyakāmasya rājatam || 23
āyasaṁ māraṇe liṅgaṁ unmāde kāṁsyajaṁ bhavet |
utsāde rītijaṁ jñeyaṁ trapujaṁ putravṛddhaye || 24
vṛddhikāmasya tāmrotthaṁ sīsajaṁ vyādhināśanam |
lohaliṅgaṁ samākhyātaṁ ratnaliṅgamathocyate || 25

The benefit of worship has been told according to the material by which the Linga has been made. The worship of the Linga designed with all the four kinds of earth would bestow the lordship over the particular land or the country; the Linga made of gold is suitable for those who are desirous of wealth; the Linga made of silver is suitable for those who desire for kingdom; the Linga made of iron is for inflicting death; the Linga made of bell-metal is for inflicting madness; the Linga made of brass is for inflicting loss or destruction; the Linga made of tin is for the growth of the descendants; the Linga made of copper is suitable for those who are desirous of growth in all respects; the Linga made of lead is for curing the diseases. Thus, the benefit of the Lingas designed with metals has been told. Now, the benefit of the Lingas made of gems is revealed.

वज्रलिङ्गं क्षितीशत्वे मौक्तं आरोग्यदं भवेत्।
इन्द्रनीलमयाल्लिङ्गात् सर्वान् कामान् समश्नुते॥ २६
महानीलमयाल्लिङ्गाद्वैष्णवं पदमाप्नुयात्।
वैडूर्याद्व्याधिनाशस्स्यात् सौभाग्यं पुष्परागजात्॥ २७
आरोग्यदं मरकतं प्रवालं च वशीकरम्।
राजावर्तमयाल्लिङ्गान्महाभोगं समश्नुते॥ २८

vajraliṅgaṁ kṣitīśatve mauktaṁ ārogyadaṁ bhavet |
indranīlamayālliṅgāt sarvān kāmān samaśnute || 26
mahānīlamayālliṅgādvaiṣṇavaṁ padamāpnuyāt |
vaiḍūryādvyādhināśassyāt saubhāgyaṁ puṣparāgajāt || 27
ārogyadaṁ marakataṁ pravālaṁ ca vaśīkaram |
rājāvartamayālliṅgānmahābhogaṁ samaśnute || 28

The Linga made of diamond is for the attainment of lordship over the country; the Linga made of pearl is capable of bestowing a healthy state free from diseases. Through the worship of the Linga made of supreme kind of sapphire(indranila), one could achieve all the benefits desired by him. Through the worship of the Linga made of sapphire known as mahanila, one could attain an exalted state equal to Vishnu. Through the worship of the Linga made of beryl, complete removal of incurable diseases could be effected. The Linga made of topaze is capable of yielding prosperity. the Linga made of emerald is capable of bestowing health. The Linga made of coral is cpable of bestowing the power of attraction. Through the worship of the Linga made of 'rajavarta'(diamond of inferior quality), one could attain immeasurable riches.

नैलं नागेन्द्रभोगाय शङ्खं सौभाग्यदं भवेत्।
शूलाक्षमणिजं शत्रुक्षयाय पुलकं तथा॥ २९
सस्यकं सस्यनिष्पत्यै सौरार्थं सूर्यकान्तजम्।
चन्द्रकान्तं मृत्युजिते भूतिदं पद्मरागजम्॥ ३०
स्फाटिकं सर्वसिद्ध्यर्थं भौमजं दिव्यसिद्धये।
वैक्रान्तकं महावृत्तरक्तायस्कान्तजं हितम्॥ ३१
क्षुद्रसिद्धियुतं मन्त्रजाति संस्कार संस्कृतम्।
गुणाद्दृष्टफलं प्रोक्तं परासु मणिजातिषु॥ ३२
इत्थं रत्नजं आख्यातं दारुजं कथ्यतेऽधुना।

nailaṁ nāgendrabhogāya śaṅkhaṁ saubhāgyadaṁ bhavet |
śūlākṣamaṇijaṁ śatrukṣayāya pulakaṁ tathā || 29
sasyakaṁ sasyaniṣpatyai saurārthaṁ sūryakāntajam |
candrakāntaṁ mṛtyujite bhūtidaṁ padmarāgajam || 30

sphāṭikaṁ sarvasiddhyarthaṁ bhaumajaṁ divyasiddhaye |
vaikrāntakaṁ mahāvṛttaraktāyaskāntajaṁ hitam || 31
kṣudrasiddhiyutaṁ mantrajāti saṁskāra saṁskṛtam |
guṇāddṛṣṭaphalaṁ proktaṁ parāsu maṇijātiṣu || 32
itthaṁ ratnajaṁ ākhyātaṁ dārujaṁ kathyate'dhunā |

The Linga made of nila(a kind of sapphire) is suitable for the attainment of pleasures available in the world of Nagas. The Linga made of conch is for the attainment of prosperity; the Linga made of rudraksha associated with the symbol of trident and of 'pulaka'-gem is for the destruction of enemies; the Linga made of 'sasyaka'-gem is for the abundant growth of crops; the Linga made of sun-stone(surya kanta) is for gaining vigor and valor; the Linga made of moon-stone is for gaining victory over the god of death; the Linga made of padmaraga (a kind of ruby) is capable of bestowing a state of well-being and riches; the Linga made of crystal is for the attainment of all kinds of siddhis; the Linga made of bhauma-gem is for the attainment of divine powers; the Lingas made of vaikranta, mahavrutta and red iron-stone are beneficial. Among the Lingas made of superior kind of gems, those which are meant for the attainment of siddhis related to the mundane level are capable of yielding much benefits to be experienced directly in this birth, if they are purified with and charged with the relevant groups of mantras. In this way, the significance of the Lingas made of gems has been told. Now, the significance of the Lingas made of various kinds of wood is revealed.

सारवद्वृक्षजं भूत्यै क्षीरद्रुमजं आयुषे॥ ३३

माधुर्यगन्धगुणवज्ज्ञानसौभाग्यकीर्तिदम्।

रक्ताह्वचन्दनाशोकं शिंशुपाशोकबिल्वजम्॥ ३४

सर्वदुःखादि राहित्ये पिशाचजमरिच्छिदे।

sāravadvṛkṣajaṁ bhūtyai kṣīradrumajaṁ āyuṣe || 33
mādhuryagandhaguṇavajjñānasaubhāgyakīrtidam |
raktāhvacandanāśokaṁ śiṁśupāśokabilvajam || 34
sarvaduḥkhādi rāhitye piśācajamaricchide |

The Lingas made of wood got from the heavy and solid trees are suitable for the atainment of prosperity and wealth; the Lingas made of wood got from the trees associated with the exudation of sap or resin are for the attainment of longevity; the Lingas made of wood got from the trees which are with sweet sap, good fragrance and auspicious qualities are capable of bestowing spiritual knowledge and prosperity. In order to be free from all kinds of afflictions and worries, the Lingas mad of red sandal, asoka, simsupa(another kind of asoka) and bilva are suitable. The Linga made of wood got from the paisaca-tree is suitabale for effecting destruction to the enemies.

यद्वा साधकनक्षत्र वशाल्लिङ्गं तु दारुजम्॥ ३५

कारस्करं चामलकं तथोदुम्बरजम्बुकौ।

खदिरःकृष्णककुभौ शिरीषाश्वत्थकौ ततः॥ ३६

पुन्नागश्चैव न्यग्रोधः पलाशः प्लक्षकस्तथा।

अम्बष्ठबिल्वार्जुनकाश्शाल्मली वकुलस्तथा॥ ३७

पिण्डी सर्जस्तथा वृक्षो वञ्जुलः पनसस्तथा।
आम्रार्कौ च कदम्बश्च वह्निनिम्बौ तथैव च॥ ३८
मधुकश्चाश्विनीपूर्वं नक्षत्राणां तु पादपाः।
एभिर्ऋक्षैरभिरुद्धैस्तरुभिश्शान्तिकादिकम्॥ ३९
विधाय लिङ्गं कर्तव्यं साध्यर्क्षे मारणादिकम्।

yadvā sādhakanakṣatra vaśālliṅgaṁ tu dārujam || 35
kāraskaraṁ cāmalakaṁ tathodumbarajambukau |
khadiraḥkṛṣṇakakubhau śirīṣāśvatthakau tataḥ || 36
punnāgaścaiva nyakrodhaḥ palāśaḥ plakṣakastathā |
ambaṣṭhabilvārjunakāśśālmalī vakulastathā || 37
piṇḍī sarjastathā vṛkṣo vañjulaḥ panasastathā |
āmrārkau ca kadambaśca vahninimbau tathaiva ca || 38
madhukaścāśvinīpūrva nakṣatrāṇāṁ tu pādapāḥ |
ebhirṛkṣairabhiruddhaistarubhiśśāntikādikam || 39
vidhāya liṅgaṁ kartavyaṁ sādhyarkṣe māraṇādikam |

Or, the Linga may be designed with the wood compatible to the birth-star of the sadhaka. Karaskara, Amalaka, Udumbara, Jambuka,Khadira, Krishna-kakubha, Sirisha, Asvatthaka, Punnaga, Nyakrodha, Palasa, Plakshaka, Ambashta, Bilva, Arjuna, Salmali, Vakula, Pindi, Sarja, Vanjula, Panasa, Amra, Arka, Kadamba, Vahni, Nimba, Madhuka- these are suitable to the lunar mansions starting from Asvini. If Lingas are to be made from these trees compatible to the lunar mansions, first 'santi-homa' and the related rituals should be performed in a lunar mansion. Then only the Lingas should be designed in a day synchronizing with the nakshatra suitable to the intended purpose. Otherwise, the sadhaka would be affected by unexpected bad effects such as untimely death.

श्वेतार्कमूलजं लिङ्गं जयार्थं विजयार्थिनाम्॥ ४०
चन्दनं सर्ववश्यं स्याच्छ्रीकरं रक्तचन्दनम्।
सरलं सर्वकाम्यार्थं खादिरं रोगनाशनम्॥ ४१
साप्तपर्णं च सालोत्थं राजादन समुद्भवम्।
विशेषात् सर्ववर्णानां सर्व कामार्थ साधनम्॥ ४२
उदुम्बरमयं पुष्ट्यै शान्त्यै न्यक्रोधसंभवम्।
वश्यायाश्वत्थजं लिङ्गं आरोग्ये खादिरं भवेत्॥ ४३
लिङ्गं वैभीतकं शत्रूच्चाटनार्थं द्विजोत्तमाः।
दारुजं लिङ्गमाख्यातं क्षणिकं लिङ्गमुच्यते॥ ४४

śvetārkamūlajaṁ liṅgaṁ jayārthaṁ vijayārthinām || 40
candanaṁ sarvavaśyaṁ syācchrīkaraṁ raktacandanam |
saralaṁ sarvakāmyārthaṁ khādiraṁ roganāśanam || 41

sāptaparṇaṁ ca sālotthaṁ rājādana samudbhavam |
viśeṣāt sarvavarṇānāṁ sarva kāmārtha sādhanam || 42
udumbaramayaṁ puṣṭyai śāntyai nyakrodhasaṁbhavam |
vaśyāyāśvatthajaṁ liṅgaṁ ārogye khādiraṁ bhavet || 43
liṅgaṁ vaibhītakaṁ śatrūccāṭanārthaṁ dvijottamāḥ |
dārujaṁ liṅgamākhyātaṁ kṣaṇikaṁ liṅgamucyate || 44

The Linga made of the root of white-arka plant is suitable for those who are intent on gaining victory. The Linga designed with sandal is meant for gaining the power of attracting. The Linga designed with red sandal is capable of bestowing wealth. The Linga made of sarala-wood is for the attainment of all the desired fruits. The Linga made of khadira-wood is capable of curing the diseases. The Linga made of saptaparna-wood and sala-wood is capable of rewarding the worshipper with a dwelling place in the royal palace.

सैकतं मोक्षभूत्यर्थं गोमयं रोगनाशनम्।
अन्नं अन्नाद्यकामस्य पैष्टं पुष्टिप्रदायकम्॥ ४५
गौलं प्रीतिकरं प्रोक्तं फलं इष्टार्थसिद्धये।
घृतेन कल्पितं लिङ्गं ह्लादकृद् दुःखिनामपि॥ ४६
ह्लादकृन्नवनीतं च गुणाढ्यं मृण्मयं भवेत्।
विशेषाद्भस्मजं लिङ्गं सर्वव्याधि निवारणम्॥ ४७
स्वस्ववर्णानुरूपेण पौष्पं पुष्टिप्रदायकम्।
बिल्वादिपत्रजं लिङ्गं यत्तत्पुत्रविवर्धनम्॥ ४८
तद्बीजजनितं लिङ्गं विशेषात् तृप्तिकारणम्।
धान्यतण्डुलजं लिङ्गं तत्तद्द्रव्यफलप्रदम्॥ ४९
कन्दमूलमयं लिङ्गं ब्रह्मतत्त्वस्य कारणम्।
रोगहृत् साक्तवं लिङ्गं तथा लाजविनिर्मितम्॥ ५०
जलेन निर्मितं लिङ्गं प्रणिनां शान्तिपुष्टितम्।
लिङ्गं यच्चित्रितं सद्यो विचित्र फलदायकम्॥ ५१
कर्पूरचन्दनाद्यैस्तु लिङ्गं यत्तज्ज्वरापहृत्।
द्रव्याणि कथितान्येवं लक्षणं च विधीयते॥ ५२

saikataṁ mokṣabhūtyarthaṁ gomayaṁ roganāśanam |
annaṁ annādyakāmasya paiṣṭaṁ puṣṭipradāyakam || 45
gaulaṁ prītikaraṁ proktaṁ phalaṁ iṣṭārthasiddhaye |
ghṛtena kalpitaṁ liṅgaṁ hlādakṛd duḥkhināmapi || 46
hlādakṛnnavanītaṁ ca guṇāḍhyaṁ mṛṇmayaṁ bhavet |
viśeṣādbhasmajaṁ liṅgaṁ sarvavyādhi nivāraṇam || 47
svasvavarṇānurūpeṇa pauṣpaṁ puṣṭipradāyakam |

bilvādipatrajaṁ liṅgaṁ yattatputravivardhanam || 48
tadbījajanitaṁ liṅgaṁ viśeṣāt tṛptikāraṇam |
dhānyataṇḍulajaṁ liṅgaṁ tattaddravyaphalapradam || 49
kandamūlamayaṁ liṅgaṁ brahmatattvasya kāraṇam |
rogahṛt sāktavaṁ liṅgaṁ tathā lājavinirmitam || 50
jalena nirmitaṁ liṅgaṁ praṇinām śāntipuṣṭitam |
liṅgaṁ yaccitritaṁ sadyo vicitra phaladāyakam || 51
karpūracandanādyaistu liṅgaṁ yattajjvarāpahṛt |
dravyāṇi kathitānyevaṁ lakṣaṇaṁ ca vidhīyate || 52

The Linga made of sand is for the attainment of final liberation and of celebrity and greatness. The Linga made of cowdung is for curing the diseases. The Linga made of cooked rice is beneficial for those who are desirous of food and other substances. The Linga made of kneaded flour is capable of bestowing the continuous growth of wealth and welfare. The Linga made of molasses is suitable for giving a delighted and contended state. The Linga designed with fruit would yield the desired benefits. The Linga designed with clarified butter would be source of delight for the worshipper For those who are in distress the Linga designed with butter would give them happiness. The Linga designed with earth would make the worshipper as a renowned person enodowed with good virtues and serene qualities. The Linga specially designed with the sacred ash(vibhuti) would ward off all kinds of disease. The Linga designed with flowers selected so as to be with the colors recommended for each caste would promote the sustained growth and welfare to the worshipper. The Linga made of the leaves of Bilva-tree would bestow good descendents(sons, grandsons, daughters and granddaughters) and continuity of lineage. The Linga designed with seeds of that tree would specifically grant a state of fulfilment and contentment. The Linga designed with rice or with some other grain would give a plentiful yield of that grain. The Linga which is made of bulb or root would bestow a perfect knowledge of the Supreme Reality. The Linga designed with fried and ground flour would ward off the diseases and the Linga designed with parched paddy would also give the same benefit. The Linga designed with water would bestow a state of calmness and sustained growth of prosperity to the worshippers. The Linga drawn on a suitable cloth according to the prescribed lineaments would give various kinds of benefits within a short time. The Linga designed with camphor, sandal or such other substances would ward off fever and other diseases. In this way, the benefits of the Lingas designed with various materials have been told. Now, the lineaments of various forms of Linga are explained.

प्रासादगर्भ मानेन लिङ्गं ज्येष्ठादि भेदतः।
मुख्यतस्सिद्धये प्रोक्तं मुक्त्यर्थं अनुषङ्गतः॥ ५३
हस्तादि लिङ्गमानानि यानि तानि विमुक्तये।
भुक्तये चानुषङ्गेण भवन्ति विधियोगतः॥ ५४

prāsādagarbha mānena liṅgaṁ jyeṣṭhādi bhedataḥ |
mukhyatassiddhaye proktaṁ muktyarthaṁ anuṣaṅgataḥ || 53
hastādi liṅgamānāni yāni tāni vimuktaye |
bhuktaye cānuṣaṅgeṇa bhavanti vidhiyogataḥ || 54

Based on the measurements of the main shrine, the Lingas are categorized into four kinds such as the foremost(jyeshtha) and others. Such Lingas are primarily meant for the attainment of siddhis. In addition to this, they would also lead to the attainment of final liberation. The measurements prescribed according to the rules for the Lingas, such as hasta and others, are primarily in view of the final liberation. As the secondary importance, they are also applicable for the attainment of worldly enjoyments.

गर्भार्धं अधमं ज्ञेयं पञ्चत्र्यंशं वरं भवेत्।
तदन्तरेऽष्टभागे तु नवलिङ्गानि सन्ति हि॥ ५५
तस्मात्तस्मात् अधस्तात्तु त्रीणि त्रीणि भवन्ति हि।
षड्त्रिंशन्मानमुद्दिष्टं गर्भमानं द्विजोत्तमाः॥ ५६
प्रासादे वा ततो वह्निवेदग्रहविभाजिते।
द्वारि वांशं परित्यज्य सपीठाश्रा विशेषतः॥ ५७

garbhārdhaṁ adhamaṁ jñeyaṁ pañcatryaṁśaṁ varaṁ bhavet |
tadantare'ṣṭabhāge tu navaliṅgāni santi hi || 55
tasmāttasmāt adhastāttu trīṇi trīṇi bhavanti hi |
ṣaṭtriṁśanmānamuddiṣṭaṁ garbhamānaṁ dvijottamāḥ || 56
prāsāde vā tato vahnivedagrahavibhājite |
dvāri vāṁśaṁ parityajya sapīṭhāśrā viśeṣataḥ || 57

Half of the measurement(width) of the main shrine is for the lower category. Three parts out of five parts of that measurment is considered to be superior. If the difference between these two measures are divided into eight equal parts, there occur nine kinds of measurements. These measures are categorized into three kinds - inferior, medium and the foremost. O, the foremost twice-born sages! When caculated for all the four types of Lingas, thirty-six kinds of measurements would be obtained based on the measurement of the main shrine. The measurement of the main shrine should be divided into three, four or nine equal parts. Having left out the measurement of the threshold, the reamining measure should be considered in a special way for the width of the pedestal.

पूर्ववच्च प्रमाणानि लिङ्गानां विहितानि तु।
एकाङ्गुलं समारभ्य चाङ्गुलाङ्गुल वृद्धितः॥ ५८
अष्टोत्तरशतान्तं तु त्रिविधाङ्गुल मानतः।
एकहस्तं समारभ्य षडङ्गुल विवृद्धितः॥ ५९
नवहस्त प्रमाणान्तं हस्तमानवशान्नयेत्।
हस्तादधः स्थितं शैलं प्रासादेषु न शस्यते॥ ६०

pūrvavacca pramāṇāni liṅgānāṁ vihitāni tu |
ekāṅgulaṁ samārabhya cāṅgualāṅgula vṛddhitaḥ || 58
aṣṭottaraśatāntaṁ tu trividhāṅgula mānataḥ |
ekahastaṁ samārabhya ṣaḍaṅgula vivṛddhitaḥ || 59

navahasta pramāṇāntaṁ hastamānavaśānnayet |
hastādadhaḥ sthitaṁ śailaṁ prāsādeṣu na śasyate || 60

As set forth earlier, the proportionate measurements of the Lingas should be determined. Starting from one angula, the measurement could be increased by one angula each time up to 108 angulas. The three types of angulas may be considered for the determination of accurate measures. Starting from one hasta, the measuremnet should be increased by 6 angulas each time to reach the maximum measurement of nine hastas. Such procedure is based on hasta. The Linga which is made of stone and whose height is less than one hasta is not recommended for installation in the main shrine.

पादोनं दारुजं लोहमस्यार्धेनैव संमतम्।
अङ्गुलादि वितस्त्यन्तं रत्नलिङ्गं द्विजोत्तमाः॥ ६१
आयादि शुभसंयुक्तं नयेत् कर्मानुरूपतः।
हस्तादधः स्थितं शैलं योज्यमुच्चाटनादिषु॥ ६२

pādonaṁ dārujaṁ lohamasyārdhenaiva saṁmatam |
aṅgulādi vitastyantaṁ ratnaliṅgaṁ dvijottamāḥ || 61
āyādi śubhasaṁyuktaṁ nayet karmānurūpataḥ |
hastādadhaḥ sthitaṁ śailaṁ yojyamuccāṭanādiṣu || 62

The height of the Linga made of wood should be with the maximum height of three-fourth of a hasta. The height of the Linga made of metal should be with the maximum height of half of one hasta. O, the foremost among the twice-born sages!, the height of the Linga made of gems should be from one angula to twelve angulas. The Linga should be made in such a way that it is associated with auspicious 'aya' and other factors, according to the intended purpose. For effecting the results such as driving away the enemies, expulsion and such others, the Linga made of stone should be installed taking care to see that its height is lower than one hasta.

लिङ्गायामैकभागे तु वेदभागेन विस्तरः।
खण्डत्रयं समं कुर्यात् सिद्धिलिङ्गेषु सर्वसु॥ ६३
चतुरश्रं तथाष्टाश्रं कूर्चावृत्त शिरोवहम्।
अर्धचन्द्रशिरो युक्तं स्थापयेदैन्द्रपीठके॥ ६४
पूर्वदिक्स्वेष्टसिद्ध्यर्थं लिङ्गं वज्रशिरो यथा।
वज्रकायं समायोज्य स्तम्भादि परिकीर्तितम्॥ ६५

liṅgāyāmaikabhāge tu vedabhāgena vistaraḥ |
khaṇḍatrayaṁ samaṁ kuryāt siddhiliṅgeṣu sarvasu || 63
caturaśraṁ tathāṣṭāśraṁ kūrcāvṛtta śirovaham |
ardhacandraśiro yuktaṁ sthāpayedaindrapīṭhake || 64
pūrvadiksveṣṭasiddhyarthaṁ liṅgaṁ vajraśiro yathā |
vajrakāyaṁ samāyojya stambhādi parikīrtitam || 65

The breadth(diameter) of the Linga should be equal to one fourth of its total height. The height of the Linga should be with three sections, each section being with equal height. This process is appilcable to all the Lingas meant for the attainment of siddhis. The bottom section should be four sided, the middle section eight sided and the upper section, circular. The top of the Linga should be designed so as to be in the form of half-moon and it should be surrounded by bunches of darbhas. Such Linga should be installed in the pedestal placed in the east. In order to accomplish the desired fruit, the top portion of the Linga should be marked with the insignia of vajra-weapon and its pedestal also should be provided with the form of vajra-weapon. It has been declared in the Agamas that the worship of such vajra-linga should be undertaken for effecting immobilization and other effects.

लिङ्गोर्ध्वे रुद्रभागे तु शरांशैश्चतुरश्रकम्।
वस्वश्रं पूर्ववद्वृत्ते सप्ताश्रं स्वां दिशं विना॥ ६६
आग्नेयपीठे तल्लिङ्गं वह्निदिक्स्वाम्यसिद्धये।
लिङ्गं शक्तिशिरोपेतं स्थाप्यं शक्त्यङ्ग पिण्डिके॥ ६७
शान्त्युग्रं तु तथा तेजो रिपुनाशो द्विषादयः।
तापदाहं रिपोः कुर्याल्लिङ्गमाग्नेयकं द्विजाः॥ ६८

liṅgordhve rudrabhāge tu śarāṁśaiścaturaśrakam |
vasvaśraṁ pūrvavadvṛtte saptāśraṁ svāṁ diśaṁ vinā || *66*
āgneyapīṭhe talliṅgaṁ vahnidiksvāmyasiddhaye |
liṅgaṁ śaktiśiropetaṁ sthāpyaṁ śaktyaṅga piṇḍike || *67*
śāntyugraṁ tu tathā tejo ripunāśo dviṣādayaḥ |
tāpadāhaṁ ripoḥ kuryālliṅgamāgneyakaṁ dvijāḥ || *68*

The height of the Linga should be divided into 11 equal parts and 5 parts should be taken for the four sided brhama bhaga. The remaining parts are for the eight sided vishnu bhaga and circular rudra bhaga. Leaving out the east side,the rudra bhaga should be designed to be seven sided(to be with seven vertical stripes). Such Linga should be installed in the pedestal kept in the south-east and it should be worshipped for the attainment of mastership and other desired fruits. The top of the Linga should be with sakti-weapon, the insignia of the Fire-god. The pedestal also should be designed in such a way that it appears with sakti-weapon in its front side. O, the twice-born sages!, the regular worship of Agneya Linga would appease the anger of divine forces, would give resplendence, effect destruction to the enemies and evil powers, inflict distress and diseases born of excessive heat of the body upon the hostile persons.

नवांशे पञ्चभिः पूर्वापरे पार्श्वद्वयं त्रिभिः।
प्रधानभुजयोर्याम्यं वृत्तमग्निच्युतिः क्रमात्॥ ६९
याम्यदिक्स्वाम्य सिद्ध्यर्थं स्थापयेद्याम्यपीठके।
लिङ्गं दण्डशिरोयुक्तं स्थापयेद्विधिना मतम्॥ ७०
गुरुदण्डं तु याम्यायां आयुर्वृद्धिं च पौरुषम्।

रिपोर्देशे स्थितं नाशं नगराद्दक्षिणे ततः॥ ७१

मारीं च भेदनं रोगं विधत्ते नात्र संशयः।

navāṁśe pañcabhiḥ pūrvāpare pārśvadvayaṁ tribhiḥ |
pradhānabhujayoryāmyaṁ vṛttamagniccyutiḥ kramāt || 69
yāmyadiksvāmya siddhyarthaṁ sthāpayedyāmyapīṭhake |
liṅgaṁ daṇḍaśiroyuktaṁ sthāpayedvidhinā matam || 70
gurudaṇḍaṁ tu yāmyāyāṁ āyurvṛddhiṁ ca pauruṣam |
ripordeśe sthitaṁ nāśaṁ nagarāddakṣiṇe tataḥ || 71
mārīṁ ca bhedanaṁ rogaṁ vidhatte nātra saṁśayaḥ |

The height of the Linga should be divided into 9 equal parts and 5 parts should to be taken for the four sided brahma bhaga. The remaining parts are for the eight sided vishni bhaga and the circular rudra bhaga. Leaving out the south-east part, all other three parts, - east, north and south - should be designed to be in circular form. The south-east should be in the form of vertical stripe. Such Linga should be installed in the pedestal kept in the south and should be worshipped for the attainment of mastership and the desired benefits. The Linga whose top is provided with the insignia of rod-weapon should be installed according to the prescibed rules. The Linga provided with the pedestal associated with a bigger rod-weapon in its front would grant longevity, courage, valor and strength; would destroy the enemies who are in the city where it is worshipped; would effect pestilence, mutual enmity between the opposite groups themselves and incurable diseases in the area which is in the south of that city. There is no doubt about this.

दैर्घ्यद्वाविंशदंशे तु शरांशैश्चतुरश्रकम्॥ ७२

अष्टाश्रं पूर्ववद्वृत्तं दशाश्रसहितं द्विजाः।

स्थापयेद्राक्षसे पीठे स्वदिक्साधन सिद्धये॥ ७३

खड्गाङ्गं पीठिकायां तु स्थापयेदसिमस्तकम्।

अरातिक्षयविद्वेषं कीलभेदेन मोहनम्॥ ७४

तत्सैन्यध्वंसमुन्मादं रक्षोमारि प्रवर्तनम्।

कुरुते नात्र सन्देहो विधिवन्मन्त्र संयुतम्॥ ७५

dairghyadvāviṁśadaṁśe tu śarāṁśaiścaturaśrakam || 72
aṣṭāśraṁ pūrvavadvṛttaṁ daśāśrasahitaṁ dvijāḥ |
sthāpayedrākṣase pīṭhe svadiksādhana siddhaye || 73
khadgāṅgaṁ pīṭhikāyāṁ tu sthāpayedasimastakam |
arātikṣayavidveṣaṁ kīlabhedena mohanam || 74
tatsainyadhvaṁsamunmādaṁ rakṣomāri pravartanam |
kurute nātra sandeho vidhivanmantra saṁyutam || 75

The height of the Linga should be divided into 22 equal parts and 5 parts should be taken for the four sided brahma bhaga. The remaining parts are for the eight sided section and the circular section. The circular section should in the ten sided form. O, the twice-born sages!, such Linga should be installed in the pedestal kept in the south-west and should be worshipped for the attainment of

siddhis related to that direction. The pedestal and the top of the Linga should be provided with the insignia of sword. If such Linga is worshipped according to the rules with the accomapaniment of relevant mantras, it would cause destruction to the enemies, create hatredness between them, make them pinned to a particular location, create contempt, infatuated state, cause the destruction of the army of the enemies, create insanity, make them to be under the spell of evil spirits and goblins and cause plague in a large scale. There is no doubt about this.

उत्सेधे मनुभागे तु वेदाश्रं ब्रह्मभागकम्।
चतुरश्रं तथाष्टाश्रं वृत्तं बालेन्दुमस्तकम्॥ ७६
वारुण्यां स्थापयित्वा तु तद्दिगीशत्वं आप्नुयात्।
पाशमस्तकयुक्तं तत् पाशकाय विधानतः॥ ७७
प्रतिष्ठाप्य परां शान्तिं पुष्टिश्री वृद्धि सौष्ठवम्।
व्याधिहानिं च सौभाग्यं आप्नुयान्नात्र संशयः॥ ७८

utsedhe manubhāge tu vedāśraṁ brahmabhāgakam |
caturaśraṁ tathāṣṭāśraṁ vṛttaṁ bālendumastakam || *76*
vāruṇyāṁ sthāpayitvā tu taddigīśatvaṁ āpnuyāt |
pāśamastakayuktaṁ tat pāśakāya vidhānataḥ || *77*
pratiṣṭhāpya parāṁ śāntiṁ puṣṭiśrī vṛddhi sauṣṭhavam |
vyādhihāniṁ ca saubhāgyaṁ āpnuyānnātra saṁśayaḥ || *78*

The height of the Linga should be divided into 14 equal parts and 4 parts should be taken for the four sided brhama bhaga. The remaining parts are for the eight sided vishnu bhaga and the circular rudra bhaga. The top of the rudra bhaga should be in the shape of young crescent. If such Linga is installed in the pedestal kept in the west and worshipped, lordship over the region in the west could be obtained. The top of the Linga should be provided with the insignia of noose and the pedestal should be provided with the insignia of noose in a compatible bigger size. If such Linga is duly installed in the west and worshipped, the worshipper would attain calmness, sustained growth of prosperity and other needs, wealth, excellence , a healthy state free from diseases, riches and fortunes. There is no place for any doubt in this respect.

गायत्र्यंशे भवेद्दैर्घ्यं सप्तभागं तु विस्तरे।
नवभक्ते त्रिभिर्भक्ते मध्ये षड्रसवृद्धये॥ ७९
तदूर्ध्वे तु भवेद्वृत्तं रुद्रांशे त्रापुषं शिरः।
वायव्यां तु प्रतिष्ठाप्य वायुदिक्स्वाम्यं आप्नुयात्॥ ८०
लिङ्गं ध्वजशिरोयुक्तं ध्वजाङ्कायं न्यसेद्गुरुः।
तेनलिङ्गेन मन्त्रज्ञः प्रोच्चाटोद्वेगविभ्रमान्॥ ८१
भृशं शोषवियोगौ च शत्रोः कुर्यान्नसंशयः।

gāyatryaṁśe bhaveddairghyaṁ saptabhāgaṁ tu vistare |
navabhakte tribhirbhakte madhye ṣaḍrasavṛddhaye || 79
tadūrdhve tu bhavedvṛttaṁ rudrāṁśe trāpuṣaṁ śiraḥ |
vāyavyāṁ tu pratiṣṭhāpya vāyudiksvāmyaṁ āpnuyāt || 80
liṅgaṁ dhvajaśiroyuktaṁ dhvajāṅkāyaṁ nyasedguruḥ |
tenaliṅgena mantrajñaḥ proccāṭodvegavibhramān || 81
bhṛśaṁ śoṣaviyogau ca śatroḥ kuryānnasaṁśayaḥ |

The height of the Linga should be divided into 24 equal parts and the diameter of the Linga should be equal to 7 parts. 12 parts should be taken for the four sided brahma bhaga, 6 parts for the eight sided vishnu bhaga and 6 parts for the circular rudra bhaga. The top of the rudra bhaga should be in the shape of cucumber. If such Linga is installed in the north-west and worshipped, the sadhaka would attain lordship over the region in that direction. The top of the Linga should be provided with the insignia of flag and the pedestal should be provided with the insignia of flag in bigger size. The Guru who has known well the significance of mantras and who worships such Linga becomes skilled in bringing out the effects such as driving away the opponents, trembling and alarm, confusion and distress, extreme draught and famine and untimely death. These are caused to affect the enemies. There is no doubt about the efficay of such Linga.

पूर्वोक्तं वारुणं लिङ्गं याक्षं चोर्ध्वशिरोऽन्वितम्॥ ८२
यक्षाख्यायां प्रतिष्ठाप्य यक्षदिक्स्वाम्यमाप्नुयात्।
गदामस्तक लिङ्गं तु गदाङ्के स्थाप्य देशिकः॥ ८३
जाम्बूनदसुखप्राप्तिं अतीवबलदं मतम्।
जयं धैर्यं तथा राज्यप्राप्तिं च प्रभुतामपि॥ ८४
लभते नात्र सन्देहो मन्त्रैस्सान्निध्यमागतम्।

pūrvoktaṁ vāruṇaṁ liṅgaṁ yākṣaṁ cordhvaśiro'nvitam || 82
yakṣākhyāyāṁ pratiṣṭhāpya yakṣadiksvāmyamāpnuyāt |
gadāmastaka liṅgaṁ tu gadāṅke sthāpya deśikaḥ || 83
jāmbūnadasukhaprāptiṁ atīvabaladaṁ matam |
jayaṁ dhairyaṁ tathā rājyaprāptiṁ ca prabhutāmapi || 84
labhate nātra sandeho mantraissānnidhyamāgatam |

The Linga associated with the lineaments told for the Linga of the north-west and with a raised top should be installed in the yaksha-pedestal kept in the north. Through the worship of such Linga, the sadhaka attains lordship over the region in the north. The top of such Linga should be provided with the insigmia of mace-weapon and its pedestal also should be marked with the insignia of mace. By worshipping such Linga which is with vibrant presence of yaksha through the recital of relevant of mantras, the sadhaka attains the pleasure of owning a heap of 'jambunada', a supreme type of gold; attains extraordinary strength, victory, courage, kingdom and supreme lordship. One cannot doubt about such great achiements.

दैर्घ्यार्धं रौद्रवत् कृत्वा रसाङ्गैः पद्मसंभवम्॥ ८५

एकादशांशो विष्ण्वंशः पार्श्वैं रामैस्तु वर्धनात्।

अष्टाश्रं वृत्तकं रौद्रं पार्श्वमध्ये त्रिरुन्नतम्॥ ८६

कुक्कुडाण्ड शिरोयुक्तं लिङ्गमैशाख्य पीठके।

स्थापयिता स्वदिग्साम्यं लिङ्गं शूल शिरोयुतम्॥ ८७

शुलाख्यायां तु संस्थाप्य पृथिवीशत्वमाप्नुयात्।

ज्ञानविज्ञान मोक्षार्थं योगीशत्व प्रदायकम्॥ ८८

शिवप्रदायकं सौख्यं तद्वत् साम्राज्य सिद्धिदम्।

dairghyārdhaṁ raudravat kṛtvā rasāṅgaiḥ padmasaṁbhavam || 85
ekādaśāṁśo viṣṇvaṁśaḥ pārśvai rāmaistu vardhanāt |
aṣṭāśraṁ vṛttakaṁ raudraṁ pārśvamadhye trirunnatam || 86
kukkuḍāṇḍa śiroyuktaṁ liṅgamaiśākhya pīṭhake |
sthāpayitā svadigsāmyaṁ liṅgaṁ śūla śiroyutam || 87
śulākhyāyāṁ tu saṁsthāpya pṛthivīśatvamāpnuyāt |
jñānavijñāna mokṣārthaṁ yogīśatva pradāyakam || 88
śivapradāyakaṁ saukhyaṁ tadvat sāmrājya siddhidam |

Half of the height of the linga should be taken for the rudra bhaga. The remaing half should be divided into 17 equal parts. 6 parts are for the brahma bhaga and 11 parts are for the vishnu bhaga which should be eight sided. The rudra bhaga should be circular. In the middle of the two sides of the rudra bhaga, three vertical projections should be given. The top of the rudra bhaga should be in the shape of umbrella. If such Linga is installed in the pedestal kept in the north-east and systematically worshipped, the worshipper would attain lordship over the region in that direction. The top of the Linga should be provided with the insignia of trident and its pedestal also should be associated with the trident mark. By worshipping such Linga, the sadhaka attains supreme lordship over the country. For the attainment of spiritual knowledge and liberation, such Linga should be worshipped. Such Linga is efficacious in bestowing mastership in sivayoga, auspicious qualities of Siva, blissful state and kingdom .

उत्सेधे ग्रहभक्ते तु वेदाश्रं तु शरांशकम्॥ ८९

वस्वस्रं पूर्ववद् वृत्तं लिङ्गं छत्र शिरोयुतम्।

ब्राह्म्यां संस्थाप्यित्वा तु स्वदिगीशत्वं आप्नुयात्॥ ९०

तदेवाब्जशिरः पाद्मं पद्माङ्कायां प्रतिष्ठितम्।

खेचरीशत्वं आप्नोति साम्राज्यफल साधनम्॥ ९१

utsedhe grahabhakte tu vedāśraṁ tu śarāṁśakam || 89
vasvasraṁ pūrvavad vṛttaṁ liṅgaṁ chatra śiroyutam |
brāhmyāṁ saṁsthāpyitvā tu svadigīśatvaṁ āpnuyāt || 90
tadevābjaśiraḥ pādmaṁ padmāṅkāyāṁ pratiṣṭhitam |
khecarīśatvaṁ āpnoti sāmrājyaphala sādhanam || 91

The height of the Linga should be divided into 9 equal parts and 5 parts should be taken for the four sided brahna bhaga. The eight sided vishnu bhaga and the circular rudra bhaga should be designed as done earlier. The top of the rudra bhaga should be in the shape of umbrella. By installing such Linga in the pedestal kept between the north-east and east and worshipping it, the sadhaka would attain lordship over the region in that direction. The top of the Linga should be provided with the insignia of lotus and the pedestal should be marked with the insignia of lotus. By worshipping this Linga, the sadhaka would gain mastership over the power of roaming in different spaces. This Linga is capable of rewarding with the desired kingdom.

गायत्र्यंशे तु लिङ्गोच्चे शरांशैश्चतुरश्रकम्।
पूर्ववन्मध्यवृत्ते तु मस्तकं त्रपुषोपमम्॥ ९२
संस्थाप्य गारुडे पीठे तद्दिक्स्वाम्यफलं भवेत्।
चक्रमस्तक संयुक्तं चक्राङ्कायां तु देशिकः॥ ९३
न्यस्त्वा पातालसिद्धिं च रसायनं अवाप्नुयात्।

gāyatryaṁśe tu liṅgocce śarāṁśaiścaturaśrakam |
pūrvavanmadhyavṛtte tu mastakaṁ trapuṣopamam || 92
saṁsthāpya gāruḍe pīṭhe taddiksvāmyaphalaṁ bhavet |
cakramastaka saṁyuktaṁ cakrāṅkāyāṁ tu deśikaḥ || 93
nyastvā pātālasiddhiṁ ca rasāyanaṁ avāpnuyāt |

The height of the Linga should be divided into 24 equal parts and 5 parts should be taken for the four sided brahma bhaga. The eight sided vishnu bhaga and the circular rudra bhaga should be designed as done before. The top of the rudra bhaga should be in the shape of cucumber. If such Linga is installed in the garuda-pedestal kept between the south-west and the west and worshipped regularly, the sadhaka would obtain lordship over the region in that direction. The top of the rudra bhaga should be provided with the insignia of wheel-weapon and the pedestal should be marked with the wheel. The Guru who designs the Linga in this way and worships it would attain the power of seeing the treasure hidden under the ground and attain mastery over the medicines meant for prolonging the life and for avoiding the onset of old age.

लिङ्गायामे नवांशे तु ब्रह्मांशो गुणभागतः॥ ९४
तथा विष्णुर्हरश्चापि विस्ताराच्च तथैव ते।
सिद्धिलिङ्गं इदं श्रेष्ठं विच्छायादोषपिण्डिकम्॥ ९५

liṅgāyāme navāṁśe tu brahmāṁśo guṇabhāgataḥ || 94
tathā viṣṇurharaścāpi vistārācca tathaiva te |
siddhiliṅgaṁ idaṁ śreṣṭhaṁ vicchāyādoṣapiṇḍikam || 95

The height of the Linga should be divided into 9 equal parts and 3 parts should be taken for the brahma bhaga, 3 for the vishnu bhaga and 3 for the rudra bhaga. The diameter of the Linga should be determined according the height. Such Linga, which should be free from the defect of shadow, is of the foremost kind and it is known as the Siddhi Linga.

आप्यादि देवलिङ्गेषु लोकपालार्चितेषु वा।
सहस्रलिङ्गं कर्तव्यं तच्च प्रागुक्तवन्नयेत्॥ ९६
सर्वान् कामान्ददात्येतद्वागीशीकृत लक्षणम्।
अर्चांशे वेदभागे तु नाहे नक्षत्र भाजिते॥ ९७
अष्टोत्तरशतं लिङ्गं सूत्रैर्विषययोजितैः।
आढ्यादिलिङ्गान्युत्सेधैस्समखण्डानि कल्पयेत्॥ ९८
छत्रकुक्कुट खण्डेन्दु त्रपुषाभशिरांसि हि।

āpyādi devaliṅgeṣu lokapālārciteṣu vā |
sahasraliṅgaṁ kartavyaṁ tacca prāguktavannayet || 96
sarvān kāmāndadātyetadvāgīśīkṛta lakṣaṇam |
arcāṁśe vedabhāge tu nāhe nakṣatra bhājite || 97
aṣṭottaraśataṁ liṅgaṁ sūtrairviṣayayojitaiḥ |
āḍhyādiliṅgānyutsedhaissamakhaṇḍāni kalpayet || 98
chatrakukkuṭa khaṇḍendu trapuṣābhaśirāṁsi hi |

The Linga in which the rudra bhaga is designed so as to be with 1000 miniature Lingas is known as 'sahasra linga'. Such Linga could be designed in Apya Linga and others, Deva Linga or the Lingas worshipped by the Gaurdians of eight directions, according to the directions given earlier. The Sahasra Linga designed so as to be associated with all the lineaments given in Silpa Sastra revealed by Vagisvari is capable of bestowing all the desired benefits. If the rudra bhaga is divided into four equal parts (horizontally)and its circumference is divided into 27 equal parts(vertically), that Linga becomes known as 'Ashtottara Sata Linga' (the Linga with 108 miniature Lingas). Such division should be made with suitable cord(thread) by the experts. For the Adhya Linga and other types, the height should be divided into three sections of equal measure. The top of these Lingas should be in the shape of umbrella, fowl`s egg, half moon or cucumber.

धारालिङ्गं तथैकाश्रं द्वित्र्यंशाश्रादिकं द्विजाः॥ ९९
साध्यसिद्धिस्सुतावाप्तिः पुराप्तिः काम्यलाभता।
मृतिरुच्चाटनं द्वेषशान्ती पुष्टिर्वशीकृतिः॥ १००
आकर्षारोग्य रोगाश्च शोषणं च धनं सुखम्।
मोहस्तंभाभिघाताश्च रक्षा पैशाच राक्षसैः॥ १०१
आसुरं पौरुषं चैव सादेशैशानभैरवम्।
देवत्वं देवराजत्वं सर्वकामफलं च यत्॥ १०२
रुद्रत्वं च फलान्येषु लिङ्गेष्वेकाश्रकादिषु।
एवमेव हि पीठानि कल्प्यान्यश्रविभेदतः॥ १०३

dhārāliṅgaṁ tathaikāśraṁ dvitrayaṁśāśrādikaṁ dvijāḥ || 99
sādhyasiddhissutāvāptiḥ purāptiḥ kāmyalābhatā |
mṛtiruccāṭanaṁ dveṣaśāntī puṣṭirvaśīkṛtiḥ || 100
ākarṣārogya rogāśca śoṣaṇaṁ ca dhanaṁ sukham |
mohastaṁbhābhighātāśca rakṣā paiśāca rākṣasaiḥ || 101
āsuraṁ pauruṣaṁ caiva sādeśaiśānabhairavam |
devatvaṁ devarājatvaṁ sarvakāmaphalaṁ ca yat || 102
rudratvaṁ ca phalānyeṣu liṅgeṣvekāśrakādiṣu |
evameva hi pīṭhāni kalpyānyaśravibhedataḥ || 103

O, the twice-born sages!, there are other types of Lingas such as 'Dhara Linga', 'One Sided', 'Two Sided' and others. They are suitable for the attainment of a siddhi primarily desired by the sadhaka, good decendents, sustained growth of prosperity and welfare, subduing others, attracting, health, a state free from diseases, dryness, riches, comforts, keeping the intended persons under delusion, keeping them in arrested state, hurting them heavily, keeping them under the spell of evil spirits, ghosts and goblins, attainment of various magic powers, firmness, courage, supremacy with the power of authority to issue orders, attainment of form and power equal to Isana, Bhairava, Devas, King of the Devas Rudra and all other desired fruits. The benefits other than mentioned here would also be attained through the worship of 'Asra Linga'(Lingas designed to be with 1side to 16 sides) and others. According to these Asra Lingas and other types of Lingas, corresponding pedestals should be designed.

लिङ्गानां लक्षणं ख्यातं विविच्यन्ते शिरांसि च।
अष्टांशे तु चतुर्भक्ते भागभाग विवर्धनात्॥ १०४
भवन्ति पुण्डरीकादिशिरांसि फलभेदतः।
पुण्डरीकाद्यशोदीप्तिर्विशाले विपुलां श्रियम्॥ १०५
प्राप्नोति सर्वं श्रीवत्साद्विजयं शत्रुमर्दनात्।
कुक्कुटाण्ड शिरस्तस्य चतुर्थांश विवर्धनात्॥ १०६
प्रजावृत्तिकरं यस्मात् प्रजां लेभे प्रजापतिः।

liṅgānāṁ lakṣaṇaṁ khyātaṁ vivicyante śirāṁsi ca |
aṣṭāṁśe tu caturbhakte bhāgabhāga vivardhanāt || 104
bhavanti puṇḍarīkādiśirāṁsi phalabhedataḥ |
puṇḍarīkādyaśodīptirviśāle vipulāṁ śriyam || 105
prāpnoti sarvaṁ śrīvatsādvijayaṁ śatrumardanāt |
kukkuṭāṇḍa śirastasya caturthāṁśa vivardhanāt || 106
prajāvṛttikaraṁ yasmāt prajāṁ lebhe prajāpatiḥ |

So far, the lineaments of Lingas have been told. Now, the features of the top portion of the Lingas are detailed. If the rudra-bhaga is divided into eight equal parts , the top part should be again divided into four equal parts. By increasing the divisions of the top part, the top portion may be designed so as to appear like a compressed lotus and others. The various designings of the top are meant to yield different benefits. The top of the Linga designed in the form of closed lotus flower would yield celebrity, effulgence of the body and soul, extensive knowledge and great wealth. The top designed to be in the form of 'srivatsa'(a kind of ornament) would yield all the desired benefits,

victory and the destruction of enemy. The modifications given in the fourth part of the rudra-bhaga so as to appear like the fowl's egg would enhance the welfare of a person. That person would, in course of time, attain leadership over the people living in the territory.

तत् त्रिभागैकभागेन वर्तनादिषु मस्तकम्॥ १०७
सप्तलोक पतित्वं च सौभाग्यायुष्य सिद्धिदम्।
षड्भाग वर्धनाद् भूति निमित्तं त्रपुषाकृतिः॥ १०८
साध्याश्च ऋषयो देवो यस्माद् भूतिं परां गताः।
साधारण विधावेतान्यर्चयित्वा नरोत्तमाः॥ १०९
प्राप्ताःस्वं स्वमभिप्रेतं तदन्ते पदमव्ययम्।
छत्रादि शीर्षमालोक्तं वज्रादीनां निगद्यते॥ ११०

tat tribhāgaikabhāgena vartanādiṣu mastakam || 107
saptaloka patitvaṁ ca saubhāgyāyuṣya siddhidam |
ṣaḍbhāga vardhanād bhūti nimittaṁ trapuṣākṛtiḥ || 108
sādhyāśca ṛṣayo devo yasmād bhūtiṁ parāṁ gatāḥ |
sādhāraṇa vidhāvetānyarcayitvā narottamāḥ || 109
prāptāḥsvaṁ svamabhipretaṁ tadante padamavyayam |
chatrādi śīrṣamāloktaṁ vajrādīnāṁ nigadyate || 110

If the top portion of the rudra bhaga is divided into three equal parts and if one upper part is designed to be in the above mentioned form and worshipped, the worshipper would attain lordship over the seven worlds. Such worship would result in the attainment of prosperity and longevity. Having divided the top portion into six equal parts, the Guru should work with them as prescribed in the Sastras so as to render the top to be in the form of cucumber. The worship of such Linga with cucumber-top would yield exalted wealth and state. The worshipper would attain riches and greatness as bestowed by the Sadhyas, Rishis and Devas. Having worshipped such Lingas even in a normal way, the foremost devotees would attain all the benefits as contemplated by them and at the end of their life, they would be elevated to the supreme world of Siva. In this way, the features and the benefits of the Lingas whose top portion is designed to be in the form of umbrella and others have been explained. The installation of such Lingas should be done according to the rules set forth earlier.

॥ इति उत्तरकामिकाख्ये महातन्त्रे काम्यलिङ्ग प्रतिष्ठा विधिः एकोनपञ्चाशत्तमः पटलः॥
|| iti uttarakāmikākhye mahātantre kāmyaliṅga pratiṣṭhā vidhiḥ ekonapañcāśattamaḥ paṭalaḥ ||

This is the 49th chapter titled "Directions for the Installation of Lingas meant for the attainment of desired benefits" in the Great Tantra called Uttara Kamika

५० देवीस्थापन विधिः

50 devīsthāpana vidhiḥ

50 Directions for the Installation of Sakti

देव्यास्संस्थापनं वक्ष्ये तल्लक्षण पुरस्सरम्।
शिलादि द्रव्यमापाद्य तैः कुर्यात् प्रतिमां ततः॥ १
ग्रामादौ शिवहर्म्ये तु अष्टदिग्वन्तरालके।
गौरीप्रतिष्ठा कर्तव्या इष्टदेशे मनोरमे॥ २

devyāssaṁsthāpanaṁ vakṣye tallakṣaṇa purassaram |
śilādi dravyamāpādya taiḥ kuryāt pratimāṁ tataḥ || *1*
grāmādau śivaharmye tu aṣṭadigvantarālake |
gaurīpratiṣṭhā kartavyā iṣṭadeśe manorame || *2*

I will tell you the process of installation of Sakti. First, the lineaments of various forms of Sakti are told. Having collected the suitable material such as stone and others , the Guru should design the image of Sakti. In a suitable and charming place selected as desired, in the village and other settlements, in the temple of Siva or in the space available between the eight directions, the installation of the image of Sakti should be done.

त्रिहस्ताद्येकपञ्चाशत् हस्तविस्तार संयुतम्।
तस्या धाम विधातव्यं उत्सेधाद्यं तु पूर्ववत्॥ ३
अधिष्ठानादि षड्वर्गं पूर्ववत् परिकल्पयेत्।
शालाकारं सभाकारं प्रासादाकरमेव च॥ ४
मस्तकस्थूपि संख्यास्याद् एकादेकादशान्तिका।

trihastādyekapañcāśat hastavistāra saṁyutam |
tasyā dhāma vidhātavyaṁ utsedhādyaṁ tu pūrvavat || *3*
adhiṣṭhānādi ṣaḍvargaṁ pūrvavat parikalpayet |
śālākāraṁ sabhākāraṁ prāsādākarameva ca || *4*
mastakasthūpi saṁkhyāsyād ekādekādaśāntikā |

The shrine of Sakti should be constructed so that its breadth may be from one hasta up to fifty-one hastas. The height of shrine should be determined based on the breadth, as told earlier. The six-membered basement should be constructed as done before. The finial part of the vimana may be in the form of sala(elongated) or sabha(square) or prasada. The number of mastaka and sthupi may be from one to eleven

दिग्देवतासु देव्यास्तु रूपभेदाः प्रकीर्तिताः॥ ५

शिवायतन देवा वा गणपः षण्मुखोऽपि वा।

सिंहो वा वृषभो वापि वाहनं परिकीर्तितम्॥ ६

शुका वा कोणदेशे स्युरन्यत् प्रागुक्तवन्नयेत्।

digdevatāsu devyāstu rūpabhedāḥ prakīrtitāḥ || 5
śivāyatana devā vā gaṇapaḥ ṣaṇmukho'pi vā |
siṁho vā vṛṣabho vāpi vāhanaṁ parikīrtitam || 6
śukā vā koṇadeśe syuranyat prāguktavannayet |

The retinue Deities of Sakti to be installed in the eight directions are said to be of various forms. The images of the Deities installed in the Siva-temple, of Ganesa or Skanda may be designed in the vimana. In the intermediary directions, lion-vehicle or bull-vehicle or parrot may be installed. Other structural designs should be provided as detailed earlier.

पूर्वास्यं पश्चिमास्यं वा दक्षिणास्यम् समीरितम्॥ ७

उत्तरास्यं तु वा कुर्यात् सर्वं तत्सम्पदां पदम्।

कृताचेद्गर्भमानेन तद्विस्तारो विशिष्यते॥ ८

आयामो वाथ संग्राह्यः प्रतिमालक्षणोक्तितः।

pūrvāsyaṁ paścimāsyaṁ vā dakṣiṇāsyam samīritam || 7
uttarāsyaṁ tu vā kuryāt sarvaṁ tatsampadāṁ padam |
kṛtācedgarbhamānena tadvistāro viśiṣyate || 8
āyāmo vātha saṁgrāhyaḥ pratimālakṣaṇoktitaḥ |

The Sakti may be installed so as to be facing the east, west, south or north. Whichever may the direction, the Sakti should be installed in the appropriate grid of the vastu which is capable of yielding auspicious effects. If the shrine of Sakti is to be constructed based on the measurements of the main shrine, the breadth of the main shrine should be taken as the basic. Or, its length may be taken as the basic and the corresponding measurements of the shrine of Sakti should be determined, as detailed in the chapter dealing with the lineaments of the images.

धाम्नि दिग्देवताः स्थाप्यास्तद्देवी रूपविग्रहाः॥ ९

रुद्रस्कन्द गणेशा वा द्वादशान्त तलान्विते।

हर्म्यकोणेषु वृषभं सिंहं वा परिकल्पयेत्॥ १०

प्रासाद भित्ति देवानां अशेषाणामपि प्रभोः।

प्रासादस्य प्रतिष्ठायां प्रतिष्ठा परिकीर्तिता॥ ११

रुद्रावतार क्रीडासु प्रतिष्ठा नैव कीर्तिता।

प्राकार परिवारांश्च मण्टपादींश्च कल्पयेत्॥ १२

dhāmni digdevatāḥ sthāpyāstaddevī rūpavigrahāḥ || 9
rudraskanda gaṇeśā vā dvādaśānta talānvite |
harmyakoṇeṣu vṛṣabhaṁ siṁhaṁ vā parikalpayet || 10
prāsāda bhitti devānāṁ aśeṣāṇāmapi prabhoḥ |
prāsādasya pratiṣṭhāyāṁ pratiṣṭhā parikīrtitā || 11
rudrāvatāra krīḍāsu pratiṣṭhā naiva kīrtitā |
prākāra parivārāṁśca maṇṭapādīṁśca kalpayet || 12

The directional Deities whose forms are of the nature of Sakti should be installed. If the shrine is to be with twelve storeys, the forms of Rudra, Skanda or Ganesa may be provided in the vimana. In the intermediary directions, either the bull or the lion may be designed. All the images of the Devas designed in the surrounding wall of the temples of Siva may be provided in the surrounding wall of the Sakti-shrine. Thus the process of installation has been declared. The forms of Rudra, manifested palyfuly under variuos contexts should never be installed in the shrine of Sakti. The retinue Deities and their miniature shrines exclusively belonging to the enclosures of the Sakti-shrine should be installed.

वामाद्याश्शक्तयो वापि परिवारे व्यवस्थिताः।

श्री दुर्गा क्ष्मा शशिन्या च गायत्री चाप्युषा तथा॥ १३

सन्ध्या सरस्वतीत्येताः स्थाप्या वा मुनिपुङ्गवाः।

प्रज्ञा मेधा श्रुतिश्चैव स्मृतिः स्वाहा वषट् च वै॥ १४

धृतिर्मतिश्च पूर्वादि क्रमाद्देव्यः प्रकीर्तिताः।

अथवा ज्येष्ठयोपेतास्सप्त मातर ईरिताः॥ १५

देहली पेषणी चुल्ली खण्डनोलूखली तथा।

मुसली मुद्गरी देवी वर्धमानी च वा मताः॥ १६

चतुर्हस्ता इष्टास्त्राः पद्महस्तास्तु व मताः।

vāmādyāśśaktayo vāpi parivāre vyavasthitāḥ |
śrī durgā kṣmā śaśinyā ca gāyatrī cāpyuṣā tathā || 13
sandhyā sarasvatītyetāḥ sthāpyā vā munipuṅgavāḥ |
prajñā medhā śrutiścaiva smṛtiḥ svāhā vaṣaṭ ca vai || 14
dhṛtirmatiśca pūrvādi kramāddevyaḥ prakīrtitāḥ |
athavā jyeṣṭhayopetāssapta mātara īritāḥ || 15
dehalī peṣaṇī cullī khaṇḍanolūkhalī tathā |
musalī mudgarī devī vardhamānī ca vā matāḥ || 16
caturhastā iṣṭāstrāḥ padmahastāstu va matāḥ |

Or, the eight Saktis, from Vama to Sarvabhutadamani, may be installed as the retinue Deities. O, the foremost sages!, Sri, Durga, Kshma, Sasinya, Gayatri, Usha, Sandhya and Sarasvati - these eight Devis may be installed instead of Vama and other Saktis. Prajna, Medha, Sruti, Smruti, Svaha, Vashat, Dhruti, and Mati - these are to be installed in the eight directions starting from the east as the retinue Devis of Sakti. Or, the seven Mothers and Jyeshta Devi may be installed. Dehali, Peshani, Culli, Khandani, Ulukhali, Musali, Mudgari and Vardhamani - these eight Devis may also be installed. These Devis are to be designed so as to be with four hands, holding the specific weapons belonging to them. They may be designed as seated on the lotus-pedestal.

वृषो गणधिपः स्कन्दो महाशास्ता धनेश्वरः॥ १७

वीरश्च क्षेत्रपालश्च भास्करः पूर्वतो दिशि।

नैर्ऋते वाग्निदेशे वा विघ्नेशं संप्रकल्पयेत्॥ १८

इन्द्रादीन्वा तदस्त्राणि कल्पयेत् पूर्वतो दिशि।

निर्माल्यधारिणीं देवीं अशनीं ईशगोचरे॥ १९

पूर्वोक्त परिवारान्वा कल्पयेद्देशिकोत्तमाः।

महापीठे विशेषेण सर्वाश्चाप्सरसः स्थिताः॥ २०

vṛṣo gaṇadhipaḥ skando mahāśāstā dhaneśvaraḥ || 17
vīraśca kṣetrapālaśca bhāskaraḥ pūrvato diśi |
nairṛte vāgnideśe vā vighneśaṁ saṁprakalpayet || 18
indrādīnvā tadastrāṇi kalpayet pūrvato diśi |
nirmālyadhāriṇīṁ devīṁ aśanīṁ īśagocare || 19
pūrvokta parivārānvā kalpayeddeśikottamāḥ |
mahāpīṭhe viśeṣeṇa sarvāścāpsarasaḥ sthitāḥ || 20

Bull, Ganesa, Skanda, Maha Sasta, Dhanesvara, Virabhadra, Kshetrapala and Surya are to be installed in eight directions, starting from the east. Ganesa may be installed in the south-west or in the south-east. Or, Indra and other Lokapalas and their weapons may be installed, in all the eight directions starting from the east. Asani, who has been empowered to hold the flowers and garlands offered to Sakti(nirmalya dharini) should be installed in the north-east. (Asani is the name of Candesvari of Sivasakti). Or, the foremost Guru may install the retinhue Saktis mentioned before. The celestial ladies known as 'Apsaras' are ever present in the great pedestal (maha balipitha) of Sakti.

देव्या मानं त्रिधा प्रोक्तं शिवलिङ्गानुरूपतः।

पूजांश सदृशं वाथ द्विगुणं त्रिगुणं तु वा॥ २१

चतुष्पञ्चगुणं वापि पूजांशोच्च त्रिपादकम्।

अर्धं तदन्तरेऽष्टांशे नवमानं च वा भवेत्॥ २२

पूजांशोच्चं चतुर्त्रिंशच्छतं वाथ विभज्य च।

भ्रूदृग्घ्राणास्यकर्णान्तं बाहुकक्षस्तनान्तकम्॥ २३

devyā mānaṁ tridhā proktaṁ śivaliṅgānurūpataḥ |
pūjāṁśa sadṛśaṁ vātha dviguṇaṁ triguṇaṁ tu vā || 21
catuṣpañcaguṇaṁ vāpi pūjāṁśocca tripādakam |
ardhaṁ tadantare'ṣṭāṁśe navamānaṁ ca vā bhavet || 22
pūjāṁśoccaṁ caturtriṁśacchataṁ vātha vibhajya ca |
bhrūdṛgghrāṇāsyakarṇāntaṁ bāhukakṣastanāntakam || 23

The proportionate measurements of the image of sakti are determined in three different ways. The height of the image being equal to that of Sivalinga, equal to the height of rudra-bhaga and two, three, four and five times the height of rudra-bhaga - these are the measurements derived in three ways. If the difference between three-fourth and half of the height of the rudra bhaga are divided into eight equal parts, nine kinds of measures would be available for the height of the image of Sakti. The height 'pujamsa'(rudra bhaga) should be divided into 34 equal parts, and the proportionate measurements of the eye-brows, eyes, nose, mouth, ears, shoulders and chest should be determined based on the 34 divisions of pujamasa.

लिङ्गमानवशाद्देवीमानं निष्कल संज्ञके।
प्रतिमा मानतस्तस्या मानमेवं समीरितम्॥ २४
स्वयंप्रधाना देवी चेत् स्वधामादि प्रमाणजा।
तच्च पूर्ववदेव स्यादथ मानाङ्गुलेन वा॥ २५
मात्राङ्गुले गृहार्चायां यवैर्वा परिकल्पयेत्।
ततश्चेयं प्रकर्तव्या देवी प्रोक्त प्रमाणतः॥ २६

liṅgamānavaśāddevīmānaṁ niṣkala saṁjñake|
pratimā mānatastasyā mānamevaṁ samīritam || 24
svayaṁpradhānā devī cet svadhāmādi pramāṇajā |
tacca pūrvavadeva syādatha mānāṅgulena vā || 25
mātrāṅgule gṛhārcāyāṁ yavairvā parikalpayet |
tataśceyaṁ prakartavyā devī prokta pramāṇataḥ || 26

The proportionate measurements of Devi may be ascertained based on the height of Sivalinga installed in the main shrine. They may be ascertained based on the fully formed image(pratima). Devi installed in a separate temple is known as 'Svayam Pradhana Devi'(independent Sakti). The proportionate measurements of Independent Sakti should be determined based on the breadth of the temple, of the main shrine of that temple and other parts. These should be ascertained in the manner explained earlier. Or, such proportionate measurements may be calculated with 'mana angula' units. The measurement of the image of Sakti to be worshipped in the home-shrine should be calculated with 'matra angula' or with 'yava' units. In this way, the image of Sakti should be designed according to the proportionate measurements mentioned above.

चतुर्भुजा त्रिणेत्रा च सुप्रसन्नैक वक्त्रका।
दुकूलवसना देवी करण्ड मकुटान्विता॥ २७
वरदाभ्य संयुक्ता पाशाङ्कुश करान्विता।

द्विभुजा वा द्विनेत्रा वा प्रलम्बित करान्विता॥ २८

पद्महस्तातिशान्ता च सा देवी कनक प्रभा।

शुकोत्पलकरा वापि शूलपाशकरापि वा॥ २९

caturbhujā triṇetrā ca suprasannaika vaktrakā |
dukūlavasanā devī karaṇḍa makuṭānvitā || 27
varadābhya saṁyuktā pāśāṅkuśa karānvitā |
dvibhujā vā dvinetrā vā pralambita karānvitā || 28
padmahastātiśāntā ca sā devī kanaka prabhā |
śukotpalakarā vāpi śūlapāśakarāpi vā || 29

The form of Sakti should be conceived as having four hands, three eyes, one face with benign and charming look, attired with silken cloth, adorned with the karanda-type of crown , hands showing the fear-dispelling gesture and boon-giving gesture, noose and goad. Or, the form may be conceived as having two hands, two eyes, the left hand stretching down and the right hand holding a lotus and shining with golden hue. Or, the two hands may be designed as holding a parrot and utpala-flower or holding the trident and noose.

यथेष्टास्त्रापि वा शङ्खचक्रहस्ता तु षड्भुजा।

दंष्ट्राकराल वदना पञ्चास्या दशदोर्युता॥ ३०

देवोक्तात्रासना वापि देवालिङ्गन तत्परा।

देवोरुसंस्थिता वापि स्थानकासन संयुता॥ ३१

प्रलम्ब वामपादा वा लम्बितापर पादिका।

देवेन सहिता वापि केवला वा प्रकीर्तिता॥ ३२

श्यामा श्वेताथवा रक्ता साधकेच्छानुरूपतः।

ऋज्वाकारयुता वापि द्विभङ्गसहिताथवा॥ ३३

yatheṣṭāstrāpi vā śaṅkhacakrahastā tu ṣaḍbhujā |
daṁṣṭrākarāla vadanā pañcāsyā daśadoryutā || 30
devoktātrāsanā vāpi devāliṅgana tatparā |
devorusaṁsthitā vāpi sthānakāsana saṁyutā || 31
pralamba vāmapādā vā lambitāpara pādikā |
devena sahitā vāpi kevalā vā prakīrtitā || 32
śyāmā śvetāthavā raktā sādhakecchānurūpataḥ |
ṛjvākārayutā vāpi dvibhaṅgasahitāthavā || 33

The form of Sakti may be designed as holding in the hands the desired weapons, conch and wheel; or as having six hands. The ferocious Sakti may be designed as having frightful face with protruding tooth or as having five faces and ten hands. The image of Sakti may be shown as seated on the pedestal designed for Siva, as embracing Siva, or as seated on the left thigh of Siva. If the image is designed to be in standing pose , a pedestal applicable to such pose should be provided. The left leg should be shown

as stretched down straitly(if the image is to be in the right side of Siva) or the right leg should be shown as stretched down straitly(if on the left side of Siva). The image of Sakti may be installed as associated with Siva or Sakti alone(without Siva) may be installed. The form of Sakti may be conceived to be in the color of bluish black, white or red or in any color as desired by the sadhaka. The image may be designed to be strait from feet to head or as having two bends.

मूलदेव्याः प्रमाणं तु पूर्वमुक्तं द्विजोत्तमाः।
उत्सवाद्यङ्गदेवीनां मानं यन्मूलबेरजम्॥ ३४
लिङ्गमानवशात् प्रोक्तं मूलदेवीवशात्तथा।
अङ्गेषु मानं संग्राह्यं जानूरू सममेव वा॥ ३५

mūladevyāḥ pramāṇaṁ tu pūrvamuktaṁ dvijottamāḥ |
utsavādyaṅgadevīnāṁ mānaṁ yanmūlaberajam || 34
liṅgamānavaśāt proktaṁ mūladevīvaśāttathā |
aṅgeṣu mānaṁ saṁgrāhyaṁ jānūrū samameva vā || 35

O, the foremost twice-born sages!, the proportionate measurements of the Devi to be installed in the main shrine of Sakti-temple should be ascertained according to the process explained earlier. The proportionate measuremebts of the festival icons and the retinue Deities and those of the main image of Sakti should be derived from the height of Sivalinga of the main shrine. The proportionate measurements of various limbs of the form such as the kness, thighs and others should be derived from the height of the Sakti installed in the main shrine.

एवं देवी प्रकर्तव्या तस्याः संज्ञाः द्विधा मता।
मनोन्मनीति गौरीति लक्ष्मभेदस्तु नानयोः॥ ३६
मूर्तिस्सादाशिवी यत्र कल्प्यते तत्र कल्प्यताम्।
तदा मनोन्मनी संज्ञां लभते विप्रसत्तमाः॥ ३७
नृत्तमूर्त्यादि भेदेषु गौर्याद्याख्यां समश्नुते।
कृत्वा सलक्षणां देवीं मन्त्रैस्संस्थापयेत्ततः॥ ३८

evaṁ devī prakartavyā tasyāḥ saṁjñāḥ dvidhā matā |
manonmanīti gaurīti lakṣmabhedastu nānayoḥ || 36
mūrtissādāśivī yatra kalpyate tatra kalpyatām |
tadā manonmanī saṁjñāṁ labhate viprasattamāḥ || 37
nṛttamūrtyādi bhedeṣu gauryādyākhyāṁ samasnute |
kṛtvā salakṣaṇāṁ devīṁ mantraissaṁsthāpayettataḥ || 38

The image of the Sakti should be designed in this way. It is to be known that Sakti is conceived in two ways as Manonmani and Gauri. No form apart from these two has been told. O, the supreme twice-born sages!, the image of Sakti installed in a place where the form of Sadasiva(Sivalinga)

has been installed gains the specific name "Manonmani". The image of Sakti installed as associated with one of various forms of Siva, such as Nataraja and others gains the specific name "Gauri". Having designed the image of Sakti so as to be with all the prescribed lineaments, the Guru should install the form with the recital of concerned mantras.

॥ इति उत्तरकामिकाख्ये महातन्त्रे देवीस्थापन विधिः पञ्चाशत्तमः पटलः ॥

॥ iti uttarakāmikākhye mahātantre devīsthāpana vidhiḥ pañcāśattamaḥ paṭalaḥ ॥

This is the 50th chapter titled "Directions for the Installation of Sakti" in the Great Tantra called Uttara Kamika

५१ विघ्नेश प्रतिष्ठा विधिः
51 vighneśa pratiṣṭhā vidhiḥ

51 Directions for the Installation of Vighnesa

विघ्नेशस्थापनं वक्ष्ये लक्षणादिपुरस्सरम्।
पुरादावष्टदिक्ष्वन्ते वान्तराले तदालयः॥ १
शिवधाम्न्यष्टदिक्ष्वष्टस्तद्देशे मण्टपादिषु।
चैत्यवृक्षादि देशेषु तन्मूले वाखिलालये॥ २
आपणे वाथ रथ्यायां गृहे वा यत्र कुत्रचित्।
यथेष्टदिशि वक्त्रं स्याद्विघ्नेशस्य हि कीर्तितम्॥ ३

vighneśasthāpanaṁ vakṣye lakṣaṇādipurassaram |
purādāvaṣṭadikṣvante vāntarāle tadālayaḥ || *1*
śivadhāmnyaṣṭadikṣvaṣṭastaddeśe maṇṭapādiṣu |
caityavṛkṣādi deśeṣu tanmūle vākhilālaye || *2*
āpaṇe vātha rathyāyāṁ gṛhe vā yatra kutracit |
yatheṣṭadiśi vaktraṁ syādvighneśasya hi kīrtitam || *3*

Now, I will explain the process of installation of Vighnesvara, preceded by the delineation of features of the form of Vighnesvara. At the boundary of the city or village, in all the eight directions and in the place located between the directions, the temple for Ganesa could be built. In all the directions of Siva-temple, eight forms of Ganesa could be installed in the fitting mantapas(small shrines). In the sacred places in which fig-trees and other trees fit for the sacrificial rituals have grown, at the bottom of fig-tree, in all the temples, in the market place, in a place where many roads meet, in the homes and in all other places, shrine for Ganesa could be built. The image of Vighnesa may be installed as facing any desired direction.

अथैकादित्र्यस्त्रिंशद्धस्तविस्तार संयुतः।
एकादिनवभूम्यन्त भूमिभाग समन्वितः॥ ४
विशेषाद्गजपृष्ठाभस्त्वन्यरूपयुतोऽथवा।
दिक्षुविघ्नेश्वरोपेतः कोणे मूषिकसंयुतः॥ ५
गणो वा स्कन्दरूपाढ्यस्त्वधमालय ईरितः।
पूर्ववत्कृतसद्गर्भः प्रथमेष्टकयान्वितः॥ ६
दिग्देवमूर्ति संयुक्तो मध्यकुम्भयुतो न वा।
धाम्नस्संस्थापनेनापि युक्तः प्रागुक्त वर्त्मना॥ ७

athaikāditryastriṁśaddhastavistāra saṁyutaḥ |
ekādinavabhūmyanta bhūmibhāga samanvitaḥ || 4
viśeṣādgajapṛṣṭhābhastvanyarūpayuto'thavā |
dikṣuvighneśvaropetaḥ koṇe mūṣikasaṁyutaḥ || 5
gaṇo vā skandarūpāḍhyastvadhamālaya īritaḥ |
pūrvavatkṛtasadgarbhaḥ prathameṣṭakayānvitaḥ || 6
digdevamūrti saṁyukto madhyakumbhayuto na vā |
dhāmnassaṁsthāpanenāpi yuktaḥ prāgukta vartmanā || 7

The breadth of the temple may be from one hasta up to 33 hastas and the number of floors may be from one to nine. Specifically, the main shrine may be designed in such a way that its back side is in the likeness of the hind part of an elephant(gajaprushtha) or designed to be in some other suitable form. Various forms of Vighnesa should be designed in the four directions of the vimana and the mouse-vehicle(mushika) should be designed in all the four corners. The temple is considered to be in the lower category, if the sides of vimana are provided with various forms of Ganas and Skanda. The temple should be with well-formed main shrine duly deposited with the first-stone. It should be provided with the directional Deities(lokapalas) . It may or may not be provided with the kumbha in the middle. In the main shrine of such a temple, Vighnesa should be installed according to the directions set forth earlier.

प्राकारमण्टपोपेतो मन्टपाद्यैश्च मण्डितः।

मण्टपो वालयस्तस्य कूटाद्याकार एव वा॥ ८

परितः परिवारोक्तः प्रसंगात् स च कथ्यते।

विश्वरूपं विशालाक्षं अक्षयं मदविभ्रमम्॥ ९

उन्मत्तं ललितं भीमं तीक्ष्णदंष्ट्रं यथाक्रमम्।

अस्याष्टमूर्तीशान्वाष्ट पीठानिन्द्राद्यधिष्ठितम्॥ १०

prākāramaṇṭapopeto manṭapādyaiśca maṇḍitaḥ |
maṇṭapo vālayastasya kūṭādyākāra eva vā || 8
paritaḥ parivāroktaḥ prasaṁgāt sa ca kathyate |
viśvarūpaṁ viśālākṣaṁ akṣayaṁ madavibhramam || 9
unmattaṁ lalitaṁ bhīmaṁ tīkṣṇadaṁṣṭraṁ yathākramam |
asyāṣṭamūrtīśānvāṣṭa pīṭhānindrādyadhiṣṭhitam || 10

The temple should be associated with enclosures beautified with many pavilions(mantapas). The mantapa should be with a roof designed in the form of kuta, sabha or sala. The retinue Deities should be installed in all directions. As occasioned by the context, the names of the retinue Deities are told now. Visvarupa, Visalaksha, Akshaya, Madavibhrama, Unmatta, Lalita, Bhima and Tikshnadamshtra - these are to be installed in eight directions starting from the east. These are the eight forms of Ganesa(ashta murtis). Eight bali-pithas, occupied by Indra and other Lokapalas should be designed in all the eight directions.

कल्पयेत् पूर्ववत् सम्यग् द्वाराग्रे मूषिक च वै।

द्वारपौ कल्पयेद् द्वारि विकटं भीममेव च॥ ११

कुम्भोदरं तथैशान्यां न्यसेन्निर्माल्य धारिणम्।

आमोदश्च प्रमोदश्च सुमुखो दुर्मुखस्तथा॥ १२

अविघ्नो विघ्नराजश्च भक्ष्याशी पञ्चहस्तकः।

एतेऽष्टमूर्तिपाः ख्यातास्त्वन्यथा च निगद्यते॥ १३

हस्तिवक्त्रः प्रलम्बोष्ठो विघ्नेशश्च गणाधिपः।

विनायकैकदन्तौ च भक्ष्यप्रियोऽहिमेखलः॥ १४

विघ्नेश्वरनिभा ह्येते विघ्नेशस्याष्टमूर्तिपाः।

kalpayet pūrvavat samyag dvārāgre mūṣika ca vai |
dvārapau kalpayed dvāri vikaṭaṁ bhīmameva ca || 11
kumbhodaraṁ tathaiśānyāṁ nyasennirmālya dhāriṇam |
āmodaśca pramodaśca sumukho durmukhastathā || 12
avighno vighnarājaśca bhakṣyāśī pañcahastakaḥ |
ete'ṣṭamūrtipāḥ khyātāstvanyathā ca nigadyate || 13
hastivaktraḥ pralamboṣṭho vighneśaśca gaṇādhipaḥ |
vināyakaikadantau ca bhakṣyapriyo'himekhalaḥ || 14
vigneśvaranibhā hyete vighneśasyāṣṭamūrtipāḥ |

As done before, the Guru should install the mouse-vehicle in front of the entrance and should design the two gaurdians of the entrance Vikata and Bhima. Kumbhodara who is empowered to hold the 'niramalaya' should be installed in the north-east of the main shrine. Amoda, Pramoda, Sumukha, Durmukha, Avighna, Vighnaraja, Bhakshyasi, Pancahastaka - these belong to another set of Ashtamurtis of Ganesa. There is also another set of Ashtamurtis comprising Hastivaktra, Pralamboshtha, Vignesa, Ganadhipa, Vinayaka, Ekadanta, Bhakshyapriya and Ahimekhala.

द्वारस्थौ द्वारपौ कार्यौ भूतरूपौ द्विबाहुकौ॥ १५

हलपल्लवहस्ताढ्यौ दक्षिणे दण्डधारकौ।

उग्रदंष्ट्रान्वितौ सिंहकन्धरस्थैकपादकौ॥ १६

रक्तवर्णनिभौ रौद्रौ द्वारपौ विकृताननौ।

dvārasthau dvārapau kāryau bhūtarūpau dvibāhukau || 15
halapallavahastāḍhyau dakṣiṇe daṇḍadhārakau |
ugradaṁṣṭrānvitau siṁhakandharasthaikapādakau || 16
raktavarṇanibhau raudrau dvārapau vikṛtānanau |

The gaurdians of the entrance should be in the form of Bhuta(demon), having two hands, holding plough-weapon and tender leaf in their hands, holding a shaft on their right side, dreadful look and protruding tooth and placing one leg over the head of lion. Their complexion is red and they are dreadful. The gaurdians should be designed in this way.

धूम्रवर्णस्तथा चाखू रक्तनेत्रस्सुदंष्ट्रवान्॥ १७

तीक्ष्णपुच्छश्चतुष्पादः किङ्किणीदामभूषितः।

कुम्भोदरश्चतुर्हस्तष्टङ्कशूलासिदण्डधृक्॥ १८

रक्तवर्णो महादीप्तो भद्रपीठोपरिस्थितः।

श्वेतवर्णा बृहत्कायाश्चित्राम्बरान्विताः॥ १९

पाशाङ्कुशोरुसंसिक्त स्वदन्तयुतबाहवः।

परिवारा इति ख्याता गणेशाभिमुखस्थिताः॥ २०

dhūmravarṇastathā cākhū raktanetrassudaṁṣṭravān || 17
tīkṣṇapucchaścatuṣpādaḥ kiṅkiṇīdāmabhūṣitaḥ |
kumbhodaraścaturhastaṣṭaṅkaśūlāsidaṇḍadhṛk || 18
raktavarṇo mahādīpto bhadrapīṭhoparisthitaḥ |
śvetavarṇā bṛhatkāyāścitrāmbarānvitāḥ || 19
pāśāṅkuśorusaṁsikta svadantayutabāhavaḥ |
parivārā iti khyātā gaṇeśābhimukhasthitāḥ || 20

The mouse-vehicle should be conceived as in smoky color. It has reddish eyes and protruding tooth. It is with sharp-tipped tail and four legs and adorned with the garland of kinkini(a kind of bell). Kumbhodara(Candesvara of Ganesa) has four hands, holding chisel, trident, knife and shaft. His color is red. Being with exceeding brilliance, he is seated on the pedestal known as 'bhadra pitha'. The retinue Deities are in white color and are with big belly attired with multi-colored cloth. Keeping one hand on the thigh, they are holding in other three hands noose, goad and their own tusk.

परिवारान्तरे सर्वे क्षेत्रपाः परिकीर्तिताः।

बलिपीठं महापीठं पूर्ववत् परिकल्पयेत्॥ २१

पीठस्याष्टदलेषूक्ता आमोदाद्यष्टमूर्तयः।

भूतेशः कर्णिकाभ्यां च लोकपास्त्रीणि बाह्यतः॥ २२

parivārāntare sarve kṣetrapāḥ parikīrtitāḥ |
balipīṭhaṁ mahāpīṭhaṁ pūrvavat parikalpayet || 21
pīṭhasyāṣṭadaleṣūktā āmodādyaṣṭamūrtayaḥ |
bhūteśaḥ karṇikābhyāṁ ca lokapāstrīṇi bāhyataḥ || 22

In the place between the retinue Deities, the Gaurdians of the village or city should be installed. The bali-pita and the maha-pitha should be designed as explained before. In the eight petals of the bali-pitha the eight Gods, Ashtamurtis of Genesa, are present; in the pericarp, Bhutesvaras are present; Indra and other Lokapalas and their weapons are present in the outside.

लक्षणं तस्य संक्षेपाच्छृणुध्वं विप्रसत्तमाः।

द्रव्यैश्शिलादिभिः कुर्यात् पञ्चतालोत्तमेन तु॥ २३

पञ्चाशद्भाजिते गर्भे पञ्चांशादेकवृद्धितः।
त्रिंशद्भागावसानान्तं गर्भमानं उदाहृदम्॥ २४
स्तम्भद्वारोदयादेवं मानप्यत्र भाव्यताम्।
प्रतिमालक्षणप्रोक्तमानं लिङ्गादिजं तु वा॥ २५

lakṣaṇaṁ tasya saṁkṣepācchṛṇudhvaṁ viprasattamāḥ |
dravyaiśśilādibhiḥ kuryāt pañcatālottamena tu || 23
pañcāśdbhājite garbhe pañcāṁśādekavṛddhitaḥ |
triṁśadbhāgāvasānāntaṁ garbhamānaṁ udāhṛdam || 24
stambhadvārodayādevaṁ mānapyatra bhāvyatām |
pratimālakṣaṇaproktamānaṁ liṅgādijaṁ tu vā || 25

O, the foremost twice-born sages!, now I will tell you the lineaments of the image of Vighnesa, listen to these details. The image of Vighnesa should be made with stone and other materials, aplying the proportionate measurements based on the system of five-span(pancatala mana). If the breadth of the main shrine of Sivalinga is divided into 50 equal parts, the height of the image of Vighnesa may be from 5 parts up to 30 parts, increasing the height by one part each time. This is the height based on the 'garbha mana'. The height of Vighesa may be decided based on the height of the pillar or the entrance. The measurements pertaining to the lineaments prescibed for the image may be derived from the height of Linga and other main images.

केशादि पादपर्यन्तं चतुष्षष्ट्यंशतो भजेत्।
उष्णीषं एकमात्रेण तत्केशं द्व्यङ्गुलेन तु॥ २६
अर्काङ्गुलेन वक्त्रं स्याद् द्वाभ्यां कण्ठ इहेरितः।
ततो हृदयपर्यन्तं रुद्राङ्गुलं इति स्मृतम्॥ २७
अर्काङ्गुलं तु नाभ्यन्तं मेढ्रान्तं कौशिकाङ्गुलम्।
तथैव तस्माज्जान्वन्तं जान्वायामं गुणाङ्गुलम्॥ २८
जङ्घा चोरुसमा ज्ञेया तलोत्सेधं द्विमात्रकम्।

keśādi pādaparyantaṁ catuṣṣaṣṭyaṁśato bhajet |
uṣṇīṣaṁ ekamātreṇa tatkeśaṁ dvyaṅgulena tu || 26
arkāṅgulena vaktraṁ syād dvābhyāṁ kaṇṭha iheritaḥ |
tato hṛdayaparyantaṁ rudrāṅgulaṁ iti smṛtam || 27
arkāṅgulaṁ tu nābhyantaṁ meḍhrāntaṁ kauśikāṅgulam |
tathaiva tasmājjānvantaṁ jānvāyāmaṁ guṇāṅgulam || 28
jaṅghā corusamā jñeyā talotsedhaṁ dvimātrakam |

If the height of the image, from the top of the head to the feet, of Vighnesa is divided into 64 equal parts, one matra(one unit) is for the top knot; 2 units for height of the haired part; 12 units for the face; 2 units for the neck; 11 units for the part between the neck and the middle of the chest; 12 units up to the navel;

6 units up to the genital organ; 6 units for the thighs, up to the knees; 3 units for the knees; 6 units for the shins; 2 units for the feet. (correction: the height of the haired portion must be 3 units)

केशान्तादक्षिसूत्रान्तं चतुरङ्गुलमुच्यते॥ २९
दन्तमूलात्तु जान्वन्तं गजहस्तस्य दैर्घ्यकम्।
दन्तायामाच्चतुर्मात्रं मूलनाहं तथैव च॥ ३०
दक्षिणेऽदक्षिणे वापि दन्तमेकं प्रकल्पयेत्।
मस्तके कुम्भविस्तारं प्रत्येकं तु गुणाङ्गुलम्॥ ३१
नेत्रं तु कर्णमूलान्तं चतुरङ्गुलमुच्यते।
कर्णौ च दशमात्रौ स्यात् तत्तारं नन्दमानकम्॥ ३२

keśāntādakṣisūtrāntaṁ caturaṅgulamucyate || 29
dantamūlāttu jānvantaṁ gajahastasya dairghyakam |
dantāyāmāccaturmātraṁ mūlanāhaṁ tathaiva ca || 30
dakṣiṇe'dakṣiṇe vāpi dantamekaṁ prakalpayet |
mastake kumbhavistāraṁ pratyekaṁ tu guṇāṅgulam || 31
netraṁ tu karṇamūlāntaṁ caturaṅgulamucyate |
karṇau ca daśamātrau syāt tattāraṁ nandamānakam || 32

4 units, from the bottom of the haired portion to the line joining the center point of the two eyes; the length of the trunk should be taken from the bottom of the tusk to the knee. Thickness of the bottom of the tusk should be 4 units less than the length of the tusk. One tusk should be designed, in the left or right side of the bottom of the trunk. The circumference of each kumbha on the head should be 3 units. Length from the eyes to the bottom of the ears should be 4 units; breadth of the ears, 10 units and the height, 9 units.

कक्षयोरन्तरं पूर्वे प्रोक्तं पञ्चदशाङ्गुलम्।
कक्षात्तु चोर्ध्वबाह्वन्तं षडङ्गुलमिति स्मृतम्॥ ३३
मध्यकायस्य विस्तारं मन्वङ्गुलमुदाहृतम्।
हृदयान्नाभिसीमन्तं दशाङ्गुलमिहोच्यते॥ ३४
नाभेरधस्तान्मेढ्रान्तं वस्वङ्गुलमुदाहृतम्।
अष्टाङ्गुलं द्वयोरूर्वोर्जानुनी चाङ्गुलत्रये॥ ३५
जङ्घे द्वे तलपर्यन्ते वस्वङ्गुलविनिर्मिते।

kakṣayorantaraṁ pūrve proktaṁ pañcadaśāṅgulam |
kakṣāttu cordhvabāhvantaṁ ṣaḍaṅgulamiti smṛtam || 33
madhyakāyasya vistāraṁ manvaṅgulamudāhṛtam |
hṛdayānnābhisīmantaṁ daśāṅgulamihocyate || 34

nābheradhastānmeḍhrāntaṁ vasvaṅgulamudāhṛtam ।
aṣṭāṅgulaṁ dvayorūrvorjānunī cāṅgulatraye ॥ 35
jaṅghe dve talaparyante vasvaṅgulavinirmite ।

Length between the two armpits, in the front side, 15 units; from the armpit to the top of the upper shoulder, 6 units; the circumference at the middle of the belly, 14 units; 10 units, from the middle of the chest to the bottom of navel; 8 units from the bottom of navel to the genital organ; height of the thighs, 8 units; height of the knees, 3 units; length of the shin from the bottom of the kness up to the feet, 8 units.

गजवक्त्रो गणाधीशो भूतरूपो महोदरः॥ ३६
नागयज्ञोपवीतस्तु घनपिण्डोरुजानुकः।
नीलनीररुहाभस्तु चतुर्दोर्दण्डमण्डितः॥ ३७
अवामवामावर्तेभहस्तः पद्मासनस्थितः।
स्वदन्तं परशुं कुर्यात् स्वदक्षिण करद्वये॥ ३८
लड्डुकं चाक्षमालां च वामापाणावथोत्पलम्।
रक्तवक्त्रधरं वाथ श्यामाभं कनकप्रभम्॥ ३९

gajavaktro gaṇādhīśo bhūtarūpo mahodaraḥ ॥ 36
nāgayajñopavītastu ghanapiṇḍorujānukaḥ ।
nīlanīraruhābhastu caturdordaṇḍamaṇḍitaḥ ॥ 37
avāmavāmāvartebhahastaḥ padmāsanasthitaḥ ।
svadantaṁ paraśuṁ kuryāt svadakṣiṇa karadvaye ॥ 38
laḍḍukaṁ cākṣamālāṁ ca vāmāpāṇāvathotpalam ।
raktavaktradharaṁ vātha śyāmābhaṁ kanakaprabham ॥ 39

The image of Ganesa, the Supreme Lord of the various groups of divine and celestial Beings, should be designed so as to be with the face of elephant, with huge form and big stomach, adorned with sacred thread of snake; His thighs and kness should be solid and thickly formed. He should be formed so as to be in the color of blue lotus-flower, to be with four strong arms, with the trunk curled leftwise or rightwise and as seated on the lotus-pedestal.

पीतकञ्चुक संछन्नं किरीटमकुटोज्ज्वलम्।
शुक्लयज्ञोपवीतं च सर्वाभरण भूषितम्॥ ४०
स्वश्रृङ्गं वाङ्कुशं दक्षे वामे पाशं च लड्डुकम्।
स्थानकं वासनं वाथ गणेशं कारयेत्ततः॥ ४१
त्रिभिर्विराजितं नेत्रैर्नेत्राभ्यां अथवा द्विजाः।
पद्मस्थं वापि पीठस्थं मूषिकस्थमथापि वा॥ ४२

pītakañcuka saṁchannaṁ kirīṭamakuṭojjvalam |
śuklayajñopavītaṁ ca sarvābharaṇa bhūṣitam || 40
svaśṛṅgaṁ vāṅkuśaṁ dakṣe vāme pāśaṁ ca laḍḍukam |
sthānakaṁ vāsanaṁ vātha gaṇeśaṁ kārayettataḥ || 41
tribhirvirājitaṁ netrairnetrābhyāṁ athavā dvijāḥ |
padmasthaṁ vāpi pīṭhasthaṁ mūṣikasthamathāpi vā || 42

He should be formed as well attired with a fitting dress in the color of whitish yellow. He should be adorned with the crown in the form of kirita; adorned with white sacred thread and all sets of ornaments. He should be shown as holding his own tusk and goad in His right hands, noose and 'ladduka'-sweet in His left hands. The Guru should design such a form of Ganesa as standing or seated on a pedestal. O, the twice-born sages!, He may be designed as having three or two eyes, as seated on the lotus, pedestal or on the mouse-vehicle.

इष्टासनस्थितो वापि प्रभादि परिमण्डितः।

एवं स्यात् केवलो विघ्नराजश्शक्त्यान्वितोऽथवा॥ ४३

गणेशो भारतीश्रीभ्यां वामेऽवामे युतोऽथवा ॥ ४४

iṣṭāsanasthito vāpi prabhādi parimaṇḍitaḥ |
evaṁ syāt kevalo vighnarājaśśaktyānvito'thavā || 43
gaṇeśo bhāratīśrībhyāṁ vāme'vāme yuto'thavā |
śaktyaikayā yuto devo yadi tallakṣaṇojjvalam || 44

Or, the Guru may design His form as occpying the desired seat and as well adorned with prabha and other structures. The image of Vighnaraja should be designed in this way. Either Ganesa alone or Ganesa associated with Sakti may be installed in the shrine. He may be installed as associated with Bharati in His left side and Sri in His right side.

॥ इति उत्तरकामिकाख्ये महातन्त्रे विघ्नेशप्रतिष्ठा विधिः एकपञ्चाशत्तमः पटलः ॥

|| iti uttarakāmikākhye mahātantre vighneśapratiṣṭhā vidhiḥ ekapañcāśattamaḥ paṭalaḥ ||

This is the fifty-first chapter titled titled "Directions for the Installation of Vighnesa" in the Great Tantra called Uttara Kamika

५२ नृत्तमूर्ति स्थापन विधिः

52 nṛtttamūrti sthāpana vidhiḥ

52 Directions for the Installation of the Dancing Form of Lord Siva

नृत्तमूर्तिं प्रतिष्ठां तु वक्ष्ये तल्लक्षणान्वितम्।
चतुर्भुजस्त्रिणेत्रश्च संविकीर्ण जटायुतः॥ १
जटामकुट संयुक्तो वक्रनाग फणावृतः।
पृष्ठगाः पार्श्वगास्तास्स्युः पञ्चाद्येकैक वृद्धितः ॥ २
त्रिंशत्संख्यावसानास्स्युर्जटास्सान्तरालकाः।
धुत्तूरारग्वधार्कादि पुष्पयुक्तास्सपिङ्गलाः॥ ३

nṛttamūrti pratiṣṭhāṁ tu vakṣye tallakṣaṇānvitam |
caturbhujastriṇetraśca saṁvikīrṇa jaṭāyutaḥ || 1
jaṭāmakuṭa saṁyukto vakranāga phaṇāvṛtaḥ |
pṛṣṭhagāḥ pārśvagāstāssyuḥ pañcādyekaika vṛddhitaḥ || 2
triṁśatsaṁkhyāvasānāssyurjaṭāssāntarālakāḥ |
dhuttūrāragvadhārkādi puṣpayuktāssapiṅgalāḥ || 3

Now, I explain in details the process of installation of the Dancing Form of Lord Siva, along with the characteristic lineaments of that form. The form of Nataraja is associated with four hands; three eyes; dishevelled matted hair; the specific form of the crown designed with matted hair, encircled by the cobra appearing with bent and expanded hood. The number of the strands of matted hair, stretched over the back and the sides may be from 5 to 30, increasing the number by one each time and they may be designed so as to be with enough space between the strands. The Nrutta Murthi is in the color of golden yellow; beautified with various flowers such as dhuttura, aragvada, arka and others.

कृताञ्जलिपुटोपेत जाह्नव्या दक्षिणस्थया।
बालचन्द्रेण संयुक्तो वामपार्श्वस्थितेन च॥ ४
युक्तो वकुलमालाभिर्मुक्तादामोरगादिभिः।
व्याघ्राजिनाम्बरो दीप्तस्सर्वाभरण भूषितः॥ ५
वामदोर्मूलमालाम्बिद्वीपिचर्माम्बरान्वितः।
दिव्याम्बरान्वितो वापि मृगाजिनयुतोऽपिवा॥ ६

kṛtāñjalipuṭopeta jāhnavyā dakṣiṇasthayā |
bālacandreṇa saṁyukto vāmapārśvasthitena ca || 4
yukto vakulamālābhirmuktādāmoragādibhiḥ |
vyāghrājināmbaro dīptassarvābharaṇa bhūṣitaḥ || 5
vāmadormūlamālāmbidvīpicarmāmbarānvitaḥ |
divyāmbarānvito vāpi mṛgājinayuto'pivā || 6

On the right side of the matted hair is Ganga Devi, holding her hands in 'anjali mudra'(keeping the palms facing each other to express obeisance). The left side of the matted hair is adorned with the young crescent-moon. He is adorned with garland of vakula-flowers and ornaments made of pearls and adorned with snakes. He is dressed with tiger-skin and He is beautified with all kinds of ornaments which are with exceeding resplendence. The hide of tiger is hanging from the top of the left shoulder like a garland. Or, the form of Nataraja may be designed so as to be attired in elegant and bright cloth or in the hide of antelope.

कस्थब्रह्मकपालेन नानापुष्पैरलङ्कृतः।
धृतवाराहदन्ताग्र शार्दूलनखकच्छपैः॥ ७
शाङ्किकैर्मणिभिः प्रोतमालया हृदि भूषितः।
स्थितो दक्षिणपादेन वामेनोपरिवर्तिना॥ ८
कुञ्चितावर्तमानाङ्घ्रिः सुप्रसारित तत्करः।
अम्बिकामुखबिम्बाब्ज भ्रमरीकृत लोचनः॥ ९

kasthabrahmakapālena nānāpuṣpairalaṅkṛtaḥ |
dhṛtavārāhadantāgra śārdūlanakhakacchapaiḥ || 7
śāṅkikairmaṇibhiḥ protamālayā hṛdi bhūṣitaḥ |
sthito dakṣiṇapādena vāmenoparivartinā || 8
kuñcitāvartamānāṅghriḥ suprasārita tatkaraḥ |
ambikāmukhabimbābja bhramarīkṛta locanaḥ || 9

He is well adorned with the garland of skulls of Brahma and various kinds of flowers. He is wearing the tooth of boar, tiger-nail and the shell of tortoise. His chest is adorned with the string made of the balls designed with conch. His right foot is straight and the left foot is raised above and bent rightward. His lower left hand is stretched across and held above the lifted left foot. His eyes are like the bees drawn towards the lotus-face of Ambika(sakthi).

आबद्ध किङ्किणीयुक्तस्तद्वन्नूपुर शोभितः।
वामदक्षिण कर्णाढ्य पत्रिका नक्रकुण्डलः॥ १०
दक्षाभय करस्थेन भुजङ्गेनोत्फणेन च।
वामापर करस्थेन वह्निना दक्षकेन तु॥ ११

डिण्डिमेन समायुक्त उपवीतेन संयुतः।

गोक्षीरधवलप्रख्य आदित्याङ्गुलभङ्गयुक्॥ १२

नानासर्प समायुक्तस्वपस्मारोपरि स्थितः।

ābaddha kiṅkiṇīyuktastadvannūpura śobhitaḥ |
vāmadakṣiṇa karṇāḍhya patrikā nakrakuṇḍalaḥ || 10
dakṣābhaya karasthena bhujaṅgenotphaṇena ca |
vāmāpara karasthena vahninā dakṣakena tu || 11
ḍiṇḍimena samāyukta upavītena saṁyutaḥ |
gokṣīradhavalaprakhya ādityāṅgulabhaṅgayuk || 12
nānāsarpa samāyuktasvapasmāropari sthitaḥ |

A stripe designed with sweet-sounding 'kinkini-bells' is fastened over the lower part of the leg. His both legs are adorned with ankles known as 'nupura'. His left ear is adorned with an ear-ring designed with rolled-up palm-leaf and His right-ear is adorned with the ear-ring designed in the form of 'makara' crocodile. His lower right hand held in fear-dispelling mudra is adorned with a snake whose hood remains stretched. His stretched upper left hand is holding the fire and the stretched right hand is holding the drum. He is wearing the sacred thread. His whitenss is comparable to the cow-milk. His waist is with flexion to the extent of 12 angulas. Various parts of His body are adorned with many kinds of snakes. His right leg is placed over the demon known as 'apasmara'.

मूर्ध्नो ललाटदक्षस्थं नासादक्षपुटस्थितम्॥ १३

नाभेर्दक्षिणतो गुल्फे मध्ये सूत्रं प्रसारयेत्।

ललाटमध्य सूत्रात्तु द्विमात्रमिति कीर्तितम्॥ १४

हिक्कासूत्रद्वयोर्मध्ये त्रिमात्रमिति कीर्तितम्।

श्रोणीवामोरुसंस्पृष्टं तत्सूत्रमिह सम्मतम्॥ १५

सूत्रगुल्फद्वयोर्मध्यं एकाङ्गुलमिति स्मृतम्।

सूत्राद्धि नतजान्वन्तं भानुदिक् नन्दमात्रकम्॥ १६

mūrdhno lalāṭadakṣasthaṁ nāsādakṣapuṭasthitam || 13
nābherdakṣiṇato gulphe madhye sūtraṁ prasārayet |
lalāṭamadhya sūtrāttu dvimātramiti kīrtitam || 14
hikkāsūtradvayormadhye trimātramiti kīrtitam |
śroṇīvāmorusaṁspṛṣṭaṁ tatsūtramiha sammatam || 15
sūtragulphadvayormadhyaṁ ekāṅgulamiti smṛtam |
sūtrāddhi natajānvantaṁ bhānudik nandamātrakam || 16

The Guru should stretch and fix the reference line in such a way that it touches the head, right side of the forehead, right nostril, right side of the navel and the mid point between the two ankles. The distance between the line starting from the middle of the forehead and the central line should be 2 digits(matras).

The distance between the lines on two sides of the hip should be 3 matras. It is recommended that the central line should touch the hip and left thigh. The distance between the two lines touching the ankles should be one angula. The distance between the central line and the knee of the bent leg may be 12, 10 or 9 matras.

तत्सूत्राद्वामपृष्ठान्तं सप्ताधिक दशाङ्गुलम्।
तत्सूत्राद्वामजान्वेकचत्वारिंशद्दशाङ्गुलम्॥ १७
सूत्राद्दक्षिणतः कुक्षिरष्टाङ्गुल उदाहृतः।
सूत्रात्तु सव्यकुक्षिस्तु रव्यङ्गुल उदाहृतः॥ १८
ऊर्वोर्दक्षिणतस्सूत्रं सप्ताधिक दशाङ्गुलम्।
सूत्रात्तद्वामभागे तु नवमात्रमुदीरितम्॥ १९
सूत्रात्तु वामकण्ठस्तु पञ्चाङ्गुल उदाहृतः।
सूत्रात्तु दक्षिणः कण्ठो भाग इत्यभिधीयते॥ २०
सूत्रात्तु वामबाह्वन्तं त्र्यङ्गुलक्षयसंयुतम्।

tatsūtrādvāmapṛṣṭhāntaṁ saptādhika daśāṅgualam |
tatsūtrādvāmajānvekacatvāriṁśaddaśāṅgulam || 17
sūtrāddakṣiṇataḥ kukṣiraṣṭāṅgula udāhṛtaḥ |
sūtrāttu savyakukṣistu ravyaṅgula udāhṛtaḥ || 18
ūrvordakṣiṇatassūtraṁ saptādhika daśāṅgulam |
sūtrāttadvāmabhāge tu navamātramudīritam || 19
sūtrāttu vāmakaṇṭhastu pañcāṅgula udāhṛtaḥ |
sūtrāttu dakṣiṇaḥ kaṇṭho bhāga ityabhidhīyate || 20
sūtrāttu vāmabāhvantaṁ tryaṅgulakṣayasaṁyutam |

The distance between the central line and left buttock should be 17 angulas; the distance between the central line and the left knee may be forty-one angulas or fifty-one angulas. The distance between that line and the right stomach should be 8 angulas. The distance between that line and the left stomach should be 12 angulas. The distance between that line and the right thigh should be 17 angulas. The distance between that line and the left thigh should be 9 matras. The distance between that central line and the left neck should be 5 angulas and that between the central line and the right neck should be one angula. The distance between the central line and the left shoulder may be 3 angulas or less than three angulas.

अथवान्य प्रकारेण सूत्रपातोऽभिधीयते॥ २१
कनीनिकान्तं तन्मूर्ध्नस्तद्वन्नासापुटान्ततः।
नाभेश्च दक्षमात्रान्तं स्थिताङ्घ्रेर्गुल्फमध्यमम्॥ २२
स्पृष्ट्वा यत् पतितं सूत्रं मध्यसूत्रमुदाहृतम्।
सूत्राद्वामे मुखं पञ्चमात्रं कण्ठं त्रिमात्रकम्॥ २३

बाह्वन्ते तिथिमात्रं स्यान्नवमात्रं तु कक्षगम्।
मध्योदरेऽष्टमात्रं स्याच्छ्रोणी विश्वाङ्गुलेन च॥ २४

athavānya prakāreṇa sūtrapāto'bhidhīyate || 21
kanīnikāntaṁ tanmūrdhnastadvannāsāpuṭāntataḥ |
nābheśca dakṣamātrāntaṁ sthitāṅghrergulphamadhyamam || 22
spṛṣṭvā yat patitaṁ sūtraṁ madhyasūtramudāhṛtam |
sūtrādvāme mukhaṁ pañcamātraṁ kaṇṭhaṁ trimātrakam || 23
bāhvante tithimātraṁ syānnavamātraṁ tu kakṣagam |
madhyodare'ṣṭamātraṁ syācchroṇī viśvāṅgulena ca || 24

Or, making of the image of Natarja is explained now in a different way. The vertical line which is drawn from the head to the little finger of the right foot so as to touch the bottom of the left nostril, right of the navel and the middle of the ankle of the right foot is known as the central line. On the left side of the central line, the breadth of the face should be 5 matras and the neck, 3 matras. Up to the end of the left shoulder, 15 matras and up to the armpit, 9 matras. On the left of the central line, the middle of the stomach, 8 matras and the hip 14 angulas.

कटिस्तिथ्यङ्गुलेन स्यादन्यत्र षष्टिमात्रकम्।
नवमात्रं तदूरुः स्यात् पार्ष्ण्यन्तं वेदतुङ्गकम्॥ २५
सप्ताङ्गुलं मुखेऽन्यत्र कण्ठःस्याद्रसमात्रकम्।
बाह्वन्ते त्रिमात्रं स्यात् कक्षान्ते विश्वमात्रकम्॥ २६
मन्वङ्गुलं भवेत् कुक्षौ श्रोण्यां स्याद्युगमात्रकम्।
कट्यां च वेदमात्रं स्याज्जानुरष्टाङ्गुलं भवेत्॥ २७
पादाग्रे मुखमात्रं स्यादेवं बुध्वा समाचरेत्।

kaṭistithyaṅgulena syādanyatra ṣaṣṭimātrakam |
navamātraṁ tadūruḥ syāt pārṣṇyantaṁ vedatuṅgakam || 25
saptāṅgulaṁ mukhe'nyatra kaṇṭhaḥsyādrasamātrakam |
bāhvante trimātraṁ syāt kakṣānte viśvamātrakam || 26
manvaṅgulaṁ bhavet kukṣau śroṇyāṁ syādyugamātrakam |
kaṭyāṁ ca vedamātraṁ syājjānuraṣṭāṅgulaṁ bhavet || 27
pādāgre mukhamātraṁ syādevaṁ budhvā samācaret |

On the left side of the central line, the loin should be 15 matras and on its right side, it should be 60 matras. The left thigh, 9 matras; the bottom of the heel, with a height of 4 matras. On the right side of the central line or thread, the face should be 7 angulas; the neck, 6 angulas; up to the end of the right shoulder, 3 matras and up to the armpit, 14 matras; the stomach, 14 angulas; the hip, 4 matras; the loin, 4 matras; the right knee, 8 angulas; the front of the feet, 5 matras. Having known all such iconic details, the Guru should design the image of the Lord.

स्थितजानुसमं विद्याद्वर्तिताङ्घ्रेः समुच्छ्रयः॥ २८

तत्पार्ष्णिजान्वोर्द्विमुखं द्व्यन्तरं परिकीर्तितम्।

श्रोणीसमुच्छ्रयं वामजनोरुद्धरणं मतम्॥ २९

तदूरुमध्यान्नाभेश्च द्व्यन्तरं नवमात्रकम्।

तज्जानोर्दण्डहस्तस्य मणिबन्धान्तरं मनुः॥ ३०

sthitajānusamaṁ vidyādvartitāṅghreḥ samucchrayaḥ || 28
tatpārṣṇijānvordvimukhaṁ dvyantaraṁ parikīrtitam |
śroṇīsamucchrayaṁ vāmajanoruddharaṇaṁ matam || 29
tadūrumadhyānnābheśca dvyantaraṁ navamātrakam |
tajjānordaṇḍahastasya maṇibandhāntaraṁ manuḥ || 30

The lifted and stretched foot should be on the level equal to the level of the right knee. The measurement between the ankle of the lifted foot and the knee (of the same foot) should be equal to twice the height of the face. The level of the hip should be equal to the level of the knee of the left leg. The distance between the middle of the thigh(of that leg) and the navel should be 18 matras. The distance between that knee and the end of the wrist of the stretched left hand should be 14 matras.

तस्मादभयहस्तस्य मणिबन्धो रसाङ्गुलः।

तस्य चाङ्गुष्ठमूलान्तात् स्तनाक्षाद् द्व्यन्तरं मुखम्॥ ३१

तद्दोस्समं तलोच्चं स्यात्तद्बाह्वोर्मध्यमात् पुनः।

सप्तदशाङ्गुलं विद्याद्दण्डहस्तस्य कोर्परम्॥ ३२

भुजान्तं साग्निहस्तोच्चं सोऽग्निः पञ्चाङ्गुलोच्छ्रयः।

विस्तारः कोलकस्तस्य शिखाभिस्तिसृभिर्युतः॥ ३३

tasmādabhayahastasya maṇibandho rasāṅgulaḥ |
tasya cāṅguṣṭhamūlāntāt stanākṣād dvyantaraṁ mukham || 31
taddossamaṁ taloccaṁ syāttadbāhvormadhyamāt punaḥ |
saptadaśāṅgualaṁ vidyāddaṇḍahastasya korparam || 32
bhujāntaṁ sāgnihastoccaṁ so'gniḥ pañcāṅgulocchrayaḥ |
vistāraḥ kolakastasya śikhābhistisṛbhiryutaḥ || 33

The distance between that and the wrist of the lower right hand holding the abhaya-mudra should be 6 angulas. From the bottom of the right thumb to the right nipple, the distance should be twice the length of the face. The level of the raised palm should be the same as that of the arms. The distance between the fore-arm of stretched lower left hand and the middle of the shoulders should be 17 angualas. The level of the upper left hand holding the fire shoud be the same as that of the left shoulder. The flame of the fire should be with a height of 5 angulas. The breadth of the rounded bottom of the fire which is with three flames should also be 5 angulas.

धृत डामरुको हस्तः कर्णोच्चो वाङ्गुलाधिकः।
धातुर्डमरुकायामो भूतैस्तु मुखविस्तृतिः॥ ३४
कोलको मध्यविस्तारः परितस्सूत्रयन्त्रितः।
एकजिह्वा समायुक्तो गम्भीरध्वनिसंयुतः॥ ३५
बाह्वोस्तु मणिबन्धान्तं चतुस्त्रिंशत्तथापरम्।

dhṛta ḍāmaruko hastaḥ karṇocco vāṅgulādhikaḥ ।
dhāturḍamarukāyāmo bhūtaistu mukhavistṛtiḥ ॥ *34*
kolako madhyavistāraḥ paritassūtrayantritaḥ ।
ekajihvā samāyukto gambhīradhvanisaṁyutaḥ ॥ *35*
bāhvostu maṇibandhāntaṁ catustriṁśattathāparam ।

The level of the upper right hand holding the drum should be greater than the upper level of the right ear by one angula. The length of the drum held by the Lord should be 5 parts out of 7 parts of the length of the face. The rounded middle part of the drum should appear as tied around with three threads. The drum should appear as associated with a striking knob and lines indicating its reverberating sounds. From the shoulder up to the wrist, the length should be 34 angulas.

अपस्मारोच्छ्रयं भानुरुद्रनन्दाष्ट मात्रकम्॥ ३६
देवस्य वक्त्रमानेन स्यादपस्मारमानकम्।
वक्त्रद्वयं समारभ्य पञ्चवक्त्रावसानकम्॥ ३७
वक्त्रार्धमानवृद्ध्या तु सप्तमानं उदाहृतम्।
चतुस्तालेन कर्तव्यं अपस्मारो द्विजोत्तमाः॥ ३८

apasmārocchrayaṁ bhānurudranandāṣṭa mātrakam ॥ *36*
devasya vaktramānena syādapasmāramānakam ।
vaktradvayaṁ samārabhya pañcavaktrāvasānakam ॥ *37*
vaktrārdhamānavṛddhyā tu saptamānaṁ udāhṛtam ।
catustālena kartavyaṁ apasmāro dvijottamāḥ ॥ *38*

The height of the 'apsmara-demon' lying under the right foot of the Lord may be 12, 11, 9 or 8 matras. The proportionate measurements of the apasmara should be decided based on the measurement of the face of the Lord. The length of the apasmara may be obtained in 7 different ways, from 2 face-measurement up to 5 face-measurement, increasing the measure by half face-measurement each time. (two, two and half, three, three and half and so on). O, the foremost twice-born sages!, the form of apasmara should be designed according to the four- palm system of proportionate measurement.

उष्णीषात् पादपर्यन्तं षडष्टांशं विभाजयेत्।
उष्णिषात् केशपर्यन्तं कोलकं चेति कीर्तितम्॥ ३९

केशान्ताद्धनुपर्यन्तं अष्टभागमिति स्मृतम्।
गलमर्धाङ्गुलं प्रोक्तं अध्यर्धं कर्ण उच्यते॥ ४०
षडङ्गुल इति प्रोक्तो हिक्कादि हृदयान्ततः।
तथैव तस्मान्नाभ्यन्तं षडङ्गुलमिति स्मृतम्॥ ४१
तस्मात्तु मेढ्रमूलान्तं कौशिकाङ्गुलमुच्यते।
ऊर्वायामं तु सप्तांशं जानूत्सेधो द्विमात्रकः॥ ४२
जङ्घायामस्तु सप्तांशः पादोत्सेधो द्विमात्रकः।

uṣṇīṣāt pādaparyantaṁ ṣaḍaṣṭāṁśaṁ vibhājayet |
uṣṇiṣāt keśaparyantaṁ kolakaṁ ceti kīrtitam || *39*
keśāntāddhanuparyantaṁ aṣṭabhāgamiti smṛtam |
galamardhāṅgulaṁ proktaṁ adhyardhaṁ karṇa ucyate || *40*
ṣaḍaṅgula iti prokto hikkādi hṛdayāntataḥ |
tathaiva tasmānnābhyantaṁ ṣaḍaṅgulamiti smṛtam || *41*
tasmāttu meḍhramūlāntaṁ kauśikāṅgulamucyate |
ūrvāyāmaṁ tu saptāṁśaṁ jānūtsedho dvimātrakaḥ || *42*
jaṅghāyāmastu saptāṁśaḥ pādotsedho dvimātrakaḥ |

From the headgear(that is, a band around the head of apasmara) up to the feet, the total length of the image should be devided into 48 equal parts. The portion between the headgear and the tuft is known as 'kolaka'. From the tip of the hair up to the chin, the length should be 8 parts. Half-part is for the neck. One and a half parts, for the ears. From the bottom of the neck up to the middle of the chest, 6 parts. From the middle of the chest up to the navel, 6 parts. From the navel up to the bottom of the genital organ, 6 parts. The length of the thighs should be 7 parts. The length of the knee, 2 parts. The length of the shin, 7 parts. The length of the feet (ankle to heel), 2 parts.

द्विभुजश्च द्विनेत्रश्च ऊर्ध्वकायस्त्वधोमुखः॥ ४३
व्यालं वै वामहस्ते तु तस्य मूर्धा तु दक्षिणे।
आवृतालंकृताभङ्गी सव्यपार्श्वशिरोयुतः॥ ४४

dvibhujaśca dvinetraśca ūrdhvakāyastvadhomukhaḥ || *43*
vyālaṁ vai vāmahaste tu tasya mūrdhā tu dakṣiṇe |
āvṛtālaṁkṛtābhaṅgī savyapārśvaśiroyutaḥ || *44*

The apasmara-demon should be shown as having two hands, two eyes, his body turned upwards and his face turned downwards. His left hand should be holding a snake and the right hand should be with the head of that snake. The form should be shown as bent in the middle and as well adorned with various kinds of wearings and ornaments. The head of the apasmara should be on the right side of the Lord.

देवस्य वक्त्रमानेन जाह्नव्यायाम उच्यते।
द्विभुजा च त्रिणेत्रा च करण्ड मकुटान्विता॥ ४५
सर्वाभरण संयुक्ता कृताञ्जलिपुटान्विता।
ऊर्ध्वभागादधोभागं तोयाकारेण कारयेत्॥ ४६
गङ्गादेव्यानया देवस्संयुक्तो वा विवर्जितः।
प्रभावकाशविस्तारो दशाधिकशताङ्गुलम्॥ ४७
सप्तत्रिंशच्छतायाम तद्दण्डो भागविस्तरः।
एकादिदशपर्यन्त मात्रैरुनाधिकापि वा॥ ४८

devasya vaktramānena jāhnavyāyāma ucyate |
dvibhujā ca triṇetrā ca karaṇḍa makuṭānvitā || 45
sarvābharaṇa saṁyuktā kṛtāñjaliputạ̄nvitā |
ūrdhvabhāgādadhobhāgaṁ toyākāreṇa kārayet || 46
gaṅgādevyānayā devassaṁyukto vā vivarjitaḥ |
prabhāvakāśavistāro daśādhikaśatāṅgulam || 47
saptatriṁśacchatāyāma taddaṇḍo bhāgavistaraḥ |
ekādidaśaparyanta mātrairunādhikāpi vā || 48

The length of the image of Ganga-devi to be shown on the matted hair should be based on the face-measurement of the Lord. The form of Ganga should be shown as having two hands and three eyes and as adorned with ‘karanda’ type of crown, as adorned with all kinds of ornaments and as holding Her hands in ‘anjali’ mudra. Her form from the upper part to the lower part should be designed so as to appear as the waves of the river. The Lord may be shown as associated or not associated with Ganga-devi. The width of the inner space of the elliptical structure known as ‘prabha’ should be 110 angulas. The total length of the stem of the elliptical structure should be 137 angulas. There may increase or decrease by one to ten matras, in the recommended measurements.

द्व्यङ्गुलादङ्गुलार्धात्तु बालचन्द्रस्तु सप्तधा।
तद्वशात् पार्श्वगां देवीं कल्पयेत्तद्विधानतः॥ ४९
कुर्याद् भृङ्गिरटिम् वाथ भद्रकालीमथाऽपि वा।
भुजङ्गत्रास आख्यातो भुजङ्गललितस्ततः॥ ५०

dvyaṅgulādaṅgulārdhāttu bālacandrastu saptadhā |
tadvaśāt pārśvagāṁ devīṁ kalpayettadvidhānataḥ || 49
kuryād bhṛṅgiraṭim vātha bhadrakālīmathā'pi vā |
bhujaṅgatrāsa ākhyāto bhujaṅgalalitastataḥ || 50

The proportionate measurement of the young crescent moon could be obtained in 7 ways, starting from 2 angulas and increasing up to 5 angulas, increasing by half angula each time. The form of Sakthi of the

Lord should be designed according to the settled directions, based on the measurement of the form of Nataraja. Either the image of Bhrungi or that of Bhadrakali may be designed to be on the left side of the Lord. The form of Nataraja designed in this way is called ‘Bhujangatrasa’. There is another form known as ‘Bhujangalalita’.

भुजङ्गत्रासवत्सर्वं विशेषः कश्चिदस्ति हि।
उद्धृतस्य तलं कुर्यात् स्थितजानूर्ध्वतः क्रमात्॥ ५१
द्विमात्रं वा त्रिमात्रं वा चतुर्मात्रमथापि वा।
भुजङ्गललितः ख्यातस्तद्भैरव इहोच्यते॥ ५२
भुजङ्गत्रासवत् सर्वं विशेषस्तत्र चोच्यते।
उद्धृतं दक्षिणं पादं वामपादं तु वा नयेत्॥ ५३

bhujaṅgatrāsavatsarvaṁ viśeṣaḥ kaścidasti hi |
uddhṛtasya talaṁ kuryāt sthitajānūrdhvataḥ kramāt || 51
dvimātraṁ vā trimātraṁ vā caturmātramathāpi vā |
bhujaṅgalalitaḥ khyātastadbhairava ihocyate || 52
bhujaṅgatrāsavat sarvaṁ viśeṣastatra cocyate |
uddhṛtaṁ dakṣiṇaṁ pādaṁ vāmapādaṁ tu vā nayet || 53

All the lineaments of the Bhujangalalita are the same as those of the Bhujangatrasa. But, there are some specific modifications. The raised foot of the Lord should be shown as higher than the knee and the thigh of the straight foot, by 2, 3 or 4 matras. Such form is said to be Bhujangalalita. This is also called Bhairava. In the Bhujangalalita form, the right foot may be shown as raised above or the left foot may be designed so as to be in raised state.

स पादो देहमध्यस्थश्चोर्ध्वपाद तलान्वितः।
चतुर्भुजोऽष्टहस्तो वा नानादिव्यास्त्र भूषितः॥ ५४
शिलादि द्रव्यमासाद्य कुर्यादेवं नटेश्वरम्।
इत्थं लक्षणमाख्यातं प्रतिष्ठा तत उच्यते॥ ५५

sa pādo dehamadhyasthaścordhvapāda talānvitaḥ |
caturbhujo'ṣṭahasto vā nānādivyāstra bhūṣitaḥ || 54
śilādi dravyamāsādya kuryādevaṁ naṭeśvaram |
itthaṁ lakṣaṇamākhyātaṁ pratiṣṭhā tata ucyate || 55

One foot should be on the middle of the body of apasmara-demon and another foot should be shown as raised above. The form of Natesvara may be with 4 hands or 8 hands , adorned with various kinds of divine weapons. Having collected the suitable stone, metal and such other materials, the Guru should design the image of Natesvara. The characteristic lineaments of the form of Nataraja have been detailed in this way. Now, I will explain the process of installation of such form.

कालोऽपि पूर्ववत्प्रोक्तस्तद्वदेवाङ्कुरार्पणम्।
रत्नन्यासाक्षिमोक्षौ च पूर्ववत् संयगाचरेत्॥ ५६
बेरशुद्धिं ततः कुर्यान्नगरादि प्रदक्षिणम्।
जलाधिवासनं पश्चान्मण्टपं पूर्ववन्नयेत्॥ ५७
कुण्डानि परितः पश्चान्नवपञ्चैक संख्यया।
चतुरश्राणि वृत्तनि तद्दिगश्राणि वा नयेत्॥ ५८

kālo'pi pūrvavatproktastadvadevāṅkurārpaṇam |
ratnanyāsākṣimokṣau ca pūrvavat saṁyagācaret || 56
beraśuddhiṁ tataḥ kuryānnagarādi pradakṣiṇam |
jalādhivāsanaṁ paścānmaṇṭapaṁ pūrvavannayet || 57
kuṇḍāni paritaḥ paścānnavapañcaika saṁkhyayā |
caturaśrāṇi vṛttani taddigaśrāṇi vā nayet || 58

The auspicious time for the installation should be decided according to the process explained earlier. Similarly, the rituals such as the offering of sprouts, fixing the gems on various parts of the image and the opening of the eyes of the image should be performed well, as done before. Then the Guru should perform the following rituals: purification of the image, taking the image around the village in clockwise direction and keeping the image in the water. Then he should arrange for the construction of a suitable hall, as done before. Inside that hall, he should construct the fire-pits around the central altar(vedika), the number of the fire-pits being 9 or 5 or 1. The fire-pits may be in the form of square or circular or in the form appropriate to each direction.

मण्टपे भोजयद्विप्रान् सहस्रान्तान् दशाधिकान्।
पुण्याहं वाचयेत्पश्चान्मण्टपस्य विशुद्धये॥ ५९
समरीयपदे कुर्याद्वास्तुहोमं विधानतः।
वास्तुहोमं विना वापि भूपरिग्रहमाचरेत्॥ ६०
पुण्याहं वाचयित्वा तु वेद्यूर्ध्वे स्थण्डिलं नयेत्।
शयनं कल्पयेदूर्ध्वे प्रतिमां शोधयेत्ततः॥ ६१

maṇṭape bhojayaedviprān sahasrāntān daśādhikān |
puṇyāhaṁ vācayetpaścānmaṇṭapasya viśuddhaye || 59
samarīyapade kuryādvāstuhomaṁ vidhānataḥ |
vāstuhomaṁ vinā vāpi bhūparigrahamācaret || 60
puṇyāhaṁ vācayitvā tu vedyūrdhve sthaṇḍilaṁ nayet |
śayanaṁ kalpayedūrdhve pratimāṁ śodhayettataḥ || 61

The Guru should invite the learned Brahmins and feed them inside the hall, the number of such Brahmins being 10 and more up to 1000. Then , for the sake of purification of the mantapa(hall), he should perform ‘punyaha vacana’. According to the settled directions, he should perform the vastu homa

in the specific grid occupied by Samari, the vastu-devata. Or, he may perform ‘bhu parigraha’(taking posession of the site) even without performing the vastu homa. Having done the ‘punyaha vacana’, he should design a sthandila over the altar. A couch should be made on the sthandila and the image should be purified.

कृत्वा कौतुकबन्धं तु शाययेच्छयनोपरि।
शिरःप्रदेशे देवस्य शिवाख्यं तु घटं नयेत्॥ ६२
वर्धनीमुत्तरे न्यस्य तस्यां गौरीं च विन्यसेत्।
लक्ष्णोदितरूपं तु ध्यात्वा गन्धादिभिर्यजेत्॥ ६३

kṛtvā kautukabandhaṁ tu śāyayecchayanopari |
śiraḥpradeśe devasya śivākhyaṁ tu ghaṭaṁ nayet || *62*
vardhanīmuttare nyasya tasyāṁ gaurīṁ ca vinyaset |
lakṣṇoditarūpaṁ tu dhyātvā gandhādibhiryajet || *63*

Having tied up the protective string on the right hand of the image, he should place it gently on the couch so as to be in recumbent position. He should place the siva-kalasa near the head of the image of the Lord and the vardhani-kalasa to be on the north side of siva-kalasa. Having invoked the presence of Gauri(Sivasakthi) in the vardhani, the Guru should contemplate the form of Gauri associated with specific lineaments mentioned before and worship Her with sandal, flowers and such other substances.

अभितः कलशानष्टौ विद्येशाधिष्ठितान्नयेत्।
अर्चयेद्गन्धपुष्पाद्यैर्नैवेद्यान्तं गुरूत्तमः॥ ६४
तत्त्वतत्त्वेश्वरान्मूर्तिमूर्तीशानपि विन्यसेत्।
होमं समारभेत् काले मूर्तिपैस्सह देशिकः॥ ६५

abhitaḥ kalaśānaṣṭau vidyeśādhiṣṭhitānnayet |
arcayedgandhapuṣpādyairnaivedyāntaṁ gurūttamaḥ || *64*
tattvatattveśvarānmūrtimūrtīśānapi vinyaset |
homaṁ samārabhet kāle mūrtipaissaha deśikaḥ || *65*

He should arrange 8 kalasas to be occupied by 8 Vidyesvaras around the siva-kalasa and vardhani-kalasa. The foremost Guru should invoke them and worship them with sandal, flowers and other substances and complete the worship with the offering of ‘naivedya’(food and eatables). Then, he should invoke and worship Tattvas and Tattvesvaras, Murtis and Murtisvaras. Being assisted by the sadhaka-priests, he should commence the homa-rituals at the proper time fixed earlier.

कृत्वा कुण्डाग्नि संस्कारं अग्निकार्योक्तमाचरेत्।
समिदाज्यचरूं लाजान् सर्षपं च यवं तिलम्॥ ६६
प्रियङ्गुशालिमुद्गांश्च जुहुयात् क्रमतो गुरुः।
उदुम्बरवटाश्वत्थप्लक्षाः पूर्वादि दिक्षु च॥ ६७

शम्यपामार्गबिल्वाश्च खदिरश्चाग्नि कोणतः।
प्रधानस्य पलाशस्तु समिधश्चैवमीरिताः॥ ६८

kṛtvā kuṇḍāgni saṁskāraṁ agnikāryoktamācaret |
samidājyacarūṁ lājān sarṣapaṁ ca yavaṁ tilam || 66
priyaṅguśālimudgāṁśca juhuyāt kramato guruḥ |
udumbaravaṭāśvatthaplakṣāḥ pūrvādi dikṣu ca || 67
śamyapāmārgabilvāśca khadiraścāgni koṇataḥ |
pradhānasya palāśastu samidhaścaivamīritāḥ || 68

Having done all the essential sacraments to the fire-pits and the fire, the Guru should perform the fire-ritual. He should offer the oblations into the fire with faggots, clarified butter, cooked rice, parched paddy grains, white mustard, yava, tila, priyangu, sali and mudga according to the said order. Udumbara, vata, asvattha and plaksha are the faagots recommended for the four main directions, starting from the east. Sami, apamarga, bilva and khadira are the faggots recommended for the four intermediary directions, starting from the south-east. In the principal fire-pit, the faggots of palasa should be offered.

ऋगाद्यध्ययनं मन्त्रजपं च विधिवन्नयेत्।
गेयनृत्तयुतैस्तोत्रवेदघोषैर्व्यपोह्य च॥ ६९
रात्रिशेषं ततः प्रातः स्मृत्वा शान्तं सदाशिवम्।
समूर्तिपो गुरुः स्नातो मन्त्रसंशुद्ध देहयुक्॥ ७०
उद्धृत्य प्रतिमां पूर्वमुखां सर्वात्मना गुरुः।
व्यपोह्य वस्त्रकूर्चादीन् पूजयेद्गन्धपुष्पकैः॥ ७१
कुम्भांश्च कुण्डेष्वग्नींश्च तर्पयेच्च गुरूत्तमः।
पूर्णाहुतिं ततो दद्याद्वौषडन्तशिवेन तु॥ ७२

ṛgādyadhyayanaṁ mantrajapaṁ ca vidhivannayet |
geyanṛttayutaistotravedaghoṣairvyapohya ca || 69
rātriśeṣaṁ tataḥ prātaḥ smṛtvā śāntaṁ sadāśivam |
samūrtipo guruḥ snāto mantrasaṁśuddha dehayuk || 70
uddhṛtya pratimāṁ pūrvamukhāṁ sarvātmanā guruḥ |
vyapohya vastrakūrcādīn pūjayedgandhapuṣpakaiḥ || 71
kumbhāṁśca kuṇḍeṣvagnīṁśca tarpayecca gurūttamaḥ |
pūrṇāhutiṁ tato dadyādvauṣaḍantaśivena tu || 72

The recital of the Rg Veda and other Vedas, Agamas and other scriptures, incantation of particular mantras should be done according to the directions set forth in the Agamas. Having spent the remaining night-time with songs, dances, recital of hymns and high-sounding Vedic hymns, the Guru should get up in the next early morning, meditate on the serene form of Sadasiva and take the ceremonial bath along with the assisting sadhaka-priests. Then he should assume a body purified with the nyasa of various mantras and lift up the image from the couch so as to face the east, reciting

the ‘sarvatma-mantra’. Having removed the cloth, bunch of darbha-grass and others from the image he should worship it with sandal,flowers and such other substances. Then, the foremost Guru should do ‘tarpana’(making the deity contended and delighted) for the kumbhas and the fire kindled in the fire-pits. He should offer the final and consummate oblation(purna ahuti), with the recital of the mula-mantra of Siva ending with ‘vaushat’.

वस्त्रहेमाङ्गुलीयाद्यैराचार्यं पूजयेत्ततः।
दक्षिणा पूर्ववत् प्रोक्ता ततः स्थापनं आरभेत्॥ ७३
ततो वेद्यास्समुद्धृत्य स्नानश्वभ्रे तु विन्यसेत्।
चलं प्रासादमध्ये तु स्थापयेदचलं गुरुः॥ ७४

vastrahemāṅgulīyādyairācāryaṁ pūjayettataḥ |
dakṣiṇā pūrvavat proktā tataḥ sthāpanaṁ ārabhet || 73
tato vedyāssamuddhṛtya snānaśvabhre tu vinyaset |
calaṁ prāsādamadhye tu sthāpayedacalaṁ guruḥ || 74
tataḥ kumbhān samuddhṛtya sarvātodya samākulam |
harmyapradakṣiṇaṁ kṛtvā pratimāgraṁ nayedbudhaḥ || 75

Then, the chief-sponsor of the event (yajamana) should worship the chief Acharya and honor him with the offering of new clothes, gold ring and other valuable items, the details of which have been told earler. After that, the Guru should commnce the rituals related to the installation. If the image is meant for the festival and moveable, the Guru should take it from the altar and place it in a place prepared for performing the ceremonial bath to the image. If the image is to be installed and fixed firmly , he should place it in the middle of the shrine. Then, the learned Acharya should lift up all the kalasas with the accompaniment of the sounding of various musical instruments and having taken them around the temple in clockwise direction he should place them in front of the Image installed in the shrine.

कुम्भाद्बीजं समादाय महेशस्य हृदि न्यसेत्।
वर्धन्या बीजमादाय तत्पीठाब्जे तु विन्यसेत्॥ ७६
विद्येशान् पीठपद्मेषु तत्तद्देशेऽभिषेचयेत्।
देवीयागोक्तमार्गेण देवीं च स्थापयेद्गुरुः॥ ७७
तदन्ते कारयेद्धीमान् कल्याणमपि देशिकः।
उत्सवं कारयेत् पश्चात् तथा वित्तानुसारतः॥ ७८

kumbhādbījaṁ samādāya maheśasya hṛdi nyaset |
vardhanyā bījamādāya tatpīṭhābje tu vinyaset || 76
vidyeśān pīṭhapadmeṣu tattaddeśe'bhiṣecayet |
devīyāgoktamārgeṇa devīṁ ca sthāpayedguruḥ || 77
tadante kārayeddhīmān kalyāṇamapi deśikaḥ |
utsavaṁ kārayet paścāt tathā vittānusārataḥ || 78

Having collected the seed-mantras from the siva-kalasa,the Guru should fix them in the heart of the image and taking out the seed-mantras from the vardhani-kalasa, he should fix them in the pedestal designed in the form of lotus. Then he should pour down the consecrated water contained in the kalasas and perform 'abhisheka'. The Guru should also install the image of Devi in the appropriate place according to the directions set forth for the installation and worship of Sakthi. At the end of installation rituals, the Guru should perform the marriage-festival for Siva and Sakthi. Then the regular festival should be performed according to the available materials and other essential resources.

अनुक्तामत्र सामान्यस्थापनोदितमाचरेत्।
एवं यः कुरुते मर्त्यः प्रतिष्ठां भावनायुतः॥ ७९
स यायात् पदमैशानं भुक्त्वा भोगानिहैव तु॥ ८०

anuktāmatra sāmānyasthāpanoditamācaret |
evaṁ yaḥ kurute martyaḥ pratiṣṭhāṁ bhāvanāyutaḥ || *79*
sa yāyāt padamaiśānaṁ bhuktvā bhogānihaiva tu || *80*

Other details which are not told here are common for the process of installation and they should be carried out according to those details explained earlier . The devotee who installs the form of Natesvara associated with specific contemplation would reach the blissful abode of the Supreme Lord, after enjoying the delightful wordly enjoyments here in this life.

॥ इति उत्तरकामिकाख्ये महातन्त्रे नृत्तमूर्तिस्थापन विधिः द्विपञ्चाशत्तमः पटलः॥
|| iti uttarakāmikākhye mahātantre nṛttamūrtisthāpana vidhiḥ dvipañcāśattamaḥ paṭalaḥ ||

This is the 52nd chapter titled "Directions for the Installation of the Dancing Form of Lord Siva" in the Great Tantra called Uttara Kamika

५३ सोमास्कन्दस्थापन विधिः

53 somāskandasthāpana vidhiḥ

53 Directions for the Installation of Somaskanda Murthi (and Sukhasana Murthi)

वक्ष्यामि सोमोमास्कन्द सुखेशस्थापनं परम्।
तल्लक्षण समायुक्तं तच्चेदानीम् प्रकथ्यते॥ १
चतुर्भुजस्त्रिणेत्रश्च जटामकुट मण्डितः।
सर्वाभरण संयुक्तो वरदाभय हस्तकः॥ २
कृष्णापरशु युक्तोर्ध्व वामेतर करान्वितः।
असव्यसव्य कर्णस्थ पत्रिकानक्रकुण्डलः॥ ३
सोपवीतः प्रसन्नात्मा शयिता सव्यपात्तलः।
सालम्बदक्षपादेन वामे गौर्या च संयुतः॥ ४
सर्वलक्षणसंयुक्तस्सर्वाभरण भूषितः।

vakṣyāmi somomāskanda sukheśasthāpanaṁ param |
tallakṣaṇa samāyuktaṁ taccedānīm prakathyate || *1*
caturbhujastriṇetraśca jaṭāmakuṭa maṇḍitaḥ |
sarvābharaṇa saṁyukto varadābhaya hastakaḥ || 2
kṛṣṇāparaśu yuktordhva vāmetara karānvitaḥ |
asavyasavya karṇastha patrikānakrakuṇḍalaḥ || 3
sopavītaḥ prasannātmā śayitā savyapāttalaḥ |
sālambadakṣapādena vāme gauryā ca saṁyutaḥ || 4
sarvalakṣaṇasaṁyuktassarvābharaṇa bhūṣitaḥ |

Now I explain the process of installation of Somaskanda Murthi and Sukhasana Murthi, including the characteristic lineaments of these forms. The form of Siva seated in sukhasana posture is associated with four arms and three eyes and beautified with the crown of matted hair; it is adorned with all kinds of ornaments; the lower right hand is holding ‘abhaya mudra’ and the lower left hand is holding ‘varada mudra’. The upper left hand is holding the deer and the upper right hand is holding the hatchet.(parasu). The right ear is adorned with the ear-ring designed in the form of makara(crocodile) and the left ear is adorned with the ear-ring designed with the roll of palm-leaf. It is wearing the sacred thread. Its left leg is stretched and placed on the pedestal and its right leg is stretched down. It is associated with Gauri , seated on its left side. The form of Gauri is associated with all the essential lineaments and is beautified with all kinds of ornaments.

ललाटनासिका नाभि मेढ्रपाद्गुल्फ मध्यमे॥ ५

श्रोणिस्फिक् संस्थितं सूत्रं मध्यसूत्रं इति स्मृतम्।

मुखान्तात् पिप्पिलीमूलाद्ग्रीवापार्श्वात्तथैव च॥ ६

चूचुकस्याथ मध्यात्तु कटिस्थं पार्श्वगं मतम्।

उष्णीषात्तु ककुद्वंश कण्ठस्फिङ्मध्यमाद्गतम्॥ ७

पृष्ठसूत्रं इति प्रोक्तं …..

lalāṭanāsikā nābhi meḍhrapādgulpha madhyame ‖ *5*
śroṇisphik saṁsthitaṁ sūtraṁ madhyasūtraṁ iti smṛtam ǀ
mukhāntāt pippilīmūlādgrīvāpārśvāttathaiva ca ‖ *6*
cūcukasyātha madhyāttu kaṭisthaṁ pārśvagaṁ matam ǀ
uṣṇīṣāttu kakudvaṁśa kaṇṭhasphiṅmadhyamādgatam ‖ *7*
pṛṣṭhasūtraṁ iti proktaṁ…..

The reference line which runs down touching the forehead, nose, navel, genital organ , the middle of the two ankles, hip and buttocks is known as the central line(madhya sutra). The reference line which touches the side of the face, back of the ear, side of the neck, center of the nipple and the loin is known as the side-line(parsva sutra). The reference line which, starting from the headgear runs through the top of the spinal column, back neck and the middle of the buttocks is known as the back-line.

पार्श्वस्थात् सार्धमात्रकम्।

हित्वा पार्श्वद्वयोश्चैव ततस्स्यादूरु दैर्घ्यकम्॥ ८

जानुः पक्षाङ्गुलं वामे लम्बितस्य गुणाङ्गुलम्।

सूत्रात्तु वामजान्वन्तं ऊर्ध्वकायार्ध मानकम्॥ ९

ऊरुमूलात्तु षण्मात्रं नालकान्तं द्विजोत्तमाः।

तलाग्रादूरुमध्याच्च द्व्यन्तरं तु गुणाङ्गुलम्॥ १०

pārśvasthāt sārdhamātrakam ǀ
hitvā pārśvadvayoścaiva tatassyādūru dairghyakam ‖ *8*
jānuḥ pakṣāṅgulaṁ vāme lambitasya guṇāṅgulam ǀ
sūtrāttu vāmajānvantaṁ ūrdhvakāyārdha mānakam ‖ *9*
ūrumūlāttu ṣaṇmātraṁ nālakāntaṁ dvijottamāḥ ǀ
talāgrādūrumadhyācca dvyantaraṁ tu guṇāṅgulam ‖ *10*

Having left out one and half parts from the two side lines which are on the right and left side of the image, the length of the left thigh up to the knee should be 15 angulas. The distance between the side line and right leg which stretches down should be 3 angulas.The distance between the central line and the bottom of the left knee should be equal to half the height of the upper portion of the image. O, the foremost twice-born sages!, the distance between the top of the thigh and the bottom of the

spinal column should be 6 angulas.The distance between the central line and the front part of the foot and the middle of the thigh should be 3 angulas.

सूत्राल्लम्बाङ्घ्रिपार्ष्ण्यन्तं सार्धविश्वाङ्गुलं भवेत्।
कटकान्मणिबन्धाधोदेशे कट्यग्रसीमगम्॥ ११
नाभेस्तु मणिबन्धान्तं षोडशाङ्गुलमीरितम्।
वरदं चेत्तु तत्पृष्ठान्नाभ्यन्त सममिष्यते॥ १२

sūtrāllambāṅghripārṣṇyantaṁ sārdhaviśvāṅgulaṁ bhavet |
kaṭakānmaṇibandhādhodeśe kaṭyagrasīmagam || 11
nābhestu maṇibandhāntaṁ ṣoḍaśāṅgulamīritam |
varadaṁ cettu tatpṛṣṭhānnābhyanta samamiṣyate || 12

From the central line up to the bottom of the heel of the down-stretched right leg, the distance should be seven and half angulas.The upper horizontal line of the hip should synchronize with the lower part of the wrist and the kataka-mudra. From the navel to the bottom of the wrist, the distance should be 16 angulas. The level of the back side of the hand holding the varada-mudra should be on the same level as that of the bottom of the navel.

वामे देव्या समायुक्तस्तदध्यायप्रसिद्धया।
स सोमस्सोम एव स्यात् सोमास्कन्दविधिर्भवेत्॥ १३
देवोच्च दशभागैकभागेनाथ द्विभागतः।
त्रिवेदभागैर्वा कुर्यात् स्कन्दं तन्मध्यमे गुरुः॥ १४

vāme devyā samāyuktastadadhyāyaprasiddhayā |
sa somassoma eva syāt somāskandavidhirbhavet || 13
devocca daśabhāgaikabhāgenātha dvibhāgataḥ |
trivedabhāgairvā kuryāt skandaṁ tanmadhyame guruḥ || 14

The Lord should be shown as associated with Devi whose proportionate measurements and lineaments have been well told in the chapter dealing with the nature of Devi. Such form of the Lord is known as Soma Murthi(Umasahaya Murthi). If this form is associated with Skanda, it is known as Somaskanda Murthi. The Guru should design the form of Skanda so as to be in between Siva and Sakthi. The height of Skanda-image may be 2, 3 or 4 parts out of 10 parts of the height of the image of Lord Siva.

द्विनेत्रस्स द्विबाहुश्च करण्डमकुटान्वितः।
कर्णयोर्नक्रपिण्डौ तु सर्वाभरण भूषितः॥ १५
दक्षभाग करस्थाब्जः प्रसारित करोऽपरः।
द्विहस्त पङ्कजो वाथ नृत्तरूपयुतोऽथवा॥ १६

देव्यूरु संस्थितो वापि निष्पङ्कजकरोऽथवा।

आसीनो वा स्थितो वापि स्कन्दस्त्वेवं प्रकीर्तितः॥ १७

स्कन्दोमारहितस्त्वेष एवं स्यात्तु सुखासनः।

सोमे च सोमास्कन्दे च सुखेशे लक्षणं मतम्॥ १८

dvinetrassa dvibāhuśca karaṇḍamakuṭānvitaḥ |
karṇayornakrapiṇḍau tu sarvābharaṇa bhūṣitaḥ || 15
dakṣabhāga karasthābjaḥ prasārita karo'paraḥ |
dvihasta paṅkajo vātha nṛttarūpayuto'thavā || 16
devyūru saṁsthito vāpi niṣpaṅkajakaro'thavā |
āsīno vā sthito vāpi skandastvevaṁ prakīrtitaḥ || 17
skandomārahitastveṣa evaṁ syāttu sukhāsanaḥ |
some ca somāskande ca sukheśe lakṣaṇaṁ matam || 18

The form of Skanda should be designed so as to be with two eyes and two shoulders. It should be shown as associated with 'karanda' type of crown, ears adorned with the ear-ring designed in the form of 'makara' and as beautified with all kinds of ornaments. The right hand should be holding the lotus flower and the left hand should be shown as stretched down freely. Or, both the hands may be shown as holding the lotus. Or, Skanda may be shown as appearing in the dancing form. The form may be designed as seated on a pedestal or designed to be in standing posture. Thus, the lineaments of the form of Skanda have been told. The specific form of Siva without Skanda and Uma is known as Sukhasana Murthi. The characteristic lineaments of Soma Murthi, Somaskanda Murthi and Sukhasana Murthi are to be contemplated in this way.

प्रतिष्ठैषां प्रकर्तव्या सुकालेऽङ्कुरपूर्विका।

रत्नन्यासं ततः कुर्याद्देवदेव्योश्च वै गुहे॥ १९

हेमाब्जं हेममायूरं देव्यां स्कन्देऽथवा न्यसेत्।

तत्तत्प्रतिष्ठाध्यायोक्त मन्त्रैरपि समन्वितम्॥ २०

तत्तत्पीठाम्बुजेष्वेव सुस्निग्धान्तं गुरुर्न्यसेत्।

pratiṣṭhaiṣāṁ prakartavyā sukāle'ṅkurapūrvikā |
ratnanyāsaṁ tataḥ kuryāddevadevyośca vai guhe || 19
hemābjaṁ hemamāyūraṁ devyāṁ skande'thavā nyaset |
tattatpratiṣṭhādhyāyokta mantrairapi samanvitam || 20
tattatpīṭhāmbujeṣveva susnigdhāntaṁ gururnyaset |

The installation of these Murthis should be done in an auspicious time, preceded by the offering of sprouts. The Guru should perform 'ratna nyasa'(fixing the gems on various parts of the image) for Siva, Sakthi and Skanda. Instead of gems, gold lotus may be offered for Gauri and the gold-peacock may be offered for Skanda. The Guru should place all the essential things including the polished gems

over the lotus-petals designed inside the pedestal of each form, with the accompaniment of appropriate mantras, the details of which have been told in the relevant chapter dealing with the installation of each of these forms.

दृशामुन्मोक्षणं कृत्वा बेरशुद्धिं प्रदक्षिणम्॥ २१
जलाधिवासनं प्राग्वद् भवेन्मण्टपमाचरेत्।
दिगश्रान्यथ वृत्तनि वेदाश्राणि च वा नयेत्॥ २२
कुण्डानि नवपञ्चैक संख्यया कुट्टिमाद्बहिः।
शिल्पिनं च विसृज्याथ विप्रान् संभोजयेत्ततः॥ २३

dṛśāmunmokṣaṇaṁ kṛtvā beraśuddhiṁ pradakṣiṇam || 21
jalādhivāsanaṁ prāgvad bhavenmaṇṭapamācaret |
digaśrānyatha vṛttani vedāśrāṇi ca vā nayet || 22
kuṇḍāni navapañcaika saṁkhyayā kuṭṭimādbahiḥ |
śilpinaṁ ca visṛjyātha viprān saṁbhojayettataḥ || 23

The opening of the eyes, purification of the image, circumambulation and 'jaladhivasa'(keeping the image in the water) should be done as performed before. A pavilion should be constructed then. The fire-pits to be constructed inside the pavilion may be in various geometrical shapes suitable to the eight directions, may be circular or square. The number of fire-pits may be 9, 5 or one. Having sent forth the Silpi from the hall with due honors, the Guru should arrange for the feeding of the learned Brahmins.

पुण्याहप्रोक्षणं वास्तुहोमं स्थण्डिलकल्पनम्।
शयनं कल्पयेन्मध्ये स्नपनं कारयेत्ततः॥ २४
कौतुक त्रितयं बध्वा त्रिषु तां शाययेत्ततः।
वस्त्रैश्च पृथगावेष्ट्य कुम्भान् संस्थापयेत्ततः॥ २५
शिवकुम्भं शिरोदेशे शिवस्य च तदुत्तरे।
विन्यस्य वर्धनीं सोमास्कन्दश्चेद्दक्षिणे घटम्॥ २६
स्कन्धेनाधिष्ठितं न्यस्य गन्धाद्यैरर्चयेत्ततः।

puṇyāhaprokṣaṇaṁ vāstuhomaṁ sthaṇḍilakalpanam |
śayanaṁ kalpayenmadhye snapanaṁ kārayettataḥ || 24
kautuka tritayaṁ badhvā triṣu tāṁ śāyayettataḥ |
vastraiśca pṛthagāveṣṭya kumbhān saṁsthāpayettataḥ || 25
śivakumbhaṁ śirodeśe śivasya ca taduttare |
vinyasya vardhanīṁ somāskandaśceddakṣiṇe ghaṭam || 26
skandhenādhiṣṭhitaṁ nyasya gandhādyairarcayettataḥ |

'Punyaha vacana'(declaring the auspiciousness of the day and the event), sprinkling of the consecrated water and vastu-homa – all these should be performed in the due order. The Guru should design a sthandila (a raised surface) and design a fitting couch at the middle of the sthandila and place a kalasa

containing water for ablution. Having tied up three protective strings separately for the three Murthis, he should place them over the couch to be in recumbent position. He should cover each form with suitable cloth and place the kalsas there. Sivakumbha should be placed near the head of Siva-image; Sakthikumbha should be placed on the north side of the sivakumbha. On the south side of the sakthikumbha, kalsa for Skanda should be placed. This arrangement is for the Somaskanda Murthi. Having placed the kalasas in this way, the Guru should worship them with sandal, flowers and other substances.

लक्षणोदितरूपाभिध्यानाधिकृतधीर्गुरुः॥ २७
परितोऽष्टौ घटान्न्यस्य विद्येशैरप्यधिष्ठितान्।
तत्तदध्यायमार्गेण तत्त्वमूर्त्यादिकं नयेत्॥ २८
कृत्वा कुण्डाग्नि संस्कारं समिदाज्यान्नलाजकैः।
तिलसस्येन्द्रमुद्गैश्च होमं च विधिना नयेत्॥ २९

lakṣaṇoditarūpābhidhyānādhikṛtadhīrguruḥ || 27
parito'ṣṭau ghaṭānnyasya vidyeśairapyadhiṣṭhitān |
tattadadhyāyamārgeṇa tattvamūrtyādikaṁ nayet || 28
kṛtvā kuṇḍāgni saṁskāraṁ samidājyānnalājakaiḥ |
tilasasyendramudgaiśca homaṁ ca vidhinā nayet || 29

The Guru who is with perfect enlightenment with regard to the contemplation of the characteristic lineaments of these forms should arrange 8 kalasas in the due order to be occupied by the eight Vidyesvaras. According to the details set forth in the chapters dealing with the installation of these forms separately, the Guru should invoke the presence of Tattvas, Tattvesvaras, Murthis and Murthisvaras pertaining to each Deity. Having done the essential sacraments to the fire-pits and the fire, he should offer the oblations with the faggots, clarified butter, cooked rice, parched paddy, sesame, white mustard and mudga according to the prescibed rules.

पलाशोदुम्बराश्वत्थ वटा दिक्षु विदिक्षु च।
शमीखदिरमायूर श्रीवृक्षोत्था इहेरिताः॥ ३०
प्रधानेऽप्यादिभिः प्रोक्तः पूर्णान्तं कर्म कारयेत्।
षण्मुखं च तदा देवीं प्रधाने तर्पयेद्गुरुः॥ ३१
एते विभिन्न पीठश्चेत् पृथङ्मण्टपमाचरेत्।

palāśodumbarāśvattha vaṭā dikṣu vidikṣu ca |
śamīkhadiramāyūra śrīvṛkṣotthā iheritāḥ || 30
pradhāne'pyādibhiḥ proktaḥ pūrṇāntaṁ karma kārayet |
ṣaṇmukhaṁ ca tadā devīṁ pradhāne tarpayedguruḥ || 31
ete vibhinna pīṭhaścet pṛthaṅmaṇṭapamācaret

The faggots got from the palasa, udumbara, asvattha and vata trees should be offered in the fire-pits of the four main directions, starting from the east. Those got from the sami, khadira, mayura and sri

trees should be offered in the fire-pits of the intermediary directions, starting from the south-east. In the principal fire-pit, the faggots of palasa tree should be offered. Such rituals should be done up to the offering of 'purna ahuti'. The Guru should do 'tarpana' in the principal fire-pit for Skanda and Devi. If each of these three forms is associated with separate pedestal, sacrificial hall also should be constructed separately.

द्वितीये देवकुम्भाग्नीं तर्पयेत् पूर्ववर्त्मना॥ ३२

संप्राप्तदशनिष्कादि दक्षिणो मूर्तिपादिभिः।

वस्त्रहेमाङ्गुलीयादि पूजितो गुरुरादरात्॥ ३३

कुम्भाद्बीजं समादाय महेशान हृदि न्यसेत्।

वर्धन्यास्तत उद्धृत्य तस्य पीठे तु विन्यसेत्॥ ३४

dvitīye devakumbhāgnīṁ tarpayet pūrvavartmanā || 32
saṁprāptadaśaniṣkādi dakṣiṇo mūrtipādibhiḥ |
vastrahemāṅgulīyādi pūjito gururādarāt || 33
kumbhādbījaṁ samādāya maheśāna hṛdi nyaset |
vardhanyāstata uddhṛtya tasya pīṭhe tu vinyaset || 34

On the early morning of the second day, the Guru should do 'tarpana' for the Deity, Kumbha and the Fire in the same way as done before. The officiating and assisting priests may be offered 10 nishkas of gold and more than this as the sacrificial fee. The chief sponsor of the event should honor the chief Acharya by offering new clothes, gold ring and other valuable things to him. Having collcted the seed-mantras from the kumbha, the Achrya should unify them with the heart of the Siva. Having collected the seed-mantras from the vardhani-kalasa, he should unify them with the pedestal.

सहजा यदि सा देवी तस्यास्तु हृदि विन्यसेत्।

गुहकुम्भाद्गुहार्णं तं गुहस्य हृदि विन्यसेत्॥ ३५

अन्येभ्यः परितः पीठे न्यस्य तानभिषेचयेत्।

एते विभिन्न पीठश्चेत् पृथङ्मण्टपमाचरेत्॥ ३६

sahajā yadi sā devī tasyāstu hṛdi vinyaset |
guhakumbhādguhārṇaṁ taṁ guhasya hṛdi vinyaset || 35
anyebhyaḥ paritaḥ pīṭhe nyasya tānabhiṣecayet |
ete vibhinna pīṭhaścet pṛthaṅmaṇṭapamācaret || 36

If Devi has been installed in the same pedestal along with Siva, then the Guru should place the seed-mantras on the heart of Devi. Having collected the seed-mantras from the kalasa of Skanda, he should place them on the heart of Skanda. The cosecrated water contained in the Vidyesvara Kalasas should be poured around the concerned pedestal. If each of these forms is associated with separate pedestal, the Guru should construct separate mantapa(hall) for each Murthi.

कल्याणकर्म कर्तव्यं यथाविधि विशेषतः।
अनुक्तमत्र यत् कुर्यात् सामान्यस्थापनोक्तवत्॥ ३७
इत्थमेषां प्रतिष्ठां तु यः कुर्यान्नरसत्तमः।
स यास्यति शिवेनैक्यं इह सिद्धिं च सोऽश्नुते॥ ३८

kalyāṇakarma kartavyaṁ yathāvidhi viśeṣataḥ ।
anuktamatra yat kuryāt sāmānyasthāpanoktavat ॥ *37*
itthameṣāṁ pratiṣṭhāṁ tu yaḥ kuryānnarasattamaḥ ।
sa yāsyati śivenaikyaṁ iha siddhiṁ ca so'śnute ॥ *38*

The marriage-festival should be performed in a special way according to the prescribed directions. Those details which have not been told explicitly here are common to the installation of all images and those should be carried out as prescribed earlier. A competent and good-minded devotee who arranges for the installation of Somaskanda Murthi, Somesa or Sukhasana Murthi would attain oneness with Siva when he leaves this world and attain all sorts of benefit and fulfilment in his efforts while living in this world.

॥ इति उत्तरकामिकाख्ये महातन्त्रे सोमास्कन्दस्थापन विधिः त्रिपञ्चाशत्तमः पटलः ॥

॥ iti uttarakāmikākhye mahātantre somāskandasthāpana vidhiḥ tripañcāśattamaḥ paṭalaḥ ॥

This is the 53rd chapter titled "Directions for the Installation of Somaskanda Murthi" in the Great Tantra called Uttara Kamika

५४ चन्द्रशेखरस्थापन विधिः

54 candraśekharasthāpana vidhiḥ

54 Directions for the Installation of Chandrasekhara Murthi

इन्दुमौलि प्रतिष्ठां तु वक्ष्ये लक्षणपूर्विकाम्।
आपाद्य च शिलादीनि तैः कुर्यात् प्रतिमां गुरुः॥ १
चतुर्भुजस्त्रिणेत्रश्च समपात् स्थानके स्थितः।
वराभय समायुक्तः पूर्वस्थ करपल्लवः॥ २
वरदं वामहस्ते स्यादभयं दक्षिणे करे।
वरदं यदि तं कुर्यादथान्यः सिंहकर्णकः॥ ३

indumauli pratiṣṭhāṁ tu vakṣye lakṣaṇapūrvikām |
āpādya ca śilādīni taiḥ kuryāt pratimāṁ guruḥ || 1
caturbhujastriṇetraśca samapāt sthānake sthitaḥ |
varābhaya samāyuktaḥ pūrvastha karapallavaḥ || 2
varadaṁ vāmahaste syādabhayaṁ dakṣiṇe kare |
varadaṁ yadi taṁ kuryādathānyaḥ siṁhakarṇakaḥ || 3

Now, I reveal the directions for the installation of Chandrasekhara Murthi, preceded by the details related to the specific lineaments of the image of Chandrasekhara. Having assembled necessary materials such as suitable stone and others, the Guru should design the form. Chandrasekhara has four arms and three eyes; he is in erect posture, with His feet placed at equal level. In His lower left hand, He is holding varada-mudra and in His lower right hand, He is holding abhaya-mudra. If the right hand is to be designed as holding the varada-mudra, then the other hand should be shown as holding the simhakarna-mudra(displaying the palm and manoeuvring the fingers to appear like the ear of lion).

ऊरुस्पृष्टकरो वापि कटको वा विधीयते।
मृगटङ्ककरावन्यौ दोस्सीमान्तं व्यवस्थितौ॥ ४
मृगटङ्कौ तु कर्णान्तौ कर्तरी संव्यवस्थिता।
पराङ्मुखो संमुखो वा मृगटङ्कौ समीरितौ॥ ५
दिङ्मात्रं कर्तरी बाहुमध्यमं परिकीर्तितम्।
हिक्कायाः कर्तरी मध्यं एकत्रिंशदथाङ्गुलम्॥ ६

ūruspṛṣṭakaro vāpi kaṭako vā vidhīyate |
mṛgaṭaṅkakarāvanyau dossīmāntaṁ vyavasthitau || 4
mṛgaṭaṅkau tu karṇāntau kartarī saṁvyavasthitā |
parāṅmukho saṁmukho vā mṛgaṭaṅkau samīritau || 5
diṅmātraṁ kartarī bāhumadhyamaṁ parikīrtitam |
hikkāyāḥ kartarī madhyaṁ ekatriṁśadathāṅgulam || 6

Or, the left hand may be shown as touching the upper thigh or as holding the kataka-mudra. The upper two hands ,the right hand holding the hatchet(tanka) and the left hand holding the deer, should be shown as raised and kept near the top of the shoulders and the deer and the hatchet should be shown as held with 'kartari-mudra' so that they remain raised up to the bottom of the ears. The deer and the hatchet may be designed to be facing the opposite directions(the deer turned towards left and the hatchet turned towards right) or they may be shown as facing each other. The distance between the kartari-mudra and the middle of the shoulders should be 8 matras. From the bottom of the hip to the middle of the kartari, the distance should be 31 angulas.

मणिबन्धकबाह्वोस्तु मध्यमं द्वादशाङ्गुलम्।
श्रोण्यन्तात् कूर्परादर्वागन्तरं पूर्वहस्तयोः॥ ७
शरैर्वा कौशिकैर्वापि सार्धाङ्गुलरसैस्तु वा।
स्तनान्तमभयान्तोच्चं नाभ्यूर्ध्वे पुष्करोदयः॥ ८
नाभेरभयहस्तान्तं गुणाङ्गुलमिति स्मृतम्।
स्तनान्तादभयाग्रान्तं द्वादशाङ्गुलमिष्यते॥ ९

maṇibandhakabāhvostu madhyamaṁ dvādaśāṅgulam |
śroṇyantāt kūrparādarvāgantaraṁ pūrvahastayoḥ || 7
śarairvā kauśikairvāpi sārdhāṅgularasaistu vā |
stanāntamabhayāntoccaṁ nābhyūrdhve puṣkarodayaḥ || 8
nābherabhayahastāntaṁ guṇāṅgulamiti smṛtam |
stanāntādabhayāgrāntaṁ dvādaśāṅgulamiṣyate || 9

The distance between the wrist and the middle of the shoulders should be 12 angulas. The distance between the bottom of the loin and the front of the elbow and that between the lower hands may be 5, 6 or six and half angulas. The height of abahya-mudra should reach up to the level of the breast. Above the area of the navel, cavity should be shown. The distance between the navel and the hand holding the abhaya-mudra should be 3 angulas. The distance between the breast and the tip of the finger of abhya-mudra should be 12 angulas.

कटकाधःप्रदेशं तु मेढ्रमूलसमं भवेत्।
ऊरुमूले कटकान्तं स्पृष्टं वाथ गुणान्तरम्॥ १०
सार्धभागद्वयेनाथ भागाभ्यां वाथ कल्पयेत्।
ऊर्वादिमध्यमात्राणां जान्वोरप्यन्तरं क्रमात्॥ ११

एकेनार्धेन सार्धाभ्यां त्रिभिश्च परिकल्पयेत्।

अथवा जानुमध्यात्तु सार्धाङ्गुलमिति स्मृतम्॥ १२

kaṭakādhaḥpradeśaṁ tu meḍhramūlasamaṁ bhavet |
ūrumūle kaṭakāntaṁ spṛṣṭaṁ vātha guṇāntaram || 10
sārdhabhāgadvayenātha bhāgābhyāṁ vātha kalpayet |
ūrvādimadhyamātrāṇāṁ jānvorapyantaraṁ kramāt || 11
ekenārdhena sārdhābhyāṁ tribhiśca parikalpayet |
athavā jānumadhyāttu sārdhāṅgulamiti smṛtam || 12

The bottom part of the kataka-mudra and the base of the genital organ should be on the same level. The bottom of kataka may be shown as touching the top of the thigh or it may be shown at a distance of 3 angulas from the thigh. Or, the distance may be two and half or two angulas. The space between the thighs at the upper level and at the middle level and between the knees should be one and half, two and half and three angulas respectively. Or, the space between the knees may be one and half angulas.

जङ्घयोर्मूलमध्याग्रं वेदभूतरसान्तकम्।

अङ्गुष्ठयोर्द्वयोर्मध्यं विद्येशाङ्गुलमीरितम्॥ १३

भागं पार्ष्ण्यन्तरं प्रोक्तं ततस्सूत्राणि लम्बयेत्।

तत्पार्श्वयोस्त्रिसूत्राणि मुखकर्णभुजावधि॥ १४

पुरः पृष्ठे च मध्ये च नव तान्यवलम्बयेत्।

प्रलम्बफलकामूर्ध्नि स्थापयित्वावलम्बयेत्॥ १५

jaṅghayormūlamadhyāgraṁ vedabhūtarasāntakam |
aṅguṣṭhayordvayormadhyaṁ vidyeśāṅgulamīritam || 13
bhāgaṁ pārṣṇyantaraṁ proktaṁ tatassūtrāṇi lambayet |
tatpārśvayostrisūtrāṇi mukhakarṇabhujāvadhi || 14
puraḥ pṛṣṭhe ca madhye ca nava tānyavalambayet |
pralambaphalakāmūrdhni sthāpayitvāvalambayet || 15

The distance between the right shin and left shin at the upper, middle and bottom level should be 4, 5 and 6 angulas respectively. The distance between the right toe and the left toe should be 12 angulas. The space between the heels should be equal to one part. Then, the Guru should suspend various strings. On the right side of the image, three strings should be suspended so as to touch the face, ear and shoulder. Similarly, on the left side, three strings, touching the face, ear and shoulder of that side should be suspended. Then, three strings should be suspended in the front, back and middle of the image. In this way, nine strings should be suspended, having accurately fixed a wooden fixture above the head of the image.

ललाटघ्राणहृन्नाभि मेढ्राङ्घ्रियुगमध्यमे।

सूत्रं पुरःस्थितं नासाकुक्षिस्पर्शं यथा भवेत्॥ १६

मुखान्तपिप्पिलीकर्णमूलचूचुकपात्तले।
कर्णकण्ठस्तनानां तु बाह्वो श्रोणिस्पृगेव च॥ १७
मुखान्मूलान्तरं नीत्वा दोस्स्पृश्यगपरं गतम्।
एवं पार्श्वे त्रिसूत्राणि लम्बयेद्देशिकोत्तमः॥ १८

lalāṭaghrāṇahṛnnābhi meḍhrāṅghriyugamadhyame |
sūtraṁ puraḥsthitaṁ nāsākukṣisparśaṁ yathā bhavet || *16*
mukhāntapippilīkarṇamūlacūcukapāttale |
karṇakaṇṭhastanānāṁ tu bāhvo śroṇispṛgeva ca || *17*
mukhānmūlāntaraṁ nītvā dosspṛśyagaparaṁ gatam |
evaṁ pārśve trisūtrāṇi lambayeddeśikottamaḥ || *18*

The forehead, nose, middle of the chest, navel, genital organ and the mid point between the two feet- the string suspended so as to touch these parts is known as the fore string. This string may also run through the tip of the nose and the stomach. One string should be suspended so as to touch the side of the face, pupil of the eye, base of the ear, nipple and the foot. Another string should be suspended so as to touch the ear, side of the neck, breast, shoulder, hip and buttock. One more string should be suspended, so as to run through the space between the side of the face and base of the shoulder and so as touch the back of the shoulder. In this way, the foremost Guru should suspend three strings on both sides of the image.

कृकाटिकाककुत्कर्ण स्फिक्पार्ष्णीनां तु मध्यमे।
मस्तकाल्लम्बनीयं स्याद्यथा पृष्ठककुद्गतम्॥ १९
देहस्यान्तर्गतं मध्यसूत्रं स्यान्मुनिपुङ्गवाः।
उष्णीषभूषणं कुर्यात् त्रिमात्रेण विशेषतः॥ २०

kṛkāṭikākakutkarṇa sphikpārṣṇīnāṁ tu madhyame |
mastakāllambanīyaṁ syādyathā pṛṣṭhakakudgatam || *19*
dehasyāntargataṁ madhyasūtraṁ syānmunipuṅgavāḥ |
uṣṇīṣabhūṣaṇaṁ kuryāt trimātreṇa viśeṣataḥ || *20*

One string should be suspended from the head so as to touch the back side of the neck, top of the spinal column, ear, buttock and the mid point between the heels. This may aslo touch the back side of the image and a small projection at the rear neck. O, the supreme sages!, the string which is suspended inside the image is known as the central string. The Guru should design the headgear-ornament in a specific pattern, its measurement being three matras.

पार्श्वयोः पुरतः पृष्ठे चतुष्पूरिसमन्वितम्।
मध्ये मकरकूटं स्यात् सप्तकोटर संयुतम्॥ २१
पार्श्वयोः पत्रकूटं स्यात् पृष्ठे स्याद्रत्नकूटकम्।

अग्रे दशाङ्गुलं तस्य मूले तु मुखविस्तरम्॥ २२

तत्तत्त्रिगुणनाहं तु वामेऽवामेऽर्धचन्द्रकम्।

वामे महाफणिं तस्य सर्वालङ्कारभूषितम्॥ २३

pārśvayoḥ purataḥ pṛṣṭhe catuṣpūrisamanvitam |
madhye makarakūṭaṁ syāt saptakoṭara saṁyutam || 21
pārśvayoḥ patrakūṭaṁ syāt pṛṣṭhe syādratnakūṭakam |
agre daśāṅgulaṁ tasya mūle tu mukhavistaram || 22
tattattriguṇanāhaṁ tu vāme'vāme'rdhacandrakam |
vāme mahāphaṇiṁ tasya sarvālaṅkārabhūṣitam || 23

The Guru should design a specific ornament associated with four stripes on both sides , front and back of the head-dress and design 'makara kuta' motif associated with seven hollows, on its middle. He should provide 'patra kuta' on its sides and 'ratna kutaka' on its back. The front of the ratna kuta should have a width of 10 angulas and the base of that should be with a width equal to the width of the face. The cicumference of each motif should be three times the width. The half-moon should be designed in the left or the right side of the head. The great serpent, Vasuki, should be designed on the left, associated with all sorts of adornment and ornaments.

जटभिः पञ्चभिर्ग्रन्थिं त्रिमात्रेण विशेषतः।

एकधा तु त्रिधावृत्या शेषाभिः पार्श्वलम्बनम्॥ २४

जटामकुटमेतद्धि सर्वालङ्कारमीरितम्।

रत्नपत्रिकया वापि शङ्खपत्रिकयापि वा॥ २५

पद्मपत्रिकया वापि शोभितं वामकर्णकम्।

सव्यं मकरसिंहाख्य पत्रकुण्डलकैर्युतम्॥ २६

jaṭabhiḥ pañcabhirgranthiṁ trimātreṇa viśeṣataḥ |
ekadhā tu tridhāvṛtyā śeṣābhiḥ pārśvalambanam || 24
jaṭāmakuṭametaddhi sarvālaṅkāramīritam |
ratnapatrikayā vāpi śaṅkhapatrikayāpi vā || 25
padmapatrikayā vāpi śobhitaṁ vāmakarṇakam |
savyaṁ makarasiṁhākhya patrakuṇḍalakairyutam || 26

The stretching locks of matted hair should be five in number, each stretch with a width of three matras. One strand or three strands should be in twisted and knotted state and the remaining strands should be hanging along the sides. This is the fashioning of the crown of matted hair associated with all kinds of embellishments. The ear-ring of the left ear may be designed with gems or with conch. Or, the ear-ring may be in the form of lotus. The left ear should appear bright and beautiful, with such ornament. The right ear may be beautified with the ear-ring designed in the form of 'makara simha' (ferocious crocodile) or designed with leaf-roll.

पृष्ठतः कर्णपर्यन्तं केशावर्ति विलम्बनम्।

पार्श्वयोर्बाहुमूलात्तु जटाग्राणां विलम्बनम्॥ २७

हारयुग् ग्रीवसंयुक्तं तथा कर्णिकयान्वितम्।

वक्षस्थलं प्रकर्तव्यं भुजाः केयूर संयुताः॥ २८

सुपत्रवलयोपेतास्सर्वरत्नोपशोभिताः।

मुक्तादाम विलम्बाश्च तदग्रे मणिभूषणम्॥ २९

pṛṣṭhataḥ karṇaparyantaṁ keśāvarti vilambanam |
pārśvayorbāhumūlāttu jaṭāgrāṇāṁ vilambanam || *27*
hārayug grīvasaṁyuktaṁ tathā karṇikayānvitam |
vakṣasthalaṁ prakartavyaṁ bhujāḥ keyūra saṁyutāḥ || *28*
supatravalayopetāssarvaratnopaśobhitāḥ |
muktādāma vilambāśca tadagre maṇibhūṣaṇam || *29*

Locks of hair should be hanging down on the back side and up to the ears. The ends of the locks of matted hair should be hanging down on the shoulders, on both sides. The neck should be adorned with ornament known as 'hara'(chain) and the chest should be shown as adorned with'karnika'. The arms should be shown as adorned with 'keyuras' which are elegant, being designed with all kinds of gems and being associated with 'patra' and 'valaya' designs. The image should be designed as adorned with hanging strings of pearls and with the ornmaent made of ruby, set in front of the pearl chains.

कराग्रं कटकोपेतं अङ्गुल्यो मुद्रिकान्विताः।

छन्नवीरोत्तरीयोपवीतैस्सोदरबन्धनः॥ ३०

समस्तरत्नपाशाढ्यकृत्रिमाननदामभिः।

संयुक्तकटिसूत्रोऽन्तः पादजालकसंयुतः॥ ३१

karāgraṁ kaṭakopetaṁ aṅgulyo mudrikānvitāḥ |
channavīrottarīyopavītaissodarabandhanaḥ || *30*
samastaratnapāśāḍhyakṛtrimānanadāmabhiḥ |
saṁyuktakaṭisūtro'ntaḥ pādajālakasaṁyutaḥ || *31*

The image should appear as adorned with 'kataka' ornament in the fore arm, rings on the fingers, 'channavira'-ornament, sacred thread, stomach-band, larger chains designed with strings of all kinds of gems, waistband and 'pada jala'(anklet).

चन्द्रशेखर एवं स्याद्देव्या च सहितो न वा।

सापीह भिन्नपीठा वा देवेनालिङ्गिताथवा॥ ३२

तयालिङ्गितदेवो वा अन्योन्यालिङ्गितस्तु वा।

आलिङ्गन न युतो वा स्यान्निराभङ्गोऽथवा मतः॥ ३३

एवं लक्षणमाख्यातं प्रतिष्ठाद्यं निगद्यते।

candraśekhara evaṁ syāddevyā ca sahito na vā |
sāpīha bhinnapīṭhā vā devenāliṅgitāthavā || 32
tayāliṅgitadevo vā anyonyāliṅgitastu vā |
āliṅgana na yuto vā syānnirābhaṅgo'thavā mataḥ || 33
evaṁ lakṣaṇamākhyātaṁ pratiṣṭhādyaṁ nigadyate |

These are the lineaments of the image of Chandrasekhara. This Murthi could be installed as associated with Devi or not associated with Devi. The Devi may be installed in a separate pedestal or in the same pedestal as embraced by the Lord. Or, the Lord as embraced by Devi, both the Lord and Devi embracing mutually or without being embraced or without any flexion– these are various postures in which Chandrasekhara Murthi could be installed. Thus, the charecteristic features of Chandrasekhara Murthi have been told. Now, the process of ceremonial installation is detailed.

कालोऽपि प्राग्वदुद्दिष्टस्तद्वदेवाङ्कुरार्पणम्॥ ३४

रत्नन्यासं दृशां मोक्षं बेरशुद्धिं प्रदक्षिणम्।

जलाधिवासनं पश्चान्मण्टपं पूर्ववन्नयेत्॥ ३५

कुण्डानि परितः कुर्यान्नवपञ्चैक संख्यया।

तद्दिगश्राणि वृत्तानि कुण्डान्यश्राणि वा नयेत्॥ ३६

kālo'pi prāgvaduddiṣṭastadvadevāṅkurārpaṇam || 34
ratnanyāsaṁ dṛśāṁ mokṣaṁ beraśuddhiṁ pradakṣiṇam |
jalādhivāsanaṁ paścānmaṇṭapaṁ pūrvavannayet || 35
kuṇḍāni paritaḥ kuryānnavapañcaika saṁkhyayā |
taddigaśrāṇi vṛttāni kuṇḍānyaśrāṇi vā nayet || 36

The auspicious time for the installation should be ascertained as explained before and similarly, the offering of sprouts should be performed as done before. Placing the gems, opening of the eyes, purification of the image, circumambulation around the village, keeping the image in water, construction of sacrificial hall – all these should be done according to the directions set forth earlier. The number of fire-pits around the altar may be 9, 5 or one. The shape of the fire-pits may be relevant to each direction. Or all the fire-pits may be constructed to be in circular shape or in the recommended geometrical shape.

विप्रान् संभोजयेत्पश्चात् पुण्याहं वाचयेत्ततः।

समरीयपदे वास्तुहोमः कार्यो द्विजोत्तमाः॥ ३७

पुण्याहं वाचयित्वा तु शय्यायाः कल्पनं नयेत्।

स्नपनं कौतुकं शय्यारोहणं पृथगाचरेत्॥ ३८

ततः कुम्भं शिरोदेशे वर्धनी च तदुत्तरे।

लक्षणोदितरूपं च स्मरन्नभ्यर्चयेत्तयोः॥ ३९

viprān saṁbhojayetpaścāt puṇyāhaṁ vācayettataḥ |
samarīyapade vāstuhomaḥ kāryo dvijottamāḥ || 37
puṇyāhaṁ vācayitvā tu śayyāyāḥ kalpanaṁ nayet |
snapanaṁ kautukaṁ śayyārohaṇaṁ pṛthagācaret || 38
tataḥ kumbhaṁ śirodeśe vardhanī ca taduttare |
lakṣaṇoditarūpaṁ ca smarannabhyarcayettayoḥ || 39

Then, the Guru should arrange for the feeding of the learned Brahmins and perform the ritual known as 'punyaha vacana'. O, the foremost twice-born sages!, vastu-homa should be done in the samari-grid of the vastu mandala pertaining to the sacrificial hall. Having declared the auspiciousness of the time, event and the motive, the Guru should design a fitting couch. Snapana, fastening the protective string, placing the image over the couch – all these should be done in the due order. If there is a separate pedestal for Devi, all these should performed separately. Then, the Guru should place the siva-kumbha near the head of the image and the vardhani kalasa, on the north side of the siva-kumbha. Contemplating the characteristic features of the form of Chandrasekhara and Devi, he should worship them with sandal and flowers.

परितोऽष्टौ घटान्न्यस्य विद्येशाधिष्ठितान्न्यसेत्।

न्यस्यैव तत्त्वमूर्त्यादीन् प्राग्वद्धोमं समाचरेत्॥ ४०

कृत्वा कुण्डाग्नि संस्कारं समिदाज्यान्नकैस्तिलैः।

लाजसस्येन्द्रकैश्चैव वटोदुम्बर संज्ञकौ॥ ४१

अश्वत्थकपलाशौ च दिक्ष्वेवं समिधो मताः।

शाम्यपामार्गश्रीवृक्षमायूरा वह्निकोणतः॥ ४२

प्रत्येकं पूर्ववद्धुत्वा पूर्णान्ते देशिकोत्तमः।

parito'ṣṭau ghaṭānnyasya vidyeśādhiṣṭhitānnyaset |
nyasyaiva tattvamūrtyādīn prāgvaddhomaṁ samācaret || 40
kṛtvā kuṇḍāgni saṁskāraṁ samidājyānnakaistilaiḥ |
lājasasyendrakaiścaiva vaṭodumbara saṁjñakau || 41
aśvatthakapalāśau ca dikṣvevaṁ samidho matāḥ |
śamyapāmārgaśrīvṛkṣamāyūrā vahnikoṇataḥ || 42
pratyekaṁ pūrvavaddhutvā pūrṇānte deśikottamaḥ |

Having arranged 8 kalasas around the siva-kumbha and vardhani-kalasa, he should invoke the presence of 8 Vidyesvaras to occupy those kalsas. Having invoked the presence of Tattvas, Tattvesvaras, Murthis and Murthisvaras, he should perform the fire ritual. Having done all the essential sacraments to the fire-pit and the fire, he should offer the oblations with the recommended faggots, clarified butter, cooked rice, sesame, parched paddy grains and white mustard. The faggots of vata tree, udumbara tree, asvattha and palasa trees should be offered in the fire-pits of the four main directions, starting from the east. Sami,

apamarga, sri vruksha and mayura – the faggots got from these should be offered in the fire-pits of the intermediary directions, starting from the south-east. The foremost Acharya should offer the oblations with each of these substances and finally, he should offer the 'purna ahuti'.

प्रभाते देवकुम्भाग्नीनभ्यर्च्य गुरुरादरात्॥ ४३
वस्त्रहेमाङ्गुलीयाद्यैर्मूर्तिपाद्यैस्समन्वितः।
संप्राप्त दक्षिणः प्राग्वन्मन्त्रन्यासं समाचरेत्॥ ४४
प्रतिमाग्रे घटान्न्यस्य कुम्भाद्बीजं तु विन्यसेत्।
देवस्य हृदि तत्पीठे वर्धन्यास्तु मनुं न्यसेत्॥ ४५

prabhāte devakumbhāgnīnabhyarcya gururādarāt || 43
vastrahemāṅgulīyādyairmūrtipādyaissamanvitaḥ |
saṁprāpta dakṣiṇaḥ prāgvanmantranyāsaṁ samācaret || 44
pratimāgre ghaṭānnyasya kumbhādbījaṁ tu vinyaset |
devasya hṛdi tatpīṭhe vardhanyāstu manuṁ nyaset || 45

On the early morning of the next day, the Guru should worship the Lord, Kumbha and the Fire with reverence and devotion. The chief Achraya and the assisting priests should be honored with sacrificial fee, new clothes, gold ring and other valuable items by the main sponsor(yajamana). Having obtained the honors, the Guru should perform the mantra-nyasa as done before. Having placed the kumbha in front of the image installed in the shrine, he should withdraw the seed-mantras from the kumbha and fix them in the heart of the Lord. Similarly, he should withdraw the seed-mantras from the vardhani kalasa and fix them on the pedestal.

सहजा चेत्तु तद्देवी तस्यास्तु हृदि विन्यसेत्।
अन्येभ्यो विन्यसेद्बीजं पीठस्य परितस्ततः॥ ४६
विभिन्न पीठा देवी चेत् पृथङ्मण्टपमाचरेत्।
कल्याणं कारयेदन्ते स्नपनं चोत्सवं तथा॥ ४७
कारयेद् भूरि नैवेद्यं दापयेत्तु न वा गुरुः।

sahajā cettu taddevī tasyāstu hṛdi vinyaset |
anyebhyo vinyasedbījaṁ pīṭhasya paritastataḥ || 46
vibhinna pīṭhā devī cet pṛthaṅmaṇṭapamācaret |
kalyāṇaṁ kārayedante snapanaṁ cotsavaṁ tathā || 47
kārayed bhūri naivedyaṁ dāpayettu na vā guruḥ |

If Devi is associated with the Lord(if the image of the Lord and that of Sakthi are in the same pedestal), the Guru should fix the seed-mantra in the heart of the Sakthi. Having collected the mantras from the eight kalasas, he should fix them around the pedestal. If Devi is to be installed in a separate pedestal, the Guru should construct a separate sacrificial hall. At the final stage, the Guru should perform the

marriage for Siva and sakthi, snapana-abhisheka and festival. The Guru should arrange for the preparation of varieties of 'naivedya' in a large scale and offer them to Siva and Sakthi. Or, if not possible for large scale preparation, he may offer the naivedya in a simple manner.

अत्रानुक्तं तु संग्राह्यं सामान्यस्थापनोदितम्॥ ४८
चन्द्रमौलि प्रतिष्ठां तु कुर्यादेवं हि यो नरः।
लब्ध्वेह सर्वकामांस्तु स चान्ते मोक्षमाप्नुयात्॥ ४९

atrānuktaṁ tu saṁgrāhyaṁ sāmānyasthāpanoditam || *48*
candramauli pratiṣṭhāṁ tu kuryādevaṁ hi yo naraḥ |
labdhveha sarvakāmāṁstu sa cānte mokṣamāpnuyāt || *49*

Those details which are not told here should be known from the chapter dealing with the common process of installation. The devotee who is instrumental for the installation of Chandrasekhara Murthi would attain final liberation, having obtained here in this world all those desired by him and having enjoyed them.

॥ इति उत्तरकामिकाख्ये महातन्त्रे चन्द्रशेखरस्थापन विधिः चतुःपञ्चाशत्तमः पटलः ॥

|| iti uttarakāmikākhye mahātantre candraśekharasthāpana vidhiḥ catuḥpañcāśattamaḥ paṭalaḥ ||

This is the 54th chapter titled "Directions for the Installation of Chandrasekhara Murthi" in the Great Tantra called Uttara Kamika

५५ पुरारिस्थापन विधिः
55 purāristhāpana vidhiḥ

55 Directions for the Installation of Purari Murthi (Tripurantaka Murthi)

पुरारिस्थापनं वक्ष्ये तदादो लक्षणं च वै।
चतुर्भुजस्त्रिणेत्रश्च जटामकुट संयुतः॥ १
समभङ्गयुतस्संयक् स्थानकेन समन्वितः।
सव्यकर्णस्थ मकरकुण्डलेन समन्वितः॥ २
कृष्णापरशु संयुक्त परहस्तद्वयान्वितः।
धनुर्बाणयुतोपेत वामेतर करान्वितः॥ ३

purāristhāpanaṁ vakṣye tadādo lakṣaṇaṁ ca vai |
caturbhujastriṇetraśca jaṭāmakuṭa saṁyutaḥ || *1*
samabhaṅgayutassaṁyak sthānakena samanvitaḥ |
savyakarṇastha makarakuṇḍalena samanvitaḥ || *2*
kṛṣṇāparaśu saṁyukta parahastadvayānvitaḥ |
dhanurbāṇayutopeta vāmetara karānvitaḥ || *3*

Now, I will tell you the process of installaion of Tripurantaka Murthi, including the characteristic lineaments of that form. This Lord appears with four arms, three eyes and with the crown designed with locks of matted hair. He is in 'samabhanga' posture, standing on the pedestal. He is wearing the 'makara-kundala' in His right ear. Upper hands are holding the deer and hatchet. Lower right hand is holding the arrow and lower left hand is holding the bow.

दोस्सीमपरहस्तोच्चं शरस्तन्मेढ्रसीमकम्।
नाभेस्तु मणिबन्धान्त मात्रमेकोनविंशतिः॥ ४
पार्श्वमध्यम बाह्वोश्च मध्यमं तु शराङ्गुलम्।
दोर्मूलात्परहस्तान्तं षोडशाङ्गुलं ईरितम्॥ ५

dossīmaparahastoccaṁ śarastanmeḍhrasīmakam |
nābhestu maṇibandhānta mātramekonaviṁśatiḥ || *4*
pārśvamadhyama bāhvośca madhyamaṁ tu śarāṅgulam |
dormūlātparahastāntaṁ ṣoḍaśāṅgulaṁ īritam || *5*

The upper hands are raised up to the level of the shoulders. The tip of the arrow is at the level of the genital organ. The distance between the navel and the wrist of the lower right hand is 19 angulas.

The distance between the two sides and that between the shoulders is 5 angulas. From the base of the shoulder to the end of the upper hand, the distance is 16 angulas.

परहस्तोज्झितो वाथ द्विहस्तस्त्रिपुरान्तकः।
शिरसो वामदृक् कृष्ण मण्डलस्य च दक्षिणे॥ ६
सूत्रं तु लम्बयेद्वामे वामनासापुटस्य तु।
दक्षिणस्थित पादे च पुरस्थान् मुनिपुङ्गवाः॥ ७
हृन्नाभिमेढ्रसव्याङ्घ्रि जानूनां सूत्रतोऽन्तरम्।
सव्येऽग्निभागादेवं स्यात् समभङ्गे स्थिरानतिः॥ ८

parahastojjhito vātha dvihastastripurāntakaḥ |
śiraso vāmadṛk kṛṣṇa maṇḍalasya ca dakṣiṇe || 6
sūtraṁ tu lambayedvāme vāmanāsāpuṭasya tu |
dakṣiṇasthita pāde ca purasthān munipuṅgavāḥ || 7
hṛnnābhimeḍhrasavyāṅghri jānūnāṁ sūtrato'ntaram |
savye'gnibhāgādevaṁ syāt samabhaṅge sthirānatiḥ || 8

In another form of Tripurantaka, only the upper hands may be shown as raised or only the two hands may be shown as holding the bow and arrow. The Guru should suspend a string so as to touch the head, the right side of the pupil of the left eye and the side of the left nostril. It should end in front of the foot placed in the south side. O, the supreme sages!, he should suspend another string so as to run through the middle of the chest, navel, genital organ, right knee and the right foot. The normal and uniform flexion , in the erect posture, with the feet equidistant to the central line, should be with a measure of 3 angulas in the right side.

तत्पादाङ्गुष्ठ पार्ष्ण्योश्च द्व्यन्तरं दशभौतिकम्।
कुर्यात् सलक्षणं वाथ वामभागे तु पार्वतीम्॥ ९
एवं कृत्वा पुरारिं तु प्रतिष्ठां कारयेत्ततः।

tatpādāṅguṣṭha pārṣṇyośca dvyantaraṁ daśabhautikam |
kuryāt salakṣaṇaṁ vātha vāmabhāge tu pārvatīm || 9
evaṁ kṛtvā purāriṁ tu pratiṣṭhāṁ kārayettataḥ |

The distance between the big toes and the heels is 15 angulas. The image of Purari should be designed so as to be with all the prescribed lineaments. The image of Parvati should be designed on the left side of the Lord. Having designed the form of Tripurantaka in this way, the Guru should perform the ritualas related to the installation.

सुमुहूर्ते सुलग्ने च कृत्वैवाङ्कुर कर्म च॥ १०
रत्नन्यासं दृशां मोक्षं बेरशुद्धिं प्रदक्षिणम्।

तोयाधिवासनं पश्चात् स्नपनं कौतुकं नयेत्॥ ११
मण्टपे स्थण्डिलं कृत्वा नवपञ्चैक संख्यया।
कुण्डान्यश्राणि वृत्तानि तद्दिगश्राणि तानि च॥ १२

sumuhūrte sulagne ca kṛtvaivāṅkura karma ca || *10*
ratnanyāsaṁ dṛśāṁ mokṣaṁ beraśuddhiṁ pradakṣiṇam |
toyādhivāsanaṁ paścāt snapanaṁ kautukaṁ nayet || *11*
maṇṭape sthaṇḍilaṁ kṛtvā navapañcaika saṁkhyayā |
kuṇḍānyaśrāṇi vṛttāni taddigaśrāṇi tāni ca || *12*

The Guru should perform the 'offering of sprouts' in an auspicious 'muhurtha' and 'lagna' ascertained according to the prescribed rules. This should be followed by various activities such as: placing the gems on various parts of the image, opening of the eyes, purification of the image, circumambulation, keeping the image in the water, snapana, fastening the protective string and so on. Having designed a sthandila over the altar constructed inside the sacrificial hall, the Guru should construct the fire-pits around the altar. The number of the fire-pits may be 9, 5 or one. The shape of the fire-pits may be square, circular or angled. Or they may be in various geometrical shapes, relevant to each direction.

संकल्प्य शयनं तस्मिन्नारोप्य च महेश्वरम्।
देवेशस्य शिरोदेशे शिवकुम्भं च वर्धनीम्॥ १३
लक्षणोक्त च रूपं तु ध्यात्व तत्रैव पूजयेत्।
अभितोऽष्टौ घटान्न्यस्य विद्येशांस्तत्र पूजयेत्॥ १४
गन्धाद्यैरपि नैवेद्य पर्यन्तैर्भावितो गुरुः।
तत्त्वमूर्त्यादि विन्यासं कृत्वा होमं समाचरेत्॥ १५

saṁkalpya śayanaṁ tasminnāropya ca maheśvaram |
deveśasya śirodeśe śivakumbhaṁ ca vardhanīm || *13*
lakṣaṇokta ca rūpaṁ tu dhyātva tatraiva pūjayet |
abhito'ṣṭau ghaṭānnyasya vidyeśāṁstatra pūjayet || *14*
gandhādyairapi naivedya paryantairbhāvito guruḥ |
tattvamūrtyādi vinyāsaṁ kṛtvā homaṁ samācaret || *15*

Having designed a couch inside the hall, the Guru should place the image of the Lord to be in recumbent posture. Near the head of the Lord's image, he should place the siva-kumbha and vardhani kalasa. Contemplating the form of Siva and Sakthi associated with perfect features, he should worship the kumbha and the vardhani. He should arrange 8 kalasas around the siva-kumbha and sakthi-kalasa and invoke and worship the eight Vidyesvaras in them. Having collected the essential paraphernalia, the Guru should worship the kalasas with sandal, flowers and other substances and continue the the worship up to the offering of 'naivedya'. Having invoked the presence of Tattvas, Tattvesvaras, Murthis and Murthisvaras and worshipped them, he should perform the fire-rituals and oblations.

संस्कृत्य कुण्डं वह्निं च समिदाज्यान्नकैस्तिलैः।
पालाशोदुम्बराश्वत्थ वटाः प्रागादि दिक्षु च॥ १६
शम्यपामर्ग श्रीवृक्ष मायूरा वह्निकोणतः।
प्रधानस्य पलाशस्स्यात् स च सर्वत्र वा मतः॥ १७
प्रत्येकं पूर्ववद्धुत्वा पूर्णाहुत्यन्तमेव च।

saṁskṛtya kuṇḍaṁ vahniṁ ca samidājyānnakaistilaiḥ ।
pālāśodumbarāśvattha vaṭāḥ prāgādi dikṣu ca ॥ 16
śamyapāmarga śrīvṛkṣa māyūrā vahnikoṇataḥ ।
pradhānasya palāśassyāt sa ca sarvatra vā mataḥ ॥ 17
pratyekaṁ pūrvavaddhutvā pūrṇāhutyantameva ca ।

Having done all the sacraments to the fire-pits and the fire, he should offer the oblations with the faggots, clarified butter, cooked rice, sesame and other substances. Palasa, udumbara, asvattha and vata – the faggots got from these trees should be offered as oblations in the fire-pits designed in the four main directions, starting from the east. The faggots got from sami, apamarga, srivruksha and mayura trees should be offered in the fire-pits designed in the four intermediary directions, starting from the south-east. The faggots of palasa should be offered in the principal fire-pit. Or, the faggots of palasa may be offered in all the fire-pits. Having offered the oblations with each of these substances, the Guru should offer the consummate oblation(purna ahuti).

ततो द्वितीय दिवसे देवकुम्भाग्नि तर्पणम्॥ १८
पूजितो मूर्तिपैस्सार्धं प्राप्त पूर्वोक्त दक्षिणः।
सुमुहूर्ते ततः प्राप्ते मनुन्यासं समाचरेत्॥ १९
कुम्भाद्बीजं समादाय शिवस्य हृदि विन्यसेत्।
वर्धन्या बीजमादाय तत्पीठे विन्यसेद्गुरुः॥ २०

tato dvitīya divase devakumbhāgni tarpaṇam ॥ 18
pūjito mūrtipaissārdhaṁ prāpta pūrvokta dakṣiṇaḥ ।
sumuhūrte tataḥ prāpte manunyāsaṁ samācaret ॥ 19
kumbhādbījaṁ samādāya śivasya hṛdi vinyaset ।
vardhanyā bījamādāya tatpīṭhe vinyasedguruḥ ॥ 20

Then, in the early morning of the next day, the Guru should perform ‘tarpana’ for the Lord, kumbha and the fire. Having been honored by the chief sponsor, the Guru along with the assisting priests should accept the sacrificial fees and other valuable gifts from the sponsor. Upon the onset of the auspicious time as fixed earlier,the Guru should perfrom the nyasa of the mantras. Having collected the seed-mantras from the kumbha, he should unify them with the heart of the Lord. Having collected the seed-mantras from the vardhani kalasa, he should unify them with the pedestal.

सहासना तु देवी चेत् तस्यास्तु हृदि विन्यसेत्।
विभिन्न पीठाचेत्तस्याः पृथङ्मण्टपं आचरेत्॥ २१
कल्याणं कारयेत् पश्चात् तदन्ते स्नपनं नयेत्।
उत्सवं भूरि नैवेद्यं कारयेद्वा न वा गुरुः॥ २२

sahāsanā tu devī cet tasyāstu hṛdi vinyaset |
vibhinna pīṭhācettasyāḥ pṛthaṅmaṇṭapaṁ ācaret || 21
kalyāṇaṁ kārayet paścāt tadante snapanaṁ nayet |
utsavaṁ bhūri naivedyaṁ kārayedvā na vā guruḥ || 22

If Devi is on the same pedestal of Siva, the Guru should unify the seed-mantras collected from the vardhani with the heart of the Sakthi. If Sathi is to be installed in a separate pedestal, the sacificial hall aslo should be constructed separately. Then, the marriage should be performed for Siva and Sakthi. At the end of the event, the Guru should perform 'snapana abhisheka'.

अनुक्तामत्र यद्ग्राह्यं सामान्यस्थापनोक्तवत्।
प्रथिष्ठैवं समाख्याता पुरारेरिष्टदायिनी॥ २३
इत्थं कारितवान्यस्तु प्रतिष्ठां भक्तिपूर्वकम्।
सोऽनेकभोगान् भुक्त्वेह यायादन्ते शिवं परम्॥ २४

anuktāmatra yadgrāhyaṁ sāmānyasthāpanoktavat |
prathiṣṭhaivaṁ samākhyātā purārериṣṭadāyinī || 23
itthaṁ kāritavānyastu pratiṣṭhāṁ bhaktipūrvakam |
so'nekabhogān bhuktveha yāyādante śivaṁ param || 24

Those details which are not told here should be known from the chapter dealing with the common process of installation. Thus, the process of installation of Tripurantaka Murthi has been well detailed.
Such installation of Purari is capable of granting the desired fruits. The devotee who installs this Murthi with utmost devotion would be blessed with various wordly enjoyments. Having enjoyed them in this world, he would reach at the end the supreme abode of Siva.

॥ इति उत्तर कामिकाख्ये महातन्त्रे पुरारिस्थापन विधिः पञ्चपञ्चाशत्तमः पटलः॥
|| iti uttara kāmikākhye mahātantre purāristhāpana vidhiḥ pañcapañcāśattamaḥ paṭalaḥ ||

This is the 55th chapter titled "Directions for the Installation of Purari" in the Great Tantra called Uttara kamika

५६ लिङ्गोध्भव प्रतिष्ठा विधिः

56 liṅgodhbhava pratiṣṭhā vidhiḥ

56 Directions for the Installation of Lingodbhava Murthi

लिङ्गोद्भवस्य देवस्य प्रतिष्ठाद्यं निगद्यते।
गर्भमान वशाल्लिङ्गं प्राग्वत् सम्यक् प्रकल्पयेत्॥ १
लिङ्गोच्चे वेदपञ्चर्तु सप्तांशोंशं अधस्त्यजेत्।
तत्समं वा तदर्धं वा त्यक्त्वा चोर्ध्वे तदन्तरे॥ २
पूर्ववत् कारयेत् सम्यक् चन्द्रशेखर मूर्तिनम्।

liṅgodbhavasya devasya pratiṣṭhādyaṁ nigadyate |
garbhamāna vaśālliṅgaṁ prāgvat samyak prakalpayet || 1
liṅgocce vedapañcartu saptāṁśoṁśaṁ adhastyajet |
tatsamaṁ vā tadardhaṁ vā tyaktvā cordhve tadantare || 2
pūrvavat kārayet samyak candraśekhara mūrtinam |

Now, according to the sequence, the installation of Lingodbhava and other rituals related to it are explained. The image of Lingodbhava should be designed with the proportinate measures derived from those of the main shrine, as explained before. From the total height of the image, 4, 5, 6 or 7 parts should be left out at the bottom. Next, equal to the part left out at the bottom or half of that part, should be left out at the upper portion. In the portion between the parts left out at the bottom and the upper side, the form of Chandrasekhara should be sculpted, in the way as explained before.

लिङ्गाधो शर्वजान्वन्त भागं नेन्द्रियगोचरम्॥ ३
लिङ्गोर्ध्वाधः प्रदेशे तु हंसं सूकरमाचरेत्।
बिम्बस्यानन मानेन कारयेद्धंशमादरात्॥ ४
बिम्ब द्विमुख मानेन भूकृष्टास्यं तु सूकरम्।

liṅgādho śarvajānvanta bhāgaṁ nendriyagocaram || 3
liṅgordhvādhaḥ pradeśe tu haṁsaṁ sūkaramācaret |
bimbasyānana mānena kārayeddhaṁśamādarāt || 4
bimbādvimukha mānena bhūkṛṣṭāsyaṁ tu sūkaram |

In the lower part of the Linga, the portion from the feet up to the knee of the image of Chandrasekhara need not be sculpted so that it remains invisible to the eyes. The form of Swan(hamsa) and that of boar should be designed on the upper side and lower side respectively. The swan should be shown as facing the top of the form of Chandrasekhara and the boar should be shown as turned away from the image and as digging the ground.

तल्लिङ्ग रसभागैक द्वित्रिवेदशरैर्नयेत्॥ ५
ब्रह्मविष्णू द्विपार्श्वस्थौ नतौ तस्यानुकूलकौ।
तिर्यग्गतसुपादौ तौ सर्वावयव सुन्दरौ॥ ६

tallinga rasabhāgaika dvitrivedaśarairnayet || 5
brahmaviṣṇū dvipārśvasthau natau tasyānukūlakau |
tiryaggatasupādau tau sarvāvayava sundarau || 6

The forms of Brahma and Vishnu should be designed on the right and left side of the main image respectively, their height being one part, two parts, three, four or five parts out of six parts of height of main image. They should be shown as bowing down, as intent on doing what the Lord wished, their feet placed crossly. The forms should be made in such way that all of their limbs look charming and beautiful.

लिङ्गोद्भूतस्त्विति ख्यातो ब्रह्मविष्ण्वभिनन्दितः।
ब्रह्मविष्णु विहीनो वा हंससूकर संयुतः॥ ७
इत्थं लक्षणमादिष्टं प्रतिष्ठा विधिरुच्यते।

lingodbhūtastviti khyāto brahmaviṣṇvabhinanditaḥ |
brahmaviṣṇu vihīno vā haṁsasūkara saṁyutaḥ || 7
itthaṁ lakṣaṇamādiṣṭaṁ pratiṣṭhā vidhirucyate |

Such a form is called 'Lingodbhava' which is delighted by the praising of Brahma and Vishnu. Such a form may be designed without the images of Brahma and Vishnu on its right side the left side, but as associated with the images of swan and the boar. In this way, the lineaments of the form of Lingodhbhava have been told. Now, the directions for its installation are told.

कालश्च पूर्ववद्ग्राह्यस्तद्वदेवाङ्कुरार्पणम्॥ ८
पश्चान् मण्टपनिर्माणं कृत्वा तत्रैव कल्पयेत्।
कुण्डानि परितोऽश्राणि नवपञ्चैक संख्यया॥ ९
दिगश्राण्यथ वृत्तानि रत्नन्यासोऽत्र नास्ति हि।

kālaśca pūrvavadgrāhyastadvadevāṅkurārpaṇam || 8
paścān maṇṭapanirmāṇaṁ kṛtvā tatraiva kalpayet |
kuṇḍāni parito'śrāṇi navapañcaika saṁkhyayā || 9
digaśrāṇyatha vṛttāni ratnanyāso'tra nāsti hi |

The auspicious time for the installation should be ascertained according to the process mentioned earlier. In the same way, auspicious time for the offering of fresh sprouts should be decided. Then, having constructed a suitable pavilion or hall in the recommended place and direction, the Guru should design the required fire-pits, which may be nine, five or one in number around the central vedika(altar). The fire-pits should be in the shape of square in the main directions and in angular shape in the intermediary

directions. The principal fire-pit should be circular in shape. For the image of Lingodhbhava, the ritual known as ‘ratna-nyasa’(fixing the gems on various parts of the image) need nod be peformed.

नयनोन्मीलनं पश्चाद्बेरशुद्धिं अनन्तरम्॥ १०
प्रदक्षिणं पुरादीनां जले चैवाधिवासनम्।
भूषणं मण्टपस्यैव वास्तुहोमं अतः परम्॥ ११
भूपरिग्रहमादौ वा पूर्ववत् कारयेद्बुधः।
वेद्यूर्ध्वे स्थण्डिलं कृत्वा शयनं कल्पयेत्ततः॥ १२

nayanonmīlanaṁ paścādberaśuddhiṁ anantaram || 10
pradakṣiṇaṁ purādīnāṁ jale caivādhivāsanam |
bhūṣaṇaṁ maṇṭapasyaiva vāstuhomaṁ ataḥ param || 11
bhūparigrahamādau vā pūrvavat kārayedbudhaḥ |
vedyūrdhve sthaṇḍilaṁ kṛtvā śayanaṁ kalpayettataḥ || 12

Then, the rituals such as the ‘opening of the eyes’(nayanonmilana), ‘purification of the image(berasuddhi), circumambulation around the temple or village/city, ‘keeping the image immersed in the water of river or temple-tank, decoration of the sacrificial hall, vastu-homa, taking possesion of the ground selected for the installation and other related activities – all these should be performed by the learned Guru according to the directions set forth earlier. Having designed a raised platform over the altar, the Guru should place the image on the couch.

जलादुत्तीर्य देवं तु प्रतिमां शोधयेत्ततः।
कृत्वा कौतुकबन्धं तु शाययेच्छयनोपरि॥ १३
नयनोन्मीलनाद्यं तु ब्रह्मविष्ण्वोस्तु कल्पयेत्।
ब्रह्माणं दक्षिणे चैव विष्णु वामे तु शाययेत्॥ १४
वस्त्रैश्चैव तु संवेष्ट्य गन्धाद्यैरर्चयेत्ततः।

jalāduttīrya devaṁ tu pratimāṁ śodhayettataḥ |
kṛtvā kautukabandhaṁ tu śāyayecchayanopari || 13
nayanonmīlanādyaṁ tu brahmaviṣṇvostu kalpayet |
brahmāṇaṁ dakṣiṇe caiva viṣṇu vāme tu śāyayet || 14
vastraiścaiva tu saṁveṣṭya gandhādyairarcayettataḥ |

Having taken out the image from the water(of river or tank), the Guru should clean the image, tie up the protective thread and place it on the couch to be in recumbent position. The ritual known as the ‘opening of eyes’(nayanonmilana) should be performed for the images of Brahma and Vishnu. The image of Brahma should be placed to be in recombent position on the right side of Lingodbhava and that of Vishnu should be placed in the same way on the left side of Lingodbhava. Having covered the images with clothes, the Guru should worship them with flowers, sandal and other such substances.

प्रधानकुम्भं तेषां तु शिरोभागे तु विन्यसेत्॥ १५

वर्धनीं विन्यसेद्धीमान् शिवकुम्भस्य चोत्तरे।

अभितश्च घटानष्टौ न्यस्य विद्येश्वरात्मकान्॥ १६

लक्षणोदित रूपं तु ध्यायेत् स्वहृदि देशिकः।

रूपसंस्थानभावैस्तु पूजयित्वा यथाविधि॥ १७

pradhānakumbhaṁ teṣāṁ tu śirobhāge tu vinyaset || 15
vardhanīṁ vinyaseddhīmān śivakumbhasya cottare |
abhitaśca ghaṭānaṣṭau nyasya vidyeśvarātmakān || 16
lakṣaṇodita rūpaṁ tu dhyāyet svahṛdi deśikaḥ |
rūpasaṁsthānabhāvaistu pūjayitvā yathāvidhi || 17

The principal kumbha known as 'siva-kumbha'should be placed in the location above the head of all these recumbent images and the sakthi-kumbha known as 'vardhani-kalasa' should be placed on the left side of siva-kumbha. Eight vessels(kalasas) meant for eight Vidyesvaras should be arranged to be around these two kalasas. The Acharya should meditate within his heart on the form of Lingodbhva according to the lineaments set forth for it in the Agamas. Then he should worship it with concentrated thought that his own form is identical with the form of Lingodhbhava, according to the directions set forth for such worship.

देवस्य ब्रह्मणो विष्णोस्तत्त्वमूर्त्यादिकं न्यसेत्।

प्राग्वद् देवस्य तत्त्वाद्यान् कविष्णोस्तु यथोदितम्॥ १८

ततो होमं प्रकुर्वीत मूर्तिपैसह देशिकः।

समिदाज्यान्न लाजैश्च तिलसर्षपवैणवैः॥ १९

पलाशोदुम्बराश्वत्थप्लक्षाः पूर्वादि दिक्षु च।

शय्यपामार्गश्रीवृक्ष मायूरा वह्निकोणतः॥ २०

devasya brahmaṇo viṣṇostattvamūrtyādikaṁ nyaset |
prāgvad devasya tattvādyān kaviṣṇostu yathoditam || 18
tato homaṁ prakurvīta mūrtipaisaha deśikaḥ |
samidājyānna lājaiśca tilasarṣapavaiṇavaiḥ || 19
palāśodumbarāśvatthaplakṣāḥ pūrvādi dikṣu ca |
śayyapāmārgaśrīvṛkṣa māyūrā vahnikoṇataḥ || 20

Then, the Guru should perform the nyasa of tattva, murthi and others pertaining to Siva, Brahma and Vishnu according to the details related to the tattva, murthi and others belonging to Siva and others explained earlier. After that, the Guru, along with the assisting priests(murtipas) should perform the fire-ritual with oblations of faggots, clarified-butter, cooked-rice, parched paddy, sesame, white mustard and the bamboo-rice grains. The faggots got from palasa, udumbara, asvattha and plaksha trees should be used for the fire-pits in the main directions. The faggots of sayya, apamarga, srivruksha and mayura should be used for the fire-pits in the intermediary directions.

प्रधानस्य पलाशस्तु स च सर्वत्र वा मतः।

द्रव्यैरेभिः क्रमाद्धुत्वा ब्रह्माणं विष्णुमेव च॥ २१

गुरुः प्रधान कुण्डे तु तर्पयेत् समिदादिभिः।

रात्रिशेषं व्यपोह्याथ प्रभाते विमले ततः॥ २२

देशिकस्तु विशुद्धात्मा मूर्तिपैस्सह तत्त्ववित्।

बिम्बानुद्धृत्य संपूज्य कुम्भान् कुण्डेषु पावकान्॥ २३

pradhānasya palāśastu sa ca sarvatra vā mataḥ |
dravyairebhiḥ kramāddhutvā brahmāṇaṁ viṣṇumeva ca || 21
guruḥ pradhāna kuṇḍe tu tarpayet samidādibhiḥ |
rātriśeṣaṁ vyapohyātha prabhāte vimale tataḥ || 22
deśikastu viśuddhātmā mūrtipaissaha tattvavit |
bimbānuddhṛtya saṁpūjya kumbhān kuṇḍeṣu pāvakān || 23

The faggots of palasa-tree should be used for the principal fire-pit. Or, the palasa-faggots may be used for oblations to be made in all the fire-pits. The Guru, having offered the oblations for Brahma and Vishnu with these recommended substances, should delight Lord Siva with the necessary oblations into the principal fire-pit making use of faggots and others. Having spent the remaining duration of the night time there, the Guru who is the knower of tattvas, along with the offciating priests, should get up in the early morning and take up the ceremonial bath. Having purified themselves in this way, the Guru and other priests should lift up the images from the couch and worship them. They should worship the Deities invoked in the Kalasas and in the kindled fire of the fire-pits.

देशिकादींश्च संपूज्य दक्षिणां दापयेत्ततः।

मुहूर्तनाडिकापूर्वं मन्त्रन्यासं समाचरेत्॥ २४

वेद्याः कुम्भान् समुद्धृत्य तदग्रे स्थण्डिल न्यसेत्।

कुम्भाद्बीजं समादाय देवस्य हृदि विन्यसेत्॥ २५

वर्धन्या बीजमादाय पाददेशेऽभिषेचयेत्।

विद्येभ्यस्तथा न्यस्य तज्जलैः स्नापयेत्प्रभुम्॥ २६

deśikādīṁśca saṁpūjya dakṣiṇāṁ dāpayettataḥ |
muhūrtanāḍikāpūrvaṁ mantranyāsaṁ samācaret || 24
vedyāḥ kumbhān samuddhṛtya tadagre sthaṇḍilae nyaset |
kumbhādbījaṁ samādāya devasya hṛdi vinyaset || 25
vardhanyā bījamādāya pādadeśe'bhiṣecayet |
vidyebhyastathā nyasya tajjalaiḥ snāpayetprabhum || 26

The ‘yajamana’(main sponsor) should honour the Acharya and other priests by presenting to them sufficient sacrificial fees, new clothes, gold-ring and others. Just before the onset of ascertained auspicious time for installation, the Guru should perform the nyasa of mantras to the images. Having lifted up the

kumbhas from the altars, the Guru and others should place them on the sthandila designed in front of the main image. Having collected the seed-mantras from the kumbha, he should place them on the heart of the image. Having collected the seed-mantras from the sakthi-kalasas, he should place them over the feet and the pedestal. Having placed the seed-mantras collected from the eight kalasas pertaining to Vidyesvaras, he should perform the ceremonial bath to the Lord(invoked in the Lingodhbhava) with the consecrated water of these kalasas.

ब्रह्मविष्णोः स्वबीजं तु तद्वन्न्यस्याभिषेचयेत्।
स्नपनं पूजनं कुर्यात् अन्ते चोत्सव संयुतम्॥ २७
बिम्बान् संस्थापयेत् पश्चाद् ब्रह्माणं दक्षिणे गुरुः।
वामभागे तु देवस्य विष्णुं संस्थापयेद्गुरुः॥ २८
अनुक्तमत्र सामान्य प्रतिमास्थापनोक्तवत्।
लिङ्गोद्भव प्रतिष्ठां तु कुर्यादेवं हि यो नरः॥ २९
इहैव धनवान् धीमान् सोऽन्ते सायुज्यं आप्नुयात्॥ ३०

brahmaviṣṇoḥ svabījaṁ tu tadvannyasyābhiṣecayet |
snapanaṁ pūjanaṁ kuryāt ante cotsava saṁyutam || 27
bimbān saṁsthāpayet paścād brahmāṇaṁ dakṣiṇe guruḥ |
vāmabhāge tu devasya viṣṇuṁ saṁsthāpayedguruḥ || 28
anuktamatra sāmānya pratimāsthāpanoktavat |
liṅgodbhava pratiṣṭhāṁ tu kuryādevaṁ hi yo naraḥ || 29
ihaiva dhanavān dhīmān so'nte sāyujyaṁ āpnuyāt || 30

In the same way, the Guru should collect the seed-mantras from the kalasas pertaining to Brahma and Vishnu and place them on heart of the concerned images and perform the ceremonial bath to them with the consecrated water contained in these kalasas. Then, he should install the image over the pedestal. The image of Brahma should be installed on the right side of the Lord and that of Vishnu should be installed on His left side. This should be followed by snapana and worship. At the end, festival should be performed. All other common rules related to the installation which are not told here should be followed as explained in the chapter dealing with the installation of image. The devotee who is instrumental to the installation of Lingodbhava Murthi and sponsors such installation would become a wealthy man and knowledgeable person in this very life and at the end he would attain oneness with the Lord.

॥ इति उत्तर कामिकाख्ये महातन्त्रे लिङ्गोद्भव प्रतिष्ठा विधिः षड्पञ्चाशत्तमः पटलः॥

|| iti uttara kāmikākhye mahātantre liṅgodbhava pratiṣṭhā vidhiḥ ṣaṭpañcāśattamaḥ paṭalaḥ ||

This is the 56th chapter titled " Directions for the Installation of Lingodbhava Murthi" in the Great Tantra called Uttara Kamika.

५७ दक्षिणामूर्तिस्थापन विधिः

57 dakṣiṇāmūrtisthāpana vidhiḥ

57 Directions for the Installation of Dakshinamurthi

स्थापनं दक्षिणेशस्य श्रृणुध्वं विप्रसत्तमाः।
व्याख्यानगेय योगेषु निष्ठस्य त्रिविधस्य च॥ १
व्याख्यायुग्ज्ञानमुद्रातो गेयी विणा समन्वितः।
द्वभ्यां विरहितो योगी स नानाकारभेदतः॥ २

sthāpanaṁ dakṣiṇeśasya śṛṇudhvaṁ viprasattamāḥ |
vyākhyānageya yogeṣu niṣṭhasya trividhasya ca || *1*
vyākhyāyugjñānamudrāto geyī viṇā samanvitaḥ |
dvabhyāṁ virahito yogī sa nānākārabhedataḥ || *2*

Now I will explain the process of installation of Dakshinamurthi. O, the foremost twice-born sages!, listen to these instructions. There are three types of form for Dakshinamurthi who is always in a state of total absorbtion – Vyakhya, Geya and Yoga. The form which is holding explanatory mudra(hand-gesture) is known as Vyakhyana Dakshinamurthi. The form which is associated with vīṇā(musical istrument) is known as Geya Dakshinamurthi. The form which is without vyakhyana mudra or vīṇā is known as Yoga Dakshinamurthi and this form could be sculpted in many different ways.

चतुर्भुजस्त्रिणेत्रस्तु कुन्देन्दु धवळप्रभः।
श्वेतविद्रुम हेमाभः श्यामाभो वा प्रकीर्तितः॥ ३
व्याघ्रचर्माम्बरो वापि दिव्याम्बरधरस्तु वा।
उत्तरीयसमोपेतः शुक्लयज्ञोपवीतकः॥ ४
विकीर्ण मूर्धजो वापि जटामकुट एव वा।
पट्टिका बन्धनो वापि सत्करोटिकया युतः॥ ५
धुर्तूरारग्वधैर्नागपत्रैश्चन्द्रेण मण्डितः।
पञ्चमुद्रा समोपेतो गङ्गाकिङ्किणि संयुतः॥ ६

caturbhujastriṇetrastu kundendu dhavaḻaprabhaḥ |
śvetavidruma hemābhaḥ śyāmābho vā prakīrtitaḥ || *3*
vyāghracarmāmbaro vāpi divyāmbaradharastu vā |
uttarīyasamopetaḥ śuklayajñopavītakaḥ || *4*
vikīrṇa mūrdhajo vāpi jaṭāmakuṭa eva vā |
paṭṭikā bandhano vāpi satkaroṭikayā yutaḥ || *5*

dhurtūrāragvadhairnāgapatraiścandreṇa maṇḍitaḥ |
pañcamudrā samopeto gaṅgākiṅkiṇi saṁyutaḥ || 6

The form of Dakshinamurthi should be shown as having four hands, three eyes, white resplendence in the likeness of kunda-flower and moon. The color of the form may be white, red as coral, gold or blue-black. He may be shown as attired with tiger-skin or with white silken cloth, as having upper garment and white sacrificial thread. His matted hair may shown as dishevelled or as collected and bound to appear like a crown, as tied around with 'pattika' and adorned with a skull. He may be shown as adorned with various flowers such as dhurtura, aragvada, naga-patra and crescent-moon. Ha may be shown as holding pancha-mudra(vyakhyana mudra) and as associated with Ganga and garland of kinkini-bells.

अधस्ताद्वटवृक्षस्य शैलादूर्ध्वं श्रितः पुनः।

व्याघ्रचर्मोपरिष्टात्तु स्थितो वीरासनोऽथवा॥ ७

लम्बितं दक्षिणं पादं तज्जानूपरि संस्थितम्।

वामाङ्घ्रि नाळकं कुर्यात् सव्यहस्तं तु मुद्रया॥ ८

संदर्शसंज्ञयोपेतं वामहस्तस्थ पुस्तकः।

द्वात्रिंशद्धृतिमात्रान्त दैर्घ्यः स्यात् स तु पुस्तकः॥ ९

adhastādvaṭavṛkṣasya śailādūrdhvaṁ śritaḥ punaḥ |
vyāghracarmopariṣṭāttu sthito vīrāsano'thavā || 7
lambitaṁ dakṣiṇaṁ pādaṁ tajjānūpari saṁsthitam |
vāmāṅghri nāḻakaṁ kuryāt savyahastaṁ tu mudrayā || 8
saṁdarśasaṁjñayopetaṁ vāmahastastha pustakaḥ |
dvātriṁśaddhṛtimātrānta dairghyaḥ syāt sa tu pustakaḥ || 9

He may be shown as seated under a vaṭa-tree or seated on the top of a structure made of stone; may be shown as seated over the tiger-skin, in virāsana-posture in which the right leg is stretched down and the left leg is placed on the right-knee. The 'nalaka'(shrinked part below the ankle) should be shown on the right thigh. The right hand should be holding the mudra known as 'samdarśa'(vyakhyana) and the left holding a palm-leaf scripture whose length should be up to 32 digits.

अथवा नागसंयुक्तो वामहस्तस्समीरितः।

वरदं तं विजानीयाज्जानुस्थ मणिबन्धकम्॥ १०

दण्डहस्तो यदा स स्यात् प्रकोष्ठं जानुसंस्थितम्।

विकसत्पद्मसंकाशस्त्वधस्ताद्विस्तृताङ्गुलिः॥ ११

परहस्तद्वये चाक्षमाला ज्वाला समन्वितः।

पद्मं वा चोत्पलं वापि व्याळं वामे तु कल्पयेत्॥ १२

athavā nāgasaṁyukto vāmahastassamīritaḥ |
varadaṁ taṁ vijānīyājjānustha maṇibandhakam || 10

daṇḍahasto yadā sa syāt prakoṣṭhaṁ jānusaṁsthitam |
vikasatpadmasaṁkāśastvadhastādvistṛtāṅguliḥ || 11
parahastadvaye cākṣamālā jvālā samanvitaḥ |
padmaṁ vā cotpalaṁ vāpi vyāḻaṁ vāme tu kalpayet || 12

Or, the upper right hand may be shown as holding a serpent. The left lower hand may be shown as holding the boon-giving mudra(varada), its wrist resting on the left knee. If the left hand is to be shown as streched, its fore part should be shown as placed on the left knee, its fingers being spread well to appear like a fully blossomed lotus-flower. With regard to the two upper hands, the right hand may be shown as holding the rosary of rudraksha and the left hand holding the flamed fire. Or, the left hand may be shown as holding a lotus or utpala-flower or serpent.

कटकौ द्वौ प्रकर्तव्यौ प्रसन्नसमलोचनः।
नासाग्रदृष्टियुग्वामहस्तो वा स्यात्सुपुस्तकः॥ १३
आभङ्गसहितं कुर्याद् देहमध्ये तु वामतः।
सूत्रं वामे च हृदयान् नाभेर्मेढ्रात् क्रमेण तु॥ १४
मात्रं कालं च भागं च त्यक्त्वा तिष्ठति मद्यतः।
लम्बपादस्थितं मध्यसूत्रादर्धाङ्गुलान्तरे॥ १५
अर्धार्धाङ्गुल वृद्ध्या तु यावत् सार्धयवं भवेत्।

kaṭakau dvau prakartavyau prasannasamalocanaḥ |
nāsāgradṛṣṭiyugvāmahasto vā syātsupustakaḥ || 13
ābhaṅgasahitaṁ kuryād dehamadhye tu vāmataḥ |
sūtraṁ vāme ca hṛdayān nābhermeḍhrāt krameṇa tu || 14
mātraṁ kālaṁ ca bhāgaṁ ca tyaktvā tiṣṭhati madyataḥ |
lambapādasthitaṁ madhyasūtrādardhāṅgulāntare || 15
ardhārdhāṅgula vṛddhyā tu yāvat sārdhayavaṁ bhavet |

The two hands should be shown as holding the kaṭaka mudra. The two eyes should be depicted to be equal in size and exbiting tranqulity and inner calmess, looking at the tip of the nose. The left hand should be shown as holding a scripture. The image should be designed to be in abhanga-posture(a little bent), slightly bent towards left at the middle of the body. The reference line(sutra) of the left side should be at one matra, three matras and one matra from the heart, navel and the genital organ respectively. The distance between the central reference line and the left foot placed down should be half an angula. Increasing by half angula, the maximum distance may be up to one and half angula.

स दशाङ्गुष्ठ मूलोच्चस्तनाग्रावधिरेव तु॥ १६
नयने मध्यमं विद्यादङ्गुष्ठस्तनयोस्ततः।
नाभेस्तु मणिबन्धान्तो धृत्यङ्गुलमुदाहृदः॥ १७

सुपुस्तकस्य हस्तस्य चोरूर्ध्वाद्भागमन्तरम्।

नाभेस्तु मणिबन्धान्तं स स्यादेकोनविंशतिः॥ १८

sa daśāṅguṣṭha mūloccastanāgrāvadhireva tu || 16
nayane madhyamaṁ vidyādaṅguṣṭhastanayostataḥ |
nābhestu maṇibandhānto dhṛtyaṅgulamudāhṛdaḥ || 17
supustakasya hastasya corūrdhvādbhāgamantaram |
nābhestu maṇibandhāntaṁ sa syādekonaviṁśatiḥ || 18

The distance between the bottom of the thumb and the breast-point should be ten angulas. The distance between the middle of the eyes and the thumb and the breast-point should also be ten angulas. The distance between the navel and the wrist should be eight angulas. The space between the left hand holding the scripture and the upper part of the thigh should be one part. The distance between the navel and the wrist may also be nineteen angulas.

दोर्मध्यात् पार्श्वमध्याच्च द्व्यन्तरं स्याद्रसाङ्गुलम्।

परस्य मणिबन्धाच्च भुजमध्याद्यवाङ्गुलम्॥ १९

द्व्यन्तरं दशमात्रं स्याद् दोर्मूलान्मध्यमाङ्गुलात्।

हिक्कासूत्रद्विमात्राथ कटकाग्र समुच्छया॥ २०

dormadhyāt pārśvamadhyācca dvyantaraṁ syādrasāṅgulam |
parasya maṇibandhācca bhujamadhyādyavāṅgulam || 19
dvyantaraṁ daśamātraṁ syād dormūlānmadhyamāṅgulāt |
hikkāsūtradvimātrātha kaṭakāgra samucchayā || 20

The distance between the shoulders and that between the two sides should be twelve angulas. The distance between the upper wrist and the middle of the shoulder should be eight angulas. The distance between the upper part of the shoulder and the middle finger should be twenty angulas. From the hikka-sutra(line passing through depression in the throat) to the knot of kataka-mudra, the distance should be two angulas.

सजटा मकुटा देवचूचुकास्य गळान्तकाः।

तत्तत्कलासमोपेताश्शुक्लयज्ञोपवीतिनः॥ २१

शुक्लाद्यम्बर संयुक्ता भस्मरुद्राक्ष संयुताः।

कौशिकः काश्यपश्श्यामस्त्वितरः पीतवर्णकः॥ २२

रक्तवर्णो भरद्वाजो धूम्राभावत्रिगौतमौ।

एषामेकं द्वयं वापि त्रयं वा पार्श्वयोर्न्यसेत्॥ २३

व्याख्यान मूर्तिरेवं स्याद् गेयमूर्तिस्ततो मतः।

sajaṭā makuṭā devacūcukāsya gaḻāntakāḥ |
tattatkalāsamopetāśśuklayajñopavītinaḥ || 21
śuklādyambara saṁyuktā bhasmarudrākṣa saṁyutāḥ |
kauśikaḥ kāśyapaśśyāmastvitaraḥ pītavarṇakaḥ || 22
raktavarṇo bharadvājo dhūmrābhāvatrigautamau |
eṣāmekaṁ dvayaṁ vāpi trayaṁ vā pārśvayornyaset || 23
vyākhyāna mūrtirevaṁ syād geyamūrtistato mataḥ |

The stripes of matted hair at the bottom of jata-makuta(matted hair bound to appear like a crown) should be shown as hanging up to the nipple of the breast or to the bottom of the neck. The form of Dakshinamurthi may be shown as wearing the sacrificial thread, attired in white cloth or in clothes of different colors and as adorned with the triple stripes of vibhuti and rosary of rudraksha. Among the sages who are seated in front of Him, Kausikha and Kasyapa are in the color of blue-black and others are in yellowish white color. Sage Bharadvaja is in red color; Atri and Gautama are in the color of smoke. Among these sages, either one, two or three sages may be shown as seated on the two sides of Dakshinamurthi. The lineaments of Vyakhyana Dakshinamurthi have been told. Then, those of Geya Dakshinamurthi are told now.

ऊर्ध्वाधो मध्यकटकौ सव्यासव्यकरावुभौ॥ २४
वीणा तु दक्षिणे वाग्रे दक्षिणे कटकस्थितिः।
दक्षिणे कटकं चोरुस्थितायां विनिवेशयेत्॥ २५
कोलकं चोरुबाह्ये तु तन्मूलं कटकोर्ध्वतः।
भागमग्रं तदा वामो भागाधिक चतुर्मुखः॥ २६

ūrdhvādho madhyakaṭakau savyāsavyakarāvubhau || 24
vīṇā tu dakṣiṇe vāgre dakṣiṇe kaṭakasthitiḥ |
dakṣiṇe kaṭakaṁ corusthitāyāṁ viniveśayet || 25
kolakaṁ corubāhye tu tanmūlaṁ kaṭakordhvataḥ |
bhāgamagraṁ tadā vāmo bhāgādhika caturmukhaḥ || 26

The kataka-mudra held in the hands may be shown as facing upwards, downwards or not facing up and down, according to the position of other hands. The right hand and the left hand should be shown as holding the vīṇā-instrument. The right hand holding the kaṭaka-mudra should rest on the front part of the vīṇā. Or, the right hand with kaṭaka-mudra may be shown as resting on the upper part of the right thigh. The rounded half-spherical part of the vīṇā should be above the right thigh and the other end of it should be above the kaṭaka-mudra of the left hand. The ending part of the vīṇā on the left should have a projection up to one part of the basic measurement and the half-spherical part should have a projection of more than one part.

विस्तारस्तु कला तस्याः परिणाहं तु पूर्ववत्।
कला वक्रस्य विस्तारायामं वापि षडङ्गुलम्॥ २७
तत्तुङ्गं तु तदर्धं स्यादेवं ज्ञात्वा समाचरेत्।
हस्तस्य मणिबन्धान्तं हिक्कासुत्रादितः क्रमात्॥ २८

त्रिंशदङ्गुलमित्युक्तं अथान्य मणीबन्धतः।

आनाभेरन्तरं तालं शेषं सर्वं तु पूर्ववत्॥ २९

vistārastu kalā tasyāḥ pariṇāhaṁ tu pūrvavat |
kalā vaktrasya vistārāyāmaṁ vāpi ṣaḍaṅgulam || 27
tattuṅgaṁ tu tadardhaṁ syādevaṁ jñātvā samācaret |
hastasya maṇibandhāntaṁ hikkāsutrāditaḥ kramāt || 28
triṁśadaṅgulamityuktaṁ athānya maṇībandhataḥ |
ānābherantaraṁ tālaṁ śeṣaṁ sarvaṁ tu pūrvavat || 29

The diameter of the half-spherical part(kolaka) should be 16 angulas and its circumference should be as told earlier.The diameter or the circumference of the kolaka of the vīṇā may be 6 angulas also. Its height shuld be half of its diameter. Having known all such details, the sthapati should design the vīṇā. From the hikka-sutra, the fore arm and the wrist should be at a distance of 30 angulas. The distance between the wrist of other hand and the navel should be one tālā(12 angulas). Other parts should be designed as explained before.

व्याख्यान सहितस्त्वेवं सन्दर्शस्य समास्ययुक्।

तत्राक्षिपातयोगेन सदा कुञ्चित लोचनः॥ ३०

प्रसृतो वामहस्तः स्याद्योगमूर्तिरयं मतः।

अथ कुञ्चित वामाङ्घ्रियुग्मस्फिग्गत पार्ष्णिकः॥ ३१

उद्धृतं तस्य जान्वग्र दण्डकोर्परकान्तयुक्।

संदर्शादृष्टिपातश्च आभङ्गं चैव पूर्ववत्॥ ३२

vyākhyāna sahitastvevaṁ sandarśasya samāsyayuk |
tatrākṣipātayogena sadā kuñcita locanaḥ || 30
prasṛto vāmahastaḥ syādyogamūrtirayaṁ mataḥ |
atha kuñcita vāmāṅghriyugmasphiggata pārṣṇikaḥ || 31
uddhṛtaṁ tasya jānvagra daṇḍakorparakāntayuk |
saṁdarśadṛṣṭipātaśca ābhaṅgaṁ caiva pūrvavat || 32

These are the lineaments of Geya Dakshinamurthi who is holding vyākhyāna mudra or cin-mudra (mudra denoting the unfoldment of siva-kanowledge) and whose face expresses calmness and tranquility. Then listen to the lineaments of Yoga Dakshinamurthi. His eyes are casting a downward look over the cin-mudra. The fingers of the stretched left hand are widely spread touching the knee of the left thigh. The heel of the lifted left foot should be under the hip of the right side and the left side. The top of the knee of the lifted and bent left leg should be touching the fore part of the stretched left hand. The look of His eyes should fall upon the samdarsa-mudra(cin-mudra). Such a form should be sculpted so as to be in ābhanga-posture.

नानामृगैस्तु संकीर्णं नानाव्यालैस्तु संयुतम्।

नानामुनिगणैस्सार्धं सिद्धविद्याधरैरपि॥ ३३

भूतैश्च किन्नरैरन्यैः पुष्पवृक्षैश्च मण्डितम्।
शैलं कुर्यात्तु तत्पार्श्वे वटवृक्षस्तु शाद्वले॥ ३४
फलशाखोपशाखाढ्यो नानापक्षि समायुतः।
तन्मूले दक्षिणे छायानिषण्णः कृपया युतः॥ ३५

nānāmṛgaistu saṁkīrṇaṁ nānāvyāḻaistu saṁyutam |
nānāmunigaṇaissārdhaṁ siddhavidyādharairapi || 33
bhūtaiśca kinnarairanyaiḥ puṣpavṛkṣaiśca maṇḍitam |
śailaṁ kuryāttu tatpārśve vaṭavṛkṣastu śādvale || 34
phalaśākhopaśākhāḍhyo nānāpakṣi samāyutaḥ |
tanmūle dakṣiṇe chāyāniṣaṇṇaḥ kṛpayā yutaḥ || 35

He is surrounded by various kinds of animals and adorned with various kinds of serpents. He is associated with various groups of sages, siddhas and vidyadharas, bhuta-groups, kinnaras and others. His abode is beautified with flowering trees. The sthapati should design a stone-pedestal by the side of vaṭa-tree which is surrounded by the pleasant ground beautified with thickly grown grass, which is associated with countless main branches and sub-branches and various kinds of birds. In the shade and at the bottom of such vaṭa-tree and in the southern side of it, He is seated , facing south and expressing spontaneous compassion.

रत्नोपशोभिते पीठे व्याघ्रचर्मोत्तरच्छदे।
आसीनो मुनिभिस्सम्यक् कौशिकादिभिरादरात्॥ ३६
शिवद्विजकुलस्यादिभूतैस्तु परितः स्थितैः।
आगमाहितचेतोभिः परमेशेन दीक्षितैः॥ ३७
एवं तु दक्षिणामूर्तिः मूर्तिभेदा उदाहृताः।

ratnopaśobhite pīṭhe vyāghracarmottaracchade |
āsīno munibhissamyak kauśikādibhirādarāt || 36
śivadvijakulasyādibhūtaistu paritaḥ sthitaiḥ |
āgamāhitacetobhiḥ parameśena dīkṣitaiḥ || 37
evaṁ tu dakṣiṇāmūrtiḥ mūrtibhedā udāhṛtāḥ |

On the pedestal designed with precious gems and covered with tiger-skin, He is seated well surrounded by the sages such as Kausika and others, who belong to the lineage of Adi Saivas who were first created by Lord Siva, whose mind is anchored in the Saiva Agamas and who were first initiated by the Supreme Lord Himself. Thus, various types of the form of Dakshinamurthi have been well explained.

व्याख्यायुक् ज्ञानदः प्रोक्तो गेययुक् भुक्तिदो मतः॥ ३८
सयोगो मुक्तिदो ज्ञेय इति ज्ञात्वा समाचरेत्।
आसीनो वा स्थितो वापि ऋषिभिस्संवृतो न वा॥ ३९

वटवृक्ष विहीनो वा भूताद्यावृत एव वा।
भूतस्थ लम्बपादो वा दक्षिणेशस्समीरितः॥ ४०
एवं लक्षणं आदिष्टं प्रतिष्ठा विधिरुच्यते।

vyākhyāyuk jñānadaḥ prokto geyayuk bhuktido mataḥ || 38
sayogo muktido jñeya iti jñātvā samācaret |
āsīno vā sthito vāpi ṛṣibhissaṁvṛto na vā || 39
vaṭavṛkṣa vihīno vā bhūtādyāvṛta eva vā |
bhūtastha lambapādo vā dakṣiṇeśassamīritaḥ || 40
evaṁ lakṣaṇaṁ ādiṣṭaṁ pratiṣṭhā vidhirucyate |

Lord Dakshinamurthi holding the vyākhyāna-mudra grants supreme knowledge; Geya Dakshinamurthi grants the worldly enjoyments; Yoga Dakshinamurthi grants the final liberation. Having known these details, one should install the form of Dakshinamurthi. Such a form could be sculpted to be in a sitting position or standing position. He may be shown as surrounded or not surrounded by the sages. Or, the form of Dakshinamurthi may be designed without the vaṭa-tree; as surrounded by the bhūta-ganas; may be designed in such a way that his left or right foot pressing down the apasmara-bhūta. In this way, the characteristics of various forms of Dakshinamurthi have been explained in the Scriptures. Thus, the lineaments of the image of Dakshiamurthi have been well detailed. Now, the rules pertaining to the installation of Dakshinamurthi are told.

वाराद्यं पूर्ववद् ग्राह्यं अङ्कुरार्पणमेव च॥ ४१
मण्टपं पूर्ववत् कुर्यान्नवपञ्चैक संख्यया।
कुण्डानि परितोऽश्राणि तद्दिगश्राणि वा नयेत्॥ ४२
रत्नन्यासाक्षिमोक्षौ च प्रतिमा शोधनं तथा।
ग्रामप्रदक्षिणं चैव जले चैवाधिवासनम्॥ ४३
पुण्याहप्रोक्षणं चैव पश्चाद्ब्राह्मण भोजनम्।
पुण्याहं वास्तुहोमं च भूपरिग्रहमेव वा॥ ४४

vārādyaṁ pūrvavad grāhyaṁ aṅkurārpaṇameva ca || 41
maṇṭapaṁ pūrvavat kuryānnavapañcaika saṁkhyayā |
kuṇḍāni parito'śrāṇi taddigaśrāṇi vā nayet || 42
ratnanyāsākṣimokṣau ca pratimā śodhanaṁ tathā |
grāmapradakṣiṇaṁ caiva jale caivādhivāsanam || 43
puṇyāhaprokṣaṇaṁ caiva paścādbrāhmaṇa bhojanam |
puṇyāhaṁ vāstuhomaṁ ca bhūparigrahameva vā || 44

The auspicious day, time and other factors suitable for the installtion should be ascertained in the way as explained before. The offering of fresh sprouts should be performed as done earlier. As done before, the sacrificial pavilion should be constructed in a suitable place and nine or five fire-pits should be designed around the central altar within the pavilion. Or, there may be only one fire-pit. Fire-pits in the form of square

may be designed in all directions around the altar or they may be designed to be in a particular geometrical form suitable to the main directions and the intermediary directions. Fixing the gems on various parts of the image, chiselling of the eyes, purification of the image, circumambulation around the village or town, keeping the image immersed in the water of the river or tank, sprinkling the consecrated water over the image, feeding of the learned brahmins, declaring the auspiciousness of the time and of the event, vastu-homa, ceremonial acquring of the selected location – all such activities should be perormed in due order.

कृत्वा तु देवदेवस्य ऋषीणाम् च यथार्हकम्।

वेद्यूर्ध्वे स्थण्डिलं कृत्वा शयनं कल्पयेत् पृथक्॥ ४५

स्नानवेद्यां तु ऋषिभिः स्नपनं कारयेच्छिवे।

शय्यायां शाययेद्देवं कौशिकादि ऋषीनथ॥ ४६

दक्षिणे तु भरद्वाज प्रमुखानप्यदक्षिणे।

शाययेद्वस्त्रकूर्चादि भूषितांस्तान् पृथक् पृथक्॥ ४७

kṛtvā tu devadevasya ṛṣīṇām ca yathārhakam ।
vedyūrdhve sthaṇḍilaṁ kṛtvā śayanaṁ kalpayet pṛthak ॥ *45*
snānavedyāṁ tu ṛṣibhiḥ snapanaṁ kārayecchive ।
śayyāyāṁ śāyayeddevaṁ kauśikādi ṛṣīnatha ॥ *46*
dakṣiṇe tu bharadvāja pramukhānapyadakṣiṇe ।
śāyayedvastrakūrcādi bhūṣitāṁstān pṛthak pṛthak ॥ *47*

Having made the images of various sages suitable to the selected form of Dakshinamurthi and having designed a sthaṇḍila over the altar, the Guru should prepare couches. Separate couch should be provided for the form of each sage and for Dakshinamurthi. Separate altar meant for the ceremonial bath and for snapana should be designed for the sages and the Lord. Then, the Guru should place the image of Dakshinamurthi to be in the recumbent posture over the couch and place the image of Kausika and other Rishis on the right side of the Lord and that of Bharadvaja and others on the left side of the Lord. They should be laid down on the respective couch in this way. The Guru should offer the clothes, bunch of darbha-grass and others separately to each image and adorn all those images.

व्याख्यानगेययोगानां एतत्सामान्यमीरितम्।

स्वांस्तु कुम्भान् शिरोदेशे न्यसेद्वस्त्रादि भूषितान्॥ ४८

वर्धनीं विन्यसेद्धीमान् शिवकुम्भस्य चोत्तरे।

अभितो वसुकुम्भांस्तु विद्येशाधिष्ठितान् न्यसेत्॥ ४९

रूपसंस्थान भावैस्तु पूजयित्वा यथाक्रमम्।

तत्त्वमूर्त्यादि विन्यासं कृत्वा होमं समाचरेत्॥ ५०

vyākhyānageyayogānāṁ etatsāmānyamīritam ।
svāṁstu kumbhān śirodeśe nyasedvastrādi bhūṣitān ॥ *48*

vardhanīṁ vinyaseddhīmān śivakumbhasya cottare |
abhito vasukumbhāṁstu vidyeśādhiṣṭhitān nyaset || 49
rūpasaṁsthāna bhāvaistu pūjayitvā yathākramam |
tattvamūrtyādi vinyāsaṁ kṛtvā homaṁ samācaret || 50

All the details which are common to Vyākhyāna, Geya and Yoga Dakshiṇāmurthi have been told. The kumbhas well adorned with new clothes and others such as kūrcha, mango-leaves and all, pertaining to the Lord and sages should be placed on the side of the head of the images. On the north side of siva-kumbha, the vardhani kalasa(sakthi kumbha) should be placed. The eight kumbhas meant for the eight Vidyesvaras should be arranged around the siva-kumbha and sakthi-kumbha. Having worshipped the Lord and the Sages in due order with deep contemplation on each form fashioned of mantras, the Guru should unite the tattvas and tattva-murthis with the images and proceed to perform the fire-ritual.

तत्त्वायं पूर्ववद्दत्त्वा मुनिष्वपिं यथोदितम्।
कृत्वाग्निकुण्ड संस्कारं उत्पाद्य शिवपावकम्॥ ५१
समिदाज्यचरूल्लाजांस्तिलसर्षप वैणवान्।
जुहुयात्तु महाशासु प्रधानेऽपि पलाशकम्॥ ५२
बैल्वाः कोणेषु होतव्याः प्रधाने तर्पयेदृषीन्।
द्रव्यैरेभिः क्रमैर्हुत्वा पूर्णाहुत्यवसानकम्॥ ५३

tattvāyaṁ pūrvavaddattvā muniṣvapiṁ yathoditam |
kṛtvāgnikuṇḍa saṁskāraṁ utpādya śivapāvakam || 51
samidājyacarūllājāṁstilasarṣapa vaiṇavān |
juhuyāttu mahāśāsu pradhāne'pi palāśakam || 52
bailvāḥ koṇeṣu hotavyāḥ pradhāne tarpayedṛṣīn |
dravyairebhiḥ kramairhutvā pūrṇāhutyavasānakam || 53

As done before, having identified the tattvas pertaining even to the sages with the concerned images as explained in the Agamas, the Guru should do all the essential sacraments to the fire-pit and efect the manifestation of siva-fire in it. He should offer the oblations of faggots, clarified-butter, cooked-rice, parched paddy-grains, sesame and grains got from the bamboo into the fire-pits designed in main directions. He should offer the oblations of palasa-faggots into the principal fire-pit and those of faggots got from the bilva-tree into the fire-pits designed to be in the form of square and in angular forms. Oblations for the Sages should be offered into the principal fire-pit. Having made the oblations with these substances in due order, the Guru should offer the consummate oblation(purṇa-āhuti) at the end of the fire-ritual.

रात्रिशेषं व्यपोह्येवं प्रभाते विमले ततः।
समूर्तिपैर्गुरुः स्नातः कृत मन्त्रादि विग्रहः॥ ५४
संपूज्योद्धृत्य बिम्बांश्च कुम्भान् कुण्डेषु पावकान्।
देशिकादींश्च संपूज्य दक्षिणां दापयेत् पृथक्॥ ५५

rātriśeṣaṁ vyapohyevaṁ prabhāte vimale tataḥ |
samūrtipairguruḥ snātaḥ kṛta mantrādi vigrahaḥ || 54
saṁpūjyoddhṛtya bimbāṁśca kumbhān kuṇḍeṣu pāvakān |
deśikādīṁśca saṁpūjya dakṣiṇāṁ dāpayet pṛthak || 55

Having spent the remaining duration of the night, the Guru should get up in the defectless early morning, take the ceremonial bath along with the assisting priests and make his body to be identical with the relevant mantras by means of nyasa. Then, having worshipped the Lord and the sages, the kumbhas and the fire invoked in the fire-pits, he should lift up the images from the couches and all the kumbhas. The chief sponsor of the event should, at this time, pay reverence to the Chief Acharya and the assisting priests and honor them with due sacrificial fees.

मुहूर्त नाडिका पूर्वे मन्त्रन्यासं समारभेत्।
कुम्भान् बिम्बपुरो न्यस्य स्थण्डिले पूर्वत्कृते॥ ५६
कुम्भाद्बीजं समादाय शिवस्य हृदि विन्यसेत्।
वर्धन्या बीजमादाय तस्य पीठे तु विन्यसेत्॥ ५७
विद्येशानां तु बीजानि पीठे शक्रादितो न्यसेत्।
तत्तत्कुम्भ जलैश्चैव तत्तद्देशेऽभिषेचयत्॥ ५८

muhūrta nāḍikā pūrve mantranyāsaṁ samārabhet |
kumbhān bimbapuro nyasya sthaṇḍile pūrvatkṛte || 56
kumbhādbījaṁ samādāya śivasya hṛdi vinyaset |
vardhanyā bījamādāya tasya pīṭhe tu vinyaset || 57
vidyeśānāṁ tu bījāni pīṭhe śakrādito nyaset |
tattatkumbha jalaiścaiva tattaddeśe'bhiṣecayaet || 58

Before the onset of ascertained auspicious time(muhurta), the Guru should perform the ritual of mantra-nyasa to the images. Having arranged the kumbhas on the sthaṇḍila designed in front of the pedestal of the image to be installed, the Guru should collect the seed-mantras from the siva-kumbha and place them on the heart of the Lord(image) and, in the same way, collect the seed-mantras from the sakthi-kalasas and place them on the pedestal. The seed-mantras collected from the kalasas of Vidyesvaras should be placed on the pedestal starting from the east and ending with the north-east. He should pour down the consecrated water of the siva-kumbha on the Lord’s image, that of the sakti-kumbha on the pedestal and that of the Vidyesvara kalasas over the pedestal, in all directions.

ऋषीणामपि बिजानि तेषां तु हृदि विन्यसेत्।
तत्तत्कुम्भोदकैश्चैव तेषां च स्नपनं नयेत्॥ ५९
श्रीकण्ठ मुनिहस्तस्थ पुस्तकेष्वखिलागमम्।
विन्यसेत् कामिकाद्यं तु सोपभेदं गुरूत्तमः॥ ६०

देवेशं स्थापयेत् पश्चादृषींस्तत्दक्ष वामयोः।

स्नपनं चोत्सवं भूरिनैवेद्यं कारयेन्न वा॥ ६१

ṛṣīṇāmapi bijāni teṣāṁ tu hṛdi vinyaset |
tattatkumbhodakaiścaiva teṣāṁ ca snapanaṁ nayet || 59
śrīkaṇṭha munihastastha pustakeṣvakhilāgamam |
vinyaset kāmikādyaṁ tu sopabhedaṁ gurūttamaḥ || 60
deveśaṁ sthāpayet paścāddṛṣīṁstatddakṣa vāmayoḥ |
snapanaṁ cotsavaṁ bhūrinaivedyaṁ kārayenna vā || 61

The seed-mantras collected from the kalasas meant for the sages should be placed on the heart of the image of each sage. The Guru should perform the ceremonial bath to each sage with the consecrated water of the kalasa pertaining to him. He should identify all the Mula Agamas from Kamika and all the Upāgamas with the scripture held in the left hand of Srikaṇṭha(Dakshinamurthi). Then he should install duly the images of the Lord and the sages, effecting perfect unification of the image and the pedestal. Relevant sages should be installed on the right side and left side of the Lord. Then all other regular activities such as snapana-abhisheka, festival, offering of abundant naivedya and such others should be performed. Some of these activities such as festival and others may or may not be performed.

अनुक्तमत्र सामान्य स्थापनोक्तवदाचरेत्।

एवं यो दक्षिणामूर्तेः स्थापनं कुरुते नरः॥ ६२

सोऽखिलानिह भुक्त्वाथ भोगान् स्वत्माभिवाञ्चितान्।

देहान्ते परमेशानं कर्ता यायन्न संशयः॥ ६३

anuktamatra sāmānya sthāpanoktavadācaret |
evaṁ yo dakṣiṇāmūrteḥ sthāpanaṁ kurute naraḥ || 62
so'khilāniha bhuktvātha bhogān svatmābhivāñcitān |
dehānte parameśānaṁ kartā yāyanna saṁśayaḥ || 63

Those rituals which are not explicitly told here are common to the process of installation and they could be performed as detailed in the chapter dealing with installation. The devotee who arranges for such installation of Dakshinamurthi would enjoy all the worldly pleasures and comforts as ardently desired by him and at the end of his life would become one with Lord Siva. There is no doubt about this.

॥ इति उत्तर कामिकाख्ये महातन्त्रे दक्षिणामुर्ति स्थापन विधिः सप्तपञ्चाशत्तमः पटलः॥

|| iti uttara kāmikākhye mahātantre dakṣiṇāmurti sthāpana vidhiḥ saptapañcāśattamaḥ paṭalaḥ ||

This is the 57th chapter titled "Directions for the Installation of Dakshinamurthi" in the Great Tantra called Uttara Kamika

५८ भिक्षाटन प्रतिष्ठा विधिः
58 bhikṣāṭana pratiṣṭhā vidhiḥ

58 Directions for the Installation of Bhikshāṭhana Murthi
(bhikshāṭanah – one who is wandering and receiving alms)

भिक्षाटनस्य वक्ष्येऽहं कङ्काळस्यापि लक्षणम्।
प्रतिष्ठां तु द्विजश्रेष्टाश्श्रृणुध्वं द्विजसत्तमाः॥ १
पादे पादुका युक्तं चतुर्दोर्भिस्समन्वितम्।
सयज्ञसूत्रं च शान्तं च गमनोन्मुखमीश्वरम्॥ २
आबद्ध क्षुरिकं सौम्यं कपर्द मकुटोज्ज्वलम्।
क्षौमाम्बरं स्थितं कुर्यात् सुन्दरं तं विभूषितम्॥ ३

bhikṣāṭanasya vakṣye'haṁ kaṅkāḻasyāpi lakṣaṇam |
pratiṣṭhāṁ tu dvijaśreṣṭāśśṛṇudhvaṁ dvijasattamāḥ || *1*
pāde pādukā yuktaṁ caturdorbhissamanvitam |
sayajñasūtraṁ ca śāntaṁ ca gamanonmukhamīśvaram || *2*
ābaddha kṣurikaṁ saumyaṁ kaparda makuṭojjvalam |
kṣaumāmbaraṁ sthitaṁ kuryāt sundaraṁ taṁ vibhūṣitam || *3*

Now I explain the process of installation of Bhikshāṭana. Most of His lineaments are common to the form of Kankala Murthi. O, the foremost twice-born sages!, listen to these details. The feet of Bhikshāṭana are wearing the pādukā(wooden sandal) and He is with four hands. Wearing the sacrificial thread, he looks benign and calm. Expressing the intention of commencing his wandering and casting a serene appearance, He, the Īśvara, has tied up a sword in his waist. His head is adorned with crown of matted hair. He is attired in white silken cloth. The form of Bhikshatana should be in standing position. Such a form should be sculpted so as to appear beautiful and adorned with various ornaments.

सशङ्खपत्रिका वामे दक्षिणे नक्र कुण्डलम्।
दक्षिणं कुञ्चितपादं वामपादं तु सुस्थितम्॥ ४
समभङ्गयुतं वापि कान्तियुक्त निजाङ्गकम्।
प्रहारं दक्षिणे हस्ते डक्कां वामे तु पूर्वयोः॥ ५
सव्यमध्याङ्गुलाग्रं तु कृष्णाजिह्वाग्रगं भवेत्।
वामे करेऽपरे पिञ्छदण्डकं कालदण्डकम्॥ ६

saśaṅkhapatrikā vāme dakṣiṇe nakra kuṇḍalam |
dakṣiṇaṁ kuñcitapādaṁ vāmapādaṁ tu susthitam || 4
samabhaṅgayutaṁ vāpi kāntiyukta nijāṅgakam |
prahāraṁ dakṣiṇe haste ḍakkāṁ vāme tu pūrvayoḥ || 5
savyamadhyāṅgulāgraṁ tu kṛṣṇājihvāgragaṁ bhavet |
vāme kare'pare piñcadaṇḍakaṁ kāladaṇḍakam || 6

His left ear is adorned with śankha patrika(a ring made of conch shell) and his right ear is adorned with nakra kuṇḍala(ear ring appearing in the form of curled alligator). His right foot is raised a little as if to move and his left foot is palced on the ground. His form may be designed to be in samabhanga position, various parts of this form being resplendent. He is holding a staff in his front right hand and a drum in his front left hand. The tip of the middle finger of another right hand is touching the tongue of the black antelope which is following Him. In the rear left hand, He is holding a bunch of peacock feathers and a long staff known as kāladaṇḍa.(kaladanda is held horizontally, its tip appearing on the right side)

उभयोर्दण्डयोर्मूलं स्कन्धमूलोपरि स्थितम्।
नानागण समायुक्तं नानाभूत समाकुलम्॥ ७
असव्यभूतमूर्धस्थ बलिपात्रेण संयुतम्।
नानारूपधरैर्भूतैरनेकैः परिवारितम्॥ ८

ubhayordaṇḍayormūlaṁ skandhamūlopari sthitam |
nānāgaṇa samāyuktaṁ nānābhūta samākulam || 7
asavyabhūtamūrdhastha balipātreṇa saṁyutam |
nānārūpadharairbhūtairanekaiḥ parivāritam || 8

The base of the bunch of peacock feather and that of kaladanda appear above the top of the left shoulder. He is surrounded by various groups of demi-gods and celestial beings and by multitudes of bhuta-ganas. The bhuta on his left side is holding an alm-bowl on its head. He is well surrounded by innumerable bhuta-ganas which appear in various forms.

भेरिकाकाहळाद्याढ्यैः गाननृत्त रवाकुलैः।
योषितश्चानवद्याङ्गा अपेक्षवश्यमोहिताः॥ ९
स्रस्तभूषणवस्त्राद्या बलिदानसुमुन्मुखाः।
आशीर्वादान्विताः काश्चित् काश्चिदालिङ्गनोन्मुखाः॥ १०

bherikākāhaḻādyāḍhyaiḥ gānanṛtta ravākulaiḥ |
yoṣitaścānavadyāṅgā apekṣavaśyamohitāḥ || 9
srastabhūṣaṇavastrādyā balidānasumunmukhāḥ |
āśīrvādānvitāḥ kāścit kāścidāliṅganonmukhāḥ || 10

He is surrounded and followed by charming ladies who are amidst the high sounds of bheri and kāhala and amidst hihgly raised musical songs and various sounds raised by the dancing groups. These ladies are with defectless limbs and exqusitely beautiful. Eagerly wishing for His company, being overpowered by the beauty of the Lord and being under infatuation, these ladies are following Him. They, being unmindful of their slipping and loosely hanging clothes, ornaments and other wearings, they are intent on offering the alms to him. Some of them are intent to have his words of blessing and some others are highly intent on embracing him.

मूर्ध्नस्सूत्रं ललाटस्य मध्यं नीत्वाङ्गुलं नयेत्।
सव्यनासा पुटाग्रास्तु स्थिताङ्घ्र्यङ्गुष्ठमूलतः॥ ११
दक्षिणेऽष्टयवं हित्वा हृदयाद्दक्षिण त्रिकम्।
नाभेर्मेढ्रात्तु वामे तु भागं सप्ताङ्गुलं भवेत्॥ १२
पादाङ्गुष्ठद्वयोर्मध्यं स्मृतिमात्रं उदाहृतम्।
पाष्ण्योर्श्च मुनिमात्रं स्याज्जान्वोर्मध्यं मुखेन तु॥ १३

mūrdhnassūtraṁ lalāṭasya madhyaṁ nītvāṅgulaṁ nayet |
savyanāsā puṭāgrāstu sthitāṅghrayṅguṣṭhamūlataḥ || 11
dakṣiṇe'ṣṭayavaṁ hitvā hṛdayāddakṣiṇa trikam |
nābhermeḍhrāttu vāme tu bhāgaṁ saptāṅgulaṁ bhavet || 12
pādāṅguṣṭhadvayormadhyaṁ smṛtimātraṁ udāhṛtam |
pārṣṇyośca munimātraṁ syājjānvormadhyaṁ mukhena tu || 13

The plumb-line from the head should pass down, being one angula away from the center of the forehead. It should pass through the tip of the left nostril and touch the base of the toe of the left foot placed on the ground. Havig left out eight yavas on the right side, it should touch the point which is three yavas from right side of the heart. On the left side, the distance between the navel and the genital organ shuld be seven angulas. The space between the two toes should be four angulas. The space between the tow heels should be seven angulas and that between the knees should be equal to the height of the face.

सार्धविश्वाङ्गुलैर्वाथ तयोरन्तरं इष्यते।
प्रकारहस्ते यो वक्रः कटको नाभिसीमकः॥ १४
नाभेस्तन् मणिबन्धान्तो भाग इत्यभिधीयते।
पार्श्वमध्यम बाह्वोश्च मध्यमं भूतमात्रकम्॥ १५
हरिण्यास्यगतो हस्त ऊरुमध्यसमो भवेत्।
ऊरुमध्याच्च तस्याग्रं एकविंशति मात्रकम्॥ १६

sārdhaviśvāṅgulairvātha tayorantaraṁ iṣyate |
prakārahaste yo vakraḥ kaṭako nābhisīmakaḥ || 14

nābhestan maṇibandhānto bhāga ityabhidhīyate |
pārśvamadhyama bāhvośca madhyamaṁ bhūtamātrakam || 15
hariṇyāsyagato hasta ūrumadhyasamo bhavet |
ūrumadhyācca tasyāgraṁ ekaviṁśati mātrakam || 16

Or, the distance between the knees may be fourteen and a half angulas. The hand holding the staff should be slightly bent and its kataka-mudra should be at the level of navel. The distance between the navel and the left wrist should be equal to the face-measure. The distance between the two sides and that between the two shoulders should be five angulas. The hand which is touching the antelope should be on the same level with the middle of the thigh. From the middle of the thigh up to the tip of the middle finger of that hand, the distance should be twenty-one angulas.

अधोमुखस्सकटकः स्मृतिर्वाग्र समन्वितः।
पार्श्वमध्यम बाह्वोश्च मध्यं पाताल मात्रकम्॥ १७
कङ्काळपिञ्चधृग् हस्तः कक्षतुल्योच्छ्रयो भवेत्।
भुजान्तान्मणिबन्धान्ताद् द्व्यन्तरं षोडशाङ्गुलम्॥ १८
अर्कमात्रं तु वा प्रोक्तं पिञ्चदण्डस्तु हस्ततः।
तत्समं पिञ्चदैर्घ्यं स्याद् देवनासाग्र मात्रकम्॥ १९

adhomukhassakaṭakaḥ smṛtirvāgra samanvitaḥ |
pārśvamadhyama bāhvośca madhyaṁ pātāla mātrakam || 17
kaṅkāḻapiñcadhṛg hastaḥ kakṣatulyocchrayo bhavet |
bhujāntānmaṇibandhāntād dvyantaraṁ ṣoḍaśāṅgulam || 18
arkamātraṁ tu vā proktaṁ piñcadaṇḍastu hastataḥ |
tatsamaṁ piñcadairghyaṁ syād devanāsāgra mātrakam || 19

The kataka which is turned downwards should be at a distance of four angulas from the central line. The space between the two sides and that between the two shoulders may be seven angulas also. The hand which is holding the bunch of peacock feathers and kankala should be raised up to the armpit. The distance between the two arms and that between the two wrists should be sixteen angulas. Or, the length of the hand holding the peacock feathers and kankala-danda may be twelve angulas. The length of the peacock feathers should be equal to that of the hand and its tip should be on the same level with the tip of the nose.

कङ्काळ दण्डमानं तु देवस्याधो गळान्तकम्।
दण्डाग्रे कारयेद्विद्वान् कङ्काळाहि मुनीश्वराः॥ २०
योषितो देवकन्याः स्युः स्तननाभ्यन्त सीमकाः।
भूतरूपाणि सर्वाणि त्रिमुखेनेच्छया तथा॥ २१

एव एष परो देवो नग्नः कङ्काळ वर्जितः।

विकीर्णोभयपार्श्वस्थ जटालक विभूषितः॥ २२

kaṅkā̱la daṇḍamānaṁ tu devasyādho ga̱lāntakam |
daṇḍāgre kārayedvidvān kaṅkā̱lāhi munīśvarāḥ || 20
yoṣito devakanyāḥ syuḥ stananābhyanta sīmakāḥ |
bhūtarūpāṇi sarvāṇi trimukhenecchayā tathā|| 21
eva eṣa paro devo nagnaḥ kaṅkā̱la varjitaḥ |
vikīrṇobhayapārśvastha jaṭālaka vibhūṣitaḥ || 22

The kankala-danda should be lengthened up to lower part of neck of the Lord. O, the lords of sages!, the sthapati should design kankala and serpent at the top of the danda. The height of the celestial ladies (who are coming after him) should be up to the breast or navel of the Lord. All the forms of various bhuta-ganas should be designed in the three-tāla system or as desired by the sthapati. These are the features of the form of Bhikshāṭana. His form may be designed in another way also. The form may be without any cloth and without kankala. The locks of matted hair should be shown as stretched and spread over the two sides(of the neck) and the form may be shown as adorned with many ornaments.

कटिदेशे प्रकर्तव्यः फणिसूत्रेण वेष्टितः।

सत्कपालं च वरदं वामहस्तं तु कल्पयेत्॥ २३

दिव्यडक्का समायुक्तं वामस्थं अपरं करम्।

शिखिपिञ्चधरं कुर्यात् सव्यस्थं अपरं करम्॥ २४

व्याळपार्श्वस्थितः कार्यः पूर्वसव्यो मृगस्यगः।

सव्यं कोण समायुक्तं अथवा परिकल्पयेत्॥ २५

kaṭideśe prakartavyaḥ phaṇisūtreṇa veṣṭitaḥ |
satkapālaṁ ca varadaṁ vāmahastaṁ tu kalpayet || 23
divyaḍakkā samāyuktaṁ vāmasthaṁ aparaṁ karam |
śikhipiñcadharaṁ kuryāt savyasthaṁ aparaṁ karam || 24
vyā̱lapārśvasthitaḥ kāryaḥ pūrvasavyo mṛgasyagaḥ |
savyaṁ koṇa samāyuktaṁ athavā parikalpayet || 25

His waist should be tied around with serpent-thread and his left hands should be holding the skull and the boon-giving mudra. Another left hand(upper hand) should be holding the resplendent danda. The upper right hand should be holding the peacock feathers. Serpents should be on his both sides. The antelope should be in the left front. Or, the antelope may be shown with its face turned towards the left corner.

कपालहस्त पृष्ठं तु नाभिदघ्नं प्रकल्पयेत्।

नाभेस्तन्मणिबन्धान्तं षोडशाङ्गुल ईरितः॥ २६

डमरूच्चं तु कर्णान्तं तद्धस्त मणिबन्धनात्।

कर्णान्तं षोडशैर्मात्रैः शेषं कङ्काळवत्भवेत्॥ २७

भिक्षाटनो हरः प्रोक्तः पृथग्विष्णु युतो न वा।

kapālahasta pṛṣṭhaṁ tu nābhidadhnaṁ prakalpayet |
nābhestanmaṇibandhāntaṁ ṣoḍaśāṅgula īritaḥ || 26
ḍamarūccaṁ tu karṇāntaṁ taddhasta maṇibandhanāt |
karṇāntaṁ ṣoḍaśairmātraiḥ śeṣaṁ kaṅkāḻavatbhavet || 27
bhikṣāṭano haraḥ proktaḥ pṛthagviṣṇu yuto na vā |

The back of the hand holding the skull should be shown as lowered up to the level of navel. The distance between the navel and the wrist of that hand should be sixteen angulas. The drum held in the right hand should be raised up to the bottom the right ear and the distance between the wrist of that hand and the bottom the ear should be sixteen angulas. All other parts should be designed as told for the form of Kankala Murti. Bhikshaṭana is one of the manifestations of Lord Siva. This form may be designed as associated with or not associated with Vishnu.

स्थापनं च सामासेन वक्ष्येऽहं मुनिपुङ्गवाः ॥ २८

कालः प्राग्वत् समुद्दिष्टः तद्वदुक्ताङ्कुरक्रिया।

रत्नन्यासं ततः कृत्वा देवे भूते यथाक्रमम्॥ २९

जायासु च पृथक् पीठे चैकत्र गुरूत्तमः।

अथवा रत्नविन्यासं कृष्णादीनां विसर्जयेत्॥ ३०

sthāpanaṁ ca sāmāsena vakṣye'haṁ munipuṅgavāḥ || 28
kālaḥ prāgvat samuddiṣṭaḥ tadvaduktāṅkurakriyā |
ratnanyāsaṁ tataḥ kṛtvā deve bhūte yathākramam || 29
jāyāsu ca pṛthak pīṭhe caikatra gurūttamaḥ |
athavā ratnavinyāsaṁ kṛṣṇādīnāṁ visarjayet || 30

O, the celebrated Sages!, now I will tell you briefly about the process of installation. The auspicious time for the installation should be ascertained as explained earlier. Offring of fresh sprouts should also be done as is usually done for other installations. Chiselling of the eyes should be done for the Lord and bhuta-ganas in due order. The foremost Guru should place the image of each lady on a separate pedestal or he may place all the images of them on a single pedestal. Or, he may refrain from doing the ratna-nyasa for the antelope and others.

नेत्राणां मोक्षणं कृत्वा बेरशुद्धिं अतः परम्।

जलाधिवासनं ग्रामप्रदक्षिण पुरस्सरम्॥ ३१

यागमण्टपं आसाद्य पूर्ववत् परिकल्पयेत्।

तद्दिगश्राणि वृत्ताभं नवपञ्चैक कुण्डकम्॥ ३२

netrāṇāṁ mokṣaṇaṁ kṛtvā beraśuddhiṁ ataḥ param |
jalādhivāsanaṁ grāmapradakṣiṇa purassaram || *31*
yāgamaṇṭapaṁ āsādya pūrvavat parikalpayet |
taddigaśrāṇi vṛttābhaṁ navapañcaika kuṇḍakam || *32*

Having chiselled the eyes for the image of Bhikshatana and of others, the Guru should purify the images. Preceded by the circumambulation of the town, activities such as keeping the image immersed in water, construction of sacrificial pavilion and others should be done as performed before. The fire-pits should be designed around the altar raised in the pavilion, their shape being angular, circular or square suitable to each direction. These fire-pits may be nine, five or one in number.

उद्वास्य शिल्पिनं विद्वान् भोजयेत्तद्विशुद्धये।
पुण्याहं वास्तुहोमं च स्थण्डिलं शयनं पृथक्॥ ३३
स्नपनं कौतुकं तेषां पृथक् कृत्वा तु शोधयेत्।
मध्ये देवं च तद्दक्षे जाया भूतानि वामके॥ ३४
यथावच्छाययेत् सर्वान् पृथक् वस्त्रादि भूषितान्।
पृथक् कङ्काळदण्डश्चेत् शिरोदेशे तु शाययेत्॥ ३५

udvāsya śilpinaṁ vidvān bhojayettadviśuddhaye |
puṇyāhaṁ vāstuhomaṁ ca sthaṇḍilaṁ śayanaṁ pṛthak || *33*
snapanaṁ kautukaṁ teṣāṁ pṛthak kṛtvā tu śodhayet |
madhye devaṁ ca taddakṣe jāyā bhūtāni vāmake || *34*
yathāvacchāyayet sarvān pṛthak vastrādi bhūṣitān |
pṛthak kaṅkāḻadaṇḍaścet śirodeśe tu śāyayet || *35*

Having sent away the sthapati with due honors, he should arrange for the feeding of the learned brahmins for the sake of purification of the venue and the surroundings. Rituals such as punyaha-vacana and vastu homa should be performed. The designing of sthandila and couch should be done separately for each image. Having arranged for snapana and kautuka(fastening the protective thread) separately for each image, he should purify all the images. The image of the Lord should be placed in the middle of the couch and the images of the ladies on right side of the Lord and the images of bhuta-ganas on His left side. All of these images should be adorned with clothes and other items. If the kankala-danda is formed separately, it should be placed in the recumbent position near the head of image of the Lord.

शक्रशाङ्करयोर्मध्ये न्यसेत् कुम्भं च वर्धनीम्।
अन्येषां च शिरोदेशे घटं जायासु वर्धनीम्॥ ३६
विन्यस्य गन्धपुष्पाद्यैः पूजयेत् स्वस्वमन्त्रयुक्।
वीरेशाय नमश्चेति भूतकुम्भे यजेद्गुरुः॥ ३७
नन्दनायै नमश्चेति तद्वर्धन्यां यजेद्बुदा।
कङ्काळकुम्भे कङ्काळं न्यस्त्वा तत्त्वादिकान् न्यसेत्॥ ३८

śakraśāṅkarayormadhye nyaset kumbhaṁ ca vardhanīm |
anyeṣāṁ ca śirodeśe ghaṭaṁ jāyāsu vardhanīm || 36
vinyasya gandhapuṣpādyaiḥ pūjayet svasvamantrayuk |
vīreśāya namaśceti bhūtakumbhe yajedguruḥ || 37
nandanāyai namaśceti tadvardhanyāṁ yajeddhṛdā |
kaṅkāḻakumbhe kaṅkāḻaṁ nyastvā tattvādikān nyaset || 38

In between the east and the north-east, siva-kumbha and vardhani-kumbha should be placed. For all other images of the bhuta-ganas, kalasas should be placed near the top of the head. Having placed vardhani-kalasa for the ladies, the Guru should worship with sandal, flowers and such other substances reciting the mantra pertaining to each form. He should worship the bhuta-kumbha reciting the mantra "Om Vīrēśāya namah" and the vardhani-kalasa reciting the mantra "Om Nandanāyai namah". These two mantras should be accompanied by hrudaya mantra. Having identified kankala with the kankala-kumbha, the Guru should identify the tattvas and others with the relevant image.

तत्त्वादयः शिवे प्राग्वद् वीरेशे पुनरुच्यते।
मूर्तयः प्राग्वदेव स्युः प्रमुखो दुर्मुखस्तथा॥ ३९
प्रमोदश्च तथा मोदो विघ्नराडिति मूर्तिपाः।
विष्णूक्तवत् स्यात् कङ्काळे ततो होमं समारभेत्॥ ४०

tattvādayaḥ śive prāgvad vīreśe punarucyate |
mūrtayaḥ prāgvadeva syuḥ pramukho durmukhastathā || 39
pramodaśca tathā modo vighnarāḍiti mūrtipāḥ |
viṣṇūktavat syāt kaṅkāḻe tato homaṁ samārabhet || 40

For Siva, the tattvas and tattva murtis are the same as told earlier. For Vīreśa, the murtis are Pramukha, Durmukha, Pramoda, Moda and Vighnarājah. For Kankala, the murti is the same as told for Vishnu.

कुण्डानि संस्कृतिं कृत्वा समिदाज्यान्न लाजकैः।
तिलैस्सस्येन्द्रकैस्सार्धं साक्षतैर्होममाचरेत्॥ ४१
पलाशखदिराश्वत्थोदुम्बरो दिक्षु संमताः।
शमी वटाश्च श्रीवृक्षा मायूरा वह्निकोणतः॥ ४२
प्रधानेऽपि पलाशस्स्यात् स च सर्वत्र वा मतः।
देशिकेन्द्रः प्रधाने तु देवानावाह्य तर्पयेत्॥ ४३

kuṇḍāni saṁskṛtiṁ kṛtvā samidājyānna lājakaiḥ |
tilaissasyendrakaissārdhaṁ sākṣatairhomamācaret || 41
palāśakhadirāśvatthodumbaro dikṣu saṁmatāḥ |
śamī vaṭāśca śrīvṛkṣā māyūrā vahnikoṇataḥ || 42

pradhāne'pi palāśassyāt sa ca sarvatra vā mataḥ |
deśikendraḥ pradhāne tu devānāvāhya tarpayet || 43

Having performed sacramental rituals to all the fire-pits, the Guru should perform the fire-ritual by offering oblations of faggots, clarified butter, cooked rice, parched paddy, sesame and white mustard along with akshata-rice grains. The faggots got from palasa, khadira, asvattha and udumbara trees should be offered in the fire-pits of main directions. The faggots got from sami, vata, srivruksha and mayura trees should be offered in the fire-pits of intermediary directions. The faggots of palasa tree should be offered in the principal fire-pit. Or, the faggots of palasa tree may be offered in all the fire-pits. The Chief Acharya should offer the oblations in the main fire-pit, having invoked the presence of the Lord.

ततो द्वितीय दिवसे देवकुम्भाग्नि तर्पणम्।

पूजितो वस्त्रहेमाद्यैः मूर्तिपैः प्राप्तदक्षिणः॥ ४४

मन्त्रन्यासं ततः कुर्यान् न्यस्त्वा बिम्बपुरो घटान्।

कुम्भान्मनुं समादाय देवस्य हृदि विन्यसेत्॥ ४५

वर्धन्या मनुमादाय तस्य पीठाम्बुजे न्यसेत्।

अन्येभ्यो बीजमादाय तेषां च हृदि विन्यसेत्॥ ४६

tato dvitīya divase devakumbhāgni tarpaṇam |
pūjito vastrahemādyaiḥ mūrtipaiḥ prāptadakṣiṇaḥ || 44
mantranyāsaṁ tataḥ kuryān nyastvā bimbapuro ghaṭān |
kumbhānmanuṁ samādāya devasya hṛdi vinyaset || 45
vardhanyā manumādāya tasya pīṭhāmbuje nyaset |
anyebhyo bījamādāya teṣāṁ ca hṛdi vinyaset || 46

Then, on the morning of the second day, the Guru and other priests should worship the Lord, Kumbha and the Fire and make them delighted by the fire-ritual. The chief sponsor should honor the Acharya and the officiating priests by offering to them the sacrificial fees and new clothes and valuable things. Then, the Acharya should do mantra-nyasa and place the kumbhas in front of the image. Having collected the seed-mantras from the kumbha, he should place them over the heart of the Lord. In the same way, he should collect the seed-mantras from the vardhani kalasa and unite them with the pedestal designed in the form of lotus flower. Having collected the seed-mantras from other kalasas, he should unite them with the heart of the relevant deity.

तत्तत् कुम्भजलैः स्नाप्य स्नपनं चोत्सवं महत्।

नैवेद्यं च प्रतिष्ठान्ते देशिकेन्द्रस्तु कारयेत्॥ ४७

अनुक्तमत्र संग्राह्यं सामान्यस्थापनोक्तवत्।

एवम् यः कुरुते मर्त्यः स पुण्यां गतिमाप्नुयात्॥ ४८

tattat kumbhajalaiḥ snāpya snapanaṁ cotsavaṁ mahat |
naivedyaṁ ca pratiṣṭhānte deśikendrastu kārayet || 47
anuktamatra saṁgrāhyaṁ sāmānyasthāpanoktavat |
evam yaḥ kurute martyaḥ sa puṇyāṁ gatimāpnuyāt || 48

Having performed the ceremonial bath for all the Deities with the consecrated water of the kumbhas pertaining to each Deity, the Guru should do snapana-abhisheka , offer naivedya and , at the end, perform the festival in a grand scale. All those details which are not told here explicitly should be known from the chapter dealing with common installation. The devotee who arranges for such installation of Bhikshāṭana Murti would attain meritorious state.

॥ इति उत्तर कामिकाख्ये महातन्त्रे भिक्षाटनप्रतिष्ठा विधिः अष्टपञ्चाशत्तमः पटलः ॥

|| iti uttara kāmikākhye mahātantre bhikṣāṭanapratiṣṭhā vidhiḥ aṣṭapañcāśattamaḥ paṭalaḥ ||

This is the 58th chapter titled "Directions for the Installation of Bhikshāṭana"
in the Great Tantra called Uttara Kamika

५९ बलिभर्तृ प्रतिष्ठा विधिः

59 balibhartṛ pratiṣṭhā vidhiḥ

बलिभर्तुः प्रतिष्ठांतु वक्ष्ये तल्लक्षणं तु वै।
नित्योत्सवे तु कथितं सूत्राद्यं चेन्दुमौळिवत्॥ १
प्रायश्चित्तादिके वाथ सर्वकाम प्रसिद्धये।
नित्योत्सवेऽपि तच्छ्रेष्टं तन्मन्त्रैश्च विशेषतः॥ २
प्रतिष्ठां च समासेन प्रवक्ष्यामि मुनीश्वराः।

balibhartuḥ pratiṣṭhāṁtu vakṣye tallakṣaṇaṁ tu vai|
nityotsave tu kathitaṁ sūtrādyaṁ cendumauḻivat|| 1
prāyaścittādike vātha sarvakāma prasiddhaye |
nityotsave'pi tacchreṣṭaṁ tanmantraiśca viśeṣataḥ || 2
pratiṣṭhāṁ ca samāsena pravakṣyāmi munīśvarāḥ |

I will now speak on the process of installation of Balibartru(the Deity in presence of whom various 'balis' are made) and the lineaments of this image. The marking of the lines for the construction of pavilion should be made, while conducting the daily festival. These lines should be marked according to the directions given for the installation of the image of Chandramauli. Balibartru should be specially worshipped while performing rituals for expiation and amendments(prāyaścitta), for the assured attainment of all the fruits desired by the devotees and during the daily festival. Such worship should be done with the accompaniment of the relevant mantras. O, the lords of the sages!, now I shall explain briefly the details related to the installation.

कालोऽङ्कुरक्रिया रत्नन्यासो वै दृष्टि मोचनम्॥ ३
शुद्धिः प्रदक्षिणं ग्रामप्रभृतीनां जलस्थितिः।
पूर्वमेवोदितं यस्मात् तद्वत्सर्वं समाचरेत्॥ ४
मण्टपं कारयेत्तत्र नवपञ्चैक कुण्डकम्।
कुण्डानि वृत्तान्यश्राणि तद्दिगश्राणि वा नयेत्॥ ५
कुण्डं वृत्तं प्रधानं स्यात्त्रिषु पक्षेषु वै द्विजाः।

kālo'ṅkurakriyā ratnanyāso vai dṛṣṭi mocanam || 3
śuddhiḥ pradakṣiṇaṁ grāmaprabhṛtīnāṁ jalasthitiḥ |
pūrvamevoditaṁ yasmāt tadvatsarvaṁ samācaret || 4
maṇṭapaṁ kārayettatra navapañcaika kuṇḍakam |
kuṇḍāni vṛttānyaśrāṇi taddigaśrāṇi vā nayet || 5
kuṇḍaṁ vṛttaṁ pradhānaṁ syāttriṣu pakṣeṣu vai dvijāḥ |

Fixing the auspicious time, offering of fresh sprouts, fixing the gems on various parts of the image, releasing the look of the eyes of the image(opening of the eyes, nētrōnmīlanam), purification of the image, procession around the temple,village and other important places, keeping the image immersed in the river or tank water – all such rituals mentioned earlier for the installation should be performed. A suitable pavilion should be constructed within the temple and the fire-pits should be designed, the number of fire-pits being nine, five or one. The fire-pits may be circular or square in shape or in a shape prescribed for each direction. Irrespective of the number of the fire-pits, either nine, five or one, the principal fire-pit should always be circular in shape.

पश्चाच्छिल्पिनं उद्वास्य ब्राह्मणांस्तत्र भोजयेत्॥ ६

पुण्याहप्रोक्षणं कृत्वा वास्तुहोमं तु कारयेत्।

जलादुधृत्य बिंबं तु मृदाद्यैः स्नपनं नयेत्॥ ७

गन्धादिना ततोऽभ्यर्च्य कौतुकं बन्धयेत्ततः।

शयनं कल्पयेद्वेद्यां तस्यां स्थण्डिल पूर्वकम्॥ ८

शयने शाययेद्देवं रक्तवस्त्रादि भूषितम्।

paścācchilpinaṁ udvāsya brāhmaṇāṁstatra bhojayet || 6
puṇyāhaprokṣaṇaṁ kṛtvā vāstuhomaṁ tu kārayet |
jalādudhṛtya biṁbaṁ tu mṛdādyaiḥ snapanaṁ nayet || 7
gandhādinā tato'bhyarcya kautukaṁ bandhayettataḥ |
śayanaṁ kalpayedvedyāṁ tasyāṁ sthaṇḍila pūrvakam || 8
śayane śāyayeddevaṁ raktavastrādi bhūṣitam |

Then, having sent off the Silpi with due honours, the Guru should arrange for the feeding of the learned brahmins. Preceded by the declaration of auspiciousness of the time, event and such other deeds, he should perform vāstu-pūja and vāstu-hōma. Having lifted out the image from the water, he should perform the ceremonial bath to it and purify it with earth and other substances. Having worshipped the image with sandal, flowers and other materials, he should tie up the protective band of thread around the right wrist of the image. Then he should adorn the image with red clothes and others and place it to be in recumbent posture on the bed spread over the sthandila designed on the altar.

पूर्ववत् स्थापयेत् कुम्भान् परितश्शिव कुम्भकम्॥ ९

सुवस्त्राढ्यं शिरोदेशे सर्वे वस्त्रादि भूषिताः।

शिवकुम्भे यजेदस्त्रं देवं पाशुपताह्वयम्॥ १०

तल्लक्षणोक्त रूपं तु ध्यात्वा गन्धादिभिस्तदा।

हुंफड्ड इति मन्त्रेण चतुर्थ्यन्तेन नामतः॥ ११

दीपंश्लीं पशुंपूर्वं हुं च पण्णम इत्यपि।

मन्त्रेण वाऽथ संपूर्णं देवं पाशुपताह्वयम्॥ १२

pūrvavat sthāpayet kumbhān paritaśśiva kumbhakam || 9
suvastrāḍhyaṁ śirodeśe sarve vastrādi bhūṣitāḥ |
śivakumbhe yajedastraṁ devaṁ pāśupatāhvayam || 10
tallakṣaṇokta rūpaṁ tu dhyātvā gandhādibhistadā |
huṁphaṭka iti mantreṇa caturthyantena nāmataḥ || 11
dīpaṁślīṁ paśuṁpūrvaṁ huṁ ca paṇṇama ityapi |
mantreṇa vā'tha saṁpūrṇaṁ devaṁ pāśupatāhvayam || 12

As done before, the Guru should array eight 'kalasas'(vessels) around the śiva-kumbha, after covering each kalasa with fresh cloth and placing the essential things inside them and darbha-bunch, bunches of mango-leaves and others over them. He should worship the specific weapon known as pāśupata-astra after invoking it in the śiva-kumbha. Having contemplated the form of pāśupata-astra whose lineaments have been told earlier, he should worship it with sandal, flowers and other substances. The mantra for this pāśupata-astra is: "Ōm ślīm pam śum pāśupatāstrāya humpaṇṇamaḥ"

अकाराद्यौकारान्ताश्चस्वरास्सद्यादयो मताः।
ओंकाराद्याः फडन्ताश्च मन्त्रास्स्युर्हृदयादयः॥ १३
मन्त्रेण विधिवद्भिन्ना ओंकाराद्या हृदादयः।
हृदयादि समोपेता हुंपडन्ता नमोऽन्तकाः॥ १४
हृत्पुटाजातमूर्त्या च विद्यादेहाणुनापि वा।
हुंकार कल्पितेनैव हृदा संपुटितेन च॥ १५

ākārādyaukārāntāścasvarāssadyādayo matāḥ |
oṁkārādyāḥ phaḍantāśca mantrāssyurhṛdayādayaḥ || 13
mantreṇa vidhivadbhinnā oṁkārādyā hṛdādayaḥ |
hṛdayādi samopetā huṁpaḍantā namo'ntakāḥ || 14
hṛtpuṭājātamūrtyā ca vidyādehāṇunāpi vā |
huṁkāra kalpitenaiva hṛdā saṁpuṭitena ca || 15

For the brahma-mantras from Sadyojāta to Īśāna, the vowels am, im, um, ēm and ōm should be used as seed-leters. The aṅga-mantras from hrudaya to astra should begin with Ōm and end with namaḥ, svāhā, vaṣaṭ, hum, vauṣaṭ and phaṭ respectively. The mantra of pāśupata-astra should be split into six parts and be added with six aṅga-mantras from hrudaya to astra. For the mūrti of Sadyōjāta, the seed-letter of hrudaya should be added with the concerned part of pāśupata-mantra. Similarly, the mantra for the vidyā-deha should be framed. Being encased between the seed-letters of hum and ham, the astra-mantra should be recited.

वज्रादीन् आयुधान् अष्टौ परितोऽभ्यर्चयेद्गुरुः।
तत्त्व तत्त्वेश्वरान्न्यस्त्वा न्यसेन्मूर्तीश्च पूर्ववत्॥ १६
मूर्तीशांश्च न्यसेद्धीमान् वज्रादीन् देशिकोत्तमः।

vajrādīn āyudhān aṣṭau parito'bhyarcayedguruḥ |
tattva tattveśvarānnyastvā nyasenmūrtīśca pūrvavat || 16
mūrtīśāṁśca nyaseddhīmān vajrādīn deśikottamaḥ |

The eight weapons from vajra to trident should be worshipped around the pāśupata-astra by the Guru. In the eight weapons, the foremost Guru should identify the Tattvas, Tattvēśvaras, Mūrtis and Mūrtīśvras.

कृत्वा कुण्डेषु संस्कारं संपाद्य च शिवानलम्॥ १७
समिद्धृतान्न सस्येन्द्र तिललाज समन्वितम्।
पूर्वोक्त मूलब्रह्माङ्गैर्होमं पूर्वोक्त संख्यया॥ १८
तत्त्वमूर्त्यादि मन्त्रैश्च सार्धं कुर्याद्गुरूत्तमः।
पलाशोदुम्बराश्वत्थ वटा इन्द्रादि दिक्षु च॥ १९
शमीखदिरश्रीवृक्ष पिप्पला अग्निकोणतः।
प्रधानेऽपि पलाशस्स्याद् द्वितीये ह्येवमाचरेत्॥ २०

kṛtvā kuṇḍeṣu saṁskāraṁ saṁpādya ca śivānalam || *17*
samidghṛtānna sasyendra tilalāja samanvitam |
pūrvokta mūlabrahmāṅgairhomaṁ pūrvokta saṁkhyayā || *18*
tattvamūrtyādi mantraiśca sārdhaṁ kuryādgurūttamaḥ |
palāśodumbarāśvattha vaṭā indrādi dikṣu ca || *19*
śamīkhadiraśrīvṛkṣa pippalā agnikoṇataḥ |
pradhāne'pi palāśassyād dvitīye hyevamācaret || *20*

Having performed all the sacramental rituals to the fire-pits and having created the śiva-fire as prescribed in the Āgamas, the Guru should offer the oblations of the faggots, clarified-butter, cooked-rice, white mustard, sesame, parched paddy-grains and other things. With the chanting of mūla-mantras, brahma-mantras and aṅga-mantras which have been told earlier along with the mantras pertaining to the Tattvas Tattvēśvaras, Mūrtis and Mūrtīśvaras, the foremost Guru should offer the oblations, the number of oblations being the same as told earlier. The faggots got from palāśa, udumbara, aśvattha and vaṭa trees should be offered in the fire-pits of east, south, west and north. Those got from śamī, khadira, śrīvṛkṣa, and pippala trees should be offered in the fire-pits of south-east, south-west, north-west and north-east. The faggots of palāśa tree are to be offered as oblations even in the principal fire-pit. The fire-ritual should be performed in the second day also in the same way.

संपूज्य देशिकादींश्च दक्षिणां दापयेत्ततः।
प्रतिमाग्रे घटान्न्यस्त्वा तत्कुम्भात्तु मनुं हृदि॥ २१
न्यसेत् पीठांबुजे तस्य परिवार मनुं न्यसेत्।
स्नपनं चोत्सवं भूरि नैवेद्यं कारयेन्न वा॥ २२

saṁpūjya deśikādīṁśca dakṣiṇāṁ dāpayettataḥ |
pratimāgre ghaṭānnyastvā tatkumbhāttu manuṁ hṛdi || *21*
nyaset pīṭhāṁbuje tasya parivāra manuṁ nyaset |
snapanaṁ cotsavaṁ bhūri naivedyaṁ kārayenna vā || *22*

Having duly honored the Āchārya and all the assisting priests, the Yajamāṇa (the main sponsor) should present the sacrificial fees sufficiently to them. Having placed the kumbhas in front of the image newly installed, the Guru should collect the mantra from the kumbha and unite it with the heart of the image. Similarly, having collected the mantras from the eight kalasas pertaining to the retinue Deities, he should unite them with the pedestal. After that, he should perform the 'snapana abhisheka' and the concerned festival. He should offer the 'naivedya' abundantly. Some of these activities may be left out according to the circumstance.

अनुक्तानत्र सामान्यस्स्थापनोक्तवदाचरेत्।

एवमस्त्र प्रतिष्ठां तु यः कुर्यादस्त्रमूर्तिनः॥ २३

यात्येव च सुखं मोक्षं इहापि च परत्र च॥ २४

anuktānatra sāmānyassthāpanoktavadācaret ।
evamastra pratiṣṭhāṁ tu yaḥ kuryādastramūrtinaḥ ॥ 23
yātyeva ca sukhaṁ mokṣaṁ ihāpi ca paratra ca ॥ 24

Those rituals which are not told explicitly now are very common to the process of installation and they should be done according to the directions given earlier for such installation. The devotee who performs the installation of Astra pertaining to the Pāśupatāstra Mūrti would attain comfortable life and happiness while living in this world and would attain the final liberation after reaching the world of Ṣiva.

॥ इति उत्तर कामिकाख्ये महातन्त्रे बलिभर्तृ प्रतिष्ठा विधिः नवपञ्चाशत्तमः पटलः॥

॥ iti uttara kāmikākhye mahātantre balibhartṛ pratiṣṭhā vidhiḥ navapañcāśattamaḥ paṭalaḥ ॥

This is the 59th chapter titled " Directions for the Installation of Balibhartru" in the Great Tantra called Uttara Kāmika.

६० शरभेश्वर प्रतिष्ठा विधिः

60 śarabheśvara pratiṣṭhā vidhiḥ

60 Directions for the Installation of Śarabheśvara Mūrti

शरभेश प्रतिष्ठां तु वक्ष्ये लक्षण पूर्विकाम्।
पक्ष्याकारं सुवर्णाभं पक्षद्वय समन्वितम्॥ १
ऊर्ध्वपक्ष सामायुक्तं रक्तनेत्र त्रयान्वितम्।
पादैः सिम्हपदाकारैश्चतुर्भिश्च समन्वितम्॥ २
सुतीक्ष्ण नखसंयुक्तैः ऊर्ध्वस्थैर्वेदपादकैः।
दिव्यलाङ्गल संयुक्तं सुविकीर्ण जटान्वितम्॥ ३
कन्धरोर्ध्वं नराकारं दिव्यमौलि समायुतम्।
सिंहास्यं भीमदंष्ट्रं च भीमविक्रम संयुतम्॥ ४

śarabheśa pratiṣṭhāṁ tu vakṣye lakṣaṇa pūrvikām |
pakṣyākāraṁ suvarṇābhaṁ pakṣadvaya samanvitam || *1*
ūrdhvapakṣa sāmāyuktaṁ raktanetra trayānvitam |
pādaiḥ simhapadākāraiścaturbhiśca samanvitam || 2
sutīkṣṇa nakhasaṁyuktaiḥ ūrdhvasthairvedapādakaiḥ |
divyalāṅgala saṁyuktaṁ suvikīrṇa jaṭānvitam || 3
kandharordhvaṁ narākāraṁ divyamauli samāyutam |
siṁhāsyaṁ bhīmadaṁṣṭraṁ ca bhīmavikrama saṁyutam || 4

Now, I will speak on the process of installation of Śarabhēśvara along with the characteristic lineaments of His form. He is in the form of śarabha bird appearing with the lustre of gold; associated with two wings raised upwards; He is with three eyes which are in red color; with four legs in the likeness of the legs of lion; among these four legs, the two front legs raised upwards are with sharp claws; He is associated with bright tail of the lion ; with unkempt and stretched matted hair; the part above the neck is in the likeness of human form, adorned with resplendent crown. Śarabha appears with lion's face associated with dreadful protruding teeth. His form is so terrifying as to reveal His valor.

हरन्तं नरसिंहं तु जगत्संहरणोद्धतम्।
कृताञ्जलि पुटोपेतं निश्चेष्टित महातनुम्॥ ५
नम्रदेहं तदूर्ध्वास्यं विष्णुं पद्मदळेक्षणम्।
पादाभ्यां अम्बरस्थाभ्यां कुक्षिस्थाभ्यां च तस्य तु॥ ६

गगनाभिमुखं देवं कारयेच्छरभेश्वरम्।
एवं लक्षणमादिष्टं तस्य मन्त्रश्च कथ्यते॥ ७

harantaṁ narasiṁhaṁ tu jagatsaṁharaṇodghatam |
kṛtāñjali puṭopetaṁ niśceṣṭita mahātanum || 5
namradehaṁ tadūrdhvāsyaṁ viṣṇuṁ padmadaḻekṣaṇam |
pādābhyāṁ ambarasthābhyāṁ kukṣisthābhyāṁ ca tasya tu || 6
gaganābhimukhaṁ devaṁ kārayeccharabheśvaram |
evaṁ lakṣaṇamādiṣṭaṁ tasya mantraśca kathyate || 7

He is to be shown as subduing Narasimha(in whose form Viṣṇu appeared) who is with intensified force to destroy the whole world. Narasimha appears with the hands folded together and raised up to the head to express saltations to Śarabha and with his whole body devoid of any movement; the form of Narasimha is bent to show his submissiveness and his face associated with lotus-like eyes is turned upwards. The two legs of Śarbha raised up are touching the stomach of Narasimha. The face of Śarabhēśvara should be shown as looking up the sky. The image of Śarabhēśvara should be sculpted as described here. Thus, the lineaments of Śarabha-form are told. Now, the mantras pertaining to Śarabhēśa are told.

अष्टवर्गादिमं बीजं चतुर्दश विभूषितम्।
षष्टस्वर समोपेतं बिन्दुनाद समन्वितम्॥ ८
शारभं बीजमित्याहुः शरभेश्वर इत्यपि।
ततो हरिहरस्त्वेवं चतुर्थ्यन्तं पदद्वयम्॥ ९
आदौ प्रणव संयुक्तं नमस्कारान्त संयुतम्।
योजयेच्छरभेशार्थं पूजादिष्वष्ट सिद्धये॥ १०

aṣṭavargādimaṁ bījaṁ caturdaśa vibhūṣitam |
ṣaṣṭasvara samopetaṁ bindunāda samanvitam || 8
śārabhaṁ bījamityāhuḥ śarabheśvara ityapi |
tato hariharastvevaṁ caturthyantaṁ padadvayam || 9
ādau praṇava saṁyuktaṁ namaskārānta saṁyutam |
yojayeccharabheśārthaṁ pūjādiṣvaṣṭa siddhaye || 10

With the first letter of the eighth group of the alphabets, the fourteenth vowel , the sixth vowel, bindu and nāda should be joined. The letter formed in this way(śauḥ) is the seed-letter of Śarabhēśvara. Then, the words 'śarabhēśvara' and 'harihara' should be added so as to end with the fourth class. The praṇava should be placed in the first and 'namaḥ' in the end. Join these words in this way to formulate the mantra of Śarabhēśvara and this mantra should be recited in His worship and to accomplish the eightfold consequence. "Om śauḥ śarabheśvarāya hariharāya namaḥ" – this is the mantra.

कल्पयेदाद्य वर्णेन ब्रह्माण्यङ्गानि देशिकः।
वज्रदेहो भवेदाद्यः खादकश्च वियोजकः॥ ११

मारणो दीर्घहस्तस्तु तीक्ष्ण दंष्ट्रो जटाधरः।
बलिप्रियेण चाष्टौ स्युः प्रग्दिगारभ्य संस्थिताः॥ १२
पूजायां च प्रतिष्ठादौ क्रमेण परितः स्थिताः।
स्वनामाद्यक्षरेणैषां मन्त्राणां उद्धृतिर्भवेत्॥ १३

kalpayedādya varṇena brahmāṇyaṅgāni deśikaḥ |
vajradeho bhavedādyaḥ khādakaśca viyojakaḥ || 11
māraṇo dīrghahastastu tīkṣṇa daṁṣṭro jaṭādharaḥ |
balipriyeṇa cāṣṭau syuḥ pragdigārabhya saṁsthitāḥ || 12
pūjāyāṁ ca pratiṣṭhādau krameṇa paritaḥ sthitāḥ |
svanāmādyakṣareṇaiṣāṁ mantrāṇāṁ uddhṛtirbhavet || 13

The Guru should formulate the brahma-mantras and the aṅga-mantras(of Śarabha) with the first letter of His mūlamantra. The eight Vidyēśvaras pertaining to Śarabhēśvara are: Vajradēha, Khādaka, Viyōjaka, Māraṇa, Dīrghahasta, Tīkshṇadamṣṭra, Jaṭādhara and Balipriya. They are to be ideated to be in the eight directions, starting from the east and ending with the north-east in the due order, during the systematic worship(pūja), installation and other events. The mantras pertaining to these Vidyēśvaras should be formulated taking the first letter of the name of each Vidyēśvara as the seed-letter.

कुर्याच्छिलदिष्विष्टेन द्रव्येण शरभेश्वरम्।
प्रतिष्ठां च ततः कुर्याच्छुभलग्नोदयेऽहनि॥ १४
अङ्कुरार्पण कार्यं तु तद्विधानेन कारयेत्।
नेत्राणामपि रत्नानां मोक्षणं न्यासमाचरेत्॥ १५
मृदादि शोधनं ग्रामप्रभृदीनां प्रदक्षिणम्।
जलाधिवासनं प्राग्वत् पृथक् कुर्याद्धरे हरौ॥ १६

kuryācchiladiṣviṣṭena dravyeṇa śarabheśvaram |
pratiṣṭhāṁ ca tataḥ kuryācchubhalagnodaye'hani || 14
aṅkurārpaṇa kāryaṁ tu tadvidhānena kārayet |
netrāṇāmapi ratnānāṁ mokṣaṇaṁ nyāsamācaret || 15
mṛdādi śodhanaṁ grāmaprabhṛdīnāṁ pradakṣiṇam |
jalādhivāsanaṁ prāgvat pṛthak kuryāddhare harau || 16

The image of Śarabhēśvara may be made of stone or some other material as desired by the Guru. The image should be installed during the onset of auspicious lagna occurring in an auspicious day. The ritual of offering the fresh sprouts should be done according to the prescribed directions. Rituals such as the opening of the eyes, fixing of the gems, purifying the image with earth and other substances, procession around the village and other places, keeping the image immersed in the river or tank water – all such activities should be performed as done before separately for Śivamūrti and Viṣṇumūrti.

मण्टपं पूर्वत् कृत्वा वेदाश्रं नवकुण्डकम्।
पञ्चाग्न्यायतनोपेतं एकाग्न्यायतनेन वा॥ १७
स्थपत्युद्वासनं पुण्य तोयसेचनमाचरेत्।
विप्रभुक्तिं तदुच्छिष्टोद्वासनं मार्जनं पुनः॥ १८
पुण्याहं वास्तुपूजाग्निकार्यं स्थण्डिल कल्पनम्।
शयनं स्नपनं प्राग्वद् बन्धनं कौतुकस्य च॥ १९

maṇṭapaṁ pūrvat kṛtvā vedāśraṁ navakuṇḍakam |
pañcāgnyāyatanopetaṁ ekāgnyāyatanena vā || 17
sthapatyudvāsanaṁ puṇya toyasecanamācaret |
viprabhuktiṁ taducchiṣṭodvāsanaṁ mārjanaṁ punaḥ || 18
puṇyāhaṁ vāstupūjāgnikāryaṁ sthaṇḍila kalpanam |
śayanaṁ snapanaṁ prāgvad bandhanaṁ kautukasya ca || 19

Having constructed a suitable pavilion as done before, the Guru should design the fire-pits to be in the number of nine, five or one; they should be square in shape. Then he should send off the Sthapati with due honors and sprinkle the consecrated water over the interior of the pavilion. He should feed the learned brahmins and arrange for the removal of the leftover foods and leaves and for the purification of the ground. Declaration of the auspiciousness of the day, time and event, vāstu-pūja, vāstu-hōma, designing of sthaṇḍila and couch, snapana, tying up the protective thread on the right wrist of the image – all these sould be performed in the same way as done before.

पृथग्द्वयोस्समादिष्टं शयनारोहणं नयेत्।
उदक्पादं यथादेवं पूर्वदिङ्मस्तकं यथा॥ २०
भिन्न पीठो हरिस्तर्हि वामे तं शाययेत्प्रभोः।
रक्तवस्त्रेण संवेष्ट्य कुम्भस्थापनं आरभेत्॥ २१
विन्यसेच्छिवकुम्भं च विष्णुकुम्भं च विन्यसेत्।
ससूत्रं सापिधानं च सवस्त्राढ्यं शिरोऽन्तिके॥ २२
परितोऽष्टौ घटान्न्यस्त्वा स्वर्णवस्त्रादि संयुतान्॥
ससूत्रान्सोदकान् वज्रदेहाद्यैरप्यधिष्ठितान्॥ २३

pṛthagdvayossamādiṣṭaṁ śayanārohaṇaṁ nayet |
udakpādaṁ yathādevaṁ pūrvadiṅmastakaṁ yathā || 20
bhinna pīṭho haristarhi vāme taṁ śāyayetprabhoḥ |
raktavastreṇa saṁveṣṭya kumbhasthāpanaṁ ārabhet || 21
vinyasecchivakumbhaṁ ca viṣṇukumbhaṁ ca vinyaset |
sasūtraṁ sāpidhānaṁ ca savastrāḍhyaṁ śiro'ntike || 22
parito'ṣṭau ghaṭānnyastvā svarṇavastrādi saṁyutān ||
sasūtrānsodakān vajradehādyairapyadhiṣṭhitān || 23

The ritual of 'śayanārōhaṇam'(placing the image on the couch so as to be in recumbent posture) should be done separately for Hara and Hari. The image should be placed in such a way that its legs are in the north direction and its head is in east direction. If the pedestal has been made separately for Hari, then the image of Hari should be placed on the left side of Hara. The image should be covered with red colored cloth. Then the Guru should proceed to arrange the kumbhas according to the procedure. He should place both the śivakumbha and viṣṇukumbha on the head-side of the image. The kumbhas should have been wound around with thread, well covered with fresh clothes and provided with lids. Eight kalasas deposited with gold coins , covered with clothes, wound around with threads, and filled up with water should be arrayed around the kumbhas. Vajradēha and others are the presiding Deities of these eight kalasas.

प्रागुक्ताणुस्वरूपज्ञो गन्धाद्यैरर्चयेद्गुरुः।
हृत्पुटाजातमूर्त्या तानावाह्य सकळीकृतम्॥ २४
विधाय हृत्पुटेनैव मूलेनावाह्य तं मनुम्।
शरभेश मनुं न्यस्त्वा यजेद्विष्णौ तदुक्तवत्॥ २५
मूर्तिमूतीश्वर न्यासं कारयेत् प्राग्वदेव हि।
मूर्तयो वज्रदेहाद्यास्तदीशाना इति स्मृताः॥ २६

prāguktāṇusvarūpajño gandhādyairarcayedguruḥ |
hṛtpuṭājātamūrtyā tānāvāhya sakaḻīkṛtam || 24
vidhāya hṛtpuṭenaiva mūlenāvāhya taṁ manum |
śarabheśa manuṁ nyastvā yajedviṣṇau taduktavat || 25
mūrtimūtīśvara nyāsaṁ kārayet prāgvadeva hi |
mūrtayo vajradehādyāstadīśānā iti smṛtāḥ || 26

The Guru who has known well the significance and power of the mantras mentioned earlier should worship them with the recital of such mantras and with sandal, flowers and other substances. Having invoked them with the recital of the mūrti mantra formed of the seed-letters of hrudaya and others and having rendered his body to be in oneness with the form of Hara and Hari, he should invoke them with the mūla mantra prefixed with the seed-letter of hrudaya. Having identified himself and the image with the mantra of Śarabhēśa and that of Viṣṇu, he should worship them. In the manner explained before, he should do the 'nyāsa' of mūrtis and mūrtīśvaras. The Mūrtis are Vajradēha and others, the eight Vidyēśvaras of Śarabhēśa.

ततो होमं प्रकुर्वीत कृत्वा कुण्डाग्नि संस्कृतिम्।
समिद्भिरथ पालाशैर्घृतेन चरुणापि च॥ २७
तिलैर्लाजैश्च सस्येन्द्रैर्मूर्तीशाद्यणुभिर्युतम्।
पूर्णां हुत्वा द्वितीयेऽह्नि वह्निकुम्भामरार्चनम्॥ २८

tato homaṁ prakurvīta kṛtvā kuṇḍāgni saṁskṛtim |
samidbhiratha pālāśairghṛtena caruṇāpi ca || 27

tilairlājaiśca sasyendrairmūrtīśādyaṇubhiryutam |
pūrṇāṁ hutvā dvitīye'hni vahnikumbhāmarārcanam || 28

Then, having performed the essential sacramental deeds, he should do the fire-ritual. He should offer oblations with the faggots got from palāśa and other trees, clarified-butter, cooked rice, sesame, parched paddy, white mustard and others with the accompaniment of the mantras pertaining to Mūritīśvaras and other Deities. In the second day also he should perform the fire-ritual up to the offering of consummate oblation(pūrṇāhuti), preceded by the worship of fire, kumbhas and Hara and Hari.

सम्प्राप्त दक्षिणस्तुष्टो गुरुस्संपूजितस्सह।
मूर्तिपाद्यैर्यथायोग्यं मन्त्रन्यासं समारभेत्॥ २९
देवेशाग्रे घटान्न्यस्त्वा संकल्प्य स्थण्डिलं गुरुः।
कुम्भाद्बीजं समादाय शरभेश हृदिन्यसेत्॥ ३०
विष्णुबीजं समादाय नरसिंह हृदिन्यसेत्।
अन्येभ्यो बीजामादाय पीठाब्जे परितो न्यसेत्॥ ३१
तत्तत्कुम्भोदकैश्चैव स्नापयत्परमेश्वरम्।
स्नपनं कारयित्वा तु नैवेद्यं चोत्सवं न्यसेत्॥ ३२

samprāpta dakṣiṇastuṣṭo gurussaṁpūjitassaha |
mūrtipādyairyathāyogyaṁ mantranyāsaṁ samārabhet || 29
deveśāgre ghaṭānnyastvā saṁkalpya sthaṇḍilaṁ guruḥ |
kumbhādbījaṁ samādāya śarabheśa hṛdinyaset || 30
viṣṇubījaṁ samādāya narasiṁha hṛdinyaset |
anyebhyo bījāmādāya pīṭhābje parito nyaset || 31
tattatkumbhodakaiścaiva snāpayaetparameśvaram |
snapanaṁ kārayitvā tu naivedyaṁ cotsavaṁ nyaset || 32

The Guru, having obtained the sacrificial fees and having been duly honored and being with delighted heart, should perform ‘mantra nyāsa’ and other deeds along with the assisting priests. Then, having designed a sthaṇḍila in front of the installed image, he should place the kumbhas and kalasas in due order. Having withdrawn the seed-letters and mantra from the kumbha, he should unite them with the heart of Śarabhēśa and having collected the seed-letter and the mantra from the Viṣṇu kumbha, he should unite them with the heart of Viṣṇu. Having collected the mantras from other kalasas, he should unite them with the lotus-like pedestal around. Then he should perform the ceremonial bath to Paramēśvara with the consecrated water of the concerned kumbhas and kalasas. He should, then, perform ‘snapana abhshēka’ , offer the ‘naivēdya’ and conduct the festival related to the installation.

एवं देवं प्रतिष्ठाप्य प्रत्यहं तं समर्चयेत्।
अर्चनं प्राग्वदेवस्यात् किं तु मन्त्रैस्तु शारभैः॥ ३३
स्नपनोत्सव कर्माद्यं तदर्थं विधिनाचरेत्।

देशिकश्चास्य मन्त्रैस्तान् नाशयेच्छत्रु वर्गिणः॥ ३४
सर्वव्याधि समुत्पत्तौ मन्त्रेणानेन नाशयेत्।
वश्याकर्षण विद्वेषमनेनविधिना नयेत्॥ ३५

evaṁ devaṁ pratiṣṭhāpya pratyahaṁ taṁ samarcayet |
arcanaṁ prāgvadevasyāt kiṁ tu mantraistu śārabhaiḥ || 33
snapanotsava karmādyaṁ tadarthaṁ vidhinācaret |
deśikaścāsya mantraistān nāśayecchatru vargiṇaḥ || 34
sarvavyādhi samutpattau mantreṇānena nāśayet |
vaśyākarṣaṇa vidveṣamanenavidhinā nayet || 35

Having installed Śarabhēśvara in this way, the Guru should systematically worship Him daily. The worship should be done with the accomapaniment of the mantras pertaining to Śarabhēśa. Snapana, festival and such other deeds should be performed for Śarabhēśa according to the prescribed directions. With such worship and with such mantras related to Śarabhēśa, the Guru could subdue the groups of enemies; could ward off the diseases which have occurred there and which are affecting the people. He could cause vaśya(controlling), ākarṣaṇa(summoning the desired object or person to one's own place), vidvēṣaṇa(hatred) and such other effects to occur with such woship and mantras.

अनुक्तानत्र संग्राह्यं सामान्यस्थापनोक्तवत्।
कुर्यादेवं स्थापनं तु यो नरश्शरभेश्वरे॥ ३६
भक्त्या भावनया सार्धं तस्यैवं कलयेद् द्विजाः।
इयत्त पुण्यसंघस्य भोगान् भुक्त्वेह जन्मनि॥ ३७
वाञ्छितांस्तान् परत्रापि प्राप्नोति पदमैश्वरम्॥ ३८

anuktānatra saṁgrāhyaṁ sāmānyasthāpanoktavat |
kuryādevaṁ sthāpanaṁ tu yo naraśśarabheśvare || 36
bhaktyā bhāvanayā sārdhaṁ tasyaivaṁ kalayed dvijāḥ |
iyatta puṇyasaṁghasya bhogān bhuktveha janmani || 37
vāñcitāṁstān paratrāpi prāpnoti padamaiśvaram || 38

Those rituals which are not told here are common to the process of installation and they are to be done according to directions given in the chapter dealing with installation. O, the twice-born sages!, the devotee who takes necessary steps for the installation of Śarabhēśvra and installs His image in this way with devotion and consciouness of the rituals, would reap abundant merits. Having enjoyed the fruits of accumulated meritorious deeds earned by him with such installation and having enjoyed all the worldly pleasures desired by him in this very birth, he would reach the exalted world of Paramēśvara.

॥ इति उत्तरकामिकाख्ये महातन्त्रे शरभेश प्रतिष्ठाविधिः षष्टितमः पटलः॥

|| iti uttarakāmikākhye mahātantre śarabheśa pratiṣṭhāvidhiḥ ṣaṣṭitamaḥ paṭalaḥ ||

This is the 60th chapter titled "Directions for the Installation of Śarabheśa" in the Great Tantra called Uttara Kāmika.

६१ चण्डेशाद्यनुग्रह प्रतिष्ठा विधिः

61 caṇḍeśādyanugraha pratiṣṭhā vidhiḥ

61 Directions for the Installation of Caṇḍeśa Anugraha Mūrti, Nandikeśvara Anugraha Mūrti and Viṣṇu Anugraha Mūrti

अथ चण्डेश नन्दीश विष्ण्वनुग्रकृत्प्रभोः।
प्रतिष्ठां संप्रवक्ष्यामि तल्लक्षण पुरस्सरम्॥ १
उमया सहितस्याथ चन्द्रशेखरमूर्तिनः।
वामे वा दक्षिणे वापि कारयेद्देशिकोत्तमः॥ २
एवं जानूरु नाभ्यन्तस्तनवक्षोगळास्यगम्।
सुखासीनं स्थितं वापि कृताञ्जलिपुटान्वितम्॥ ३

atha caṇḍeśa nandīśa viṣṇvanugrakṛtprabhoḥ |
pratiṣṭhāṁ saṁpravakṣyāmi tallakṣaṇa purassaram || 1
umayā sahitasyātha candraśekharamūrtinaḥ |
vāme vā dakṣiṇe vāpi kārayeddeśikottamaḥ || 2
evaṁ jānūru nābhyantastanavakṣogaḻāsyagam |
sukhāsīnaṁ sthitaṁ vāpi kṛtāñjaliputānvitam || 3

Then, I will speak on the directions for the installation of three Anugraha Mūrtis(manifestation of grace-bestowing form which appeared for Caṇḍeśa, Nandi and Viṣṇu) of Lord Śiva along with the prescribed lineaments. Either Umāmaheśara Mūrti or Candraśekhara Mūrti may be taken as model for depicting the form of Caṇḍeśa Anugraha Mūrti. The image of Caṇḍeśa may be formed either to the left or right side of this Mūrti. The foremost Guru should design the image of Caṇḍesa in such a way that its height is up to the knee, thigh, navel, breast or chest, neck or face of Śiva. It may be designed to be in the seated or standing posture, with the hands folded and palms joined together expressing obeisance.

देवेक्षण समोपेतं मद्भक्तं चण्डनायकम्।
सर्वाङ्गसुन्दरं कुर्यात् कनिष्ठदशतालतः॥ ४
मालाग्रं देववरदे कटकेनेतरेण तु।
देवश्शिरसि चण्डस्य मालया परिवेष्टयेत्॥ ५

devekṣaṇa samopetaṁ madbhaktaṁ caṇḍanāyakam |
sarvāṅgasundaraṁ kuryāt kaniṣṭhadaśatālataḥ || 4
mālāgraṁ devavarade kaṭakenetareṇa tu |
devaśśirasi caṇḍasya mālayā pariveṣṭayet || 5

The eyes of Caṇḍa nāyaka who is my chosen devotee should be formed in such a way that they are looking at the face of the Lord. All limbs of the form of Caṇḍeśa should be designed to be beautiful and charmimg, applying the proportionate system of kaniṣṭha daśatāla(the inferior ten-digit system). One end of the garland should be in the Lord's left hand holding the varada mudrā. His right hand holding the kaṭaka mudrā should be keeping the garland and wounding it around the head of Caṇḍeśa.

नन्दीश्वर प्रसादे तु विशेषः किञ्चिदिष्यते।

द्विनेत्रं द्विभुजं शान्तं कृताञ्जलिपुटान्वितम्॥ ६

सुविकीर्ण जटोपेतं जटामकुटकान्वितम्।

आभङ्ग सहितं कुर्यादागमश्रवणोन्मुखम्॥ ७

नन्दीश्वरं प्रसन्नं तं कारयेत्पूर्वमानतः।

नन्दीशानुग्रहस्त्वेवं तद्वद्विष्णु प्रसादकृत्॥ ८

nandīśvara prasāde tu viśeṣaḥ kiñcidiṣyate ।
dvinetraṁ dvibhujaṁ śāntaṁ kṛtāñjalipuṭānvitam ॥ 6
suvikīrṇa jaṭopetaṁ jaṭāmakuṭakānvitam ।
ābhaṅga sahitaṁ kuryādāgamaśravaṇonmukham ॥ 7
nandīśvaraṁ prasannaṁ taṁ kārayetpūrvamānataḥ ।
nandīśānugrahastvevaṁ tadvadviṣṇu prasādakṛt ॥ 8

With regard to Nandīśānugraha Mūrti, there are some specific details. The form of Nandi should be shown to be in a state of composure, as having two eyes and two arms, as having his palms folded and joined together expressing obeisance, associated with well-stretched matted hair and the jaṭa-crown. He shoud be shown as intent on listening to the instructions given by Lord Śiva on the Āgamas. The form of Nandīśvra who is in delighted state should be in ābhaṅga-posture and it should be designed applying the system of kaniṣṭha daśatāla. The form of NandIśvara Anugrahamūrti should be depicted in this way. In the same way, the form of Viṣṇu Anugraha Mūrti should be designed.

हित्वा नन्दीश्वरं तस्मिन् विष्णुम् तल्लक्षणान्वितम्।

सचक्राञ्जलिहस्तं च शङ्खाब्जापरहस्तकम्॥ ९

कारयेद्देव एष स्याच्चक्रदो विष्णुमूर्तिनः।

कारयेदेवमेवान्य प्रसादाभिमुखं शिवम्॥ १०

इत्थं लक्षणमादिष्टं प्रतिष्ठा विधिरुच्यते।

hitvā nandīśvaraṁ tasmin viṣṇum tallakṣaṇānvitam ।
sacakrāñjalihastaṁ ca śaṅkhābjāparahastakam ॥ 9
kārayeddeva eṣa syāccakrado viṣṇumūrtinaḥ ।
kārayedevamevānya prasādābhimukhaṁ śivam ॥ 10
itthaṁ lakṣaṇamādiṣṭaṁ pratiṣṭhā vidhirucyate ।

Having taken out the form of Nandīśvra, the Guru should design the form of Viṣṇu in that place. He should design the form of Viṣṇu so as to be associated with the prescribed lineaments. Viṣṇu should be shown as holding the wheel-weapon in the lower two hands kept in 'añjali mudra' and as holding the counch and lotus in his upper hands. The form of Śiva should be shown as presenting the wheel-weapon to Viṣṇu. Even in other forms of Śiva known for the bestowal of grace, the Deity who has has been blessed by Śiva should be shown as turned towards the Lord. In this way, the specific features of various forms of Anugraha Mūrti have been detailed. Now, the directions for the installation are told.

वाराद्यं अङ्कुरं रत्न विन्यासमुभयत्र च॥ ११

नेत्रमोक्षं तथा शुद्धिं पुरादीनां प्रदक्षिणम्।

तोयाधिवासनं यागमण्टपस्य प्रकल्पनम्॥ १२

कुण्डानां अथ वृत्ताश्र दिगश्राणां तु कल्पनम्।

नवपञ्चैक संख्यानां लक्षणैः पूर्ववद्द्विजाः॥ १३

vārādyaṁ aṅkuraṁ ratna vinyāsamubhayatra ca || 11
netramokṣaṁ tathā śuddhiṁ purādīnāṁ pradakṣiṇam |
toyādhivāsanaṁ yāgamaṇṭapasya prakalpanam || 12
kuṇḍānāṁ atha vṛttāśra digaśrāṇāṁ tu kalpanam |
navapañcaika saṁkhyānāṁ lakṣaṇaiḥ pūrvavaddvijāḥ || 13

Fixing the auspicious day and time, offering of fresh sprouts, fixing the gems on the two forms(Śiva and Caṇḍeśa or Śiva and Nandi or Śiva and Viṣṇu), releasing the look of the eyes, purification of images, procession around the village and other important places, keepimg the images immersed in the water, construction of sacrificial pavilion, construction of fire-pits to be in various shapes such as square, circular and angular applicable to each direction – all these are to be performed according to the directions given earlier and according to the prescribed lineaments. O, the twice-born sages!, the number of fire-pits may be nine, five or one.

तक्षकोद्वासनं विप्रभुक्तिं पुण्योदसेचनम्।

वास्तुहोमं तु वेद्यां तु स्थण्डिलं शयनं पृथक्॥ १४

स्नपनं कौतुकं चैव देवानां पूर्ववत् पृथक्।

आरोहणं च शय्यायास्तस्यां च शयनं नयेत्॥ १५

देवास्त्वनुग्रहीता ये भिन्नपीठस्थिता यदि।

देवेश पादमूले तु तेषां च शयनं नयेत्॥ १६

देवोत्तमाङ्गदेशे तु शिवकुम्भं च वर्धनीम्।

अनुग्रहीत देवानां तत्तन्मूर्त्यष्टकं मतम्॥ १७

तत्तदध्यायसंसिद्धं संग्राह्यं मुनिपुङ्गवाः।

takṣakodvāsanaṁ viprabhuktiṁ puṇyodasecanam |
vāstuhomaṁ tu vedyāṁ tu sthaṇḍilaṁ śayanaṁ pṛthak || 14
snapanaṁ kautukaṁ caiva devānāṁ pūrvavat pṛthak |
ārohaṇaṁ ca śayyāyāstasyāṁ ca śayanaṁ nayet || 15
devāstvanugrahītā ye bhinnapīṭhasthitā yadi |
deveśa pādamūle tu teṣāṁ ca śayanaṁ nayet || 16
devottamāṅgadeśe tu śivakumbhaṁ ca vardhanīm |
anugrahīta devānāṁ tattanmūrtyaṣṭakaṁ matam || 17
tattadadhyāyasaṁsiddhaṁ saṁgrāhyaṁ munipuṅgavāḥ |

Sending off the sthapati with due honors, feeding of the learned brahmins, sprinkling of the sacred water, vāstu-pūja, vāstu-hōma, designing of sthaṇḍila on the altar, preparation of separate couches, snapana, tying up the protective thread – all these should be done in the manner explained earlier. Sthaṇḍila, couches, snapana and kautuka bandhana(offering of protective thread) should be done separately for the Lord and the Deity. Then, the Guru should place the images on the couch to be in recumbent posture. If separate pedestals have been made for the Lord who bestowed His grace and the Deity who had been blessed, the Guru should place the Deity on the couch to be in recumbent posture,at the feet of the Lord. He should place the śiva-kumbha and vardhani near the head of the image of Śiva. Eight kalasas should be arrayed around the śiva-kumbha and vardhani for the eight Vidyeśvaras pertaining to the concerned Deity. O, the foremost sages!, the names of eight Vidyeśvaras of Caṇḍeśa, Nandi and Viṣṇu could be known from the chapters dealing with the characteristics of these Deities.

कृत्वा कुण्डाग्नि संस्कारं द्रव्यैर्होमं समारभेत्॥ १८

समिदाज्यान्नलाजैश्च तिलशाल्यक्षतैः क्रमात्।

सत्पलाशवटप्लक्षोदुम्बरं पूर्वतो भवेत्॥ १९

शमीखदिरश्रीवृक्षा अश्वत्थो वह्निकोणतः।

प्रधानस्य पलाशस्स्यात् स च सर्वत्र वा मतः॥ २०

kṛtvā kuṇḍāgni saṁskāraṁ dravyairhomaṁ samārabhet || 18
samidājyānnalājaiśca tilaśālyakṣataiḥ kramāt |
satpalāśavaṭaplakṣodumbaraṁ pūrvato bhavet || 19
śamīkhadiraśrīvṛkṣā aśvattho vahnikoṇataḥ |
pradhānasya palāśassyāt sa ca sarvatra vā mataḥ || 20

Having done all the sacramental deeds for the fire-pits and the fire, the Guru should commence the fire-ritual. He should offer the oblations with faggots, clarified-butter, cooked-rice, parched paddy, sesame and unbroken rice-grains according to the settled order. The faggots got from the palāśa, vaṭa, plaksha and udumbara are to be offered in the fire-pits of east, south, west and north respectively. The faggots got from śamī, khadira, śrīvruksha and aśvattha are to be offered in the fire-pits in the south-east, south-west, north-west and north-east respetively. The faggots of palāśa tree should be offered in the main fire-pit. Or, these may be offered in all the fire-pits.

चण्डनन्दीशविष्णूंश्च प्रधाने तर्पयेद्गुरुः।

निष्कृतो पूर्णयोपेतं होमकर्म पृथङ्नयेत्॥ २१

द्वितीये तु ततश्शुद्धो मूर्तिपैस्तत्त्वविद्गुरुः।

संपूज्योद्धृत्य देवांस्तु कुम्भान् कुण्डेषु पावकान्॥ २२

सुमुहूर्तेऽथ संप्राप्ते मन्त्रन्यासं समाचरेत्।

caṇḍanandīśaviṣṇūṁśca pradhāne tarpayedguruḥ |
niṣkṛto pūrṇayopetaṁ homakarma pṛthaṅnayet || 21
dvitīye tu tataśśuddho mūrtipaistattvavidguruḥ |
saṁpūjyoddhṛtya devāṁstu kumbhān kuṇḍeṣu pāvakān || 22
sumuhūrte'tha saṁprāpte mantranyāsaṁ samācaret |

The Guru should offer the oblations in the main fire-pit itself for Caṇḍeśa, Nandi and Viṣṇu to make them delighted. Once the fire-ritual is completed with the offering of consummate oblation, the Guru should perform the fire-ritual in the same way on the second day also. Then, the Guru who has known well the tattvas, should purify himself with bath and nyāsa and worship the Lord, Deity, kumbhas and the fire, being assisted by the officiating priests. Having lifted the bimbas from the couch and worshipped the kalasas and the fire kindled in the fire-pits, he should begin to perform the mantra-nyāsa for the images to be installed, exactly at the onset of auspicious time.

वस्त्रहेमाङ्गुलीयादि पूजितो मूर्तिपादिभिः॥ २३

संप्राप्त दशनिष्कादि दक्षिणस्तुष्टधीर्गुरुः।

कृतस्थण्डिलकाधारान् बिम्बाग्रे तु घटान्न्यसेत्॥ २४

कुम्भान्मनुं समादाय शिवस्य हृदि विन्यसेत्।

वर्धन्या मनुमादाय तत्पीठोपरि विन्यसेत्॥ २५

vastrahemāṅgulīyādi pūjito mūrtipādibhiḥ || 23
saṁprāpta daśaniṣkādi dakṣiṇastuṣṭadhīrguruḥ |
kṛtasthaṇḍilakādhārān bimbāgre tu ghaṭānnyaset || 24
kumbhānmanuṁ samādāya śivasya hṛdi vinyaset |
vardhanyā manumādāya tatpīṭhopari vinyaset || 25

Then the chief sponsor of the event should honor the Āchārya and the assisting priests by presenting to them new clothes, gold ring and other valuable things. Having obtained sufficient sacrificial fees and being in delighted state, the Guru should lift up the kalasas and place them in an orderly way on the sthaṇḍila designed in front of the installed image. Having collected the mantra and the seeds from the kumbha, he should fix them on the heart of the image. Having collected the mantra from the vardhani-kalasa, he should unite it with the pedestal.

देवी सहासना चेत्तु तस्या हृदि मनुं न्यसेत्।

अन्येभ्यो बीजमादाय पीठस्य परितो न्यसेत्॥ २६

चण्डेशादिषु देवेषु तत्तत्कुम्भान्मनुं न्यसेत्।

तत्तद्घटोदकैस्तत्तद् देवमप्यभिषेचयेत्॥ २७

स्नपनं चोत्सवं भूरि नैवेद्यं कारयेन्न वा।

देवी विभिन्न पीठा चेत् कल्याणं कारयेद्गुरुः॥ २८

एवं यः कुरुते मर्त्यः सोऽन्ते मोक्षमवाप्नुयात्॥ २९

devī sahāsanā cettu tasyā hṛdi manuṁ nyaset |
anyebhyo bījamādāya pīṭhasya parito nyaset || 26
caṇḍeśādiṣu deveṣu tattatkumbhānmanuṁ nyaset |
tattadghaṭodakaistattad devamapyabhiṣecayet || 27
snapanaṁ cotsavaṁ bhūri naivedyaṁ kārayenna vā |
devī vibhinna pīṭhā cet kalyāṇaṁ kārayedguruḥ || 28
evaṁ yaḥ kurute martyaḥ so'nte mokṣamavāpnuyāt || 29

If Devi is installed in the same pedestal of Śiva, the Guru should unify the mantra collected from the vardhani with the heart of Devi. Having collected the mantras and seeds from the eight kalasas, he should unite them around the pedestal, in all the eight directions. The Guru should collect the mantra from the kalasa pertaining to Caṇḍeśa and other Mūrtis and unite it with the concerned Deity. He should perform the ceremonial bath to the Lord and to the concerned Deity with the consecrated water contained in the kumbha and kalasas pertaining to each of them. After the completion of installation, the Guru should perform the snapana-abhisheka and the concerned festival and offer the 'naivedya' in abundant measure. Or, these may be left out. If Devi is installed in a separate pedestal, then, the Guru should perform the 'marriage-festival' to Śiva and Devi, in the evening. The devotee who arranges for such installation would attain final liberation at the end of his worldly life.

॥ इति उत्तरकामिकाख्ये महातन्त्रे चन्डेशाद्यनुग्रह प्रतिष्ठा विधिःएकषष्टितमः पटलः॥

|| iti uttarakāmikākhye mahātantre caṇḍeśādyanugraha pratiṣṭhā vidhiḥ ekaṣaṣṭitamaḥ paṭalaḥ ||

This is the 61st chapter titled "Directions for the Installation of Caṇḍeśa Anugraha Mūrti and other such Mūrtis" in the Great Tantra called the Uttara Kāmika.

६२ भक्तानुग्रह देवस्थापन विधिः

62 bhaktānugraha devasthāpana vidhiḥ

62 Directions for the Installation of Bhakta Anugraha Mūrti

भक्तानुग्रह देवस्य तल्लक्षणपुरस्सरम्।
स्थापनं संप्रवक्ष्यामि श्रूयतां द्विजसत्तमाः॥ १
सदाशिवादयो देवाः प्रागेव प्रतिपादिताः।
त एवानुग्रहपरा भक्तानुग्राहका मताः॥ २
देवदानव गन्धर्व मुनयो मनुजादयः।
पिपीलिकाद्या गजान्ता जङ्गमाः स्थावराश्च ये॥ ३
तेऽनुग्राह्याः स्मृताश्शास्त्रे ऽनुग्रहो बहुधा मतः।

bhaktānugraha devasya tallakṣaṇapurassaram |
sthāpanaṁ saṁpravakṣyāmi śrūyatāṁ dvijasattamāḥ || *1*
sadāśivādayo devāḥ prāgeva pratipāditāḥ |
ta evānugrahaparā bhaktānugrāhakā matāḥ || *2*
devadānava gandharva munayo manujādayaḥ |
pipīlikādyā gajāntā jaṅgamāḥ sthāvarāśca ye || *3*
te'nugrāhyāḥ smṛtāśśāstre 'nugraho bahudhā mataḥ |

Consequently, I will speak on the directions for the installation of Bhakta Anugraha Mūrti(the manifestation of the Lord in a particular form to bestow grace upon a devotee) along with the characteristic features of such form. O, the foremost twice-born sages!, listen to these instructions. Various Lords(forms of Śiva) such as Sadāśiva and others about whom much details have been given earlier are always motivated towards bestowing grace upon the devotees and they are considered as Bhakta Anugraha Mūrtis. Devas, dānavas, gandharvas, munis, human beings and other embodied souls, small-sized beings such as ants and others and big-sized beings such as elephants are called 'jaṅgamas' (moving beings). Trees, plants, mountains and such others are called 'sthāvaras'(fixed ones; non-moving existents). In this Scripture it is held that the jaṅgama-beings and the sthāvara-beings are the embodied souls which deserve to receive grace from the Lords. The bestowal of grace happens in manifold ways.

दीक्षाव्याख्यान संस्पर्शावलोकोक्तिमुखो द्विजाः॥ ४
शिवाधिष्ठित देहस्तु मरणं याति यो नरः।
स नरः शिव एव स्यात् सर्वपाप बहिष्कृतः॥ ५
तस्मादुत्क्रान्ति काले तु स्वेष्टलिङ्गं तु संस्पृशन्।
प्राणमोक्षं च कुर्याद्यः स शिवो नात्र संशयः॥ ६

dīkṣāvyākhyāna saṁsparśāvalokoktimukho dvijāḥ || 4
śivādhiṣṭhita dehastu maraṇaṁ yāti yo naraḥ |
sa naraḥ śiva eva syāt sarvapāpa bahiṣkṛtaḥ || 5
tasmādutkrānti kāle tu sveṣṭaliṅgaṁ tu saṁspṛśan |
prāṇamokṣaṁ ca kuryādyaḥ sa śivo nātra saṁśyaḥ || 6

O, the twice-born sages!, a devotee who has attained a pure body through various initiations such as scriptural explanation(śāstra vyākhyāna), powerful touch(sparśa), look charged with the fire of knowledge(avalōkana), instruction(ukti) and others and whose body has become a fitting seat for Śiva is rightly considered as Lord Śiva Himself, since he has been disentangled from all sorts of kārmic effects. A devotee who breaths his last touching the image of his chosen Deity at the final stage of his life when his soul is about to leave the body is verily Lord Śiva Himself. There is no doubt in this regard.

सुसंस्पृष्टोक्त गोत्रादि देहं कृत्वा तु साकृतिम्।
आसीनं वा स्थितं वापि शयितां शुभलक्षणाम्॥ ७
कृताञ्जलिपुटोपेतां प्रतिमां लोहपूर्वकैः।
द्रव्यैस्सदाशिवाद्यां तु कृत्वा संस्थापयेत्सुधीः॥ ८
तत्पीठानथ तद्देवाकृतिं कुर्याद् गुरुस्सुधीः।
भक्तानुग्रह देवस्य लक्षणं त्वेवं ईरितम्॥ ९

susaṁspṛṣṭokta gotrādi dehaṁ kṛtvā tu sākṛtim |
āsīnaṁ vā sthitaṁ vāpi śayitāṁ śubhalakṣaṇām || 7
kṛtāñjaliputopetāṁ pratimāṁ lohapūrvakaiḥ |
dravyaissadāśivādyāṁ tu kṛtvā saṁsthāpayetsudhīḥ || 8
tatpīṭhānatha taddevākṛtiṁ kuryād gurussudhīḥ |
bhaktānugraha devasya lakṣaṇaṁ tvevaṁ īritam || 9

The form characterized by gotra and such other factors of the departed devotee should be perfectly made so as to be associated with all features of a body. The form should be rendered to appear with auspicious lineaments; it may be designed so as to be in seated posture, standing posture or recumbent posture. The two hands of the image should be shown as folded and joined together to express obeisance. Having designed the form of the devotee with metal, stone or other materials and having made the images of Sadāśiva and other Lords with recommended materials, the learned Guru should perform the installation. The well-informed Guru should design a fitting pedestal for the image of the devotee to be like the pedestal of Sadāśiva and other Lords. Thus, the lineaments of Bhakta Anugraka Mūrti have been told.

संस्थापनं अथो वक्ष्ये श्रूयतां द्विजसत्तमाः।
कालः प्राग्वत्समुद्दिष्टस्तथैवाङ्कुरकर्म च॥ १०
रत्नन्यासं तथैवाक्षिमोक्षणं बेरशोधनम्।
ग्रामप्रदक्षिणं वारिमध्यमे त्वधिवासनम्॥ ११

प्रतिष्ठा मण्टपाख्यं यत् पूर्वोक्त विधिनाचरेत्।

कुण्डानि कारयेत्तत्र नवपञ्चैकसंख्यया॥ १२

चतुरश्राणि कार्याणि प्रधानं वृत्तमेव वा।

saṁsthāpanaṁ atho vakṣye śrūyatāṁ dvijasattamāḥ |
kālaḥ prāgvatsamuddiṣṭastathaivāṅkurakarma ca || 10
ratnanyāsaṁ tathaivākṣimokṣaṇaṁ beraśodhanam |
grāmapradakṣiṇaṁ vārimadhyame tvadhivāsanam || 11
pratiṣṭhā maṇṭapākhyaṁ yat pūrvokta vidhinācaret |
kuṇḍāni kārayettatra navapañcaikasaṁkhyayā || 12
caturaśrāṇi kāryāṇi pradhānaṁ vṛttameva vā |

O, the good-souled sages!, now I will explain the details of installation. Listen to these instructions. As done before, the auspicious time should be ascertained first. This is to be followed by the offering of fresh sprouts. Fixing of the gems, opening of the eyes, purification of the image, procession around the village, keeping the image immersed in water, construction of sacrificial pavilion meant for installation – all such rituals shuld be done according to the directions given before. Fire-pits should be constructed in the pavilion, their number being nine, five or one. The fire-pits should be square in shape. The principal fire-pit should be in circular shape only.

तक्षकोद्वासनं विप्रभुक्तिं पुण्योदसेचनम्॥ १३

स्थण्डिलं स्नपनं शय्यां तद्वत् कौतुक बन्धनम्।

शयनारोहणं कुम्भस्थापनं पूर्ववन्नयेत्॥ १४

तत्पादे भक्तकुम्भं तु तत्तद्ध्यान समन्वितम्।

आत्ममन्त्र समोपेतं विद्येश्वर घटावृतम्॥ १५

तद्वन्मूर्त्यादि विन्यासं प्रागुक्त विधिना नयेत्।

takṣakodvāsanaṁ viprabhuktiṁ puṇyodasecanam || 13
sthaṇḍilaṁ snapanaṁ śayyāṁ tadvat kautuka bandhanam |
śayanārohaṇaṁ kumbhasthāpanaṁ pūrvavannayet || 14
tatpāde bhaktakumbhaṁ tu tattaddhyāna samanvitam |
ātmamantra samopetaṁ vidyeśvara ghaṭāvṛtam || 15
tadvanmūrtyādi vinyāsaṁ prāgukta vidhinā nayet |

Sending off the sthapati with due honors, feeding the learned brahmins, sprinkling the sacred water over the interior of the pavilion, sthaṇḍilam, snapanam, preparation of couch, tying up the protective thread, placing the image to be in recumbent posture on the couch, arrangement of the kalasas – all such deeds should be performed as done earlier. The kumbha meant for the devotee should be placed near the feet of Lord's image with the accompaniment of the recital of 'meditation-verse' composed on the devotee and with the recital of 'ātma-mantra' pertaining to him. Eight kalasas meant for the Vidyeśvaras of the devotees should be arrayed around the bhakta-kumbha. The nyāsa of mūrti and others should be done according to the directions detailed earlier.

अग्निकुण्डादि संस्कारं कृत्वा होमं समाचरेत्॥ १६

समिदाज्यान्नलाजैश्च तिलैर्वेणुयवैर्द्विजाः।

पलाशोदुम्बराश्वत्थन्यक्रोधाः प्राग्दिगादितः॥ १७

शम्यपामार्ग श्रीवृक्षप्लक्षाश्चाग्नेय गोचराः।

प्रधाने तु पलाशस्स्यात् स च सर्वत्र वा मतः॥ १८

agnikuṇḍādi saṁskāraṁ kṛtvā homaṁ samācaret || 16
samidājyānnalājaiśca tilairveṇuyavairdvijāḥ |
palāśodumbarāśvatthanyakrodhāḥ prāgdigāditaḥ || 17
śamyapāmārga śrīvṛkṣaplakṣāścāgneya gocarāḥ |
pradhāne tu palāśassyāt sa ca sarvatra vā mataḥ || 18

Having performed the sacramental activities for the fire-pits, the Guru should commence the fire-ritual. O, the twice-born sages!, oblations should be made with the faggots, clarified-butter, cooked rice, parched paddy, sesame, bamboo-rice and barley grains. The faggots got from the palāśa, udumbara, aśvattha and nyakrodha trees should be used for the fire-pits in the east, south, west and north respectively; faggots got from śamī, apāmārga, śrīvruksha and plaksha trees should be used for the fire-pits in the south-east, south-west, north-west and north-east. The faggots of palāśa tree should be used for the pricipal fire-pit. Or, these may be used for all the fire-pits.

ततो द्वितीयदिवसे कृतकुम्भाग्नि पूजनः।

पूजितो वस्त्रहेमाद्यैर्मूर्तिपाद्यैस्समन्वितः॥ १९

संप्राप्त दशनिष्कादि दक्षिणस्तुष्टधीर्गुरुः।

मन्त्रन्यासं ततः कुर्यान्न्यस्त्वा बिम्बपुरो घटान्॥ २०

tato dvitīyadivase kṛtakumbhāgni pūjanaḥ |
pūjito vastrahemādyairmūrtipādyaissamanvitaḥ || 19
saṁprāpta daśaniṣkādi dakṣiṇastuṣṭadhīrguruḥ |
mantranyāsaṁ tataḥ kuryānnyastvā bimbapuro ghaṭān || 20

Then, on the second day, the Guru should worship the kumbhas and the fire kindled in the fire-pit. The ‘yajamāna’ should honor the chief-priest and the assisting priests by offering new clothes, gold-ring and such other valuable things. Having obtained the sacrificial fees sufficiently from him, the Guru, being with delighted heart and content mind, should perform ‘mantra-nyāsa’ for the image and place the kumbhas and kalasas in front of the installed image.

कुम्भान्मन्त्रं समादाय देवस्य हृदये न्यसेत्।

देव्या देवस्समायुक्तो यदि देवीमनुं गुरुः॥ २१

विन्यसेद्धृदये देव्या नो चेत् पीठे तु विन्यसेत्।

ततः कुम्भजलेनाथ तौ च संस्नापयेद् द्विजाः॥ २२

भक्तकुम्भस्थ बीजं तु तद्भक्त हृदये न्यसेत्।
आदाय बीजान्यन्येभ्यः पीठस्य परितो न्यसेत्॥ २३
तत्कुम्भस्थ जलेनापि स्नापयेत्पीठमादरात्।

kumbhānmantraṁ samādāya devasya hṛdaye nyaset |
devyā devassamāyukto yadi devīmanuṁ guruḥ || 21
vinyaseddhṛdaye devyā no cet pīṭhe tu vinyaset |
tataḥ kumbhajalenātha tau ca saṁsnāpayed dvijāḥ || 22
bhaktakumbhastha bījaṁ tu tadbhakta hṛdaye nyaset |
ādāya bījānyanyebhyaḥ pīṭhasya parito nyaset || 23
tatkumbhastha jalenāpi snāpayetpīṭhamādarāt |

Having collected the mantra and the seeds from the śiva-kumbha, the Guru should place them over the heart of Lord's image and if Devī is installed in the same pedestal along with the Lord, he should place the mantra collected from the vardhani-kalasa over the heart of Devi's image. If Devī is not installed on the pedestal, he should unite this mantra with the pedestal. O, the twice-born sages!, the Guru should then perform the ceremonial bath to the Lord and Devī with the consecrated water contained in the śiva-kumbha and vardhani-kalasa. In the same way, he should collect the mantra from the bhakta-kumbha and unite it with the heart of the image of the devotee; collect the mantras from the eight kalasas and place them around the pedestal of that image. He should perform the ceremonial bath with reverence and love to the Devotee with the consecrated water contained in the kumbha of the devotee and to the pedestal with the consecrated water contained in the eight kalasas.

स्नपनं कारयेदन्ते नैवेद्यं दापयेत्ततः॥ २४
उत्सवं तु तदन्ते स्यादेतत् सामान्यमीरितम्।
विशेषस्त्रिपुरघ्नादि प्रतिष्ठा विधिचोदितः॥ २५
तथा भक्तप्रतिष्ठोक्त विधिना च समन्वितः।
एवं यः कुरुते मर्त्यस्स पुण्यां गतिमाप्नुयात्॥ २६

snapanaṁ kārayedante naivedyaṁ dāpayettataḥ || 24
utsavaṁ tu tadante syādetat sāmānyamīritam |
viśeṣastripuraghnādi pratiṣṭhā vidhicoditaḥ || 25
tathā bhaktapratiṣṭhokta vidhinā ca samanvitaḥ |
evaṁ yaḥ kurute martyassa puṇyāṁ gatimāpnuyāt || 26

Then at the end, the Guru should perform 'snapana-abhisheka', offer abundantly the naivedya and perform the concerned festival. These are the activities common for the installation of any image. There are some specific rituals and directions concerned with the installation and such rituals and directions have been told in the chapter dealing with the installation of Tripura Samhāra Mūrti and others and such rituals should be performed for the installation of Bhakta Anugraha Mūrti according to the given directions. A person who arranges for the installation of this Mūrti would be elevated to a higher plane of existence attainable through accumulated effects of meritorious deeds.

पुत्रार्थी लभते पुत्रान् धनार्थी धनमाप्नुयात्।
देवार्थी देवमाप्नोति मोक्षार्थी मोक्षमाप्नुयात्॥ २७
यान्यान् कामयते भोगांस्तान्सर्वानाप्नुयान् नरः।
मृतमुद्दिश्य यः कुर्यात्तत्पुत्रः पौत्र एव वा॥ २८
जीवन्नेवाथवा कुर्यादात्मानं शिवसंज्ञितम्॥ २९

putrārthī labhate putrān dhanārthī dhanamāpnuyāt |
devārthī devamāpnoti mokṣārthī mokṣamāpnuyāt || 27
yānyān kāmayate bhogāṁstānsarvānāpnuyān naraḥ |
mṛtamuddiśya yaḥ kuryāttatputraḥ pautra eva vā || 28
jīvannevāthavā kuryādātmānaṁ śivasaṁjñitam || 29

The person who, being the son or grandson of a deceased devotee, arranges for the installation of Bhakta Anugraha Mūrti in the name of that deceased devotee would achieve his desired goal. He who wants a good descendent would be blessed with son/daughter; who desires for the abudant wealth would be blessed with wealth; who aspires for attaining a godly state would surely attain that exalted state; who wishes for the final liberation would be blessed with such liberated state. He would attain all those wordly enjoyments which he wanted to gain. An enlightened person who has realized that his soul is in oneness with Śiva could install this Murti for the sake of his own self even while he is alive.

॥ इति उत्तर कामिकाख्ये महातन्त्रे भक्तानुग्रह प्रतिष्ठा विधिः द्विषष्टितमः पटलः॥
|| iti uttara kāmikākhye mahātantre bhaktānugraha pratiṣṭhā vidhiḥ dviṣaṣṭitamaḥ paṭalaḥ ||

This is the 62nd chapter titled “Directions for the Installation of Bhakta Anugraha Mūrti”
in the Great Tantra called Uttara Kāmika

६३ कालारि कामघ्न प्रतिष्ठा विधिः

63 kālāri kāmaghna pratiṣṭhā vidhiḥ

63 Directions for the Installation of Kālāntaka Mūrti and Kāmaghna Mūrti

वक्ष्ये कालारि कामघ्न प्रतिष्ठां लक्षणान्विताम्।
चतुर्भुजस्त्रिणेत्रश्च कपर्द मकुटान्वितः॥ १
कुञ्चितासव्य पादस्तु व्याघ्रचर्माम्बरान्वितः।
ततोद्धृत सदक्षाङ्घ्रिस्तीक्ष्णदंष्ट्रोग्रनासिकः॥ २
दक्षहस्तस्थ शूलो वा वामहस्तस्थ सूचिकः।
दक्षहस्तस्थ परशुर्नागपाशोऽथ वामगः॥ ३

vakṣye kālāri kāmaghna pratiṣṭhāṁ lakṣaṇānvitām |
caturbhujastriṇetraśca kaparda makuṭānvitaḥ || 1
kuñcitāsavya pādastu vyāghracarmāmbarānvitaḥ |
tatoddhṛta sadakṣāṅghristīkṣṇadaṁṣṭrogranāsikaḥ || 2
dakṣahastastha śūlo vā vāmahastastha sūcikaḥ |
dakṣahastastha paraśurnāgapāśo'tha vāmagaḥ || 3

Now I will speak on the process of installation of Kālāntaka Mūrti and Kāmaghna Mūrti along with the characteristic features of these two forms. Kālāntaka Mūrti should be shown as having four arms and three eyes, as adorned with the crown of matted hair, his left leg bent a little, attired with tiger-hide, his right leg raised up and bent, having sharp protruded teeth, and nose dilated with anger, as holding the trident in His lower right hand, holding the sūci-mudra(terrifying gesture) in His lower left hand, holding a hatchet in His upper right hand and holding the serpent-goad in His upper left hand.

कटाक्षदृष्टिर्देवस्य कालदेवे व्यवस्थितः।
शूलं ह्यधोमुखं प्रोक्तं कालकण्ठस्थमेव वा॥ ४
कालं तु पतितं कुर्यात्तं प्लुताक्षं तु मूर्चितम्।
उद्गिरद्रक्तवस्त्रं च तथा लोहित मूर्धजम्॥ ५
शूलपाशकरं चैव विकीर्ण चरणान्वितम्।
दंष्ट्राकराळ वदनं रक्तभ्रू रक्तलोचनम्॥ ६

kaṭākṣadṛṣṭirdevasya kāladeve vyavasthitaḥ |
śūlaṁ hyadhomukhaṁ proktaṁ kālakaṇṭhasthameva vā || 4
kālaṁ tu patitaṁ kuryāttaṁ plutākṣaṁ tu mūrcitam |

udgiradraktavastraṁ ca tathā lohita mūrdhajam || 5
śūlapāśakaraṁ caiva vikīrṇa caraṇānvitam |
daṁṣṭrākarāḻa vadanaṁ raktabhrū raktalocanam || 6

The compassionate look of the Lord should be shown as falling on Yama, the God of Death and the trident should be shown as facing down or as touching the neck of Yama. The form of Kāladeva(Yama) should be shown as fallen down on the ground, as his eyes filled with tears and as swooned, his red garment falling down on his side and as having red and raised hair on his head. He should be shown as holding the trident and goad in his hands and as his feet stretched and kept apart, as his face appearing with protruding teeth, as having red brows and red eyes.

देवस्य नाभिमानेन नवतालेन कारयेत्।
कृताञ्जलिपुटं वापि कारयेत् कालमादरात्॥ ७
अथवाथ हराल्लिङ्गान्निर्गतात् पतितं नयेत्।
कालान्तलिङ्गमानाद्यं लिङ्गोद्भूतोक्तवन्नयेत्॥ ८
त्रिभङ्गेन स्थितश्चान्योऽधोमुखो भस्मविग्रहः।
बद्धपुष्पाञ्जलिः पार्श्वे मार्कण्डेयः स्थितो वरः॥ ९
कर्तव्यः कालतो भीतस्सन्तुष्टो नु हरेण तु।
मार्कण्डेयोऽनुमानेन युक्तो वा वर्जितस्तु वा॥ १०
अपस्मार शरीरस्थ चरणेन युतो न वा।
कालारिरेवमाख्यातो मन्मथान्तक उच्यते॥ ११

devasya nābhimānena navatālena kārayet |
kṛtāñjalipuṭaṁ vāpi kārayet kālamādarāt || 7
athavātha harālliṅgānnirgatāt patitaṁ nayet |
kālāntaliṅgamānādyaṁ liṅgodbhūtoktavannayet || 8
tribhaṅgena sthitaścānyo'dhomukho bhasmavigrahaḥ |
baddhapuṣpāñjaliḥ pārśve mārkaṇḍeyaḥ sthito varaḥ || 9
kartavyaḥ kālato bhītassantuṣṭo nu hareṇa tu |
mārkaṇḍeyo'numānena yukto vā varjitastu vā || 10
apasmāra śarīrastha caraṇena yuto na vā |
kālārirevamākhyāto manmathāntaka ucyate || 11

The image of Kāladeva should be with a height equalling the height between the feet and navel of the Lord and it should be designed according to the proportionate system of nava-tāla. This form may be designed in such a way that the hands of Yama are folded together to be in añjali-mudra. Or, the form of Yama may be shown as knocked down by the Lord coming out with a force from the Liṅga. The proportionate measures and other features of Kālāntaka and Liṅga are as told for the Liṅgodbhva Mūrti. Mārkaṇḍeya, the celebrated one, should be shown as standing in tribhaṅga-posture(form bent at three points) by the side of the Lord, as his face looking downwards, as besmeared with bhasma and as holding flowers in his hands held in añjali-mudra. He may be depicted as terrified by the appearance of Yama or as much delighted by the manifestation and grace of Śiva. The image of Mārkaṇḍeya may be designed

there as mentally conceived by the sthapati or this image may be left out. The left foot of the Lord may or may not be shown as placed on the body of apasmāra. Thus, the features of Kālāntaka Mūrti have been told. Next, those of Manmathāntaka Mūrti are detailed.

अग्रे तु दक्षिणामूर्तेर्योगनिष्ठस्य मन्मथम्।
कुर्यात्तु पतितं द्दष्टि पातादेव च तत्क्षणात्॥ १२
भक्त्वा दशांशं देवोच्चं एकाद्याः सप्तभागगाः।
मन्मथोत्सेध उद्दिष्टः स तु हेमविभूषितः॥ १३
शुद्धजाम्बूनदप्रख्यः पुष्पपञ्चेषु संयुतः।
मीनकेतुस्तथैवेक्षु कार्मुकाकृति संयुतः॥ १४

agre tu dakṣiṇāmūrteryoganiṣṭhasya manmatham |
kuryāttu patitaṁ dṛṣṭi pātādeva ca tatkṣaṇāt || 12
bhaktvā daśāṁśaṁ devoccaṁ ekādyāḥ saptabhāgagāḥ |
manmathotsedha uddiṣṭaḥ sa tu hemavibhūṣitaḥ || 13
śuddhajāmbūnadaprakhyaḥ puṣpapañceṣu saṁyutaḥ |
mīnaketustathaivekṣu kārmukākṛti saṁyutaḥ || 14

The form of Manmatha should be shown as fallen down in front of Dakshiṇāmūrti who is in totally absorbed state attained through yoga and this form should be designed as thrown down at the very moment the look of the Lord fell on him. The total height of the Lord should be divided into ten equal parts and based on this division the height of Manmatha may be decided to be from one part out of ten parts up to seven parts out of ten parts. The form of Manmatha should be shown as adorned with gold ornaments; as being with the brilliance of exceedingly pure gold; as holding five flowery arrows sugarcane-bow and the fish-flag.

देवभाग वसन्ताख्य मित्रयुक्तोऽतिसुन्दरः।
लम्बिनी तापिनी चैव वेदिनी द्राविणी तथा॥ १५
मारिणी तु शराख्याः स्युर्धनुर्वामे शराः परे।
मन्मथो मित्रयुक्तो वाऽयुतोवैक शरेण तु॥ १६
इत्थं लक्षणमाख्यातं प्रतिष्ठा विधिरुच्यते।

devabhāga vasantākhya mitrayukto'tisundaraḥ |
lambinī tāpinī caiva vedinī drāviṇī tathā || 15
māriṇī tu śarākhyāḥ syurdhanurvāme śarāḥ pare |
manmatho mitrayukto vā'yutovaika śareṇa tu || 16
itthaṁ lakṣaṇamākhyātaṁ pratiṣṭhā vidhirucyate |

Vasanta who is the companion of Manmatha and who is with excelling beauty should be shown as standing by the side of the Lord. The five flowery arrows of Manmatha are: lambinī, tāpinī, vedinī, drāviṇī and māriṇī. These are in the right hand of Manmatha and the sugarcane-bow is in his left hand.

Manmatha may be shown as associated or not associated with Vasanta; may be shown as holding only one arrow. Thus, the lineaments of Manmathāntaka Mūrti have been told. Next, the directions for the installation are told.

वाराद्यं अङ्कुरं यागमण्टपं पूर्ववन्नयेत्॥ १७
कुण्डानि मण्टपे कुर्याद् ग्रहभूतैक संख्यया।
दिग्गताश्राणि वृत्तानि चतुरश्राणि वा द्विजाः॥ १८
रत्नन्यासाक्षिमोक्षौ च बेरशुद्धिमनन्तरम्।
ग्रामप्रदक्षिणं तोयाधिवासं पूर्ववद्गुरुः॥ १९

vārādyaṁ aṅkuraṁ yāgamaṇṭapaṁ pūrvavannayet || 17
kuṇḍāni maṇṭape kuryād grahabhūtaika saṁkhyayā |
diggatāśrāṇi vṛttāni caturaśrāṇi vā dvijāḥ || 18
ratnanyāsākṣimokṣau ca beraśuddhimanantaram |
grāmapradakṣiṇaṁ toyādhivāsaṁ pūrvavadguruḥ || 19

Fixing an auspicious day and time, offering of the fresh sprouts, construction of sacrificial pavilion – all these should be done according to the directions told earlier. Nine or five fire-pits or one fire-pit should be designed in the pavilion. O, the twice-born sages!, the fire-pits should be square, angular and circular in shape suitable to each direction. Fixing the gems on the image, opening the eyes of the images, purification of the images, procession around the village, keeping the images immersed under water – all these should be performed by the Guru as done by him earlier.

देवे च काल कामे च कारयेत्तु पृथक् पृथक्।
वेद्यूर्ध्वे स्थण्डिले चैव शयनं स्नपनं पृथक्॥ २०
देवस्य पाददेशे तु शय्या स्यात् कालकामयोः।
कौतुकं शयनारोहं पूर्ववत् पृथगाचरेत्॥ २१

deve ca kālae kāme ca kārayettu pṛthak pṛthak |
vedyūrdhve sthaṇḍile caiva śayanaṁ snapanaṁ pṛthak || 20
devasya pādadeśe tu śayyā syāt kālakāmayoḥ |
kautukaṁ śayanārohaṁ pūrvavat pṛthagācaret || 21

These rituals should be performed separately for Kālāntaka and Kāmaghna. Sthaṇḍila over the altar, the couch and snapana should be done separately for these two Mūrtis. The couch should be prepared so as to be near the feet of Kālāntaka and Kāmaghna. Similarly, tying of the protective thread and placing the image to be in recumbent posture on the couch should be done separately for these two Mūrtis.

ईशकुम्भं शिरोदेशे वर्धनीं तस्य चोत्तरे।
कालकुम्भं च तन्मूर्ध्नः प्रदेशे तन्मनुं स्मरन्॥ २२

कामश्चेत्तच्छिरोदेशे वस्त्राद्याढ्यं घटं न्यसेत्।

मित्राभ्यां संयुतश्चेत्तु तयोश्च कलशद्वयम्॥ २३

īśakumbhaṁ śirodeśe vardhanīṁ tasya cottare |
kālakumbhaṁ ca tanmūrdhnaḥ pradeśe tanmanuṁ smaran || 22
kāmaścettacchirodeśe vastrādyāḍhyaṁ ghaṭaṁ nyaset |
mitrābhyāṁ saṁyutaścettu tayośca kalaśadvayam || 23

The kumbha for the Lord should be placed near the head of His image and vardhani-kalasa(Śakti-kumbha) should be placed on the left of śiva-kumbha. The kumbha for Yama should be placed near the head-side of Kāladeva and the kumbha for Manmatha should be placed near his head-side. These kumbhas should be placed with the recital of mantra pertaining to each Mūrti. The kumbhas should be covered with new clothes and be deposited with essential things. If Manmatha is associated with his two companions, then two kumbhas should be placed for both of them.

कामस्य पार्श्वयोः क्लुप्त शय्या शयितयोरपि।

देवभाग वसन्ताख्य युक्तयोर्मित्रयोर्गुरुः॥ २४

विन्यसेद्वस्त्रहेमाढ्यं पूर्ववत् परितो घटान्।

विद्येश्वरात्मकान्न्यस्य यजेत् गन्धादिभिस्ततः॥ २५

तत्त्वेश्वरादि विन्यासं कृत्वा होमं समाचरेत्।

तत्त्वाद्याः पूर्ववद्देवे कामे तस्य यथोदितम्॥ २६

kāmasya pārśvayoḥ klupta śayyā śayitayorapi |
devabhāga vasantākhya yuktayormitrayorguruḥ || 24
vinyasedvastrahemāḍhyaṁ pūrvavat parito ghaṭān |
vidyeśvarātmakānnyasya yajet gandhādibhistataḥ || 25
tattveśvarādi vinyāsaṁ kṛtvā homaṁ samācaret |
tattvādyāḥ pūrvavaddeve kāme tasya yathoditam || 26

The couches for Devabhāga(friend of Manmatha) and for Vasanta(another friend of Manmatha) should be placed by the Guru on both sides of the couch meant for Manmatha. As done before, he should array eight kalasas wrapped with fresh cloth and deposited with gold coin and other materials around the kumbhas. These kalasas are meant for the Vidyeśvaras of Manmatha. Then he should worship the kumbhas and kalasas with sandal, flowers and such other things. Having done the nyāsa of tattvas and others, he should commence the fire-ritual. The tattvas pertaining to Kāma are the same as mentioned earlier.

कालस्य पञ्चमूर्तिस्तु मूर्तीशानपि विन्यसेत्।

आत्मविद्या शिवाख्यानां तत्त्वानां व्याप्तिरिष्यते॥ २७

शब्दप्रकृतिकालान्तं तदीशानां तथैव हि।

मूर्तयः प्राग्वदुद्दिष्टा वसन्तो ग्रीष्म संज्ञकः॥ २८

प्रावृट् शरश्च हेमन्त इति मूर्तीश्वरा मताः।

kālasya pañcamūrtistu mūrtīśānapi vinyaset |
ātmavidyā śivākhyānāṁ tattvānāṁ vyāptiriṣyate || 27
śabdaprakṛtikālāntaṁ tadīśānāṁ tathaiva hi |
mūrtayaḥ prāgvaduddiṣṭā vasanto grīṣma saṁjñakaḥ || 28
prāvṛṭ śaraśca hemanta iti mūrtīśvarā matāḥ |

The Guru should do the nyāsa of the five Mūrtis and Mūrtīśvaras pertaining to Yama. Here, it is pertinent to say about the pervasive power of ātma tattva, vidyā tattva and śiva tattva. The ātma tattva (with reference to Kāla and Kāma) is pervasive up to śabda tattva; vidyā tattva is pervasive up to prakruti tattva; śiva tattva is pervasive up to kāla tattva. The Mūrtis of Manmatha are as told before. His Mūrtīśvaras are: Vasanta, Grīṣma, Prāvruṭ, Śaraś and Hemanta.

कृत्वा कुण्डाग्नि संस्कारं समिद्घृतचरूंस्तिलान्॥ २९

अक्षतांश्च गुळं लाजान्सर्षपं च हुनेत् क्रमात्।

पलाशोदुम्बराश्वत्थ वटाः प्रागादि दिक्षु च॥ ३०

शमीखदिरमायूर श्रीवृक्षा वह्नि कोणतः।

पलाशस्तु प्रधाने स्यात् स तु सर्वत्र वा मतः॥ ३१

kṛtvā kuṇḍāgni saṁskāraṁ samidghṛtacarūṁstilān || 29
akṣatāṁśca guḻaṁ lājānsarṣapaṁ ca hunet kramāt |
palāśodumbarāśvattha vaṭāḥ prāgādi dikṣu ca || 30
śamīkhadiramāyūra śrīvṛkṣā vahni koṇataḥ |
palāśastu pradhāne syāt sa tu sarvatra vā mataḥ || 31

Having completed the sacramental rituals for the fire-pits and the fire, the Guru should perform the fire-ritual. Faggots, clarified butter, cooked rice, sesame, unbroken rice grains, pieces of molasses, parched paddy, white mustard – all these should be offered as oblations into the fire in due order by the Guru. Faggots got from palāśa, udumbara, aśvattha and vaṭa trees are to offered in the fire-pits of east, south, west and north directions. Faggots got from śamī, khadira, māyūra and śrīvruksha trees are to be offered in the fire-pits of south-east, south-west, north-west and north-east directions. The faggots of palāśa tree should be used for the pricipal fire-pit. Or, palāśa may be used for all the fire-pits.

कालं कामं प्रधाने तु कल्पयेद्देशिकस्सुधीः।

नीत्वैवं रात्रिशेषं तु प्रभाते विमले ततः॥ ३२

देशिकस्सुविशुद्धात्मा संपुज्योद्धृत बिम्बकः।

कुम्भान् कुण्डस्थ वह्निं च मन्त्रन्यासं गुरूत्तमः॥ ३३

kālaṁ kāmaṁ pradhāne tu kalpayeddeśikassudhīḥ |
nītvaivaṁ rātriśeṣaṁ tu prabhāte vimale tataḥ || 32
deśikassuviśuddhātmā saṁpujyoddhṛta bimbakaḥ |
kumbhān kuṇḍastha vahniṁ ca mantranyāsaṁ gurūttamaḥ || 33

The Guru who is endowed with scriptural knowledge should offer the oblations into the principal fire-pit for Kāla and Kāma. Having spent the night calmly after the completion of the first-day fire ritual, the Guru should get up in the early morning and get himself purified with systematic bath and other deeds. Having worshipped the images, kumbhas, kalasas and the fire kindled in the fire-pits , he should lift up the images from the couches and palce them inside the shrine. The foremost Guru should do 'mantra nyāsa' for the kumbhas and the images.

वस्त्रहेमाङ्गुलीयाद्यैः पूजितो मूर्तिपादिभिः।
संप्राप्त दक्षिणः पश्चात् सुमुहूर्ते सुलग्नके॥ ३४
कुम्भान् बिम्बपुरो न्यस्य शिवकुम्भं मनुं स्मरन्।
शिवस्य चादरान्न्यस्य तत्पीठे करकं न्यसेत्॥ ३५
वैद्येशकुम्भ बीजानि तत्पीठे परितो न्यसेत्।
अन्येभ्यो मनुमादाय तेषां तेषां हृदि न्यसेत्॥ ३६

vastrahemāṅgulīyādyaiḥ pūjito mūrtipādibhiḥ |
saṁprāpta dakṣiṇaḥ paścāt sumuhūrte sulagnake || 34
kumbhān bimbapuro nyasya śivakumbhaṁ manuṁ smaran |
śivasya cādarānnyasya tatpīṭhe karakaṁ nyaset || 35
vaidyeśakumbha bījāni tatpīṭhe parito nyaset |
anyebhyo manumādāya teṣāṁ teṣāṁ hṛdi nyaset || 36

Having been honoured by the yajamāna(main sponsor) with new clothes, gold-ring and such other valuable things and obtained sufficient sacrificial fees from him, the Guru and the assisting priests should lift up the kumbhas and kalasas upon the arrival of ascertained auspicious muhūrta and lagna. He should place them in front of the installed image. Having collected the mantra from the śiva-kumbha, he should unite it with the heart of the image and unite the mantra collected from the vardhani with the pedestal. Having collected the mantras and seeds from the eight kalasas of Vidyeśvaras, he should unite them with the pedestal. Having collected the mantras from the other kumbhas, he should unite them with the heart of the concerned images.

स्नपनं भूरि नैवेद्यं चोत्सवं कारयेन्न वा।
अनुक्तमत्र सामान्यस्थापनोक्तवदाचरेत्॥ ३७
एवं यः कुरुते मर्त्यो भोगान् भुक्त्वा स्ववाञ्छितान्।
देहान्ते पुनरीशानं प्राप्नोत्यत्र न संशयः॥ ३८

snapanaṁ bhūri naivedyaṁ cotsavaṁ kārayenna vā |
anuktamatra sāmānyasthāpanoktavadācaret || 37

evaṁ yaḥ kurute martyo bhogān bhuktvā svavāñchitān |
dehānte punarīśānaṁ prāpnotyatra na saṁśayaḥ || 38

Snapana-abhisheka, offering of naivedya in abundant scale and the concerned festival may or may not be performed. Those riuals which have not been explicitly told here are common to the process of installation and such rituals should be performed according to the directions given in the chapter exclusively dealing with installation. A pesron who arranges for the installation of these Mūrtis would be blessed by the Lord to enjoy the worldly pleasures as desired by him and at the time of leaving his embodied state, he would reach the feet of Śiva. There is no doubt about this occurrence.

॥ इति उत्तर कामिकाख्ये महातन्त्रे कालारिकामान्तक प्रतिष्ठा विधिः त्रिषष्ठितमः पटलः ॥

|| iti uttara kāmikākhye mahātantre kālārikāmāntaka pratiṣṭhā vidhiḥ triṣaṣṭhitamaḥ paṭalaḥ ||

This is the 63rd chapter titled “Directions for the Installation of Kālāntaka amd Kāmaghna” in the Great Tantra called Uttara Kāmika.